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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

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No. 1.

AROUND THE WORLD

Arbitration Treaty with Denmark.

The administration at Washington has put the seal of its approval upon the general principle of settling, by arbitration, all questions of dispute that may arise between nations. This is shown in the favorable attitude it has taken, looking to a general arbitration treaty between America and Denmark. The new treaty makes no reservations whatever in the subjects to be submitted to arbitration; not even questions affecting national honor are excluded. We see no reason why similar treaties could not be made by our country with all other nations, not already arranged for. Nothing could possibly be lost by such an agreement, and much good would accrue to all concerned. By all means, let us cherish the "things that make for peace."

"Seeing the Gospel."

We note, in a recent report of work among the Chinese, that a native eagerly came to a missionary, expressing his desire to become a Christian. Naturally the missionary asked him where he had heard the Gospel. He was told by the anxious inquirer that he had not heard it, he had seen it. He then explained himself further. A poor man at Ningpo, afflicted with a most ungovernable temper, and known as a most debased opium user, had become a Christian. His whole life was transformed. He had given up his opium, and had become loving and amiable. "So," continued the Chinaman, "I have seen the Gospel and I want to be a Christian too." Not only in China, but in all other lands, do we need the sort of Christianity that can be seen,—luminous because it is a direct reflection of the Great Light above.

A Newspaper Man's Idea of the Hereafter.

Undoubtedly the fiery ordeal of persecution has demonstrated, most conclusively, the great sincerity and zeal of Korean Christians. Their evangelistic fervor is truly apostolic, and their implicit faith in the power of prayer is most remarkable. They consecrate their property, their talents and their time very much as the early Christians did. The latest evidence of their consecration is seen in the sending of a Korean missionary to China. While the Christians of Korea might well employ the argument, often urged, "that millions of their own countrymen are as yet unsaved," they are willing to obey the Master's "Go ye" to reach the unsaved of other lands. Out of their poverty they provide the means required for the sustenance of their foreign missionary,—a noble example to Christians everywhere.

Guarding Against Undesirable Immigrants.

Government authorities are laying plans according to which the immigrants of the future are to be scrutinized more strictly than ever before. Such a move is altogether desirable, as, in times past many undesirable characters have been admitted. Hereafter revolutionists of other countries will find that "Uncle Sam" does not care to have them on his premises. Some have deplored the fact that such an attitude will close the doors to the persecuted of other lands, and that the United States will no longer be the asylum of the oppressed. It should be remembered, however, that chronic trouble-makers and malcontents are the persons objected to, and it is these disturbers of peace, with clearly anarchistic tendencies, that are to be strictly barred out. Ours is a land of liberty, but it is liberty along rightful and noble pursuits only.

Missionary Activity.

In computing the full value of missionary activity, it should be remembered that it manifests itself in many phases little noticed by a busy world, and still less so by their sinister critics. Taking the one matter of Bible translation, we find that missionaries have translated the Bible into about seven-tenths of the world's languages, and that in many cases the uncouth languages of savage tribes had to be systematized and otherwise improved before intelligent use could be made of them. Many of these people, therefore, owe to the missionaries not only the translation of the Bible into their own language, but the patiently-achieved reconstruction and adaptation of their peculiar idioms to the uses of literature. Turning to the matter of geographical knowledge, missionaries have given to the world a wealth of accurate data, concerning countries but little or imperfectly known, unsurpassed by any other class of people. The museums of the world are indebted to missionary activity for many of the choicest specimens

of plants, animals and products of distant countries. Thus we might continue to enumerate the many ways in which the entire world is benefited because the missionary penetrates to the uttermost parts of the earth. In the words of a noted writer, "The missionary is humanity's greatest asset in the progress of the race throughout the world."

A Newspaper Man's Idea of the Hereafter.

Popular opinion of the average secular newspaper man's religious views is, as a rule, not very flattering, but a recent expression by a well-known writer clearly shows that some, at least, have firm convictions along right lines: "Do I believe in a hereafter? Just as much as I believe in the next session of Congress. There's too much 'unfinished business' on the docket. Think of the Ananias that get through the meshes of the law here! There surely must be finer nets farther on." This writer has seen just enough of the seamy side of life,—its corruption and sin in high places as well as low,—to realize the stern justice of the Divine Decree, by virtue of which each man is to "receive the things done in his body, according to that he hath done, whether it be good or bad." Yes, "there are finer nets farther on."

Cherishing the Weak and Infirm.

Humanity at its best has a tender and loving regard for the weak and infirm. This noble trait, unknown in heathen lands, but so commonly seen in Christian nations, manifests itself along various avenues. The city of Detroit, Mich., makes a special appropriation of nearly \$7,000 to educate its crippled children who, without this special assistance in their weak and infirm condition, would be doomed to remain at home, forever debarred of the privileges available for them in the public schools. Tenderly these unfortunates are, by special means of transportation, conveyed to the schools, the expense being borne by the city. While thinking about this most remarkable manifestation of altruism in this matter-of-fact age, we were wondering whether the church is showing equal solicitude for those who are "weak and sickly." As in the days of the apostles, we have among us those who need the tender care of the strong and the well-established. "We then that are strong," says Paul, "ought to bear the infirmities of the weak, and not to please ourselves."

A Fallacious Argument.

Recent press reports quote General Wood, Brigadier General of the United States Army, as saying, "It is nothing short of cold-blooded murder to send a lot of half-trained men and half-trained officers to war." He made this statement to support an argument in favor of more trained soldiers, but a closer analysis of his line of thought evinces a noticeable weakness,—the general said exactly what he did not wish to say if you carry his argument to its logical conclusion. If "half-trained men and half-trained officers" are unable to defend themselves as thoroughly as they should, to escape annihilation by the enemy, it follows that well-trained men and well-trained officers can not only defend themselves but can slaughter the enemy right and left, and the murder will be even greater. In whatever way we may look at war, it is,—as some one expressed it,—"legalized murder," and the one most proficient in the art of war is the most accomplished "legalized murderer." Be it remembered, however, that all this work is neither part nor parcel of the loving spirit of the meek and gentle Christ.

Another Instance of Rome's Arrogance.

While "The Hague Tribunal," as an arbiter of international disputes, is recognized as a valuable adjunct to the cause of peace, its further permanency would be seriously impaired if Archbishop Glennon should succeed in his plan, recently promulgated, of having the Pope serve as the sole adjudicator of troubles between nations. Why should the ecclesiastical head of Catholicism, the "Prisoner of the Vatican," presume to settle the affairs of this mundane sphere, when Christ so distinctly averred, "My kingdom is not of this world"? Should the official board of any other religious body presume to exercise such a function, there would be an undisguised and outspoken remonstrance on the part of our Catholic friends. Archbishop Glennon, when devising the plan as outlined above, was dreaming, perhaps, of this and other possibilities, devoutly wished for, though unattained as yet. But, surely, he can hardly expect Protestants to accept the dogma of papal infallibility, upon which he doubtlessly based his most astounding proposition to have the Roman Pontiff serve as a final adjuster of pending international difficulties.

An Interesting Find.

Of chief interest among the relics of the Scott antarctic expedition, recently placed in the Natural History Museum at South Kensington, England, are the few pieces of coal, found by Captain Scott's party in latitude 85 degrees, in the middle of the frozen plateau that stretches from King Edwards Land way beyond the south pole. The few tiny fragments of coal, viewed in the light of science, tell a wonderful story. If it is true, as these specimens seem to indicate, that there is a deposit of coal at the south pole, there must have been, at some remote period, forests growing in this wind-swept, ice-covered land. Stored up in the little bits of coal is the heat from a tropical sun which ages ago shone over the then verdant hills and valleys of King Edwards Land, now a desolate, icy waste. Truly, there are mysteries in this earth of ours that human ingenuity has not yet solved.

When the Unexpected Happens.

When, Dec. 24, a number of the striking miners and their families had gathered in a hall at Calumet, Mich., for a Christmas celebration, an unknown miscreant, by a false alarm of fire, threw the whole assembly into a wild panic. The weaker were trodden under foot until the ghastly roll of the dead numbered seventy-two, and all this because a false report had robbed the entire gathering of self-possession and sound judgment when most needed. Just one ray of sunshine pierces the gloom which the great calamity, at this special season, has cast over the entire State and even beyond,—the evident desire of all parties to bring to an end the bitter labor war of the striking copper miners and their employers. And thus the Christmas message of "peace on earth, good will to men" may, after all, prove its potency, in this time of dire distress, by reuniting the warring factions.

Helping the Prisoners.

No class of men, perhaps, is in greater need of intelligent cooperation, in all that is good, than the convicts in our penitentiaries, and still further help is needed by them upon their discharge from confinement. Under the auspices of Thomas Mott Osborne, chairman of the New York State Commission for Prison Reform, a Prisoners' Aid League has been organized among the convicts of Auburn Prison. This society is supplemented by men from the outside, acting as a board of visitors. These coworkers endeavor, without sentimental impulses, to bring the human touch to the isolated men, advising them in personal matters, and keeping watch for opportunities to obtain positions for men who seek parole. As opportunity permits, these visitors also fill the place of relatives among those convicts whose friends are too far away. It is planned to extend the benefits of this movement to all the penitentiaries of our land, and soon there will be ample opportunity for all who wish to be helpful to "those in prison,"—an act of loving-kindness for which the Master's "Well done" is so graciously promised.

A Brighter Day Ahead.

Pessimists, who persist in ever looking at the dark side of things, can undoubtedly find much, nowadays, to discourage them most thoroughly, but it is well to take a wider look, and weigh the other side of the question. Looking at things in general, at this opening of another year of renewed opportunities, one is especially struck with the fact that open and avowed attacks upon Christianity, such as were waged by the far-famed Robert G. Ingersoll and others in years gone by, have practically ceased. Men are beginning to revolt at the materialism of the age, and are returning to the old Bible truths that have stood the test of ages. A notable demonstration of this is seen among the leaders of the religious world of Germany. Many of the men who in former years were ultra-liberal in their religious views, are now declaring themselves in favor of the Old Book just as it stands. While, in our own land, there are many social and moral questions of gravest import,—problems that like uncharted rocks of the ocean, threaten the welfare of church and state,—we may well rejoice that never before were there as many lighthouses, warning the mariners on life's tempestuous sea. The greatest need of Christianity today, perhaps, is a keener sense of stewardship,—a just appreciation of our whole duty to God as well as man. But even this is receiving more attention than ever before. More and more are men appreciating the full measure of their obligations to God as well as their fellow-men, and the gracious fruitage of this deeper consecration manifests itself in renewed lives and works of beneficence as never before.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

A New Year.

BY B. F. M. SOURS.

Another year? O let its joy or sorrow

Be borne to him who knoweth all our needs.

Another year? I know not of the morrow,

But he who every little sparrow feeds,

Looks down on me with love's solicitation;

I know he holds me in his quenchless love

The while he gives me heaven's consolation,

And leads my steps to holy heights above.

Another year? I know not what may hover,

But this I know, no harm can come to me.

If I safe rest beneath the wings that cover

My heart, like silent currents of the sea,

On, on will sweep, in glorious contemplation,

In triumph claiming all that may be mine,

Safe, safe all days, no matter what my station,

Ever safe folded in the Arms Divine.

Another year? Yes, come! I fear no danger,

I rest me on the bosom of his love—

His love who lay a Babe in Bethlehem's manger

That all the world should seek the heaven above.

O Son of God, the holy, holy vision

Quenches all fear of darkness or of pain,—

No foe, no fear can pierce my heart's decision,

Nor drive my faith back to the gloom again.

A happy year? Red clovers will, as ever,

Be honey-sweet; wild roses pink and fair

Will feed the bees; and harvests falter never,

Nor cloud nor rainbow cease their hues to wear.

And this I know,—Love's stores are unwitholden,

God overbends our hearts of child-like faith

And gives us visions of a future golden—

Beyond thee, years,—that laugh at time and death.

Mechanicsburg, Pa.

Christ-Minded.

BY J. E. MILLER.

"Let this mind be in you which was also in Christ Jesus" (Philipp. 2: 5).

We all admire a person with fine build, pleasing personality, good looks, and commanding stature. Perhaps we place too much stress on the physical at times. We all know that the man with a healthy, well-proportioned body has the advantage, other things being equal, over the man who is physically abnormal. The intellectual, the spiritual rise above the physical, and Paul had that in mind when he penned this letter.

Christ is the ideal, the perfect model for all men in all times and in all conditions. Saul of Tarsus became Paul the Apostle because he had grasped this great idea and had made the mind of Christ his own mind. In the beginning God breathed into man the breath of life; he placed his own spirit within man so that man was part of God. Jesus came to make God manifest to us. He came that we might be "complete in him." Paul had learned to say, "Not I, but Christ," and in that thought he transformed his life. What were some of the characteristics of the mind of Christ that Paul would have his hearers imbibe?

We always watch in children for early tendencies. Somehow we think from these we can detect a prophecy of the future. At twelve, when Jesus was left behind in the temple, we have a glimpse of his mind. Even the doctors of the law were astonished at his wisdom. The burden of his message was simply this: "I must be about my Father's business." I would call your attention to that one little word, **MUST**. It speaks volumes. You may have overlooked it in your former studies. Jesus felt a restraint, a necessity, laid upon him, and only as he met these conditions could he do his duty. Let us look at a few **MUSTS** in his life.

"I must preach the kingdom of God." "I must work the works of him that sent me." "The Son of man must suffer many things." "This which is written must yet be accomplished in me." "The Son of man must be delivered into the hands of sinful men." "And other sheep I have, which are not of this fold: them also must I bring." Interpret his life in the light of these "musts," and you will understand why he was so different from mere men. No man can come to true greatness who does not feel that necessity is

laid upon him and that there are certain obligations which he must discharge if he would be true to himself and his trust. Whether in public or private life, in secular or religious affairs, it is well to inquire whether the man you are dealing with recognizes any **MUST** in his dealings with others.

Another characteristic of Christ's mind was this: "He made himself of no reputation." We all have our ambitions. We set up a goal and towards the attaining of this we bend every energy. Often we pause to consider whether, after all, we may not be pardoned for stepping aside just a little when there seems to be something so much better in sight than what we had been aiming at. When a man teaches for a thousand dollars a year, that he may serve his own church and people, while a position paying four times that amount is open to him; when a man prefers to stay by a small country church and minister to it when a large city church with a handsome salary is waiting and beckoning for him; when a missionary in a foreign field works for a mere living when he could live at ease and make money,—these are instances where men have seen fit to make themselves of no reputation that they might prove true to the trust they believed was theirs. Yes, the crux of life is to give up your own ambitions that you may live that larger life,—larger in the sight of God, though it may be smaller in your own sight and in the sight of your fellow-men. God bless those men and women who, like their Master, have "made themselves of no reputation!"

Again; "He became a servant." All his teaching was to the end that men should serve, that he came to serve, that the stronger and greater and better a man was the more was it necessary that he should become a servant. Yes, the mind of Christ was that service is divine, that labor is honorable, and that both he and his followers should be known by the works they do and the service they render. "By their fruits ye shall know them."

"He humbled himself." A thousand are willing to exalt themselves where one is willing to humble himself. Jesus knew this. He also knew that the real road to success was through the gateway of humility. "He that humbleth himself shall be exalted." In these days of strife and rivalry in all avenues of life it is refreshing to know that Jesus pointed out a better way to reach a high position than the way that men usually pursue.

"He became obedient." He was willing to take orders. Are you? Does it grate on your nerves to be told what to do? Then you are not measuring up to your highest opportunities. He came not to do his own will, but the will of him that had sent him. Whose will are you doing? When the disciples needed food and were surprised that he had not been as hungry as they, he said, "My meat is to do the will of him that sent me." Have you ever been so deeply interested in your work that it was a pleasure even to go without food? Then you lived a life that led you, through obedience, to find pleasure even in denying yourself for the sake of something better.

Let me mention but one more characteristic of his mind: He was willing to stand alone. Obedience to his trust led him to the cross, and on the cross he stood the test alone. Hear him as he cries out in the agony of the suffering that came to him as he bore the sins of the world: "My God, my God, why hast thou forsaken me?" And do not imagine that those were merely idle words. No; they came down deep from his heart, for he and not God was bearing the sins of the world. Only as you will be willing to stand alone, even if it should call for your death, can you claim to have that mind of Christ which would not swerve nor falter even on the cross.

Mt. Morris, Ill.

Some Attributes of God's Elect.

BY JOHN R. SNYDER.

V. A Fruitful People.

"Herein is my father glorified that ye bear much fruit" (John 15: 8).

God never chose us, redeemed us, gave us a name or called us out from the world to sit about in laziness. He expected his elect to be up and about their "Fa-

ther's business." With too many professed Christians church membership has resolved itself into a sort of a palace car, with reserved seats and porters to wait upon them at their beck and call. The idea of service or labor seems never to have entered their mind, and they are content to go on, day after day, barren and unfruitful. But God has planned it different. He means that every true follower of his should be a fruit-bearer. To those who were either barren or unfruitful, he gave drastic instructions for their destruction and there was to be no compromise.

The fifteenth chapter of John is the "Vine chapter" and three different phases of the vineyard are illustrated. These three phases represent three persons. First, the husbandman, second, the Vine, and third, the people who represent the branches. Proper coöperation, on the part of these three, will result in fruit. A lack of fruit shows that something is wrong.

Christ, in the discourse to the disciples, makes plain his meaning. He says he is the true Vine. God, the Father, is the Husbandman. "Ye," speaking to the disciples, "are the branches." We are all familiar with the attributes of the vine. We know that unless the branch has vital connection with the vine, it will die and, in the nature of the case, it can not bear fruit. Unless it "abides," there can be no return for labor, and all is lost. Many people, in these degenerate days, are working in their own strength, and endeavoring to bring forth fruit in their own strength. Of course they fail. Others claim vital connection with Christ, but there is no fruit to prove that connection. Christ distinctly says that if the connection is there, there will be fruit. If there is no fruit, then the branch is cut off,—cast away to be burned. Awful consequence! Nothing but leaves, nothing but leaves! God help the branch that has no fruit upon it. Brother, sister, have you been bearing fruit? Has your influence gone far enough to cause your own children to be grafted into the true Vine? Do your neighbors know that you are a part of the Vine? Are you abiding in Christ and is his life flowing through you to his glory and honor?

"Must I go and empty handed?"

Must I meet my Savior so?

Not one soul with which to greet him.

Must I empty-handed go?"

Bellefontaine, Ohio.

What Should Be the Amount of Our Faith?

BY I. S. LONG.

MISSIONARIES have been at work in India, in a small way, for two centuries, and in a far larger way for one century. At present, counting all the Christian workers engaged in one way or another, both native and foreign, we have the enormous host of about fifty thousand,—booksellers, village school-teachers, catechists, preachers, and missionaries from abroad. All, with one mind and purpose, are making onslaught against the powers of darkness, and are prevailing!

Something over a million portions of the Bible are sold yearly in India. Besides, hundreds of thousands of religious tracts and booklets, in addition to Christian newspapers, are scattered into every nook and corner of the land. Moreover, the Christian colleges are doing an important work in leading India's intelligent youths into the light. In short, India's millions are gradually becoming saturated with the message of Christianity. It may seem to some of you that the heaven lies hidden in the measure of meal a long time,—which is true, due largely to caste hindrance; but the dawn of India's redemption,—praise the Lord!—seems to be drawing nigh.

"In 1891, in the Punjab," one of the Northwestern provinces, "there were 19,780 Indian Christians; in 1901 there were 37,695; but in 1911 the number rose to 164,994." These figures show a movement with a fast-growing momentum toward Christ. The main reason for turning Christward is the "desire for social betterment and the craving for a freer, fuller life."

In several missions of the Punjab, the "movement has far outrun the organization and resources of the missions." For instance, in one mission there are 10,000 baptized Christians living in 130 villages, to teach whom are only twenty-three Indian workers and twenty-four village schools. That is, there is one worker

for every 435 and one school-teacher for every 400 Christians,—far, far too few for the needs. In another mission of 56,000 Christians, there are only about 300 workers, all told.

One well able to judge of the probable future thinks these 160,000 will in the next five years swell to 300,000, and in ten years to half a million.

And the Punjab is not the only district in this great peninsula ripe for the harvest. A certain Methodist missionary writes that in 1906 at Vikarabad there were only 720 Christians, while there are at present 10,000, and that last year he baptized 4,270, who represent only a fraction of those who might be gathered in. "In the same district there are tens of thousands of people who can be reached by us, and who are ready to embrace Christianity as soon as the message is brought to them."

Another writes that in a district near Benares there are 900,000 who could be gathered into the church in the near future. The missionary there within the last seven months has baptized about a thousand, but finds it impossible to take advantage of the many openings because of a lack of workers and funds.

A third missionary writes that in and around Delhi there is a big movement on among 350,000, such that ten years promises to be quite long enough for reaching the 100,000 of one caste, not to mention the 250,000 of the second caste who are equally accessible.

In short, in this one mission in three districts, as per their own requests for teaching and baptism, there are one and a half million ready to embrace Christianity.

Certainly, there are hosts at home who, with us, have been in much prayer that the day might soon dawn when a nation would be born in a day. In the above, I have merely hinted at the answer to prayer in behalf of four different mission fields. One writes, "Who would have supposed that when the prophecy, —a nation born in a day,—began to be fulfilled, we should be at our wits' end to know what to do, and should find ourselves more distressed than were our fathers because it took ten years to gather enough converts to organize a congregation? Who could have foreseen that, instead of holy joy for the mighty triumphs of the Gospel, we should have agony and strong cryings because of the inability of the church to accept the multitudes who stand knocking at her door?"

This Methodist church has done a wondrous work the world around in evangelizing the heathen; but now, when the results of fifty years of labor and sacrifice spell masses and masses for Christ, the church is wholly unable to take advantage of her opportunity. In other words, the church, that in all her foreign fields has labored for fifty years in gathering a half million converts, might now within ten years, apparently, gather into her field two million more; and yet she stands dumb in the face of this tremendous blessing. Before all this, too, there is no increase in the amount of appropriations or in the number of missionaries sent forth, by said church. What a pity! What a pity!

What shall we learn from the above? First, that we ought, one and all, to pray, for and soon expect a great forward movement in our own India work. In several of our districts, even now, the people may be said to be ready, but we are not, confessedly. We could not handle a mass movement if the Lord heard our prayer and granted it. The fact is, some of us are not praying much for such a movement toward Christ. Why? Merely because we do not have the teachers and shepherds to handle such a tide of blessing!

Then what? May the Lord of the harvest open our understanding as to how most quickly to raise up a host of workers! This be our first and one thought. For, in the nature of the case, the people, being gradually saturated with the truth of Christianity, will, like a flood, press over our heads, if we are in the way, into the kingdom of God. Will the church support us in gathering into our several stations the boys and girls willing to come, to the intent that we may prepare a host of intelligent teachers? The more teachers the better! It will take fifteen years thor-

oughly to prepare them for successful service. Meanwhile, what is your hope for your India mission? How much faith have you? Brethren, we have a very good field, and they will come to us by hundreds even now, and by thousands later, if we will get ready to receive them. If I had not by faith foreseen this I should not have wished to return to India.

And is the China work less hopeful than this? By no means! Perhaps it is even more hopeful! Our church is small, and laborers seem few. In view of the evident real opportunities in both India and China, where they know not God, and in view of our little strength, apparently, is it wise, I ask, to open more missions in other lands? Nearly half the human race is in "Egyptian" darkness in these two countries, in which our little church could spend and lose herself times over. May we be guided by the Spirit, and not by mere sentiment, as we seek to do his will, to "the uttermost parts of the earth"!

Vyara, India.

The Judgment Day.

BY H. A. STAHL.

THE root idea of the judgment day is that of final and complete separation. This comes to view in the word which is used by all the New Testament writers, when referring to the subject. The term, as used by them, means "crisis." The final judgment will be the last crisis in the world's history, brought about by forces and powers that have gone before, and have been active for thousands of years. It will be the last conflict between sin and righteousness, light and darkness, holiness and iniquity. It will be the time when the ultimate issue between the contending forces of good and evil shall have been reached. Evil being completely overcome and subdued, the two powers will forever separate, and thus the contest between good and evil will be settled and decided for all eternity.

The time of the judgment will be the day appointed by the Almighty, called the "last day," or the "day of judgment." Now, although the Bible speaks of this time as the "day of judgment," this expression does not necessarily mean a period of twenty-four hours, for the term "day" is not restricted to this meaning in the Word of God. We read, for example, of the day in which Jehovah made the heavens and the earth. In this instance the word includes the time elsewhere spoken of as the six days of creation. So also in the Epistle to the Hebrews, the sacred writer refers to the Israelites' forty years' sojourn in the wilderness as the day of temptation. Then, there is also the familiar passage: "Behold, now is the accepted time; behold, now is the day of salvation." From these examples it is evident that the term "day" is sometimes used in the Bible to define a given period of time without any reference to its length. The expression, "the day of judgment," designates the time period, whether longer or shorter, in which the last things in God's kingdom on earth will be accomplished,—the concluding period in which the last crisis of the world's history will be reached.

This crisis, we are told by our Lord, will come suddenly, as the lightning's flash, and unexpectedly as a thief in the night. Such, however, it will be only in its outward manifestation. As to its producing causes, these run through a series of premeditations. The Gospel of the Son of God works toward this crisis throughout the entire history of the world. All along its course there are subordinate judgments, which are premonitions of the final one, and true preliminary parts of it. Such, for instance, was the destruction of Jerusalem, as referred to by our dear Lord himself. The city was ripe for destruction, and accordingly fell to pieces when Titus laid siege to it, and the nation henceforth was separated from the course of history. So also was the Reformation of the sixteenth century a judgment on the civil and religious affairs of Europe. The same thing is true of the French Revolution and the Napoleonic Wars.

While these, and similar events, constitute epochs in the world's history, the grand movement of sifting and separation is ever going forward, and will be

consummated at last, when Jesus shall come as the King of Glory, and "before him shall be gathered all the nations, and he shall separate them one from another, as the shepherd divideth his sheep from the goats." The internal separation which has been growing and widening between different persons will then be confirmed publicly by our Lord. He will pass judicial sentence upon all, consigning the wicked to everlasting punishment, and receiving the righteous into life eternal. The time period during which all this will take place is called, in the Scriptures, the "day of judgment," upon which the present advent season once more calls us to meditate.

May the Lord help each individual to consider the great future that is awaiting him, that he may apply his heart to wisdom and set his house in order, so that when the Lord shall come with a shout and the angels with him, he may be fully ready for the great test.

Glade, Pa.

"Count the Cost."

An Address Delivered by Bro. W. S. Price at the One Hundredth Anniversary of the First Church of Philadelphia.

DAVID, poet and king of Israel, while thinking of the splendid achievements of his nation, and reviewing their triumphal progress from age to age, reverently exclaimed, "For thou, Jehovah, hast made me glad through thy work; we have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the days of old."

The king counted the cost of Israel's progress in many a struggle; the past was full of the noise and tumult of battle; nevertheless, each age was crowned with a jubilee of increasing national freedom.

David had experienced the joy of victorious struggle; he understood the spirit of the ancient heroes, and entered into their labors with a sympathy so deep, that his heart overflowed with praise.

The Church of the Brethren rejoices to inherit the revered institutions of our fathers; but the intensity of our joy will be measured by our ability to see the same visions, and the sacrifices we are willing to undergo, to make them real in our common life. We do not honor the great heroes of our faith by a formal observance of these institutions, without realizing the spiritual struggle that gave them birth. Did David mount from the sheepfold to the throne without passing through a baptism of fire? Was it not this last that made him the poet of the heart, and comforter of all generations?

"Sure I must fight if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy Word."

Two hundred years ago, in Europe, the religion of the state was supposed to be the religion of the citizen. Our brethren paid a heavy price for dissenting from this opinion. Religion, for them, was not a set of rules or enactments to be changed with the king. Jesus came into the world that we might have life; and this life was the eternal and unchanging substance of Christianity. Men might differ from age to age in the form in which they apprehended it; but the reality itself would not change with shifting opinions. The stars in heaven would not cease to shine, whatever our astronomical theories might be.

They believed, therefore, that Christianity was not, primarily, doctrine; not a system of precepts to be obeyed; not even a subjective experience; but a new creative life in the soul, that comprehended all these. In the preface to the Gospels, in the Berleberg Bible, they center their faith in these great statements of Paul: "If any man be in Christ, he is a new creation"; "Christ in you, the hope of glory."

On the other hand, let it be said, to the honor of Alexander Mack, that he was not willing, with the extreme mystics and pietists of his day, to resolve this life into a spectacular spirituality in which each man was a law unto himself. For him, Jesus was the truth and the way, as well as the life.

Dr. Harris relates an interesting legend from the Scandinavian mythology. One of the gods was challenged to a race, and was outrun. He afterward learned that his competitor in the race had been "hu-

man thought." Jesus has been tested in the race with human thought for nineteen centuries, and has always been found in advance. It is not surprising, therefore, that our fathers, who inquired so deeply into the mind of the Master, should have entertained some social and religious ideals in advance of the opinions of their day. Their protest was made, however, at a heavy cost, but they willingly paid the price, though it meant the galley, imprisonment, and even death!

Jesus said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The strength and virility of the faith of the church has been manifest in this,—that for two hundred years our people have always been steadfast in their testimony to social and religious ideals in advance of public opinion. For a hundred years before the appeals of Wilberforce were effective in England, a hundred and fifty years before the eloquence of Wendell Phillips struck the shackles from the negro in America, the Church of the Brethren resolutely refused to sanction slavery. And let it be said to the credit of our Brethren in the South, that for a hundred years previous to the Civil War, they never wavered in their testimony to universal freedom.

From universal freedom, there was but a step to universal brotherhood. In Europe, when war was the fashion, and peace the exception, they courageously advocated universal peace and amity. The best scholarship of today is advocating universal peace for precisely the same high moral reasons, and when a particularly strong argument is produced, the author is hailed as a public benefactor and awarded the Nobel prize. In the time of our fathers a profession like theirs was considered not only impractical, but heretical; and the position of our Brethren was construed as dangerous to the public welfare, subjecting them to fines and the confiscation of their property.

At a time when the public was more tolerant of alcoholic liquors, they branded them as noxious and destructive of social order.

Forty years before Robert Raikes gathered his boys from the streets of Gloucester, Christopher Saur printed the texts for the Sunday-school conducted by Ludwig Hoecker in the Brethren church at Germantown. Might it not be a legitimate inference that the love and reverence for the Holy Scriptures, inculcated in this Sunday-school, was later responsible for the ability of Eld. Peter Keyser, the first bishop of the Philadelphia church, to repeat the entire New Testament from memory?

If these God-fearing, spiritually-minded men were permitted to sit in this interesting assembly today, and hear the recital of the fulfillment of their dreams; if they could see that every civilized nation on earth has banished slavery forever; that the wealth and wisdom of the world are uniting their forces to establish peace and good-will among men; that thirty millions of American citizens are living in saloonless territory; that the Emperor of their Fatherland is earnestly endeavoring to inculcate total abstinence; that the little press at Germantown has been multiplied a thousand-fold, sending religious literature to the ends of the earth; that, with increasing zeal, the church is prosecuting her educational and missionary work, while remaining true to the principles of the fathers,—were they permitted to behold the unfolding of their vision, at first, like Elijah's cloud, the size of a man's hand, now overspreading the heavens, and descending with blessings on the heads of the nations, would they not, for a time, forget the tears, the prison, and the galley, and join with us in a song of praise,—“O, Jehovah, thou hast made us glad through thy work!”

Royersford, Pa.

Baskets.

BY W. O. BECKNER.

Number One.

DEUTERONOMY 28: 5 contains this short but beautiful statement: “Blessed shall be thy basket and thy kneading-trough.” I was struck with the singular significance of this, recently, in watching some native Filipinos harvest rice. Something of the realness and

humanity of the statement came to me with deeper meaning than I had ever appreciated. Jehovah was instructing the people as to how they should remember his influence in their affairs. He meant for them to know that he had a direct relation to the produce of their fields. He said their baskets should be blessed. Why baskets? Why not grain bags? Why not wagons? Because the baskets represented something to those addressed. They used baskets and knew at once what was meant.

I saw some Filipinos being blessed in their baskets the other day. A company of men and women were in the field gathering the rice harvest. Rice grows up something like wheat or barley,—a straw with fodder on it and a head of grain on the top. These people were picking the heads, almost one by one, and depositing them in the basket, which was worn in front, tied around the waist. The baskets hold about a peck or a peck and a half. They are made of bamboo, of which immense quantities grow all over the Philippines. In every community will be found old men who are expert makers of bamboo baskets. Some of

the baskets are trimmed with black vines and embroidered around the edges. They are real works of art.

When God told the people of Israel that they should be blessed in their baskets they understood exactly what he meant,—blessed in their harvests. I have heard people say that God cares nothing about whether the harvests are good or not. It is noticeable, however, that when a country is threatened with a time of starvation,—due to lack of harvests,—those people wonder why the Lord does not send rain and relieve the suffering. He sends the rain on the just and on the unjust alike, but the just and the unjust do not always turn to say “Thank you,” for it, alike. Giving of our harvests to the Lord does not in any way remunerate him. He has no debt against us for the rains which he sends. But the man who gives of his substance makes himself more of a man by the very act of doing “Thank you.”

Remember to do your gratitude to the Lord, and your baskets will not go empty and your bread pans shall have enough for your needs.

Cuyo, Palawan, P. I.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 1.—Introduction.

In this scientific, somewhat materialistic age, a time when knowledge of all kinds multiplies rapidly, and when men's faith and beliefs are being shaken to the very foundation, requiring constant readjustment,—it has become necessary to examine anew our *faith* and *doctrine*. Lament it as we may, with many thinking persons it no longer suffices to show that this or that is commanded in the Bible, for the very foundations of the Bible itself are questioned.

Formal religion, especially, is suffering, because obedience has been based upon authority rather than reason, and observance of forms has been too often barren of fruits. This is a practical age, a pragmatic age. Men are continually asking, “What difference does it make? How will I be different by believing this or that philosophy, by observing this or that ordinance?” Many of us have come to the place where we must be shown that there is more in the sacraments than we have been accustomed to see, if they are to be perpetuated by us. We all know that they are in the Bible. From that standpoint it has been proven, again and again, that they ought to be observed; but the question, “What difference does it make?” is becoming more and more frequent. A new apology for the ordinances has become imperative.

I shall undertake to show that the sacraments, in the light of twentieth century science and psychology, are scientific and psychological, and consequently practical, and that, therefore, they have a place in a practical religion. I shall show that the sacraments are perfect symbols, suggesting the most fundamental principles of the kingdom of God, and that, by keeping them, by meeting the conditions of the law of the sacrament, there comes new life and strength for the practical affairs of life and the church, and through these activities real growth in character and spiritual power. This is a most critical period in the history of forms and symbolism in the church. The issue is not, Are they or are they not taught in the Bible? Any one who reads may know. The real issue is as to whether they are really worth while. Do they pay expenses? I purpose to show that the sacraments are perfect symbols, adapted to suggest the most fundamental principles of the kingdom of God, and, through suggestion, to change us through and through, so that we will have powers of service and sacrifice and piety, which we could not have had otherwise. I purpose to show that we may do the ordinances formally without receiving an increase of spiritual power; that the efficacy lies in the doer meeting and fulfilling the law of the ordinances, and that if the blessing does not follow, it is not because the ordinance has become obsolete, but because the doer has not studied the ordinance

sufficiently to discover its law, and in failing to meet the law has failed to receive the blessing.

It is not my purpose to raise the question as to what are sacraments, or how many; nor is it my purpose to prove, by the Scriptures, that certain ordinances and sacraments, that are not universally kept by religious bodies, must be kept. It is my purpose to assume the pertinency of the ordinances of the New Testament, as kept by the Church of the Brethren, and to show that they are adapted to our wants and needs, and that, in the keeping of them, there is great reward.

I am not interested in those who are seeking how little they may do and be and still be saved. I am interested in those who desire the highest and largest possible Christian powers and development.

At times and in places the ordinances have become too much of a fetish. The mere doing of them has been made meritorious, a tendency towards Catholicism, and so, in part, they have lost their power and have come into disrepute.

I shall not raise the question whether one may be saved without keeping the sacraments. That is not my business. It is my business to show that the sacraments may be made a real factor in the development of the religious life and character,—that they are real means of grace.

It is fundamental that we should have an understanding of what we mean by “science,”—“to be scientific,”—“by the scientific method.” The scientific method is a rational method of procedure in the search for truth. It demands, first, honesty and integrity. In a scientific search we can not take sides. We must be free from bias and prejudice. We must be willing to follow truth where it leads. Are we afraid to have our faiths or beliefs put to the severest tests? There must be some doubt of their validity and an unwillingness to give them up, should they fail to stand the test. Truth never suffers by the most critical searchings and testings, but stands out all the clearer for the testing.

Science is not, necessarily, based upon proofs, but postulates, axioms, facts, perceptions, intuitions. These the mind accepts of necessity. Nor does science solve all mystery. The most tremendous mystery in the world is life, and the most tremendous life is Christ. Would it be scientific or rational to deny life because of its mystery? No more rational is it to deny Christ or the sacraments. Nor can we rule faith out of the scientific method. In fact, science and the scientific method are impossible without faith. The very order and sequence, the constancy of the sequence is accepted by faith.

Experiment,—putting hypotheses, theories and laws to the most careful tests,—is fundamental in the sci-

entific method. So Christ is scientific when he says: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Not denying Christ, but putting him to the test; not denying the sacraments, but putting them to the test; not a priori denial, but practical testing is scientific.

In science the competent witness and authority is the one who has put the principle, the law, the formula, to the practical test. Just so in scientific religion, the competent witness is the one who has put Christ and his teachings to the practical test. Practical testimony is authoritative and final. If faith in God and in the Christ, living the Christ-life, doing the commandments of Christ, does not produce the highest and sublimest type of life and character, then it will be scientific to deny Christ. If it can not be shown that the doing of the sacraments under test conditions,—that is, doing them by meeting the conditions of the law of the sacraments,—results in increased spiritual life and power, then the sacraments are non-scientific, and can have no place in a rational religion. On the other hand, if it can be shown that living the Christ-life and doing the commandments results in the highest type of character, then no one who refuses to do the commandments of Christ, and to live the Christ-life, can be considered scientific in his practical life, for to be scientific, one must conform his life to the law of truth.

Some Christians, especially the younger ones, seem to fear being considered "behind the times." Now, conforming to the law of spiritual life and character is to be scientific and fully up with the times,—yes, ahead of the times. A scientific sacrament is a practical, rational sacrament; one which, as a means, is adapted to occasion the end sought. Now the end sought is spiritual life and character,—true religion. It is our purpose to put the practical, scientific, pragmatic test to the sacraments, and by this test to determine their validity.

McPherson, Kans.

Christian Science Versus Christianity.

BY CHAS. M. YEAROUT.

"Prove all things; hold fast that which is good."

JESUS CHRIST is the Founder and Lawgiver of the Christian Religion (John 1: 17; 8: 32; 14: 6). Mrs. Mary Eddy is the founder and lawgiver of Christian Science. Jesus Christ is the Leader and Commander of the Christian church (Isa. 55: 4). Mrs. Eddy is the leader and commander of the Christian Scientists. The Christians go to God's Word, as revealed in Christ, for their faith and practice. The Christian Scientists go to "Science and Health, with Key to the Scriptures," and other works of Mrs. Eddy, for their faith and practice. Many of Mrs. Eddy's interpretations of the Bible are directly opposed to the plain teachings of God's Word. Many of the fundamental doctrines and principles of the Christian faith, as outlined by the plan of salvation by Christ, are entirely ignored in the writings of the founder and leader of Christian Science.

Christian Science literature, written by Mrs. Eddy, is being sent all over the world as the Gospel. "Through the wisdom and foresight of our revered leader, Mrs. Eddy, practical and efficient means for obeying the Master's command ('Go ye into all the world, and preach the Gospel to every creature') are provided in the Christian Science periodicals." "There are numberless instances where those toiling under heavy burdens of sickness and sorrow have found a sure release through the blessed ministrations of Christian Science, and the first touch of this healing Gospel came to them through one of the Christian Science periodicals."—*Christian Science Sentinel*, page 925, under "Preaching the Gospel." Why not carry the Gospel plan of salvation, as delivered by Christ to the people, instead of the writings of Mrs. Eddy? Yes, why not?

There is no salvation in the proclamations of Mrs. Eddy for the people; for we read: "But though we, or an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed"

(Gal. 1: 8, 9; Deut. 4: 2; 12: 32; 13: 3; Rev. 22: 18, 19).

Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14: 6). In denying the material part of God's creation, the Christian Scientist denies the clear narrative of God's creation of the earth, as given in the Bible. "There is no life, truth, intelligence, nor substance in matter. All is infinite mind and its infinite manifestation, for God is All in all."—*Science and Health*, page 468.

According to Bible teaching, man is a dual being,—body and spirit, outward and inward man. The outward or material part of man is just as real and as much the creation of God, as is the soul or spiritual part. The one part is mortal; the other, immortal. The one is subject to decay, but not to annihilation; the other is indestructible, but to state that "all is infinite mind," is far from the truth.

Again, Christian Science teaches that "evil is unreal." If it is unreal, then evil is only imaginary, and does not exist at all, except in the deluded imagination. From this conclusion there is no escape. Perhaps it would be a blessed thing for the sinful world if this false teaching could be true, but it is impossible. "Mrs. Eddy founds her teachings upon some certain Scriptural axioms, from which she formulates or adduces her theories or rules, to the practical application of which, in the problems of life, she leaves the proof of their truth. The Scriptures declare that God made everything that was made; that everything he made was good, 'and without him was not anything made that was made.' These axioms are accepted and professed by all Christian churches. Mrs. Eddy, however, was the first to deduce from them that if God made anything, and made everything good, he therefore did not make evil; and, as he made everything that was made, evil was not made and therefore does not exist."—*Christian Science Sentinel*, page 925, under "Unreality of Evil."

The above certainly seems logical, but let us investigate. It may be that somebody has been meddling and tampering with God's creation, since it came pure and perfect from his creative power. If everything had been left as God made it, it would be pure and good today. There was no evil during the time of creation, and everything made was good; but a great many things exist today that did not exist in creation.

God made everything good, therefore God never made a prostitute, but does that prove that there are no prostitutes today? Are they virtuous and is their lewdness only imaginary? God made everything good, therefore God never made a liar, but does that prove that there are no liars in the world today? God made everything good, therefore God never made thieves, but does that prove that thieves do not exist today? God made everything good, therefore God never made a murderer, but does that prove there are no murderers in the world today? God made everything good, therefore God never made the devil, but does that prove that the devil does not exist today?

God made the women that became prostitutes. God made the men that became liars, thieves and murderers. God made the angel or being that became the devil. God never made the drunkard, but men, by drinking the distilled product of the grain and fruits that God originally made, do become drunkards. The devil is the author or creator of evil (John 8: 44; 2 Peter 2: 4; Jude 6). Those who commit sin do evil, are under the power and influence of the devil,—and they are brought under his power by obeying him rather than God (Gen. 3: 1-6; Matt. 13: 38; 2 Cor. 11: 3, 4; 1 John 3: 8). Evil in all its phases is either directly or indirectly the result of false teaching and his disobedience, and Mrs. Eddy comes far short of teaching all the truth.

Christian Scientists seem to be more interested in, and put forth greater effort to counteract and heal, the infirmities and diseases of the body than they do those of the soul. People may go to heaven whose bodies are enfeebled and weakened by disease in this life, but people whose souls are defiled with sin can not go to heaven. The purification of the soul or "inner man" with the Gospel means, provided in

Christ, is of far greater value than the healing of the physical ailments.

Mrs. Eddy's teachings have a tendency to keep her followers from obeying Christ. If she had taught the plan of salvation, as delivered by Christ, then she would have been an agent of God, leading people to follow Christ. Much more good could be accomplished by teaching the people to repent or turn away from their sins, than falsely teaching that sin—evil—does not exist. This false teaching has a tendency to cause people to continue in their sins, instead of breaking away from their sins.

It is evident that while God made no railroads, built no cities and constructed no ships, he did make everything constituting this earth, for we are told that "without him was not anything made that was made," therefore railroads, cities and ships do not exist. Is not this logical? But somebody else did make all these, and a host of other things that did not exist in creation. Mrs. Eddy's writings are doing the people much harm in causing them to follow her, instead of following Christ.

McPHERSON, KANSAS.

Nov. 23, Eld. J. W. Lear, of Decatur, Ill., accompanied by his wife, came to conduct a series of meetings for us. He preached twenty-four sermons and officiated at our love feast, held Dec. 13. Nine souls were added to our number by baptism. Among the applicants was the wife of a promising young minister, who is attending school here. Brother and Sister Lear are earnest defenders of the principles of the Gospel. Their faithful efforts, while in our midst, will result in much good. A word of appreciation is due Brethren Studebaker and Rowland for the excellent manner in which they conducted the song service.

At a business meeting, Nov. 24, eight letters of membership were received. On Thanksgiving Day we had a good sermon by Bro. Lear. An offering of \$28 was made to the Child Rescue work. On Sunday evening, Dec. 14, our Sunday-school, under the efficient leadership of our superintendent, Prof. E. L. Crank, rendered a Christmas program. Views of the birthplace and early life of the Christ-child were shown on canvas, accompanied by appropriate reading and music. But the real purpose of this service was to afford an opportunity to both old and young to exercise the true Christmas Spirit in giving to Christ's needy ones. At the close of the exercises a number of boys retired to a room where gifts had been stored, and came back with packages of food, clothing, toys, etc. These, together with a cash offering of \$24.85, were sent to the South St. Joseph, Wichita, Hutchinson and Denver churches. Laura E. Folger.

McPherson, Kans., Dec. 16.

HUTCHINSON MISSION, KANS.

Sunday evening, Dec. 14, we closed a two weeks' revival, conducted by Bro. David Petre, of Hagerstown, Md. The attendance was not large, but Bro. Petre preached the Gospel with convicting power. One young lady desired to unite with the Church of the Brethren, but the folks with whom she makes her home objected emphatically. Bro. Petre gave a number of doctrinal talks which were timely and much appreciated.

One lesson we have already learned in our city mission work is patience. There are many problems to solve and we can only work them out by Divine Guidance. There are about sixteen members scattered through this city of 20,000 souls. The majority of them are aged people, and unable to do active work. Only about six out of this number take a part in Sunday-school work as teachers or as superintendent. During the hot weather our Sunday-school attendance averaged about forty and now it is around seventy. We are in need of more teachers. In my primary class I had twenty-three last Sunday, and many more than that are enrolled.

If there are those in the Brotherhood who are looking for a place to locate where they can have large opportunities, both in Sunday-school and church work, Hutchinson is a place for them to come. If a few families of active members would move in, it would form a nucleus around which to build, and the building up of the church would be greatly facilitated. Our Sunday-school is our main stronghold here, yet our church attendance has been increasing slowly during the five months in which we have labored at this place. One of the greatest needs is a strong, permanent worker. There is a large opportunity for some one who will locate here and devote his life to the upbuilding of the cause of Christ.

Pray for our mission at this place. Pray that the Lord may send workers into this needy field. There are also many poor who need help. If you are interested further, write us and we will gladly give you any information within our power.

R. C. Flory.

721 East Eighth Street.

THE ROUND TABLE

Love's Chief Work.

BY J. G. ROYER.

LOVE's chief work is to discover good, not evil. One who constantly points out defects in others, even though claiming, as is so often the case, that it is done "in love," has not yet caught the root principle of love. Pointing out evil in others may be love at work, but it is love at its worst, not at its best employment.

It was said of a well-known, saintly Christian worker: "Because love was the controlling force of his life, his energies went out always as a builder, never as a destroyer." He destroyed evil, of course, but he did it by building up the good.

To do its building work, love must be able to see and recognize the materials for building, and that is just where true love's peculiar power lies. Love sees good in others where "unlove,"—so to speak,—sees only faults. Then love lays hold upon the good it sees in such an eager and tactful manner that the power of the good is increased and multiplied under love's warmth. Love draws a veil over the faults of others as far as it can, consistent with duty. We do thus with our own faults, and love would teach us to do thus by the faults of others.

Love is ever ready to believe the best of every person, and will credit no evil of any one, but on the most positive evidence. It rejoices not in the failings of others. Their weaknesses are a grief to the spirit of true love.

When there is no place left for *believing* good, then love comes in with its *hope* for good. It neither loves the wrong nor the fact that the wrong has been done. How lovely a something would Christianity appear to the world, if those who profess it were more actuated and animated by this Godlike grace on which its blessed Author laid so chief a stress! When true Christian love shall occupy its appropriate place in the heart of every professed child of God, then this world will speedily be converted to Christ, the Savior of the world.

If we would grow in love,—the kind of love Jesus brought into the world,—we must set about building it into the lives of our brethren, yea, into the lives of all who are round about us.

"Let brotherly love continue." "In love of the brethren, be tenderly affectioned one to another" (R. V.). "See that ye love one another with a pure heart fervently."

Mt. Morris, Ill.

Our Prayer Meeting.

BY CHAS. R. OBERLIN.

OUR organization consists of a president and a committee of one or three. This committee appoints leaders for prayer meetings. They are appointed six months in advance. Their names are placed on a slip of paper, with the date, on which they are expected to lead, opposite their names. One of these lists is given to each leader. In the absence of a leader, it becomes the president's duty to lead the meeting, or appoint some one. We think it is best that all leaders should be members of the church.

We open our meetings by singing and a short prayer. Then we spend thirty minutes or more in the study of God's Word, aiming to cover one chapter at each meeting. Each one present, including our neighbors and friends, is expected to read.

After the study of the lesson, we spend a short time in making requests for prayer. Then we tarry in prayer, bearing up before God these requests, and tarry long enough for all who are burdened with the spirit of prayer, to raise their voices to God.

We find that the cottage prayer meetings are a very good thing in the city, as well as in the country. In this way we get acquainted with more people, and can touch some people's lives that we could not reach otherwise.

Recently we had prayer service in a home of three persons. The son is a member of the church, but the father and mother are not members. On account of

the son belonging to the church, we were invited to come into this home and hold one of our meetings. The mother comes to church occasionally, but the father never does. When we held our meeting in this home, the father heard us sing and pray, and even helped to read from God's Word, when called upon. We feel sure that we did him a little good, at least. We went to him, when he would not come to our Sunday-school or preaching services.

It means much to go and bring the message to the people, in these latter days, in order to advance Christ's kingdom on earth, and the cottage prayer meeting is a valuable auxiliary to the church.

R. D. 4, Logansport, Ind.

A Baptismal Scene of "Youth and Old Age."

BY AMANDA WITMORE.

TODAY our hearts were made to rejoice when three more were made willing to step out on the Lord's side. Gladly they entered the baptismal font, in order to be buried with Christ in baptism.

Two were but boys, aged eleven and thirteen years, respectively. Boldly, however, they took a stand for Christ.

The one was attending our series of meetings when he became deeply convicted. He told his grandma (where he was staying) that he must go home and see his brother (Andrew-like) and ask him to come with him into church relationship.

The homeward journey was a distance of 14 miles. When he told his brother of his intentions, he was ready to go with him. Joyfully they complied with the "Great Teacher's will" and were baptized.

The other one baptized was an aged lady, who came from a near by town. She had been brought up in the Brethren faith, yet put off serving Christ until the age of seventy. She had often been convicted of her known duty, and often deeply impressed, but banished the wooings of the Spirit from time to time until old age came upon her, reminding her that life was fast ebbing away, and that procrastination was the thief of time.

When, finally, she hearkened to the Spirit's wooings, she realized that, probably, it was the last call. She is now rejoicing over the step taken, yet she is not without regrets. Most of all she deprecates that her influence might have been more helpful to her children. Her husband was no help to her, as he was no professor of religion, hence she bore a heavy burden for many years alone, until she laid it down at her Master's feet, and in submission meekly bowed to his will. Now she is rejoicing in the new life that she has entered through Christ Jesus, to serve him wholly.

McPherson, Kans.

Lovers of Self.

BY IDA M. HELM.

WE can not serve two masters, and if we are lovers of self more than lovers of God, we will be more concerned about selfish things than the things of God. Self-lovers keep before them their selfish desires. They seek the applause of the world rather than the approval of God. They gratify their covetous heart by seeking and selfishly keeping silver, gold, bonds, stocks and land. Living in the culture of pride and fashion, bowing to her mandates in dress, and wasting the precious hours of life in vain display, in adorning the body or in decorating the homes wherein we may live but a few short years, at most, are all visible indications of selfishness.

Ashland, Ohio.

The Better Life.

BY D. J. BLOCHER.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him" (1 John 3: 2).

THE Christian life here is only the beginning. Even though we are already the sons of God, this is far from what we *shall be*. When Christ appears, we shall be like him. Being able "to abide his presence" makes us like unto him. While in this life we could not look upon Christ in his effulgent glory, and live,

but in the other life we can behold him in the express image of the Father, and live. With all our toiling and serving in this life, we only get started.

It seems strange that we are now the sons of God, and yet are not what we may be, and *are* to be. But the Word says so, and we must believe. Each one can say that he is glad that by and by we will be more than merely a bundle of human entanglements, struggling to attain unto perfection. The glorious day is coming when we drop this robe of mortality. Then we shall see our Lord face to face. Then we will have lost all of self, but none of our being. Then immortality will be ours throughout all eternity.

Pearl City, Ill.

Sunday-School Lesson for Jan. 11, 1914.

The Mission of the Seventy.—Luke 10: 1-24.

Golden Text.—It is not ye that speak, but the Spirit of your Father that speaketh in you.—Matt. 10: 20.

Time.—Probably November, A. D. 29. This lesson likely falls between the two parts of last lesson.

Place.—It is likely that the seventy were sent out when Jesus was in Perea, the country east of the Jordan River. At the time of this lesson he may have been in the vicinity of Bethabara, where John first baptized. See John 10: 40, 41.

CHRISTIAN WORKERS' TOPIC

God's Open Path for Every Soul.

Rev. 22: 17.

For Sunday Evening, January 11, 1914.

Entrance Requirements.—(1) A realization that you are lost. (2) A proper conception of the one plan of salvation. (3) A belief in the efficiency of this plan. (4) A willingness to accept the plan, which implies a hearing ear, a willing mind, a receptive heart, a confession of sin, being baptized, a prayer of faith, a claim on God's promises, and an abiding by his will.

Entrance Method.—Repentance (Acts 17: 30; Matt. 4: 17; 12: 41, with Jonah 3). Conversion (Acts 22: 3-16; 17: 25-34). Regeneration (John 3: 1-7; Acts 2: 38; Rom. 6: 3-10).

The Journey's Blessing.—Salvation (Mark 16: 16; Acts 4: 10-12; Rom. 1: 16). Obedience (Philpp. 4: 13; Matt. 28: 18-20; John 13: 17). Assurance (1 John 5: 13; John 10: 14; Rom. 8: 14-17).

The Destiny.—Dwelling place (John 14: 1-3). Its description (Rev. 21: 1 to 22: 7). Its rewards (Rev. 7: 9-12, 15-17).

PRAYER MEETING

A Call to Consecration.

1 Chron. 29: 5 (Latter Clause).

For Week Beginning January 11, 1914.

1. Consecration a Personal Matter.—Each one was to consecrate his services unto the Lord. He was to act for himself in his God-given ability. True consecration implies a SURRENDER OF SELF. "First they gave their own selves unto the Lord, and unto us by the will of God" (2 Cor. 8: 5). Consecration always means service; and may assume different forms. In the case of the Israelites of our lesson it took the form of giving,—a very practical demonstration. Then, too, labor was given, as shown by the united effort in the building of the temple. United service has its value, as much so as personal service. Cooperation,—spiritually as well as temporally,—brings results. Doing good to others shows our devotion to the Lord (Psa. 51: 17; Rom. 12: 1, 2; Deut. 4: 9, 23; Prov. 4: 23, 25, 26; 1 Cor. 16: 13; 1 Peter 1: 13).

2. Service to Be Rendered Willingly.—God wants VOLUNTEERS; only the free-will offering is acceptable to him. "Then the people rejoiced, for that they offered willingly; because with perfect heart they offered willingly to the Lord" (1 Chron. 29: 9). The purest joy of the heart comes from unselfish service (Psa. 42: 1; 96: 2, 3, 10; Matt. 5: 13-16).

3. Service to Be Rendered Heartily.—David could well cite the people to his own example, for he had not given to the Lord meager, stinted service. He says, "Moreover I have set my affection to the house of my God." Consecration to a high aim gives power to a human life, the motto being, "THIS ONE THING I DO" (Eccl. 9: 10; Dan. 12: 3; 1 Cor. 14: 12; 1 Cor. 15, 58).

4. Something to Be Done at Once.—"THIS DAY,"—before the good feeling cools down. Life's supreme moment is THE LIVING PRESENT. "Today the Master has come and calleth for thee." Eternal issues depend upon our immediate decision. Glorious possibilities challenge our unremitting consecration. "Choose you this day whom ye will serve" (Josh. 24: 15; 1 Kings 18: 21; Rom. 8: 38, 39; Gal. 5: 1, 10; Eph. 6: 13; Philpp. 1: 27).

HOME AND FAMILY

A Hymn for the New Year.

BY FRANCES RIDLEY HAVERGAL.

From glory unto glory! Be this our joyous song,
As on the King's own highway, we bravely march along!
From glory unto glory! O word of stirring cheer,
As dawns the solemn brightness of another glad New Year.

From glory unto glory! What great things he hath done,
What wonders he hath shown us, what triumphs he hath won!

From glory unto glory! What mighty blessings crown
The lives for which our Lord hath laid his own so freely down!

The fullness of his blessing encompasseth our way;
The fullness of his promises crowns every brightening day;

The fullness of his glory is beaming from above,
While more and more we learn to know the fullness of his love.

And closer yet and closer the golden bonds shall be,
Uniting all who love our Lord in pure sincerity;
And wider yet and wider shall the circling glory glow,
As more and more are taught of God that mighty love to know.

Now onward, ever onward, from strength to strength we go,
While grace for grace abundantly shall from his fullness flow,
To glory's full fruition, from glory's foretaste here,
Until his very presence crown our happiest New Year.

The Curtain Falls.

BY ELIZABETH D. ROSENBERGER.

IN a cave by the seashore lived an old, old woman, who was called a sibyl. She was very wise. One day Æneas came to question her. In her cave were many leaves on which she wrote with a pen made of an eagle's quill. Æneas read them and found that some were warnings for his friends and some foretold events. The sibyl placed them in rows on the ledges of rock inside the cavern. A fierce wind blew into the cave and carried the written leaves away.

"Save them, O sibyl!" cried Æneas.

"My work is to write, Æneas. If any man wishes his leaf he must come for it before the wind takes it away. But no man may have a second leaf. He must be here on time."

"One leaf, one life!" said Æneas. "I see your meaning and go about my work. My ship shall sail today. I will rise early each day and be the first in all things. Even the winds shall not be quicker than I am in the work it is my duty to do."

This old myth brings to us the lesson of the dying year. One leaf, and one opportunity; if we disregard it, then it is gone, carried away as the leaves by the wind. Not all our searching can bring it back again, for it is gone,—gone as are the hours and the days of 1913.

"Now in the end of the flying year,—
Year that tomorrow will not be here,—
Swiftly and surely, from starry walls,
Silently downward the curtain falls."

Slowly the curtain falls over the sorrow, the strife and the deeds of weakness, hiding them all from our sight. The curtain falls, too, over the gain, the bliss, the joy that have made bright the flying hours; all of the pageantry of life lies behind this curtain which falls at midnight.

The year is gone as "a tale that is told," and we turn away from it with regret. It might have been so different! We look back with vain regret for a time and a pleasure which vanished from our sight, for a day whose sun has set to rise nevermore. We spent many days in misdirected toil; we had aims which had self for their center and scope. Let it go, and begin again. But on this last night of the old year we are easily discouraged. The shadows of the dying year are lengthening over the path at the entrance of the new year, and we draw back, half afraid. We are still seeking the blue bird of happiness, and hoping that in some way tomorrow may be better than today, but the facts of life are against such a hope. Is it any

wonder that we linger, half fearing, while the curtain of the old year slowly falls?

"I have finished another year," said God,
'In grey, green, white and brown;
I have strewn the leaf upon the sod,
Sealed up the worm within the clod,
And let the last sun down.'
'And what's the good of it?' I said."

Listen to the promise,—it is a certainty,—that, "as thy days, so shall thy strength be." And it will hold for the coming year. The son of Sirach wrote a remarkable verse: "Woe unto him that is faint-hearted, for he believeth not and therefore shall he not be defended." With how many of us is this subtle old Hebrew's word a truth! We do not believe, we do not have the all-conquering faith with which to meet the New Year. We are sad and discouraged and we make others feel that a danger lurks in the distance. We ask, "What is the good of it all?" The answer to this question will not be given in this world. Only when we stand before the great white throne and witness the blessedness of those who have washed their garments and made them white in the blood of the Lamb shall we see the good of it all. We are not meant to walk with bowed heads and endure an existence of dejection, spirit and mind half starved. Believe in God and life will mean more and joy will come. Religion is that which straightens out the crooked things in this world.

The curtain is falling on the past year. We face the new year knowing that some things may be made better. Let us say, with Æneas, "My ship shall sail today." Perhaps none of us has risen to our best in anything in the past year. We always fell short and marred the day or the task by our shortcomings. We have but one leaf, one life; let us make it what God intended it should be. Let us set no limits; this is a new leaf; make it glorious. In Kipling's verse we find the secret of some past failures. We have been too easily satisfied; we stopped too soon. Listen:

"There's no sense in going further—it's the edge of cultivation."
So they said and I believed it—broke my land and sowed my crop—
Built my barns and strung my fences in the little border station,
Tucked away below the foothills, where the trails run out and stop,
Till a voice as bad as conscience rang interminable changes
On one everlasting whisper, day and night repeated—so:
'Something hidden. Go and find it. Go and look behind the ranges—
Something lost behind the ranges. Lost and waiting for you. Go!'"

Shall we go and find it? The lost opportunity of the past year? We can go forward, and find something greater and worthier than we have found in the past. Let us do this one thing, "forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus."

Covington, Ohio.

Almost Persuaded.

BY MARGUERITE BIXLER GARRETT.

DURING late years the ministry of gospel song has become a telling factor in evangelistic effort. When we consider what a precious gift the ministry of music is to the church and to the world, we do not wonder that wide-awake leaders of evangelism so whole-heartedly make definite use of this far-reaching missionary agency.

I believe one reason why my personal work proved successful while actively engaged in evangelistic song, was the wise and tactful use made of many a gospel song, when opportunity presented, as well as when the opportunity had to be quickly made. Permit me to state, for the benefit of those who are yet "young" in this line of Christian activity, that to appear in public, and lead a congregation in song, is not the only place in which you can use your talent.

The following incident may give "courage" to some one. While living with a private family in

Northwestern Ohio, where I was conducting a school of music, one morning I went with the daughter of the home into the kitchen. We were singing:

"Almost persuaded, now to believe;
Almost persuaded, Christ to receive."

While singing the direct plea, "Come, come, today," I heard a smothered sob, then another, and, looking around, I saw tear-drops glistening on the face of the girl who was polishing the stove. I looked at her a moment, then went over to her and, kneeling beside her, said: "Mary, what is the trouble?" Covering her face and weeping, she brokenly replied: "If—I—only—could—come—today!" Looking at the daughter, we softly resumed our singing. Before the stove was completely polished, Mary was "fully persuaded." After a little while her stove shone brightly, but her face beamed beautifully!

When sung from hearts beating in sympathy for the saving of a hesitating soul, "Almost Persuaded" wields a mighty power in aiding that one to clinch the decision, almost crystallized into action.

"He who is almost persuaded, is almost saved, and to be almost saved, is to be entirely lost," were the words with which Mr. Brundage ended one of his sermons. P. P. Bliss, the hymn-writer, was in the audience and was so impressed with the sentiment that his thought quickly resolved itself into this hymn.

May the Holy Spirit direct those of our Fraternity and the young people in our schools, who are musically inclined, that they may beautifully consecrate their talent in service for God, the Author of music!

Bluffton, Ind.

Fidelity and Order.

BY IDA M. HELM.

THE relations, existing in our family life, teach us a practical lesson as to the duties involved in our relations to Christ. Think of a family in which the husband would refuse to acknowledge his wife, and in which he would be ashamed to own his children. What about the family in which brother and sister refuse to acknowledge one another, in which they do not work together, and in which there is no order,—some working one way, and others in the opposite direction? Think of it! In politics,—of what value is a man who refuses to take a decisive stand, to declare himself, and to take an aggressive part in the struggle? Of what value is a man anywhere who will not show his true colors; then, with strong-hearted fidelity, work out his convictions?

It is of momentous importance that a professed follower of Christ earnestly declare himself; then resolutely endeavor to uphold the blood-stained banner of our King. An empty profession amounts to practically nothing. It is as sounding brass. To take a determined stand against wrong and unflinchingly work for the right, at all times, requires courage, suffering, and sometimes even death. But Christ made it an indispensable condition of discipleship and, whether easy or difficult, we must always be obedient to the Divine will. It is a bounden duty we owe our Lord always to given unmistakable evidence that we are on his side. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification" (1 Cor. 14: 8-10). Then, how important that Christians give a definite sound in their teaching and their living!

To all who overcome their timidity, fears and temptations, and bravely work for Christ, this blessed promise is given: "He that overcometh shall thus be arrayed in white garments; and I will in no wise blot out his name out of the Book of life, and I will confess his name before my Father, and before his angels." (Rev. 3: 5). Listen, "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8: 38).

Ashland, Ohio.

THE GOSPEL MESSENGER

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A HAPPY NEW YEAR to all our readers! May 1914 be fraught with blessings, spiritual and temporal!

BRO. J. L. GUTHRIE is to take pastoral charge of the Wyandot church, Ohio, beginning his work April 1.

THE District Sunday-school Convention of Southern Missouri is to be held in the Cabool church Jan. 11, at 10 A. M.

With a corps of able instructors, the Bible Institute of Hebron Seminary, Va., will open Jan. 9, and continue to Jan. 19.

THE Mission Board of Southern Pennsylvania is contemplating the building of a church at Newport, where prospects seem to be promising.

SIX souls put on Christ in baptism in the Nettle Creek church, Ind., during the meetings held by Bro. J. A. Miller, of Gaston, at the White Branch house.

BRO. GEORGE L. STUDEBAKER is to be with the members of the Donnels Creek church, Ohio, at the New Carlisle house, in a series of meetings to begin Jan. 17.

PAYETTE VALLEY church, Idaho, was made to rejoice when five of her Sunday-school girls applied for church membership. Two members were recently restored.

WEST GREENTREE church, Pa., secured the services of Bro. Jacob L. Myers for a revival at Rheims. Six made the good confession and others are deeply impressed.

"FIVE baptized and one restored" is the report from the Kokomo mission, Ind., where Bro. Elmer Phipps has been conducting an interesting series of meetings.

THE members of the Egan church, Cal., are arranging to erect a house of worship in the city of Hemet in the early spring, and are now endeavoring to secure the necessary funds.

BRO. S. E. DECKER has been assisting the Williams Creek Valley church, Oregon, in a series of meetings. So far five have been baptized, and two more are awaiting the initiatory rite.

REFRESHING meetings at the Mount Hope house, Chicagos congregation, Pa., resulted in six applicants for baptism. Brethren A. M. Kuhns and George Weaver assisted in these services.

ON page ten of this issue Bro. D. L. Miller calls attention to the fact that fraudulent solicitors for alleged mission enterprises in the Orient are still carrying on their work of deception. Be sure to read his article, to be prepared for these pretenders, should they visit your congregation.

OF the 3,017 ministers, whose names will be found in the Brethren Almanac for 1914, fifty-two reside in other countries. Some are in Canada, and others in China, India, Denmark, Sweden, Cuba, and the Philippine Islands. Those in the last named country are engaged exclusively in teaching.

BRO. JOS. AMICK, at this writing (Dec. 29) is still dangerously ill, though a slight improvement is being noted, which it is hoped, may continue.

LAST Sunday we had the pleasure of having with us Bro. M. M. Myers, of Bridgewater College, Va. He delivered a much appreciated address at the evening service.

A FRUITFUL revival effort in the Oak Grove church, Okla., was recently carried on by Bro. W. H. Miller, of Independence, Kans. Six entered the baptismal waters, and two await the initiatory rite.

THE members of the Pleasant Valley church, Ind., report an addition of thirteen to their number, during the meetings recently held by Bro. David McFadden, of Smithville, Ohio. Others are near the fold.

BRO. ISAAC BEERY, of Naperville, Ill., held a three weeks' series of meetings in the town church of the North Liberty, Ind., congregation. Six were baptized, one awaits the rite, and two were reclaimed.

A SEASON of unusual refreshing has been afforded the Markleysburg church, Pa. The riches of everlasting truth were unfolded by Bro. George Vansickle, resulting in twenty-nine accessions by baptism and one restored.

THE members of the New Salem church, Ind., are much gratified with the results of the recent series of meetings, conducted by Bro. J. Edson Ulery, of Onekama, Mich. Ten enrolled themselves as soldiers of the Lord's army.

SALEM church, Ohio, has just closed a most interesting series of meetings. By the earnest efforts of Bro. Emra Fike, in twenty-one sermons, fourteen were induced to enter into church fellowship, and are now enjoying the favor of pardoning grace.

FOURTEEN further accessions to the Sugar Creek church, Ohio, are reported,—in addition to the number previously noted. This makes a total of thirty-three additions during Bro. Berkebile's meetings in that congregation. Three of these were reclaimed. The members were greatly strengthened.

It should not be necessary to mention that, as a matter of course, all Brethren Sunday-schools should use the supplies furnished by the House. They are published by authority of Conference, are fully adapted to our needs, promotive of our distinctive principles, and worthy of the patronage of every school.

WE regret to learn that Bro. I. B. Wike, of Huntington, Ind., was compelled to suspend his revival effort at the Wabash church, same State, owing to a serious throat affection. He hopes that proper medical treatment may enable him to resume his evangelistic labors, and to fill at least a part of the engagements previously entered into.

THE installation and consecration services of the teachers and officers of the Highland Avenue Brethren Sunday-school, Elgin, Ill., were held last Sunday. Mr. Hugh Cork, State Secretary of the Illinois Sunday School Association, in an able address, impressed the salient features of successful work in this important department of church activity.

AT a most successful series of meetings in one of the eastern States, the excellent results attained were not a matter of chance, but a logical outgrowth of well-directed effort. There were fervent prayer meetings each evening, house-to-house visits by the evangelist after the apostolic fashion, and personal efforts in general. Need we wonder at the spiritual outpouring?

ONE of the eastern churches,—and not a large one at that,—raised over \$300 for missions at her recent Thanksgiving meeting. This was in addition to the Conference offering of over \$100. If all churches of our Brotherhood could be induced to give with a like spirit of liberality, the result would be a mighty uplift for missions, and rich blessings would come to the cheerful givers.

AT his recent meetings in Dixon, Ill., Bro. W. E. West made a strong plea for universal peace. Such sermons are always in order and productive of great good in moulding sentiment along right lines.

ON Tuesday morning of this week Bro. I. B. Trout enters upon his labors in connection with the Bible, Missionary and Sunday-school Institute of Western Pennsylvania, to be held in the Scalp Level church, Jan. 6 he goes to Huntingdon, to assist in a Bible Institute, which is to continue until the 17th.

WE are requested to announce that the Bible Term of the Elizabethtown College opens Jan. 14, 1914, and will continue eleven days. Brethren J. G. Royer and J. M. Pittenger will be the special instructors, in addition to several members of the college faculty. Bro. Jno. Calvin Bright, of Ohio, will preach a series of doctrinal sermons. There will be three special programs,—Educational, Temperance, Ministerial. "Training the Sunday-school Teacher" will be the textbook in five classes daily.

BRO. D. J. LICHTY writes us from Riverside Cottage, Nasik City, India, under date of Nov. 27, as follows: "We have now been sojourning here for about a month, and the Lord has blessed, most wonderfully, my recuperation from a severe attack of fever. During the first twenty-two days after my release from the hospital, I gained twenty-five pounds, and my physical strength has improved accordingly. It is a great joy to be assured of an early return to the work so dear to our hearts."

A RECENT letter from Bro. H. C. Early informs us that he and Bro. Royer aimed to leave Shanghai, China, Dec. 6, for Colombo, Ceylon. This would land them in India by the first of January, if all went as expected. Bro. Early says that their six weeks' stay in China gave them a good understanding of the needs of our work in that land. As yet we have but two stations and a total of thirty-two native members. The outlook for the future, however, is encouraging. There is great need for more workers and further equipment.

UNDER date of Dec. 26, Bro. Moore writes us from Eustis, Lake Co., Fla., where he is located for the winter. He reports that his trip from Elgin to the Land of Flowers, last week, was a very pleasant one, and that, in our next issue, he may have something to say regarding experiences and observations on the way. He does not propose to be idle, however, it would seem, for he was booked to preach, last Sunday, in Bro. J. C. Funderburg's neighborhood, a few miles out in the country. We trust that the balmy clime of Florida may prove congenial to Brother and Sister Moore, and bestow upon them renewed vigor.

"THINGS the District Sunday School Secretary Can Do," is the title of the latest booklet published by the Sunday School Board. A careful perusal of this interesting little treatise will do much to make the work of the District Secretary of greater value to the schools within his territory. Many problems that puzzle our Sunday-schools can readily be solved by the cooperation of the wide-awake District Secretary, if he will but equip himself for the work at hand. We predict that the booklet will be read with the greatest of interest by every Sunday-school worker. It is sent free upon application to Brethren Publishing House, Elgin, Ill.

THE *Temperance Bulletin* for the last half of 1913, is ready for distribution. It contains twenty-four pages, filled with editorials, statistics, questions for discussion, recitations, songs, etc., for temperance programs, as well as short, splendidly-written messages by Brethren D. D. Culler, I. N. H. Beahm, W. H. Lichty, Dr. S. B. Miller, Isaac Frantz, S. N. McCann, S. S. Blough, Otho Winger, Galen B. Royer, H. C. Early, D. L. Miller, Wilbur Stover, T. S. Moherman, D. M. Adams and others. The *Bulletin* is free, and all orders will be filled by the Brethren Publishing House, here at Elgin. When ordering, enclose postage at the rate of sixty cents for each hundred copies wanted.

Yesterday, Today and Tomorrow of Our Church Paper.

THE opening of a new volume of the GOSPEL MESSENGER gives occasion for a glance at the past, thoughts of the present, and hopes for the future. The yesterday takes us back to our first church paper, the GOSPEL VISITER, issued in April, 1851. Since then two generations have appeared on the stage of human action, played well or ill their parts, and have gone to the great beyond. The year's have fled and we are facing the living present today, with increased responsibilities and ever-widening opportunities for doing good in the world. We have enjoyed the manifold blessings of Heaven, and, under the fostering and loving care of the Great Father, our church paper has grown and prospered, its influence for the right has increased, its spiritual vision has not grown dim and it has become, increasingly, a power for good in the world as the yesterdays and todays have merged into the tomorrows of life.

Going back to "yesterday," we find ourselves in the loft of an old spring-house, near Poland, Ohio, with a floor space of less than 200 square feet, in which were an old-time hand-press, a few cases of type, an editorial office and the one man force of the entire plant. But that one man had a vision of the future and the courage of his convictions of right. In 1849 Bro. Henry Kurtz sent out circular letters to many of the leading members of the church, setting forth the importance of starting a church paper, and giving his views on the subject. Some favored and, as is always the case when something new is proposed, others opposed the project. "In his first editorial he says, 'He wished to take the advice of his brethren, and the result of the consultation was, that a majority of the churches heard from was in favor of the measure, or at least a trial, that a respectable number of subscribers, more than three hundred, and even payment for more than fifty copies was sent in. Thus far we felt encouraged.' So our good brother, after counting the cost, prayerfully considering objections and difficulties, and assuming the weighty responsibility with high resolve, determined to publish the first church paper in our Brotherhood.

He was impelled to do this from a high sense of duty. He shrank from the responsibility, for in referring to this he says, "Yet there is one word of God staring us in the face, which will deprive us of our peace of mind unless we obey it. It is this, 'Therefore to him that knoweth to do good, and doeth it not, to him it is sin' (James 4: 17). Consider with us these facts. Thousands of presses are daily working in this our country, and issuing a multitude of publications, some good, others indifferent, and some,—alas, too many, absolutely bad and hurtful. They find their way not only into every village but, we may say, into every family or cabin of our land. . . . Popular errors and the most ingenious counterfeits are brought to our very doors, and our children are charmed with the same. . . . Should we not use every means in our power to counteract the evil tendencies of our time, and to labor, in every possible way, for the good of our fellow-men, and for the glory of God and his truth as it is in Christ Jesus?" For all these years our church paper has stood for this high and noble purpose, and it is our hope and prayer that for all the tomorrows that are to come it may never lower its standard, as set up by Bro. Kurtz.

The mind is so constituted that it realizes size and growth only through comparisons and contrasts. Much of the New Testament teaching is done by drawing contrasts. The following comparisons are made from the yesterday and today of our church paper.

Yesterday there was but a spring-house loft in an Ohio country district, with contracted floor space for editorial, composing, press and mailing room all in one. Today the Brethren Publishing House at Elgin, Ill., has a floor space of 52,000 square feet, with three times more space for editorial rooms than was contained in the whole spring-house loft.

Yesterday a sixteen-page monthly, one volume containing barely seven thousand square inches of printed

matter. Today the GOSPEL MESSENGER, with about one hundred and twenty-five thousand square inches of good, readable articles.

Yesterday a few cases of type for all work. Today four linotypes, with fingers of steel and brass, producing lines of type more accurately and faster than thirty compositors could do the same amount of work.

Yesterday there was but a one-man hand-power press. Today there are nine great electric power cylinder presses, capable of making one hundred and eighty thousand impressions in twenty-four hours.

Yesterday one man did all the work of the Publishing House. Today, during the busy season, as many as one hundred and fifty people are employed about the work of the House.

Yesterday there was but a list of over three hundred, with fifty paid subscribers. Today there is a subscription list of thirty-five thousand names.

Yesterday but one paper was sent out. Today we are sending out ten publications, with a combined circulation of 220,000 copies.

Yesterday it required almost five hundred pounds of paper to complete one volume of our church paper. Today, with our present list, it would take one hundred and thirty tons for the MESSENGER alone for a single year. We use fifty-two car loads of paper a year for our printing and binding operations.

Yesterday the entire business of the House almost reached the sum of five hundred dollars a year. Today the business of the House overlaps the half million dollar mark by a handsome figure.

Yesterday there was but the one man for editor, business manager, foreman, compositor, pressman and janitor. Today we have editors,—assistant and associate,—one on the other side of the globe at this writing, with stenographers and typewriters, with business manager and assistant, and with a foreman in each department.

Yesterday's entire receipts would have to be doubled and a few hundred dollars added to pay the salary of one of our editors today.

Yesterday the House was a private enterprise, under personal control. Today it is owned and controlled by the church, and every individual member is an equal owner of all the stock of the House.

Yesterday the profits of the publishing business accrued to private individuals. Today every penny of profit goes into two funds,—the missionary and the fund to support aged and infirm ministers and missionaries. In the last seventeen years these funds have received many thousand dollars from the profits of our publishing interests.

Reading thus far, and realizing, to its fullest extent, the growth and development of our church paper and our publishing interest, and with it the growth of the church, one may well desire to pause right here and thank God for what he has wrought through the instrumentality of his people, for it must always be borne in mind that to no one man or group of men in the church does the credit belong for what has been accomplished. The membership of the church, who so nobly stood by the enterprise and gave it hearty support, are deserving hearty commendation, but above all and beyond all is praise due the Lord for what he has done for us. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

And what of tomorrow? That will be what, under the blessings of God, the church makes it. If we stand united in Christ and in the unity of the Spirit, God has great things in store for us. Let there be no falling out among ourselves. It is said that two of Nelson's officers had a quarrel on the eve of a great naval battle. The Commander overheard their bickerings and, pointing to the enemy's ships, looming up on the distant horizon, said, "Yonder is your enemy; fight him and let there be no quarrel among you!" The enemy we have to fight will require all our energy, and let none be spent in a quarrel among ourselves.

The yesterdays brought their changes and the tomorrows will bring theirs. The work of the Brumbaughs, Moore and Miller is almost done, as is that of those of yesterday, Brethren Kurtz, Quinter, R. H.

Miller and others, who worked nobly and well in their day and generation. Younger and abler men, it is sincerely hoped, are to take the places of the aged on the editorial staff at an early day. Those of us whose work is almost done will lay it down, hoping and praying that more and better work for the morrows to come will be accomplished than was possible in the yesterdays now gone forever.

The constant aim has been in the past, and will be in the future, to keep our church paper true to the high aim and purpose for which it was founded. "Set for the defense of the Gospel," has not been an unmeaning phrase in the management of the MESSENGER. It must not become so in the future. There is still much work to be done. A great future is spread out before the church and her paper. In every line of gospel advance the editorial staff is intensely interested. The Educational, Missionary, Sunday-school, Christian Workers, Temperance and Peace Boards, and all other phases of lawful endeavor, carried forward by the church, have the fullest sympathy and support of the MESSENGER and its writers. As these different movements are wisely directed and grow, so will the borders of Zion be enlarged. Neglect the proper moulding of these influences, and the church must suffer.

We are a plain people, endeavoring to live and make the simple life a practical entity in the world. Shall the simple life be maintained in the church? If so, then much teaching will be required. Get the principle of the simple life into the hearts of the people and the question will be settled for a single generation at least. But each generation must be taught anew and so the teachings of today must be given again and again on all the tomorrows of the future. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."¹

The city problems of yesterday have become the country problems of today. How shall we save the country churches and build up the waste places of Zion is one of the live questions of today and it must be met, and met wisely and well. Back to the country will become the cry of the future.

Our church paper stands today, as it has stood from the first, for the Inspired Word of God. It has no disposition to give place to the so-called New Theology and New Thought of the modern higher destructive criticism, which is leading many of its followers into positive infidelity. The late Dr. James Orr, of whom it was said he commenced to turn the tide from destructive criticism to conservatism, says: "When I am asked, as I sometimes am, which of the articles of the evangelical faith I am prepared to part with at the instance of modern thought, and in the interest of a reconstructed theology, I answer, with fullest confidence, 'None of them.' . . . This word 'traditional' does not alarm me. It is a 'traditional' belief that the sun rises and sets, that the tides ebb and flow at regular intervals, that fire burns and water drowns and bread nourishes, that wheat produces wheat, and barley, barley; . . . but we are not going to change our belief in these things because they have been long and commonly believed. The old constellations in the heaven are 'traditional,' but they will be moved from their places as soon as the truths of this old Gospel. My ground for this confidence simply is, that they are in the Bible, and that the world can never do without them."²

And so, as we think of the tomorrows to come, we have bright hopes for the future of the church and our church paper. Its work is only beginning and will be carried on to a greater success in the tomorrows than has marked its progress in the yesterdays. We have trusted God for all the past and we may safely trust him for the days yet to come. We thank our readers for the hearty support given to all our periodicals in the past, and crave their prayers and earnest cooperation for the future. Upon your help and efforts depends the success of the work. We have the confidence that you will help us and our successors to carry our work to a higher degree of success than has been as yet attained. Let us "highly resolve," as

¹Isa. 28: 10.
²Sunday School Times, November 29, 1913.

we enter upon the coming year, to make it, under God's blessing, one of the very best in our lives, in unselfish service for those about us and for him who suffered and died and rose again for us. D. L. M.

Our Visit to the Foreign Mission Fields.

No. 5.—Liao Chou—The Work—The Workers.

LIAO CHOU is the southern station of the Brethren Chinese Mission. It is an old city of about 2,500 inhabitants, including the little clusters of buildings outside the wall, all Chinese except our missionaries. Many of the buildings show marks of great age; the wall, also. It is mostly a dirt wall, and at places it has crumbled away until the top is scarcely wide enough for a footpath. This we discovered yesterday evening, when we walked it from the West Gate clear around to the South Gate. The city is built in the angle of two rivers, whose junction is on the southwest side. On this side the city is skirted by a strip of verdant, low ground, while the beautifully-terraced mountains rise in the near distance all around, giving an entrancing picture.

It is a city of temples. Each of the three great religions of China,—Confucianism, Taoism and Buddhism,—has its temples, so much so that it may be said the city is wholly given to idolatry, though the temples show neglect and decay. We spent some time in the temples, and will have more to say on this subject later on. The Confucian Hall of Learning and the Confucian Temple were once magnificent buildings, with the most splendid courts, but now they are neglected and falling down. These have no images, or gods, only tablets to the memory of their great ones in which one of their three souls is thought to abide. It is believed that each person has three souls, and after death one is in the tomb, one in the tablet (if one is provided), and one in hades. In the Confucian Temple, in the center of the tablets is a very large one to Confucius. The most of the other temples show decay, also. It is but an acknowledgment of the onward march of our blessed Christianity.

The work here is young. It began in June, 1912, so that it is only about a year and a half old. It was started by Bro. Hilton, with a little help by a native brother. Already seven have been baptized,—all men. The women are exceedingly hard to reach.

The work follows several lines. It is the evangelistic, Sunday-school, boys' school, opium refuge work, personal work by the sisters in the homes among the native women, and the general personal work. Several other lines are being planned, to be opened later. A girls' school is to be opened as soon as Sisters Hutchison and Cripe consider themselves ready for it, and since this station now has a physician, medical work is to be begun. It is planned also to enlarge the present lines of work, since the working force on the field has been increased.

Last Sunday we attended first the Sunday-school class, composed of about twenty boys, then the preaching service at eleven. The meetings are held in a chapel, seating fifty, probably. It was crowded to an overflow. A few seats were in the court, where a number sat. Bro. Bright read the first seventeen and the last ten verses of Matthew 5, and then preached from the last verse. Good attention was given to the Word. The natives are so ignorant that it is difficult to present the Word within their comprehension, but it seemed that Bro. Bright found a point of contact; preaching every Sunday, though it could be on 'any other day just as well, so far as the Chinese are concerned, for they know no Sabbath.

In the afternoon Bro. Royer spoke to the people through Bro. Bright as interpreter, followed by a few remarks by myself, which was my first experience in talking through some one else. Bro. Royer has had considerable experience in it, does it without difficulty, and his sermon was much appreciated. He also spoke effectually to the congregation at Ping Ting Chou.

The Boys' School at present has twenty-one boys, with two teachers, one of them a Christian, but not a member of the Brethren church. It is a pity we can not have teachers of our own number, but we must wait, and in the meantime do the next best thing. The

teachers are paid \$7.50 and \$4.00 per month, respectively. The boys are poor, some of them orphans, but a number are especially bright looking. The mission takes care of them for the most part. A few of them pay a small amount monthly, while others are so poor that they must be supplied with tuition, board and clothing, all free. But here lies the hope of the work. It is equally essential that there should be a girls' school. The older people are fixed; not many of them change; but the children can be trained away from idolatry to Christianity.

The medical work will add greatly to the general success of the mission. Just as soon as Bro. Brubaker gets the language, regular work will be opened in his field. In fact, some medical work will be done while he is getting the language. An hour or two a day, at a fixed time, may be given to it, and the doctor does not object to this plan, I am glad to say. It can easily be a relief from the study of Chinese characters. And, besides adding greatly to the general interest of the cause, it is a protection to the missionaries themselves to have a good physician at the station, for it takes six days to get the nearest competent physician to them. I am wondering how many of the good-people at home would be willing for the cause of Christ to live six days from a physician, besides other sacrifices.

Bro. J. Homer Bright and wife and Sisters Winnie Cripe and Anna Hutchison have been here two years. They have acquired the language so that they are in active work, but they are still studying the language. Since Bro. Hilton and family have gone home, Bro. Bright is doing all the preaching. He speaks readily. The sisters are teaching regularly, also, and seem to be able to express themselves without difficulty, though the Chinese language is considered hard to get.

Much interest centered in the location of the new missionaries coming to this field this year, because two of them are physicians. It was the sense of the workers here that Dr. Brubaker and family should locate at Liao Chou, inland from the railroad about eighty miles. After due consideration and prayer, the doctor gracefully accepted the appointment, his good wife fully uniting with her husband. And so, what some supposed might be a delicate matter, was settled to the full satisfaction of all concerned; and now, all are happy, looking forward for the blessing of our Father in heaven upon them and their work. And may it be so!

There are now six workers at this station, four of them with two years' experience. They are a fine, capable set in every way, a band of Christian ambassadors for whom the home church should thank God. And the church can feel that she is well represented in this little body of missionaries. H. C. E.

Some Serious Departures.

THERE are those among us who think that the MESSENGER is just a little too outspoken in its opposition to certain innovations. Let such read how Rev. L. W. Munhall, M. A., D. D., in his book on "Methodism Adrift" takes his own people to task regarding their departures from time-honored customs and principles. We quote from pages 38 and 39:

"Do not Methodists, in violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on 'gold and pearls and costly array'? Would not the plain dress, insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntingdon, and many others, equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one, going into the Methodist church in any of our chief cities, distinguish the attire of the communicants from that of the theatre and ball-goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who, in many cases, make no profession of religion and are often sneering sceptics, go through a cold, artistic or operatic performance, which is as much in harmony with spiritual worship as an opera or a theatre,

"Formerly every Methodist attended class and gave testimony of experimental religion. Now the class

meeting is attended by very few, and in many churches abandoned. Seldom the stewards, trustees, and leaders of the church attend class. Formerly nearly every Methodist prayed, testified, or exhorted in prayer meeting. Now but, very few are heard. Formerly shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

"Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

"How true that the Methodist discipline is a dead letter! Its rules forbid the wearing of gold or pearls or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on, is appalling. The spiritual death it carries in its train will only be known when the millions, it has swept into hell, stand before the judgment."

A Warning.

It would seem that, after the publication of Bro. Galen B. Royer's exposé of the methods pursued by the Nestorian and Kurdish peoples, in securing funds in this country for their own personal use in Persia, nothing further would be needed to warn our people and others against these pretenders. But it is necessary to call attention again to the activities of these money-getters.

Last week a pair of them appeared at Mount Morris. They were armed with the usual documents and had done some work in canvassing the town. They had arranged to speak in one of the churches in town, but it was not long until they learned that their methods were well known here, and they left immediately, taking the first train for the West. We warn our brethren and friends against these men, who are obtaining money under cover of supporting orphanages and, as has been abundantly proven, are using it themselves. If you have money to give for such work, remember there are regular channels through which you can send your money, with the assurance that it will be properly used for the purpose for which it has been donated.

Reread Bro. Royer's article on page 709, in MESSENGER No. 45, dated Nov. 8. You will find in it sufficient proof to show how much fraud is being carried on under the name of religion. If Bro. Royer's warning is heeded, the money saved to the church will pay many times the expense of his trip to Persia to investigate the doings of the people. Do not give to them, and tell your neighbors and friends the true story of their work. Knowing the truth yourself, see that others get it. You will be doing a favor and an act of righteousness by exposing fraud. D. L. M.

The Exemplary Teacher.

We are told that in our schools there is a lady teacher, not a member of the church, who, at all times, and especially when in the school-room, attires herself modestly, and not a sign of jewelry can be seen about her. She even refuses to adopt the worldly style of arranging her hair. In her appearance, in every way, she is as plain as the most consecrated of our sisters, and in her bearing shows the best of culture. When asked why she is so careful in her attire, she says that the school belongs to a people who believe in plainness, and she does not care to do anything that would, in the least, militate against their principles respecting simplicity. In fact, her influence in the school-room has become recognized, and she is looked upon as a power for good among the young people. What a blessing it would be to the cause of New Testament Christianity if all the teachers in our schools, as well as the workers in our Sunday-schools, could take the same view of life! They would soon solve some of the problems that are just now greatly perplexing the church.

MISSIONARY DEPARTMENT

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Otto Winger, North Manchester, Ind.
Address,
General Mission Board, Elgin, Ill.

A LETTER TO PRESIDENT WILSON.

To the Honorable Woodrow Wilson,
President of the United States of America,
Washington, D. C.

The National Peace Committee of the Church of the Brethren do hereby give personal expression of their approval of the constant and persistent pursuit of peaceable methods in the policy of the Honorable Woodrow Wilson, President of the United States of America, respecting the troubles now existing in the Republic of Mexico.

It is our prayer, that He who has promised to give to all liberally, may bestow all needed wisdom and guidance to President Wilson and his advisors through the embarrassing situation, and that the dignified and honorable treatment may result in good to the neighboring and troubled country, as well as to the credit of our own country and to the promotion and progress of the cause of international arbitration and universal peace.

Eld. J. Kurtz Miller, Eld. W. J. Swigart, Eld. Daniel Hays, National Peace Committee, of the Church of the Brethren.
Nov. 24.

LINDSA, CALIFORNIA.

On Sunday, Nov. 2, we held an all-day Sunday-school Meeting, which was enjoyed by all present. Beginning at 10 A. M., we took up the work "Model Sunday-school Classes," viz., "Primary," "Intermediate," and "Adult." With a teacher for each of these, an hour was soon passed. At 11 A. M. Eld. Blickenstaff, of McFarland, gave us an inspiring and helpful address on "Sunday-school Work." The noon hour was enjoyed in a social way, and with a basket dinner.

The afternoon session opened at 2 o'clock. The following subjects were discussed: (1) "How Best Inculcate Reverence," (2) "How May the Teacher Have the Greatest Influence over the Pupil?" (3) "How May the Teacher Be Made to Feel the Need of a Definite Purpose in Teaching?"

We were very glad to have Bro. S. G. Hollinger, our District Sunday-school Secretary, with us on that day. In the evening we held our Christian Workers' Meeting, followed by a sermon from Bro. S. J. Miller. As we returned to our homes, we felt we had spent a profitable day, and one not soon to be forgotten.

On Thanksgiving Day we held services at the church. An offering was taken, to be sent to the World-wide Mission.

Since our last report Brother and Sister T. F. Hutchison and family have moved into our midst. We are always glad to welcome all who feel like helping in the Master's vineyard.
Adah A. Brubaker.
Dec. 5.

RIO-LINDA, CALIFORNIA.

On Saturday, Oct. 25, at 7 P. M., a meeting was held at the home of Bro. A. M. Whipple at Rio-Linda, Sacramento County, for the purpose of organizing a congregation. Elders M. E. Andrews and W. R. Brubaker had been authorized by the elders of the District of Northern California to perfect the organization. Letters of membership were read and accepted, being transferred from the Live Oak church, where they had been placed by the members, on entering California. Eleven charter members compose this congregation. We have two ministers, both in the second degree. We also have one deacon. For our elder we selected Bro. W. R. Brubaker, of Live Oak, an adjoining church.

We decided on a boundary line for our congregation, which extends from the Yuba River to the Feather River; from this to the Sacramento River; thence south to the northern boundary of Sacramento County; thence west, south and east, following the line of Sacramento County, back to the Sacramento River again; thence south along the Sacramento River to the Calaveras River, following this east to the source. Members living inside of these boundary lines can correspond with Bro. Michael Blocher, addressing him at Sacramento, General Delivery, or write to the undersigned, who is the corresponding secretary.

We decided to hold our regular council meetings quarterly, on Saturday preceding the fourth Sunday of the month, beginning with December, 1913. We named our church Rio-Linda, the name of the place platted as a town site on the Northern Electric Railway, and here the members are locating.

We would be glad if brethren, seeking a location in California, would locate in our part of the country. The climate is ideal, and the scenery beautiful. We regret the

delay of this report but for unavoidable reasons it has been delayed.

(Sister) J. M. Fisher.

923 Twentieth Street, Sacramento, Cal., Dec. 12.

MUSCATINE, IOWA.

We met in special council on Sunday afternoon, Dec. 7. Not much business came before the meeting. Sunday-school and Christian Worker officers were elected for 1914. Bro. W. G. Williams was reelected Sunday-school superintendent. Sister Bessie Miller was reelected superintendent of our cradle roll. Sister William Pasdach was selected president of our Christian Workers' Meeting. Our regular services seem to be taking on new life. While we are grieved that some cease to attend services and drop out of the work, we rejoice that others are taking up the work. Our audiences are larger at present than they had been for some time. Our services are especially well attended by the young people and non-members of our church. A number of people here seem to believe in the doctrine of the Bible as our people do, but have not yet become willing to unite with the church. Our teachers' meeting, mission study and teacher-training classes are quite interesting and helpful, especially our teacher-training class. We are studying our new book, "Training the Sunday-school Teacher,"—a splendid book. Even those in our class who are not members of the church made favorable comments on the book.
F. E. Miller.

406 Lowe Street, Muscatine, Iowa, Dec. 8.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue. Are Given Space This Page.

COLORADO.

Colorado City.—Since our last report three certificates of membership have been received. On Thanksgiving evening the churches of the city met at our church in a union meeting. The house was well filled. Rev. Hutchinson, of the Central Christian Church, delivered an excellent Thanksgiving address. The donation, as is customary at meetings of this kind, was turned over to the board of charities, to be used as needed by the Ministerial Association of the city, to supply charity cases. On the evening of Nov. 30 our Sunday-school rendered a well-prepared program, after which Bro. Sherfy gave a short, well-prepared talk. We are glad to state that Bro. Sherfy and family remain with us, in charge of the work here, for another year. They were given a reception on their return to us, at the home of Sister Michael.—Bettie Root, 535 Ehrlich Street, Colorado City, Colo., Dec. 15.

ILLINOIS.

Notice.—The new churchhouse being built in the city of Champaign, Ill., under the direction of the Mission Board, is now about completed, and will be dedicated on the first Sunday of the new year. Eld. J. W. Lear, of Decatur, Ill., will deliver the dedicatory address. A revival meeting is to follow, which will close with a communion service. The members of adjoining churches are invited to attend these services.—D. J. Blickenstaff, Oakley, Ill., Dec. 12.

Polo church met in their council Dec. 20, at 10 A. M., with Eld. John Heckman presiding. There were thirty-two members present. The officers for the church, Sunday-school and Christian Workers' Meeting were elected for the coming year. Bro. Allison Reisinger was elected church correspondent.—Miss Martha Gilbert, Box 669, Polo, Ill., Dec. 14.

INDIANA.

Andrews.—We met in council Dec. 13 and reorganized for the coming year. Our elder, Bro. J. W. Norris, presided. Two letters were received. The election of officers resulted as follows: Sister Dorothy Ridley, clerk; Sister Jennie Eckman, treasurer; the writer, church correspondent. The Sunday-school superintendent and secretary were reelected. We decided to have a Christian Workers' Meeting and prayer meeting each week. Sister Freeman was chosen president of the Christian Workers' Meeting, and Bro. W. Biglow as leader of the prayer meeting.—Martha Duncan, Andrews, Ind., Dec. 18.

Union.—Our revival meeting, which began on Sunday, Nov. 9, closed on Thanksgiving Day. Eld. John Kitson, of Syracuse, Ind., assisted in the work. Though hindered by inclement weather, the meetings were excellent. We had the very best doctrinal as well as practical sermons. The church has been greatly strengthened. On Thanksgiving Day, after listening to a very spiritual sermon, an offering was offered for World-wide Missions. Our quarterly council convened Dec. 13. We granted three letters of membership. The Sunday-school officers were elected for the ensuing year as follows: Superintendent, Bro. John Webster; secretary, Bro. Cecil Reed. The birthday offerings in the Sunday-school are splendid. The Sunday-school enrollment is 175. The Christian Workers' Meetings have been somewhat hindered because of inclement weather, much of the time. The Sisters' Aid Society is doing a fine work.—A. Laura Appelman, Plymouth, Ind., Dec. 18.

Wabash City church met in council Dec. 17, with Eld. J. W. Norris presiding. We reorganized our Sunday-school for the coming year. With Bro. Dorcas Brubaker as superintendent and Bro. Charles Circle as secretary. We elected new officers for prayer meeting, with Sister Ida Fosnaugh as leader. We also organized an Aid Society, with Sister Ora Dillman as President, Sister Myrtle Schlemmer, Vice-president, Sister Charles Circle, Secretary, and Sister Henry Bollinger, Treasurer.—(Sister) Charles Circle, 437 East Street, Wabash, Ind., Dec. 17.

IOWA.

Bagley.—Bro. Homer Caskey, Council Bluffs, Iowa, began his ministry in the Bagley house Nov. 30, which continued each evening until Dec. 17 and closed with a full house. Bro. Caskey endeared himself to all who heard him, and many regretted that he could not stay longer. He delivered sound Gospel sermons. Our members have been encouraged by these helpful meetings and will move forward with renewed strength. A special offering of \$20 was taken for Sister Caskey, who cared for the work of the mission, in the absence of her husband.—Moses Dendorff, Yale, Iowa, Dec. 18.

KANSAS.

Chapman Creek church met in council Dec. 13, with Eld. J. H. Cacerice presiding. Brethren J. F. Hantz and C. Shank, of the Abilene church, were with us and assisted in the meeting. Five letters of membership were granted. Officers were chosen as follows: Elder, Bro. J. H. Cacerice; clerk, Isaac Kauffman; treasurer, J. W. Gorbett; solicitor, Alice Gorbett; chorister, Myrtle Derrick; correspondent and Messenger

agent, the writer. Bro. J. W. Gorbett is our Sunday-school superintendent, and Bro. M. Sward is president of the Christian Workers' Society. Bro. E. Derrick and Isaac Kauffman compose the committee to secure ministers for our series of meetings. Our teacher-training class meets weekly. We expect Bro. E. F. Sherfy to assist us in a Bible Institute, beginning Dec. 21.—Annie M. Kauffman, Abilene, Kans., Dec. 16.

Prairie View.—We just closed a three weeks' series of meetings. Bro. S. E. Thompson came to us Nov. 24, and commenced preaching. On account of rainy weather we did not have many meetings during the first two weeks, but during the last week we had a good attendance, and there seemed to be unusual interest taken. As a result of the meetings four were baptized and one awaits the rite. We held our love feast Dec. 13, which was postponed from a previous date on account of bad weather. Bro. Thompson officiated.—Louie Ylengst, Shallow Water, Kans., Dec. 16.

Salem church observed Thanksgiving Day. A number gave expressions of thankfulness. A collection was taken for Child Rescue work. Twenty Messengers were sent to different ones on the ten-cent plan. Nov. 30 Bro. J. Edwin Jones, of Larned, Kans., began a series of meetings. He preached each evening. The meetings closed Dec. 14. Bro. Jones, our elder, gave us splendid sermons. We expect Bro. Ellenberger, of Wiley, Colo., to preach for us in a few weeks.—Sadie Moats, R. D. 2, Box 60, Nickerson, Kans., Dec. 19.

MARYLAND.

Baltimore City (Fulton Avenue).—Owing to sickness it was necessary to recall our engagement with Eld. J. G. Royer, of Mount Morris, Ill., for a ten days' Bible Institute the latter part of December. We are very much disappointed, but look forward to his coming later on. Our Sunday-school is preparing a special Christmas program. Our Sisters' Aid Society is busy with the special work of the usual Christmas preparations. We are planning some special line of study for our Wednesday evening meetings in 1914. The four ministers, located in this congregation, have endeavored to feed the flock as best they could, but we have seriously felt the need of an pastor of whom we could rely on. The work six days a week for a livelihood, and it very difficult to cope with the demands of the city congregations. The writer hopes to devote more time to pastoral duties in 1914 than heretofore. Brother David Utz, our oldest deacon, and his wife, who are very faithful workers in the Union Bridge, Md. We regret to lose their faithful service and wise counsel in this struggling little church. Any assistance from our District to our Sisters' Aid Society will be thankfully received by our missionary, Sister Theresa Schneider, 1520 North Stricker Street.—J. S. Gelsner, 1697 Edmondson Avenue, Baltimore, Md., Dec. 15.

Peach Blossom.—We met in council at the Easton house Nov. 26. Eld. S. K. Fike presided. Two letters of membership were granted. The Easton and Fairview Sunday-schools were reorganized. Bro. F. H. Rittenhouse was elected superintendent for the Easton house, and Bro. Martin Hutchinson for the Peach Blossom house. The house of the Workers' Meeting for both places were also reorganized. Several committees were appointed. We had a very interesting memorial and Thanksgiving service at the Peach Blossom house. The program consisted of several topics. The history of the work of the church here was given from the time it was first started until the present time. This was followed by a Thanksgiving sermon. An offering of \$15 was taken. On the evening of Nov. 29 Bro. J. T. Green, of Lonaconing, Md., commenced a series of meetings at the Fairview house, which continued until the evening of Dec. 14. Bro. Green preached the Word with power. The members received many words of encouragement, and sinners were warned to forsake sin. Our love feast was held Dec. 13. Bro. Green officiated.—Sallie Geib, Cordova, Md., Dec. 16.

NORTH DAKOTA.

Berthold church met in council Dec. 6, with Eld. S. S. Petry in charge. We also have with us again Eld. H. C. Longenecker and wife, for a short time. The best of interest pervaded the meeting. Bro. Noah Petry, who was away on a business trip, returned. Our choice for elder resulted in a tie vote, so we have two elders for the coming year.—Brethren S. S. Petry and C. H. Petry. It was also the wish of the church that Bro. E. S. Petry be advanced to the second degree of the ministry. Bro. Petry and wife were accordingly installed in office at this meeting. The weather here this fall has been ideal,—no snow at all.—Mrs. C. H. Petry, Berthold, N. D., Dec. 16.

Columbia Sunday-school.—Bro. J. H. Gordon, of Surrey, met with us last Sunday, filling Bro. Shorb's appointment, he having been called to Montana to begin a series of meetings. Bro. Gordon also preached at Dundas on the evening of Dec. 13. The Sisters' Aid Society meets with the President this week. Our little band is growing both in size and usefulness.—Mrs. Harry Row, Brantford, N. Dak., Dec. 17.

OHIO.

Everson church met in council Dec. 4. Eld. Samuel Hornung presided. Elders John Beeghly and Jonas Hornung were present. Our members were well represented. Two letters of membership were granted. Bro. John Root was elected superintendent, and Bro. Cary Diehl as secretary. Bro. Celestial Manning was chosen trustee, and Bro. Jesse Kretzer was appointed a member of the Finance Committee. On Thanksgiving Day Bro. William Deinger gave us a very inspiring sermon. An offering was taken for Home Mission work. On the evening of Dec. 2 Bro. Pittenger, of India, delivered a very interesting talk on the need of missionaries, and on the customs of the people in India, after which a collection was taken for mission work. We are contemplating a series of meetings, to begin in the middle of January, to be conducted by Bro. S. A. Blessing, of West Milton, Ohio.—Clara Eubank, R. D. 2, New Lebanon, Ohio, Dec. 17.

Reading.—Our series of meetings began on Sunday evening, Nov. 30, with Bro. G. S. Strausbaugh doing the preaching. He delivered seven sermons, of good-sized audiences each evening, regardless of the conditions of the weather and the roads. The best of attendance and interest were shown. Bro. Strausbaugh gave us many good lessons. One was baptized at the midnight hour, at the close of our services, Dec. 14.—Rena Heestand, R. D. 2, Mansfield, Ohio, Dec. 16.

On the evening of Dec. 14 our series of meetings conducted by Bro. C. L. Wilkins, closed with a full house. The interest was good from start to finish. Bro. Wilkins preached the Word with power, and we feel that the church is much strengthened. Five were received by confession and baptism. At our Thanksgiving service a collection of \$27 was taken. District Mission work.—Ira E. Long, R. D. 1, Mansfield, Ohio, Dec. 16.

PENNSYLVANIA.

Angawick (Sugar Run Sunday-school).—We met for our regular session Dec. 14, with good attendance and much interest. After Sunday-school one was received into the church by baptism.—E. Grace Rohrer, Shilshersburg, Pa., Dec. 17.

Greenville.—Owing to sickness, Bro. Stahl was unable to be with us, as he had expected to begin a series of meetings Nov. 22, ending Dec. 14 with a love feast. However, Bro. A. Fyock, of New Paris, was with us in our council Dec. 9. He remained with us throughout the week and preached six interesting sermons. Three accepted Christ, and one was re-baptized. A goodly number surrounded the table at our Sunday evening, Dec. 14. We surely have been much benefited by Bro. Fyock's sermons.—Susie Thomas, R. D. 1, Gram-pleton, Pa., Dec. 16.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Egan congregation met in council. Church and Sunday-school officers were elected. We preached our elder and superintendent. Our new feet will be laid sometime in the spring. Our solicitors for funds, to build a house of worship in the city of Hatt, reported at a previous meeting, and we find ourselves short of the amount with which we desired to begin the work. However, the feeling is that we begin to work in the spring, trusting that the Lord will provide. Though we have not been heard from for some time, our little band has been diligent into very good work and call them to our notice. The Lord is bestowing upon us both temporal and spiritual blessings for which we praise his name. Mary Yoder, Hatt, Cal., Dec. 18.

Long Beach church met in council Dec. 19, at 5:30 P. M. Eld. Carl Shively presided. Election of church trustees resulted in choosing Brethren T. L. Hummonds, J. M. Shively and Frank Downing. Eld. W. P. Pickett was chosen as our elder for the coming year. Bro. H. H. Vanner was elected president of the Christian Workers' Meeting with Sister Ollie Pickett, secretary and treasurer. Sister Stella Vanman was elected church chorister. Last Sunday evening Sister Rebecca Kirkland, an American lady, gave us a temperance talk. All were made to feel like thanking our Heavenly Father for being permitted to live in a land where we can worship him unhindered and unmolested. Next Sunday the children will render their Christmas program.—Mrs. H. H. Vanman, 2315 E. Sixth Street, Long Beach, Cal., Dec. 21.

McFarland church met in council Dec. 12, at 1:30 P. M. Ten letters of membership were received and one was granted. All the church officers were elected. Bro. Andrew Bille, our pastor, was elected church clerk. Bro. William Neher was chosen Sunday-school superintendent. Sister Josephine Hinawalt, president of the Christian Workers' Meeting. Sister Lottie Neher, president of our Sisters' Aid Society. Our new heating plant will be installed at once. The Sunday-school clerk, Sister Fay Parker, corresponding secretary. Bro. Harry Murphy, church chorister. A young music teacher, of West Terre Haute, for the present staying in Logansport, was baptized the evening before the council. A series of meetings are being held. Bro. Beverly is doing the preaching.—Josephine Hanna, Logansport, Ind., Dec. 24.

CANADA.

Pleasant Valley church met in council Dec. 13, at 1 P. M. in the home of Bro. J. Frantz. Bro. Peter Brubaker presided. We had a very pleasant meeting. One sister was received by letter. We decided to have our next Sunday-school meeting in the new hall at Empire Heights Dec. 25. Our services in the various homes are proving quite satisfactory.—Hannah Dunning, Medicine Hat, Box 1255, Alberta, Canada, Dec. 14.

COLORADO.

My Evangelistic Tour—I closed my meetings at Carthage, Mo., with good interest. One was baptized. My next stop was at Enid, Okla., where I preached once in their Mission house, thence I came to Ames, where I visited a few days and preached one. My next stop was at Custer City, where my dear Dansey lived. There I preached on Monday night to a full house of earnest listeners. From here I continued my visit to Woodward, Okla., where two of my children are living, and where I am now engaged in a very interesting series of meetings. Last Monday four were baptized. On Tuesday night four more came to have their names enrolled on the book of life. The prospects are good for others to be gathered in before our revival closes.—N. E. Brubaker, Fruita, Colo., Dec. 22.

IDAHO.

Twin Falls. Our congregation met in council Dec. 12, the election of officers for the coming year resulting as follows: Bro. E. Pahmeyer, elder in charge; Bro. B. D. Killin, church clerk; Bro. A. H. Swab, clerk; the writer, correspondent; Sister Esther Pahmeyer, chorister; Bro. J. S. Flory, Sunday-school superintendent; Bro. Ralph Pahmeyer, secretary; Sister Hazel Pahmeyer, chorister. Sister Pearl Prough was chosen president of the Christian Workers' Meeting. Our former correspondent, Sister Sula Barker, has moved to Buil, Idaho. Three new Brethren families have moved into our church recently. We understand there are thirteen members among them.—Alice Swab, Twin Falls, Idaho, Dec. 17.

ILLINOIS.

Cherry Grove. At our recent council Sunday-school officers were chosen for the coming year as follows: Bro. Aaron Hawbecker, Sunday-school superintendent; Bro. Chas. Shidler, superintendent of the home department and also superintendent of the Temperance Union; Bro. G. S. Baker, of Lima, Ohio, to conduct a three weeks' series of meetings. Owing to bad weather, we did not have large crowds, but the interest was good at all the meetings. The services were spiritual and uplifting. Four young men came out on the Lord's side, and others are near the kingdom. Bro. W. B. Miller is going to give the new series of Bible talks.—Rosa Shidler, Lanark, Ill., Dec. 18.

Mansfield. Our church met in regular council Dec. 20, with Eld. W. T. Heckman presiding. The following officers were elected for the coming year: Bro. C. S. Swartz, superintendent of the Sunday-school; Sister Pearl Glandin, secretary; Sister Sula Swartz, president of our Christian Workers' Meeting; Eld. John Barnhart, correspondent and Messenger agent. Our elder, Bro. W. T. Heckman, was retained for the coming year. The writer has resigned the pastorate of this place, and will spend some time at Bethany Bible School.—J. C. Virden, Mansfield, Ill., Dec. 22.

Virden church met in council Dec. 11, with our elder, Bro. W. H. Shull, presiding. Two were received by letter. The Sunday-school organization is as follows: Bro. John L. Brubaker, superintendent; Bro. A. M. Gibbel, Gland, Ill., Dec. 20.

West Branch church held her council Dec. 17. Brethren John Heckman and John Lamm, of Polo, presided. Our elder, Bro. S. B. Plank, presided in charge of the church. Bro. Andrew Butterbaugh was elected and installed into the ministry. Brethren Frank Butterbaugh and William Cordell were elected deacons. Sunday-school officers were elected, with Sister Jessie Sollenberger as superintendent, and Sister Ethel Binkley as Sunday-school teacher. Our church officers were also elected. Eld. Bro. E. W. Sollenberger as president and Sister Della Lowry as secretary. Sister Cora Miller was appointed Messenger agent, and Sister Mary Fry was chosen missionary solicitor.—(Mrs.) Della E. Lowry, R. D. 2, Polo, Ill., Dec. 24.

INDIANA.

Fountain church met in council Dec. 18. In the absence of our elder, Bro. L. B. Bear, presiding. Officers were elected, with Bro. Ira Phierko as treasurer; Sister Maud Phierko, clerk; Bro. Jacob Miller, trustee; the writer, Messenger correspondent, and Bro. Bedel, Messenger agent. We decided to discontinue our Sunday-school until April.—(Mrs.) Amy Hoppes, P. O. 2, Box 10, Huntington, Ind., Dec. 21.

Huntington. I am at home, unable to attend services. I was engaged in a revival at the Vabash church, but on Friday night a throat affection disabled me from preaching, just after reading the opening scripture. The members then had some special prayers, and I did not leave the stage until 11:30. Since my return home, I am under the physician's

care and if I get able, I shall resume the meetings that we had in progress not quite one week. Some nights the house was full, with the best of attention and the interest on the increase every night. The doctor thinks I shall be able to go back in ten days. My brethren, pray for me that I may be able to continue. My next revival will be in the Prairie Creek church about the last of January, provided I improve as anticipated. While I was in the Buck Creek congregation in a four weeks' series of meetings, I labored with all my might, and during home I went into the corn field for three weeks; then commenced this meeting in the Vabash church. This breakdown is the result. I have improved a little, and can use my voice somewhat better. I was elected to the ministry in the Buck Creek church twenty-two years ago, this coming June. I. B. Wilke, 561 Cline Street, Huntington, Ind., Dec. 18.

Kokomo Mission.—We met in business session Dec. 16, at 7:30 P. M. By the consent of our elder, Bro. J. W. Flora, Bro. Chester Poff, of Greentown, had charge of the meeting, assisted by Bro. Elmer Phillips, of Aradine, Ind. Bro. Phillips closed a series of meetings here Dec. 8. Five put on Christ in baptism, and one was reclaimed. Others seem near the kingdom. We have preaching each Lord's Day and evening; also Christian Workers' Meetings, prayer service each Thursday evening, and a Sunday-school. Bro. J. W. Phillips did not do most of the preaching. When Bro. Phillips is engaged in evangelistic work, Bro. Ockerman, a resident minister, fills the vacancy. The mission has been organized about three years, and is located at the corner of Home and Markland Avenues. We would be pleased to have any members, passing through, to stop and enjoy the services with us. Grace Hill, 710 Yale Avenue, Kokomo, Ind., Dec. 18.

Logansport church met in council on the evening of Dec. 23. The various organizations of the church were reorganized. For the Sunday-school Bro. Marlon Mullins was elected superintendent; Sister Hazel Zimmermann, secretary. For the Christian Workers' Society, Sister Anna Miller was chosen president. For the prayer meeting, Sister Josephine Hanna was selected as elder leader. The Sisters' Aid Society was reorganized as follows: Sister Parker, President; Sister Solomon Smith, Vice-president; Sister Gertrude Overlin, Secretary; Sister Ellen Monke, Treasurer. Bro. Joseph Martin was elected church clerk; Bro. J. B. Benson, Wm. Watt was chosen as elder; Sister Fay Parker, corresponding secretary; Bro. Harry Murphy, church chorister. A young music teacher, of West Terre Haute, for the present staying in Logansport, was baptized the evening before the council. A series of meetings are being held. Bro. Beverly is doing the preaching.—Josephine Hanna, Logansport, Ind., Dec. 24.

Nettle Creek.—Bro. J. A. Miller, of Gaston, Ind., came to us Nov. 29, and preached two-two sermons at the White Branch house, which were listened to by all with much interest. Six souls put on Christ in baptism. Dec. 13 we held our council. We elected our officers for the year as follows: Bro. Oscar Werking, for the Brick house; Bro. John Herr for the Locust Grove house; Lewis Himes for the White Branch house, and Bro. Frank Sherry for the Olive Branch house. We appointed a committee to reassess the members for church funds.—Charles W. Miller, Hagerstown, Ind., Dec. 25.

New Salem church is rejoicing over a series of meetings, conducted by Bro. J. Edson Uley, of Onekama, Mich. The meetings began Nov. 30 and closed Dec. 13. Ten made the good choice and entered the church by baptism, a attendance and interest throughout the series were good. Sister Alma Wise assisted in the song service during the meetings.—Dora A. Stout, Milford, Ind., Dec. 22.

Noblesville.—Our church reorganized its forces for aggressive work on Sunday morning, Dec. 21. Brethren D. T. Ballif and William Burchem were selected as superintendents, and Sister Hilda Ballif, secretary. A full corps of officers and teachers was elected. Prospects look favorable for the future.—Lucy E. Roush, East Central Avenue, Noblesville, Ind., Dec. 22.

Pleasant Valley.—We had our council Dec. 13. Church officers were chosen for the coming year. Bro. J. L. Mishler was chosen elder for another year. Bro. Eli Schneck was chosen as our Sunday-school superintendent; Bro. Thomas Nihart, president of the Christian Workers' Meeting. In November Sister Zuma Heestand, of Wooster, Ohio, conducted a singing class, which was a success. All church desires were better song service. Our church desires to do better. Following the singing class, we had a series of meetings, conducted by Brother and Sister David McCadden, of Smithville, Ohio, which continued three weeks. The interest was good throughout, although the first week the weather was very damp and the nights were dark. Thirteen were added to our church. Eight were heads of families. Ten have been baptized and two reclaimed. One awaits the rite of baptism, and others have promised to unite with us. Bro. McCadden's talks were convicting and convincing. Everything was proved by the fact that the church is going to greater activity.—Ophelia Mishler, Middlebury, Ind., Dec. 21.

Pleasant View.—We met in council Nov. 29. Bro. Noah Kreider was elected Sunday-school superintendent; Bro. Chester Pence, secretary; Bro. O. K. Sink, president of the Christian Workers' Meeting. Bro. C. H. Rich, of Ellettsburg, Ia., and Bro. Young were also present. Bro. Landa Kreider was ordained to the eldership. The Thanksgiving offering is to be used in sending the Messenger to the poor.—O. A. Kreider, South Whitley, Ind., Dec. 22.

Tippecanoe.—Our church met in council Dec. 20, with Bro. P. O. Richcreek presiding. Bro. Manly Deeter's time as elder having expired, the church chose Bro. Richcreek as our elder. The writer was re-elected as correspondent. Our Sunday-school and Young People's Meetings are moving along nicely.—Josiah Garber, Syracuse, Ind., Dec. 24.

Washington church met in council Dec. 14. A very successful revival effort. Bro. Wm. Overholser conducted a two weeks' series of refreshing meetings. The Good Spirit was felt in the entire community. Sister Viola Overholser was in charge of the song services. The meetings closed with one applicant, and others were almost persuaded.—Myrtle Whitehead, Warsaw, Ind., Dec. 17.

Yellow River church met in council Nov. 29. Our elder, Bro. J. W. Kilton, was with us. Three letters of membership were granted. Sister Glada Joseph was selected Messenger agent. Nov. 30, Bro. John Shroyer commenced a very interesting series of meetings and continued for three weeks. Bro. Daniel Boyer, of North Manchester, very ably conducted the song service, which was an inspiration to all. Bro. Shroyer preached the Word with power, and three made the good choice.—Edith Rohrer, Plymouth, Ind., Dec. 22.

IOWA.

Oon River.—My successor, Sister Zona Ott, requested me to make this final report as correspondent for the Panora house. Our Sunday-school was organized Dec. 11, by electing house as superintendent, and Sister Beulah Fitz as secretary. Sister Cora Haughtlin was chosen corresponding secretary-treasurer. After the organization of our Sunday-school, Bro. O. E. Messamer, of the Panther congregation, preached a splendid sermon, and during the service he presented an original, selecting thoughts and new lines. He is arranging to go to Bethany Bible School after the holidays.—J. D. Haughtlin, Panora, Iowa, Dec. 22.

Explanatory.—Though Oon River is the largest congregation in Middle Iowa, she appears at gatherings in a subordinate position. Only the Annual Meeting offering there appears, while

much more has been contributed by individuals, who failed to mention their congregation. It is no fault of the board, as credit was given according to the information furnished. This year we received about \$300 to the support of our missionaries in the India field, the entire amount contributed being for one individual. As such, I suppose, it will not appear in "The Mirror and Reflector."—J. D. Haughtlin, Panora, Iowa, Dec. 22.

Galena.—Our church met in council Dec. 20. We elected new officers for the Sunday-school and Christian Workers' Meeting; also church officers. We expect our District Sunday-school Secretary, Sister Marie Jasper, to be with us Dec. 28.—Estella Blough, Garrison, Iowa, Dec. 22.

Greene.—Our church met in council on the 19th inst. Bro. W. H. Pyle presided. Church officers were elected as follows: Bro. W. H. Roberts, treasurer, Bro. J. D. Shook, clerk; Bro. Daniel Shook, trustee, Sister Mary Shook, chorister; Bro. Earl Flora, Messenger correspondent; Bro. W. H. Pyle, Messenger agent; Bro. Edward Elkberry, Sunday-school superintendent. Since our last report two were received by letter, and five letters were granted. We expect Bro. J. P. Burton, of Ankeny, Iowa, to take up the pastoral work here soon.—J. F. Elkberry, Greene, Iowa, Dec. 22.

Kingsley.—Our pastor closed a series of meetings at the West house last Sunday evening. The interest was excellent, considering the inclement weather. Bro. J. B. Messamer, Sunday-school scholars and a young man accepted Christ, and received baptism last Tuesday. Bro. Laughrun is an able speaker, and did his work faithfully. He also led in the song service, as the one engaged for the work was called home in a few days, on account of sickness. Some good impressions were made.—Phoebe O'Neil, Kingsley, Iowa, Dec. 19.

Panther Creek church met in council Dec. 20. Bro. J. B. Spurgeon presided. He was re-elected elder in charge for two years. We reorganized our Sunday-school and Christian Workers' Meeting for the next six months. Bro. C. E. Simpson is our superintendent, and Sister Ida Messamer is secretary-treasurer. Bro. L. A. Walker is president of our Christian Workers' Meeting.—H. A. Messamer, Adel, Iowa, Dec. 22.

Yale.—Our church met in council to finish all business for the year. All officers for the coming year—ushers, janitors, trustees for the cemetery, and chorists—were chosen. Committees were also appointed for the three places of worship. Bro. Ellis Caslow was re-elected as our elder for one year. Thirteen letters were granted. Bro. Snavely, of Indiana, will begin a Bible of Term at the church north of Panora Dec. 27. The full amount of \$1000, which Anna's support for one year, which had been pledged previously, was raised in eight minutes, and even more than was expected.—Allie Lookingbill, Yale, Iowa, Dec. 20.

Yale.—As Bro. Earl Deardoff expected to leave for Chicago, to resume his studies at Evangelical Bro. G. R. Elmer, of the Christian Workers' Meeting for the coming term were elected before he left. Bro. Moses Deardoff has finished his work for this year on the field as an evangelist, and came here to spend the winter. We are glad for his valuable assistance. Few men of much younger years are any more active in church work in general than he. The meetings at this place were discontinued until after the close of the meetings at Bagley, Iowa, to be conducted by Bro. Homer Caskey, of Council Bluffs.—Allie Lookingbill, Yale, Iowa, Dec. 20.

KANSAS.

Mont Ida.—Our series of meetings closed Dec. 3, on account of inclement weather. Bro. G. R. Elmer, of the Christian Workers' Meeting for the coming term were elected before he left. Bro. Moses Deardoff has finished his work for this year on the field as an evangelist, and came here to spend the winter. We are glad for his valuable assistance. Few men of much younger years are any more active in church work in general than he. The meetings at this place were discontinued until after the close of the meetings at Bagley, Iowa, to be conducted by Bro. Homer Caskey, of Council Bluffs.—Allie Lookingbill, Yale, Iowa, Dec. 20.

Faint Creek church met in council Dec. 20, with Eld. J. F. Campbell presiding. A pleasant meeting was enjoyed, and the following officers were elected for one year: Sister Annie Richard, clerk; Bro. A. C. Baker, treasurer and Messenger agent; Bro. J. Davis, trustee; Bro. Wm. Part and the writer, solicitors. It was decided to retain the same Sunday-school officers for another year. Letters were granted to Brother and Sister Spitzer, who expect to go to Colorado soon. Bro. Campbell preached two very interesting sermons at Surrency and Surrency, Mo., where we have preaching again Jan. 25. Those wishing to change locations are invited to come here and investigate this vicinity.—(Mrs.) Annie Richard, R. D. Uniontown, Kans., Dec. 23.

Washington Creek.—We met in council Dec. 13, with Eld. W. A. Kinkead presiding. Sister Anna was chosen superintendent of the Sunday-school; Bro. Lewis Griffith, president of the Christian Workers' Meeting; Sister Wegie Behrens, a member of the Temperance Committee; Bro. W. A. Kinkead, elder in charge for 1914; the writer, correspondent. Two letters were received, and one was granted. Some good impressions were made. We have a brother with us on the evening of the 26th.—C. A. Ward, Richland, Kans., Dec. 15.

KENTUCKY.

Wolf Creek.—We reorganized our Sunday-school for the new year. Eld. H. H. Reed, of North Manchester, was elected superintendent, and the writer as secretary. We hope to see our Sunday-school increase in number and efficiency, as the old year merges into the new. Two precious souls—a sick man and his wife—accepted Jesus as their Savior. But amidst our rejoicing there came sorrow, for the afflicted brother lived only a few hours after his baptism. We sorrow much that the Lord took him away, but we mourn not as those who have no hope. At his burial a collection of \$20.25 was lifted for the benefit of his sorrowing wife and children. The church members and friends gave liberally. Bro. H. H. Reed, who is about his Master's business again. Brethren, we need your prayers.—Rufus M. Reed, Laura, Ky., Dec. 21.

MICHIGAN.

Marion (Marilla House).—We were much strengthened by another visit from Eld. Aaron Moss, of North Manchester. He gave us eight uplifting sermons. There are five new members from among the aged elders.—Ora E. Moss, R. D. 1, Copemish, Mich., Dec. 22.

New Haven church met in council Dec. 6. Our elder not being present, Eld. J. Roberson presided. Bro. D. E. Chambers was elected Sunday-school superintendent and Messenger agent, and Sister Nettie Huffman, Secretary-treasurer. Bro. Floyd Shriver is president of our Christian Workers' Meeting, and Sister Ida Wilkins is secretary. Eld. D. E. Sower, who has been visiting his parents here, gave us two very interesting sermons Dec. 14.—Allie L. Emrick, R. D. 2, Midleton, Mich., Dec. 17.

MINNESOTA.

Lewiston.—Our council met in session Dec. 11. Eld. D. W. Shook, of Minneapolis, Minn., presided. The usual business of the meeting was disposed of, to be followed by the election of officers for the coming year. The total amount of \$43.26 was disposed of as follows: \$10 to the Minneapolis Mission, \$20 to Bethany Bible School, and \$5.26 for the remainder—was kept as a reserve fund. Eld. Shook was elected as our elder in charge for one year. He has just closed a very helpful series of meetings at Leveaux, Minn. The weather, however, during the last week of our meetings, militated against the meetings, to some extent, but the second week we had beautiful moonlight evenings and good

Our love feast of Nov. 15 was a very enjoyable occasion. It was not so largely attended as on former occasions, on account of the very rainy weather. Bro. Luther Miller, of the Cooks Creek congregation, Va., officiated. He began a series of meetings at the same place Nov. 16, and continued each evening until Nov. 30. The meetings were well attended. Splendid interest was manifested, and good order prevailed. The church has been

built up and strengthened. Eight dear young sisters confessed Christ and were baptized. One brother was reclaimed. Many good impressions were made, and we hope that the good seed sown may yet bring forth much fruit.

Dec. 4 we met in council. Our elder, Bro. J. W. Wine, presided. Eld. J. M. Kagey, from the Cooks Creek congregation, and Eld. A. D. Thomas, from the Beaver Creek congregation, were present. Their presence and counsel were greatly appreciated. Much business came before the meeting and was disposed of pleasantly. One letter of membership was received. Sister Annie V. Miller was appointed corresponding secretary for the Gospel Messenger. Brethren A. J. Miller and G. E. Garber were appointed superintendents for the Sunday-school at the Sangerville house; Brethren S. L. Wine and A. S. Driver for the Branch house, and Brethren J. S. Karicofe and J. W. Michael for the Emmanuel Sunday-school.

The Sisters' Aid Society gave their yearly report to the church. It was decided to have worship at each of our three churchhouses on Christmas. A special collection is to be held that day, for the purpose of donating the Gospel Messenger to those who are not members.

A committee was appointed to confer with some one at Bridgewater College, in reference to conducting a Bible class at the Sangerville house during Christmas week.

The Missionary Committee reported eighty-seven days spent in the mission territory during the year, and seventy-nine sermons preached. At the beginning of the year there were 505 members in the congregation. During the year nineteen were received by baptism, six by letter, and four reclaimed. Twenty-four were given letters and six have died. At present we have a membership of 490. There were seventy-one in the mission territory at the beginning of the year, and eight were received by baptism, making a membership of seventy-nine.

R. D. 2, Bridgewater, Va., Dec. 5. Annie R. Miller.

HAGERSTOWN, MARYLAND.

Our series of meetings, which began Nov. 12, closed Dec. 9,—the most successful one ever held in the history of the Hagerstown church.

Bro. Geo. W. Flory, of Covington, Ohio, who did the preaching, is no respecter of persons. His strong denunciations of sin and his clear and forceful presentations of the Christ strongly appealed to the large and attentive audiences present each evening.

On Thanksgiving Day we met for worship at 10:30. This service, together with the baptism of sixteen young people, made the day one of thanksgiving indeed.

On Sunday afternoon, Nov. 30, at 2:30, a men's meeting was held. The church and Sunday-school auditoriums were crowded. About 1,200 men were present.

Bro. A. B. Miller, our pastor, had charge of the song service. His efficiency made this part of the service helpful and inspiring.

The final results of these meetings can not be counted alone by the 166 conversions. Seventy-four of these are from the Sunday-school. Ninety-five are young men and women under thirty years of age. Among the number are twenty-eight husbands and twenty-nine wives. Eighteen were restored to church fellowship. Fourteen homes were united in church relationship. So far 141 of the applicants have been baptized; others await the initiatory rite. We rejoice in the coming of Bro. Flory into our midst, but we also realize that there was a faithful band of home workers, busy in the interest of a great spiritual campaign. The result is far beyond our expectations, but we feel that the praise belongs to God.

Our love feast will be held on Jan. 4, at 5 P. M.

128 E. Washington Street. Gamma L. Kridner.

THE FIRST WEEK.

Our return to our field of labor has been one of great joy. Sept. 16 is just the time of year to sail, if you like smooth seas. Our forty days at sea gave us splendid rest.

On the way from Bombay to Ankleshwer, as well as in Bombay, we were met by those we know and love, and our warm "welcome home" touched our hearts.

It was Sunday night. We had been twenty-four hours at Ankleshwer. A poor Christian Bhil wanted an interview with the missionaries. Bro. Holsopple and I sat down to listen to the story. A caste man had seized him by the throat, had thrown him down, kicked him twice and torn his coat. What was it all about? Well, they were cutting grass with sickles. He had 52 men at work, and they absconded when the fuss was on. But what was it all about? "They wanted to make us keep right at it, and not stop for dinner, and at two o'clock I said, 'We must eat,' as we were all getting weak."

This is but part of the story. We all three got down on the floor and prayed about it. After the old brother had gone, I told Quincy, "Such tales touch my heart."

But it was interesting to see his growing conscience. He had been working on Sunday. They threatened to sue him for leaving the job. I asked him what he would say to the court if asked if this happened on Sunday. He suggested he might say that it was on Saturday. I

said, "But a Christian can not tell a lie." "That's so," he replied, and quoted the ninth commandment.

Professor and Mrs. Pratt spent two days with us. They are on a tour of India, and were exceedingly pleased with what they saw while in our midst. He is teacher of philosophy in Williams College, Mass., and is preparing to write a book on the "Psychology of Religion." Big subject.

The time of year is good to return to the field,—not too hot to begin the winter campaign, nor cool enough to feel it.

Taking hold again makes an old missionary feel glad. He knows his job, likes his people, does not need to hesitate to do things, and trusts in God for results. There is but one way open to become an old missionary. Take hold of the work that falls to a new missionary.

Ankleshwer, India.

Wilbur B. Stover.

LORAMIE, OHIO.

Nov. 9 Bro. Charles Flory, of Pleasant Hill, Ohio, began a revival in this congregation, near Dawson, which continued two weeks. Each night he preached a soul-reviving sermon, and each day made several visits in the homes of members, and others not of our faith. Several mornings he arose before daylight and made a visit in some home before breakfast. He delivered fifteen sermons, and made at least twice as many visits, to explain the Scriptures to those who wanted him to. He also presided over our council, and went with us nine miles to baptize those whom he had the privilege of seeing come into the church. He also officiated at our love feast.

Nov. 2 the last day Bro. Flory was with us, he conducted our morning worship at 7 A. M., after which breakfast was served at the church. At 9:30 A. M. he taught the Sunday-school lesson to the entire audience. At 10 A. M. he conducted a Children's Meeting, using a beautiful object lesson. At 11 A. M. he preached a strong sermon, after which dinner was served at the church. At one o'clock he conducted a special prayer meeting, preparatory to a visit he intended to make in the afternoon. After having made his visit, he delivered a special sermon at 6 P. M. to the young people. At 7 P. M. he conducted another preaching service, which lasted until 10 P. M. The people here have only good words for Bro. Flory's efforts. This kind of work can only be accomplished by men who talk much with God.

Dawson, Ohio, Dec. 9.

L. C. McCorkle.

SISTERS' AID SOCIETIES

ENGLISH FAIRIE, IND.—Our society was first organized March 30, 1904, with Sister Minnie Brallier as President. Our average attendance then was fifteen, and the average contribution \$2.18. The total amount received was \$26.22. We have been growing steadily until our report for this year is as follows: Fourteen meetings were held, with an average attendance of thirty, and an average contribution of \$3.43. We paid \$20 to the China Orphanage, \$5 to the Boys' School in China, and gave \$66.68 to other mission work. The total amount received was \$50.07. Our work consisted of quilting eight quilts, sewing about 100 pounds of carpet rags, and tying twelve comforters. We feel much encouraged with our year's work. The following officers were elected for the coming year: Sister Jennie Kaub, President; Sister Annie Light, Vice-president; Sister Nora Burger, Superintendent; Sister Nellie Coder, Secretary, and Sister Laura Wolf, Treasurer.—Pearl Agley, Howe, Ind., Dec. 21.

MORRILL, KANS.—The report of our Aid Society for the year 1913 is as follows: Sister William Pickinger is our President; Sister E. Landes, Vice-president; Sister C. B. Smith, Treasurer; the writer, Secretary. We received \$38.91, paid out \$35.38. We sent \$5 to McPherson, to help to furnish a room. We sent a comforter and sheets to Bethany, amounting to \$5.58. Twice we sent clothing to Kansas City. To Sister C. B. Smith we sent \$15, and to the Kansas City Mission \$5. We furnished a cap to a sister, at twenty-five cents; a sack of flour to another sister, at \$1.20. Underwear and outing cost us \$1.50; incidentals, \$2.05. We held forty meetings, with an average attendance of seven. During the extremely hot weather we had no meetings.—Mrs. H. E. Bowers, Secretary, Morrill, Kans., Dec. 19.

SUGAR CREEK, IND.—The following is the report of our Sisters' Aid Society for the year ending Dec. 5, 1913: During the year we held fourteen meetings, with an average attendance of fifteen. We made twelve garments, quilted twelve quilts, pieced and joined three tops, knotted eleven comforters, pieced six tops, made and sold twenty-one prayer-coverings, donated nine prayer-coverings, made and sold one bonnet, and donated one bonnet. We also sewed twenty-two pounds of carpet rags. During the year we received \$123.14. This includes free-will offerings, three sale dinners, sale of comforters, quilts, prayer-coverings and homelets. Our expenses for the year were \$105.59. Out of this we bought dishes, knives, forks and spoons for the church, which cost \$34.98, and gave \$12.50 for song books for the church. We also gave Sister Nora Shively \$15 for conducting the singing at our revival meetings. Dec. 5, 1913, Bro. Roy W. Slomker, with Sister Dora Bollinger as President; Sister Amanda Emley, Vice-president; the writer, Secretary-treasurer.—Manerva Kitch, R. D. 2, South Whitley, Ind., Dec. 17.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Keifer-Worner—By the undersigned, at the home of the writer, Johnstown, Pa., Dec. 16, 1913, Bro. Harry F. Keifer and Sister Jessie M. Horner, both of Johnstown, Pa.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa.

Slomker-Garber—By the undersigned, at the home of the bride's parents, Dec. 17, 1913, Bro. Roy W. Slomker, of Franklin Grove, Ill., and Sister Martha D. Garber, of Fort Belknap, Va.—D. M. Glick, Trevilian, Va.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baldwin, Zona G., son of Laban and Mary Baldwin, born in Grant County, Ind., March 3, 1857, at his home in Summitville, Ind. Dec. 11, 1913, aged 28 years, 9 months and 8 days. He was united in marriage to Minnie B. Kelley. To this union were born two sons. He leaves a wife, two sons, his father and mother, three brothers and one sister. He went to bed, complaining of a severe headache, and at ten o'clock in the morning was found dead. Services by the writer in the M. E. church, assisted by Rev. M. B. Graham, of the Methodist church. Text, Matt. 24: 44.—W. L. Hatcher, Summitville, Ind.

Beghly, Bro. David, born in Somerset County, Pa., Sept. 28, 1832, died at his home in Ashland, Ohio, Sept. 17, 1913, aged 80 years, 11 months and 19 days. He moved with his parents to Ashland County when twenty years of age, locating near the Maple Grove church, of which church he was a devoted member for over fifty years. He was married to Sarah S. Rudy Oct. 11, 1863. To this union eight children were born, seven of whom survive. One son and the mother passed to their reward. In October, 1889, he was married to Sister Barbara Saylor, who survives him. Bro. Beghly was the son of John and Catherine Beghly, and was next to the oldest in a family of thirteen children. Services by Eld. W. L. Desenberg. Interment in Maple Grove cemetery.—J. J. Bechly, Ashland, Ohio.

Beghly, Bro. Samuel, born Oct. 13, 1852, died Dec. 7, 1913, aged 61 years, 1 month and 24 days. His wife and two sisters survive. Death was due to heart trouble. He was a faithful member of the Church of the Brethren. Services by the writer and Eld. Jacob M. Myers at the Plymouth church in Ashland, Ohio. Interment in the cemetery adjoining the church.—J. L. Myers, Loganville, Pa.

Bryson, Everett, son of Mr. and Mrs. Paul Bryson, died Dec. 13, 1913, aged 3 years. The cause of his death was diphtheria. Services at the Mount Union church.—Mary Wolf, Beechurst Avenue, Morgantown, W. Va. (Deal)

Chase, Bro. Moses, son of Michael and Nancy, died of Chrise, born in Somerset County, Pa., April 18, 1841, he was 72 years, 1 month and 24 days. He was married to Mary Dec. 15, 1913, aged 73 years, 7 months and 27 days. To this union were born three sons and three daughters. Three sons and three daughters preceded him. His aged wife, Chrise, three daughters and one sister survive. Bro. Chase, in united with the Church of the Brethren many years before he was which faith he died. The evening before he died he was anointed. Services at the Pleasant View church in the George W. Vansickle. Text, 1 Cor. 15: 23. Interment in the Thomas cemetery.—Jeremiah Beghly, Markleysburg, Pa.

Conson, Bro. George W., born in Licking County, Ohio, Aug. 10, 1842, died in the Salem congregation, Ill., Nov. 23, 1913, aged 71 years, 3 months and 13 days. His first wife died years ago. He was then married to Sarah Herschberger Nov. 20, 1881, who, with one daughter, survives him. He had been sick about two years. He was united with the Church of the Brethren March 12, 1888, and was a member when he died.—Jacob Herschberger, Salem, Ill.

Fausler, Jacob, son of Emmanuel and Catharine Fausler, born Feb. 11, 1839, in Richmond County, Ohio, died Dec. 13, 1913, aged 74 years, 10 months and 2 days. He came to Indiana when he was twenty years of age, and was a member of John Lutz, with whom he made his home until Nov. 8, 1866, when he was married to Mary E. Lehman. To this union were born two sons and five daughters. One daughter and one son preceded him in death. His wife died Aug. 24, 1893. Bro. Fausler was married to Mrs. Margaret Miller, and with her resided in the village of Cedar until his death. At about the age of twenty-one years he united with the Methodist church, but later united with the Church of the Brethren at Cedar in 1904, remaining ever faithful. He leaves his wife and the members of her family, five children and two grandchildren. Services by Bro. D. E. Hoover, assisted by Bro. J. W. Kitson.—Sadie Ober, Latoto, Ind.

Frantz, Sister Anna, nee Boeshore, born Aug. 19, 1851, died at her home at Bethel, Berks County, Pa., Dec. 5, 1913, aged 62 years, 3 months and 16 days. She was united in marriage to Bro. John G. Frantz. This union was blessed with a son and three daughters, who survive her. The husband preceded her in death seven years. She was a faithful member of the church in her youth, and lived faithful. Services by Brethren E. M. Wenger and Jacob Pfautz at the Frystown meetinghouse.—Text, Isa. 40: 1. Interment in the adjoining cemetery.—H. M. Frantz, R. D. 5, Myerstown, Pa., Dec. 10.

Glick, Sister Mary, nee Miller, born in Ashland, Ohio, Dec. 28, 1848, died at Grand Junction, Colo., Dec. 10, 1913, aged 64 years, 11 months and 12 days. She was united in marriage to Gottfried Glick at Elmira, Ohio, May 11, 1865. To this union were born twelve children, eleven of whom survive her. Two sisters and two brothers also remain. She was converted in 1872, and later united with the Church of the Brethren, of which she was an exemplary member until her death. Faithful to her domestic duties, yet she was ever ready to respond to every demand for sympathy and aid. Funeral discourse from John 10: 27-31 by the undersigned.—S. Z. Ziegler, Grand Junction, Colo.

Kephart, Bro. George W., born near Hollidaysburg, Blair Co., Pa., May 30, 1836, died Dec. 1, 1913, at his residence, 423 Fifth Avenue, Altoona, Pa., aged 77 years, 6 months and 1 day. He had been in failing health for quite a while, his last illness extending over a period of three years. In 1870 he came to Altoona, where he has since then resided. He was employed as weighmaster in the foundries of the Pennsylvania Railroad Company for a number of years. He was an active and consistent member of the Sixth Avenue Church of the Brethren for more than forty years. He served as deacon since 1882, and was the oldest ex-priest of the church. Bro. Kephart united with the Church of the Brethren in early life, in what was then the Duncansville congregation. When the Altoona church was organized, he was the first deacon to take up the work here. Oct. 11, 1883, he was married to Louise A. Engle, who survives with one son. Services in the Sixth Avenue Church of the Brethren by Eld. W. S. Long, assisted by other home ministers and several from adjoining congregations. Text, Psal. 4: 3. Interment in the Carson Valley cemetery, where short services were also held.—W. Brumbaugh, 2511 Eighth Avenue, Altoona, Pa.

Slomker Mary M., died Dec. 13, 1913, aged 80 years and 20 days. She suffered four years, but bore it with Christian patience. She had a pleasant disposition and lived a consistent Christian life. She was anointed several times during her illness. Two sons and six daughters survive her. Services at the Locust Grove church by Bro. J. Q. Willard, assisted by Bro. S. K. Utz. Text, Acts 7: 59.—Maggie E. Becker, Mount Airy, Md.

Martin, Sister Anna Mary, nee Beckner, wife of Joseph Martin, born in Montgomery County, Ohio, Feb. 18, 1846, died at her home in Loganport, Ohio, Dec. 1, 1913, aged 67 years, 10 months and 13 days. She was united in marriage to Joseph Martin. Four sons and four daughters were born to this union. One daughter preceded her in death about two years ago. Sister Martin united with the Church of the Brethren with her husband in February, 1887. She was a faithful and exemplary member. Her husband and seven children survive. Services at the residence by Bro. Irvin Fisher, of Mexico.

Ind., assisted by the writer and Luke 14: 8.—Chas. R. Oberlin, Michaels, Elia, daughter of Michaels, died at her home in 1913, aged 5 years 7 months and 18 days. She was killed in a car accident. Services at C. S. Navey. Text, Matt. 23: 12. Lamm cemetery.—Mattie Wright.

Ober, Levi S., born June 10, 1836, died Dec. 5, 1913, aged 77 years. He was married to Elizabeth E. Ober, where they lived until 1886. County, Ind., where he resided. To this union were born eight children. Sister Ober and one daughter united with the Church of the Brethren in 1904. Last spring, while he was in the hospital, he realized that his earthly career was drawing to a close. He, therefore, called for the four daughters and three sons. Services by Bro. J. W. Kitson, at his home. Text, Ps. 39: 4, 5.—Saddle Creek.

Pratt, Sister Etta Grace, nee J. J. Pratt, born March 1, 1866, in Stephenson County, Ill., died 1913, aged 47 years, 9 months and 8 days. Sister Pratt was quite young. She was married to a man who was a minister. Services by the writer, assisted by Bro. J. C. Carl, 1125 Albina Avenue, Portland, Ore.

Prush, Etta V., nee Ballow, born in Vermont in 1861, died in Prosser, Neb., Dec. 10, 1913, aged 52 years. She was united in marriage to Andrew D. Prush, in 1886, at Juniata, Neb. Seven children were born to them. Sister Prush united with the Church of the Brethren in 1896. She remained faithful for many years from paralysis. Services by the writer, Text, Luke 8: 52. Interment in the Juniata cemetery.—C. P. Harglerod, Hastings, Neb.

Rogers, Sister Sadie A., born in 1864, died at her home south of Omaha, 49 years, 3 months and 24 days. Rev. and Mrs. Henry Burket, April 19, 1913, she was united in marriage to Oliver W. Rogers, one son and two brothers survived.

Bro. Allen A. Oberlin. Text, Logansport, Ind. Brother and Sister Henry near Logansport, Ind. Dec. 16, 22 days. Two days before the face by a horse, which caused his death. Services at the church in Flora by Eld. I. 1-15. Interment in the Maple Flora, Ind.

1836, in Bedford County, Pa. 5 months and 15 days. He then in 1857 in Pennsylvania. Then they moved to DeKalb until called away by death. children, seven of whom survive preceded him. Bro. Ober Brethren during the summer was yet able to go to church. He would shortly be finished. Jointing service. He leaves one brother and one sister. Sister, by Bro. D. E. Hoover. Laotto, Ind.

Powder, born March 1, 1866, died Dec. 3, 1913, aged 47 years, 9 months and 8 days. Sister Pratt was quite young. She was married to a man who was a minister. Services by the writer, assisted by Bro. J. C. Carl, 1125 Albina Avenue, Portland, Ore.

Prush, Etta V., nee Ballow, born in Vermont in 1861, died in Prosser, Neb., Dec. 10, 1913, aged 52 years. She was united in marriage to Andrew D. Prush, in 1886, at Juniata, Neb. Seven children were born to them. Sister Prush united with the Church of the Brethren in 1896. She remained faithful for many years from paralysis. Services by the writer, Text, Luke 8: 52. Interment in the Juniata cemetery.—C. P. Harglerod, Hastings, Neb.

Rogers, Sister Sadie A., born in 1864, died at her home south of Omaha, 49 years, 3 months and 24 days. Rev. and Mrs. Henry Burket, April 19, 1913, she was united in marriage to Oliver W. Rogers, one son and two brothers survived.

with the Church of the Brethren in 1892, and was a faithful and earnest worker until affliction came upon her. For the last three years she was unable to leave her home. She manifested a very patient spirit. Services at the Oberlin Brethren church by Eld. Frank Kreider and the writer.—Bert Pontius, R. D. 4, Elkhardt, Ind.

Schwartz, Sister Pearl, daughter of Louis E. and Sister Joseph Schwartz, died of diphtheria Dec. 16, 1913, aged 11 years, 3 months and 5 days. The demise was sudden and unexpected. Her parents and two sisters survive. Services by the writer at the grave. Text, Zech. 8: 6.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa.

Sell, Bro. Joseph, born June 9, 1840, in Blair County, Pa., died near his birthplace Dec. 10, 1913, from disease incident to advanced age. He united with the church when he was a young man and lived a consistent Christian life. His first wife, Rachel Smith, died the eleventh day after their marriage. His second wife was Catharine Albright. For a number of years he lived in Oak County, Ill., but later he moved to Gage County, Neb. A few years ago he returned to his old home in Pennsylvania. He was greatly devoted to the church, and while health permitted was in his place at public services. He loved his home and his people, and it was fitting that his last years could be spent with them. In a family of eight brothers, he was the second to pass away. Bro. George Sell, of Missouri, preceded him only a short time. Services in the Leamersville church by Bro. W. S. Long. Text, 1 Cor. 15: 21.—Jas. A. Sell, Hollidaysburg, Pa.

Shaffer, Sister Clara Grace, died Dec. 7, 1913, aged 33 years. She was the daughter of Bro. J. C. Shaffer, of the late Eld. Samuel F. and Rebecca Reiman. She was united in marriage to Eld. J. J. Shaffer on Christmas, 1899. To them were born three sons and three daughters. The youngest daughter is only ten days old. The mother is survived by her husband, six children, her mother, two brothers and one sister. Sister Shaffer united with the Church of the Brethren in the Brothers Valley congregation at the age of ten years, and remained faithful. Interment in the cemetery at the Pike church. Services by Eld. Wm. Howe, assisted by Eld. D. H. Walker.—J. C. Reider, Berlin.

Stoner, Sister Elizabeth I., widow of the late Bro. Joseph Stoner, died Oct. 14, 1913, at the home of her son, Bro. C. B. Stoner, near Hanover, Pa., in her eighty-third year. She is survived by one son. Services at the Meadow Branch church by the Brethren F. D. Anthony, E. C. Brown and D. H. Baker.—W. B. Harlacher, 419 Locust Street, Hanover, Pa.

Stonerock, Sister Mary, daughter of John A. Puterbaugh, born July 6, 1828, died Dec. 3, 1913. She resided in the vicinity of Versailles, Darke Co., Ohio, the greater part of her life.

She was married to Daniel Stonerock April 12, 1849. She was the mother of ten children. Her husband and five children preceded her in death. She was a faithful member of the Church of the Brethren ever fifty years. She died at the home of her son near Phillipsburg, Ohio, aged 85 years, 6 months and 2 days. She leaves five children. Services in the Christian church in Versailles by Eld. Henry Baker and the writer. Text, Rev. 2: 10.—William Minnich, Union, Ohio.

Watts, Sister Louisa C., nee Williams, born in Mississippi County, Ark., Oct. 21, 1826, died at her home in Greene County, Va., Dec. 5, 1913, aged 77 years, 11 months and 15 days. She was married to J. H. Wetsel, who preceded her eighteen years ago. Fourteen children were born to this union. Ten survive. Sister Wetsel united with the Church of the Brethren forty years ago, and ever remained faithful. She called for the anointing several weeks before she passed away. She had a kind, motherly disposition, and was loved by all who knew her. Interment in the family cemetery. Services by Bro. H. L. Yager.—S. J. Wetsel, Burnleys, Va.

Whitall, Sister Susan, wife of Philip Whitall, died at her home in Hill Valley Dec. 3, 1913, aged 81 years, 7 months and 20 days. She was married sixty-six years ago to Philip Whitall. Fourteen children were born to this union. Eleven of them survive. Sister Whitall was a faithful member of the Church of the Brethren for many years. She was a good Christian and a friend to all who knew her.—E. Grace Rohrer, Shilysburg, Pa.

Wolford, Bro. Jacob Lehr, born March 14, 1840, died Dec. 8, 1913, aged 73 years, 8 months and 24 days. His death was due to an operation. His wife, five sons, one daughter and three sisters survive him. He was a member of the Brethren church fifty years, and served as deacon for many years. He was also a leader in the church. He was a kind husband and father. Services in the Waterford church by Bro. J. W. Sanner. Text, Philpp. 1: 21.—Lucella A. Fenrod, R. D. 2, Ligonier, Pa.

Youngblood, Sister Addie, born in Nacogdoches County, Texas, July 21, 1836, died from the effects of measles Dec. 4, 1913, in Angelina County, Texas, aged 27 years, 4 months and 12 days. In December, 1900, she moved with her parents to Shelby County, and was married to Bro. A. L. Youngblood Dec. 8, 1901. March 11, 1910, she was baptized by the writer, and remained a faithful member in the Church of the Brethren until death, though entirely isolated from the church. Her husband, her parents, three brothers and five sisters survive.—J. A. Miller, Marvel, Texas.

CATCHWORD BLOTTER for 1914. This blotter is made up of the Brethren's Bioters, and contains a fine selection of the daily sentiments, hand-lettered, and reproduced in miniature. A fine gift for a price. A large portion of the line is double-tracked, and is packed in a brown box. Price, 25c.

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NOTES NOT CLASSIFIED

Jonesboro.—We met here today for worship. Bro. Robert Hillbert occupying the pulpit. We have received contributions as follows: Kingsley Church, Iowa, \$15; Henry Shaefer, \$4; Ezra Beeghly, \$1; A. M. Laughrun, \$5. Many thanks to the donors for this help toward building our churchhouse. Any members in our State District who wish to aid us, may send their donations direct to me, as Chairman of the Building Committee. Please note that this money is for the erection of a church near Johnson City, a thriving town.—N. T. Lorimer, Jonesboro, Tenn., Dec. 22.

Bethel church met in council Dec. 13, with Bro. G. E. Wales presiding. Arrangements were made for the District Meeting, to be held during the holidays. Bro. Leo Dadisman, clerk; Bro. J. A. Strohm, treasurer; Bro. Ralph Strohm, president of the Christian Workers' Meeting; Bro. Lee Dadisman, Sunday-school superintendent, Sister Fern Strohm, secretary-treasurer; Sister Gurriet Wales, chorister. Our delegates to District Meeting are Sister Mollie King and Bro. G. E. Wales. Two were received by baptism since our last report.—Leora Wales, Kenedy, Texas, Dec. 19.

Silver Lake congregation enjoyed a successful series of meetings Nov. 2 to Nov. 16, which closed with a love feast. Eld. S. Z. Sharp, of Fruita, Colo., first conducted a two weeks' meeting at J. K. Kallala. Then he came here and preached inspiring sermons for us. Three were baptized. Sister Eva Teeter, from the Bethel church, led the singing. Bro. Ross, our returned missionary from India, was with us at our love feast on the 16th, and preached on Sunday morning. On Monday night he delivered a lecture about his work in India. His lecture was filled with interest, and more than crowded on Sunday night.—P. T. Graybill, Roseland, Nebr., Dec. 24.

HANCOCK, MINN.

We have been with the Hancock church now nearly seven years. For various reasons we wanted to change location, but were loath to do so until our place could be supplied in the ministry. Bro. James F. Swallow, a minister in the second degree, has been secured, and is located, and promises to do good work, judging by the sermons preached thus far.

We are glad to be able to leave the church in good working order, and provided with at least one minister, but since there is no resident elder, and the adjoining churches are somewhat distant, we bespeak this place for some elder who wishes to be helpful in a small congregation where he will have good help, and yet will not be overcrowding in the least. Since we have, at present, two classes of places in the Brotherhood, viz., such as support and such as do not, it is but proper to say that this place wants a man who will at least partly support himself, and to that end there are good chances here. The church will, however, stand by a man who is worthy and needs assistance.

Inquiry concerning such location and opportunities here will be cheerfully answered by the writer. The church has made first and second choice of elders to reside for one year. We earnestly hope that one or the other will be able to accept.

The church and Sunday-school officers were elected at a late council. The old officers were nearly all reelected, showing that they have given good satisfaction. Bro. George Shade is the Sunday-school superintendent.

By the time our readers will read this we will, the Lord willing, be located at Astoria, Ill., for the winter, where our correspondents will please address us until further notice. Wife's father, who lived at Astoria, died Nov. 1. Her mother being quite feeble, and almost an invalid, it becomes our duty, at her request, to remain with her this winter. Samuel Bowser.

Dec. 11.

AMONG THE CHURCHES.

Upon my arrival at Gettysburg, Pa., Eld. A. H. Hollinger, of the Marsh Creek congregation, met me. Soon the miles and miles of smooth battle-field boulevard were left behind, and the winding way ended as we stopped at the old historic stone church, close by the silvery stream, Marsh Creek.

It was Saturday evening. An audience of eager listeners on hand, and a series of meetings, looked forward to than/ year, began. Eld. C. L. Pfoutz, a man

of sturdy character, of whom mention was made in the Messenger, not long ago, was on hand. He is one of the few in the active ministry, above eighty years of age, and did not miss a single meeting.

In spite of some rainy weather, good listeners were in attendance at every service, each succeeding evening. Under more favorable skies, the crowds increased until the last Sunday morning and evening of the revival, when the audience room was not large enough to accommodate all the interested listeners. This last Sunday, Nov. 23, was ideal, as we met on the banks of the river. A week later a good brother, who stood there at the water, penned me these lines: "Bro. Roop, I feel like expressing my joy in having witnessed such a grand and glorious baptism. There surely was joy in heaven among the angels, as well as among the saints." Four precious ones were led into the stream by Bro. Hollinger and buried with Christ in baptism, their ages ranging from sixteen to twenty-eight years. One was restored.

Bro. Harry Weaver, wife and family opened their hospitable home to the Lord's messenger. Pleasant memories shall ever linger of open hearts and open homes everywhere during this short sojourn.

After enjoying home privileges for a night or two, the writer, at the call of the Chief Executive of the land, and according to previous promise, delivered the Thanksgiving message to the church in the Long Green Valley. This little flock of the Father's kingdom received food for the soul, night after night, until Dec. 1. One young man, fifteen years of age, chose to walk with the people of God, and was baptized. W. E. Roop.

Westminster, Md., Dec. 3.

BIBLE INSTITUTE OF JUNIATA COLLEGE BIBLE SCHOOL.

This Institute will be held at Huntingdon, Pa., on the dates given below:

Friday, Jan. 9.—9:25 A. M., Chapel. 9:45, Opening Address.—President Brumbaugh. 10:30, The Book of Romans.—A. J. Culler. 11:15, The Minor Prophets.—A. H. Haines. 2:00 P. M., The Sunday-school.—I. B. Trout. 2:45, The Epistle to the Philippians.—T. T. Myers. 3:30, Nature of Jesus' Teaching of the Kingdom.—A. J. Culler. 4:15, Missions.—J. M. Pittenger. 7:30, Sermon.—I. B. Trout.

Saturday, Jan. 10.—9:45 A. M., The Book of Romans.—A. J. Culler. 10:30, Amos, the Herdsman.—A. H. Haines. 2:00 P. M., The Sunday-school.—I. B. Trout. 2:45, The Epistle to the Philippians.—T. T. Myers. 3:30, Conditions of Entrance into the Kingdom.—A. J. Culler. 4:15, Missions.—J. M. Pittenger. 7:30, Sermon.—I. B. Trout.

Sunday, Jan. 11.—9:15 A. M., Sunday-school. 10:30, Sermon.—I. B. Trout. 3:30 P. M., Missionary Rally.—J. M. Pittenger. 8:15, Christian Workers' Meeting.—A. J. Culler. 7:30, Sermon.—I. B. Trout.

Monday, Jan. 12.—8:40 A. M., Library Period. 9:25, Chapel Exercises. 9:45, The Book of Romans.—A. J. Culler. 10:30, Hosea, Jehovah's Love for Unfaithful Israel.—A. H. Haines. 2:00 P. M., The Sunday-school.—I. B. Trout. 2:45, Philippians.—T. T. Myers. 3:30, Attitude of God and Man in the Kingdom.—A. J. Culler. 4:15, Missions.—J. M. Pittenger. 7:30, Sermon.—I. B. Trout.

Tuesday, Jan. 13.—8:40 A. M., Needs of the Middle District of Pennsylvania.—Jas. A. Sell. 9:25, Chapel. 9:45, The Book of Romans.—A. J. Culler. 10:30, Micah, The Peasant Prophet of Judah.—A. H. Haines. 1:15, Temperance Round Table.—F. J. Blocher. 2:00 P. M., The Sunday-school.—I. B. Trout. 2:45, Philippians.—T. T. Myers. 3:30, Blessings of the Kingdom.—A. J. Culler. 4:15, Missions.—J. M. Pittenger. 7:30, Sermon.—I. B. Trout.

Wednesday, Jan. 14.—8:40 A. M., The City Church.—Walter S. Long. 9:25, Chapel. 9:45, The Book of Romans.—A. J. Culler. 10:30, Zephaniah, Nahum.—A. H. Haines. 2:00 P. M., Church Doctrine and Government.—I. B. Trout. 2:45, Philippians.—T. T. Myers. 3:30, Doctrine of the Christian Life.—A. J. Culler. 4:15, Missions.—J. M. Pittenger. 7:30, Sermon.—I. B. Trout.

Thursday, Jan. 15.—8:40 A. M., The Country Church.—A. G. Crosswhite. 9:25, Chapel. 9:45, The Book of Romans.—A. J. Culler. 10:30, Habakkuk, Obadiah.—A. H. Haines. 2:00 P. M., Church Doctrine and Government.—I. B. Trout. 2:45, Philippians.—T. T. Myers. 3:30, Notes on the Primitive Church.—A. J. Culler. 4:15, Educational Meeting.—W. M. Howe. 7:30, Sermon.—I. B. Trout.

Friday, Jan. 16.—8:40 A. M., Evangelism.—C. O. Beery. 9:25, Chapel. 9:45, The Book of Romans.—A. J. Culler. 10:30, Haggai, Zechariah, Malachi, Joel.—A. H. Haines. 2:00 P. M., Church Doctrine and Government.—I. B. Trout. 2:45, Philippians.—T. T. Myers. 3:30, Biblical Interpretation.—A. J. Culler. 4:15, Report of the Zurich Sunday-school Convention.—Ross D. Murphy. 6:45, Illustrated Lecture on Palestine.—D. W. Kurtz. 8:00, Sermon.—I. B. Trout.

Saturday, Jan. 17.—9:45 A. M., The Book of Romans, on Preaching Plans that Work.—A. J. Culler. 10:30, Consecration Meeting.

Eld. I. B. Trout will begin the evangelistic preaching services, Wednesday evening, Jan. 7. We invite all, who can possibly do so, to arrange to be present at Eld. Trout's opening sermon.

All should arrange to be present at the opening address by President Brumbaugh, at 9:45, Friday morning.

Special music will be furnished for the evening evangelistic services.

The tuition is free. Boarding and room, seventy-five cents per day. Single meals, twenty-five cents. Room, twenty cents.

Attention is invited to the regular Bible courses of the College. Juniata emphasizes preparation for missionary and Sunday-school work. Our students are active in both fields. A year, if no more, in the Juniata Bible School, will make the Bible a familiar book, and teach you how to use it.

A two, a three and a four years' course of Bible study are offered. The call for prepared church workers and ministers is increasing. We urge preparation, consecration and sacrifice, in order to meet these calls.

ANNOUNCEMENTS

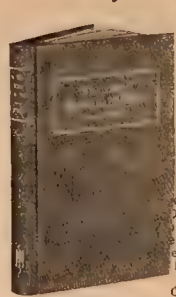
LOVE FEASTS.

Colorado.	Maryland.
Jan. 4, Denver.	Jan. 4, 5 pm. Hagerstown.
Florida.	Minnesota.
Jan. 10, Zion.	Jan. 4, Minneapolis.

LIFE OF

Elder R. H. Miller

by Otho Winger



A truly great and good man's life is a perpetual benediction to the world. While he lives he makes a record. After he leaves this stage of action, this record, impressed upon the minds and hearts of men, and passed on from generation to generation, does inestimable good. During the latter part of the nineteenth century, Elder Miller's life figured largely and effectively in the affairs of the Church of the Brethren. He was a strong debater, a powerful preacher, and a great leader. The author of this has done a worthy service in gathering into a volume, in such graphic detail, so much valuable information concerning our beloved brother's earthly career. It is a book full of gratification and comfort for the old and of education and inspiration for the young. 269 pages, bound in cloth. Price, \$1.00. Send all orders to

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With
Pictorial Illustrations

Compiled and Arranged by I. J. Rosenberger.

A Calendar which is something out of the ordinary. Not intended as an advertising medium, except as it calls attention of the Master, to those who may have occasion to look at it. On each page (one for each month) is an appropriate illustration, picturing a scene in the life of Christ or showing his disciples in the act of obeying the teaching of his Word.

The pages are 11 1/2 inches, the Calendar an inch in height, and can be easily discerned across a large room. The first three pages contain texts and illustrations concerning the birth, crucifixion and resurrection of Christ. The following pages treat Baptism, Feet-washing, The Lord's Supper, The Communion, The Christian Salutation, The Anointing, Church Rules, The Sunday-school, and on the last page are the portraits of Elders James Quinter, D. F. Sawyer and R. H. Miller; also two pictures of "bible meetings" in the country, held in large barns.

The Calendar indicates the phases of the moon and is provided with a silk cord for hanging on the wall.

Besides being a convenience as a date finder, it is a constant reminder of the life and mission of the Blessed Lord and things spiritual which are dear to the Christian heart.

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By Oma Kari.

A book full of the Missionary spirit as portrayed in the lives of two girls. One is American, the other Chinese. They are apparently about the same age, each having her own trials, difficulties and struggles, peculiar to her environments. Each comes to the point of making a resolution to do the apparently impossible, and in each case the desired end is accomplished. Each has a severe testing, and both, through faith in God, come out victorious.

The story is intensely interesting, one that will be read with profit by children and young people; and it will be of especial value to parents. It is destined to inspire many of its readers with a desire to become Missionaries, or to support those who are willing to take up the work, and to strengthen the aspirations of those who have heeded the call.

The importance of doing first things first is vividly shown. Home and foreign Missionary work are emphasized with equal force. The imperative need of the proper and early teaching of children concerning Missionary work is made clearly apparent.

It is a book for the family, for the Sunday-school, for the Mission class. 96 pages bound in cloth. Price, 35c per copy.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., January 10, 1914.

No. 2.

AROUND THE WORLD

Japan's Famine.

Amid the abundance of temporal blessings, enjoyed by the people of the United States, it is difficult, perhaps, to imagine that there can be the utter destitution and absolute want, so frequently found in the famine-stricken regions. At present Northeastern Japan is being visited by a most distressing failure of food supplies. The rice crop of that section, usually abundant, was cut short last year by the unfavorable weather conditions. Then, too, the fisheries did not yield the usual returns. At this writing thousands of persons are reported as being in a starving condition. Should the people of Japan be unable to meet the urgent plea for help, other nations will have to come to the rescue.

Remarkable Progress in Egypt.

Whether appreciated or not, there has been a most remarkable development in Egypt under the efficient administration of British officials. Irrigation projects, sanitary drainage systems, well-built roads, etc., have been factors in a prosperity never known before. The poorest Egyptian now enjoys better health than he ever did before, for his physical well-being receives careful attention. Mission hospitals have worked wonders in the Land of the Nile, and by their gentle ministrations have impressed the people with the loving sympathy of Christianity as it seeks to uplift and restore. In many parts of Egypt wealthy natives are recognizing the benefits derived from missionary enterprises, and though not, as yet, believers themselves, are generous contributors to mission schools, hospitals, etc.

The Struggle Is On.

Recent reports from China clearly indicate that the promoters of Buddhism, Taoism and Confucianism are conscious of the serious decadence of their respective cults. Accordingly they are making frantic endeavors to regain the ground formerly occupied. Societies are being formed for the propagation of their respective religions, and, judging by present indications, there will be a struggle to the bitter end. Opposed to all these, and to Christianity as well, are the Atheistic Societies, chief of which is the "No-God Society." These bands, fearing neither God nor man, are China's greatest danger at this critical time. May we not hope that the forces of Christianity, fully conscious of the supreme call of the hour, are amply prepared to enter the conflict, fully determined to become "more than conquerors" in winning China for Christ?

A Temperance Awakening.

In addition to the instances of temperance progress in German factories, referred to in a previous issue, there has been a most remarkable advancement in a number of other industrial establishments. Doubtless Emperor William's commendable attitude has done much to strengthen sentiment against the custom of beer drinking. A United States commercial agent, on a recent tour of investigation, was greatly surprised to note the general tendency throughout Germany, to discourage the use of beer for factory employes during working hours. In many factories beer is absolutely forbidden, and in the case of some, tea is provided as a substitute. Most encouraging, however, is the fact that the workers themselves are becoming convinced of the folly of drinking beer, and are lending their moral support to any reformatory measures.

The Rivers of Babylon.

In previous issues we have referred to pending reclamation projects of the once far-famed Mesopotamian Valley, the cradle of the human race. Like Egypt and other centers of primitive culture, Babylonia owed its prominence and agricultural supremacy to irrigation. When, through negligence and misgovernment, the splendid system of reservoirs and canals was allowed to deteriorate, agriculture declined, and with it the prosperity of the land. Some time ago the reconstruction of an adequate irrigation system was begun by the building of a dam at Hindia, using the bricks from the tower of Babel. An English company, headed by Sir John Jackson, has just enlarged this dam into a solid barrage, by which the water level of the river will be raised nearly seventeen feet, thus bringing under cultivation thousands of acres of fertile land. The Hindia barrage is, however, only the first step in the gigantic irrigation project, fostered by Sir William Wilcocks, who has wonderfully added to Egypt's bounty by the construction of the Nile dam at Assouan. His plan

for the Mesopotamian Valley involves the expenditure of \$30,000,000, but it will be money well spent, for by it multiplied thousands of acres of the richest land will be once more added to the world's arable area.

Moral Decay in France.

Among civilized nations of today, France poses as the one startling example of national retrogression in morals. Some of the most sincere of her sociological workers declare that a brutal appetite for pleasure has stifled the nobler impulses of the nation. They insist that scandals, crimes, suicides and mental disorders have multiplied. They have posted statements to this effect throughout the country, stating that in the past few years more than 350,000,000 copies of obscene papers and pamphlets, and 10,000,000 filthy post cards and photographs have been circulated in that country. If we add to these the thousands upon thousands of excitements to debauchery by means of perverse music halls, low grade theaters, etc., we need not wonder that the nation is largely without religion, and almost wholly given over to pleasure. "As a man soweth, so shall he reap."

Better Conditions for Palestine.

Jews throughout the world are interested in providing better conditions for Jewish colonists in the land of their fathers, and especially are they concerned about the improvement of sanitary conditions in Jerusalem, which are said to be deplorably bad. At the recent Zionist Convention in Chicago, much stress was laid upon the fact that the dream of gathering the Jews from all over the world, to establish a Jewish republic, has practically been abandoned. Instead of such a visionary scheme, the more sensible one of practical colonization of Jewish settlers is being urged. Palestine affords a safe refuge for oppressed Jews, driven out by the various countries of Europe, and most can be done for them by providing the best possible colonization facilities in Palestine. The well-known Yiddish poet, Mr. Bloomgarden, of Chicago, and Mr. Nathan Straus, New York's millionaire philanthropist, are preparing to go to Palestine at their own expense, to look after the interests of their fellow-religionists.

The Heavy Debts of the Nations.

Concerning a recent item on this page, relating to the increasing indebtedness of the world's nations, Bro. J. L. Switzer, of Cartersville, Mo., desires to know how such a thing can be possible, and he also wonders from whom these vast amounts are borrowed. In reply to the first question we would say that not a single nation is wholly free from debt,—the total amount of national debts throughout the world aggregating \$42,000,000,000, having doubled in just about four decades. France heads the list with \$6,284,000,000; England is next with \$4,961,000,000; Germany is a close third, with 4,914,000,000. The United States is at the foot of the list, with but \$1,025,000,000. As to Bro. Switzer's second question, concerning the creditors from whom the large amounts have been borrowed, we would here note that large financial syndicates and banking-houses provide the desired means,—ample security being given for the eventual repayment. As, however, there does not seem to be a prospect of speedy reduction of these vast debts,—saying nothing of possible heavy increases in the near future,—one is really made to wonder as to the final harvest from the reckless sowing.

"Will It Pay?"

It is a common practice of the business world to apply but the one test to every enterprise,—“Does it pay?” While such a narrow view may be perfectly proper when dealing with the commercial and industrial affairs of this life, it would hardly be proper to apply such a test to the realm of spiritual interests. And yet, some wonderful results have attended the labors of the missionaries during the last fifty years, even from the financial viewpoint. One-sixth of the habitable part of the earth has been penetrated by advance guards of missionary influences, and the new markets thus opened up to the United States and to European countries are said to have increased the world's commerce by two billion dollars annually. Millions of heathen are still untouched, as yet, by civilizing missionary influences, but the shrewd trader knows that not much can be expected from them until the missionary has first paved the way for commerce. But by far the greatest consideration as to the benefits of missions, is the overwhelming spiritual gain. “Will it pay” to leave the heathen in darkness and despair? “Will it pay” the forces of Christianity to ignore the “Great Commission,” and refuse to go to “all the world”?

Growth in Missionary Giving.

During the latter part of last week the Student Volunteer Convention,—attended by delegates from missionary organizations connected with almost every educational institution of our land,—began its sessions at Kansas City, Mo. At one of the enthusiastic meetings Mr. J. Campbell White, of New York, general secretary of the Layman's Missionary Movement, brought out the fact that the contributions to foreign missions by the people of the United States, for the year just ending, are twice the total amount contributed to the work eight years ago. While the amount raised in 1913,—\$16,398,000,—may not be as much as should and might have been given, it is, nevertheless, indicative of progress, and as such should be an incentive to still greater efforts during the present year. The fields, indeed, are “white unto the harvest,” but are we willing to send the laborers?

The Penalty of Disobedience.

Some striking statements are made in the annual report of the Interstate Commerce Commission, regarding the causes of the many distressing railroad accidents, resulting in an appalling loss of life and serious injury. Disobedience to orders on the part of employes, and lax discipline on the part of employers are held responsible for seventy-four per cent of the accidents during the period covered by the report, and of these the “most disastrous” were on those roads that were, theoretically, the best protected. The most perfect appliances and most ingenious signals all fail of accomplishing their purpose of absolute railway safety, if the element of human responsibility is lacking. The same conditions apply to the spiritual realm. The Divine Guide Book provides rules and specifications which, if obeyed, assure absolute safety, and convey, to the heaven-bound pilgrim, the “right to the tree of life,” that he “may enter in through the gates into the city.” On the other hand, disobedience always goes contrary to God's plans, and leads to keen disappointment.

A Hopeful Outlook.

Usually the average billboard is not conducive to the moulding of higher ideals,—especially when the lurid scenes of sensational theatrical plays are so gorgeously portrayed. A new departure, however, has been started by the Poster Advertising Company, which, previous to the recent holiday season, displayed throughout the United States and Canada, a large poster, nine by twenty feet, depicting in twelve colors, richly blended, the scenes of Christ's nativity. The text at the bottom was Matt. 2: 11, and at the side were the words: “Ask your Sunday-school teacher to explain this picture.” Twelve thousand of these posters were printed, and displayed in 3,700 cities. Everywhere the unusual picture aroused general attention, and if it was the design of the Poster Company to attract the attention of the passers-by to the billboard, that object was certainly attained. Other scenes are to be exhibited later on, such as “Golgotha,” Hofmann's “Christ Knocking at the Door,” and others. All of these, viewed by the passing crowds, may at least arouse some soul to a higher conception of spiritual truths and man's eternal destiny.

A Plow Used by Abraham.

An interesting discovery was recently made in the Museum of the University of Pennsylvania. Doctor Clay, in attempting to piece together the broken fragments of an old-time seal, succeeded in restoring the picture of an ancient plow. One man drives the oxen, a second holds the handles of the plow, and a third pours seed into a funnel attached thereto, whence it is conveyed into the ground. After the picture had been closely examined, the museum archeologists began a search through ancient writings, to find its origin. The search took them back to Abraham, and the story of the plow was found in an ancient Hebrew book, “Midrash on Genesis,” written two centuries before the Christian era. It seems that before the days of Abraham, even, the farmers were visited by flocks of crows which ate the grain, newly sown, hence the propriety of Abraham's device, as described in the book above referred to: “Abraham taught those who made implements to construct a vessel above the ground, facing the frame of the plow, in order to put seed therein. The seed falling therefrom upon the share of the plow, was hidden in the earth, and they needed to fear the birds no longer.” Crude as the device may have been as measured by the more perfect standard of modern mechanics, the discovery is none the less interesting, giving us, as it does, a glimpse of farm life at a very early stage of the world's development.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Help Somebody.

BY B. F. M. SOURS,

Somebody needs a helping hand
Over a rugged way:
Have you a kindly deed or word,
Cheering a heart today?
Only a lonely wanderer,
Only a tramp, maybe—
Hear in the Day of Recompense,
"Ye did it unto me!"

Somebody needs a kindly smile,
Somebody needs a cheer,
Somebody struggles hard to drown
The hosts of sin and fear.
Are you a soldier of your Lord?
Chivalrous would you be?
Hear in the Day of Recompense,
"Ye did it unto me!"

Live to help somebody every day,
Over the stormy way.
What if the clouds are hanging low?
Give him a happy day!
Only a prayer and a bit of help,—
What will it be to thee?—
Hear in the Day of Recompense,
"Ye did it unto me!"

Mechanicsburg, Pa.

Settling Difficulties.

BY D. E. CRIPE,

As long as we are in the flesh, there will be difficulties to settle. "For it must needs be that offenses come," and all are prone to missteps and to misunderstandings. Many of these troubles are of a financial character, and are more often caused by looking at things from different viewpoints than from any desire to take advantage of one another. But if they are permitted to go on unsettled, they loom up larger and larger. The difference between settling them properly and promptly, and letting them drag on, often makes the difference between a healthy, growing church and a sickly one.

After a church difficulty has become a matter of general knowledge and public gossip, it is no longer an "eighteenth of Matthew" case. If the two parties can not settle it between themselves, it would be a question which of the two should take the next step, and even then the one who took with him "one or two," would have a decided advantage, for his friends would already know all about the matter from his viewpoint, and perhaps be prejudiced in his favor.

Financial troubles should never be permitted to disturb the peace of a church, but should be settled by arbitration. Where both parties can agree, let each of them choose a brother of good judgment, and these two select another, and these three form a committee to investigate the whole matter and make a decision. Such a committee has the right to ask the two parties to promise to abide by their decision, because a committee chosen by the parties has more authority and power than the parties themselves. No other committee has the right to ask the parties to promise to accept the decision before it is definitely decided upon, and made known to them.

When the parties can not agree to select the committee themselves, let each select one brother, and the church select or appoint the third, and let them arbitrate between the parties. A committee thus selected and sanctioned by the church has no right to ask the parties to promise to accept their decision before it is made, nor can such a committee refuse to work unless this promise is given, for two reasons: (1) The church that appointed or sanctioned them, and authorized them to do this work, has more power than the committee, and may not be satisfied with the work herself. She reserves the right to accept or reject any work done for her by any committee she appoints. (2) The right of appeal is a sacred right, in the church as well as in the nation, and no one, not even a committee from Annual Meeting, can take this right away. Every one, even the most lowly

member, has the right to appeal to District Meeting, and even to Annual Meeting, from the decision any committee may have made.

The taking and the weighing of outside evidence is often a matter of no little difficulty in investigating cases. It is a sound principle in church government that no member can be convicted on outside evidence alone. If it were otherwise, the best workers in the church would be in danger from false witnesses without. But where the testimony of two members does not agree, good evidence from without can be used to corroborate the testimony of the one or the other. Yet all such evidence should be carefully investigated and sifted before it is accepted.

If any man that is called a brother be guilty of the sins and crimes enumerated in the fifth chapter of First Corinthians,—be a fornicator, covetous, idolater, railer, drunkard, extortioner,—then quick action becomes necessary. To let such cases drag on, in the hope that they will develop themselves, works great injury to the cause. Paul's instructions are clear,—we are not to have anything to do with him, not so much as to eat with him, until the church can take action, for he urges, "Put away from among yourselves that wicked person."

In such cases outside evidence and circumstantial evidence go far to establish the guilt, especially when he "who is called a brother" does not appear in his own defense. Court records, unpaid and unsettled debts, and notes left, to be paid by him who went security, while the accused has gone to other parts,—are evidences sufficient for the church to act. The church that would stand for integrity and purity, in the eyes of the world, can not afford to countenance such conduct in her members, and speedy action only can free her from all blame.

Even if we are most concerned about the salvation of the erring one, it is not for his good to carry him along when he has no longer any spiritual life. Paul's method is to "deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." If he has any love of the church remaining, or any desire to be in the church, prompt action will make him respect her all the more, and bring him to repentance quicker, than for the church to carry him along as a dead weight. If he has no love and no regard for the church, the sooner his case is acted upon the better.

On the other hand, it may be laid down as a general principle that no one should be relieved of his membership against his pleading. So long as a member honestly desires to remain in the church, he naturally will be willing to perform any duty the church lays upon him. Not many sins are so black that a truly penitent child ought not to be pardoned, and permitted to enjoy the blessings of a home in the fold.

The purity of the church and the salvation of souls, are the two great aims to be kept in view, and the first must never be sacrificed for the sake of the latter, neither will such sacrifice ever accomplish its end. The standard of discipleship should never be degraded to the low plane of strife and wrangling, and indulgence in sin. "Now the Lord of peace himself give you peace always by all means. The Lord be with you all."

Enid, Okla.

Some Attributes of God's Elect.

BY JOHN R. SNYDER.

VI. A Royal Priesthood.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (1 Peter 2: 9, 10).

So many professed Christians are living below their privileges in Christ Jesus! They live as if they had never been raised from death unto life; from the slough of despond to the hill of Zion. They live as if they were still the children of Satan and not joint heirs with Jesus-Christ to all the glories of heavenly places in Christ Jesus. There is something wrong in their experience. If there is any one in the universe

who has a right to hold up his head and look the world full in the face and defy it in all its works it is the full-born child of God, and the words of Peter, in the text quoted above, give sufficient reason why. For hath not God chosen them, redeemed them, called them out from all their former estate unto great and blessed things through the Gospel? Then why stay longer in the slime pits when you can come up on the highlands where the air is perfumed with the "rose of Sharon" and the "lily of the valley"? Come out into the great open of God's love and see what he has for you.

Sometimes we hear people excusing themselves for their shortcomings by saying, "I'm a poor, weak worm of the dust." Well, maybe you are, but I do not longer claim relationship with anything of this sort, for by the grace of God and through the merits of his redemption he has lifted me up and now I am a priest, a member of a chosen generation, an heir of God and a joint heir with Jesus Christ, and a mansion is my inheritance, because he has bought me and redeemed me. No more earthly hovels for me. No longer do I cringe and crawl, as once I did, for his blood hath bought me and placed my feet on the rock, where the gates of hell cannot prevail.

But what are some of our privileges as a priest, a member of the royal priesthood? In olden times there was a priesthood family, and none could come into that relationship unless from the tribe of Levi. Then it was a priest after the order of Aaron; now we are priests after the order of Melchizedek. Then could we reach God only through the holy place in the temple; now the veil has been rent and all have access to the throne of grace. No longer must I stay outside and be content to hear the sound of the priest in the holiest place, but by the blood of Christ I have been brought nigh to him. Our sacrifice is now threefold: A living sacrifice, holy and acceptable; the fruit of the lips to be offered continually; and the substance with which he has blessed us. And then again the New Testament priest is an intercessor. Oh, what blessings we have "in him"! Beloved, are we living up to our privileges? As God's elect do we make our "calling and election sure"?

May the Lord help us all to do so for his glory and honor!

Bellefontaine, Ohio.

Synopsis of a Temperance Sermon.

BY J. D. HAUGHTELIN.

"Wine is a mocker, strong drink is raging: and who-soever is deceived thereby is not wise" (Prov. 20: 1).

THIS text contains three distinct assertions. "Wine is a mocker." Webster defines "mocker," "a scorner; a scoffer; a derider; a deceiver; an impostor." What a growing climax!

In Dan. 5: 1-9 we have a description of a great banquet, in which wine is the most prominent feature. Verse four says, "They drank wine and praised their gods." Under the influence of wine, King Belshazzar mocked God in scorn and derision, by the use he made of the sacred vessels his father had taken from the temple at Jerusalem. Surely "Wine is a mocker"!

An hour later there was a great change. "Then was King Belshazzar greatly troubled . . . and his lords were astonished" (v. 9). "Strong drink is raging,"—"violent; tempestuous" (Webster). The evil power of wine and strong drink is alcohol,—the spirit that intoxicates. Scientific research, among the English soldiers in the Boer War, discovered that alcohol was the cause of their inefficiency. The report said, "Alcohol is a poison. . . Its use should be limited and restricted in the same way as the use of other poisonous drugs."

It was clearly proven that one glass of whiskey intoxicates the white corpuscles of the blood,—the standing army of protection against disease. Thus, intoxicated, they are helpless and easily overcome by disease germs. Two men were bitten one day by a mad dog. Both were taken to the same hospital and received the best treatment available. One was a drinker; the other a teetotaler. The drinker soon died; the other recovered. Why?

The British Government and life insurance companies, investigating many millions of cases, found that at large 1,000 deaths occur annually out of 61,215 population. Of drinkers, 1,640 die annually out of the same number, but of teetotalers only 560. Starting at twenty years, the teetotaler averages forty-four years yet to live; the light drinker, thirty-one, and the heavy drinker only fifteen.

Coming closer home, the War College, at Washington, D. C., discovered that alcohol kills as many Americans every year as all the wars killed in 2,300 years. We pride ourselves in the superiority of the white race, but alcohol kills five times as many white people, annually, as all wars killed in 2,300 years. These are astounding facts, well authenticated. "Strong drink is raging."

The closing words of Lincoln's immortal Gettysburg speech were, "That government of the people, by the people, for the people, shall not perish from the earth." These words were uttered in 1863, soon after our government became a partner in the liquor traffic. Before that time the per capita consumption of alcoholic liquor was a little over four gallons per annum. Now it is about twenty-five gallons, and the liquor costs about ten times as much per gallon.

"Seventy-five per cent of our idiots come from intemperate parents; also eighty per cent of the paupers. Eighty-two per cent of the crimes are committed by men under the influence of liquor. Ninety per cent of the adult criminals are whiskey made." Their offspring are degenerates. In one workhouse in England sixteen feeble-minded women produced 113 illegitimate children. This class of citizens exerts a corrupting influence in our government.

The advocates of the liquor traffic make a great parade of the capital invested and wages paid by their business. Let us examine the claim. The United States spent in one year for intoxicating liquors \$1,800,000,000, and for bread and clothing the same amount. Liquor employed 62,920 wage earners. Bread and clothing employed 493,655,—nearly eight to one. Liquor paid \$45,252,000 for wages; for bread and clothing there was paid \$244,196,000,—nearly five and one-half to one. For raw material, intoxicating liquor paid \$139,199,000; for bread and clothing, \$744,337,000,—nearly five and one-half to one. The influence of bread and clothing is nearly all good; that of liquor nearly all bad. Why tolerate it? Kansas City is in two States. For money Kansas City, Mo., will license a man to sell intoxicating liquor. If a citizen has a trade, a team or even a bicycle he can not use it in Kansas City, Mo., without a license. In Kansas City, Kans., there is no license granted. The liquor traffic is not tolerated, and every citizen is protected in legitimate employment without license. In Missouri one farmer in 100 owns an auto. "Ninety-six counties out of 105 in Kansas have no inebriates. Six or seven along the Missouri border have them. Thirty-nine counties did not send a prisoner to jail last year. Fifty-seven counties did not send a pauper to the poorhouse last year. The death rate in Kansas is less than in any other section in the world,—seven and one-half per 1,000 inhabitants. There are 700 newspapers in Kansas, and only four carry whiskey advertisements." How about Missouri? Further, I would rather not say. Why? Principally, on account of the evil influence of the liquor traffic.

In conclusion, what is our duty? Suppose the assessor were required by law to ask every voter this question: "Shall liquor license be granted in this township?" your answer, "Yes" or "No," to be put on paper with your name. What would it be? Some may say, "I would rather not dabble in politics. I prefer to be neutral." Do you mean a no-account, with no influence? Hear what Jesus says: "He that is not with me is against me" (Matt. 12: 30). See *Brethren Temperance Bulletin*, Vol. 3, No. 1, page 2. "The father who fails to vote against the saloon, when opportunity affords, has no right to complain when his boy is ruined by it" (page 19). "The ballot, rightly used, is a sacred obligation and a most powerful weapon against evil. Government is ordained of God, and every child of God has a moral obligation to that government to make it the best . . . and thereby

make it as easy as possible for men to do right and as hard as possible for them to do wrong." "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3: 8). Past records and all history cry out in a warning voice to us that "this cruel destroyer must be destroyed, or he will destroy our nation."

Gen. Fred Grant said: "If I had the greatest appointive power in the country, no man would get even the smallest appointment from me unless he showed proof of his absolute teetotalism."

Girls, if a military officer would demand a teetotaler for an appointment in the army, would you demand less of a gallant or prospective husband? "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Panora, Iowa.

How Do You See?

BY ORAN S. YOUNT.

It is said of a Chinese evangelist that the first time he went to a Christian missionary, he "took his eyes." "I stared at his hat, his umbrella, his coat, his shoes, the shape of his nose, and the color or his skin and hair; but I heard not a word. The next time I took my ears as well as my eyes and was astonished to hear the foreigner talk Chinese. The third time, with eyes and ears intent, God touched my heart, and I understood the Gospel."

Seeing isn't believing; it's the other way round,—believing is seeing. The fact is, those who rely upon their eyes will pass through life entirely blind to the mightiest forces of the universe. Our natural sight is limited, checked by the farthest horizon, restrained by the nearest cloud, blocked by the closest skyline.

A young man was raised in penury in the great city of New York. After working for several years in one of the big offices, blinded as he was by the four walls in which he worked (even in looking out of the office window across the street sixty feet away another wall met his gaze so that his sight was constantly blocked), he took a visit up State and the new sights and experiences that were his were so decided he never returned to his city work.

But do we see only the material forms, the evident, matter-of-fact, the commonplace, which everybody knows? If so, we will not count for much for ourselves or our time.

It is only with the telescope of Faith that we can penetrate the cloaked dawn and dissipate the mists that mask the promise of hereafter. It was seeing by faith that lifted humanity from the estate of beasts to civilization.

A kodak would be wasted on a man who hadn't sense enough to press the button. He must *let in the light* before he can get his picture. You will never be able to picture the possibilities that lie before you with shuttered eyes. Your brain can't do its best,—you will never come into your own,—you will never attain to the extent of your undeveloped abilities until you "press the button" and let in the light of faith. Faith is the God-spark in man, the light eternal, the out-riders of progress, the seed of deed.

There comes an hour in every life when cold reason acknowledges defeat. The darkest brain attempts in vain. The Master said, "Perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not?" (Mark 8: 17, 18)?

There is a principle of relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind, therefore, to the grandeur around us, unless we have *insight* enough to appreciate the whole, and to recognize in the woven fabric of existence, flowing steadily from the loom of an infinite progress toward perfection, the ever-growing garment of a transcendent God.

Troy, Ohio.

MUCH religious effort is rather an aspiration after God than an inspiration from him. But to work for God without the Spirit is like a painted fire on a cold day, or the running of a clock without hands,—a very busy idleness.

Afflictions—Why?

BY D. J. LICHTY.

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12: 7)?

Nor infrequently it had been our good fortune to be the guests of the King of Rajpipla State's Prime Minister, a Parsee gentleman who, for many years, was not only an able and just administrator of the high affairs of the state, but also a true friend of our mission. Once, while we were dining at his table, the conversation turned to religious questions and ended in the great question for all India—the inequalities of man. "If God is the Loving Father he is by some believed to be, the just Ruler and all-powerful, why does he allow so much suffering, poverty, sickness and the oppression of man by man?"

This question was occasioned by the report of the frightful, brutal assault and murder of an estimable young lady by two ruffians, who entered her private railway compartment as she was traveling from Calcutta to Karachi, where she shortly was to have been married to a young officer of the latter port. How could a just and loving God allow an innocent, helpless girl to be so maltreated by two brutal men?

For an answer to this question the Parsee had sought the religious books of the Hindoos, Mohammedans and his own class, i. e., the Zoroastrians, but failed in his quest. Nor could he see that the Christian Scriptures fully answered the question. Among other texts we referred him to the one above quoted, but at that time he could not get complete relief from even this, though he did confess that in his heart he believed a day would come when all men would clearly see that God is love and also just.

This incident caused me to consider the question more seriously than ever before. The older I grow in years and in experience,—beyond what I had expected,—a greater multitude of suffering humanity looms up; old, young and middle-aged people of every nation in the world. I have been able to discover the cause of the suffering of but comparatively few out of these countless millions. Such were Joseph in Egypt, the Israelites in bondage, the Jews in Babylon, Jeremiah in the dungeon, Christ on the cross, the apostles imprisoned and in chains, and the early Christians scattered by fiery persecution. And such are a very few of the men and women I know today.

But if we can know the "reason why" of a limited number, why not of the many? May it not be for the very reason that there is a reason, and that the great majority of afflicted humanity lack the patience to allow God's purposes to work out in their lives so that the "reason why" neither appears to them nor to us? Joseph had to wait in captivity and in prison for more than thirteen years to find out why. The children of Israel suffered for several centuries, the worst forms of oppression and forced labor, and even after God delivered them, only a few understood why. Christ's disciples forsook him because they could not comprehend the mystery of the cross, but in a few days they understood the reason for his suffering, and became willing to be partakers of it and even to rejoice in it. Whether the time required was a shorter or longer period, God in the end had his way about it and thus we know the reason why.

Among the many letters of sympathy, received during my long illness with typhoid fever in a Bombay hospital, was one from a native Christian worker containing this selfsame question, "Why?" On recovering enough strength to reply to this brother I assured him that neither he nor anyone else could solve this problem for me; that for the present it was a matter between me and my God; that I had already partly found the "reason why," and was trying to find out fully, but that some time would be required, since I had to search diligently into the history of my life and the motives of my heart, this to be accompanied with prayer and the correct interpretation of God's Word; that in the meantime I was willing to believe that when all will finally be known it can be summed up in this: God loved me so and therefore allowed me to be afflicted. It was this conviction from the first that helped me to pass the days of my illness

in peace and contentment and "to possess" my "soul with patience." It is my present desire to cling to this upholding faith, even though I may have to wait for old age, or even the next world, to reveal the reason why. "Some time we'll surely know."

The hospital ward, in which I was so graciously ministered to by both doctors and nurses, contained sixteen cots. Usually all were occupied. Most of them were emptied and reoccupied by new patients several times before I received my discharge from the institution. The majority of the patients were men from the commercial marine of most of the European and North American countries. It was not hard to become fairly well acquainted with those nearest my own corner. To some of them I am indebted for many a kind act and cheerful word. But I fear that most of them were not much burdened with the question asked by the Prime Minister of Rajpipla and restated by the native brother. Their time principally

was spent in reading trashy novels, and their minds were eased from the consideration of all weighty questions by their almost ceaseless use of the little white cigarette. A few were really up against the problem, but were taking hold of it from the wrong side,—the human side,—and so were a sorry lot, and to be pitied. Though they were receiving the best of care they were out of sorts with God, the hospital staff and management, and even with themselves. They disobeyed nearly every order of the physicians, and of this number there were four deaths. Never before had I known the value of an implicit faith in God as I learned it during my hospital experience, and this alone is worth all the suffering and many days of waiting endured.

God, increase our faith and teach us to run with patience the course laid out for us, is my prayer for each and all.

Umall, India.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No.—Introduction, Continued.

"THERE are few crises to compare with that which appears when the simple childhood religion, imbibed at mother's knee and absorbed from early home and church environments, comes into collision with a scientific, solidly-reasoned system, which explains the universe, with all its manifold detail, by material law, and leaves no place in the scheme for the objects of early faith, or for anything which commands worship. . . . At this crisis Drummond found us and spoke to our condition. . . . We found at a leap that the two worlds could go together, that science and religion were not two discordant languages, bringing irreconcilable accounts of the nature of things, and that all that we had learned, or could learn, only added to the riches of the knowledge of the glory of God."—Jones.

I shall frequently use the term "law,"—the law of the thing, the law of the sacrament. By the term "law" I mean the conditions which occasion phenomena; the sequence of forces, and the related forces which condition an event. In this sense it is ordinarily considered the cause of the event. Sometimes by law we mean a generalized statement of how things act, or even a generalized statement of the sequence of events. A generalized statement, of how matter interests at long range, we call the law of gravitation. A generalized statement of the fact that like tends to reproduce like in the organic world, we call the law of heredity. The laws of health are the conditions under which a normal physical body comes into existence. So, moral laws are statements of the conditions according to which character is developed, and spiritual laws are generalized statements of the conditions which bring into existence spiritual life and development.

Now, if we want results in any realm, we must meet the law of the thing desired. When all the conditions of a law have been fulfilled, or, perhaps better, with the fulfillment of the conditions of the law of a thing, it appears. With the fulfillment of the conditions of the law of a beautiful rose, the rose has appeared. So with the fulfillment of the conditions of spiritual life and power, they appear.

We must look upon law as God's way of doing things, "and invariable, because his intelligence and his purpose change not." "God's superior knowledge, combined with his righteousness, makes him immutable." To know the moral and spiritual law, is wisdom; to fulfill the law, is virtue; to know why, is philosophy, and to fulfill in the consciousness of the why, is religion.

There are no exceptions to law. There are those who try to make themselves believe they are exceptions to the reign of physical law, but there are no ex-

ceptions. Nature is no respecter of persons. So there are those who try to make themselves believe they are exceptions to the moral and spiritual laws, but there are no exceptions. God is no respecter of persons. "Whatsoever a man soweth, that shall he also reap."

Each sacrament has its law. Whether or not there is power in the sacrament, depends upon whether or not we have fulfilled its law. In the kingdom of God there are certain principles which are fundamental, and without which such a realm is inconceivable. Just as the physical kingdom is inconceivable without the fundamental principles,—gravitation, electricity, cohesion, chemical affinity, light, heat, etc.—so the spiritual kingdom of God is inconceivable without the fundamental principles of love, service, social equality, prayer, forgiveness, hope, etc.

Now, sacraments are symbols, solemn rites of religion, visible suggestions of the fundamental principles of the kingdom of God. We must use great caution not to confuse the sign or symbol or visible suggestion with the principle itself. The purpose of the sacrament, the solemn religious rite, the symbolism, is to suggest these fundamental principles of cleansing, forgiveness, service, social equality, love, and above all the personality of Jesus Christ himself, who himself is these principles, in such a way and under such conditions that these suggested principles become a part of our own life and activity. Thus "their permanent and paramount worth lies in the significance of the truth for which they stand. In noble symbolic form they render these truths objectively real, and furnish the worshiper a special means of subjectively appropriating them to the purpose of spiritual upbuilding."—Prof. Shirley J. Case.

It is my purpose to show that the sacraments, as kept by the Church of the Brethren, are, in the light of twentieth-century psychology and science, not only historically true, but scientifically true; i. e., they are perfect symbols, perfectly adapted to suggest the most fundamental principles, truth, and the personality of the kingdom of God, and that if we meet the conditions of the laws of the sacraments, the moral and spiritual change will be wrought in us.

I have heard people say, "There is nothing in the sacraments," and they are right. There is no more of spiritual life in the ordinances for the one who neglects to do them under test conditions,—i. e., who neglects to meet the conditions of the law of the ordinances,—than there is in the corn crop for the one who neglects to plant corn, or to meet the conditions of the law of a corn crop. There is always a tendency toward the Catholic view of the sacraments, "which is, that the sacraments work *ex opere operato*; i. e., by the inherent power of the institution or the performance of the act, independent of the moral character of the priest and the state of the

recipient." This is the easier. It requires nothing of the recipient. The mere doing is supposed to be efficacious, and hence the tendency to depend on the sacraments independent of any increase in religious life and conduct.

Unless the doing of the sacrament changes us through and through, so that we bear naturally, because of the principles incorporated into our character, the fruits of the Spirit, the sacrament has had no efficacy; not because the sacrament is not adapted to occasion the efficacy, but because the recipient has not adapted himself to the law of the sacrament.

McPherson, Kans.

The Lovableness of the Bible.

BY C. ELLEN HUTCHISON.

WHITTIER says,

"We search the world for truth:
We cull the good; the pure, the beautiful,
From graven rock and written scroll,
And all old flower-fields of the soul;
And weary, speaking of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read."

There is no book so intensely interesting as the Bible. As Dr. White says, "Give it a fair chance with other books; give it even the time that you spend on your newspaper and see what it will yield."

"You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, aweary,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book,—
Just a paragraph disjointed,
Just a crude, impatient look,—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through!"

Do you like beautiful literature? That is a taste that should be cultivated. Where will you find better material for cultivating such a taste than in the Bible? Where in all literature is there more beautiful language or grander poetic sentiment than in the Psalms of David and the prophecies of Isaiah? Where will you find more sublimity than in the Sermon on the Mount? Where finer logic than in the Epistles of Paul? Where will you find more beauty of imagery than is found in many passages of both the Old and New Testaments?

Do you not like a book that makes you think? Dr. McCosh says, "The book to read is not the one which thinks for you, but the one which makes you think," and, he adds, "no book in the world equals the Bible for that."

We should love the Bible because of the light that it gives on the duties and problems and meaning of life. How would we know how to treat our fellow-beings, or how to treat God, if it were not for the Bible? Is there one who says that we would have conscience for a guide? You might as well expect to be guided, naturally, by your compass when you have no light whatever by which to see your compass, as to expect to be guided spiritually or morally by a conscience that has not been enlightened, directly or indirectly, by the Bible. Religions other than the Christian religion have their so-called sacred books and all of these have some good things in them; but, as one who made a study of some of these books, says, "They all begin with some flashes of true light, and end in utter darkness." Ah! How vastly different from God's Book, which causes the pathway of its follower to grow brighter and brighter "unto the perfect day!"

The Bible is lovable because it enters into the heart-experiences of all, irrespective of age, or rank, or race. There is in this Book that which meets the need and holds the interest of the little child; there is here that which is as light in a dark place to the inexperienced feet of youth; which is strength and wisdom and courage to manhood and womanhood; which is the stay and comfort and hope of old age. This Book has been, and will continue to be, the inexhaustible study and inspiration of men of learning; it is

to the unlearned a source of wisdom, wisdom far transcending all earthly wisdom. This Book offers guidance to the rich; it offers consolation to the poor. This Book meets alike the needs of the Caucasian, the African, the Chinaman, the South Sea Islander.

"Father of mercies, in thy Word
What endless glory shines!
Forever be thy name adored
For these celestial lines.

"Here the Redeemer's welcome voice
Spreads heav'nly peace around;
And life and everlasting joys
Attend the blissful sound."

The Bible is worthy of admiration and love because it will not yield its treasures to those who would despise them. 1 Cor. 2: 14 says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And when the apostle says in that same chapter that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But God hath revealed them unto us by his Spirit, "he is not speaking of the glories of heaven but of what God has prepared for his own here on earth, "the deep things of God." Is not the psalmist speaking on this same subject when he says, in Psa. 119: 99, 100, "I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Jesus says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

"Light obeyed increaseth light;
Light rejected bringeth night."

The reason that some of us have so little vital knowledge of the Bible is that we have not allowed the Holy Spirit to guide us into all truth. In searching the Bible to know our duty we must watch that we do not bring to it some previously-accepted notion of our own. An old monk once said, "Whoso seeketh an interpretation from this Book shall get an answer from God. Whoso bringeth an interpretation to it shall get an answer from the devil."

Jesus says, "The words that I speak unto you, they are spirit, and they are life." Napoleon said, "The Gospel is no mere book, but a living creature, with a vigor, a power, which conquers all that opposes it." God says, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." O Sunday-school worker, trust not in your own ability, but trust in the power of this Word that you uphold; this Word that is "quick, and powerful, and sharper than any two-edged sword." It was a copy of the New Testament, found floating in the Bay of Yeddo, that introduced the Gospel into Japan when as yet no Christian teacher was allowed, except on pain of death, to enter. This Word has cleansed the ways and purified the souls of hundreds of thousands. Let infidelity do its worst: it can never wipe this Book out of existence. Why? Because the God who inspired this Book imbued it with his own power. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever."

This Book, so full of precious promises and of unerring counsel, surely deserves to be accepted by all as guide and friend and companion. Psa. 119: 165 says, "Great peace have they which love thy law: and nothing shall offend them." "Open thou mine eyes, that I may behold wondrous things out of thy law."

Hurlock, Md.

ONE reason why more mountains are not being moved by faith, is that so few people are willing to begin with mole hills.

Blue Ridge College.

BY EDWARD C. BIXLER.

THE past two years have brought many changes to Blue Ridge College. First, the cement plant near its grounds, with its dust and blastings, rendered conditions impossible to continue the school at its old location, Union Bridge, Md. Then, after selling the buildings to the Cement Company, for a time its very existence seemed to be at an end. But, after considering a number of locations, with their inducements, an option was taken on the old New Windsor College buildings.

After securing full control of these buildings and grounds, and considering the outlook of the school, the trustees decided to remodel the old buildings, improve the grounds and also to erect a new building, in order to accommodate its students in well-equipped modern quarters and to provide a good library, music and class rooms, and a suitable auditorium.



THE NEW BUILDING, BLUE RIDGE COLLEGE, MD.

After perplexing problems, delays and disappointments, the new building was considered ready for dedication, although the dormitory rooms had been previously completed and occupied, and Tuesday, Dec. 9, was set apart formally to dedicate the building for the uses for which it was constructed. Three programs were arranged for the day, which were to impart educational instruction and inspiration to the many friends of the institution and students who assembled for the exercises. Men who are giving their lives to the cause of education, or are strong supporters of education, both public and private, were secured to deliver addresses.

Since the College is receiving State aid, several speakers, representing the State Board of Education, or State Aid and Charities, emphasized the need the State has for the colleges, to supply it with teachers, and especially the Christian college, which not only educates the mind but also develops the spiritual side of man, and sends out teachers who will give the children moral as well as mental training. In the evening, Dr. C. C. Ellis, of Juniata College, gave an address on the "Function of a Christian Education." He emphasized the need of an education under Christian influences since the home, public schools and most of the higher institutions of learning are neglecting spiritual training.

The addresses were words of encouragement to those engaged in the work here, and especially those who have given their time and money that this community might continue to enjoy the benefits of a Christian College of our own church. They were made to feel the need of pushing forward in the work, in order that our young people might receive an education under the best conditions.

The new building is a brick structure, trimmed with stone, seventy-five feet by forty feet in size. It consists of three stories, a basement and a dormer story, which has been fitted out as the home of the sewing department. The first floor contains besides

a parlor and two music rooms, a well-lighted and attractive auditorium, which will seat about four hundred people. The second and third floors have been fitted out as a home for the young ladies, and will accommodate about fifty. The basement contains a large dining room and kitchen.

New Windsor, Md.

SOUTH ST. JOSEPH MISSION, MO.

We enjoyed a pleasant visit by Brethren T. A. and Chas. Eisenbise, of Chicago, who stopped over with us Dec. 21. Bro. T. A. Eisenbise preached a good sermon for us at the forenoon service and Bro. Chas. Eisenbise gave us a lecture in the evening. Their visit was appreciated. On the day following we buried one of our aged members who had been a great sufferer. He united with the church only a few months ago. This makes three of our number who have recently died.

For some years we have been giving a public dinner to our people on Christmas Day. This year we only received \$3.50 for such a dinner from individuals outside of the city. We, therefore, appealed to the business men, nineteen of whom gave us small donations. By the help of several of the members we served a nice dinner in three rooms of the Mission. It proved a blessing to many who only have such a dinner once a year.

On Christmas night we had appropriate exercises, a large audience being present. The program lasted almost two hours, and was one of the best we have ever had. It consisted of forty recitations, four songs and three quartets. Our council meeting convened on the 27th, at 8 P. M., with Eld. I. S. Klue in charge. The writer was elected clerk for one year, and Sister Lydia Garber, treasurer. Sunday-school and Christian Workers' officers were elected for six months as follows: Bro. J. B. Carpenter, superintendent; Pearl Huffman, secretary and treasurer; Bro. H. P. McClung, superintendent of the home department. Bro. Claude Carpenter was elected superintendent of Christian Workers, and Sister Millie Hollowell, treasurer.

At the close of our morning service, Dec. 28, one sister who had left the church, returned, followed by her daughter-in-law, who is the mother of three of our Sunday-school girls. This caused great rejoicing. It was the best service we had during the holidays. The sister was at once reinstated, and the other one was baptized in the afternoon, together with a brother who will hold his membership in the North St. Joseph congregation. Amidst all these blessings we still have many children who are poorly fed and clothed.

E. N. Huffman.

502 Ky. Ave., St. Joseph, Mo., Dec. 31.

SPECIAL NOTICE.

To the Churches and Members Comprising the State District of North Dakota, Western Canada and Eastern Montana:

Your committee on work relative to the "Home for the Aged, Poor and Infirm Members" of our District, begs to call your attention to the first paper under "Unfinished Business," on page 2 of the Minutes of District Meeting of 1913.

Sec. 1 provides that an assessment, levied on each church in the District, be placed in the hands of the committee, to be used by them for immediate needs. This should be sent to the writer, who will receipt for it.

Any church of the District which has those among their number who would be entitled to help from said fund, may write the undersigned, who will give the information necessary, to procure help from the District.

Sec. 4 empowers us to look for a location for the Home. We would like if the churches, interested in having the Home located in their midst, would make known the fact to the committee, accompanied by a statement of any inducements they may have to offer. Said information should be in the hands of the committee by June 1, 1914.

Minot, N. Dak., Dec. 29.

D. F. Landis.

SOUTHERN MISSOURI.

The District Sunday-school Convention of Southern Missouri is to convene in the Cabool church, Mo., Jan. 11, at 10 A. M.; the following program having been arranged:

(1) In What Way Can the Teacher Present the Lesson to Make It Most Impressive and Beneficial?—Lee Jones, A. W. Adkins. (2) What Relation Is the Sunday-school to the Church?—N. A. Duncan, Lucy Spurluck. (3) How Make the Bible More Important in the Sunday-school?—E. D. Brenizer, P. L. Fike. (4) Give Best Ways of Getting Young People Interested in Sunday-school Work.—Edmond Hylton, Addie Gray. (5) How Best Conduct an Organized Sunday-school Class?—Zella Fike, C. O. Bogart. (6) The Teacher and His Bible.—Roy Parrott, J. E. Cline. (7) How Reach the Young Men and Boys?—J. B. Hylton, I. L. Harris. (8) Essentials of Teaching.—(a) Know Your Scholars.—A. W. Adkins (b) The Lesson.—Vesta Cline. (c) How Present It?—J. B. Keith, John Greenwood. Round Table conducted by A. W. Adkins. Zella Fike, Pearl Harris, Committee.

THE ROUND TABLE

Baskets.

BY W. O. BECKNER
Number Two.

THE prevalence of baskets in the Philippines has led me to a new appreciation of some of the passages in both the Old and New Testaments. Take one from Genesis 40: 16. Joseph was in the Egyptian prison and was interpreting the dreams of the chief butler and the chief baker. "The chief baker . . . said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head; and in the uppermost basket there was all manner of baked food for Pharaoh."

"Three baskets of . . . bread were on my head." Many times I have seen the natives of the Islands carry produce in "three baskets," on top of one another, as prettily poised on the head as a spinning top ever was on the floor of a schoolroom. Baskets are used for everything. I remember when a small boy, back in East Tennessee, that my father used to go to town on Saturday afternoons and always carried his basket of eggs to market. The market-basket in our home was as indispensable as the dining-table. The basket was the carrying receptacle. Then, too, in the winter evenings, when the corn was to be shelled for father to take to the gristmill, two or three basketfuls of ears, sometimes more, were brought in and piled in the middle of the floor, and we children had a jolly time shelling corn. The basket was ill-important.

In later years, out in Kansas and Nebraska, we almost forgot the use of baskets. The grain wagon box was used. Corn was shelled by machinery, hundreds of bushels in a day. Baskets were too slow.

Out here in the Philippines all those primitive ways come home to a person. The people are users of baskets. There are hundreds of small towns scattered all over the Islands in which there is a Chinaman baker. The bread and cakes are displayed on the counter of his little stuffy store in baskets,—big, flat-bottomed baskets. Those who sell his goods in other stores go to him with their baskets and have them piled up full. Two or three baskets are put together and all placed on top of the head to carry, just as the baker dreamed in Egypt several centuries ago.

To see these scenes enacted today brings home to us the human element in the Bible. It is a record of human experiences. There are people in the world who are unconsciously doing exactly what the old Egyptians did in the time of Joseph.

Cuyo, Palawan, P. I.

A Lesson from the Typewriter.

BY J. D. HAUGHTLIN.

SOME time ago a friend gave me a typewriter. At my advanced age it is more difficult for me, than for a young person, to learn to use it.

I am impressed with a very important lesson that was forcibly presented to my mind, while trying to get acquainted with the typewriter. *It records all my mistakes.* No matter how small or how great the error,—there it is, recorded, just as I make it, regardless of whether it was done through ignorance, forgetfulness, or carelessness.

Then came the solemn thought,—a true record of the acts, words, and thoughts of my life, whether good or bad, are somehow preserved.

When I make a mistake on the typewriter, and cancel it, that part is left out in reading, but the evidence of the mistake is still on the paper. So a sin may be canceled and forgiven by sincere repentance, but it were better that it had never been committed. As the canceled error on the typewritten sheet mars its contents, so the sins of a child of God, though forgiven, will mar his happiness.

The situation is very forcibly presented by Carlisle's truthful words, "Every act, every word, every thought of our life, affects our future destiny, and that through all eternity." Every act, good or bad, will tell in eternity. (See Ezek. 18: 9-24.)

The solemn words of C. Wesley's Judgment Hymn, if pondered well, may help us to a more righteous life:

"And must I be to judgment brought,
And answer in that day
For ev'ry vain and idle thought,
And ev'ry word I say?

"Yes, ev'ry secret of my heart
Shall shortly be made known,
And I receive my just desert,
For all that I have done.

"How careful, then, ought I to live!
With what religious fear!
Who such a strict account must give
For my behavior here."

Panora, Iowa.

The New Year.

BY IDA M. HELM.

"TICK-TACK, tick-tack"—the moments speed swiftly away. The clock strikes the midnight hour, and the old year is gone. We have again written 365 pages of our life story, and the recording angel is keeping them in the library on high until that great day when every thought and deed of our lives shall be made manifest. Deep questionings and self-communings pervade the minds. Our retrospections discover crooked marks and unsightly blots on the pages that came to us unsullied from our Maker during 1913, and we fain would wipe them out, but that is impossible. A joyful thought comes: "We can apply the blood of the Crucified One and cover them." Thoughtful, earnest resolves for the future may be determined upon.

The unsullied pages of the New Year are before us. Whether we choose to do so or not,—we must write our true character on the pages of 1914. As the searchlight of God's Word will reveal all sham and deception, the best thing we can do is to be earnest, sincere, courageous and true.

R. D. 2, Ashland, Ohio.

Our Progress for 1914.

BY RUFUS M. REED.

LET the whole Brethren church make the year 1914 a banner year for Sunday-schools! It can be done. It should be done, with the many improved Sunday-school methods and the new facilities now available, such as teacher-training classes, etc., for these mean better teachers, and better teachers are sure to make better schools.

I am not finding fault with the past year's work, for its achievements are encouraging. Just think of the many Sunday-school Conventions that have been held by our church, the many fine programs that have been rendered, the many new helps, and the many good articles that have been written about Sunday-schools, and then think of the many earnest, consecrated teachers and Sunday-school workers! Nevertheless, there is room for improvement.

What, if every member of the Brethren church should get active in Sunday-school work, and not only get active, but stay that way the next year! There is no telling what might be done. Let us all wake up! Get alive!

Laura, Ky.

A Retrospect.

BY J. A. MURRAY.

WE have reached a season of the year when it is natural for us to review the past. Sometimes it is the case that we can see only the dark side of the picture, but it is well for us to "look on the sunny side." It would be a dark picture, indeed, if there were no sunny side to it.

Paul wrote that he knew a man that saw a grand picture of the sunny side (2 Cor. 12: 1-6). I know a man who, one year ago, was prostrate upon his bed, and some of his children, with kind neighbors, were standing around watching to see the last expression of life on his countenance. But the Lord prolonged his life. Although he was confined to his house for about four months, about the middle of April he was able to attend Sunday-school and church services. Since that time he has been one of the con-

gregation every Lord's Day. He has also attended two love feasts, two council meetings, two District Conferences (one at a Mennonite church), five funerals, assisted at two anointings, was at three Sisters' Aid Society meetings, two Children's Day meetings, made fourteen special visits to the poor, bereaved and afflicted ones, and preached about thirty times, besides attending a number of evangelistic services and supporting a family of three on a ten-acre lot,—all at his own expense.

Will you be surprised when I tell you this man is in his eightieth year? Dear brethren, let us not so easily be discouraged and seek to be laid on the shelf, for we read in the 92d Psalm, "They are planted in the house of Jehovah; they shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be full of sap and green: to show that Jehovah is upright."

The man whose recent experiences have been related is the writer.

Smithville, Ohio.

Sunday-School Lesson for Jan. 18.

The Good Samaritan.—Luke 10: 25-37.

Golden Text.—Thou shalt love thy neighbor as thyself. —Mark 12: 31.

Time.—Probably November, A. D. 29.

Place.—Somewhere in the land of Perca, beyond the Jordan.

CHRISTIAN WORKERS' TOPIC

Prayer.

Read Luke 11: 1-13.

For Sunday Evening, January 18, 1914.

1. Why should we pray (Matt. 26: 41; Luke 18: 1-8)?
2. Does God hear and answer prayer (John 11: 42)?
3. Prayer must be spiritual, not formal (Eph. 6: 18).
4. In whose name must we pray (John 16: 26)?
5. Who helps us in prayer (Rom. 8: 26)?
6. What is the relation of faith to prayer (Mark 11: 22-24)?
7. A pure heart essential to true access (Matt. 6: 12-15; 18: 21-35).
8. We should pray for one another (James 5: 16).
9. Should Christians pray for their enemies (Luke 23: 34)?
10. Should we pray for the Holy Spirit (Luke 11: 13)?
11. Private prayer is commanded (Matt. 6: 6).
12. Jesus prayed in the morning in a solitary place (Mark 1: 35).
13. Daniel prayed three times each day (Dan. 6: 10).
14. Jesus spent entire night in prayer (Luke 6: 12).
15. Proper prayer brings wonderful results (James 5: 16).

PRAYER MEETING

Our Need of the Divine Protector.

2 Cor. 2: 14-17.

For Week Beginning January 18, 1914.

1. **Man Has No Resources Within Himself.**—His condition is one of absolute dependence. Because of man's utter helplessness, Christ undertook the work of redemption. "When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5: 6). After obtaining deliverance through Christ, our dependence upon him continues. We are kept by his power; we are made fruitful through the impartation of his life. Christ, as the Vine, supplies strength and vigor to the branches. Of ourselves we can do nothing (Jer. 2: 22; 10: 23; Prov. 20: 24; Eccl. 6: 12; Psa. 118: 8; 144: 3).

2. **All That We Lack We Find in God.**—He gives "grace to help in time of need." When he appoints our tasks, he gives us strength to perform them. For our warfare he supplies ample equipment. Appalled by the greatness of the work before us, hope conquers fear when we remember that the God in whom we trust is sufficient "for these things." "I can do all things through Christ," says Paul, "which strengtheneth me" (Philpp. 4: 13). "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work" (2 Cor. 9: 8; Psa. 94: 10; Prov. 5: 21; 16: 1-3; Psa. 36: 6; 145: 15, 16).

3. **The Only Limit to the Coworking of the Graae of God is the Incapacity of the Individual.**—The vessel which is held up is filled to its utmost capacity. "According to your faith be it unto you," expresses the Divine rule of giving. Stephen was "a man full of faith and of the Holy Spirit," simply because he was prepared to receive an outpouring. We receive to the extent that we are prepared to receive. Into the open heart the Spirit enters as air enters the open door (Matt. 17: 19, 20; Mark 4: 40; Heb. 4: 2; 1 Tim. 1: 19; Rom. 2: 6-11).

HOME AND FAMILY

The Good Shepherd.

BY JAS. A. SELL.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—Psalm 23.

8s and 7s.

Jesus is a Tender Shepherd.

To the soul that trusts his care;
He redeemed us by his sufferings,
And protects from every snare.
In his love and great compassion,
He goes with us every day,
Chooses out our changes for us,
Keeps us in the narrow way.

If we ask him he will feed us
With the true and living bread,
Satisfy our every longing,
Keep us free from anxious dread.
We can rest in peace and comfort,
In the fullness of his love,
Lave our soul in sweetest pleasure,
Foretaste of the bliss above.

If we sometimes wander from him,
And by sin are led astray,
He restores us with his Spirit,
Leads us in his own right way.
For such love and condescension
He shall have our highest praise,
We'll adore his name most glorious,
With our songs and solemn lays.

When our wanderings are completed,
And we're called from earth away,
Here's the dark and gloomy valley,
Which leads out to perfect day.
Earthly friends must now forsake us,
As the shadows thickly fall,
But our Shepherd will go with us,
Be our comfort, all in all.

He struck down the king of terrors,
On the resurrection morn,
And this joyful, cheering message,
Unto every soul is borne,
Now we look on death's dark portals
As the way that leads to light,
Out into the fields of glory,
Where there never shall be night.

Every one who trusts the Shepherd,
Shall enjoy a bounteous feast;
He prepares to make them happy,
From the greatest to the least.
He anoints their heads with gladness,
Till their cup of joy o'erflows,
Cheers them with his loving presence,
Keeps them safe from all their foes.

And his goodness never faileth,
Through our changes bright or drear;
If we trust his precious promise,
In his heart he holds us dear.
He provides us with a shelter,
Where the soul is made secure;
It will keep us in his presence,
And forever will endure.

Hollidaysburg, Pa.

The New Woman.

BY KATHRYN LEHMAN.

MAN's sphere is great, but in woman's hand lies the wand that has the greater influence on mankind. Chiefly upon her depends the development or the deterioration of the entire human race.

Let us suppose that for the next hundred years every woman in America were really and truly educated,—educated in that broad sense which culminates in the "New Woman." In no other way could such a change have been brought about. Go with me anywhere, and especially into our cities, and take notice. There are no store-box loafers, no poor little waifs with tattered garments and dirty faces, not a single saloon, not a gambling den, nor any other body-and-soul destroyer. I hear some one saying, "Impossible!" and I repeat, "It is possible."

Why have I so emphasized the education of woman and have said nothing of the education of man? Because his education is a natural consequence.

Would the New Woman marry a man far her inferior? Would she not assume the responsibility of educating her children?

Her influence does not stop with man; she has the power to move nations. No nation can rise above what it will allow its women to become. Why have India and China, as well as many other nations, made such slow progress in development? Simply because their home-makers are handicapped; they are not considered worthy of an education. Give woman an equal chance; teach her the things she ought to know, and in a few generations missionaries to those countries would not be needed.

There are, in the United States alone, twenty-five million women. Can you conceive of all the various kinds of women that might be found among such a large number? How few are ideal! Let us imagine that the entire twenty-five million are assembled, and you may pass through the crowd and take notice. It is absolutely indescribable as a mass. It seems to be a conglomeration of colors, feathers, styles and no styles, smiles and frowns, misery, squalor and wretchedness, all in one seething mass. No type of woman can be conceived of that is not represented in this body, nor can any new kind of home be pictured that is not represented by these women. Some, we must confess, are not worthy of the name woman, for that name implies a great deal.

Suppose that suddenly, as you were walking through this peculiar assembly, almost speechless with wonder and sometimes shame, for woman's sake, every woman should, by some mysterious revelation, be made to realize what the *new woman* of today really ought to be. Notice the change in the faces of the many. In some you would see only a more thoughtful, unselfish appearance; some would suddenly look up into the big, blue sky, with its fleecy clouds, and then all about them at the trees and hills and rivers, feeling for the first time that all ground is hallowed; some would hide for shame, because of their personal appearance; some would feel shocked at their ignorance; some would have a most troubled look upon their faces as they thought of the misused husbands and of the poor, little, untaught, uncared-for, unloved children at home; others would cry out in anguish as the inner life of the past loomed up before them.

Would that there might come such a revelation! It would be one grand step toward that standard which we call the New Woman. The first step is the vision,—and not one who has had this vision but wishes some day to attain the ideal. Girls, some one may get the vision from you!

What is this ideal, this New Woman?—She is one who is so complete that she is hard to define. It would be difficult to enumerate her good qualities in a logical order, for they are of almost equal importance.

First of all, she should have her birthright,—and what is that? The right to be well born,—physically, mentally, morally, socially, and spiritually. Many of us are robbed of one or the other of these birthrights, thus making it doubly hard to attain the ideal. We have a *right* to a strong body, a capable mind, a clean moral nature, an unselfish love for all mankind, and a faith in, and a love toward, God. Had we all this, we would be half complete; the other half must be won by constant effort. Pity that one who must win both halves, who has not her birthright! God did not intend it to be so,—he is just,—he meant only that we should double the talents which we already have.

But I hear some girls, who are wide awake with enthusiasm, saying, "Give us something definite in the way of attaining that standard of ideal womanhood." That is hard to do; no two lives run exactly in the same channel, nor is it necessary. Your life may be an ideal one, and so may mine, and yet we as individuals may be as different as it is possible to be.

It matters not how we begin or how we proceed. Life is a matter of few or many experiences; the more experiences, the richer the life. There are no trifles; all things are big to a noble heart.

Let us picture the ideal—the New Woman. She

loves nature, the birds, every beast, all mankind, and God. She loves books for the sake of knowledge. She has a broad sympathy for the aged as well as for the younger, for her inferiors and those who do not believe as she does; a general utility spirit, that causes her to forget self in her desire to be useful everywhere and at all times; she loves music and possibly art, and best of all, she loves the common duties of housekeeping, or what should be called home-making.

If all our women were such, where would all the men and boys spend the winter evenings? Where would all the store-box loafers and the ragged street-urchins be?

The liquor problem is a great one, but solve the woman problem and the liquor problem will solve itself.

Bridgewater, Va.

Walking With God.

BY KATIE FLORY.

God wants us to walk with him for he has said, "Take my yoke and learn of me." A yoke suggests combined effort. Amos asks, "Shall two walk together except they be agreed?"—as much as to say that walking with God can not be done until there has been an agreement. There are some who have agreed to do this by an expression of the will, and by living up to their sacred baptismal vows.

When going through a dark place, or unknown road, how safe one feels when having hold of another's hand who knows all about the dangers of the way! And it is ever so much better yet to have Christ walk with us through this dark world of sin, and in the dark hours of life. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." When we walk with Christ, we are walking in the light,—“I am the light of the world.” “If any man follow me he shall not walk in darkness but shall have the light of life.”

When we “walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience,” we were not walking with God, but with Satan and the world. Those of us who are “walking in the King's highway” have found it so good and pleasant that the old way has become disgusting to us.

When Jesus says to us, “Follow me,” it means the giving up of all the past sinful life, a complete surrender of self, a dying to sin, and a separation from all things that are worldly. It means the receiving of a new creation within, and knowing Jesus in the power of the Spirit.

Walking with God brings untold happiness and blessings, and persecutions as well. It did to Moses and many faithful followers of old. This kind of walking means activity in religious endeavors and not listlessness.

Much is said as to *how* our walk here in the world is to be. It is to be “by faith, not by sight.” “In the light,” “worthy of the vocation wherewith we have been called,” “not as unwise, but as wise; redeeming the time, because the days are evil.” “Not in the counsel of the wicked.”

It is said that Noah and Enoch walked with God. Enoch lived so near to God, that God took him as he was, without dying. Is our walk as close to God's as was Enoch's? It ought to be, and if it is not we should be finding out the reason why it is not, and remove everything that hinders such walking. If our walk is not as close to God's as Enoch's was, how can we expect to be among the number who shall be caught up in the clouds to meet the Lord in the air? It will do us good often to pray as we sing the good old hymn,

"Oh, for a closer walk with God,
A calm and heavenly frame!
A light to shine upon the road
That leads me to the Lamb!"

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road,
That leads me to the Lamb."

Union, Ohio.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

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NINE baptized and two reclaimed is the immediate result of Bro. J. H. Pike's revival effort in the Laporte church, Ind.

BRO. J. L. THOMAS, of Copemish, Mich., is to locate at Kuna, Idaho, a place where his pastoral efforts are greatly needed.

DURING a recent revival effort in the Fredonia church, Kans., conducted by Bro. I. E. Crist, five were received by confession and baptism.

NEXT week we hope to publish the program for the Bible Institute of Palmira College, Lordsburg, Cal., to be held Jan. 26 to 31, inclusive.

BRO. S. E. THOMPSON, having accepted the pastorate of the Shade Creek church, Windber, Pa., should, after Jan. 15, be addressed at that place.

THE rededication of the meetinghouse at Rocky Ridge, Md., is to occur Jan. 11, at 10:30 A. M., Bro. C. D. Bosack delivering the dedicatory address.

WE are requested to announce that the Bible Institute, to be conducted by Bro. J. Edson Ulery in the Middlebury church, Ind., will begin Feb. 8.

FIVE entered the baptismal grave and rose to a renewed life, as the result of Bro. J. A. Naff's revival effort at the White Oak schoolhouse, near Naffs, Va.

BRO. W. CARL RARICK returned from the Bible Institute in the Four Mile church, Ind., Jan. 2. He reports excellent interest in the work by those in attendance.

WE are glad to note that at this writing (Jan. 6) Bro. Amick's condition seems to have slightly improved, and it is hoped that there may soon be a decided change for the better.

Do not fail to note, on last page of this issue, the announcement from the Committee on Program, relative to matters connected with our forthcoming Annual Conference at Seattle, Wash.

THE Springfield mission, Ohio, was recently favored by a series of meetings, during which, by the faithful efforts of Bro. R. N. Leatherman and wife, of Chicago, seven turned to the Lord.

BRO. D. M. ADAMS having resigned from the pastorate of the Cerro Gordo, Ill., church, has accepted a call from the North Manchester city church, Ind., and will enter upon his duties April 1.

A SERIES of doctrinal sermons was delivered by Bro. A. S. Workman, of North Manchester, Ind., in the Lima church, Ohio. Of the six who responded to the gospel invitation, four have been baptized, one is to be reclaimed, and one awaits the baptismal rite.

THROUGH Sister Sadie J. Miller we learn that Sister Quinter, of Bulsar, India, is to enter the Irish Mission Hospital at Anand this month, for an operation which is likely to be very critical. We are sure that the prayers of the saints will be offered in her behalf.

A CALL for ministerial help reaches us from the Olympia church, Wash. Who is ready to enter this needy field? Bro. M. M. Michael, Olympia, Wash., will supply needed information to any inquirers.

BRO. J. EDWIN JARBOE, of Red Cloud, Nebr., is with the members of the Swan Creek church, Ohio, in a revival effort. So far nine have openly confessed their Savior, and others are deeply impressed.

BRO. E. S. HOLLINGER, wife and son, of Hollansburg, Ohio, were with us at our services last Sunday evening and next morning visited the Publishing House. Bro. Hollinger is attending the winter term at Bethany Bible School.

BRETHREN Galen B. Royer and H. C. Early arrived in India somewhat earlier than anticipated. They were able to spend Christmas with the members at Bulsar, and are now hard at work on a study of the missionary situation in India.

BRO. JOS. L. MAHON recently labored in a four weeks' series of meetings for the Wooster church, Ohio. Thirty-three made the good confession. Eight of these have been baptized; the others still await the administration of the sacred rite.

THE little flock at Rehobeth, Md., a mission point of the Denton congregation, has been greatly revived by their recent series of meetings, in charge of Eld. G. S. Rairigh. So far ten have been baptized and one awaits the administration of the sacred rite.

So many notes and items of church news in general have reached us during the last few days that, in spite of our utmost endeavor to condense them, they have more than filled the place at our disposal, leaving a number of these communications for next issue.

THE District Mission Board of the Middle District of Missouri publishes a bimonthly journal in the interest of the work in its own field. No. 6 of Vol. I has just come to our desk and indicates a becoming degree of zeal for the mission interests of the District.

SOME spiritual meetings were recently held by Bro. G. H. Bashor, of Los Angeles, Cal., in the Glendale church, Arizona. Eight repentant ones vowed allegiance to the Great King. Of these, four were baptized and four restored. The members are greatly refreshed.

THE newly-constructed church at Richland, Pa., is nearly ready for services, and Feb. 1 has been designated as the date for the dedication. There will be three meetings,—forenoon, afternoon and evening,—with a series of meetings to continue for a week or more, if a minister can be secured for the work.

WE are requested to ascertain whether any members are living in the vicinity of Shields, N. Dak., near the Standing Rock Indian Reservation. Sister Margaret Kring, who recently located at the place mentioned above, would like to come in touch with any of our members residing near her new home. Those who can give the desired information will please address Sister Kring at Box 75, Shields, N. Dak.

A CARD from Sister A. R. Cottrell, dated Dec. 12, 1913, states the following: "We arrived in Bombay harbor Dec. 6, at 8 P. M. Came ashore next day at 9 A. M. Bro. Blough and Sister Ziegler met us, and directed us to a hotel. Dec. 9 we came to Bulsar. Brother and Sister Arnold, and Sister B. Mary Royer went on to Anklesvar. We are glad to be in India. Our voyage was fine, weather excellent, and all are well."

SISTER FLORENCE NEFF, Lordsburg, Cal., is now ready to fill all orders for the book, recently published, "Bro. James M. Neff's Biography and Writings." The book is bound in cloth, and contains about 300 pages, Bro. Neff's photograph, a few reports of several mission efforts, some essays, a short biography, etc. Price, \$1.00. The book is well worthy a place in the library of each of our members. It may be ordered through this office.

ON page twenty-one of this issue we take pleasure in presenting to our readers a good view of the new building erected by Blue Ridge College, Md. Friends of the school, and of our educational interests in general, will rejoice in this substantial addition to our school buildings.

BRO. J. H. B. WILLIAMS, who was in attendance at the recent Student Volunteer Convention at Kansas City, Mo., the latter part of last week, reports an enthusiastic gathering. Nearly all of our schools were represented by delegates. About thirty of our members were interested listeners to the many inspiring addresses on the all-important theme of missions.

THE Christmas number of Bro. J. F. Graybill's paper, *Evangelii Budbärare*, has reached our desk. We regret that our very limited knowledge of either the Swedish or Danish,—both of which languages are found in the paper,—will not permit us to obtain the full benefit of all the good things presented, but we are sure that Bro. Graybill has done his best to produce an interesting journal.

At the close of well-attended Christmas exercises in one of the eastern churches, the superintendent made use of the splendid opportunity afforded him, to reach the parents of the children. By a strong appeal he solicited their coöperation for the year 1914, in realization of the fact that only as Sunday-school officials and teachers are effectually aided by the parents, can the most successful results be attained.

THE attention of churches and members in the State District of North Dakota, Western Canada and Eastern Montana is directed to the "Special Notice" on page 21 of this issue. The committee in charge of the locating and building of the "Home for the Aged, Poor and Infirm Members," is anxious to start the work confided to them at an early date, and to this end the coöperation of every member in the District is solicited.

SINCE Bro. W. Carl Rarick's recent series of meetings in the Woodland church, Mich., renewed interest seems to pervade the membership. In order to do more aggressive work, it has been decided to organize the town members into a separate body, thus enabling them, by proper efforts, to build up a flourishing congregation in that locality. The country members also are preparing for a campaign of active work in the near future.

A STRUGGLING western congregation recently decided to take \$10 from its meager church funds that the MESSENGER might pay its weekly visits to the home of each of their poor members, and also to reach some who are, as yet, without the fold. To raise further funds to that worthy end, it was decided to take a collection once each quarter. Such a recognition of the helpful influence of the MESSENGER is sure to be rewarded by a glorious fruitage.

OUR Tract Department has brought out four interesting and helpful tracts, envelope size:

"Baptism for the Remission of Sins," by Bro. B. E. Kesler. Price, fifty cents per hundred.

"The Simple Life in Dress," by J. W. Lear. Price, fifty cents per hundred.

"Christian Citizenship," by A. G. Crosswhite. Price, fifty cents per hundred.

"Helps for All, The Way of the Cross," arranged by H. A. Claybaugh, free.

These tracts should be widely distributed, for they will do good.

MANY of our readers will doubtless remember Francis Schlatter, the noted faith healer who, some years ago, aroused general attention throughout the West by his alleged power of healing. For a time the papers were filled with accounts of his remarkable claims, but later on he disappeared from public view. A few days ago he turned up in Memphis, Tenn., where the police of that city found him wandering about the streets in an apparently irresponsible condition. Like all other men of his stamp, he flourished for a while, only to sink into oblivion, forgotten by even his admirers.

ON page 27 we publish a communication by Bro. P. S. Miller, chairman of the Annual Meeting Transportation Committee. It will be noted that these brethren are doing their very best to secure the most favorable rates, but that much time will necessarily be required in order to accomplish their task. Bro. Miller is endeavoring to secure a rate of \$60.00 for the round trip from Chicago, and hopes to announce a definite ruling on that matter, by the railroad associations, at an early date.

WE are informed that in at least some of our congregations the agents have not, as yet, called upon all the patrons within their territory, with a view of having them renew their subscriptions. Our splendid Bible offer has induced some subscribers to renew without awaiting the call of the agent. Obviously, such a state of affairs in a congregation that appoints an agent, is uncalled for. If the agent is wide-awake and prompt to attend to his appointed work, the members are very likely to respond with an early settlement for their subscriptions.

WE are requested by Bro. D. Warren Shock, 1210 Twenty-fifth Avenue, North, Minneapolis, Minn., to announce the following: "The work at this place is greatly in need of colored picture lesson cards. Many of our Sunday-schools have a number of these, left over from Sunday to Sunday, which are of no value where they are, but which would prove very helpful in our Sunday-school work here, if they were but forwarded to us." We suggest that any of our schools, having lesson cards as referred to, kindly communicate with Bro. Shock at the address given above.

That Which Counts.

THERE are plenty of people who, in order to make life a success, think they should have everything as favorable as possible. They wish good health, a substantial income, a finished education, and at least a few influential friends. With such helpful conditions, it is thought that one should certainly succeed in most any undertaking. We presume that the rich man, about whom we read in Luke 16, was favored with most of these conditions. He was favored with an ample income, probably enjoyed good health, may have possessed at least a good business education, and unquestionably had plenty of influential friends. It would seem that one so greatly blessed should certainly have made life a success. But the narrative given by the Master shows that he made the worst kind of a failure. It is said that in the other world he lifted up his eyes in hell, being in torments. Helpful environments and conditions in his case counted for nothing. And what was true of the rich man may prove equally true in thousands of other cases. Men of worth do not, as a rule, succeed simply because of their helpful environments, but in spite of discouraging surroundings. Many a young man has made himself felt in spite of his poor health and weak body. Others, in the start, were handicapped by poverty, and yet they succeeded, and made themselves useful. As for education, many a poor boy has outstripped the rich boy and in the end carried off the prize. The young man, be he ever so poor, if he shows by what he does, that there is something in him, need not wait for friends. And, after all, in nine cases out of ten, it is what is in one that enables him to make something of himself. Helpful environments and promising conditions may be desirable, but it is the true worth in the heart, head and soul that tells the story in the end.

Our Florida Editorial.

ON Monday evening, Dec. 22, we left Chicago for the South, and on Wednesday morning our train, the "Dixie Flyer," after making 1,089 miles, pulled into Jacksonville, Fla. An afternoon run of 150 miles to the South, crossing the St. Johns River twice, brought us to Eustis, Lake Co., Fla., and the next evening found us domiciled in a large room at a boarding-house, where we shall remain for a while at least. Here, in the northeast corner of the room, we established our temporary MESSENGER sanctum, and here

we shall devote some time each day to such work, relating to the Editorial Department, as may come to our desk.

On leaving Elgin we turned the management of the MESSENGER over to our efficient assistant, Bro. L. A. Plate, who has had considerable experience in looking after the paper during our absence at the Annual Meeting and on other occasions. He will dispose of all church news, correspondence, and other matters demanding early attention. Some of the essays, especially those not intended for immediate insertion, may be referred to us. Here we pass on them without delay and then forward the same to the office. It is a matter of only a few days between Eustis and Elgin. Furthermore, we shall keep up at least a part of our editorial writing, leaving the item department, however, wholly to Bro. Plate. All of our editorials of a personal nature, like the present one, will be followed by our initials. The others will appear as heretofore.

Along the line of travel, between Chicago and this part of the South, one sees much of interest. On Tuesday morning we crossed the Ohio River at Evansville, and entered Kentucky, once famous for its well-titled farms, splendid farm buildings and fine stock. Much of the charm of the State was swept away by the Civil War, and though nearly fifty years have passed since the strife ended, prosperity has not yet been fully restored. But Kentucky, with all other parts of the South, is struggling for better conditions, and in time will become as prosperous as any portion of the North.

It commenced raining soon after we entered Tennessee, and continued until we reached our destination. On approaching Jacksonville, we observed with pleasure some promising gardens. Some of them reminded us of early summer in the North. Evergreen trees were in evidence on every hand, and at a few points roses were in bloom. We found the large Union Depot at Jacksonville congested. In order to escape the cold of the North, people by the thousands are rushing to Florida. A few spend the winter months in this city, but most of them go farther South.

We should have liked to stop at Middleburg, about twenty-five miles southwest of Jacksonville, and spend a few days with the small body of members at that point, but circumstances made it necessary to proceed on our journey without delay. The heavy rain of the afternoon, and the darkness that overtook our train, interfered with seeing some of the fine views that we were anticipating along the St. Johns River.

But we are now here to get the best there is out of this genial climate. We find Eustis a delightful little city of about 1,500 souls. It is situated on the eastern bank of a charming lake, and is the center of an enormous orange and grape fruit industry. In the way of fresh vegetables, we are, even at this season of the year, in the midst of abundance, and it is of the very best. About these things, and some of the conditions of Florida generally, we may possibly write later.

We write this article on Monday morning, Dec. 29, while seated in a room, with windows and door wide open. Yesterday an automobile took us five miles out into the pine woods, where we preached to an attentive little congregation. Here, on a hill, in the lone woods of Florida, may be found a neat little church, where the people gather to worship. Years ago the house was erected by the Presbyterians, but about one year ago it was purchased by Bro. J. C. Funderburgh, who lives three miles east of Eustis. He has a fine orange grove, and it was at his home, almost surrounded by heavily-laden orange trees, that we took dinner. Bro. Funderburgh and wife are conducting a Sunday-school at the little church on the hill, and are doing a splendid work.

On Sunday evening we had the pleasure of listening to a splendid address by Dr. W. T. Moore, of the Disciple church. He is now eighty-one years old, a fine-looking man, with a white beard nearly a foot in length, but displays as much energy in the pulpit as most men of only half his age. He is a man of fine scholarship. We have been reading after him for thirty years, but this was the first time it was our privilege to see him in the pulpit. This was his farewell

address as pastor of the Eustis congregation. He closes his labors, as he said, to make room for a younger and a more active pastor.

Concerning our people, their work in Florida, and the outlook for the Brethren church, we shall have something to say at a later date.

J. H. M.

Dress Reform.

SOME time ago the writer suggested, in an editorial in these columns, the starting of a movement that would bring into closer union the religious bodies who are interested in the much-needed dress reform. It was set forth that it would be well for the Annual Conference to appoint a special committee to confer with other religious bodies who are deeply interested in this subject, so that a propaganda might be instituted to bring about greater simplicity in dress throughout the religious world and to stem the tide of immodest and ridiculous styles and fashions of our times. The world seems to have gone fashion mad in these days.

Our National Conference, held at Winona Lake, Ind., last June, took up the question, and after an interchange of views the following query with its answer was passed and a committee of five was named, whose duty it will be to report a plan for carrying forward the suggestions to our Conference at Seattle, Wash., June, 1914:

We, the Bridgewater congregation, petition District Meeting of the Second District of Virginia to ask Annual Meeting of 1913, assembled at Winona Lake, Ind., to appoint a committee on dress reform to formulate plans and to confer with other religious bodies in an effort to bring about greater simplicity in dress throughout the religious world.

Answer: Decided to appoint a committee of five to consider this question and report at next Annual Meeting.

Committee: J. J. Yoder, A. S. Thomas, C. D. Bon-sack, Florence H. Myers, Mary Teeter.

The action of the Conference was timely and much needed, and it is sincerely hoped that the able committee appointed will present an effective and workable plan to the Annual Meeting at Seattle that will meet the unanimous approval of the Conference and be put into immediate action. And why not? Are there not needed strenuous efforts to check this growing evil? We have peace and temperance committees, laboring earnestly and effectively along their separate lines of endeavor. At large there is a wide movement against the white slave traffic and other evils. Why not an earnest effort on dress reform? Why not enter upon this question with a determination and energy to curb this evil that will mean success?

It is the general consensus of opinion, expressed in the religious and secular press, that the present style and mode of immodest and often indecent dress, exposing the form and parts of the body, is one among the most fruitful causes of the downfall of so many women. It is the field from which the white slaver gathers his victims for a life of shame. There are hundreds of thousands of good, pure women who would welcome a sensible reform in dress and be only too happy to be free from the behests of fashion, but they do not have the strength to brave public opinion.

The fashions come and go, the four seasons of the year bring their changes and must be followed, and many a home is impoverished and many a crime committed because men and women must change the style as often as the Paris, London, New York and Chicago dressmakers determine to line their pockets with the ready cash of those who are bound hand and foot by custom and fashion, and are not able, unaided, to break the yoke.

An editorial in a recent number of *Harper's Weekly*, referring to the changing styles and the rush even in the smaller towns to adopt them says:

"Formerly the garment industry could be regular, because after supplying a certain style to the big centers it could keep on manufacturing it for the smaller places. This meant steady employment. Now, that four principal changes in style every year, and about twenty-six minor changes, on every one of many garments, making a total of several thousands, have to be supplied for the whole country in hot haste, the old evenness of employment

seems impossible to maintain. The New York firms do all they can to get ideas from Paris far enough ahead to give them comfortable time for meeting the American demand, but the secrets are so well kept, or the decisions so late, that there is a great rush always for our big cities, followed with an equal rush for the small places. . . . And this will continue until the average woman through the country ceases to compete with the New York female plutocrat."

Now that the secular press is taking a leading part in condemning the excesses of fashions, when State Legislatures and city councils are discussing the propriety of passing laws and ordinances against immodest dressing, is it not time for Christians everywhere to wake to the importance of this question? And is it not specially fitting that the Church of the Brethren, that for centuries has stood against fashion's follies, should take the initiative in this great and much-needed reform?

D. L. M.

Our Visit to the Foreign Mission Fields.

No. 6.—Trip to Tai Ku—The Congregational Mission.

THE trip from Liao Chou, the lower station of the Brethren Mission, to Tai Ku, made by Brethren Royer, Bright, Brubaker and myself, was without special interest, except the labor and endurance necessary. It is a three days' trip, and is possible only by donkeys. This is very different from the pleasant and quick trips at home. Even the hardest mountain trips at home are not to be compared with these trips. Not at all.

And the Chinese inn is a proposition hard to endure. Two nights were spent in these inns on this trip. But there is no choice in the matter, if shelter is desired. It is the only thing,—this or nothing. It is a little burdensome to carry one's own bedding and meals, but this is a small matter. In fact, it is to be desired. The smoke and gas are the objectionable features. You must serve as a sort of chimney to carry off these elements from the furnace under the kiang on which you sleep, and this furnishes an American with an experience that he remembers. Gas and smoke are a part of the supplies of the hotel, and you must have them whether you will or not. It is not a part of the order that may be cut out.

We were reminded by the way, at every turn, that we were in the land of idolatry. Temples, shrines, tablets to the memory of the dead, sacred trees,—highly decorated,—and such like, were constantly in evidence. One neglected temple by the roadside, standing alone, impressed me much. There sits a large god in the center, not having the look of love and compassion,—rather hate and vengeance,—sword in hand, which is common, long mustache and goatee; a guard at his right, with a long sword, in one hand and the other clenched and drawn as if to strike; eyes fierce, teeth exposed, and face the expression of fury; while on the other side is an attendant offering the god food.

Such is a common scene in this country. It shows the idea these poor, benighted people have of God. It is the saddest picture I have ever looked upon. It is sickening. It fills my heart with pity. God bring the light to these lost people, and save China! And may he move on the Christian people of the homeland to surrender themselves into his hands to this end!

Our party came to Tai Ku to visit the Congregational Mission, operated by the American Board. It made us two days out of the way, with small additional expense, for a donkey is hired for a little less than fifteen cents a day, and the owner takes care of him. It costs about two cents a night to sleep in the Chinese inn. So you see!

We were received most cordially. The work in every line was thrown open. We were invited to look into it. The mission is thirty years old. It is now in charge of Pastor Paul L. Corbin and wife. Pastor Wynn C. Fairfield and wife. Teacher Jesse B. Wolf and wife, in charge of the boys' school. Dr. Willoughby Hemmingway, in charge of the hospital work. Dr. Williams, superannuated, Miss Flora Heebener, in charge of the girls' school, and the Misses Coffman and Connelway, all from the States, and a

number of native helpers. The mission embraces, besides the work at Tai Ku, six out-stations, where the work is done in good part by native helpers.

Though the mission is thirty years old, it suffered a dreadful scourge during the Boxer trouble. July 31, 1900, when this trouble was raging, the six workers at this station were massacred, killed outright. First they were stoned, then stabbed with the sword, and finally their heads were cut off. Some of us stood on the spot where this atrocious crime was committed. To us the ground was made sacred by the blood of these martyrs. Seven also were martyred, during this trouble, at Fen Chou Fu, the other station of the mission at that time, besides a number of the native Christians and workers, leaving the mission without workers. But it is said, "The blood of the martyrs is the seed of the kingdom." So it seems here. Growth since has been remarkable.

At present there is a local membership of natives of about two hundred or more. The mission at this point has a compound of sixteen acres, just outside the wall of the city, which has a population of about 20,000. Here are three good dwellings for the missionaries, with near by quarters for the servants, the girls' school, the hospital and the chapel, all at an approximate cost of \$20,000. The boys' school, nearly two miles out, was given to the mission as a burying-ground for the martyrs, where about thirty of them are interred. This now covers some nine acres, having on it a good dwelling for Mr. Wolf, the teacher in charge of the school, and an excellent outfit of school property. It easily is worth \$6,000, so that the mission at this station represents an investment of between \$25,000 and \$30,000. It seems a marvel to us that so much good property can be had for so little money.

There are 112 boys in school at present. Most of them are in their teens, while a good many are in their twenties. An academy course is given. There are thirty-six in the girls' school. They are younger than the boys, and their studies are more elementary. The mission places great emphasis on the work of its schools. In this, it is thought, lies the future hope of the cause.

The hospital is also doing a great service. It is a most valuable adjunct to the main work. Dr. Hemmingway, in charge of this, is happily suited to it. The new buildings are now well under way, and will cost about \$8,000 when finished and equipped. Then the facilities will be greatly improved.

It would be interesting to follow the different lines of endeavor of the mission, and to speak at some length of the fine Christian spirit of those in charge, but space forbids. It would be difficult to fall into the hands of strangers, if strangers they may be called, who give more courteous consideration to visitors. This is certain, and I shall always hold in high esteem these of the Tai Ku Mission.

The interest in the visit lies, for the most part, in the fact that the Brethren Chinese Mission has about the same conditions to deal with as exist here, and the methods of the work are practically the same, only the Brethren Mission is younger and not as well equipped. A look at the Tai Ku Mission shows the needs at Ping Ting Chou and Liao Chou. Workers need to be multiplied at each place, and equipment in all lines is required. Those at these two stations are handicapped for want of equipment. Especially is the need great in the line of the school and medical branches. And the figures above give an idea as to the cost of fitting up a station in a small way. My prayer is, that God will open the hearts of the dear brethren and sisters of means that the work can be put in position to go forward. The means as well as the workers are on the home field, and if the home churches will live up to their opportunities and responsibilities, the work can go forward. But only so.

It had been our plan to leave the mission this morning for Ping Ting Chou, but the city authorities have arranged a public reception for our party this afternoon at 2 o'clock, and so we are remaining over, expecting to travel a good part of the night to cover the trip that was planned for the day. This reception will mean a good deal for those of our party who

remain on the field. It was thought, therefore, that it could not be declined, even if it does keep us on the road the greater part of the night. It shows the spirit of the city toward Christian missions.

H. C. E.

Accessions for 1913.

WHILE increased figures, in and of themselves, are not always indicative of church prosperity in its largest and best sense, it is gratifying, nevertheless, to learn that the Church of the Brethren has, during last year, made a gain in membership over the figures of the previous year. As in other years, Bro. Edgar M. Hoffer, of Elizabethtown, Pa., has kindly tabulated the number of accessions, as given week after week in the MESSENGER, and we here give his figures:

Month.	Baptized.	Month.	Baptized.
January,	676	October,	660
February,	647	November,	633
March,	708	December,	835
April,	299	Total,	6,500
May,	416	Reclaimed during the	
June,	374	year,	380
July,	338	Total baptized and re-	
August,	531	claimed,	6,880
September,	383		

While these figures, as compared with the 6,415 accessions by baptism during 1912, show but an increase of 85 over the number reported then, it should be remembered that in the case of many churches the showing is not even as favorable, considering the relative number of members, and figuring the percentage of increase accordingly.* Then, too, not all baptisms and restorations are reported through the MESSENGER. Were they given with absolute accuracy, likely the total number baptized and restored would reach at least 7,000. Making allowance for the loss by death, which according to Bro. E. L. Craik's report, given elsewhere, was 1,009, we have 5,871 as the net gain in membership. From these figures there would have to be a slight deduction for expulsions, but even then the figures present a most hopeful showing.

The Toll of Death During 1913.

WHILE not, perhaps, the names of all our dead are published in the MESSENGER obituary columns, it is of interest, nevertheless, to note the various items of the record thus afforded. Bro. E. L. Craik, of McPherson, Kansas, has taken pains to furnish a compilation as nearly correct as it is possible to make it, which we are here giving in full:

Months	Brethren	Sisters	Total
January,	39	55	94
February,	45	50	95
March,	53	61	114
April,	30	52	82
May,	43	61	104
June,	34	49	83
July,	47	51	98
August,	22	53	75
September,	21	44	65
October,	31	25	56
November,	36	42	78
December,	27	38	65
Grand total,	428	581	1,009

On Higher Ground in 1914.

WITH all the derision, usually directed against New Year resolutions,—as commonly made and too readily broken,—there is, after all, abundant reason why, with the dawn of a new year, we should try to gain higher ground and seek to hold it. One of our consecrated brethren suggests a pledge after this pattern: "(1) I will each evening thank God for his care and his abounding blessings. (2) I will pray for the church and her great work of saving souls. (3) I will, by my prayers and best efforts, sustain the Sunday-school work in its various activities. (4) I will pray for world-wide missions, and support them as the Lord has prospered. (5) I will pray for universal peace, and promote it in every way possible. (6) I will endeavor to enhance, by every means at my command, the spirit of loving-kindness that makes all mankind component parts of one common family, solicitous of each other's welfare."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
H. C. Early, Vice-Chairman, Penn. Laird, Va.
Galen B. Boyer, Sec. and Treas., Elgin, Ill.
Chas. D. Bonack, Union Bridge, Md.
T. J. Yoder, McPherson, Kansas.
Otto Winger, North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

RAILROAD NOTICE FOR CONFERENCE.

In behalf of the work of the Annual Meeting Transportation Committee, in arranging for going to the Annual Meeting, to be held at Seattle, Wash., next June, I will state, that we have been negotiating with the representatives of the various Passenger Associations, on the matter of the fare for the round trip, to Seattle, Wash., from all points in the several territories.

This, on account of so many different parties to consult, and negotiate with, requires much time, in order that everything may be fully understood.

There has been filed, for months, an application for a fare of about the same as that which we had when the Annual Meeting was held at Los Angeles in 1907. The first reply to this application was the offer of a tentative fare on the basis of about \$72.50 for the round trip from Chicago, which is considerably more than the 1907 rate.

After a consideration of this I urged that a fare be granted us on the basis of about \$60 from Chicago for the round trip. To this I am expecting an answer early in the new year. Until I receive a reply, no definite fare can be announced. However, some of the railroad officials interested have written me that they favor granting the fare I applied for. As soon as notice is received, same will be published. P. S. Miller, Chairman.

Roanoke, Va., Dec. 27.

KANSAS CITY, KANSAS.

The Mission Board met with us, recently, and planned the work for next year. In the evening we had them with us in council, which was a very pleasant meeting. The undersigned was chosen to continue his pastoral work, and to be in charge as their elder. Sister Helen Barker and Sister Crist were placed in charge of the Sunday-school. Sisters Barker, Utter, and Crist were elected officers of the Christian Workers' Meeting. Bro. Asa Burket was elected church treasurer; Bro. Roy Crist, church clerk; the writer, correspondent. At the close of the meeting the newly-elected officers took the front seat, and our brethren conducted a consecration service. By the help of the Lord we hope to do more and better work for him.

All parts of our church work are in good condition. We have received considerable clothing, which is much needed (and more will be needed all winter), on account of the distress caused by the widespread drouth. Many who failed came to the city and are now in great need. In one home I asked a little boy what he wanted for Christmas. He said, "Two pair of overalls, so I can put on a clean pair while my mother washes the dirty ones." One little boy wanted shoes, so he might go to school. A little girl said she would rather have shoes than anything else, so she could go to Sunday-school. Another girl wanted three and one-half yards of calico to make a dress. I am sure that in one day I could find fifty children who have no shoes. We will take cheer into many homes with Christmas baskets, containing a chicken, bread, pie, butter, jelly, cookies and pickles. We thank the churches who sent us the chickens. I. H. Crist.

16 North Ferree Street, Kansas City, Kans., Dec. 23.

MOUNTAIN VIEW, ARIZONA.

About one year ago our Mission Board of Southern California and Arizona sent Bro. L. S. Yoder to us, as our pastor for the year. To supply the needs at this place was a problem. To start with, we had a small, very undesirable old building in which to hold services and Sunday-school. When the house was sold, it being only a temporary building, we were not able to hold regular services. For a few months Bro. Yoder, with a few of the members, attended an adjoining Sunday-school, in charge of the Christian church. He preached for them twice a month, and also held several meetings about twenty miles west, in the Stronghold schoolhouse, near which we have a few members. Later (in time for the fall term of school) our new cement school building was erected, but this is so far to one side of the church-going community that only a few came out to our services.

We finally reorganized our Sunday-school and young people's meetings, and also organized a singing class, with Mr. Clark Butler as our leader. We are now going forward with greater zeal. Dec. 9 Eld. George Bashor came to us from Los Angeles, Cal. Bro. Wm. Stutsman, of Elgin, Ariz., came a few days previous. House-to-house visits were made, among outsiders as well as among the members. Nearly every family within reach was visited. Dec. 11, at 2 P. M., we met in council with Eld. Stutsman

as chairman, and Bro. Mont Boots as clerk pro tem. Officers for the ensuing year were chosen as follows: Eld. Wm. Stutsman, presiding elder; Bro. Raphael D. Shearer, clerk; Bro. Mont Boots, treasurer; the writer, correspondent and Messenger agent. We have \$50 in the treasury towards the building of our new churchhouse, of which we are much in need.

On the evening of Dec. 11 Bro. Bashor preached for us, and also on the next evening. The people began to get interested, and before Sunday night our large house was not able to seat all the people. Spring seats from wagons were brought in and temporary benches erected. Many of those in attendance stood up during the entire service, which continued until almost 11:30 P. M. The subject discussed and illustrated was "The Prayer Veil." Many questions were asked and readily answered. Our doctrine is new to many people here, but if Bro. Bashor could be with us for a few weeks, many might be made to see the truth. Some are under conviction. May they get the true light! Pearce, Ariz., Dec. 22. Mrs. O. S. Pratt.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

ARIZONA.

Glendale.—Our three weeks' series of meetings, conducted by Eld. George Bashor, of Los Angeles, Cal., closed Dec. 7. Four were received into the kingdom, and three were reclaimed. Our love feast was held Nov. 29. Sixty-nine members communed. This was the largest attendance and best represented feast ever held in Arizona. At our council, prior to our love feast, Nov. 27, three were received by letter. Within the past two years our membership has increased from twenty-five to eighty-three. We decided to retain Bro. F. F. Durr for another year as our pastor.—Salome J. Woodward, Glendale, Ariz., Dec. 24.

CALIFORNIA.

Live Oak church met in council, with Eld. W. R. Brubaker as moderator. The boundary line between us and the newly-organized Rio Linda church was established. The District Meeting Committee made a report, which showed a balance of \$9.50. Arrangements were made for the organization of a teacher-training class. The election of officers for the following year is as follows: Bro. C. Davis, elder; Bro. I. L. Hyllton, treasurer; Bro. J. O. Hartman, trustee for three years; Bro. J. O. Hartman, Sunday-school superintendent; Sister Sarah Davis, secretary-treasurer; Bro. W. R. Brubaker, president of the Christian Workers' Meeting. Teachers of classes were also elected.—A. Crites, R. D. 1, Live Oak, Cal., Dec. 20.

FLORIDA.

Parish.—With my family, I moved to this place in November, 1912, and during the past year it has been our privilege to attend only one religious service of our own faith. Our children have been regular attendants at church and Sunday-school of other denominations. Imagine our joy, when, on Dec. 21, Brother and Sister H. S. Sonon and grandson, Brother and Sister H. R. Bender, of East Petersburg, Pa., came to us, to spend the day in social and religious intercourse. Bro. Sonon, being a minister, gave us good exhortations, and the all present united their hearts in worship. We were much encouraged by this visit. These dear members are spending the winter at Manatee, eleven miles from here. Learning of our residence here, they came to visit us. Brethren, while spending the winter in Florida, can do much good by visiting the isolated members, who are scattered throughout the State, only a few at a place.—W. H. Fairburn, R. D. 2, Palmetto, Fla.

IDAHO.

Grand Rapids.—In my last report I should have said that, in the absence of our elder, Bro. J. Eldon Verry, our pastor, Bro. C. Walter Warrister, presided at the meeting. Our business was transacted by Bro. M. Smith, installed Brethren Reeder and Overholt, with their wives. Into the deacon's office—Carrie Elliott, 72 St. John Street, Grand Rapids, Mich., Dec. 26.

Payette Valley.—We rejoiced today to see five of our Sunday-school girls come forward for baptism. Two have returned to the fold since my last report.—Mrs. Marvel Bowers, Fruitland, Idaho, Dec. 21.

ILLINOIS.

Champaign.—Since our last report, our new building has been opened, and we have had the Sunday-school an opportunity to hold Christmas exercises. A good program was rendered. After the program, candy, oranges and nuts were distributed. At our regular services, four made the good confession. One has been baptized, and three await the rite. Others are near the kingdom.—C. A. Lewis, 509 East Vine Street, Champaign, Ill., Dec. 25.

INDIANA.

Bethany (Solomon's Creek House).—For one week, beginning Dec. 15, we had Bro. W. R. Miller with us, giving his six illustrated talks on the Bible Lands and other foreign countries. We greatly appreciated the privilege of hearing him. His clear descriptions of his views of Bible places give a new interest to the study of the Word. All seemed thoroughly to enjoy the meetings. We had a full house. On Sunday morning, Dec. 14, he preached an excellent sermon, "The Overcoming Life." On Sunday evening he gave us an account of the capture of his party by the Arabs. May God richly bless our dear brother as he goes on in humble service for him. Yesterday we reorganized our Sunday-school with Bro. Wm. Sheline, superintendent. Bro. Walter Gibson, of the Rock Run church, preached a good Christmas sermon for us last night.—Nettie C. Weybright, Syracuse, Ind., Dec. 29.

Elkhart Valley church met in council Dec. 27. Our elder, Frank Kreider, presided. Eld. I. S. Burns was also with us. Bro. Kreider was re-elected as elder. We reorganized our Christian Workers' Society with Bro. Sam Garber as president and Sister Grace Stutsman as secretary. We are also planning to start a Sisters' Aid Society.—Florence Kulp, R. D. 3, Goshen, Ind., Dec. 29.

Fort Wayne.—Our Sunday-school enjoyed a very interesting Christmas program on Sunday evening, Dec. 2. All enjoyed the service of the evening. After the program was concluded, a nice treat of candy and oranges was distributed. All are interested in the welfare and building up of our school, and the Lord's work in general. Our business meeting convenes Dec. 29, at 8 P. M. at which time we shall reorganize our Sunday-school. Officers will be elected for next year.—Ed. Ahner, 23 S. Anthony Boulevard, Fort Wayne, Ind., Dec. 23.

North Liberty.—Bro. Isaac Beery, of Naperville, Ill., just closed a three weeks' series of meetings at the town church. He delivered twenty-six splendid sermons. Sister Almida Miller led the song service. The attendance and interest were good throughout. A part of the time the house was not large enough to accommodate all the people. Six were bap-

tized, one awaits the rite, and two were reclaimed. One among those baptized was a mother past seventy years of age. The members feel much encouraged to press forward in the good work. At our Thanksgiving Meeting an offering of \$7.35 was taken for World-wide Missions.—Dorothy D. Foote, North Liberty, Ind., Dec. 24.

White church held a council Dec. 13. Our officers and teachers were elected for the ensuing year. Bro. Ernest Boothills was elected superintendent, and Brother Wesley Stuckey, secretary-treasurer. Eld. D. C. Campbell president.—Lellah Wall, Clarksville, Ind., Dec. 27.

KANSAS.

Ottawa.—Since our last report Bro. J. W. Wear and wife, of Decatur, Ill., made a short visit with relatives here. Bro. Wear gave us an excellent sermon while at this place. Bro. E. H. Eby, our returned missionary from India, came Dec. 22 and gave us four talks on the customs and needs of the India people. It was the first opportunity for our congregation to hear a real missionary, and all are very grateful for this experience. His talks were not only interesting and instructive, but convicting. We held our council Dec. 12. Eld. G. M. Thorne was re-elected elder in charge; Bro. Fred Anderson, treasurer; Sister Olive M. Wheeler, clerk and correspondent; Sister Martha Putterbaugh, solicitor; Sister Grace Eschelman, chorister. Bro. Frank Eschelman was re-elected superintendent of the Sunday-school, and Bro. Clarence Ott secretary. Bro. H. B. Wheeler was elected president of the Christian Workers' Meeting, and Sister Mary McClain Ott our Temperance Committee. Our Sunday-school gave an interesting program at the church on Christmas Eve.—Olive M. Wheeler, 722 Olive Street, Ottawa, Kan., Dec. 23.

Wade Branch church was made to rejoice Dec. 14 when two precious souls came forward for baptism.—Ada Lauver, Paola, Kans., Dec. 24.

NEBRASKA.

Silver Lake.—We met in council Dec. 13. Arrangements were made to raise funds for rebuilding the Omaha Mission buildings, which were destroyed by the cyclone. Four letters of introduction were granted. We elected a Christian Workers' Committee. A trustee was also elected.—Rose Belle Grubill, R. D. 2, Box 24, Roseland, Nebr., Dec. 20.

OHIO.

Canton church met in council Dec. 20. Eld. Samuel Sprankel presided. The attendance was good, and an excellent spirit prevailed. This was the time to elect officers and appoint committees for another year. Bro. Frank Burkhardt and Bro. Otis Bowman were chosen Sunday-school superintendents; Bro. Milton Taylor, president of the Christian Workers' Meeting; Sister Rachel Mohr, President of the Sisters' Aid Society, and also Messenger correspondent for 1914. Three letters of membership were granted and one member was reclaimed.—A. H. Miller, R. D. 3, Louisville, Ohio, Dec. 23.

Lima.—Nov. 18 Bro. A. S. Workman, of North Manchester, Ind., began evangelistic services in our church. The meetings continued four weeks with unusual interest. Many began to search the Scriptures, as they studied his doctrinal chain. We hope he may be able to assist other city churches where doctrinal teaching is needed. Four were immersed, one sister is to be reclaimed, and one awaits the rite of baptism. Bro. Workman's stay among us was quite a spiritual uplift, and the result of his work can be measured by accestions. On Christmas evening a program was rendered by the Sunday-school. The attendance has been very good this last quarter. Our members met in council on Friday evening. Church and Sunday-school officers were elected. Bro. G. A. Schuler was chosen clerk, and Bro. G. A. Schuler was appointed to secure an evangelist, and also to arrange for a pastor for another year.—Mrs. S. P. Early, 746 West High Street, Lima, Ohio, Dec. 27.

Middle District church met in council Dec. 11. Our elder not being present, Eld. D. H. Keller, of West Dayton, presided. Three letters were granted. Bro. P. Miller was chosen church clerk; Bro. S. A. Blessing, elder for one year; Bro. Joseph Stark, correspondent; Bro. C. V. Coppock, Sunday-school superintendent; Bro. William Kams, church treasurer; Bro. Chas. Roberts, trustee. Our series of meetings began Sunday and continued until Dec. 21. Bro. D. H. Keller conducted the services.—C. V. Coppock, R. D. 3, Tippecanoe City, Ohio, Dec. 26.

Oakland.—Our series of meetings, which began Dec. 1, conducted by Bro. S. A. Blessing, closed on Sunday evening, Dec. 21. He preached a twenty-four minute sermon, during which time one came out on the Lord's side. The attendance was excellent, and our members were richly fed.—S. A. Overholser, Bradford, Ohio, Dec. 21.

Sagar Creek.—Our series of meetings closed on Tuesday, Dec. 23. Bro. Berkebile did the preaching. Services were held at both churches on our Christmas Eve. At the Pleasant View house a collection of \$13.30 was taken for the Messenger Poor Fund. Part of this amount will be used in sending the Messenger to several of our new members, and the remainder will be forwarded to headquarters for the general fund.—Blanche Byerly, Lima, Ohio, Dec. 26.

OKLAHOMA.

Mount Hope church met in council Dec. 12. Bro. Josiah Lohman was with us. Three letters were granted. Bro. Peter Meeks was chosen clerk; the writer, church correspondent and Messenger agent. Bro. J. D. Howell and family expect to leave us. Then we will be without a preacher. We would be very glad if any ministers, passing this way, would give us a few words of encouragement. R. H. Stuart, R. D. 4, Crescent, Okla., Dec. 23.

Okmulgee.—Bro. Miller, of Independence, held a two weeks' series of meetings for us. We had good results. Six were baptized and two await the sacred rite. On Saturday the church met in council. Bro. Button presided. Officers for the following year were elected. Bro. Button presided. Our elder for the following year was elected. Officers remain the same as before. Bro. W. F. Foster and Bro. O. E. Loshbaugh were advanced to the second degree of the ministry. We held our love feast on Saturday night. Twenty members surrounded the Lord's table. Bro. Miller and Bro. Button presided. We had a spiritual meeting.—Iva Foster, Hollow, Okla., Dec. 25.

PENNSYLVANIA.

Chiques.—Bro. A. M. Kuhns, of Union Deposit, Pa., commenced a series of meetings in the Mount Hope house Dec. 7, which continued until Dec. 18. Then he had to close the meetings on account of his health. Bro. George Weaver, of Manheim, Pa., then gave us three meetings. Six stood up for Christ. We hope many more will be made to do so.—Henry S. Zug, R. D. 1, Mount Hope, Pa., Dec. 24.

New Enterprise.—Bro. C. A. McDowell has just closed a very interesting series of sermons. Three were held out on the Lord's side. At the close of the meetings the church met in council. The election of Sunday-school officers resulted as follows: Superintendent, W. H. Mentzer; secretary, Grace Werking; treasurer, J. S. Detweiler. We are expecting Bro. T. T. Myers, of Juniata College, and Bro. A. W. Williams, of Altoona, to hold a Sunday-school conference, beginning Jan. 1, and continuing two days.—Margaret Repplogis, New Enterprise, Pa., Dec. 26.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Phoenix Mission.—Elder G. H. Bashor, of Los Angeles, closed a ten days' series of meetings with us on the evening of Dec. 25. He preached the Word with power. The Christmas exercises of our Sunday-school were held on Sunday morning, the 28th. We had a very nice program for our small school, forty-three being present. There were ninety-eight present at the special service in the evening.—Lula O. Guthrie, 925 Grand Avenue, Phoenix, Ariz., Dec. 29.

CALIFORNIA.

Reedley church met in council Dec. 13. Our elder, Bro. J. J. Brower, officiated. Two letters of membership were accepted. Church officers were elected for another year. Brother and Sister Fink, Bro. J. J. Brower as elder in charge. Brother and Sister Fink, Bro. Harry Rupert, and Bro. Keller were appointed as missionary solicitors. Bro. P. H. Smith was chosen clerk; Bro. Morris Keller, treasurer; Bro. Harry Rupert, trustee; Bro. Brubaker, chorister; Sister Furnas, Messenger correspondent. Sister Minch, Messenger agent. Sister Church was elected for three months on the Chinese Mission Committee.—Mrs. H. Furnas, Reedley, Cal., Dec. 27.

South Los Angeles.—On Friday evening, Dec. 12, we met in council. Officers for the coming year were elected as follows: Elder and pastor, Bro. J. D. Buckwalter. Bro. J. W. Cline was elected Sunday-school superintendent, and Bro. Arthur Cropper, secretary. Sister Wertenbaker is our very able superintendent of the primary department. Sister J. D. Buckwalter was chosen superintendent of the home department; Bro. Merrill Q. C. Vort, superintendent of the Christian workers' Meeting; the writer, church correspondent. Sisters Wertenbaker and Swank were chosen choristers for all of our church services. Temperance and Missionary Committees were appointed by the elder. Brethren N. J. Brubaker and J. W. Cline were elected as permanent committee to arrange for our evangelistic meetings during the year. We also granted our pastor the privilege of holding revivals outside of his own congregation. The Sunday-school has made an excellent record this winter in attendance. Our primary classes are very much crowded for room, and we are arranging to remodel the building for the future. On Sunday evening, Dec. 21, we gave our Christmas program of thirty numbers. There were 125 children in the primary, junior and intermediate departments that took part. The attendance was 376, and an offering of \$26 was given to assist in caring for poor families. The program was rendered exceptionally well, largely due to the faithful work of our pastor's wife—Lena I. Swank, 1119 East Forty-seventh Street, Los Angeles, Cal., Dec. 24.

COLORADO.

Good Hope.—We met in council Dec. 25. Bro. D. B. Miller officiated. Bro. David G. Wine was chosen elder for one year. Minor church officers were also elected. A committee was appointed to make necessary arrangements, by which the church may petition the Nebraska State District, with a view to securing territory in the Nebraska State District, on account of the distance and inconvenience of travel to reach points in our own District (Northwestern Kansas and Northeastern Colorado).—Grace Hillis, Haxtum, Colo., Dec. 26.

IDAHO.

Bowmont.—Our little church has great reasons to rejoice. Bro. J. L. Thomas, of Michigan, preached ten good sermons for us. On account of inclement weather our audiences were small, but the interest was good. The members feel much built up spiritually. Three of our Sunday-school scholars accepted Christ. Bro. Thomas is looking for a location in the West and talks very favorably of locating with us. Our country is new and land is comparatively cheap. Any one desiring further information should address the undersigned.—E. M. Wine, Bowmont, Idaho, Dec. 25.

Madison View.—On Christmas our Sunday-school and day school united in giving a special Christmas program, consisting of songs, dialogues, recitations and other exercises. A nice treat of nuts, candies and oranges was then distributed to all present. Our congregation met in council Dec. 27. Our elder being absent, Bro. C. A. Williams presided. A deacon and his wife were received by letter. Church officers were elected with Bro. S. L. Gross as clerk; Bro. J. W. Bilkenstaff, secretary; Bro. C. A. Williams, chorister; the writer, correspondent and Messenger agent. Sunday-school officers were also elected, with Bro. S. L. Gross as superintendent, and Sister Ruth Williams as secretary. The Christmas program was deferred until next council. We are all looking forward to the time when Bro. Thomas, of Michigan, will be located among us, so we can have regular preaching services. We have not had regular services for a long time, on account of Bro. Williams' poor health.—Lanna R. Gross, R. D. 1, Box 10, Kuna, Idaho, Dec. 27.

Nampa church met in council Dec. 26. Eld. L. E. Keltner was chosen as our elder in charge for the coming year; Bro. A. E. Riddleberger, clerk; Bro. D. D. Bickenstaff, treasurer; Bro. V. Whallon, re-elected Sunday-school superintendent, and Sister Hazel Harrison as secretary. Bro. C. A. Wiltman is president of our Christian Workers' Meeting. Two letters of membership were granted.—Amanda Garber, Nampa, Idaho, Dec. 30.

Weiser church began a series of revival meetings Dec. 28. Bro. Paul A. Plura, of Twin Falls, Idaho, in charge. While the meetings have only begun, yet the prospects seem good for an interesting revival.—L. E. Keltner, Weiser, Idaho, Dec. 28.

ILLINOIS.

Decatur.—Dec. 18 we held our council. Bro. J. W. Lear, our elder, presided. Eld. D. H. Bickenstaff assisted at this meeting. Bro. Lear was retained as our pastor for another year, by the unanimous vote of the church, with the privilege of spending three months in Bethany Bible School during the year. He was also chosen as elder of our church. The Sunday-school was reorganized with a full corps of officers. Sister Ruth Williams was re-elected as superintendent. Sister Alice Huffaker as president, and Sister Iva Heckman as secretary. A Temperance and a Missionary Committee were also appointed. The writer was chosen corresponding secretary. Since our last report three have been received by baptism.—D. W. Cripe, 417 Stewart Avenue, Decatur, Ill., Dec. 27.

Dixon church met in council Dec. 26. Eld. O. F. Shaw presided. Four letters have been granted since our last report. The report of the annual visit was very favorable. Eld. O. F. Shaw will continue with our church on the 13th. Sister Nora Kindig was chosen secretary of the Christian Workers' Meeting. We held our semiannual love feast Dec. 7, with a fair attendance. At the same time our series of meetings, which was conducted by Bro. W. E. West and Sister Lulu Pike, of Iowa, began and continued until Dec. 21. We had a very good attendance throughout the meetings, and a splendid interest was manifested. Two accepted Christ in baptism on Christmas Eve. We were all greatly helped spiritually.—Mrs. Emma Boyd, Dixon, Ill., Dec. 29.

Mulberry Grove.—Bro. David E. Sower, of Marquette, Mich., has been engaged to conduct revival services at our town house, to begin the latter part of March.—(Miss) Edna G. Stauffer, Mulberry Grove, Ill., Jan. 1.

Pine Creek church met in council Dec. 18. At this meeting we elected our Sunday-school officers for the coming year. Bro. Price Hickman was chosen as superintendent. We also re-elected Bro. C. C. Price as our elder for another year. Most of the members having with them their dinner, remained for the afternoon, to clean the churchhouse. We do not look upon this as a task, but as a pleasant social time. Dec. 21, at the preaching hour, the church gave a splendid Christmas program. We believe that Pine Creek has much to look to in the future. Early in the fall, when Bro. Zimmerman conducted a revival for us, two were baptized. Two weeks later, on the Sunday following our love feast, Bro. S. S. Plum, of the West Branch church, preached an interesting sermon, at the close of which one of our brother came to Christ. The next Sunday two more brethren came out on the Lord's side, and three were baptized that afternoon. It was a great time of rejoicing. Our church seems to be in a prosperous condition.—Bertha M. Stauffer, Polo, Ill., Dec. 27.

INDIANA.

Anderson church met in council Nov. 22. Our elder, Bro. D. W. Bowman, presided. Officers for our Sunday-school for 1914 were chosen. Bro. Clarence Hoover was re-elected superintendent. Dec. 21 our Sunday-school and Christian Workers' Meeting rendered a special Christmas program in the evening, during the hour of the Christian Workers' Meeting. All present enjoyed it.—Curtis Hilbert, 3314 Col. Ave., Anderson, Ind., Dec. 28.

Nappanee church convened in council Dec. 18. Our elder, Bro. Metzler, presided. Two were received by letter. Bro. Metzler was re-elected as our elder in charge for another year. We also elected officers for our Sunday-school, with Sister Amanda Blosser as superintendent, and Bro. John Metzler as secretary. Officers for Christian Workers' Meeting were chosen, with Bro. Ivan Hartsough as president. On Christmas evening a program was rendered, and nearly 100 were present. The very best of attention.—B. J. Miller, Nappanee, Ind., Dec. 27.

Pine Creek church met in council Dec. 20 at the East house. Our elder, Bro. Daniel Wysong, presided. Eld. George Swihart, of Roann, Ind., and Eld. John Markley, of the Blissville congregation, assisted in the work. Five letters were granted. Church and Sunday-school officers were elected for the ensuing year. Eld. Daniel Wysong, having had the oversight of our church for four years, handed in his resignation. Bro. Lafayette Steele was elected as our elder. Bro. Arthur Long was re-elected clerk; the writer, treasurer, correspondent and Messenger agent; Brethren Arthur Long and W. M. Sussman, permanent committee; the writer, secretary. Sister Nora Stump, secretary-treasurer. We also elected officers for the Christian Workers' Meeting, with Bro. James O. Kesler as president. We appointed our love feast for Oct. 31. Our next council will be March 21 at the West house.—M. S. Morris, R. D. 1, Walkerton, Ind., Dec. 23.

Rock Run.—Our series of meetings, closed Dec. 14. Bro. Walter Gibson, of our congregation, who conducted the meetings, labored earnestly for the salvation of souls. Three were added by baptism Dec. 20 we met in council, with our elder, Bro. J. E. Weaver, presiding. Officers were elected for the coming year. Our clerk is Bro. Anan Utery, treasurer, Bro. Frank Phillips, corresponding secretary. Sister Myrtis Weaver is our church writer. Sister Myrtis Swartz is our Sunday-school superintendent, and Bro. George Phillips secretary. We decided to start a cradle roll and home department, with Sister Ida Haines as superintendent. Sister Myrtis Weaver is president of our Christian Workers' Meeting, and Sister Gertrude Davenport secretary.—Lavonne Day, Gosport, Ind., Dec. 30.

Rossville.—Our church met in council Dec. 27, with Eld. David Metzler presiding. Two letters of membership were granted. Sunday-school and Christian Worker officers were chosen for the ensuing six months. One member was chosen on the Finance Committee, and as a society of church members funds. Eld. Metzler tendered his resignation as presiding officer, and Eld. David Dilling was selected instead. The treasurer of the poor fund, the treasurer of the cemetery, and the general treasurer made reports, which were accepted. The members were organized as a Missionary Committee, to work with the home ministry, in securing a minister for a series of meetings the coming year. The writer was elected Messenger correspondent.—J. W. Vetter, Rossville, Ind., Dec. 27.

Springfield.—Our council passed off pleasantly Dec. 27. Our elder, Bro. J. W. Kitson, was present. Sunday-school officers were elected for the coming year. Bro. Kitson was re-elected elder in charge, with Bro. Wm. Hess for the next year. The following Sunday we listened to a very interesting sermon delivered by Bro. Kitson. After the sermon two sisters were received into the office of deacon, held by their husbands.—Hattie Weaver, Brimley, Ind., Dec. 28.

Union.—We recently enjoyed a short series of meetings, which began on Christmas night. Our elder, Bro. J. F. Appelmann, preached for us until Sunday evening, Dec. 28. These services were well attended. Our Sunday-school closed a very successful year's work last Sunday. The general average attendance for the year has been 100. The newly-elected officers and teachers were installed into office, and the reading of the work of the ensuing year. Fifteen scholars of the school were given prizes for regular attendance during the year.—A. Laura Appelmann, Plymouth, Ind., Dec. 29.

IOWA.

Dallas Center.—Bro. C. B. Rowe, who has been in Chicago, attending the special term at Bethany Bible School, returned home to spend the holidays. During the absence of our home minister, Bro. J. E. Moore, of Des Moines, Iowa, he preached for us during the holidays, both morning and evening. 14 our Christian Workers' Society elected officers for 1914. The writer was chosen president and Sister Alice Myers, chorister. Dec. 21 our Christian Workers' Society rendered a good Christmas program, in charge of Sister Alice Myers, and on Christmas eve we had special services. Bro. M. W. Eikenberry delivered a very appropriate sermon.—May Runtz, Dallas Center, Iowa, Dec. 27.

Des Moines.—A very interesting program was rendered by our Sunday-school pupils at the church on Christmas night. On Sunday evening, Dec. 14, Bro. H. O. Berry, of Covington, Ohio, preached for us. Rev. Flint, of the Ashbury Methodist church, preached for us the following Sunday morning. The friends of Sister Lova Brubaker will be pleased to hear that she has completely recovered from her recent illness, and has returned to the city to take up her work as city missionary. The music for our recent revival services was acceptably directed by Bro. Maxton, of Denver, Colo., who is at present a resident of Des Moines.—(Mrs.) Minnie Wilson, 4421 Maple Street, Des Moines, Iowa, Dec. 28.

Muscatine.—Last Sunday we were favored with a visit by our District Sunday-school Secretary, Sister Marie Jasper. She gave us a splendid series of meetings, and a splendid day-school hour. In the evening we held our Christmas program with a full house. The attendance at all our services is increasing.—F. E. Miller, 406 Lowe Street, Muscatine, Iowa, Dec. 26.

South Keokuk.—Yesterday, at 10 A. M., we met in preaching services with a good attendance. Our Christmas offering to the Ottumwa Mission was \$15.85. On Sunday evening, Dec. 21, the children rendered an excellent program to a well-filled

house. In my former correspondence I omitted to mention our Thanksgiving service at 10 A. M., when a liberal offering was given for World-wide Missions.—D. F. Shelly, Ollie, Iowa, Dec. 26.

KANSAS.

Altoona.—Our congregation met in council, with Bro. W. H. Miller presiding. We selected church officers for the coming year: Bro. Campbell, of Parsons, Kans., is our elder in charge; Sister Belle Brigner, clerk; Bro. Joel Varner, treasurer; the writer, church correspondent and Messenger agent. We also organized our Sunday-school, with Bro. F. H. Boggs as superintendent, and Sister F. E. Branton, Altoona, Kans., Dec. 30.

Bloom.—Prof. H. J. Harnly, of McPherson, Kans., came to us Dec. 26, and remained with us over Sunday. He delivered four instructive lectures. With the exception of Friday evening, these lectures were well attended. We expect Bro. E. M. Studebaker, also of McPherson, to be with us Jan. 17 to Jan. 22, inclusive, in a series of Bible lessons.—Cassie Martin, Bloom, Kans., Dec. 31.

Fredonia.—Our series of meetings began Dec. 7 and closed Dec. 21. Bro. J. E. Crist, of Grenola, Kans., did the preaching. All felt much encouraged. Five were baptized. We held our love feast Dec. 20. We met in council. Bro. A. Vampler was re-elected elder in charge, and Bro. J. T. Miller was chosen as Sunday-school superintendent.—Addie Studebaker, Fredonia, Kans., Dec. 31.

Independence.—Dec. 23 we enjoyed a special program rendered by our Sunday-school. A good time was enjoyed by all, and ready to normal day. The services enjoyed a special program by Bro. Nininger, of our county high school. In the evening a fine program was rendered at our Christian Workers' Meeting, after which the writer delivered a discourse. Following this service, a young sister was baptized. Our Bible school is doing well.—W. H. Miller, Independence, Kans., Dec. 30.

Luka.—We have just closed a two weeks' series of inspiring meetings, conducted by Eld. A. J. Smith, of Conway Springs, Kans. Sister Dora Cripe, of Enid, Okla., ably conducted the song service. The community was built up spiritually. This was a good place for the brethren, and the services were well pleased if ministers, coming this way, would give us some meetings. We hold our meetings in the M. E. church building. There are only five members of the Brethren church here.—Susan Jarboe, Luka, Kans., Dec. 30.

MARYLAND.

Baltimore (Woodberry).—At our morning service today one more precious soul (a husband and father) was baptized. Thus the good seed, sown by Brother Conner during our recent series of meetings, is bearing fruit. Others, we believe, will soon be ready to join with the brethren. The attendance at the devotional meetings of the church is on a steady increase, and the prospects for 1914 are excellent. In the annual report of our Sunday-school, as given at today's session, we observe that, from an enrollment of 190 scholars in the main school, the average attendance for the year just closed was 122. Our school has attained the ten points of the Sunday-school standard for 1913, and we enter the new year as a front-line Sunday-school. This accomplishment has been due, in a large measure, to the efficiency and untiring efforts of our superintendent, Bro. John D. Albright.—F. B. Anthony, 1014 East Second Street, Baltimore, Md., Dec. 29.

Denton.—Our series of meetings at this place, conducted by Bro. W. K. Conner, of Harrisonburg, Va., closed on Sunday evening, Dec. 7. Twelve were baptized. The members were strengthened. On Sunday evening, Dec. 22, a Christmas program was rendered by the children. Last spring they were given five and ten cent certificates, and each child was to return to be brought in at the end of the year for missionary work. The children's missionary money amounted to \$14.42. Eld. G. S. Ratliff closed a series of meetings Dec. 23 at Rehoboth, Md., one of our mission points. Eleven came out for the coming year's side. Ten have been baptized and are awaiting baptism. Our Thanksgiving offering amounted to \$13.24.—Edna P. Pentz, Denton, Md., Dec. 30.

Oakland church met in council Dec. 20. The church having been without a resident elder since the death of Eld. W. T. Sines, our dear brother, D. B. Arnold, presided. The church has been without a resident elder since the death of Eld. W. T. Sines. We also called Brethren H. B. Sines and Wm. U. Cross to the ministry. We are very glad for this increase to our forces. Our Sunday-school was reorganized by electing Bro. L. O. Shaffer as superintendent, and Sister Bertha Beeghly as secretary. The church selected Brethren L. O. Shaffer, A. L. Sines and J. W. Keith as a committee to select teachers for our Sunday-school, who were then confirmed and installed. Our school unanimously decided to be evergreen this winter, for the first time in the history of this congregation. We have a very interesting teacher-training class of fifteen members, and also have a teaching class. The Sunday-school is growing in interest and is doing a good work. The Gospel Messenger is a regular visitor this year to nearly every home among our members, and its weekly visits are very much appreciated. Greater activity in church work is sure to follow a careful and constant reading of the Gospel Messenger.—James W. Beeghly, Oakland, Md., Dec. 27.

MICHIGAN.

Fair View church closed a series of meetings Dec. 23, conducted by Bro. J. L. Guthrie. He preached twelve inspiring sermons. One soul gave up her heart to Christ.—Eva McKinney, R. D. 4, Box 41, Blissfield, Mich., Dec. 28.

Lake View church met in council Dec. 6, with Bro. C. W. Keith presiding. Bro. Clifton Collesser was chosen president of the Christian Workers' Meeting. Our series of meetings commenced on the evening of Dec. 7, with Bro. J. W. Miller doing the preaching. One was received into the church by baptism. The meetings closed on the evening of Dec. 21.—Ella Keth, Brethren, Mich., Dec. 22.

Zion church met in council Dec. 27, with our elder, Bro. John P. Bowman, presiding. Sunday-school officers were elected for the coming year's meetings with Bro. Alvin Martindale as superintendent, and Bro. Melvin Martindale as secretary. Sister Clara Landis was chosen president of the Christian Workers' Meeting. The work on the new churchhouse is progressing slowly, because the necessary funds for its completion have not yet been received. On Sunday evening, Dec. 28, our Christmas program was given by the young people, instead of having the regular services. Our young people did their part well. We also had an address by the pastor on "Christ, the Prince of Peace." The schoolhouse, our only place of worship, was crowded to the very top. Our need of the new churchhouse is being felt more and more each time we meet for worship, but we realize that these conveniences come slow in a new country. Our Thanksgiving meeting and our services on Christmas were well attended.—Tennie Bowman, Prescott, Mich., Dec. 30.

MINNESOTA.

Minneapolis Mission met in council Nov. 21, with our elder, Bro. D. W. Shock, in charge. Our Sunday-school officers were elected for the coming year, with Sister Bertha Teagler as superintendent, and Sister Ruth Granski as secretary. We decided to discontinue our Christian Workers' Meetings for the present. Our love feast will be held Jan. 4. We also granted one letter. Our Sunday-school Christmas program was rendered Dec. 21, with a splendid attendance of parents and children.—Myrtle Beach, 3126 Knox Avenue, North, Minneapolis, Minn., Dec. 21.

MISSOURI.

Cabool church met in council Dec. 17. Our elder, Bro. C. W. Gitt, presided. Officers were chosen for the coming year. Bro.

C. O. Bogart was re-elected as treasurer; Sister Florence Oxley, re-elected clerk; Sister Virile Oxley, Messenger agent. The church was chosen church correspondent for the Cabool house, and Bro. Ernest Cline, church correspondent for the Greenwood house, Sylvia M. Sage, Cabool, Mo., Dec. 20.

Kidder.—Bro. B. E. Kesler, of Plattsburg, Mo., came Dec. 9 and preached each evening and twice each Sunday until Dec. 21. Our audience was very attentive. There were no religious. Bro. Kesler has promised to be with us again next year.

Pleasant View.—We met in council Dec. 27, with Bro. E. W. Mason presiding. Our church officers were elected for the following six months. Sister Little was re-elected Sunday-school superintendent; Bro. Dora Moyer, secretary; Bro. Dora Moyer, treasurer. Sister Lena Temple was chosen president of our Christian Workers' Meeting, and the writer, correspondent. —Kathryn Clemens, R. D. 2, Norborne, Mo., Dec. 31.

Spring Elder church met in council Dec. 27. In the absence of our elder, Bro. Slater presided. Elections were held for church and Sunday-school officers. Nearly all the former officers were re-elected.—Sadie Wine Younce, Verona, Mo., Dec. 29.

Smith Fork church met in council Dec. 27. Bro. Kesler presided. Twenty-four were present. Sunday-school officers were elected for the coming year. Bro. Slater was re-elected church superintendent and Sister Margaret Mohler as secretary.—Erma Sell Winn, Plattsburg, Mo., Dec. 28.

NEBRASKA.

Beatrice church met in council on Saturday afternoon, Dec. 27. Our query was sent to the District Meeting. Sunday-school officers were elected, with Bro. C. S. Eisenble as superintendent; Bro. C. H. Price, superintendent of the home department; and Sister Lena Dohner as superintendent of the cradle roll. Bro. Sollenberger has been our pastor for several years, but at the council stated that he would remain with us only a few months longer. Some one will have to take up the work here in the spring. Any one wishing further information concerning the work here, should address Bro. C. H. Price, 1223 Jefferson Street, Beatrice, Neb.—Allie Eisenble, Beatrice, Neb., Dec. 27.

Beatrice church met in council Dec. 13. Our elder, M. N. Wine, presided. Two letters of membership were granted. We elected our church and Sunday-school officers for 1914 with Bro. Wine as elder, the writer, church clerk and Messenger correspondent. Our Sunday-school superintendent is Bro. L. H. Ditzler. Bro. G. Mohler is president of our Christian Workers.—A. F. Eberly, Octavia, Neb., Jan. 1.

South Beatrice church met in council Dec. 18. Our elder, Bro. J. W. Gish, opened the meeting. Three letters were received, and one was granted. Bro. John Reiff was re-elected writing clerk, and Bro. Paul Sorenson, church clerk. Bro. Fredott, superintendent of the home department, is teaching a singing class at our church. Sister Oma Dell will be our chorister for another year.—Lydia Dell, Beatrice, Neb., Dec. 28.

NORTH DAKOTA.

Brumhaugh.—On Thanksgiving Day we held services at the church. Each of our ministers gave a short, interesting talk. A collection of \$12 was taken. On Christmas Day we had services. Bro. M. L. Huffman, assisted by Bro. N. H. Calvert, did the preaching. In the evening we had a Christmas program, given by the children and young people. The occasion was much enjoyed by those present. Dec. 27 we held our council, our elder, Bro. U. T. Forney, was chosen Sunday-school superintendent, with Sister Mary Deal as superintendent. The church decided to take \$10 from the Sunday-school treasury, to send the Gospel Messenger to poor members, and also to some who are not members. We take a special collection every fifth Sunday to sustain the funds for the same. We decided to hold our Bible class, and our elder, Bro. U. T. Forney, to be assisted by Bro. M. L. Huffman. Dec. 29 we expect to begin a Bible class, which will probably continue nearly two weeks, with two sessions each day. Bro. Deal is to be the instructor.—Mertie Dierdorf, R. D. 2, Rock Lake, N. Dak., Dec. 28.

Columbia Sunday-school.—We enjoyed a very helpful Christmas sermon on Sunday morning, Dec. 28, delivered by Bro. D. M. Shorb, of Surrey, N. Dak. He also addressed us on Sunday evening. Our services on Dec. 27 were well attended. Dec. 21 our Sunday-school gave a Christmas treat to young and old.—Mrs. Harry Row, of Littleton, N. Dak., Dec. 21.

Egeland church met in council Dec. 20. Eld. J. D. Kesler presided. One letter of membership was received, and two were granted. The following officers were elected: Church trustee and treasurer, Bro. Henry Kah; clerk, Bro. G. W. Shively; Messenger agent, Bro. P. W. Fichter; correspondent, Sister Alice E. Weaver. Bro. U. T. Forney was chosen Sunday-school superintendent, and Sister Lena Putman, secretary-treasurer; Sister Gertrude Sharp, chorister. Bro. John Wampler was chosen to superintend the Christian Workers' Meetings. Brethren G. W. Shively, U. T. Forney and H. L. Kah were selected to secure ministers for our series of meetings, to be held sometime during the summer of 1914.—Alice E. Stevens, Egeland, N. Dak., Dec. 29.

Kenmare.—Our congregation assembled in council Dec. 23. Our elder, Bro. D. F. Landis, presided. Three were received by letter. Church, Sunday-school and Christian Workers' officers were elected for the coming year. Bro. Landis was re-elected church superintendent; Bro. Schwartz, clerk; Bro. Boe, treasurer; Sister Edith Dollahon, chorister; Bro. M. F. Harris, trustee; Sister Lilla Dollahon, reading clerk; Bro. Lewis Hyde, Messenger agent; the writer, correspondent; Bro. Schwartz, superintendent; Bro. Dorsey Harris, secretary-treasurer. Bro. Hyde is president of our Christian Workers' Meeting; Sister Tessie Schwartz, secretary-treasurer.—Jennie Harris, Kenmare, N. Dak., Dec. 24.

Rock Lake.—Dec. 27 our church met in council with Eld. J. C. Forney presiding. At this meeting church and Sunday-school officers were elected for the coming year. The writer was chosen church correspondent. Our Sunday-school, with Bro. Jos. Burkholder as leader, is determined to wage war against sin with the "Sword of the Spirit." Our revival services will be held in June.—J. C. Forney, Rock Lake, N. Dak., Dec. 31.

Surrey.—Last Sunday morning Bro. J. H. Gordon preached our Christmas sermon, and in the evening the Sunday-school gave an interesting program, after which we gave them their regular Christmas treat. Bro. D. M. Shorb has been in Montana for the last two weeks, conducting meetings. Last Sunday Bro. D. Dierdorf preached at our church, Miss Landis was our church clerk.

Wadena.—Our church met in council Dec. 27. Bro. Dierdorf was our church clerk.

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In the primary department we gave gifts to the children. The choir, minus the church gave a most interesting program. "The Story of the Shepherds," as told by Sister Conway, "The Walled City," recited by Sister Whitmer, and "When the Chimes Rang," by Sister Wine, were greatly appreciated. More than all, we believe the Christmas spirit of peace and good-will was as never before. Everybody was happy in the love of Christ. —Savior.—Elizabeth D. Rosenberg, Covington, Ohio, Dec. 23.

Donnels Creek.—Bro. R. N. Leatherman and wife, of Chicago, came to this place and began a series of meetings at the Springfield mission Dec. 14. Bro. Leatherman labored faithfully and did much visiting. As a result of his labors, seven were baptized. Sister Hattie Benham led the singing and assisted in the visiting. These meetings closed Dec. 28 with a love feast. Eld. David Leatherman officiated. Sixty brethren and sisters surrounded the Lord's tables. We were made to rejoice Dec. 19, when a brother, living near the country house, decided to take a stand for Christ. Bro. Leatherman baptized him.—Eldie Winget, R. D. 1, Box 172, Springfield, Ohio, Dec. 30.

Eagle Creek.—Dec. 30 our congregation met in council. Bro. J. J. Anglemeyer, our minister, presided. Bro. G. A. Snider, of Lima, Ohio, was retained as presiding elder for the coming year. Bro. J. J. Anglemeyer as minister. Sister Hattie Bame was chosen clerk; Bro. N. R. Freed, treasurer; Bro. H. W. Freed, trustee. Sister Hattie Bame was re-elected as superintendent of our Sunday-school. Bro. E. Bosserman is our Messenger agent, and the writer is correspondent. Our series of meetings, which were postponed in December by Bro. J. J. Anglemeyer, is postponed two months, on account of contagious sickness in the neighborhood. Two members were received into the church by baptism the past summer. One letter was granted.—Sara Freed, R. D. 16, Box 16, Williams-town, Ohio, Dec. 27.

Easton.—Our Sunday-school work moves along nicely. Dec. 14 we took a special collection of \$5.63 for an aged couple, the husband being afflicted with cancer. We expect Bro. L. H. Prowant, of Continental, Ohio, to conduct a series of meetings for us in the spring.—M. E. Miller, R. D. 10, Dec. 26.

Maumee.—Our church met in council Dec. 27, with Eld. John Flory presiding. He was re-elected as our elder in charge; Bro. Chas. Klintner, Messenger agent; the writer, correspondent. Sunday-school officers were elected for one year, with Bro. Edward Klintner as superintendent. We are to hold a love feast on Sunday, Dec. 30. Bro. Wm. McKimby is to conduct a series of meetings, commencing Sept. 20.—John Sponseller, Sherwood, Ohio, Dec. 27.

Owl Creek.—Bro. G. S. Strausbaugh, who has been away in evangelistic work, was at home Dec. 21 and Dec. 28. He delivered two very inspiring sermons for us. Bro. P. D. Strausbaugh, of Wooster, Ohio, was with us Dec. 28, and the church decided to send an inquiry card.—Zora Montgomery, Fredericktown, Ohio, Dec. 29.

Pleasant Valley.—Nov. 30 Bro. E. F. Honeymay began a series of meetings at the Jordan house. He preached twenty-five inspiring sermons. He delivered several doctrinal sermons. While there were no baptisms, we feel that the work has been strengthened at this place. Dec. 13 we met in council. Eld. S. W. Blocher presided. Officers were elected for the coming year, with Brethren Walter Clark and Alva Minnich as Sunday-school superintendents; Bro. Herbert Mikkelsen, church trustee and treasurer; Bro. Wm. Weaver, clerk.—Ada Jones, R. D. 1, Fort Recovery, Ohio, Dec. 27.

Rush Creek church met in council at the Bremen house Dec. 20, at 1 P. M., with Eld. E. B. Bagwell presiding. Sunday-school officers were elected for the ensuing year, with Bro. Daniel Beery as superintendent. Bro. J. H. Bock, Sunday-school treasurer.—Mrs. Levi Stoner, Bremen, Ohio, Dec. 27.

Silver Creek.—Bro. John M. Lair, of Custer, Mich., came Nov. 26 and began meetings at the Walnut Grove house. He continued until the evening of Dec. 24. The weather being inclement and the rainy part of the time, hindered some from attending the services. The last week the weather was good and the interest increased. One was received by baptism. Bro. Lair preached the Word with power, and the meetings closed with good interest. We expect Bro. J. W. Rarick of North Manchester, Ind., to begin a series of meetings at the Walnut Grove house sometime in January.—(Mrs.) Ottilie Fisher, R. D. 1, Pioneer, Ohio, Dec. 27.

Sugar Hill.—Our church met in council Dec. 16, for organization. Eld. L. A. Bookwalter presided. At a previous council, the upper part of this congregation was given the name of Upper Twin, while the lower part was named Lower Twin. As, however, there seemed to be some dissatisfaction, the part formerly known as "Upper Twin" has adopted the name of Sugar Hill; hence we will hereafter be known by this name. Eld. J. F. Brubaker was chosen presiding elder for three years. Our church has a Sunday-school. Bro. Tom Fisher was elected. We are arranging for a weekly Sunday-school teachers' meeting, with Bro. Brubaker as leader.—Blanche E. Furley, R. D. 3, West Alexandria, Ohio, Dec. 28.

Toledo Mission.—We reorganized our Sunday-school for the coming year, with Bro. J. H. Bock as superintendent. We feel greatly encouraged over the work of the past year. Two are awaiting the rite of baptism. More are near the kingdom. We had an excellent program on Christmas evening.—Cora Eastwood, 1306 Camden Street, East Toledo, Ohio, Dec. 29.

Woodsburg.—Bro. Jos. L. Morris was with us four weeks and closed his work here Dec. 21. He preached God's Word with power, made a house-to-house canvass, searching out the unconverted and encouraging the Christians to greater consecration and faithfulness in God's service. We were favored with a weather of excellent, good roads, most of the time. The inquiry in the service. All available space was crowded with eager listeners. Sister Zuma Heestand led the song services (others assisting), which were good and inspiring. Thirty-three stood for Christ. Eight have already been baptized, and we are waiting for a little time to rest and decide on a church home. May the good Lord bless Bro. Mahon in his further efforts for the salvation of souls!—Mary Brubaker, Wellersville, Ohio, Dec. 26.

OKLAHOMA.

Big Creek church met in council Dec. 20. Eld. N. S. Grippe presided. Church officers were elected for another year, with Bro. N. S. Grippe as elder; Sister Belle Kinzle, clerk; Bro. Louis Holders as chorister; Bro. Ralph Holsinger, correspondent; Bro. A. W. Austin, Gospel Messenger agent. Sunday-school and Christian Workers officers were chosen for six months. Sister Abbie Pote was chosen Sunday-school superintendent, and Sister Sara Pote as secretary. Bro. Ralph Holsinger is president of the Christian Workers' Meeting, and Sister Elsie Pote secretary. Our Sunday-school will continue to support a native missionary in India. The Sunday-school scholars gave an interesting program on Christmas Day.—Mollie Fillmore, Cushing, Okla., Dec. 26.

Brick Lake.—We had a series of meetings at the Prairie Lake church Nov. 28. Bro. J. H. Morris preached splendid sermons. One week during these meetings Bro. Morris and Rev. W. M. Barker, a minister in the Church of Christ, held a debate that continued six nights, and was well attended. One came out for the truth, and the "close of Bro. Morris' meeting we held our love feast. As Bro. Morris had to leave, Bro. Jos. Root is now conducting our series of meetings.—Florence Robinson, Waynoka, Okla., Dec. 31.

Thomas church convened in council Dec. 20. Bro. J. Apple-

man was placed in charge for another year. Our Sunday-school officers were chosen for the ensuing six months, with Sister McAvoy as superintendent, and Sister Olive Ihrig as secretary. Bro. B. F. Stutzman was elected president of our Christian Workers' Meeting, and Bro. Charles Showalter as secretary. Our Christian Workers supported an orphan in China last year. This year we expect to maintain a music class in the home church. Our churchhouse has recently been repainted.—Elsie K. Sanger, Thomas, Okla., Dec. 23.

OREGON.

Portland.—At our council for the new year the different officers were elected for Sunday-school and church. Our Christian Workers elect their own officers. Seven letters were read and two granted. Eld. H. H. Heim and family now have their membership in the Portland church. We had a nice program for our Sunday-school on Christmas Eve. Each one present received a treat.—Nellie Carl, 1125 Albina Avenue, Portland, Oregon, Dec. 30.

Weston church met in council Dec. 27. Bro. Bonewitz presided. Only a few members were present. The church officers were all retained for another year, except our clerk, who has moved to Washougan, Wash. Sister Olive Nevins officiated at the service. The sanctuary, All of our Sunday-school officers were also retained for 1914. Our series of meetings, to be conducted by Brethren A. L. Gorham and J. E. Shamberger, of Payette, Idaho, will begin in a few days.—Oliver Nevins, Weston, Oregon, Dec. 29.

PENNSYLVANIA.

Ephrata.—Our council was held Dec. 19. Our elder, Bro. David Kihlhofer, presided. Bro. H. S. Gible was elected Sunday-school superintendent for the coming year, and Bro. H. G. Mentzer secretary.—J. M. Neff, Ephrata, Pa., Dec. 27.

Locust Grove (Johnstown Congregation).—Eld. Abram Crockett was ordained to the eldership, Oct. 23. Bro. Geo. Weaver, of Manheim, Pa., began a series of meetings at the Midway house. He labored with us two weeks. He started with a small audience, and ended with a full house. The interest was exceptionally good. Dec. 26 our church met in council. Letters of membership were received, and two were granted. Bro. S. K. Wenger was appointed Sunday-school superintendent of our evergreen Sunday-school; Sister Katie Wenger, superintendent of the primary department. The District Meeting of Eastern Pennsylvania will be held next spring in the Midway house.—A. Z. Brubaker, R. D. 6, Lebanon, Pa., Dec. 31.

Pittsburgh.—First Church of the Brethren met in quarterly council Dec. 10. The new constitution of the church was adopted. The officers of the church and Sunday-school for the new year were elected. Bro. Coffman, our pastor, is closing out his first year's work with us, and was re-elected for three years more.—Mrs. T. R. Coffman, Pittsburgh, Pa., Dec. 29.

Rousesville.—Our Sunday-school held Christmas services on Friday evening, Dec. 26. The title of the program was "The Starlit Way," which was well rendered by the school. The attendance was very large. We also held an election of officers for the following Sunday, Dec. 28. Bro. J. H. Bad of Waynesboro, was re-elected superintendent, and Bro. C. G. Weaver secretary. Sister Elva Rheinhart is superintendent of our primary department; Sister Nettie Bare, of Waynesboro, superintendent of the home department; Sister Clemmie McLean, superintendent of the cradle roll.—Dollie Brown, R. D. 1, Rousesville, Pa., Dec. 30.

Shade Creek church met in council Dec. 27. New officers were elected for 1914. Bro. S. W. Knavel was chosen treasurer; Bro. H. D. Jones, secretary; Sister Clara Statler, a member of the Missionary Committee; Sister Stella Penrod, corresponding secretary. Bro. Thompson of West Virginia, has agreed to be our pastor. We have decided to remodel the Rummel churchhouse as soon as the weather permits.—Stella Penrod, R. D. 1, Windhor, Pa., Dec. 29.

Spring Creek.—The membership of our congregation, Jan. 1, 1913, was 269; received by letter, 37; baptized, 2; lost by death, 2; by letter, 23; a net gain during the year of 13. This leaves our membership Jan. 1, 1914, 282.—John C. Zug, Fairmyra, Pa., Dec. 31.

Tulpehocken.—Our members met in council Dec. 15. Bro. Harry Hacker was chosen superintendent of the Richland Sunday-school; Bro. Harvey Frantz for the Myerstown school; Bro. Henry King for the Heidelberg school, and Bro. (Max) Ziegler for the Millbach school. The latter part of November we held a series of meetings at the Tulpehocken house, with Bro. Alfred Gingrich, of Annville, doing the preaching. The sermons and interest were good. On Saturday evening, Dec. 13, we opened the new churchhouse of Heidelberg, with Bro. Ralph Schlosser, of Elizabethtown, Pa., did the preaching. His sermons were almost strictly doctrinal. Each night large crowds came out to hear him. Five young people came out on the Lord's side. Jan. 3 we expect to open a series of meetings at the Schaeferstown school. Bro. John Zug, of Fairmyra, is our pastor. The new churchhouse at Richland is about completed, and the dedication will take place Feb. 1. There will be forenoon, afternoon and evening sessions. If a worker can be secured, these meetings will be continued for a week or more after the dedication. We invite our friends to attend these services.—(Mrs.) Mary Reber, Richland, Pa., Dec. 31.

(Continued on Page 32.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A VISIT TO THE FRATERNITY CHURCH, N. C.

In the interests of mission work I visited the above church Dec. 13. There are some very interesting things connected with this church. Some time during the eighteenth century some Brethren moved into this country by the name of Pfau. We are not informed as to the number of members or the exact date, but with the death of these members the church was lost sight of for a number of years. In the early part of the nineteenth century a descendant by the name of Jacob Faw, or Pfau, became spiritually aroused, and having learned that in Virginia there was a people who obeyed the whole Gospel, and being directed by the Spirit, he saddled his horse and rode to Franklin County, a distance of one hundred miles, where he found the Brethren. After being fully instructed he received baptism, and before leaving he was authorized to return to his native State and preach the Gospel.

He soon built up a congregation of Brethren, and he was held in very high esteem by all who knew him.

The following incident is told of him: One night he awoke and heard an unusual disturbance in his meat-house. He donned his clothing and walked out cautiously and saw a man standing at the door, while another man was inside, handing out bacon. Bro. Faw approached so quietly that the inside man did not know that his companion had fled. Bro. Faw took the position of the outside man and received the pieces of bacon, and did as the former man. Soon the inside man said, "Shall we take it all?" The newcomer said, "No, leave the old man one piece." His voice was recognized, and at once the inside man tried to escape. He was captured, however, whereupon Bro. Faw enquired as to his needs and also as to those of the man who had fled. With the promise from this man that he would never again be guilty of a like crime, he was set at liberty with two pieces of bacon, one for himself and one for his companion. Bro. Faw promised that he would never reveal their names, provided they would henceforth be honest men. Accordingly, their names were never revealed.

Bro. Faw was soon ordained to the eldership by the Virginia Brethren. His son, Amos, grew up and became an elder, and by an old document, preserved in the church, we learn that in 1865 a Sunday-school was organized, with Bro. Amos Faw as president (superintendent).

The work moved on nicely for some time, when Amos Faw was called home. Then a son, C. R. Faw, and J. F. Robertson, both grandsons of Eld. Jacob Faw, were called to the ministry, and assisted their grandfather. They are at this time elders in the congregation.

The unfortunate spirit of division was carried here and the aged elder was influenced to go with the Old Order Brethren.

After preaching one sermon for them he closed his eyes in death, and left the young brethren to carry on the work so nobly begun. They have been faithful and loyal to the church and now have a membership of 140 members.

Eld. J. H. Woodie moved into this territory more than a year ago, and the oversight of the church was laid upon him.

Their Sunday-school has an enrollment of sixty-five, and they are helping to support Brother and Sister Wampler in the China Mission.

Winston-Salem, a city of 35,000 inhabitants, ten miles from the Fraternity church, seems to be a very inviting mission point. There is an elder and more than a score of members living in the city, but they are without a Sunday-school or religious services of any kind. Other members may soon be moving into the city and their children will be lost to the church unless some effort is put forth to save them.

I call the attention of the Southern District of Virginia, and especially the Fraternity church, to this field, white unto the harvest.

C. D. Hylton.

Troutville, Va., Dec. 24.

AS WE SEE IT.

We left our home in Los Angeles May 22, stopped three days at Bethany Bible School in Chicago, visited the Publishing House at Elgin, and then went on to the Annual Meeting at Winona. After the meeting we went to Postoria, Ohio, where we expected to do some evangelistic work, but on account of ill health it became necessary to go on the operating table instead. The operation was of a serious nature, and were it not for the prayers of God's children and the answering of the same, surely we would not be able to now tell of our experiences. And we can the more fully realize the experience of the Psalmist David when he said, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

After convalescing for ten weeks, we were able to go on to our old home church at Hanoverdale, Pa., where we found many changes during our absence of fourteen years. Eld. John Whitmer is in charge of the church. I noted that four of my former playmates are now in the ministry.

Going thence, I journeyed to Palmyra, where Elder J. H. Longenecker is in charge, thence to Elizabethtown, Mechanicsburg, and Harrisburg. As we see things at these places, some look encouraging, while others do not seem to be making very great progress. On our way westward we stopped at the Chapman Creek church, Kansas, for a two weeks' series of meetings. Here wife and I entered the church, but on our return we only found one family that was there at that time. Practically the entire congregation has changed.

We returned to our home in time for District Meeting; then went to Santee, Cal., to look after the work there.—Bro. L. S. Yoder also assisting in the work. The great need there is for some other strong workers to move in and assist them. At Glendale, Arizona, we held a series of meetings of three weeks. The church here, under the eldership and pastorate of Eld. F. F. Durr, is in better condition than it has ever been in the history of the church. About two years ago the Glendale church started a mission at Phoenix, eleven miles from Glendale. Sis-

ter Yordy Woodward gave some time to the work, under the direction of the Mission Board of Southern California and Arizona, then Brother and Sister Witmore spent three months in the work, and now Brother and Sister C. W. Guthrie are in charge.

This place, like many other mission points in our cities, meets with many discouragements, one of which is a floating class of people. The work is growing slowly. Bro. Guthrie, with a world-wide experience, is doing all he possibly can to build up the work, and we hope, before long, to see a strong church at this place. We were at Pearce, Arizona, for a week, where Bro. L. S. Yoder has charge. Bro. Stutsman, of Elgin, was also present, and at the council meeting was chosen elder in charge.

I have been very much impressed with the resources of the Salt River Valley. The natural fertility of the soil, the large area of land, with the splendid irrigation system, made possible by the famous Roosevelt dam, costing nearly nine million dollars, foreshadow greater possibilities for those of ordinary means than any other irrigated district in the West. I have no personal interest in the valley except from a missionary standpoint, but I am persuaded that many of our people who are contemplating a change of location, either on account of health or otherwise, would be looking this way, if they knew of the resources and possibilities of this valley. I personally feel that Glendale or Phoenix, the capital of the State, offers as good opportunities as any other place. Glendale has a good, live, strong congregation. Phoenix is a mission point with eighteen members.

The services here at Phoenix will close Thursday night. On Sunday I begin a series of meetings at Holtville, Cal., to continue two weeks. After a visit at El Centro, I expect to return to my home in Los Angeles.

Los Angeles, Cal., Dec. 23.

G. H. Bashor.

STERLING, COLORADO.

As we allow our thoughts to go back nine months, to the time when we came to Sterling, Colo., to take up the work here, as pastor of this congregation, we find that there have been a great many things to call forth thanksgiving and praise to our Heavenly Father for his goodness to us.

Last Friday evening, however, we were reminded that the church here does appreciate our work, when the brethren and sisters visited our home and brought with them messages of good-will and kindly cheer. They also remembered that the pastor and his family have temporal wants, and graciously supplied them by liberal donations of flour, meat, potatoes, fruit, groceries, etc. A very pleasant evening was spent in song practice and social intercourse.

Sometimes, when we meet with the discouragements that must be encountered, our courage runs low, but with a body of earnest coworkers to uphold us, we again continue the work with renewed vigor and determination. Especially does it seem that the membership here has done much to help the work during the past year. Besides taking care of the finances of the church, which come as regular work, they have put up a \$1,500 parsonage, just nearing completion.

When we remember that the burden of the work rests on but a few families, much credit is due these faithful ones. Not only are they concerned about the present but for the future welfare of the church. May God richly bless the efforts that are being put forth for the advancement of Christ's kingdom. We hope, since being located in the new parsonage, and much nearer the work, to relieve, in part at least, the kindness and thoughtfulness of the members here by better and more effective work, than has been done in the past.

Thanksgiving Day with us was spent very pleasantly and profitably. We had a sermon and praise service in the morning, after which we all contributed to a basket dinner, which, though simple, was much enjoyed. After the meeting the Sisters' Aid Society convened, and a very pleasant afternoon was spent in the work.

As we look the work over, however, we see reasons greater than any mentioned, for much thankfulness to our Heavenly Father. We are glad to note that the church has made spiritual advancement. Since last spring six have put on Christ in baptism and six have been received by letter, making in all twelve additions. A prayer meeting, with good attendance, is now in progress, and a teacher-training class of thirteen members has been enrolled.

With all of these things to encourage us, we hope to accomplish much more through the winter months before us. Dec. 26 we expect to begin a series of meetings, and pray that God's name may be glorified and souls saved.

Sterling, Colo., Dec. 18.

J. C. Croff.

SISTERS' AID SOCIETIES

BEAVERTON, MICH.—The following is a report of our Sisters' Aid Society for 1913: We held eleven regular meetings and one special meeting. Our average attendance of members was ten, the average attendance of visitors sixteen, and the average total attendance was twenty-six. Our average collection was \$3.47; money received, \$117.53; money spent, \$103.47; money on hand, \$14.26. Sixty-one articles of clothing and bedding were made, and one box of twenty-two

pieces of clothing was sent to the Grand Rapids Mission. Officers for 1913 were elected Dec. 6, with Sister Fanny Hoover as President; Sister Wealthy Long, Superintendent; Sister Mina VanDyke, Secretary; Sister Anna Rupp, Treasurer.—Cassie Kauffman, Secretary, R. D. 2, Beaverton, Mich., Dec. 22.

OVERBROOK, KANS.—The following is the report from our Sisters' Aid Society from Dec. 5, 1912, to Dec. 4, 1913: Eleven all-day meetings were held. The total number of our helpers was 312, with an average attendance of twenty-eight. We had a total collection of \$23.88, and an average collection of \$2.16. We sold two comforters and three quilts for \$11.50. Our expenses amounted to \$31.24, and we have \$2.87 left in the treasury. We made and donated 182 garments. Five comforters and three quilts were made, and four sacks of clothing were sent to the Kansas City Mission, valued at \$77.66. We also sent a Christmas box to the Kansas City Mission. We hope to do better work the coming year than we have done in the past.—(Mrs.) Emma Fishburn, Secretary-treasurer, Overbrook, Kans., Dec. 26.

SIDNEY, OHIO.—We reorganized our Sisters' Aid Society Dec. 18 by electing Sister Ellen Albaugh as President; Sister Bertha Reed, Secretary-treasurer; Sister Cora Smith, Buying Committee; Sisters Sada Brenneman, Caroline Knap and Anna Crampton, Sewing Committee; Sister M. E. Jenkins, Dora Gibbs and Mattie McGuire, Visiting Committee. During the past year we held twenty-eight meetings, with an average attendance of seven, plus. Our total attendance was 196. One and a half days we sewed for the flood sufferers. Total collections amounted to \$15.93; received for comforters sold, \$14.60; for bonnets, \$1.05; for aprons, 85 cents; total amount received, \$34.74. We paid out for material \$14.79, gave \$3.23 to the flood sufferers of our town, paid \$5 for putting gas into our sewing room at the church, and \$11.37 for a sewing-machine for our work. We have a balance of \$7.50 to begin work in the new year. We must have a month and feel that we have done much good.—Ellen Albaugh, President, Sidney, Ohio, Dec. 29.

TOPEKA, KANS.—The report of our Sisters' Aid Society from Jan. 9, 1913, to Dec. 18, 1913, is as follows: We held forty-eight meetings and donated one and one-half days' work, which time was spent in making articles of clothing. Our average attendance was nine. We sold sixty prayer-covers, 100 towels, \$1.05; for aprons, 85 cents; total amount received, \$34.74. We paid out for material \$14.79, gave \$3.23 to the flood sufferers of our town, paid \$5 for putting gas into our sewing room at the church, and \$11.37 for a sewing-machine for our work. We have a balance of \$7.50 to begin work in the new year. We must have a month and feel that we have done much good.—Ellen Albaugh, President, Sidney, Ohio, Dec. 29.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Evans-Kindig.—By the undersigned, at the home of the bride's grandparents, Brother and Sister Jacob J. Kindig, of Roseland, Neb., Dec. 25, 1913, Mr. Myron D. Evans and Miss Phebe D. Kindig, both of Roseland, Neb.—J. J. Kindig, Roseland, Neb.

Grass-Ray.—By the undersigned, at the home of the bride's parents, Brother and Sister Frank Ray, of Kingsley, Iowa, Dec. 24, 1913, Bro. Herman I. Grass and Sister Ella I. Ray, both of Kingsley, Iowa.—A. M. Laughrun, Kingsley, Iowa.

Long-Brubaker.—By the undersigned, at the home of Bro. Walter Swihart, Dec. 25, 1913, Mr. Myron D. Evans and Miss Phebe D. Kindig, both of Roseland, Neb.—J. J. Kindig, Roseland, Neb.

Myers-Breon.—By the undersigned, at the home of the bride's parents, Dec. 25, 1913, Bro. Earl R. Myers, of Hardy, Neb., and Sister Sarah C. Breon, of Portis, Kans.—I. S. Lerew, Portis, Kans.

Stoner-Rhodes.—By the undersigned, at his residence, Dec. 24, 1913, Mr. William S. Stoner and Sister Ruth S. Rhodes, both of Nampa, Idaho.—David Betts, Nampa, Idaho.

Wine-Senseman.—By the undersigned, at his residence, Dec. 25, 1913, Mr. Irvin B. Wine, of Saint Marys, Ohio, and Miss Maude Senseman, of Dayton, Ohio.—S. P. Early, 764 West High Street, Lima, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bock. Catherine, daughter of Jacob and Elizabeth Hoover, born May 31, 1841, nine miles west of Dayton, Ohio, died at Pomona, Cal., Dec. 15, 1913, aged 72 years, 6 months and 15 days. She was married to Samuel Bock March 10, 1864. To them were born two sons and three daughters. She is survived by her husband and one son, who, after spending three weeks with his wife and three children in the parental home, returned only two weeks before to his home in Spokane, Wash. Sister Bock united with the Church of the Brethren at the age of seventeen, and lived a very active Christian life. She taught in the Sunday-school for many years, was an enthusiastic worker in the Sisters' Aid Society, and could always be depended upon to help every form of church activity. Sister Bock's husband was for years Secretary and Treasurer of the Book and Tract Work, and they entertained many brethren. She was afflicted for many years, and was often near death's door. She was anointed several times, and died in peace in her Savior's Service. Buried at Eld. S. E. Yundt, assisted by Elders E. S. Young and J. W. Cline. Text, Job 38: 17.—Chas. B. Wolf, 310 Kingsley Avenue, Pomona, Cal.

Brumbaugh. Sister Ann, nee Black, born in Blair County, Pa. Nov. 8, 1829, died at the home of her son in Brule County, Dak., Dec. 3, 1913, of Bright's disease, aged 84 years and 10 days. She was married to Moses Brumbaugh, Eld. S. E. Yundt, assisted by Elders E. S. Young and J. W. Cline. Text, Job 38: 17.—Chas. B. Wolf, 310 Kingsley Avenue, Pomona, Cal.

Bughey. Sister Sarah, nee Saddler, born Nov. 26, 1852, died Nov. 26, 1913, aged 61 years. She was married to Bro. David Bughey in 1877, and the same year she united with the Church of the Brethren. She continued in Christian fellowship and strong in the faith until death. One son was born to her husband, and the first child, David, died. Sister Bughey was seriously ill since Aug. 2, 1913. Services in Minneapolis

by Bro. D. W. Shock, assisted by Bro. W. J. Barnhart. The final services were in the Root River church, Preston, Minn., by Bro. D. W. Shock, assisted by Bro. J. H. Graybill. Interment in the cemetery near the churchhouse.—Myrtle Beach, 3126 Knox Avenue, North, Minneapolis, Minn.

Buggett, Bro. Henry Clinton, born in Union County, Ind., died in Mooreland, Ind., aged 76 years, 5 months and 28 days, Dec. 7, 1885, he was married to Elizabeth Ellen Clark. Two sons and five daughters were born to this union. All of them survive. He was a member of the Brethren church thirty-seven years. Services at Mooreland by Eld. L. W. Teeter, assisted by Eld. Abram Bowman. Text, Rev. 22: 11. —Chas. W. Miller, Hagerstown, Ind.

Gaylor, Bro. William, born near Dayton, Ohio, Jan. 18, 1847, died Dec. 18, 1913, aged 66 years, 10 months and 28 days. In his boyhood days he moved with his parents to Clinton County, Ind. In 1869 he went to Marion County, Ill., where he remained until death called him. Nov. 18, 1873, he was united in wedlock to Mary Neher, daughter of Eld. Daniel Neher (deceased). To this union two sons were born. One son preceded the father in death. His wife, one son and another brother survive him. Soon after their marriage he and his wife became members of the Church of the Brethren, to which faith he remained loyal. He served the church a number of years as a deacon, and was especially known for his kind and gentle disposition to all with whom he came in contact. Services by Bro. Oscar Redenbo, S. S. Fouts, Salem, Ill.

Fields, Bro. Thomas, son of Joe and Easter Fields, born in Martin County, Ky., Nov. 30, 1877, died Dec. 19, 1913, aged 36 years and 19 days. He was united in marriage to Splicey Hal in 1898. For sons and three daughters were born to this union. His wife and children survive him. Bro. Fields had consumption for a number of years, but only recently did it begin to show its fatal hold upon him. He was not confined to bed until two weeks before he died. While in this condition, he began to consider his spiritual welfare. During his last hours he felt impelled to take Christ into his life, and was baptized by Bro. Robert Fields. Six hours later he passed away. Interment in the Weston cemetery of the vicinity. Services by Eld. R. H. Reed, assisted by Bro. Robert Fields.—Rufus M. Reed, Laura, Ky.

Hilton, Lottie, daughter of A. H. and Cora L. Hilton, born May 20, 1910, died at the home of her parents near New Plymouth, Idaho, Oct. 5, 1913, aged 3 years, 4 months and 14 days. She came to her death by accidental burning. Her parents, three brothers and two sisters survive. Services by the writer, assisted by Eld. Thompson, of the U. B. church.—L. H. Eby, Payette, Idaho.

Hollinger, Sister Nancy, died Dec. 14, 1913, at Bachmanville, Pa., in the bounds of the Conecaw congregation, aged 79 years and 25 days. Eld. Jacob Hollinger, of sacred memory, was her father. Sister Hollinger is survived by a brother, Eld. Daniel Hollinger, now eighty-two years old. One sister also survives her. She was a faithful sister for many years, and one of the oldest members in our congregation. Services at the Bachmanville house by Eld. Samuel Witmer and Brethren Aaron Hoffer and John S. Baker. Interment at Spring Creek.—Edgar M. Hoffer, Elizabethtown, Pa.

Kurst, Sister Annie, died Dec. 11, 1913, in her eighty-second year. She was a good Christian mother and a friend to all. She gave her heart to the Lord in her youth and remained a consistent worker unto the end. Interment by the side of her husband, who preceded her eleven years ago. Services by Bro. E. W. Smith.—J. L. Shanholts, Levels, W. Va.

Kountz, Sister Susan, daughter of John and Mary Kountz, born Hooversville, Pa., in the Quemahoning congregation, aged 81 years, 11 months and 17 days. Her husband preceded her to the spirit world just twenty-seven days. She was a faithful member of the church since early life. Her children are all members of the church. She selected 2 Tim. 4: 7, 8 for her funeral text. Services by the writer and Eld. S. P. Zimmerman, man in the Maple Spring church.—P. J. Blough, Hooversville, Pa.

Rice, Bro. Chas. R., born Nov. 11, 1849, died Dec. 1, 1913, in the bounds of the Dry Fork church. Bro. Rice was a member of the Church of the Brethren. Services at the Dry Fork church by Eld. Wm. Harvey, assisted by Eld. D. W. Teeter. Text, 1 John 1: 7. Interment in the cemetery adjoining the church. Bro. Rice is survived by his wife, two sons and four brothers.—Walter Weimer, Jasper, Mo.

Reisner, Marie Bell, born Aug. 11, 1905, died Dec. 16, 1913, of diphtheria, aged 8 years, 4 months and 4 days. She was buried the same day. Her parents and one half-sister survive. She was a bright little girl, and one of our Sunday-school scholars. Services at the Goshen City church on Sunday morning, Dec. 28, by Eld. H. Forney.—Dora Stiver, Goshen, Ind.

Schubert, Sister Sarah Ann, born at Flat Rock, Ohio, Sept. 30, 1843, died at the home of her daughter, Sister Maud Roush, 206 School Street, Goshen, Ind., Dec. 21, 1913, aged 70 years, 2 months and 21 days. She leaves a husband, one son and one daughter, two half-brothers and one half-sister. She was a member of the Evangelical church. Short services at the home of Sister Roush by Bro. H. Forney. Interment at Royal Center.—Dora Stiver, Goshen, Ind.

Shaeffer, Sister Rebecca, nee Wehrley, daughter of Lewis P. and Catharine Wehrley, born in Preble County, Ohio, March 18, 1845, died Dec. 17, 1913, aged 68 years, 9 months and 16 days. At the age of seven months she was left orphaned, and was then cared for in the home of her grandfather, George Wehrley, until she was nineteen years of age. She was united in marriage to Joseph Shaeffer Dec. 9, 1864. This union was blessed with two sons. She united with the Church of the Brethren about the year 1875. She honored her profession. Death came unexpectedly while visiting at the home of a son. The church has lost a faithful sister, and the community a good neighbor and friend. She leaves a husband and two sons. Funeral text, 1 Tim. 4: 8.—Mandilla Petry, West Manchester, Ohio.

Thomas, Sister Almida, died of tuberculosis Dec. 16, 1913, at Empire, Cal., aged 15 years, 6 months and 27 days. Her father and mother died of the same disease before she was three years old. Her uncle and aunt, Samuel Berger and wife, kindly cared for her. Two brothers survive her. Sister Thomas united with the Church of the Brethren about five years ago. She lived a beautiful Christian life. Services by Bro. Gwin at the house, and by Bro. J. W. Deardoff and the writer at the church.—J. C. Seibert, Empire, Cal.

Valentine, Idella, daughter of Bro. Henry Valentine, died in the Dunning Creek congregation, Pa., Dec. 10, 1913, aged 48 years, 8 months and 28 days. She was a very consistent member of the Church of the Brethren for a number of years. She was subject to falling spasms for many years. She bore her affliction very patiently and always enjoyed sanctuary privileges when her health would permit her to be there. Her aged father and two sons survive. Services by the writer. Interment in the Mosk cemetery.—Levi Rogers, Alum Bank, Pa.

Whisler, Sister Clara, born Jan. 9, 1878, died Dec. 21, 1913, aged 35 years, 11 months and 12 days. Sister Whisler received Christian baptism Oct. 17, 1898, and was a consistent member of the Church of the Brethren. She is survived by a husband and two sons. Services at the Elkhardt Valley church, conducted by Bro. Frank Kreider. Text, Rev. 14: 12-13.—Florence Kulp, R. D. 3, Goshen, Ind.

Wilson, Frank W., died of valvular heart trouble at his home near Arboreale, W. Va., Dec. 9, 1913, aged 39 years, 2 months and 2 days. He united with the church only a few months ago. He was a much respected brother and a good citizen. His wife and eight children survive. Services by the writer. Text, Rev. 14: 13. Interment on the Rader homestead near by.—John W. Hevener, Hosterman, W. Va.

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(Concluded from Page 29.)

TENNESSEE.

Jonesboro.—The brethren had services at the Bell school-house today. With Bro. Robert Hilbert in the pulpit, the audience was very well entertained. Jan. 18, the brethren will begin a series of meetings there. Bro. P. D. Reed, of Limestone, Tenn., is to conduct the meetings.—N. T. Lorimer, Jonesboro, Tenn., Dec. 30.

TEXAS.

Manvel church and friends met on Thanksgiving Day. Bro. J. A. Miller addressed us. The missionary offering was \$26.27. After a basket dinner at noon, a Sunday-school program was rendered. We met in the evening. Our elder, Bro. M. H. Peters, presided. Sunday-school officers were chosen, and our Christian Workers' Meeting was reorganized. Two delegates, Brethren S. Badger and W. V. Wagoner, were chosen to represent us at the District Meeting. Brethren J. D. Clear and W. V. Wagoner were advanced to the second degree of the ministry.—P. June Badger, Manvel, Texas, Dec. 26.

VIRGINIA.

Green Mount.—Bro. Varner, of West Virginia, now a student of Bridgewater College, preached an able sermon at Mount Zion on Christmas Day. He was joined with us in our council at the same place Dec. 26. Our Sunday-school committee having met and appointed superintendents and helpers for the six Sunday-schools in our congregations, these appointments were unanimously accepted.—Katie Kline, Broadway, Va., Dec. 29.

Bonanza City.—On Thursday morning, Nov. 27, Bro. C. E. Trout preached an inspiring Thanksgiving sermon for us. An offering was taken for charity work. The following Sunday our pastor preached another stirring sermon, at the close of which another collection was taken for charity work. The whole amount raised was about \$23. Bro. S. M. Hensberry preached for us Dec. 14. Although the weather was very inclement on Christmas Day, we enjoyed a sermon by Bro. Miller at the Lord's house. In the evening of the same day, at 7:30, our Sunday-school rendered an interesting program to a full house. At the close of the program our superintendent gave an address to the school, and also made a strong appeal to the parents for their cooperation during 1914.—Lula Shickel, 605 Third Avenue, N.W., Roanoke, Va., Jan. 1.

Valley Bethel.—We met in council Dec. 20. Our Sunday-school was reorganized, and our Christian Workers' Meeting organized, to begin April 5. A Temperance Committee was also appointed. We had services on Christmas Day, conducted by Bro. C. B. Gibbs, who delivered an interesting sermon. Bro. A. H. Miller conducted services at one of our preaching points on Christmas Day. Our next council will be Feb. 28.—Vern S. Bussard, Valley Bethel, Va., Dec. 29.

White Oak Grove Schoolhouse.—Bro. J. A. Naff, of the Antioch congregation, began a series of meetings Dec. 13 at the above-named place. This is a preaching point worked jointly by the Bethelhome and Germantown congregations. He delivered eleven inspiring sermons. The meetings were well attended and the interest was good. Five were baptized.—E. E. Bowman, Naffs, Va., Dec. 29.

WASHINGTON.

East Waukeches.—Our church met in council Dec. 13. Bro. J. L. Filburn presided. Officers were elected for 1914. Bro. A. B. Peters was chosen elder in charge, Bro. Ed. Giesinger, clerk; Bro. O. V. Sellers, treasurer, the writer, Messenger agent and church correspondent. We also reorganized our Sunday-school, with Bro. L. J. Sellers as superintendent, and Sister Clara Hemminger as secretary. Sister Rose Davidson was elected president of our Christian Workers' Meeting, and Sister Iva Inks secretary. Dec. 21 we closed a two weeks' revival, conducted by Bro. M. F. Woods, of Centralia. He preached the Word with much earnestness and power. The attendance and interest were good. Our congregation met on Christmas Day. Bro. Chas. N. Stutsman gave us an excellent Christmas sermon. He will begin a series of meetings at our Hawatha Valley Mission point Jan. 11.—Mrs. L. J. Sellers, East Waukeches, Wash., Dec. 27.

Olympia.—We are very much in need of a minister who will create among us,—for a year or two, at least, Bro. Stookey, our present minister, lives too far away to get here to preach for us on Sunday evenings. His eyesight, also, is impaired. Who will come? We have a good country, and a mild climate. We have a good church-house. Any one can correspond with me, or with Bro. Sherman Stookey, R. D. 2, Olympia, Wash.—M. M. Michael, R. D. 2, Box 35, Olympia, Wash., Dec. 25.

Stiversen.—On Christmas Day a goodly number of us met at the little chapel, where an appropriate program was rendered. After the service nearly all remained to partake of a basket dinner. All seemed to enjoy themselves and went home feeling that it was good to be there. Though we are few in number, we feel encouraged in the Master's work, but we pray that more laborers may come and help to build up the cause at this place. We are living in a beautiful, prosperous valley, and should be glad to have one who is making a change, will give us a call.—Caddie Wagner, Laurel, Wash., Dec. 27.

Sunnyside.—Dec. 13 our church met for the last council of the year. We were in session from 10:30 A. M. until about 4 P. M., but still there was business to be finished later. The following Sunday morning we elected Sunday-school officers. Bro. Milton Oswalt is our superintendent. That evening, during the Christian Worker hour, we reorganized our Christian

Workers' Society. Bro. Orrin Gregory will be our president. A new committee for the Junior Christian Workers will be appointed by the new elder, Bro. S. H. Miller. Another session of the council was held in the Outlook churchhouse Dec. 18. We decided to have a series of meetings in the Sunday-school this winter, and to give a treat at the two preaching points, Outlook and Grand View, also. The time for the meeting has not yet been set. On Christmas Eve our Sunday-school gave a short program. The weather was bad and not a large crowd was able to be out, but the meeting was enjoyed by those present. Bro. D. B. Eby, of a Christmas treat from the Sunday-school. Bro. D. B. Eby, of Sunnyside, and Bro. R. A. Wise, of Waukeches, were with us. At the evening service Bro. Eby gave us an excellent discourse. On Christmas Day we had services in the church at 11 A. M., followed by a basket dinner. Our council was held in the afternoon. A pleasant day was enjoyed by all. Sister Maude Gregory, our Sunday-school superintendent for the next six months, Alice Rothrock, 6408 Pacific Avenue, Tacoma, Wash., Dec. 31.

Tacoma.—Dec. 21, at 11 A. M., our Sunday-school rendered a Christmas program. Our little mission church was well filled, and all seemed to enjoy the exercises. At the close of the services the children were remembered with a Christmas treat from the Sunday-school. Bro. D. B. Eby, of Sunnyside, and Bro. R. A. Wise, of Waukeches, were with us. At the evening service Bro. Eby gave us an excellent discourse. On Christmas Day we had services in the church at 11 A. M., followed by a basket dinner. Our council was held in the afternoon. A pleasant day was enjoyed by all. Sister Maude Gregory, our Sunday-school superintendent for the next six months, Alice Rothrock, 6408 Pacific Avenue, Tacoma, Wash., Dec. 31.

WEST VIRGINIA.

Allegheny.—We met in council Dec. 27. Our elder, Bro. J. T. Cosner, presided. Officers were chosen for the following year. Sister Stella Cosner was elected agent for the Brethren Publishing House, and the writer was appointed correspondent. Our members met on Thanksgiving Day for worship. An offering of \$6 was raised for missions.—Earl C. Cosner, Gormania, W. Va., Dec. 29.

Mission Chapel.—We met in council Nov. 1. Our elder, Bro. B. W. Smith, of Burlington, W. Va., officiated. Bro. Peter Arnold, of Burlington, was also with us. The visiting brethren reported the members as being at peace. The church called Bro. A. P. Boken from the deacon's office to the ministry. Brethren Benj. Bowan and Chas. Surbaugh were elected to the deacon's office. All of them accepted and were duly installed. We had our annual love feast in the evening. Forty-five surrounded the Lord's table. Bro. Peter Arnold officiated at the communion service. Nov. 2 Bro. B. W. Smith commenced a revival at Brights Hollow and continued until the 12th. Three precious souls made the good confession. Two received the rite of baptism. One still awaits the rite. Others are seriously impressed. On the evening of Dec. 8 fourteen dear brethren and sisters met in the home of Sister Mary Whitacre and held a special love feast. Advanced age prevented her from attending church.—J. L. Shanholts, Levels, W. Va., Dec. 25.

Mount Zion.—Our revival services commenced on the evening of Nov. 22. Bro. J. B. Shaffer preached. The meetings closed Dec. 7. The attendance and attention increased from the beginning. Brethren S. M. Annon and J. F. Valentine, our home ministers, assisted him. One accepted Christ.—J. M. Wells, Philippi, W. Va., Dec. 31.

Packs Branch.—Bro. James A. Riner, of Bragville, came Dec. 19, and preached two interesting sermons for us. He is doing a good work here.—Mrs. E. A. Bowles, Packs Branch, W. Va., Dec. 31.

NOTES NOT CLASSIFIED.

Laporte church began a successful series of meetings Dec. 7, which continued until Dec. 23 conducted by Eld. J. H. Pike. Much interest was manifested. The attendance and attention were above the ordinary. Nine were baptized and two reclaimed. Sunday-school officers and teachers for the coming year were installed by Eld. Pike, at the forenoon service Dec. 28.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., Dec. 29.

Lordsburg.—In the afternoon of Dec. 23 the primary department of our Sunday-school rendered a Christmas program. In the evening of Dec. 23 the Loyal Workers and Excelsior classes rendered a very appropriate program. At the opening of this service a very interesting letter from our missionaries (Brother and Sister Yaman) in China was read by our elder, Bro. W. P. England. Eld. Andrew Hutehison is expected to preach for us this evening and tomorrow.—Grace Hileman Miller, Lordsburg, Cal., Dec. 30.

Austin.—Bro. C. P. Rowland, of Lanark, Ill., began preaching here Oct. 6. The meetings closed Dec. 20 with a love feast. Our aged brother labored earnestly for two weeks. Thirteen were baptized. One was reclaimed. The best of order prevailed. Brother and Sister Price, of Wynne, Ark., filled the regular appointment Dec. 20. At 2:30 P. M. the members assembled in council, with Bro. Price presiding. This was the regular time for the election of both church and Sunday-school officers. Bro. W. L. Woodiel was chosen Sunday-school superintendent, Bro. Junius Woodiel, secretary-treasurer; the writer, clerk; Sisters Nettie and Nellie Moss, solicitors; Bro. Robert Woodiel, correspondent. It was the purpose of Brother and Sister Price to conduct meetings for us during Christmas week, but on account of unfavorable weather only a few meetings were held. Bro. Price and Sister Price gave us inspiring talks. One was reclaimed.—(Mrs.) Jostie Woodiel, Austin, Ark., Dec. 31.

Sacramento Valley.—Our congregation met in council Dec. 23, at 7:30 P. M. Eld. Jesse Overholzer presided. He was selected as our elder, with Bro. W. E. Whitaker, of Stony Fork (in this congregation), as clerk. The writer was elected agent, correspondent and also superintendent of the Sunday-school; Sister Celia Custer, church clerk. One trustee was elected. Our Christian Worker Society Committee was re-elected. Sunday-school secretary and treasurer.—Ray Shively, Glenn, Cal., Dec. 31.

Bremen.—Our church met in council Dec. 27. Our elder, Bro. Daniel Wyson, presided. One letter of membership was granted and two were received. Officers were elected for the coming year. Bro. Levi Bollman was chosen superintendent, and Sister Eva Kauffman, secretary of the Sunday-school. Sister Ella Hoke was elected president of our Christian Workers' Meeting.—Ella Kauffman, Bremen, Ind., Dec. 29.

Stover.—Dec. 7 our church met in council. Eld. J. C. Kates, began a two weeks' series of meetings. He preached the Word with power. The interest was good. Dec. 21 we held our regular council. The usual business came before the meeting. Bro. D. M. Eller was elected president of our Christian Worker's Meeting. We solicited \$16.77 for home mission work. Our Sunday-school will give a Christmas program on the evening of Dec. 25.—Ethel Bowler, Larned, Kans., Dec. 24.

El River.—Our series of meetings, conducted by Bro. A. C. Young, of the West Manchester church, closed on the evening of Dec. 24. He preached twenty-three inspiring sermons. On Christmas morning Bro. Young gave an interesting talk to the children.—Lizzie Wolfe, Claypool, Ind., Dec. 31.

Chico church met in council Dec. 27, with Bro. J. Harman Stover presiding. One letter was granted. Church officers were elected for 1914. Bro. Thomas Kline was chosen clerk; Bro. Stover, president of our prayer meeting; Bro. J. C. Wright, church correspondent and Messenger agent; Sunday-school officers for the next six months were elected, with the writer and Bro. J. C. Wright as superintendents. Bro. Vernon Brown is secretary-treasurer. Sister Helen Horngren is president of our Christian Workers' Meeting.—Anna Kline, R. D. 2, Box 42, Chico, Cal., Dec. 31.

Buck Creek.—Our regular council was held Dec. 13. Eld. L. L. Teeter presided. Our spring love feast will be held

May 9, at 6:30 P. M. Our fall love feast, Oct. 3, at 10:30 A. M. Sunday-school officers were elected, with Bro. Sherman Cross as superintendent, and Sister Leta Brown as secretary. Sister Mary Burgess is superintendent of the home department. Since our last report our sister was baptized.—Nettle Brown, Blountsville, Ind., Dec. 29.

Oak Grove church met in council Dec. 27. Our elder, Bro. D. R. Holsinger, presided. We elected our Sunday-school officers for another year. Bro. Chas. Brabb was chosen again as our superintendent, and Sister Lyla Pike as secretary. One letter was granted. Our series of meetings, conducted recently by Bro. W. F. England, of Lordsburg, Cal., was well attended, and all were strengthened by them. One young man has been taken into the church by baptism, and another applicant awaits the rite.—Rilla A. Vaughn, R. D. 3, Laton, Cal., Dec. 30.

NOTICE TO GENERAL COMMITTEES.

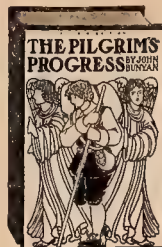
Notice is hereby given by the undersigned "Committee on Program" for the Annual Meeting of 1914, to the different general committees of the church, to confer with them relative to time or any matter that may need attention in the arrangement of the work of this meeting.

M. F. Woods, Chairman.
E. S. Gregory, Vice Chairman.
A. D. Bowman, Secretary.

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for 1914

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Prof. Amos R. Wells, Litt. D., LL. D.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., January 17, 1914.

No. 3.

AROUND THE WORLD

The Gifts to Charity in 1913.

According to figures submitted by the "Chicago Tribune," the donations to philanthropic, charitable and religious purposes during 1913 were seventy millions less than in 1912. The total for the latter year was \$241,821,719, while for 1913 they were \$169,841,442. It should be remembered, however, that, as suggested by the compiler, these figures do not show all the funds actually given, but only those of which public announcement was made. Of the amount for 1913, referred to above, \$21,232,300 was given for distinctively religious work, affording ample reason for encouragement, though one might well wish that the sum so appropriated had been a relatively larger portion of the total amount donated.

The Nation's Wreckage.

A discordant note in the general prosperity and progress of our country is struck by the startling figures relating to crime. It may be a surprise to most of our readers that the annual cost of maintaining our jails and our police is \$1,373,000,000 or a tax of about \$15 for every man, woman and child in the country. Nearly five times as many crimes are committed today, as there were twenty years ago. Every day, throughout our land, thirty murders are committed, making a total of over 10,000 a year. What a record for this, the greatest nation upon the globe! Should not the forces of righteousness, with renewed energy, wage a warfare against sin of every form? Should not the Gospel, in all its power, be made so attractive, that men will accept it as the best protection against sin's allurements?

A National Menace.

Confronted by the astounding fact that 400,000 pounds of opium are annually imported into this country, physicians are becoming alarmed at the growing use of the drug. We are now second only to China, in the quantity used. Less than fifteen per cent of all we import is used medicinally. Negroes of the South are especially addicted to the opium habit, and in many sections the lower classes of both colored and white are becoming so largely demoralized thereby as to cause general alarm. Social workers in the slum districts of America's leading cities report that even the children of the poor and illiterate are given to the use of the fatal drug. Many cases of juvenile delinquency are clearly traceable to opium. It would seem that there is great need of a more thorough warfare against this drug, lest it become as firmly entrenched among us as the liquor habit.

The Nation's Child Labor Day.

In recognition of the inalienable right of the child to the best possible training,—mental, moral and spiritual,—the National Child Labor Committee has designated Jan. 25 as Child Labor Day. On that day ministers of the various churches throughout the land are to speak of the evils attending the employment of children in industrial pursuits while not sufficiently developed, physically, for the arduous tasks demanded by their employers. Frequently the tenderest impulses of childhood, as well as bodily vigor, are utterly crushed for the sake of the pittance these little ones are able to earn. While country districts may not as urgently feel the need of such a discussion of child labor, it might not be amiss carefully to consider the subject and to note in what way we may help to bring deliverance to the many little ones in our industrial centers, who are forced to labor beyond their strength and years.

Mexico's Troubled Condition.

Many, in reading about the turmoil that for some years have disturbed our neighbor to the southwest, have failed to grasp the underlying causes. The leading source of trouble is found in the fact that the common people have been steadily wronged for generations. The people of wealth and power have been given special privileges, and have not been slow to exploit the laboring class in every way possible. The common workers, known as "peons," have been maltreated, and maligned as being ignorant, lazy and seditious. Such a state was to be expected, when nothing was ever done to develop their efficiency and their real, self-governing capacity. Dictators have fleeced them unceremoniously, and for adequate compensation have allowed capitalists to exploit the peon as they saw fit. Revolutions have always been the result of not giving the masses a square deal and of not educating them to the highest ideals of self-government. Mexico's real uplift can

not, therefore, be expected until true liberty, found only through Jesus Christ, has changed the hearts of the people and inspired higher ideals. Where the Spirit of the Lord is, there is liberty,—liberty from the bondage of sin and all that hinders real development.

"No One Liveth Unto Himself."

While it was thought that, by a reduction of the tariff, much good would accrue to the individual citizen of our republic, in the way of a lower cost of living, there has not been, so far, any remarkable change, such as was promised or desired. On the other hand, however, there has been a most decided advance in the cost of food supplies in other countries, by reason of the lowered tariff rates of our nation. Canada prices have advanced by reason of the heavy purchases of dealers for United States markets. Great Britain realizes that the importation of meat from Argentina, Australia and New Zealand, into various parts of the United States, will permanently advance prices in her home markets. Norway, Sweden, Holland and Denmark expect higher prices for dairy products because of their extensive sales in the United States. More and more we note that, as in the case of individuals, no nation "can live unto itself." Each affects the other for weal or woe.

German Excavations at Jericho.

In connection with our recent Sunday-school lesson, concerning the overthrow of Jericho's walls, the following may be of interest: Mr. P. S. P. Handcock, during a recent lecture in the British Museum in London, threw upon the screen a considerable portion of the ancient wall of Jericho,—as he alleged,—but which, according to the Book of Joshua, "fell down flat" at the sound of the trumpet and the shouts of the people. German excavators, in rebuttal of the above claim, have evidence at hand that absolutely confirms the biblical story. Ancient Canaanite pottery, it seems, has been unearthed together with vessels of Israelitish manufacture, at the very place where the foundations of the walls of ancient Jericho are clearly traceable. The wall shown in Mr. Handcock's picture is evidently of a later date,—the rebuilt Jericho,—and no such relics of early pottery are found in its vicinity. Again the truth of the Bible narrative has been verified by the excavator's spade.

Man's Degradation No Secret.

We are assured by Mr. F. C. Bostock, the celebrated trainer of wild animals, that in some curious, incomprehensible way, wild animals know instinctively whether men are addicted to bad habits. Just how, is one of the problems beyond finite understanding. Mr. Bostock maintains that for those who are in the least inclined to drink, to live a loose life, etc., the wild animal has neither fear nor respect. If a man has begun to take just a little, or has deviated from the straight and narrow road, the animals discover it long before his fellow-men do. Absolute personal integrity would seem to be the first requisite for the man who would get the confidence and control of animals. The quality in the trainer, which dominates the animal nature within himself, is precisely the quality which dominates the animal he trains. If he yields to the brute within him,—no matter how little,—his perfect poise and mastery are gone, and the keen instinct of the wild beast recognizes this instantly.

Sharing Profits with Workers.

Intense interest has been aroused throughout the United States, and even in foreign lands, by the decision of the Ford Motor Company, Detroit, Mich., to devote a fund of \$10,000,000 toward increasing the income of its employes, besides shortening their working hours. Mr. Ford explains his somewhat unusual procedure by acknowledging that there has been too great a gap between capital and the earnings of labor,—that the workers who have so strenuously aided in building up his huge industrial institution ought to share its great profits. While few business concerns may be enabled to emulate the generosity of Detroit's wealthy manufacturer, there is, nevertheless, a hint in his proposed plan that may point out the way towards greater industrial contentment. And as such it is already being regarded, judging by the echoes from the industrial world, as they are wafted to our shores from various points of Europe. It is well to do business on "Golden Rule" principles, but let us not forget to apply that exalted standard to all the relations of life, permitting love to be the ruling motive in all we do. A realization of our partnership with God in the great work of world betterment, will bring us nearer the era of applied Christianity, which, in the life of every Christian, constitutes the vital essence and fruitage of his profession.

Holland Alarmed by Picture Show Evils.

That many of the children take the first steps in wrongdoing by stealing money, to enable them to attend the film theaters, has been ascertained by the judge of the Juvenile Court of Amsterdam, Holland. His records show that seventy per cent of the 500 delinquent boys in his charge admitted that they began to steal in order to be able to attend the moving picture exhibitions. Close questioning by the judge brought out the fact that scenes depicting murder, arson, theft and the like are most alluring to the juvenile mind. Schoolmen and religious workers have joined forces in a general protest against the deceptive and morally pernicious scenes that can not but debase the rising generation. A strict censorship of all picture films has been asked for, and will likely be granted. A like procedure, controlling moving picture exhibitions in this country, should be insisted upon everywhere, and enforced to the very letter.

Beneful Heredity.

It may not be out of place, during the present agitation in behalf of eugenic marriages, to refer to Dr. Henry H. Goddard's investigations of the history of a notorious New York family whose real name, while known, he suppresses. The first member of the family came from good English ancestry, but he became the father of a son who, like his mother, was feeble-minded. This son, though he married a mentally normal woman, had five children, totally irresponsible and vicious. Following the record of the family to the present, the tendency to imbecility and moral decay is clearly discernible. Practically all descendants,—480 in all,—proved to be defective in some particular, and became charges of various charitable or penal institutions at great expense to the States in question. It would seem that too much care can not be exercised in the all-important matter of fitness for marriage,—a true union, productive of the best results.

A Prosperous Year.

The year 1913 will long be remembered because of its droughts and other drawbacks, and it was hardly expected to make as favorable a showing as, according to the Secretary of Agriculture, it has really made. It is described in his report as "the most successful year of husbandry in United States history," so far as the actual figures are concerned. The value of the 1913 crops,—\$6,100,000,000,—is twice as great as the total reported for 1899, more than a billion dollars over 1909, and considerably greater than 1912. Numerically, there has been a large increase of farms since 1910,—fully eleven per cent,—which makes the total number about 6,600,000. That, in spite of the favorable showing, there has been no abatement in the much-discussed high cost of living, is ascribed to the middlemen who, while paying only a moderate price to the producer, often exact exorbitant prices from the ultimate consumer. While the Lord is unstinted in his blessings,—graciously providing an abundance for all,—man's greed often looks to his own advantage, rather than the good of others.

The Transformation of India.

Christianity has a vision of world-wide conquest, but nowhere is there a promise so gloriously radiant as among India's 300,000,000 people. Intensely devoted to the religious cults to which their ancestors have so tenaciously clung, they are equally loyal to the teachings of Christ when these are accepted and made a part of their very lives. Mr. Harold Begbie, who has made the people of India a special study, and therefore talks authoritatively, declares that they, when brought to the truth, "have, perhaps, the deepest, most tender, most spiritual form of Christianity known among men." He tells us that the mind of India is moving away from the dark superstitions, the age-old customs, and the tyrannical traditions of the past, and that a new day of untold possibilities is about to dawn upon the people. Evidently "the heaven of Christ" is at work. The spirit of the world's Redeemer is moving upon the dark and stagnant waters of heathenism by the simple kindness and loving charity of consecrated Christian people, and, as of old, God has not failed to germinate the seed thus sown. For long ages, millions of people in India have been content to know themselves as "untouchables,"—outcasts, pariahs. Patiently they have borne the exacting tyranny of the Brahmin, paying heavy tribute to the oppressor, and submitting, in various ways, to the galling bondage. When, however, the light of the Gospel suggested higher ideals, there was a ready acceptance on the part of many, and today we see the transformation, wrought by love, that is bright with the promise of redemption through Christ.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

When I Have Time.

SELECTED BY MARY V. HARSHBARGER.

[I do not know who wrote these beautiful verses, that give us busy women so needful a hint, but they have brought me a tender warning, and so I pass them on to the readers of this page.—M. V. H.]

When I have time, so many things I'll do,
To make this world more happy and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair
When I have time.

When I have time, kind words and loving smiles
I'll give to those whose pathway runs through tears,
Who see no joy in all the coming years;
In many ways their weary lives I'll cheer,
When I have time.

When I have time, the friend I love so well,
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time, the friend you love so dear
May be beyond the reach of your intent—
May never know that you so kindly meant
To fill her dreary life with sweet content,
When you had time.

Now is the time! Ah friend, no longer wait,
To scatter loving smiles and words of cheer,
To those around, whose lives are now so drear,
They may not need you in the coming year,
Now is the time.

Faithful Sowing and Patient Waiting.

BY P. R. KELTNER.

THERE are no two characteristics more needed by a minister or Christian worker, and which, if possessed, will bring to him larger results, than these two, prominent in my subject. Because of a lack of these we often fail. The Apostle James says, "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (James 5: 7). We can not all have great eloquence and such like gifts as are possessed by the few, but it is possible for each of us to cultivate the doing of God's will, sowing good seeds in our own way, and then to exercise that faithful and trustful patience in his promises, reverently to wait and believe that he will bring the harvest in his own time, for our sowing.

God so often, in his Word, has taught us that he has his own time for the harvest. Often, to his people, it seemed long in coming, but it always came, and in time to accomplish the most good. It is hard to say by what class of workers these qualities are the most needed. It may be, because of the place in which the writer has been trying to work for years, that he feels that the minister and missionary worker stationed in new fields, is especially needing these graces. His work is not only of an unusual kind, but his surroundings are so varied, and the conditions so different from the long worked field, that he should both labor and pray to be able to exercise these most needful attainments. It seems true, that too often we are eager for the harvest time, even before we have done the sowing and waiting. We are too much disposed to think that the slightest sowing is sufficient, whereas the Lord would have us know that often it takes long years to get the soil mellowed, and even ready for the seed, aside from the patient waiting needed for it to grow. This is especially true in new fields where our doctrine is not known, and among people who have been slack in religious duties.

It also seems true, that too often, in our eagerness, we force the harvest before its time. As evangelists and workers, we may urge church membership too strongly before proper teaching has been done and Bible repentance has taken place. This is a most unfortunate condition. It is not God's way of working and always brings trouble and disappointment. And, too, it must be displeasing to God, for it would change his way of making saints out of sinners. All

efforts made to urge church membership upon people should be preceded with at least a corresponding amount of sowing. Jesus commanded his disciples to go into all the world and teach the nations.

When I was a boy I was very much interested in the incoming seasons. When spring came, and we were preparing the ground for the seed sowing, I felt that we should get the seed into the ground as soon as possible. The much pulverizing beforehand did not appeal to me. Then, after the sowing, I eagerly awaited the growth and coming harvest. It seemed to me that father could have gone to work with reaping, many days before he did. He waited until the heads were golden, and the grain was thoroughly matured. I learned later, by experience, that this was wise. Had he gone to reaping, at my direction, the crop would have been spoiled.

This is decidedly true of spiritual things. "Faithful sowing" includes getting things ready for the sowing, preparing the soil for the seed. This, of necessity, often takes much faithful work on the part of the worker,—sometimes more, sometimes less,—but it is all to be done, whether much or little, with implicit faith in the final results. Mere formalities in spiritual things, without an abiding confidence in results, will be of no avail. The workman in the new field is like the plowman in the virgin soil. By faith he sees the rolling prairies or wooded forests converted into fruitful fields. This is his ideal, and to this end he works and waits. Many a good field has been harmed, if not ruined, by workers thinking their chief aim or purpose was to gather in the sheaves, forgetting that long, earnest and faithful years should perhaps be spent in the sowing. Our chief duty is to sow. The harvest will come if the sowing is properly done, and with it, its joys of fruiting.

But the sowing time and the waiting time are so varied in their duties and responsibilities! It deserves the best Christian living we may give to God,—the careful and prayerful study of his Word. Then this particular field, with its conditions and needs, should receive our best endeavor. We may fail in faithful sowing or in patient waiting. We must do our best to be real Christian men and women. We must prove to the people, by our life and conduct, that we are Spirit-filled and Spirit-led. It will not be enough for us to be good teachers in the Sunday-school, or good expositors of his Word on the Lord's Day. Our lives are sure to be watched on Monday and Tuesday, and made the standard of the people's judgment, rather than what other qualities we may possess. The people's needs, both spiritual and temporal, should receive our most earnest sympathy and tender care, for it is here that they are sure to look. God help us,—we who are in such fields,—that this may be true of us!

Another quality for the worker is most needful. He should be ever hopeful for the harvest. As a father should impress his children with his hopefulness regarding their lives, so the minister must impress the people, with whom he labors, that he is expecting the most encouraging thing from them all. We never can make the boy a good man by making him believe we have doubts in him. We never will be able to rally the people to our cause, until we have made them know we are their friends, that they can be of great service in our work, and that we believe they will come to our aid. This, it seems to me, is James 5: 7, applied.

Freeport, Ill.

The Work at Bulsar, India.

BY J. M. BLOUGH.

TOMORROW evening the new missionaries are expected to land in Bombay. They are a few days late. It does seem as if we needed mission doctors, for within the last month a half dozen of our missionaries have been sick. Of course, it is the fever season of the year. Sister Holsopple is in the Bombay Hospital, but will be out in a few days. She had malaria. How eager we are to have the new workers from America! We only wish the number were greater. Hope these may be strong in every way for the new life which

awaits them here. Pray for them and the new missionaries in all countries.

We are sorry that we can not report any improvement in the condition of Bro. Heisey. He has been away from his station and work now for over four months and under the care of two different doctors, but instead of his condition improving he seems to be getting worse. 'He is weaker than he was, and both doctors advise his going to America, as there is no hope for his recovery here. He has no strength to do any work. The climate, torrid heat, or something, has so weakened him and affected his heart and nerves that I fear we will have to send him to America soon. We wish to consult with Brethren Early and Royer when they come. Very sorry, indeed, to have to write this, but we know no other way.

This forenoon the boys killed a cobra in our front yard. When it was wounded it showed up its hood to perfection. It was about three feet long. It is a surprise to us to find this snake right in the midst of the community. In the same way sin many times finds its way into a community,—yes, full-grown sin,—before it is detected. I write from experience, and pray that we may be saved from the repetition of some experiences which occasionally we have in our church-work.

The first year's work in the Bible School is finished, and the students are leaving to labor elsewhere for the next six months. They studied faithfully to the end. The examination was held Nov. 28 and 29, conducted by Brethren Stover and Long and Sister Alice Ebey. The result has not yet been made known, but it is to be hoped that nearly all have passed.

The Field Committee will hold its last meeting of the year at Vyara Dec. 16 and 17. There is always much business for the last meeting, such as closing up accounts, transferring workers, revising their wages, etc. Bro. Lichty has grown so strong already that he is planning to be present. We rejoice in his recovery.

This year two of our boys finished their work creditably in the Male Training College. One took a prize of \$4 in drawing. We are glad when our children do well and prepare for the Lord's service.

Ours is not the only mission in which there is a scarcity of workers. The oldest mission in this field, the Irish Presbyterian, must close two stations this year, because a few of their men are going on furlough. They have had just one new man come out for some twelve years. The work before us is still great. We hope the church at home will not grow weary in well doing. The field is large and needy. Let us press forward without delay.

Tonight a few of us go to Bombay to meet the new missionaries. Dr. Cottrell's are to live here, so today we rearranged the bungalow so as to accommodate them. Three families in one bungalow crowd things a good deal, but we enjoy living together. Next year we hope to build another bungalow. We had tried to rent one for a while, but could not find a suitable one, so we decided to shift and save that money.

Dec. 6, 1913.

Offences.

BY S. Z. SHARP.

"The stone which the builders rejected, the same was made the head of the corner" (Matt. 21: 42). . . . "a stone of stumbling and a rock of offence" (Rom. 9: 33).

"Give no offence, either to Jews or Greeks or to the church of God" (1 Cor. 10: 32).

OFFENCE means to vex or annoy or to put an occasion of stumbling in another's way.

The first text states that God himself placed a rock of offence in Zion among the Jews; the second commands that no offence should be given to the Jews. This seeming contradiction easily can be reconciled by noticing that there are two kinds of offences, depending on the purpose for which the offence is given and the manner in which it is received.

Good men may perform acts for the purpose of doing good, and evil men be offended, as were the Jews at Christ, and evil men may do that which will offend the righteous, as in the case of the inhabitants of

Sodom, who vexed the soul of righteous Lot. Christ offended the Jews by the doctrine he preached and the good deeds he performed. Such offences are unavoidable and not prohibited. Stephen greatly offended the Jews when he told them they always resisted the Holy Spirit, as did their fathers who persecuted the prophets and put to death those who showed the coming of the righteous One. This so offended the Jews that they stoned Stephen to death.

The priests and the Sadducees were sorely offended because Peter and John "taught the people and proclaimed in Jesus the resurrection from the dead," and because they had restored a man who was lame from his birth. In like manner were they offended at Paul when he told them that the Lord Jesus had appeared unto him and said, "I will send thee forth far hence among the Gentiles." So it was, and shall ever be, that when the true followers of Christ preach the truth, evil men will stumble at it and be offended. This is one kind of offences and must not be avoided. If we obey God, and do what is right, and any one becomes offended we are not responsible.

Now comes a different kind of offences. "Give no offence, either to Jews or Greeks or the church of God." How are we to understand this? We may know what the inspired writer had in his mind when we read the context. He was giving directions what to do if one who is not a believer bid us to a feast and we are disposed to go; we should eat what is set before us, asking no questions, but give God thanks. "But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake . . . and for conscience' sake." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Then comes the text above quoted, and means, "Do not eat anything sacrificed to idols, for the sake of the Jews, and if you can not eat with the Greeks what is set before you, better stay away; neither should you do anything that would cause a weak brother to stumble or be offended." Hence Paul says, "I will eat no more meat for evermore, that I cause not my brother to stumble." This explains the principle involved. The sense is that we should not do things that would be offensive to a brother, when we can get along without it. For a brother to come to church in his bare feet, or a sister with bare arms, when they have the means to cover their naked members, is a violation of this Gospel. It gives offence. If a brother says, "I can take a drink or a chew of tobacco, or smoke a cigar," or a sister says, "I can wear a bit of jewelry and it doesn't hurt me," it is all a great mistake. It is a plain violation of this Gospel. It hurts the cause of Christ and gives offence to his members.

Offences may take place within one's own soul, as the lust of the eye. "If thine eye offend thee, pluck it out and cast it from thee. It is profitable for thee that one of thy members perish, and not thy whole body be cast into hell." This doubtless is a figurative expression and means the lust which is fed through the eye. The eye without the will behind it can not sin. If the lust in the heart or affections is subdued or plucked out, the eye can do no harm.

Again we have this injunction: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ." We can not think of any to whom this scripture applies better than to the Russellites and the *Millennial Dawn*. Are they not teaching "contrary to the doctrine which we have learned"? And are they not causing divisions among all Protestant denominations? The New Testament plainly teaches not to be "carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error." These men cause offences and give occasions of stumbling.

"It must needs be that offences come, but woe unto that man by whom the offence cometh." This does not mean that offences are essential, but because of the depravity of man's heart and the depraved condition of human society, offences are natural results, but this does not excuse any one who causes offences. The Lord says, "My grace is sufficient for you." Man is a free agent. He can choose evil or let it alone. He

is commanded to "crucify the flesh with all the lusts thereof." Terrible is the result if he will not. It were better that a millstone be tied to a man's neck and he be cast into the depth of the sea than that he should offend one of Christ's dear ones, or cause him to stumble.

In this same connection Christ gives directions how to treat a brother or sister who has offended us (Matt. 18: 15-18). The design is that if any one offends us or does us wrong, we should go to him and try to restore him in the spirit of meekness, for Christ came to save that which went astray. Instead of following Christ's command, we are apt to tell others how our brother offended us, and when we go to him privately, or with others, we try to make him feel how much he has injured us; and if we can not make him see it we bring him before the church and make him confess his fault, or punish him in some way. All this is



A Brethren meetinghouse, five miles east of Eustis, Fla., where Bro. Moore preached the first Sunday he spent in Florida. The shrub in front is an oleander, and blooms practically all the year round.

wrong and contrary to the Word and Spirit of Christ. We believe more difficulties are brought into the church by not following the rules given in Matt. 18 than in any other way. We know of churches which have been disorganized and destroyed because they did not settle their difficulties according to instructions given in Matt. 18.

Fruita, Colo.

Changing Scenes at Jalalpor, India.

BY SADIE J. MILLER.

At this place things sometimes get confused. The cause is apparent. Our postoffice address is Jalalpor, in English territory, whereas the station, where we take the train, is Navsari, and in native territory. The difficulties usually come when parcels are sent by railway to go to Jalalpor, which should be Navsari. We have no better railway facilities in any of our mission stations than those afforded from Navsari, for we can get a train, north or south, most any time of the day. This serves as a treat to those of us who have lived in jungle stations, away from the railway, most of our career in India.

Tuesday of this week was a big day to the mission family, because our five new missionaries landed at their several stations. Sister Quinter and myself had the rare privilege of going to Bulsar to witness the welcome given them. The Bulsar students are so clever as to have a different program arranged each time when a welcome is to be extended to newcomers. It is interesting to see how well they do it, and those who participate always have their part well learned, and act it properly.

Ever since our Widows' Home was started here, Sister Quinter has had charge of it, except the year

when she was home on furlough. For some months she has been a quiet sufferer. She has arranged to go, in January, to the Irish Mission Hospital, in Anand, for an operation. It may be very critical, and we feel much concern for her. Some of her friends thought she should go to America for it, but she is perfectly satisfied to trust herself to the doctors here, and is confident all will be well. Her spirit of trust is beautiful, and the entire mission family has been in prayer for her that she may have strength and endurance and may speedily be restored to health. May the MESSENGER readers join with us in this petition!

"Whether one member suffereth, all the members suffer with it," is specially true of our mission family. We are always greatly concerned when one of our number becomes ill, and this year there has been more sickness than usual. We are glad to state that Sister Emmert continues to gain strength, though slowly. Her suffering is not nearly as severe as it was several months ago, and she is able to care for her children which, of course, is a great joy to her.

Last week a nice supply of scrapbooks was received here, coming from friends at home, to Sister Emmert. We are especially glad for them now, as Christmas is near at hand, for they will serve to make the children about us have a joyous Christmastide. The Lord bless the kind hearts and hands that so often bring happy times to those far away!

For some weeks rats have been dying in Jalalpor. This always gives cause for alarm. As a result of this most of the people in Jalalpor have vacated their houses and live in grass shacks, stuck about wherever a place can be found. A goodly number have their uncomely huts set almost before our gate, and all along the road to the station. They are full of the usual life that is to be found among such a lot of India's people.

In the morning, at an early hour, perhaps three or four o'clock, a woman sits to grind. With the revolution of the old stone-mill she keeps time by singing. This, with the clatter of her bangles on the wrist, somehow does not act as a soother to those of us who wish to sleep, but she will sing and grind in spite of it.

But vacating their houses has its advantage, always, for it usually stays the dread plague. Only four or five deaths have occurred from it, whereas if they had not left, many might have died. One family refused to leave and the man of the house was stricken and died in a few days.

Last Sunday a very critical case of plague, just across the road, in one of the huts, was seen. The doctor was called, and he gave them no little scolding for waiting so long before summoning him. As far as we can learn, the case is past the danger point and the patient will likely recover.

About a month ago one of our Christian women, from Dahanu, was in the hospital in Bombay. There she saw a woman, a high-caste Marathi, who was in great distress, physically. Having lost her husband four months previously she knew not where to go or what to do. She had no relatives and no one on whom to depend. The Christian woman took her home to Dahanu, and a week later she was brought here to the Widows' Home, where she has fallen in real well with Christian ways and ideas, especially so for a high caste. Her weak condition has improved decidedly since her arrival, and she begins to do work with the other women who are here. They are a busy lot of women, having work to do throughout the day.

My Word Like a Fire.—Jer. 23: 39.

BY FLORENCE H. MYERS.

It was early in the morning. Bells rang! Whistles blew! Children shouted! Men, women and children ran! A house was on fire! Men on crutches, women carrying children and leading others, made their way to that burning building. Women, seldom seen outside their own home, hurried to the place of disaster.

Many men and women did their utmost to check the fierce and awful flames, but at last all stood back, breathlessly watching the demon complete its work.

The roof fell and then the walls. A mother and orphan children were homeless. But kind hands and hearts were ready to replace house and furniture, and soon a new home would be established. Sympathy is beautifully touching at such a time.

The hour is not so early. Bells ring! Here and there a lone man or woman and some children heed the call, "Come! Come! All may come." The great iron tongue seems almost human in its pleading, "Come! Come! Fathers and mothers and children, too." But what is the matter? Where are the people? Where are they who, only a day ago, were willing to sacrifice time and strength to serve a neighbor? Mothers are tired with the care of the little ones. Fathers have had a hard week. Just a little more sleep, hoping hopelessly for the rest that is never found in this way (Isa. 40: 31). Men and women are in their own homes, unconscious of danger, standing in the midst of tottering ruins, ignorantly willing to take their chance in the Great Beyond, without any preparation here. "How shall we escape, if we neglect so great salvation?" Paul has been speaking of our giving heed to the things we have heard, and of the word spoken by the angels being steadfast. But what about the Word? Every home in Huntingdon has a Bible. Men and women in every home do not read their Bible. "It needs a fire on a Sabbath morning to get some people out," says one. Where shall the fire be? One sister goes to a home where the mother, two daughters and two sons have been baptized. The mother seldom comes to church. The pastor has visited her again and again. Many members call and urge her to attend. The Woman's Adult Bible Class tries every means to induce this woman to come where she may learn the Word. To every

invitation and urging she says, "Not till I can pay into the church what I should." "Pretty good," you say? But this woman has her home free from debt and furnished; she lives and dresses as well as any of us. Is it lack of fire in our hearts that has caused our failure?

I may have several alcohol lamps and a cup of water which I wish to heat. Lighting all the lamps except the one on which I have placed my cup will not heat the water. Fire in the heart ignited by the Divine Spark, is necessary.

Another woman, a mother,—God bless the mothers, and fathers, too, of our land!—excuses herself because the baby is restless and heavy,—the very one whose arm held that same baby for an hour and a half while she watched some wood burn and brick walls fall. A little fire in the heart necessary.

God bless the dear old neighbor who hurried to that fire on two crutches and a wooden leg! A better neighbor could not be found. I have never known him to be in church since his accident. He would be there if he could put out the fire, should one be started in our own little stone church across the way. Nothing could keep the old man out if he could help. He was a soldier and faced the fire in the early sixties. Dear Father, put a little fire into this dear old man's heart and make him willing to be saved.—SAVED.

"Is not my word like as a fire" (Jer. 23: 29)? Oh, to have more of the Word in our hearts! The Word, as a fire, comforts, warms, strengthens, heals, purifies the heart, burns the dross. "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119: 11).

Huntingdon, Pa.

There are many evidences which point to a perfect subjective memory. The evidence shows that the mind frequently contains whole systems of knowledge which, in our normal states, have fallen into oblivion, may under certain abnormal conditions flash into consciousness, and may even put into abeyance the ordinary consciousness and for a time be in control.

The most perfect exhibition of intellectual power is the result of the synchronous action of the objective and subjective minds. When this is seen in its perfection the world calls it genius. There are certain classes of persons in whom the subjective activities are in the ascendancy, and in some cases even dominate. Poets, artists, prophets and seers belong to this order.

Most of us are so engrossed in the sensuous life; we are so completely satisfied by the sensual pleasures of the flesh; the din and noise of the world satisfy so completely, have such complete control of consciousness, that seldom do the uprushes from the subconscious break through into the consciousness.

Meditations, fastings and prayer are the conditions under which the objective world is shut out, and under which the subjective may rise into consciousness. Meditation, fasting and prayer, the inner chamber, into which the din and noise of the physical world and the cares of the world can not penetrate, prepare the self, open it to the influences of subjective inrushes, inspirations and revelations, and of suggestion and suggestive symbolism. Because of this fact Christ recommends fasting and the closet. We must occasionally get away from the din and noise and cares of the world and relieve the subjective in part of its usual task of caring for the physical functionings, and metaphysics, if we would develop soul power, spiritual life. How many of us have recently got so engrossed in our spiritual welfare, or that of others, that for twelve hours we have lost consciousness of physical wants? Christ for forty days and forty nights was so engrossed, and he afterward hungered.

The subjective self is incapable of controversial argument. A skeptical audience demoralizes it; and so when there is contrary suggestion, little can be accomplished. Subjective results come through faith. Even Christ could do little where there was unbelief.

The subjective self is the seat of character. The life that we live, the things we do and think, when we are not consciously directing our activities, are the index to our character.

The man of character does unconsciously, by habit, the right thing. "As a man thinketh in his heart so is he," i. e., as a man is active in his inner self, when he is off guard, so is he. The suggestions which we seek, or which we permit to be made upon ourselves, which take,—that is, which change, us through and through,—are the determining factors in the development of character.

It is my purpose to show that the sacraments are symbols of fundamental and essential principles, without which the kingdom of God is as impossible as an orderly universe without gravitation, cohesion, chemical affinity, electricity, etc.

These fundamental principles must become elements in our character, if we would become members of the kingdom. If we submit ourselves to the laws of the symbols, the principles for the creation of which, and the development of which, the symbols or sacraments were given, they will become a part of and will be developed in our character.

McPherson, Kans.

The Southern Ohio Sunday-School Institute.

BY LEVI MINNICH.

THIS year our Annual Sunday-school Teachers' Institute was held at Pittsburg, Ohio, Dec. 22 to 26, at the place where the Annual Meeting was held in 1886.

A splendid interest was manifest, and the attendance was good,—being more uniform throughout the sessions than at any previous Institute. Nearly all of our fifty-eight Sunday-schools of the District were represented, and many schools from other State Districts also. Eld. Jacob Coppock was moderator. Our instructors were Bro. James M. Moore, of Bethany

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

Number Three.

"I CONCEIVE also that no self, of which we can have any cognizance, is in reality more than a fragment of a larger self. For, in reality, analysis shows traces of faculty which this material planetary life could not have called into being, and whose exercise even here and now involves and necessitates the existence of a spiritual world. . . . I regard each man as at once profoundly unitary and almost infinitely composite, as inheriting from earthly ancestors a multiple and 'colonial' organism . . . polyzoic, perhaps polypsychic in an extreme degree; but also as ruling and unifying that organism by a soul or spirit absolutely beyond our present analysis. . . . A soul which has originated in a spiritual or metathetical environment, which, even while embodied, subsists therein after the body decays."—F. W. H. Myers, *"Human Personality and Its Survival of Bodily Death,"* Vol. 1, p. 34.

"We have seen how the genius draws upon a domain of thought material, lying outside the realm of his consciousness. We have seen the 'faith curist' using powers which transcend his knowledge and explanation. Even ordinary sleep seems to put us where powers not our own repair the waste, and perform a ministry of reconstruction and renewing. . . . May there not be in this inner portal to our personality some real shekinah where we may meet with that Divine Companion, that Mere of Life, in whom we live? 'Do such higher energies filter in?' 'Do any mortals hear tidings from across the border, which unify their spiritual lives and construct their being and enable them to speak to their age with an authority beyond themselves?'—Jones, *"Social Law in the Spiritual World."*

The human personality is most complex and difficult. I can not hope to treat it exhaustively, within the bounds set for this thesis. Those interested I would refer to such works as *"Human Personality and Its Survival of Bodily Death,"* by F. W. H. My-

ers; *"Social Law in the Spiritual World,"* by Jones; *"Varieties of Religious Experiences,"* by James; *"The Law of Psychic Phenomena,"* by Hudson; *"Psychotherapy,"* by Muensterberg; *"The Psychology of Suggestion,"* by Boris Sidis.

The old psychology found three faculties,—the intellect, the feelings and the will. In recent years it has been discovered that the personality is far more complex than we have been accustomed to think. In order that we may understand the sacraments in their applications, we must understand several things concerning the nature of the self.

The self seems to consist of two parts,—an objective or self-conscious self, and a subjective or subconscious self; sometimes also called the subliminal or marginal self or consciousness. The sacraments, in their application, apply primarily to the subjective or subliminal self. That there is a part of the self which lies below the threshold of consciousness is now generally admitted.

The objective mind takes cognizance of the objective world. Its media of observation are the physical senses. It relates more to physical or material environments, and enables one to adjust himself to it and make it serve him. Its highest function is reasoning and volition.

The subjective self perceives by intuition. It is the seat of emotions and character. It is the storehouse of memory and habit. It controls the organic functionings of the body. It is plastic and amenable to control through suggestions. In the hypnotic state it is in the ascendancy.

"Wax to receive, and marble to retain." It is a well-known fact that under certain conditions or state of soul, one impress made upon the self works a change through and through and for all time. How it does we do not know, but that such a change may be wrought we know to be a fact. The conditions under which the change may be wrought we know from experience, observation and experiment.

Bible School, and Brethren Otho Winger and S. S. Blough, of North Manchester College. It was the second Institute they helped us to hold, each of these brethren having been with us at Greenville one year ago.

Bro. Moore was with us for the full time and gave ten addresses, including two in the evening. He gave two addresses on each of the following subjects: "New Testament Times," "The Parables of Jesus in the Sunday-School Lessons for 1914," and "The Christian Workers' Society,—Its Real Purpose, and How to Reach It." He also gave one address on each of the following topics: "The Bible," "The Three Great Needs in Teacher-training," "Prayer," and "The Sanctity of the Marriage Relation."

The last named address was given on Christmas Eve to a large audience of responsive listeners, composed largely of married people. Young people, however, were also largely represented, and it is fitting that they should be impressed with the importance of considering the subject seriously. It was a timely address, the benefits of which can not be measured at this time.

Bro. S. S. Blough was with us for two days, and gave five addresses,—one each on the following subjects: "The Supreme Opportunity of the Sunday-School," "How May We Improve the Standard of Teaching?" "The Child,—Its Problems and Possibilities," "The Sunday-School a Moral and Religious Force in a Community," and "The Teacher." The latter address was given on the evening of Christmas Day to the largest audience of the Institute.

Bro. Otho Winger was with us for two days and gave five addresses on the following subjects: "The Christian Ministry," "The Rewards of Obedience," "The Art of Sunday-School Teaching," "The Country Life Movement," and "The Country Church."

The last two addresses dealt with the solving of some problems existing today that were unknown a generation or more ago. Each of the instructors had his subjects well at his command.

The Musical Institute, conducted by Bro. S. L. Brumbaugh, of West Milton, was a new feature. One-half hour was given each evening mostly to the teaching of choristers and others, well advanced in vocal music. A few brief addresses were given on some phase of vocal music and its value. While the time thus allotted was too short, the interest thus aroused proved that there is a demand for this new feature in connection with our Sunday-school Institute.

Appropriate Christmas Praise Services were also held.

The Query Box, as usual, proved an interesting and instructive feature. All in attendance were invited to register their names in a large book, prepared for that purpose. We find the names of 368 persons recorded, of whom 19 are superintendents, 40 advanced teachers, 34 intermediate teachers, and 20 primary teachers. Many failed to register.

There was a large attendance of ministers, including Eld. W. R. Deeter, of Indiana.

The people of Pittsburg are to be commended for the splendid manner in which they cared for this large body of Sunday-school workers.

Invitations are in order for our next Institute, which will be held Dec. 28, 1914, to Jan. 1, 1915.

Greenville, Ohio.

"When I See the Blood."

BY J. I. KAYLOR.

THROUGHOUT Scripture there is a great prominence given to BLOOD as the cleansing agent of sin in the sight of God. In the case of Cain and Abel the bloody sacrifice was accepted, and the other was not. In all the Mosaic code everything was based upon the slain animal at the brazen altar. This was the first article of furniture inside the court door, and therefore the sinner must pass by this, and by the blood of his substitute make reconciliation before going further to the tabernacle where God's presence was.

In the first institution of the passover upon the great deliverance of Israel from Egypt, the command was to slay a perfect animal of one year, and apply the

blood to the doorposts. Why? God said, "When I see the BLOOD I will pass over you." Therefore all in that house were safe from the destroying power of God. But now supposing some Israelites had said, "God protected Goshen from the other plagues, and he will now be merciful also. I don't believe that all this is necessary, anyhow. Why should an innocent lamb need to die? I'll just tie the lamb outside, and sit inside and meditate upon the lamb's innocence, purity and perfection, as God has said that he must be without blemish. And just as he is pure and innocent, so I'll take him as a pattern and live the spotless life. I think this is just some of Moses' useless thought about the matter, so following the perfect pattern with its meekness will suffice." What would you think of such an Israelite? You would call such disobedience and unbelief in so simple a thing very foolish, wouldn't you? What would have happened to him that night? We all know very well.

Now we know that the passover lamb represents Christ, who is our Passover, sacrificed for us (1 Cor. 5: 7). He is our Substitute, whose BLOOD WAS SHED FOR US. "Without the shedding of blood there is no remission." Just as the Israelites were protected on the night under the blood, so all who are under Christ's blood by faith have salvation. But today there are many (and we are sorry to say not all outside the Brethren church and literature) who say, "Live the holy life that Jesus did, doing good, be meek, take him as a pattern and example, follow the good, the true, and the beautiful, and man can thus work himself up to God, in the power of the divinity that is in him." He who says this is just as foolish as the Israelite that would think of the lamb's innocence and not kill it. In the pulpit today very much is made of the life of Christ as our Pattern, and very little is made of his DEATH and RESURRECTION. What is the result? Many do not turn to God, and many of those that do are professors and not possessors.

How and what did the apostles preach? Very little did they say of Christ's life, but very much of his death and resurrection. "With great power did they witness of Christ's resurrection." And there were true and whole-hearted conversions, too. Paul determined to know nothing among the Corinthians but Christ and HIM CRUCIFIED. It is Christ on the cross and his shed blood that is the necessary thing. "When I see the blood, I will pass over you," saith the Lord. Paul further says that the Gospel was "that Christ DIED according to the Scriptures, . . . and that on the third day he ROSE according to the Scriptures." So here are the two great fundamentals of the Christian faith. If either one or both are neglected the whole thing falls. If Christ had lived the pure and holy life as an example to the world until today, not one soul could have been saved by it.

But now some one asks, "Then is the whole world now under the blood and saved?" No, by no means. Supposing the Israelite on that night had killed the lamb and eaten of it, but had left the blood in the basin or near the door, and not applied it to the door posts. How about his safety? He might as well not have killed the lamb as to have done no more than this. Then the vital point is application of the BLOOD, believing in the sure Word of God. So today the blood of Christ, shed once for all, must be applied by faith to our souls before it will insure our safety. The blood of Christ is just as necessary today for a man's salvation as it ever was. And where these two fundamentals are held high and emphasized, there will be results for God's glory through the saving of many souls. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5: 20, 21).

Ahwa, via Bilimora, India.

THE voice of the majority may make a thing both legal and popular, but it can never make it right where justice and equity are lacking.

Baskets.

BY W. O. BECKNER.

Number Three.

"His hands were freed from the basket" (Psa. 81: 6).

THE people of Israel were slaves in Egypt. All kinds of drudgery were piled on them. The kings of Egypt were ambitious builders and the Israelites were put to making bricks for their use. The psalmist is singing of the goodness of God to Israel and mentions that his hands were freed from the basket.

I got a vision of what this may mean the other day in watching some men at work filling up a low place in the public park. They had to carry dirt for some distance to fill up with. Each of them had a basket, holding about a bushel, and this they used for their work. The load was carried up on one shoulder. Time and time again they went out to the bank, filled their baskets and carried them back to the park. Hour after hour they trudged away.

Is this something of what the Psalmist meant when he sang of Israel's deliverance from Egypt? One essential difference, of course, is in the fact that these Filipinos were free men and were receiving pay for their work. They were receiving a direct benefit from it. But the Israelites were in bondage. Their basket-carrying was slavery. That makes a big difference in the way the work is to be looked at, but the human element remains, that the people were so accustomed to use baskets in their work that the basket came to represent the work itself. "Freed from the basket." Freed from bondage.

Have you ever noticed, of course you have,—how much human experience the Psalms contain? They are the great collection of hymns used by Israel. There is a definite historical background to almost every statement in them. Some actual human experience is referred to, just as here the bondage is spoken of as basket-carrying. The people of Israel had had a great experience. All through the Psalms runs that consciousness of God having done things for them that affected their everyday lives. The psalmist had what we might call a national consciousness and continually called upon the people to praise the Lord Jehovah,—called on them in terms of the history of the nation.

It is sometimes a matter of comment that our ordinary church music does not last; that we must constantly change and get something new. I wonder whether that may not be due to the fact that so few of us have experienced anything like a deliverance from the "basket." We have no historical experiences to incorporate into song. Our lives have always been rich. Hunger has never been near us; pestilence and disease have always been strangers at our doors; we have had churches and Sunday-schools near us all our lives; we know no hardship at all. In our personal morals we know no difficulties. We are continually surrounded by people who are straight, and we are therefore held up. We have heard tell of the fire of trial and the heat of temptation, but from personal contact with them we know little. I wonder whether our songs would not last longer for us if we would incorporate into them more of our praise for the deliverances the Father has wrought for us in freeing us from the baskets.

Cuyo, Palawan, P. I.

THE MISSION BOARD OF NORTHEASTERN KANSAS.

We met in session Dec. 16 and 17 in Kansas City, Kans. Some very important matters were presented for consideration. In considering these vital questions, it requires great discretion, and we desire the prayers and hearty cooperation of all the members of our State District. Plans and appropriations were made for 1914. Appropriations were made covering the full amount, as recommended by District Meeting for missions during the ensuing year. Eld. C. W. Shoemaker and the writer were appointed as a committee to audit the treasurer's books of the Kansas City Mission church. The books were examined carefully, and the receipts and expenditures were found to be entirely correct. Our next meeting will be held in the city of Lawrence sometime in March. Should any member in the District have an item of business for the Board's consideration, it should be in the hands of the Secretary by March 1.

Ozawkie, Kans., Jan. 1. H. L. Brammell, Secretary.

THE ROUND TABLE

"Does It Pay?"

BY J. F. HIOKE.

ABOUT four years ago a little band of members, desirous of escaping the rigors of the Kansas winters, went into South Texas, to find a place where they might establish a little colony.

Having chosen their inheritance, they began life on God's plan. Like Jacob of old, they pitched their tent and set up an altar. With nothing but the blue canopy of heaven overhead, and the fertile soil beneath their feet, they met on a sunny slope of Bee County, Texas, in a little prayer meeting. There they asked God to bless them in their new possessions and undertaking.

God smiled graciously upon that little planting and as a visible result there is now the Bethel church, with a membership of twenty-seven, under the efficient eldership of Bro. G. E. Wales, with Brethren Lee Dadisman, John Strohm, and T. J. Miller as assistants.

With this church the District of Louisiana and Texas met in District Conference, Sunday-school Convention and Ministerial Meeting during the holiday week. While these meetings were small, as compared with the District Conferences of stronger Districts, few, if any, ever excel in spiritual temperature and beneficial results.

It was inspiring, indeed, to listen to those isolated from the church, pledging themselves to further faithfulness and greater sacrifice for the church. It was cheering to hear the report of our District missionary, J. A. Miller, of Manvel, Tex., as he told about his work among the several churches and numerous isolated homes in the District.

A recent letter from a heartbroken brother told about the death of his wife. She blessed him in her dying hours for having led them to their Savior and to the church which they came to love as their greatest possession.

Does it pay?—you ask. Who can estimate the worth of a soul!

Thus impressed we left this meeting, fully persuaded of the stupendousness of the work of the church in this great Southland, fully conscious that God immeasurably rewards for all that has been invested in money and personal sacrifice, fully realizing that our prayers in behalf of our 1913 meeting had been gloriously answered.

Roanoke, La.

Bible and Sunday-School Institute of Middle Pennsylvania.

BY ELIZABETH BARNETT.

THE Bible and Sunday-school Institute of Middle Pennsylvania was held in the Roaring Spring church, beginning Dec. 26. It was the first meeting of the kind held in this District, and all who attended pronounced it a decided success.

Eld. T. T. Myers gave us some excellent points on the Book of Romans. On the subjects of "Exegesis" and "Bible Interpretation," he is a teacher of acknowledged ability. The work of Bro. M. J. Weaver, on "The Exposition of Mark's Gospel" was equally edifying, and many were led to see new beauties in God's Word. Eld. A. G. Crosswhite presented the doctrine of the Holy Spirit in seven separate periods. All who were fortunate enough to be taught by him, acknowledge his ability on this subject. Open Bibles, pencils and tablets were prominent features at every period of study. We were exceedingly fortunate to have Bro. C. C. Ellis give three excellent addresses on the following subjects: "The Master Teacher," "The Teaching of the Lesson," and "The Teacher's Attitude."

Free entertainment was provided for all in attendance by the members of the Roaring Spring church at their homes, and they would have welcomed many more than came to these meetings. The music was under the management of Prof. J. S. Furry, our regular church chorister, ably assisted by Eld. John B. Miller, of Curryville, as well as the male quartette of our local church. If all of our churches could realize what

one of these Institutes means to a local church, there would be more than one a year.

The local Sunday-school at Roaring Spring, having recently reorganized its work, its officers and teachers were duly installed at the opening of the session on Sunday morning. With renewed energy and deeper consecration we go forward into the next year's work for the Lord.

Roaring Spring, Pa., Dec. 31.

More Workers Needed.

BY GEO. L. McDONALD.

THE above statement is called forth by Bro. D. L. Forney's article in MESSENGER of Dec. 6. If you do not remember reading it, please look it up, and you will see that it is not only ministers and their families to whom he refers, but, as he says, "A thousand Brethren homes are needed where the Bible and the family altar are daily honored."

Now, if the Brethren who are contemplating a trip to any point on the Pacific Coast, with a view of seeking a future home, or only to visit friends and relatives, will stop to enquire thoroughly, they will find that they can buy their tickets, reading over one line west-bound and over another east-bound, for about the same money they would have to pay to make the trip in both directions over the same line. They will also have the privilege of stopping off en route to investigate for themselves where, in their opinion, they can find the most congenial, and at the same time the best place to work for the Master. It is they, to whom, by their daily walk and talk, Bro. Forney and the writer refer, as well as to the official brethren in the church. Those of the readers of the GOSPEL MESSENGER, who have known the writer for years, will see that, notwithstanding the fact that he is out of the railroad business, "Missionary Work by Colonization" still is his cry.

Why not include in your trip to the Pacific Coast (let it be this winter or next June to the Annual Meeting) all the Pacific States,—California, Oregon and Washington? Write me, with stamp, and I'll tell you. Alhambra, Cal.

The Better Plan.

BY C. D. HYLTON.

SOME of our churches are spending considerable energy over supposed points of disorder. In some cases they are meeting stubborn opposition, and the best way out is difficult to know. I am sometimes asked, "What shall we do?"

I believe that one solution of the problem is simply this, "Give the members plenty of work to do in the church." A young brother asked to be relieved of his membership. His father told me that his boy wanted to work in the church, but that he had never been asked to do anything, and thus lost interest.

I know of a church of more than one hundred members that has placed five church offices in charge of one brother. He is preacher, chorister, Sunday-school superintendent, clerk and treasurer. This is an imposition on that brother, and an injustice to other brethren, who are equally qualified to fill some of the positions. Better divide up the work.

Troutville, Va.

Sunday-School, Ministerial and District Meetings of Texas and Louisiana.

BY LEE DADISMAN.

OUR Sunday-school, Ministerial and District Meetings were of deep interest and very spiritual. The attendance was lessened, and some who attended were inconvenienced, and delayed in coming by washouts in different parts of the State. On this account the Sunday-school Meeting was postponed until Saturday forenoon, the 27th. One paper goes to Conference.

Bro. J. A. Miller,—the only one of the District Evangelists present at this meeting,—related incidents which prove that telling work is being done in their field. Prospects are promising at practically all points where we are represented.

Some of the topics considered at the Ministerial

Meeting were: "How Can a Greater Love for the Truth Be Awakened in the Home?" "Kind of Preaching Most Needed," and "How Increase a Spirit of Reverence for Sacred Things?" More preaching on leading scriptural themes, and especially doctrinal preaching, was emphasized.

In the Sunday-school Meeting, teachers' meetings were referred to as being important factors in producing unity of teaching, to induce a more faithful study of the lesson, and to increase the efficiency of each teacher by an exchange of thoughts. Catch questions, the answering of which does not impart knowledge of importance, empty discussions, mere formality, and long opening exercises were mentioned among the things to be avoided. Spiritual teaching that impresses the heart, and not merely imparts head knowledge only, was thought to be most essential. The best of spirit prevailed at all the meetings, which were certainly a means of advancement in the Divine life.

Kenedy, Texas, Jan. 2.

Sunday-School Lesson for Jan. 25.

Serving Jesus.—Luke 8: 1-3; 9: 57-62; 10: 38-42.

Golden Text.—"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matt. 25: 40.

Time.—No time can be given for the lesson as a whole. Place.—Palestine and Perea.

CHRISTIAN WORKERS' TOPIC

Life's Battles.

Read Eph. 6: 10-17.

For Sunday Evening, January 25, 1914.

1. We fight against Satan and his hosts (Eph. 6: 12).
2. Our enemy is ever alert (1 Peter 5: 8).
3. Paul's life a great battle (2 Tim. 4: 7, 8).
4. Stephen's battle gained glory for him (Acts 6 and 7).
5. Satan won in his battle with Judas (John 13: 27).
6. Peter had a battle with Satan (Luke 22: 31-44, 54-62).
7. Satan fights us in the form of fleshly lusts (Rom. 6: 11-13).
8. Satan fights us in the form of wicked people (2 Tim. 3: 1-7).
9. Satan's victory over us brings death, but victory over Satan brings eternal life (Rom. 6: 19-23).
10. The power of Christ always gives victory (Philpp. 4: 13).
11. The Christian has an ideal armor (Eph. 6: 12-17).

PRAYER MEETING

The Father's Business.

Luke 2: 49.

For Week Beginning January 25, 1914.

1. Christ's Mission and Ours.—Christ had come to a consciousness of himself, his Divine Sonship, and of his place in the world. He gave expression of his growing impulse to be about the things of his Father. Henceforth it was his meat and drink to do the will of him that sent him, and to finish his work. This awakening of consciousness, although at the time but partially comprehended by his parents, lifted his life to a higher level. What a vista such a glimpse of holy power opens to our contracted human vision! It is a great crisis in a human life when the first glimpse of self and of God is obtained, and when THE TRUE OBJECT OF LIFE has been really apprehended (Matt. 18: 11-14; 20: 25-28; John 3: 13-17; 1 Peter 2: 21-25).

2. Consecration to the Things of the Father.—Christ's memorable reply indicates that his parents should have known where to find him. The temple was surely a good place in which to find a missing boy. Should not this striking incident of the early life of Christ remind us that we are here on our Father's business, and not on our own, except in so far as our business and that of our Father are one? ABSORPTION IN THE BUSINESS OF THE FATHER should characterize all who claim to be the sons of God (Rom. 14: 7-9; 1 Cor. 10: 31; 6: 19, 20; 2 Cor. 5: 14, 15).

3. Divine Sovereignty Must Be Acknowledged.—The Heavenly Father is above the earthly father. A true life begins by recognizing the Heavenly Father's claims. The consciousness of Divine Fatherhood brings with it the consciousness of human sonship, and the consciousness of human sonship brings with it the duty of unquestioning obedience. We are here to DO THE FATHER'S WILL,—not to cavil, not to question, not to reject (Rom. 14: 11; Eph. 4: 6; 1 Tim. 6: 15; Rev. 1: 6; 19: 6; Isa. 44: 6).

HOME AND FAMILY

One Bud of Hope.

BY MARY BARNHART.

A little darling God had given,
To brighten our lives for just one day.
Then sent an angel down from heaven,
To bear our little one away.

Leaving our home all dark with sorrow,
As earth would be in a flowerless May,
But we know there'll dawn a fair tomorrow,
O'er skies which now seem so cold and gray.

And this little flower that he had given,
God thought for earth was far too fair;
He wanted to beautify his heaven,
So he took it home to blossom there.

And oh, this thought makes heaven still dearer,
For we know our babe's beyond all care,
And ever our little one seems nearer,
As we kiss a lock of raven hair.

Oakley, Ill.

An Old Maid.

BY ELIZABETH D. ROSENBERGER.

It was two weeks after her mother's funeral when Lucy Ann sat down and considered. All her life she had been busy spinning a web of love and devotion for her parents; now mother, too, was gone and she was alone. Lucy Ann sat still and thought about her life. What should she do? Her brothers and sisters were all married and had families. They would be good to her; they had always been. Their solicitude redoubled with her need and it seemed as if they thought of everything, in those last days, when mother was going away. Now they would be even more solicitous. She could hear Stella, her brother Ben's wife, say: "After you've took such care of your father, in all the years that he was ailing, and now been with mother, year in and year out, it's time some of us were looking after you."

And they meant well. Lucy Ann loved every one of them,—the nieces and nephews, with whom she was hardly as well acquainted as she should have been, because she never could leave mother long enough to visit any of them. Now they would want her. Perhaps they would want her to come and live with one or the other of them. But how she shrank from the thought of leaving her home! She had not grown here through all her youth and middle life, like the moss upon a rock, without fitting into the hollows and softening the angles of her poor habitation. She had looked for the sunlight and the rain, in this small spot and she knew where both would fall. The place, its trees, its garden,—the very breezes,—belonged to her, but she belonged to it as well.

Now, that she sat here alone, grief glided in and sat down by her, to go forth no more. She rocked back and forth in the chair and moaned a little.

"Oh, I never can bear it!" she said pathetically, under her breath. The tears came and she sobbed pitifully. "How in the world can I stand it?" The ticking of the clock emphasized the dreadful stillness. All the house was in order, what should she do?

She went into mother's bedroom where everything was so dreary, so pitifully empty and cold. But as she stood by the window, overlooking the garden, there came to her the desire to remain here always. Her sister Susani wanted her, as she well knew. But why must she give up this home and drift among the others? True, there was love and warmth about their family hearthstone, but would she not always look back to this little home as her only earthly refuge? Was her home not a home merely because there were no men nor children in it? Unknown to herself, Lucy Ann was studying some of the problems of the greater world. All she wanted was peace and submission, she told herself, that as time went on she would not mind it so much.

When Susan spoke to Lucy Ann about coming to live with her, Lucy Ann answered with gentle delicacy that she could not make up her mind to leave her home yet. She must have more time. No, she was not afraid to stay there. And so they left her.

And so, many old maids are left all over this

world. And they live their lives full of sunshine and shadow, of work and tears and laughter. The world is the richer for the steadfast souls who never lay down a burden or shirk a duty. To old maids there come the opportunities of rare self-sacrifice and devotion to duties that are often distasteful. The world at large, and at least women, are very likely to think that the old maid is unmarried because no man asked her to marry. If we stop to reflect a moment, we shall see that this is not true. We are told that every woman in this world, who wants to, can marry. Of course, she may not get the man with whom she imagined herself to be in love. Instead of riches she may have poverty; yet, that she can marry if she wants to, is undeniable.

One old maid said that she was in love at nineteen. The man was all that her fancy painted, in appearance, but as the months went by her brothers told her that he was drinking. It was a heavy blow, but she sat down and thought of the girls who had married men to reform them; she thought of the wretched wives and the miserable children, the hovels resulting from such marriages, and she determined to forget this man. It took her a year to do it. But she never regretted her decision. Her life blossomed out in helpfulness to all, and she has been busy. Is she tire-some, arrogant or cross? No, indeed. The woman who is thinking of little children and their joys, of the well-being of others in her family, has no time to sulk.

An old maid's life is just like yours, my sister. If, like Lucy Ann, the years of her youth have been devoted to the ministry of honoring her parents, she will find a recompense in some way. Too busy to stop to think of herself, too interested in the highest welfare of those near and dear to her to murmur, the blossoms of patience and peace shall spring up in her path. Let us weave for her a garland of praise.

Covington, Ohio.

A Lonely Home.

BY KATHRYN ZIEGLER.

LAST week, on a trip out to the villages, we stopped at the home of one of our teachers, whose wife recently was called away by death. Both of these young people were children in the orphanage and had not been married quite a year at the time of the wife's death. Their home was one where we liked to go, because neatness and cleanliness were in evidence everywhere. It always looked as if they were prepared for the coming of some of their friends. This time the home still had that appearance, but the one who always had had a pleasant welcome was not there. Her husband came out to greet us. It was hard. The thoughts were many, but words few. The sad husband soon showed some of the work of her hands and a few of her Sunday-school certificates on the wall. We know he is sad, but not like his heathen neighbors. His little wife was a good Christian, and the women, even in their short acquaintance with her, had only good to say for her.

We were not there long till the husband began to get supper, and the boys that had gone with me helped him. They would not let me assist, and, anyway, I would not be a great help in preparing their food. After supper a dear old mother, not a Christian in word, but truly in deed, came and washed the dishes. How much this was appreciated by the young man we can only partly know. This same mother works hard all day, cutting grass, and although she is bowed with years of hard work, she does these deeds of love and sympathy for the young man.

The women of that village were anxious to tell me her sickness and what a good woman she had been. We had not known that she was ill until word came that she was dying, and half an hour after that a second message, that she had passed away. Thus, another one in whom we had bright hopes for our work is gone. It was towards evening when we received the word. Her home was about nine miles from here and the roads were in such a bad condition that we could not drive, so Bro. Holtsopple and some of our Christian men went out to attend the funeral. Burial had to be that night. The husband wished that she might be

buried here, but the distance was too far to carry her, which would have been the only way to bring her. After a short service, at about ten o'clock at night, they took her to her last resting place, on a small hill near a stream. It is adjacent to the village, and the husband frequently visits the lonely grave. Hard as it was for the young man, he stayed in the village and bore his grief. The few Christians there make it as pleasant for him as they know how. The night we spent there we had a nice meeting with the Christians in the teacher's home.

As we sat and listened to the women telling about the one that had been taken from their midst, we prayed that the impression made upon them would not be forgotten; that it may open their eyes and give them a desire to live better lives. Even though she is gone, may her beautiful life ever be before them! One of them said that Rachel (which was her name) did not look as if she were dead, but sleeping, and truly she is sleeping,—waiting for the call when the Lord shall come to gather his own unto himself.

Ankleshwer, India, Dec. 4, 1913.

BRIDGEWATER COLLEGE, VIRGINIA.

The present session of the college is proving to be one of the best in the history of the institution. Both in enrollment and in the quality of work done, it has probably not been surpassed, if equalled. A natural reflex of this is seen in the jubilant spirits of the entire school family.

Although this is vacation time, and many of the students have gone to their homes for a short stay, a number of our workers are busy in other fields. Bro. McCann is conducting a Bible Institute at the Lebanon church, this State. Brethren H. L. Alley and J. W. Hess are similarly engaged at Sangerville. Bro. C. W. Roller is conducting a singing school at the Beaver Creek church. Sister Kathryn Lehman also has a singing class at Mount Bethel. Sister Nora Early is likewise teaching a class at the Branch church, and Bro. John T. Glick has one at the Summit church. Brethren Aubrey D. Coffman and M. M. Myers have gone to Kansas City, Mo., as delegates to the Students' Volunteer Convention, which meets there from Dec. 31 to Jan. 4. Bro. C. G. Hesse is holding a series of meetings at the Greenland church, W. Va. The writer was in a Sunday-school Institute at Linville Creek from Dec. 19 to Dec. 21.

Our Bible Institute at the college will begin Friday evening, Jan. 16, and continue for ten consecutive days. Bro. E. B. Hoff, of Chicago, Prof. McCann and the writer will have charge of the regular Institute work. Other well-qualified brethren will discuss special topics, which have been arranged for special days. Bro. B. B. Garber, pastor of the Brethren church in Washington, D. C., will preach each evening. We look forward to a period of rejoicing and of great spiritual blessing.

John S. Flory.

Bridgewater, Va., Dec. 29.

LOST RIVER VALLEY, IDAHO.

We enjoyed the presence of Bro. S. S. Neher, of Twin Falls, who came among us on Friday, Dec. 19, in the interest of the Mission Board. In the evening we met at the home of Bro. Isaac Thomas for a council meeting. Officers were chosen for the coming year. Bro. C. Fahrney, of Twin Falls, is to be our elder in charge for one year, with our home minister, Bro. Isaac Thomas, as foreman of the congregation; Bro. John Beeghly, clerk; Sister Alice Sutter, correspondent; the writer, treasurer. The superintendent and his assistant of the Sunday-school were also chosen at this meeting, as we were advised to safeguard the interests of the church by choosing said officers within the membership. The writer was selected superintendent for another year. Our Sunday-school is prospering nicely and increasing in numbers gradually. Bro. Neher remained with us until Tuesday, when he left for Idaho Falls, to visit the few members who reside there.

On Sunday we had the pleasure of entertaining the Convention of the Lost River Valley Sunday-school Association, with whom the Brethren cooperate. The meeting was one long to be remembered. Our new school building was crowded. Bro. Thomas opened with an address of welcome, and Bro. Neher followed with a very interesting talk, after which dinner was served in the building. At 2 P. M. the meeting continued with addresses by talented speakers, representing the Baptist and Methodist schools throughout the valley. The visiting speakers were Rev. Birch, of Arco, Rev. Carlson, of Darlington, Prof. Leggett, of the Mackay Schools, and Attorney Ambrose, also of Mackay. Sister Altermatt gave an interesting talk along Sunday-school lines.

While here, Bro. Neher gave us several interesting sermons. We regret that his stay was shortened by the approach of Christmas, as he felt it his duty to be with his family at that time.

R. I. Troup.

Leslie, Idaho, Dec. 25.

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BRO. S. L. YOUNG, of North Manchester, Ind., was in attendance at our services last Sunday morning.

FIVE applicants were baptized at the new church in Champaign, Ill., on the day of the dedication, Jan. 4.

AFTER April 1 Bro. John W. Miller, of Brethren, Mich., will be in a position to accept calls for several series of meetings.

CEDAR CREEK, a newly-organized church, near Citronelle, Ala., is the latest addition to our list of churches in the Southland.

DURING Bro. N. F. Brubaker's recent meetings in the Indian Creek church, Okla., eight were induced to accept the Gospel plan of salvation.

As a result of Bro. C. S. Garber's revival effort, in the Mt. Garfield church, Colo., six made the good confession and others are much impressed.

A NUMBER of Aid Society reports for which, owing to the publication of the Financial Report, we could not find room this week, will appear in our next issue.

A SPIRITUAL revival was conducted by Bro. J. J. Yoder in the Morrill church, Kans. Nine made the good confession and others are under deep conviction.

BRO. JOHN P. HARRIS, the late pastor of the Mt. Carroll, Ill., church, is located, for the present, at his home, R. D. 3, Staunton, Va., where he may be addressed.

THERE is rejoicing in the Spring Creek church, Ind., because of eleven accessions during the recent series of meetings in charge of Bro. Harvey Snell. Others are near the kingdom.

THE District Meeting of Western Pennsylvania is to convene at the Scalp Level house April 15, beginning at 8 A. M. Elders' meeting is announced for the day preceding, at 9 A. M.

SOUTHERN IOWA sends Bro. J. H. Keller as member of the Standing Committee for 1914; Bro. H. C. N. Coffman being the alternate. The District sends no queries to the Conference.

WRITING from Omaja, Cuba, under date of Jan. 5, Bro. A. B. Barnhart says that he and his family are delighted with the climate and conditions of Cuba. They are to remain there until Feb. 1.

ON page 46 we publish the Financial Report for November. It will be noticed that we now have a variety of funds. There is no reason why every member should not have ample opportunity to contribute to a cause in which he is most interested.

We are informed that Bro. W. Arnold, of Somerset, Ohio, a minister who has spent forty-seven years in the Lord's work, and is well known by many of our older members, has just recovered from a severe illness. Though now past eighty-seven years of age, he is still quite active, and greatly interested in the progress of the church.

We are gratified to announce that at this writing (forenoon of Jan. 13) Bro. Amick is still holding his own, and that the slight improvement so far made is likely to continue.

BRO. I. C. JOHNSON, of Mechanicsburg, Pa., desires us to state that all who are interested will please turn to his name in the 1914 Almanac and there record his new address,—24 West Marble Street.

We are requested to mention the serious illness of Eld. Jasper Barnhouse, Uniontown, Pa., who likely will have to undergo a critical operation ere he can gain expected relief. The prayers of the saints are solicited.

A COMMUNICATION has just reached us from the Afton church, Nebr., without the writer's signature. This accounts for its non-appearance in the paper,—much to our regret as well as that of the congregation in question.

IN the list of "Elders and Pastors in Charge of Churches" the name of Bro. C. L. Wilkins should appear in connection with the Lake View church, Mich. We were misinformed as to the name given in the 1914 Almanac.

ROXBURY church, Johnstown, Pa., is at this writing in the midst of a most inspiring revival, conducted by Bro. Geo. W. Flory. So far one hundred have declared their allegiance to Christ. The attendance is said to be so large that not all can be accommodated.

BRO. J. M. MOHLER, of Mechanicsburg, Pa., assisted the Sidney, Ohio, church in a recent series of meetings, during which six were enrolled with the believers. During a continuation of the meetings by the pastor, three more made the good choice, and there are more to follow.

NEWS has just reached us of the death of Bro. Thomas G. McMasters, of Waukesha, Pa., who fell asleep in Jesus Dec. 31, 1913, aged a few months over fifty-five years. His faithful labors will be greatly missed in the Chest Creek church,—the field of his activity for many years.

BRO. OBED HAMSTEAD, of Oakland, Md., recently assisted the members of the Pleasant Valley church, W. Va., in a series of meetings. So far ten have entered the baptismal waters. Two applicants are awaiting the administration of the sacred rite, and a number of others are seriously impressed.

IN one of the western churches the minister happened to be away from home for some months, while holding several series of meetings. During his absence, however, the church was not left without preaching services, for the wide-awake deacons came to the rescue, and are said to have delivered a number of good sermons. Such officials certainly magnify their calling.

BRO. JAMES MAY, our colored minister at Circleville, Ohio, has gained possession of the house formerly occupied by the Circleville mission, and proposes to enter upon active work among the colored people of that place. There seem to be excellent prospects, and our only regret is that Bro. May's proposed effort can not, for the lack of workers, be duplicated in scores of our cities.

We notice that a few of our Sunday-schools still persist in closing for the winter. This, without question, is a grave mistake. There is as great a need of Sunday-school activity during the winter as during the more favorable part of the year. Then, too, the long winter evenings afford the best of opportunity for a thorough study of the Word in preparation for an intelligent understanding of the lessons.

AFTER spending several weeks in Southern Indiana, in behalf of Publishing House interests, Bro. John E. Metzger, our efficient field worker, returned to his home at Rossville, Ind., where he has been enjoying a much needed rest since Christmas. On a recent visit to Elgin he informed us that good success attended his labors last year, and that the MESSENGER and other House publications are gaining in favor with the people.

A CARD from Bro. J. G. Royer informs us that he is in the midst of a series of interesting meetings at Lititz, Pa., with excellent attendance and the best of attention. Bro. Royer enters upon his Bible work at Elizabethtown Jan. 14.

BRO. A. L. B. MARTIN has severed his connection as pastor of the church at Long Beach, Cal., and, after attending the Conference at Seattle, Wash., will return to his home in the East. Those desiring to secure his services for a series of meetings, may address him at 1415 Appleton Street, Long Beach, Cal.

BRO. ANDREW SPANOGLE, of Lewistown, Pa., accompanied by his two daughters, is spending the winter at Eustis, Fla., occupying a part of the same cottage in which Brother and Sister Moore have rooms. Bro. Spanogle is ninety-one years of age, and has spent several winters in the South. He finds Florida a splendid place for aged people. Every day he may be seen on the streets of Eustis, enjoying the charms so richly bestowed by nature in that genial clime.

NEWS has just reached us of the death of Bro. David Dilling, of Monticello, Ind., who went to his reward Jan. 2, aged about fifty-four years. Bro. Dilling represented Middle Indiana on the Standing Committee at the Conference of last year, and at the time of his death was in charge of several churches. We hope to have a more extended notice of his active life at an early date. An obituary notice, received just before going to press, arrived too late for insertion in the proper department.

IN an eastern congregation the children were given five or ten cents each, to invest for missions in whatever way they deemed proper, and to report the result at the end of the year. When the proceeds were counted, on a recent Sunday evening, it was found that the few dimes and nickels had, by the industry of the children and the Lord's blessing, been increased to \$41.42,—surely a fine showing! As those children grow older, this lesson in working for the Lord will undoubtedly prove an incentive to still greater achievements.

We are requested again to announce upon what terms the MESSENGER may be sent as a donation. As repeatedly stated in these columns heretofore,—any one wishing to donate the MESSENGER to poor members may secure the same at the rate of \$1 per annum. Those who wish to reach nonmembers, and think of using the MESSENGER as a missionary agency, may secure it at the rate of fifty cents per year. This affords a very convenient means of reaching a large number of people with the Gospel Message at but a small expense.

WORDS well worth heeding,—words that should burn into the inner consciousness of all,—were recently uttered by an earnest evangelist in the following: "I don't like to see a man, when his wife dies, go to the florist and pay \$15 or \$20 for a pillow with 'At Rest' on it. It isn't the flowers that provoke me, but the fact that he couldn't buy any flowers for the poor woman until the weary, toilworn hands were folded at last upon her breast. He never thought enough of her to buy her flowers before. If men would spend more money for flowers, the divorce courts would not be crowded as they are. That poor woman had earned every flower that was lavished upon her coffin."

THERE is nothing like a band of wide-awake members to solve weighty problems as they present themselves. Recently the members of the young men's Bible class at Sidney, Ohio, found themselves seriously cramped in the limited quarters at their disposal, the class having grown to an enrollment of about forty. They determined to secure better accommodations. On the day appointed, they secured the necessary lumber and soon provided themselves with commodious quarters at the other end of the basement. Their old room was placed at the disposal of the primary department for a much needed class room. If there is a will, there is generally a way, and much may often be gained by the application of a little energy at the proper time and in the right place.

A LETTER from Bro. Moore informs us that on Sunday, Jan. 4, he again preached in the church out in the woods, a picture of which appears on page 35 of this issue. He speaks about picking oranges and grape fruit right from the trees, gathering bouquets of fine, red roses, and describes the flourishing gardens. We trust that Brother and Sister Moore may gather renewed strength while enjoying the balmy clime of the Peninsula State.

A BROTHER who recently sent \$3 that the MESSENGER may be sent regularly to six of his unconverted neighbors, is much impressed by the fact that the paper will do its allotted work if there is but the right sort of disposition, on the part of the membership, to live out what the MESSENGER teaches. We quote a part of his letter, and what he says will do to think about, and think seriously: "Pray for us that our lives may be lights to them, and that we may have tact and wisdom, to know how to approach these people to help them to better lives, yea, lives in Christ Jesus!"

Appealing to Wrong Motives.

A CORRESPONDENT wishes to know whether it is right to raise money, by means of oyster suppers, for religious purposes. We are told that suppers of this type are given in connection with entertainments conducted under the name of religion. This comes under the head of the church festival business, and involves all classes of meals and entertainments, conducted with a view of raising money for church or charitable purposes.

In our judgment, this whole business of serving meals for the purpose of advancing the religious interest of a community is a detriment to the cause it is intended to aid. It is all right to serve meals to people who need something to eat, and to charge them a reasonable price for the service rendered, but to offer a meal for the purpose of bringing them together, with the excuse of raising money for the cause of Christ, is to appeal to their appetites rather than to their higher motives. Methods of this kind tend to lower the Christian religion in the estimation of many sensible and honest people who make no profession.

Furthermore, there is nothing about the ice cream and oyster supper religion to develop the higher and better parts in men and women. There is nothing about it to encourage the spiritual growth of people. It may bring them together, and enable them to have what they call a "good time," but there is nothing in an entertainment of this sort to make church members feel that they have thereby been permitted to be in heavenly places in Christ Jesus.

It is an error to suppose that these entertainments help to advance the religious interest of the community. In the long run they have just the opposite result. Get people in the habit of coming to the house of God for the purpose of feasting and having an enjoyable time, and that will soon be the sum total of their religious experience. All they can be induced to see, in the mission of the church, will be the loaves and fishes. There were people of that kind in the time of Christ, and there are plenty of them yet.

The Brethren have always been opposed to church festivals and entertainments of like character, and if we would keep up our high standard for piety, we must see to it that our houses of worship are closed against all gatherings of this sort. They have proven the spiritual ruin of other churches, and will prove the ruin of ours if we once open our doors to them. There are not a few earnest preachers in other churches who would be only too glad to get rid of church festivals, ice cream socials and oyster suppers, and if our preachers are wise they will not only oppose the introduction of such innovations, but they will, by their example, give no one occasion for being misled.

If people are hungry, feed them, whether at church or any place else, but avoid the offering of loaves and fishes as an excuse for bringing them together. If money is to be raised for the cause of religion or charity, let it be given direct. Train men and women to do their giving in this way, and you will make of them conscientious and liberal givers.

J. H. M.

The Modernization of the City of Jerusalem.

OCTOBER 2, 1187, the gates of Jerusalem were opened to the victorious Moslem general Saladin, and since then it has been virtually under Mohammedan rule. Under this rule, for all these centuries, the "City of the Great King" has been a waste place and a house of mourning. Its narrow streets, its indescribable filth, especially in the Jewish quarter, its lack of all sanitary improvement and its general aspect of ruin, have made the Holy City an eyesore to all who have visited the place.

"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."¹ says the sweet singer of Israel. The picture is not overdrawn. With its salubrious climate, with a plentiful supply of water within easy distance, and the natural facility for drainage, with a proper sewage system, Jerusalem might be made a delightful place of residence. Heretofore but little has been done to improve the city. The Moslem government, the foe of all modern improvement, refused to have water brought into the city, and the people are compelled to depend on cisterns,—these often filthy,—and water is the most precious commodity in Jerusalem.

But now all this is to be changed, and Jerusalem is to have waterworks, an adequate system of sewers, a general cleaning up and everything is to be modernized. Mr. Nathan Straus, one of New York's wealthiest Jewish merchants, has retired from business to devote the rest of his time and his many millions to the betterment of Palestine, and especially the City of Jerusalem. Mr. Straus has already given over two million dollars for charitable purposes in this country. His giving has been undenominational and for the general good.

The Literary Digest of Jan. 3 tells of Mr. Straus' intentions and publishes an interview with the philanthropist: "He proposes the entire modernization of a city which many races and at least three religions have fought for,—which all Christendom and all Israel holds in solemn veneration, yet which has been allowed to fall into deplorable conditions.

"Mr. Straus is broad, kind, able, systematic, persistent, resourceful. To the work he will devote all his time, and he brings to it imagination—and obviously a deep devotion, which dates from the sinking of the *Titanic*, when his brother Isidor went down, and Isidor's wife, arm in arm with him, refusing rescue, saying, 'We have been so long together we can not separate now.'

"Nathan Straus had just been to Palestine. He told press correspondents in Rome: 'You know I am non-denominational, although I believe that no preacher of the gospel of any denomination should undertake to convey a great spiritual message to any sect without first experiencing the extraordinary religious sensibility which a visit to Palestine will give him. It is a wonderful experience, a necessary part of his education, to immerse himself in the remarkable atmosphere of religious feeling which pervades the Holy Land. The pilgrims who go there in great numbers from all over the world do so to purge themselves of all material experiences, to justify the spiritual impulses of their nature.'

"The needs of Palestine are very great. I have done all that a man of my means can afford, but it is only a mite to what could be accomplished if sufficient funds were available. Whoever comes forward and supplies the means will be instrumental in creating a resurrected Holy Land, again flowing with milk and honey.

"I went to Jerusalem last year because I was drawn there by associations of the Holy Land. I found conditions that appalled me. Starvation and disease held the people in their grip. I did what one man could do to relieve the unfortunate, establishing a health department for Palestine, and soup-kitchens in Jerusalem at which 330 people are fed daily.

"Jerusalem stands on a hill, and there is every reason why it should be made as healthful and delightful a place to live in as the most modern city in the world. What is chiefly needed is modern water-works. There is plenty of water to be had if proper pumping stations

¹Psalm 48: 2.

were erected. At the present time water is the most precious possession of the household. It is kept in cisterns under lock and key; every drop of it is valuable, because there is no water-system available. The defects of the sanitary arrangements of the city on this account are terrible.

"In Jerusalem there is only one good hotel, and what capital is invested there is mostly foreign. There is some rumor that a trolley-line is to be built from Jerusalem to Jaffa, which is being financed, I believe, by Belgian capital. There is absolutely no American money invested anywhere in Palestine, and yet there should be, because the country is fruitful. I have seen no better orange groves anywhere than in Palestine, and, besides, the world owes a tribute to the historic features of the Holy Land."

If the life of Mr. Straus is spared and other wealthy men join him in this most laudable enterprise, who can foresee what may be accomplished, in the way of improvement, in Palestine in the next ten years? Does all this betoken the fulfillment of prophecy? Does this indicate the coming of the day when "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose"?² Is the time of the Gentiles nearing its fulness,³ when a remnant of Israel shall be saved? At the very least this movement will give the followers of Christ food for thought. Before the close of this present year, under God's blessing, the Church of the Brethren will have taken the initiative in starting a mission in Palestine. For a time at least, Jerusalem will be the headquarters of the mission. From this center the supplies of the missionaries will be drawn. Those who are permitted to take charge of the work may see wonderful changes in the Holy Land in the course of a few years to come.

D. L. M.

¹Isaiah 36: 1. ²Romans 11: 25, 26.

Word Symbols.

God, after creating the various "beasts of the field" and "fowls of the air," entrusted the naming of them to Adam. This seems to have been one of his first duties. In the doing of this, he found that all living creatures were in pairs,—male and female. Adam himself, however, had no mate. In all the realm of nature there was no being with whom to associate.

But in thinking of this subject,—of giving all these animals names, by which they were to be known and symbolized,—we were impressed by the fact that a large task had been given to Adam. Then, too, we were made to wonder what kind of a preparation Adam would need for a work of this kind,—the basis on which the naming was done,—and whether there was any relation between the name given and the nature and character of the animal,—its habits, form, or general disposition.

Of course, this brings up some other thoughts and questions,—the origin of words, and the origin of things, and the question as to which antedates the other; what kind of a vocabulary Adam had; how he got it, and many other like questions that force themselves upon us, though beyond our ken. But as it is not necessary for us to be able to see through all these things, in order to continue our original line of thought, we will stop right here and allow the readers to continue it at their pleasure.

Words, as we have them in our different languages, are rather interesting and peculiar combinations, and it is very certain that, beyond the understanding we have of them, they are necessarily meaningless. Unless, as we see them, they symbolize to our senses a something, a picture, or give us subjects for our thoughts, and give us an intelligent impression, they are lifeless and do not mean more to us than hearing a man read or speak an unknown language or tongue. No, not as much even, because in hearing a man read or speak, we have the advantage of facial and vocal expression, which stir up our feelings and awaken our sympathies, even if we fail to see the thing symbolized by the word used to describe it. How utterly meaningless to us are words, used in our hearing, which we do not understand,—even if given in our own language! And yet, do you know that we have an untold

number of persons who pronounce words, and read fairly well, and yet do not understand what they read? This is because they do not see the thing, or things, symbolized or pictured.

A little girl once said to her mama, "Mama, what is a tadpole?" The answer was: "Why, daughter, it's a frog before it drops its tail." Now, as it happened, the daughter had never seen either a frog or a tadpole, and what kind of a picture do you suppose the daughter got from this explanation? The words were both meaningless to her, and therefore no impression was made on her mind. In our reading, every descriptive word used, and not understood, is impressionless, and no additional knowledge results therefrom.

The Ethiopian was found reading the Scriptures, and when asked, "Understandest thou what thou redest?" the answer was, "How can I, except some man should guide me?" What was wrong with this man's reading? He was seeing only words, the gist of which he did not see or understand. The meaning which he had of them did not symbolize anything,—gave him no pictures of the things after which he was seeking. His mind was left void:

The writing of books is simply a describing of things which the author wishes others to see as he sees them. He does this by using word symbols, and the secret of the success of the author is seen in his use of such words as are descriptive and readily understood by the general reader. Otherwise the reader fails to see and understand the things which the author tried to describe.

Many authors, to help their readers to understand the things that are described, have artists to illustrate, by drawings and pictures, the things they wish to describe more fully than can be done by word pictures. This adds greatly to the interest of the book, so far as the general reader is concerned. Many of our most acceptable dictionaries use the same method of adding interest and clearness to the definitions of things that are not so commonly known.

We also have our illustrated Bibles, the engravings of which lend additional interest to the text,—for our children and young people, as well as the older ones. Who is it that has not received lasting impressions of Bible stories and scenes from pictures seen in our Bibles? Of course, many of them are imaginary, but true enough to life to impress the mind and heart with the real. Here we have the old patriarchs,—Abraham preparing to offer his son Isaac, Jacob returning to his father's home with his drove of cattle, his vision of the ladder that reached up from earth to heaven, Lot, his wife and two daughters escaping from the city of the plains. Then we have Job, covered with boils, lying in ashes, and his miserable comforters sitting by his side.

In another picture we have Christ at a wedding feast in Cana. We see his mother, and the water jugs filled with the Christ-made wine. Again, we have him at Jacob's well, conversing with the Samaritan woman, in the garden of Gethsemane, bearing the cross up to Calvary's height, the rolling away of the stone, the resurrection scene, and many other illustrations of his wonderful life, tragic death, glorious resurrection and triumphant ascension. These all vividly set forth his illustrious and wonderful life among men.

The graphic story of the man who fell among thieves and was kindly befriended by the good Samaritan, while the selfish, self-appointed priest passed by on the other side, is a sample of hundreds of others that might be named. The fact is, the whole Bible story could be aptly put in word pictures, in a way that would reach the more readily reach the minds and hearts of the people, because, unless the words used give the reader the picture of the thing to be shown, the description is a failure.

H. B. B.

Our Visit to the Foreign Mission Fields.

No. 7.—Ping Ting Chou—The Work—The Workers.

PING TING CHOU is the northern station of the Brethren Chinese Mission. The other station, Liao Chou, is about seventy-five miles farther south. This station is five miles from the railroad, while the

lower station is about eighty miles inland, and both travel and transportation of freight are by donkey. It is a marvel to see how freight is moved without wagon or cart. It is no uncommon thing to see the donkey waddling along, with a load of lumber or posts or big boxes or trunks, and such like. The Chinese understand thoroughly the art of roping a big load onto this patient beast of burden. Without any resentment, except a grunt now and then, the poor little thing moves off with it. Usually they move in caravans, and one caravan after another is met on the way. A few days ago we met forty-odd in one caravan, all loaded with dry hides,—hides of every description, it appeared to us, and further, it would seem that the whole country had been skinned.

Ping Ting Chou is located in a mountainous district, with the mountains close around, beautifully terraced, giving the city a handsome setting. It has a population of about 3,500. It is noted especially for its good schools. It has a good high school, with seven teachers, supported by the Government, besides the common schools, and one of these is a girls' school. It is a decidedly forward step for China to provide education for her girls. It means much for the future of the country. Illiteracy in China runs very high, especially among the women. Probably 80 per cent of the men, and a much higher percentage of the women can not read. Taking the sexes together, probably 90 per cent are totally illiterate. Think of it!

Its schools, with its educated people, give the city its importance. It is regarded as the seat of learning and culture in this section. This condition affords the mission advantage in many ways. The people are more accessible, and more easily prepared for membership. Then, such people, when converted, will have a wide influence over others. As the city is an educational center, with Christianity established within its precincts, it will become a religious center also, sending out its influence and power in every direction. Such is the location and opportunity of the mission at Ping Ting Chou.

The work began here five years ago, or rather, the first workers came out then. But the first years had to be given to the study of the language. Brethren F. C. Crumpacker and wife, G. W. Hilton and wife, and Sister Emma Horning, arrived in the fall of 1908, so that the work is only about three years old. At present the membership consists of twenty-five natives. Two of them are sisters recently baptized. It marks the beginning among the women. And this means much.

The Boys' School has an enrollment of forty, with two teachers, both members of the church. They are paid \$8 and \$5.50 per month, respectively. The head-teacher is considered a well-educated man here. The training he has had is about equal to the high school course at home,—probably a little more,—and he is a man of considerable influence in his city.

The school has been much in need of buildings and general equipment. Grounds have been purchased and good buildings are almost finished. The school edifice is 104 x 28 feet, two stories. There are seventeen sleeping rooms, arranged after Chinese style, besides bathroom and another small room or two on the first floor; assembly room, five recitation rooms and office on second floor. The dining room, 100 x 14 feet, one-story, is divided into several apartments. There is a large dining room, the cook room, storage room and servant's quarters. It stands near the main building. The reception room is 30 x 15 feet, one story. The gate, gatekeeper's room, an open shed and boys' toilet are combined into one structure. A good well, nicely walled, is in the midst of the buildings. The grounds cover two and one-half acres, with a new wall on one side. The total cost, when the place is finished and the grounds shaped up, will be about \$5,000. About eighty boys can be comfortably accommodated.

A little work is yet to be done on the buildings, and the grounds are to be shaped up, but matters are far enough along so that the school was moved into its new quarters a day or two ago, and a happy set they are, both teachers and boys. At the close of a prayer

service in the new buildings for the native members, Bro. Yin, the head teacher, presented the need of a library for the school. Thirty-two dollars, Mexican money, was raised right there and then, \$6 of the amount by the fourteen native brethren present, and some of these were boys. The brethren in the States can not know what this amount, small as it may seem, means to these poor people. It is a gift right from their blood, so to speak, not from their abundance,—very unlike conditions at home.

To complete the story of the work and workers at this station will have to be left for another article. It seems too long for one.

H. C. E.

The Messenger as a Missionary.

A DEVOTED brother who, together with his wife, contributes \$20 annually, that the MESSENGER may be sent to two needy city missions, writes the following: "So valuable is the MESSENGER proving itself to be, and so great is the good that has been accomplished through its use, that I could not, for a moment, think of discontinuing the small part that I may be able to have in placing it in the homes of those who are hungering for Christ's plain and simple Gospel. I am thankful that God has made it possible to keep my part of this work going for at least another year. The thought that I can have fellowship with those who are engaged in performing the greatest and most divine task in the world, is a most comforting one.

"Wife and I have a system of weekly giving, with which we are well satisfied. The apostle Paul recommends it, and why should we not put it in practice? When, a few years ago, we commenced our giving along that line, we decided that the Lord should have *one-tenth* of our gross earnings, and he has received it ever since. Now he gets *one-seventh*, and we are all the happier. His part is laid by upon the first day of each week, 'as he hath prospered.'

"When I send \$20 for forty copies of the MESSENGER, I am not giving, but simply *distributing* the Lord's money, laid by weekly 'as he hath prospered.' Those who thus plan, always have plenty to give, and are never heard to complain. It is a sad fact that many of God's dear children never experience the joy of liberal and cheerful giving, because they fail to give according to the scriptural plan."

To those of our readers who have never tried the plan outlined above, not used the MESSENGER as a missionary, we say, "Go and do likewise."

Love for the Lord's Work.

ONE of the flourishing churches in the Middle West recently met in a business meeting. Succeeding in the disposal of the various items by noon, a social meal was enjoyed, and it was then decided to give the house a thorough cleaning, to put it into the best possible condition. This, to many, might have been a wearisome task, but the sister, in reporting the meeting, declares that it proved a most pleasant occasion to all because their heart was in the work, and love for the Lord's house was plainly discernible. Is not this, after all, the secret of making every task an easy one? Were there a greater degree of love in the heart, many a task, that now appears to us as the meanest drudgery, would take upon itself a rare charm. There would be a song in the heart, all the day long, where once there was but murmuring and repining.

Appreciation of Ministerial Efficiency.

To provide for the wants of those who "minister unto us in spiritual things," is not only an equitable return for the efforts thus put forth, but a practice fully sustained by apostolic precept. A brother writes us of a congregation which showed her appreciation of ministerial efficiency in a most practical way. Some time ago a number of volunteers went to the pastor's field, and helped him with his corn. On Sunday before Christmas a number of members and friends surprised him with a most acceptable donation of provisions. Evidences like this go far to show the real appreciation felt towards a minister. Both donors and recipients are richly blessed.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Chico church met in council Dec. 27. Our elder, Bro. J. Harman Stover, presided. One letter was granted. Bro. Thomas Kline was elected clerk and treasurer; the writer, correspondent and Messenger agent; Sister Agnes Hollengren, chorister; Bro. J. Harman Stover, president of the prayer meeting. Sunday-school officers were elected for six months, with Sister Anna Kline as superintendent, and Bro. Vern Brown as secretary. Sister Helen Hollengren is president of the Christian Workers' Meeting, and Miss Carrie Raab is secretary. Our services are well attended. Our Sunday-school is very promising. Our series of meetings is to be conducted by Bro. C. S. Garber.—J. C. Wright, Box 518, Chico, Cal., Jan. 1.

Glendora.—Previous to Dec. 21 it was decided that the Sunday-school be held in the poor. On that day, therefore, there was a goodly lot of articles brought in, which were taken into Los Angeles, to be given to the poor at one of our missions. On Christmas Eve the Sunday-school rendered a very appropriate program, after which the members of the school were treated to a Christmas dinner. Elders G. P. Chemich and M. M. Eschelman were in attendance. The new officers were chosen for the coming year. Bro. Funk was chosen elder, and Sister Dove L. Sauble was re-elected missionary. Bro. J. C. Whitmer was chosen superintendent of the Sunday-school. Sister Della Starnes was elected president of the Christian Workers' Meeting. Sister Wilson Miller was elected church correspondent. The missionary report for the year was very encouraging. We raised \$90 in the primary department for missions last year, which was used in supporting two orphans, one each in China and India, and some toward the Boys' and Girls' Schools in China. We have about seventy on our primary roll, with an average attendance of fifty. We trust that our church may become more consecrated and may do better work this year than it ever has before. We are expecting Bro. C. S. Garber to hold a revival meeting for us in the near future.—Mrs. Temple Sauble, Charter Oak, Cal., Dec. 31.

Kerman church met in council Dec. 27. Our elder, Bro. S. E. Edgcomb, presided. One letter of membership was received. Our Sunday-school officers were elected for six months. Sister Maria Edgcomb is superintendent, and Sisters Effie and Sara Spoerlein are secretary and treasurer respectively. Sister Edgcomb also acted as correspondent for the next year. Our sisters will organize their Aid Society on New Year's Day.—Ella Deeter, Box 15, Kerman, Cal., Dec. 31.

COLORADO.

Colorado City.—We met in council on the evening of Dec. 31. All church, Sunday-school and Christian Workers' officers were elected for the ensuing year. Bro. Chas. Weaver is our Sunday-school superintendent, and Bro. E. F. Sharfy is Messenger agent. Two certificates of membership were granted.—Betty Root, 535 Ehrlich Street, Colorado City, Colo., Jan. 2.

First Grand Valley.—Dec. 20 we held our last council for 1913. We made choice of Bro. Salem Beery, of Debeque, Colo., as our elder. Bro. J. D. Coffman was chosen as Sunday-school superintendent for six months. Sister Della Coffman was elected president of our Young People's Meetings. Sister Pearl Lapp is our correspondent.—D. M. Cline, R. D. 2, Grand Junction, Colo., Jan. 2.

Smith Fork.—We met in council with Eld. George A. Dove, our assistant elder, presiding. Three letters were received, and one was granted. Bro. Salem Beery, of Debeque, Colo., was elected as elder in charge for the coming year; Sister Dollie Flynn, clerk; the writer, correspondent and Sunday-school superintendent. Our church seems to be in good working order. We have many natural response seekers. A fine high wind—no high wind—no cyclones, no blizzards.—W. B. Eby, Crawford, Colo., Jan. 1.

Stirling church met in council Dec. 27. Eld. D. B. Miller presided. Church officers were elected for 1914. Bro. David G. Wine, of Enders, Neb., was chosen as elder in charge; Sister Ollie Ullery, clerk; Bro. R. J. Patterson, treasurer; the writer, corresponding secretary. Sunday-school and Christian Workers' officers were elected for six months. Sister Lenora Yates is our Sunday-school superintendent, and Sister Opal North is secretary. Bro. Arthur Yates is president of our Christian Workers' Meeting, and Sister Anna Thompson is secretary-treasurer. Sister Sadie Groff was elected superintendent of the home department, and Sister Ollie Ullery, superintendent of the cradle roll. On the evening of Dec. 28 we had a special missionary program. We have a birthday offering box, and by the aid of the Sunday-school we decided to support two boys in the India Boys' School. We are in the midst of a series of meetings, closing on Christmas Eve. Bro. J. C. Groff, our writer, will have love feast on the evening of Jan. 11.—(Mrs.) Cora E. Miller, Atwood, Colo., Dec. 31.

IDAHO.

Lost River.—Bro. S. S. Nehler, of Twin Falls, Idaho, came Dec. 19 and held a few meetings. At our council we elected our church and Sunday-school officers. Bro. C. Forney, of Twin Falls, was chosen elder for one year; Bro. Isaac Thomas, foreman; Bro. John Beeghly, secretary; Bro. R. Troup, treasurer, and the writer, Messenger correspondent. Bro. Rolley Troup was elected superintendent of our Sunday-school. We held a Sunday-school Convention Dec. 21. It was an all-day meeting, and everybody was inspired to press forward in the Sunday-school work. The Sunday-school children gave a fine program on Christmas Eve to a crowded house.—Alice Sutter, Leslie, Idaho, Dec. 31.

Peasap church met in council, and the following officers were elected for 1914: Bro. B. J. Fike, re-elected elder in charge; Bro. Iven Jorgensen, re-elected clerk; Bro. Frank Fike, treasurer; Bro. Vern Swartz, usher; the writer, correspondent. Sunday-school officers were elected, with Bro. A. R. Fike as superintendent, and Bro. J. E. Johnson as secretary. Bro. J. E. Johnson is also president of our Christian Workers' Meeting, and Sister Bertha Boydoy, secretary. Sister Mattie Thomas was elected president of the prayer meeting. We secured Bro. George W. Flory, of Covington, Ohio, to preach for us in June, prior to the Annual Meeting.—Wm. H. Lichty, Nespease, Idaho, Jan. 1.

ILLINOIS.

Chicago.—Bro. Cletus E. Holmes, formerly of Wenatchee, Wash., was taken seriously ill with chronic appendicitis, and being but thirty years of age, died on December 10. He had long looked forward to the time when he could take work at Bethany, and notwithstanding the severe disappointment, he has by God's grace, borne all his great suffering with much patience. Sister Holmes wishes to say to his many friends that he is now resting peacefully. She is full of sympathy during their anxious moments, when God showed himself strong in their behalf, in comfort and healing when physicians had almost lost hope.—Mrs. David P. Schechter, 3435 Van Buren St., Chicago, Ill., Jan. 3.

Dakota church met in council Dec. 26, with Eld. D. J. Bickel, enstated presiding. Having decided to support Sister Ida Buckingham on the mission field in Sweden, ways and means were considered. Eld. W. T. Heckman was chosen presiding elder

for a term of two years. Bro. O. G. Davis was chosen superintendent of the Sunday-school, and Sister Celia Hamm as secretary. Bro. Earl Miller was chosen president of the Christian Workers' Meeting for a term of nine months. A number of other officers were also chosen to complete the organization of the church work for the coming year.—J. J. Hamm, R. D. 2, Cerro Gordo, Ill., Jan. 1.

Mt. Pleasant.—Last Sunday, I closed an eight-day Bible Institute in the Mt. Pleasant congregation, Ipava, Ill. We had a grand season of worship and study. Some are becoming aroused to the need of a yearly Bible school.—D. F. Warner, Chicago, Ill., Jan. 1.

INDIANA.

Beaver Creek.—Our church met in council Dec. 13. Our elder, Bro. J. G. Stinebaugh, presided. Our series of meetings closed Dec. 23. Bro. Stinebaugh ably conducted the services. Sister Margaret Brim had charge of the song service. The members were much strengthened and encouraged in the faith. Our Bible class, conducted by Brother and Sister Brunder, of North Manchester, closed on Dec. 13. Our class met on Gospel truth.—Sarah Hahn, R. D. 1, Pulaski, Ind., Dec. 29.

Bethel Church met in council Dec. 13. Our elder, Bro. W. L. Hatcher, presided. Our collection amounted to \$11. Our elder having tendered his resignation, Bro. Padely, of Middletown, Ind., agreed to act as our elder.—Annie Rogers, R. D. 2, Ellettsburg, Ind., Dec. 30.

Fort Wayne church convened in council Dec. 29, with our elder, Bro. David Metzler, presiding. We organized our Sunday-school, with Bro. Langstaff as superintendent. Bro. F. P. Collesser was chosen church clerk, and the writer correspondent.—J. Ahner, 2346 Anthony Boulevard, Fort Wayne, Ind., Jan. 1.

Goshen City church met in council Dec. 18 and elected officers for the coming year. Bro. D. R. Yoder was chosen superintendent of the Sunday-school; Bro. Orie Bigler, president of our Christian Workers' Meeting; Sister Laura Schrock, chorister for church services. On Sunday evening, Dec. 21, our Christmas program was rendered by the children and young people of this congregation. A very large audience was present.—Dora Stiver, 506 South Fifth Street, Goshen, Ind., Dec. 29.

Goshen (West Side).—We met in council Dec. 31. Our elder, Bro. C. A. Huber, presided. Brethren Ed and Frank Boyer, and W. Greenwald, of the city church, were with us. One letter was received. Church officers were elected for the coming year, with the reelection of Bro. C. A. Huber as elder; Bro. Milo H. Cripe, secretary; Bro. Jacob Ulv, treasurer; Bro. Benl Ganger, trustee; Bro. Elmer Knuffman, president of our Christian Workers' Meeting; Sister Sarah Schiller, church correspondent, and the writer, Sunday-school superintendent.—Bertha George, 107 Berkeley Avenue, Goshen, Ind., Jan. 2.

Marion.—We closed a very interesting series of meetings on Sunday night. Brethren Shultz and Sowers, of Marquette College, conducted a series of sermons, which proved strengthening to all. They delivered fifteen sermons. On Christmas morning Bro. Schwabe preached a splendid sermon, after which the things, donated and bought for the needy, were distributed to them. Bro. Royer conducted the song services at our meetings, which we appreciated very much. Three were baptized, and one is awaiting baptism.—Rosa France, 1610 West First Street, Marion, Ind., Dec. 31.

Upper Fall Creek.—Last Saturday our church met in council at the Honey Creek house, with our elder, Bro. D. F. Hoover, presiding. Church officers were selected for the ensuing year, with Bro. D. F. Hoover as superintendent. Bro. Abraham Miller was re-elected as trustee of the cemetery. Brethren D. F. Hoover and David Miller are our Auditing Committee, and the writer is correspondent. Two letters of membership were handed in. Our Thanksgiving offering amounted to \$13.81. We are planning to have a series of meetings in the near future. A few weeks ago Bro. Brown preached for us as Brethren Hoover and Padely were away.—Florida J. E. Green, Box 125, Middletown, Ind., Dec. 30.

Walnut.—Dec. 20 our church met in council. Bro. John Appleman, of Plymouth, Ind., our elder in charge, presided. Bro. Richard Shroyer, of Berlin, Ohio, was with us. We engaged in a series of meetings. Good interest is being manifested.—D. R. Rohrer, Argos, Ind., Jan. 1.

IOWA.

English River.—We have just enjoyed a week's Bible term, conducted by Eld. E. B. Hoff, of Bethany Bible school. Our Sunday-school officers and teachers are entering upon their work with becoming zeal and determination. Our Christian Workers' Meetings, as well as all other church activities, are prospering. One was baptized since our last report.—Peter Broecker, 204 Oak St., Decatur, Dec. 31.

Garrison.—Our congregation met in council Dec. 20, with Bro. W. H. Long presiding. We reorganized our Sunday-school, with Bro. Frank Edmister as superintendent. The writer was chosen church correspondent. Sister Marie Jasper, District Sunday-school superintendent, and Bro. R. D. Dysart, church clerk, were greatly appreciated.—Minnie Nagy, R. D. 2, Dysart, Iowa, Dec. 31.

Grundy County church has just closed an eight-day Bible Institute. Bro. Paul Mohler, of Chicago, taught the lessons in an interesting and instructive way. We reorganized our Sunday-school with the following officers: Bro. F. O. Sheller, our average attendance for the year 1913 was 130, and our average collections nearly \$6.—Hannah C. Messer, Grundy County, Iowa, Dec. 30.

Prairie City church met in council Dec. 27. Eld. J. Q. Goughnour and family of Ankeny, Iowa, were with us. Their presence added to the pleasure of the meeting. Bro. B. F. Buckingham was advanced to the second degree of the ministry. Sunday-school officers were elected, with Bro. J. B. Bowie as superintendent, and Bro. Carl Milleson as secretary. Our Christian Worker officers are: Bro. J. B. Buckingham, president; Sister Lida Cadwallader, secretary-treasurer; Sister Flossie Buckingham is chorister at all of our meetings.

Bro. W. I. Buckingham was chosen as our elder for another year. Three church letters were granted. Bro. M. W. Kenberry, of Dallas Center, Iowa, preached our annual Thanksgiving sermon. Bro. W. H. Long presided. The committee on Child Rescue Work of Middle Iowa, \$2.25 to the Kansas City Mission, \$7 to Bethany Bible School, and \$3 to the Chicago Sunday-school Extension Fund. Bro. Elkenberry favored us with several good sermons recently. Bro. Goughnour, of Ankeny, Iowa, was with us.

Bro. Paul Mohler, of Bethany Bible School, was with us a few days, recently, and preached one sermon while here. Thus, with the help of our home ministers, we are being richly fed from Divine truths, and the work is moving along nicely.—Nelle L. Bowie, Prairie City, Iowa, Dec. 29.

Salmon.—Our council met Dec. 27, with our retiring elder, Bro. S. Bucklew, presiding. Bro. Homer Caskey was chosen correspondent, and the writer Messenger agent. One letter was granted, to Bro. Bucklew, and as he is soon to leave, Bro. John D. Brower was chosen as our correspondent. The writer and wife were secured for the work at Lenox. The church at this place is in a prosperous condition. Bro. J. C. Cover conducted the work last year. We expect Bro. Homer Caskey, of Council Bluffs, to locate with us as our pastor. Although there were less than fifteen members at our council, our church is well supplied with \$26.23. Even our distant members remember the Lord's work here, and although they can not be present, make liberal donations. Sister Minnie Wray was chosen Sunday-school superintendent, and Sister Bessie Caskey, secretary.—O. C. Shadley, Prescott, Iowa, Dec. 30.

KANSAS.

Newton.—Our church met in council Jan. 2, at the mission in Newton. In the absence of Bro. H. J. Mishler, Bro. Leander Smith presided. We decided to have Bro. J. Edwin Jones, of Larned, Kans., to hold a series of meetings at the mission in town, some time in February. We also decided to have Bro. J. A. Thomas hold a series of meetings at the church in the country, as soon as possible. Bro. Thomas has moved from Walton, Kans., to the Newton church, southwest of Newton. His address now is Newton, Kans., R. D. 1. He is keeping up regular preaching at the church now. The children of our mission Sunday-school rendered a fine Christmas program on Sunday before Christmas.—Mary Smith, 216 East Tenth Street, Newton, Kans., Jan. 2.

Ozawie.—Our series of meetings, conducted by Bro. J. E. Smith, was interesting and instructive. The weather was very inclement a part of the time, but the attendance was commendable. Our love feast was very spiritual. Bro. J. E. Smith officiating. One was received by baptism. Bro. E. H. Eby recently favored us with a lecture on the conditions, needs and work in India.—H. L. Brammell, Ozawie, Kans., Dec. 31.

Pleasant View church met in council Dec. 29, with Eld. A. F. Miller presiding. Officers for the church and Sunday-school were elected for the coming year. Bro. J. P. Showalter was elected superintendent. Bro. Geo. G. Miller, church secretary. Bro. A. G. Miller preached for us on Thanksgiving, and Bro. Dave Pettie gave us our Christmas lesson.—Mary Finrock, Darlow, Kans., Jan. 2.

Topoka.—We met in council Dec. 27. Our elder, Bro. I. H. Crist, presided. Officers were elected for the ensuing year as follows: Elders, J. L. Leavelle, clerk, Bro. Geo. Macfar, treasurer, Bro. Harley Taylor, Messenger agent, Bro. Isaac Gardner; Messenger correspondent, Sister Minnie Mariner. Bro. Harley Taylor is superintendent of our Sunday-school, and Sister Etta Rhodes is secretary. Sister Anna Gardner was chosen president of the Christian Workers' Meeting for six months. Bro. Ira Weddler was elected and installed into the ministry. Brethren Arthur Stuart and Perry Doyle were called to the deacon's office and, with their wives, duly installed. One has been received by letter since our last report. We were favored with the presence of Bro. E. H. Eby last Sunday. He delivered a very interesting and helpful lecture here about his work and experiences in India.—Minnie Mariner, 135 Kellian Avenue, Oakland, Kans., Dec. 30.

MICHIGAN.

Harlan church met in council Dec. 27. Our elder, Bro. J. W. Harshbarger, presided. One letter was granted. We reorganized our Sunday-school with Bro. A. W. Taylor as superintendent and Sister Ella Patzwall, secretary. Our Sunday-school is moving along nicely. Bro. Wm. Patzwall is president of our Christian Workers' Meeting, with Sister Ella as secretary. Bro. Weaver was with us on Thanksgiving Sunday and preached two inspiring sermons. Our Aid Society has held three meetings. We have a membership of nine at present, and others will join at our next meeting.—Rosa Weller, R. D. 2, Capewich, Mich., Jan. 2.

Sugar Ridge.—Dec. 31, at 10 A. M. we met for worship, also at 2 P. M. and in the evening about eighty members surrounded the Lord's tables. All of the thirteen members who came out on the Lord's side last August were present. Our elder, Bro. John Harshbarger, officiated. Bro. Chumney, of Hart, Mich., assisted with the prayers. Bro. Harshbarger preached at 10 A. M. at 10 M. and also in the evening.—Mary E. Treter, Scottville, Mich., Jan. 2.

NEBRASKA.

Alvo.—Our Christian Workers rendered a splendid Christmas program on the evening of Dec. 23. The president for the next six months is Bro. Archie Miller. The teacher-training class, though few in number, is gaining ground, and a keen interest is shown. At a meeting on Thanksgiving Day \$5.75 was collected to be sent to the Sunday-school Extension Fund, in Chicago.—Alta Munn, Alvo, Neb., Jan. 1.

Canby.—Our church met in council Dec. 23, with Bro. Geo. Mishler in charge. Two letters were granted. Bro. Mishler gave us helpful sermons both morning and evening on Sunday. A program was rendered on Christmas Eve by the Sunday-school. Our teacher-training class is held each Friday evening with much interest. The Bible Institute, with preaching each evening, is to begin at the church about Feb. 15, with Bro. Paul Mohler in charge.—Mary O. Whitney, Kearney, Neb., Jan. 2.

OHIO.

Bellefontaine.—Bro. J. L. Weaver and wife, of Windber, Pa., are here, ready to take part in one of this year's Ohio Bible Institutes of our Sunday-school rendered their Christmas exercises, after which Bro. Weaver gave a very interesting talk to the children. Our council was held Dec. 31. Officers were elected, with Bro. David Byerly, of Lima, Ohio, as elder in charge; Bro. J. H. Swick, treasurer; Bro. Mahlon Fausch, church clerk; the writer, church correspondent, Messenger agent and Sunday-school superintendent; Sister Weaver, superintendent of the home department and cradle roll. Bro. J. L. Weaver is the leader of our prayer meetings.—Bessie M. Kaylor, Bellefontaine, Ohio, Jan. 2.

East Mansfield.—On the evening of Dec. 23, our church was dedicated Dec. 21, followed by a week's series of meetings. Bro. F. F. Holsope, of Huntingdon, Pa., did the preaching. Two came out on the Lord's side and are awaiting baptism.—A. J. Carper, Middlebranch, Ohio, Jan. 2.

Sugar Creek.—In our last report mention was made of the collection of \$13.20, taken at the Pleasant View house on Christmas Day for the Messenger Poor Fund. The following Sunday a collection of \$11.50 was taken at the Sugar Creek house for the same purpose. The Sunday-school was also reorganized, to begin with the new year. Following the usual custom, the school had closed at the end of the third quarter. Now it is hoped that, with the assistance of the members lately received, it will continue through the year.—Blanche Lentz Byerly, Lima, Ohio, Jan. 1.

PENNSYLVANIA.

Codorus.—We met in council Jan. 1. Eld. D. Y. Brillhart presided. One certificate of membership was received. Sunday-school officers were elected, with Bro. Robert Krout as superintendent. We decided to hold our series of meetings on Feb. 4, at 4 P. M.—J. L. M. Miller, Codorus, Pa., Jan. 2.

Eastville.—Dec. 9 we held our council meeting. Our elder, Bro. S. H. Hertzler, presided. Bro. I. W. Taylor was present. Bro. John Graybill, with his wife, was restored to the ministry; Bro. D. S. Myer, re-elected superintendent of the Barville Sunday-school; Bro. S. R. Penger, superintendent for the Eastville Sunday-school. One was baptized since our last report. We are still coming a little nearer to getting a new churchhouse at Barville. A committee was appointed to look into the matter and buy the ground. Dec. 13 Bro. M. Wenger, of Frederickburg, Pa., came to us and we opened a series of meetings at the Barville house. The interest and attendance were good.—(Mrs.) Sallie Pfautz, R. D. 1, Barville, Pa., Jan. 1.

Juniata Park.—This church is now free of debt. Dec. 31 we burned not only our old meetinghouse, but sold up all other property we had insured in the building of our churchhouse some ten years ago. We are grateful to all who contributed to this end, and also to our faithful finance committee.—Merle Bralier, Altoona, Pa., Jan. 3.

Lost Creek congregation met in council Jan. 1, with our elder, Bro. George B. Strawser, in charge. Two letters were granted.—J. B. Frey, R. D. 2, Box 80, Millintown, Pa., Jan. 1.

Smith were present. Bro. Messner presided. Eld. Isaac Rainigh and Bro. G. F. Culler are our resident ministers. Eld. Rainigh was chosen as our elder and Bro. Harley Townsend, clerk. Bro. S. D. Katherman, treasurer; Brethren Lewis Christian, Bro. S. D. Katherman, treasurer; Brethren Lewis Christian, August Gelger, Harley McMillen, trustees; Bro. Lawrence August, Messenger agent; the writer, church correspondent. We decided to name our church the "Woodland Village Church." The matter of obtaining an evangelist for another series of meetings was looked after. We lately organized a Christian Workers' Meeting, with Sister G. F. Culler as president. Dec. 28, following the Christian Workers' Meeting, Sister Teeter, of Mason County, gave us a splendid talk on improving our opportunities, which was much enjoyed by all present. Last Sunday another soul the head of a family, was buried with Christ in baptism. The attendance at all our services is encouraging. Our aim and prayer is that by this organization we may do more spiritual work for the Master.—Anna Christian, Woodland, Mich., Jan. 10.

MINNESOTA.

Worthington.—The church at this place just closed a short Bible Institute, taught by Bro. Buntin, of Chicago. The attendance was small, due to sickness, but the interest was good. Bro. Buntin labored faithfully while with us. Our Christian Workers' will, as before, support a native worker in India this year.—Minnie Schechter, Worthington, Minn., Jan. 6.

Root River church assembled in council Dec. 26. Church and Sunday-school officers for the new year were chosen. Our congregation is in good condition. Bro. W. Graybill, Preston, Minn., Jan. 4.

MISSOURI.

Cabool.—Bro. C. P. Rowland, of Lanark, Ill., began preaching at the Greenwood church Dec. 21, and closed Jan. 4. The interest and attendance were good, considering the inclement weather. Our Sunday-school was reorganized, with Bro. E. J. Cline as superintendent, and Sister Vertie Oxley, secretary. Bro. Howard Oxley was chosen president of our Christian Workers' Meeting. We are beginning a Sunday-school teacher-training class.—Ernest J. Cline, Mountain Grove, Mo., Jan. 7.

Mound church met in council Jan. 3 and reorganized for the following year. Bro. S. A. Garvey was chosen Sunday-school superintendent, and Bro. Ernest Wagner, secretary-treasurer. Our Christian Workers' Meeting was reorganized, with Sister Bessie Enos as president. These officers are elected for three months. Brethren S. A. Garvey and I. V. Enos were retained as a Temperance Committee. Bro. Merle Witmore was chosen church clerk; Bro. Elmer Hope, treasurer; Sister Bessie Enos, solicitor for District Meeting; Bro. I. V. Enos was appointed as a solicitor for our series of meetings. Brethren Ira Enos and Henry Landes are our Auditing Committee. Bro. Henry Landes was chosen on the Child Rescue Committee. Bro. Geo. Manon, of Kansas, came to us Nov. 30. He preached two weeks and gave us very strong sermons. One Sunday-school assembly made the good choice. Others soon were in the kingdom. Bro. Ellis Studer began an instructive Bible Institute Dec. 19, which continued until Dec. 26. He gave us two hours' work in the forenoon, and two hours in the evening.—Della Enos, Adrian, Mo., Jan. 6.

Oak Grove church met in council Dec. 27. Eld. Abel Kittlingworth presided. All officers were reelected for another year. One letter was received and two granted.—(Mrs.) Guy Mossman, Osceola, Mo., Jan. 3.

Peace Valley.—Our church met in council Jan. 3. Our elder, Bro. P. L. Fike, presided. Four letters were received by letter. Two of them were deacons. We reorganized our Sunday-school with Sister Zella Fike as superintendent, and Sister Tillie Diediker as secretary. Bro. Omer Garat was elected delegate to the Sunday-school Meeting at Cabool, Mo., and Sister Zella Fike alternate.—Annie Diediker, Peace Valley, Mo., Jan. 4.

MONTANA.

Big Timber.—Bro. D. M. Shorb, of Surrey, N. Dak., came Dec. 9, to assist us in a series of meetings. He preached fourteen sermons, and called in a number of homes. He labored faithfully. Dec. 31 we met in council. Our elder, Bro. M. Alva Long, presided. We decided to discontinue our Christian Workers' Meeting for the winter.—(Mrs.) Phoebe Kesler, Big Timber, Mont., Jan. 6.

Medicine Lake.—We met in council Dec. 27. Our elder, Bro. J. E. Keller, presided. We reorganized our Sunday-school, with Bro. Chalmers Bailey as superintendent, and Sister Iva Swank as secretary. Bro. J. E. Keller was chosen as our elder; Bro. Moorhart, treasurer; Bro. Chalmers Bailey, clerk; Bro. Cooks, trustee; the writer, correspondent and Messenger agent. A Christmas program was rendered by the Sunday-school.—Mrs. J. E. Keller, R. 2, Froid, Mont., Jan. 5.

NEBRASKA.

Lincoln.—We have been without a minister for three months. Our minister is away holding meetings in Kansas. We have not seen a minister during that time, but our deacons have ably filled all the morning services. Our minister is to be home next Sunday. Our Sunday-school rendered a splendid Christmas program.—Charlotte Brown, 1055 North Twenty-third Street, Lincoln, Neb., Jan. 6.

NEW MEXICO.

Clovis.—At our last council, Nov. 27, Bro. Walter Simpson was elected to the deacon's office and installed with following Sunday. On Christmas night the children sang, young people gave a program. The house was crowded. A vocal music class has been organized to meet each Sunday afternoon, and in this class an interest is being taken.—Elnora May Brown, Clovis, N. Mex., Jan. 1.

NORTH CAROLINA.

Anna.—Bro. N. C. Reed began preaching for us Dec. 28, and continued until Jan. 7. There were eight services in all. Three young men and one young lady put on Christ in baptism. Others were almost persuaded. Brethren H. Edwards and E. Frost, of the Colton church, Va., assisted in the song and prayer services. Bro. E. T. Lowe was also present for several meetings.—Mrs. Minnie Reed, Anna, N. C., Jan. 3.

NORTH DAKOTA.

Cando church met in council at the Zion house Dec. 27, with our elder, Bro. J. D. Kesler, presiding. He was reelected for the coming year; Bro. S. U. Burkhardt, clerk; Bro. J. G. Geringer, treasurer; Bro. Samuel Cloud, Messenger agent for the Zion church, and Bro. Samuel Kline for the Cando house. The writer was reelected correspondent for the Zion church, and Sister Mary Miller for the Cando church. Bro. S. U. Burkhardt was elected trustee for three years. On New Year's Day Bro. Samuel Cloud was elected superintendent of the Christian day-school; Eld. J. D. Kesler, Messenger agent for the Christian Workers, and Sister Fannie Kaufman, President of the Sisters' Aid Society. A committee is to secure a pastor and wife for Cando.—Zora Smeltzer, Cando, N. Dak., Jan. 5.

Flora.—Jan. 1 our church was organized. The elders from York were present. An elected elder in charge; Brethren Glen and John Algea and Elmer Koons, trustees; Bro. S. S. Simon, clerk; Sister C. Chamberlain, treasurer; the writer, correspondent and Messenger agent. We have about four Sunday preachers at this place. We have a very good Sunday school every Sunday.—Eld. E. Simon, Oberon, N. Dak., Jan. 5.

Surrey.—Our council convened Dec. 27. We elected our officers for church and Sunday-school. Bro. L. M. Hillman will be superintendent of our Sunday-school, and Vestal Lam-

bert, secretary. Bro. D. T. Dierdorf is our elder in charge for the coming year; Bro. R. Reiff, clerk; and Sister L. Lambert, Messenger agent, and the writer, corresponding secretary. We reorganized our Sisters' Sewing Circle, with Sister Lizzie Dierdorf as President, and Sister Susan Gordon, secretary. We also reorganized our Christian Workers' Meeting, with Bro. Geo. Hilton, Bro. D. S. Petry and Sister Ida Englar as a committee. Our elder, Bro. D. T. Dierdorf, was elected with interest. Ours is an evergreen Sunday-school, here at Surrey.—Manerva Lambert, Surrey, N. Dak., Jan. 1.

OHIO.

Ashland church met in council Dec. 28. Most of the members were present. Sunday-school officers were reelected. Sister Cora Dickie is to be our superintendent, and Bro. Oliver Walraft secretary. Having decided to have Bro. Chas. A. Walraft give us a series of meetings for a few weeks, we began services on Sunday evening. Much interest is being manifested. Bro. Garber could not be with us in December, as we had planned, but we expect him to come later. Our Christmas services were much enjoyed. A program was rendered by the young people and children on Christmas Eve, and a sermon was delivered on Christmas morning. The children decided to send a tract to some one else, instead of receiving one themselves. So a box was sent to the Williams Creek Sunday-school and Bro. Teeter's family.—(Mrs.) Sarah Miller, R. D., Ashland, Ohio, Jan. 3.

Ashland.—Nov. 19 the funeral service of Ruth Rhora Keller, infant daughter of Bro. and Sister W. D. Keller, was held at the church, conducted by Bro. Wm. Deussen. Bro. T. S. Mohrman came home to spend the holidays with his family, and Dec. 23 preached for us. The first Sunday in every month during 1913 was missionary Sunday, and all the money collected in Sunday-school was given to missions. We raised \$35, which will be sent to the District Mission Board for home mission work at Canton, Ohio.—Ida Helm, Ashland, Ohio, Jan. 5.

Lick Creek.—Bro. Warren Shabugh, of Bethany Bible School, came Dec. 14, to conduct our Bible Institute until the evening of Dec. 26. Bro. W. R. Kelsner was reelected as superintendent. Jan. 3 we met in council. Eld. J. W. Kelsner presided. He was reelected elder in charge; Bro. B. F. Kintner, clerk; Bro. A. J. McDonald, trustee; Bro. Emory Clapper, Sunday-school superintendent; the writer, Messenger correspondent.—Walter J. Kintner, R. D. 1, Bryan, Ohio, Jan. 6.

Lower Twin church met in council Dec. 10 to organize, as there has been a line drawn between the Upper Twin and the Lower Twin churches. Bro. W. R. Deeter, of Indiana, presided. Brethren Aaron Brubaker and B. F. Petry will serve as our elders until next winter. Our part assumed the name of "Upper Twin," while the former Upper Twin congregation will be known as "Sugar Hill." We decided to hold a singing school at the Wheatville house, and also one at the Gratts house, providing some one can be secured. At the opening of our services we had special prayers for Bro. Robert Dillon, who, at the time, was seriously ill, but is now improving nicely.—Altha M. Lutz, R. D. 1, Camden, Ohio, Jan. 5.

OKLAHOMA.

Ayleworth.—Our church met in council Dec. 27, with Bro. A. M. Peterson presiding. Eld. M. M. Parris was chosen as our elder in charge for the new year; Sister Nella Brickey, church clerk; Bro. J. S. White, treasurer; the writer, Messenger correspondent, and agent for our missions. We reorganized our Sunday-school, with Bro. J. S. White as superintendent, and J. White secretary. Our enrollment is fifty-five, winter and summer.—J. D. Luettrell, Cumberland, Okla., Jan. 1.

Tudian Creek.—Through the efforts of Bro. E. B. Brubaker, of Frutkin, Colo., we have decided to follow the Gospel plan of salvation in the Indian Creek church. Six of them are married, and four of them are near the end of life's journey.—Wm. P. Bosserman, Tangle, Okla., Jan. 3.

OREGON.

Bandon.—We met in council Dec. 27. Eld. C. H. Barklow presided. He was reelected as our elder for one year. Bro. W. R. Mavity was elected clerk; Bro. W. A. Hoover, treasurer; Eld. L. B. Overholser, Messenger agent; Sister Lena Allen, correspondent; Bro. W. R. Mavity, Sunday-school superintendent. We had preaching every Sunday. We reorganized our Sunday-school, with Bro. L. B. Overholser, to be begin a series of meetings here Jan. 3. We had Christmas exercises Dec. 24, with a treat for the children.—(Mrs.) Lena Allen, Bandon, Oregon, Jan. 1.

Mohawk Valley congregation met in council Dec. 27. Our elder, Bro. Ritter, presided. Sister Marie L. Workman was elected clerk for one year; Bro. Adrian Piquet, treasurer; Bro. Henry Royer, solicitor; the writer, correspondent and agent for the Gospel Messenger. The Sisters' Aid Society has been doing some good work during the last three months. The society has been organized to help for the addition to the church, and also donated some help to the pastor. The work was continued by electing Sister Mary E. Ritter as President, and Sister Marie Piquet as Secretary-treasurer. Bro. H. H. Ritter is our Sunday-school superintendent, and Sister Laura Adams is our secretary. Officers elected while the attendance at the Sunday-school is not what we would desire it to be, yet we feel that good is being done. We held our prayer meetings on Wednesday evening at the homes of our members.—Mary E. Ritter, Mabel, Oregon, Jan. 1.

Myrtle Point church met in council Jan. 3, with Eld. John Ritter presiding. Bro. Thomas Barklow was reelected as our elder; Bro. E. H. Michael, church clerk; Sister Mollie Barklow, correspondent. Bro. Isaac Barklow was reelected Sunday-school superintendent. Bro. E. K. Michael and Sister Mollie Barklow are the officers of the Christian Workers' Meeting for one year. Since we have adopted the new plan of raising for one year. We decided to commence a series of meetings about Feb. 1.—Cora S. Barklow, Myrtle Point, Oregon, Jan. 2.

Newberg church met in council Dec. 27, with Eld. S. P. Van Dyke, in charge. Officers were elected while the attendance at the Sunday-school is not what we would desire it to be, yet we feel that good is being done. We held our prayer meetings on Wednesday evening at the homes of our members.—Mary E. Ritter, Mabel, Oregon, Jan. 1.

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Newberg church met in council Dec. 27, with Eld. S. P. Van Dyke, in charge. Officers were elected while the attendance at the Sunday-school is not what we would desire it to be, yet we feel that good is being done. We held our prayer meetings on Wednesday evening at the homes of our members.—Mary E. Ritter, Mabel, Oregon, Jan. 1.

Back Creek.—Our meetings at the Shank church lasted nearly three weeks and closed Dec. 31, with five applications for baptism and two to be reclaimed. Our home brethren conducted the meetings. Elders Foust and Steerman did the preaching. Notwithstanding the inclement weather during the second week, and the holiday season, this was one of the best series of meetings we have ever had.—Frances M. Leiter, Green-castle, Pa., Jan. 5.

East.—On Sunday evening, Dec. 14, a few of the members of the Upper Cumberland church gathered at the Old Folks' Home, to hold a love feast. Bro. Lemuel Fouch, of Gettysburg, officiated. The feast was one of the most spiritual held at the Home. The Holy Spirit is progressing, and at present numbers twenty.—A. Evans, R. D. 8, Carlisle, Pa., Dec. 30.

Elk Lick.—Dec. 28 our Sunday-school organized for 1914.

Bro. J. C. Beahm was chosen superintendent, and Bro. Roy Vought, secretary. The former teacher were reelected. Our council was held Jan. 3. In the absence of our elder, Bro. G. E. Yoder presided. Bro. M. S. Maust was chosen clerk and chorister; Bro. W. J. Vought, treasurer; the writer, corresponding secretary; Sister Cornelia Baker, Messenger agent. On the Temperance Committee, Sister Vought was chosen president. Sister Estella Beahm for two years, and Sister Florence Yoder for one year; on the Missionary Committee Sister Bertha Yoder for three years, the writer for two years, and Sister Annie Musser for one year. Our Sisters' Aid Society gave a good report for 1913.—Ruth Beahm, Elk Lick, Pa., Jan. 4.

Ephrata.—We are in the midst of a splendid revival. The attendance and interest are very good. Two were reclaimed. Others are near the kingdom. Bro. David Hollinger, of Greenville, Ohio, is holding forth the Word with power. The meetings continue.—David Killebrew, Ephrata, Pa., Jan. 6.

Georgetown church met in council at the Fairview house, with Eld. J. H. Baker presiding. Eld. Baker was chosen pastor for 1914; Bro. James P. Merriman was chosen Sunday-school superintendent; Bro. George Snider, clerk. Our elder, Bro. Jasper Bartholme, is very sick. Bro. A. Dehobit and myself were called to anoint him. We are anxiously awaiting the word of the church in his behalf.—J. H. Baker, Mansontown, Pa., Jan. 6.

Greenmount church met in council Dec. 27, with Eld. J. A. Garber presiding. Three letters of membership were received, and five were given. The Sunday-school Committee reported that the school was successful in securing students for the five schools in our congregation: Greenmount, Bro. W. F. Garber; Mount Zion, Bro. George Vannet; Pine Grove, S. Roudabush; Melrose, Bro. D. R. Miller; Fair View, Bro. J. D. Miller. Brethren J. H. Cline and I. W. Miller are our delegates to Annual Meeting. Bro. S. L. Garber is president of our Christian Workers' Meeting at Greenmount, and Sister Annie Miller is secretary. The District Meeting for the Northern District of Virginia will be held at Greenmount, Va., in April. Three series of meetings will be held in the congregation this year; viz., at Pine Grove, at Melrose and at the Baptist church. Bro. S. L. Garber and J. H. Cline are the committee to secure evangelists to conduct these meetings. Our meeting adjourned to meet Feb. 28, at 10 A. M.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., Jan. 3.

Mingo church met in council Dec. 6, with our elder, Bro. John G. Holsinger, presiding. We elected officers for the Skip-lack Sunday-school for another year, with Bro. Joseph Cassel as superintendent. We have also started a teacher-training class. Nov. 8 Bro. Nathan Martin commenced a series of meetings at the Skip-lack house and continued two weeks. The meetings were well attended, and a great number of new converts. Four were baptized. Dec. 7 Bro. John Zug began a two weeks' series of meetings at the Mingo house. These services were also well attended, and two were received by baptism.—Elizabeth B. Hunsberger, R. D. 1, Royersford, Pa., Jan. 6.

Rock Bank.—We met in council Dec. 20. Bro. L. R. Holsinger presided. After other business was disposed of, the officers for the next year were elected as follows: The writer, clerk and Messenger correspondent; Bro. A. D. Hetrich, treasurer; Bro. W. D. Smith, trustee; Bro. L. R. Holsinger, elder in charge; Bro. D. Hetrich, secretary. Bro. L. R. Holsinger, Sunday-school superintendent. Bro. L. R. Holsinger (pastor), and Brethren A. D. Hetrich and A. C. Shumaker were appointed as a Ministerial Committee. The following Sunday morning our Sunday-school officers for next year were elected, with Bro. Paul Shumaker as secretary, the writer as superintendent, and Sister Tille Hetrich as superintendent of the cradle roll. Our exercises, held on Christmas evening, were appropriate, and greatly enjoyed by the large audience present. Dec. 13 some of the sisters met at the parsonage and organized an Aid Society, with Sister E. Hetrich as president. Sister Bessie Hetrich, Secretary; Sister Mattie Shumaker, Treasurer. Some of our teacher-training graduates are taking the seal course. At present our pastor, Bro. Holsinger, is attending the Bible Institute at Scalp Level, this State.—Narcissa Ferguson, R. D. 6, New Bethlehem, Pa., Dec. 30.

Trout Run.—We met in council Jan. 3, with our elder, Bro. Silas Hoover, presiding. He gave us good admonition. We decided to name our new congregation "Trout Run." Bro. Silas Hoover was chosen to conduct a series of meetings here during May and June. The writer was chosen as our elder, and Bro. Eli Foust was chosen. Bro. Richard Arno Dandorf, Jones Mills, Pa., Jan. 3.

Uniontown.—We met in council on Monday evening, Dec. 29. Most of the officers for this year had been elected previously, so they would have more time to prepare for their work. Bro. Jasper Bartholme was unanimously chosen as pastor for the coming year. At this time he is confined to his bed with a severe attack of gall stones. Elders Alpheus Debolt and John Baker anointed him Jan. 2. At the present time the hospital seems to afford the only chance for relief. Mary C. Peaser, 8 West Craig Street, Uniontown, Pa., Jan. 4.

VIRGINIA.

Belmont church met in council Dec. 22. Our elder, Bro. S. A. Sanger, presided. Officers were elected for Sunday-school and Christian Workers' Meeting. Bro. S. A. Sanger, of Greensburg, who spent the summer in Washington, D. C., is with us again. We are glad for his return, for she is much needed here as a Sunday-school teacher. Although Christmas was a very rainy day, Bro. Sanger and family came to our place of worship. He preached a most excellent Christmas sermon. During the past year there were a number of rainy Sundays, yet the average attendance at our Sunday-school was better than during the previous year. The amount given to Sunday-school, church work and benevolence last year was \$105. We gave \$54 for the purpose of getting the Gospel Messenger into poor homes, and to non-members of the Church of the Brethren in Eastern Virginia. The Mill Creek Aid Society assisted in this work for three years. They furnished \$1 this year. Many thus supplied with the Messenger have expressed their appreciation.—Florence E. Rodeffer, Holladay, Va., Jan. 4.

Bedford.—We met in council Dec. 27, with Eld. S. C. Thompson presiding. Two letters were granted to Bro. S. C. Thompson and wife, who will soon take their departure to their new field of labor, Windsor, Pa. Our series of meetings will begin Jan. 11, with Bro. W. R. Moore as our elder in charge.—J. V. S. D. Eagle Rock, Va., Jan. 2.

Lebanon.—Bro. S. N. McCann, of Bridgewater College, preached on our Christmas morning. Dec. 26 he began a Bible Normal, which continued until Jan. 3. We studied the Book of Romans, as outlined in his book. We had a number of young people joined the "Bible Memory and Devotional League." Jan. 4 he preached on "The Communion." On Saturday evening, Dec. 27, we met in council. Our Sunday-school superintendent for 1914 is Bro. S. C. Cline. Since our last report no conversions were made. One was baptized. One was an aged lady, whom the Lord took from us a few weeks after her baptism. The other was a young mother. We reorganized our Sunday-school Jan. 4 for a year.—S. Estella Garber, Mount Sidney, Va., Jan. 5.

Lynchville church met in council on New Year's day, with our elder, Bro. W. R. Moore, presiding. Bro. Noah F. Kline was appointed Sunday-school superintendent for the Cedar Run house, and Bro. J. S. Wampler for Lynchville Creek. Bro. Jos. Humbert was chosen president of our Christian Workers' Meeting. The singing offering, \$24.44 was divided, giving \$12 to the orphanage and \$12 to World-

(Continued on Page 48.)

deacon for thirty years. Interment in the Carson Valley cemetery.—Sadie L. Morse, Altoona, Pa.

Klempner, Bro. Wm. H., born in Miami County, Ind., June, 1850, died near Reedley, Fresno Co., Cal., Dec. 27, 1913, aged 63 years, 6 months and 12 days. He was married to Florence C. Ranck, of Miami County, Ind., March 20, 1892. Seven children were born to this union. Two died in infancy. Bro. Klempner and his wife united with the Church of the Brethren in August, 1896. After years of failing health, caused by tuberculosis, death relieved him. He leaves a wife, five children, and an aged mother. Services by Eld. J. J. Brower. Text, Num. 23: 10. Interment in the Reedley cemetery.—Mrs. H. Furnas, Reedley, Cal.

Leighly, Bro. Daniel, born Dayton, Ohio, Nov. 25, 1830, died at Culver, Ind., Dec. 28, 1913, aged 83 years, 1 month and 2 days. He was married to Elizabeth Harp July 4, 1857. To this union were born four sons and two daughters. One daughter preceded him many years ago. Bro. Leighly united with the Church of the Brethren forty-seven years ago, and lived an exemplary life. Services at Burr Oak, conducted by the writer, assisted by Eld. S. F. Henricks. Interment in the Union cemetery.—J. F. Appelman, Plymouth, Ind.

Leslie, Omer Leroy, born in Whitley County, Ind., Aug. 31, 1891, died at the home of his parents, Logansport, Ind., Dec. 25, 1913, of tuberculosis, aged 22 years, 3 months and 25 days. He was reared by Christian parents, both being members of the Church of the Brethren. Services by the writer, assisted by Bro. B. D. Hirt. Text, 1 Kings 2: 1-4. Deceased leaves his parents, one brother and two sisters; also a grandmother.—Chas. R. Oberlin, Logansport, Ind.

Martin, Eliza, died after about a year's illness, in the bounds of the Spring Grove congregation, Lancaster Co., Pa., at the home of his daughter, near Strasburg, Dec. 24, 1913, aged 70 years, 1 month and 6 days. He is survived by six children, two sisters and one brother. Services in the Weaverland Mennonite church by Eld. I. W. Taylor, assisted by Bro. A. M. Martin. Text, Heb. 13: 14. Interment in the adjoining cemetery.—Florence L. Mohler, New Holland, Pa.

Miller, J. C., died at Hanover, Pa., Dec. 14, 1913, in his fifty-eighth year. Mr. Miller was a prominent minister in the Mennonite church for twenty-one years. His wife and seven children survive him. Services at the home of his daughter, near Hanover by Elders Benjamin Weaver, Daniel Stump (Mennonite) and Bro. D. H. Baker.—W. B. Harlacher, 410 Locust Street, Hanover, Pa.

Myers, Bro. Samuel R., of Tide Spring, Greenmount congregation, Rockingham Co., Va., died suddenly, of aneuria at the Rockingham Memorial Hospital, Harrisonburg, Va., Dec. 21, 1913, aged 62 years, 5 months and 27 days. His condition was not known to be serious until after he had gone to the hospital. He was united in marriage to Virginia Sellers, who preceded him Dec. 30, 1912. He is survived by seven brothers and one sister, one half-brother and two half-sisters. Bro. Myers united with the church sixteen years ago, and lived a consistent Christian life. Services by Bro. G. B. Flory and Rev. Richardson, of the Methodist church (his wife's pastor). Text, Psa. 17: 15. Interment in the family burying ground.—Katie Kilne, Broadway, Va.

Neher, Catharine, nee Miller, born in Logan County, Ohio, May 24, 1828, died Dec. 30, 1913, aged 85 years, 7 months and 6 days. She was married to Daniel D. Neher Feb. 10, 1850. She was the mother of eleven children. Five of them are living, and all are useful members in the church. Sister Neher united with the church early in life. She was a devoted wife who survives her, she has been one of the faithful members of the Mineral Creek church since its beginning, having settled here in 1870. A few months ago she called for the anointing. Services by Eld. John M. Mohler. Text, Rev. 14: 13. Interment in the Mineral Creek cemetery.—D. L. Mohler, Leeton, Mo.

Nowberry, Bro. Robert L., born in Lancaster County, Pa., Nov. 16, 1842, died Dec. 30, 1913, aged 71 years, 1 month and 14 days. He was married in early manhood, and emigrated to Cass County, Ind., in 1869. He was bereft of his companion June 20, 1903. Feb. 19, 1906, he was united in marriage to Sister Lavina Cotton, since which time he has lived in Mexico, Ind. A few years ago he united with the Church of the Brethren, and was a loyal member until death. He leaves a wife, three children, one brother and two sisters. Services in the church at Mexico by Bro. P. B. Fitzwater, assisted by Eld. Frank Fisher. Text, 1 Pet. 1: 10. Interment in the Mexico cemetery.—Bertha I. Fisher, Mexico, Ind.

Parrot, Bro. Henry P., son of Elias and Sarah Blocher Parrot, born near Dora, Ind., died Dec. 20, 1913, at Plentywood, Mont., aged 62 years, 6 months and 20 days. Dec. 1, 1893, he was united in marriage to Hannah F. Stutsman. Six children were born to this union. The widow and four children survive. In 1876 he united with the Church of the Brethren. Services in the Girard church, Ill., by the writer, assisted by Eld. J. H. Brubaker, of Virden, Ill. Text, Philip. 1: 21. Interment in the Pleasant Hill cemetery.—M. Flory, Girard, Ill.

Rose, Bro. David J., born June 19, 1836, died in the bounds of the Shade Creek congregation, Pa., Dec. 21, 1913, aged 60 years, 6 months and 11 days. Bro. Rose was sick for some time from a complication of diseases. He is survived by six sons and one daughter. Services by Bro. Mahlon J. Brougher. Interment in the Berkey cemetery.—Stella Penrod, Windber, Pa.

Shick, Bro. Jesse Norman, born May 18, 1846, in Jefferson County, Pa., died Dec. 24, 1913, at his home in Lordsburg, Cal., aged 67 years, 7 months and 6 days. At the age of twenty-four he moved from Pennsylvania to Nebraska, where he was married six years later to Catherine Forney, daughter of Eld. John Forney. When twenty-eight years old, he united with the Church of the Brethren. Several years later he was called to the deacon's office. He worked diligently in this office until he was called to the ministry, remaining active until he suffered a stroke of paralysis, twelve years ago. His wife, three sons, four daughters and two sisters survive him. Services by Eld. W. F. England, assisted by Eld. Andrew Hutchins. Text, Isa. 38: 1-5. Interment in the Evergreen cemetery, Lordsburg, Cal.—Grace Hileman Miller, Lordsburg, Cal.

Shiffner, Sister Sarah, nee Netzel, born near Little, Lancaster Co., Pa., Jan. 31, 1838, died at her home in Los Angeles, Cal., Dec. 26, 1913, aged 75 years, 10 months and 26 days. When twelve years old she moved with her parents to Naperville, Ill., remaining there until 1859, when she was united in marriage to John Shiffner, and moved to Dwight, same State. To this union were born six daughters and four sons, two of whom died in infancy. In 1875 they moved to Grand Rapids, where they lived twenty-eight years. Ten years ago they moved to California, and have been living in Los Angeles ever since. Sister Shiffner united with the Church of the Brethren early in life, and remained ever loyal. Her husband, John Shiffner, preceded her four years ago. Services at the church by Eld. D. W. Criss, assisted by Eld. S. G. Lehmer. Text, Psa. 39; also Job 14: 1-20. Interment in the Inglewood Park cemetery.—Eva M. Frantz, 3125 N. Broadway, Los Angeles, Cal.

Wine, Bro. Joseph B., died in the Stuart Circle Hospital, Richmond, Va., Dec. 18, 1913, aged 51 years and 29 days. His body was brought to his late home. Funeral services were held in the Flat Rock church Dec. 20, by Eld. J. Carson Miller. He was married to Sister Mary E. Holler Feb. 20, 1856. To this union were born four children, of whom a son and two daughters survive. His companion was called to the spirit land Nov. 6, 1908. Nov. 17, 1908, he was joined in marriage to Sister Ellen C. See. To this union were born three children, of whom a son and a daughter survive. In addition to the above, he is survived by his wife, two brothers and three sisters and numerous relatives.—J. D. Wine, Forestville, Va.

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wide Missions. Brethren J. S. Flory, J. W. Wampler and P. S. Thomas held a Sunday-school Institute at Linville Creek Dec. 19 to Dec. 21.—Catherine R. Kline, Broadway, Va., Jan. 6.

WASHINGTON.

Mount Hope.—We chose the following: Elder, Bro. J. O. Streeter presided. We chose the following: Elder, Bro. Amos B. Peters, of Wenatchee; foreman, Bro. J. O. Streeter; clerk, Sister Alice Streeter; treasurer, Sister Beryl Streeter; correspondent, Sister Ida Metcalf; Sunday-school superintendent, Sister Noll Rickard; secretary, Sister Hazel Streeter. We decided to have Bro. Wm. Deardorff conduct our series of meetings.—Pearl Hixson, Chewelah, Wash., Jan. 3.

Seattle.—In spite of the busy time in school and in the Bible Institute, the Sunday-school gave a very appropriate program on Christmas Eve. Dec. 27 we met in council. Bro. A. C. Root was re-elected as our elder in charge. Sunday-school officers were elected for six months, with Bro. H. C. Wenger as superintendent, and Sister E. Eagly, superintendent of the cradle roll. Bro. G. R. Montz was chosen president of the Christian Workers' Society. We are enjoying the presence and help of those from the different congregations who are here attending the Bible Institute. On Sunday morning, Bro. J. S. Zimmerman gave a greatly appreciated talk to the children. In the evening another good talk was given by Bro. Sutphin, of Centralia.—(Mrs.) Sue Montz, 108 North Eighty-second Street, Seattle, Wash., Jan. 8.

Tekoa church met in council Dec. 27. Our elder, Bro. D. B. Eby, presided. Two letters were granted. We reorganized our Sunday-school, with Bro. A. C. Roper re-elected as superintendent. Bro. Eby was with us over Sunday. He gave us two good sermons.—(Mrs.) Sarah Roper, Tekoa, Wash., Jan. 4.

WEST VIRGINIA.

Pleasant Valley.—Dec. 22 Eld. Obad Hamstead, of Oakland, Md., and Bro. Weaver, of Shilo, W. Va., came to our place, and began protracted meetings. They preached seventeen soul-reviving sermons. We had very bad weather during the meetings, but had the very best of interest all through the meetings. He baptized three sisters and four brethren,—all young people except two. Two are to be baptized in the near future. Several more were left to count the cost. Bro. Hamstead's earnest work was appreciated by all. Jan. 4 he started for home.—Lizzy Caligan, R. D. 1, Auburn, W. Va., Jan. 4.

Pleasant View.—Jan. 1, notwithstanding the inclement weather, there was a good attendance at council, and also the following day, for Sunday-school reorganization. Three were received by letter. Bro. Thomas Jones was elected superintendent, and Bro. Clayton Jones secretary. Bro. W. F. Rodgers is president of the Christian Workers' Meeting, and Bro. C. E. Jones is secretary. Sister Clara was re-elected clerk, and the writer are the Program Committee.—Anna F. Sanger, R. D. 1, Box 114, Fayetteville, W. Va., Jan. 5.

Sandy Creek congregation met in council Jan. 3. Eld. Jeremiah Thomas presided. We reorganized our Sunday-school, with Bro. C. A. Thomas as superintendent. Missionary solicitors were elected. Bro. Noah Stetson was re-elected clerk, and our elder as treasurer. Because of the increase in membership, it is necessary for us to enlarge our church building. We shall have a special council on Saturday night, Jan. 10, and will report next week.—C. R. Wolfe, R. D. 1, Brandonville, W. Va., Dec. 7.

NOTES NOT CLASSIFIED.

Washington City.—We met in council Jan. 5, with Eld. A. P. Snader in charge. Bro. Clifford G. Heatwole was chosen president of our Christian Workers' Meeting, and the writer, church clerk and correspondent. Two letters of membership were received and two granted. We have a membership of 18. With Eld. B. E. Barber as pastor, but as he expects to return to his Virginia home, our Ministerial Committee is looking for a man to succeed him. The officials of our congregation agreed more fully to conform to the order of the church, and the church gave instructions to the deacons, relative to the visit now to be made. Brethren P. M. Radcliffe and Herman B. Yates were called to the office of deacon. They will be installed later on.—M. C. Plohr, 338 Eighth Street, Washington, D. C., Jan. 7.

Omaha.—Bro. A. B. Barnhart, wife and daughter, of Hagers-town, Md., came recently to remain with us for some weeks. We are glad to have them here, for we are few in number. We wish other Brethren would come to us when they wish to escape the cold of a northern winter. Cuba is a very desirable place, especially in winter. We have elected Sunday-school and Christian Workers' officers for the coming six months. The attendance and interest are good. We are still hoping for workers. Our hope has been so long deferred that the heart sometimes grows sick. If the facts were known, we do not believe there would be such indifference to the work in Cuba.—Grant Mahan, Omaha, Cuba, Jan. 6.

Pioneer church met in council at Enders Jan. 3. Our present pastor having resigned, it was decided to ask the State Mission Board to have come to us as a minister for the work here. We have so few members here that we cannot support a worker without help. Our love feast will be held Feb. 7.—Mrs. Edwin Flory, Enders, Nebr., Jan. 8.

Yale.—Bro. I. C. Snively, of Flora, Ind., has been conduct-

ing a Bible Term at our country church. Jan. 4 he preached at Yale to a large and attentive audience.—Allie Lookingbill, Yale, Iowa, Jan. 8.

Middle District church reorganized the Sunday-school for 1914, with Bro. Claude Coppock as Sunday-school superintendent, and Sister Ethel Coppock as secretary.—Jos. H. Stark, R. D. 1, Tadmor, Ohio, Jan. 9.

Mount Pleasant.—We met in council Jan. 3. Our elder, Bro. S. D. Stoner, presided. One letter was granted. Officers for Sunday-school and the home department were elected. Officers for Sunday-school sent a box and five dollars to the Chicago Mission.—Lera Miller, New Ross, Ind., Jan. 9.

Ray.—We met in council at the little church, with Eld. Wagoner in charge, Jan. 3. It was a very interesting meeting.—Mrs. Miles, Ray, N. Dak., Jan. 9.

Liberty.—Our members convened in council Jan. 3, with our pastor, Bro. G. O. Stutsman, presiding. Our church decided, by unanimous vote, to retain Bro. Stutsman as our pastor for another year. The work at this place has been growing during the past year. Christmas Day exercises were conducted at the church. Bro. Stutsman delivered a good sermon, and a bazaar, Liberty, Ill., Jan. 6.

Patterson church met in council Jan. 4. Bro. W. F. Haynes was chosen elder for one year; church clerk, Bro. O. M. Welch; Sunday-school superintendent, Bro. W. Brooks; president of the Christian Workers' Meeting, Sister Etta B. Haynes. We decided to get Bro. C. S. Garber for a series of meetings as soon as possible, and appointed Bro. J. B. Deardorff to attend to that matter.—Etta B. Haynes, Patterson, Cal., Jan. 7.

WASHINGTON CITY, D. C.

Our series of meetings, conducted by Eld. J. Carson Miller, closed with one accession. Bro. Miller labored earnestly, and his sermons were full of inspiration and instruction. We believe that much good seed has been sown which, if properly cared for, will bring forth fruit in due time. Our love feast was held at the close of the meetings.

Since our last report we were fortunate in having with us Dr. A. Raymond Cottrell and wife, who stopped off on their way to New York, en route to India. They spoke to us both morning and evening of the last Sunday they spent in this country. All of their talks were interesting, and proved a decided stimulus to our missionary activity. Prof. Ezra Flory also paid us a visit recently, and delivered a splendid discourse.

On the evening of Dec. 15 we held a special council for the election of officers for the ensuing year, which resulted in part as follows: Elder, Bro. A. P. Snader; Sunday-school superintendent, J. H. Hollinger; church clerk and Messenger correspondent, Levi S. Flory; president of Christian Workers' Meeting, Claude C. Hawbaker.

Our Christmas program was rendered on the evening of Christmas Day. It consisted of recitations by the children, songs by the different classes, one feature of the evening being a number of selections bearing directly on the Christmas story, rendered by a chorus of twenty voices. While the weather was very inclement in the early part of the evening, the house was well filled and we think all had an enjoyable time. At the close of the program the children were treated to candy and oranges. The adult classes, instead of receiving their candy, decided to take the equivalent in money and use it in buying good things for the poor. This was done and resulted in making many homes happy, which otherwise might not have received anything to brighten their Christmas. The Sisters' Aid Society also rendered valuable assistance by giving out clothing, shoes, etc., to poor children. This was made possible, to some extent, by two congregations who thoughtfully sent boxes containing clothing, and other needed articles. A great many calls are being received for help, and it is sometimes difficult to determine which are the worthy ones, but the greatest of care is exercised in distributing the various articles. The assistance rendered by other societies, in sending us boxes of clothing, etc., is much appreciated, and results in great good. It would not be possible to keep many of the children in Sunday-school, if suitable clothing could not be provided for them. Recently our District Sunday-school Secretary, Eld. W. P. Englar, was with us and gave an illustrated talk to the children. He also preached for us on Sunday morning.—(Mrs.) D. E. Miller.

806 C Street, S. E., Dec. 27.

BIBLE INSTITUTE OF PALMERA COLLEGE, CAL.

This Institute will be held Jan. 26 to 31, inclusive, at Lordsburg, Cal.

The Instructors.

Elder Edward Frantz, A. M., formerly president of McPherson College and professor of Biblical Theology in the same, will give an exposition of the Epistle to the Philippians.

Eld. E. S. Young, A. B., B. D., has been professor of Biblical Theology in three eastern colleges. He has had much experience in Bible Institute teaching.

Eld. J. P. Dickey, B. S. L., formerly professor of the English Bible in Palmera College, will give two lectures each day.

Eld. Jno. F. Souder, professor of the English Bible in Palmera College, will teach one period each day and lecture each evening at 7:30 o'clock on his travels in Palestine and the Orient, illustrated with stereopticon views.

Prof. W. L. Hoover, A. A., B. D., now dean of Palmera College, has had considerable experience in Bible Institute teaching and will teach one period each day.

The instruction is free, though several free-will offerings will be taken to defray the expenses.

The Daily Program.

8:45 A. M. Devotional Services. 9:55, Doctrine of Man.—Prof. J. P. Dickey. 9:50, Life of Christ.—Prof. E. S. Young. 10:35, Epistle to the Philippians.—Prof. Edward Frantz. 1:30 P. M. The Kingdom of God.—Prof. J. F. Souder. 2:15, Studies in 1 John.—Prof. J. P. Dickey. 3:00, 2 Inductive Biblical Study of Several Interesting Problems.—Dr. W. L. Hoover. 7:30, Illustrated Lecture on Palestine and the Orient.—Prof. J. F. Souder.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., January 24, 1914.

No. 4.

AROUND THE WORLD

An Eloquent Tribute.

Few men in public station have had so favorable an opportunity to see the real working of Christian missions in lands of utter darkness, as has been the good fortune of Ex-President Wm. H. Taft. In a recent article he refers to the missionaries in general, as being persons of high character, intelligence, and exalted standards of living,—persons who are willing to make every sacrifice for the cause they represent. He describes them as men who know the characteristics of the people with whom they deal. They learn their language, they study their peculiarities, and they train themselves to conciliatory methods. The very history of their broad and varied activities shows their practical methods.

The Burden of Strikes.

In a recapitulation of the direct losses by reason of strikes, a significant exhibit is presented by last year's labor troubles in England. Twelve million days' work was lost by the toilers, which would mean nearly sixty million dollars in production and wages. Then, too, the cost of strikes does not merely affect the immediate parties concerned therein, but practically every person in the community,—direct or indirect,—and at times even the people of other nations pay the penalty by increased cost of products. Then, too, the want and privation that are a necessary result of protracted strikes, are a great cost to public health and industrial production, long after peace has been restored. From the standpoint of merely dollars and cents, the most successful strike is a loss to even the victor.

A Most Acceptable Present.

During the recent Christmas season more than ten thousand families of New York's poor were provided with well-filled baskets in remembrance of the occasion,—nine charitable organizations participating in the distribution. A most acceptable addition to the contents of these baskets was a New Testament, or portions of the Gospels, supplied by the generosity of the New York Bible Society. More than twenty languages were represented by the books thus distributed, bringing to mind the important fact that New York's cosmopolitan population presents, to the Christian forces of our nation, citizens from almost every land on the globe. The Bible Society also made a special distribution of 10,000 Bibles to immigrants landing at Ellis Island during December. No present could have been given them, fraught with greater or more far-reaching importance. No gift could have been more precious.

A Description That Fits.

That there is nothing of real value in the common run of theatrical performances, is a generally admitted fact by those who have spiritual discernment, and sometimes even the secular newspapers are not slow to voice their disapproval. The dramatic critic of the "Chicago Record-Herald" thus summarizes a play, recently presented by one of the higher grade theaters of the city, "A yell, a scuffle, a dash of profanity, a brutal dance, a torrent of slang, coarse songs,—making light, usually, of some incident of domestic shame and misery,—these things do not make for agreeable entertainment. They weary and offend. One sickness of the forehead of brass, the check of leather and the leering eye." Why waste precious time in attending even the least objectionable of such performances, while the vital issues of civic and religious life challenge the most intense and strenuous endeavor of every professing Christian?

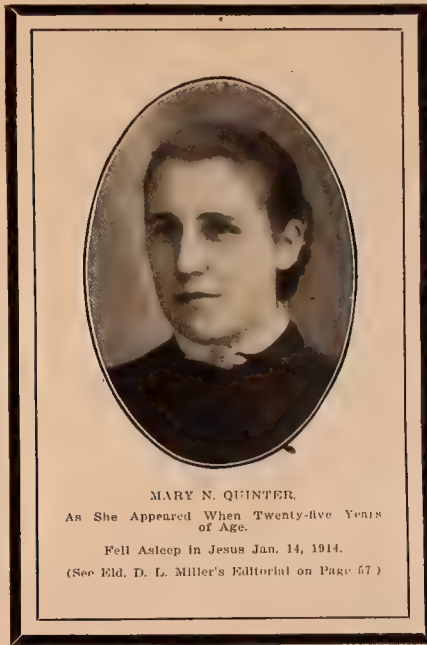
A Result Little Expected.

Last week we described the endeavor of Henry Ford, Detroit's millionaire automobile manufacturer, hereafter to make his men sharers in the handsome profits of the concern. So widely advertised, however, was his offer that ten thousand men and women, from all parts of the United States, at once rushed to Detroit, to secure positions in the far-famed factory. When, upon application at the busy shops, they were told that the places were all filled, and that no more help was needed for the present, wild confusion seized upon the crowd. Bricks and stones crashed through the windows of the big factory, and not until the city authorities made use of streams of water, thrown upon the enraged throng by means of the fire hose, was there a dispersion of the disappointed applicants for a share of Ford's generosity. Man is ever the same,—always ready to grasp life's treasures, but if foiled in his endeavors, equally ready to smite the very hand that has

been lavishing favors most generously. Probably Mr. Ford realizes by this time that the pathway of him who would be a benefactor to his fellows is not devoid of unexpected difficulties and problems.

Practical Help for the Poor.

One of old said, "The destruction of the poor is their poverty," and it would seem that present-day conditions amply confirm the truthfulness of the statement. In many of our cities, and notably the larger ones, unskilled labor must submit to many disadvantages. Workers are supplied with positions mainly through employment agencies which



MARY N. QUINTER.
As She Appeared When Twenty-five Years
of Age.
Fell Asleep in Jesus Jan. 14, 1914.
(See Eld. D. L. Miller's Editorial on Page 57.)

exact a heavy fee from the toilers, whose wages are but scanty at best. Cleveland's Chamber of Commerce has determined to end the extortionate exploitation of the laborers, and its members are now, by a concerted effort, providing positions free of charge to all applicants. Such a spirit is most commendable, as it helps the worker in the most practical way. It is always better to put a man in the way of earning a dollar than to give him a dollar outright, by way of charity relief. Then, too, it is of greatest importance so to safeguard the worker's environments that he may be protected in the full enjoyment of his earnings, without the heavy tolls levied upon him by oppressive employment agencies.

Japan's Great Calamity.

In Kagoshima Bay lies the island of Sakura. The lower slopes of its noted volcano have for long years been densely populated, far up to the wooded heights. Though always regarded as a place of danger, the natives, with an optimism that banished all thought of a possible calamity, persisted in remaining in places where destruction, sooner or later, was bound to overwhelm them. When, Jan. 12, the cable message of fiery Sakurajima's destructive eruptions was flashed to all parts of the civilized world, the full extent of the disaster was hardly realized. Later reports showed that nesting villages have been overwhelmed with ashes and lava, and that the populous city of Kagoshima is ruined by showers of ashes, as is the country for many miles around. Even stone buildings have succumbed beneath the load of hot scoria. Tidal waves and earthquakes also added their portion to the general horror. The extensive island of Kiushiu, southernmost of the three principal islands of the Japanese Empire, is covered with ashes even to the streets of Nagasaki. As to the actual number of those who lost their lives during the overwhelming calamity, exact figures can not be given at this writing, though it is not likely to reach, in total extent, as large a figure as during the earthquake of 1894, when 100,000 souls were hurried to an untimely end.

Physical Activity Commended.

While the benefit of physical toil has frequently been undervalued, it is true, nevertheless, that many of humanity's ills might be eliminated by a more liberal employment of our God-given energies. Even Holy Writ emphasizes the value of manual labor as a promoter of health. Recently Germany's ruler, Emperor William, was advised by his physicians to engage in active outdoor labor if he would overcome serious functional impairment. With his customary impetuosity the august ruler at once entered upon the work of sawing and splitting wood on his grounds near Sans Souci, and not only enjoys the unwonted task, but realizes the undoubted benefit thus afforded. Incidentally he teaches a useful lesson to those who disdainfully regard manual labor, and consider it beneath the dignity of those engaged in intellectual pursuits, or occupying a high station in life.

A Golden Opportunity.

Japan's overwhelming disaster, as referred to elsewhere, should excite the sympathy of the entire world and especially so of the people of the United States. Besides millions of the people on the verge of starvation, thousands of others have doubtless been killed by the earthquakes and volcanic eruptions, or drowned in the angry seas. Homes, gardens and farms have been devastated. Already President Wilson has sent his personal message of sympathy and regret, representing therein the sentiment of the entire nation. But such a document will not feed the hungry or clothe the destitute. It is to be hoped that Congress will take immediate steps to show the nation's sympathy in a way altogether practical, and entirely appropriate to present needs. We have here a golden opportunity to evince our genuine friendship,—more effective than a thousand diplomatic messages of mere formalities.

Much to Be Thankful For.

Advocates of temperance have abundant reason to feel encouraged, since public sentiment against this greatest of humanity's foes is daily becoming more pronounced. Statistics show that the consumption of all kinds of liquor in European countries is decreasing, because of a recognition of its evil effects by those most addicted to its use. Then, too, the attorney-general of Texas comes forward with his opinion that newspapers which advertise liquor houses, soliciting business in dry territory, are liable to prosecution, as aiding in the violation of liquor laws. In support of such an interpretation he cites the decision of the Supreme Court of Arkansas to the effect that a circular or advertisement of a soliciting nature is ample evidence to convict the firm in question. More and more, as public sentiment is asserting itself, will there be a concerted demand that the iniquitous liquor traffic be banished from this and other lands, together with all other practices that debase and defile.

New Conceptions of Old Truths.

Dr. Charles W. Eliot, president emeritus of Harvard University, recently startled the religious world by his extreme utterances regarding commonly-accepted Bible truths, and religious as well as secular papers are still discussing the views of the noted educator. At one fell swoop Dr. Eliot disposes of long-cherished religious beliefs, and dismisses as myths certain time-honored narratives of the Bible. The Garden of Eden, the creation of man, the sun standing still at Joshua's command, the commitment of the Ten Commandments to Moses by God,—all these are branded as mythical. Miracles are deemed to be impossible and irreconcilable with the ideas of present-day knowledge. Just why the Creator and Ruler of the universe should not have power to bring about all these disputed things, Dr. Eliot does not explain. Acknowledging the Creator's supreme control, and conceding to him the wonders of "sound, light and electricity," do we not impute to him power equivalent to the making of man, to the performance of miracles, and to the accomplishment of the "apparently impossible and unscientific achievements" of the Old and New Testaments? The Creator alone gives life, and is the only Source of it. That is the supreme miracle. Science is staggered by it, for it can produce nothing equal to it, nor explain it. When we accept that conclusion as a fact, all other miracles become subordinate, save only the restoration of life,—and even that is not difficult, if the Creator is actually all-powerful. The doctor, by his disparagements, is attacking a strong fortress, but as others before him, he will find its foundations laid deep and strong,—even upon the solid rock of Everlasting Truth.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Scoffer's Folly.

BY ARTHUR V. FOX.

They say there is no God, and grim defiance fling
At One my soul adores,—my Sovereign King.
They pile their wisdom, arts, and store,
As though there were no evermore,
No great beyond,—no other shore,—
And thus insult my King.

They deem it low to pray, to trust in Christ the Lord,
They sneer at praise, and at the written Word,
Their threescore ten are spent in sin,
They will not let my Savior in,
But revel in the world's mad din
Till falls the avenging sword.

Cease now thy boast, vain man! God's wrath is deep and strong,
Time soon will pass away. Eternity is long.

There is no hope beyond the grave.
Reject no more the love he gave;
It was for thee. O let him save,
And fill thy life with song!

Coeur d'Alene, Idaho.

Evil By Association.

BY PAUL MOHLER.

Why are we called to account so quickly for committing *some* offenses, and indulged in other things as bad or worse? This question has disturbed a good many of us at times, and it is worthy of an answer. It is a frequent cause for discouragement and stumbling.

Some things are unquestionably bad in themselves,—murder, robbery, lying and impurity. Others are bad, not because of their nature, but because of their associations, tendencies, and final results. It might even happen that an act, innocent enough in itself, would be worse in its effects than a very great crime.

I remember knowing, when a boy, a certain prominent business man of our town. He drank moderately, yet carried himself well. In fact, no one could see that drinking hurt him. I remember hearing ministers say that he was doing more real harm than if he were lying daily in the gutter. Why? Because he was known to all as an exponent of moderate drinking and a demonstration of its possibility. Other men, seeing his ability to "drink soberly," undertook the same and were destroyed.

There are some social customs of such general practice and extensive support that they may well be called institutions. Many people support them for their pleasure, others for their profit. Such an institution is dancing.

There are dances everywhere and of every kind, but they are all associated more or less. It is always easier to take up a bad dance, after having learned and enjoyed one not so bad, than before. This is due to the great law of association, which binds so many things together.

A comparatively decent dance in a private home, may be enjoyed by respectable people, with no immediate evil effects; but some one of that party may be especially susceptible to the influences of the dance. Moderate indulgence does not satisfy him long. For his further gratification there are public places for dancing and partners of every character. From this he may easily pass to lower and still lower haunts, until he breathes the very atmosphere of hell, and revels in its wickedness. Start him at the top of that ladder, and who can tell where he may stop?

That is one great reason, my pure, sweet sister, why it might be a very terrible thing for you to dance even one dance. Your own innocent indulgence, in that which harms you not, may start a brother on the course which leads to his destruction. Murder, even, would be more kind than that.

It is so with other institutions. Card-playing has its better forms, where it seems to be but a simple pastime for idle hours. But it, too, has its low forms and terrible fascinations. Theaters have their better uses, from which men are led to the worse. Let all decent people keep themselves clear from all

such institutions in their better forms, and a vast number of weaker men would never come under their evil influence. This principle, and the responsibility it throws upon the self-indulgent Christian, are fully illustrated by Paul in 1 Cor. 8: 1-13, which everyone ought to read. If you think this is a small matter, read it and revise your opinion.

That, my sister, is one reason why the church is so much concerned about your wearing a simple little hat; it is the associated institution that we dread. The rattles of a rattlesnake are innocent enough, but we do not want our children to play with them, because of the fang at the other end of the snake. We see women everywhere caught in the terrible rage for dress and social prominence. Even if you are strong enough to resist these influences, others are not, and your very moderate recognition of this powerful institution may be read by them as an endorsement. After you have started them on a course that will destroy their spirituality and Christian simplicity, you will find it hard to stop them short of the extreme to which you would not go yourself.

And that, my brother, enters into your own dress question. Your bowing a little way to the goddess of fashion weakens your sister's defence against woman's greatest temptation. If you could see into the years to come and know the final results of your "liberty" (1 Cor. 10: 23 to 11: 1), you might not be so eager to exercise it. There is a future for all of us, and that of him who is careless of his weaker brother and who does that which causes him to stumble, is not a pleasant one to contemplate. Matt. 18: 6 is commentary enough on that: "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea" (Am. Rev.).

It is not alone, therefore, the size or the intrinsic evil of an act that determines its importance; it is its associations as well, and often the latter is of the more importance.

4341 Congress St., Chicago, Ill.

Arrival of the New Missionaries.

BY KATHRYN ZIEGLER.

As soon as we heard when our five new workers were leaving the homeland, we began to look forward to their coming. Not knowing on what line they expected to arrive in Bombay, some of us had quite a correspondence with several steamship companies. We were informed that our party were listed among the passengers on an Italian boat due in Bombay Dec. 6 or 7. Bro. Blough, Bro. Kaylor's, Sister Holsopple and I were there to meet them.

Saturday, the 6th, all day we were anxious to hear that the boat had come. About seven o'clock in the evening we learned that they had received a wireless message, stating that the boat would be in that night, but they told us the passengers would not land till morning. The next morning, as soon as we had our tea, we went to the docks and saw the boat (*Firenze*) on which they were. Even the sight of the steamer gave us a happy feeling, but we realized a still happier feeling when we grasped the hands of our coworkers and welcomed them to India's shore.

When arrangement was made for the baggage, we proceeded to the hotel, ate our breakfast, and went to church. After the noon meal we gathered in a room for a season of praise and prayer for the Father's protecting care. Each one expressed the joy felt in being where his heart longed to be, and for which he had frequently prayed.

Sunday evening we again attended services, which were much enjoyed by myself, as I had not heard an English sermon for about a year. Monday was spent in looking after the baggage, exchanging the American money for Indian money, and doing some shopping.

Tuesday morning, about eight o'clock, we left Bombay. The baggage our brethren brought from home, in addition to that which had accumulated in Bombay, was no small matter to get arranged and weighed and put on the train. We had all the room we needed,

for which we were glad. Among our parcels was a lunch basket, in which were different kinds of India fruits to introduce to our new people. Few of these they cared for, but others they promised to like later on. About 12:30 the train arrived at Bulsar. There were Bro. Heisey's, Sisters Blough, Shumaker, Quint-er, Miller, and Lloyd and Anna Emmert, orphan boys and girls, fathers and mothers, ready to welcome the new people. The children began to sing, and a number had garlands and bouquets to show their love and appreciation to those who have come to help to bring India to Christ. At Bulsar was the break in this little band of five. Dr. Cottrell's remained there, while Bro. Arnold's and Sister Royer came to Ankleshwer.

When the train stopped at Jalalpur, the newcomers were met by Bro. Emmert and some of the Christians of that place. These also had bunches of flowers.

The next stop was Ankleshwer, where another reception was held. We met in the church. One of our teachers, with some of the little boys, had prepared a song of welcome. Another teacher gave a short address of welcome. Bro. Arnold's and Sister Royer spoke and Bro. Stover interpreted their words.

May these, our coworkers, be kept well, be successful in their language study, and soon be able to take up the work which they long to do. The Lord be praised for their lives in this sinful land!

Ankleshwer, India, Dec. 18.

Lot and His Wife.

BY D. C. REBER.

REFERENCE is made to Lot in the New Testament two times, and his wife is mentioned once by Jesus himself. Now it may be asked, "What significance did this family have in God's plan of human redemption?" Living, as they did, in an age when the human family had quite generally become exceedingly wicked, they stood out in exceptional prominence by way of contrast with their neighbors.

Lot was born in Ur of Chaldees. His father was Haran and his uncle was Abram. When Abram was called to leave Ur, to go, under God's leading, to a land that the Lord would show him, Lot journeyed with Abram. After a journey of more than a thousand miles through an extensive and dangerous desert, they came into Canaan, bringing with them their possessions. Abram's wife was Sarah. Lot, at this time, was not yet married, but had abundant possessions, consisting of flocks, herds, tents, and herdsmen. Doubtless Lot was also a believer in the God of Abram, although the Divine Record omits to say that he ever built an altar to God. Although Lot's father died when Lot was young, yet he was fortunate in having for many years the counsel and holy example of his uncle Abram. Under worldly prosperity, it became necessary, for peace and friendship's sake, that Lot and Abram should separate. Lot, having been granted first choice, chose the well-watered, fruitful plain of the Jordan, studded with prosperous cities.

When Lot had to stand alone, after this separation from his uncle, his character was revealed in its true light. No longer feeling the personal influence of Abram's instruction, Lot made several serious mistakes. First, he lifted his eyes toward that wicked city Sodom (Gen. 13: 10). What drew Lot Sodomward? His motive, doubtless, was a selfish one, being actuated by worldly gain only. This led him to pitch his tent toward Sodom, the second step downward (Gen. 13: 12). On the other hand, Abram removed his tent westward, and dwelt in the plain of Mamre at Hebron, and there built an altar unto the Lord.

As the magnet attracts the steel irresistibly when in its field of influence, next Lot was dwelling in Sodom (Gen. 14: 12). As subsequent events proved plainly, Lot had cast his lot among a bad lot. Soon Chedor-laomer, king of Elam, captured Sodom and its inhabitants, together with Lot and his goods. Abram hearing that Lot was taken captive, forgetting his nephew's ingratitude toward him, disregarding all difficulties and dangers, thinking only of relieving a brother in distress, and depending on God, boldly

pursued the numerous and combined forces of the four kings. Abram was averse to war, and neither before nor after this did he engage in it, yet he was prepared for it and attacked the enemy at night by surprise. He not only was victorious but recovered Lot and all his possessions, including Lot's wife. Lot doubtless got his wife in Sodom, which fact shows his strong attachment to the place. Abram refused any pay whatsoever from the king of Sodom for services rendered, nor, so far as known, did Lot ever so much as thank Abram for his rescue.

Abram, no doubt, saw that Lot and his family were exposed to great danger, living in the wicked city of Sodom, and he may have counseled him to remove from it. At any rate, knowing the tremendous guilt of Sodom in God's eyes, he prayed humbly, yet fervently, for Sodom's salvation, chiefly, perhaps, for Lot and his family's sake.

In marked contrast with Abraham's prayer for sinful Sodom is Lot's prayer for himself, as he was lingeringly leaving it. Here his selfish and self-willed nature was clearly manifested. He seemed solicitous about his own welfare, and astonishingly indifferent about his family. Lot's prayer was answered, while Abraham's was not, teaching us that an answered prayer is not always a blessing but sometimes a doom.

The social side of Lot's character seems to have been paralyzed. This is the weak phase of his character. Coldness and insensibility starved out charity and friendship. Lot did not even mourn his wife's fate after she became a pillar of salt. He ended his days in a cave, under the darkest moral brand. Lot and Judas resemble each other in a number of points.

Looking now on the strong and attractive side of Lot's character, we have the testimony of Peter (2 Peter 2:8) that Lot was just and righteous. This was clearly revealed by his attitude toward the angels that came to Sodom at even. He showed courtesy, hospitality and strong courage on the eve before Sodom's fateful destruction. Amid the atrocious sensuality of the Sodomites, Lot preserved his purity. Amid the lawless, profligate mob, guilty of sodomy, Lot defended his guests, and denounced the abominable wickedness of his fellow-citizens. Lot hated the heinous depravity of the people of Sodom, and yet he was loath to leave them.

Lot seems to be a type of many Christians, and their attitude toward the world and men's sins. How far shall godly people mingle with those in error, in the hope of saving them? We have no reason to think that Lot converted a single soul in Sodom by his life and conversation. His attempts to induce his own relatives to leave the doomed city seemed like a mockery to them. His life seemed to lack sincerity and conscience.

In Jonah we have an instance of a good man being instrumental in saving a very large and sinful city by his fearless preaching. But Lot entered the darkness without being actuated by the purpose of bringing light. It is questionable wisdom to associate with sinners unless we are strong and are impelled by a single noble motive. Christ came to save sinners, but he did not regularly take up his abode among them and connive at their evil deeds.

Our country today abounds in modern Sodom. Our cities possess numerous saloons, theaters and dens of vice. What is the Christian doing to bring the great search-light of the Gospel of Jesus Christ to expose, rebuke and eradicate these social evils? Too many so-called Christians hide their light under the bushel of indifference and when they have opportunity to lend their influence for righteousness, their saintly salt has apparently lost its savor and the will of God is defeated.

Lot's soul was saved, but his life was lost. Abram's influence, exerted upon him, kept alive in him a saving faith, but this seemed to be hidden from his family and associates by his mercenary motives. Lot continually leaned toward the world. His character was a mixture of strength and weakness, in which the weakness seemed to lead to the ruin of his own family and brought his own soul close to ruin's brink.

Why did Jesus say, "Remember Lot's wife"? She had good impulses. She saw what she ought to

do, but her divided mind was fixed on her household in Sodom, so that she failed to hear and obey the angels' voice. Hence she looked back with regret and longing, and as a punishment for her disobedience and half-heartedness, and therefore false-heartedness, she became fixed in uselessness and death. She is typical of all who, having put their hand to the Gospel plow, look back and thus show that they are not fit for the kingdom. Her husband was a "brand plucked from the burning" and in him God showed that man must be separated from the wicked, to be saved, and that he will not destroy the righteous with the wicked.

Let us learn finally that man is made to look forward, not backward, and to go forward to eternal life by doing God's will, and not backward to endless death through disobedience.

Elizabethtown, Pa.

McPherson College, McPherson, Kans.

BY E. L. CRAIK.

ONE of the most pleasant and best attended Bible Institutes in the history of McPherson College closed last night. In the minds of many it was the very best we have ever had. The weather was favorable through the week, and more than the usual number of members took advantage of the week's feast of good things. The register shows that about seventy-five strangers were in attendance, an encouraging increase over former years. The annual meeting of the Board of Trustees occurs tomorrow. Some of the Trustees came early so as to enjoy the Bible work.

Bro. D. Webster Kurtz proved himself a masterful instructor, even though his endurance was put to the test by the heaviness of the work assigned him. The chapel was always crowded with eager listeners when Bro. Kurtz spoke.

At 10:30 each day he lectured on Galatians. There was scarcely time enough for Bro. Kurtz to complete this study satisfactorily to himself. At 2:30 he discussed the Gospel in its several aspects of love, faith, truth, liberty, and joy. At the evening hour Bro. Kurtz spoke on the parables of Jesus, emphasizing the great principles of the Kingdom which are bound to be worked out to a glorious end.

Elder J. J. Yoder occupied several hours during the week, discussing church and educational problems. Dr. H. J. Harnly gave three lectures on the sacraments. Thursday afternoon Miss Elizabeth Culp, of the Domestic Science department, invited the visitors over to her laboratory and gave a demonstration and lecture. Visitors were supplied with some sample products of culinary art. Prof. R. E. Mohler took an hour, Friday afternoon, to lecture on agriculture and its relation to our church and school.

Not the least interesting of the sessions were the educational hour and the "testimony" service, in which the visitors as well as the home folks participated. The purpose was to get the views and impressions of those who spent the week with us, and we were pleased to note a warmth of feeling and a zeal to be of mutual help in the great tasks before us.

The student body can not be too highly commended for the way in which they turned out to attend the lectures. The policy of the faculty towards those who absented themselves from classes, to take advantage of the Bible hours, has always been very liberal and fair, and the students have respected the privilege. We feel that the experiences of the week have given both school and church a deeper spiritual impulse.

The second semester of the academic year opens Jan. 19, with good prospects. The two winter terms are offering unusual inducements to those desiring work for a short term.

Some Suggestions.

BY JOHN WOODARD.

EVERY year many queries are sent to the Annual Meeting and, after being fully discussed, are either passed on or returned. Some of these queries have resulted in much good,—like those that led to the formation of the General Mission Board and the Sunday-school Board,—but others should never have

reached Annual Meeting. A great deal of time is spent in discussing these queries and, so far as I can see, most of the members think and act just as they did before the question came up.

Seemingly much good time is wasted at Annual Meeting. Before a query is sent to Conference, we should be certain that it is suggested by a real problem affecting the Brotherhood as a whole, and that it has not been answered previously by Annual Meeting. Then the business session would be materially shortened, and the rest of the time could be spent more advantageously in some other way.

We already have a Sunday-school Meeting, a Missionary Meeting, and an Educational Meeting at each Annual Conference. We could very profitably enlarge all these meetings.

But there is another line of work we might well take up. Our only creed is the Bible, and we ought to know more about God's Word. Why not have, at Annual Meeting, a series of lectures on doctrine by our best men? In this age of doubt it would be a good plan to learn something about the existence of God, the Divinity of Christ, and the inspiration of the Scriptures. We need some lectures on peace, temperance, amusements, simple life, and sex education.

All over the country are advertisements, showing the bright side of army life. If we are to keep our boys from being led astray by these advertisements, we will have to do a great deal more teaching.

The liquor traffic is not dead yet, and tobacco is still for sale. We need to put forth greater efforts in fighting these evils.

Nearly every town has its moving picture shows and pool rooms, and many have dance halls. If we expect to keep our young people away from such places, we will have to provide something better.

A short time ago I heard several lectures by a certain lady. She spoke of the way some of the girls dress, but she said that the girls are not to blame. They do not know better. Their mothers are to blame, because they did not teach them. We need more teaching.

Every year thousands of girls and more boys begin a life of immorality. If they had been properly taught, they could have escaped, but some one was too modest (?) to give them the necessary information. It is time to shake off this false modesty and attack the evil at its source. Let us have prevention, and then there will be no need of cure. We must wisely teach the laws of sex. We must destroy that old, false idea that one standard of morals governs a man's conduct and another a woman's. We must teach the coming generation that there can be but one standard of morals for both men and women,—the standard of a pure life. It is the duty of every Christian to emphasize this single standard of morals. We have not done what we should in this line. It is time for more active work, and Annual Meeting would be a grand place to begin.

We need to know more about the history of our church and the work of those who have gone to their reward. Why not have some lectures along this line? Would it not be a good thing to forget our differences for a while and talk about those noble men and women, who suffered so much for the truth's sake? I believe it would.

And while we were learning more about the Bible, the problems which confront us, and the noble leadership of our predecessors, we would become better acquainted with each other, and all would profit by it. Some of the old brethren may wonder why some of us younger fellows are not any better than we are. I will tell you. It is because we have not been well enough acquainted with the old brethren. We, who are young, need the friendship of those who are older. Their interest in our welfare is a great help in times of temptation. I thank God that some of the aged brethren and sisters take so much interest in the young. It has been my privilege to know some of these aged ones, and I shall never regret having made their acquaintance. If more of our old folks would get into closer touch with the boys and girls, we would not lose so many of our young people.

Columbia, Mo.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 4.—On the Nature of the Human Personality as Related to Conversion.

PROF. JAMES, in his recent work on "The Varieties of Religious Experiences," has a chapter on "The Divided Self and a Process of Its Unification." It follows chapters on "Healthy-mindedness" and "The Sick Soul." I quote: "The psychological basis of the twice-born character seems to be a certain discordancy or heterogeneity in the native temperament of the subject, an incompletely unified moral and intellectual constitution. . . . Now, in all of us, however constituted, but to a degree greater in proportion as we are intense and sensitive, the subjects to diversified temptations, and to the greatest possible degree, if we are decidedly psychopathic, does the normal evolution of character chiefly consist in the straightening out; the unifying of the inner self. The higher and the lower feelings, the useful and the erring impulses, begin by being a comparative chaos within us. They must end in forming a stable system of function in right subordination. Unhappiness is apt to characterize the period of order-making and struggle. If the individual be of tender conscience and religiously quickened, the unhappiness will take the form of moral remorse and compunction, of feeling inwardly vile and wrong, and of standing in false relations to the Author of one's being and Appointer of one's spiritual fate. This is the religious melancholy and 'conviction of sin' that has played so large a part in the history of Protestant Christianity. The man's interior is a battle-ground for what he feels to be two deadly, hostile selves, one actual, the other ideal."

When, in the human personality, we have discovered an objective and a subjective self, we have not yet exhausted the possibility of analysis. Approached from another side, it would seem to be a kind of double duplex,—a divided, discordant personality, each discordant division related to a third and apparently free-conscious self, vitally interested in the divided, discordant conflicting self. Here I touch on experiences that every "sick" soul,—a soul under "conviction,"—has had. There are many conflicts and tragedies in this world. Individual comes into conflict with individual,—group of individuals with group of individuals; one or the other goes down. Naturalists call it "The survival of the fittest." It would be truer to say the survival of the strongest for, as a matter of fact, it is not always the fittest that survives. Of all the conflicts and tragedies, in this world of conflict and tragedies, there is none which compares with the conflicts and tragedies of the divided self, for while, in the conflict between individuals, it may be a matter of life and death, in the conflict within the individual it is a matter of eternal life or eternal death.

Who of my readers has not experienced this conflict? Wherever there is a conflict there must be at least two conflicting parties. But you ask, "How is that possible? Two or more parties within the same personality?" I shall not attempt to explain the metaphysical possibility of such multiplicity, but shall content myself by calling attention to the fact that where there is no division there can be no conflict, and that both experience and Scripture bear me out. Christ came across an individual in which the multiplicity had become "legion." I am not inclined to believe that such possession was confined to that time. Even now we meet those who behave as if possessed, but be that as it may, about the conflict in the individual soul there can be no question, and the most significant part about this conflict is, that there seems to be an interested third party related to the conflicting parties and vitally concerned in the outcome; and what makes it still more interesting, he may have power to determine the outcome of the conflict.

The interested party is the self-conscious, free self; and here, in order that you may understand, I must

ask you to use a little introspection,—turn the attention inward, become conscious of what takes place in your own soul. Have you ever discovered a conflict within, and yourself vitally affected by the outcome?

The determination of the outcome of the conflict is possible because of the freedom and self-consciousness of this third party. The law is simple. It is the law of life everywhere. If I wish to develop a strong physical body there is only one way. I must meet the conditions of the law of a strong physical body. What are these conditions, but properly to feed and to exercise the body? Food and exercise mean life and vigor. The law of food and the law of activity are the laws of life. Lack of food and inactivity everywhere mean deterioration, emaciation, death.

Now, the law of spiritual life is identical with the law of organic life,—food and exercise. That within the personality which is fed and exercised grows up and develops. Feed the good and exercise it, and it grows and develops. Feed the evil and exercise it, and it grows and develops. Our freedom makes it possible for us to determine which of the conflicting factors shall live: We may become what we really want to be. It is the simple law of food and exercise. It is not enough to feed. Feeding without exercise makes dyspeptics. Dyspeptics never feel good. They usually become knockers. If you are not making the spiritual growth which it is your privilege to make, it is because you are feeding in the wrong pasture, or because you are too lazy to work. Do not go about, whining and knocking and lamenting. You advertise yourself to a disadvantage. Every intelligent person knows what is the matter with you. You have either been feeding at the wrong crib, or you are lazy. Mark well what I have said: Self-consciousness and freedom give us power over our own destinies, and the law of life and food is exercise. In the last analysis we are what we want to be. "Oh! but," you say, "I want to be good, but—" But what? Well, plainly, you are not willing to pay the price. You have the price of your freedom and intelligence and squander it on a "mess of pottage."

Responsibility is individual, personal. When I use this rather positive, dogmatic language, I am not unmindful of the fact that this rule of freedom has its limitations,—limitations because of heredity, environment, habit. The very possibility of a limited, forfeited freedom makes it all the more imperative that we should exercise along right lines the freedom that we have. It is the almost universality of the "divided self" which makes conversion a necessity. If there were but one "hot center,"—center of activity,—and that the good, and all activities of the self in harmony with this center, there could be no such experience as conversion. There is an almost universal consciousness of incompleteness and imperfection, brooding depression and introspection, consciousness of sin and anxiety about the future, all because the self activities are divided.

The struggle, away from sin, is one of inhibition of sinful activities, and a more or less conscious strain towards the ideal, which for the Christian is the Christ. The success of this struggle, which means no more consciously-willed evil feeling and activities, implies conversion, and is accompanied by that sanction of conscience which results in feelings of complacency. It is at this point, in the experience of personality, that the first sacrament, baptism, has its application. But before discussing baptism it will be well to study the law of suggestion.

McPherson, Kans.

If you hit the devil hard right between the eyes it is surprising how many respectable and influential people will resent the attack on their friend.

The Last Hour,—A Warning.

BY RUFUS M. REED.

RECENTLY the writer witnessed a very unique baptismal scene. It was that of a man who was wasted with consumption. His wan face and weak frame bespoke much suffering. All could see that he had not long to stay on earth. In fact, the summons of death was then upon him. But he refused to obey that solemn call; yea, his soul clung to its frail tabernacle, and dared not go to the Great Beyond without a change. His soul was groping for light. He would not go till it was satisfied. Jesus Christ is the only One that can give comfort to the soul of such an one in the last hour.

When the sick man had fully surrendered himself to the will of Christ, and had let him into his life, there was a smile of calm satisfaction on his face. He whispered, "I am satisfied now." Six hours later he passed away.

Such incidents as this always set one to thinking. Why will people put off accepting their Savior till such a late hour? If Christ is the only One that can give comfort in the dying hour, and safely escort the soul through the vale of death, why not accept him when there is ample time? "Be ye also ready" is an imperative command. Christ will accept us at the eleventh hour, but by no means does he say to wait until then. "Now is the accepted time" (2 Cor. 6: 2).

Oh, the glorious "now"! We live in the present. We should act in the present,—the living present. Tomorrow may be too late to accept Christ. "To-day if ye will hear his voice, harden not your heart" (Psa. 95: 7, 8). In fact, tomorrow never comes. It is always one day off. "Trust no future, however pleasant." One today is worth two tomorrows. It certainly is alarming how many people neglect the welfare of their souls. The Bible is full of warnings against so doing. No doubt the Spirit of God checks such people at times, but, remember, he says, "My spirit shall not always strive with man" (Gen. 6: 3).

It is enough to arouse all the forces of Christendom to see the many souls daily going to Christless graves. Think of the millions of earth's population so dying, daily! Oh, should we not get more enthusiastic for souls? Brother, sister, have you done all you could the past year to help lost ones find Christ? Have I? If we haven't, let's make a new resolve for 1914. "Am I my brother's keeper?"—I must be.

Such an one as the sick man, above referred to, could not render much aid to the kingdom. But Christ wants all. "He is not willing that any should perish, but that all should come to repentance" (2 Peter 3: 9). Dear sinner friend, will you not accept Christ today? Let not Satan persuade you to procrastinate any longer. Christ needs you. He wants you. Oh, will you not accept him?

Laura, Ky.

Sunday-School Normal of Northwestern Ohio.

BY MARY L. COOK.

District Sunday-school Secretary.

ON Monday morning, Dec. 29, 1913, the members of Northwestern Ohio met in the Fostoria church for a two days' Sunday-school Institute. In the organization Bro. J. W. Barnett was chosen as Moderator, and the writer, Secretary. Brethren Otho Winger and S. S. Blough, of North Manchester, Ind., were the instructors.

Bro. Blough's topics were along the line of Sunday-school work, beginning with "Methods and Principles of Teaching," and closing with "Teacher's Lesson Preparation." Bro. Winger dwelt upon Church History, beginning with "The Apostolic Church," and closing his work with the "Country Church of Today."

I here note a few of the principles of teaching given by Bro. Blough: (1) The primary object of teaching is culture rather than knowledge. (2) Exercise is the great law of culture. (3) Teachers should give careful attention to perceptive powers of the mind. (4) The teacher's aim is to furnish facts. (5) Mem-

ory operates by laws of association and suggestion. (6) Go from the concrete to the abstract. (7) Direct your teaching activities to the nutrition of powers then most active. (8) Subject matter *must* be adapted.—quality rather than quantity.

In "Lessons from the Great Teacher," Bro. Blough emphasized the "aim," "equipment" and "material" used by the Master Teacher. The aim: (a) To fit men to live in harmony with the will of God. (b) To live in harmony with God's power. (c) To bring his life into perfection after God's plan or standard.

Nine precepts were given to aid the teachers desirous to improve, viz.: (1) Love God. (2) Love your class. (3) Know the Bible. (4) Devotion. (5) Consecration to your calling. (6) Prayer life. (7) Holy Spirit infilling. (8) Much preparation. (9) Practice. Possess the first eight of these, and God will see to it that you get practice.

"Christian Education" presented the need of a well rounded out education, where the soul receives equal attention with body and mind. There should be training in the home, in the Sunday-school, from the pulpit, in the public schools and in the college.

"The Child Problem" was briefly discussed. "Little minds like little bodies need more care than larger ones." A plea was made for greater care in selecting primary teachers.

"Future Possibilities of the Sunday-school" presented the idea of organizing Sunday-schools in new territory as missionary enterprises. Later let there be preaching services, and then the erection of a building.

"Ideal Condition" suggested that every member be in the Sunday-school, on time, with his Bible and offering. Not a single teacher should teach from his quarterly, and not a single pupil recite from his quarterly. The Bible should be the Sunday-school Book.

Lesson preparation was emphasized, especially the importance of early preparation. Five "P's" were given for lesson study, viz., places, persons, parallel passages, precepts and purpose; also five "W's"—the what, when, where, who and why of the lesson.

Bro. Winger's work on "Church History" was the first of the kind ever given at our Sunday-school Institute in this District, and from the first held the interest of all present. He told us that "Acts of the Apostles" is the first church-history ever written, and also the most authentic.

Faithful men and women, ever since the Book of Acts was written, have been adding chapter after chapter, which will not be read until the books are opened. The world has never seen such missionaries as the early apostles. Had their zeal been kept up, the Gospel would have been carried to every part of the globe long ago.

The "Great Church Councils," was introduced by a study of some of the anti-Nicene Fathers,—Clement, Ignatius, Polycarp, Justin Martyr, Irenaeus, Tatian, Clement of Alexandria, Origen, Tertullian and Cyprian. "The Seven Great Councils," and the questions they settled, was a subject new to many, yet extremely interesting.

It was the effort of the great reformers to purge sin from the established church. Failing in this, they started new churches. Wycliffe, John Huss, Martin Luther, Zwingli, Calvin, Francke, Spener, Hoffman and Alexander Mack, were noted for their reforms. "History of the Brethren" was briefly reviewed, both as to the work in Germany and the early work in America.

The other two periods of Bro. Winger's work were spent in discussing "The Country Life Movement" and "The Country Church." These two were found to be closely related, the former having a strong bearing upon the latter. "History of Missions" proves that a large per cent of missionaries come from the farm. Unfortunately, many country churches are being disorganized in different State Districts. Another sad thing is that so many family altars have fallen down. The home altar can wield an influence more lasting than any minister or Sunday-school teacher. The church needs country preachers; our beloved church was built up by country preachers, and I wish all of our preachers today were like some

country preachers. *A home-going preacher makes a church-going people.* A missionary church will not die. You can not kill it. The country workers were urged to magnify their position and opportunities, while God's blessing was asked on Northwestern Ohio.

On Monday evening Bro. Winger delivered a powerful sermon on "The Christian Church." Text, Matt. 16: 18. "The Church" was then discussed from various angles, together with her characteristics.

1. *A building representing the church* (Eph. 2: 20). Christ's building will never be outgrown. No part of it is nonessential.

2. *"The church as a body"* (1 Cor. 12). All parts of the body are needed. God has given different talents to each. How fine if each could find his place and fill it! Church trouble is often caused because some one wants a position for which he is not fitted.

3. *"The church as a bride"* (Eph. 5). While a building represents organization, and the body makes us think of work, a bride is the emblem of chastity, purity and loyalty to her husband. The church is not to open its doors and take in sin, but to insist upon purity. When you get organization, work, and purity combined, you have a strong church.

An offering of nineteen dollars was taken, to be used toward educating some worthy minister or missionary.

This Sunday-school Normal proved to be one of the best ever held in the District, and many are made to feel greater responsibilities.

Nevada, Ohio.

Visiting Sunday-Schools.

BY EZRA FLORY.

ONE would hardly think that in visiting one of the Sunday-schools of world-wide fame, young men would be found near the school who know nothing about it. But such was the case recently, when visiting the Bushwick Avenue Sunday-school of Brooklyn, which is superintended by Frank L. Brown. When, four blocks away, a young man was asked for its location, he did not know about the school. Again and again we asked, with almost similar response. When but one block away, and in plain view of the school, a young man, when asked, said, "I think that is the place," pointing it out.

I was wondering if they would be as ignorant about the location of a theater and, in fact, whether this school would be attended by many young men. It was, however, an agreeable disappointment to see the building almost filled with all ages of both sexes, from two years upwards.

Here, a little more than a decade ago, the superintendent, with some others, began to labor patiently in a mission. Now there is a large, well-equipped Sunday-school structure and church. I wondered what could hold these "teen" ages so well. A number of factors enter in, but none is more fundamental than the following, which was suggested: It is the home influence back of the "teen" and back of the school, together with which the school has steadily, patiently and persistently grown up.

Parents and Sunday-school workers, here is a significant suggestion for us. Back of the successful Sunday-school is the proper home life and encouragement as a base.

In three other large schools, visited recently, I was pained at the neglect of Bible instruction. One superintendent remarked, "The only thing we really have to boast of is our orchestra." In another, no Bible was seen in most of the classes of young men, and topics of the day were freely discussed. In another school the men's class was discussing sociology. In still another, able lectures are being given to the men on Mexico and South America. I trust that these latter schools are not typical of the Sunday-school method generally. A committee, not long since, found a very large number of the Sunday-schools of Chicago, in class work, teaching other matter than the Bible.

I plead for more instruction in the good old Book. As for us, let that be our mission. Chrysostom said, "The cause of all our sins is not knowing the Scrip-

ture," and Jesus prayed, "Sanctify them in thy truth; thy word is truth."

Hartford, Conn.

ELD. DAVID DILLING.

Eld. David, son of George B. and Margaret Dilling, was born in Blair County, Pa., Nov. 29, 1859, and died at his home in White County, Ind., Jan. 2, 1914, aged 54 years, 1 month and 3 days.

His mother died when he was only sixteen days old, and in his early infancy he was cared for by a faithful aunt. When he reached the age of five years, his father moved from Pennsylvania to Carroll County, Ind. He was united in marriage to Emma Wilson Dec. 30, 1880. To this union were born four sons and two daughters. The wife and mother of this happy home was removed by the death angel March 25, 1897. His second marriage occurred Dec. 25, 1898, to Rosa Dilling, who proved a mother to the family of motherless children, and the years that measured the journey of life together were experiences of joy and happiness.

Bro. Dilling united with the Church of the Brethren thirty-five years ago, at the age of nineteen years. In 1885 he was called to the ministry, and in 1896 he was ordained to the eldership. The next year he was called to take charge of the Monticello church, his home congregation, which position he held until the time of his death.

At this time he also had charge of two other local congregations. He was much interested in the welfare of the church in his State District Conferences. His seat was seldom vacant, and at our last Annual Conference, at Winona Lake, Ind., he served the District as a member of the Standing Committee.

He leaves a devoted wife, three sons, two daughters, eight half-brothers and six half-sisters, who are grief-stricken at his unexpected departure, but how in submission to the will of the Master, humbly pleading, "Not my will but thine be done." Services were held at the Monticello church, near his family home, by Eld. John Wright, of North Manchester, assisted by Eld. G. B. Heeter, of Burdettville.

Seldom has a man died in his county whose death left as great a blank in the daily life of the community in which he lived. He was unto his neighbors almost a patriarch, like unto those of olden time. Men went to him in their times of trouble for consolation, and were never turned away without comfort. Advice was sought on investments. He was the kind parent of a large family. His good deeds will live long and flourish, though he be gone.

Monticello, Ind., Jan. 7.

J. L. Hibern.

DES MOINES, IOWA.

At our monthly members' meeting, on a recent evening, our Sisters' Aid Society was reorganized with the following officers: President, Mrs. Cora Brubaker, 1527 Walker Street; Vice-president, Mrs. Nellie Crowe, 1816 Des Moines Street; Secretary-treasurer, Miss Lova Brubaker, 620 E. Sixteenth Street; all of Des Moines. Aid Societies throughout the District will take note of this and when sending supplies for distribution in the city, forward to the president as above.

We have had an unusually mild winter, so far, but calls for help are frequent and insistent, as the mines are running less than half time, and some other employers of labor have greatly reduced their force. Thousands are said to be without employment now.

The Sunday-school at Logan League Hall was favored with a splendid talk on the Philippines, last Sunday afternoon, the speaker being Mr. Isaac Dumagat, a converted Filipino, who is in Des Moines to secure an education.

During the year just closed three of our number passed over the river, but we rejoice in the fact that thirty-three were born again during the same period. We begin the new year with 105 members, a splendid corps of workers in each Sunday-school and the loyal support of the membership as a whole.

Virgil C. Finnell.

1335 East Sixteenth Street, Des Moines, Iowa.

AMONG THE CHURCHES OF TENNESSEE.

Dec. 18 I left my home at Custer, Mich., for Johnson City, Tenn., at which place I arrived on Saturday noon, Dec. 20. I was met by Eld. D. F. Bowman and taken to his home. We commenced meetings the same evening in the Knob Creek church, one of the oldest churches in Tennessee, which was organized about 118 years ago. Here my father lived and here he labored in the ministry. Here is where I spent some of my boyhood days. It afforded us great pleasure to meet with the dear brethren and worship with them. Most of them are our relatives. Our stay with them for two weeks has been an uplift to us, and we trust to them also. The interest has been good. One dear soul put on Christ in baptism. From here we go to Pleasant Hill, in Sullivan County, and then to New Hope, to break the Bread of Life to the people there. We see the need of more earnest gospel preaching, for sin is abounding everywhere, but "grace doth much more abound."

I M. Lair

R. D. 2, Custer, Mich., Jan. 5.

THE ROUND TABLE

Sunday-School Institute of the First District of Virginia.

BY L. C. COFFMAN.

THE first annual District Sunday-school Institute of the new First District of Virginia was held in the Valley churchhouse, Daleville, Va., Dec. 29 to 31. Bro. H. K. Ober, of Elizabethtown, Pa., was the leading factor in this meeting. In the first session Bro. Ober spoke very forcefully of Jesus as the Master Teacher.

The second session brought into discussion topics related to methods of teaching, and some most excellent thoughts were given by Brethren H. K. Ober, D. N. Eller and Levi Garst, and Sisters Sara Dove and Matilda Quellhorst.

The lesson material was discussed in the third session, and the need of graded lessons and their pedagogy were particularly emphasized by Brethren Ober, L. C. Coffman and J. S. Crumpacker.

In the fourth session the organization of the Sunday-school was considered. The various departments of the Sunday-school, such as the organized class, teacher-training class, home department, cradle roll, teachers' meetings, etc., were very ably treated by Brethren Ober, Allen Hoover, C. D. Hylton, Mrs. G. B. Kinzie and Sister Elsie Shickel.

In the last session, "The Sunday-school at Work" was the theme. Under this topic the opening exercises, the work of the superintendent, the teacher, the absent scholar, the Sunday-school as a factor in the development of true manhood and womanhood, were considered in a practical way by Brethren H. A. Shaver, C. E. Eller, H. K. Ober and J. M. Henry.

Our District and the Southern District are supporting Sister Rebecca Wampler in the China Mission field. Sister C. W. Kinzie read an excellent paper concerning the importance of all Sunday-schools in our District doing their part in supporting Sister Wampler.

A Teachers' Conference, a discussion of the standard of excellence of the General Board and its adoption by the District, and the report of the delegates, brought this meeting to a close. The spirit of the meeting was most excellent, and many valuable thoughts and suggestions were given, all of which, if put into use, will make the future Sunday-schools of the District of a still higher standard.

Daleville, Va.

Poor in Spirit.

BY EZRA FLORY.

PERSONS of what characteristic are referred to by Jesus in "Blessed are the poor in spirit: for theirs is the kingdom of heaven"? Poverty, which frequently is a curse, is not meant, nor does the Master refer to that trait which we sometimes designate as low-spirited,—having low moral impulses.

He that is poor in spirit is one who realizes his own insufficiency, especially in reference to sin. This trait is set at the very door of entrance into the Beatitudes. A significant example of this trait, set in contrast, may be found in the parable of the two men who went up to pray (Luke 18: 9-14); and again in the two sons (Luke 15).

The warning that we "strive to enter by the narrow gate" may well apply here. The spirit of the age tends to stiffen against this very principle of intrinsic worth. We are so apt to parade our aspirations, our qualities, our victories, our achievements.

But we are surely not swift enough to receive the significance of this quality of deep spiritual worth. Isaiah called out, in the same note, "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word" (Isa. 66: 2).

The lack of this trait is seen and severely rebuked in the Laodicean church. That church was blindly saying, by her manner of life, "I am rich, and have gotten riches, and have need of nothing," while, at the same time, she was ignoring the true riches, contenting herself with being "wretched, and miserable, and poor,

and blind, and naked," keeping the long-refused, long-suffering Jesus at the door, knocking for admission. Hartford, Conn.

A Voice from the Southwest.

BY LUCINDA STUTSMAN.

MARCH 13 a few members came to Elgin, Ariz., and located on homesteads. In a few weeks we started a Sunday-school in our home, beginning in a room ten by twelve feet, until we could finish our house. As this was an entirely new country, no other place was available. We also had preaching each second and fourth Sundays of the month by Eld. Wm. Stutsman. We continued the services in our home for five months, by which time a schoolhouse was built in our immediate neighborhood, and the trustees invited us to hold our services there. Since that time (Sept. 29, 1912) we have held our services there.

We have had our discouraging times in the work, but we are still trying to sow the seed of the kingdom, hoping that at least some may, in time, take root and grow. Satan's main avenue of work here is the dance, and his devotees labor earnestly for him. Our number is small, but Jan. 4 we added three new scholars to our school. We are sending \$5 from our little school to our District Sunday-school Secretary, to be used as needed in the work of the District. We are located forty miles southwest of Benson, Ariz., on a branch of the S. P. R. R., running from Benson (which is on the main line of the S. P.) to Nogales, Ariz. We would be very glad to have any ministers, traveling this way, to call on us.

Elgin, Ariz.

How Does It Feel to Do Less?

BY M. M. ESHELMAN.

ON New Year's Day we realized what it means to be busy. Like many fellow-mortals, the forenoon was given to the social side of life among children. It was a joyful season, though short. In the afternoon the first duty and privilege was to help Bro. S. W. Funk to pray over and anoint with oil, Sister Anna Spidle in Glendora. For a long time she has been afflicted. God help her to have full trust in the Lord's power to restore, because he that can create can also mend. This anointing was followed by a love feast at the home of Sister Ridgeway who, at that time, was eighty years of age.

Since coming home from the Oregon field we have been a little lonesome. While well, we held from fourteen to seventeen services a week. Now we hold only about one a week. It is easier to teach and preach from fourteen to twenty times a week and to visit a dozen families, as good measure for spiritual uplifts, than to preach once a week and visit a dozen families. True, some teaching is being done in the family of Bro. E. G. Zug, but even this is not satisfying to an enlarged sense of helpfulness, seeking more joys. If you have any hard work to do, write your needs to M. M. Eshelman, Tropico, Cal.

Tropico, Cal.

God's Strokes.

BY IDA M. HELM.

IN ancient times the warrior was knighted by his monarch striking him a blow with his sword. Little did the knight care how hard was the stroke. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." We may wince under the strokes given by God, but if we could see the expression of tender love, as the gracious Father gently strikes; and if we could realize that he is striving to lift us to a higher plane of living, to bring us nearer to his side, that we may feel his loving heart-throbs, we would rejoice when the strokes are given.

Jacob must wrestle through the long night; his stubborn self-will must be broken, ere he can be called "Prince with God." Today God confers spiritual blessings on those who wrestle and strive for the blessings with which his hands are filled. Who would not gladly have this stubborn self-will shrunken and lamed, in order to be called "Prince with God"?

Ashland, Ohio.

Faith.

BY H. U. CHRISTNER.

It is written, "Now faith is the substance of things hoped for, the evidence of things not seen." "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." Having faith in God, the soul becomes more pure, the thoughts and intents of the heart more noble, and we get a keener vision of things not seen. They become more real. It leads up to where the feelings of the soul treat them as real, and thus brings us nearer to God. "Watch ye, stand fast in the faith, quit you like men, be strong." "Lay hold on eternal life." "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Those of us, therefore, who have put on Christ, must be active in our faith. Greenville, Ohio.

Sunday-School Lesson for Feb. 1.

Jesus Teaching How to Pray.—Luke 11: 1-13.

Golden Text.—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11: 9.

Time.—Probably about December, A. D. 29

Place.—Supposed to have been somewhere in Perea, as Jesus was journeying to Jerusalem.

CHRISTIAN WORKERS' TOPIC

India.

Read Col. 1: 24-29.

For Sunday Evening, February 1, 1914.

I. Recitation.—By a Sunday-school Scholar.

II. Talk.—By a Sunday-school Scholar. Note.—Borrow a large map of Asia or India of a school, if you do not have one. Let the one who is to talk take store paper and draw large map of portion of India containing our missions, and show the location of each. Follow map on page 148, "Thirty-three Years of Missions," by Galen B. Royer.

III. Talk.—Why Does the Church of the Brethren Have Missions in India?

IV. Short Biography of Our First Missionary to India, Wilbur B. Stover.

V. Essay.—Brief History of Our Mission Work in India.

VI. Topics for General Discussion.—(1) The Church's Obligation to Our Missionaries; (2) The Church's Obligation to the Natives in India; (3) What Can the Church Do to Help the Work Most in India?

Note.—The January number of the Missionary Visitor is all about India. Possibly you can use some of its material in this program.

PRAYER MEETING

The Power of Prayer.

Matt. 7: 7-11; James 4: 2.

For Week Beginning February 1, 1914.

1. Its Wonderful Spiritual Results.—When we study about the mighty power of prayer, we come in contact with the world's greatest spirits,—with Jesus, with Paul, in fact, with every devoted soul on down the ages to the present. It is the one common ground, where opposing forces can lay aside their differences to unite in a combined effort for the general good of all. To reach the true sphere of power, we must go from the circumference to the very center (Heb. 10: 22, 23; Rom. 8: 26; Philpp. 4: 6; Col. 4: 2; Heb. 4: 16).

2. The Great Comfort of Prayer.—Man, in himself, is the loneliest being in the world. The wall of his separate personality shuts him off, as to his interior self, in an awful isolation from all the millions that surround him. And yet, this solitude is no mere accident of his being. It is an insulation from the outward, to secure the uninterrupted play of his spiritual contacts. The devout soul has a perpetual, invisible companionship. It has a speech which it can not translate to its neighbor. In the glare of the day, in the hum of the crowd, in the silent watches of the night; it talks with the Unseen; it has converse with the Friend that never fails (James 5: 16; Matt. 18: 19, 20; Mark 11: 24; John 14: 13).

3. Christ's Blessed Example.—The times and seasons of our Lord's especial prayers are well worthy of notice. Christ prayed (1) before a sacred ordinance (Luke 3: 21, 22); (2) any unusually important business (Matt. 9: 38; Luke 6: 12); so do all true saints (Num. 10: 35; Ezra 8: 22, 23); (3) any peculiar honor or enjoyment (Luke 9: 28, 29); (4) we should pray at any time of peculiar danger, for ourselves or our friends (Psa. 109: 1-4; Luke 22: 31, 32); (5) approaching trouble or danger (Matt. 26: 36; Luke 22: 39-44); (6) Christ is still pleading for us (Rom. 8: 34).

HOME AND FAMILY

Aspiration.

BY C. J. COFFMAN.

Oh! Lord, receive this soul that pleads,
Look down in pity on its needs,
Lord, I believe;
Wilt thou receive?
Oh! Lord, receive this soul.

To thee, a wanderer lost from home,
To thee for saving grace I come;
Lord, hear me now,—
Humbly I bow;

Oh! Lord, receive this soul.
Oh! Lord, the soul that knows thee not,
Help me to teach his woful lot,
That such may be
Won unto thee;
Oh! Lord, receive this soul!
Edgewater, Colo.

Homeless Ones.

BY DR. S. B. MILLER.

The Cripple.

"Who is the future coming man?
And for whom do we dream and plan?
Home is but a dreary spot,
A desert on the plains of life,
Unless there dwells a tiny tot
To cheer us through our daily strife,—
The Baby."

MANY and long had been the consultations of James Brown and his loving companion. The years of married life had come and gone, and still the home heard no childish prattle.

At last a definite agreement was made, and a trip to the city and a visit to the Home of the Friendless agreed upon. Correspondence with the matron had assured them of a little girl, such as they felt sure they desired. The home had been properly prepared. Dolls and baby trinkets of their own childhood had been unearthed and brought, ready for use of childish hands. A high chair, secured for the occasion, stood between the two chairs accustomed to face the table. The little bed and its furnishings, the tiny slippers and gown, the dresses needful, and accompaniments, all prepared with tenderest love,—the nest was ready for the coming on the morrow of a bubbling voice and the patter of infant feet.

When all was ready, dear mother heart was overflowed, and in sheer gladness of expectancy Mary Brown knelt by the little bed and cried for joy.

The trip to the city was full of anticipations. The wife was sure she would love her on sight. But if,—Jim,—dear Jim,—should show displeasure,—what should she do?

The matron's assistant met them at the door and ushered them into the waiting room. A well-dressed elderly woman, with a pleasant face and quiet voice, was engaged in conversation with the matron. Mrs. Brown heard the lady say, "My heart is set on Sylvia. I felt she was mine the moment I saw her. I am so sorry some one else wants her, but I must have her." A sickening fear clutched Mary's heart and a silence like a sacrament filled the room.

The matron had sent for the child, and her coming was awaited in suspense. But her coming was interrupted by the heavy step of a policeman, as he entered the room with a timid boy clutching his trousers in a terrified grasp, as he tried to walk, dragging a withered foot.

"Excuse me," said the policeman, "but I've got another boy for you. Father died yesterday,—starvation, I guess, and the kid isn't very far from the same end. Here's the papers we found. Seems like the mother died a few years ago, and the father, who had been a preacher, just stayed at home with the baby. Guess he's about five. Here's a receipt where he pawned his books to get something to feed the kid."

For a moment the child raised his face in apprehension of the strangers about him. In his eyes were dazed mystery, yearning, and unshed tears. In a moment more the officer led him across the hall to another room, with a clompety-clamp of the clatter of the brace

on the little boy's lame leg, as he passed from their sight.

Then Sylvia came into the room, skipping in all the joy of freedom and possibility of getting a home and parents. Every expectation on the part of James and Mary seemed to be realized in the beautiful face and golden curls of a healthy child, and yet,—and yet,—Mary said the matron, "May we wait until tomorrow to decide?" The request was granted, and as they left the Home, Mary heard a clompety-clamp of crippled foot adown the hallway.

Home again they went, in silence and meditation. The home seemed a deserted place. Oh, how empty every room! How silent! Why had it not been felt before just so?

Into the bedroom went Mary, and bowing again by the little bed, she wept and prayed. Why hadn't she brought Sylvia? Didn't she love her and want her? Oh, yes, indeed! But a hungry look of a crippled boy haunted her memory. She had always been so sensitive about deformities of any kind. She couldn't have a lame child to dress and care for, and have around all the time,—she couldn't do it! It wouldn't be fair to Jim. He had already spoken of Sylvia coming running to meet him,—this boy could never thus run and play!

Night came, and as customary they bowed at the family altar,—but neither could find voice to pray. In the quiet hours of night appeared a vision of a tousled head and she wondered if he was well-covered in bed. Had anybody kissed him good-night? Had he cried himself to sleep?

Poor baby! What a pitiful pathway those feet must travel! A moan broke from her lips as she agonized in prayer. Her husband threw his arms around her as she sobbed her request: "O Jim, would you mind very much if we took the lame boy instead of Sylvia?"

"You dear girl, I knew your heart of gold would win, but I didn't want to influence you; but, dear, I want the lame boy, too."

The years have come and gone. Grey hairs and contented lives have come to James and Mary Brown. The old stone church has been crowded night after night to hear the simple story of the cross, told with power and feeling. The closing service has come. The invitation to yield their lives of sin to a soul-cleansing Savior has once more been given. The Spirit rests in power on the audience as, one by one, they come to the altar. The minister steps from the pulpit to receive by the right hand in fellowship those whom the Spirit has sealed, but the clompety-clamp of a lame foot is heard as he leaves the pulpit. The mantle of a worthy father and the training of loving hands have come to a worthy son, and the labor of years has brought a full reward.

Cedar Rapids, Iowa.

SISTERS' AID SOCIETIES

ADRIAN, MO.—During the quarter ending Jan. 1, 1914, we held six all-day and five half-day meetings, with an average attendance of nine, plus. Three comforters were made, twenty-eight new garments, and six garments made over. Eleven new garments, seven secondhand garments, and one pair of shoes were sent to Kansas City, Mo. The rest were donated here. Amount on hand at the beginning of the year was \$3.58; amount received, \$8.90; paid out \$6.42, leaving \$6.06 in the treasury.—Cora Hope, Secretary, Adrian, Mo., Jan. 6.

APPANOOSE, IOWA.—During the year ending Dec. 17, 1913, we held twelve meetings, with an average attendance of eleven. We received \$58.83. This includes free-will and birthday offerings and four sale dinners. Three donations were made to the Kansas City Mission, consisting of clothing, two comforters and one quilt. We also gave a box of provisions for a Christmas dinner for the poor. We paid \$20 for the support of an orphan in India, \$5 to the Boys' School in China, and \$12 to other mission work. The following officers were elected for another year: Sister Catharine Michael, President; Sister Martha Fishburn, Vice-president; Sister Sarah Flora, Superintendent and Sister Lizzie Flora, Secretary-treasurer.—Edna Heckman, Overbrook, Kans., Jan. 9.

BRIDGEWATER, VA.—During 1913 our enrollment was thirty-five. We held twelve meetings, with an average attendance of eighteen. We quilted one quilt, pieced six comforter-tops, made four garments, nine bonnets and 133 prayer-coverings. About twenty-two of the prayer-coverings were given away. We had a balance of \$2.14 from last year; received from sales of articles, donations, birthday and free-will offerings, \$165.29; amount paid out for a new church, \$25; for a native worker, \$50; for food sufferers, \$10.50; for the Orphans' Home at Timbiville, \$15.00; to the general A. S. Society, \$25; to the poor at home, \$10.37, and for goods \$45.56, leaving a balance of \$10.32 in the treasury. Our society gave ten chickens to a sister, and sent a box of clothing to the Orphans' Home. Officers elected for 1914 are as follows: Sister W. B. Flory, President; Sister S. L. Bowman, Vice-president; Sister Ida Fry, Treasurer; Sisters O. S. Miller and Stella Miller, Choristers; the writer, Secretary.—Lizzie S. Thomas, Bridgewater, Va., Jan. 12.

CERRO GORDO, ILL.—During 1913 we held forty-eight meetings, with an average attendance of eight. We quilted nine quilts and made a number of new garments. We sent \$127.80 to the Decatur Mission, valued at \$27.80. Total amount received during the year was \$85.20, donated \$42 to Bethany Bible School, \$20 for the support of an orphan, and \$12 to the Child Rescue work in Oklahoma. The following officers were elected for 1914: Sister Sadie Esheleman, President; Sister Cora Shively, Vice-president; Sister Clevie Creech, Secretary-treasurer.—Emma Peterson, Cerro Gordo, Ill., Jan. 12.

CLOVER CREEK, PA.—Our Aid Society reorganized March 19, 1913, with an enrollment of twenty-two members. We had seven whole-day meetings, and twenty-four half-day meetings, with an average attendance of nine. General cash collections, \$15.26. Cash donations, \$5.50. During the year we received \$59.46; expended \$28.33. Balance in treasury \$31.13. The following articles were made: One embroidered center-piece, twenty-two bonnets, twenty-six aprons, seven dust-caps, nine prayer-coverings, five pieces of neck wear, four quilts, five comforters, and four clothes-pin aprons. The following articles were donated to the society: One apron, twenty-five quilt patches, two pairs of shears, three spoons of thread, two papers of needles, one tape measure, one paper of pins, one roll of cotton batting, one work-basket, and a sewing-table. The society bought window shades for the church at a cost of \$10.99. A chair and rug were also donated to the church by the society. The officers were: Sister Ida Dilling, President; Sister Sarah Baker, Vice-president; the writer, Secretary; Sister Susie B. Baker, Assistant Secretary; Sister Iva Brumough, Treasurer.—Mary E. Burget, Clover Creek, Pa., Dec. 31.

DONNELLS CREEK, OHIO.—We met at the home of Sister Mary Roof (our regular place of meeting) Jan. 7, and reorganized. Sister Minnie Smith was elected President; Sister Mary Roof, Vice-president; Sister Elsie Winget, Treasurer, and the writer, Secretary. We held sixteen all-day meetings, with an average attendance of eight. During the year we sent a box of clothing to the food sufferers at Dayton, Ohio. Dec. 3 we sent a box to East Dayton, Ohio, containing children's clothing and two comforters, valued at \$17. We also sent \$12 to buy shoes and other clothing. We helped to furnish a room at Bethany Bible School. We received \$35.22; balance from last year, \$1.92; amount spent, \$25.14, and we have \$16 in the treasury at the present time.—Ruth Dresher, R. D. 2, Springfield, Ohio, Jan. 11.

EDL RIVER, IND.—During the past six months we held six meetings, with an average attendance of thirty-three. Liberal donations were given at these meetings, the following being a list of them: Fifty-seven yards of calico, thirty spoons of thread, twenty-five and three-fourths yards of gingham, seventeen and three-fourths yards of cotton, fourteen yards of comforter goods, fourteen dozen buttons, ten yards of shirting, eight quilt-bats, six rolls of patches, five yards of muslin, five papers of needles, four ready-made garments, four comforter-tops, three papers of pins, three papers of darning needles, three yards of lace, muslin for three sheets, two men's undershirts, two spoons of silk, two skeins of yarn, tubing for two pairs of pillow-cases, two second-hand garments, two quilt-tops, two baskets, one dozen crayons, one ready-made sheet, some pieced quilt patches, patterns, quilt markers, and a secretary book. We finished thirty garments, seven comforters, four pairs of pillow-cases, three sheets and two quilts. We refurbished our room at the Manchester College, giving a rug, one comforter, two pairs of pillow-cases and four sheets and two garments. Dec. 27 we sent a box of goods to the Mexico Orphans' Home, which contained three comforters and thirty-four other articles, consisting of garments, pillow-cases, etc. We gave a free-will offering of \$16 for the purpose of helping to paint the church walls. Our other free-will offerings amounted to \$18.12. We sold one quilt, one comforter and two garments, and we received \$6.70, making a total of \$23.83 in the treasury. We paid \$1.95 for a rug, \$3.58 for outing, \$3 for cotton, 96 cents for yarn, and 60 cents for calico, making the total expenditures \$3.99, and leaving a balance of \$19.84 in the treasury. Jan. 7 our society was reorganized, with Sister Mary Roof, President; Sister Sarah Fridle, Vice-president; Sister Lizzie Ulrey, Superintendent and Treasurer, and the writer Secretary.—Anna C. Ulrey, Sidney, Ind., Jan. 10.

ELK RUN, VA.—We reorganized our society for 1914 with the following officers: Sister Katie Showalter, President; Sister Elsie Zimmerman, Vice-president; Sister Mary Hoffman, Secretary; Sister Gertrig Ziegler, Treasurer; Sister Minnie Huffman, Chorister; Sisters Anna J. Zigler and Minnie Huffman, Lookout Committee. During the year we met in twelve regular meetings and three called meetings. Our enrollment was twenty-four, with an average attendance of seven. Our work consists principally of making comforters, prayer-coverings and bonnets. The total amount received was \$129.82; total amount paid out, \$107.17, leaving \$22.11 on hand.—Ada Huffman, Churchville, Va., Jan. 12.

FAIRFAX, VA.—During 1913 we held twelve regular meetings, two all-day called meetings, one half-day called meeting, with an average attendance of 14 and an average attendance of nine. During the year there were forty visitors present. Our average attendance is small, owing to the fact that some of our members have small children, and others who live at a distance have no way to get to the meetings. They pay their dues, do work at home, and we help them as we can. We have twenty-six members enrolled. Our work consists of making comforters, tablespreads, aprons, and other small articles. We donated one comforter to a family of colored people, who had a loss by fire. A box, containing eighteen pairs of Christmas stockings, was sent to Greene County. Clothing and money amounting to \$3.15 were sent to Sister Lucy Knight (a cripple) and her aged father and mother in Greene County. We also donated \$5 to a brother who lost his house, \$5 to the Dransville church, \$1 to the Ohio sufferers, etc., making a total of \$23.18 paid out for charity. We paid \$18.19 for material and \$7.91 on hand at the close of the year. The amount of money received for work done was \$38.95; donations, \$2; expenses, \$15.95, leaving a balance of \$5.50 in the treasury. We have \$12.28 birthday money, which we will apply on our church debt. On New Year's Day we met for work and to reorganize. Sister Nancy Witmore was chosen President; Sister Lydia Dickey, Assistant; the writer, Secretary-treasurer. One of our Sunday-school classes of girls did some very efficient work. They made and sold eighty dust-caps and seventy-five aprons. Sister Francis sold their class teacher, organized them and helped with the sewing, and they made the sales. They also purchased carpet for the church to the amount of \$28.33, and also donated flowers costing \$1.25.—Ella Sellers, Fostoria, Ohio, Jan. 7.

(Continued on Page 62.)

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Is yours a missionary Sunday-school? If not, why not?

BRO. EZRA FLORY, of Chicago, is spending a few months in the School of Religious Pedagogy at Hosmer Hall, Hartford, Conn.

At this writing (forenoon of Jan. 20) Bro. Jos. Amick is in a critical condition, though a turn for the better is still anxiously hoped for.

BRO. J. G. ROYER is booked to begin a series of meetings in the Brooklyn mission church, N. Y., on Sunday morning, Jan. 25, to continue two weeks.

We are requested to announce Bro. J. F. Burton's change of address from Ankeny, Iowa, to Greene, same State, at which place he has taken pastoral charge.

BRO. WILLIAM H. MILLER, of Hanover, Pa., was with the members of the Conewago church, same State, in a recent series of meetings. Seven decided for Christ.

DURING Bro. Peter Stuckman's refreshing revival in the Camp Creek church, Ind., five dedicated themselves to the Lord's service. Others are much impressed.

SINCE Nov. 1, a total of seventeen members,—not reported heretofore,—have been added to the Ottumwa, Iowa, congregation, in response to appeals by the home ministers.

BRO. J. F. APPLEMAN is in the midst of a most refreshing series of meetings in the Pymont church, Southern Indiana. So far seven have made the good choice and others are very near the fold.

A VERY complete write-up of the dedication of the new church at Champaign, Ill., has been received, but, owing to a lack of space in our correspondence department, can not appear until next issue.

BRO. SAMUEL MONTIS, an aged minister of Fredricktown, Ohio, passed to his reward at Mt. Vernon, same State, Jan. 11, aged upwards of eighty-three years. He was in the ministry for more than fifty-five years.

We are in receipt of a biographical sketch of Bro. Leonard Hyer, who died Dec. 22, 1913. He was a faithful elder, and, until March 6, 1913, in charge of the Lower Miami congregation, Ohio. The sketch will appear in our next issue.

BRO. B. RHODES, Newville, N. Dak., desires to learn the names of the five families of members from Oklahoma, referred to in MESSENGER of Oct. 25 as having arrived in Lewistown, Mont., with a view of spending the winter at that place, and settling on their claims in Dawson County in the spring.

IN No. 3 of Bro. H. J. Harnly's excellent series, "Thoughts on the Sacraments," as published in last week's issue, the subhead, "On the Nature of the Human Personality," was inadvertently omitted. Those who are preserving their papers will please turn to the article and insert the missing subhead.

THE final report of Bro. J. Edwin Jarboe's meetings in the Swan Creek church, Ohio; indicates that fifteen have made the good choice, twelve of whom have so far been baptized. The others will receive the initiatory rite in the near future.

SISTER W. D. KELLER, General President of our Sisters' Aid Societies, sends us a communication of value to all engaged in that work. We regret that it reached us too late to be inserted in this issue, but we shall take pleasure in publishing it next week.

NINE were added to the Middletown Valley church, Md., during Bro. Isaac Frantz's recent meetings. It is said that the people in general were stirred up to reading their Bibles as never before. Such an effect is always indicative of earnest gospel preaching.

JUST before going to press we received a telegram announcing the death of Bro. T. C. Denton, of Daleville, Va., well known throughout the Brotherhood. He went to his reward Jan. 18, heart failure being the cause of his sudden departure. A more extended notice will be given of his life and labors in a future issue.

THE Blissville congregation, Ind., enjoyed a very successful series of meetings recently, conducted by Eld. George Swihart. Fifteen yielded to the gentle wooings of the Spirit, and entered the baptismal waters. Two others are still awaiting the administration of the sacred rite. More are under deep conviction.

We are requested to call special attention to the annual Bible Institute of Blue Ridge College, Md., which will open Jan. 31, at 10 A. M., and will continue until Feb. 8. The daily instruction will cover but five days, with six periods each day. Bro. Wm. Howe, Sister Anna Snader, and Bro. H. R. Garner will be in charge of the work. See program on last page.

WITH No. 9 of Bro. H. C. Early's series, to appear in our next issue, the articles on China will be finished. We are sure that we express the sentiment of our readers, in thanking our brother for his very interesting write-up of the Chinese mission field and things connected therewith. The next article, No. 10, deals with his trip from China to India, and this also will be read with unusual interest.

A CONSECRATED layman in one of the eastern churches has given \$4,000 to his home congregation, directing that the interest of that sum be devoted towards preaching the Gospel within the limits of that field. The wisdom of the aged brother is to be commended, and it is to be hoped that many other members of means will see the importance of similarly consecrating a portion of their possessions to the Lord's work.

HAS your Sunday-school decided upon some form of missionary activity, to arouse interest in the work, and to cultivate the grace of cheerful giving? If not, it has missed one of the greatest factors in the attainment of its real aim and purpose. A Sunday-school must needs be missionary, or it will fail to reach the highest degree of spiritual growth, and fall short of its highest efficiency in the world-wide extension of the Kingdom.

THE excavation for the new church in Carlisle, Pa., having been completed, the erection of the structure will now be pushed through to an early completion. The house is to be most substantially built, the best of brick and other materials being employed in its construction. The needs of the Sunday-school as well as of the church, are fully to be looked after, a point that, at times, is almost lost sight of in planning our church buildings.

IN answer to a correspondent, seeking information on the subject, we state that if a church official loses his wife, and marries again, it is the rule that the second wife, if a sister, be received by the church as the wife and helpmate of the official in question. She should receive the regular instructions for the wives of officials, and be required to make the usual promise, respecting loyalty to the church and her principles, as a faithful assistant to her husband in his official work.

HAVE you ever been at a prayer meeting when but few were there? Yes, the weather was bad, and there was an excuse for those who were absent. And yet, somehow, you greatly enjoyed the meeting and didn't mind the wearisome walk through rain or snow. The Lord bestowed his blessing on the few who had gathered. They did not come in vain.

MUCH may be done by members at isolated points to create a salutary influence on behalf of the church at the very start. If they honor their profession by a chaste walk and conversation, and let their light so shine that all may behold its radiance, there is bound to be a favorable impression created throughout the community. A lack of care along this line has occasionally, in times past, seriously militated against our success at new points.

BRO. S. R. ZUG, of Palmyra, Pa., writes us of one omission in the list of Annual Meetings, found in the Brethren Almanac for 1914. He refers to the Conference of 1763, which, he says, was held in Lancaster County, Pa., May 27 and 28, and attended by Brethren Jacob Mohr, Alexander Mack, Jr., Christopher Sower, Jr., Martin Urner, and others, from various parts of the Brotherhood. Those having the Almanac can turn to page 32, and note this addition to the list of Conferences.

SINCE our reminder of some weeks ago, we note that several congregations have sent their discarded picture rolls and lesson picture cards to the various mission stations,—places where they are greatly appreciated. By turning to the 1914 Almanac, the correct address of our various foreign and home workers may be ascertained. Direct your package properly, make sure that the full amount of postage is affixed, and send your donation with a prayer that God may bless it to the good of many souls.

BRO. J. E. MILLER, President of Mt. Morris College, Ill., who has been chosen to represent Northern Illinois and Wisconsin on the Standing Committee of the next Conference, is planning quite a trip for next summer. Leaving Illinois about June 1, on his journey to Seattle, accompanied by his wife, he expects to visit various points of interest en route. After the Conference he is to spend a few weeks at Sunnyside, Wash., and then to proceed to California. He expects to return to Mt. Morris about Sept. 1.

THIS week we are giving considerable space,—more than an entire page in all,—to the reports of Sisters' Aid Societies. While this is a larger allotment of space than ever given before in any one issue, we are sure that the reports will not only be read with interest, but that they will inspire our sisters to still greater efforts. At places where no Aid Society has ever been started, or where it has become inactive, the good results attained elsewhere should serve as an incentive to real efficiency in this most commendable work.

BRO. J. M. BLOUGH, under date of Dec. 26, sends us the following: "We had a very fine Christmas,—just cool enough to remind one of winter. We had Christmas exercises in both English and Gujarati. Sister Shumaker had over 150 in her special exercises for the primary department in Sunday-school. At noon, yesterday, Bro. Galen B. Royer came in and surprised us. He is well. We rejoiced to have him with us on Christmas. Bro. Early remained in Bombay, but we expect him here tomorrow. All are in fairly good health now; no serious illness at present."

We are in receipt of the program of the Sunday-school and Bible Institute of Middle Iowa, to be held Jan. 26, 27, 28 and 29, at the Brethren church near Robins, Iowa. Bro. James M. Moore, of Chicago, Mr. W. D. Stem, of Des Moines, Iowa, General Secretary of the Iowa Sunday School Association, Sister Eva Lichty, of Waterloo, Iowa, and Bro. Virgil C. Finnell, Des Moines, Iowa, Chairman of the District Sunday School Board, are in charge of the work. We give the program on page 61. Additional Institutes, to reach other sections of the District, are to be held at Brooklyn, Jan. 20 to 22; and at Beaver, Jan. 23 to 25.

Sister Mary N. Quinter.

THE wires, over the land and under the sea, brought from India to Elgin, on the 14th inst., the inexpressibly sad news that another of our faithful missionaries had crossed the silent river. The sad message read as follows:

"Sister Mary N. Quinter died today in hospital. Funeral services Thursday. Convey information to all concerned.
(Signed) Galen B. Royer."

We had known that our dear sister was suffering and that a surgical operation was imminent, but we had all hoped and prayed that the operation might prove successful and that she be spared many years, to carry forward the work she loved so well and for which she was ready and willing to give her life. But the Lord, in his wisdom, has called her home to the higher and better life where she may rest in joy and peace.

Sister Mary N. Quinter, daughter of Elder James and Sister Fannie Quinter, was born near New Vienna, Ohio, Jan. 21, 1863, and died at Bombay, India, Jan. 14, 1914, in her fifty-first year. She enjoyed the advantages of a good Christian home and at the early age of thirteen was led to accept Christ as her Savior and united with the Church of the Brethren. In 1877 she became a student in Juniata College and graduated in the English Normal course in 1883. She also attended Swarthmore College, near Philadelphia, and taught school for several years in Pennsylvania and New Jersey. She wrote and published the life of Elder James Quinter, her father, a book that has had a large sale and is highly prized by all who have read it.

In 1895 she was elected Librarian of Juniata College, which position she filled with marked ability until 1902, when she answered a call to take up mission work in the city of Chicago. This led her into the work which she later did so well, for in 1903 she was appointed by the General Mission Board, and confirmed by Conference, to go to the India mission field.

After reaching the field of her labors, she at once entered upon the study of the language, and assisted in caring for the orphans. She was successful in both, and made herself felt as a power for good in the field. It was the writer's privilege to spend a considerable time in India, and to know Sister Quinter intimately in her work. She was a woman of fine, Christian character, spiritually minded and honest in all her doings. She had high ideals and strove to live up to them. She was intensely interested in all that concerned the prosperity and success of our mission work. Her heart was in her work and she gave her best service, unselfishly, to the cause she loved so well. She loved the brown boys and girls and the men and women among whom she labored, and to them she gave the full strength of her service without stint,—possibly even beyond her strength. And over them she had a strong influence, for no people in the world are so quick to discern real love and unselfish service. And as these lines are written, there will be many weeping eyes and sad hearts among her people whom she loved so well and for whom she labored. Their tears will unite with those of her fellow-workers and with ours, on this side the broad ocean. Sick as she was, she had no thought of abandoning the field and her life-work. When she gave herself to the work, she enlisted for life. With her it was not for a few years, to go and come, but for all the years the Lord had in store for her, to labor that the Gospel light might shine in the darkened heathen lands. Of her it may well be said, that she was faithful unto death and the Lord has given her a crown of life.

Three years ago she spent her first, well-earned vacation at home. She very much enjoyed meeting the loved ones who so anxiously awaited her coming. She spent some time visiting among the churches, and received a glad welcome wherever she went. Her messages to the churches were delivered in such earnest and forceful words, coming warm from her heart with settled convictions of right, that they touched the hearts of the large audiences before whom she spoke. While she very much enjoyed her vacation, she often expressed her desire to return again to

her field of labor and said she was anxious to be with her people again.

But her work is done, and to us is left the rich heritage of her example. In a beautiful cemetery at Bulsar,—a spot where wife and I had requested that we might be entombed, if the call should come to us in India,—her body will rest until the resurrection morning and she will come forth with the saints of God.

"Servant of God, well done!

Rest from thy loved employ;

Thy battle fought, the victory won,

Enter thy Master's joy.

"The pains of death are past,

Labor and sorrow cease;

And life's long warfare closed at last,

Her soul is found in peace."

Her fellow-laborers in India will miss her kind ministrations, her loving, helpful service, but the Lord will raise up others to take the places of those who fall on the battle-line. You sorrow not without hope, for you know that her life has been the life of the righteous, and she could die the death of the righteous. You have her example of devotion to the cause she espoused and while you are laboring earnestly, this will be helpful to you.

And to the widowed mother and loving sisters, Mrs. F. F. Holsopple, of Huntingdon, and Mrs. J. T. Myers, of Parkerford, Pa., and friends East and West, our hearts will all turn in deepest sympathy in this their great sorrow. But their tears will cease to flow in the hope of meeting "Mamie,"—as those who knew her best and loved her most, delighted to call her,—when the Lord shall call them hence. May the God of all comfort be your help and stay! D. L. M.

Love Feast in the Sunny South.

ON Friday morning, Jan. 9, we left Eustis with a view of visiting the Brethren in Pasco County and attending their feast. On the trip we were accompanied by Bro. S. B. Katherman, of Lawrence, Kans., who, along with his wife, is spending the winter in the vicinity of Eustis. In addition to taking an active part in the Sunday-school work, at the church in the woods, he is giving considerable attention to teaching vocal music.

Our trip for the day was one full of interest. The route took us through a section of the State noted for beautiful lakes, charming orange groves, dense hammocks, wild swamps and regions of every indication of desolation. We say "desolation" for the reason that, years ago, when the great freeze killed four-fifths of the orange and grape fruit trees in the State, thousands of people closed their houses in despair, and went to other parts of the United States. Some splendid dwellings, now in a dilapidated condition, remain to tell the silent but sad story of a period of great prosperity, followed by ruin and desolation.

But not all the people fled the country. Those who remained and built up their groves are now reaping a rich harvest, and it is a most charming sight to look upon their dark-green trees, hanging full of the most delicious oranges and grape fruit. And, by the way, the man who has a good-bearing grove, in a favored section of the State, feels about as easy, financially speaking, as any man to be met in the land.

Near the close of the day we reached Zephyrhills, a comparatively new place of possibly 1,200 souls. Here a few of our people have located, and here, in a large hall, Bro. J. V. Felthouse, of Seminole, had been conducting meetings for a week. We were pleasantly located, and in the evening had the privilege of addressing a very responsive audience.

The next morning (Saturday) found about one dozen of us, all members, on the train, going four miles to the north, for the purpose of attending the feast near Phelps,—a turpentine camp of no special note. A walk of a little over a mile, along a good road, through an undulating section, that should have a more attractive appearance, in years to come, than it has at this time, enabled us to reach the home of Bro. J. H. McKillips, where the Brethren of this vicinity have been holding their services for a year or more. Each evening, for a week, Bro. B. F. Light-

ner, of Gettysburg, Pa., had been holding meetings. Bro. Lightner and wife are spending the winter in the South. Their first stopping point was at Bartow, Polk County, where a few members have groves. Of this section of the State our brother speaks very highly. From here they go to Wabasso, a point on the Indian River.

In a general way, the feast was an old-fashioned one. There was a preaching service at 11 A. M., dinner at noon, and self-examination services at 3 P. M. In the evening all the members surrounded two long tables, arranged on a large back porch. Those not members occupied seats in the yard. Here, practically in the open air, the feast was observed in the usual manner. The weather was pleasant, and so far as we could see, everybody was comfortable and enjoyed the services of the hour. At the tables were members from more than a half dozen States, and among the ministers, not yet named in this article, was Bro. Wm. Borough, formerly of South Bend, Ind., but now located at Arcadia, this State. The members of this congregation were pleased to have Bro. Borough and wife with them. At the close of the feast, the visiting members were assigned lodging at the neighboring homes, and the night was pleasantly passed without the need of any fire to keep warm.

Sunday morning breakfast was served at the place of meeting, and at 9:30 we were permitted to enjoy most interesting Sunday-school exercises. Following the Sunday-school was the preaching, and we do not remember to have ever addressed a more attentive audience. This closed the meetings at this point for the day. We were very favorably impressed with the class of people to be found in this community. They are hungry for earnest, well-directed preaching, and we feel confident that the right kind of a man, living in their midst, and preaching the Gospel to them, could, in due time, reach scores of souls with the gospel plea. And what we say of this part of the South may be truthfully said of hundreds of others. Bro. Felthouse, who is elder in charge of this little congregation, can be with them once a month. This is good as far as it goes, but the people need more preaching, in order to keep them thoroughly interested.

We should like to have visited Brother and Sister Felthouse, in their home at Seminole, several miles west of St. Petersburg, but time would not permit. However, we learn that he is pleasantly located, and has a fine orange grove that will soon afford him a splendid living. And, in fact, the preacher in Florida, who has a good grove behind him, feels very easy, so far as finances are concerned.

A walk of a mile to the depot, in the afternoon, a ride of sixteen miles to the south, and another walk of a mile and a half, along one of the best roads we have seen in the State, brought us to the home of Bro. A. S. Yoder, near Plant City. Bro. Yoder is one of the boys we often had in our audience in Putnam County, Fla., over thirty years ago. It was certainly a pleasure to spend an evening in his family. It reminded us of former years, when we used to go from house to house, in this State, preaching the Gospel.

Plant City, with a population of nearly 4,000, is in one of the best agricultural sections in the State, and from here are shipped nearly \$1,000,000 worth of strawberries and early vegetables each year. Just now the growers are shipping thousands of boxes of large, delicious strawberries, and are realizing splendid returns. Nearly everything raised in the State can be grown with profit in this vicinity. We close this communication on the train, and mail it while approaching Kissimmee, where we are to remain a few hours, and then go on to our temporary home at Eustis. J. H. M.

MANY churches report notable improvement, along the line of giving to the Lord's work, since they have adopted systematic plans to that end. The envelope system has been rendering general satisfaction and enables the members to give each Lord's Day "as the Lord hath prospered." This or any other good plan is much to be preferred to the haphazard way often to be found, which has no definite aim or method.

Our Visit to the Foreign Mission Fields.

No. 8.—The Work and Workers at Ping Ting Chou.

(Continued.)

BESIDES the Boys' School, there is a school for girls. It began a year ago, with one pupil and one teacher. Now there are eleven pupils and two native teachers (one of the latter a man, who gives only an hour or two daily to teaching), besides Sister Minerva Metzger, who directs the work and teaches two hours daily. The outlook for the school is good. At least twenty pupils are expected for the next year, and this number is the limit that can be accommodated at present. And this will mean the closest packing. Larger quarters will have to be found, some way, for it seems evident that a greater number of girls will have to be provided for in the near future. The teachers are paid a nominal sum for their service, and the girls give seventy-five cents per month toward their support. This covers the larger part of the expense of boarding them.

Social life in China is altogether different from that in America. The sexes do not mingle. There is no such thing as society for young people, as we know it at home. Women are expected to remain in seclusion. They are not at liberty to do otherwise. They are of no importance. They are scarcely considered a part and parcel of the national life. Co-education of the sexes, therefore, can not be practiced. There must be separate schools for boys and girls. The segregation is rigid. But when China's women are schooled, and they are recognized in their rightful place as men's partners and equals in life, the foundation for the revolution of the social life of the Republic will have been laid. It will mark an epoch in the history of the nation. This gives us to see both the need and the importance of girls' schools.

Opium refuge work has been carried on to some extent among both men and women. At this station about one hundred and eighteen men and ten women have been treated during the last year. The course of treatment covers from thirty to forty days. There are large opportunities in this line. Many of the people have fallen slaves to the drug habit, and long to be rescued from their hopeless state. A good many lapse after taking the treatment, while some are permanently cured. The final outcome depends very much on whether or not those treated accept Jesus as their Savior. On the whole, it is considered that about two-thirds lapse, but if one-third can be saved it justifies the effort. And it is the rule among the missions of this province that opium eaters must break off before they are received into church fellowship. So help is provided for this helpless and hopeless set, who are in the hands of a master too much for them.

This station operates two small out-stations, where work of this kind is done. Soa Fung, a village five miles out, is cared for by a native brother, who has charge of those under treatment, and who conducts some Bible teaching and prayer service. At Le Ping, another village, sixteen miles out, a boys' school is operated, in addition to the opium work. The school has been running one year and the opium work two. It has fifteen boys and one teacher, the teacher not a member of the Brethren church. He is borrowed from another mission. One native brother, located here, does a little teaching and preaching as an evangelist, but he is not able to teach the school. The work of the out-stations is under the care of the Americans at the main station, who make frequent visits to them. The school work at the main stations and at the out-stations, for both boys and girls, is of the greatest value to the mission. It deals with the young and rising, and lays the foundation for the future. Herein lies the hope of the home, society, government and the church.

In addition to the foregoing lines, the evangelistic work is pressed. The common agencies are employed. Public and private teaching is done. Much personal work and teaching is carried on, especially in the homes among the women. This is done by the sisters. And this is an important line of the work, for if the Chinese women are to be reached at all, it will have to be done in this way. A few attend the public

service and a few can be approached in the women's meetings, but most of them must be taught in their homes.

The preaching service holds good interest, I am told. Probably there were 175 present last Sunday, and an anxious crowd they seemed to be. The little chapel was crowded to an overflow, for this number is beyond its capacity. A considerable number stood in the court. There were many signs of interest, all the more remarkable, since the preaching was done through an interpreter. But Bro. Crumpacker interpreted effectively.

When Dr. Wampler and wife get the language sufficiently in hand, medical work will be opened. In fact, this is so essential to the cause here, and in like fields, that it is undertaken in some small degree, even without a physician. At this station a small dispensary has been maintained, and Bro. Crumpacker has treated something like 3,000 natives yearly. Just as soon as the people of the city learned of Dr. Wampler's arrival (and they seemed to know it immediately), they began coming for treatment. During the week he remained here, before going to Poa Ting Fu, where he is taking the language, he was crowded with patients. One day he treated twenty-five. This gives you something of an idea of the opportunity afforded. When once the mission is manned and equipped, still other lines of effort will be opened.

The workers at this station are Brother and Sister Crumpacker and Sister Emma Horning, who came out in 1908. But Sister Horning, on account of her health, returned home in the spring of 1912, and came back a month ago. Sister Minerva Metzger, who has charge of the Girls' School, arrived in 1910. Brother and Sister Wampler, Brother and Sister Vaniman and Sister Anna Blough came this fall. The first business of the five new missionaries is to get the language, and they are already at it. In three years they are expected to have a pretty good knowledge of it. In a shorter time a working knowledge is acquired. When the language is sufficiently mastered, Dr. Wampler and wife, who is a nurse, will supervise the medical work. Bro. Vaniman is to have charge of the Boys' School. The others will look after the evangelistic, pastoral, house-to-house, opium work, etc.

The missionaries, who have a knowledge of the field, are hopeful and happy in their work, and the newcomers are enthusiastic and anxious to get in position for active service. They are a promising set of workers. May the dear Father in heaven give them souls for their hire!

H. C. E.

Which Is the Better Way?

ALL of us admit that we have departed from the ways of the fathers. A goodly number of us would like to return, or at least do not want to stray any farther from the old paths. But the way to do this is not clear: we differ as to what is the best thing to do under the circumstances, and the best way of doing that thing. Some say we need more decisions and some say we need more teaching. And the latter is no doubt more needed than the former. Yet teaching alone will not do, and decisions alone will not do: we need more than both these—we need living.

In recent years we have read much about the failure of prohibition laws in the larger cities. They did not prohibit. Why not? Just because they were not enforced. The law is good; but no law is self-enforcing. We have good decisions against evil things in the church. In some places the decisions are enforced and in some places they are not; and sometimes they are not wisely enforced. But an unenforced decision is worse than no decision at all. If it means anything at all, it means that we are convinced that we should do a certain thing, but have not the courage of our convictions. It is like a new year's resolution which is never anything more than a resolution.

But we must do something—stop going world-ward—or we shall not long have any right to claim to be an apostolic church. We are already allowing too many things to lead us away from what we know are safe paths. By all means, let us have teaching and more teaching, and let it be the wisest and the best

teaching to be had. Our fathers did not believe and practice through ignorance—they had their reasons for what they did, and their reasons were founded on the Book. They were not perfect, they made mistakes, as all men do; but they did not deliberately and persistently go worldward. And that is pretty nearly what we have been doing of late years.

Teaching is not enough, however. Some people are not reached in that way. What is to be done when teaching has no effect, when the one who is supposed to be a learner turns away from the teaching and will have none of it? In olden times the Jews were well taught, but did not obey the teaching. God did not send more teachers just to be sending them. He kept teaching, as the church today must do, but when teaching did not do the work he resorted to something else; and so must the church do now if it is to be kept as he would have it. For violating law there must be some penalty even in this world.

We are not to be conformed to this world, but transformed in life and purpose. There is so much said about this in the New Testament; and yet in many things our transformation is not perceptible. We are in and of the world, and the world knows us because we do not know Christ as we should. Have we ceased to believe, or have we accepted the common belief that all roads called religious lead to heaven?

There are two roads before us: one we know leads to heaven and eternal happiness. Where does the other one lead? If we could see and realize the end, we should not long halt between two opinions. Of this second road the very best we can say is that we have no Bible reason to think it leads to heaven. For us the present is a time of deciding which way we shall go. We seem to have lost the power to act. We know which way is safe, and yet we practically refuse to walk in it. What will the end be?

We have in the church some things which we are commanded not to have. Why do we not put them out? Year by year more of these things come in. If we continue our present policy, how long will it be until the world and the church are the same in reality? There ought to be a remedy found. We have consecrated members; can they not find a remedy? Surely it is not God's will that we cease to be a church such as he tells us to be. Where lies the way out?

G. M.

Keeping Out of Debt.

SOMETIMES debts may prove a blessing, but too often they have paved the way for hardships, disappointments and failures. By going in debt, some men have become wealthy and influential. Then, on the other hand, thousands who might otherwise have secured good homes, and lived pleasantly, have met with financial ruin. The spiritual injunction, "Owe no man anything, but to love one another," should mean much to the masses. Taking it in the broadest sense, it means prosperity. While it may not be possible to conduct a large business without the credit system—at least to a limited extent—still the majority of men and women will succeed better by conducting business on a cash basis. They should learn to pay as they go, and, when the bank account gets low, curtail expenses. It is a fine thing for one to be able to feel, when the day's labor is ended, that there are no accounts against him at the store or any other place. But one should also learn to save. Just a little each week may amount to a good deal in the course of a year. If wisely invested, the money saved will come wonderfully handy during the closing decades of life. Not only so, but the man who does business on the cash system never breaks up. He may have to cut his allowance short, may now and then have to go hungry, and get along with less clothing than some of his neighbors, but he does not need to worry over debts. One would better have less, and have it clear of debt, than to have much and be constantly annoyed by unpaid obligations. Furthermore, there is something about the simplicity of the New Testament religion that decidedly favors the policy of owing no man anything but to love him, and we feel confident that this must be regarded as the best of all policies.

J. H. M.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. I. Miller, Chairman, Mt. Morris, Ill.
 H. C. Early, Vice-Chairman, Penn Laird, Va.
 Galen B. Boyer, Sec. and Treas., Elgin, Ill.
 Chas. D. Bonasack, Union Bridge, Md.
 J. J. Yoder, McPherson, Kansas.
 Otto Winger, North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

NOTICE TO THE ELDERS AND CHURCHES OF WESTERN PENNSYLVANIA.

Our next District Meeting will be held at the Scalp Level house April 15, beginning at 8 A. M.; Elders' Meeting, April 14, at 9 A. M. Each church is entitled to two delegates. Churches, having more than 200 members, may have an extra delegate for each additional 200 members or fraction thereof. Be sure to send your full amount.

In order that the Writing Clerk may prepare a program of business, and distribute it in ample time to the several churches, it will be necessary that all queries from the churches and reports of committees reach him in ample time. We should have reports of (a) Old Folks' Home, (b) Historical, (c) Annual Meeting Locating, (d) Annual Meeting Treasurer, (e) District Treasurer, (f) Mission Treasurer, (g) Temperance, (h) Mission Board. All should be in the hands of the Writing Clerk, Bro. H. S. Replogle, Scalp Level, Pa., not later than March 10. Also all local clerks should advise me as to the number of copies needed, to supply at least each minister and delegate from your congregation. All dues due from your congregation must be paid before your delegate can be seated. Let us plan for a better District Meeting than we have yet had. H. S. Replogle, Clerk.

Scalp Level, Pa., Jan. 5.

OUR BIBLE NORMAL.

The District of Oklahoma, Panhandle of Texas and Pecos Valley, New Mexico, held its yearly Bible Normal in the Washita church, at Cordell, Okla., beginning Dec. 24, 1913, and ending Jan. 2, 1914.

Our District Evangelist, Bro. J. H. Morris, conducted the work, ably assisted by Bro. Jno. R. Epiter.

Forty lessons in the Acts and in the Epistles of Paul were studied. These lessons were taken up in a most thorough manner and proved very helpful to those in attendance.

Each session began at 10 A. M. and closed at 3 P. M. The noon hour was spent in a social way. A special period each day, from three to four P. M., was held for the benefit of ministers. This work consisted of Bible and hymn reading and outlining of sermons.

An examination, covering the lessons studied, was given at the close of the Normal. A "farewell" service was also held—a number giving short talks.

During the Normal, ninety-two were enrolled, with an average attendance of sixty. There were sixteen present from adjoining churches. Many were prevented from being present on account of the disagreeable weather. The visitors were cared for by the members of the Washita church in a most hospitable manner.

Since our District provides for this Bible work, and it is free for all, and since the instructors spend much valuable time preparing for the work, the members of our District should certainly avail themselves of these splendid opportunities to become more efficient workers in the cause of Christ. To McAvoy.

Thomas, Okla.

MARKLE, INDIANA.

Our congregation met in council on Friday afternoon, Dec. 17, with Eld. D. B. Garber presiding. The church trustees, in their report, showed our congregation to be in good financial standing. It was decided to continue the envelope system for our donations, in addition to a free-will offering by each individual annually. Church officers were chosen by ballot, with Sister Lina Bowman as clerk; Bro. Daniel Heaston, reelected treasurer; Bro. Dave Ewert, Gospel Messenger agent; the writer, reelected Messenger correspondent. Sunday-school officers were also chosen, with Bro. Chas. S. Paul (one of our day school teachers) as superintendent. Bro. Chas. Garber and Sister Attie Poorman were reelected secretaries.

As our Sunday-school for Dec. 19 had the Christmas lesson, we decided that a special talk be given to the children, instead of having the regular preaching services. Brethren P. B. Garber and Daniel Funderburg each gave an interesting talk to the school about Christmas. The school was then treated to candy and nuts. Each class also gave a contribution to their class treasurer, for the benefit of the needy ones. Several homes were made happy with clothing and eatables. We also sent the Gospel Messenger for a year to a home which greatly appreciates it.

Dec. 29 Bro. Funderburg gave a special talk to the school regarding the proper relations of Sunday-school officers and teachers towards the Sunday-school, and also the duty of the patrons. We were glad for his talk. Bro.

Garber also presented a few interesting remarks.

We have prayer meeting on Thursday evening of each week. Several of our sick and afflicted members, and others also, greatly appreciate the prayers of God's children. One aged brother was anointed a few weeks ago, and is now gaining in health and strength.

Markle, Ind., Dec. 29.

(Mrs.) Lillian Earhart.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Covina church met in council Jan. 2, but because of a fire raging in town it was postponed until Jan. 7, when Bro. D. J. Overholtzer presided, until Bro. G. F. Chamberlain could be with us. Officers for the year were elected. Bro. F. L. Heppner was chosen clerk; Bro. John Zug, treasurer; Bro. D. A. Foster, chorister; the writer, reelected correspondent. The Temperance, Missionary, Financial and Sewing Society Committees all reported activity in their respective lines of work. Early in December we elected Sunday-school officers, so that all would be ready to commence at the beginning of the year. Bro. F. L. Heppner was reelected president; Sister Mattie Overholtzer, superintendent of the home department, and Sister Rosa Ebersole, superintendent of the cradle roll. We are using a system of credits, by which we hope to make our Sunday-school attain to a higher standard. Bro. C. S. Garber, of St. Joseph, Mo., will commence a series of meetings here on the evening of Jan. 11.—Burlina Overholtzer, R. D. 1, Covina, Cal., Jan. 8.

Fresno.—We met in council Jan. 5. Bro. C. E. Wolf presided. Bro. J. R. Rhoads was chosen Sunday-school superintendent; Bro. C. P. Parret, reelected church treasurer; Bro. Leo Brooks, chorister for the year; Sister Miriam Rhoads, correspondent; Bro. William Royer, secretary and treasurer; Sister Rhoads, president of the Christian Workers' Meeting; Bro. Clinton Royer, secretary. We have a cradle roll department, with Sister Eva Williams as president. Our Sunday-school treasurer reports a balance of \$13.97 on hand. The average attendance for the year was fifty-four. Our total membership is fifty-six. Several asked for their certificates—a church having been organized at Trigo last fall. Our Sunday-school rendered a splendid program, after which the school was given a treat of candy, popcorn and peanuts. The attendance was good. We had services on the 11th and 12th. Bro. J. R. Rhoads preached in the morning. Several out-of-town visitors were present. Bro. Wolf delivered an interesting sermon in the evening. We also had services by Bro. Wolf on New Year's Day. Brother and Sister Wolf have done much good since they are here. We are also glad to have Brother and Sister Rhoads with us again, to assist in the work here.—Eva C. Williams, 3239 Fresno Street, Fresno, Cal., Jan. 8.

Imperial Valley church met in council Dec. 27. Church officers for the coming year were elected. Bro. Wm. Platt we reelected elder in charge; Bro. W. A. Van Horn, church treasurer; Bro. E. S. Stickler, church chorister; Sister Elizabeth Flickinger is superintendent of the senior Sunday-school; and W. Hostetter, secretary-treasurer. Sister Bertha Saylor is superintendent of the primary department, and Sister Nellie Adams is secretary-treasurer. Sister Etta Bashor is superintendent of the cradle roll; Sister Elita Heffer is superintendent of the home department. Sister Elsie Sayer is president of our Young People's Meeting, with Sister Dorothea Dickey as secretary-treasurer. One letter was read and accepted. A vote was taken for the election of three deacons, and was carried unanimously. We are anticipating good results from our missions, to commence this month, to be conducted by Bro. Hiram Stouffer, of Macdoel.—Nellie E. Flickinger, Ralsin, Cal., Jan. 10.

Trigo.—Our first quarterly council was held Jan. 3, with every member present. At this meeting we decided to be known as the Trigo congregation. Two new members were granted. Our Sunday-school begins the new year with the writer as superintendent, and Bro. Ceell Bailey, secretary.—Mamie Sink, Trigo, Cal., Jan. 6.

ILLINOIS.

Spring Run.—We met in council Jan. 8, with our elder, Bro. M. LeHahn, presiding. We elected our Sunday-school officers, with Sister Nevinger as superintendent, and Sister Marie Sadler as secretary. Bro. Hahn resigned from his charge as elder of our congregation, and Bro. Nevinger was chosen as elder for another year. Steps are being taken for the moving of the Spring Run church to Ellsville.—Amanda Schliser, Ellsville, Ill., Jan. 10.

Sugar Creek.—Our congregation met in council Dec. 20. Bro. J. M. Miller was reelected trustee of the cemetery. We elected Sunday-school officers, with Sister Anna Shearer elected as superintendent, and Sister Prancella Masterson as secretary. Our elder, Bro. J. M. Masterson, was chosen delegate to the Temperance, Sunday-school and Bible Institute Meetings, held at Astoria, Ill. The church also reelected our elder for another year.—Mrs. J. M. Masterson, Chatham, Ill., Jan. 8.

INDIANA.

Burnettsville.—We met in council Jan. 3. Sunday-school officers were elected. Bro. Milton Mertz was chosen superintendent and Sister Emily Hanna, secretary. New officers were chosen for the Bible Society, with Bro. Arnold Hanna as president, and Sister Minnie Reiff, secretary. Bro. Hiram Forney, of Goshen, Ind., came Jan. 3, to conduct a series of meetings. Interest and attendance are good. Bro. Forney's talks are convicting and convincing.—Minnie Reiff, Burnettsville, Ind., Jan. 8.

Landesville.—We met in council Dec. 29. Bro. Noah Endsley was elected church treasurer, and Sister Julia Endsley secretary. Bro. E. E. Kitch was chosen superintendent of the Sunday-school, and Sister Dora Kitch secretary. Bro. Marshall Pence is leader of the prayer meeting. Sister Dora Kitch is President of our Sisters' Aid Society; Sister Katharine Kitch, Vice-president; Sister Anna Landis, Secretary.—Adelia Kitch, R. D. 30, Van Buren, Ind., Jan. 11.

Portage.—Our members met in council Jan. 10. Our elder, Bro. Daniel Whitmer, presided, assisted by Bro. L. P. Kurtz, of Goshen. Bro. David Rose was reelected trustee; Bro. Daniel Whitmer, treasurer; Sister Clara Whitmer, Gospel Messenger correspondent. Bro. Whitmer, owing to failing health, offered his resignation, and Bro. L. P. Kurtz was unanimously elected elder in charge.—Mrs. Kate Peterson, R. D. 2, South Bend, Ind., Jan. 12.

Sugar Creek "China Mission Band" met Dec. 12 to reelect officers. Sister Chloa Kreider was chosen president, and Bro. Chester Pence, vice-president; Sister Mae Emley, secretary-treasurer and chorister. Program and membership committees

were also appointed. The Band is supporting an orphan boy in China. Reports of the year were given. After paying all expenses we have \$10.65 in the treasury. We meet every Wednesday evening for practice. We have given several programs and are arranging for some to be given later. The work is small yet, but we pray that it may grow.—Chloa Kreider, South Whitley, Ind., Jan. 6.

IOWA.

Cedar Rapids church met in council Jan. 6, with Eld. D. E. Miller presiding. The usual yearly reports of the Sunday-school and church treasurer were given, showing a good financial condition. Christmas was observed here with an interesting program on Christmas evening, consisting of songs, recitations and readings.—Grace Tisdale, Cedar Rapids, Iowa, Jan. 9.

Council Bluffs Mission.—Jan. 3 a joint Christian Workers' convention of four Nebraska churches,—Alvo, Octavia, Lincoln, and Omaha—convened here. Many helpful thoughts were presented. The next morning the same organization met in the Omaha church for a Sunday-school convention. Last Wednesday evening we met in council. Our elder, Bro. M. R. Weaver, presided. We were also favored and granted and two were received. After our council a dear young sister was anointed.—Homer F. Caskey, 823 Avenue F, Council Bluffs, Iowa, Jan. 3.

Dallas Center.—Jan. 6 Sister Zuma Heestand, of Wooster, Ohio, commenced a singing class at this place. The interest has been good. After the school some work here. Sister Heestand goes to the Panther Creek church.—May Runte, Dallas Center, Iowa, Jan. 12.

Waterloo.—One dear soul, in his Christmas pledge, desired to be baptized, and his wishes were complied with. Our "Wide World" Christmas program resulted in practically financial conditions. The next morning the same organization (others) donating to some special and worthy cause, reaching out into many homes at home and elsewhere. One class also made a donation to the China Boys' School. Each member of another class of fifteen young men, known as "The Invincibles," donated \$1.00 each, for the purchase of a home of our city.—J. S. Hershsberg, 1130 Hammond Avenue, Waterloo, Iowa, Jan. 4.

KANSAS.

Kansas City (Central Avenue).—Last evening we met in council and equipped ourselves for the work during 1914. Eld. E. E. E. was chosen elder in charge; Sister Viola Cline, superintendent of the Sunday-school; Sister E. H. Harman, president of the Christian Workers' Meeting; Sister Ellen McCune, superintendent of the cradle roll and home department of the Sunday-school; Bro. Hurl, trustee; Bro. Roy Cline, correspondent. The church appointed two committees,—one to ascertain the approximate cost of a new churchhouse, and another one to ascertain the cost of reconstructing the present building. Last Sunday morning Bro. W. Ross preached for us, and in the evening Sister E. H. Eby addressed the audience.—Roy E. Crist, Kansas City, Kans., Jan. 9.

Mont Ida.—Dec. 20, at our regular election of church officers the following were chosen: Bro. Lafayette Watkins, presiding elder for one year; Bro. Earl Watkins, clerk; Sister Edith Hartman, treasurer, and Bro. E. H. Watkins, trustee. Sister Mary Sherry is our Sunday-school superintendent, and Bro. Chas. Hartman is secretary-treasurer. Our series of meetings closed Dec. 3, on account of inclement weather. Our evangelist was with us, and a Thanksgiving and preached a fitting sermon for the occasion, after which an offering of \$21 was given. A box of provisions had also been sent to Bro. Elier's family, estimated at ten or twelve dollars, which was received by them on Thanksgiving morning, much to their surprise and joy.—John Sherry, Mont Ida, Kans., Jan. 1.

Scott Valley.—Our little band of members at Ottumwa, Kans., enjoyed a very interesting series of meetings, conducted by our District Evangelist, Bro. J. S. Sherry. Although the weather was very unfavorable and the roads bad, yet the attendance and interest were good. Some were convinced that our doctrines are right, and regular preaching appointments have been requested. Jan. 4, we had an offering of \$21 was given. A committee of three was appointed to secure an evangelist for a series of meetings the coming fall. Our church officers for the year are Bro. Miller as elder in charge; Bro. Sol Clark, clerk; Bro. J. O. Studebaker, trustee; Sister Elita Clark, our Sunday-school superintendent for the year, and Sister Paul Leland is secretary-treasurer.—Anna Miller, R. D. 2, Westphalia, Kans., Jan. 9.

Sunnyside.—Our congregation is progressing nicely. On Christmas Eve we had a program for our Sunday-school, and our smaller school a treat, consisting of candy, peanuts and popcorn. We gave out 1000 cards, and the children seemed to enjoy very much. At our election of Sunday-school officers, Jan. 4, the writer was reelected superintendent for another year, and the rest of the officers were nearly all reelected. Since our last report three members have joined our number, by baptism and two by letter. Sunday, Jan. 11, is our preaching day. Some of the Brethren from Madison will be here to preach for us. These are our nearest ministering brethren.—S. S. Ropp, R. D. 1, Gridley, Kans., Jan. 10.

Wichita (West Side Mission).—On Sunday evening before Christmas the Sunday-school rendered a very interesting program to a crowded house. Sunday morning, Dec. 28, after church services, we elected Sunday-school officers and teachers for the year. The following Sunday, Jan. 4, our Christian Workers' Band was reorganized for another year. The work here is progressing nicely and the attendance at all the services has increased considerably over what it was a year ago. The teachers have their meeting each Sunday an hour before Sunday-school. We organized a Teacher-training Class last fall, which meets each Tuesday evening. We have an enrollment of about fourteen members. Each Thursday evening we meet at the church for prayer meeting and Bible study. All these services are very interesting and, we hope, will result in much good. One dear mother has united with us since the first of the year, and we believe there are others who are thinking very seriously of accepting Christ. The church of Pleasant Hill, Pa., to hold a series of meetings for us in the near future.—Edgar R. Harris, 504 N. Martinson Street, Wichita, Kans., Jan. 12.

MICHIGAN.

Long Lake.—Our regular council was to have been held Dec. 13, but as our elder was absent, the meeting was postponed until his return. We then held a council Jan. 3. Officers were chosen as follows: Bro. D. E. Sower was reelected as our elder in charge; Bro. Daniel Landis, trustee; Bro. John Landis, clerk; Bro. William Landis, treasurer; Sister Etta Landis, church chorister; the writer, correspondent and Messenger agent. A series of meetings commenced was chosen by Bro. E. Sower, Sister Etta Landis and the writer. We have splendid weather, and the brethren expect to resume the work on our house soon. Our neighbors have been very liberal in volunteering to work, and some have promised to help again when we take up the work. On Jan. 11, we were visited by our pastor, Bro. D. E. Sower, in one of the homes in the vicinity of the church. It was a splendid treat for us all. This same home has been very kind and considerate to our people, though the occupants are not members of our church. After the sermon, dinner was served to fifty-eight persons—a few hours before the dinner. In the afternoon a few favorite songs were sung, and Bro. Sower gave a short talk to the little folks. Then the Sunday-school distributed a treat.—Dollie Shepherd, R. D. 2, Manistee, Mich., Jan. 6.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Covina.—Bro. C. S. Garber, of St. Joseph, Mo., came to us on Sunday evening, Jan. 11, to conduct a series of meetings. Four of our Sunday-school children decided for Christ. Tuesday night he gave a lecture on the "Fruits of Sin."—*Eulalia Overholtzer, Covina, Cal., Jan. 13.*

Empire.—My recent report, dated Dec. 3, should have read that about 170 surrounded the Lord's table at our communion services, instead of only 70, as stated in the printed report.—*Hattie B. Deardorff, Modesto, Cal., Dec. 10.*

Pomona.—The Christian Workers of Covina, Glendora, Lodi, and Pomona rendered a much enjoyed New Year's program at this place on Sunday evening, Jan. 11. The theme was, "Ye Have Not Passed This Way Heretofore." One more has been added to our number by letter.—*Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Jan. 13.*

CANADA.

Pleasant Valley church met for services today at the home of Bro. E. Prantz. Bro. J. D. Relsh gave us a good sermon. Sister Elta Prantz was installed as a helpmate to her husband in the deacon's office. We decided to have meetings each evening this week, while Bro. Prantz is with us. Mary, the sixteen-year-old daughter of Bro. George Duncan, who was severely burnt lately, is improving.—*Hannah Dunning, Box 1266, Medicine Hat, Alta., Canada, Jan. 11.*

Sharon church met in council Jan. 3. Four letters were received and one was granted. Bro. J. J. Shamberger was elected Sunday-school superintendent; Bro. Geo. Hollenberg, secretary; Bro. John Hollenberg, president of the Christian Workers' Meeting. A collection of \$40.55 was raised for World-wide Missions. On Christmas evening, after a program, \$11.50 was raised and sent to the China Mission. We decided to send our lesson picture rolls, which have been accumulating for some years, to the India Mission. Jan. 4 \$6.60 was raised by the church for missions. The people here in the South are not the only ones having pleasant winter. We are having delightful weather this day.—*Grace Hollinger, Brant, Alberta, Canada, Jan. 5.*

COLORADO.

Mount Garfield church met in council Jan. 3. Eld. W. A. Rose presided. Bro. Salem Beery was chosen elder in charge; Bro. John Reed, assistant elder; the writer, chorister; Bro. Harold W. Tate, superintendent of the Sunday-school, and Sister Hazel Johnson, secretary; Sister Lillie Handley, president of our Christian Workers' Meeting. We recently enjoyed two weeks' series of meetings conducted by Bro. C. S. Garber, of St. Joseph, Mo., assisted by Bro. Willard Smeltzer, of North Dakota, as singer. Their efforts resulted in six conversions. Three letters have been granted since our last council, and one has been received. Our membership is small and scattered, but we have the Sunday-school.—*Alma Hertzler, Eaton, Grand Junction, Colo., Jan. 6.*

Stirling.—We began a series of meetings Dec. 26 which closed Jan. 10, conducted by our pastor, Bro. J. C. Groff. There were no converts, but we feel sure that some were almost persuaded. Jan. 11 Bro. D. B. Miller preached the examination sermon, and in the evening we held our love feast. Bro. J. C. Groff officiated. Most of the members were present. Life and abiding love and spiritual blessing.—*(Mrs.) Cora E. Miller, R. D. 1, Box 8, Atwood, Colo., Jan. 12.*

IDAHO.

Winchester.—Our Sunday-school rendered a Christmas program Dec. 21, and all present, given a treat. Dec. 28 we elected Sunday-school officers, with Sister Bertha Elsenise as superintendent, and Sister Wilsey as secretary. Jan. 7 we met in council. Eld. B. J. Pike, of Napersee, Idaho, presided. He was chosen elder in charge for one year. As our church is without a minister, we would be glad to have some one locate among us.—*Amanda E. Fry, Winchester, Idaho, Jan. 7.*

ILLINOIS.

Chicago (Hastings Street Sunday-school).—The past two or three Sundays we testified to the good work done in our school during the year just closed. On Jan. 4 twenty diplomas and seals were awarded for one year's perfect attendance in Sunday-school. One of the recipients has a perfect record for fifteen years. The forepart of last year our primary superintendent gave out fifty barrel tanks to the pupils, and these were opened Jan. 4, and the contents counted. Fifty were returned. We decided to use half of the entire amount, \$11.55, in Chicago; the other half in India. About a month before Christmas various classes sent Christmas greetings to the foreign missionaries who formerly labored among us. In return, to date, we have received an encouraging letter from Bro. Wile in Denmark. We anxiously await letters from the others. The writer is superintendent again for 1914. We are extremely loath to part with Sister Erma Mealow, who has superintended our primary department for several years and worked as missionary, mainly among our children. She goes to Florida, Ind. to do missionary, but as a home missionary. Her former position will be filled jointly by Sisters Ethel Gwin and Emily Dyer. We have the usual city difficulty of persuading our pupils to remain for the after service, but one by one they are being won to the idea of staying. Once a month our pastor arranges a special service for the entire Sunday-school, independent of its regular work. Our average attendance for 1913 was 156. We open the work this year with wonderful possibilities and bright prospects.—*Walter C. Frick, Supt., 2761 West Sixteenth Street, Chicago, Ill., Jan. 14.*

La Motte Prairie.—Our church met in council Jan. 10. Our elder, Bro. J. Stoner, presided. One letter was granted. We decided to use "Kingdom Songs." We elected Sunday-school officers for another year. Our church held a Bible Term, commencing Dec. 28. Bro. David Beard, of Bethany Bible School, Chicago, was our able instructor.—*Mary E. Welber, R. D. 2, Peoria, Ill., Jan. 11.*

Naperville.—Our church met in council Jan. 7, with our elder Bro. W. J. Horner, presiding. On the evening of Dec. 21 our Sunday-school and Christian Workers' Meeting rendered an excellent Christmas program. The house was filled to the front. Our pastor, Bro. David Holmes, was treasurer. Sister Bertha Moyer was elected superintendent at the Wakarusa house, and Bro. Eli Wise, treasurer. The Christian Workers' officers were elected at the Wakarusa house, with Sister Gertrude Schwalm as president and Sister Bertha Nushaum as secretary.

INDIANA.

Baago.—The Sunday-schools at both houses were reorganized for the year. Bro. Theron G. Weaver is our superintendent at the Baugo house, and Bro. David Holmes is treasurer. Sister Bertha Moyer was elected superintendent at the Wakarusa house, and Bro. Eli Wise, treasurer. The Christian Workers' officers were elected at the Wakarusa house, with Sister Gertrude Schwalm as president and Sister Bertha Nushaum as secretary.

secretary. Sister Nina Weaver was chosen Messenger agent. Bro. J. W. Norris, of Marion, Ind., began a series of meetings at the Wakarusa house on Sunday morning, Jan. 11.—*Mabel Homes, Wakarusa, Ind., Jan. 12.*

Billsville.—We held a very successful series of meetings this winter conducted by Eld. George Swihart, of Roann, Ind. We began these meetings Dec. 14 and closed Jan. 1. Bro. Swihart preached twenty-three practical sermons along doctrinal lines. Each evening before preaching thirty minutes were devoted to Bible reading. Many said they never heard the ordinances of the New Testament so clearly explained as they were here. Strong impressions were made. Fifteen were baptized. Seven were heads of families, and one man was over sixty years of age. Two are awaiting baptism. A number of others have promised to come in the near future. Our members were greatly strengthened during these services. Less than two years ago this congregation was organized, with a membership of 119 members, and we now have 135 members.—*J. M. Markley, Plymouth, Ind., Jan. 13.*

Camp Creek church began a successful series of meetings Dec. 7, which continued until Dec. 27. Bro. Peter Stockman preached the Word with much earnestness and power. Four and a half the good confession, and one was reclaimed. Our church met in council Jan. 7. Our elder, Bro. J. W. Shively, presided. Six letters were granted. Sunday-school officers were elected for 1914, with Bro. Isalah W. Johnson as superintendent, and Sister Mary Flory, secretary. The writer was chosen correspondent and Messenger agent. Sister Peter Flory was elected as class leader of our prayer meetings for 1914.—*Mrs. Isalah W. Johnson, Etha Green, Ind., Jan. 13.*

Harrison County.—Jan. 2. Bro. John Greenhalge came here, and preached eleven inspiring sermons. We feel greatly encouraged to press forward in the Master's cause. It has been eleven months since we heard a sermon from one of like precious faith. Our pastor, Bro. E. O. Norris, expects to give us a series of meetings. We are anxiously awaiting his coming.—*Mrs. Harlin Miller, Dogwood, Ind., Jan. 15.*

Hartford City.—Bro. H. L. Fadely, of Middletown, Ind., came Jan. 3, as our District elder, and gave us Spirit-filled sermons each evening until Jan. 11. These meetings grew in interest until the close. We decided to accept Christ as their Savior. Bro. Fadely was sent here by the Mission Board of Southern Indiana to study our conditions as to the future work here. He called all the members to meet in council Jan. 12. The work was considered. Brethren Daniel Rinsinger, Bruce Leonard and I. J. Howard were chosen trustees, and Bro. Bruce Leonard as secretary-treasurer. We decided that all who properly belong to this church and hold their membership in other congregations, are to hand in their certificates here, in accordance with the ruling of Annual Meeting. Our Sunday-school is increasing in interest and attendance. We now have an enrollment of about fifty to sixty-five.—*Rebecca Fetterling, Hartford City, Ind., Jan. 13.*

Pleasant Dale.—Bro. Roy Dilling, of Bethany Bible School, Chicago, closed a very interesting singing class for us Dec. 28. On account of the inclement weather, the class was not large, but the interest was good. Bro. Dilling could not stay with us the entire term, on account of his teaching at Bethany. While he was in town he organized a singing class to meet once a week, thus continuing our study in music. Bro. Dilling also preached four splendid sermons for us, which were greatly appreciated.—*Blanche Yaney, Decatur, Ind., Jan. 13.*

KANSAS.

Abilene.—We met in council in the Navarre house Jan. 3. Our assistant elder, Bro. C. A. Shank, presided. Our church officers were elected for the year. Bro. George Mannon will be elder in charge, with Eld. C. A. Shank as his assistant; Bro. M. Ohmart, clerk; Bro. David Stole, treasurer; the writer, church correspondent. We also elected one trustee, and reorganized our Sunday-school and Christian Workers' Meeting. Sister Clara Ninsinger is superintendent, and Sister Alva Olson is secretary-treasurer. Bro. Oscar Zook was elected president, with Bro. William Benedict as vice-president, and the writer as secretary-treasurer. Five letters were granted.—*Golda Zook, Navarre, Kans., Jan. 13.*

Maple Grove.—We met in council Jan. 14. Eld. E. E. Joyce presided. He is moving to Missouri, but we still retain him as our elder. Bro. R. A. Saylor, of Crawford, Colo., a young minister in the first degree, has located among us, but we need more workers. Who will help us?—*John A. Myers, Gardner, Kans., Jan. 14.*

Midland Valley church met in council. Two letters were received. We elected our church and Sunday-school officers. Bro. A. J. Wertenberger was chosen elder; Bro. Floyd Miller, clerk; Bro. James Reager, treasurer; Sister Minnie Deeter, correspondent and agent; Bro. J. P. Aukerman, Sunday-school superintendent, and Sister Lina Bryant, secretary.—*Paulina Bishop, Oranoke, Kans., Jan. 14.*

Verdigris (Madison).—Our Sunday-school was reorganized Dec. 28. Bro. J. S. Leaman, now of Parsons, who is expected to be with us this year, was chosen superintendent, and Bro. James Elrod, secretary-treasurer.—*Lona Harvey, R. D. 3, Madison, Kans., Jan. 10.*

MARYLAND.

Middletown Valley church met in council Jan. 1. Our elder, Bro. George S. Harp, presided. Bro. Curtis Gouker and Bro. W. Delunter were elected superintendents of the Sunday-school. Bro. Isaac Prantz conducted a series of meetings for us in our new Myersville house. Nine made the wise choice. One of them is a mother eighty years old. Bro. Prantz held forth the Word with power. People were seen to be reading their Bibles in stores and other places of business.—*C. N. Frushour, Myersville, Md., Jan. 13.*

MICHIGAN.

Bear Lake.—We met in council Jan. 3. Officers were chosen for another year, with Eld. Samuel Younce as elder in charge; Bro. J. C. Messenger agent and correspondent; Bro. Steven Hufford, secretary, and Frank Cochran, trustee. We decided to reorganize our Sunday-school April 1.—*W. E. Young, Clarion, Mich., Jan. 12.*

Homestead congregation met in council Dec. 6 at the home of Sister Long. Our elder, Bro. J. W. Harshberger, presided. We decided to use "Kingdom Songs." Our church was organized all winter. Our services are strengthening. We have reorganized our Sunday-school. Bro. C. H. Kaiser was re-elected as our superintendent.—*Allura Kay, R. D. 2, Benzonia, Mich., Jan. 17.*

MINNESOTA.

Hancock.—On Monday morning we met at the riverside, where baptism was administered by the church. We have organized a singing class, under the leadership of Bro. George Shade. Our Christian Workers' Meeting was reorganized, with Bro. R. A. Nafus as president.—*Mrs. R. A. Nafus, Hancock, Minn., Jan. 10.*

MISSOURI.

Carthage.—At our council held on Saturday, Jan. 3, Bro. Gibbs was chosen secretary of the church; Sister Holmes, treasurer, and the writer, Messenger agent and church correspondent. Bro. Templeton, Bro. Keeling and Bro. Edwin Groff are our church trustees. Our church solicitors are Sisters Elsie Holmes and Elsie Ham. Two certificates were granted. Bro. Gibbs is superintendent of the Sunday-school, and Sister Elsie Ham is secretary.—*J. L. Switzer, Box 228, R. D. 1, Cartersville, Mo., Jan. 8.*

Deepwater.—Eld. T. J. Simmons met with us in our business meeting Jan. 10. He also preached for us on Saturday night.

Sunday morning and Sunday night. Several visiting brethren were with us. Bro. Simmons was re-elected elder in charge for two years. We decided to have our fall meetings the latter part of October, provided we can secure the services of an evangelist. The winter is much sickness here now.—*Elta M. Skaggs, Montrose, Mo., Jan. 12.*

Fairview church met in council Jan. 10. Bro. Strausburg and wife were granted letters. Bro. J. B. Hylton was re-elected elder for the year. Bro. James Keith was chosen clerk. Bro. Chas. Deal was chosen treasurer; the writer, Messenger agent.—*Lizzie Gass, R. D. 1, Macon, Mo., Jan. 13.*

North St. Joseph church is progressing slowly in increasing her membership. Our Sunday-school has been keeping up quite well all winter. On Christmas Eve the Sunday-school pupils rendered a good program. We convened in council Dec. 20 and elected new Sunday-school officers for another year, with Bro. Chas. Deal as superintendent, and Bro. Willie Deal as secretary-treasurer. Bro. M. R. Murray was retained as church treasurer. Sister Eberts is church collector; the writer, correspondent; Bro. Elmer Deal, church clerk. We also organized a teacher-training class, which meets each Sunday evening. We are greatly in need of a consecrated sister, who would be willing to devote a whole time to that work.—*Mrs. M. R. Murray, 1103 Roosevelt Avenue, St. Joseph, Mo., Jan. 12.*

NEW YORK.

Lake Elgin Mission.—Dec. 28, 1913, marks the close of the first three quarters of our Sunday-school work. The average attendance was thirty-five. Dec. 21 the school rendered a Christmas program, with a splendid song, recitations and an address by Bro. E. F. Nedrow. At the close of a series of meetings a liberal donation was presented to Brethren R. A. and E. F. Nedrow by the Sunday-school workers and friends. Jan. 4 we reorganized our Sunday-school, retaining the old officers, with Bro. A. Nedrow as superintendent, and Sister Veda Bush as secretary. We had arranged to begin a series of meetings Jan. 11, to be conducted by the ministers in charge of the work here, but owing to the serious illness of Sister R. A. Nedrow, who is now in the hospital, we thought it best to defer these services until a later date.—*Mrs. E. F. Nedrow, Ludlowville, N. Y., Jan. 14.*

NORTH DAKOTA.

Cando.—Jan. 1 we met in a members' meeting for the purpose of electing Sunday-school officers for the present year. Eld. J. D. Kesler presided. The writer and Bro. John Clark were chosen superintendents. Bro. J. W. Fltz was elected corresponding secretary-treasurer. We have preaching each Lord Day, with fair attendance, and the interest is good. We expect Bro. D. M. Shorke, of N. Dak., to conduct a series of meetings for us, beginning about Feb. 1.—*Mary L. Miller, Cando, N. Dak., Jan. 12.*

Ray.—Bro. Chas. Myers was with us last Sunday. Owing to sickness in his family, he had not been with us for some time. Bro. J. D. Kesler, of N. Dak., was also with us.—*Mrs. I. B. Miles, Ray, N. Dak., Jan. 14.*

OHIO.

Baker church met in council, with our elder, Bro. G. A. Baker, presiding. The following officers were elected for the present year: Bro. W. L. Jacobson, superintendent; Bro. E. J. Zehlsner, secretary; Bro. J. P. Baker, church correspondent; Sister Kate L. Baker, Gospel Messenger agent. Bro. G. A. Snider and wife and Bro. Geo. Wilkins were appointed as a committee to make arrangements for District Meeting, which will be held at this place in April. Two letters were received and two granted.—*J. P. Baker, Box 166, Hazrod, Ohio, Jan. 8.*

Blanchard church had a short series of meetings, beginning Jan. 6 and closing Jan. 11. The home ministers did the services. On account of bad roads and cold weather, the services were not well attended. The weather is so located that we can reach it only by traveling over some extremely muddy or rough, frozen roads, which places us at a great disadvantage with the other churches of our community, that are better located and have a larger attendance.—*L. H. Parnham, Continental, Ohio, Jan. 12.*

Maple Grove church met in council Jan. 16 in an all-day meeting. Two letters were granted. Bro. W. H. Gerber was elected Sunday-school superintendent. Sisters Esther Fisher and Flora Umbaugh were chosen teachers of the primary department. Bro. Henry Marth was elected trustee. We decided to hold our series of meetings in October, to be conducted by Bro. G. S. Strausbaugh. Bro. W. L. Desenberg was chosen elder of our congregation for another year.—*Mrs. E. E. Desenberg, R. D. 7, Box 23, Ashland, Ohio, Jan. 17.*

Reading.—Bro. G. S. Strausbaugh held a two weeks' revival for us, beginning Nov. 30, and preaching seventeen sermons to good-sized audiences each evening. With the exception of the song services, which were a great help in the meetings, and our brother gave us many good sermons, and baptized at the midnight hour, at the close of our meetings. Dec. 14 we elected officers for the year, with Bro. W. G. Stoffer as superintendent of our Sunday-school, and Sister Nettie Stroup as secretary. Sister Deliah Kelley is our Messenger agent.—*Rena Heestrand, R. D. 2, Moultrie, Ohio, Jan. 10.*

Ross church met in council Jan. 3. Bro. James A. Guthrie presided. We have a teacher-training class each week.—*Mrs. James A. Guthrie, Spencerville, Ohio, Jan. 12.*

Swan Creek church has been enjoying wonderful showers of blessings from a loving Father. Bro. J. Edwin Jarboe and wife, of Red Cloud, Nebr., now of Bethany Bible School, came here Dec. 20 for a two weeks' series of meetings. Sister Jarboe conducted the song services, which was a great help in the meetings. Bro. Jarboe consented to remain or we would have been disappointed. Twelve have been baptized, and three await the rite. The members have been much strengthened.—*Nancy Smith, Wauson, Ohio, Jan. 14.*

Troy.—Our pastor, Eld. Jno. Calvin Bright, left Dec. 27, 1913, for Harrisburg, Pa., to conduct a series of evangelistic services. From there he went to Elizabethtown College, to conduct a ten days' series of lectures on doctrinal subjects. He will then be joined by Prof. Otto Winger, President of North Manchester College, and by authority of the General Conference will visit the different churches of the West. He expects to return home about Feb. 7. In the meantime we are being favored with sermons by some of our neighboring ministers. On Sunday morning, Jan. 4, Bro. O. S. Yount preached for us, and in the afternoon three young ladies were baptized by Bro. Yount in two living waters. Bro. Yount and Sister Halsey are very near the kingdom. Our series of meetings will begin Feb. 8, with Bro. J. O. Garst, of near Dayton, Ohio, in charge. The outlook for our church during the new year is very encouraging.—*Daisy A. Yount, Troy, Ohio, Jan. 12.*

West Milton church met in council Jan. 1, with Eld. S. A. Blessing presiding. Brethren E. B. Smith and Lester Halsey were with us. Two letters of membership were received. Bro. Enos Wenger and Sister Edna Wheelock were chosen Sunday-school superintendents for the year. We decided to have Bro. Blessing conduct a series of meetings for us in March. Bro. S. B. Elmer, of N. Dak., was also with us. He gave us a very helpful discourse. Jan. 4 Bro. Lester Halsey, of Chillicothe, Ohio, preached for us both morning and evening.—*Effie F. Gnagay, West Milton, Ohio, Jan. 8.*

OKLAHOMA.

Bear Creek church met in council Jan. 3. Eld. W. G. Cook presided. He was chosen clerk; Bro. Paul Schnithmann, church treasurer; Sister Ella Pfirmer, clerk; Sister Grace Underwood church correspondent and Messenger agent; Sister Ruth Schnithmann, chorister; Bro. Paul Schnithmann, Sunday-school superintendent, and Sister Grace Underwood, secretary-treasurer. Bro. To Enfield was chosen president of our Christian Workers' Society, and Sister Etta Cook, secretary-treasurer. We decided to change the name of our church from Bear Creek to Antelope Valley.—Grace Underwood, R. D. 4, Billings, Okla., Jan. 8.

OREGON.

Williams Creek church met in council Jan. 10. We elected church and Sunday-school officers. Bro. John L. Teeter was chosen as our elder for another year, and Bro. G. W. Hoxie as his assistant. Bro. Elmer Bacon was elected Sunday-school superintendent. We decided to raise our church house, three superintendents. Our recent converts seem to be making other improvements. The new life.—Jacob P. Moomaw, Williams, Oregon, Jan. 12.

PENNSYLVANIA:

Anville.—Our series of meetings, held at the Anville church, conducted by Bro. Rufus Bucher, of Quarryville, Pa., closed Jan. 1. For some time past, following the example of others, we have been almost persuaded. Bro. H. E. Hollinger delivered an excellent temperance sermon at the South Anville house on Sunday night, Jan. 4. Owing to the inclement weather, not many were present.—Simon G. Bucher, R. D. 1, Lebanon, Pa., Jan. 13.

Carlisle.—We were much pleased to inform all who are interested in the building of our church in Carlisle, Pa., and its urgent needs, that the excavation for the new home is about completed, and that the contractor is ready to put up the foundation walls. The house will be built of brick, and of very good material throughout. It is to be of fair size, and so built as to accommodate the needs of the Sunday-school. It is also to be arranged for the holding of love feasts. This is now an organized church, with Eld. Jos. Long, of York, Pa., as elder.—A. S. Hershey, Carlisle, Pa., Jan. 12.

Conewago.—Eld. Wm. H. Miller, of Hanover, Pa., opened a series of meetings at the Conewago house Dec. 20, and closed Jan. 11. The meetings were in progress three weeks. Eld. Miller gave us twenty-seven sermons. He preached the Word of God with power. Our churchhouse was filled nearly every night. Seven decided for Christ. The following brethren were with us at part of the meetings: Eld. D. M. Eshelman, Eld. S. H. Hertzler, Bro. Hiram E. Kaylor, Bro. Amos M. Kuhns, and Bro. Eph. W. Stetson. Eld. Miller is the District Evangelist of Southern Pennsylvania, and during 1913 traveled over 9,000 miles in his Master's service.—Edgar M. Hoffer, Elizabethtown, Pa., Jan. 12.

Greenville.—Our church met in council Dec. 9. Bro. A. Fryck, of New Paris, Pa., presided. He remained with us through the week and preached five inspiring sermons. The united will of the church, and one was reclaimed. The meeting closed with a love feast Dec. 14. A goodly number surrounded the Lord's table. We recently organized a Christian Workers' Meeting. We are now organizing an adult Bible class.—Susie Thomas, Granplan, Pa., Jan. 12.

Hanover church met in council Jan. 13. Eld. Wm. H. Miller presided. Bro. B. C. Whitaker was elected superintendent for our Sunday-school. Three trustees were also elected: one for one year, one for two years, and one for three years.—Brethren H. T. Baker, Paul Wertz and the writer. The church decided to hold our love feast on May 10, and we also decided to hold a series of meetings between July and the latter part of September. An evangelist can be secured in this time. The lot fell on Bro. G. Shively, of Millburg, Pa.—W. B. Harlacher, Hanover, Pa., Jan. 14.

Litzitz.—We met Jan. 10 in the Litzitz house, to effect an organization. Our congregation is named the Litzitz church of the Brethren. Bro. I. W. Taylor was chosen as our elder. Six elders were present: Eld. G. Royer, of Mount Morris, Ill., was moderator, and Eld. I. W. Taylor was clerk. We closed a series of meetings at this house Jan. 10, conducted by Bro. J. G. Royer. He preached twenty-two sermons for us. He also had Bible readings one-half hour before preaching services, and Bible studies one hour after the services. We were well pleased with his labors, as well as the labors of those who came and assisted in the services. Bro. Royer's sermons were brimful of instruction. One applied for membership, and one was reclaimed.—Henry E. Nies, Litzitz, Pa., Jan. 12.

Maiden Creek congregation began a series of meetings in the Mohrsville house, conducted by Eld. David Kihlnefer, of Ephrata, Pa. The meetings continued two weeks. He preached strong spiritual sermons, and many lasting impressions were made. The members were much revived and rejoiced to see three young souls turn to the Lord. Others are near the kingdom. On Christmas forenoon we held a service in Bro. J. G. Reber's home in Centertown, when two of the applicants were baptized. The following series of meetings in the home of Bro. Kihlnefer's stay with us, we also held a short council, with Eld. William Oberholzer, of Myerstown, Pa., presiding. At this meeting our Sunday-school officers were reelected for 1914.—Mrs. S. S. Beaver, Shoemaker'sville, Pa., Jan. 5.

Meyersdale.—Bro. P. S. Miller, of Rosnoke, Va., came here Jan. 1 and preached for us each evening until Jan. 4. He also preached on Sunday morning, making five sermons in all. Jan. 3 we met in council. Bro. P. S. Miller presided. One letter of membership was granted. Our Sunday-school superintendent for this year is Bro. B. B. Dickey. Our Christian Workers' Meeting has been reorganized with a good corps of officers. Bro. J. M. Gnagay was appointed clerk of our councils, and the writer was chosen correspondent.—Ella Mae Fike, Meyersdale, Pa., Jan. 11.

Ridge.—We met in council Jan. 10. Bro. Peter Lehman presided. Bro. W. K. Conner is to begin a series of meetings in Shippensburg early in February, and Bro. H. Steernman is to hold a series of meetings at the Ridge church sometime later.—Joseph Burkhardt, Shippensburg, Pa., Jan. 12.

Waynesboro.—On the evening of Nov. 30 we began a series of ten sermons, treating on the fundamental doctrines of the Gospels. The subjects were handled well by our home minister, alternately with Bro. G. P. Cashman, and Bro. Warren Snader as secretary. Jan. 4 the officers and teachers were duly installed by Eld. Oellig. Our school numbers 577. Sunday evening, Jan. 21, the Berean church-training was held its first annual graduating exercises, with an address by Eld. Chas. Bonack on the subject, "Not the Book, but Him." Bro. Joseph Gilbert was elected president of the Christian Workers' Meeting.—Jessie Demuth, Waynesboro, Pa., Jan. 12.

SOUTH DAKOTA.

Willow Creek church met in council Jan. 13, with Bro. Grant Tooker presiding. Church and Sunday-school officers for another year were elected. Many of the officers were reelected. Sister Fern Heagley was elected superintendent of the Sunday-school. We decided to hold a series of meetings in June. Plans for systematic giving were discussed, but nothing definite was decided. A committee was appointed to investigate and report at our next council. Our Sunday-school at this place seems to be prospering.—Ellen Harlison, Frederick, S. Dak., Jan. 10.

TENNESSEE.

Cedar Grove church met in council Jan. 10. Eld. J. I. Sizemore presided. New officers were elected for another year.

Bro. James Q. Davis was chosen clerk and treasurer; Bro. J. S. Klepper, Messenger agent, the writer, correspondent. Three letters of membership were received. One was from a minister and his wife. Bro. James S. Barrette, of Balleyston, Tenn., was here on Saturday and Sunday. He gave us two inspiring sermons. Our series of meetings closed Dec. 16, conducted by our home ministers. The attendance was good, and much interest was manifested. Four united with the church. Bro. Barrette administering the rite of baptism.—Bertha A. Klepper, Rogersville, Tenn., Jan. 12.

Knob Creek.—Bro. J. M. Laird, of Custer, Mich., began a series of meetings here Dec. 20, and continued till Jan. 4. He preached twenty-one Spirit-filled sermons. The interest was very good, considering the inclement weather part of the time. One was baptized.—Angie Clark, R. D. 5, Johnson City, Tenn., Jan. 7.

Pleasant View church met in business session Jan. 10. Bro. J. D. Clark presided. Brethren Roy Clark and Foster Vines were chosen to the ministry.—N. T. Lorimer, Jonesboro, Tenn., Jan. 11.

VIRGINIA.

Brick church met in council Jan. 10. Bro. C. B. Flora delivered the opening address. Bro. R. L. Peters presided. Two certificates were received and two granted. Brethren W. A. Barnhart and J. B. Naff were appointed as a committee to look after the repairs of our churchhouse. Bro. T. W. Fisher's report of soliciting for home, foreign and World-wide Missions amounted to \$50. He was reappointed for this work. Bro. J. B. Naff was elected superintendent of the Sunday-school. Bro. Wilford Peters was given the scholarship from our church to the Bible School at Daleville, Va. The writer was reappointed correspondent.—(Mrs.) Oille Ikenberry, R. D. Wirtz, Va., Jan. 12.

Flat Rock (Cedar Grove).—Our Christian Workers met thirty-four times during 1914, with an average attendance of eighteen. The outline books of the Publishing House were used. The average collection was \$1.02. The society paid for its contributions \$22 for the support of a native worker in India, \$6.62 for expenses, and \$5 to the Orphans' Home in Timberville, Va. We reorganized at the beginning of the year, with Bro. D. W. Beaver as president, and Bro. C. E. Litten as secretary-treasurer.—Lela S. Neff, New Market, Va., Jan. 9.

Pleasant Hill.—We met in council Jan. 10. Church officers were elected for the year: Bro. A. N. Hyton was reelected as our elder; Bro. Ed. Marshall as clerk; Bro. E. E. Hyton, clerk; the writer, correspondent. Bro. G. W. Weddle, of Bloom, Kans., was with us in our council, and also preached two encouraging sermons for us on Sunday.—Ruth A. Hyton, R. D. 4, Willis, Va., Jan. 17.

Troutville congregation met in council Jan. 10, with Eld. Jonas Graybill presiding. Eld. C. D. Hyton gave an interesting talk on family altars, insisting that altars be erected in every home. Arrangements were made to handle a \$4,000 endowment, to be used in preaching the Gospel in isolated points within our congregation. This home gift was made by a dear aged brother who could not preach, but who desired that the blessings which God has given him be used to do his preaching for him. Preliminary arrangements were made for Bro. A. W. Ross and wife to spend a week or more in our congregation. The general treasurer's report was made and accepted. The Christian Workers have been reorganized by selecting Sister Jessie O. Hyton as president, and Sister Pearl Shaver as secretary.—Frankie E. Showalter, Troutville, Va., Jan. 14.

WASHINGTON.

Majestic Valley.—Jan. 4 the members of this place met to reorganize the Sunday-school. Bro. E. S. Kale was chosen superintendent, and Bro. E. S. Kale was chosen clerk. We have Sunday-school and preaching every Sunday, and Christian Workers' Meeting every two weeks. We also reorganized our Christian Workers' Meeting the same evening, with Bro. E. S. Kale, president, and Sister Reba Graybill as secretary. Brethren J. E. Miller and C. N. Stutman are the Program Committee. The writer is chorister.—Addie Buntan, Wenatchee, Wash., Jan. 12.

North Yakima church met in council Jan. 7. Our elder, Bro. Enoch Faw, presided. One letter was granted. We now have a missionary at work, as well as a home department organized. We hope to do more active work for the Master this year.—Mary Dedrick, North Yakima, Wash., Jan. 10.

WISCONSIN.

Barren.—Our little flock rejoiced when Bro. H. B. Baker gave us a three weeks' series of inspiring meetings. One was baptized. Others are near the kingdom.—Mollie Barton, Rice Lake, Wis., Jan. 12.

Warden church met in council Dec. 30, with Bro. G. L. Fruit, of Viola, Wis., presiding. Two were received by letter. Church, Sunday-school and Christian Worker officers were elected. Another year. Bro. Fruit remained with us one week and preached six impressive sermons. On account of the illness of Bro. John Patton, our only resident minister, we have no regular preaching services at present. We have Sunday-school every Sunday at 10 A. M., in which the interest and attendance are increasing.—Maggie Gill, R. D. 2, Stanley, Wis., Jan. 10.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

AN APPEAL TO AID SOCIETIES AND CHURCHES FOR CHICAGO MISSION WORK.

As the winter advances, we have more and more calls for clothing. In some cases the husband has been sick, disabled, or out of work. In some, the children are sick, and in others the father or mother has died.

A few weeks ago a request came to our missionary, Sister Hinz, for clothing for a babe. We had none on hand, so Sister Hinz is securing some in the neighborhood from homes in which it has been laid aside.

We know of a home in which the father is crippled for life, and the support of the family falls upon the mother and a boy fifteen years of age.

Another little girl spoke to the secretary of our Sunday-school, excusing the absence of her brother, saying that he had no shoes to wear. She gave his Sunday-school offering, however.

We can use clothing of all kinds for children, up to the age of fourteen years. We name several needed lines: Trousers for boys of three to fourteen years, especially for boys from nine to fourteen years. Blouses for boys from six to fourteen years. Babies' wardrobes complete, and dresses for babies from six months to two years of age. Dresses for girls from three years to fourteen years. Shoes for girls and boys of all ages.

We can use these as long as the cold weather continues.

We have learned that children in Chicago are like children everywhere else,—they like clothing of lighter colors rather than dark ones. Then, too, they do not cost any more. We have found it a good rule for members of Aid Societies to select such clothes as they would wish for their own children to wear.

We here wish to express our appreciation and thanks to all who have already sent us clothing and bedding.

I am writing this in behalf of the Douglas Park Church of the Brethren (Sunday-school Extension).

E. E. Eshelman.

1605 S. California Avenue, Chicago, Ill., Jan. 12.

CIRCLEVILLE, OHIO.

The Circleville church and Sunday-school had the pleasure of having with them, over Lord's Day, Dec. 28, Bro. John Eikenberry, of Bradford, the State District Sunday-school Secretary of Southern Ohio.

We are greatly in need of more workers at this place. However, with the faithful and earnest help of a few of our members and friends, we are succeeding fairly well with our Sunday-school work. Our enrollment for the quarter, ending with the close of 1913, was 120 in the main school, and twenty-six in the cradle roll department. The average attendance for December was eighty-five; for the quarter it was seventy, while for the corresponding quarter of 1912 it was sixty-three. Notwithstanding the fact that we have needs here which should be supplied, yet we see no reason for becoming discouraged.

In the evening of the date already referred to, the Sunday-school department of our church rendered a greatly appreciated Christmas program. Every available seat was occupied. Our program consisted of songs, recitations and dialogues. Bro. Eikenberry directed the song service most acceptably. He also gave a very appropriate address on "The New-born King." At the close of the service a nice Christmas treat was given to the Sunday-school children. The occasion, seemingly, was enjoyed by all.

We shall arrange for a number of services, preparatory to our protracted effort, to begin Feb. 1. The preaching will be in charge of Bro. Harvey Snell, of Union, Ohio. The singing will be led by Sister Viola Furry, of West Alexandria, Ohio.

The "Little White Chapel" on Clinton Street, in the extreme southeastern section of our city, in which Bro. Earl Neff and wife, of Dayton, Ohio, labored under the supervision of the Mission Board of Southern Ohio, for over three years, prior to the erection of the new churchhouse, is now owned by Bro. James May, our colored minister at this place. He has recently fitted it up for worship, and is now conducting revival work there. Bro. May is the only colored member here at present. In conversation with Bro. May today, he informed me that a number of his people have a desire to hear our doctrine, and some expect to unite with the church. Bro. May asks to be remembered by the churches of Southern Ohio at the Throne of Grace.

D. S. Filbrun.

Circleville, Ohio, Jan. 1.

SUNDAY-SCHOOL AND BIBLE INSTITUTE OF MIDDLE IOWA.

Our Sunday-school and Bible Institute will be held from Jan. 26 to Jan. 29 in the Brethren church near Robins, Iowa, under the direction of the Sunday-school Board of this District.

Monday, 7 P. M., Organized for Service.—W. D. Stem. 8 P. M., The Prayer Vell.—J. M. Moore.

Tuesday, 9:30 A. M., Parables in Sunday-school Lessons of 1914.—J. M. Moore. 10:30 A. M., Teen Age Problems.—W. D. Stem. 11:15 A. M., Training Class—the Beginner Class.—Virgil C. Finnell. 1:00 P. M., Organized for Efficiency.—W. D. Stem. 2:45 P. M., New Testament Times.—J. M. Moore. 2:30 P. M., Standardizing the Sunday-school.—W. D. Stem. 7:00 P. M., Prayer in Christ's Life.—J. M. Moore. 8:00 P. M., Training for Service.—Virgil C. Finnell.

Wednesday, 9:30 A. M., Parables in Sunday-school Lessons of 1914.—J. M. Moore. 10:30 A. M., Training Class—the Primary Child.—Virgil C. Finnell. 11:15 A. M., Holy Spirit in Christ's Life.—J. M. Moore. 1:00 P. M., New Testament Times.—J. M. Moore. 1:45 P. M., Sunday-school Equipment.—Virgil C. Finnell. 2:30 P. M., Christian Adornment.—J. M. Moore. 7:00 P. M., The Home, the Church, the School.—Virgil C. Finnell. 8:00 P. M., Prayer in the Christian's Life.—J. M. Moore.

Thursday, 9:30 A. M., The Life of Christ.—J. M. Moore. 10:30 A. M., Training Class—the Junior Pupil.—Virgil C. Finnell. 11:15 A. M., Holy Spirit in the Christian's Life.—J. M. Moore. 1:00 P. M., New Testament Times.—J. M. Moore. 2:30 P. M., The Cradle Roll.—Virgil C. Finnell. 2:30 P. M., The Love Feast.—J. M. Moore.

Come early and stay late. Be ready for the first class each day, and do not leave until the session is dismissed. The success of the Institute will be measured not by the numbers in attendance, but by the number of workers who come to learn and then return to the home school and put the teaching into practice.

Please remember that we have not planned these Institutes as a means of entertainment. Each Institute presents a twenty-four class period, where actual class work will be expected. Bring note books and pencils. Use them. Keep them for reference during the next year's work.

Much expense has been incurred in providing three separate Institutes for our District, and we trust that you will show your appreciation of the same. Urge the attendance of each officer and teacher in your school at every session of at least one Institute.

Invite the Sunday-school workers of your community to the Institute, they will enjoy the work. The instructors will do their best to make the class seats as well filled, too.

Last, but not least, do not forget to pray for those who teach and those who come as students. Unless God's blessing attend our efforts all will come to naught.

Sisters' Aid Societies.

(Continued from Page 55.)

FREDERICK, MD.—The following is the report of our Sisters' Aid Society of the Frederick City church: We organized Dec. 5, 1912, with Sister Susan Harrison as President; Sister M. J. Strawberger, Vice-president; Sister Bertie Harrison, Secretary. During the year we held ten business meetings, and also meetings for our work whenever necessity demanded it. We decided to try, during the coming year, to work one-half day of each week, so as to have articles on hand when called for. Our average attendance was 15. Articles made during the year are as follows: Fifteen dust-bonnets, forty-three sun-bonnets, seventeen quilts, forty-four prayer-coverings, fifteen darning-bags, thirty-two bottles of fragrant cream, twelve clothes-pin aprons, thirty-two princess aprons, fifty-three straight aprons, fifty round dress-aprons, six child's eating aprons, and nine broom mops. Membership fees collected amounted to \$7.10. Donations to the circle—four quilts, and \$4.85 in money. Donations made by the circle—subscriptions to the Gospel Messenger to an aged brother and sister for one year and three months, \$1.50; Aid Society set, \$25; cleaning of the audience room, \$1.50; total, \$35. Our donations made by the circle—three aprons and four prayer-coverings. We have \$88.65 cash on hand.—A. M. Bopst, Secretary, Frederick, Md., Jan. 2.

FRUITA, COLO.—From December, 1912, to November, 1913, we held sixteen meetings, with an average attendance of nine. We did all-day sewing for three families, and one half-day for another family. We placed two comforter-tops and tacked them, besides tacking five others, and quilted three quilts. We also tacked carpet rags, and made and sold thirty-four prayer-coverings. Money received, \$56.26; paid out, \$24.40; donated \$8 to our elder, \$10 to the Grand Junction Mission, the Messenger to brother, and paid out \$5.49 for merchandise, leaving a balance of \$10.86 on hand. We reorganized and selected officers as follows: Sister Annie Reed, President; Sister E. Rutt, Vice-president; Sister Edna Brumbaugh, Secretary-treasurer.—Helena A. Waltz, Box 203, Fruita, Colo., Jan. 12.

GOSHEN, IND.—From Jan. 2, 1913, to Jan. 8, 1914, the West End Society held eighteen meetings, with an average attendance of eleven. The money received for articles made and sold amounted to \$18.06; collections received, \$11.59, money on hand at the first of the year, \$3.37; total in the treasury, \$33.01, expenses for material and donations, \$43.85; donations out, \$1.50; total, \$45.36; collections, \$15.84; total donations, \$168.13. We have \$12.27 in the treasury. The goods left over at the close of the year are valued at \$14.66. We reorganized Jan. 8, with Sister Sarah Cripe, President; Sister Nellie Priser, Vice-president; the writer, Secretary, and Sister Fannie Brumbaugh, Treasurer.—Mrs. Emma McManus, Treasurer, 219 Dewey Avenue, Goshen, Ind., Jan. 9.

HAGERSTOWN, MD.—We meet at the church every Thursday, and have a business meeting on the first Thursday of each month. We had been meeting in the infant class room, but since our rebuilding we now have two connecting rooms. During the time of rebuilding, we met at the home of our pastor and wife, Brother and Sister A. B. Miller. We held our first meeting in the new rooms Dec. 11, 1913, at which time we elected our officers for 1914. Ten meetings were held, with an average attendance of ten. Jan. 1, 1913, we had a balance of \$17.67 on hand. Our expenses amounted to \$31.75; collections, \$31.75; amount received for quilting, \$26.35; amount received for comforters, \$13.10. We made twenty-one quilts and twenty-four comforters. We gave away twenty-five second-hand garments. Two quilt tops and linings were donated to the society. We donated \$56 to the church, \$10 to the Rockingham Memorial Hospital, \$5 to the West End Mission, \$3 to a nurse for a sick child, and "specials" amounting to \$6.08. The total amount donated was \$84.05. We bought sundries costing \$8.13. Our officers are as follows: President, Sister Lute Reichard; Vice-president, Sister Annie House; Treasurer, Sister Julia Miller; Secretary, Sister Anna C. Zigler. A society was organized at the West End Mission May 14, 1913. During the seven months they held six business meetings, with an average attendance of eight. During that time they quilted twelve quilts and knotted three comforters. The collections during this time, for dues and free-will offerings, amounted to \$32.97; expenses, \$27.10; in bank, \$21.75; leaving in the treasury, \$16.77. They reorganized Dec. 17, 1913, with Sister Fianina Ruth as President, Sister Amanda Reed, Vice-president; Sister Mabel Sollenberger, Secretary; Sister Caroline Bowman, Treasurer.—Nora V. Saum, Secretary, Hagerstown, Md., Jan. 1.

INGLEWOOD, CAL.—Our Aid Society held eleven all-day, two half-day and two business meetings during the year. The average attendance was eleven, and the smallest three, with an average attendance of eight. Our average collection was seventy-two cents. Our work consisted of making comforters, prayer-coverings, clothing for children, mending for busy mothers, and cleaning the churchhouse. In some cases cash was furnished, while in other cases the goods were donated. Part of the sewing was done at home, outside of the Aid Society meetings. Fifty-five garments were made, and twenty-seven pieces of secondhand clothing were donated. Pulpit chairs and other articles were furnished by the society. The writer is Secretary for this year.—Mrs. Jas. Talmage Thomas, Inglewood, Cal., Jan. 10.

LINVILLE CREEK, VA.—During 1913 we had an enrollment of twenty-nine. We held twenty-four regular meetings, with an average attendance of eleven. We also met with other societies in joint meetings twice—once at the Old Folks' Home, and once at the Orphanage,—at which time we sewed for the inmates of the Home. We received \$22.73, paid \$36.65 to the Rockingham Memorial Hospital, \$5 to District Mission work, \$8 to Bro. J. S. Long for Miriam Umtha's schooling, \$7.50 to the flood sufferers at Peru, Ind., \$1 for frosting two windows in our churchhouse, and \$1.10 to a poor brother at this place. In addition to the cash material, we made two quilts and two quilts nears, and did two days' sewing for them. We remembered some afflicted ones with weekly gifts and letters, and gave a Christmas donation to the Orphanage. We have a balance of \$18.11 in the treasury. The following officers were elected for 1914: President, Sister L. S. Long; Vice-president, Sister Anna Wine; Secretary, Sister Anna G. Zigler; Treasurer, Sister Mamie K. Myers.—Ottie F. Myers, Brotherly, Va., Jan. 7.

MECHANICSBURG, PA.—We met at Sister Hettie Gible's home Jan. 7, to reorganize. Bro. I. C. Johnson was Chairman. The officers elected for the new year are Sister Hettie Gible, President; Sister Lizzie Derrick, Vice-president; Sister Estlin Linger, Secretary. We held forty-nine meetings during the year. We met every Wednesday afternoon, and close our sessions with Scripture reading and prayer. An offering is lifted at each meeting. Our largest attendance was fourteen; the smallest attendance nine, and we had fourteen visitors. We made fifty-five quilts, quilted seven quilts, nine aprons, twenty wall-dusters, and one apron. At the beginning of the year we had \$69.40 on hand, received \$17.66 by collections, \$1.50 by donations, and \$35.36 for work done. We paid \$100 for carpet, \$3 to the China Boys' School, \$2 for the Old Folks' Home, and \$1 each for Thanksgiving and Harvest Meetings. We had \$12.15 and \$1.10 on hand at the present time.—Estella Linger, Secretary-treasurer, Mechanicsburg, Pa., Jan. 10.

MEDICINE LAKE, MONT.—We have a membership of twenty-two, though we are much scattered. During the past

year we held twenty-two meetings, with an average attendance of eleven. We made and sold sixteen prayer-coverings, for which we collected \$3.65. We collected from sales of comforters and quilts, \$22.50; from offerings, \$17.93; total for the year, \$53.84; carried over from last year, \$52.36, making a total of \$106.20 to our credit. We gave \$11 to the Chinese Orphanage, \$50 to the Building Committee for the new churchhouse of the first Brethren church erected in Montana to the Minot Mission \$5, and also \$5 to assist the Messenger, to families outside of the church. We paid \$15.87 for material, for incidentals 50 cents, making a total of \$96.67, which leaves \$9.53 on hand. We made and worked three worsted patchwork comforters, and one silk-alene comforter. For this the worsted and silk-alene materials were donated. We placed and quilted fourteen quilts, and donated to two pieced quilts, besides pieced blocks for four quilts, and patches for a number more. The making of prayer-coverings and much of the work on quilts was done outside of the regular meetings. During the year we also made and sold one pin-cushion, one apron, one dust-cap, one sun-bonnet, and one clothes-pin apron. We did four days' outside work, and donated one day's work to a busy mother. We also sent to the Minot Mission a box of ready-made new and secondhand clothing, and one quilt, as a Christmas gift. We have on hand a quantity of material for next year's work. We reorganized Jan. 7, with Sister L. S. Long as President; Sister Anna Wine, Vice-president; the writer, Secretary; Sister Ella Williams, Treasurer; Sister Mary Kno and Mary Stutzman as Inspectors.—Mrs. W. E. Swank, R. D. 2, Froid, Mont., Dec. 30.

MEYERSDALE, PA.—During 1913 we held seven meetings, with eighteen active members, and an average attendance of eight. We quilted forty-two quilts, with an average attendance of ten and made twenty-nine quilts. The average amount of monthly receipts was \$9.70; total received from cash sales and donations, \$116.40. We gave \$2 towards helping to defray Bro. R. D. Murphy's expense to the International Sunday-school Convention, \$25 for home missions, \$59.80 for furnishing a room at the Indian School, \$5 to a worthy brother who was sick, \$20 for our India orphan, \$25 for the District Secretary, \$12.4 for material; balance on hand, \$3.13. Sister Ida Pike is Secretary-treasurer.—Ellen Barndt, President, Meyersdale, Pa., Jan. 7.

OAKLEY, ILL.—We met in one half-day and six all-day meetings. During the winter months we did some all-day sewing in the different homes. We had an average attendance of seven. Our work consisted of making garments, prayer-coverings, comforters and quilting. We made thirty-one girls' dresses, twenty-one girls' skirts, ten undergarments, thirty-four boys' waists and four comforters. We quilted one quilt, for which we received \$1.75. We also made and sold two prayer-coverings. We purchased twenty-six pairs of hose, three boys' suits, eight pairs of boys' pants, and twelve union suits for children. We also made four comforters. We sent all the above articles to the Kansas City Mission. During the nine months we received \$33.61, and paid out \$33.61. We elected the following officers for the year: Sister L. S. Long, President; Sister Lizzie Blacksten, Vice-president; Sister Clara De Vault, Secretary-treasurer.—Clara De Vault, Oakley, Ill., Jan. 1.

OTTAWA, KANS.—During 1913 our average attendance, eight. Balance of \$20.85 on hand from our former treasurer, and collected \$20.30. We quilted and sold three quilts, donated several sacks of flour, gave \$1.00 to the Chicago Mission, and \$1.00 to the Associated Charities, and \$15.12 for other charitable purposes. The following officers were elected for this year: Sister Mary Shomber, President and Secretary; Sister Lucy Beeghly, Superintendent and Treasurer.—Emma Devillbiss, 742 South Main Street, Ottawa, Kans., Jan. 11.

UNION, IND.—During 1913 we held nineteen meetings, with an average attendance of nine, and an average attendance of three visitors. We made eighty-five garments, quilted four quilts, made two comforters, two pads, and sewed forty pounds of carpet rags. The society also did sewing at five different homes, at one dollar per day. We cleaned house for an aged sister, bought a sewing-machine for the society, costing \$8, and sent a Christmas box to the Chicago Mission, containing seventy-eight garments, of which forty-three were new and thirty-five donated. We also painted the primary class room at the church. We received \$40.34, and have \$38.65 on hand. At our meeting, Jan. 1, we elected officers as follows: Sister A. Laura Appleman, President; Sister Dora Hendricks, Vice-president; Sister L. S. Long, Secretary; Sister Lillian Soromen, Secretary, R. D. 6, Plymouth, Ind., Jan. 7.

WEST EEL RIVER, IND.—We herewith give our report for the year ending Dec. 31: We opened our meetings at 9 A. M. and closed at 3 P. M. Fourteen meetings were held, with an average attendance of seventeen. We close each meeting with a devotion in the Bible and by prayer. We made nine comforters, six quilts, and seventy-eight new garments. We hemmed thirteen tablecloths and fifty-six towels. We donated seventy-four second-hand garments, forty new garments and two comforters to the Peru sufferers. We gave thirteen new garments and two comforters to the Peru sufferers. We made and sold two prayer-coverings, and gave twenty-eight new garments, three comforters, and two quilts to other needy ones. We donated nine yards of calico, nine spools of thread, three quilt-tops, two comforter-tops, outing for one comforter lining, two skeins of yarn, and two and one-half yards of ginghams. We sold two comforters, one quilt, and one apron for which we received \$17.90. The free-will offering was \$21.20, and the expenses were \$41.83. The amount in the treasury is \$19.58. We reorganized Dec. 17, with Sister Rebecca Montel as President, and Sister Ruby Butterbaugh as Secretary-treasurer.—Emma Montel, Secretary, Claypool, Ind., Dec. 30.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Benson-Haver-Settler.—By the undersigned, at his residence, Jan. 10, 1914, Mr. Wayne Benson-Haver and Sister Marie Settler, both of Cleveland, Ohio.—D. S. Filbrun, 954 South Erie Avenue, Cleveland, Ohio.

Brubaker-Hoddy.—By the undersigned, at the home of H. E. Heiny, near Carleton, Neb., Nov. 27, 1913. Eld. Henry Brubaker, of Ridgefield, Wash., and Sister Lana Heiny, of Carleton, Neb.—E. S. Rothrock, Carlisle, Neb.

Ferverda-Driver.—By the undersigned, at the home of the bride's parents, Jan. 1, 1914, Bro. Ray Ferverda, of Leesburg, Ind., and Sister Grace Driver, of Milford, Ind.—D. M. Byerly, Mayfield, Ind.

Fisher-Johnson.—By the undersigned, at his residence, Dec. 31, 1913, Bro. Walter G. Fisher and Sister Laura S. Johnson, both of Minor, N. Dak.—D. F. Landis, 126 Walders Street, Minot, N. Dak.

Irwin-Middleton.—By the undersigned, at his residence in Argos, Ind., Jan. 6, 1914, Eld. J. P. Hoffman and V. F. Middleton, both of Argos, Ind.—J. P. Hoffman, Argos, Ind.

Rickrode-Kennell.—By the undersigned, Jan. 1, 1914, in Hanover, Pa., Mr. Clarence F. Rickrode and Miss Alice Kennell, both of Aconville, Canada.—D. H. Baker, Hanover, Pa.

Vann-Flora.—By the undersigned, at the home of the bride's

parents, Jan. 8, 1914, Mr. Sidney Vann and Sister Rova Flora, both of Overbrook, Kans.—S. J. Heckman, Overbrook, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Borland. Mrs. Hannah Nettie, died Nov. 26, 1913, in Washington, D. C., aged 36 years, 7 months and 30 days. The body was removed to the Mortuary Chapel, where services were held on Tuesday in the Washington cemetery. She was the daughter of Mr. Thomas and Mary M. Miller, of Amity, Mo. Her parents, one daughter, three sisters and one brother survive.—May M. Miller, R. D. 1, Amity, Pa.

Brower. Infant son of Brother and Sister Brower, born Dec. 31, 1913, died Jan. 6, 1914, aged 6 days. Short services were held at the grave by Bro. W. D. Grove.—Peter Brower, South English, Iowa.

Bryan. Bro. Oliver, born in Shelby County, Ohio, Oct. 31, 1832, died at his home near Harlan, Mich., Dec. 31, 1913, aged 75 years and 2 months. He was united in marriage to Lydia C. Copner, of Fulton County, Ind., Sept. 1, 1864. To this union two children were born. His wife, seven children and one sister survive. He was a kind and affectionate husband and father, and very patient during his sickness. He accepted Christ early in life, and died in the hope of a home beyond. Services at the Harlan church by Bro. H. A. Weller. Interment in the cemetery near by.—Rosa E. Weller, Copemish, Mich.

Cottrell. George Frank, born Sept. 10, 1865, in Darke County, Ohio, died at his home, two miles southwest of Rossville, Ind., Jan. 6, 1914, of apoplexy, aged 53 years, 3 months and 16 days. He had gone to his barn at about five o'clock in the morning, to do the chores. Sometime later his daughter found him dead just inside the cow barn. He was a member of the church, he was married to Elizabeth Cripe, who died in 1883. Three children were born to them. Two of them survive. Feb. 20, 1886, he was married to Mary Ellen Reavis. Seven children were born to them. Three of them died in infancy. He is survived by his wife, three sons, and one daughter, and one sister. Services by Aaron Metzger, of Peru, Ind., and John Flora, of Flora, Ind., at the Old Order Brethren church, of which the deceased was a member. Interment in the cemetery near the church.—J. W. Vetter, Rossville, Ind.

Crist. Bro. Jacob, died of the infirmities of old age in the Timberville congregation, Rockingham Co., Va., Oct. 26, 1913, aged 76 years and 10 months. Bro. Crist had been a resident member of the Church of the Brethren since his youth. He leaves four sons and three daughters. Services by Bro. D. H. Zigler, assisted by J. Carson Miller.—A. C. Garber, Timberville, Va.

De Mercado. Mr. George, died Dec. 28, 1913, in the Saint Peter's Hospital, Brooklyn, N. Y., aged 43 years. For the past six years he and his family attended the Brethren Mission church. He was a member of the Episcopal church, but preferred the simple manner of our worship. He leaves a wife and a promising son.—J. Kurtz Miller, Brooklyn, N. Y.

Fager. Sister Catharine, born in Bedford County, Pa., in 1837, died at her home near Altoona, Iowa, Dec. 21, 1913, aged 76 years, 3 months and 7 days. She was united in marriage to Jacob D. Eshelman in 1858, who died seventeen years ago. They moved to Iowa in 1863. Sister Eshelman united with the Church of the Brethren in 1869. Of eleven children, seven survive. Services by the writer.—S. M. Goughnour, Ankeny, Iowa.

Fager. Sister Mary, nee Gripe, born Oct. 26, 1836, in Stark County, Ohio, died at the home of her son in Middleburg, Fla., Dec. 27, 1913, aged 77 years, 10 months and 1 day. She was the second wife of Samuel Fager, who preceded her twelve years ago. One daughter also preceded her in death twenty years ago. One son and one brother survive her. Sister Fager was a consistent member of the Church of the Brethren for over fifty years. She was stricken with paralysis, and died five days later without ever regaining consciousness. Services at the residence by Bro. A. D. Crist, assisted by Bro. Albert Eastwood. Text, Job 14: 14. Interment in the Middleburg cemetery.—C. D. Fager, Middleburg, Fla.

Faunsacht. Bro. J. J., born Feb. 24, 1838, in Stark County, Ohio, died Dec. 31, 1913, near Olney, Ill., aged 75 years, 10 months and 7 days. He was the second wife of Samuel Faunsacht, who preceded her twelve years ago. One daughter also preceded her in death twenty years ago. One son and one brother survive her. Sister Fager was a consistent member of the Church of the Brethren for over fifty years. She was stricken with paralysis, and died five days later without ever regaining consciousness. Services at the residence by Bro. A. D. Crist, assisted by Bro. Albert Eastwood. Text, Job 14: 14. Interment in the Middleburg cemetery.—C. D. Fager, Middleburg, Fla.

Flemming. Sister Lizzie, nee Frock, widow of the late Robert Flemming, born Nov. 15, 1844, died Jan. 1, 1914, in the bounds of the Manor congregation, Pa., aged 69 years, 1 month and 16 days. Sister Flemming was married to Robert Flemming Jan. 8, 1865. Her husband died Nov. 29, 1891, of cancer. She survived by one daughter. Three sons preceded her. Sister Flemming was a member of the Brethren church for about forty years. Services in the Brethren church at Penn Run. Interment in the Brethren cemetery, two miles distant.—Nora M. Myers, R. D. 3, Clymer, Pa.

Gibbons. Paul Eldin, second child of Brother and Sister Melvin Gibbons, born Feb. 15, 1913, died Dec. 30, 1913, at the home of his parents in Eagle Township, Hancock Co., Ohio, aged 10 months and 14 days. Services in the Eagle Creek church (where the bereft parents are faithful attendants and workers) by Eld. J. E. Spacht, at the pastor of this congregation. Text, Cor. 4: 8. Interment near the church.—Jesse J. Anglenymer, Williamstown, Ohio.

Kitchel. Jeanette Lucile, daughter of Edgar and Sister Mary Kitchel, born Dec. 22, 1906, died Dec. 22, 1913, aged 7 years and 3 months. Although she was only a child (her first year) she had been a member of the church since she was 15 months in the M. E. church by the undersigned, assisted by the M. E. Pastor—Jacob Cripe, R. D. 13, Galveston, Ind.

McMasters. Bro. Thomas G., born Aug. 14, 1868, died Dec. 31, 1913, aged 55 years, 4 months and 17 days. He had a stroke, from which he never recovered. He was a member of the church, Bro. McMasters united with the Church of the Brethren in his younger days, and lived ever loyal. He served in the deacon's office for some years, but was later called to the ministry, and finally advanced to the second degree. We have lost a faithful brother. Interment in the West Creek cemetery.—D. B. Ricketts, West Creek, Pa.

Metzger. Bro. Jacob B., born May 7, 1842, died of Bright's disease at his home in New Enterprise, Bedford County, Pa., Jan. 5, 1914, aged 71 years, 7 months and 28 days. He was a life-long resident of Morrison's Cove, and a member of the Church of the Brethren since 1864. He was a faithful and fully as a deacon for about thirty years. He was married to Catherine Dilling who, with four sons and three daughters, survives him. Services at the New Enterprise church by Brethren D. T. Detweiler and L. F. Holsinger. Text, Heb. 13: 14. Interment in the cemetery near by.—Victoria Replogie, New Enterprise, Pa.

Morris. Sister Mary, died at her home near the Mill Creek church, Va., Dec. 19, 1913, aged about 53 years. She was a

Zeigler, Sister Mary, died at the home of her on-in-law, Eld. W. G. Group, near York Springs, Pa., Dec. 1, 1913, aged 66 years, 7 months and 24 days. She passed away suddenly, of heart failure. She lived a beautiful Christian life, and always seemed to enjoy the church services. One daughter survives. Her husband died ten years ago. She was buried at the Latimore meetinghouse. Services by Elders C. C. Brown and S. S. Miller.—Nellie I. Baker, East Berlin, Pa.

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NOTES NOT CLASSIFIED

Fairfax church met in council Jan. 10. Eld. I. M. Neff presided. The solicitors made a report of all the collections, and the Aid Society gave a report of their work. Our Sunday-school reported an enrollment of 160, with an average attendance of ninety-seven. Our church is anticipating the building of a new house of worship at Bull Run, a mission point in this congregation. The place is not far from the famous Bull Run battle-field. Eld. I. M. Neff's time, as our elder in charge, having expired, he was unanimously reelected for a term of two years. The writer was reelected church correspondent. On Sunday morning installation services were conducted by Bro. W. H. Sanger. The superintendents, teachers, and their assistants, with all other officers of the Sunday-school were installed into office. The Sunday-school, desiring to start a home department, placed the matter into the hands of the Aid Society, which elected the writer as superintendent, and Sisters Stella Bowman, Mirtle Wright, Sallie Brenneman and Lula Kane as helpers.—Kate S. Miller, Oakland, Va., Jan. 12.

Rock Creek church met in council Dec. 20. Bro. J. W. Miller presided. Two were received by letter and two letters have been granted since our last council. Officers elected for one year are as follows: Bro. J. W. Miller, foreman; Bro. Ephraim Gerdes, clerk; Sister Rebecca Gerdes, missionary collector and Messenger correspondent.—Rebecca H. Gerdes, R. D. 5, Morrison, Ill., Jan. 18.

Stanley.—Bro. G. L. Fruit, of Viola, Wis., presided at our last quarterly council, Jan. 3, as Bro. J. O. Royer's substitute. Bro. Royer has been previously elected as our elder for 1914. The ground here is barely covered with snow. We have had no rain since last October, no storms. Coldest weather up to Jan. 10 was one below. Last night the temperature went down to thirteen below. Sunshine today.—A. Mock, Stanley, Wis., Jan. 12.

Upper Gadorus.—Our congregation reelected Bro. J. I. Baugher as superintendent of the Sunday-school for the ensuing year, with Bro. George Werner reelected as secretary. A singing class, numbering about seventy members, was organized at this place. The class is making fine progress, under the able instruction of Bro. Wimer, of Hander, Pa. We decided to hold our love feast May 16, at 10 A. M.—N. S. Sellers, Brodbeck, Pa., Jan. 14.

Bethel.—Our church met in council Jan. 10. Brethren L. T. Holsinger, D. E. Bowman, C. C. Petry and our elder, Bro. L. W. Harlick, were with us. New officers for this year were elected. Bro. J. W. Harlick was chosen elder in charge; Bro. J. E. Plant, secretary-treasurer; the writer, Messenger correspondent. We will have our love feast May 16, at 7 P. M., and also one in the fall, Oct. 3, at 8:30 P. M. Bro. Harlick remained with us over Sunday, and preached morning and evening. Our Sunday-school still continues with growing interest.—Anna Neptune, Connersville, Ind., Jan. 17.

SIDNEY, OHIO.

New Year's Day was one of special note at our place. Our people are largely factory people, and New Year was a holiday for them. By reason of continued growth, our quarters are getting too small for Sunday-school and church services. A few years ago the same need was felt. At that time the brethren banded together and built two rooms in the basement for Sunday-school purposes. Now even those are filled to overflowing.

I have a class of young men, with nearly forty enrolled, and our room is too small to accommodate them comfortably. Then, too, we realize the need of giving our room to the primary classes, which also have made a large increase. Our class then proposed to build a larger room at the other end of the basement, to accommodate more than fifty. So, on New Year's Day, early in the morning, quite a number of young men gathered with the necessary tools. A few teams from the country were brought to do the hauling. In the evening all felt that 1914 was well begun.

A number of these young men have purchased homes in our city on the installment plan, and are struggling to make their living as best they can. For this reason we should recognize the value of their self-sacrificing efforts. If you could be here and see the problem as it really is. I know you would greatly admire their readiness to help.

Now, these young men have obligated themselves for the cost of this improvement, which will amount to considerable. I should like to appeal to the good brethren and sisters within our State District, who have been favored so abundantly with the temporal blessings of life, to furnish the necessary means for the seating of this room, after the young men get it completed. We should like to secure plain folding seats, such as are used at auditoriums and at the late Conference.

I notice that there has been no report made of our series of meetings and love feast. On the evening of

Dec. 1 Bro. J. M. Mohler, of Mechanicsburg, Pa., came here to begin a revival, which continued two weeks. There were six accessions to the church. Bro. Mohler gave us very able sermons along doctrinal lines. His work was much appreciated by all. The meetings closed with a love feast on Lord's Day evening. About 100 communed. The house was well filled, and a large number of people were turned away because of a lack of room. Bro. Mohler officiated, assisted by Brethren I. J. Rosenberger, Jacob Coppock and U. R. McCorkle. On account of sickness, Bro. Mohler was called home immediately after the communion service. By the unanimous vote of the congregation (as taken by the official board), the writer was requested to continue the meetings one week longer. He did so, and the interest continued to grow. The house was well filled, including the gallery. As a result three more united with the church. Had it not been for the approaching holidays, we would have continued longer. The good work at Sidney is prospering not only in numbers, but a higher spiritual living, generally, is realized. S. Z. Smith.

Sidney, Ohio, Jan. 5.

FRUITA, COLORADO.

Our church met in council Jan. 2, with Eld. S. Z. Sharp presiding. Bro. A. L. Gnagey was reelected church clerk; Bro. Seth Keller, chosen treasurer; Bro. F. L. Baker, chorister; Sister Nora Burkett, Messenger agent; the writer, correspondent. Missionary and Temperance Committees were also elected. Sister Effie Gnagey was chosen Sunday-school superintendent, and Sister Clara Gnagey, secretary. Our Christian Workers' Society was organized, with Bro. David Brubaker as president. We also have a real wide-awake Sisters' Aid Society, which is doing much good in a quiet way. Sister J. H. Rutt is President, and Sister Helena Waltz is Secretary-treasurer.

Bro. N. F. Brubaker returned to his home at Fruita, after an absence of several months on a preaching tour through points in Kansas, Missouri and Oklahoma. Brother Henry Brubaker and wife stopped with us over two Sundays on their way to Oregon. He preached three good sermons for us. We welcome any members, passing this way, to stop with us. Our churchhouse is located in town, with a goodly number of members surrounding it. Our committee on securing a minister, to conduct a revival for us, would like to correspond with any minister who contemplates making a trip this way. Address O. J. Bolinger, Fruita, Colo. J. A. Austin.

Fruita, Colo., Jan. 5.

LORAMIE, OHIO.

Dec. 13 we met in members' meeting, Bro. Jacob Coppock presiding. He has been with his sick daughter in the South, the greater part of the summer and fall, and his homecoming was an inspiration to the workers here. Brethren U. R. and L. C. McCorkle were appointed to secure a minister to conduct revival meetings for us next winter. Brethren Frank Ward, Nathan Cromas and L. C. McCorkle were appointed as a Temperance Committee; the writer, correspondent; Sister Mae Carpenter, reelected clerk and Messenger agent; Sister Clara Souders, reelected treasurer.

On Christmas Day our primary scholars, with a few of the young men and ladies, rendered a good program, after which the school was given a Christmas treat. Dec. 28 we reorganized our Sunday-school. Bro. L. C. McCorkle was reelected superintendent, and Bro. Clarence Helman secretary. The outlook for our school is very good. We are maintaining a Bible class, with Bro. Earl Helman as president. He is a successful leader. We are very fortunate in having as our resident pastor, Bro. U. R. McCorkle, who is giving his time free of all charges. He is a man who seeks first the kingdom of heaven.

Jan. 4 a Tri-township Sunday-school Convention was held at the Oran Christian church. Bro. U. R. McCorkle has been President of this movement for two years. After the evening program, Brother and Sister McCorkle sang a fine temperance song. (Mrs.) Minnie McCorkle.

R. D. 1, Dawson, Ohio, Jan. 7.

BLUE RIDGE COLLEGE BIBLE INSTITUTE.

The Annual Bible Institute of Blue Ridge College will open Saturday, Jan. 31, at 10 A. M. It will continue until Feb. 8. The daily instruction will cover but five days. There will be six periods each day,—three in the morning and three in the afternoon. Each Saturday will be devoted to special programs, during which vital problems will be discussed. Eld. Wm. Howe, pastor of the church at Johnstown, Pa., will give instruction each day, one period on the Book of Ephesians, and one period on the Book of Job. Bro. Howe will also have charge of the evening services.

The writer will give one period each day to the subjects of "Prayer" and "The Holy Spirit," and one period to the Sunday-school Lessons for 1914.

Sister Anna Snader will devote one period each day to the subject of "Bible and Hymn Reading." Perhaps no one thing needs greater cultivation in ministerial and Sunday-school workers than the ability to select appropriate scriptures and lyrics, and read them in an impressive manner.

One period each day will be given to inspirational talks. A time has been selected when ministers, Sunday-school workers, and others, interested in Bible study, can best arrange their work at home, so as to spend a short season with us in the study of the Bible.

We are sure you will want to be with us and enjoy these "seasons of refreshing from the presence of the Lord." New Windsor, Md., Jan. 17. H. R. Garner.

Church Manual

By H. B. Brumbaugh.

This work contains the declaration of faith, parliamentary rulings, burial services, and treats on taking the oath, temperance, non-conformity to the world, and other subjects; in fact it will be found very helpful in many ways to all.

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Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., January 31, 1914.

No. 5.

AROUND THE WORLD

Saloons and Industrial Efficiency.

With logical reasoning, as to the inevitable evil results of the saloon, when in close contact with a factory district, the American Foundrymen's Association has started what it calls a "Back with the Saloon" movement. It demands the same consideration for the best interests of factories that in most cities is already accorded to schools and churches,—absolute prohibition of the saloon adjacent to these centers of activity. The foundrymen say that church and school attendants are really not as much endangered by the saloon as the industrial establishments are, and in the interest of increased efficiency and greater immunity from accidents they request that saloons be kept as far away from factories as possible. Their request is a reasonable one, and should be honored.

Remembering the Departed Ones.

An eastern church has a special service, annually, in memory of those who, during the preceding twelve months, have crossed the silent river. The pastor reads the names of the departed ones,—the audience standing meanwhile,—and then gives a brief sketch of each. The simple service is closed by singing, "There Is a Land of Pure Delight." While thinking about this very appropriate commemoration of those who have "gone before," we were impressed with the entire fitness of such a service. Love and interest in those who have left the shores of time surely should amply justify a few words of tender remembrance. Then, too, such a service of hallowed reminiscences might well awaken, within the living, a greater desire for consecration and a more devoted life.

Intemperance and Divorce.

Never before has the direct bearing of intemperance upon divorce been as graphically demonstrated as in the report of the Chicago Court of Domestic Relations for the past year. This tribunal deals with divorces alone, and the judges study each case before them in the light of thorough knowledge and understanding. The result of their investigations seems to indicate that at least forty-six out of every hundred applications are due to drink. While love and tender affection may characterize most marital unions at the start, the demon of drink will soon produce such a degree of domestic infelicity, and even want and suffering, as to militate against a further continuance of the marriage relation. Liquor is the foe of all that is best in life, and the sacredness of the home is no barrier to its encroachments.

War's Destruction.

A striking illustration of the terrible human waste in war is furnished by the census just taken of the new Bulgarian territories, acquired by conquest. The male portion of that section of Macedonia, allotted to Bulgaria, was reduced, during the progress of hostilities, from 175,000 to 42,500. In Bulgarian Thrace only 225,000 males, out of a total of 494,000, living there before the war, survive. Most fatal, however, appears the destructive power of war, as wrought in the district of Mustapha Pasha, where fighting waged long and fierce and where only 4,000 males are left out of 33,000. When we remember that most of those slain were the very flower of manhood in its strength and vigor, the loss to the countries in question is beyond all computation. And all this to satisfy man's ambition for the empty honors of the gory battle-field.

A Plea for Peace.

Amid the unceasing clamor for additional battleships and enlarged armies, it is really refreshing to note the increasing number of those who behold visions of better days, and who would fain direct all mankind into the pathway of peace. The British poet, Albert Noyes, speaking of last year's progress, pertinently says: "To my mind the most significant event of 1913 was only threatened, and has not really happened at all,—the armed intervention of the United States in Mexican affairs. It is a great example to the rest of the world, and a distinct rebuff to the sinister forces that have so often plunged an unsuspecting nation into war for their own profit. Already,—as always happens on the appearance of a moral leader,—Europe is beginning to follow the United States on this question. It would be a disaster to humanity if the United States should falter on her steady progress toward the sublime leadership of the world." There is much to think about in the words of Mr. Noyes. If our nation is to be "a great example to the rest of the world," there is

a solemn responsibility entrusted to her that she can not shirk. Nay, each citizen of our land owes it to his country and to his God to be a promoter of peace in every possible way. Were the Christian forces of our land to be wholly on the side of peace,—in thought, word and action,—the next decade might witness a new era of national and even international amity, the like of which humanity has never as yet realized. Let there be peace!

China's Awakening.

Recent reports from the great republic of the Orient indicate that the intellectual awakening surpasses, in its magnitude, anything that has ever occurred in so short a time during any period of the world's history. Buddhist and Confucian temples are being deserted, and schools are being founded on a scale ten times larger than accredited to those founded at the time of the awakening in Europe. Then, too, Christianity is securing many of China's best sons and daughters. One of the Christian converts is vice-president of the republic, and sixty of the senators and representatives are faithful Christians. Under the tree where forty-six missionaries were beheaded during the Boxer rebellion, Mr. G. S. Eddy, a devoted missionary, recently addressed a most enthusiastic evangelistic meeting, at which a wonderful outpouring of the Spirit was plainly manifest.

A Good Movement.

Kansas is noted for so many good things that one is not greatly surprised to see a new claimant for our sincere admiration. Recently many of the young women of the "Sunflower State" organized themselves into what they call a "Good Habits Club," the members of which positively decline the attention of any young men who drink, smoke, gamble, or use profane language. This conspicuous display of good sense on the part of the young ladies of Kansas, has already resulted in the adoption of a like program by communities in other States, and the commendable effect is seen in cleaner lives, and a more exalted manhood. If the young women of our land would realize that it is within their power to exert a mighty influence for good among the young men of their immediate neighborhood, there would be less indulgence in habits that enslave and degrade. By all means, let good habits be fostered!

How Bible Knowledge Helped.

Truth is ever stranger than fiction, and this is verified in a recent occurrence. It appears that one of Mr. John D. Rockefeller's trusted employés is not only a Bible student, but one who reasons as to the whys and wherefores of things. One day, in thinking about the Bible account of the infant Moses, he was struck by the careful preparation of the ark by the child's mother. The water-tight covering of the little craft, by its coating of pitch, arrested his special attention, and he exclaimed, "Where there is pitch there must be oil somewhere close by. Why not investigate?" An expert was sent to that part of Egypt, and ere long returned with a favorable report. At once steps were taken for the drilling of oil wells, and now three of Rockefeller's oil producers are furnishing the Land of the Pharaohs with the valuable product. Strange it is, however, that a random thought of the little ark's pitch covering should have paved the way for the establishment of a great American industry in the Land of the Nile.

China Threatened by a Secret Order.

That the hidden machinations of secret orders are, at times, conducive to very grave complications, may not be as evident in the United States as in the far eastern countries, though even here the sinister influence of these orders is seen in various ways. The Chinese Government has just unearthed information of a powerful secret order of distinctly revolutionary tendencies, known as the "New Tung Men Hui" (New Alliance Party), and pledged by solemn oaths to overthrow President Yuan Shih Kai's administration. The order has already gained a membership of more than 100,000, and with its headquarters at Tokyo, Japan, and Tsingtao, China, bids fair to be a serious menace to the stability of the present administration. Then, too, the organization is affiliated with the Manchukuo malcontents and the robber chief "White Wolf," who is terrorizing southern Hunan. The society's regulations decree death for any member who reveals its secrets, and also demand the same retribution for his entire family. It is charged that this severe penalty renders the apprehension of these plotters against established law and order extremely difficult, and so far but little has been accomplished to bring about their effective suppression.

Health and Efficiency.

While it is a generally-accepted fact that good health of the body is an important factor in real efficiency, it should not be forgotten that spiritual health is even more essential. This thought was forcibly impressed upon us while reading an account of a recent address by Dr. John Timothy Stone to a gathering of Chicago's leading business men. The speaker, in urging spiritual health as an essential factor of business efficiency, maintained that the devitalization and mental breakdown of business men are generally due to the incessant strain upon their energies. This, he claims, might be greatly mitigated, and often entirely avoided, were there a disposition to give free course to the gentle ministrations of the Spirit. Dr. Stone argues,—and rightly too,—that highest physical health can not be attained without the vital power of religion as a soothing and revivifying influence, and that both physical and spiritual health are, therefore, prerequisites to business success.

Mohammedans Study the Bible.

Nothing is more remarkable than the recent manifestations of awakening interest for the Bible in Mohammedan lands. Dr. W. E. Geil, an American explorer and writer, has just concluded a tour of Asia Minor and Egypt, where he went to study educational and religious conditions. He visited the American colleges at Assiout, the American Robert College in Constantinople, and the Syrian-American College at Beyrout, and found that the Mohammedan students are so anxious to obtain the benefits of a Christian education, that only a small portion of the many applicants can be accommodated. In one college Dr. Geil found Bulgarians, Servians, Montenegrins, Greeks and Turks,—all pervaded by the one common desire of acquiring a knowledge of English, and, still more so, to gain a knowledge of the Bible. The remarkable eagerness of Moslem parents to educate their daughters, also shows a breaking away from old traditions, and the dawn of a new era for Mohammedan womanhood. Truly, the "Sun of Righteousness" is illuminating the East.

Religion That Can Be Grasped.

Just now, when thousands of unemployed men are crowding Chicago's streets,—hungry, homeless and hopeless,—great suffering is only mitigated by the large hearts and open hands of willing helpers. With the hope of assisting at least some of the many unfortunate ones, Pastor Daniel Johnston Myers, of Immanuel Baptist Church, is giving a very literal rendering of Matt. 25: 35, in the roomy basement of his church each morning. An ample supply of coffee and buttered bread constitutes the breakfast, and then Pastor Myers gets close to his audience,—often numbering 1,000,—in a heart-to-heart talk. A number of assistants at once follow with a close investigation of each man's capabilities and needs, and a strong effort is made to help each man in some way. These men could not, perhaps, readily grasp a deep theological truth, were it, in the usual way, presented to them. They do recognize, however, the sincere spirit of helpfulness, which, inspired by Christ's blessed teachings, is so very concretely demonstrated to them as to be readily grasped.

Life-Giving Waters.

While Great Britain's resourceful engineers have done much for the land of Egypt, by the irrigation systems recently completed, work has just been commenced on another great scheme to reclaim, by irrigation, vast tracts of the desert in the Soudan. Such an enlargement of the agricultural area will doubtless add enormously to the cotton output for the British Empire. The tract to be watered is known as the Gizra territory, lying between the White and Blue Niles, below Khartoum, and consists of 1,500,000 acres. The force and flow of the two rivers are sufficient to water the entire district, when properly harnessed. Two dams are to be built south of Khartoum, one over each of the rivers. Thus the tract between the streams will be irrigated, while, at the same time, the force of the water flowing into Egypt will be controlled. By adequate regulation of the ample water supply of the Nile, still other adjacent districts are to be brought under cultivation, adding large tracts of the most fertile land. Since the marvelous possibilities of the Nile are being fully realized, a wonderful transformation is likely to be wrought in all the country touched by its life-giving waters. What a striking picture of the still more wonderful waters of salvation, which, as foretold by the prophet, et, shall eventually spring forth from beneath Jerusalem's altar, and become a mighty and universal means for the healing of the nations!

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Tree of Life.

BY JAS. A. SELL.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." (Rev. 22: 1, 2)

8s and 7s

On the banks of life's fair river,
Stands the teeming tree of life;
It is clad with leaves eternal,
And with healing they are rife.
When our pilgrimage is ended,
And we cross the turbid flood,
(Clothed in robes of spotless whiteness,
Through the Savior's precious blood,
Here we'll rest our weary footsteps,
In its sweet, refreshing shade;
All the burdens of our journey,
In its shadow shall be laid.
Here we'll meet with Christ our Savior,
In his bright, celestial home,
He will smile a happy welcome,
Lead us to his Father's throne.

We can pluck the luscious fruitage
That to Adam was denied,
For the angel set to guard it,
Laid his flaming sword aside.
Here the saints of all the ages,
Clothed in linen clean and white,
Sing the song of their redemption,
In a clime of pure delight.

And there flows the crystal river,
From the very throne of God;
On its banks so fair and vernal,
Radiant angel feet have trod.
We shall share their blessed glory,
In that land of light and song,
Lave our soul in heavenly pleasure,
While the ages roll along.

Hollidaysburg, Pa.

The Extent of Our Appreciation.

BY H. M. FOGELSONGER.

We are all familiar with the word "appreciation," but when we use it in everyday conversation we usually have in mind a kind of thankfulness. It has a wider meaning. In this brief article the word will be used almost synonymously with "estimation" and "perception."

What is the extent of our appreciation of the world about us, outdoors, indoors, physically, spiritually, or by any classification that we may have? How much of the world do we know? How much of ourselves do we know? How much of our community do we know? These are legitimate questions. It is sometimes said that man is placed on the earth for a purpose. That may be true, but if it is, the purpose varies wonderfully, or some men and women fall far below what is expected of them. We do know that, if we come into this world normal human beings, we have the power within us to learn and to become acquainted with the world about us.

On looking out of the window, I see a cornfield from which the crop has been harvested. Nothing remains except jagged rows of stubble. The grain of corn, placed in the ground last spring, developed into a fullgrown stalk, bearing a ripened ear. But there is another story to tell. It required exertion and energy to produce such a harvest. Rootlets had to be sent into the earth far enough to find water, when the surface was dry and parched. Green leaves had to be grown, because the plant takes food from the air as well as from the earth. All these things were necessary before a harvest. Last spring you could hold the grain of corn on the tip of your little finger, but the world with which it became acquainted, during the summer, the earth from which its rootlets drank, the fresh air and sunshine that it knew, you could not begin to carry on your shoulder.

You will pardon the digression into philosophy, but I like to think of the world,—of the universe, for that matter,—as made up of centers of activity, capable of appreciating a certain portion or an indefinite portion

of the world. You are one of those centers, and so am I. Now you understand why those questions were asked at the beginning.

There are grown people who have had the opportunities of our free public schools, and yet they cannot read ordinary English intelligently. They know very little of the Bible and less of history. They read nothing in the newspapers, except a few items of gossip. They do not understand a sermon which demands concentration of the mind. (Some of you are becoming excited, and saying that Fogelsonger thinks you are not worth anything unless you have gone to college; but listen.) These people comprehend but very little about themselves, physically, and are easily exploited by fake doctors. They have never trained themselves to appreciate beauty. They understand nothing of colors and color combinations, not even enough to dress themselves in harmonious colors. They are ignorant of birds and their habits; they know but little of the wild animal life of the neighborhood. They are not acquainted with the first principles of plant growth. They usually *do know* something about sexual relations and generally about the physical well-being, experienced after a large meal, and sometimes a little about rudimentary and superficial religion. Between that extreme and the opposite, the man or woman who has enjoyed the highest type of culture, are the majority of people.

The parable of the talent hid away in a napkin should be ringing in our ears constantly. The Master meant more than we may think he did. Were you ever very tired and thirsty and, when you were almost to the limit of your energy did you suddenly chance upon a spring and cool shade? Do you remember how you enjoyed that refreshing draught, as it gently cooled your burning throat? Unless you have experienced the same longing and pleasure in drinking in the beauties and knowledge of the things about you, you have never had the experience of a fully-awakened soul. You have never expanded to the extent to which God has given you the power.

One of the large universities of this country purchased a great telescope. A building was constructed in which to house it, the instrument was set up, and an astronomer was placed in charge, but the instrument failed to work properly. There were imperfections in the lens. It happened that some one knew of an old German-Polish mechanic living in the city, who had been of assistance at other times. He was called and soon remedied the trouble by rubbing off the uneven places of the lens until it focused perfectly. I knew the old man, for I worked in the shop with him. He was a contented, good-natured fellow, always trying to do the right thing and do it well. He enjoyed life and was anxious to learn, even when old and gray-haired. He never enjoyed many years in school, but was well versed in physics, history, politics and religion, and could speak two or three languages well. He knew something of higher mathematics, and was able better to solve a problem mentally than the average high school graduate. And, what is most surprising, he was willing to work in a machine shop for mechanics' wages and wear greasy overalls.

One day I asked him for an explanation of his life, and his answer put me to thinking. He said that he enjoyed his shop work, and besides that, enjoyed everything else that he could learn. He said he wanted to get everything possible that God had in store for him, and thereby do the world more good. Everybody liked "Old Barclay." He was doing the world good. There were scores of other mechanics in the same city who did their shop work just as well as "Barclay," but no one thought of calling on them to repair the telescope. Why? They were not in the habit of doing anything except their daily tasks. Their evenings were not spent reading and studying. They were not familiar with very much of the world. They were content to leave the storehouses of culture untouched.

It is true that we are never too old to gain knowledge, unless our mind is defective. We can begin immediately, without further delay, to learn more of the good things about us, more of noble men and women,

more of the birds, more of the flowers, more of every growing plant, and more of ourselves. It is only by making the most of ourselves that we can give up life without remorse.

New Paris, Ind.

Old People's Home for Northern California.

BY D. L. FORNEY.

FIVE years ago, while yet the District of Northern California was in its infancy, the project of an Old People's Home was quietly undertaken. The work has moved slowly, yet cautiously, forward, gathering strength as well as funds by the way.

It was, however, on Thanksgiving Day of 1913, that Bro. John R. Neff, a deacon of the Empire congregation, called some of the elders together to counsel with them in regard to the establishing of a Home at Empire. As a result of the encouragement given, Brother and Sister Neff have set apart for this work the sum of twelve thousand dollars in property and money, for the establishing and maintaining of a Home for aged brethren and sisters.

The property consists of more than an acre of land in the town of Empire, on which is built a large, two-story brick house of eight rooms, equipped with electric lights, and water supply. A tank-house, wind-mill and barn, together with a cow, poultry, and other personal effects, are all included in this munificent gift. Sufficient fruit and berries, vegetables, etc., are grown to furnish a good supply for table use.

An adjoining acre, or more, of ground has also been purchased by the Board of Trustees, to furnish ample room for all needful buildings in years to come. In this latter investment is also included a liberal donation by Sister J. C. Seibert, from whom the purchase was originally made.

The "Home" is only a short distance from the Empire churchhouse, not far from the station, and withal is closely surrounded by a host of large-hearted brethren and sisters, whose interest and concern in aged brethren and sisters, who may occupy the "Home," will add much to their enjoyment.

For the present Brother and Sister Neff will occupy the Home, and arrangements will be made for others as the needs demand. A canvass of the District will be made for donations and endowment for the support of the Home. Any members within the District, not called upon personally, may be in reach of one of the Board of Trustees, consisting of Elders J. W. Deardorff, D. R. Holsinger, Jesse Overholzer, H. F. Maust and D. L. Forney. Eld. D. R. Holsinger, of Laton, Cal., is Secretary-Treasurer of the Board. This is, at present, the only Home for aged brethren and sisters on the Pacific Coast. Our prayer is that it may prove a blessing to the church,—a benediction to many in the decline of life.

Reedley, Cal.

A Remarkable Change.

BY W. R. DEETER.

JUST before his ascension Jesus told his disciples that they should tarry at Jerusalem until they were endued with power from on high, and then they were to witness for him (Luke 24: 48-49). Prior to this endowment, they manifested a spirit of great worldly ambition, aspiring to be greatest in his kingdom.

Perhaps at no time were the disciples taken back more completely than when, after a discussion, as to who of them should be greatest in his kingdom, he set a little child in their midst and said, "Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

Peter was very sanguine of his own loyalty, even when Jesus quoted Zech. 13: 7, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Peter, in reply, said, "Though all men shall be offended because of thee, yet will I never be offended." Jesus told him, "This night before the cock crow, thou shalt deny me thrice." To make his affirmation still stronger, if possible, Peter said, "Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples."

These were strong assertions, but, alas, for the weakness of poor Peter! When danger came he signally failed. He followed Jesus, when in danger, "afar off," and actually denied that he knew him, qualifying his denial with a defiant oath. The other disciples were also scattered.

In all the above cases much weakness was manifested. While in this condition, they would have been cowardly witnesses, had they been brought to the test. Confronted, as they afterward were, they would have utterly failed. They needed to be endowed with "power from on high."

This special power was received on the Day of Pentecost. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance."

This first manifestation of extraordinary power was in the gift of tongues. The Spirit gave them utterance, so that every man heard them speak in his own tongue, although there were there men out of every nation,—some sixteen different tongues. This was all the more remarkable because they were unlearned. Peter was not afraid, now, to tell the Jews of their great sin in crucifying the Lord of glory, and he boldly laid the same at their door in the words, "Ye have taken and by wicked hands have crucified and slain Jesus Christ."

This allegation must have been a stinging reproof to them, and it caused many of them to enquire, "What must we do?"

There was another manifestation of power when Peter and John were entering the temple, and healed the lame man, who begged alms of the people entering. Peter took him by the hand and said, "In the name of Jesus of Nazareth, rise up and walk." He arose and, in the enjoyment of full bodily strength, praised God. This caused a great stir among the people.

Peter was not slow to tell them, "Ye killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses. And his name through faith in his name hath made this man strong." This caused a council to be called of some of the officials, who opposed the work and preaching of the apostles. They arrested and imprisoned these men, because they preached the resurrection of the dead through the name of Jesus.

Next day these officials again called the apostles before their tribunal. Peter gave them a most cutting reply, "Be it known to you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole."

The officials were greatly puzzled to know what to do next. They called the apostles again, threatened them and commanded them not to speak any more in the name of Jesus. Peter and John said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

After this, by the hands of the apostles many wonders and signs were wrought. This so enraged their enemies that they laid hands on them and imprisoned them. But the angel of God by night opened the door of the prison and delivered them.

Next morning when the officers proposed to bring them before the council, they were dumbfounded to find that the prisoners had disappeared though the prison doors were securely fastened. They so reported to the council, and while they were still discussing the situation, some one announced that these men were again in the temple, preaching Christ and the resurrection.

The apostles had gained so much influence with the people that the officers knew it would not do to take them by violence. They, therefore, took them quietly, and brought them before the council. Again the Sanhedrin was confronted by the bold reply: "We ought to obey God rather than men." At this

opportune time the wise counsel of Gamaliel was given, and to this they agreed in part. Having beaten the disciples they let them go. Then the apostles departed, rejoicing that they were worthy to suffer shame for the name of Jesus.

The above is but a meager showing of the great change that came to the disciples when, losing sight of ambition and also their earth-born cowardice, they became possessed of fearless but humble courage. With the endowment received from above, in vindication of Jesus and the resurrection, the apostles were able to meet all opposition, even facing scourging, prison and death itself.

Milford, Ind.

Christmas in Denmark.

BY A. F. WINE.

THESE are short days. The sun rises at 9:15 and sets at 3:15. Christmas Eve has come. At 4:30 P. M. the church bells are ringing, calling the people to prepare for services at 5 o'clock in all of the churches in the city and throughout the country. The weather is quite damp but warm, green grass covers the lawns and parks. The ground is not even frozen. The streets of Aalborg, a city of over 35,000 inhabitants, which, for the past week or more, have been crowded with people, are now almost entirely deserted at 5 P. M., except for a few belated ones going to church.

We attend services at one of the State churches, called the "Budolfi Kirke,"—more commonly known as the "White Church," it being painted pure white. It is the largest and oldest one in the city, seating about seven hundred people. It was built in the early part of the sixteenth century and has much history in connection with it.

When we arrive, at 5 P. M., the church is crowded to its fullest capacity. Even all standing room is taken, and were it not for the fact that some are already tired of standing and therefore leaving, we would not have been able to get in at all. For three-quarters of an hour the time is occupied with the singing of psalms and Christmas hymns, interspersed with many different "form prayers," read from the church book by the officiating minister before the altar, above which is the image of our dear Savior.

At 5:45 the minister ascends the steps to the pulpit, which is almost in the center of the church, and about nine feet high. He first offers a short prayer, then reads his text, and then prays again at some length before beginning to preach. His subject, as would be expected, is "The Coming of the Messiah," or, as we would say, "The Birth of Jesus." He speaks not quite half an hour, and closes with two more prayers before leaving the stand. Then he offers three more prayers before the altar, at the rear end of the church. A psalm is then sung, the benediction pronounced, and the congregation quickly leaves the building for their homes, to celebrate the evening in feasting.

Promptly at six o'clock all stores, shops and places of business of every description, are closed, and remain so for two days, and, thank God, this includes all saloons. The quietness of the evening is especially noticeable to one who has spent his Christmas in Chicago for the past ten years. Business is practically at a standstill for two weeks, as that is the time given for the Christmas holidays.

After the church services are over, the streets are almost entirely deserted by the people, for all are in their homes to enjoy the celebration of the evening. This consists of a well-decorated Christmas-tree, accompanied by the usual giving of gifts. Sometime between seven o'clock and midnight, the Christmas feast, or dinner, is partaken of in a joyful manner by the entire family surrounding the table. This is a rare opportunity for the children of Denmark, as they are usually fed in the kitchen, or, at least, at a separate table. The popular Christmas meat for Denmark is goose, instead of turkey, as in America. Those that can not possibly afford goose, have duck.

Almost every home, regardless of poverty, position or wealth, has a Christmas-tree. Of course, these

trees are not nearly so expensive as in America. A fairly good-sized tree can be bought and trimmed for from one to two dollars. Christmas day is called "First Yuledag," the day after Christmas is called "Second Yuledag." Services are held both morning and evening on both days.

There are only three State churches in the city. Besides these there are one Methodist, one Baptist, one Mormon, one Free Mission, one Salvation Army, one small Catholic and several other small churches, the names of which I did not learn. The State churches are large, having, perhaps, a total attendance of three thousand people at each service. The others are small, holding only from one to three hundred.

As to the church attendants, I presume they are only nominal church-members, for practically all belong to the State church, unless they have come out from it and joined some one of the others mentioned. There is no Christmas exercise in the State church for the children. In fact, no attention is given to them after their confirmation, which takes place at the age of fourteen. This has been the condition. I shall speak of an awakening in another article.

Aalborg, Denmark.

The Girl Who Wanted to Be a Christian.

BY EZRA FLORY.

SHE was thirteen,—the most characteristic age of natural religious awakening among girls. What heart could not have been touched as she stood sobbing, "Oh, I want to be a Christian so bad!" Without persuasion, and doubtless with too much tardiness on the part of her Christian associates, she decided to make this choice.

It was parental opposition that caused the child of these lofty aspirations to turn her face to a quiet hallway to tell in tears what was too deep to speak in words.

A visit was soon made to the home where, in frankly talking the matter over, we were treated with due respect. We could not refuse the child, and were eager to receive her. The mother did not want to assume the responsibility of saying "No." After a season of prayer we left, believing the Lord would open the way.

The next morning a happy heart came to tell us she would be permitted to come. But Satan loses no time in his tactics, and before the day closed the sky was again black with discouragement for the girl. New factors of opposition were in the field. Again we visited the home, only to meet an array of apparent impossibilities to her coming. That old objection which I have heard even in some of the homes of our own people, came first: "Why, she is too young; she doesn't understand what she is doing." I wish that, somehow, I might be able to send every adult back to those times of religious longings awakened in their souls, when they were beginning to look out upon a new life,—those birth cries of a new being. But alas! they have been seared with passion for lower levels. Then I wish I might picture the findings of students as to the wonderful advantages of this very period of life, holding out its fragrance of opportunities for a brief time. Or, we might go to the Word itself for the same truth.

Another objection was this: "Well, I became a Christian when twelve, and have so regretted it since that I feel it my duty to warn young people. I was frightened into it at a revival meeting." (There was no revival meeting in this girl's case.) Such methods are unfortunate enough and we frankly admitted it, but that did not reach this case, nor did it justify the objection.

The next objection: "Now, we attend theaters sometimes. Husband is a man of intense life; a good man, who does not drink, and he needs a little pleasure and relaxation. Going to the theater can not be denied him. And I go with him. We could not think of leaving daughter home when we go. But you people do not allow your members to attend theaters, I understand. You certainly do a lot of Bible teaching, as others should do. Now it would make trouble in our home from that standpoint."

Finally we were asked, "And now, would you pre-

sume to take a parent's child and baptize her against the authority and permission of the parent?" We replied that out of due respect and consideration at this very point, we were in the home. "But," we continued, "as touching our duty as the Father's messengers, have you not read the Master's words, 'Think not that I am come to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, . . . and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; . . . And he that doth not take his cross and follow after me, is not worthy of me' (Matt. 10: 34-39)? What should be thought of Christ's minister who would

obey man rather than God?" There was a halt in the argument. But it was as "convincing a man against his will."

A pious grandmother, who had seen this world sapping the life of her daughter's consecration, unfolded the hidden background of the whole course of objections. With trembling emotion she deplored the society life, the theaters, the lodges, which were attracting her children,—her daughters,—to the neglect and death of their spiritual life. The child was not infrequently left at home without the parents. The excuses were like *excuses*,—insincere.

Shall we not pray for this girl, who still wants to be a Christian?

Hartford, Conn.

vine in order to be successful in producing a perfect vine and fruit. Ignorance and indifference mean failure.

The purpose of the discussion is to point out the law of suggestion involved in the sacraments and to show that, in administering the sacraments, the conditions of the law of suggestion must be met, and that mistakes, because of ignorance or indifference, may mean tremendous spiritual loss. This does not mean that we must fathom every mystery before we act, but it does mean that we must act upon the knowledge we have, and use every opportunity to enlarge our knowledge, so that we may grow in wisdom and in power and in favor with God and man.

McPherson, Kans.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 5.—On Suggestion as Related to the Sacraments.

"A SUGGESTION is, we might say at first, an idea which has power in our mind to suppress the opposite idea. A suggestion is an idea which, in itself, is not different from other ideas, but the way it takes possession of the mind reduces the chances of any opposite idea. It inhibits them. Every suggestion is thus, ultimately, a suggestion of activity. . . . By small steps suggestion shades over into ordinary exchange of ideas, propositions and impressions, just as attention shades over into a neutral perception."—Münsterburg, in "Psychotherapy."

"Suggestion is only another name for the power of ideas, so far as they are efficacious over belief and conduct."—Wm. James, in "Varieties of Religious Experience."

"In every case we have to acknowledge that he who believes may be cruel."—Münsterburg, in "Psychotherapy."

That man is highly susceptible to suggestion, is admitted by all. That suggestion may occasion change in health, mind or morals, is conceded. As to the causality of suggestion, there is much controversy. "The attitude of the one who gives the suggestion has gone in the history of mankind through all possible variations." For practical purposes it is not essential that we should solve the mystery of suggestion, nor even decide whether the so-called subconscious subjective, subliminal or marginal, is a fringe of consciousness with a dark background of unconscious cerebration, or a form of conscious activity not rising into self-consciousness. Prof. Münsterburg says positively there is no subconscious self. It is all unconscious physical cerebration. I am inclined to believe that Prof. Münsterburg is a victim of the paradox of truth. His theory is impossible, because of the premises assumed. The attempt to state the truth in the form of a judgment necessarily becomes paradoxical, and so many things become logically impossible which, nevertheless, have reality.

The experiments of Sidés, Binnet, Gourney, M. Liebault and Prof. Jouet suggest a conscious subliminal self. Says Boris Sidés, "I made three thousand experiments,—eight hundred upon myself, and twenty-two hundred upon fifty subjects,—and the results give direct and conclusive evidence of the presence of the subwaking, subpersonal hyperæsthetic self in our normal states." The same author says, "By suggestion is meant the introduction into the mind of an idea; met with more or less opposition; accepted uncritically at last, and realized unreflectively, almost automatically."

The purpose of the sacraments is to put into the mind, by means of symbolisms, ideals of the most fundamental principles of the kingdom of God, in such a way that the ideals may be realized in the life of the individual.

Ethics and religion teach us the aim and end; the psychology of suggestion, how to reach the end.

Münsterburg's "Psychotherapy" and "The Psychology of Suggestion," by Boris Sidés, make valuable studies for the understanding of the suggestive value of the sacraments, and their successful administration.

In order that suggestion may be successful, the mind must attend, but in an irrelevant sort of way, so as to leave the mind open; nonrelevant impressions must be shut out. There must be a quiet place with nothing to detract. The subject himself must be as quiet as possible. The field of consciousness must be limited as much as possible. Other motor tendencies must be inhibited, and finally there must be immediate action. "Every man is highly suggestible in the direction of his main interests or his habitual activities."

The sacraments are a means to an end already agreed upon. By exercising the moral judgment we accept certain principles and ideals of character as desirable. This produces an emotional desire for the attainment of the end. The principle or ideal having become authoritative for us, we surrender ourselves to the sacrament suggesting this ideal. Without reserve we yield our will, as it were, to the will of God, represented in the ideal which the sacrament symbolizes and suggests. The suggestion "takes" and conforms our will and activities to the principle suggested, and so we realize, in ourselves, the ideal.

The most essential factor is the will and expectation of the subject. Means must be used to create the will and expectation. This makes the examination and preparatory service of tremendous importance. The officiating elder must know how, or there will be only partial success.

Another all-essential factor is the activation into practical life. Emotions created by the sacraments for their own sake, without passing into action, have no higher value than emotions created by stimulants. The subjective pleasure, making it the end instead of the changed life and character, secured through the activation of the emotion, is one of the greatest dangers. We must not only pray, but answer our prayers. We must not only feel, but act in accordance with our feelings. As we submit to the sacrament, our emotions are aroused. We like the feeling for its own sake. We seek a repetition for the sake of the feeling. Such procedure, instead of building up character, weakens it. The suggestion must be given free course without hindrance.

It has been suggested that the line of study we are following is dangerous; that it is not safe to seek a reason for our faith; that it tends to remove the supernatural, the spiritual. We are told that it eliminates Christ and God. My answer is that the danger is more fancied than real. The study does not deny the mystical, the spiritual in religion, but assumes it. It, furthermore, assumes that the spiritual world is a world of law and not of chance and caprice, and that in the vineyard of the Lord there are tender vines which must be cultivated and nurtured, if they are to develop and produce perfect fruit, and that the husbandman must know the nature and needs of the

Decrease in the Size of Families.

BY EDGAR ROTHROCK.

"THERE is no doubt whatever that the French people are rushing to suicide. If they continue on this course, the French nation,—those of French stock,—will have lost a fifth of their number before the expiration of the present century and will absolutely have vanished from Europe by the end of the twenty-second century; that is, in two hundred years." Thus writes an editor of an important Paris paper in commenting on the returns of the recent census of France.

Not only has France suffered a decline in her birth rate, but also the United States. The census of 1850 shows an average of 5.6 persons to a family, and succeeding census enumerations run as follows: 1860, 5.3; 1870, 5.1; 1880, 5.0; 1890, 4.9; 1900, 4.7; and 1910, 4.5. The decrease is most marked among the wealthy and highly educated. It is quite noticeable among the middle classes and intelligent poor, while apparently, to make the situation more serious, only the most ignorant and irresponsible make no effort to limit the number of children. The small family is not peculiar to the city, as some think, but is increasingly common in the rural community. Warren H. Wilson in his book, "The Evolution of the Country Community," in commenting on the shrinkage in the size of older families, says: "In Chester County, Pennsylvania, and in Washington County, where the most substantial farmers in the country are found, the families of the present generation are small. Many of the older stock have no children. Families which have retained the title of their land for eight generations are losing their hold upon the soil, by reason of the fact that they have none to inherit after them."

In view of these facts, is it not well to consider whether we, like the French, are committing race suicide?

The causes of the decrease in the size of families are many and varied, and their roots permeate to the very foundation of our present family and social life. The large family is not only very rare, but is no longer desired; in fact, parents of a goodly number of children generally find themselves regarded with social disfavor.

We are living in an age of materialism and self-gratification. Not even a man's home or the welfare of his family is sacred to him in his mad rush to satisfy his false ideals of life. A home is purchased, and the tender memory of pleasant associations makes it grow very dear to the heart of the homemaker. But the value increases; a good advance over the purchase price is offered, and the home is sold because it looks like good business. When the baby arrived, their cup of joy was full to overflowing. He grew dearer every day, and they never tired of watching him nor laughing at his childish pranks. Not until there were two to care for, did they decide that the family was now large enough. The decision was made, not because they do not love children, but unconsciously they have discovered that they love something else better. Love of money and love of self, ye are hungry gods!

There was no greater reproach to the Hebrew wife than to be childless. No longer is childlessness considered a disgrace, but it is frequently voluntarily sought and desired. Women are yielding to the influences abroad, that their chief sphere is outside instead of inside the home. So, in many households,

children are not counted as a blessing, but an unnecessary burden. It is the club versus the children's story time; an automobile ride with a poodle dog versus a walk with a child, and social popularity versus domestic felicity.

Dr. E. B. Lowery says that from sixty to eighty per cent of all the men, some time in their life, suffer from one of the black plagues, and that forty-five per cent of the sterile marriages, and many of the one-child homes, are due to this awful condition. Infanticide and prenatal murder are so common that the medical profession are crying out in horror, and it is time for the pulpit to join them in crying aloud, "Thou shalt not kill," and that the man or woman who takes life a minute old will be with the class in the judgment of whom it is said, "All murderers shall have their place in the lake which burneth with fire and brimstone." Many who move in "very respectable" society now, but who, assisted by a lot of medical quacks, are doing everything in their power to exterminate future generations, will be among the castaways who will suffer the most burning shame, when the One whose eyes are as a flame of fire uncovers their abominable iniquities in the piercing light of that great day.

Many parents, however, have few children, not because they destroy life, but because, for various reasons, they choose greatly to limit the number of their offspring. Some say, "We want to give our children all the advantages of a liberal education and a good financial start in life." "We think we can do a greater service to humanity by giving to the world a small number of children, who have been carefully trained, than to foster a larger number, whose advantages would be more or less limited." Let us consider, "The fear of the Lord is the beginning of wisdom." "Nurture them in the chastening and admonition of the Lord." The training of a child to reverence God and accept the principles of his Word, as the controlling motive of his life, is the greatest heritage any parent can bestow upon his child. The next to it is industry. A writer in the Talmud asks, "What is commanded of a father toward his son?" and replies, "To circumcise him, to teach him the law, to teach him a trade." Rabbi Judah says, "He that teacheth not his son a trade, doth the same as if he taught him to be a thief." Miss Dryer, a Chicago missionary, in addressing the ministers' meeting of that city, in behalf of girls' sewing schools, made the significant statement that, in all her experience of many years, she had never known of a fallen woman who knew how to sew. The surest way to bring a child to ruin is to rear it in idleness, and when it is grown give it plenty of money to satisfy every selfish whim. The best things in life, for ourselves and for our children, cost something besides money.

"Be fruitful and multiply, and replenish the earth and subdue it," was the command given to our forefathers by the Creator. Children and occupation were the blessings he told them to enjoy.

"As arrows in the hand of a mighty man,
So are the children of youth.

Happy is the man who hath his quiver full of them."

In these lines is expressed the Hebrew view of a large family, for they believed that "children are a heritage of the Lord." There is no service that is so entirely worthy and will bring such a large measure of blessing to Christian parents as the careful rearing of a large family for the Master's service.

Where the present rate of decrease will lead us is a subject worthy of earnest thought. One great cost of the Civil War is the loss of the unborn children that the men, who gave their lives would, under normal conditions, have given to this country. The descendants of these men who fell would today make a multitude equal to the population of the great Commonwealths of Kansas and Nebraska; not a multitude of the lower classes of Southern Europe, but the descendants of the flower of American manhood. Who, when he stops to consider, will deny that the causes, which have led to a decrease in sixty years of 1.1 persons for each of the 20,255,555 families in the United States, are robbing future generations of a far greater heritage?

The creative power of the husband and wife is a sacred heritage of the race. Yet how little opportunity do young people have to learn, in a pure way, anything concerning the prenatal influences and the effects of early childhood training in the development of character! Sermons on "Marriage," "The Christian Home," and kindred subjects are entirely too rare in the average congregation. The proper observance of Mothers' Day is helpful. We have State Agricultural Colleges and agricultural departments in our own colleges, to teach the young people how to raise better horses, better cattle, better sheep and better hogs. Why not teach them, as well, how to become better parents of better children?

The careful selection of the very best literature on the various phases of social welfare and placing it in the college libraries and before the Brethren at their District Meetings, as the Moral Reform Bureau, McPherson College, Kans., is doing, will prove to be a great blessing to many.

The privilege of motherhood should be extolled and its burdens lightened. The fear of God, which caused the Hebrew midwives to disobey the king's command, needs to be taught and exemplified today. If, as we are told, God has a plan for the life of every one who comes into the world, may I ask, When does he make the plan, before or after birth?

A conscientious mother said, one time, that she would be afraid to hinder the coming of one of her children into the world, for in so doing she might rob herself of the privilege of becoming the mother of a Washington or a Lincoln. Every child has a right to come desired and welcomed into life, but instead of the blessing of a Hannah's prayer, the dread of motherhood leaves a blighting influence on many, and who knows for how many of the present-day suicides it is responsible?

The remedy for this, and every other social evil, will come through the church. "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? . . . Ye are the light of the world. . . . Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

Carlisle, Nebr.

Recollections.

BY J. D. HAUGHTELIN.

In old age the recollections of our early life remain impressed very vividly upon our minds, even when our physical and mental powers are failing. An old man, seated at his desk, confined to his home by age and infirmity, found his mind running back to his early days. He had spent his life in three congregations of the church, located in three States.

His earliest recollection of a preaching service and baptismal scene, when he was a small boy, was of one at a rural home near where the Friends Grove churchhouse is now located, in Adams County, Pa. His earliest recollection of a love feast was of one at Marsh Creek, near Gettysburg. "Like Eutychus, he was seated in a window, but he did not sleep. He was too seriously impressed.

He united with the church before he was sixteen. He was then the youngest member of the congregation, and now is the only one living who was then a member.

He has a distinct recollection of David Pfoutz, the first elder ordained in that congregation, which was organized about 1810. Thus the date of these recollections, with their associations, runs back more than a century.

This youth went to Franklin Grove, Ill., in 1855, but kept in close touch with the Marsh Creek church, and has been personally acquainted with all the elders of that congregation. Succeeding Bro. David Pfoutz, there were Brethren David Bosserman, Joseph Sherfy, C. L. Pfoutz, and later, Albert Hollinger, an elder, moved in.

At Franklin Grove he became acquainted with Joseph Emmert, the first elder of the congregation. Though the youth remained there but two years, he kept in close touch with the congregation, and has

had an acquaintance with all the elders of that church to this date. Brethren Samuel Lehman, Sr., and Jonathan Lichty moved there in an early day. Bro. A. M. Dierdorff moved there in 1855, and remained there during life. Bro. J. C. Lahman was ordained there, afterwards leaving the place, but his body was buried there. The body of Bro. Samuel Lehman, Sr., was also taken there for burial.

The following elders were ordained, died, and are buried at Franklin Grove: Brethren Daniel Dierdorff, Levi Raffensberger, Levi Trostle, Samuel Lehman, Jr., and D. B. Senger. Brethren C. M. Suter, C. W. Lahman, and O. D. Buck were ordained there and are still living there.

All the elders that ever lived there and have died, are buried there, except Jonathan Lichty. I sometimes wonder why none of those veterans was included in "Some Who Led." Bro. Joseph Emmert came from the East with a large following, and was a leader in more ways than one.

At Panora, where the youth of this sketch spent most of his life, and became a veteran, the church was first under the care of the following nonresident elders, in the order named: Brethren Geo. R. Baker, Christian Long, and Robert Badger. Bro. John Fitz, Sr., moved there from Illinois, and was the first resident elder. Bro. Samuel Longanecker was the first elder ordained at Panora. After him came Brethren J. W. Diehl, J. D. Haughtelin, Moses Deardorff, Irving Haughtelin, E. F. Caslow and E. D. Fiscel. Brethren J. D. Myers and John Fitz, Sr., as elders, moved in and away again. Later Joseph L. Myers moved in and remained the rest of his life.

SUMMARY: Marsh Creek was organized over a hundred years ago. The church ordained four elders, and one moved in, making a total of five. Three have died and are buried there. The other two are still there.

The Franklin Grove church was organized sixty-five years ago, with Bro. Joseph Emmert as elder. They have ordained nine elders since then. Four moved there, making a total of thirteen. Three moved away and died. Two were brought back for burial. Three are living there now.

At Panora the church was organized nearly fifty years ago. It was under the care of nonresident elders until 1875, when an elder moved in. Since then two more came, and seven were ordained, making a total of ten. Three left, three died and are buried here, and four are living here.

It will be noticed that more elders are ordained in the West than in the East. Difference of environments may account for the difference in practice, but there is cause for serious thought and consideration on this subject. Thinking that no other person, now living, has a personal recollection of these events, they have been written for the benefit of the coming generations.

Panora, Iowa.

BURR OAK, KANSAS.

Our series of meetings, of three weeks' duration, closed Jan. 19 with a full house and excellent interest. Bro. William Lampin, of Polo, Ill., conducted the revival, preaching the Word with power and in demonstration of the Spirit. There were thirty-four accessions to the church. Many others seemed to be almost persuaded to enter into the kingdom.

Bro. Lampin did efficient and faithful work while with us. He is an excellent personal worker. He was busy every day, searching out those needing help. Considering the very hard field here, because of denominational differences, this meeting has been a great help to our church. A number of the converts are heads of families and the total accessions, we believe, are of a permanent character.

This meeting has raised the number of our membership from eighty-six to one hundred and twenty. It has given us a stronger influence and opened up a bigger field for work. Bro. Lampin delivered his sermons with power. The people were anxious to hear him, and hung on his words until the entire community was stirred by the Story of the Cross. We praise God for "live wire" evangelists, such as Bro. Lampin, who are "rooted and grounded" in the faith of the Gospel, as taught and practiced by the Church of the Brethren. To God be the glory for these men and their meetings. T. E. George.

Burr Oak, Kans., Jan. 22.

THE ROUND TABLE

The Ministerial List for 1914.

BY EDGAR M. HOFFER.

THE Ministerial List in the 1914 Almanac contains the names and addresses of 3,017 ministers. We have 2,031 ministers east of the Mississippi River; 932 west of that river; 1,148 east of the Ohio River; 883 between the Ohio and the Mississippi Rivers; 678 between the Mississippi River and the Rocky Mountains; 254 west of the Rocky Mountains.

Thirty of our ministers live beyond the mighty deep, and are doing much good in their far-away fields.

Pennsylvania has 480 ministers; Indiana, 340; Virginia, 298; Ohio, 266; Kansas, 204; Illinois, 196 (a number of these at Bethany Bible School in Chicago); California, 137; West Virginia, 125; Maryland, 118; Iowa, 112.

Years ago we did not have so many ministers, but those we had were faithful, and did their work well. They have closed their labors, and rest in peace. May the sunset zephyrs sing their hallowed requiems over the graves of those dear brethren!

The Church of the Brethren can do much good with her 3,017 preachers. May the Holy Spirit lead them! It has been said that there is preaching somewhere every day in our church. This indicates that our ministers are ever busy in their Master's service. A number of them are superannuated, and are only waiting for the summons, "Child, come home." Let us remember our ministers at the Throne of Grace, for they need our prayers.

"Salvation! let the echo fly
The spacious earth around,
Till all the nations 'neath the sky
Conspire to raise the sound."

Elizabethtown, Pa.

"Ye Cannot Serve God and Mammon."

BY LIZZIE ERB.

It was a cold, frosty morning in February. The teacher was in her place with her Sunday-school class of boys and girls. A little boy gave an explanation as to why we could not serve two masters.

The teacher questioned, "Do people professing Christianity ever try to serve mammon?" All answered, "Yes." Wishing to make the lesson applicable to every-day life, she queried: "In what way do they try to serve mammon?" One little boy said, "They don't obey the Bible." Next a little girl said, "They go to parties, questionable places of amusement, and our church does not uphold that, does it?" Another little boy said, "They do not help the poor as the Bible teaches." Another said, "Yes, and I know a man who belongs to our church, and he swears. I don't think that is serving God."

I need not say that the teacher had something to think about, to help these young pilgrims over the rough places in their journey from earth to heaven. May it be possible that we are stumbling-stones to our Sunday-school children in neglecting the study of the Bible, in going to entertainments not becoming our profession, or in holding so closely to our purse-strings that we do not help the poor as we should? How about corrupt language? Does any uncouth language escape our lips? Let us, as Christian men and women, be more careful as to the lives we live before our Sunday-school children, knowing that it is by example that we do our most effectual teaching. Let us make greater efforts in training our children for the church,—for eternal life!

Yale, Iowa.

Worth While Knowing.

BY M. M. ESHELMAN.

For five years, owing to heavy lifting, I suffered much from heart ailment, often staggering upon the street, and with difficulty going up stairways. The pulse often missed every third, eighth, twelfth or eighteenth beat, and my feelings were not often normal. I was anointed and all pains left at once, but the pulse remained erratic.

One evening at a drug-store a lady physician said: "Very likely your ailment lies in the stomach. Frequently the gases in the stomach so distend that organ as to bear upon the heart, thus causing loss of pulsations. Try milk and cayenne pepper. Take a cupful of fresh milk, heat it almost to the boiling point, put in all the cayenne pepper you can bear, from a size of half to a whole grain of wheat, add a little sugar to sweeten, then sip leisurely from a teaspoon. Go to bed and do not worry, and sleep sweetly."

I followed this unsolicited advice, slept all night, and in about a month my pulse was regular, and ever since,—now about fifteen months,—I have enjoyed fine health, can sleep soundly, eat heartily, and endure service for Jesus most graciously. It is easy for me to teach and preach from two to five times daily, and I feel as well as when I was thirty years old. God has done it all for me. Study how he did this. Clearness of mind, extension of vision, and sweetness of disposition sweep on through my being in such glowings as only can come from Deity. Try it, if afflicted, pray, and be ever so happy from cares of this world. The Word and Spirit are all-powerful in every dispensation of our Father.

Tropic, Cal.

A Liberal Gift.

BY C. D. HYLTON.

At a recent council meeting, held in the Troutville church, Va., Bro. Jacob G. Layman, one of our aged laymembers, whose heart is in the work of the church, and whose leadership in song service has been a great auxiliary to the Troutville church, asked the church, through one of the elders, to accept an offering of \$4,000 as a gift from him, the interest of which is to be used for the preaching of the Gospel within the limits of the Troutville congregation.

The church decided to accept the gift and appointed trustees for the church to hold this Layman Fund, and any other money that may be added for the same purpose.

Brother Layman is seventy-eight years of age, but his musical forces are not abated. He is, and has been for many years, the chorister of the Troutville church.

We heartily commend the wisdom of this aged brother in the very liberal use of the blessings which God has bestowed upon him, in this and other gifts.

Troutville, Va.

It Is Not Death to Die.

BY T. A. ROBINSON.

ONCE, as I sat by the bedside of a departing saint, I was impressed by his composed attitude. As I listened to the parting words, and felt the sting of the thought that we must say, "Good-bye," I was consoled to think that it is not death to die, but seemingly but a glorious transformation. Death, as we view it, means only separation. I look upon death as but a gateway from this life to the great beyond,—a door through which all must pass, for there is no other means or way of entrance. What a joy to see a countenance all aglow with the rays of heaven, as a child of God speaks the last farewell on earth, and with a smile (never to be forgotten) says, "I am going home!" God be praised for such a scene!

Denver, Colo.

Getting Others to Work.

BY J. C. SWITZER.

THERE is one paragraph in Bro. W. B. Stover's India article that attracts my attention particularly. It is this: "Our Indian brethren did practically all the preaching,—deacons and teachers and laymen they are, and not preachers elect. I keep myself back and put them forward." Here is a good idea from a foreign land. How vastly more good would be done if elders would everywhere busy themselves in setting the flocks to work! This is excellent tactics, exceedingly good judgment, a successful and eminently proper way to further the Lord's work.

Carterville, Mo.

Notice to General Committees.

NOTICE is hereby given by the undersigned "Committee on Program" for the Annual Meeting of 1914, to be held at Seattle, Wash., to the different general committees of the church, to confer with them relative to time or any other matter that may need attention in the arrangement of the work of this meeting.

For further information address any member of the Committee: M. F. Woods, Chairman, Centralia, Wash.; E. S. Gregory, Vice-Chairman, 718 South Fifth Street, Tacoma, Wash.; A. D. Bowman, Secretary, Weriatchee, Wash.

Sunday-School Lesson for Feb. 8.

Darkness and Light.—Luke 11: 14-26, 33-36.

Golden Text.—Look therefore whether the light that is in thee be not darkness.—Luke 11: 35.

Time.—Most likely soon after the last lesson. However, some believe this lesson occurred before that time.

Place.—Somewhere in Perea, east of the Jordan.

CHRISTIAN WORKERS' TOPIC

Heaven.

Read Heb. 4: 9-16.

For Sunday Evening, February 8, 1914.

1. God created heaven (Rev. 10: 6).
2. Christ prepares heaven for the saints (John 14: 1-3).
3. Heaven is everlasting (2 Cor. 5: 1).
4. Heaven is God's dwelling-place (Matt. 6: 9).
5. God's throne is in heaven (Isa. 66: 1, with Acts 7: 49).
6. Christ our Mediator now lives in heaven (Heb. 6: 20; 9: 12, 24).
7. Angels are in heaven (Matt. 18: 10; 24: 36).
8. Names of saints are written in heaven (Luke 10: 20; Heb. 12: 23).
9. Wicked are excluded from heaven (Gal. 5: 21; Eph. 5: 5; Rev. 22: 15).
10. Repentance causes joy in heaven (Luke 15: 7).
11. Saints rewarded in heaven (Matt. 5: 12; 1 Peter 1: 4).
12. Heaven a happy place (Rev. 7: 16, 17).

Note.—The president should announce the program for Feb. 22, asking that a number of questions pertaining to Christian life be brought in on next Sunday evening, Feb. 15, for discussion on Feb. 22. He should also appoint a committee of three active, consecrated Christians to take charge of these queries, and see that none but those which are proper should come before the meeting. Committee should receive questions up to the morning service of Feb. 22.

PRAYER MEETING

Our Church at Work for Our Country.

Deut. 8: 1-20.

For Week Beginning February 8, 1914.

1. **God's Abounding Care of This Nation.**—Not for a moment can we doubt that God, "in the fullness of time" permitted this country to be discovered. He doubtless directed the founding of this nation, fashioned it in the days of its infancy, and overruled its affairs ever after. Israel, as described in the verses of our lesson, was God-guided, and had a glorious history as long as it did not forget God. Our country, God-guided in its past illustrious history, will have a still more glorious future if we, as a nation, will not forget God, who has given us this good land. Thus the chapter under consideration has a wonderful application for America, if we but heed God's teachings (Psa. 22: 28; Prov. 8: 15, 16; Jer. 18: 6-10; Dan. 2: 20, 21, 37).

2. **The Church's Privilege in National Betterment.**—"Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14: 34), and the persistent teaching of this principle is the church's supreme opportunity. Great nations die from internal enemies,—sin and corruption. So did Rome and Greece. Permanent power depends on life and service (Isa. 9: 6, 7; 1 Tim. 2: 1, 2; 1 Peter 2: 13-17; Rom. 15: 1-3).

3. **The Church at Work for the Unsaved in Our Own Land.**—Thousands upon thousands come to us year after year from lands across the sea. We do well to remember the words of Jehovah to Israel of old: "If a stranger sojourn with thee in your land, ye shall not oppress him. . . . I'll be unto you as the home born among you (Lev. 19: 33, 34). Our country needs Christians that are willing to receive the foreigner in all his crudeness and ignorance, and make him welcome in their assemblies and at home. Then, too, the sanctity of our Lord's Day needs to be safeguarded against worldly encroachments. Blessed is that nation which most scrupulously observes God's holy day (Rom. 14: 17-19; 2 Cor. 9: 10; Col. 3: 12-17; Prov. 12: 28).

HOME AND FAMILY

One of These Days.

Selected by Belle Mentzer, Robins, Iowa.

Say! Let's forget it! Let's put it aside!
Life is so short and the world is so wide,
Days are so short and there's so much to do,
What if it was false—there's so much that's true,
Say! Let's forget it! Let's brush it away
Now and forever! So, what do you say?
All of the bitter words said shall be praise
One of these days.

Say! Let's forgive it! Let's wipe off the slate!
Find something better to cherish than hate,
There's so much good in the world that we've had,
Let's strike a balance and strike off the bad.
Say! Let's forgive it, whatever it be;
Let's not be slaves when we ought to be free;
We shall be walking in sunny ways
One of these days.

Say! Let's not take it so sorely to heart!
Hates may be friendships just drifted apart;
Failure be genius not quite understood;
We could all help folks so much if we would.
Say! Let's get closer to somebody's side,—
See what his dream is and know how he tried,
Learn if our scoldings won't give way to praise
One of these days.

Say! Let's not wither! Let's branch out and rise
Out of the byways and nearer the skies;
Let's spread some shade that's refreshing and deep,
Where some tired traveler may lie down and sleep.
Say! Let's not tarry. Let's do it right now!
So much to do if we just find out how,
We may not be here to help folks, or praise,
One of these days.

—I. W. Foley.

Back to the Old Home.

BY ELIZABETH D. ROSENBERGER.

You went back for the holidays,—back to the old home where you spent your childhood, where every room is filled with memories of days gone by.

You had not been home for some years, and there have come changes that made your heart ache. You had always felt that the little town where you lived as a child was a stirring place for its size. There were no factories, but there were a sawmill, a coal-yard, and some stores, and on Saturday afternoons the streets were crowded with farmers who came in to do their trading. People hurried here and there, giving you the impression that not even in a metropolitan city could there be more life, more bustle and excitement; and you took pride in thinking that the men who carried on the business were masters of finance.

So you were hardly prepared for the awakening. When you saw an old, quiet, melancholy place, it did seem as if something were wrong. The houses have grown so very old; many of them lack paint and repair. They stand back, almost shrouded with fruit trees and vines, as if in this way could be covered the lack of good roofing and general keeping up which all houses require. Old gray houses are there, waiting for the children who used to enter their doors and pass, on flying feet, through the rooms. In the trees are the empty nests; here and there flutters a wing as if hovering around to keep track of the fledglings which have escaped and taken their flight to another clime. And these old birds sing, as they keep close to the deserted nest:

"Stay, stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly
A hawk is hovering in the sky;
To stay at home is best."

Old, old people are in the streets and in these houses, waiting for,—what? Many of them are only waiting for news from the children who left the town years ago, and who seldom come back to visit their relatives. It is pathetic to see how they wait and long for letters from their children. Something of the patience and steadfast hope of these old people thrilled you and made you ashamed that in the past they received so few letters from you. Suddenly you were in revolt against circumstances which make this change imperative,—the unfairness of the city or larger fields, taking toll from the village like this,

and leaving the fathers and mothers waiting alone, desolate and anxious. It should be stopped. The children should remain close to the home nest, and so comfort their parents as age advances.

That mood, too, passed when you realized that no power on earth could hold you here in the old home. Your work, your life, your associations, had unfitted you to remain here. Even a long visit might prove irksome. Though you loved your home folks and were willing to do everything in your power for their comfort, you could not stay here. For their love and kindness and unwearied care, in all the years gone by, you reverently strive to recompense them, but you cannot live here.

Back in the cold, grim days, when the home stood often on the edge of a forest, the family was a principality, a little kingdom. Love of home and family was almost enforced as a special command in the decalogue,—a form of patriotism. So strong was this feeling that today we find it enduring in the pride we have in a family name. Home and the family meant something big, even to the humblest of the group. The tie of blood held against adverse pressure, and the sons and daughters stood together against misfortune or adversity. Much of this has been lived in bygone days in the old home village; much of it has entered into our life fibre.

"Not far away we saw the port,

The strange, old-fashioned silent town,
The lighthouse, the dismantled fort,
The wooden houses quaint and brown.

"We sat and talked until the night,
Descending, filled the little room;
Our faces faded from the sight,—
Our voices only broke the gloom.

"We spake of many a vanished scene,
Of what we once had thought and said,
Of what had been and might have been,
And who was changed and who was dead.

"The very tones in which we spake
Had something strange, I could but mark;
The leaves of memory seemed to make
A mournful rustling in the dark."

—Longfellow.

Covington, Ohio.

TO THE SISTERS' AID SOCIETIES.

A happy and prosperous year to all our dear sisters! May God, the Father of us all, bless the work of our hands, and so direct that through our united efforts some lives may be made brighter, some hearts more cheerful, and his kingdom be enlarged!

I trust that each society has enjoyed many blessings during the past year, that none has become discouraged and ceased work, but that each has so laid hold of the many opportunities to enlarge its field of activity, that the influence of the Aid Society may be felt in both city and country.

The time has again come for each local society to sum up its work of the past year, and report to the general officers. Our report will depend on the kind of reports sent to us, and the way in which you respond to our request. Many words of appreciation have come to me concerning last year's report, but this year's ought to be better. New societies have been organized, and each year ought to increase the interest and activity of those already at work. Last year 244 societies reported. All did not report. Can we not have a report of every society by the Aid Societies, not including many boxes and barrels sent to city missions, and much work done in home communities. We hope for more this year.

We have tried to secure a person in each District to assist us by acting as District Secretary. (In a few Districts we have not succeeded, but we have not given up trying.) Report blanks are being sent to each District Secretary, who will, in due time, forward them to the local societies. After she has secured reports of all the societies of her District, she will send a full report to the General Secretary. This will greatly lessen the work of the Secretary, and, at the same time, show the work of the Aid Societies in each District.

Should any society not receive a blank by March 1, please write to either the General Secretary or President, and we will direct you to the Secretary of your District. We need system and cooperation in this work, as in all lines of work, if the best results are to follow. It is our desire to have a report from each society. Those wishing to write the Secretary, should address her as follows: Miss Mina Bosserman, 3435 W. Van Buren Street, Chicago, Ill.

Mrs. W. D. Keller, General President.

Ashland, Ohio.

SISTERS' AID SOCIETIES

ASHLAND, OHIO.—During 1913 our society met eleven times, with an average attendance of thirteen. Our collections for the year amounted to \$10.18. We donated \$25 to the flood sufferers in Southern Ohio, \$10 to the Chicago mission, \$3.50 to Bro. Otto Helm, who is doing some missionary work in the South, \$5.20 to Bethany Bible School, and \$2 to a needy family. During the year we received \$124.05, and from Christmas sales we received \$50.61. We paid for material \$30.64, and have a balance of \$84.22.—Hetta Bailey, Secretary, R. D. 9, Ashland, Ohio, Jan. 14.

ASTORIA, ILL.—Sister Cassie Bowser is President of our Sisters' Aid Society; Sister Lizzie Lehman, Vice-president; the writer, Secretary-treasurer. During 1913 we held thirty-seven meetings and donated two days' work, which time was spent in quilting quilts and tacking comforters. The average attendance was seven, and the collection for the year was \$2.27. We quilted six quilts and made four comforters. The amount received for quilts and comforters was \$10.25. We served lunch at two sales, and cleared \$34. We sent bed-clothing and \$25.38 to Bethany Bible School, to help furnish the new building. We received \$12.10 for the year, not attending the society meetings, to help us with a donation. We sent a widowed sister and her children. We added \$10 to this, so that the amount sent was \$22.10. We sent eight comforters, two boxes of clothing and \$5 to the mission in Chicago, and \$5 to the church, and \$1.05 for expenses. The amount left in the treasury at the close of the year was \$34.45.—(Mrs.) Lizzie La Rue, Secretary-treasurer, Astoria, Ill., Jan. 18.

BALTIMORE (WOODBERRY), MD.—Our report for last year is as follows: We held forty-five meetings. Nine were all-day meetings, with an average attendance of eight. The highest number in attendance was thirty, and the lowest three. Three bolts of gingham were made into aprons and quilt linings. Ten quilts were quilted. Seventy-three articles of ready-made clothing were given out. Donations were given as follows: Paid out \$17.50 for different individuals, \$10 for painting the churchhouse, also sent answers and fruit to the sick. We received two boxes of clothing, one from the Pipe Creek Sewing Circle, Md., and one from Sister Arnold, of Burkettville, Md., besides one dollar; also one quilt and a dollar from Sister Ausherman, of the same place. Sister Ida E. Flory, of Dayton, Va., donated six albums of Sunday-school cards. Sister Smith, of Baltimore, gave us a new top. Our receipts of sales amount to \$58.86; expenditures, \$54.67; balance, \$2.19; surplus of \$10 in bank makes a total of \$12.19 on hand. Our officers for next year are Sister Susan Shriner, President; Sister Margaret Bricker, Vice-president; the writer, Secretary; Sister Annie Lett, Treasurer. Sister Mary, Sister Maud Albright, Treasurer. Flora Bibb, Secretary, 352 West Thirty-sixth Street, Baltimore, Md., Jan. 11.

BARREN RIDGE, VA. Our report for last year is as follows: We held eleven regular meetings, with a total attendance of ninety, and an average attendance of eight, plus. The largest number of persons present was thirteen and the smallest number five. Our work consisted of making comforters, prayer-coverings, aprons and clothes-plin aprons. At the close of the last year we had in the treasury \$1.69. We received \$23.64. We decided to give \$10 a year to support a native worker in India. We gave \$5 to the Orphans' Home; also \$5 to the District Meeting, and \$2 to the Annual Meeting. We gave \$1 to a blind brother in school, \$1.25 for table linen for a minister's wife, and sent \$25 to the general secretary, besides the regular expenses for material to work with, leaving \$2.28 in the treasury. We reorganized for another year with Sister Elizabeth Coffman as President; Sister Daisy Baxie, Vice-president; Sister Edna Alley, Secretary; Sister Edna Coffman, treasurer.—Edna Alley, Fishersville, Va., Jan. 11.

BRIDGEWATER, VA.—July 11 a few of our young members organized a Junior Aid Society. We started with an enrollment of fifteen. Sister Cora Clegg was elected President, Sister Ida Miller, Secretary; Sister Eva Thomas, Treasurer; Sister Bertha Thomas and Sister Mary Charles, our motto is: "It is more blessed to give than to receive" (Acts 20: 35). Since our organization we have sent out seventeen bunches of flowers and made one comforter, two table-spreads, eight aprons for house work, and four clothes-plin aprons, one each, and have one comforter and one quilt left nearly finished. We sent away three Christmas boxes. We have had ten regular meetings and two called meetings. We held two meetings a month until school began. Now we have one a month. We had a total attendance of 181 and an average attendance of eighteen, plus. During the year we made 718 quilts, free-will offerings, birthday offerings and donations. We paid out \$6.47 for goods, and donated \$1 to the Orphans' Home. We now have thirty members enrolled and \$2.15 in the treasury for the new year.—Ida R. Miller, Secretary, R. D. 2, Bridgewater, Va., Jan. 17.

FRANKLIN GROVE, ILL.—During 1913 our Aid Society held twelve regular meetings and four special meetings. We did sewing for those who needed it, and sent clothing to the Chicago Mission. We also sent \$10 to Sister Martha Shick, and helped the Sunday-school to furnish a room at Bethany. We now have a large room in the basement of our church and send to do our work. Our average attendance was 11.50 and our average attendance was seventeen. We held our election for officers Dec. 4. Sister Martha Lehman was chosen President; Sister Lulu Trumble, Superintendent; Sister Grace Wolf, Secretary-treasurer.—Letha Blocher, Franklin Grove, Ill., Jan. 12.

GIRARD, ILL.—During 1913 our Dorcas Aid Society held nineteen meetings, with an average attendance of eight. We sent \$12.66 to Bethany Bible School and also made four sheets and two pair of pillow-cases for a bed in the new building. We sent one sack of clothing to the mission in St. Joseph, Mo., valued at \$12.50, also one to the mission in St. Joseph, Mo., valued at \$18.50. A number of garments were given to those in need, here in Girard. We also received \$59.26 in cash, by collections and donations, and paid out \$15.36. Dec. 10 the society was organized, with Sister Mary A. Riffers as President; Sister Susan Otwell, Vice-president, the writer, Secretary; Sister Lizzie Stowe, Treasurer. Belle Roberts, Box 615, Girard, Ill., Jan. 18.

GOSHEN CITY, IND. Our Sisters' Mission held forty-five meetings. Our total attendance was 826, with an average attendance of twenty per week. During the year we made 718 quilts, using an average of six quilts per month. We made eighty prayer-coverings and donated thirteen; also made twenty-eight quilts and fifteen comforters. We received \$128.48 for quilts and comforters, and Jan. 1 we had \$146.63 in the treasury. We donated to Bethany Bible School \$100.00, the Colorado Springs Mission \$10.00, and other donations amounted to \$67.95.—Mabel Hess, Secretary, Goshen City, Ind., Jan. 10.

LAPORTE, IND.—Last year our Aid Society held thirteen all-day meetings, with an average attendance of eight; lady friends, six; children six; men, four. The smallest collection was \$1.85; the largest, \$3.65. We made three duvet caps, fourteen prayer-coverings, twelve six-piece quilts, fifteen quilts, and sewed twelve pounds of carpet rags, piece five quilt-blocks, knotted and hemmed eight comforters, quilted and hemmed five quilts, cleaned and examined two bushels of beans. We made \$69.90, paid \$4.45 for sewing material, \$5 for church janitor fees, purchased \$10 worth chairs for our mission Sunday-school, and carpet for the church at \$11.32.

(Concluded on Page 78.)

THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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NINE were received into church fellowship in the Chiques congregation, Pa., recently. One applicant awaits baptism.

DURING Bro. C. S. Garber's recent meetings in the Pasadena church, Cal., eleven united with the band of believers at that place.

WE are glad to note that at this writing (Jan. 27) there is some improvement in Bro. Amick's condition, and this, we hope, may continue.

WITH the beginning of January Bro. I. H. Root assumed pastoral charge of the Wichita, Kans., congregation, where he may now be addressed.

BRO. DILLER S. MYER assisted the members of the Little Swatara church, Pa., in a recent series of meetings. Six confessed Christ, and others are under conviction.

WE are apprised of the recent departure of Bro. Samuel H. Baker, who was a pioneer preacher in the Wisconsin field. He died Jan. 11, over seventy-one years of age.

BRO. EDGAR ROTHROCK,—we are requested to state,—was recently operated on for appendicitis at an Omaha, Nebr., Hospital, and is now on a fair way to recovery.

SOME one at Michigan City, Ind., sent us a communication of some interest, but neglected to sign his name. As stated before, we can not publish anonymous articles.

AN interesting sketch of the Bible Institute at Huntingdon, Pa., furnished us by Sister Eleanor J. Brumbaugh, must, owing to a lack of space, be deferred until next week's issue.

BRO. C. E. HOLMES, of Tonasket, Wash., and Bro. H. B. Mohler, of Elizabethtown, Pa., who recently submitted to operations at the Hinsdale, Ill., sanitarium, have returned to their homes.

DURING the evangelistic services, held in connection with the recent Bible Institute, at Huntingdon, Pa., by Bro. I. B. Trout, thirteen identified themselves with the church at that place.

LAST Sunday morning the Elgin congregation was favored with a much appreciated sermon by Bro. H. N. Glick, of Bridgewater, Va.,—now in attendance at Northwestern University, Evanston, Ill.

BROTHER AND SISTER HEISEY left Bombay Jan. 13, via Naples, for the United States. Bro. Heisey's failing health made this return from the field absolutely necessary,—much as it is regretted by the workers who, at best, are all too few.

A NOTE from Bro. A. Hutchison,—then at Lindsay, Cal.,—states that his health is better than it has been for some years. His wife, also, has somewhat recovered from her affliction. Bro. Hutchison, after a short rest, proposes to move northward, engaging in the Lord's work as opportunity may offer. He hopes to attend the Conference at Seattle, Wash.

THE members of the Long Meadow, Md., church have just closed a most inspiring revival. Bro. Isaac Frantz labored for them in word and doctrine, his efforts resulting in twenty-three accessions.

THE members of the Brummetts Creek church, N. C., secured Bro. Robert Edwards to assist them in a revival. Nine made the good confession and others are seriously considering the one thing needful.

FOR seven years Bro. Moses Smeltzer and wife have been in charge of the Old Folks' Home at Girard, Ill. They have now retired from that work, and expect to spend some months in various parts of Indiana.

CHURCHES should not neglect to make use of these long evenings in the interest of bettering the song service. Get plenty of books and secure a good teacher. You will be surprised what improvement can be made in the singing.

ALL the missionaries in India met in special conference with Brethren Royer and Early at Bulsar Dec. 31. More than a dozen important questions were freely discussed, Bro. Early acting as Chairman of the meeting.

THE members of the Welsh Run church, Pa., have just closed a most encouraging series of meetings. Bro. C. H. Steerman did the preaching, and there was great joy when seven applicants entered the baptismal waters.

WE are requested to state that Bro. D. E. Sower, of Manistee, Mich., recently met with an accident by which he, unfortunately, broke an ankle. He is getting along, however, as well as can be expected under the circumstances.

AN interesting series of meetings was recently held in the Burks Fork church, Va., by Bro. George Weddle, of Bloom, Kans. Eleven souls vowed allegiance to the Great Commander and are now enrolled with the saints at that place.

WE direct special attention to the appeal of the General Temperance Committee, as given on page 77 of this issue. The Committee is doing a good work, and it should not be handicapped by a lack of means. Also please note what is said regarding the respective duties of Secretary and Treasurer, and act accordingly.

WE are requested to call attention to the notice, published elsewhere, regarding the location of the next District Meeting of North Dakota, Eastern Montana and Canada. The officers of the last meeting have settled upon Cando, N. Dak., as the place. The date of the meeting, we presume, will be announced ere long.

BRO. H. C. EARLY informs us, under date of Jan. 2, that the day following he and Bro. Royer expected to start on a one month's tour among the mission stations of India. Then will come the District Meeting, later, a general conference with the missionaries, and, after a few days of rest, the return to the homeland.

CLERKS of State Districts will please remember that announcements for their respective District Meetings,—so far as they are held this spring,—should reach us at an early date, so that they may be announced without further delay. Any queries that have not, as yet, been published, should also be forwarded to us.

DEC. 28 Bro. H. C. Early preached to the Gujarati congregation, at Bulsar, India, through an interpreter, at the forenoon services, and Bro. Galen B. Royer gave an address, in like manner, in the afternoon. These talks were very much appreciated by our native members, who had longingly looked forward to the arrival of these brethren.

ON page 77 we publish an interesting communication concerning the work in Colorado City, Colo. The little band of members has struggled earnestly to get a foothold, and it is but right that those who signed pledges for the construction and furnishing of the house should now come to the aid of the work according to the promises entered into.

BRO. C. M. WENGER, Annual Meeting Treasurer, of South Bend, Ind., is, together with his wife, spending some weeks in Florida, where he is to remain until March, at least. When last heard from they were at Eustis. This is their fifth winter in Florida.

THE address of Bro. Edgar M. Detweiler, which is given as New Enterprise, Pa., in the 1914 Almanac, should be 543 Stanbridge Street, Norristown, Pa. The correction, as given, did not reach us at the time of closing the Almanac ministerial list, and we now make mention of the change that all who are interested may enter the new address in the list.

BRO. D. L. FORNEY's article, concerning the Old People's Home for Northern California, will be read with unusual interest. Bro. John R. Neff's donation of \$12,000 is not only a most commendable bestowal to a worthy enterprise, but should prove a strong incentive to many others, whom the Lord has richly blessed, to give of their substance to the various church activities.

BRO. I. B. TROUT, who took an active part in the Bible, Missionary and Sunday-school Institute of Western Pennsylvania, at Scalp Level, and also in the Bible Institute of Juniata College Bible School, at Huntingdon, has returned to his duties in the Sunday-school Department of the House, and is hard at work again. Bro. Trout reports interesting and enthusiastic gatherings, and a commendable activity along all lines of church work.

WE direct the special attention of general committees, in charge of programs for our forthcoming Conference at Seattle, Wash., to the announcement at top of third column, page 70, this issue. It will be observed that the "Committee on Program" desires to come in touch with all who are connected with the various gatherings on the grounds, and for that purpose they are publishing the names and addresses of the members composing said committee.

THE members at Burr Oak, Kans., are rejoicing over the results of their most refreshing revival, which, after continuing for three weeks, closed Jan. 19. Bro. Wm. Lampin was in charge of the work, and his faithful efforts were rewarded by seeing thirty-four souls identify themselves with the people of God. Many of the converts, we are informed, are heads of families, and are likely to add great strength to the efforts of our membership in that community.

THE revival campaign in the West Johnstown, Pa., congregation closed with 254 conversions. Of this number, 102 were received during a general local campaign, the other 152 making the good confession as the result of Bro. George W. Flory's recent series of meetings. Among the total number received, 150 are heads of families,—many of them not identified with any of the Brethren families. A new field, therefore, has been opened, with great possibilities for the future.

DIVISION, ordinarily speaking, is always to be avoided, but when a congregation is large and flourishing, as may well be said of the Ludlow church, Ohio, with a membership of 400, and a territory of nearly one hundred square miles, a division is not only advisable but conducive to the highest essentials of church growth. At a recent meeting the boundary line between the two new congregations was agreed upon, and ere long we may expect them to enter upon active work, in a thorough cultivation of their respective fields.

SOME of our congregations are greatly annoyed by the persistent efforts of a set of people who claim to have the gift of tongues, and we are told that in some places they have actually succeeded in deceiving "the very elect." It should hardly be necessary to warn our people against the hollow pretensions of all such deceivers. The Lord never gave any man the gift of tongues in such an altogether unintelligible way as the impostors of today are manifesting. If the Lord really gives any man the gift of tongues, he inspires him to speak with power in a language that can be understood.

Were I a Member of Standing Committee.

SEVERAL months ago one of our well-informed and aggressive elders told us that he had in mind a number of suggestions regarding the work of the Standing Committee, which he would like to have appear in the MESSENGER, but that he was not sure he was the man to write on the question. We told him to think the subject over carefully, do his best, let us have his essay, and we would take care of the rest.

His article, appearing nonpersonal, with this introduction, will be found below. Some of our readers, who are in the habit of working from ten to sixteen hours out of twenty-four, may not be impressed with what is said about the eight-hour day for the Standing Committee, and yet it is well understood that the Committee, as a rule, has entirely too much to do for the time allotted. But our correspondent makes some splendid suggestions, and what he says ought to prove helpful to some others besides members of the Standing Committee:

"I have never attended more than eight of our Annual Conferences. I have always enjoyed these greatly because, as a rule, I have been free to take in just those parts of the meeting that especially appealed to me. Not being tied down to any committee work, and not being loaded with meetings of every sort, I have been at liberty to select just such parts as have especially appealed to me and my tastes. Under these favorable conditions I have had some time for observation and meditation.

"After thinking the matter over, very carefully, it now occurs to me that, if I were a member of Standing Committee, I would favor meeting at least two or three days earlier than is now the rule, so that ample time might be had for the full discussion of all questions and the proper adjustment of all problems that might come before the Committee. This would make it possible to transact all business without sessions unduly long. I have noticed that frequently the Committee seems to be overworked, and almost worn out, by the time the open sessions on Tuesday begin.

"I would insist on shorter days for Committee work. Many of the members of the Committee are accustomed to manual labor. To change to intellectual work means to drain their energy. Others have just dropped other hard tasks to take up work on the Committee. They, too, feel the strain. The long hours and many sessions are wearing. I would favor dropping all night sessions. If eight hours are all a man should labor in a factory, or at other hard work, in order that he may do his very best, it seems reasonable that eight hours would be sufficient, and more than sufficient, to wrestle with perplexing and annoying problems in Committee work. Remember that today both employers and employes are finding better results by shortening the hours of labor.

"I would insist that the Committee so arrange its time that it may have the benefit of the inspirational addresses and services that are so numerous and uplifting during Conference days. Wisely the Committee, as a whole, attends the Missionary Meeting. There are many other services fully as important and inspiring as the Missionary Meeting. These services also should be available for the Committee. It does seem to me that if any class of men is in need of the rest and inspiration that come from these great public assemblies and addresses, that class is to be found among the members of the Standing Committee, who have been preparing the business of the Conference.

"I would favor the Moderator not necessarily granting the floor to the one whose voice he first hears, whose favorable position in the assembly room naturally puts him in easy hearing of the Moderator. As a rule, the first heard should be first recognized, but all rules have exceptions. Many times those who are modest, who do not speak so loud and distinct, are deprived of a hearing because the rule so often is: 'I heard the voice of Bro. — first.' Once it was the custom for the Moderator to recognize several who took the floor at the same time, and call upon them in turn one after the other. Why not now?

"And so, if I were a member of Standing Committee, I would begin early to prepare myself for the Con-

ference. Only he who is willing to spend considerable time in preparing himself for the Conference has any right to accept an appointment on this body. Here are a few points I would keep in mind, as a member of the Standing Committee; and I would begin with these as soon as I had decided I was willing to accept the appointment assigned me by my District:

"1. I would note in the MESSENGER each delegate as he was reported from his respective District. I would aim to learn all about him and his District that I could from those whom I would meet from time to time. I would inquire as to his ability and experience, for he might be the very one on whom the Lord wanted me to place some of the burdens of the Conference. I would inquire as to what his District had done during the past decade. If I found it in the front ranks, that would assist me in determining the prestige that I should give to the views that might be expressed from that District. In this way I would be able to determine what weight I should give to the remarks and advice of each representative in the Committee's work.

"2. I would clip from the MESSENGER all queries that are to come before the Conference. I would acquaint myself with the history of these queries as they had appeared before the Conference in former years. I would study my Bible, as it relates to and bears upon these queries. I would read what others have said on these subjects. I would converse with able brethren and sisters with reference to these queries, so as to inform myself fully. The information thus gathered I would collect and organize in a loose-leaf note book for my own special use. Doing this, I would have in my own possession, long before the Conference Booklet was published, my own booklet, with full information, so that I could intelligently vote or speak, should the occasion demand. In this way alone would I consider myself attempting to prepare myself, in a measure at least, to discharge my duty as a member of the Standing Committee.

"3. I would acquaint myself with the different committees that are appointed each year,—learn their duties, whose time expires, what services he has been rendering, and whether he should be continued, or whether another should be appointed in his place. If committees are worth appointing, it is worth while spending some time in selecting those who are to serve on them. To wait until the Standing Committee is in session, and then inquire after these matters and look around for men to fill the places on the committees is too late. What we want on committees is men to work, not men to hold positions. And in selecting men for committees I would keep in mind Art. 14 of the Minutes of 1875, which suggests the advisability of not selecting so many committee men out of the Standing Committee. There is sound logic in that.

"4. I would endeavor to prepare myself physically, intellectually, socially and spiritually for the arduous tasks that the Committee's work naturally brings with it; and I would not consider that I had done my duty, either to myself, my District, my church, or my God, if I had neglected any one of these four preparations. Only when a man is at his best can he do his best, and then can God use him best.

"5. I would also make the Committee and its work, and especially myself, as I was related to it, a matter of constant prayer, so that, whatever little part I might take in the deliberations, should be seasoned with that grace that God always bestows on those who tarry long with him in prayer.

"6. Then, if I were a member of Standing Committee for the first time, I would endeavor to learn from others, who had served before, all that I possibly could, that might inform me as to the work and methods of the Committee, so that I might conduct myself properly and fully prepare myself for the work placed upon me by my District.

"In short, if I were a member of Standing Committee, I would see to it that I filled my own little plake,—that I did my part of the work, that I acted with a clear conscience in all matters, that my views were sustained by the Bible, that I acquitted myself so the church would be blessed and God honored."

J. H. M.

The Original Man.

For years and years,—in fact, ever since we established our home life and our home altar,—we have been reading our "Bible,—and the same one,—in course, commencing "in the beginning," and closing with the "Amen" of Revelation. The number of times we have thus read it through, we have not noted.

But just lately we have again started at "the beginning," as found in the opening of Genesis. Because of our regular reading, it comes to us, perhaps, partly as a habit, but from the habit we have gained the joy, happiness and continued sweetness of our home life. It has proved to us an unfailing fountain of good things for both soul and body.

As we read from morning to morning, we get our thought food for the day, and in the reading of this "beginning" chapter we get a new line of thought, which proves quite interesting to us, and, we thought, might be of some interest to others.

The original man has always been a subject of more than ordinary interest to us, as well as to others, and will continue to be as long as there are men and women, to think and study about matters in reference to their own being and origin. Try as we may,—we can not avoid this line of thought. The questions, "Who am I? What am I?" are continually springing up before us, and our own rationality demands some kind of an answer.

"And God said, Let us make man in our image, after our likeness." This is the first thought, the first description of the original man. What does it mean? What are we to understand by the description thus given? The meaning, of course, depends on the definition we are pleased to give to the two words, "likeness" and "image." Do they refer to his personal appearance, his physical form, or to his intellectuality, mentality, his knowing, his Divine attributes? Some say "yes" to the first and some say "yes" to the second, and others say partly "yes" and partly "no" to both. This is the reason why there has been so much diversity in the thinking and writing on the subject.

To accept the idea that God created the original man in his own bodily, personal and physical form,—image and likeness only,—does not seem to be satisfying to our high ideals of man's original bestowment. It seems to us that, to accept God as our original Father, would necessarily mean more than a mere physical and formal likeness and image, because fatherhood, in our acceptance of the term, means more than this.

In our accepting the second position, we take hold of the other extreme by accepting too much, thus placing our Father in a position that would necessarily lower him in our own estimation, when we consider the low and lost condition into which we have fallen.

Let us, for a moment, look at God in his purity, goodness and power. We realize that he is an all-knowing, all-seeing, all-powerful, immutable and immortal Being. Then, to say that we, as his children, have received, in our creation, all this perfection from him by receiving his likeness and image, we either overexalt ourselves, or fail to appreciate our Father in his pure and immutable character.

If Adam was created in the likeness and image of God, and this likeness and image includes the fullness of his Divine attributes, then man could not have fallen, because God, in whose likeness and image he was made, can not be tempted. See James 1: 13: "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man." Then we offer this deduction: As God "can not be tempted, neither tempteth he any man," and as man can be tempted and tempts others, therefore the likeness and image, in which God made Adam, the original man, can not mean that he was made after the fullness of God, in all his attributes, though some of our very good commentators hold to this idea or position.

Adam Clarke reasons in this way: "Because God is a Divine Being and infinite, not definable by passions, therefore he can have no corporeal image after which

he made the body of man. The likeness and image must necessarily be intellectual. His mind, his soul, must have been formed after the nature and perfection of God." That God did not have a mortal body, we are ready to admit, but that he had no body at all, is a mere assumption.

God showed parts of his body to his people of old,—his hands and his back. Jesus Christ showed himself, in his resurrection and immortal body, to his disciples. Paul expected to "have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5: 1). If our Christ is to have a glorified body, and we are to be with him and be like him, we, too, shall have bodies not made with hands. The bodies which we now have are to be changed, immortal bodies, but if these changed bodies are to dwell in the city of our God, to walk the golden streets, to eat of the fruit that grows on the sides of the river of life, why should not these bodies be after the likeness and image of God, and we be like him, and he be like us, when we shall see him and know him as he is?

But to the third and last position,—those who say partly "yes" and partly "no." And what does this mean? In the "beginning" man was upright,—perfect. He was in the formative period, striving towards perfection. In the completion (end), perfection will be restored according to the primitive ideal,—rehabilitation in the likeness and image of his Creator,—body and soul.

We must remember that with every soul born into the world there is a beginning, a formative period, and a completion,—a time of birth, a time of growth, and a time of completion, when the race is run, the goal reached, and the crown received. At the time of our birth God breathed into our nostrils the breath of life, and we became living souls. That was our "beginning." This is our time of probation. The time of our death will be our "finishing," when it will be our privilege to be fully in his likeness and image, or God's original man.

H. B. B.

Our Visit to the Foreign Mission Fields.

No. 9.—The Needs of the Brethren Chinese Mission.

FIRST of all, let us take a bird's-eye view of the field. Shansi Province extends up into the northern point of China, and has a length, north and south, about equal to the State of Illinois. The mission is located in this province, near the center, north and south. Its territory is about 135 miles north and south, and fifty miles east and west. The country is all mountainous, with no means of travel and for transportation of freight except the donkey. The mountains are crossed only by narrow passes, many of them steep and hard to make.

The population is not definitely known, but it is estimated at about 75,000. This is on a basis of twenty to the square mile. The population is not dense, and can not be, for the reason that the territory is mountainous. The mountains have much wealth in coal and iron, but the natives are without the knowledge, capital and facilities to develop it. They depend upon farming, mostly, for a living. They terrace the mountains, some of them clear to the top, and farm them. But there is not sufficient support for a dense population. If railroads were at hand, to carry the iron and coal to market, great wealth, now locked up in the bowels of the earth, would be developed. And if China would allow foreigners the right to own and develop some of her latent riches, a better condition soon would be brought about, no doubt. In this event a dense population would spring up.

The people are the sturdy mountaineer class. They are bony and muscular, of good stature and splendid physique, with power of great endurance. Especially is this true of the men. Not much is seen of the women. But the boys and men look as if they had strong mothers back of them. Weakling mothers do not bear such offspring as these fellows. They have in them the elements of a great people. If the material wealth and the inherent greatness of China are developed, she will rank among the great nations of the earth. She has the resources in minerals and lands

and men, and in her new form of government. But there is need of extensive development.

In the midst of wealth the people are poor, oh, so poor, in almost every way; so filthy, so ignorant, so helpless, so superstitious, so idolatrous, without hope and without God in the world. With no idea of home life, no idea of social life, no idea of business life, no idea of woman's place and mission, except as man's servant and slave, no idea of the real life, no idea of God except as they know him in the idol, they are under the daily grind for bread; and here you see a people, a nation, without the blessing of Christianity.

The Buddha Temple of Rewards and Punishment shows the Chinese notion of the future. It pictures the judgment day at hand. The judge sits in the center, savage and stern looking. A number of gods are on each side,—the most hideous and repulsive I ever looked upon, cooperating with the judge as he administers judgment. One victim is hung up by the hair, another is sawed in two from the head down, the blood streaming, another is hung up by a hook in his back, another is being hammered fine by a machine, another is being ground into a mill, headforemost, another is cast into boiling oil, another is hurled down a mountain by a giant, and so on and on. Every conceivable form of cruelty is shown. This is the punishment of the wicked. A small number,—the righteous,—are walking gloomily over the river on a bridge. This is their reward. Temples and shrines are on every hand. All this shows the growth of centuries in idolatry and heathen worship.

This is the situation that the mission must meet. Do you ask, What are the needs of this poor people? The answer is in one word,—Christ. He is their relief, their only relief, and he will give relief in every way.

The mission is to be an instrument, in God's hands, to bring Christ to this poor people. This is the aim,—the only purpose of the work. The needs are many and great. The greatest, no doubt, is workers. The mission must be manned. There are hundreds of villages and towns where the Gospel should be preached. The present American force,—fifteen in all, seven men,—is less than a handful in comparison to the field. How many, would you say, are needed in this field, on the basis of activities at home? Take your pencil and do a little figuring for yourself.

Then there is the need of native helpers. Many, many, are required. Each American worker should have on an average from six to eight native assistants. How can they be secured? Only one way. First, they must be converted, and then trained. This is a slow and expensive process, but it is the only way. It will require years to do it. But the most effective work can not be done without the help of the native.

There is the necessity for equipment,—and to this there is hardly any end. The missionaries must have houses to live in. There is the need of chapels, school buildings, hospitals, quarters for women's work, etc. Not all this equipment is required in every village, but some is imperative, and the central stations should be well equipped; must be, in fact, if the greatest good is to be done.

The outfit for school and hospital work probably will be the most expensive, yet it is indispensable. However, hospitals are built only at the main station, while provision must be made for some school work at almost every station, so essential is it to the interest of the children. And now, since there are two doctors on the field, located seventy-five miles, or three days, apart, with no means of travel but by the donkey, over wild mountain passes, there ought to be two hospitals, one at each main station. As soon as the doctors acquire the language, they should be fitted up for business; their labor is so essential and their opportunities so great.

To give you a little idea of the situation, let me tell you how it was with our physicians when they reached the mission. The people seemed to know about them as if by intuition, and began coming. Here was a boy with a big boil to be lanced, another with a tooth to be drawn, another with an old running sore, another stiff from rheumatism, another nearly blind, and so on and on, without limit. One old man, hearing of

the doctors, walked seventy-five miles to have his eyes treated. Dr. Wampler, who remained at the mission a week before going away for language study, treated twenty-five patients in one day. Do you see? Do you know how to estimate such opportunities? This lays the foundation for further efforts,—spiritual ministrations.

In a conference of two and one-half days, with those of the mission, at the close of our visit, when plans for the present and the future were carefully considered, the need of workers and equipment was especially emphasized. Men and women are needed to occupy and cultivate the field, and equipment in the form of homes, schools, chapels, hospitals, refuge work, etc., is urgent, that the laborers can be of the greatest good to the people. At least \$30,000 will be required in the next year or two for equipment. The mission should be well manned and well equipped, and it should be so at an early day. The call for native workers is great.

A writer once said, when he studied the wants of foreign missions, that his first thought was workers, his second thought was equipment, and his third and last thought was more consecration on the part of the home church. This is, no doubt, the correct solution, if the last thought is made the climax. The matter rests with the home church. I am praying for great things from our home church, and I believe they will come.

This closes our letters from China. The next will be from India.

H. C. E.

A Bystander's Notes.

Do you really want to help the revival for which you are praying and planning? Remember that much depends upon the attitude of those who profess to be children of God,—salt of the earth,—lights in the midst of a crooked and perverse generation.

In these days of unsettled religious opinions, we need more men and women of *real conviction*. Elijah, on the ever memorable occasion, asked the undecided ones on Mt. Carmel how long they were going to halt between two opinions. The great trouble with most people today is that they are halting without any opinion at all.

WHEN we receive letters from our isolated members, recounting how, week after week, they long for a minister to come to them with the Bread of Life, and how the weeks turn into months, until, at times, even a year passes by without preaching services, our heart goes out to them in deepest sympathy. Who will consecrate himself to the work of the Lord among the isolated ones?

AN earnest sister desires us to call attention to the urgent necessity of a more devout behavior at our council meetings. She deplores the fact that too often there is entirely too much levity and boisterous talking, not at all in harmony with our sacred profession. Possibly there is more truth in the well-meant criticism of our sister than we, at first thought, might be inclined to admit. Our conduct in God's house should be promotive of reverence and edification, and every member should recognize his high and holy calling as an adopted child of God's family. Such a realization of our responsibility will not admit of rudeness, levity, or irreverence.

THE real test of leadership is not self-conscious assertion, but the readiness to be invisible. Many an unassuming brother or modest sister, strong in all the essentials of real Christian excellence, scarcely thinks of posing as a leader, and yet there is leadership in all that is true and noble. The rudder of the mighty steamer is under water during a voyage, and is not seen by the passengers. Were it made to be chiefly seen, its guiding power would not amount to very much. Until we learn not to care whether we are observed of men or not, we shall never be as effective in leadership as we might. The great forces of nature work chiefly without attracting attention. Happy is he who, in the consciousness of faithful service to the Great Master, is willing to leave results to him, who alone weighs motives and judges righteously.

MISSIONARY DEPARTMENT

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 Otho Winger, North Manchester, Ind.
 Address,
 General Mission Board, Elgin, Ill.

OTTUMWA, IOWA.

Our elder was with us at our council, on New Year's Eve,—our regular time to elect our officers and arrange for the coming year. Bro. Peter Brower was re-elected elder for another year; Sister Ethel Strickler, church clerk; the writer, correspondent, and also Sunday-school superintendent. Sister Dulcie Cover was chosen superintendent of the primary and home departments, and Sister Ada Harrison was chosen superintendent of the cradle roll, with Sister Blanche Harrison as Sunday-school secretary. Sister Cover was chosen president of the Christian Workers' Meeting.

We held our Christmas exercises on the evening of Dec. 24. About eighty children took part in the exercises. The house was full of eager listeners, while the children commemorated the birth of our King. After the exercises, a treat was given to the children.

Our sisters made little dresses, as well as other clothing for many of the children. We want to express our thanks to those of our brethren and sisters who sent Christmas donations to bring cheer to our children here. Many of the little ones of the poor have been cared for.

On New Year's evening we baptized three and reclaimed one. The next Thursday we baptized another, and at this writing there is one awaiting the rite. This makes seventeen baptized, one reclaimed, and one awaiting baptism since our report of Nov. 1. Our Sunday-school began with eighty-four the first Sunday in the New Year. We pray that we may be able to reach many in this wicked city during the coming year. Remember us in your prayers!

S. L. Cover.

118 South Moore Street, Ottumwa, Iowa, Jan. 16.

DALEVILLE COLLEGE, VA.

Another good Bible Term in the history of the institution closed on the evening of the 18th. The mountain top experiences from the eleventh to the eighteenth made the people feel that Daleville is a good place to be.

The entire new line of lectures in the forenoons was highly appreciated. These lectures gave a larger vision of life, and opportunity for greater Christian realizations. The class work in the afternoons, along lines of "Bible and Hymn Reading," "Teacher-Training," and "Homiletics," made those who took these lines of work feel that they ought to go to school and consecrate themselves for a larger service for the Master.

The attendance was unusually good throughout the session. The regular students are taking a healthful interest in the special work.

Brother and Sister A. W. Ross, who are being supported in India by the Botetourt Memorial Missionary Circle of this community, were the center of interest. Their clear picturing of the environments in which they are working, the possibilities of the emancipation of the people, and the responsibilities which have increased through past successes, has led this community to accept the larger opportunities for service in the Orient, by instituting plans for a greater financial support of the work so well begun. Their visit here has accelerated the affection and growth of confidence of this community in them and their work.

The members of the Faculty, who played important parts in the week's program, are now realizing the pleasure that their work was well received.

The "Educational," "Prohibition," and "Mission" programs were both instructive and inspirational. In these the fundamentals to true, responsible, and successful living were emphasized. The conclusion of the whole matter is this: Our educational institutions are being more and more appreciated as great centers of activity after the best things that can be had.

T. S. Moherman.

OUR FIRST CHINESE COUNCIL MEETING.

In our work here we are all the time having the experience of beginnings, for our work is so new yet. Of these beginnings our first council meeting deserves mention. When the call was made for a special meeting of the Christians, everybody wondered what it meant, and at an early hour they had all gathered in the gate-house at Bro. Crumpacker's, waiting to be summoned to the dining-room, where the meeting was to be held. About thirty gathered in the room, we foreigners sitting at the end, near the stove, while the native brethren occupied the rest of the room. They think our rooms are too warm, so they like to get as far away from the stove as possible. Their heavy wadded clothing keeps them warm even in cold weather.

After the devotional exercises Bro. Crumpacker explained to them the use of letters of membership and how we take our letters with us when we go to another church. Then our letters from America were read and explained, with very much interest to all, especially when they learned how far apart our homes are. Some exclaimed, "Oh, is America that large?" After this the names of the new members, who were baptized this fall, were formally taken, and we, who came this fall, learned to know our Chinese brethren for the first time.

The most interesting part came when they were asked how they would like to spend Christmas this year. While the Christians were few, we have been having a Christmas dinner together,—the men at one place and the women at another, inviting a few special friends and taking a collection to meet the expenses. We suggested taking a collection to buy food and clothing for the poor, instead of providing a feast for ourselves. As much as they love a good feast, this idea struck them just right, and everybody thought it was more blessed to give than to receive. But this difficulty confronted them,—how to give and to whom. Many are poor, because they use opium, selling everything they can get hold of to buy the drug. When their money is gone, they sell their furniture and most of their clothing, till they nearly freeze during these cold days. The children, as usual, suffer the most, the family getting but one poor meal a day, leaving the children thin and starved all the time, with only summer clothing or rags to protect them. How to give, and not help these people to a larger supply of opium is the question, for they are likely to sell anything we give them.

After an informal discussion among the native brethren they decided to select the most worthy poor, giving them food or clothing as their need demanded. Those who use opium are to have clothing if they will come to the opium refuge and quit the use of opium. The children are to have the most attention. With every gift will go tracts, pictures, and Gospels. Their whole discussion was how best to give others the Gospel, how to make friends with everybody and get all to come to services. Christ is so precious to them that they want everybody to know him. On Christmas Day they plan to go two by two to these homes with the presents, telling them what Christmas means, how happy we are because we are Christians, and that we want them to have the same joy.

When the collection was taken, we found that we had over thirty dollars. Some gave a dollar apiece, though we thought they needed it very badly themselves, but they are so anxious to see the church grow and have all the people know the Truth, that they are willing to sacrifice a great deal.

It was a happy lot of brethren that went home that night, and you may be sure that our joy was no less, for we see that they are really getting the true Christian spirit of helpfulness, and are growing in zeal and grace. Nothing gives us more joy than to know that the seed which we are sowing is bringing forth fruit for eternal life.

We are anxious to see the fullness of their joy on Christmas Day, when they are dividing their joys with others. After Christmas Day, we will give you the result.

Emma Horning.

Ping Ting Chou, Shansi, China.

SPECIAL BIBLE TERM AT MANCHESTER COLLEGE.

The annual special Bible Term at Manchester College was held Jan. 5 to 16. It surely was one of the best Institutes ever held at this place.

Eld. A. W. Ross, of India, was with us the first week. His instruction in missions and his lectures on India showed the ability of the speaker and his careful work in preparing his talks. Brother and Sister Ross assisted in an inspiring Missionary Meeting on the afternoon of the ninth. They were assisted by the "College Volunteer Mission Band," whose number has grown to twenty-one. A report of some very practical work done by some of the students in the city of Marion, Ind., during the holidays, and the report of the college representative to the Student Volunteer Convention at Kansas City added much to the interest of the program. Eld. J. G. Stinebaugh gave a good discussion of the relation of the church to mission work. An offering of \$54 was given to the General Mission Fund, and we are certain that there were a number of young men and women who vowed that they would dedicate themselves to the work of the Lord.

During the second week, Eld. A. C. Wiegand gave three periods daily. His work was exceedingly interesting and very instructive. On the last day of the Institute he gave a talk before the entire school and the special students on "The Church of the Brethren" and the significance of the doctrines and principles for which she has always stood. The faith of many in the church was greatly strengthened.

The evening services were conducted by Eld. David Metzler, of Nappanee, Ind. The discourses were mostly doctrinal in their nature. They were full of Bible teaching on the great fundamental truths of the Christian religion. The large audiences that filled the chapel each evening to its limit, gave evidence of the appreciation that the people had for Bro. Metzler's work.

Eld. S. S. Blough and Sister Cora M. Stahly rendered valuable service to the Institute,—the former by his teaching on the Book of Philipians, and the latter by her instruction in sacred music.

The results of the meetings can not be measured by the number of additions to the church. One dear sister was baptized, and there is manifest, in the lives of the student body, a deeper consecration than ever before. Ninety-six per cent of our 247 students are professing Christians. There are seventeen student ministers now with us. The Mission Board of Middle Indiana uses some of these brethren every Sunday to fill appointments at near by mission points. Members of the Volunteer Mission Band are going to the churches to render missionary programs. Churches who desire their services should write soon.

North Manchester, Ind., Jan. 18.

Otho Winger.

DEDICATION OF THE CHAMPAIGN, ILL., MISSION.

The dedicatory services of the Champaign, Ill., mission were held on Sunday, Jan. 4. Bad weather prevented a very large crowd from attending, but the house was nearly filled, two hundred being the estimated number at the forenoon session.

The exercises of the day opened with Sunday-school at 9:30 A. M. The school is under the superintendence of Bro. F. H. Christner, an experienced Sunday-school man. It has an enrollment of over seventy, with an average attendance of about sixty-five.

After the opening devotional exercises by Eld. W. T. Heckman, Eld. J. W. Lear, of Decatur, Ill., gave the dedicatory address. His subject was, "The Church," based on Matt. 16: 18.

After the dedicatory address, Eld. D. J. Blickenstaff, moderator of the meeting, and foreman of the District Mission Board, gave a statement of the financial condition of the church. The total cost of the building was announced as being approximately, \$3,000. Pledges and cash had been received to the amount of \$1,500, leaving a deficit of \$1,500. Of this amount, \$600.02 was raised, leaving a debt of \$900 still on the church. The net cost of the building here given does not include the donations, such as labor and a large part of the price of the lot, which was owned by a syndicate that donated all but a small amount to the Mission Board, and gave also a large twelve-light electric fixture in the auditorium.

Dinner was served without charge in the basement, by the Champaign sisters. The serving was done on the cafeteria style, involving little work, yet rendering complete satisfaction to all. About 100 ate dinner at the church.

The afternoon was taken up with an informal program of five-minute speeches by the visiting members from Cerro Gordo, Oakley, LaPlace, Decatur, Mansfield, and others. Immediately after the program, five applicants were baptized, and others were awaiting the rite. In the evening, evangelistic services were begun, which are being conducted by Bro. Lear.

The building of the new house was carried on under the direction of the District Mission Board of Southern Illinois. The house is conveniently located at 803 North Market Street, in the northeast part of the city. It is only seven blocks from the interurban station, two blocks from the Cunningham Orphanage, and a few minutes' walk from the locomotive shops. It is a frame structure, and presents a simple, yet pleasing, appearance.

The main audience room is 35 x 35 feet, with a small Sunday-school room on the west, which can be added to the main room. Under this room is the baptistry. There is another room at the rear of the building, which is used as a basement entrance and Sunday-school room. The house has been built so that a second story room can be added at the west end, when needed. The basement is equipped with a dining room, 35 x 35 feet, furnace room, toilet rooms and kitchen, and hot and cold water. The heating is done by hot air, and the building is electrically lighted. Front and rear entrances make the building easily accessible. Bro. F. H. Christner, who lately moved to Champaign from Cerro Gordo, where he built the handsome churchhouse, had the contract for building the church.

The work of the Brethren in Champaign is comparatively new. Years ago there was a church in the country near the city, but the membership became scattered and the congregation was disorganized. Through the efforts of Bro. C. A. Lewis, a resident minister, and a few other members, the District Mission Board was induced to begin active efforts to revive the work. Accordingly, in August, 1913, meetings were begun in a tent, on the site of the new church, conducted by Elders J. W. Lear and W. T. Heckman, assisted by Bro. J. J. Hamm, a young minister.

Bro. Lewis has been retained by the Mission Board to take pastoral charge of the work, and the little band of members start out in their work with bright hopes for a prosperous congregation, and the possibility of doing much permanent good for the people in that neighborhood. Bro. Lewis will also be open for a few series of meetings during the year. Those wishing his services may write him at 506 E. Vine Street, Champaign, Illinois. Cerro Gordo, Ill., Jan. 6.

Walter Wallick.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Fruitdale. We met in council Jan. 17. We elected our Sunday-school officers, with Bro. Lee Riffey as superintendent, and Bro. Roy Dague as secretary. Sister Gertrude Kinsey was chosen "grading superintendent." We also established a boundary between the Fruitdale church and the Cedar Creek church, selecting as such the north line of the township. Brethren Nead and Clark of Tennessee, held some very good meetings for us. Bro. Clark, after preaching three sermons, went to the Waynesboro Mission, where he held forth the Word for two weeks. But lasting impressions were made. Bro. Nead remained with us and preached every evening for two weeks. There were no immediate results, but we feel sure that the members were strengthened. Bro. Nead labored faithfully with us. Judging by the interest aroused, we think some more preaching ought to be done here. Any one who is desiring to come, will be assisted if he has not the necessary means. —J. Z. Jordan, Fruitdale, Ala., Jan. 20.

CALIFORNIA.

Imperial Valley.—Our series of meetings, conducted by Bro. C. H. Bashor, of Los Angeles, came to a close last evening. Bro. Bashor came here Dec. 28 and remained until Jan. 15. Four made the good choice and were baptized. Bro. Bashor preached with power. We convened in council Jan. 3, with Bro. C. E. Gillett presiding. Officers for another year were elected as follows: Bro. W. M. Platt, of El Centro, is our elder in charge; Bro. R. L. McCall, treasurer; Bro. W. F. Gillett, clerk; Sister Margaret Statler, Messenger agent, and the writer, church correspondent. Brethren J. N. Statler and O. E. Gillett are our Sunday-school superintendents, and Sister Rachel Gillett is secretary. We also elected president of the Christian Workers' Meeting, with Sister Adelle Brown as secretary-treasurer. Sisters Lettie Hoff and Lucy J. Brickett were chosen choristers for all our church services. Our love feast was held Jan. 10. Bro. Bashor officiated. Forty communion. We were glad to have a number of visiting brethren on Sunday morning, Jan. 12, and evening, Jan. 9. Bro. Bashor preached the examination service. In the morning we met in council, prior to the feast. Bro. O. E. Gillett was advanced to the second degree of the ministry. We had services on Thanksgiving Day. Bro. Peter Pomeroy, of Glendale, Ariz., preached our Thanksgiving sermon to a large and attentive crowd. After services, we held a home collection for Bro. C. E. Gillett, where a family reunion was held. Their children were all home for the first time—Minnie E. Gillett, R. D. 2, Holtville, Cal., Jan. 16.

Lordsburg church met in council Jan. 13. Our elder, Bro. W. H. England, presided. Sister Elsie Laycock was elected president of our Christian Workers' Meeting, and Sister Kathryn Klineham, Sunday-school secretary. Bro. S. A. Overholzer and Florence Julius were elected choristers. We are looking forward to the special Bible term at the college, which opens Jan. 26 and closes Jan. 31.—Grace Hilleman Miller, Lordsburg, Cal., Jan. 16.

McFarland. For the past two weeks our church has enjoyed a series of splendid sermons by Bro. Andrew Hutchison. The meetings were well attended and much interest was manifested by the people of the community. As a result of the meetings, four girls from the Sunday-school were baptized on Sunday morning, Jan. 18.—(Mrs.) Josephine E. Hanawalt, McFarland, Cal., Jan. 20.

Pasadena.—Dec. 21 our Sunday-school gave a special Christmas program, after which the children enjoyed their usual treat. A vote of thanks was given to the Program Committee for their splendid work. Every one brought gifts, to be distributed to the needy. The collection for this purpose amounted to \$12. Some of the organized classes sent out baskets of provisions the day before Christmas. In the evening Bro. N. J. Brubaker, of Los Angeles, gave us a good sermon. Dec. 28 Bro. C. S. Garber came to us, and preached for two weeks. Ten Sunday-school scholars united with the church, and also one married lady, who had been brought up in the Catholic faith. Following this, the usual church visit was paid, prior to our love feast. Jan. 16 we held our council. Eld. W. E. Trostle presided. The visiting brethren reported all the members as being in the faith, and in love and in peace. The next evening we held a love feast, with self-examination services in the morning by H. E. Taylor, who also officiated at the communion service. The heaviest rainfall of the season prevented members from adjoining congregations from attending, but the occasion will long be remembered.—Bertha Harper, 343 North Mentor Avenue, Pasadena, Cal., Jan. 19.

COLORADO.

McClave church met in council Jan. 10. Our elder, Bro. W. C. Watkins, presided. Nineteen members were present. Officers were elected for another year. Bro. Watkins was again chosen elder in charge. Bro. L. H. Cline, clerk; Bro. Emil Peterson, treasurer; Sister Viola Miller, general missionary solicitor; Bro. Paul Cline, home collector; Bro. W. H. Harris, Messenger agent; the writer, correspondent.—Mabel Amos, McClave, Colo., Jan. 21.

IDAHO.

Clenawater.—We met in council Jan. 13, with our elder, Bro. Chas. M. Yearout, presiding. Church officers were elected for the new year. Sister Anna Myers was reelected as clerk; Bro. Jos. Myers, president of our Christian Workers' Meeting; the writer, Messenger correspondent. Sunday-school officers were elected for six months, with Bro. John Harlacher as superintendent, and Bro. Paul Lind as secretary. We decided to discontinue the home department on account of hindering Myers as superintendent. Bro. Yearout has come to assist with us in a series of meetings, which began last evening. We hope that much good may be done.—Mollie Harlacher, Lenore, Idaho, Jan. 14.

Payette Valley church met in council at the Fruitland house Jan. 11, with Eld. L. H. Eby presiding. We are sorry that we did not secure Eld. Isaac Frantz to conduct our series of meetings this winter, and we are now endeavoring to get Bro. Thomas—Marvel Bowers, Fruitland, Idaho, Jan. 15.

ILLINOIS.

Girard church met in council Jan. 12. Our elder, Bro. J. A. Harshbarger, presided. Bro. Verner Stutsman was elected in charge of the Christian Workers' Meeting for one year. Brother and Sister Moses Smeltzer, who have had charge of the Old folks Home at this place for the last seven years, were granted letters of membership. They intend to go to Indiana for a while.—Mamie Gibson, Girard, Ill., Jan. 20.

Oak Grove church met in council Dec. 28, at 10 A. M. Our elder, Bro. S. W. Garbet, of Decatur, Ill., presided. Sister Mary Glover was chosen treasurer, Sister Myrtle Miller, clerk, the writer, church correspondent. Our meetings at Lowpoint and held every two weeks with good interest and attendance.—D. E. Eschelman, Lowpoint, Ill., Jan. 20.

Shannon church enjoyed Bro. W. R. Miller's series of lectures and views of Bible lands last week, from Jan. 12 to Jan. 18. Brother and Sister Miller are doing an excellent work, and the interest shown at this place proves that people are not indifferent, but appreciative of Bible lands and

evidences of the truth of our blessed Book. This was Brother and Sister Miller's eleventh week of continuous work. From here they went to Polo. Our church-house was thronged with people, five and six hundred. The building was well filled every evening, and on two occasions not all could be accommodated. A snowstorm greatly diminished the crowd on Sunday morning, but the house was filled in the evening, to hear about the miraculous escape of Bro. Miller's team from the hands of the U. S. Cavalry. A fraternal talker, each evening, the total amount being \$88.19, which shows the gratitude of the community for the benefit derived.—Besse V. Wingerd, Lanark, Ill., Jan. 20.

INDIANA.

Beech Grove.—We have reorganized our Sunday-school for the coming year, with Sister Shull as superintendent, and Bro. Fred Fair as secretary. Officers for the next year: Oberlin, of Logansport, to begin our series of meetings Feb. 1. Our love feast will be held May 9, and the fall love feast will be held Oct. 3. One sister was reclaimed at our Thanksgiving service.—Hattie Shull, R. D. 38, Ingalls, Ind., Jan. 19.

Laporte.—Since the close of the series of meetings, conducted by Eld. J. H. Pike, a husband and wife were baptized on New Year's Day. Officers for the Sisters' Aid Society are: Sister Flora Riley, President; Sister Lola Collins, Vice-president; Sister Emma Bowman, Secretary-treasurer. Our Christian Workers' Meeting was organized, with Eld. H. D. Bowman as president, and Sister Ethel Woodcock, secretary.—R. D. 3, Box 136, Laporte, Ind., Jan. 19.

Santa Fe (North House).—We have just closed a very interesting series of meetings, conducted by Bro. J. W. Kitson, of Syracuse, Ind. A husband and wife were baptized. Much good seed has been sown, and the members have been strengthened by the untiring efforts of our brother.—Perry E. Coblenz, R. D. 21, Bunker Hill, Ind., Jan. 20.

Union City church met in council Dec. 20. Eld. B. F. Sharp presided. Bro. David Minnich was present. Four letters of membership were received. The financial report was read and accepted. Temperance and Missionary Committees were elected. Bro. B. F. Sharp was reelected elder for another year. Bro. George Netzel was elected church trustee, and Sister Margaret Netzel, church secretary. Bro. J. W. Kitson was elected Sunday-school superintendent for another year; Bro. Roy Noffsinger, clerk; Sister Laura Zumbrun, Messenger correspondent. On the evening of Dec. 27 a called meeting was held at the church in town, to elect the Sunday-school superintendents for that place. Bro. Amos Cook and Sister Lulu Noffsinger were elected. (Members of the church are: Bro. J. W. Kitson, Ind., Jan. 19.)

IOWA.

Osceola church met in council Jan. 10. Our elder, Bro. A. L. Sears, presided. We reorganized our Sunday-school, with Bro. Stead as superintendent, and Sister Grace Fisher as secretary. Sister Ella Pettitard was chosen church clerk; Sister Jennie Alexander, Messenger agent. Bro. J. W. Kitson was elected Sunday-school superintendent for another year; Bro. Roy Noffsinger, clerk; Sister Laura Zumbrun, Messenger correspondent. On the evening of Dec. 27 a called meeting was held at the church in town, to elect the Sunday-school superintendents for that place. Bro. Amos Cook and Sister Lulu Noffsinger were elected. (Members of the church are: Bro. J. W. Kitson, Ind., Jan. 19.)

KANSAS.

Conway Springs.—We met in council Jan. 17. Our elder, Bro. J. J. Bowser, presided. We appointed a series of meetings for the purpose of securing a minister to come here to open an appointment at Argonia, Kans., if the proper arrangements can be made. The church treasurer, missionary treasurer, Sunday-school treasurer, Christian Workers' Treasurer, and the treasurer of the Sisters' Aid Society made their annual reports. Bro. W. E. Thompson was reelected superintendent of our Sunday-school for this year. Our Sunday-school gives the offerings of the second Sunday of each month to the India Orphanage. The Christian Workers' Band is doing active work, under the leadership of Bro. J. M. Troxel.—Wm. E. Thompson, Conway Springs, Kans., Jan. 19.

Larned City.—We met in council Jan. 20. Eld. J. Edwin Jones presided. Two letters of membership were received and three granted. Eld. E. S. Fox, with his wife, was ordained to the eldership. Eld. Michael Keller, of the Larned church, officiated during the ordination. Bro. J. Edwin Jones was reelected elder in charge. Bro. G. W. Beck, clerk; Bro. H. Kimmel, trustee and treasurer; Sister Jones, chorister. We reorganized our Sunday-school at the beginning of the year, with Bro. H. H. Kimmel as superintendent, and Bro. Galen Jones as secretary-treasurer.—Edna Cook, R. D. 1, Box 20, Larned, Kans., Jan. 20.

Quincy church met in council Jan. 10. Church and Sunday-school officers were elected for one year. Bro. J. R. Mohler was chosen clerk and Messenger correspondent; Bro. D. H. Ikenberry, treasurer; Bro. David Ikenberry, chorister; Bro. J. P. Bickelstaff, solicitor; Bro. O. A. Lahman, superintendent; Sister Nellie Jamieson, secretary-treasurer; Sister Martha Bickelstaff, superintendent of the primary department. Bro. D. A. Crist will be our presiding elder. Brethren W. E. Roesch, D. Ikenberry and J. R. Mohler constitute our local Mission Board. The elder, the superintendent, his assistant, Bro. W. E. Roesch, and Brethren T. F. Oxley and J. D. Mettsker constitute our Christian Workers' Meeting. Bro. H. H. Kimmel is president of the prayer meeting. Bro. Christian Ikenberry is president of our Temperance Committee; Bro. Miles Bickelstaff, secretary; Bro. H. F. Ikenberry, treasurer.—J. R. Mohler, Quincy, Kans., Jan. 10.

Wabasha church met in council on Wednesday evening, Dec. 31, with Eld. Jacob Funk presiding. Several new officers were elected for the coming year. Sister Lucy Hilbarger is our Sunday-school superintendent, and Sister Ruth Hoyt is president of the Christian Workers' Band. Our new pastor, Bro. L. H. Eby, came upon his first visit to our church on Sunday evening. We have good interest and attendance in Sunday-school and church services.—Susie Jacques, 1109 Wabasha Avenue, Wichita, Kans., Jan. 19.

LOUISIANA.

Roanoke church met in council Jan. 17. Eld. J. A. Miller, of Miami, Texas, presided. Officers for 1914 were elected, with Bro. J. A. Miller as elder in charge; Bro. Aaron Longanecker, clerk; Bro. E. M. Harris, treasurer; the writer, reelected correspondent. Sunday-school officers were also elected, with Bro. Aaron Longanecker as superintendent, and Sister Rhoda Robinson as secretary-treasurer. A few minor offices were also elected. Sister Aaron Longanecker is president of our Christian Workers' Meeting. Bro. J. A. Miller conducted a series of meetings at the Roanoke church on Saturday night, Jan. 17, and on Sunday he preached for us at 11 A. M. to a large and attentive audience from Prov. 11: 14. On Sunday night a young man and a young lady applied for membership. We are having warm weather, good roads, and everything is favorable for good meetings, except the busy time with the farmers.—J. I. Miller, R. B. 124, Roanoke, La., Jan. 19.

MARYLAND.

Meadow Branch.—On the morning of Jan. 18 we were favored with an interesting and instructive sermon at the Meadow Branch house on "Eternal Life," by Eld. Chas. D. Bonack, and another one at Westminster, on "God's Choice of a Man," in the evening, by Eld. W. B. Yount. Under the supervision of the Westminster Bible class, of which Bro. E. M. Bish is leader, the Westminster Bible class, which will begin Feb. 15, in the city church on Belle Grove Square. The instructors for the occasion will be Elders J. K. Miller on "Studies in New Testament and Psalms"; Eld. Ross

Murphy, "Sunday-school Work," and the writer on "Personal Work." Those outside of the local congregation, who purpose to attend, will please notify the above-named Bible class leader at an early date, to arrange for board and lodging. The tuition is free to all. Our elder is not so well at present but, we trust, will soon be able to continue his interesting and much appreciated talks, two of which he has given to the church here since his return from the Orient. It is uncertain, as yet, whether we shall have a love feast here in the spring, the matter depending on pending church repairs.—W. E. Roop, Westminster, Md., Jan. 20.

West Meadow.—We have just closed an interesting series of meetings. Eld. Isaac Frantz assisted us. Twenty-three made the good choice. A number came from the Sunday-school.—K. Mae Rowland, R. D. 6, Hagerstown, Md., Jan. 22.

MICHIGAN.

Bair Lake.—Since our last report a dear young brother expressed his desire to walk with the people of God. We will meet for baptism in the near future.—W. E. Young, Clarion, Mich., Jan. 19.

Grand Rapids.—Since our last report two have been received by baptism. We have also organized our Christian Workers' Society, with Bro. Milton Chambers as president, and Sister Warstler as vice-president.—(Mrs.) Carrie Elliott, 72 St. John Street, Grand Rapids, Mich., Jan. 22.

New Haven.—The mission church in this District, under the care of Bro. C. L. Wilkins, of Middleton, Mich., has been enjoying a spiritual revival long to be remembered. Bro. Conway and Sister M. C. McEwen, of New Haven, held two meetings between Dec. 29, and closed Jan. 13, when two were baptized by Eld. Wilkins. The interest was good, and others were near the kingdom. We are few in number here, and the harvest is great.—Charles A. Spencer, R. D. 4, Box 53, Shepherd, Mich., Jan. 22.

MINNESOTA.

Deer Park.—Our church met in council Jan. 3. Bro. A. H. Reeves presided. At the election of Sunday-school officers for this year Bro. Jos. Harper was chosen as superintendent, and Bro. Silver Cummings as secretary-treasurer. Bro. John Reeves is chorister, and the writer is correspondent.—Mrs. Herbert G. Reeves, Nemaadji, Minn., Jan. 14.

MISSOURI.

North Bethel.—Bro. J. E. Ellenberger, of Polo, Mo., began a revival in this church Nov. 8, which continued until Nov. 27, when the meetings closed with a Thanksgiving service. The work was good, and two were added to the church. Our members feel much encouraged. We held a love feast Nov. 22. Bro. J. E. Ellenberger officiated. We enjoyed a very spiritual meeting. Forty-six surrounded the Lord's tables. Dec. 20 we held our council, with Bro. Geo. W. Ellenberger presiding. On account of bad weather, the attendance was small. Our business was conducted with a commendable spirit. Our evergreen Sunday-school was organized for 1914, with the writer as superintendent and Sister Maud Crist as secretary. Our Sunday-school raised the average attendance several points last year, and is in a thriving condition. Brethren Adam Andes, Schuyler Haines and John H. Crist were appointed church solicitors. A called meeting was planned for next fall. The South Bethel section of our congregation has a thriving, evergreen Sunday-school, superintended for the past two years by Bro. Jacob Kuhns and his able corps of assistants. It has grown from a fair-weather Sunday-school with six or seven pupils, to a sturdy evergreen school with an average attendance of about twenty-five. We have preaching services both morning and evening on the second and fourth Sundays of each month at the North Bethel church, and Sunday-school at 10 A. M.; preaching at the South Bethel church at 11 A. M. the first and third Sundays and Sunday-school at 10 A. M.—Mary P. Ellenberger, Mound City, Mo., Jan. 22.

Spring Branch.—One was added to our congregation by baptism Jan. 18. Our Sunday-school is progressing nicely.—L. B. Ihrig, Avery, Mo., Jan. 19.

NEBRASKA.

Bethel.—Our elder, Bro. Edgar Rothrock, is at this writing in the Methodist Hospital in Omaha, Neb., where he was operated on for appendicitis, and is reported to be getting along nicely. His little son, Hevin, is being treated for a very critical sore eye, in the same hospital, and strong hopes are entertained at this time for the restoring of his sight. We hope and pray that they may both soon be restored to their loved ones at home. Our singing class, conducted by Sister Cora Miller Stahly, of North Manchester, Ind., was well attended and a success in every way. We very much appreciated her work among us. Our Bible studies closed last Thursday evening, conducted by Bro. Paul Mohler, of Bethany, Ind. School. We certainly appreciated the lessons and sermons he gave during the ten days he was with us, and feel thankful for such workers in teaching the Bible.—Susan Rothrock, Carlisle, Neb., Jan. 19.

Lincoln City.—We had our Christmas program on the evening of Dec. 25. The Missionary and Temperance Committees had their program also. The children in the primary and juvenile classes had Christmas selections and songs. The advanced classes took part in the missionary and temperance program. A Christmas treat was given to the children at the close. This meeting was well attended, and Sister Lorena Humberger, 1201 Chase Street, Falls City, Neb., Jan. 19.

Lincoln church met in council, which had been delayed for some time, on account of the absence of our elder, Bro. S. E. Thompson. Bro. J. S. Gabel was elected treasurer; Sister Susan Rolefsef, secretary; Sister Ada Shors, Sunday-school superintendent and chorister; Sister Etta Miller, president of our Christian Workers' Meeting, with Bro. Arthur Rolefsef as secretary-treasurer. The Gospel Messenger will be sent into a number of homes this year.—Caroline Bruner, 1035 North Twenty-third Street, Lincoln, Neb., Jan. 17.

Wichita View.—Jan. 4 Eld. J. Jarboe, of Quinter, Kans., began a series of meetings at this place. He gave us sixteen inspiring sermons. Two young people decided for Christ. Before Bro. Jarboe left us, we held a council and elected Bro. Fred Cockcroft to the deacon's office, who, with his wife, was duly installed.—John J. Ernst, Republican City, Neb., Jan. 22.

NORTH CAROLINA.

Brammetts Creek.—Bro. Robert Edwards came to us Jan. 11 and remained until Jan. 13. Each day he preached a sermon in the morning and afternoon. He was assisted by Bro. Joseph Griffith, our elder in charge, and others. The attendance was good. Nine came out on the Lord's side, and were baptized. Others seem to be almost persuaded. This is the first series of meetings we have had for a long time. The members are much strengthened spiritually.—Joanna E. Griffith, R. D. 20, Jan. 20.

Little Pine congregation met in council Jan. 13. Our pastor Bro. W. H. Handy, presided, assisted by Brethren N. C. Reed and E. T. Lowe. Bro. N. C. Reed left today for Coal Creek and other points, on a preaching tour. Our District Meeting will be held at the Little Pine church, commencing Aug. 21.—Elie Richardson, Bassett, N. C., Jan. 22.

NORTH DAKOTA.

Columbia Sunday-school.—Bro. M. M. Shorb, of Surrey, S. Dak., gave an attentive audience at Dundas on the evening of Jan. 10. By special request he talked to us on Sunday morning on "Shall We Know Each Other in Heaven?" He handled his discourse effectively. In the evening he brought

The writer has been spending some time, lately, writing up a complete history of the Colorado City church. I find that while the church has had an existence, as a organized body, just four years (her birthday being Jan. 18, the same as the writer's), yet there have been members of the Church of the Brethren living here for years prior to that date. They yearned, longed and prayed that a congregation of our Fraternity might be established. Finally, their prayers were answered. Then they prayed and worked to have a house of their own for worship. In a marvelous way God has answered those prayers. When we had exhausted our territory for soliciting (the allotted us by the General Mission Board), we lacked about \$1,300,—about half the total cost of the house. It is marvelous how most of this amount has come to us from various points in answer to prayer. We got about \$200 from our townsmen. Our own body also did well. There are few in number, and none of us are "people

means," as the saying is. We have only gone a step at a time. Our Building Committee was careful not to involve the church in debt, so we have not many obligations to meet.

But I want to appeal once more to those who gave us pledges over a year ago. We must have a baptistry. Note the reason in Sister Sherly's article of a few weeks ago. That, along with the water connections, which go with it, will cost considerable. The basement is not completed either, as it should be, for Sunday-school rooms. Then, too, we have a small debt on the heating plant. Since we have given all who subscribed, a year's time to get ready, we should like to come to you once more now, and in love and kindness ask for the payment of what you expect to pay sometime, at any rate. Our services are very encouraging at the present time, and we believe that, by steadfast prayer and hard work, souls will soon be garnered into the fold here.

E. F. Sherly.

2028 Armstrong Avenue, Colorado City, Colo., Jan. 16.

HALLOWED RECOLLECTIONS.

As the writer now recollects, it was in May, 1878, when Elders John Brower and Martin Garber, both of Virginia, were traveling through the West, visiting what is known as the English River church in Keokuk County, Iowa. Bro. Jacob Brower was then elder in charge. Other ministers were Brethren Samuel Flory, John Thomas, Andrew Mohler, Frank Flory and C. M. Brower. All of these have now crossed the silent river, except Bro. Samuel Flory, who has passed the four-score mark, though still remarkably well preserved for one of his age.

The first eighteen years of the writer's life were spent in Iowa. In the fall of the same year he removed with his parents to Pawnee County, Nebr., and later to Beatrice in the same State. With the closing hours of 1913 came the announcement of the death of an elder brother, Samuel C., at North English, Iowa. After the funeral obsequies, a visit to the old meetinghouse seemed not out of place, after an absence of thirty-five years, almost to a day. On Sunday, Dec. 28, 1913, in company with Cyrus Fry and his estimable wife, we drove to the old churchhouse, about two miles east of South English. Approaching the old building, one seems to tread on hallowed ground. The building, erected a half century ago, shows no material change in the exterior. As we enter, our feelings can be better imagined than described. Where is the congregation that worshipped here in the days of yore? Death and sorrow have wrought their changes. The marble slabs in the churchyard adjoining tell a story all their own. There are new faces everywhere. Some of the "boys" of bygone years are now "breaking the Bread of Life." Notably among these are Brethren Peter Brower and Henry Coffman. Bro. Samuel Flory was also present. While Father Time has been reasonably kind to him, his active work has ceased, and he is "only waiting" for the call, "Come, ye blessed."

Pathetic memories were revived on this visit. In awe one stands and contemplates the past. It is, however, a closed book. In vain do we peer into its future pages, that are only revealed to us one by one.

T. J. Hildebrand.

Beatrice, Nebr., Jan. 14.

ZION, FLORIDA.

Jan. 10 we held our love feast at the home of the writer. Eld. J. H. Moore, of Elgin, Ill., officiated. Twenty-three brethren and sisters surrounded the tables, and enjoyed spiritual blessings. A few of the members could not be with us, on account of sickness, but we know they realized the power of prayer, as they were remembered in our prayers during the meetings.

Eld. B. F. Lightner conducted the meetings during the week previous to the feast, and Sister Ida, his wife, assisted by leading the singing. Eld. Lightner stated at one of the meetings that he never realized what it meant when he heard the old brethren speak of preaching from house to house, fifty years ago, until he came to conduct our meetings for the week. He found us situated this very same way. Now he understands fully.

Our little band, here in a strange land, is hungry to hear our brethren preach whenever there is a chance. So, when we meet in a home, it makes us feel as though we are one large family, and this, naturally, draws us closer to each other. It really did seem like a large family when Brother and Sister Lightner came here, for several of us, when back in old Pennsylvania, enjoyed the privilege of hearing Bro. Lightner preach at Farmers Grove, Juniata County. This, naturally, makes us feel very much at home with these two dear ones.

The native-born residents, in general, greatly enjoyed our meetings, especially the feast, never having attended one of our love feasts. They were orderly during the services, hospitably opened the doors of their homes to the Brethren, assisted in doing the work, and also brought in donations.

The following visiting brethren and sisters were with us, who are spending the winter in Florida: Elder and Sister B. F. Lightner, of Gettysburg, Pa.; Eld. J. H. Moore, of Elgin, Ill.; Brother S. B. Katherman, of Lawrence, Kans.; Bro. Eli Cassel, of Norristown, Pa.; Brother and

Sister Pellis, of Goshen, Ind.; Sisters Lydia and Minnie White, of Jonesboro, Tenn.

Jan. 3 we held our council. We chose Bro. J. V. Felt-house as our presiding elder, and elected church and Sunday-school officers for the year. We granted five letters. Bro. Roy V. Price, with his wife and son, sent in their letters.

J. H. McKillips.

Herndon, Fla., Jan. 14.

DEATH OF ELDER ENOCH HYER.

One by one the pioneers of the early church of the Brethren in this county (Montgomery, Ohio) are being called home.

Dec. 22, 1913, at about ten A. M., Eld. Enoch Hyer departed this life. Never of a very rugged constitution, yet his life was full of years and service. Born Nov. 20, 1833, he reached the ripe age of eighty years, one month and two days. He died at his residence, five miles southwest of Dayton, Ohio, within three-fourths of a mile of the place where he was born. Having become a member of the Church of the Brethren at the age of twenty-two, it was his privilege to see much of the early workings of the church in this valley. The Lower Miami church was the earliest organization of the Brethren west of the Miami River. From here sprang, to the westward and northward, the splendid group of churches that go to make up Southern Ohio as one of the strongest Districts in the Brotherhood.

In this church (Lower Miami) he was, some time after his marriage, chosen to the deacon's office, in which he was said to have been quite efficient. Later on, as he approached middle life, he was chosen to the ministry, afterward advanced to the second degree, and June 3, 1897, ordained to the eldership.

Some time after this Eld. Geo. Holler, on account of advancing age, resigned the charge of this church, and Eld. Hyer then had charge until his own resignation, March 6, 1913.

Eld. Hyer was not a fluent talker in the pulpit. Later in life he seldom attempted to preach. His private life, however, was a constant sermon. In his quiet way, he accomplished much for the church and Christ. He was helpful in conversation, benevolent in spirit and careful in counsel. In church attendance he easily ranked first. His seat was never vacant. He attended Sunday-school and church services up to the time of his last illness. Last August he took his bed, suffering from a weakness of the heart. To the writer, who visited him soon after, he seemed to have a premonition of his death, as he then expressed himself that he thought his work was done. Shortly after this he was anointed and in resignation calmly awaited the approaching end.

He was married to Mary Ann Keen, Feb. 20, 1859, who survives him. She proved a faithful helpmate to him, sharing the joys as well as the tribulations of life. Two sons and one daughter were born to this union. One son and one daughter survive him. These, with five grandchildren and a host of relatives and friends, mourn his departure. Eld. D. M. Garver, of Trotwood, Ohio, preached a fine discourse from Rev. 14: 13, "Blessed are the dead that die in the Lord," to a sorrowing church, after which the body of Eld. Hyer was consigned to its last resting place in the Lower Miami cemetery, in which he had always taken much interest, being its treasurer from its earliest inception. We close this brief memorial to a long and useful life with the words quoted at his funeral:

"His race is run
His work is done.
His crown is won."

Dayton, Ohio, Jan. 12.

J. O. Garst.

Sisters' Aid Societies.

(Concluded from Page 71.)

We also gave \$10 towards purchasing a lot at Laporte for the building of a churchhouse. We also gave assistance towards building sheds at the church for protecting the horses, and sent a box of clothing to the Orphans' Home at Mexico, Ind., for Christmas. The total amount sent is \$51.27. We have a balance of \$18.68 on hand. Our officers for next year are: Sister Flora Riley as President; Sister Lola Collins, Vice-president; Sister Emma Bowman, Secretary-treasurer.—Flora Riley, Secretary for 1913, Laporte, Ind., Jan. 14.

LOHAMIE, OHIO.—We organized our Aid Society Jan. 15, 1913, and held eleven regular and three called meetings during the year. The largest attendance at any meeting was twenty-four, the smallest attendance six, and the average attendance fourteen. The total amount received was \$31.18, and our expenses \$4.02. The amount donated towards the roofing of the church was \$18, and the amount left over for the present year was \$9.16. Our officers elected for 1914 are Sister Rosa McCorkle, President; Sister Mary McCorkle, Vice-president; Sister Alice Helman, Superintendent; the writer, Secretary-treasurer.—Mae Carpenter, Dawson, Ohio, Jan. 15.

NEVADA, MO.—During 1913 we held twenty-seven meetings, with an average attendance of six. We made and sold twenty-five yards of carpet, quilted six quilts, tacked three comforters, made seventeen prayer-coverings and sewed one and one-half days. We had on hand, at the beginning of the year, \$10.85, received \$20.45, making a total of \$31.30. We paid \$10 for church repairs, \$3 for a stove, \$5.95 for coal and other expenses, making a total of \$18.95, leaving a balance of \$22.35. We are working now to have electric lights put in the church. They are badly needed.—A. J. Adkins, Secretary, 509 North Colorado Street, Nevada, Mo., Jan. 14.

PABSONE, KANS.—During 1913 our Sisters' Aid Society held fifty meetings, with an average attendance of six. We quilted nine quilts, tacked five comforters, made seventy prayer-coverings, besides many clothes-pin aprons and sun-bonnets. We donated the Gospel Messenger to two families, sent \$10.30 for articles for the needy, and \$27.95 for church

purposes. We cleared \$14.37 by lunches served at a sale, received \$3.58 from the Christian Workers' Society, and other donations amounting to \$2.60. At the beginning of the year there was \$28.38 in the treasury. Since then our receipts have amounted to \$63.69, and our expenditures \$47.55, with a balance of \$25.93 on hand.—Mrs. G. M. Peley, Treasurer, Parsons, Kans., Jan. 14.

PERU, IND.—Our sisters met Dec. 23 and organized an Aid Society. The following officers were elected: Sister Cora Neff, President; Sister Silas Fisher, Vice-president; Sister Mattie Kern, Superintendent; Sister C. Brown, Assistant Superintendent; the writer, Recording Secretary; Sister Phil Nicodemus, Assistant Secretary; Sister Ruby Wilsenberger, Treasurer. We have nine members at this writing.—Ethel Nicodemus, Peru, Ind., Jan. 9.

ROOT RIVER, MINN.—We reorganized Jan. 2, 1913, with Sister Amy Owens as President; Sister Jane Finck, Superintendent; the writer, Assistant Superintendent and Secretary-treasurer. During 1913 we held twenty-one all-day meetings, with an average attendance of ten members. Forty visitors were with us during the year. Our work consisted of making dresses, aprons, skirts, underwear, waists and knickerbockers for little boys, piecing and knitting comforters and making prayer-coverings. We also donated some of our work to the needy of our neighborhood. We sent five sacks of clothing and comforters to needy ones in different parts of our District, and also a barrel of eatables to the Minneapolis Mission for a Christmas dinner for the poor. During the year we received \$44.15 paid out for goods, express, etc., \$52.12, balance on hand, \$12.03.—Mrs. L. B. Pratt, R. D., Harmony, Minn., Jan. 9.

SUGAR CREEK, OHIO.—During the year ending Dec. 31, 1913, we held ten meetings. No meetings were held during July and August, on account of smallpox in our community. Our work consisted of making clothing and comforters, which we did not wherever needed the most. We are supporting a native worker in India. We also donated \$5 for a Thanksgiving dinner for the needy in Chicago. We received \$7.33 and paid out \$58.04, leaving a balance of \$12.23 at the beginning of the new year. At our last meeting Brother and Sister Willis Barnett, who have charge of the mission at Martlet, Ohio, were with us, and the former gave us very encouraging talk. We are striving to do more for the Master this year than we have done in the past. The following officers were elected for six months: Sister Elsie Miller, President; Sister Vernie Carroll, Secretary, and Sister Lizzie Driver, Treasurer.—Anna Eshelman Eavey, Retiring Secretary, Beaverdam, Ohio, Jan. 7.

TIMBERVILLE, VA.—During the year ending Dec. 18, 1913, we held twenty-nine meetings, with an average attendance of seven, plus. We made forty-five garments, fourteen comforters, forty-five prayer-coverings, thirty-two bonnets, sixty-four pair of half-dresses and quilted seven quilts. We donated two comforters to the Bridgewater College, six comforters to the Brooklyn Mission, four comforters to needy families, forty-four garments to needy families, a straw bonnet and three prayer-coverings to sisters. We donated one day's sewing to the pastor's wife. We gave two table-covers to the Old Folks' Home, eight garments to the Orphans' Home, \$2 to a needy family, \$18.75 towards hospital expenses for a sister, \$10.50 to World-wide Missions, \$16 to the Orphans' Home, \$4.50 free-will offering, and \$11 to the Annual Meeting collection. Our society, with six other societies, met at the Old Folks' Home and made forty-six garments and also did some quilting. Thirty-six members were present. A collection of \$3.55 was taken to be used for the Home. Our society, with eight other societies, met at the Orphans' Home and made sixty-nine garments. Fifty persons were present. A collection of \$6.40 was taken to be used for the Home. At the beginning of the year we had \$10.40, received \$12.34 during the year, and paid out \$10.80, and have a balance of \$21.94. Dec. 18 we reorganized our society, with Sister R. M. Driver as President; Sister Rachel A. Ulery, Vice-president; Sister Effie G. Ziegler, Secretary-treasurer.—Ida Miller, Timberville, Va., Jan. 17.

WEST MANCHESTER, IND.—During 1913 we held fourteen meetings, our average attendance being thirty-one. Through offerings and good deeds we received \$15.00. Our expenses amounted to \$45.60. We sent \$5 of this to the Peru Aid sufferers, and \$5 to the sufferers at Dayton, while \$13 was spent for the needy in our own vicinity. We paid \$3.55 to send the Messenger into poor homes in Chicago, and one dozen Hymnals, costing \$7.50, were purchased for our churchhouse. We also furnished the bedding for a room in Bethany Bible School. We sent 124 articles of new and secondhand clothing to the Chicago mission, and eight garments and two comforters were sent to Peru, Ind. We have \$18.95, some finished and some unfinished garments, and bedding to begin the year. Our reorganization, Dec. 31, resulted in choosing Sister Melissa Young as President, and Sister Rosa Stange as Superintendent.—Edith Miller, Secretary, North Manchester, Ind., Jan. 9.

WEST MARION, IND.—Our Aid Society held thirty-one meetings during the year. The average attendance of sisters and children was nine. The total number of visitors was thirty. Offerings amounted to \$25.00, donations for work done were \$12.80, making a total amount of \$37.80. At Jan. 10 we had a balance of \$.64; total amount, \$38.44. One-half day's work of each month was spent as visiting day, to call on the sick, disabled, etc. We made eight skirts, seventeen dresses, five bonnets, three aprons, and twenty-four other garments. We did work on the quilts, fixed one brother's coat collar, pieced quilt-blocks, joined comforter-tops, sewed carpet rags, made three quilts and one comforter. We reorganized for another year, with Sister Hulda Norris as President; Sister Flossie Vent and Sister Reneker, Vice-presidents; Sister Della Hileman, Secretary, and Sister Mary Gottschall, Treasurer.—Gertha Billington, Marion, Ind., Jan. 10.

ZION, N. DAK.—During 1913 we held ten all-day meetings, with an attendance of seventy-nine, and an average attendance of seven. Our collections and donations amounted to \$27.46; also goods and clothing valued at \$17.50. We sent to St. Joseph, Mo., two sacks and one box, containing one comforter and 223 garments, mostly for children. The goods sent were valued at \$7.00. Our expenses for postage on dry goods, parcel postage and express charges amounted to \$21.62, leaving a balance of \$5.84 in the treasury. Our officers for 1914 were elected Jan. 1, with Sister Fannie Kaufman as President; Sister Emma Stong, Vice-president; Sister Julia Eforeman, Secretary-treasurer.—(Mrs.) Sarah Newcomer, Box 37, Zion, N. Dak., Jan. 1.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Chewning-Wine.—By the undersigned, at the Brethren church, Jan. 11, 1914, Adam Chewning and Sister Mary Wine, both of Phenix, Ariz.—C. W. Guthrie, 925 Grand Avenue, Phenix, Ariz.

Strawser-Snavely.—At the home of the undersigned, Jan. 15, 1914, Bro. John Elmer Strawser, of Oriental, Pa., and Sister Elizabeth Mawtin Snavely, of Canton, Ohio.—J. F. Kahler, 2224 N. Cleveland Avenue, Canton, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Becker, Charles Emmonson, son of Brother and Sister C. G. Becker, died of diphtheria Dec. 30, 1913, at Mastersville, in the Chiques congregation, Pa., aged 3 years, 1 month and 24 days. Private interment Dec. 31 at Chiques. Services will be held sometime in the future.—Henry S. Zug, Mount Hope, Pa.

Bere, Sister Anna Mary, nee Foutz, wife of Bro. Tobias T. Bere, born in Frederick City, Md., Sept. 22, 1873, died in Freeport, Ill., Jan. 1, 1914, aged 40 years, 3 months and 19 days. Sister Bere united with the church in 1902. She leaves her husband, five children, one sister and four brothers. Sister Bere was only under the doctor's care two days. She was afflicted with pneumonia. One of her little girls was taken to the hospital at the same time and is still very ill. Services by the writer from 2 Cor. 5: 1-4.—P. R. Keltner, Freeport, Ill.

Burket, Sister Rachel Ann, wife of Henry Burket, and daughter of William and Rhoda Oliver, born near Hillgrove, Ohio, Nov. 24, 1846, died Dec. 27, 1913, at the home of her daughter, Mrs. J. C. Leavelle, near Liberty, Ind., aged 67 years, 1 month and 3 days. Her first marriage was to Jacob Grim in January, 1866. Two years later her husband died. In 1870 she was married to Henry Burket, who preceded her in death May 16, 1912. She is survived by one daughter, two sons, three stepsons, three sisters and four brothers. She and her husband were members of the church for many years. Services by Eld. W. K. Simmonds, assisted by Eld. S. W. Blocher, at the church, one mile north of Union City, Ind. Interment in the cemetery near by.—(Mrs.) Pearlita McFarland, R. D. 35, Union City, Ind., Jan. 18.

Curry, Bro. Levi, born in Smoketown, Stark Co., Ohio, Aug. 29, 1857, died Dec. 22, 1913, in Mount Hope, Holmes Co., Ohio, aged 56 years, 3 months and 7 days. He was married to Sister Lena Hetzel Oct. 19, 1884, to a cousin of the writer. Three sons were born to this union. He leaves his wife and one son, three brothers and one sister. Bro. Curry was a faithful member in the Church of the Brethren, near Berlin, a number of years. He was good and kind-hearted. He met his death in a coal bank, by the falling of a large stone. He will be sadly missed, especially in the home. Interment in the Mount Hope cemetery. Services by Bro. R. M. Jones, near Mount Hope.—Sarah R. Leavelle, R. D. 1, Lake, Ohio.

McKnight, Harry, son of Brother John W. and Sister Maria Cartright, born in Story County, Iowa, Aug. 21, 1888, died Nov. 29, 1913, of typhoid pneumonia, after an illness of four weeks. When his parents left Iowa, Harry was five years old. They came to the United States in 1893. He was married, and had one child.—J. C. Himler, Fruitland, Idaho.

Clapper, Bro. George, born July 15, 1831, died Nov. 20, 1913, in the Yellow Creek Congregation, Bedford Co., Pa., at the home of his daughter, Mrs. Harrison Zimmerman, aged 82 years, 4 months and 5 days. He was married to Priscilla Shuss, who preceded him fifteen years. Four sons and four daughters were born to this union. Two sons and two daughters also preceded him. Bro. Clapper was a faithful deacon for many years. Services at the Yellow Creek church by Eld. D. A. Stayer, assisted by Bro. Wm. Steel. Text, 2 Cor. 5: 1-4. Interment in the Steel graveyard.—Katie Stayer, Hopewell, Pa.

Crumrine, Lucinda, nee Jones, born May 14, 1839, in Monroe County, Ohio, died Jan. 15, 1914, in the bounds of the Somerset congregation, Ind., aged 74 years, 8 months and 1 day. She came to this country in the early day, and was united in marriage to Jacob Crumrine in 1857. Five children were born to this union. The husband and three children preceded her. One son, one daughter and two brothers survive her. Sister Crumrine was a devoted member of the Brethren church for many years. Services by Eld. E. S. Brubaker. Text, John 1: Rev. 14: 1-10. Interment in the Vernon cemetery.—Oma M. Rife, Converse, Ind.

Gibble, Bro. M. G., of Mastersville, in the bounds of the Chiques congregation, Pa., died Jan. 9, 1914, at the hospital in Lancaster City, Pa., aged 69 years, 3 months and 14 days. One son and one daughter survive. Services at the Chiques house by the home minister. Interment in the adjoining cemetery.—Henry S. Zug, Mount Hope, Pa.

Hershberger, Sister Sarah Rebecca, nee Stahl, born in Pennsylvania March 24, 1858, died at her home at Mishler, Portage Co., Ohio, in the bounds of the Springfield congregation, Jan. 7, 1914, aged 55 years, 9 months and 13 days. She was united in marriage to Eli Hershberger Nov. 21, 1875. To this union were born twelve children. Eleven of them are living. Sister Hershberger united with the Church of the Brethren at the age of twenty years, in which she remained a faithful member until death. Her death was due to a complication of diseases. Nov. 23 she called for the elders and was anointed. She was a faithful and devoted mother, and had the joy of seeing all her children unite with the church of her choice. She assisted her husband in his official capacity as a deacon for about twenty years. She leaves an aged mother, her husband, eleven children, three brothers and one sister. Services at the Elk Creek church in the East Nimishillen congregation, Stark County, Ohio, by the Brethren. Text, John 11: 25. Interment in the East Nimishillen cemetery.—A. J. Carper, Middlebranch, Ohio.

Hoover, Sister Elizabeth, nee Longenecker, of Penbrook, Pa., born Nov. 17, 1838, died Jan. 3, 1914, aged 75 years, 1 month and 16 days. She was a consistent member of the Church of the Brethren for fifty-three years. Her husband preceded her in death twenty-four years ago; also a grown son and daughter. One son and one daughter survive. Sister Hoover suffered greatly during her later years, but died patiently with Christian fortitude. Services by Brethren Witmer and Shope, at Hanoverdale. Interment in the adjoining cemetery. Text, 2 Cor. 5: 1-5.—(Mrs.) Jennie A. Cassel, R. D. 2, Union Deposit, Pa.

Howes, Sister Elizabeth, nee Royer, born in Lancaster County, Pa., March 6, 1835, died at the home of her daughter, Mrs. Hattie L. Gugel, near Gresham, Neb., Jan. 12, 1914, aged 80 years, 10 months and 7 days. Her parents moved to Ohio in 1836. There, in 1855, she married Mr. Isaac L. Howes. In 1865 they, with their family, moved to Christian County, Ill., where they resided until the spring of 1891, when they came to Sturgis, Neb. Here, in 1907, her husband died. For the past two years she lived with her daughter. She was a member of the Church of the Brethren for about fifty years, and loved by all who knew her. She was the mother of three sons and two daughters. One son preceded her. She also leaves four sons and one daughter. Services at the home by the writer by the side of her husband in Blue Ridge cemetery.—M. N. Wine, Octavia, Neb.

Killingworth, Sister Loretta, nee Adkins, born in Decatur County, Iowa, Feb. 24, 1869, died at her home in Nevada, Mo., Dec. 22, 1913, aged 44 years, 11 months and 19 days. She was married to William Killingworth, Feb. 12, 1891. She was a faithful member of the Church of the Brethren. She was anointed, after which she expressed herself as being perfectly satisfied. She is survived by her husband, two daughters, an aged mother, three brothers and one sister. She will be missed in the home. Here, in 1907, her husband died. For the past two years she lived with her daughter. She was a member of the Church of the Brethren for about fifty years, and loved by all who knew her. She was the mother of three sons and two daughters. One son preceded her. She also leaves four sons and one daughter. Services at the home by the writer by the side of her husband in Blue Ridge cemetery.—M. N. Wine, Octavia, Neb.

Long, Bro. Simon, died of general debility at his home near

Downsville, Md., Jan. 4, 1914, aged 87 years. He, for many years, was a member of the Church of the Brethren, being a minister part of the time, but in later years joined the Old Order Brethren. His home was always open to the wants of the Brethren, as well as to others of the community in which he lived. He was married twice, and is survived by three sons, one daughter and three daughters. Services in the Manor church by Rev. J. L. Hall, assisted by Bro. Harvey Martin. Interment in the Manor cemetery.—M. Portia Rowland, Fair Play, Md.

Mock, Sister Anna, born Jan. 5, 1829, in Stark County, Ohio, died Jan. 18, 1914, in Elkhart County, Ind., aged 85 years and 13 days. She was the youngest of five children and the only one to leave this world. Her husband, two sons and one daughter preceded her. Two sons and one daughter survive. She united with the Church of the Brethren in 1869. Services by Eld. Isaac Berkey. Text, 2 Tim. 4: 6-8. Interment in the West Goshen cemetery.—Sarah R. Shidler, R. D. 5, Goshen, Ind.

Monroe, Sister Mary, born in New York April 28, 1836, died Jan. 7, 1914, in Kansas City, Mo., aged 77 years, 8 months and 9 days. She was a member of the Brethren church forty years and a widow thirty-two years. Five children survive her. I knew her for twenty-two years. Services in Kansas City, Mo. Text, 1 Sam. 20: 13-14. H. Crist, Kansas City, Kans.

Montis, Samuel, born in Richland County, Ohio, Sept. 2, 1850, died in Mount Vernon, Knox Co., Ohio, Jan. 11, 1914, aged 63 years, 4 months and 9 days. He was united in marriage to Louisa Steinmetz Jan. 4, 1866. To this union were born three sons and four daughters. The mother and seven children survive. Bro. Montis united with the Church of the Brethren in 1867, and was chosen a deacon the same year. He was elected to the ministry in 1868, and ordained to the eldership in 1880. He always manifested the spirit of devotion and loyalty to the Master's cause. Services by Eld. G. S. Strausbaugh. Interment in the Owl Creek cemetery. Mabel E. Strausbaugh, Fredericktown, Ohio.

Parcell, Sister Elizabeth, born in Lancaster County, Pa., March 16, 1837, died Jan. 1, 1914, in the Baugo congregation, Ind., aged 76 years, 9 months and 15 days. She was a faithful member of the Church of the Brethren. She leaves nine children, six stepchildren, two brothers and one sister. Services by Elders David Metzler and the writer.—H. M. Schwalim, Wakarusa, Ind.

Reynolds, Bro. John H., born Nov. 5, 1847, near Greensburg, Md., died Dec. 27, 1913, aged 69 years, 1 month and 22 days. He became ill one week before his death and grew gradually worse until the end came. His wife and two sons survive him. He was a very strong advocate of the principles of the Church of the Brethren. Services in the Welty church, Elders C. C. Deibel and E. H. Witsler, and interment in the adjoining cemetery.—Jesse Demuth, Waynesboro, Pa.

Ridenour, Sister Elizabeth, widow of John Ridenour (who died in 1906), born at Berlin, Somerset County, Pa., died at Garrison, Iowa, Jan. 12, 1914, aged 78 years, 7 months and 14 days. She united with the church at the age of eighteen years. She was the mother of six children, one died in infancy, one in young womanhood, and eleven survive her. Services by the writer, assisted by Bro. W. H. Long and Frank Edmister. Interment in the Garrison cemetery beside her husband.—Dr. S. B. Miller, Cedar Rapids, Iowa.

Roberts, Sister Mary Elizabeth, nee Groge, wife of Bro. Charles Roberts, died Dec. 28, 1867, died of cancer of the stomach at her home near Parnassus, Va., Dec. 28, 1913, aged 66 years and 8 months. She is survived by her husband, five daughters and two sons. Services at the Elk Run Brethren church by Bro. H. G. Miller, assisted by Bro. W. H. Ziegler.

The Annual Meeting Of the Church of the Brethren at Seattle, Washington, 1914

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Have You Sent In Your Renewal for
The Gospel Messenger?

Text, Rev. 3: 20. Interment in the cemetery near by.—Sarah C. Zigler, Churchville, Va.

Edwards, Bro. Henry Edgar, born May 2, 1878, in Montgomery County, Ind. He met his death while at work as train inspector in the Great Northern Railway yards. Bro. Rink united with the church at the age of eleven years. He was united in marriage to Sister Mabel Britch Nov. 28, 1900. Two sons and two daughters were born to this union. He leaves his faithful wife and four children, one brother and two sisters. His parents and one brother preceded him. Services at the Surrey church by Eld. D. Deardorff. Text, 1 Sam. 20: 3.—Edith Steele, Minot, N. Dak.

Reidy, Bro. John, born in Lancaster County, Pa., April 11, 1847, died at his home in Grundy County, Iowa, Dec. 18, 1913, aged 66 years, 8 months and 7 days. He was married to Mary Gahnen, in Wayne County, Ohio. They moved to Iowa in the fall of 1857. Seven sons and four daughters were born to this union. Brother Reidy and wife joined the Church of the Brethren in 1853. His wife preceded him in death twenty-nine years ago. Bro. Reidy served the church as deacon for a number of years. His late illness lasted only one day. Services by the writer in the Christian church at Liscomb, Iowa. Text, Rev. 2: 10-11. W. Brubaker, Grundy Center, Iowa.

Shoarer, Sister Emma, wife of Bro. Henry B. Shoarer, died in the bounds of the Chiques congregation, Lancaster County, Pa., Jan. 9, 1914, of consumption, aged 37 years, 3 months and 8 days. She and her husband were baptized March 20, 1898. On April 13, 1898, he was elected to the deacon's office. She lived a sorrowful widow for 11 months and 2 days. She was mother, a brother and a sister. Services at the Chiques house by the home ministers. Interment in the adjoining cemetery.—Henry Zug, Mount Hope, Pa.

Stuckey, Bro. Joseph, born Dec. 10, 1836, in Wayne County, Ohio, died at the home of his daughter near Wauseon, Ohio, Jan. 10, 1914, aged 77 years and 1 month. He was married to Sister Sarah Pight in 1859. Nine children were born to this union. Two of them died in infancy,—one on the day the mother passed away, Sept. 28, 1877. Bro. Stuckey united with the Church of the Brethren about the year 1860, and lived a quiet Christian life. He was assisted by Bro. Arthur Smith and the writer, assisted by Bro. Henry Rycheer, of the Amish Mennonite faith.—D. G. Berkebile, Delta, Ohio.

Walston, Mattie, nee Shingleton, born in West Virginia, Feb. 19, 1851, died Jan. 9, 1914. She was a member of the Church of the Brethren for nine years. Hers was a life of toil and affliction, but she felt an assurance of joy in Christ beyond this vale of tears. Services by Rev. R. M. Jones. Interment in the Clearwater cemetery.—Mollie Harshbarger, Lenore, Idaho.

Willmeth, Joseph Eugene, son of Mr. and Mrs. A. V. Willmeth, born in West Virginia Feb. 7, 1902, died Jan. 9, 1914, at his home, 2463 Lewis Avenue, Fresno, Cal., of scarlet fever, aged 11 years, 11 months and 2 days. He was the youngest of one brother. His mother died when he was about one year old, after which he and his brothers lived with their grandmother until about a year ago, when she died. Then they lived with their father and stepmother. Eugene was a lovable boy and loved by all who knew him. He was a member of the Sunday school, and a good scholar. His illness lasted about thirty-six hours. Interment in the Mount View cemetery.—C. E. Wolf, 2510 White Avenue, Fresno, Cal.

Wyand, Sister Lydia, died of apoplexy at her home in Keedysville, Md., Minor congregation, Jan. 19, 1914, aged 80 years. She was a consistent member of the Church of the Brethren fifty-eight years. She is survived by three children. Services in the U. B. church at Keedysville by Eld. D. V. Long. Interment in the Keedysville cemetery.—M. Portia Rowland, Fair Play, Md.

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tendence and interest were good. Bro. Thomas Patrick, of Hanoverdale, did the preaching. He held forth the Word with power, and three dear souls came out on the Lord's side.

Snake Spring Valley.—Our church met in council Jan. 17, with Elders J. B. Pluck, Herman Guyer and D. M. Van Horn presiding. The auditor's report of the quarterly poor fund was read and approved. Bro. J. C. Snyder was elected church treasurer. Eld. William S. Ritchey is away on a visit to the eastern part of this State. Our Sunday-school is doing well, and much interest is being manifested. Our council was profitable.—Joseph F. Snyder, R. D. 1, Box 59, Everett, Pa., Jan. 19.

Windber.—The installation service for our Sunday-school officers and teachers was held on Sunday evening, Dec. 28. Our pastor, Bro. H. S. Reagle, conducted the service, which was very helpful to all present. Our midweek meetings are also in charge of our pastor, who has made them a spiritual uplift to all who attend. Our Sunday-school is growing. We will soon have more room for Sunday-school work, as our basement is nearly completed. Some of our teacher-training graduates are taking the seal course. Sunday, Jan. 18, our pastor gave us inspiring sermons both morning and evening. Harvey Knael, Windber, Pa., Jan. 20.

York church met in special council Dec. 30. After rendering the annual reports, the following Sunday-school officers were elected for 1914: First Church, Joseph J. Bowser, superintendent, Charles W. Graff, secretary. Second Church, John K. Pfaltzgraf, superintendent; Geo. K. Pfaltzgraf, secretary. Geo. K. Pfaltzgraf, York, Pa., Jan. 20.

TENNESSEE.

French Broad.—Bro. A. M. Bashor and wife, of Lawrenceburg, Tenn., have been visiting their relatives at this place. During their stay, Bro. Bashor preached some splendid sermons for us. He is one of the most able ministers we ever had with us. Sister Eva Bashor, of Enid, Okla., is visiting her parents at this place.—Mollie Satterfield, R. D. 5, Danbridge, Tenn., Jan. 20.

Jonesboro.—The Brethren had services here today. As Bro. Robert Hilbert was not able to fill his regular appointment at this place, Bro. S. D. Bailes, of Pleasant Valley, filled the appointment. A stronger effort in church work should be made here. We have a good house of worship, in which a large audience can be seated very comfortably. We want the members to help in making this a point of influence, as this is the oldest town in the State. At one time it was the capital of what was known as the State of Franklin, which later on became the State of Tennessee. I trust we may soon have a strong congregation in this town. We have services at 10:10 A. M. every third Sunday of the month, preceded by Sunday-school at 9:30.—N. T. Larimer, Jonesboro, Tenn., Jan. 18.

White Horn church met in council Jan. 17, with Bro. P. D. Reed presiding. It was decided to begin a series of meetings Feb. 15. Bro. J. D. Clark, of Jonesboro, Tenn., is to do the preaching. Bro. Reed preached two excellent sermons while with us.—Nora McCollough, R. D. 2, Whitesburg, Tenn., Jan. 19.

VIRGINIA.

Burks York church met in council Jan. 17, with Bro. A. J. Eddle presiding. The next day the funeral of Elizabeth Alderman was preached by the Methodist minister and Bro. S. E. Hylton. Dec. 20 Bro. George Weddle, of Bloom, Kans., came to our place and preached eleven sermons. Eleven came out on the Lord's side. Ten of these were Sunday-school scholars. Nine have put on Christ in baptism; the other two still await the rite. The members are much revived.—Clemmie E. Hylton, R. D. 2, Box 36, Floyd, Va., Jan. 19.

WASHINGTON.

Spokane church convened in council Dec. 27. Bro. C. C. Lanahan presiding. In the absence of our elder. Officers were chosen for the ensuing year. Eld. A. E. Peters was chosen as our elder, Bro. E. C. Welmer, church clerk, also trustee for three years; Bro. R. Force, church treasurer. Brethren Truman D. Aschenbrenner and R. Force are our Sunday-school superintendents, and Sister Mary E. Aschenbrenner is president of our Christian Workers' Meeting. Bro. O. C. Lanahan succeeds the writer on the local Mission Board for three years. The writer is Messenger agent and church correspondent. We regret much to have no minister. Many souls are starving for the Bread of Life in this great city. Who will answer the Macedonian call?—C. D. Aschenbrenner, S. 109 G. Street, Spokane, Wash., Jan. 19.

WEST VIRGINIA.

Packs Branch.—Bro. James A. Riner preached for us Jan. 17 and 18. These services were well attended, and much interest was shown.—Elizabeth A. Bolan, Packs Branch, W. Va., Jan. 21.

Pleasant Valley.—Jan. 11 our Sunday-school was reorganized, with Bro. W. A. Miller as superintendent, and Sister Gertrude Miller as secretary. Bro. M. F. Sutter was chosen chorister, and the writer correspondent.—T. F. Valentine, R. D. 1, Auburn, W. Va., Jan. 21.

Salem church met in special council on Saturday night, Jan. 10. Eld. Jeremiah Thomas presided. We decided to build an addition to the church, twenty-five by thirty-five feet. Bro. Geo. Vansickle is to begin a series of meetings at the Center church Jan. 31. We have preaching at Salem every third and fourth Sundays. At our other council one letter of membership was received and one was granted. We will have council at Mountain Dale on Saturday.—Calvin R. Wolfe, Brandonville, W. Va., Jan. 19.

Pre-Inventory Sale

For February Only

In order to dispose of a large number of our books before taking inventory at the close of our fiscal year which ends Feb. 28, we have decided to make an offer which will appeal to everyone. We want to dispose of the entire edition of each of the following books and for this reason make you the following unheard of offer:

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THE OLIVE BRANCH OF PEACE.—By S. F. Sanger and D. Hays.

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LITERARY ACTIVITY OF THE BRETHREN IN THE EIGHTEENTH CEN- TURY.—By John S. Flory.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., February 7, 1914.

No. 6.

AROUND THE WORLD

Why Not Follow Suit?

We note that the Jewish women of St. Louis have started on a most commendable campaign against a useless display of flowers at funerals. They recognize that the expenditure, at times, is so large that it can hardly be justified, and the more so since there are many deserving objects that may well demand the funds thus needlessly spent. It is urged that the pressing needs of orphanages and hospitals surely could be served more acceptably, were at least a part of the funds, expended upon the useless funeral display, devoted to their maintenance. There is much force in this strong plea, and the argument adduced may well be seriously considered.

Helpful Influences.

About fifteen years ago the United States assumed full control of the Island of Porto Rico. At that time there was but one school building on the island. Illiteracy and all that is usually found among a people living under such conditions, were in evidence everywhere. Among the first reform measures, attempted by the American Government, was the establishment of a good school system. Now more than 1,200 school buildings are found on the island, and thousands of children are being instructed. The effect upon the people of the island has been most remarkable, but no more so than can always be expected when ignorance is dispelled. Proper teaching always results in a fruitage that blesses and cheers, and this is true in the spiritual realm also if proper efforts are put forth.

Korean Suspects Tortured.

Some weeks ago we gave an account of the trial by which Korean Christians were in part convicted of seditious plottings against Japanese control of their country. Judging by the facts, recently given in Japanese journals, various means of torture were resorted to, in order to bring about an admission of complicity, though, in some cases at least, there was no real guilt. Questions were cunningly framed, and to extort a confession, the accused were tortured until, innocent or guilty,—they could resist no longer. The evidence of this is conclusive, and there were, among the accused, those who either died, or went insane, or were so crippled that they could not be allowed to appear as witnesses. How forcibly such inhuman treatment illustrates the scriptural denunciation: "The tender mercies of the wicked are cruel."

The Heavy Cost of Peace.

Emperor William, of Germany, usually denominated the "War Lord," took occasion, during his recent fifty-fifth birthday celebration, to point with pride to his enviable record of peace during the long period of his rule. True, this has been accomplished at a most tremendous cost. With his army the greatest in Europe and a powerful navy, he has succeeded in keeping his enemies at bay, but whether he is able to keep up the terrific strain, remains to be seen. One thing is sure,—the peace which is maintained only by vast armies and monstrous navies, is, at best, only a temporary and costly expedient. The most skillful diplomats of Europe agree that the time has come for the abolition of national forces, that are maintained at so excessive a cost. They suggest that, for the upholding of general peace and good order, an international constabulary be established, if necessity should demand.

• Why Not Be Courteous?

At present the various railway companies are vying with each other as to the exercise of the highest degree of courtesy, not only among employes in their daily business relations, but also,—and more especially,—towards the traveling public. The "campaign of politeness" on the Southern Pacific R. R. covers a host of details, small in themselves, and yet conducive to the removing of a great deal of friction that might otherwise be discernible. As a sample of the very pertinent "reminders," issued by the company, we quote from the placard attached to the telephone stands of the road: "When you answer the telephone, be pleasant. It costs you nothing and in your heart you want to be liked. As you take off the receiver, say: 'Southern Pacific,' and then give your name or department. It saves time. Said pleasantly, it is a good advertisement for yourself and the company. Thank the man who helps you or gives you information,—he likes it. Remember that on the telephone the voice is everything. See to it that it is friendly." We quote

this little extract for the special purpose of recommending the spirit of real courtesy thereby suggested, which may well be practically applied more generally and, as a matter of course, should be characteristic of every Christian. "Be courteous" is the tender entreaty of the apostle, and a more thoughtful consideration of that precept would likely impress upon us more fully the importance of practically exemplifying every act of courtesy by which life is made more pleasant for ourselves and others.

Cultivating Closer Acquaintance.

Early this spring there is to be a meeting of prominent Germans and Frenchmen who have organized for the express purpose of bringing about a better feeling between the citizens of the two countries. It is planned, by the organization above referred to, that international lectures be arranged, whereby the leading artists, authors and poets of each nation will appear publicly in the respective countries, thus promoting a better international understanding. The truth is that the people of any country are not really enemies to the people of another, as is clearly shown by the close ties already existing between the working classes of the two nations. The more the peoples are drawn together, the more will they realize each other's peculiar charms, and the less will they think of antagonizing each other.

The Need of Higher Ideals.

Confronted by the appalling increase of murder and suicides in the United States, a movement has been started by the churches of Chicago, looking to an educative campaign along the line of more fully impressing the sacredness of human life. In no country in the world is human life as cheap as it is in America. Nine thousand murders and thirteen thousand suicides last year are surely enough to appall even the most inconsiderate. It would appear that something ought to be done to stem the woeful tide, and without question the pulpit and press can not afford to be silent. A concerted move, to elevate the ideals of the people regarding the sacredness of human life, would undoubtedly be of great value. It is suggested by the Federation that Sunday, Feb. 8,—Lincoln's Sunday,—or a later date, might appropriately be devoted, in part at least, to the consideration of the great theme, "The Sacredness of Human Life."

Helping the American Indians.

Recently there was held at Denver, Colo., the third annual conference of the Society of American Indians. A hopeful spirit of unity and enthusiasm was in evidence, and proves the increasing faith of Indians and their white friends in the usefulness of the movement. Questions of education, religion, sanitation, and morality, were fully considered, and it is to be hoped that thereby every facility will be afforded this long-neglected people to reach a higher state of development. The lack of schools in the Navajo Reservation is a disgrace to our great country. In spite of definite treaties, granting educational privileges, there are still 6,000 children who have never been to school a day in their lives. Superstition is rampant, the "medicine man" is the real ruler of the tribe, and hundreds are paying the terrible toll that dirt and disease exact. The Black Foot Reservation presents but slightly better conditions. While reading about Indians who last winter were allowed to starve to death, one is made to wonder whether we are really living in the midst of a Christian civilization.

The Bottle or the Book?

A good insight into Russia's real status, nationally and morally, is gained by the treatment respectively given to the bottle, as representative of strong drink, and books, as standing for literature and enlightenment. Two parliamentary commissions were recently sitting at the same time in St. Petersburg,—one on the printing and publishing of books and newspapers, the other on the production and sale of vodka (the national drink). The deliberations of the two bodies clearly show the real bent of the Russian mind and heart. Vodka, as a Government monopoly, is afforded every possible opportunity for further sale and distribution, but literature, with all its possibilities for the elevation of the people, is given a cold shoulder. The circulation of books is hedged in by every possible restriction, amounting to almost a total prohibition, in some cases. The sale of vodka in the various shops,—liberally distributed over the entire country,—is not only admissible at all times, but a full supply must be kept on hand, to serve all possible demands. There is scant hope for real improvement in Russia as long as the bottle rules supreme, at the expense of all that ennobles and uplifts.

An Honest Confession.

Much consternation prevails in the camp of the liquor interests since the recent convention at Columbus, Ohio, by which the proposed amendment to the national constitution was ordered to be forwarded to our lawmakers at Washington. One of the leading representatives of the saloon people frankly says: "We are not discussing the benefit or justice of prohibition, but its possibility and its probability under present circumstances. To us there is 'the handwriting on the wall' and its interpretation spells doom. For this the liquor business is to blame. It has formed an alliance with the slums that repels all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers, and backs with its resources the most recreant officers." To such a clear diagnosis of the real situation nothing need be added; the case is well put.

The Problem of the Unemployed.

Just now various parts of the country,—and especially our large cities,—are struggling with the most perplexing problem of adequately providing for the needy. Chicago is endeavoring to care for the thousands of unemployed men that are without either shelter or food, and finds her task a most arduous one. Portland, Oregon, attempted a solution of the problem by providing work at its municipal stone quarry at \$1.50 per day, hoping that all who were really anxious to work, might thus be enabled to earn a living. The well-meant plan, however, did not meet with success. After more than five hundred men had been provided with lodging and breakfast, and introduced to the municipal place of employment, only twelve responded to the invitation. The rest doubtlessly concluded that "the world owed them a living," and hence the proffered work did not appeal to these idlers in the world's busy bee-hive.

Safety at Sea.

At the recent "International Conference on Safety of Life at Sea," made up of representatives appointed by fourteen principal nations, some excellent recommendations were made, the chief features of which may be briefly summarized in the following: International, co-operative patrol of the iceberg region in the Atlantic, as well as destruction of derelicts,—both efforts to be under general direction of the United States. Wireless equipment of all regular passenger steamers is hereafter to be made compulsory, and an international code for urgent, important signals has been decided upon. Greater care in the construction of vessels, and sufficient lifeboats for passengers and crew, are also insisted upon. All this will doubtless be promotive of the best results to the traveler as he crosses the briny deep, but why not be equally solicitous for the voyagers upon the troubled sea of life? If we would be sure of reaching the haven of eternal rest, we must make no mistake regarding the Heaven-ordained "Compass" and "Pilot."

Mission Progress in 1913.

In the great world field American missionaries are factors of considerable magnitude. Much of China's real development is due to the influence of American missions which, as no others, command the respect of the people. In Shansi Province, where many missionaries were slain in 1900, the officials have invited American missionaries to take charge of the schools in a large district, with full liberty to teach Christianity. Not only does the Government offer to furnish the necessary buildings, but it is also willing to contribute \$2,880, yearly, toward the expenses. A company of public-spirited Chinese, headed by Dr. Wu Ting-fang, formerly ambassador at Washington, have offered a conditional gift of \$50,000 towards the enlargement of the McTear Institute for Girls, at Shanghai. American schools and colleges now include children and young people from the first families, among them a niece of President Yuan Shih-Kai. The student body of these institutions overflows all available buildings, leaving many applicants unprovided for. In India the door of opportunity is opened wider than ever before, and it is only to be regretted that missionary societies, with all their resources, are unable to cope with the exigencies of the situation. In a number of districts mass meetings are being held, the supporters of which profess their readiness to abandon pagan practices, and to enter at once upon a thorough course of Christian instruction. Seeing all this, besides the many other instances of whitening fields throughout the world, Christianity's forces are certainly confronted by a challenge of unusual importance. Are they equal to their opportunity?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The New Dawn.

BY C. J. COFFMAN.

God, I thank thee for the morning,
For the promise of the day,
For the bright and rosy dawn that thou hast given.

May my heart be like the dawning
Of a pure and perfect day
And my hopes be made to reach to thee,—in heaven.

Give thou strength unto thy children,
Let them hope and trust in thee,
Let their hearts with love of fellow-man be filled.

Let them spread the living Gospel,
From the rivers to the sea,
Until every strife of man with man be stilled.

Edgewater, Colo.

Our Adversary:

Who Is He?—Where Did He Come From?—Where Is He?—What Is He Doing?

BY S. Z. SHARP.

"Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5: 8).

THERE are those who believe there is no personal devil, but that every one becomes his own devil when he yields to evil influences, since the Savior said to his disciples, "Did I not choose you the twelve, and one of you is a devil?" and to Peter he said, "Get thee behind me, Satan: thou art a stumblingblock to me." The Bible, however, gives abundant proof that there is a personal devil. In Job 1: 6 we are told that Satan presented himself before the Lord with the sons of God. This he could do only in a personal form, and not as a quality. The temptation of Christ gives abundant proof of his being a person. He led Jesus to the pinnacle of the temple in Jerusalem; then he took him to an exceeding high mountain and showed him all the kingdoms of this world. Only in a personal form could he do this.

Since we know that he is a person we want to know what he is like,—his appearance, character, etc. In 2 Cor. 11: 14 we are told that he "fashioneth himself into an angel of light." Perhaps this was his original form, and he may have been an archangel, or ruling angel, since we are told in Jude 9 that he contended with the archangel Michael for the body of Moses. His character as a ruling angel is further proved by what is said in Matt. 25: 41, "The devil and his angels." He therefore has angels under him and may be regarded as an archangel. (See Rev. 12: 7.)

That he is a created being is evident from Col. 1: 16. Speaking of Christ it is said, "For in him were all things created, in the heavens and upon the earth," hence he is a created being. (See also Rev. 4: 11 and 10: 6.) His first appearance to man was in the Garden of Eden in the form of a serpent, or by controlling a serpent. In Rev. 20: 2 he is represented as having the form of a dragon. "And he [the angel] laid hold on the dragon, the old serpent, which is the Devil and Satan." Taking for granted that our adversary assumes all the forms above mentioned, we are also reminded that there are many beings under him called "evil spirits," a large number of which may enter into one person, as in the case of Mary Magdalene, out of whom Jesus drove seven. In Mark 5: 13 we are told that in the Gadarene there was a legion, or as many as could enter into two thousand swine. We conclude, therefore, that Satan is a person, a created being of great power; that he can assume various forms, even that of an angel of light, and is the great adversary of both God and man.

Where did he come from? Some say, "God created him an angel, and he made himself a devil." That may be all right, as far as it goes, but it does not reach to the beginning. It is already admitted that "God created him an angel," but God created only

good angels. "And God saw every thing that he had made, and, behold, it was very good" (Gen. 1: 31). How, then, could that which God created good of itself turn into evil or the d-evil?

If we admit that good of itself, without external influence, can turn into evil, then God, who is the sum and substance of all good, might turn into evil. This is not admissible. What we know about the fall of our first parents is that they were entirely good, until they came in contact with evil, and were poisoned and died. There is no evidence in existence that good without external influence or inherited germs of evil ever became evil. We must therefore conclude that Satan himself came in contact with evil, that he willingly yielded to it, and so fell, just as our first parents did.

But the question is, "Whence did that evil come to which Satan yielded?" The only logical conclusion we can reach is, that it *always* was. If we admit that good or God always was, we must admit that evil always was, for *every quality has its opposite*. For an example, *high* is opposed to *low*, *long* to *short*, *dear* to *cheap*, *heat* to *cold*, and finally, *good* to *evil*. No quality can be mentioned that does not have its opposite. Since the quality good always was, its opposite,—evil,—always was, and since the embodiment of the good, or God, always was, there was always the embodiment of evil in some form with which Satan and his angels came in contact and fell, just as our first parents came in contact with an evil and fell. We conclude, therefore, that Satan is a created being, and was created good, like all other of God's creatures, but, as a free agent, chose to yield to evil and so became evil, or the devil.

Where is he now? From the Scriptures we infer that this world is his principal field of operation. In Rev. 12: 7-9 we are told that "there was war in heaven," and that "Satan . . . was cast down to the earth, and his angels were cast down with him." Jesus said to his disciples, "I beheld Satan as lightning fall from heaven," and in Job 1: 7 we read that he reported to the Almighty that he was "going to and fro in the earth, and from walking up and down in it." In the temptation of the Savior Satan showed him "all the kingdoms of the world, and the glory of them," and said, "All these will I give thee, and the glory of them, for it hath been delivered unto me." The Savior did not contradict this statement, and in John 14: 30 he calls Satan "the prince [or ruler] of this world." Logically he is the ruler of all the heathen world, and of all the worldly people among so-called Christian nations, for only a small part of them have the Spirit of Christ and belong to Christ's kingdom. To the unbelieving Jews Christ said, "Ye are of your father, the devil." It is clear, therefore, that Satan with his angels was cast out of heaven into this earth; that here is his kingdom and field of operation.

What is he doing? The Scriptures say that "he goeth about as a roaring lion, seeking whom he may devour." In Rev. 20: 3 we are told that he shall be put in chains and shut in the abyss, that he should not deceive the nations for a thousand years. One of his activities, then, is to deceive, to present falsehood instead of truth. He began this kind of work with our first parents and has been keeping it up ever since. In the days of King Ahab (1 Kings 22: 22) he became a lying spirit in the mouth of all the prophets except that of Micaiah. The purpose was to deceive Ahab, that he might be slain in battle. As Jesus is the Prince of Peace, so Satan is the prince of war. The terrible calamities brought about by war are mainly the work of Satan. As Christ "brought life and immortality to this world," so Satan brought death and destruction. There is a Christ and an antichrist, two persons. Their powers are directly opposed to each other. Wherever vice, immorality and destruction may be found, there Satan is at work. The saloon is one of his workshops. Drunkenness, prostitution, white slavery, and gambling are some of his finished products. The demon of fashion and the passion for immodest dress are some of the tools by which he works. He uses the ballroom, that he may arouse the evil passions among the sexes, alienate the affections of husband and wife, and cause many a divorce and wreck of families. He employs tobacco

and chewing gum to start young people into evil habits. He dares even to come into the church and among the children of God, as he did in the days of Job, and often he stirs up strife and ill feeling between members of the church. When he can induce members to stray away from the church, he hopes to overcome them by and by, and often succeeds. He is the real antichrist, and enters the conclave of secret orders and demands that the name of Christ be shut out and never be used in prayer or song.

Some one will ask, "If Satan is the author of all evil, why does God say, 'I form the light, and create darkness; I make peace and create evil' (Isa. 45: 7)?" We must remember that there are two kinds of evil,—moral and physical,—and if we read the entire forty-fifth chapter of Isaiah we will see that God had reference to the punishment he had inflicted on Israel for their idolatry, by sending them into captivity; this he calls darkness and evil, while their restoration through Cyrus he calls light and peace, and has no reference to moral evil.

Finally, Satan is the author of death, darkness and destruction, while Christ is the Author of life, light and immortality, and came into this world that he might "destroy the works of the devil" (1 John 3: 8), and evil will finally be subdued. "For he must reign, till he hath put all his enemies under his feet" (1 Cor. 15: 25).

Fruita, Colo.

Loyalty to Vision.

BY FLORENCE H. MYERS.

"WHERE there is no vision my people perish," was spoken by a man of vision. In the Sabbath-school lessons of the past year we studied a long stretch of history. As we stand on the highest point and look back over those lessons, we see God in the beginning. We have studied the existence and character of Jehovah. We studied the creation in the first lesson of January. We find, in our lesson in December, that the Word was in the beginning and the Word was made flesh. In the beginning, God. In the end, God,—Alpha and Omega.

That he might develop a people qualified to lead into highest development, God called Abraham. Think you not that Abraham caught the gleam shining afar and, loyal to his vision, we are rich today because of it? Isaac, Jacob, Joseph, Moses, Joshua, Jesus, loyal to their vision!

In this splendid new year let us, like Paul (Acts 9: 1-10), get a new vision and be loyal to this vision. The other morning two little girls led an aged man to the barber shop. The dear grandfather said, "It is hard to be blind."

Physical sight is a great blessing. One whose sight is unimpaired can not reckon the value of it. By the cross and circle, however, we have learned that a blind spot exists in every eye when these are held at a certain distance. Mental sight,—the mind's eye,—is worth more than the physical. Where God is left out the mind has a blind spot. Spiritual sight is greatest of all because, in the spiritual, there can be no blind spot.

Our attitude to any work determines our success in that work. The keynote of the two faithful spies was, "We are well able to overcome," but that of the ten was, "We were in our own sight as grasshoppers." The grasshoppers won for the time. "I can do all things through him," should be our slogan and, with hand in his for leading, and ear alert for bidding, we should be able to see ourselves ready for service.

A story is told of a Christian artist whose health failed. His physician told him he must go to some quiet spot and rest for a year. Reluctant to lay aside his work, but fully trusting in the Lord's leading, he went back to his childhood's home.

In the city where the artist worked, lived a young man who had made a mistake in life. He had repented, but thinking to begin life all over again, he found his way to the quiet western town, which was also the home of the artist.

Knowing the past, and believing in the young man, the artist offered his friendship, but was repulsed. Every attempt by the artist to be of service to him failed. One day the artist sought the young man and asked him to grant him a favor. Interest seemed to be awakened. "I am painting a picture, and I desire you to be the first to see it and to be the critic."

When the picture was finished and the young man was before it he stood face to face with a portrait of himself. Instead of regret, because of the past, being mirrored in his face, the figure was erect, shoulders thrown back, head up, hope and courage lighting the countenance. Long and earnestly the young man gazed, and then asked, "Do you think I can ever look like that?"

"If you will, you may."

"I will do it," was the reply.

In helping a fallen sister up, it is vastly better to show her the picture of a Madonna than to let her see herself.

We need a look forward to the Christ, to get a picture of a better self, and then courage to be loyal to our vision.

Huntingdon, Pa.

"The Salt" and "The Light."

BY PAUL MOHLER.

It is no small thing to be the "salt of the earth," "the light of the world," nor is it easy. To savor, to preserve from corruption, and to enlighten the world, is the largest task that God has given to the Christian. That is the task for Christian men and women of this as of every other generation.

Today, in spite of education and of material and intellectual progress, the world needs positive leadership out of corruption and into safety. Who should lead if not the Christian? Christ knew no better way to save the world than to give it his own Spirit-filled disciples. He has no other way today. But then, as now, many sought the blessings of the "faith" without its hardships. They were willing to enjoy its light "under a bushel" or "in a corner," where no one would see and persecute them. To them he said, "Ye are the light of the world. A city set upon a hill can not be hid. Neither do men light a lamp and put it under the bushel, but on the stand; and it shineth unto all that are in the house" (Matt. 5: 14, 15). This is to all the little lamps as well as to the blazing lights upon the corners of the streets. The previous verse, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men," is also for every one.

There are some questions, especially, on which the world needs help. We notice a universal demand for "recreation" after the strenuous labors of the shop or store. Unfortunately, much of what is now called recreation is really dissipation, which leaves a man more weary than before. The world needs to know how to "renew its strength." Who shall show that if not the Christian?

To understand this matter fully, it is necessary to be specific. One very popular kind of "recreation" is card-playing. Men and women love to lose themselves in the fascination of the game, forgetting every care while delighting in its excitement. All sense of weariness and depression disappears when the interest in the game runs high. An evening passed in such a manner is anything but dull. But it does not restore the strength; it really weakens. The nervous exhaustion of the card-player is greater than that of the worker, when the reaction comes. As recreation, card-playing is a failure. The same may be said of dancing, theater-going, novel-reading, wine-drinking, and the whole round of excitement-producing amusements.

Nor is that all. These forms of amusements have their dangerous side. Card-playing is closely associated with gambling,—so closely that it is extremely dangerous for a man to develop much skill as a player. There are so many opportunities to turn such skill to account as a means of getting other people's money easily, that many thousands take that course.

Dancing is so suggestive of impurity that many men and women are deified thereby. The step from the comparatively decent dance under the safeguards of the home, to the positively dangerous dance of the public ball-room, is short and easy to take.

So many of the sights and scenes of the theater are demoralizing that it is unsafe to form the theater habit. You never know when you may see some play that will start in you some train of thought that will lead you into crime or folly. The fascination of this institution is remarkable, and because of its general atmosphere of corruption, it is terrible.

Novel-reading, with many, is an extremely pernicious habit. This very fact makes it almost dangerous to read even the best of fiction. Certainly it is unwise to read for pastime, for one can never tell when he may meet therein, influences that will mar his character. If we read good fiction, let us read it with a purpose, ready to find the good and reject the evil: a passive attitude in reading is dangerous.

The dangers of wine-drinking are well enough known to require less comment. Yet there are some who think it is safe enough to drink moderately for the pleasure that it brings. Such only need to open their eyes to see.

At present the various forms of amusements have a terrible strangle-hold upon society. They have their zealous advocates on every hand, ready to use voice, pen, and money to further their interests. By them, millions are eternally destroyed. If humanity is ever to be freed from their curse, the world must have enlightenment, some preserving influence, and positive guidance in the right direction; but that is not easy to give,—it is so sure to be unwelcome.

How often do we see a church, which ought to be the salt of the earth, lose its savor, as far as these institutions are concerned! It is "against the rules" of a number of churches for the members to take part in such things; but a local congregation often finds that one of its leading members wishes to indulge in one of these amusements. He will not yield to the wish of the congregation, and the rest are afraid to resort to discipline, so the matter rests. Of course, after that, the church can do nothing in that community against that evil. It has lost its savor, and, as far as that particular evil is concerned, it is "thenceforth good for nothing, but to be cast out and trodden under foot of men" (Matt. 5: 13b).

Furthermore, that man has lost his savor in other things. The very fact that he indulges ever so moderately in ever so clean a form of pleasure belonging to one of these great institutions, will shut his mouth when he ought to speak to others against the worse forms of that or other institutions. For people do not or will not understand, and they will take his moderate indulgence as an endorsement of the whole institution. I have heard a young girl insist that dancing must be all right because George Washington danced the minuet! Imagine George Washington dancing the tango, or even the waltz! Yet his example is taken as an endorsement of dancing. Another young lady once defended her dancing at a lodge entertainment because the minister ate supper with her in the lodge-room that same evening.

Oh yes, these are "weak," but do not despise them on that account. "See that ye despise not one of these little ones" (Matt. 18: 10); for "thus, sinning against the brethren and wounding their conscience when it is weak, ye sin against Christ. Wherefore if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble" (1 Cor. 8: 12, 13).

There is another institution against which there is as great need of strong opposition,—that of fashionable dressing. That, like amusements, has its devotees by the million, who are not only obedient to its mandates, but active in its interests. It is true that many good newspapers and magazines are raising a cry of warning and protest against its iniquity, but their fashion advertisements are read more attentively than their anti-fashion editorials. The school can not be depended on, for often the school-teacher is the fashion advocate. How about the church? Well, the

average man will laugh when you mention that. Doesn't everybody know that many just go to church to show their finery? A few ministers, indeed, once in awhile arise in indignation and speak their mind quite clearly, but the example of the leading members, and perhaps of the minister's wife, soon quells the little disturbance he may make.

Will it ever be so in our Fraternity? That is an important question for us just now. If we are to be the salt of the earth, to preserve it against this evil, we must not lose our savor. "If the salt have lost its savor, wherewith shall it be salted?" It may not mean much to you, my sister, if you cater just a little to the fashions; but it may mean a vast deal to the world, whose light your own life and that of your church should be.

Fashionable dressing appeals especially to the women, and they are the ones that carry it to its dangerous and soul-destroying extremes. It is woman's task, therefore, to set her sisters right. If there is to be any "salt" to arrest this form of corruption, any light to shine on this abomination, it must come from the godly women of the church.

A woman may be able to follow the fashions "afar off" without serious injury to herself, but she can't shed any light that way, nor will she be worth much as salt. Nor will the neutral woman, who manages to dress so that she will not be noticed as being either out of style or in the style, be worth much more. This evil is so great that it calls for a strong and stern rebuke.

By the way, why should women insist that men should brave the scorn of their associates who press them into taking drink, when they themselves have not the strength to stand against the craze for foolish fashions? I remember just a year or so ago, when the Western Union Company prohibited the wearing of immodest waists by girl employes, that a lady of national prominence as a prohibition advocate, arose in their behalf. She did not defend such dressing; she simply denied the right of men to say how girls should dress. I am not yet able to see how women have more right to prohibit indulgence in drink by men, than have the men to restrict the indecent dress of women. The fact is, each needs the help of the other against his or her particular form of sin.

Yes, the world needs light and salt,—it is dying for lack of it. It needs to be continually conscious of sin, of righteousness, and of judgment. It is necessary that we "may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom we are seen as lights in the world, holding forth the word of life" (Philpp. 2: 15, 16), in order that we may indeed "let our light shine before men; that they may see our good works, and glorify our Father who is in heaven" (Matt. 5: 16).

3435 Van Buren St., Chicago.

A Pioneer Preacher's Experience.

BY IDA F. KINTNER.

THE experiences of the pioneer minister were varied and often attended with much danger. Here is an incident in the life of Bro. Frederic Aldyfer, of Northern Ohio, as related to me. It occurred years ago, when that part of Ohio was considered a new country.

Bro. Aldyfer worked at the cabinet trade sometimes, and often was called on to make coffins. One day a man called at his home and gave him the dimensions of a child's coffin, requesting him to bring the receptacle to a designated place. As Bro. Aldyfer had no horse suitable to ride that distance, he borrowed one,—a young beast,—of a neighbor.

When he reached the home, an aged grandmother met him at the door, informing him that he would have to bring in the coffin and place the child in it. It had died of smallpox. "All the others of the family, except the grandmother, were in various stages of the disease, and she only could assist him. Together they laid the little form in the casket, and after a solemn service she helped him to get started on his lonely ride to the cemetery. He supposed some one

would be there to help in the burial, and when in sight of the place he saw a man on the slope of a hill, digging the grave. As he drew nearer, the man threw down the shovel and shouted, "You will have to bury that child," and running over the hill, he was soon out of sight. Bro. Aldyfer, with difficulty, managed to dismount, and soon the interment was made.

Returning home, he related the circumstances to his wife but told her not to be uneasy, as he had no fear of taking the disease. In a few days the neighbor who had loaned the horse, having learned the cause of the child's death, called and said, "Now,

Frederic, since you exposed yourself to such a fearful disease, you can get along the best way you can by yourselves, if you take the disease. We will not expose ourselves by coming to help care for you."

"All right," replied Bro. Frederic.

The days passed and he began to show symptoms of the malady. Again he asked his wife not to be uneasy. He had the consciousness of having done his duty and he believed that the Lord would protect him. "In thee, O Lord, do I put my trust" (Psa. 31: 1). In a few days the fever left him and he suffered no ill effects from obeying the call of duty.

R. D. 2, Holton, Ind.

tism has not been met,—not in the outward form but in the inner control and response.

The proper preparation of the applicant is all-essential. Baptism must be preceded by proper instructions as to its meaning and purpose, so that the applicant may, as fully as possible, understand what is to be accomplished, feel the necessity for it, and have faith that it will be accomplished. The soul of the applicant must be made plastic by a season of fasting, prayer and meditation, so that the impress of the sacrament may change the personality through and through, and make him indeed a new creature in Christ. Only as we submit and meet the conditions of the law of baptism, does the sacrament have power. Baptism has no saving power aside from submission to its law and the regenerated life.

McPherson, Kans.

The Country Church.

BY CLARA E. WOLFE.

TEN years ago it was my privilege to canvass a State District, composed almost entirely of country churches, for the purpose of building a city church-house. The kindness and hospitality of most of those members were beautiful, yet quite a few doubted the success of the city church. That churchhouse was built and a small congregation worships there.

Another thing which impressed me was this: some of the churches were going backward in numbers; others held their own, and a few prospered. This picture, possibly, reflects the condition of many other State Districts, for in this rich State of Illinois the rural population is decreasing. Men with money are buying large tracts of land. What is the matter? Does our church have a mission? Yes, a great mission.

The articles in the MESSENGER have been excellent, but what our young people want is some good system by which to work; some inspiration and intelligence. Our present system is failing, and the failing began before our first missionary training school was opened in the city. Certainly, as a church of missions, we find the missionary training schools of the city indispensable.

We are glad all our colleges are in small towns, for the good of many, yet we believe all of them will admit that although some have existed for many years, the country church is yet a problem. We take for granted that the college in the small town, and the missionary training school of the city, are indispensable, yet neither is exactly saving the country church. Read the following clipping from *Better Farming*:

The Country Church.

A farm community that is without the influence of the church has already started on its backward course toward barbarism, but the country church presents a problem that is a little perplexing. The population is not usually sufficient to support a minister unless he has other sources of income. An Alabama congregation has devised a plan which may prove suggestive. They secured ten acres of land, one acre of which was reserved for a building site and the remaining nine acres was set out in orchard. There will be truck farming on an intensive scale between the trees while they are yet small. Each member of the congregation will be invited to contribute at least one day's work toward the care of the crops, and the proceeds of their sale will go into the church treasury. It occurs to us that if the country minister, on his graduation from the theological seminary, could take a year post-graduate study in an agricultural college and qualify himself to be an agricultural adviser, he might make his services indispensable to his community in more ways than as spiritual shepherd. He would also improve his financial status and raise himself from a position of \$400 a year salary to \$1,500 or \$2,000, which he would be worth easily if he could show his parishioners how to double their farm values as well as how to double their chances of going to heaven.

We glean here that the ministerial problem must be solved to gain the fundamentals of a live country church. Not a few of our young people today, who have gone to college and prepared for a useful life, have a deep longing to return to the farm, but the spiritual and social advantages are so poor!

After reading that clipping my heart was stirred. True we could not, in all parts of our Brotherhood, use ten acres exactly as that Alabama colony did, but

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 6.—Baptism.

"By sin a man puts himself out of harmony with God's laws, out of sympathy with the good, out of the line of development which is life. And Jesus' forgiveness of sins signified not an annulling of its social results, but the establishment of resumption of right relationship with God, with the forces of truth and purity and goodness, bringing him into harmony with God, hence into a state of mind and heart that will develop the better man, and, in consequence, the better citizen."—J. W. Jenks, "Social Significance of the Teachings of Jesus."

"It is needless to remind you once more of the admirable congruity of Protestant theology with the structure of the mind as shown in such experiences. In the extreme of melancholy the self that consciously is can do absolutely nothing. It is completely bankrupt and without resource, and no works which it can accomplish will avail. Redemption from such subjective conditions must be a free gift or nothing, and grace through Christ's accomplished sacrifice is such a gift."—James, "Varieties of Religious Experience."

It is at the point in the individual's experience when he is convicted of sin, and feels its guilt and is being weighted down by it, when, feeling his own imperfection and insufficiency, his soul is seeking something beyond itself, stronger and more permanent, and begins to see the strength and perfection which he lacks in God the Father and Jesus Christ the Savior, and is ready to surrender his will and life to their will and larger life, that the first sacrament, baptism, logically, psychologically and scientifically finds its place.

At this point what are the needs of the individual, if there is to be religious life and development? First, he must get rid of his sins,—the load of guilt which weighs him down and makes progress slow, if not impossible. Second, the spiritual environment must be made as real to him as his physical environment, so that he will just as fully draw upon its forces for his spiritual life as he draws upon the physical forces for his physical life.

After conviction there remains a sense of guilt,—a load,—which must be gotten rid of. When one has injured another, repentance is not enough to bring comfort. Until the wrong has been forgiven, there can not be the former fellowship and benefits. When man sins, it is not enough that he repents, before he can feel at ease and have that communion with the spiritual which gives power. He must be forgiven and believe and know that he is forgiven. Now the guilty, penitent one has the promise that if he believes on the Lord Jesus and is baptized, he shall be saved,—forgiven.

But is baptism such a symbol as will, better than any other, give the suggestion of cleansing? When one is polluted physically, how may he be cleansed? Let him wash. Is washing, then, the best and most perfect symbol of cleansing? The answer lies in asking for a better, a more perfect symbol.

Or, if we look for a symbol of burial and resurrection, again the symbol is perfect. "The baptized

should consider himself, as it were, as buried out of sight of the sinful world, and as risen with Christ in the world of spirit"; a dying, a burial, a resurrection, symbolized by immersion. In the administration of this sacrament, certain psychological conditions are essential. First, faith in the symbol; second, faith in the authority and power back of the symbol; third, faith in the administrator. How about immersion as a symbol? We have shown that as a symbol of cleansing, burial and resurrection it is perfect, and the form (trine immersion) is historic, and today is universally accepted as valid. And so I may ask, In what form shall we place the highest confidence; what form but the historic form,—the one form today accepted universally as valid? As to the form, trine immersion meets the psychological, the scientific test. We may challenge the world to produce a form more worthy of our faith and confidence.

The power,—the name of the Father, of the Son and of the Holy Ghost,—where is there any greater power? And the authority,—the Lord Jesus,—what authority transcends his? Here again the scientific conditions are met and met perfectly. The administrator,—the ordained servant of the church,—in whom shall we place greater confidence?

It is a fact that suggestion "takes," in proportion as these conditions are met. Faith in the form, faith in the power, faith in the administrator, faith that the fact which is to be accomplished will be accomplished: these are the scientific conditions for success.

But to be forgiven, to have remission of sins, to die to the old, is not enough. A second design of baptism is to initiate one into a vital relationship with the spiritual environment. Without this relationship there can be no spiritual development.

We baptize into the name of the Father. What does it mean to become one in name with the Father? We have the suggestion that we are being made organically one with the Father. Read John 15: 1-17 for a description of this vital relationship. In this relationship we have placed at our command the resources of the Father. When we are baptized into the name of the Son and the Holy Ghost, we have the suggestion that we are being made organically one with the Son and the Holy Spirit; that we are having placed at our command the resources of the Son and the Holy Ghost.

If all the conditions have been met, we are now in a spiritual environment with all the powers of the spiritual universe coursing through us. And so, having got rid of the guilt of sin, and having been initiated into a spiritual environment, we need but to keep our lives open to the spiritual food. Exercise and spiritual growth, development and power will come as a matter of course.

The final test, as to whether our baptism has been valid, must be in its fruits, in the life of the one baptized. Unless the baptized has been actually cleansed from sin, has been renewed in life, has become one with Christ, the Father and the Spirit, and is actually living a clean, spiritual, righteous life, the baptism has not taken, is not valid, some condition of valid bap-

there is enough originality among our people to work as useful plans. A preacher with the training that colony demands may teach somewhat like Jesus, for was he not acquainted with nature? Yes, but some may say that \$1,500 may spoil him. Well, I am not sure. We expect him to be blessed with children, and good, intelligent ones, too. They must be cared for and educated, at least as well as your own.

Preachers, get busy! Churches, get busy! We have no time to waste. Our boys and girls are calling you. The poolroom and other questionable places, and the fashions are doing their deadly work. Hear the Macedonian call, "Come over and help us."

La Place, Ill.

"State Church vs. Free Church."

BY A. F. WINE.

THERE is much unrest in Denmark as to the method of carrying forward the work of the church. This question has been agitated quite strongly for the past few years, and at no time has there been so much dissatisfaction as now. The separation of the church from the state is the burning question of the day in Denmark.

A few days after our arrival in Aalborg, our acquaintance was sought by one of the wide-awake state ministers. We have become very good friends and associate much with each other. Of late he has taken considerable interest in learning about our church, and is now reading Brumbaugh's "History" and Royer's book on missions.

It was through my acquaintance with this man that I was permitted to attend a meeting of the state ministers of the Aalborg District, which comprises the whole of Northern Denmark, where this subject was discussed. He had to secure permission from several bishops before I could be present. While there, I was asked to speak on the question and to give my opinion as to conditions as I have observed them since being here. It is a rare thing for a minister of another denomination to be present at an official meeting of the state church. As a rule they have but little to do with those of a faith different from their own. I was at a great disadvantage, for I can not yet understand enough of the language to get much sense out of their talk. They had a man to interpret for me as I spoke to them.

The meeting lasted one whole afternoon. A lack of enthusiasm, such as we usually have among ministers of our church in meetings of this kind, was quite noticeable to me. Two had been chosen beforehand to speak,—one on each side,—on the subject, and then the question was open for general discussion. As far as I could understand, many of them are in favor of making a change. This seemed to be true especially of the younger ministers. There were present several old men, who were very much opposed even to thinking of a change. It is useless to say that they are not greatly interested in the salvation of the world.

It is evident to those of a broad mind, who are up-to-date in their methods, that something must be done to take care of their people and save them for the church. In this city one church with two pastors has as many as thirteen thousand members,—at least that many belong to the church district. I said to them in my talk that, instead of having three churches in this city, they should have twenty. It was rather interesting to notice how eager they were to catch every word I said.

I shall now relate an experience, new for me. Not long after the meeting began I noticed smoke rising in the room, and upon investigation found that several of the ministers were smoking cigars. Never before had I seen ministers of the Gospel smoke while engaged in the Lord's work, in his sanctuary! During the session some eight or ten smoked one or more cigars. Even the chairman of the meeting leaned back in his chair and "puffed away." You say, can it be possible that such a condition exists among God's ambassadors? Yes, it is true. No wonder there is a lack of interest in their work.

I have never before been in a country where smoking

is engaged in so much by all as in Denmark. Even many women, and nearly all boys from ten years old and up, smoke cigars and cigarettes. Conditions have become so bad that many see the dreadful predicament of the country, and are beginning to preach and teach against this offensive, filthy, injurious, expensive, selfish, disgusting and damnable habit. Much beer and wine also is used in many homes; in fact, there are but few homes that do not have liquor in some form or another. A good deal of it, however, is not intoxicating. No wonder the spiritual condition of the church is at a low ebb.

Praise God for the interest that is being manifested in better conditions! One finds some good, consecrated men, who have caught the missionary spirit and are doing all they can to bring about a change. Instead of turning the child loose at the time of confirmation, some of the state ministers are organizing young people's meetings and putting them to work.

Bible classes also are being formed, and other up-to-date methods of interesting members are being introduced. It is thought by many that even a change to the Free Church would help conditions more than anything else.

Not only in Denmark is this subject giving much concern. In Germany many, many thousands of the people have openly denounced the state church and severed all connection with it. The sooner all churches learn to separate themselves from the world, in all of the different phases of life, the sooner will the Gospel be preached to all creatures and the coming of our Lord be at hand.

Aalborg, Denmark.

Death—Life.

BY NOAH LONGANECKER.

I. Death.

THERE are three kinds of death. We have: (1) Spiritual death. (2) Physical death. (3) Eternal death. Death is a separation.

1. *Spiritual death is a separation of the soul from God, the Fountain of all life.* The spiritually dead have no communion or fellowship with God. Isaiah says, "Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." Of such Paul writes, "You hath he quickened, who were dead in trespasses and sins." Again, "When we were dead in sins." This spiritual death Adam and Eve died on the very day they sinned. The skeptic says that they lived several hundred years after they ate of the forbidden fruit. He fails to recognize this spiritual death. Paul says, "The wages of sin is death." Ezekiel, twice in one chapter, says, "The soul that sinneth, it shall die." We refer to these three deaths in the order given in the Bible.

2. *Physical death is the separation of the soul from the body.* Here we join issue with the soul-sleeper. Or, better, here the soul-sleeper joins issue with the Bible. "And it came to pass, as her soul was in departing (for she died)" (Gen. 35: 18). "O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived" (1 Kings 17: 21, 22). A little child can see the following: (1) The soul was in the child, which was physical life. (2) It left the child's body, which was physical death. (3) The soul came into the child again, which was physical life restored. Stephen, the first Christian martyr, saw "Jesus standing on the right hand of God," and as he was being stoned to death, he said, "Lord Jesus, receive my spirit." Christ was in heaven, not in the grave. Hence Stephen's soul went to heaven, and was not buried with the body during physical death, as some would have it. Paul says, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." If there were no other written word on this very interesting question, Rev. 6: 9, 10 should remove all doubts. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O

Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

This surely shows that the souls of the martyrs were not buried with their bodies during physical death. But it also shows that those souls were conscious. Soul-sleepers make a hobby of Eccl. 9: 5: "The dead know not any thing." As personal beings they know nothing that takes place in this world. (See Job 14: 21 and Isa. 63: 16.) But this is far from defining the state of their souls in the spirit world. Scripture, if properly understood, never conflicts.

3. *Eternal death is the separation of soul and body from God, the Fountain of all good, forever.* When God says, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," it means eternal death. But that does not mean an eternal state of unconsciousness, or annihilation, as some would have it to mean.

II. Life.

If death is a separation, life is a bringing together. Spiritual life is the union of God and the soul in Christ. "Even when we were dead in sins, he hath quickened us together with Christ." Thus a spiritual union is formed between God and man, and man can hold sweet communion with God. "There is therefore now no condemnation to them which are in Christ Jesus." This means a new life, "created in Christ Jesus." If physical death is a separation of soul and body, then there must be a resurrection, and transformation of the body, so that a union of the renewed soul and body may be effected. Then the immortal soul will be a part of the immortal being to whom God will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Depart means death. Come means life. Indeed, God is the Fountain of all good. All spiritual and temporal good come from God the Father, through the Lord Jesus Christ. Nearly all writers contend that God created the world out of nothing. We would not join issue with said teaching. We, however, would sooner believe that all good exists in God, and proceeds from him.

Those who have access to Dr. Hall's "Problem of Human Life," will find this view treated extensively. When God speaks the word, with it goes not only the power, but also that which is to be. This view of the creation will not allow the annihilation of any thing that God has created. If God created all things out of nothing, all things could be annihilated. Taking the view that all good emanates from God, we have strong hope of the glorious resurrection from the grave. We love to reflect on the infinity of God.

Hartsville, Ohio.

NORTHEASTERN OHIO.

The Seventh Annual Sunday-school Institute of Northeastern Ohio was held in the Akron church, and is now a matter of history. With Bro. F. F. Holsopple, of Juniata College, assisting in the work, the meeting opened on the evening of Dec. 30, 1913, with a good attendance of the Sunday-school workers of the District.

After the opening song and devotional services, Bro. Holsopple gave us a stirring sermon from Luke 4: 16, dwelling particularly on the subject of "Habit," as set forth in the phrase, "As his custom was."

On Wednesday morning Sister Cora M. Stahley opened the session with an interesting and instructive song-drill and praise service. Bro. Holsopple followed with a discussion of "Efficiency," as applied to church and Sunday-school work.

Bro. Otto Winger, of Manchester College, then took up his assigned work of "Church History," closing on Wednesday afternoon with a strong and very helpful discussion of "The Country Life Movement" and "The Country Church of Today."

Bro. Holsopple also presented the topic, "How a Child Thinks," and other live subjects pertaining to the Sunday-school work of the present day.

On Friday evening, Jan. 2, Bro. G. S. Strausbaugh began a series of meetings here, which closed Jan. 25. He preached a number of doctrinal sermons, which were very helpful.

The attendance was good and all seem greatly strengthened spiritually. Eleven were made willing to follow Christ as their Savior. Nine of these were baptized and two reclaimed.

Verna Diemer.
601 Wright Avenue, Akron, Ohio, Nov. 27.

THE ROUND TABLE

The Roll Call of 1913.

BY EDGAR M. HOFFER.

THE messenger of death called forty-four of our ministers to their long home during 1913. The list is as follows:

	Age at Death
A. W. Sanders, Litchfield, Nebr.,	97
L. S. Snyder, Missouri Valley, Iowa,	91
J. W. Harshbarger, Girard, Ill.,	86
David Bonebrake, Altenwald, Pa.,	84
G. W. Crissman, St. John, Kans.,	84
Benjamin Miller, Harrisonburg, Va.,	83
Jacob L. Myers, Sterling, Ill.,	83
Geo. Hanawalt, Lordsburg, Cal.,	82
Daniel Prowant, Continental, Ohio,	82
Abram Barnhart, Wirtz, Va.,	81
Lewis Lerew, Portis, Kans.,	80
John Early, Creston, Mont.,	79
John N. Davis, Springs, Pa.,	77
John S. Rush, Everett, Pa.,	77
J. L. Jordan, Alberta, Can.,	76
F. B. Weimer, Sterling, Ohio,	76
W. Phillips, Montrose, W. Va.,	75
Urias Shick, Long Beach, Cal.,	75
W. B. Himes, Navarre, Kans.,	74
D. H. Replogle, Mooreland, Ind.,	74
Wm. Miller, South Bend, Ind.,	73
Eli Renner, Burr Oak, Kans.,	73
R. S. Graybill, Lititz, Pa.,	72
R. F. Kittinger, Philadelphia, Pa.,	72
Benj. Leer, Shipshewana, Ind.,	72
Martin Rothgeb, Luray, Va.,	71
Jacob Weirich, Osnaburg, Ohio,	71
C. S. McNutt, Adel, Iowa,	70
J. H. Myers, Markleysburg, Pa.,	68
J. N. Shick, Lordsburg, Cal.,	67
J. M. Mansfield, Ramey, Minn.,	66
A. S. Rosenberger, Covington, Ohio,	64
W. T. Sines, Swallow Falls, Md.,	64
Chas. C. Gibson, Girard, Ill.,	63
J. A. Hutchison, Cordova, Md.,	63
G. M. Lanter, Union City, Ind.,	63
I. F. Branson, Muncie, Ind.,	62
S. F. Brower, Meridian, Idaho,	60
James Murray, Sterling, Ohio,	58
W. R. St. John, Bryan, Ohio,	58
Thos. G. McMaster, Wankesha, Pa.,	55
W. H. Leaman, Monmouth, Kans.,	53
D. A. Wolf, Prairie City, Iowa,	45
B. F. Heckman, China,	30

Bro. A. W. Sanders, of Nebraska, was the oldest minister that died in 1913, and Eld. B. F. Heckman, of China, was the youngest. He was also the first minister that died in 1913. Of those in the above list, the following served on the Standing Committee: Eld. James Murray, of Ohio; Eld. W. T. Sines, of Maryland; Eld. Urias Shick, of California; Eld. F. B. Weimer, of Ohio; Eld. John Early, of Montana; and Eld. Eli Renner, of Kansas. Eld. James Murray, of Ohio, was the first elder, that died, of the 1908 Standing Committee.

Among others that were called away during 1913 we notice the name of Eld. Benj. Miller, of Virginia. He will be missed throughout the Shenandoah Valley, where he spent many years in his Master's service. Eld. W. H. Leaman, of Kansas, was an active worker, called hence in the prime of life. Eld. Geo. Hanawalt, of California, was widely known, and a minister for many years.

We noticed in a recent perusal of the Almanac of 1908, that 335 ministers, whose names appeared in the list for that year, have gone to the Great Beyond. Such is life! Every year the death messenger calls some of our ministers away, and 1914 will be no exception. Who will cross the river of death in 1914? We know not now, but we know that some are sure to be summoned to the Great Beyond. It is a solemn fact that some of our ministers, who are well today, will be in eternity ere 1914 will come to a close. Though Bro. B. F. Heckman rests in China, beyond the mighty deep, and though Bro. C. H. Brubaker reposes in far-away India, we rejoice to know that they fell asleep in Jesus, and it is well with their souls.

"Asleep in Jesus! Time nor space
Affects this precious hiding place."
On Indian plains or Lapland snows
Believers find the same repose."

Elizabethtown, Pa.

Cleansing the Temple.

BY EZRA FLORY.

THE words and deeds of Jesus are full of significance at every turn. What a blessing to have so many of his waymarks left for us! In John 2: 13-22 lies a beautiful forecast of his ministry. It ought to be incarnated into the lives of every one of his followers.

Here in the temple were violence, confusion, disturbance,—the doing of things that strike at the very heart of sacrifice.

One raised the question, "Does God dwell in temples made with hands" (Acts 7: 48)? Or, "Shalt thou build me a house for me to dwell in" (2 Sam. 7: 5)? What manner of house will ye build unto me? For all these things hath my hand made" (Isa. 66: 1, 2). "If I were hungry I would not tell thee, for the world is mine and the fulness thereof" (Psa. 50: 12). "Jehovah will make thee a house" (2 Sam. 7: 11).

What, then, is the meaning of Jesus' "zeal for the Father's house"? What is this cleansing the temple and leaving it clean, but the truth that God shall have full possession? He does call for a deep consecration, which is completely taken up with his work. "Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the most High" (Psa. 50: 14). "Your body is a temple of the Holy Spirit which is in you, which ye have from God" (1 Cor. 6: 19).

Traffic in oxen and doves does destroy the temple for his sacrifice. With Jesus the offering of life is the gain of life. "Lo, I come to do thy will,"—willing offering was his sacrifice (John 2: 19).

See his heroic stand at the beginning of his ministry—"Make not my Father's house a house of merchandise." May we incarnate his lesson and remove the things that come between us and him to hinder a vision of beauty! Then we shall offer a "sacrifice of thanksgiving" (Psa. 50: 14).

Hartford, Conn.

No Substitute.

BY IDA M. HELM.

THERE is no substitute for any of the Christian virtues. We dare not think we may strive for Christian perfection in some points and be lax in others. The Gospel enjoins all of them upon us. The Corinthians gave largely of their means, and Paul commended them. He also credited them with abounding in faith, knowledge, earnestness, love, etc. But one virtue can not be substituted for another. He says: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. 13: 3). "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." "In your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love" (2 Peter 1: 5-7).

Ashland, Ohio.

A Heavenly Passport.

BY T. A. ROBINSON.

IN these days of business and law making, one comes in contact with some very peculiar things. The other day a man was on the street with a sled-load of very fine-looking celery. I asked him how he sold it. He replied, "Twenty-five cents a bunch." I said, "I will give you that for a bunch." He said, "I would be very glad to let you have it for that but, mister, I am allowed to sell only to the stores, as I have no license to sell at retail." I thought the matter over, and said, "Just think, a man must have license for everything,—license to do any kind of work or business!"

Is it not passing strange that a license is required today for many things that are done? These days one must even have a license (permit) to bury his

dead. And while in things lawful it would hardly seem to be necessary, we surely can not claim that granting a license justifies that which is unlawful.

Now, as we tread life's pathway, from the cradle to the grave, is it not important that we secure a passport that we may enter the heavenly abode? Oh, how joyful if,—after we have passed over the great meridian of life, and, seated upon the veranda of time, in a review of our life, with all its joys, as well as sorrows and trials,—we can say that "our life is hid with Christ in God" (Col. 3: 3)! That person will possess an irrevocable passport or license into the city of God, and his works will follow him. Men will look upon the portrait that he has left upon the wall of time, and say, "He walked with God, and God has taken him to his reward."

1100 South Clarkson Street, Denver, Colo.

Sunday-School Lesson for Feb. 15.

Subject.—Christ's Hatred of Shams.—Luke 11: 37-54.

Golden Text.—Be not deceived; God is not mocked.—Gal. 6: 7.

Time.—Latter part of A. D. 29.

Place.—Perea.

CHRISTIAN WORKERS' TOPIC

The Fourfold Nature of the Child.

Luke 2: 52.

For Sunday Evening, February 15, 1914.

I. Intellectual.—"Jesus increased in wisdom." (1) Why should every child receive a good education (Prov. 2: 1-6)? (2) Should Bible knowledge be a part of one's education? Why?

II. Physical.—"Jesus increased in stature." (1) Parents must see that child has proper food, clothing and care. (2) God expects us to have a healthy, strong, vigorous body (1 Cor. 6: 12-20). (a) It must not be abused through sin. (b) The body must be holy to contain the Holy Spirit.

III. Social.—"Jesus increased in favor with man." (1) Each must learn to know and love others (1 John 3: 13-18). (2) Child must have proper social environment.

IV. Religious.—"Jesus increased in favor with God." (1) Must have proper religious training. (2) Each child must develop into a strong, active Christian (2 Peter 3: 9).

Round Table: (1) What are some things that parents should do to develop their children (a) intellectually, (b) physically, (c) socially, and (d) religiously? (2) The place of recreation and amusement in the life of young people. (3) What can be done to help young people to get a better knowledge of the Bible?

PRAYER MEETING

Personal Touch in Soul-Winning.

2 Cor. 5: 20; Luke 22: 32.

For Week Beginning February 15, 1914.

1. The Magic Touch That Wins.—Personal contact counts. It is not by oratory, smooth rhetoric, or profundity of scholarship that a soul is won to the Lord Jesus Christ; but by the application of heart to heart and soul to soul. He who has experienced the real power of a renewed life in Christ Jesus, can readily influence another soul to yield to the same gentle power (Psa. 55: 14; 1 Thess. 5: 11; Heb. 10: 24, 25; 1 John 1: 3; Rom. 15: 1-3; Gal. 6: 2; Philpp. 2: 1, 2).

2. Hand-to-Hand Work.—The evangelist may preach a telling sermon. He may make the Word of God very plain, and apply it in a most direct and heart-searching way. But, possibly, in nine cases out of ten, the converts are led to come forward by individual workers who have, by personal persuasion, induced them to take the all-important step and make public profession of Christ. This sort of work is not confined to the meeting alone, either. Devoted workers go into the homes of the people and there make a direct appeal to the soul. To the Christed worker any and every place becomes a Bethel where he can help some struggling soul to gain the victory. The ways of reaching perishing souls are, indeed, many; the end is ever the same (Heb. 3: 13; Jude 3; 1 Cor. 9: 20-23).

3. Apostolic Suggestions on Preparation for Soul-Winning.—(1) "Let this mind be in you, which was also in Christ Jesus" (Philpp. 2: 5) by letting Christ be your Mind. (2) "Let the peace of God rule in your hearts" (Col. 3: 15), by allowing him to have full sway in winning others. (3) "Let the word of Christ dwell in you" (Col. 3: 16), letting Christ be the Real Teacher. (4) "Let your speech be always with grace, seasoned with salt" (Col. 4: 6), by letting Christ direct all your words in winning precious souls for the Kingdom.

HOME AND FAMILY

Homeless Ones.

BY DR. N. B. MILLER.

No. 2.—The Empty Home.

"Because of one dear infant head with golden hair,
To me all little heads a halo wear.

Because of two wide, earnest eyes of heavenly blue,
All baby eyes fill mine with tears whate'er their hue."

At last it was all over. The short mound in the cemetery marked the resting place of the little girl who had been the joy of hearts, the life of the home. Alone, in the silence of the evening hour, the mother heart groaned out anew in agony of soul. It seemed to her almost wrong that the good Lord should have permitted her to be robbed of her only wee lamb. All around her were happy homes, filled with the prattle and joy of children. Why should it be so?

John Good came in from his choring, to find his wife sobbing anew. Again he tried to comfort her in his arms, as he had done so many times the past few days. "Mama, dear, I miss our baby as well as you do, but what good will it do to grieve so?"

"No, John, no father ever quite understands what it means to mother to lose the daughter, and blight the visions of future companionship," and, sobbing, she went to her room.

All night long John sought for some means, some plans, by which he might calm and soothe her troubled soul.

In the morning hours he again sought to comfort her. "Do you believe our baby is happy in heaven, dear?" "Oh, yes; how could the angels help loving her? she was so good and sweet."

"Well, mama, we've lost our baby, and we know where she is, and that she is safe and happy. We also know that there are many, many poor children with no mother's arms to open to them. For baby's sake, and for Jesus' sake, let's open our hearts and home to an orphan child, and make her happy in memory of our own lost darling."

"Oh, I never could bear to see another child in baby's place."

"Well, dear, think it over, pray over it, but I believe that we would in this way find again the path to peace and happiness."

The struggle, the conflict was a long and hard one. No other child could ever be to her as her own—she was sure of this.

In the meantime the husband made it possible to visit a Home for the Friendless and investigate the possibility of securing a little girl about the age of their lost baby. After much urging he persuaded his wife to go, at least, with him and see if she could be satisfied to take a little girl. Mrs. Good finally gave consent to satisfy her affectionate husband, but reassuring him that she would only look at them, for unless a little one were exactly like her own child,—and of course there could never be another like her,—it would do no good even to look.

Upon their arrival at the Home they were ushered into one of the parlors to wait while the matron went for a child such as they were sure they wanted. Presently she returned, leading a little one who at first glance seemed to be the very image of their own dear girl. Mrs. Good gave a cry of delight and took her in her arms. There were the blue eyes, the golden curls, the dimples, but there the resemblance ceased, and her mother heart was unsatisfied, as she gently put her down, deciding at once that it could not be.

"She is very pretty," she said to the matron; "she is so like my own, and yet so unlike her, that it would break my heart to look at her all the time," and with a decision of finality they arose to go.

Just then a door opened slightly and a little face peered in to see the strange folks; then, timidly running to the matron, caught hold of her skirts and looked up into the saddened face of Mrs. Good. The little face was not beautiful, but the big, serious eyes were a study to Mrs. Good, who paused for a second look. Her own face smiled back a reassuring glance as the little one said, "Is you my mama what's comed for me?"

Her face softened, the color coming and going in rapid succession, and taking the mite into her arms, and feeling the clasp of little hands around her neck, she cried, "Yes, dear, I'm your mama 'what's comed' for you." Turning to her husband, with the love light again beaming in her eyes, she said, "John, may I have this one?" John gladly assented and all arrangements were speedily made.

That evening the little bed was again occupied, the same little gown was used, and with a new joy in her heart the mother unpacked the toys that had been put away, and rejoiced in her heart for the feeling of

A LAST TOKEN.

To the Memory of Mary N. Quinter, Who Died Jan. 14, 1914, in the Mission Field of India.

By Jas. A. Sell.

When the call was made for workers
On the India mission field,
There the voice of duty pressed her,
When it meant her life to yield.
She resolved to leave her kindred
And her home and native land,
Brave the wild and dashing ocean,
Join the trustful working band.

All her cherished plans relinquished,
She began her life anew.
As she sacrificed for Jesus,
Closer to his life she grew.
Her true heart of love and kindness
Moved in pity for the lost,
And she walked the way of duty,
Headless of the price it cost.

Here she drew the fallen round her,
For she won them by her love,
Pointing them to Christ the Savior,
And the better home above.
And her heart was never lonely,
Yearning for her native land,
For her work among the lowly
Brought to her a happy band.

In the midst of loyal service
She has sweetly passed away;
She has carved a name enduring,
Shining through the heavenly day;
Though our hearts are sad and lonely,
For to us she was so dear,
Up in heaven her lovely presence
To her Lord is bringing cheer.

Though again our band is broken,
Leaving hearts all crushed and sore,
It is God who hath bereft us,
And we'll love and trust him more.
When our toilsome journey's ended,
And we, too, our work lay down,
Then, like her, from Christ the Blessed
We'll receive a starry crown.

Holidaysburg, Pa.

satisfaction, not that she had found one like unto her own, but one of God's little ones crying for a mother's love. "Whosoever shall receive one of such children in my name receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me."

"The lonely little children!

Do you know of one somewhere?

Then take it up and soothe it

While you stroke its sunny hair,

And sing to it and whisper

Little stories all the while,

Until the eyes are laughing

And the lips will wear a smile."

Cedar Rapids, Iowa.

"God Heard Our Prayers."

BY GRACE HILEMAN MILLER.

As usual, I went to Sunday-school early on a recent Sunday morning, to get everything in readiness before the time of the opening song. Shortly after my arrival, Chressie Neff (daughter of the late James M. Neff) came in and said that her mama would not be able to teach her class that day. Her bodily expression told me that something was wrong. I, therefore inquired, "Is she sick?"

"No," was the answer, "she met with a little accident. She set a bucket, with a quart of milk in it, on the stove to heat. Not realizing that she had put the lid on tight, and thinking that it must be hot, she was in the act of raising the lid to see, when it suddenly flew off with explosive force. The lid missed her face, but much of the scalding milk hit her with seemingly tremendous force, and her forehead, cheeks and nose were badly burned."

To my inquiry as to her suffering, Chressie said, "Yes, she says it hurts bad, and mama don't often admit as much, unless it is very severe."

Three of the children had come to Sunday-school early, and had heard Chressie's story. This fact, coupled with the one that Sister Neff was not in her accustomed place, made it necessary to make some explanation of her accident in the primary department opening exercises. I felt impressed to remember her definitely in prayer as we do Brother and Sister Vaniman.

After a very brief review of Chressie's story, therefore, we bowed our heads and prayed in concert: "God bless Bro. and Sister Vaniman and Sister Neff today." We decided to ask God to bless Sister Neff at any time when we chanced to recall her accident that day.

At first opportunity I called at the Neff home, and to my great surprise found Sister Neff fairly comfortable, though her face appeared to be severely burned. She assured me that she was not then suffering, having felt no pain, more than a dull headache, since about one hour after her accident.

When I looked at her blistered face (her glasses had shielded her eyeballs from the scalding milk, though the lids were more or less blistered) and at the ceiling (in the end of the kitchen where the stove is) on which the milk had left very definite traces, I could scarcely believe my eyes and ears, for her actions proved that she was not in any great pain.

In the course of our conversation I remarked that we had remembered her in special prayer just as we do the Vanimans every Sunday (since they have gone from us to China as missionaries). "You did?" she exclaimed. "Well, that accounts for my getting along so well," and when we compared notes we found that she did get relief just about the time we asked God to bless her.

This morning one special feature of the opening exercises in our department of the Sunday-school was Sister Neff's story of her accident, how severe it was, and how God heard our prayers and gave her relief.

Lordsburg, Cal.

WITH THE AFFLICTED ONES.

Early in November we realized it was necessary for us to give up our work at Rockford, Ill., because of the failing health of Sister Haines. Taking the advice of doctors, she went to Ohio for a rest. About the middle of December, after we saw that a rest was not bringing the expected results, and having consulted several physicians and surgeons, we took her to the Hinsdale Sanitarium for treatment. Here she passed through a very critical operation, Dec. 16. On the same day Sister H. D. Blocher, of Texas, and Eld. C. E. Holmes, of Tonasket, Washington, had to undergo operations also. Dec. 23 Eld. H. B. Mohler, of Pennsylvania, and also Sister Franklin Byer, of Chicago, submitted to an operation. This Sanitarium is located about sixteen miles west of Chicago on the C., B. & Q. R. R.

When one must be sick, it means much to be in a religious institution. I made my home here for four weeks. I spent the time in administering to the wants of these five afflicted ones, and in teaching a lesson each day from the Bible. During my stay there I taught twenty-two Bible lessons, all but one of which were from the Book of Job. The Book contains much consolation for the afflicted. Those who sent flowers, a little message, or some other token of love, would have felt many times repaid if they could have seen the tears of joy. Every mail brought word from various parts of the Brotherhood, that special prayers were being offered in behalf of the suffering ones.

Those of us, who were well enough to realize that it was Christmas Day, consider it the best one we ever spent, and all because we so fully appreciated our blessings.

New Year's Day was also a happy one to all. Past blessings were recounted and fond anticipations were cherished for the future.

On Sunday, Jan. 4, the five patients with myself gathered in a sun-parlor for a religious service. Here we had Scripture quotations, songs, prayers, and testimonials. Here this little group enjoyed a most spiritual service. The secret of it all was that we recounted our blessings.

Wife and I are now in Ohio, with relatives. I expect to spend the time till Sept. 1, 1914, in evangelistic work. A series of meetings at North Liberty, Ind., is to begin Jan. 31. We crave an interest in your prayers as we sow the seed of the Gospel.

Greenville, Ohio, Jan. 20.

O. P. Haines.

THE GOSPEL MESSENGER

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FAIRVIEW church, Ind., rejoices in five recent accessions by baptism.

BRO. J. L. THOMAS, formerly of Copemish, Mich., has located in the Bowmont, Idaho, church, where his pastoral labors will be greatly appreciated.

BRO. S. A. BLESSING, of West Milton, Ohio, assisted the members of the East Dayton church, same State, in a series of meetings, which closed Jan. 22 with seven accessions.

BRO. J. F. APPLEMAN is now with the First Church of the Brethren, Elkhart, Ind., in a most interesting revival meeting. After March 1 he expects to be in the field again for the General Mission Board.

JAN. 4 Bro. G. C. Carl began a series of meetings in the Wenatchee church, Wash., which is still in progress. So far nineteen have come out on the Lord's side and others are deeply impressed.

THE members of the Newton church, Ohio, secured Bro. Harvey Snell for a series of meetings, which began Jan. 4 and continued until Jan. 25. Eight made the good choice, five of whom have so far been baptized.

A MESSAGE from Bro. H. F. Crist, Olathe, Kans., informs us that his beloved wife passed to her reward Jan. 29. We are sure that the sympathies of our readers are with our brother in his great bereavement.

BEGINNING Dec. 27, Bro. David Hollinger, of Greenville, Ohio, conducted a revival at Ephrata, Pa., which he continued until Jan. 21. Sixteen accepted Christ as their Savior, fourteen of whom have so far been baptized.

For three weeks Bro. W. A. Deardorff, of Rock Lake, N. Dak., labored for the members of the Mt. Hope church, Wash., in a series of meetings. Six were made willing to follow Christ fully,—four of them being restored.

AFTER the close of Bro. George W. Flory's inspiring series of meetings at Johnstown, Pa., Jan. 16, it was thought best to have Bro. Cassidy continue services for another week, with the result of eighteen more making the good choice.

BRO. J. S. FLORY, of Bridgewater, Va., and Bro. J. H. B. Williams, Assistant Secretary of the General Mission Board, Elgin, Ill., are to spend some days at McPherson College, Kans., next week, in the interest of the General Educational Board, with which both of these brethren are identified.

BRO. G. S. STRAUSBAUGH began a series of meetings in the Akron church, Ohio, Jan. 2, continuing his efforts until the 25th. The strong, doctrinal sermons delivered are said to have been especially helpful. In response to the earnest appeals, eleven declared their allegiance to the Great Commander,—nine of the number being baptized and two reclaimed.

SECOND CHURCH, South Bend, Ind., has been enjoying a refreshing series of meetings, in charge of Eld. George E. Swihart, of Roann, Ind. Five stood up for Christ, four of whom were baptized and one restored. Others are very near the fold.

BRO. B. E. KESLER, Plattsburg, Mo., is in a position to hold several series of meetings at any time after March 1. There is also a portion of his time next fall and winter, not as yet assigned. Those desiring his services will please address him as above.

A SERIES of successful meetings was recently conducted at Pymont, Ind., by Bro. J. F. Appleman, of Plymouth, same State. Ten yielded to the wooings of the Spirit and were baptized. Another is still awaiting the administration of the initiatory rite.

WHILE there have been no special revival efforts in the Chicago church recently, we note that the workers are by no means idle. During the last several weeks eight have identified themselves with the church, three of the number being pupils of the Chinese Sunday-school.

BRO. WM. HOWE conducted evangelistic services each evening during the Bible Term at Hebron Seminary, Nokesville, Va. Seven were induced to enter into covenant relationship by the rite of baptism, and one was reclaimed. Three others have been baptized since the last report from that congregation.

We have just received the notice of Bro. Edmund D. Book's death, who passed away at his home, near Blain, Perry County, Pa., Jan. 15, 1914, at the ripe age of eighty-three years. He served the church as minister the greater part of his life, and during the latter part of his active career occupied the office of elder.

PAINTER CREEK church, Ohio, has organized the third teacher-training class since Jan. 1, all of them using the book "Training the Sunday School Teacher." The congregation is endeavoring to have every teacher of the Sunday-school become a trained worker, which will doubtless result in an efficient Sunday-school.

JAN. 11 baptism was administered to five Chinese in the Los Angeles church, Cal. Including those who have identified themselves with the church in Chicago, and also at other points, we now have a goodly number of Chinese brethren in our ranks. In the years to come there should be a fruitage of no small proportions.

BRO. J. H. MOORE preached at Seneca last Sunday morning and at the Disciple church in Eustis in the evening. The good audiences and splendid interest at both services would seem to indicate that the people of Florida are wide-awake to the Gospel Message, and that they delight in gathering at the place of prayer and praise.

BRO. WILLIAM K. CONNER, of Harrisonburg, Va., was with the members of the Falling Spring church, Pa., in a recent series of meetings at the Shady Grove house. Eight entered into the baptismal covenant, and four more still await the administration of the sacred rite. The members, as well as the community, were greatly refreshed.

THE *Bombay Guardian* of Jan. 3 contains an interesting item about Brethren Galen B. Royer and H. C. Early, together with an account of their work in China and India. The editor of the *Guardian* appears to have a thorough understanding of our mission interests in India as well as of the task allotted to Brethren Royer and Early.

BRO. A. Sager, now eighty-three years of age, and residing in the vicinity of Mathias, W. Va., is very much pleased with the sketch of Bro. M. M. Bashor, in the Brethren Almanac of this year. He knew Bro. Bashor before the war, and writes at some length of their pleasant associations, and of many of his own experiences during and since the great struggle between the North and the South. He would be pleased to hear from any of his old-time friends whose whereabouts is, at this time, unknown to him.

BRO. SAMUEL DETRICK, Beaver Dam, Ohio, requests us to say that he has a large print, well-preserved German Bible, printed in 1752. From an antiquarian point of view, the ancient volume is of considerable value, and those desiring to learn further particulars concerning it are invited to address Bro. Detrick as above.

THE work at Morrellville, a part of the Johnstown congregation, Pa., has assumed such proportions that it was deemed best to provide a separate pastor for that field. Bro. John W. Mills has been selected to act in that capacity and took up the work Feb. 1. There have been fifty-four accessions to that part of the congregation recently.

At a recent revival it was feared that the attraction of a near by dance-hall might prove a serious hindrance to the success of the meetings, but ere long the arrow of conviction pierced six of the attendants, two of them being the chief musicians. If there is earnest prayer and faith in the congregation, the Lord will attend to his part of the work.

THE members of the Marble Furnace church, Ohio, have just passed through a very profitable series of meetings, conducted by Bro. Van B. Wright, of Sinking Spring, same State. Thirty-two took a stand for the right, two of this number being reclaimed. Three yet await the rite of Christian baptism. The large territory, adjacent to this congregation, affords ample opportunity for expansion in the future.

JUDGING by the many reports received, there was a most spontaneous and generous remembrance of the needs of the poor, during the recent Christmas observance, in most of the communities where congregations of our Brethren are located. Such a spirit is most commendable, and fully in harmony with the scriptural precept: "To do good and communicate forget not, for with such sacrifices God is well pleased."

A SISTER informs us that the church in which she lives has no preaching services at present,—both ministers being away for an unlimited period of time. Such a condition, to say the least, is unfortunate. What would you think of the farmer who would leave home without making adequate provision for the care of his stock? Would he think of leaving his sheep without the most ample provisions for their well-being?

Nor a few of our correspondents write us of surprise parties, in recognition of the faithful efforts of their ministers. While we are always glad to learn that the endeavors of hard-working ministers or missionaries are fully appreciated, we can not be expected to make special mention of each instance. While of great interest locally, all of these incidents are hardly of sufficient importance to warrant special mention in these columns.

In response to several inquiries, concerning the Poster Advertising Association, whose reproduction of the "Nativity" scene was referred to in a recent first page item, we would say that all inquiries should be directed to Mr. Barney Link, 515 Fifth Avenue, New York. This company is using the unoccupied space on their thousands of bill-boards, throughout the United States and Canada, for the exhibition of religious scenes of general interest and educative value. Any suggestions regarding this work may be sent to the address given above.

WE were misinformed regarding Brethren C. E. Holmes and H. B. Mohler having returned home from the Hinsdale, Ill., Sanitarium. Bro. Holmes, who has been in that institution since Dec. 15, remained all through January, but, according to a late report, hoped to return to Bethany Bible School the first week of this month, to resume his studies for a month or more before returning home. Bro. H. B. Mohler returned to his school duties at Bethany Jan. 26, to remain until the close of the spring term. Both brethren have passed through critical operations, and feel that the many earnest and pleading prayers in their behalf have been most graciously answered.

Homeward Bound.

BRETHREN H. C. Early and Galen B. Royer will soon have concluded their work in India and, the Lord willing, sail for home about Feb. 20, on the Austrian Lloyd steamer *Semiramis*. If a safe and prosperous voyage is accorded them they will reach New York the latter part of March. For such a voyage our entire Brotherhood will pray. Letters addressed and mailed to them before Feb. 5, to Port Said, care incoming Austrian Lloyd steamer *Semiramis*, will reach them at that port. They hope to reach Trieste, Austria, about March 9. From thence they travel by rail to London and will arrive there, if all is well, about March 12. Letters mailed to them at London, care Thomas Cook's Sons, will reach them before they sail for America.

They send a most interesting report of their visit and work in China, and the General Mission Board will also have a full report of their work in India. The Brethren will be present at the April Meeting of the Board. At this time they are completing the subjoined itinerary among the missions in India:

January	23, 24, 25, Vyara.
3 and 4, at Dahana.	26, Vadi, where District
5 and 6, Vada.	Board has work.
7 and 8, Poona.	27, return.
9 and 10, Khedjon and	28, Baroda.
Ahmednagar.	29, Anand.
11 (Sunday), Bombay.	30, Nadiad.
12, Bulsar.	31, Ahmedabad.
13, Surat.	
14, Vyara.	February
15, 16, 17, going to Ahwa.	1, Vafi, Lichty's station.
18, Ahwa.	2, 3, Vafi.
19, Going to Pimpalner.	4 to 8, Ankleshwer.
20, Pimpalner.	8 to 15, District Meeting
21, 22, going to Vyara.	at Ankleshwer.

Our Brethren have had an interesting and helpful visit to the missions of the church and they have, to some extent, looked into the work of other missions. Brother Early, in his interesting series of letters, has kept our readers fully informed as to their journeying and labors. They will return to us with renewed zeal and earnestness, and will be all the better fitted for their work on the General Mission Board. The Lord grant them a safe and happy homecoming which, to them, is the best part of their wanderings about the world.

D. L. M.

In Loving Remembrance.

OUR members and friends of the Huntingdon congregation of the Church of the Brethren were made sad on Sunday morning, Jan. 25, 1914, to receive the very unexpected news that Sister Luella Replogle, wife of Eld. C. O. Beery, had passed away at an early hour of the morning in the Blair Memorial Hospital, where she had undergone a very serious surgical operation about forty-eight hours before. The shock was especially severe to our Bro. Beery, as the operation seemingly was a success, and all were hopeful up to only a few minutes before her departure.

She was a woman of more than ordinary intellectual ability, and was gradually growing into favor, as a Christian, wife and mother, with those among whom she associated. She was modest in disposition, but her earnest zeal in the work for the Master, and her aptitude in doing things, soon opened up for her a number of different channels for doing good service, both in the church and as a citizen. In the home she reigned and ruled as a loving queen and mother. She was the mother of eight children, and was bringing them up in the nurture and admonition of the Lord. The older ones are members of the church, and the younger ones are tending in that direction. On Lord's Day morning, in addition to getting so large a family ready for Sunday-school, she also taught a class, and was always on time. Educationally, Sister Beery was a linguist and a mathematician. She had system in everything she did,—even to that of aiding her husband in his teaching and preaching.

It is truly said that we have no sweeter words in the English language than "home" and "mother." We may well add: "It is the mother that sweetens the home." So it was in this home. It was saturated through and through with the loving Christ-spirit.

This was fully shown by the large funeral attendance. We wish to say, to the different delegations of members and friends, from the surrounding churches, that were present at the funeral: Your presence and loving sympathy, thus expressed,—in connection with the beautiful and practical token that you brought with you, which speaks louder than words,—were kindly appreciated by Bro. Beery, his family, and his friends in general. All wish to extend to him their sincere regards and sympathy in this, the time of his deep sadness and loss. May the loving Father, who doeth all things well, comfort the sorrowing hearts!

H. B. B.

Seed-Thoughts for Ten-Minute Sermons.

"JUST to notice a thing that is done, is so heartening to elders as well as to children! We all crave the word of praise. The pity is that it is so often withheld. A wife works all day to have the home look inviting and homey for her husband. Thought after thought goes into the meal; fresh clothes or slippers await him, and a crackling fire greets him. Let him express his gratitude for her thoughtfulness and it becomes at once her best reward. Thousands of wives would find their tasks lighter if the word of recognition of the effort came more frequently from the one for whom it was all done. It is not an encouraging job to prepare a thousand meals a year and have them go unnoticed. There are none of us who are not inspired to do still better by the notice that is taken of our attempts to do our best, while nothing is more deadening to ambition than day after day of effort with no recognition of the effort made."

"Which is the most important to this world,—this penny or the sun?"

"Why, the sun, of course," replied the woman.

"All right; now take the penny, put it close to the eye, and it shuts out the sun, doesn't it?"

"The woman tried the experiment and replied wonderingly, 'Why, yes.'"

"Well then, my dear woman, you are allowing a penny, in the shape of small worries, to shut out the sun in your life. Suppose, now, the next time a worry comes along, you ask yourself the question: 'Isn't this about as small as a penny?'"

"The woman did, and it cured her."

"There is a sweetness of the child, and a sweetness of the old. The sweetness of the child is largely independent of his personality. It is in his ways and in his looks, and the same thing is true, though not so much, of the young woman. But when sweetness comes at sixty, it is the expression of the very nature of the soul. Mr. Barrie has said that no woman is really beautiful until she is fifty-three. The beauty that is worth most is the beauty that is connected with character itself."

"Hastily gotten riches have no character value. As God intended it, the way of property is the way of growth and personal culture. He who produces wealth achieves what is far better,—manhood and self-development. The farmer is a producer,—he takes a seed and black clods, and with help of sun and rain evokes shock and sheaf. He himself grows with the unfolding grain until the farmers' families furnish the leaders to an unwonted degree. It is the method of the orchardist, who prunes and grafts, and crosses sweet with sour until he achieves a competence, but above all achieves character. . . . The producer must be patient, he must have patience and perseverance, he must develop economy and thrift. Civilization rests upon the shoulders of the producers. These men feed the state and clothe the state, but the important thing is that, in doing so, slowly they build up the nation's richest treasure,—great men, noble and self-sufficient characters."

Meditate upon these seed-thoughts. Be sure and give the word of deserved praise and encouragement, do not let the penny troubles shut the sun out of your life, remember that real beauty is the beauty that shines out of good character, and that the producers and not the idle rich are the sinews of the strength of our nation.

D. L. M.

Excuses.

Do you know that if it were not for the influence of other people, we would all be fairly good men and women? Adam, poor Adam! In the creation God made a great many things. But, for some reason, he overlooked a companion for Adam. Just why he did this, we are not told, as he loved the man whom he made. He planted for him a very beautiful garden, filling it with all kinds of trees that were pleasant to look upon, and bore fruit that was good for food, sweet to the taste, and nourishing to the body. Adam, therefore, at first had a real easy and good time. He had no meals to cook, nor did he have to prepare bread, pies, cakes, puddings, and a host of other nicknacks. As he was, at first, strictly a vegetarian he, therefore, had no slaughtering of oxen, sheep, hogs, chickens and turkeys to attend to, saying nothing about the hundreds of other animals, birds and fishes that in after-years were made part of man's bill of fare. All Adam had to do was to look after, cultivate and enjoy the fruits and flowers in the beautiful garden which God had planted for him.

Just how well the domestic animals behaved themselves, we are not told. But as there were not, as yet, any evil spirits, or sin, to get into animals, fowls and things, we may assume that there was nothing to disturb his peace or pleasure. All he had to do was to eat and sleep, and to admire and enjoy the beauties around him. And yet he was not happy because he had no mate,—no one with whom he could associate.

Some one has said that no man is complete within himself, and that it takes a woman to make a man, and to make an excuse, as the sequel shows. So God made for him a woman, and as a result of this new companion and relationship, we have the first excuse.

While Eve, no doubt, was a very suitable companion, and brought into Adam's garden-life a new source of enjoyment and pleasure, she also introduced new conditions,—a new phase of social life and a new avenue from which excuses could come. And they came,—and have been coming ever since.

Among the many trees, planted in the garden, was the tree of "Knowledge of Good and Evil." Of this tree, Adam was told he should "not eat, for in the day thou eatest thereof thou shalt surely die." Now, after God heard the complaint of Adam, he said, "It is not good that man should be alone; I will make an helpmeet for him."

How long their honeymoon lasted, we are not informed. But in the next chapter we are told that the serpent,—the devil,—entered the garden, approached the woman and tempted her to eat of the fruit of the forbidden tree. She gave of it to her husband, and the predicted result followed. Their purity and innocence melted away as the morning dew. The One whom they had so devotedly loved, they now feared, and as they heard the voice of the Lord God in the garden, they hid themselves among the trees. Ere long, however, God asked Adam, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" There came the answer, and the first excuse on record: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

It is not necessary that we should tell what an excuse is. From our childhood up we have been making excuses, and it would be hard to tell who is best at making them,—the boy or girl, the man or the woman. They have learned from each other, and are, perhaps, equally expert in making them. And it is something really interesting and,—we may add,—amusing, to see how easily and how cunningly we shift blame over upon some one else.

Adam disobeyed God because his wife was too temptingly clever with the fruit she had unwittingly taken from her lying seducer. And so we are doing scores of things every day that we know we ought not to do, and excuse ourselves by shifting the blame on some one else. And how easy and natural it seems for us to do so! We may not mean, in doing so, to wrong the party thus blamed. Our purpose is to get away from ourselves. No matter where it goes or how it affects others, only so we can clear ourselves. But we ought to remember that there is no

way of shifting our own faults or wrongdoings upon some one else. We can not do this without a wrongful accusation. We are responsible beings, and in the judgment will be held accountable for our acts.

Do you know that out of the thousands of excuses made every day, very few indeed, if any, are justifiable? When we are tempted to do wrong, it would be a thousand times better and more honorable to say, like David, "I am the man that sinned." There was a woman in his case, too, but he well knew that the sin in the act was in his own heart, and, that before God, he had no excuse to offer. A true confession is manly; it is the right thing to do. It is what God would have us all do. Confession is good for the soul. A confessed sin is one that may be pardoned, but a sin for which excuses are made is a shifted, covered over and unpardoned sin, and will remain so until confessed.

We have scores and hundreds of men and women, living outside of the church and away from Christ, whose only excuse is that their respective companions in marriage do not encourage them in right doing, or, perhaps, even oppose them. While such conditions may be hindrances, they are not justifiable excuses. Personal salvation and eternal life are too precious to be neglected for such excuses. The call of God is a personal one, and the right thing for every man and woman to do is to accept the gracious invitation independent of unfavorable conditions. To have Jesus Christ and his loving care, is worth more than the ungodly friendship of any husband or wife can possibly be. If we "first seek the kingdom of God and his righteousness," the promise is that all needful things will be added. There is positively no justifiable excuse that can stand in the way of any one, in doing his Christian duty. "Christ first and Christ all the time," should be our motto in the church, in the home, and everywhere.

In the day of judgment the question will not be, "How many excuses have you to offer for your wrongdoings and shortcomings?" but, "How often have you confessed your wrongs and asked for pardon?"

H. B. B.

Our Visit to the Foreign Mission Fields.

No. 10.—From China to India.

WE took our leave of the Chinese Mission Dec. 1, and turned our faces toward India. The trip covers nearly a month,—about twenty days being on the water. A month was spent in the mission, which gave time to become acquainted with the work, and to form tender ties. To say "Good-bye," under such conditions, is always hard. So at this time. All the missionaries, many of the native members, the Boys' School and the teachers assembled for prayers, and to accompany us outside the city wall. After prayers in Chinese and English, the march to the West Gate began, the good-byes were said, the benedictions implored, and we were off, feeling that it is hard to part from those whom you love, and doubly so in a strange land.

Four days of railroad travel to Shanghai were before us. We sailed on the good ship *Yorck*, of the German Lloyd Line, Dec. 6. It is two days to Tientsin, though but a twenty-four hour run. Connection can not be made at the junction of the two roads over which the trip is made. Here we must spend the night, and fortunately here is one of the best Chinese inns in the interior; but the rate is correspondingly high. It cost twenty-five cents for supper and lodging, including the transfer of baggage from and to the train; we furnishing our own bedding. Farther down the country we paid two cents for lodging, alone. So you see there is a difference. These are the regular hotels of the country, but the accommodations are not equal to the Metropolitan of New York. Yet they may be as good as or better than the inn from Jerusalem to Jericho, where the Good Samaritan stopped with the wounded man.

The meals served at a Chinese inn are fully as interesting to an American as the plan for lodging. He is struck with the number of courses, the many strange-looking dishes, some appearing appetizing, and some not as much so; but the thing he usually affirms,

with most conviction, is that he does not fancy Chinese cooking. He shakes his head. He doesn't like it. It isn't as his mother used to do it; not such as he, as a child, was accustomed to. But it is all right when you learn to like it. At a typical Chinese feast, given out of respect to Bro. Royer and myself, it is said thirty-two courses were served. It was expected, of course, that a small portion of each dish should be eaten, but our appetite soon balked. Though it was the least bit embarrassing, yet it was interesting.

The first two days we traveled third class, and, finding it a pretty hard proposition at this season of the year, we decided to go second class the rest of the way. I might say that most of the travel is third class. There is also fourth class. As poor as the Chinese seem to be, many of them find means to travel. However, rates are cheap. Third class is less than a cent a mile. The difference is in the car and heat. Third and fourth class are without heat, and fourth class is a baggage car. The trains are good enough, some of them very good; and first class ought to satisfy all reasonable people. The trains are smaller and lighter than American trains.

The seats in third class cars are built of slats, in pairs, facing each other, or with backs to each other, as you choose to regard it. Half the seats carry passengers backwards. Overhead it is all shelf,—out as wide as the seats on both sides. From this shelf to the ceiling it is perhaps twenty inches. Here the luggage is carried, which means, in practice, anything from a small handbag to a bed or something larger. Getting seats and finding a place for the baggage are the interesting things at the station.

When the train slows down, amid the yelling of the crowd, the game begins. The simple Chinaman is bent on finding a seat and room for his bundles, and he may have from one to six, and some of them are half as large as a donkey. If he is on a journey over night, he always has his bed. Seeing a place where he thinks he can "squeeze in," some one hands him his luggage through the window. Then the scramble begins in earnest. He knows no rules of politeness. He attempts to force himself upon others until the uninitiated thinks something serious will happen, but it doesn't. This is the rule, not the violation of it, and everybody understands it. Get a place if you can,—that's understood,—and the Chinaman works it to a finish. Then, after all are settled down, the smoking begins and continues. The car is without heat and blue with smoke. This is third class travel, and after one enjoys (?) it through a cold day, he will always remember it.

We can merely mention the cities at which we made short stops. Shanghai, the commercial metropolis of China, is a seaport, located at the mouth of the Yang-Tse Kiang River, one of the largest and most important rivers in the world. It is both a collecting base and port of distribution for the immense trade that pours into it from the sea and the valley of the river. This gives it its commercial importance. It is also the center of missionary activity and education, as well as a stronghold of idolatry. Besides, it is the home of more than half of all the foreigners living in China.

Hong Kong is the name of an island, and Victoria is the capital of the British Colony. Its harbor is completely landlocked, being surrounded by high mountains, which makes it the safest harbor on the coast of China. The business part of the city occupies the narrow belt of flat land bordering on the sea, while the residences are built on the slopes of the hills and mountains, overlooking the sea. It is beautiful for location. It is the seaport for Canton, the old capital of China.

Short stops were made at Singapore, which is less than two degrees from the equator, Penang and Colombo. The *Yorck* not going by way of Bombay, we disembarked at Colombo. Finding that we would have to wait ten days for a ship out to Bombay, we traveled across the country by rail, reaching Bombay on Christmas morning. There we spent the day given to celebrate the birth of the world's Redeemer. However, we got settled too late to attend the service, which is

held early in the day in this climate. It was a disappointment. The day was very quiet, the native stores being open, while all places where the English do business are closed.

The trip across the country was somewhat of a disappointment. Much of the country is almost barren. From the coast out, for a few hundred miles, there are appearances of prosperity. Large stretches of thrifty rice abound. Further in, cane is the chief crop of the farmer. There are some very fine rock quarries by the way, and the traveler is impressed with the elegant stone depot buildings all along the line. Whatever may be said of the Indian as a mechanic, he is the master of stone-builders. Many of the dwellings, also, are built of stone.

These notes are closed at Bombay. We may have something to say of the city in our next. H. C. E.

The Shepherds and the Wise Men.

A SUNDAY-SCHOOL TEACHER asks for information regarding the shepherds, who kept watch over their flocks when Jesus was born, and the Wise Men from the East. He wishes to know whether they were the same party, saying that there are those in his Bible class who claim that they were.

A careful reading of the Scriptures should settle this question. In the second chapter of Luke we have an account of the shepherds and the birth of Jesus. It is said that the angel announced to the shepherds the birth of the Lord, and told them that they would find the Child in a manger. The shepherds at once proceeded to Bethlehem, near by, and there they found Mary and Joseph, and the Babe lying in a manger. Eight days later the Child was circumcised, and still later he was taken to Jerusalem to be presented to the Lord. This took place about forty days after the visit of the shepherds.

The shepherds, it will be observed, found the Babe in a manger, but the little family did not long remain where animals were housed. They found shelter in a house. Of this we have positive proof in Matt. 2: 11, for we are told that when the Wise Men came "into the house they saw the young child with Mary, his mother." The shepherds found the Babe in a manger, but the Wise Men found him in the house. Furthermore, the shepherds "were in the same country, . . . keeping watch over their flock by night" (Luke 2: 8), while the Wise Men were from the East, came to Bethlehem by way of Jerusalem, and after they had completed the purpose of their mission, returned to their own country (Matt. 2: 12). One needs no further proof to show that the Wise Men and the shepherds were not the same.

The term, "Wise Men from the East," would indicate that these men were probably from the vicinity of Babylon, and made the trip of about 600 miles for the purpose of honoring the new-born King. The journey may have occupied three months, and Jesus was therefore not less than three or four months old when he was seen by the Wise Men. At this time, as stated, the Holy Family was living in a house in Bethlehem, and did not have to lay the Child Jesus in a manger.

J. H. M.

Congregational Histories.

ANY of our congregations who may be thinking about preparing a history of their respective organization, should not defer the matter, but take immediate steps to that end, while the aged veterans are still with them to furnish needed information. At a recent meeting of a strong congregation in one of the Central States, it was found that there was but one charter member of the congregation still living. As these aged ones pass away, much of the interesting history of the congregation is lost sight of, unless steps are taken to preserve all available information while the opportunity is at hand. In this connection we wish to state that the Publishing House is prepared to give special attention to the publishing of histories of congregations or of State Districts. By all means, preserve the historical facts of the early days, and pass them on, as a precious heritage, to succeeding generations.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
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Address:
 General Mission Board, Elgin, Ill.

PLYMOUTH, INDIANA.

Our Bible Institute, taught by Bro. J. Edson Ulery, closed just a few days prior to the beginning of our series of meetings, which began on the evening of Jan. 4, conducted by Bro. J. F. Appelman, of Plymouth, Ind. This was a very spiritual and much enjoyed meeting, successful in strengthening the church. Ten souls were made willing to yield to the wooings of the Spirit, and were baptized. One awaits the rite. One of those received is a young mother who had been giving her service to another church, but saw the great need of unity in the home and a closer walk with her God. Others were Sunday-school pupils. One mother was restored. Others are near the kingdom.

Having heard so many good lessons on the purpose and power of prayer during our Bible Institute, and seeing the great need of a revival in our community, the young people of our church organized a prayer meeting. Each evening, previous to the services, we engaged in earnest prayer for the success of our meeting, the outpouring of the Holy Spirit in the saving of souls, and the strengthening of our dear Bro. Appelman, who so earnestly labored among us for the salvation of souls. We feel that the Lord has abundantly blessed our efforts together for good, to this end. Lulu E. Ulery.

Delphi, Ind., R. D. 4, Box 41.

CANTON, OHIO.

The Master's work in our congregation has moved along nicely, considering the busy time we had during the fall and winter, thus far, in building the new church-house. Dedication services will be held Feb. 1. Bro. Walter Keller, of Ashland, will do the preaching, and meetings will be continued during the week following. Bro. J. Beesmyer, of Columbiana, will lead the song service. We extend a cordial invitation to all who can be with us. Bring your "Kingdom Songs" along and help us build up the cause of Christ in our city.

The church is located on the corner of Hoover and Arnold Avenues, in the northwest part of the city, near the Bible School Building, and in sight of the world-famous McKinley monument. Our church has never had a permanent house of worship, and we highly appreciate the hearty cooperation of the Home Mission Board of the District which, through the last District Meeting, has agreed to help to secure the money to meet the expense of building the new church-house. The house will cost between six and seven thousand dollars. We have received some very liberal donations from churches, Sisters' Aid Societies and individual members,—some near by and some from a distance. For all these we feel to thank our Heavenly Father. We realize that these donations, as gifts to the Lord, represent the love and sacrifice of the givers. We feel sure that God will bless all who have given to this worthy cause, and all others from our District, who may give when the opportunity is presented. Come over into Canton and help us. J. F. Kahler.

2224 N. Cleveland Avenue, Jan. 22.

OUR BIBLE INSTITUTE.

All who spoke of our recent Bible Institute declare it to have been one of unusual interest. There were a number of persons from other congregations present, but not as many as would have come, had not the very cold weather interfered at that time.

The sessions were well attended by our home people and the students of the college. Even though the outside attendance was not so large, yet we feel that the Institute was productive of much good. It brings our people in touch with one another, and with those who come, in a way that strengthens Christian fellowship, increases our interest in Bible study, and quickens our spirits in things divine.

While in session, our people here make the Institute the one important thing. Even the work in the college is lightened, that students may give themselves to Bible study and the evening services.

Bro. I. B. Trout's work, both in the class and evangelistic services, was exceedingly interesting, instructive and helpful. Thirteen were received by baptism, six of them being students, one a lady from town, and the others from the Sunday-school.

Bro. John Pittenger's missionary talks were very interesting. They dealt largely with the events connected with the everyday life of the missionary in India. Then, too, they were interesting because of the man. The honesty and integrity of Bro. Pittenger are well known by our

people, and we know that his words were from the heart. He is not eloquent of speech, and yet his soul speaks eloquently. A truer missionary can not be found on any field, and Juniata College rejoices in such a noble representative. In the spring he and his good wife expect to spend more time with us.

Bro. D. W. Kurtz stopped with us on his way from McPherson, Kans., where he was one of the instructors in a Bible Institute. He gave us an illustrated lecture of his trip through Palestine, which was interesting and instructive. He also gave us, in part, some of the most interesting addresses delivered at the Zurich Convention.

Bro. Culler's "Studies in Romans" were indeed a blessing, as also were "The Prophecies," and "Philippians," by Bro. Haines and Bro. T. T. Myers, respectively. The talks on "Country and City Churches," by Brethren C. O. Heery and Weaver were also profitable. We were glad to have the aged fathers come and take such an interest in the work. The presence and counsel of such is much appreciated. Bro. Ross, of Virginia, and Bro. Wm. Ritchey, were also here. It was an inspiration to see the interest they showed, by attending all the sessions. They did us all good and we hope, if spared until another year, to have them, and others of our aged brethren and sisters, here again.

Our hearts are saddened by the message that tells of the death of Sister Mary Quinter. The work is the Lord's. The workers are his also. We can but pray for submission, for wisdom, and fuller consecration to him, and his work. God is teaching us some wonderful lessons. Let us be willing learners!

Huntingdon, Pa. Eleanor J. Brumbaugh.

THE WORK AT BULSAR, INDIA.

On Christmas Day, at high noon, while we were in family prayers, Eld. Galen B. Royer drove up to our house and helped to make us still happier, especially his own daughter and son-in-law. We were all very glad to know that our brethren had reached India in safety. Eld. H. C. Early stopped in Bombay for two days and then came to us also. Here they had the privilege of reading some mail from the dear ones in America. They also seemed happy to be among us, and we all rejoiced.

On Sunday morning Bro. Early preached to the Gujarati congregation through an interpreter on the subject of "Temptation," by which the church was much edified. For months our Indian people had been waiting for them to come, and had often prayed for them, and now to have them right in their midst, was a great pleasure. Some thought that Bro. Early reminded them of Bro. McCann. In the afternoon Bro. Galen B. Royer preached to them, giving them the story of David, which was greatly enjoyed. Both services were well attended. In the evening Bro. Early gave an excellent sermon to the English congregation on "The Excellency of the Knowledge of Christ." Forty-five people were present, the missionaries from Vada, and some from Jalalpur being with us. What a joy and what a great profit, to us poor, heavily-drained missionaries, to listen to such fine sermons as we heard that Sunday! We hope our brethren enjoyed delivering them as much as we did to listen to them.

It being thought best that a preliminary conference should be held with all the missionaries at once, telegrams and letters were sent out to all, soon after the brethren arrived, and by Tuesday evening, Dec. 30, all the missionaries were assembled at Bulsar but four. The first meeting was an assembly of greeting, and was in charge of Bro. Stover. It was a joy to sing and pray together. Bro. Early, in his reply, brought to us all the personal messages sent by friends at home, by word of mouth. This meeting was held at five o'clock. At 8 P. M. Brethren Royer and Early told us about the China Mission and the work there, which was very interesting and profitable to us. It will help us to pray more intelligently for the work and workers in China.

The last day of 1913 was spent in conference, in which more than a dozen important questions were freely discussed, on which the Mission desired the help of the brethren of the Board. Bro. Early kindly acted as our Chairman and most efficiently guided the work of the day. It was not a day to make decisions,—that will be done at the next session, at the time of District Meeting, when their final conference with us will be held. All felt that the free and open discussion of these questions was helpful to all. To meet the convenience of the brethren, it was decided to ask the churches to allow us to change the time of District Meeting from the first week in March to the second week in February. Between this time and that they will visit all our stations and study the field and work. They start on this tour tomorrow.

The condition of Bro. Heisey not having improved, it was decided to send a cablegram to the Board at Elgin, which was done Dec. 31. Today, Jan. 2, the answer came, permitting them to return to America. It seemed to us all, as well as to the doctors who were consulted, that Bro. Heisey would not be able for work here, and so they are returning to America, in the hope of regaining strength. They will sail Jan. 13, via Naples.

New Year's Eve we met in our bungalow with a number of railway people, for the last service of the year. God has been good to us and has led us safely through

the year and blessed us abundantly. We praised him in song and prayer, and Bro. Early gave us a splendid address, appropriate to the occasion, based on Paul's words, "Forgetting those things which are behind, . . . I press toward the mark." During the last hour of the year Bro. Royer gave us glimpses into the conditions existing in Russia and Persia, including the ascent of Ararat. This was a most interesting address. As the clock struck twelve, we knelt in prayer; then rose and greeted one another with "A happy New Year to you." May God lead us to his glory this entire year!

Yesterday the missionaries departed to their homes, happy in spirit, and encouraged to go forth into the duties of the year 1914. We can not tell you how much good such meetings do us. Then, to have visiting elders with us, to help and encourage us, doubles the good most certainly.

Last night Sisters Anna Eby and B. Mary Royer left for Poona, where they will attend the Marathi Language School.

Jan. 5 a Normal Training Class will be organized for a term of four months. Those in attendance will live in the Bible Dormitories during the absence of the Bible students. The teacher will be one of the Bible students who is also a trained teacher. We hope this will be profitable for the teachers,—about a dozen,—who shall attend.

We depend upon you for your support during this New Year. May the Lord direct all of our steps!

Jan. 2.

J. M. Blough.

SOME EXPERIENCES IN EARLY MISSION WORK.

Mission work in Jackson County, Ind., began nearly thirty years ago, under untoward circumstances. Ours was a new doctrine which the people did not believe, and therefore bitterly opposed its exponents.

Among the pioneers in the work were Eld. Hiram Goshorn, Brethren Hiram Branson, Isaac Branson, Daniel Bock, David R. Richards, George L. Studebaker, Samuel Younce, H. L. Fadely, Jacob Rarick, and many others. All these did efficient service for the Master, but labored under many difficulties.

In those days meetings were held in schoolhouses, where many came to hear the new doctrine preached. Some, however, did their best to annoy the ministers. When services began, the young men would ride their horses around the house and make so much noise that we could not understand the preacher. They even threw rotten eggs at the ministers, yet all this did not stop the labors of the faithful ambassadors. They suffered all this for Christ's sake and ours. As in the days of old,—some believed, but others mocked.

On one occasion one of these rude men came to Eld. Richards, shook his fist under his nose and said, "I will knock you down, if you will not quit preaching that doctrine!" Eld. Richards meekly said: "I am not afraid of you. Just be quiet. Go home and read your Bible, if you have one, and come back tomorrow night and show me where I am wrong; then we will make it right." However, he did not return, but within six months he called Bro. Richards to come and baptize him. He then began to build up what he had been trying to pull down.

At about that time I became convinced that I was not right in God's sight, and surrendered my will entirely to the Lord. I left the Missionary Baptist church and united with the Church of the Brethren. I had not taken any hand in the disturbances, but now I did my best to help the missionaries. When I joined the church, nine others came. Then the fight for the right began anew. The Baptists tried to stop the work, but it grew only the more. The ministers took fresh courage and preached the Word with power, and many turned to Christ. When an aged sister left the Baptist church, while Bro. Younce was doing the preaching, one of the Baptists said they would "whitcap" him, should he attempt to baptize her. The minister, pointing his finger toward the one who said so, replied, "You do not have the backbone to do that."

In spite of all the persecution the church grew, and at that time numbered about seventy-nine members. About fifteen years have passed, but gradually the church has weakened. The membership is now less than thirty. A new sect that makes a great noise, with shouting and dancing, has made inroads upon our people. These worshippers fall to the floor and,—as they call it,—speak with "unknown tongues." They use hypnotism and are deceiving many, and even some of our own members are taking up with their error. There is a power the devil employs that makes it take with the people. They have large crowds, and many are so fully deceived that they can not believe the truth when they hear it, and many do not even want to hear it.

Our members have closed their house, because they are afraid of those perverters of the truth. What we need is some brave heroes, like Eld. Lemuel Hillery, who has gone to his reward. We need men like the first missionaries, who will preach the Gospel in the face of God's enemies. Oh, that we had more preachers who are not afraid to preach the Word, at all times and under all circumstances and conditions!

Luther Bedel.

R. D. 2, Holton, Ind.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Lindsay.—Many are asking about the health of your correspondent and wife. My own health has not been better for many years. My side is quite sore yet from the shingles, but does not interfere with my work in the pulpit. I never performed my work with more ease to myself than now. I am now stopping with my son-in-law (S. J. Miller) and family. Here my wife has her home. She is now able to walk about in the house a little. She eats and sleeps well. She has not had a turn of paralysis for some time. Her sight is so poor that she can not read, but her hearing is first class. After I rest a short time, I aim to go on in the Lord's work, moving north. If the Lord will, I shall reach Seattle, Wash., by and by. A. Hutchinson, Lindsay, Cal., Jan. 22.

Los Angeles.—Jan. 11 baptism was administered to five converts. Bro. L. W. Paine, our first convert, formerly belonged to another denomination, but was made to feel that he was not living as close to the teachings of the Bible as he should. The baptismal service was held at the East Los Angeles church, and was very impressive.—E. Rhea Boardfoot, 3118 Manhattan Avenue, Los Angeles, Cal., Jan. 25.

CANADA.

Battle Creek. Our council convened Jan. 3. Eld. George Snyder presided. We elected officers for 1914. Bro. Jacob Snyder was chosen church treasurer. Bro. S. J. Snyder, clerk. Bro. S. J. Snyder, Messenger agent. Sister Louisa Snyder, chorister, and the writer correspondent. We also reorganized our Sunday-school and elected officers for the same. Bro. Ralph Palmer is our superintendent, and Sister Inez McGinty is secretary. Jan. 1 we had a live Sunday-school, after which we had a prayer meeting. We had a day evening, which means much in this new country. Last evening we closed our meetings for a few weeks at a new point, but will continue services when spring opens up.—Maria L. Swihart, Kelvinshorst, Sask., Canada, Jan. 12.

IDAHO.

Howmont.—Bro. J. L. Thomas preached for us Jan. 25, for the first time since he located with us. On account of a change of climate, he contracted a severe cold, so that he was not able to preach until this date. From now on, we will have preaching every Sunday. We are very thankful to have Bro. Thomas locate in our midst. Our Sunday-school is progressing, with a steady increase of attendance. We need the prayers of the Brotherhood in our behalf. We are a little band of mostly young workers.—Mrs. S. L. Gross, R. D. 1, Box 34, Kuna, Idaho, Jan. 26.

Waterbury.—Our meetings closed last evening, Jan. 25. While laboring with us, Bro. Yearout preached fourteen soul-healing sermons. One was baptized; others were made to think. We hope that the good seed which has been sown may bring forth much fruit in the near future.—Mollie Hutchinson, R. D. 1, Box 1, L. 1, Idaho, Jan. 26.

Wells.—A three-week series of meetings, conducted by Bro. Fred Flora, of Twin Falls, Idaho, closed on Sunday, Jan. 18. The attendance and interest, throughout the meetings, were good. One returned to the fold. The church was greatly encouraged and built up. We held our love feast Jan. 16. Fifty-seven members sang through the Lord's tables. We had good order and attendance.—May Holl, Wells, Idaho, Jan. 20.

ILLINOIS.

Pleasant Grove. Church met in council Jan. 10. Bro. Daniel Wiley presided. The following officers were elected: Bro. Wiley, elder for one year (Bro. S. W. Garber being retained as assistant elder at Bro. Wiley's request); Bro. R. C. Wells, clerk and treasurer; Brethren Sherman Shoemaker and Lemuel G. Hall, Missionary committee; Sister Ida Wells, clerk and treasurer of the mission fund; and also solicitor for home expenses. Bro. R. C. Wells, president of our Christian Workers' Meeting; he is also to secure one to conduct a series of meetings during this year. Our Sunday-school was reorganized for one year, with Bro. R. C. Wells as superintendent, and Sister Agnes Dennis as secretary. All-day services on Easter Sunday. Ministerial help will be much appreciated at that time. Should any of our ministers be passing through here at that time, they will please notify Bro. R. C. Wells, in order to be met at Shells or Tamaran. Susa Wiley, R. D. 3, Box 15, Shells, Ill., Jan. 26.

Jan.—Jan. 19 Brother and Sister W. R. Miller came to us and gave us one week of illustrated lectures. The church building was crowded each evening. Bro. Miller preached for us on Sunday morning, and in the evening gave an account of their remarkable escape from the Arabs. Although we had the worst snowstorm yet, the church was packed, coming at six o'clock, and by the time the service began, the building was filled. A free-will offering was taken each evening, which amounted to nearly \$100. The members of our church and the community were greatly benefited by these lectures, and the truth of the Bible was more firmly established in their minds.—Allison Relsinger, Box 314, Polo, Ill., Jan. 30.

INDIANA.

Fairview. Church met in council Jan. 21. Our council was delayed on account of the death of our elder, Bro. David Dilling, who had served us faithfully for about six years. He will be greatly missed. Brethren Jerry Barnhart, David Barnhart, John Wiley, and J. L. Root were present. Bro. Root presided. The meeting was largely attended. Two letters were granted. Bro. J. W. Root was chosen as our elder in charge. Brother and Sister Root are highly esteemed by the members. Officers were reelected to their former office for the year. Bro. Ellis Waggoner is clerk. Sister Lulu Root is correspondent. Bro. Wm. Flemming, treasurer. Brethren Chas. Pearson and D. E. Waggoner, Finance Committee. Five young sisters recently entered our church by baptism. Our Sunday-school is progressing nicely.—Anna E. Waggoner, R. D. 19, Box 60, Camden, Ind., Jan. 26.

Indianapolis. (First Church of the Brethren).—Dec. 25 was an unusually joyful Christmas to the walkers here, for on that date three precious souls added to the joy of the day by being born into the Kingdom of God. Two of them are a sister and her mother. The sister's wife and mother had been baptized in the past, and the family is now united in Christ. It is a noteworthy fact that all those baptized during the year were from the Sunday-school. Jan. 3 the church met in council. In the absence of our elder Bro. S. A. Hynton presided. Sunday-school officers were chosen, except the superintendent, who had been elected at a previous council. Two letters of membership were granted. While the work here appears outwardly to be in fair condition, yet we have many difficulties which threaten the success of the church in the future, unless met and solved in the proper spirit.—W. A. Lawrence, Central Indianapolis Hospital for Insane, Indianapolis, Ind., Jan. 25.

Somerset. (Cart Creek House).—Jan. 15 our elder, Bro. E. S. Bruhaker, was with us in regular church service. He preached a very forcible sermon, and at the close Bro. Roger Winger was installed in the ministry.—Emma Winger, R. D. 19, Marion, Ind., Jan. 24.

South Bend.—Our "Second Church" has been wonderfully blessed in the past two weeks, with a series of evangelistic

meetings, conducted by Eld. George E. Swihart, of Rouss, Ind. Their neighbors and friends manifested great interest in their regular attendance. Four were baptized, one reclaimed, and others are counting the cost. The efforts of the meetings will be far reaching in this community. We also rejoice that our efforts, to pay off our church debt by the first of the year, have been rewarded. A special thanksgiving meeting was arranged for after a stirring sermon on "The Open Door of Opportunity" by our elder, Bro. J. W. Grater, the mortgage was burned. The year 1914, therefore, brings us new and greater opportunities for service.—R. O. Roose, 504 North Main Street, South Bend, Ind., Jan. 31.

Springfield. A special council was held at this place Jan. 24. Adjoining elders were here to assist in adjusting matters and conditions in the church. Everything seemed to be adjusted satisfactorily. Bro. Berkey remained and preached for us the following Sunday. At our Sunday services, preceding this, a brother was restored to fellowship, and our Sunday school officers were installed. Wm. Hess, one of our elders, had charge of the work.—Hattie Weaver, Brimfield, Ind., Jan. 27.

Upper Fall Creek.—Yesterday we had a spiritual sermon by Bro. D. F. Hoover, at the old church east of town, and also a good Sunday-school and a David Miller is teacher of the Bible class. Bro. Sink, of Anderson, gave us a good spiritual sermon at Middletown Jan. 18. We appreciated his coming very much, and hope that he and others may come again. During a visit at the Old People's Home, recently, we noticed that some of the old people were not so well. A prayer meeting was held at the Home each afternoon.—Florida J. E. Green, Box 125, Middletown, Ind., Jan. 26.

IOWA.

Brooklyn. Church enjoyed a feast of good things during our Sunday-school institute, closed last evening, Jan. 23. Our instructors were Bro. James M. Moore, of Chicago, Ill., who led in our Bible work, Sister Eva Lichty, of Waterloo, Iowa, and Bro. Virgil C. Fennell, of Des Moines, Iowa, for the primary and junior departments. Bro. Brower gave us an inspiring address on "Cooperation between Parent and Pupil." The general session of the Iowa Sunday-school Association, also gave a number of excellent addresses. Each instructor did fine work, and we, as teachers, pastors and laymen, feel encouraged to go forward to do more and better service for our Master. Our District Secretary, Sister Maile Jasper, also assisted in the work. We decided to organize a teacher-training class.—Sister L. E. Scorn, Brooklyn, Iowa, Jan. 23.

Des Moines.—Jan. 11 our teacher-training class had graduating exercises. The pastor gave an address on "Training for Service." We start the new year with a splendid class meeting on Sunday at the Sunday-school hour, and a smaller class which meets after prayer meeting each Tuesday evening. We enjoyed our treat last evening, in the way of a "Filipino program." Mr. Joaquin Escobar, a student of Drake University, gave a most interesting address on the customs and conditions of his native country. One of his fellow-students rendered service in song. Our vision of the world mission is being opened.—Virgil C. Fennell, 1335 East Sixteenth Street, Des Moines, Iowa, Jan. 26.

Fairview. Church met in council Jan. 3, with Eld. Orlando Ogden presiding. Two were received by letter. Bro. John Price was elected Sunday-school superintendent, and Bro. Zell Dahl as secretary-treasurer. The writer was elected church clerk and correspondence secretary. A District Meeting at our church during October. A large crowd was in attendance. The meeting was enjoyed by all. Bro. Isaac Frantz, of Ohio, held a series of meetings for us, following the District Meeting. There were five accessions to the church. One came later. We recently called Bro. John Price to the ministry.—(Mrs.) Maude Koons, Moulton, Iowa, Jan. 25.

Mount Ethna.—We decided to have Bro. A. L. Sears as our elder in charge. We are small without a minister, and feel very much in need of one. If any of our members are looking for a place where they might be of some service in the Master's cause, please come this treat. We think the field is an inviting one. We are very sorry indeed that some of our workers are dropping off in the mission field. Who will fill the vacancy? We can truly sympathize with the loved ones who remain.—Simon Arnold, Mount Ethna, Iowa, Jan. 27.

Muscataine.—Last Sunday at our regular preaching services two gave their heart to the Lord. Baptism was deferred until Wednesday evening. By that time the mother of the two girls consented to be baptized also. The rite was performed in a baptistry of the First Baptist church. This increases our number of converts. We could make use of some more old Gospel Messengers, if some of our kindred send them.—F. E. Miller, 106 Love Street, Muscatine, Iowa, Jan. 22.

KANSAS.

Independence.—Jan. 25, after Sunday-school, Bro. Roy Nitting, preached for us, and then for the evening, after the Christian Workers' Meeting, led by Bro. Walter Conant, we had a profitable sermon by Bro. Ross Franklin. We are trying to get our mission work started again, and wish that some good, consecrated sister would take up the work here. Please write to Bro. Roy Corn, R. D. 7, Box 17, this city. Helpers are needed. Will you let kindred send them.—F. E. Miller, 106 Love Street, Muscatine, Iowa, Jan. 22.

Kansas Center.—We met in council Jan. 24. Bro. E. M. Studebaker presided. The Visiting Committee reported general Christian fellowship. Our love feast will be held April 24.—J. A. Waters, Lyons, Kans., Jan. 26.

MICHIGAN.

Erratum.—In my obituary of Oliver Bryan the name of the deceased is given as "Bro. Oliver Bryan." I wish to state that he was not a member of our church, but belonged to the Baptists.—Rosa E. Wells, of Holland, Mich., Jan. 26.

Free soil.—The Brethren of the Long Lake church here, April 30, 1913, and helped to organize a union Sunday-school, which is still in progress, with good attendance. During the summer months Bro. D. E. Sower, elder of the Long Lake church, preached for us in two weeks, which we appreciated very much. We also had one sermon by Bro. Makinson of the Sugar Ridge church, Jan. 11 Bro. Harvey Stauffer, of Onekama, Mich., gave us a splendid missionary sermon. There is a good opening here for some one who wants to work for the Mission. It is not only a good fruit country, but general farming is also being run quite extensively.—Z. L. Bussart, Free soil, Mich., Jan. 27.

MISSOURI.

Peace Valley.—I often read the Gospel Messenger, and am well pleased with it, although I am not a member of the church. Eld. N. N. Garst, of your church, often preaches for us at the Ferguson schoolhouse. He preaches excellent sermons, and the people like to hear him.—J. D. Pettijohn, Peace Valley, Mo., Jan. 31.

NEBRASKA.

Edison.—Bro. S. G. Nickay, of Moorefield, Neb., was with us Jan. 23, and delivered a splendid sermon in the evening. He was here on mission work. We feel quite lonely since so many of our members have left. We have not had any preaching for some time.—Edna Mishler, Edison, Neb., Jan. 28.

NORTH DAKOTA.

Birchwood.—Jan. 16 Bro. Sharp closed a two weeks' series of meetings at this place. Church attendance was good and everybody seemed to be interested, as this was the first

protracted meeting ever held here. We think we should have services here at least every four weeks, as much good might be done. We have no church building as yet, but have a fine schoolhouse in which to hold our services. Bro. Sharp has agreed to come in March and to help us to organize our Sunday-school. We hope to make it a success. There is a very desirable place here for a school, and so we must have a Sunday-school. We have no English church within reach of here.—D. B. Garber, Birchwood, N. Dak., Jan. 29.

OHIO.

Charleston Mission.—At our recent council Bro. Lester Helsey presided. In the absence of our elder, Bro. Sylvan Boardman, the Sunday-school officers were elected for the year. Sisters Mary Magill and Hazel Merriman were chosen superintendents. We also reorganized our Christian Workers' Meeting. Bro. Helsey's class of young men and women will organize their class next Saturday evening.—(Mrs.) Emma Helsey, R. D. 6, Chillicothe, Ohio, Jan. 25.

Covington.—There is a marked interest in our meetings since Bro. Flory's return. On the first Sunday of this year he gave a summary of the work done in this church during the past year, so far as it can be tabulated. The facts and figures show that we have added to the church about one hundred members. The work of the church is progressing. The spiritual power can not be estimated by figures and it is for these we are most thankful. We are thankful for the united membership, the love that will shoulder the burdens of the weak, the readiness for hard service, the spirit of forbearance and forgiveness. Never, in the history of this church, have there been so well equipped for advancing the standard of God's kingdom. Our finances have been looked after by practical business men and they give a most encouraging report. Our average attendance for the last quarter of 1913, at Sunday-school, was 365. Considering that our pastor was away for some time during this quarter, our attendance was very good. Total collection for the last quarter of 1913 in the Sunday-school, was \$192.63.—Elizabeth D. Rosenberger, Covington, Ohio, Jan. 24.

Marble Furnace. Church just passed through a very interesting and profitable series of meetings. Our pastor, Bro. Van E. Virgil, of Sinking Spring, conducted them. Our crowds were large and the very best of attention marked every service. In the evangelistic services, held in this congregation, there have been thirty-two applicants for church membership. Two of this number were reclaimed. Three yet await the rite of Christian baptism. Our present boundaries include quite a territory.—L. C. Ramsey, R. D. 3, Peebles, Ohio, Jan. 26.

Newton.—Our revival meetings, conducted by Bro. Harvey Snell, began Jan. 4, and continued until Sunday night, Jan. 25. Bro. Snell preached the Word with power, giving in all twenty-six spiritual sermons. Sister Snell assisted in the singing. The meetings began with good attendance. The large crowds continued throughout until the closing night. Eight accepted Christ. Five have received baptism, while three await the rite. These were all young people who came from the ranks of the Sunday-school and the home department. Many others seemed to be near the kingdom. We thank our Heavenly Father for the spiritual blessing which we have enjoyed recently, and hope to do more and better work for the Master in the future.—Mary West, Pleasant Hill, Ohio, Jan. 26.

Painter Creek.—Jan. 18 our District Sunday-school Secretary, John Eikenberry, visited our school and conducted the installation services of officers and teachers. After the regular session of the Sunday-school, the teachers, assistant teachers, the officers of the main school, the cradle roll, and the home department, and the home department visitors were seated in a group, when Bro. Eikenberry gave a very appealing address, emphasizing the opportunity and responsibility of this body as a factor in accomplishing great and lasting good in the surrounding community. Following this exercise, Bro. Eikenberry gave a very instructive and inspiring address on the subject of "Service." He advocated the idea that the service of the church is the service of the world. The year we have organized the third teacher-training class, using the book, "Training the Sunday-school Teacher," recently put out by the General Sunday-school Board. Sister Susie Minch was chosen teacher of the class. An effort is being made to have every teacher of our Sunday-school a trained teacher.—Bro. Eikenberry, Painter Creek, Ohio, Jan. 26.

Red River.—Bro. D. H. Keller, of Dayton, Ohio, began a series of meetings at this place Jan. 5 and closed Jan. 25. He delivered twenty-four sermons. The services were well attended. Many who are never seen in church at all, attended these meetings. Jan. 15 Sister Keller came to us and remained during the last week. She gave us a very interesting "The Sermon on the Mount." On Sunday, Jan. 25, Bro. Keller gave an interesting talk to the children, after which Sister Keller gave us a very impressive talk on "Home Religion." Three were baptized.—J. W. Hocker, R. D. 2, Arcanum, Ohio, Jan. 26.

Toledo Mission.—Bro. J. L. Guthrie was with us on Friday evening, Jan. 16. He delivered a helpful and inspiring sermon. He gave us many good thoughts to meditate upon. We feel greatly encouraged in the work at this place. The attendance is increasing and the interest is good. Four are awaiting baptism. Bro. Cora Eastwood, 1306 Camden Street, East Toledo, Ohio, Jan. 27.

OKLAHOMA.

Red River. Church met in postponed council Jan. 23. Bro. Joseph Nill presided. One letter was received. Church officers were elected for another year. Our churchhouse is being repaired. We will have Sunday-school and church services again next quarter.—Gay Nill, Hollister, Okla., Jan. 26.

OREGON.

Ashtland. Church met in council Dec. 23. Most of the members were present. Sunday-school officers were reelected. Sister Cora Dickie is the new superintendent. Bro. Chas. A. Walruff presided. Having decided to have Bro. Chas. A. Walruff give us a series of meetings for a few weeks, we began services on Sunday evening. Much interest is being manifested. Bro. Garber could not be with us in December, as he had planned, but we expected him to come later. Our Christmas services were most enjoyed and were well attended by the young people and children on Christmas Eve, and a sermon was delivered on Christmas morning. The children decided to send a treat to some one else, instead of receiving one themselves. So a box was sent to the Williams Creek Sunday-school and to the family.—(Mrs.) Sarah Miller, R. D. 4, Ashtland, Oregon, Jan. 26.

PENNSYLVANIA.

Ephrata.—On Saturday evening, Dec. 27, Bro. David Hollinger and wife, of Greentown, Ohio, gave an interesting talk. The next morning Bro. Hollinger started a series of meetings, which continued until Wednesday evening, Jan. 21. He gave us twenty-nine inspiring sermons. Sixteen made the good choice by accepting Jesus as their Savior. All of them are between ten and twenty years. Jan. 25 fourteen were baptized. One was hindered by her parents, and one will be baptized in the near future. Three were reclaimed. The same day one sister was received by letter. On Sunday afternoon, Jan. 4, Sister Hollinger addressed a women's meeting. Bro. S. G. Nickay, of Moorefield, Neb., gave a splendid talk to the men. Sister Hollinger also gave a number of talks. Some of the evening meetings, about their trip to the Holy Land. At present our teacher-training class consists of seventy-one members. Our elder, Bro. David Klinefner, is the teacher.—J. M. Neff, Ephrata, Pa., Jan. 27.

ANNVILLE, Pa. During 1914 our Sisters' Aid Society held forty-eight meetings, two of which were all-day meetings. The largest attendance was twelve the smallest attendance two, with an average attendance of six, and ten members enrolled. We made 119 articles, among which were thirteen aprons, fifteen sun-honnets, eighteen comforters, four clothes-pin bags and five hassocks. We also pieced fourteen quilts and quilted six of them. We donated one hundred and seven outing flannels, one hundred and thirty-two pairs of two comforters, three comforters to the Brooklyn Mission, two comforters and two comforter-cases to a sister, \$30 toward our church carpet, \$10 to Bro. C. Walter Warstler, of Grand Rapids, Mich., \$20 to Brother and Sister Graybill, of the Swedish Mission, and two boxes of clothing, containing 14 articles and valued at \$50, to the Brooklyn Mission. We had a balance of \$21.17 from the sale of the Christmas day collections, and from the sale of the articles sold, making a total of \$100.00. We sold out \$91.80 for material, which leaves in the treasury a balance of \$8.37. Our officers for 1914 are Sister Leah Hollinger, President; Sister Anna Minnich, Vice-pres-

dent, the writer, Secretary; Sister Sue Ziegler, Treasurer.—Emma Yake, Annville, Pa., Jan. 26.

BREMEN, OHIO.—During 1913 our society had an enrollment of nineteen members, with an average attendance of nine. We held twelve meetings. Our work consisted of making comforters, bonnets and aprons, quilting and sewing rug sale dinners, with an average attendance of fourteen. We quilted ten quilts, made thirty-two comforters, and 141 garments. We received \$21.10 for sewing, \$21.10 for members' fees, \$17.20 for dinners, and \$8.55 was donated, making a total of \$98.25. The total amount paid out during the year for material, donations and charity was \$129. Jan. 1, 1914, we had \$64.20 in the treasury.—Nettie Fisher, Mexico, Ind., Jan. 20.

BROOKVILLE, OHIO.—Last year we held twenty-eight meetings, with an average attendance of fourteen. We made 136 garments, fifty-four prayer-coverings, knotted two comforters, quilted six quilts, placed several quilts and comforters, tops, and some things were donated us. We did four days' sewing at \$1 per day. We sent a box of clothing to East Dayton, consisting of fifty-six pieces. We sent the Gospel Messenger into three homes, gave \$5 to help the flood sufferers, and other donations in money, which all amounted to \$10. Our help from the year was \$18.45. We received as follows: \$13.35, collections amounted to \$16.54; total received, \$56.81. We paid out \$52.22 and have a balance of \$14.62 on hand. Our Building Fund has \$99.92 in the treasury. Our officers for another year are as follows: Sister Ollie Fiddler, President; Sister Alice McFarland, Secretary; Sister Dora Day, Superintendent; Sister Ada Hay, Secretary-treasurer of the Building Fund, and the writer is Secretary-treasurer.—Donna Zumrath, Brookville, Ohio, Jan. 20.

DAYTON, VA. During 1913 we held meetings once each month. We have an enrollment of twenty-three members, with an average attendance of twelve. Our work is usually done by each member in her home during the month, and is then brought together at our meetings. We placed eight comforters, thirty tops for chair cushions, made thirty-five prayer-coverings, worked two counterpanes, and other small articles. We donated \$30.68 to the Orphans' Home at Timberville, Va., and \$10.00 to the Orphans' Home at Lexington, Va. The Mission Board for the Ohio flood sufferers, \$7 for song books for two of our Sunday-schools, \$5 to a blind sister at the Old Folks' Home, and \$5 to the Conference collection. A box of about eighty pounds of soap was sent to the Orphans' Home, and a box of clothing and sewing apparel to West Virginia, besides giving out small donations to the needy at home. At the beginning of the year we had \$13.34 in the treasury, free-will offerings amounted to \$34.38, and we received \$62.01 for work done, which makes a total of \$109.76. We paid out \$96.72, and have a balance of \$13.04 on hand. Our society reorganized Dec. 18, with Sister Ada Miller as President, Sister Beattie Thomas, Vice-president; Sister Dora Day, Secretary; Sister Anna Good, Treasurer.—Ida E. Flory, Dayton, Va., Jan. 20.

EAST WENATCHEE, WASH.—Our Sisters' Aid Society met Jan. 8 at the home of Mrs. S. Farver and reorganized for another year. Sister O. Buntin was elected President, Sister Little Sellers, Vice-president, Sister Susan and Rebecca, Superintendents; the writer, Secretary-treasurer; Sister Winnie Sellers, Assistant Secretary. The President, Vice-president and Secretary compose the Purchasing Committee. During 1913 we held twenty meetings, with an average attendance of sixteen. Our work consisted of making comforters, bonnets and aprons, quilting and sewing rug sale dinners, with an average attendance of fourteen. We quilted ten quilts, made thirty-two comforters, and 141 garments. We received \$21.10 for sewing, \$21.10 for members' fees, \$17.20 for dinners, and \$8.55 was donated, making a total of \$98.25. The total amount paid out during the year for material, donations and charity was \$129. Jan. 1, 1914, we had \$64.20 in the treasury.—Nettie Fisher, Mexico, Ind., Jan. 20.

GERMANTOWN, PA.—During 1913 we held twenty-three meetings, with an average attendance of sixteen. Our work consisted of making comforters, bonnets and aprons, quilting and sewing rug sale dinners, with an average attendance of fourteen. We quilted ten quilts, made thirty-two comforters, and 141 garments. We received \$21.10 for sewing, \$21.10 for members' fees, \$17.20 for dinners, and \$8.55 was donated, making a total of \$98.25. The total amount paid out during the year for material, donations and charity was \$129. Jan. 1, 1914, we had \$64.20 in the treasury.—Nettie Fisher, Mexico, Ind., Jan. 20.

HARRISONBURG, VA.—We met Dec. 18, 1913, for reorganization. All the officers of 1913 were re-elected for 1914. Mrs. S. G. Cline, President; Mrs. P. S. Thomas, Vice-president; Mrs. Mary Blosser, Secretary; Mrs. Katharine Frye, Treasurer. We have a total enrollment of eighteen, average attendance seven and six-tenths. The amount of money received during the year was \$12.76, which was all from the year. We paid \$13.88 for church improvement, and gave \$1 to the Orphans' Home, and also helped poor members. Balance in treasury at the beginning of 1914, \$1.17.—Mrs. P. S. Thomas, Harrisonburg, Va., Jan. 20.

HICKORY GROVE, OHIO.—Our Aid Society met Dec. 18 and reorganized for another year. Sister Susie Coppock was chosen President; Sister Fanny Neher, Vice-president; Sister Mary Neher, Secretary; Sister Phoebe Kains, Superintendents; Sister Ella Humberg, Secretary-treasurer. The average attendance for the past year was ten. The total amount of receipts was \$2.04 and our expense amounted to \$7.56, leaving a balance of \$9.57 in the treasury. Two boxes of clothing were donated. One box was valued at \$7.2, and the other at \$16. Our society also furnished the bedding for two rooms at Bethany Bible School.—Cinda Neher, Tippencanoe City, Ohio, Jan. 19.

LEWISTOWN, PA.—During 1913 we held twenty-five meetings. We received \$37.95 for articles sold, \$31.75 for dues, and \$16.85 for the year. At the beginning of the year, making a total of \$86.55. We bought material for \$11.99, gave \$10 to the Hollidayburg church, \$20 to the India Orphanage, \$10 to the Boys' School in China, and bought articles for a needy widow, amounting to \$2.70, leaving a balance of \$29.56 in the treasury January, 1914. We sold fifty-five aprons, three prayer-coverings, ten comforters, nine eating-cups, four belts, seven dust-cups, four broom-covers, nine comforters, and three slippers. Jan. 5 we reorganized, with Sister Kathryn Spanogle as President; Sister Annie Spanogle, Vice-president, the writer Secretary; Sister Brininger, Treasurer; Caroline Gault, Lewistown, Pa., Jan. 21.

MABLE, IND.—We met Jan. 5, 1914, to reorganize. Sister Cora Ewert was chosen President; Sister Elsie Stott, Vice-president; Sister Lavina Brumbaugh, Superintendent; Sister Mary Houston, Secretary-treasurer. The past year quite a number of our society members were sick. Others depended upon to care for older members of the church in sickness, and in some ways our work was hindered. Therefore, is hardly worth mentioning financially, but we were not discouraged. At the beginning of 1913 we had \$3.30 in the treasury. Dues and donations were \$6.50. Amount paid for goods or work done, was \$4.28. Total amount in the treasury at the end of the year was \$5.52. During the past year we held eight meetings, two of these meetings being to visit the sick. With our new crops of officers we hope to do some good work this year. Three meetings have been held since we reorganized, and more work has been done in that short

time than was accomplished during the past year.—Mrs. D. E. Garber, Retiring Secretary, Mable, Ind., Jan. 22.

MEXICO, IND.—Our Aid Society officers are as follows: Sister Golla Pugh, President; Sister Mathe Douglas, Vice-president; the writer, Secretary-treasurer; Sister Edie Keys, Assistant. During 1913 we held twenty-nine meetings and two sale dinners, with an average attendance of fourteen. We quilted ten quilts, made thirty-two comforters, and 141 garments. We received \$21.10 for sewing, \$21.10 for members' fees, \$17.20 for dinners, and \$8.55 was donated, making a total of \$98.25. The total amount paid out during the year for material, donations and charity was \$129. Jan. 1, 1914, we had \$64.20 in the treasury.—Nettie Fisher, Mexico, Ind., Jan. 20.

NEW SALEM, IND.—During 1913 we met eighteen times for regular work. Four times we furnished lunch at sales, and once we assisted in cleaning the churchhouse. We had an enrollment of twelve members, and an average attendance of ten, by counting neighbors, and friends who are not members, regular members. We made and donated to the mission at Grand Rapids, Mich., five comforters, six garments made by the society, and \$12 worth of clothing and bed blankets. To the Orphans' Home at Mexico, Ind., we gave seven comforters and thirty-three children's garments. We also gave \$5 worth of groceries to a needy family (not members), \$10 to one needy sister, and \$1.50 to another. We sent \$20 for the support of an orphan in China, and \$25.35 for the flood sufferers at Peru, Ind. The Gospel Messenger was ordered to be sent to five families during 1913. Three days' sewing was done. The total amount of collections was \$119. Amount on hand at the beginning of the year, \$12.57. We aim to use all our money for missionary purposes and helping the needy ones, and not for defraying regular church expenses. Officers elected for 1914 are: Sister Laura Driver, President; Sister Annabell Hoover, Vice-president; Sister Eva Perreira, Treasurer; Sister Elsie Watson, Secretary.—Dora A. Stout, Milford, Ind., Jan. 22.

NEWTON, OHIO.—We reorganized Jan. 8. Sister Mollie Flory is President and Sister Sophronia Rudy is Vice-president, with the writer as Secretary-treasurer. Our society held fifty meetings during 1913, with an average attendance of nine members. We received \$46.10, and \$36.50 was paid out for material. Ten quilts were quilted, six prayer-coverings, comforters and bonnets were made, besides sewing several days for some of the busy mothers. Several comforters were donated to the needy ones, and \$5 was given to the flood sufferers.—Mary West, Secretary, Pleasant Hill, Ohio, Jan. 22.

PLATTSBURG, MO.—Last year we held nine meetings, with an average attendance of ten. We do most of our work at home. At our meetings we attend to business, plan our work, etc. We aim to make the social feature of our meetings edifying and uplifting. Sister Adin Sell is President of our organization. We sent a donation of clothing to a family who had lost their home by fire. We gave \$5 to the Plattsburg and \$50 to Bethany Bible School to equip a room in the new building. We have a quantity of clothing and bedding on hand that we intend to send to some mission point. We have \$12.29 in our treasury to commence work this year.—Cora E. Hoover, Plattsburg, Mo., Jan. 22.

PLEASANT DALE, IND.—During 1913 we held fourteen meetings, with an average attendance of fifteen. Our enrollment was twenty-five. We knotted eight prayer-coverings, quilted eight quilts, made twenty-three prayer-coverings, five sun bonnets, five clothes-pin aprons, and other articles. We received \$18.15 for work done, \$20 for membership fees, \$6.18 by donations, and \$11.65 for articles sold, making a total of \$56.98 received during the year. We gave \$12 to the Plattsburg sufferers, and paid \$9.75 for pitchers and table oilcloth for the church. Our expenses for the year are \$33.14, leaving \$23.80 in the treasury for 1914. Officers were elected as follows: Sister Dora Yaney, President; Sister Sarah Olwin, Vice-president; Dora Byerly, Manager; Sister Victoria Stonebunt, Secretary-treasurer.—(Mrs.) Lena M. Olwin, Monroe, Ind., Jan. 21.

SALEM, N. DAK.—Sister Sina Anderson is President of our Sisters' Aid Society. Sister Frances Shively, Vice-president and Treasurer; the writer, Secretary. Last year we held seventeen meetings, with an average attendance of six. Five were all-day meetings, and three days were spent in home duty. In March we sent clothing to the Minot Mission, valued at \$18.45, and at the close of the year we sent a box of goods to the St. Joseph Mission, valued at \$10.20. We made eighty-three garments; amount received, \$11.76, paid out, \$11.94, and have \$3.81 in the treasury at this writing.—Nettie Moore, Newville, N. Dak., Jan. 22.

STERLING, COLO.—From July 30, 1913, to Jan. 15, 1914, we held nineteen meetings, with an average attendance of twelve. We quilted two quilts, spent three days in work, such as cleaning the church, etc. Some clothing was donated, which was disposed of to the needy. When we organized in July we had \$5.65 in the treasury. We collected from our work and week-day work, \$23.90. Altogether we gave \$39.20. We spent \$19.09. The most of it went to pay for electricity for our new parsonage. We still have \$11.16 in our treasury. Jan. 15 we elected officers for the next six months: Sister Mary Rogers is President; Sister Alice Messenger, Secretary-treasurer, and the writer is Superintendent of the sewing.—Ollie O'Leary, 421 Lincoln St., Sterling, Colo., Jan. 21.

WOOSTER, OHIO.—During 1913 we held fourteen meetings, with an enrollment of twelve. We had an average attendance of fourteen. We took a collection at each meeting, which amounted to \$26.55. We received \$21.71 for work done by the society. A box and a barrel of clothing were sent to Chicago, Ill., and Akron, Ohio, valued at \$34. We donated to needy ones \$21.60. Total for the year, \$102.85. We elected officers for 1914. Sister Leatha Holmes is President; Sister Malinda Cullen, Vice-president; Sisters Alice Munaw and Vesta Heestand, Secretaries; Sister Katie Burkhalter, Treasurer.—Mary Brubaker, Wellersville, Ohio, Jan. 20.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Blough-Spary.—At the home of the undersigned [date not given by writer], Mr. Mahlon Blough and Sister Katharine Spary both of Somerset, Pa.—J. B. Ferguson, R. D. 1, Boswell, Pa.

Brower-Senger.—By the undersigned, at the home of the bride's parents, Brother and Sister M. N. Senger, Jan. 25, 1914, Bro. William H. Brower, of South English, Pa., and Sister Estella V. Senger, of Panama.—J. D. Haugeland, Panama, Iowa.

Byerly-Burns.—By the undersigned, at his residence, Jan. 18, 1914, Bro. Glenn G. Byerly and Sister Mary O. Burns, both of Bro. Allen, Ohio.—S. P. Early, 764 West High Street, Lima, Ohio.

Enfield-Devilbiss.—By the undersigned, at his home, Jan. 14, 1914, Bro. Philip H. Enfield and Sister Bessie M. Devilbiss, both of Maxwell, Iowa.—E. D. Fisher, Maxwell, Iowa.

Fackler-Enfield.—By the undersigned, at the home of the bride's parents, Jan. 21, 1914, Charles Fackler and Sister

Bethina M. Enfield, of Maxwell, Iowa.—E. D. Fisher, Maxwell, Iowa.

Myers-Geedy.—By the undersigned, at the home of Eld Samuel Henry, Lordsburg, Cal., on New Year's evening, 1914, Bro. George Myers, of Hanford, Cal., and Isabel Geedy, of Cundo, N. Dak.—W. F. England, Lordsburg, Cal.

Reisley-Fraebing.—By Eld Lawrence Kreider, at his residence, on the Ludlow congregation, Ohio, Jan. 10, 1914, Mr. John N. Reisley and Miss Angeline Fraebing, both of Darke County, Ohio.—Levi Minnich, Greenville, Ohio.

Trent-Meadow.—By the undersigned, at the home of the bride's mother, Mrs. Pauline Meadow, Jan. 14, 1914, Bro. A. O. Trent, of Florida, Ind., and Sister Emma Meadow, of 1413 West Fifteenth Street, Chicago, Ill. Wilbert J. Horner, 3435 W. Van Buren Street, Chicago, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnett, Joseph Henry, son of Mr. and Mrs. Ora Arnett, died Jan. 17, 1914, aged 3 years, 2 months and 17 days. Services in the morning at 10 o'clock, at the home of the bereaved. Text, Isa. 1: 6. Interment in the cemetery near the church.—William Minnich, Scalp Level, Pa.

Baker, Eld Samuel H., died in the bounds of the Maple Grove congregation, Chippewa Co., Wis., Jan. 11, 1914, aged 71 years, 5 months and 10 days. For the few past years he had been very active in his church, and was a devoted and poor health. His death, though sudden, was peaceful. He retired in his usual health. At about 11 P. M. his wife, hearing him breathe rather peculiarly, attempted to waken him, but he was just then breathing his last. He was beloved by all who knew him, and always had a smile and a good word for all. He was a pioneer preacher in Wisconsin—the first minister of the Brethren church to preach in Chippewa County, Wis., twenty-six years ago. He was the first minister and elder in the Maple Grove congregation. He is survived by his wife, two sons, one daughter, and three brothers.—Alman Mock, Stanley, Wis.

Beasben, Ben L. A., died in the Scalp Level congregation, Windham, Pa., Nov. 26, 1913, of tuberculosis of the throat, aged 38 years. He had been a resident of Garrett, Pa., until a few months previous to his death. He was a faithful Christian, devoted to his church. His wife and one daughter survive. His wife, Mrs. Weaver, assisted by Bro. H. Replogle, conducted the services. Amy O. Manges, Scalp Level, Pa.

Book, Bro. Edward D., died Jan. 15, 1914, at his home near Hialeah, Perry Co., Pa., aged 82 years, 2 months and 2 days. He became ill suddenly on Dec. 15, 1913, from kidney and intestinal trouble, and suffered much pain and distress until, on the aid of the physician, he was relieved of the immediate cause of his illness. Owing to his advanced age, however, his recuperative powers were not sufficient for him to regain health. He gradually grew weaker, and died just four weeks after becoming seriously ill. During his illness he was perfectly conscious. Even after different organs of his body ceased to exercise their respective functions, his brain remained active—his mind being quite clear to the moment of his death. He is survived by his wife, Elizabeth (Long), six sons, and two daughters, two brothers and three sisters. He had a large relationship. Bro. Book was a member of the Church of the Brethren for forty-eight years, and served the church almost the same period, first as deacon, then as minister and later as elder. Services at the Three Springs church, in the Perry congregation, by Eld. W. J. Swigart, of Huntington, Pa., assisted by Eld. Samuel Stauffer, of Cumberland County.—Wm. I. Book, Philadelphia, Pa.

Brook, Bro. Lewis M., died Jan. 14, 1914, at the home of his grandmother, Sister Jennie Brower, aged 5 months and 16 days. His death was due to acute indigestion. Services at the Boise Valley church by Bro. J. E. Ullery. Text, Job 1: 21. Interment in the Fairview cemetery.—Ida B. Flory, Caldwell, Idaho.

Brown, William Henry, son of Philip and Louina Brown, born in Van Buren Township, Darke Co., O., Dec. 26, 1855, died at the same place Jan. 7, 1914, aged 59 years and 12 days. He was of a family of eleven children. He was unmarried, and helped to raise his aged mother. His mother, three brothers and three sisters survive. Services and interment at Abbottsville by Eld. Lawrence Kreider.—Levi Minnich, Greenville, Ohio.

Brown, Thomas, died near Fruitdale, Ala., Jan. 5, 1911, of pneumonia, aged 19 years. He was married about one year before his death. His wife, Minnie, died Jan. 14, 1911, at the home of Escatawpa by Bro. Wines, after which interment was made in the Baptist cemetery at Escatawpa.—J. Z. Jordan, Fruitdale, Ala.

Brubaker, Abian C., born in Franklin County Aug. 18, 1836, died at his home in Dallas Center, Iowa, Jan. 19, 1914, of chronic bronchitis, aged 77 years, 5 months and 1 day. He was married to Elizabeth Miller Aug. 21, 1861. They came to Dallas County, Iowa, in 1870, where they joined the Church of the Brethren, being charter members of the local congregation organized soon afterward. To them were born four children, three of whom died in infancy. The wife died in 1900. He is survived by two children, two sons and two daughters. Services at the Brethren church by the writer, assisted by others.—C. B. Rowe, Dallas Center, Iowa.

Brumbaugh, Bro. David S., born March 20, 1838, died at his home in New Enterprise, Pa., Jan. 10, 1914, of paralysis, aged 75 years, 10 months and 21 days. He was sick only six days. He was married to Malissa Buck, who died about twenty-two years ago. Two sons and two daughters survive him. Services at the New Enterprise church by Elders D. T. Detweiler, G. S. Myers and J. B. Miller. Text, 1 Thess. 4: 18. Interment in the New Enterprise cemetery.—Victoria Replogle, New Enterprise, Pa.

Fadely, Treva, daughter of Frederick and Zella Fadely, died at Anderson, Ind., Jan. 13, 1914, aged 5 years, 1 month and 5 days. She was a granddaughter of Bro. H. L. Fadely. Her parents and one brother survive her. Services at the Upper Free Creek church by Bro. I. F. Hoover. Interment in the Miller cemetery near by.—Florida J. E. Green, Middletown, Ind.

Flemming, Bro. John H., born in Defiance County, Ohio, Sept. 26, 1843, died in Ottumwa, Iowa, Jan. 14, 1914, aged 71 years, 1 month and 18 days. He was united in marriage to Amy Kleinhans, of Ottumwa, Iowa, in 1860. To this union, his wife preceded him in death several years. He was married to Edna Boyce, who died a few years ago. He was then married to Sister Lydia McCune, who survives. Bro. Flemming united with the Church of the Brethren three years ago. Services at the Ottumwa church, Jan. 14, 1914, at 8—S. L. Cover, 118 South Moore Street, Ottumwa, Iowa.

Gauby, Sister Laura Dell, daughter of Joseph (deceased) and Sister Alice Charlotte Dague, born in Washington County, Kansas, April 7, 1886, died in the Washington church Jan. 10, 1914, aged 27 years, 9 months and 3 days. She was married to Bro. Samuel M. Gauby Dec. 15, 1907. To this union were born five children. Sister Gauby united with the Church of the Brethren Sept. 23, 1907, and lived an exemplary Christian life. She leaves an aged mother, five brothers and two sisters. Her husband and four small children (one an infant) preceded her in death. Services at the Washington church by the writer. Text, Matt. 24: 44. Interment in the cemetery near by.—R. A. Yoder, Sabatha, Kans.

Glunt, Huber Ralph, son of Samuel L. and Effie Glunt, born Dec. 21, 1907, died Nov. 20, 1913, aged 5 years, 10 months and 23 days. He lived eleven weeks after being hurt by a horse. His parents and three brothers survive him. Services in the Methodist church at Whitewater, Ind., by Bro. David Hollinger. Interment in the Whitewater cemetery.—Iva Glunt, Whitewater, Ind.

Grose, Sarah, wife of William Grose, born May 22, 1857, died in Middletown, Ind., Dec. 28, 1913, aged 56 years, 7 months and 6 days. She was the daughter of Nathan Riley, and came to Indiana when she was only six months old, residing here most of her life. She was married to William Grose in February, 1845. "Aunt Sallie," as she was generally called, was a member of the United Brethren church. Her husband and one brother survive. Services at the Brethren church in Middletown by Bro. Shepherd, of Honey Creek, and church in Mooresburg, Pa. Text, James 4: 14. Interment in the Miller cemetery.—Florida J. E. Green, Middletown, Ind.

Hartman, Sister Mary, nee Dietrich, born in Chancetown Township, Pa., Aug. 22, 1887, died at her home in York Township, Pa., Dec. 26, 1913, aged 26 years, 4 months and 4 days. Her death was caused by hemorrhages. Sister Hartman united with the Brethren church a short time before her marriage, and remained loyal. She is survived by her husband (also a member of the Brethren church), three children, her parents, a grandfather, four brothers and two sisters. Services at the Codorus church by Bro. Samuel B. Myers. Text, Psal. 116: 15. Interment in the cemetery adjoining.—S. C. Godfrey, Red Lion, Pa.

Heaton, Emery, son of Joseph and Mary Heaton, born in Huntington County, Ind., Jan. 11, 1891, died Jan. 21, 1914, aged 23 years and 10 days. Six years ago he united with the Church of the Brethren, and ever after lived a devoted Christian life. The Sunday-school class of which he was a member attended the funeral in a body. He leaves his parents, four brothers and four sisters, all of whom have accepted Jesus as their Savior. Services at the Salamoni church by Eld. I. B. Wike, assisted by Eld. O. C. Ellis. Interment in the cemetery near the home of Zoot R. D. 6, Huntington, Ind.

Keller, Ruth Elvora, daughter of Eld. and Sister W. D. Keller, born Dec. 11, 1913, died Dec. 18, 1913, aged 7 days. Services at the Ashland church by Eld. W. L. Desenberg. Text, John 14: 1-3. Interment in the Owl Creek cemetery, at Ankenytown, Ohio.—Ida M. Helm, Ashland, Ohio.

Landis, Agnes Lucelle, daughter of Bro. William and Sister Ollie Landis, born Dec. 26, 1913, died Jan. 1, 1914, aged 6 days. She leaves father, mother, two brothers and one sister. Services at the house, conducted by Bro. Norman A. Conover, Text, Mark 10: 14-15. Interment in Koons cemetery.—Ethel Sollenberger, Trotwood, Ohio.

Lowry, Walter K., born in Hamilton County, Ohio, in 1835, died at the home of his daughter, Mrs. Charles Courtney, Jan. 16, 1914, at Vicksburg, Ind., aged 78 years. He came to Indiana in 1877. His home was near Cadiz. His wife died Dec. 6, 1902. Two daughters preceded him. Four sons and two daughters survive him; also three sisters. He was a member of the New Light church. Services by his pastor, Rev. Addison. Interment in the Miller cemetery.—Florida J. E. Green, Middletown, Ind.

McNair, Sister Mabel Marie, daughter of Sherman and Nellie McNair, born in New Richmond, Ind., March 20, 1901, died Jan. 18, 1914, aged 12 years, 9 months and 29 days. She leaves her parents and four sisters. One brother and one sister preceded her in death. In June, 1913, she united with the Church of the Brethren and was faithful until death. She called for the elders and was anointed, and a few days later passed to her reward. Services at Beaver Chapel, near Celina, Ohio, by the writer. Text, 2 Cor. 5: 1. Interment in the Swamp College cemetery.—F. P. Corder, Celina, Ohio.

Myers, Sister Sarah, nee Sollenberger, born Feb. 5, 1834, at Meersburg, Pa., died of paralysis at the home of her daughter, Mrs. Jennie Seidell, of Lake Park, Iowa, Jan. 21, 1914, aged 79 years, 11 months and 16 days. She was married to Martin Myers Feb. 12, 1857. They moved to Illinois, thence to Dallas County, Iowa, in 1874, where they were a number of years. They were faithful members of the Brethren church. To them were born eleven children. Two died in infancy. One died Aug. 31, 1909. The husband, Martin, died in November, 1912. Eight children survive them. Services at Grimes, Iowa, by the writer, assisted by Bro. M. W. Elkenberry. Interment by the side of her husband in the Grimes cemetery.—C. B. Rowe, Dallas Center, Iowa.

Stoffer, Sister Elizabeth, nee Weaver, born Aug. 6, 1836, died at her home near Ashley, Ind., Jan. 18, 1914, aged 77 years, 6 months and 12 days. She married Eli Stoffer Jan. 27, 1856. Seven children were born to this union. The husband and six children survive. Sister Stoffer united with the Church of the Brethren in 1860, and was a faithful member in the Cedar Lake church from its beginning. She moved here with her husband in 1864. Bro. Stoffer is a minister in the Mennonite church. Services by the writer. Text, Mark 16: 5. Interment in the Fairfield Center cemetery.—John H. Urey, Auburn, Ind.

Stoner, Sister Elizabeth, nee Joseph, widow of the late Bro. Joseph Stoner, of Westminster, Md., died Oct. 21, 1913, at the home of her only son, Bro. Chas. B. Stoner, of near Hanover, Pa., aged 82 years, 9 months and 5 days. Her father, Bro. David Roop, was a deacon in the church at Meadow Branch, and one of the most substantial citizens of Carroll County. Sister Stoner united with the Church of the Brethren when she was twenty years old, and remained true to her faith. She was a devoted sister in the cause she represented for sixty-two years. She is survived by her only son, two brothers and one sister. Services at her son's home by Eld. David Baker, of Hanover, Pa.; also at the Meadow Branch church by Eld. F. D. Anthony, of Baltimore City, assisted by Elders Baker and E. C. Brown, of the home congregation. Interment in the Meadow Branch cemetery.—W. E. Roop, Westminster, Md. [Republished by request.]

Summy, Sister Rachel, born in Stark County, Ohio, Jan. 14, 1831, died at the home of her daughter, Mrs. Susannah Reed, at Snipshevana, Ind., Jan. 20, 1914, aged 83 years and 6 days. Oct. 24, 1850, she was united in marriage to Abraham Summy. To this union were born ten children. Two of them survive. Her husband died in 1900. Sister Summy was a faithful member of the Church of the Brethren for many years. Services by the writer, assisted by Bro. Harvey Schrock. Text, 2 Cor. 5: 1, 2.—J. H. Fike, Middlebury, Ind.

Ward, Sister Lizzie, nee Hauger, born Dec. 12, 1859, died Jan. 11, 1914, aged 54 years and 29 days. She was the daughter of Samuel and Amelia Mary Hauger. She married Thomas Ward, who preceded her to the spirit world about fifteen years ago. Four brothers and four sisters survive her. Services by Bro. Daniel Walker.—Edward F. Miller, Somerset, Pa.

Werner, Sister Maria, died at her home in Rapho Township, Pa., near the Chiques church, in the house of the Chiques congregation, aged 76 years, 9 months and 18 days. Bro. Werner preceded her in death about six years ago. One son survives her. Services in the Chiques church by the home minister. Interment in the family burial lot on the farm.—Henry S. Zug, R. D. 1, Mount Hope, Pa.

Wilfong, Sister Mary Elizabeth, nee Puffenberger, died Dec. 25, 1913, of a complication of diseases and old age, being 80 years, 6 months and 19 days old. She was united in marriage to David Wilfong in 1855, who preceded her in death eighteen years. Nine children were born to this union. Six of them survive. Sister Wilfong and her husband united with the Church of the Brethren about forty years ago, and lived ever faithful. They were among the early settlers and first members of the Alleghany Chapel congregation. Services by the writer. Interment on the old Wilfong homestead.—John W. Hevener, Hostertown, W. Va.

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Notes from Our Correspondents.

(Concluded from Page 93.)

Glick gave us a very interesting and instructive series of illustrated lectures on his trip around the world. The work was very helpful to all who attended.—J. W. Miller, Nokesville, Va., Jan. 26.

Bangerville.—Bro. H. L. Alley held an interesting Bible class at this church, in Augusta County, which began Dec. 26, 1913, and closed Jan. 3. He taught the entire Book of Romans, and gave fourteen inspiring lessons.—Annie V. Miller, Spring Creek, Va., Jan. 27.

Topoco.—We met in council Jan. 24. Eld. L. M. Weddle presided. On account of the deeply-drifted snow we could not meet the first of the month, as usual. Three letters of membership were granted. The same church officers were re-elected for another year. The following Sunday Bro. Solomon Hytton preached an inspiring sermon to an attentive audience.—Lizzie Spangler, R. D. 2, Box 64, Ployd, Va., Jan. 26.

WASHINGTON.

Kiwatha Valley.—Bro. C. N. Stutzman, accompanied by Sister Stutzman, of the East Wenatchee church, conducted a two weeks' series of doctrinal sermons at this place, which were given in a clear, concise manner. Although this is only a mission point of four members, where the doctrine of the Brethren is unknown, the interest was good. The Bibles were opened and the Scriptures searched, to ascertain if the Word spoken be true. Four young men accepted the teachings and were baptized in Moses Lake. The meetings were closed with a love feast, at which twelve members were present. Brother and Sister J. C. Sperline, of Wenatchee, were with us at the close of the meetings. We were much strengthened spiritually, and grateful to the East Wenatchee members, who encouraged us by their presence during these services.—Mrs. C. B. Weiner, Morrison, Wash., Jan. 28.

Wenatchee.—Our meetings, which began Jan. 4, conducted by Bro. G. C. Carl, are still in progress. Nineteen have come out on the Lord's side, and others are deeply impressed.—Dollie Deardorff, R. D. 2, Wenatchee, Wash., Jan. 24.

WEST VIRGINIA.

Mountain Dale.—We met in council with Eld. Jeremiah Thomas as moderator. We finished up the business of the past year and commenced the new year by electing Bro. George Vansickte as secretary; Bro. E. F. Sisler, treasurer; Sister Julia Delaney missionary solicitor, and the writer Messenger correspondent. We decided to hold our love feast Sept. 5, with a two weeks' series of meetings beginning Aug. 22. Brethren C. R. Wolfe, Jeremiah Guthrie and Harrison Guthrie, from Salem, were with us; also others.—H. N. Deberry, Cuzart, W. Va., Jan. 24.

Wilds Hill.—Bro. Jonas Pike came to us Jan. 10 and remained until Jan. 17. He preached several inspiring sermons for us. Four were baptized. While we were enjoying his sermons, the people of Bean's Chapel, Sand Run and Iva were enjoying sermons by one of our young ministers. We learn that those in attendance at the services in the Sand Run congregation are very much interested and many show indication of casting their lot with the Brethren. Few sermons were preached to them during the last two years.—Nettie Durham, Beechurst Avenue, Morgantown, W. Va., Jan. 26.

WISCONSIN.

Correction.—In my note concerning our recent series of meetings a "three weeks' series of meetings" is spoken of. I should have said "three meetings."—Mollie Barton, Rice Lake, Wis., Jan. 26.

NOTES NOT CLASSIFIED.

Roanoke City Church.—We met in council Jan. 1. Bro. Miller being out of town, Bro. Murray conducted the meeting. Bro. C. E. Trout gave a short talk on church attendance. Upon request of the president and the Program Committee of the Christian Workers' Council decided to invite the Christian Workers of Peters Creek and Clover Dale to join us in a special program March 23. This invitation has been accepted. Our home department superintendent, Sister Lucy Grant, sent in her resignation, and Sister Nina Moorman was appointed in her place.—Lula Shickel, 605 Third Avenue, N. W., Roanoke, Va., Jan. 30.

Ashland.—Our meetings, conducted by Bro. Chas. A. Walruff, closed on Sunday evening, Jan. 25. Two Sunday-school boys from the "Sunshine Class" were baptized into the church. On Sunday afternoon Bro. Walruff preached the truth with power, and others were almost persuaded.—(Mrs.) Sarah Miller, R. D., Ashland, Oregon, Jan. 25.

WABASSO, FLORIDA.

Jan. 12 wife and I came to Wabasso, on the East Coast, and are now situated very comfortably in the home of Brother and Sister Elmer Smith. Since my arrival in Florida I have received letters from members in different States, asking questions, and wanting me to give my candid opinion about Florida. They usually want to know about church privileges, and I am glad for that evidence of their concern. The lack of preaching services is one of the drawbacks of this State. Here, at Wabasso, there was, about ten years ago, an organized church, but it died out. At present there are about ten members here, and they are representative members too, but they have no church privileges. There was, at one time, an organized church

at Keuka. If I am informed rightly, there is at present an organized church at Herndon, with a few members.

There are members scattered all over the State. If the Brethren would colonize and move closer together, there would be enough to have a strong congregation. I know of an elder who had to travel five or six hundred miles to anoint a sick brother, and then had to make use of a sister to assist him. These members, that are away from our own church privileges, find a place to worship, however. They frequently ask whether it is wrong to teach in other Sunday-schools and take part in their church services. I tell them what a brother who was isolated once told me: "A half loaf is better than none."

I can hardly understand why, with so fine a climate, and the opportunities that are here, the Mission Board does not put a few good men in the field, to see if something can not be accomplished. There is not much use to depend on a minister who moves here with a view of earning his living. The people who come here and make a success, are hustlers, and if you expect to come down here and make a success, you must expect to get busy.

"Brethren who are thinking of coming to make this their future home, should not buy any land until they have lived here at least six months. Above all, stay away from the land agents. There is plenty of good land in Florida, but there is plenty of it that is of no value. When land agents get hold of you it is "all good." I know of a certain tract of land on the West Coast that land agents are selling at \$100 per acre, which is entirely worthless. It looks good only on paper. I talked with a brother that came here and put the little money he had in land, and now can hardly make a living, nor can he sell his land, for the location, as well as the land, is undesirable. There are plenty of good locations and plenty of good land. Use good common sense in making a selection. Always look what the land is doing on the other side of the fence, with proper cultivation. As you go from place to place, all will try to make you believe that theirs is the best place, and they are ever ready to tell all the good things. Be your own judge in the matter. Do not buy any land in Florida merely upon the claims made for it on paper. It might be covered with water, as has been the case in several instances.

Wabasso, Fla., Jan. 24.

B. F. Lightner.

WEST JOHNSTOWN CHURCH, PA.

Last evening we closed our series of meetings with the largest love feast held in the history of the West Johnstown church. All available space in the audience room was filled with communicants. Two large extra tables were put to use. It was a most spiritual feast. Almost all of our new members surrounded the tables. Scores of our older members stayed away, in order to make room for our

new converts. Bro. Cassidy officiated, assisted by the home ministers.

It is quite generally known that Johnstown passed through a "Billy Sunday" campaign lasting six weeks, during which more than 13,000 people professed conversion. During this meeting and immediately following it, we baptized 102. We had previously arranged with Bro. George W. Flory, of Covington, Ohio, to hold a series of meetings for us this winter, to begin Jan. 5, but seeing that the harvest was ripe, and that much might be lost by delay, we prevailed on him to come just one week earlier. Bro. Flory was at his best, and gave us powerful sermons—a number of them being of a doctrinal kind. Bro. Flory preached until Jan. 16, during which time 143 more came forward. He preached three sermons each Sunday. We had crowded houses right along, though practically all the churches of the city had meetings at the same time. Feeling that the work was not done yet, Bro. Cassidy continued the meetings a week longer, with eighteen more conversions. Of the 262 converts, seventeen yet remain to be baptized. All of Bro. Cassidy's sermons were along doctrinal lines. Of the number baptized, a number reside in the Johnstown and Quemahoning congregations. Bro. Webster Blough, of Waterloo, Iowa, led the music during the meetings.

During the past eleven months over 400 people have been added to the church, including several who were reclaimed. Some will naturally wonder whether these converts "stick." A report has gone out, over a certain part of the Brotherhood, to the contrary. This, I feel, ought to be corrected. By a careful canvass it has been found that at least ninety-seven per cent of our converts of last winter are proving faithful. Of the remaining three per cent none are considered lost entirely.

Another false report is that many of the converts have united with other churches. We know of only one who has expressed himself as wanting to do so, and he has not yet done it so far. Bro. Flory's presentation of the fundamental doctrines of our church came with such power and fairness that none who heard him could question it, though quite a few who united with us had been members of other churches. One Italian was baptized. Within the year at least ten Catholics have been baptized.

The work in Morrellville, which is a part of our congregation, has assumed such proportions that it was impossible for one pastor to look after all the work as it deserved, so permission was given them to select a pastor for themselves, who is to devote all of his time to the cause. They finally secured Bro. John W. Mills, who will take up the work Feb. 1. There have been 54 accessions to that part of the congregation. Jerome E. Blough.

R. D. 5, Johnstown, Pa., Jan. 26.

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Vol. 63.

Elgin, Ill., February 14, 1914.

No. 7.

AROUND THE WORLD

A Peace Conference to Be Called.

At the request of Queen Wilhelmina of Holland, the United States has now definitely agreed to issue a call for the holding of the Third Peace Conference at The Hague next year. In view of the fact that arbitration treaties with twenty-four nations are soon to be recommended for ratification by the Senate Committee on Foreign Relations, this action, of urging the convening of a Peace Conference, is eminently proper and entirely consistent. Why not let the United States pose as the pioneer of peace promulgation? Geographically and logically we are best fitted, of all the great nations, to be the proclaimers and exemplars of peace and good will to all men. It is a task well worthy of our most consecrated effort.

A Revival in a Penitentiary.

Perhaps the first extended revival effort, ever undertaken in a penal institution, was recently attempted in the Tennessee State's Prison. The five weeks' series of meetings resulted,—according to press reports,—in six hundred conversions and reclamations. Whatever we may think of so large a number of converts in a prison,—one thing is sure,—these convicts needed Christ, and we have no reason to doubt that in the case of some, at least, there was a genuine turning from sin and the entering into a life of nobler purpose. Is it not true, perhaps, that similar efforts in other reform institutions might be equally successful, and that in all of them there might be at least some who, as "brands plucked from the burning," should become mighty factors for good?

The Modern Jerusalem.

Yes, modernism is invading the Holy City, but, alas, not all of it is to be commended. We say nothing against the proposed system of electric lighting for which a concession has just been granted to a French banking firm, nor do we have any objections to the water supply system and the establishment of a traction line to Bethlehem, which the same company is to provide for the general benefit of all. When, however, we read of a brewery in full blast, right in the sacred environs of Jerusalem, and when we are told of shops where American whisky and American cigarettes are brazenly and defiantly displayed, and lauded and extolled by flaming posters, we hang our heads in shame. Such invaders of sacred scenes would not hesitate, —as a recent writer suggests,—to start a saloon near Bethlehem's manger, or open a barroom on Mt. Calvary."

Appealing to the Law.

A most remarkable case of legal procedure recently occurred in Paris, France. A dancing-teacher brought suit against the archbishop of that city, demanding damages of \$20,000 because the prelate denounced the tango and kindred dances, and forbade his communicants engaging in them. It was maintained, and justly,—so French legal authorities affirm,—that "the statutes do not justify an ecclesiastic's public disapproval of matters affecting the livelihood of any one." It is interesting to follow this interpretation of French law to its logical conclusion. Would a sermon against strong drink afford grounds for vendors of liquor, to be compensated for possible resultant losses? Would a sermon against smoking or chewing tobacco justify legal action by tobaccoists, to protect themselves against losses thus incurred? Other questions of like import naturally suggest themselves. But how can such an interpretation of the law be possibly justified?

The Toll of the Sea.

Better construction of sea-going craft, more accurate charts, and the continual improvement of lighthouse service, have done much to make travel on the high seas safer than in days gone by, but in spite of man's most arduous endeavors, the sea continues to take an enormous annual toll in property and lives of those who traverse its billowy surface. The marine disasters of 1913 amounted in money value to \$35,000,000 in British-insured ships and cargoes that were totally lost. On the Great Lakes of America alone, last November's storms rolled up a loss of \$4,700,000. These figures do not include damages to ships and cargoes that were not totally destroyed. Losses in these minor casualties foot up the prodigious sum of \$30,000,000. It would appear, therefore, that man, with all his skill, has not, as yet, gained full control over the tempestuous waves of earth's vast seas. Thinking, perhaps, of the many tragedies that, from the earliest days of man, have been enacted

upon the bosom of the great waters, the Revelator gives us a glimpse of fairer scenes to be "when all things shall be made new." He assures us, "There shall be no more sea!" No more wrecks of gallant craft, and drowning of noble men! No more hopeless buffeting with the angry billows, or helpless sinking into the briny deep!

Why French Labor Is Scarce.

Supplied with an abundance of coal in its mines, but lacking the men to bring it to the surface with the requisite degree of promptitude, France finds itself in the most peculiar situation of a coal famine. Importation of miners from other countries has been attempted, but has not proved entirely satisfactory. While France's increasing death rate and the greatly diminished number of births are in part responsible for the lack of needed workers, the real cause must be ascribed to the three years' compulsory military service, by which more than 300,000 young toilers are annually withdrawn from mines, fields and factories. Unfortunately France feels impelled to keep pace with the other military-mad nations of Europe, and is thus obliged to sacrifice the flower of its young men during three of their best years to the prevalent custom of having large armies, even though the industries of the country languish, and its inhabitants suffer.

A National Relief Measure.

A conference of governors, mayors, economists and social workers, to discuss ways and means of "preventing," as much as possible, "serious irregularity of employment" will be held in New York Feb. 27 and 28. The conference has been called by the "American Association for Labor Legislation." The present wave of unemployment, more especially noticeable in the larger cities of the United States,—should impress, upon the entire nation, the need of special provisions by which such seasons of slackness in work can be obviated as much as possible. One means to this end is suggested by one of the large manufacturers,—to keep factories and other industrial establishments in full blast during the winter, and letting the slack season come during the summer, when outdoor employment can generally be more easily obtained. It is pointed out that by such a plan plenty of help would be available for the building of better roads and other community improvements.

A New Field for the Red Cross Society.

Much havoc, attended by a corresponding loss of life, has for years been wrought in China's valleys through the overflow of its rivers. Through the influence of representatives of the Red Cross Society a scheme for river improvement, by the construction of levees, has been prepared, and the Hwai River is to be first looked after. Jan. 30 a formal contract was entered into by the Chinese Government, thereby empowering the Red Cross Society to make the needed arrangements for the work, and to secure the services of American engineers for the most efficient control of the rivers. The estimated cost of the entire work is placed at \$20,000,000, which sum will be provided by the Chinese Government as needed, during the progress of the work. The Red Cross Society undertakes the task because of purely humanitarian reasons. Having already expended \$700,000 in recent years, in relief measures for the Chinese, the authorities have full faith that the river improvement plans will be properly attended to, and prove conducive to the saving of many lives and much property.

Ignorance Is Not Bliss.

Mr. Babu Moti Lal Ghosh, editor of the "Amrita Bazar Patrika," a Calcutta journal,—strongly antagonistic to the British-Indian Government,—defends the ignorance of Asiatic women as constituting a most desirable state of being. His reason is thus elucidated: "If domestic happiness is the object of married life, the Easterners are far better off, in this respect, with their so-called 'illiterate' and 'ignorant' wives than the Westerners with their 'educated' and 'enlightened' partners. It is quite true that education expands the mind, but education also produces bitter results. Was not Eve an angel so long as she had not tasted the fruits of the tree of knowledge?" There is but this one answer to the Hindu editor's fallacious argument,—"By their fruits ye shall know them." We need but glance at a group of untaught native women, in their utter degradation of abject ignorance, and then see them after the ennobling effect of Christianity has stamped upon them a spiritual radiance that can not be hid,—to know the truth of this matter. We talk of miracles as being in the past,—they are every day occurrences in modern missionary annals, as shown by the marvel of transformed lives.

Why Not Continue the Effort?

Chicago's recent "Go-to-Church Sunday," with its phenomenal and record-breaking attendance, is but another illustration of the fact that a strong, systematic, united effort is sure to bring results. Many churches were so crowded that overflow meetings had to be arranged for. All this is well enough, and perhaps it is worth something to get the "nonchurchgoer" to attend services even one Sunday only, with the hope that he may come again. But the close observer of the situation, as it now exists, can not but wish for a plan that might induce more of the nonattendants to come regularly. Too many spend their Sundays in pleasure resorts or in a wanton waste of time. They barter the precious heritage of a Christian Sabbath for "a mess of pottage,"—self-gratification. Of such Christ may well say, "Ye will not come to me that ye may have life."

Activity of Buddhist Missionaries in America.

Had some one suggested, fifty years ago, that some day Oriental cults would consider the United States as a promising mission field, he would have been laughed to scorn, and yet this very thing has happened, and is likely to continue at an increasing ratio. Already Japanese Buddhists have ten missionary districts in this country, not, by any means, for their own compatriots but for the distinct purpose of proselyting. Nearly \$10,000 was sent from Japan in 1913 for missionary work in America. Thirteen Buddhist temples, with nineteen ministers, are to be found in California alone. Those of more recent construction are built like Christian churches and have introduced many features peculiar to the latter,—such as Sunday-schools, mission day schools, etc.,—well calculated to deceive and ensnare the unwary. Surely, greater vigilance is needed against this heathen invasion!

Another Testimony to Bible Accuracy.

For some years Bible critics have loudly boasted that the story of the capture of Babylon by Cyrus, as set forth in the monumental inscriptions, discredits the clear statement of the Bible, as recorded in Dan. 5: 30, and as corroborated by the comprehensive records of Herodotus and Xenophon. Dr. Craig Robinson, in a recent lecture at the Victoria Institute, London, England, clearly showed that the contention of the critics on this matter,—like many other statements of the kind,—does not stand the rigid scrutiny of the impartial investigator. As a matter of fact, the various records and allusions (historical and monumental),—when properly arranged to form a consistent story, and viewed in the light of what is known of Babylon, the river on which it was built, and the wall by which it was surrounded,—are in perfect agreement with the Bible story. At times modern investigation of ancient records assumes to discover a seeming discrepancy in the Scripture narrative, only to be confronted by later evidence which absolutely confirms the unimpeachable accuracy of the Divine Oracles.

Religion in Business.

Coatesville, Pa., unfavorably conspicuous in recent years by reason of the disgraceful lynching of a negro, bids fair to pose, most creditably, in the limelight of public attention by reason of the remarkable social improvements now being carried on,—Christian influences being the leading factors. That Coatesville is without saloons, and rejoicing in consequence, was mentioned in a previous item. The transformation of the town in other respects, however, is largely due to the consecrated efforts of C. L. and A. F. Huston, ironmasters, and large employers of labor. The Lukens Works, controlled by these two men, know nothing of a conflict between capital and labor, nor are "the grievances of the downtrodden workmen" alluded to by the toilers. And why? Simply this, that here there is an example of God's way of solving the problem of labor and capital. Hundreds of unemployed men from Philadelphia's rescue missions have been given steady work, and Christian influences have been brought to bear upon them. That many of these men have responded to the touch of real helpfulness, is clearly seen. With the blessings of practical Christianity there have come also many evidences of material prosperity. Not a single family was debarred from Christmas joys during the recent holiday season, and cases of real destitution are practically unknown. All this, of course, was not attained without considerable effort on the part of the devoted workers, but here, as elsewhere, well-directed endeavor has not been without effect,—an illustration of the Master's words: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Dawn of Peace.

(Published by Special Request.)

Awake! awake! the stars are pale, the east is russet gray;
They fade, behold, the phantoms fade that kept the gates
of day;

Throw wide the burning valves, and let the golden streets
be free,

The morning watch is past—the watch of evening shall
not be.

Put off, put off your mail, ye kings, and beat your brands
to dust!

A surer grasp your hands must know, your hearts a
better trust.

Nay, bend aback the lance's point and break the helmet
bar;

A noise is on the morning winds, but not the noise of
war.

Among the grassy mountain paths the glittering troops
increase—

They come! They come! How fair their feet—they come
that publish peace!

Yea, victory! fair victory! your enemies' and ours!
And all the clouds are clasped in light, and all the earth
with flowers.

Ah, still depressed and dim with dawn; but yet a little
while,

And radiant with the deathless rose the wilderness shall
smile;

And every tender living thing shall feed by streams of
rest,

Nor lamb shall from the fold be lost nor nursing from
the nest.

For aye, the time of wrath is past, and near the time
of rest,

And honor binds the brow of man, and faithfulness his
breast.

Behold, the time of wrath is past, and righteousness shall
be,

And the Wolf is dead in Arcady, the Dragon in the
seal. —John Ruskin.

"Safety First."

BY J. S. ZIMMERMAN.

God, the Author of life, has in all ages shown a deep interest in the safety and well-being of the human race. "When thou buildest a house, thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence," is the instruction to Moses concerning the building of houses for the safety of life.

In order to provide for the security of those who, unawares and without any design, should kill a man, the Lord told Moses to appoint six cities of refuge, that whosoever unwittingly should spill the blood of man might retire thither and prepare for his defence and justification before the judges, so that the kinsmen of the deceased might not pursue and kill him. These cities were to be easy of access, with smooth and good roads leading to them. At crossroads they took care to set up posts, with an inscription, directing the way to the city of refuge. They were not only for the safety of the innocent, but also for the just punishment of the guilty.

So deeply has God's concern for the safety and well-being of humanity been wrought in the hearts of men and women, that manifestations of this concern are seen almost everywhere. True, there are men whose greed for gain is so great that all regard for the welfare of their employees and others is almost entirely smothered. But the public conscience has been aroused against these men, and has demanded protection for the helpless and unarmed. Laws have been enacted, governing almost every phase of life, and assuring greater safety to the public. Inspectors are appointed by our city governments to see that no structure is so arranged as to endanger life. Fire escapes must be provided, and exits from buildings be indicated by red lights, for the safety of the public.

All of us remember the public denunciations of owners and managers of the great Atlantic steamer, the *Titanic*, for their carelessness in failing adequately to provide for the safety of the human cargo. "Life-

boats, sufficient to accommodate all passengers, must be carried," was heard everywhere. Investigating committees were appointed to locate, if possible, the guilty party. Laws must be enacted, compelling companies transporting human freight to arrange for greater means for safety.

Dangerous places must be marked, policemen must be stationed at unsafe crossings, school children must be guarded, diseases must be quarantined, bridges so constructed as to safeguard life, the speed of street cars and of autos must be governed. There are laws regulating child labor, specifying the number of working hours of women, providing for safety appliances and signals everywhere, until one asks, "What next?"

"Social purity" is the great cry of our crowded cities today. Organizations and committees of nearly every name have sprung into existence, demanding the moral and social safety of our boys and girls. The schools of Chicago must furnish competent instructors to protect our boys and girls from the awful dangers of the city with respect to the social evil. Parents do not care, or they know not how, to keep their children from this awful maelstrom which is whirling multitudes to destruction every year.

So long as one saloon, or any other life-destroying agency, exists, we should not fold our arms in supine indifference, but in the might of Jehovah we must go on, not only fortifying our youth, but ridding our fair land of these dens of destruction.

The motto which serves as the head of this article is one adopted by railroads, and perhaps my illustration ought to be drawn from that source. I recall the first time I saw the motto,—how suggestively it appealed to me! Literally it means, "Don't go ahead until you are sure of a clear track."

In conversation with a traveling passenger agent from Salt Lake City, about railroading and safety appliances, I asked him the position of his road on the use of strong drink by the employees, to which he replied:

"Last summer, in company with the general freight agent, I watched an engineer as he ran a passenger engine up to a water tank. Noticing that he had difficulty in placing his locomotive, I called the freight agent's attention to him. The agent climbed into the cab and saw that the engineer was under the influence of liquor. Immediately he was removed. The conductor, who was at one time an engineer, took hold of the throttle, and I assumed the conductor's place. We were not willing to risk the lives of the passengers in the hands of an intoxicated engineer." They were true to their motto, "Safety First."

Further investigation revealed to me a little of the work done by a railroad company operating its trains between Omaha and the coast, Los Angeles and Seattle. This company has, during the last few years, installed the automatic electric block system at a cost of \$5,000,000, with a maintenance expense of about \$150 a mile of its three thousand miles of track. It was declared that the cost formerly incurred by accidents, which are in this way prevented, by no means compensated for the outlay occasioned by the installation and operation of such signals. The compensation is realized in the safeguarding of the traveling public and employees, and also in the increased volume of business. By reason of the feeling of security more people are induced to travel.

The same company has fitted out an "instruction car," equipped with air brakes and signal apparatus, and manned by railroad experts. This car covers about 34,000 miles annually and the experts examine about 6,000 employees. It has a book of nearly 1,000 regulations. In anticipation of this, the car made a lecture tour, instructions being given to engineers, flagmen, foremen, baggagemen, bridge foremen, and others.

To make sure that these rules are being obeyed, the superintendents and assistants of each division carry out "surprise" tests every month, by disconnecting a number of signals, so that the "stop" signal will be given. Any employee disregarding even one of the 160 "surprise" tests renders himself liable to dismissal. This plan claims to its credit better than

99 per cent of faithful, trustworthy employees, and thus asserts the right to its suggestive motto, "Safety First."

If the Union Pacific Railroad can afford to lay out the large sum of \$5,000,000, with a maintenance cost of \$150 per mile, and equip an instruction car, employing high-salaried men, etc., all in the interest of public safety, what ought the Church of the Brethren, interested in eternal welfare, to be doing for her own members and others? The railroad company claims that its course of study, though using only one textbook, is as extensive and the standards as exacting as those of any branch of a college curriculum.

It seems to me we ought to be fitting out our "instruction car,"—institutions of learning, Sunday-schools, etc.,—with the best equipment, with the most capable men, for the training of our boys and girls for the future use of the church in spreading the Gospel everywhere. These young people soon will be the superintendents of our schools, the preachers of the Word, the missionaries in home and foreign lands. Will they be true, faithful men and women? If we regard "Safety First," I believe they will.

Dr. Gunsaulus once said that if Philip Armour would provide the money, he would furnish the brains for an institution of learning for young men and women. Armour came forward with the money. Armour Institute marks the first result.

A father said to me last summer, "My son, who is a minister, is in _____ University. I see the spirit of indifference already in him," and with tears he concluded, "I wish he could be gotten away from there."

I one time solicited a man for money for one of our schools, appealing to him for the saving and safety of our youth for the church. He replied, "Our boys and girls have always gone to the world and they will continue." I afterward learned that it was true in his family. What else can there be in such a home?—no help, no money for our institutions.

By no means is our church made up of such fathers. We have fathers who have builded what we today have, but we need more. We have men of ability,—faithful, consecrated, self-sacrificing men,—in our schools, refusing large salaries from outside institutions. They are willing to labor for the largest interests of the church, but are we willing that they shall make all the sacrifice? Like Philip Armour, we need to move to the front with means, and to help our brethren in the training and keeping of our youth in the church and for the church. We ought to make, in deed and in truth, the railroad motto ours in a much larger sense,—"Safety First."

Chicago, Ill.

Not That; But This.

BY PAUL MOHLER.

EVERYBODY knows that you can't go north and south at the same time. Neither can you go up and down, or grow cold and hot, cross and good-natured, worldly and spiritual, at the same time and by the same process. The force, principle, or line of operation, that produces an effect in one direction, can not, at the same time, produce the opposite. We all understand that in general. However, we have not followed that principle through in all its applications for our guidance.

You have noticed two kinds of commands in the Bible,—those that prohibit wrong actions, and those that call for right conduct. Sometimes people assent to the latter but not to the former, and vice versa. They have not applied the principle stated above, to the specific case in question. They do not realize that they are trying to move in two opposite directions at the same time, and that the best they can hope for, as a result, is a standstill.

For an example,—it is not always understood that it is necessary to take pains to "put away, as concerning your former manner of life, the old man that waxeth corrupt after the lusts of deceit" in order to "be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth" (Eph. 4: 22-24).

Still harder is it to face the principle in more specific detail, as when Christ says, "*Lay not up for yourselves treasures upon the earth, BUT lay up for yourselves treasures in heaven;*" "*Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you*" (Matt. 6: 31-33), or, when Paul says that women should not adorn themselves "*with, braided hair, and gold or pearls or costly raiment; BUT (which becometh women professing godliness) through good works*" (1 Tim. 2: 9, 10), and when Peter says, "*Whose adorning, let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price*" (1 Peter 3: 3, 4).

I suppose that if one could lay up just as much treasure in heaven, while laying up treasure on earth without being unduly affected by worldly activity, there would be no objection. The fact Christ points out is that we have to deny one or the other,—we "cannot serve two masters."

Likewise, it might be permissible to spend time, money, and effort in the outward adornment of the body, if, at the same time, one could be developing the hidden man of the heart,—the meek and quiet spirit, which is, in the sight of God, of great price. But we know that the meek and quiet spirit does not thrive on outward adornment.

These facts are easily demonstrated, and they are of the utmost significance. When this principle is accepted practically by the church, it will solve many of our most difficult problems.

4341 Congress Street, Chicago.

In the Beginning, God.

BY J. EDWIN JONES.

WE are constantly making beginnings. Because this is so, we are apt to treat them as we do so many of the commonplace things of life,—with contempt.

The first thing that suggests itself as we think of beginnings in our experiences, is preparation for them. Beginnings are the expression of processes that have been working. And with any stage of human experience as a starting point, we may readily follow these processes to their inception at our birth. Beyond that we are constantly discovering links in the chain of circumstances that appear to be missing, because of the limitations of our perception. The rational thing is, not to make our standard the measure of our belief but to accept the revelation of God as the authoritative and final object of our faith.

"In the beginning, God—." No such profound sentence begins another story of any character in the world. The majestic sweep of its suggestion swings us out beyond the range of our most fertile imagination, and leaves us in a labyrinth of speculation and uncertainty. Beyond the comprehension of the most subtle reason, impossible of comparison or demonstration, the tremendous fact of the statement offers, at the very portal of the Scripture, the supreme challenge to faith. Once accept, as uncontrovertible, the great, mysterious truth of the self-existence of God, and the barriers to acceptance of all the other mysteries and miracles of revelation evaporate like summer morning mists before the glowing sun.

And that is the only sane solution of the mystery,—its acceptance as truth by faith. To persist in the attempt to solve the problem within the limitations of human reason, is to invite the dethronement of that reason and to confess that our own conception of God is circumscribed by the limitations of our childish experiences. But to accept it as a fundamental truth upon and around which cluster all other truths of revelation, is to confess, not only our readiness to believe but our good judgment, and to open for ourselves the door to enlargement of vision,—enrichment of experience and a development into the image of God from glory to glory.

The accretions to character, added by life's stern

experiences, are but the consummation of many beginnings. Often esteemed trivial and insignificant, the aggregate effect of following their natural tendency is manifest in the expression of the mature and developed life. In our reflections we do not usually dwell on the multitude of beginnings, but we are occupied more with those that are epochal in their relation to our development.

The beginning of life! Mother tells us of it. We make vague and uncertain attempts to understand it,—shrouded in mystery, yet set in a halo of glory that becomes more wonderful as we grow old enough to observe it with more mature and thoughtful judgment. Yet with all of our wisdom and philosophy, after every discovery has been tabulated, there must still be added, to complete the story of the inception of a child into the world: "In the beginning, God."

War!

By James Logan Mosby.

I WAS conceived in passion, hatred, envy, and greed, born in the morning of antiquity, and have a genealogy whose every page drips with the red blood of murdered innocence. I respect neither the feebleness of gray hairs, the helplessness of infancy, nor the sacredness of virtue, and walk, iron-shod, ruthlessly and impartially over the form of the weakling or the form of the giant.

I paint the midnight skies a lurid glow from the burning homes I have ravaged, and I turn peaceful scenes of rural beauty, where God's own creatures dwell together in amity, into a raging hell. I set neighbor against neighbor in deadly combat, and I incite the brother to slay his brother.

I make puppets of kings, princes of paupers, courtiers of courtesans, and thieves of respected subjects, and empires melt before my breath as does mist before the morning sunlight.

I make of religion fanaticism; the heathen I make fiends incarnate; and of all men I make playthings devoid of reason and justice. Through intrigue I make the intelligent powerful, the unscrupulous wax fat on the spoils of blood-won victories gained by others, and the less learned suffer for their own ignorance.

Famine, want, and misery follow in my path; I lay waste green fields and still the hand of industry. I pillage the land of its resources but contribute nothing of benefit to mankind, leaving pestilence to stalk ghost-like in my wake and complete the work of destruction. I lay a heavy tribute upon my most loyal subjects for the maintenance of my establishment; I squander the vitality and lives of those who serve me faithfully, yet return to the world nothing but ruin and ashes. The baubles of fame I confer on some are the empty shells of false standards wherein the license to commit murder and rapine is held to be the insignia of glory by a mistaken civilization.

I can offer no excuse for my having come into existence, nor can I give one plausible reason why I should not cease to be, other than that so long as men who wield influence are permitted to gratify their selfish desires and ambitions at the expense of the many who must carry the burdens and endure the suffering, that long will I continue to exact my toll of sorrow, devastation, and death. For I am pitiless—devoid of all feeling; I fear neither man nor God; I am amenable to no law, and I am in myself the Law and the Last Resort.

I AM WAR!

(The foregoing won the \$300 prize offered by "Life.")

He it is who conceived the processes through which we receive our being, and he it is who cares for us and protects us in a multitude of ways that we often attribute to that vague and misty influence called "Providence," while we are unable to care for ourselves.

The beginning of self-consciousness,—how very interesting is this portal that alone gives access to the avenue of many of the choicest experiences of life! What an element of mystery and indistinctness surrounds our attempts to locate the exact moment or event that marks the realization of this important experience! It appears to be the result of the efforts of our parents and lovers, but after viewing it from every angle, and after every explanation has been weighed, we must conclude that above every apparent cause, in the beginning of self-consciousness, God operated in a way that eludes the most subtle analysis.

The beginning of world-consciousness is, indeed, an epoch not less interesting than important. To become conscious of existence is a great experience;

but to realize the solidarity of the race, and that our interests are indissolubly bound up with the interests of every other human being, is to receive a vision at once grave and inspiring. That was a great day when you first looked out on the world of men and felt the thrill in your soul as you glimpsed the world's work, and received your first impulse to play the part of a man in it. We say, It is the result of education, that it comes instinctively with age, that it naturally follows the other experiences in the development of the man. But when we have manifested all our scientific analyses of the matter, our explanation needs one thought to make it complete: "In the beginning" of world-consciousness, God entered the life in a manner that is not susceptible to human reason but is the object of a living faith.

The beginning of God-consciousness, or the life that is Christ. The highway upon which we enter through this portal leads to a consummation for which all the other avenues have been preparing us. To be born, to know that we live, to be conscious of our relation to every other human being, is a great experience, but the greatest boon, made possible through the development of these powers, is to know him, "in whose hand our breath is, and whose are all our ways." "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ" (John 17: 3, A. R. V.). To know him in the sense of keeping his commandments (1 John 2: 4, 5), is to have begotten in us a hope that nothing can dim, that "entereth into that which is within the veil." No attempt need be made to explain this wonderful life that is Christ, for the natural man receiveth not the things of the Spirit of God. However, like all that has gone before, we are constrained to say of this also: "In the beginning" of the God-conscious life God performed in us the inexplicable miracle of regeneration.

Whoever recognizes God as the self-existent Creator of every visible thing, has accepted the greatest challenge of faith and made possible, through Christ Jesus, the development of a Spirit-directed life whose end is consummated by conformation to the body of his glory. "In the beginning" of every experience of our lives may we recognize God.

Larned, Kansas.

Eggs, Dried Fish and Bread.

BY W. O. BECKNER.

"And certain women . . . and many others, which ministered unto them [or him] of their substance" (Luke 8: 2, 3).

THE Master was in some of the towns and villages of Galilee, teaching. The twelve were with him. A number of people in the communities visited had been helped in various ways. Some of them are named for us,—Mary Magdalene, Joanna and Susanna.

It is said that they ministered unto him of their substance. I was reminded of what this means by an experience in the Philippines recently. We are dwelling quite far from where we lived one year ago. We found a native boy where we were last year, whom we took to stay with us. We saw in him the promise of a good man, and we wished to give him an opportunity to make the most of himself. His parents are poor. They were quite willing that we should take care of him. He helps with the work about the house and goes to school, living in our house as though he were a member of the family. We like him very much, and as it seemed to us that we could help him, we got permission of his parents to take him with us when we moved. His father and mother were very careful to enjoin us not to let him go astray. Indeed, the simplicity and earnestness of the Filipino parent in these things are truly exemplary.

About three months after our removal I had occasion to visit in the town we had left. As soon as the boy's parents heard that I was there they came to see me to get word from their son. The father said that as I was then in his place as father to his son, he was anxious to talk with me and learn how his

boy was doing. He came in the evening. The next morning, almost before breakfast, the mother came to see me and said almost exactly the same things. She brought three eggs, which she gave to me. I understood what she meant by it and took them, thanking her. She wanted to minister to me as the foster parent of her son. She brought of her substance.

We became closely attached to another native family in that community. We took especial interest in one of the children in the home, and often sent her little tokens of remembrance. The child's father and mother always had a deep interest in us and our affairs. Once, on a Sunday morning, the mother came to our house with the child, that we might see it, and brought something of their substance. She had some eggs, one or two chickens, and about a peck and a half of cleaned rice. She brought the articles and insisted that they must be ours. She wanted to show her regard by ministering of her substance.

Real, genuine love finds expression in ministrations. We can not have the highest type of love unless there is some expression given to it. Love unexpressed

becomes a child stillborn. Ideas in the mind and heart, whether of love or otherwise, tend to find expression in muscular action. Our bodies are the vehicle of expression of our minds and hearts. We owe it to ourselves to find ways for expressing the best emotions of our hearts. We must exercise in order to grow.

Those simple-hearted women had hearts burning with love for the Master. They felt the uplift of his presence in their country. They knew of his power to help, and they were living examples of his love for humanity. They had within them certain holy emotions that had to find expression in action. They brought to him of their earthly substance, as they saw it would be of use to him. It is no stretch of the imagination to picture them bringing common food-stuffs,—eggs, dried fish, and bread. It is amazing how we discover today among the simple-hearted peasantry of the world the same things Jesus saw in his day on earth. To see such, makes the Old Story more real and human to us. We find it living today.

Cuyo, Palawan, P. I.

I fear that there are some who expect the mere doing of the ordinance to save them, but unless the ordinance accomplishes some change, gives some powers of service and cleanliness that we could and would not have had but for the sacrament, we have made the sacrament of no effect. We might just as well not have kept the ordinance, aye, probably far better not at all, for the mere doing of it may give a sense of false security and it may prove our damnation instead of our salvation. The Lord is not pleased with our formalities which do not penetrate the inner life. A person may wash feet and remain tremendously selfish and worldly.

Our selfishness and worldliness are determined by the time spent for self and the things of the world and the means used in attaching to self the things of this world. A person may wash feet and wear plain clothes, and still be tremendously selfish and worldly. Says DeLaveleye, "Political economy should never forget that material wealth is a means and not an end; the condition of moral and intellectual progress, not the end of life." Just so the sacraments are a means and not an end. They are the condition of spiritual life and progress,—not the end of spiritual life. He who makes them the end misses the very life which they condition.

The statement was made recently by certain Sunday-school teachers, that if "Christ were here now he might perhaps black his disciples' shoes instead of washing their feet." The statement is neither logical, psychological nor scientific. It is extremely superficial. The question is not at all, "What would Christ do now?" but, "What would he have me do now, in the light of his life and sufferings?" It is not scientific, because in the history of the world, there could be only one moment when the Christ must come. Did one appear now, professing to be the Christ, he must, of necessity, be false. Our very customs have so completely grown out of Christianity, that it becomes impossible to say what they might have been but for Christ. To suppose a Christ supplanting himself is illogical. Because of the customs in the times of Christ, and because of the nature of feet-washing itself, it is a perfect symbol of service and cleansing, as blacking of shoes could not possibly be; first, because our customs do not make it so completely a symbol of service; and, second, because it is not a symbol of cleansing. The sacraments are not accidents of time and place, but are perfect symbols of fundamental principles, which all may understand and from which all may receive help.

To speculate what Christ might have been and done, what sacraments he might have instituted, had his mission been to a different world, with different customs and needs, is, to say the least, idle. In the fullness of time Christ came. This is logical, scientific and according to revelation. Christ was not an accident, nor are his institutions accidents in time. Christ and his institutions have a logical, a psychological and a scientific place in the world's progress; and in the development of his kingdom. Because of the suggestion received by the sacrament and because of the entire life of Christ, of which this sacrament is but an expression, we should black our brother's shoes or do him any other service which occasion demands. That humility which submits to the will of God and serves mankind is both practical and scientific, and, of course, scriptural.—(From "Scientific Sacraments.")

McPherson, Kans.

Another Old-Fashioned Preacher.

BY D. MAXCY QUELHORST.

"THE Old-fashioned Preacher," by Bro. A. G. Crosswhite, in a recent MESSENGER, brings back a flood of recollections.

How well I remember the days when our dear father, Eld. Thomas Reed, of sacred memory, used to saddle the old family horse, throw the saddle-bags across his trusty steed, and ride away! Bro. Crosswhite says the riding outfit was not complete without the "spurs," but father never used them, for he had his scruples about "jabbing" his good old horse in the side with a cruel spur.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 7.—Feet-Washing.

THERE are certain principles which are fundamental in the kingdom of God. Service is one of these, humility is another. Feet-washing is sometimes called "the sacrament of humility," but what is humility but a willingness to serve? Christ humbled himself in that he took upon himself the form of a servant. Indeed, I doubt whether there is any real humility aside from the humility of service. Milton made Satan say that he would rather "rule in Hell than serve in Heaven."

Without humble service there can be no church, no kingdom, so the suggestion of this most fundamental principle must come early to the citizen of the kingdom. If one were seeking for a symbol that would most perfectly symbolize service, even the most humble service, and one that would be most easily recognized, and one through which the suggestion of service could be most forcibly given, could he find one more practical than feet-washing?

Indeed, we may challenge the world to produce a symbol more perfectly symbolizing and more forcibly giving the suggestion of this most fundamental principle of the kingdom of God.

Feet-washing, as a sacrament, is a perfect symbol of service and is therefore psychologic, scientific and practical. It is also a symbol of cleansing, and so adapted to suggest the moral cleansing we may need from time to time.

But some one says, "It is not essential to salvation." I shall not attempt to prove that one may and can not be saved without this sacrament. I am not interested in those who are content to remain weaklings or dwarfed runts. I have no time to help you figure out how you may be saved, as it were, by the "skin of the teeth." There are those who are constantly afraid that they may be missing a pleasure that will not absolutely put out what little life they have.

I am no more interested in you to help you solve your problems than I am in the farmer who is determined to raise the most runty, scabby and dirty little pigs. Scientific men everywhere are interested in thoroughbreds, not runts. Thoroughbreds are produced by taking advantage of every law of life, inbreeding, feeding and exercising. I am interested in the practical, thoroughbred Christian,—the one who covets "the best gifts," an abundant life and entrance.

But another says, "There is nothing in feet-washing." That is probably true for the one who says it. Surely, there is nothing in feet-washing for the one who has never kept this ordinance. But the one who has never made the test, is not a competent witness. Besides, it is possible to do the outward act of feet-

washing without getting the blessing. Not all who have washed feet are competent witnesses. There is an inward as well as an outward condition that must be met, to fulfill the law of this sacrament.

Perhaps a little incident out of my own life will illustrate. I shall never forget the first love feast which I attended. In canvassing the membership it seemed to me that I could sit by the side of any brother and wash his feet excepting one. So, when I went to the table I sought a place where I thought it would be least likely that the one brother would reach my side. But, fortunately for me, that brother did reach my side and I washed his feet. I got the blessing and a lesson that I have never forgotten.

When you go to the Lord's table, do you choose your company? As sure as you do, you will lose the blessing, for is it not the purpose of the sacrament to make one serviceable, to make one willing to do for the lowliest of his brethren or his neighbor the most humble service?

Let no one try to find excuse in the above for carelessness about his person. Slovenliness and filthiness are not virtues, much less indications of piety and spirituality. They are much more likely to be indications of laziness and uncouth behavior. Filthy feet, clothing, lips and teeth are inexcusable at the Lord's table,—in fact they are positive disrespect for God and man.

Too many of us lose the blessing and make the sacrament of no effect because we are more concerned about the fitness of our brother than our own fitness. The New Testament nowhere makes us responsible for our brother's fitness, but it does make us responsible for our own fitness, and this fitness does not consist in being perfect, but in a desire, a longing, for greater perfection and larger spiritual life and power for service. For this sacrament, as for all the sacraments, one of the conditions is a season of fasting and prayer, of meditation, of self-examination. Thus, and thus only, the soul becomes plastic to the sacrament, so that the impress of the sacrament may change it through and through, and for all time.

Are the members of the Church of the Brethren really making greater sacrifice for each other? Are they more serviceable to each other and to those in need? Are they living clearer and purer lives than do Christians who do not keep this ordinance? Those of us who practice the ordinance of feet-washing and yet, in our lives, deny the power of the sacrament, are the greatest hindrance to the universal acceptance of this ordinance. If we would have Christendom accept this sacrament, we, as a church, must show in our lives greater power of service and greater purity.

I can still see us children running to let down the draw-bars for him. We would watch him as he would ride out of sight, down the winding path, through the woods, and out into the "big road." When we could see him no longer, we would return to the house to find mother, oftentimes, wiping glistening tears from her great brown eyes.

All who remember father know that he was a great sufferer. At times he would be so sick as to be compelled to lie down and rest himself a while before getting home after preaching. But notwithstanding all his physical weaknesses, he was strong mentally, and always ready to go when called. Many times he would ride through drenching rain or snow, over hills and mountains, ford swollen streams, suffering many hardships and inconveniences, in order to fill an appointment. He traveled from his home in Floyd County, Va., across the mountains into the Carolinas, and into West Virginia, many times, and many were the anxious moments spent in the home for father.

But, oh, the joy of seeing him come riding in! I remember several occasions when we children sat up till a late hour, watching with mother for father's return. Many times we hung over the draw-bars and looked down the well-worn path, as far as our eyes could see, to get the first glimpse, each one hoping to be the first to see him, to run and tell mother he was coming.

And, oh, the wonders of the "old saddle-bags," for dear father, out of his scanty purse, always managed to bring us a little gift. Perhaps it was a lead-pencil, a pretty picture paper, a stick of that ever-coveted, striped peppermint candy, or a big, red apple. No matter how small the gift, we were as happy and delighted as children of today are over gifts of far more value.

It seems that children, as well as older people of today, have almost lost the art of true appreciation. I well remember, on one occasion, when our apples were gone and we were quite hungry for them, that father came home from one of his preaching trips with the old saddle-bags bulging out with such nice big, red apples. Our little brother, A. G., who, by the way, is himself a minister now, spying the treat, was tempted to take one at a moment when he thought no one saw him. He held it in his hand for a time, then slipped it back into the bag, saying to himself, as he did so, though overheard by another of the family: "The Bible says, 'Thou shalt not steal.' No, I can not do it." Then he sat down and waited as patiently as he could till the others of the family were ready to enjoy the feast.

How we love to live over, in memory again, those dear old days! We cherish the sainted memory of those old-fashioned ministers. We love the old-time religion. It was good enough in those days, and in many ways it is good enough now. But as time moves on, things change materially, and so do the preachers. Nevertheless we have preachers today who are just as earnest and just as full of the Christ-spirit as were our fathers. We have made changes and have progressed along some lines in ways of which we may well be proud. For instance, we have well-equipped Sunday-schools, foreign missions, presided over by men and women who have, as it were, taken their lives in their own hands, and given up all for the Master,—men and women who are not afraid to die. May the Lord, who is able, ever keep his ministers in the line of duty!

Auburn, Nebr.

The Bible in the Schools.

BY PROF. D. A. STRAW.

THE question at issue is as to whether the Bible shall be used or forbidden in our public schools. Liberty of conscience is the fundamental principle in this nation. No man shall force his religion upon another. No law shall bar any man from the free exercise of his religion. Our public schools are the people's schools, in which every conscience must be respected. Shall, therefore, the Book which is the precursor of civilization, the charter of freedom of conscience, have a place in the people's schools?

I, for one, should be unwilling that my child should be indoctrinated with a religion which I regarded as false. As an American in fairness I must concede to every other citizen the rights I claim for myself. Then I can not ask for the teaching of Protestant faith in the public school, though I am a Protestant. This seems to me a necessary corollary of the Golden Rule which is authority for all Christians.

But indoctrinating is one thing, and giving information is another. We teach in our schools the facts of history without presuming to make partisans to all its disputes. We expect our schools to give our children information concerning the Mormon doctrine without making Mormons of them. We want them to have an intelligent knowledge of the Mohammedan religion, its promulgation and its essential doctrines. We teach the facts of heathenism in the classic days of Rome. We put into their hands books of classic myths to throw light on the literature of our classic English authors, and require our youth to become familiar with those myths in connection with our Latin and history textbooks. And those myths are facts in the heathen religions, though we do not ask our pupils to believe them. I never heard of a teacher taking the trouble to contradict the idea that Jupiter was the father of all the gods. We know that, without an acquaintance with the essential features of Greek religion, Greek history and Greek art would be unintelligible. But we do not ask the teacher to vouch for the truth of Minerva's guardianship over Athens, or Mercury's winged feet. Intelligence is not the same thing as faith. I should like if all American youth could have my faith, but I demand that if I am to pay for their schooling, or help pay for it, they be given intelligence, that they be given information which shall make their study of history and literature intelligent.

No intelligent teaching of either general history, American history, or literature is possible without a familiarity with the Bible. The pupil must know the main facts of the Bible, and he must know something of the wording of the Bible. Read Patrick Henry's speech before the Virginia Convention, and get any appreciation of its power without catching its allusions, can you? The very phraseology of Scripture must be familiar to apprehend the eloquence of those stirring words, "Are we disposed to be of the number of those who having eyes see not, and having ears, hear not the things which most nearly concern their temporal salvation?" The climax of Lincoln's Gettysburg address rises only half its height for the man who is unfamiliar with Jesus' talk to Nicodemus. Present-day literature is pointless without a familiar acquaintance with the Bible. What sense is there in telling teachers to inculcate a love of literature in the child mind and cut off from their resources the one Book that vivifies literature? Teachers can not be alive to their task and at the same time be so stupid in ways and means.

We must keep in mind the difference between freedom of conscience and absence of conscience. The flood tides of human passion and selfishness are not to be stayed by man-made penalties, but by God-fearing intelligence. We need not croon to ourselves the lullaby that the man who runs his gamut of crime and then defies courts and invites the rope is crazy; rather he is logical. Does he not tell you what he has been taught, that there is no future life? Have we not shut out from his school the only authoritative statement to the contrary?

We admit in our schools the fullest information as to Darwin's descent of man, as to Haeckel's scientific negations, as to Spencer's agnosticism, as to Lyman Abbott's disbelief in eternal punishment, as to Edison's assurance that this is the only life; we exclude the biography of Jesus, the demonstration of a resurrection, the Mosaic statement of the origin of the race, the prophetic and historic proofs of a Savior from sin, the validated authorities for divine retribution, the only light of spiritual inspiration,—and all in the name of education. Is such a discrimination morally healthy? Does a Constitution which forbids the use of public money for sectarian teaching put us in such an attitude?

Even though the Bible were conceded to be sectarian, which I do not concede, it nevertheless should be admitted, read, and studied as a part of the educational resources of our public schools. We know that misguided men in the past have used it to bolster up errors, but because it was accessible to the public, other men showed its true bearing as related to those errors. Indeed, an intelligent opposition to the Bible should require a knowledge of it rather than ignorance of it. The opponents of alcoholic drinks are the most eager to have the effects of these liquors known. The most ardent advocates of the Bible teach it to their followers outside of the public schools; it is not educative, therefore, to have the others left ignorant of it. Anything that so largely permeates the life, laws, literature, and longings of the people should be clearly understood.

But its message to the hearts of men is needed. We are not brutes nor blocks. We are either better or worse than brutes, higher or lower. The passions and sympathies of men are dynamic as live wires. The one branch of the race that has insulated them and connected them into a system for social welfare is the Bible branch. That Book speaks to the heart. It neither quenches the fires of human energy nor blows them broadcast undirected. It controls, intensifies, and directs them. It gives to life a benevolent purpose. It finds each man's good in all men's good. It lights the blind, inspires the discouraged, heals the sick, leads men by love where laws can not drive. It even now impels a benevolence and altruism that reaches round the world. It is the only thing that has been able to purify the stream at its source. It asks for the open and not the dark. It demands a hearing. Now, when its beneficent circulation exceeds all other books in world-wide blessing, shall the great State of Illinois try to bar it from its most uncultured children?

Devotion to Christ is the only explanation of the world-stirring movement of the Crusades. Devotion to Christ is the key to the Thirty Years' War in Germany, to the persistent exploration of this Illinois wilderness, the Mississippi valley and Great Lake region by Marquette, Joliet, and La Salle. Devotion to Christ started the American Board missionary movement that has planted the outposts of civilization in the farthest reaches of dark continent and deep ocean. That same devotion started Sun Yat Sen on his heroic career for the renovation of China. And devotion to Christ started the Red Cross activity to relieve the cruelty of war and disaster. We ask our pupils to study history, and our teachers to lead them in an intelligent understanding of the events which have led up to the civilization which we enjoy, in order that our children may appreciate and improve upon this civilization; yet we prohibit the introduction of our young barbarians to the Book which explains our civilization. Are we rational?

But there are different versions of the Book which vary in some words or some few verses. And these different versions are preferred by different sects of Christ's followers. Then put in all the versions. Put in every school the Old Testament and the New, the Douay Bible and the King James Bible, the American revision and the New Century and the Red Line prints; these will all be educative. The differences are explainable, and to my mind are insignificant as compared to the essential accord. As the North and South are becoming able to admit our differences, and stand together for a nation which is the common heritage and the common glory of both for its betterment and perpetuity, so Episcopalian and Evangelical are finding that larger privilege of conscience without deadening or denying the conscience of either, so Protestant and Catholic can do and should do, so Hebrew and Christian can do and must do, for the sake of humanity and our common welfare.

We may admit that our motives have not been flawless, even when we slaughtered with good conscience. Human ambition and competition may have worn sometimes the uniform of heroism. We do not repudiate the noble virtues of our ancestry when we admit their fallibility. If any still claim infallibility,

(Concluded on Page 108.)

THE ROUND TABLE

Street Meeting in a Snowstorm.

BY H. A. CLAYBAUGH.

THE proclaiming of the Message of Life in the open air having been continued all winter, we prepared for that work on the evening of Jan. 25, as usual. As the workers were gathering at the church for consecration and prayer, the wisdom of going on the street, in spite of the snow that was falling, was questioned.

After prayer it was decided to go and sing some hymns, hoping to reach some wanderers who were passing by. About twenty of the students and some of the resident members were willing to brave the storm.

The little company was soon stationed on the street. Some well-known hymns were sung. The snow was falling very fast by this time. In a very few minutes a large crowd had gathered, men, women and children. It was necessary to have one of the Brethren keep the crowd from blocking the sidewalk. Soon all were covered with snow, but this, in no wise, cooled their ardor. We told the people that the snow was a picture of the purity of God and also a symbol of what occurs in the heart when regeneration takes place. Others testified of the Christ and one of the sisters sang, "Where Is My Wandering Boy Tonight?"

At the close a number of scriptural passages were given in several languages, and then the crowd was invited to the church where services were being held. Among those who followed was a man with a very small boy, who, on his way to the theater, had stopped on the corner and then went with us to church. The man was much interested and expects to return.

We are amazed to find so many who are eager to know the Way, and it is a matter of great joy to give them the Word of Life. Among these are many who are well educated. Some are business men. Some, who are from good homes, apparently know very little of the thing most needful.

Through our street work we get people into church who would never go, and homes are opened in which our workers may teach the Word. We have heard of some who close their stores early to attend these meetings. Others leave a comfortable home, to hear of the Lord.

We are convinced that the old Gospel Message, unadulterated, will reach the hearts of the people. May we prove faithful to the work which is assigned us,—the ministry of the Word, that many souls may be saved!

3435 Van Buren Street, Chicago, Ill.

Is It Right?

BY I. H. CRIST.

RECENTLY I found that the home of a father, mother and seven children was entirely devoid of eatables, fuel and wearing apparel. As we had no funds, we called the attention of the "Associated Charities" to this family. The answer was, "We will not help because the father is a drunkard and the mother is untruthful." At eight o'clock in the evening one of the little girls came to the mission, and said they had eaten nothing that day, and were too hungry to sleep. Is it right to starve the children, because the parents are not what they should be?

A poor widow called on the city for help. The authorities proposed to take the children from her, and put them into homes, so that the city could be relieved from helping them. She walked miles at a late hour, and got our protection to keep them together. Is it right to break up homes of culture to save a few dollars?

We found a mother with six small children,—the baby being sick,—with nothing to eat, and no fire in the house. When we found them, they were still awaiting help from the Welfare Board, which had promised to investigate their condition. Is it right, when people report their needs, to wait one or more days before coming to their help?

Thousands have no work, and in order to give the unemployed work, the city has opened a municipal rock quarry, and gives grocery or fuel orders for their wages, which are about seventy-five cents a day. Is this right?

"For ye have the poor with you always and whenever ye will ye may do them good" (Mark 14: 7). May the Lord temper the wind to the shorn lamb!

16 North Ferree Street, Kansas City, Kans.

What Our Bible Institutes Mean to Our Brotherhood.

BY MOSES DEARDORFF.

PROBABLY no other age has had the advantage as ours in Bible training. Teachers have thoroughly prepared themselves for the deeper spiritual truths and uplift for Christ and his kingdom. At a recent Institute, held in the Coon River congregation by Bro. I. C. Snavely, of Flora, Ind., the truth was so plainly and powerfully brought before the class that all were highly edified and benefited.

Series of meetings have their places, and always will have, in our Brotherhood. They have done untold good in all the history of our church, but our Bible Institutes fill a place with our people that is highly commendable. Bro. Snavely gave us six hours each day for ten days while he was with us. Our congregation has had a great uplift,—not in the conversion of sinners, but in a healthy uplift for all the members who attended. Our Brotherhood could use fifty such instructors to great advantage, and we hope that ere long our schools will turn out young men and women to fill this much needed want in the Master's cause. Our attendance was good. Several did not miss a session. One brother, a carpenter by trade, had plenty of work on hand, but left the \$3.50 per day and took in the whole ten days of Institute work. Five of our ministers were almost constantly in attendance, and all feel that we have been lifted to a higher plane.

Yale, Iowa.

Our Thoughts.

BY IDA M. HELM.

PAUL admonished, "Let not a man think more highly of himself than he ought to think." In this world every one has difficulties and opposition to meet and overcome, and a certain amount of self-esteem is necessary; but when self-esteem goes beyond this limit, it becomes pride, and he begins "to think more highly of himself than he ought to think." Pride does not deal with dress alone. That would be classed more with vanity. Pride may show itself in every stage of life, from the boy and girl, who think they know more than their parents, to the white-haired man and woman, who believe what they do not know is not worth knowing. Pride, when convinced that some one else is its superior, will push out its ugly fangs and kill friendship. It may crop out in the neighborhood, in politics, in the home, in the church. Pride will undervalue the work of others, though it be as good or even better than one's own.

Of what has man to be proud? Wealth? If not rightly used, it will testify against him some day. Talents? They are gifts to us from God, and if not used for his glory they will be taken from us and given to another. Social position? It makes our responsibility greater. It is well for us to ponder these things occasionally. "He that exalteth himself shall be abased."

R. D. 2, Ashland, Ohio.

What Is Religion?

BY JESSIE J. MAHAFFEY.

As to what is "pure and undefiled religion," is a question ever uppermost in the minds of some people who have never considered it the most important duty in life to find out what it is. Religion is a feeling of security, in trying to live up to the teachings of the Word of God each day of our life, under all circumstances, under adverse as well as favorable surroundings. Our environments may be such that

we can not always have pure and holy thoughts, but the afterthought brings the knowledge of a higher power that enables us to overcome obstacles in our way.

In short, religion is a link that binds us to heaven, which nothing in the world can break. The storms of adversity or the blasts of persecution can never break it. If those who are ever ready to rebuke the ones who are trying to follow the Savior would read the Bible and pray daily for faith and guidance, they might soon find out what pure religion is. Thus they would be much happier, and I am sure those about them would be.

"Religion is a soothing power.

Which only God can give.

It helps us through each trying hour,

And teaches how to live."

Hufsmith, Texas.

Sunday-School Lesson for Feb. 22.

Subject.—Faith Destroying Fear.—Luke 12: 1-12.

Golden Text.—Every one who shall confess me before men, him shall the Son of man also confess before the angels of God.—Luke 12: 8.

Time.—Immediately following the last lesson.

Place.—Same as last lesson.—Perea.

Practical Lesson.—(1) It is the Christian's duty to look out for false doctrines, and to avoid being ensnared by them: (2) God's children should publish to the full extent of their power, all the good they know.

CHRISTIAN WORKERS' TOPIC

Our Child Rescue Work.

For Sunday Evening, February 22, 1914.

(This Topic Is, by Request of Child Rescue Work, Substituted for the Topic Regularly Assigned in Booklet.)

1. What Do We Mean by Child Rescue Work?—(Explanation by Leader.)

2. Why Should We Seek to Help the Children?—(1) The Strong Should Help the Weak (Gal. 6: 2; Matt. 25: 40). (2) It is Distinctly a Part of Christ's Plan (Mark 10: 14; Luke 9: 48). (3) The Early Training of the Child Will Affect His Whole Life (Prov. 22: 6; 29: 15).

3. Who Should Help in This Work?—(1) All the Children of the Kingdom (1 Cor. 3: 9). (2) We Can Do the Best Work by Getting the Cooperation of Others. (3) Seek to Organize the State District.

4. Where Is the Field?—(1) Your Neighborhood, Town and City. (2) If Each One Does the Work Around Him, All the Work Will Be Done.

PRAYER MEETING

The Privilege of Giving.

2 Cor. 9: 6-15.

For Week Beginning February 22, 1914.

1. We Reap As We Sow.—Any one who knows how to plant seed and to nurture it until the crop is finally matured, will have no difficulty in understanding the first verse of this text: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." Referring to the marginal reading of the American Revision, we note that the word "bountifully" is rendered "with blessings." It shows most clearly the true relation of sowing and reaping. Light sowing implies light reaping,—few blessings. Bountiful sowing is sure to bring a like harvest,—many blessings. God is the best Paymaster, and will amply repay (Heb. 13: 16; 2 Cor. 8: 7; Prov. 11: 25; Eccl. 11: 1).

2. The Blessedness of the Cheerful Giver.—Perfect happiness is, perhaps, unattainable in this world and yet he who, from a heart of love, gives cheerfully to the work of the Lord, comes nearer to heaven-ordained gladness than any one else. Giving broadens our sympathies, widens our experience, and blesses us with gratitude. It bestows on us the mind of the Master. It gives us an insight into divine things, comforts us when sorrows come, and wins the loftiest of all honors,—the praise of God. When it will do all this for us, and do it certainly and ceaselessly, is it not amazing that our gifts are so small, so inconstant, and so grudging (Heb. 6: 10; 2 Cor. 8: 9; Ex. 35: 21, 22, 29; Deut. 16: 17)?

3. Liberality Alone Brings True Riches.—The liberal man is ever rich. God's providence is his estate; God's wisdom and power are his defense; God's love and favor are his reward; God's Word is his everlasting security. Giving to the Lord is but transporting our goods to a higher floor. Spiritual prosperity is inseparable from Christian liberality (Acts 20: 35; 1 Tim. 6: 17, 18; Matt. 6: 19, 20).

HOME AND FAMILY

Our Heritage.

BY J. O. BARNHART.

We're descendants of a great and royal line,
For we now are sons of God,
And we claim through Christ Inheritance Divine,
While we walk the path he trod.

Oh, then, let all earthly treasures pass away,
And all earthly kingdoms fail,
We are heirs to great riches that never can decay,
For our hope's within the veil.

Oh, shall height or depth, or any other thing,
Separate us from his love?
Then tune your harps, ye saints, rejoice and sing,
For we're heirs to a throne above.

Oakley, Ill.

What Can We Do to Counteract the Evil of Immodest Dress?

BY RACHEL A. ULREY.

THERE has, perhaps, never been a time when the American people were as wild over fashion as they are today, and, on the other hand, there has never been a time when Christian churches recognized the influence of fashion upon the spiritual and moral life of their members as they now seem to realize it.

Ever since its organization, the Church of the Brethren has stood for simplicity of dress. Time after time this important question has been discussed at our Conferences. It is now a recognized fact that, aside from any scriptural reason for simplicity, the question has become a moral issue. Our young people need teaching to show them the evil effects that a daily worship at the altar of the "Goddess of Fashion" will have upon the lives of men and women. Aside from the liquor traffic, fashion, in all its phases, is doing more toward American corruption than any other agency.

Many professing Christians are so much interested in fashions and social life, that they do not have time to devote to their spiritual welfare. Need we wonder at the slow spiritual growth under such conditions? The woman who is fully consecrated to her work, in service for the Master, and who devotes her life to help others, does not have time to study the fashion sheets, but prefers to spend her time in acquiring knowledge that will be helpful in carrying forward the Lord's work. During the past year some of the best high schools of this country have passed strict rules relating to the dress of young women. In a certain Presbyterian school the girls are not permitted to wear jewelry or low-necked dresses. If such institutions realize the effect of these things, what should we, as a church, do in reference to the growing tendency towards fashionable dress?

Will disregard for the simple dress bring spiritual gain to us as a church? When we reach out after worldly ideas, does it show that we are striving for spiritual growth, or does it mean spiritual decline? We will be a happier and more contented people and will have more time for the Master's work if we live the simple Christ-life. It is said that the students that are the strongest,—mentally, morally and spiritually,—are those whose time is not given to dressing and extravagant expenditure of money. The people who are the leaders of fashion seldom have ability to lead along any other line. Shall we continue to show, by precept and example, where we, as a church, stand, or shall we allow the Goddess of Fashion to direct our thoughts and actions?

To counteract the evil of immodest dress, we need loyal members. We also need loyal preaching and loyal teaching. Preach the Word, and teach our people to be true and loyal to the teachings of Jesus Christ.

We, as a church, profess to teach the whole truth. This is our stronghold, our sure foundation, on which we stand with great assurance. To this profession let us hold fast, both in teaching and in living, and God will bless us in all our work. We ought to be "epistles . . . known and read of all men." If we are in possession of the light, we should put it on a candle-stick where others may see it, and not hide it

under a bushel. The divine standard of human excellency is far above the adornment of our bodies for the pleasure of the age. "I will therefore that men pray everywhere, lifting up holy hands, without wrath or doubting. In like manner also that women adorn themselves in modest apparel" (1 Tim. 2: 8-9). The tendency of today is to depart from the simplicity of the Gospel. This is true of all churches. God forbid that it be our history.

May we not, right here, encourage Christian parents to give to their children, in the home, such religious education and training as will meet the Divine approval? God has given us many examples of eminent piety in the age of childhood, as the direct fruit of early parental religious instruction. Take, for example, the child Samuel worshipping the Lord. Look, too, at the cases of Moses and David, of Joseph and John the Baptist. All of these were brought up in the early knowledge of religion by pious parents. Such early religious instruction will be the guardian of a child's future life. It was Daniel's early religious training that preserved him against all efforts to "heathenize" him during his captivity in Babylon. With such training, children, at an early age, will ask to be transplanted from the family nursery to the church nursery. There, with further teaching and training, they will be developed into comely sons and daughters of their Heavenly Father, into strong men and women of God.

What can we do to counteract the evil of immodest dress? Dear sisters of our beloved church, can we not spend more time adorning the souls of our children? Can we not have more prayers for the "robe of righteousness"? Perhaps we need more of the love for plainness in our own hearts, so that our lives may be worthy patterns for little imitators. When we realize more fully that character is not to be judged by clothes, and teach our little ones that God is pleased with plain dressing, we have done much to rescue the church from the whirlpool of fashion.

The Church of the Brethren is constitutionally a doctrinal church. Her beauty and strength lie in doctrine. As a messenger of life and peace to a lost world, she comes beaming with the teachings of Jesus and the apostles, and the practices of the primitive church. She boasts not of numbers, wealth, polished ministry, worldly favor, but she does stand for her doctrine. True church succession lies in the continuation of the apostles' doctrine and fellowship (Acts 2: 42).

Dear sisters, are we living up to our highest Christian privileges? Have you longings and desires within for something holier and better than you now possess? I am very sure that if we could only realize what our redemption has cost, and what it means to live for Christ and the church, the world's tinsel would lose all its charms for us. Romans 15: 3 says, "For even Christ pleased not himself." He pleased the Father, and so must we.

From the first, the world sought to destroy the church by persecution, by superstition, by vain philosophies and materialism, but most signally failed. The blood of martyrs became the fruitful seed of the church. Every burning stake, with its Christian martyr chained to it, became a fiery pulpit from which the truth was heralded to strike conviction into thousands of hearts. Every Stephen, stoned to death, had a Paul among the persecutors, and the world most signally failed in its efforts, on this line, to destroy the church. Verily the world has changed its tactics. It has long since ceased to be persecutor; it has now assumed the far more dangerous role of a seducer. The executioner of old, with his instruments of torture, has been transformed into the stylish gentleman and the giddy, fashion-loving lady. Beware of the world! It is trying to seduce you with its blandishments. Again I say, *Beware of the world!*

"Be not conformed to this world." Do not cherish a spirit devoted to the world, following its vain fashions and pleasures, but cultivate a spirit attached to God and to his kingdom and cause. The time will come when that within will be our dress. If this be true, it becomes us to see what is within. (Col. 3: 12-17). "In like manner, also that women adorn them-

selves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" (1 Tim. 2: 9). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (1 Peter 3: 3).

We are told that the "friendship of the world is enmity with God," that we should not "love the world," and that we should keep ourselves "unspotted from the world." Are we, with all our heart and soul, on the Lord's side? Are we traveling the way of the cross? Jesus bore the cross for us, and if we would be found worthy, we must bear it bravely for him who gave his life for us. From the beginning, the greatest enemy of man has been the desire implanted in his heart by Satan, for that which is forbidden by the Lord. Even the world at large is becoming alarmed at the tendency of immodest dress, which is dragging thousands of women downward to Christless graves. Our hearts are made to bleed that short sleeves, low-necked dresses and tight skirts are gaining such a hold on our beloved sisters. The vain show of the world has always had, and ever will have, too much influence over the mind of man. Christ came to destroy that influence,—to win man back to his true allegiance. If we oppose him in this, if we are given over to the vanity of the world, we injure ourselves and all those who look to us as examples.

Bishop Dowling and Rev. Sumner, of Chicago, speaking on this question, say that the time has come for a reform in dress. It has been growing more immodest, with a steady trend toward immorality, for the last twenty years. Fashion's styles come from France, and are frankly immoral. So say these men. The editor of the Dayton, Ohio, *Daily News* declares that unless some kind of reform is worked out on the dress question, the result will be more serious than the average man might readily contemplate. He says that from an economical standpoint fashionable display is one of the greatest curses of civilization. These men express the sentiment of many others who have considered this question.

Now, what can we, as a church, do to counteract this evil influence? We do not need any more commands. God's Word is plain: "Be not conformed to this world." We do not need any more decisions from our Annual Meeting, for they, too, are plain and easily understood. But how shall we take hold? What is the remedy? Some say that we should have more preaching; others say we should have more personal work, and still others say we should have more pastoral work. All of these suggestions are good, but unless we get at the real root of the matter, we will never achieve the desired result.

We suggest that each mother get to work. Love for the soul should prompt us to act. Read the Scriptures on nonconformity; also the decision of our Conference. Let us take a warning from Eli, who was high priest when Samuel was brought to the temple. Eli had sons who were sinful. They were working in the priest's office, but did not have the love of God in their hearts. They were sinning and causing the congregation to sin. Eli saw the sin, but did not reprove it; therefore God sent his prophet with this message to Eli: "Because thou honoredst thy sons above me, this punishment is coming upon thee, thy sons and this people." I wonder whether mothers, who help their children to conform to the world instead of showing them the evil, are not honoring their children above God. Too often mothers are to blame for immodest dressing,—even indulging in it themselves.

Modesty costs less than display. The best people always respect modesty. They think little of the half-way Christian. If we wish ever to counteract this evil of immodest dress, we must have the cooperation of the mothers. "Train up a child in the way he should go and when he is old he will not depart from it" (Prov. 22: 6). Teach the daughter the need of plain dressing,—not because it displeases some brother or sister, but rather because of God's displeasure. Do it to please God, or the sin will be in the heart still.

(Concluded on Page 108.)

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FIVE recent accessions are reported from the Bethany Mission, Philadelphia, Pa.

BRO. L. C. HOWARD changes his address from Stevensville, to R. D. 3, Box 75, Buchanan, Mich.

BRO. CHRISTIAN METZLER closed an interesting series of meetings Jan. 17, in the Osceola church, Ind. Ten entered the baptismal waters.

THE District Meeting for the Northern District of Virginia is to be held at the Greenmount church, Rockingham Co., Va., April 9 and 10.

THE church at Long Beach, Cal., desires us to direct special attention to their request for a pastor, as stated in their note on page 108 of this issue.

BRO. E. E. JOYCE, formerly residing at Gardner, Kans., is now identified with the Mound Valley church, Mo., and should hereafter be addressed at Harrisonville.

THE many friends of Bro. Jos. Amick will rejoice to learn that at this writing he shows marked improvement and, barring unforeseen complications, he will now make rapid strides toward complete recovery.

RECENT revival services, engaged in by the members of the Wakarusa church, Ind., assisted by Bro. J. W. Norris, of Marion, same State, resulted in five additions and the evident uplift of the membership.

THE West El River church, Ind., secured Bro. T. D. Butterbaugh, one of her home ministers, to conduct a series of meetings. Five made the good confession, and are now enrolled with the saints of that congregation.

A MINISTER, in a recent discourse pertinently remarked: "A good many people to day are so big that they hide the cross from the poor sinner." It's worth while to remember that thought, lest we hinder the progress of the kingdom.

ONE of the scholars in the Hastings Street Sunday-school, Chicago, has the enviable record of fifteen years' perfect attendance. Such a persistency in being present Sunday after Sunday, whether the weather be fair or foul, shows a rare degree of determination, well worthy of cultivation by many others.

Too late for the present issue a number of letters from our workers in India came to our desk. Touching tributes to our dear departed sister, Mary N. Quinter, make these communications of rare value, and we are sure that our readers will read next week's issue with unusual interest. "Precious in the sight of the Lord is the death of his saints."

HAW RIDGE, a mission point of the Pleasant Hill congregation, Tenn., recently enjoyed a most successful series of meetings. Brethren J. D. Clark and Samuel H. Garst, proclaimed the unsearchable riches of God's grace, and eight souls responded to the pleading invitation. Of these, five have been baptized; the others still await the administration of the sacred rite.

BRO. A. L. B. MARTIN, of Long Beach, Cal., closed a most refreshing three weeks' series of meetings at Lindsay, Cal., Jan. 25. Sixteen were made willing to confess Christ, and by the baptismal covenant were received into membership.

THE District Evangelist of one of the eastern State Districts traveled over 9,000 miles last year while engaged in the work assigned him. That indicates not only attention to the Lord's work, but intense devotion to its best interests.

AFTER reading Bro. Claybaugh's article on the Round Table page, you may feel like taking a look at the field in your immediate vicinity, and resolve, in some way, to help perishing souls to a knowledge of the Truth as it is in Christ Jesus.

THE members of the West New Philadelphia church, Ohio, have just closed a most interesting series of meetings, in charge of Bro. Adam Miller, of Louisville, same State. Ten made the good choice, of whom six have so far been baptized.

BE sure to read the "Special Notice" appended to Bro. H. C. Early's editorial on page 106. It gives full instruction how to address Brethren Royer and Early that letters may reach them at London, England, or, later on, at Brooklyn, N. Y.

WE are requested to make special mention of the fact that the Paint Creek church, Kans., is greatly in need of a minister. Any one interested in assisting this struggling congregation may secure further information by addressing Mrs. Annie Richards, Uniontown, Kans.

SOME of the Aid Societies are, by an organized, systematic effort, remembering the afflicted and aged ones in their community with weekly gifts and letters. These, though inexpensive in themselves, go far to cheer the dreary hours of these lonely ones, shut off from the activities of the busy world.

THIRTY-ONE were baptized at Vyara, India, on the afternoon of Christmas,—so we are told in a recent letter by Sister Effie V. Long. More than that number, who also were applicants, had to defer their baptism until a later date that they might be "instructed in the law of the Lord more perfectly."

GOOD singing adds greatly to the interest of the church services, and those to whom the Lord has given the talent to lead in song service, should make the best possible use of it. Read the notice of Bro. S. E. Netzley, Batavia, Ill., on page 108, and if you can be of service to that congregation, address him as directed.

IN response to several requests for selections on the subject of "peace," suitable for recitation at Christian Workers' Meetings, we are publishing Ruskin's "Dawn of Peace," on page 98, and on the following page one of the finest orations in defense of peace—"War," by James Logan Mosby,—a production for which a prize of \$300 was awarded by the publishers of *Life*.

OF an aged sister in one of the eastern churches it is said that she never missed a communion service until, during the last few years, she was debarred from that privilege by the infirmities incident to old age. She is now ninety-two years of age, but can look back upon her long life as one spent to the honor of God, and as one in which all the gracious privileges of Divine Grace were fully made use of.

BRO. J. G. ROYER, who is never so happy as when he is actively engaged about the Father's business, writes: "I have now been with the Brethren in Brooklyn, N. Y., ten days. I was here when the first love feast was held, sixteen years ago. What I now see, compared with what I then saw, reminds me of the fact that Jesus once compared the progress of his kingdom to 'leaven hid in three measures of meal till the whole was leavened.' I am pleased with the steady but sure growth manifest here. I will have more to say of this next week."

BRO. EDGAR M. HOFFER, of Elizabethtown, Pa., who keeps a monthly record of the accessions to the church, writes us that 1,026 were baptized by our people during the month of January, making the largest number received into the church during any one month since he has commenced looking after the record. This shows that the Spirit of the Lord is at work among us.

THE name of Bro. Fred Feldkirchner, Rice Lake, Wis., was inadvertently sent us for the Almanac, to be inserted as pastor of the Barron church, Wis., and the same name also appears in the Ministerial List. We are now informed that it should not have so appeared. If those interested will kindly turn to pages 45 and 51 of the Almanac they can readily note the needed elimination.

THE Board of Trustees of McPherson College, Kans., at a recent meeting elected Bro. D. Webster Kurtz to the presidency of the school. Most of the present faculty are to continue for the next school-year, and additional strength is to be given that body along several lines. The Trustees of the various State Districts, supporting the work of the school, were in attendance at the meeting, and entered actively upon the work assigned them.

BRO. J. H. STOVER, of Chico, Cal., began a series of meetings in the Raisin City congregation, same State, Jan. 11. He continued until Jan. 22, closing with five accessions. It being the sentiment of the church that further efforts for the salvation of souls be made, Bro. E. M. Cobb was prevailed upon to follow with a few more meetings. His earnest appeals were rewarded by five who pledged allegiance to the "Captain of their salvation."

THE members of the Slifer church, Iowa, are in the midst of a glorious revival effort. Bro. Jas. Q. Goughnour began meetings Jan. 17 and preached until Jan. 23, when he had to return home. Bro. Moses Dearthoff then took up the work, continuing until Jan. 31, when Bro. Goughnour once more resumed his efforts. So far seventeen souls have made the good confession, and there are more to follow. Bro. W. E. West was to assist in the work over last Sunday.

BRO. J. M. WELLS, of Philippi, W. Va., elder of the Mt. Zion congregation, met with a serious accident Jan. 23, by which his right eye was so severely injured that an operation was declared to be necessary. He was, accordingly, removed to the Emergency Hospital at Washington, D. C., where, at latest reports, the operation was to be attended to. His invalid wife, who has been confined to her bed for more than thirty-six years, requests the prayers of all, that Bro. Wells' vision may be restored, if such be the Lord's will.

BRO. J. KURTZ MILLER informs us that Eld. J. G. Royer began meetings in Brooklyn on Sunday morning, Jan. 25, and that thus far nine souls have expressed a desire to follow the Master. Bro. Royer's messages are the fruitage of a ripe Christian experience and hence are much appreciated by the interested audiences that hear him each evening. He makes the people *think*, then *pray*, then *act*. Bro. Miller also states that the Italian Mission was crowded to the walls on Sunday, Feb. 1, to hear Bro. Royer's message.

THE fiscal year of the Publishing House closes Feb. 28. In order to adjust the business of the past year before that date, it will be absolutely necessary that all MESSENGER subscriptions, as yet unpaid, be settled immediately. Please examine the date preceding your name, as printed on your paper each week, and if you find yourself in arrears, do not delay any longer. If there is an agent in your congregation, hand him the amount, and urge him to forward it promptly. If there is no agent, or if the one appointed can not be reached conveniently and quickly, send the amount direct to us *at once*, so that further delay may be obviated. While this matter may not appear to some as being one of importance, it is of vital interest to the House, enabling us to attend to the work at hand in the best possible manner.

Assigning Work to Others.

AN elder of considerable experience, and a thorough-going business man as well, recently told us that while he kept exceedingly busy, he made it a rule not to spend his time doing the things he could get some one else to do. He found enough church work requiring the attention of an elder to keep him busy, without doing that which properly belongs to the deacons and the laity. He applied the same principle to business, and did not waste time on details that he could hire some cheap man to look after. His idea is to find something for every man to do, and have just as few idlers as possible. He is capable of managing things on a large scale, and therefore gets the more done in providing work for others. We once saw the elder of a large congregation sweeping the meetinghouse, while a dozen or more of the laymembers stood around outside, without anything to do. Had he been a wise shepherd of the Lord's flock, he would have assigned the sweeping to some of the laity or the deacons; then he could have given attention to other things. The apostles, at one time, said to the other members in Jerusalem: "It is not reason that we should leave the Word of God and serve tables" (Acts 6: 2). There is too much serving of tables by men who are fitted for other and higher duties. We do not mean by this that a man, who esteems himself more highly than he should, may idle away his time waiting for some great undertaking. We are referring to those who have already been assigned to the higher duties, urging that these higher duties may justly claim their best efforts. J. H. M.

Attractive Church Premises.

IN an enterprising city of the South we conversed with the president of the leading bank of the place. In presenting the advantages to which the city lays claim, he incidentally mentioned the value of the churches. This opened the way for a statement regarding the churches, their numerical strength, wealth and influence in the community. We were anxious to learn what a business man has to say about the church. Beginning with the smallest one, he related the story of each, and told what the different congregations were doing. While not a member of any church, he respects all churches, and contributes to their support.

We noticed that he was more favorably impressed with one of the churches he named than with any of the rest. Further inquiry led to the statement that his favorite church was prospering because it had a pastor who made use of his hands as well as his brains. This minister saw to it that everything, in connection with the house of worship, was kept in a presentable condition. The inside of the building was given special attention. Every room was kept scrupulously clean and made as homelike as possible. The lawn was kept mowed, and the interior, generally, had about it the air of taste and care. It was a splendid advertisement for the community, and proved attractive to the home people, as well as to the strangers.

Possibly there may be Brethren churches that show a decided lack of care, upon the part of those having charge of the premises, and especially may this be true of some of the country churches. The fence may be neglected, the yard uninviting, and the house itself an eyesore. The people in the community may have neatly-kept homes, but the appearance of the interior of the place where they worship may be anything else than attractive. Such conditions are no credit to any congregation. If churches would have a good influence, the responsible parties must see to it that their meetinghouses are properly looked after. J. H. M.

What We Allow.

WHEN we stop to think about it, all of us know that we judge ourselves more leniently than we do others. Each one of us has his failings; but to us they seem excusable, while those of the other man are without excuse, are such as we never would be guilty of. And no doubt he thinks of us as we do of him. But if he and we could, or would, see as God sees, we should see no great difference between us.

True, some sins are grosser than others, more repulsive; and yet sin is sin, and all who commit sin are under condemnation of the Gospel. There is not much difference made between those who violate the Word of God. The man who breaks the first commandment is a sinner; so is the man who breaks the fifth or the tenth. Yet a good many persons break the fifth and the tenth who would be horrified at the thought of breaking the first.

James tells us that if we offend in one point we are guilty of all. And isn't it really true that we can not break one of the commandments without breaking at least some of the others? Being guilty of one thing means being guilty of more things. And our actions do not stop with ourselves—we do not live or die without affecting others. Committing sin is not the simple thing we sometimes imagine it to be. The sad thing about it is that we do not realize this as early as we should.

It would be well worth the while of each one of us to consider what things we allow ourselves to do, and yet think we are not guilty of anything very bad. And then it would be well to go on and see whether we could find a good reason for thinking the wrong things we do are not so bad as the wrong things done by others. Some think it is all right to break a promise if they change their mind after the promise is made. Others think a little deceit in order to get gain is nothing serious. If we were to enumerate the things that the people of almost any community allow themselves to do, how many of the ten commandments would be unbroken?

Let us come home to ourselves. What did each of us promise to do when we united with the church? For one thing, we promised to forsake the evils of the world. How many of us have kept that promise as it should be kept? Have you? Have I? We also promised to live faithful until death. If unfaithfulness were punished now as God so often punished it during the forty years of the journey from Egypt to the promised land, how many of us would be living today? Faithfulness does not mean to keep faith for a day or a year—"Be thou faithful until death." This kind alone has the promise of the crown of life. Again, we promised to hear the church. How many are violating that promise?

Each one knows—though sometimes he does not realize—what he allows himself; he knows, too, that he allows himself some things that are not expedient and others that are not lawful. He can not justify himself on the plea that what he does has influence on no one else. In what way can he justify himself? Is there ever any real justification for wilful wrongdoing?

The one thing which causes us the most trouble and hinders the advancement of the kingdom is that we allow ourselves to have our own way too much; for in too many cases our ways are not God's ways. There are two wills, God's and ours. Not one of us would venture to say that our will is the better; and yet how often, in actions, we really do say that. God says to do a certain thing, and we leave it undone; he says to refrain from doing other things, and we do them. In such cases are we not virtually saying that we know better than he does what is best for us? That is a dangerous position to take, one that means death.

It would be well to consider the things which we allow ourselves; for in some of them we condemn ourselves. G. M.

Criticising and Judging Others' Motives.

How quick we are to judge one another and to criticise actions that do not accord with our notions, and this, too, in violation of the words of the Son of God, who said, "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged." And again, as touching motives, "Judge not according to appearance, but judge righteous judgment."

This does not mean that we are not to condemn things that are wrong. We must have backbone enough to stand against the wrong, and in favor of the right, but it does mean that we are not to judge

motives, for the very good reason that we can not know them. What we hear and see, provided we hear the truth and have clear vision, comes within the sphere of knowledge, but motives are hidden from us. We can not see, feel or hear them.

If one hear a man profane the name of God in blasphemy, one has a right to say that such an one is profane. If one see a man reeling from the door of a saloon, reeking with the smell of strong drink, with red face and bleared eyes, made silly with alcohol, one is not judging when he says that man is a drunkard. He is speaking in the realm of knowledge. When one sees silly men and women, whose life is spent in seeking the pleasures of this world and in following its foolish fashions, one has a right to say that such are proud, thoughtless worldlings.

Our mistakes are not made in the realms of knowledge but are sure to follow when we judge motives. These are the secret impulses of the soul that move the will, and can not be seen, heard, felt, or understood by others. Often the individual does not fully understand his own motives, for they are, at times, complex. Our finite minds can not reach the birth-chamber of motives in the soul. This is infinite and belongs only to God.

If a brother is moved to give largely of his means for the spreading of the Gospel and for the work of the Lord, how ready some are to say, "He did it to be seen of men and to get earthly praise." This is judging motives and assuming the prerogative of God. What do you know about the motives that prompted the action? While you are judging the brother,—rather misjudging him,—he may have spent hours in prayer over the giving, before he won out on the side of the right. If God renders you that same kind of judgment in the last day, where will you stand?

Mr. Bok asks the question, "Do we always understand our own motives? Is there a man or woman living who has not faced an action or an opinion of his or her own and wondered why he or she did it or said it,—wondered, in other words, what the motive was?" There is nothing about ourselves more difficult to understand, sometimes, than our own motives. And if we can not understand our own motives, what chance is there for our understanding the motives of others? Bulwer Lytton says, "The motives of men are intricate and complicated. . . . It is sufficient to the wise to profit by the actions, and leave the motives in the shade."

For the benefit of the critic, Hillis says: "The word 'criticism' is like Satan who fell from heaven,—it is a fallen word. It began as the artist's word, and meant to select the beautiful and essential elements in a great painting that should be lifted up for admiration and praise. This glorious word is like a seraph that has been dragged down until its pinions trail in the mud. We all know the type of man whose tongue is like a flail. Here is the teacher who is always praising the bright scholar, and who, when the slow one stumbles, exclaims, 'You stupid fool!' And yet the boy has worked twice as faithfully, despite his failure, as the other one, and earned his master's admiration, did his teacher but know it."

Once a brother took it upon himself to judge another's motives and put a wrong construction on another's action. He did not hesitate to use his unruly member to the hurt and disadvantage of his brother. When told of his wrong he said, "I am sorry; forgive me." The forgiveness was granted, but what about the injury done an innocent man? How about the reputation that was injured? How about the unrighteous judgment, against which our Master so specifically warns us? Doing the best he can, the critic can never undo the wrong he has inflicted, or the heartache he has caused.

Brethren, if we have been guilty of judging others and setting ourselves up as little gods, let us change tack. Let us turn our sails from the cold blizzards of the north to the gentle breeze of the south wind of love and kindness. Let us ask God to forgive us our presumption, and let us humble ourselves in dust and ashes in his sight, that we may be exalted in the day of the Lord Jesus. D. L. M.

Our Visit to the Foreign Mission Fields.

No. 11.—At Bulsar, India.

HEARTY greetings of welcome were extended Bro. Royer and myself at Bulsar. Handshakes, flowers, songs, prayers, talks, faces,—all said, "Welcome! Thrice welcome!" And so we felt. It was a happy hour. It is a blessed thing to meet with loved ones, and those of like precious faith in foreign lands, even half way around the earth. It is an occasion not to be forgotten. God bless "the tie that binds"!

The next day was Sunday. India, as a nation, has no Sabbath. The Brethren Mission has. And it is the rule to go to Sunday-school and church on this day,—Sunday-school at 9:45, preaching at 10:45, 2 and 5 o'clock; four services in all. Both Bro. Royer and myself had another experience in preaching through an interpreter. He does it well; I not. Bro. Blough is a most ready interpreter, and those who know both languages say he is a good one. All the services were well attended, and the interest seemed good.

All the natives sit on the floor with their legs folded, tailor-fashion,—that is, as the tailor sits at home. I noticed one boy who folded his legs so far back that he sat on his feet. The bones, if he has any, were certainly springy. It looked very odd. It was the first audience I ever saw in this position. There are only two short benches and three or four chairs in the auditorium, and two of the chairs are in the pulpit. Most of the missionaries sit on the floor with the natives. I can't say whether there is any religion in it; but if there is, it is a kind that is hard on legs fifty-eight years old. This I know.

It will be remembered that the Brethren Mission in India began at Bulsar. Here the foundation was laid. In the fall of 1894 Bro. Willbur Stover and wife and Sister Bertha Ryan came over, but remained in Bombay only until the spring of 1895, when they located at Bulsar and began the work, which has continued steadily since. Bulsar is the oldest station of the mission, and it is regarded as the chief station, since most of the school work is done here. This fact, of itself, makes it important as a station. You would like, therefore, to know pretty fully the conditions at Bulsar. Very well, let me tell you.

Bulsar is a city of about 15,000 population, located on the B. B. & C. I. Railway, north of Bombay 125 miles. Bombay is the seaport city for the mission. Bulsar is the county-seat of Bulsar County, the government center for three counties, and important from a railroad point of view. It is the first division north of Bombay, and the railroad company is acquiring lands near by at present, with the view of moving a number of its shops here, and with them a large working force who are mostly English-speaking people. This will greatly enhance the opportunities of the mission.

The mission compound embraces about eleven acres of ground, costing about \$1,900, which is very low, in comparison with present prices. Eleven permanent buildings and a few temporary ones have been erected. Three good wells have been sunk and a windmill is attached to one of them,—all at a cost of about \$13,000, making the total investment about \$15,000. The buildings are all of brick.

Buildings had to be provided for orphanages and schools, for both boys and girls, a bungalow for the missionaries, and a church for public service. I do not, of course, have space to tell you about all these buildings, or equipment, interesting as are the facts, but you will insist on knowing something about the church and bungalow.

The church is an L, 54x56 feet, with a tower in the angle. The auditorium is 54x32 feet, with the L at the side, and having folding doors. This is used for the English service, and as the classroom for the Bible School. Three Sunday-school rooms, 15x11 feet, are attached to the rear end of the building. To

the front gable is a beautiful white marble block, with the inscription, "Church of the Brethren," and the date,—1908,—when the church was built. This sent a thrill of joy to my heart. It was a real joy to look on the first Brethren church ever built in a heathen land. It is a pretty figure. A cut of it is published herewith.

The bungalow is a comfortable one-story building, 52x36 feet, including verandas. It is beautifully located, with an artificial font in front, filled from the well, by the windmill, which does much to make the hot, dry air pleasant. Bro. J. M. Blough and wife, also Bro. Quincy Holsopple and wife, for the present occupy the bungalow.

The Girls' School numbers thirty-three. Eighteen of the girls are in the buildings. Eleven of them are what remain of the 175 or 200 orphan girls brought in during 1900. The rest of them have gone out, the

teen. Fifty or sixty of the children are from heathen homes. They are in the rawest, crudest state, heathen pure and simple, with hardly any clothing at all. You ought to see them! It would do you good, if it would affect you as it did me.

The name of the society is Little Missionary Workers. Its motto, "It is more blessed to give than to receive"; its aim, "Do something for some one every day"; its word, "Others," based on Matt. 25: 40. The society aims at the education of the hand, head and heart. The exercises consist of song, Scripture verses, prayer, teaching, gymnastics, and so on. It is interesting; it is a live corner. You will hardly be able to get out before the exercises close. It promises to be the foundation of a great work. It is the finest showing I have yet seen of the difference between the children of Christian and heathen families. It makes one of the strongest arguments for our blessed Christianity.

Bro. J. M. Blough and wife, Bro. Quincy Holsopple and wife, Bro. A. R. Cottrell and wife, and Sister Ida Shumaker are located at Bulsar. The Doctors Cottrell are just on the ground. They will take their language study here, and will remain, in the event that the hospital is located here. Bro. Blough is in charge of the evangelistic and pastoral work at Bulsar and the general direction of the work belonging to the station. He also edits the Sunday-school quarterly. Bro. Holsopple is expected to have charge of the Boys' School and their industrial work, and also to do most of the evangelistic work in the neighboring villages. Sister Shumaker is directing the work of the Girls' School, and much apart from this, as you already observe. And while Doctors Cottrell are expected to have charge of the medical work, they have the purpose well fixed to do much purely mission work along with the medical work.

The membership at Bulsar is about 180, and the Sunday-school runs at an average of 200, so you see these years of labor and toil have not been in vain. The Lord continue to bless the work and workers!

Special Notice.

THE day of our sailing from Bombay is set for Feb. 20. This will put us in Port Said March 2, Trieste, March 9, and London, March 11. To Trieste we go by the Austrian Lloyd line, taking a boat of only 3,999 tons. It is a very small barge, sure enough, but it was either that or to pay a very much higher price to ride on a larger boat. If we make proper connections in England, we shall land in New York near March 20. This is crossing the Atlantic at its most stormy period, but the Lord is the God of the waters, as well as of the land.

Friends who may wish to write either Bro. Royer or myself can do so, for two cents postage, by addressing us, up to March 1: Care of Thos. Cook and Sons, Ludgate Circus, London, E. C.

After March 1, and up to March 20, address us: Care of J. Kurtz Miller, 358 Sixtieth Street, Brooklyn, N. Y.

We are well and have a strenuous month's work ahead of us. We attend the India District Meeting, Feb. 9, after which we will pack up for home.

H. C. E.

Reporting Church News.

THE way church news is reported by some of our correspondents is misleading. To illustrate, there may be several congregations in or near a city, each congregation being known by a different name. Correspondents from all these churches may head their reports with the name of the city, it being their post-office, and then proceed to give the news from their respective congregations, without mentioning the name of the church for which they are reporting. This leads to confusion. Each correspondent should place the name of his congregation at the head of his report, and his postoffice at the close. When this is done, all confusion will be avoided.



West Side
East Side

BULSAR CHURCH, INDIA.

South Side
North Side

most of them being married, and nearly all of them doing well in every way. There are three native female teachers, paid from \$2.50 to \$4 per month, and they are well-trained girls. Sister Ida Shumaker, who is well known as a teacher of extraordinary ability, has the direction of the work. Besides this, she delivers lectures in the Government High School of Bulsar on theory and practice of teaching, morals, and kindred subjects.

The Boys' School has at present fifty boys, thirty of them in the buildings, with four native teachers, paid from \$3 to \$6 per month. They are also well-trained teachers. Eleven of the boys in the buildings are what remain of the 200 or more boys sheltered during the famine time. The rest have gone out, and many of them are a credit to their training received in the Orphanage. Bro. Holsopple is expected to direct the Boys' School.

The Bible School had twenty-two students during its last term, which just closed. The term is from June to December. Bro. Blough does all the teaching in this school. It is the training school for the workers of the mission; and the only training school of its kind in the mission. Its value is seen at once. The need of native workers is urgent. It is one of the great needs, and the training school is the only means of supplying the need. In fact, the importance of the school work in the mission of the different grades can hardly be overestimated, but the Bible Training School is expected to yield the largest results of all.

The Little Missionary Workers' Society is an interesting body. It began this way: During the Mothers' Meetings the little ones created a disturbance. Sister Shumaker proposed to entertain them during the meetings. She made it interesting for them, and others wanted to come in, and so the number grew, until yesterday there were 165 present, ranging in age from two or three years up to sixteen or seven-

MISSIONARY DEPARTMENT

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 Otho Winger,North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

SOUTHERN MISSOURI.

The District Sunday-school Meeting of Southern Missouri was held in the Cabool church Jan. 11. At 10 A. M. was held the regular session of Sunday-school. Following this was the organization, resulting in choosing Bro. A. W. Adkins, Moderator, Bro. E. J. Cline, Clerk. There was much interest manifested in the discussion of the topics.

We were impressed with the fact that if the teacher would present the lesson to the class in the most impressive manner, he must make thorough preparation,—believe and live what he teaches.

Some of the ways presented, to get young people interested in the Sunday-school, were summed up as follows: Visit scholars in their homes; give them some definite work to do; let there be better class organization. Parents should attend Sunday-school themselves and insist upon their children attending. Teachers should know their scholars wherever they meet them and let the law of kindness rule in the class room.

Ten schools of the District were represented. The place and date of the next convention will be announced later.

Ernest J. Cline.

Mountain Grove, Mo., Jan. 20.

"AMONG THE ORANGE GROVES OF SUNNY FLORIDA."

To see a well-kept grove of orange and grape fruit trees, laden with the rich golden fruit, is indeed an inspiring and interesting sight. To be among just such scenes, has been our happy experience for the past ten days in and around Eustis, Lake Co., Florida.

Five miles east of Eustis, in the midst of a native grove of pine woods, solitary and alone, stands a little brown church, weatherworn from neglect and disuse for a number of years, yet nobly indicating the purpose for which it was originally built.

Three years ago Eld. J. C. Funderburg and family settled in that community, purchased the little church, made some needed repairs, and at once organized a Sunday-school. Preaching services have been held once a month ever since.

It was my privilege to be at that Sunday-school about one year ago, and I was surprised to see the fine attention and interest manifested in the school, and the good work accomplished through the untiring efforts and influence of Brother and Sister Funderburg. People who had grown careless and indifferent, had become interested and were now regular attendants at Sunday-school. Last Sunday I was present again at their Sunday-school and was much pleased to see that the school had grown both in numbers and interest.

A number of northern families have settled near the church and are adding new life and interest to the work. I predict that ere long some of these kind and substantial neighbors will enroll with the people of God and other members will also move in, until the little church at Seneca will assemble for worship, a strong and prosperous congregation of the Church of the Brethren in this community. Eld. J. H. Moore, Editor of the Gospel Messenger, is preaching for them each Sunday, which is giving much strength and influence to the work.

Jan. 30.

C. M. Wenger.

THE BIBLE INSTITUTE OF WESTERN PENNSYLVANIA.

The third annual Bible Institute of Western Pennsylvania was held at Scalp Level Dec. 29 to Jan. 2. There were three sessions each day. We had the most regular and largest attendance so far experienced. The average daily attendance was about 312, and the evening attendance was 410. The instructors were at their best. Bro. D. W. Kurtz gave a course of twelve lectures concerning the parables. His grouping of them has surely given us a new vision of their import. He finds one central theme in each group, each one giving one phase of the theme.

Bro. I. B. Trout gave four lectures on "The Bible," four on "The Sunday-school," and four on "The Church." They were given in Bro. Trout's own way, and Western Pennsylvania will better appreciate our Sunday-school literature for having heard his editor. He preached two sermons after the Institute had closed. One period each day was occupied by one of our own brethren. Bro. P. J. Blough gave one period on "The Lord's Supper." He has studied this subject carefully, and his teaching is convincing. Bro. Howe's address on "Worldliness in the Church" showed that many forms of it are just as objectionable as fashionable dress.

Bro. R. D. Murphy, our Field Secretary for a number of years,—a man who knows our District better than any one of us,—used one period, giving us a view of "The Possibilities of Western Pennsylvania." He said that much may be done in the District, in proportion as we allow God to work through us.

"The Red Dragon" was the subject of an address given by Bro. George Flory. Those who have heard Bro. Flory know that he always has a message. The music, for the most part, was under the direction of Bro. L. R. Holsinger.

The value of these Institutes is evidenced by the calls and demands from the individual churches for Bible Institutes. The members of the committee express their appreciation for the hearty cooperation of Western Pennsylvania, in helping to make this good Institute possible.

Scalp Level, Pa., Jan. 31.

H. S. Replogle.

SOUTH ST. JOSEPH MISSION, MO.

As mission worker in charge of this mission for the last six years, ending Jan. 1, 1914, I feel it my duty to make a brief report of my work. By the help of the General Brotherhood this mission has been able to exist, and has achieved a remarkable record. During the first four years of our work free-will donations were sent us, in response to a call for Christmas offerings, to give a dinner to our poor. These donations always yielded more than was needed for the dinner, and this was the means of keeping up the work. As this method was objected to by some, as not being in harmony with the practice of the General Brotherhood, we did not make any further calls and as a result the work has been in an unsatisfactory condition, financially.

The following are the itemized expenses of the mission, carefully compiled: Groceries, clothing, and medicine for wife, two children and self, \$1,646.80; light, fuel and phone rent for church and mission rooms, \$408.71; fixtures, furniture, postage and stationery for church and mission, \$722.04; city water, drayage, freight and car fare, \$612.78; bonnet and prayer covering goods, \$276.86; meals served to visitors, \$140.15; for janitor and solicitor fees, \$72; communion expenses, \$14.95; loaned to church and individual members for short periods of time, \$227.83; ministerial support for brethren out of the city, \$665.90; for food, clothing, and burial of poor, principally our members, \$2,706.07. Total for six years, \$7,494.09. Received from the General Brotherhood and members of mission, \$7,071.55. Received from E. N. Huffman, on his own support in 1912 and 1913, \$412.54. Total receipts for six years, to balance, \$7,494.09.

Members to begin with Jan. 1, 1908, 70; members baptized in the last six years, 156; members received by letter, 14; members reinstated, 2. Total, 240. Members dismissed by letter, 27; members died, 15; members who disappeared or whereabouts unknown, 20; members expelled, 48. Total, 110. Members now in the mission, 130.

Brethren literature has been distributed to the homes of about 3,500 people as often as we had time to do so. One afternoon we distributed about 23,000 pages. A large amount of clothing and bedding has been given to the poor. This has done much good and eternity alone may reveal the results. A great deal has been done in medical and hospital relief, and many who could not get work have been helped in that way. The influence of the work has had a wonderful effect upon the city, and God's name has been greatly glorified. We have, with great care, given the report to the best of our ability and our records are at the disposal of any one who may wish to inspect them.

E. N. Huffman.

502 Ky. Avenue, St. Joseph, Mo., Jan. 23.

MT. MORRIS COLLEGE, ILL.

Dr. Coleman, of Pennsylvania, gave us four most interesting lectures in our chapel exercises upon various phases of society. He is supported by the Reformed Presbyterian church to tour the country, visiting colleges and universities in an endeavor to instill more religious zeal in the young people that are being educated. These lectures are prompted by a firm conviction that the great majority of the students of America lose sight of God and their eternal interests while they are busily engaged in school work. The dominant tone of Dr. Coleman's lectures was to make religion practical.

Dr. Coleman defined society as the social mind. It is something within us. The only way to bring about better social conditions is to apply Paul's statement, "Let this mind be in you which was also in Christ Jesus," to society as well as to the individual. Society is an organism whose parts are intrinsically related.

If society is mind, it must have some means of expression. The home, the church, the school, and the business organization are those means of expression. We may uplift society by education, which is essential; but the final step must be social regeneration. That is, the home, the church, the school, the business organization, and Federal and State Governments must recognize God as the ultimate and as the source of all authority. At present we have different standards for these institutions and, as a result, there is continual friction.

God built this world upon a plan, that all enterprises

should recognize him as their Source, and work for his glory. We can no more successfully operate the world contrary to this plan, than we could an automobile contrary to the plan of the designer.

Therefore, until we, as an American nation, begin to work out this plan of God, we have no right to call ourselves a Christian nation. The Jewish nation is the only survival of all the ancient and mediæval nations, simply because she was the only one that, as a nation, has recognized God. Just as nations in the past have fallen, so will nations always decline for their lack of social regeneration.

Instead of institutions trying to crush each other, they must be dominated by a common principle,—the religion of Jesus Christ. Discordant with popular opinion, this does not mean a union of church and state. Dr. Coleman emphasized the truth that religion is a principle; and it could not possibly unite church and state. Each institution has its peculiar function, as it necessarily must have, in this day of specialization. To say that, since they should be prompted by the same motive, they would be compelled to do the same things under the same control, is absurd.

Reading the Bible in the public schools would in no way hinder any organization from selecting its own officers, or from carrying on its own routine of business under its own direction. Bringing the spirit of Jesus Christ into all social institutions would not imply, in the least, a union of church and state; but it would bring into each the same ultimate desires and motives,—that of helping mankind in general and glorifying God. Until this has been accomplished, we as a nation will not be free from friction between our institutions.

What we want is the recognition of the religion of Jesus Christ in our individual lives. When we have this, then society must have it, since we compose society.

This is an epitome of Dr. Coleman's chapel talks which were greatly appreciated.

Dr. Coleman lived largely among the students while here. He spoke before various classes during the days he was with us. The students manifested great interest; and the influence exerted for good God alone can measure.

U. J. Fike.

CHRISTMAS AT LIAO CHOU, CHINA.

As the Christmas season drew near, Dr. Brobaker remarked: "Well, how do you spend Christmas at Liao Chou anyway? I am anxious to know." And now that the time has come and gone, perhaps you, too, would be interested to know what the day has really meant to us and to the heathen about us.

From year to year we have no set rule as to how the day shall be observed, but we make our plans as we feel may best serve the existing conditions. Last year we simply had chapel services, at which time Bro. Hilton was with us and gave us a very good and appropriate sermon. This year we planned a little differently, having services at the chapel for the men and at Bro. Bright's home for the women.

As the season approached, Sister Cripe and I got out into a number of the homes, taking with us a stereoscopic view and a large picture of Christ's birth. Showing the pictures, we told, in brief, the story of Christ being born on earth, closing with an invitation to them and their neighbors to attend the services on his coming birthday. The interest manifested gave us hopes of a splendid day, at which time we hoped to tell more fully, and to many, the story of Jesus and his love.

On Wednesday,—Christmas Eve,—we missionaries met together for a little service with our twenty-three school-boys, teachers, and native helpers,—the school-boys rendering the main part of the program. Before dismissing they were made happy by each receiving a little gift. Previous to that Bro. Bright spoke of God's great Gift to us and the significance of our gifts to each other.

Thursday, Christmas Day, dawned bright and cold, and as we met for services, we felt gratified to see a large number of people gathering. The chapel services were conducted by Bro. Bright and three native Christians, each talking for a short while on different phases of Christ's life and mission. It was thought that in all, several hundred men and boys were present.

At Bro. Bright's home the services for the women were also well attended, there being present ninety women and children. By use of the Royal Scroll and Sunday-school Chart pictures the story was made very real to these women, who must be taught as children. They like pictures, and we find these a splendid means of contact. Most gratifying was it to see the eagerness with which they listened to the old yet, to them, new story, as though they had been waiting for it, even though now they grasped but faintly its wonderful significance.

The services ended, a roll and bowl of hot food were given to each one present, while we sought further, by friendly conversation, to gain their good will and confidence. When all was over, we returned home tired and hungry, but perhaps happier than had been our privilege on any previous Christmas Day. Instead of feasting and receiving gifts, we had endeavored to give out to those who had need, and best of all, God had given us the privilege of helping to bring Christmas, for the first time, to a few of our sisters on this side of the world.

Anna M. Hutchison.

The Bible in the Schools.

(Concluded from Page 101.)

let them present the evidence with their claims, and our descendants shall be the jury to pass upon them. They will be that jury whether we assent or forbid. Let them have the light of intelligence by which to judge. If we believe that God has overruled our follies, honored our little faith, and enhanced our wisdom, as I do believe, we shall be recreant to our most exalted trust if we fail to open every door for our children's acquaintance with our God.

Men have committed all sorts of errors and crimes for conscience's sake. Conscience is a reliable guide only when it is educated, when it is educated in truth. A man who is conscientiously wrong is as dangerous as the man who violates his conscience. Anarchists may be conscientious, but they are not, therefore, less dangerous to the state. Our public schools are not religious institutions, but State institutions. If, therefore, Christianity is not wholesome for the state, we need to know what it is; if it is, on the contrary, the only basis on which men can be trusted with each other's interests, we need to have all our growing citizens to know that fact. If safety for life and property is unknown outside the Bible zone, that fact should be made very clear to the young money-makers who have recently come through Ellis Island. The vigorous families who have fought their way from tyranny to this land will not cease fighting their way merely because this country gives them better opportunities for fighting. We must enlighten their minds to the beauty of righteousness and obedience to law. We must acquaint them with a virtue that does not need watching. Where can this be found but in the Bible? That Book alone raises the perfect standard as to what is right, and follows it with a positive declaration that an infinite God will judge righteously. Here you find justice tempered with mercy in the only way that can safely be done, on the basis of repentance.

And here is a point of confusion in the popular mind,—that mercy is always due. Mercy without repentance makes a mockery of law. If a criminal will be law-abiding, will even promise to be law-abiding, mercy may be exercised, for that promise is a pledge of repentance. But the highest civilization has not out-reached the principle that law must be backed up by penalty. And the sinner that penalty is, the more wholesome is the law. Contrast with this the silly idea that arresting an offender and then turning him loose will improve him. That is one of the vagaries that need a biblical corrective. Asserting this, I do not forget that human judgment is liable to error, and that margin of possible error should always lean to the side of mercy. The distinction is not difficult between that and a law that threatens and never punishes. One outcry against the Bible is because it provides penalties for the unrepentant sinner. Let our charities never forget that. Therein the Bible shows itself rational, merciful, and practical, a deterrent against crime, and not vindictive, hysterical, or trifling.

Wheaton College, Wheaton, Ill.

What Can We Do to Counteract the Evil of Immodest Dress?

(Concluded from Page 103.)

We need our dear young members. We could not get along without them. Our best help in the church, Sunday-school, Christian Workers' and prayer meetings, comes from them. What they need is teaching along this line. Our sisters do not mean to be immodest; they thoughtlessly consult the fashion plate instead of God's Word. As a church, we can challenge the world on the modesty and purity of our sisters. If our simplicity of dress has been a contributory cause,—as it doubtless has,—we can not afford to depart from our time-honored principles of plainness.

Our mode of dress should be in keeping with our holy profession and innate purity of character as taught by God's Word, which demands modest apparel. "He resisteth the proud, but giveth grace to the humble." What we need today, in trying to

counteract the evil of immodest dress, is mothers who have been schooled in Christ, mothers who have been perfected in him for their highest functions in life. We want mothers who think more of adorning the soul with principles of righteousness than the body with raiment. Teach the daughters the awfulness of sin in following the changing fashions of the world. Teach the daughters the need of self-denial.

When once there is a disposition to accept Christ's Perfect Law, we will not fashion our bodies after our former lusts. We will not be "conformed to this world, but be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God." Fashioning ourselves after the higher law of the Great Lawgiver, as becometh the subjects of the kingdom of grace, let us endeavor to "be conformed to the image of his Son." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." It is only as we reach out toward God, and lay hold of his promises in faith, that we grow like him.

Timberville, Va.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Lindsay.—Jan. 25 we closed a three weeks' series of meetings, conducted by Bro. L. L. Martin, of Long Beach, Cal. Unfavorable weather conditions kept many people from attending the meetings, but the interest was good throughout, even though the attendance was not so large. The Word was proclaimed with earnestness and power, and six were made willing to confess Christ, and were received into the church by baptism. The members have been built up spiritually, and all feel encouraged to put forth greater efforts in the establishing of God's kingdom in this community. Bro. Martin made a special effort to get into the homes of the people here, both Christian and non-professors,—and much good was accomplished in this way. It pays to do personal work. Hutchison is still at home, and was permitted to attend a few of our meetings. It is seldom that he has the privilege of hearing others preach, since he is so continuously engaged in evangelistic services himself.—A. O. Brubaker, Lindsay, Cal., Jan. 27.

Live Oak.—Bro. D. L. Forney, of Redkey, Cal., stopped here Jan. 25 and gave us two good sermons. The weather was very inclement, and only a few persons were present.—J. O. Hartman, Live Oak, Cal., Feb. 4.

Long Beach. The congregation at Long Beach desires the service of a pastor; one who is spiritual, educated, energetic and adapted to city work. Address all communications to the undersigned.—H. H. Vaniman, Secretary, 2315 East Sixth Street, Long Beach, Cal., Jan. 27.

Sacramento Valley.—The little band of worshippers at this place rejoiced to see one soul take a stand for Christ on the evening of Jan. 17, at the close of a forceful sermon, delivered by our minister. The following Sunday he was baptized. On the night of Jan. 21 Bro. D. L. Forney, of Redkey, gave us a very interesting missionary sermon, and incidentally touched on the progress of the proposed Old Folks' Home for this District. We are looking forward to a series of meetings to be conducted at this place in the near future by Bro. C. S. Garber.—W. R. Shively, Glenn, Cal., Feb. 6.

Santa Ana.—Jan. 24 and 25 our elder, Bro. Geo. H. Bashon, of Los Angeles, was with us. On Sunday morning and evening he preached for us. We decided to hold our love feast April 26.—Anna R. Hyatt, Santa Ana, Cal., Feb. 2.

South Los Angeles.—Last Sunday we enjoyed inspiring services throughout the day. In the morning we had a very interesting Sunday-school with 122 scholars. Following the Sunday-school, Bro. N. J. Brubaker delivered a very able discourse. In the evening the Christian Workers, under the leadership of our president, Bro. Calvert, rendered a special missionary program on India. We were also favored by special music. Then our pastor, Bro. Wm. H. Westendorp, gave us an excellent sermon on 1 Cor. chapters 5 and 6.—Lena Irene Swank, 1149 East Forty-seventh Street, Los Angeles, Cal., Feb. 2.

COLORADO.

Sterling church met in called council on Saturday, Jan. 31. Bro. D. B. Miller presided. One letter of membership was received, and other church matters were disposed of. On the following Sunday two expressed their desire to walk with God's people. In the evening we had a special missionary program. We feel that the work is growing at this place.—Mrs. Cora E. Miller, R. D. 1, Box 8, Atwood, Colo., Feb. 3.

ILLINOIS.

Batavia.—A good chorister is needed at this church. To the interested party we should like to cite a few of the attractions and inducements offered by our church and city. Batavia is beautifully situated on the banks of the Fox River; it has several large factories, good grade schools, as well as a high school, and ready access to all the large surrounding cities. It is only thirty-eight miles from Chicago. Its railroad facilities are excellent. Our churchhouse is up-to-date, with a fair-sized membership. We have a good Sunday-school, Christian Workers' Meeting, and also a weekly prayer meeting. Since our former chorister has married and gone to another State, we stand greatly in need of a successor to fill the vacancy. I hope the Spirit will move some good brother or sister to accept our invitation. We shall be pleased to hear from any one.—S. E. Netzel, Batavia, Ill., Feb. 2.

Hickory Grove church is a small country church that seems to be a little out of the way, or perhaps a little unhandy to reach. At least we do not have very many treats like we had last week. Brother and Sister W. R. Miller came to us Jan. 25 and remained until Feb. 1, giving a grand view of the Bible Lands each evening, and an excellent lecture with each view. The weather and roads were bad all week, but we had a fair crowd each evening. On Sunday morning Bro. Miller preached for us, and on Sunday evening the house was full of people to hear about the remarkable escape of Bro. Miller's party from the hands of the Arabs. I am sure that every one who saw the views of the Bible Lands appreciated Bro. Miller's work. Bro. William Eisenbise, our minister, could not enjoy all these views and lectures, on account of Sister Eisenbise being sick at the time. We are glad that she is recovering.—Dora Gerdes, Mount Carroll, Ill., Feb. 2.

Woodland church met in council Jan. 28, with our elder,

Bro. J. W. Lear, presiding. One letter of membership was granted to Bro. Jesse Walter and wife, who will move to Indiana. We decided to use the "Kingdom Songs" in our Sunday-schools. Our congregation was notified that the District Meeting for 1914 will be held here. A Committee of Arrangements, five members, was appointed as follows: Brethren S. G. Bucher, Foreman; Bro. D. J. Johnson, Secretary; Bro. G. H. Stambaugh, Treasurer; Brethren Benjamin Bricker and Joseph Brehm. The church also appointed a committee for each house, to secure ministerial help for our series of meetings. Our regular meetings, at our mission room at Bluff City, are well attended.—Fannie L. Bucher, Astoria, Ill., Feb. 2.

INDIANA.

Hartford City.—Feb. 1 Bro. H. L. Fadely preached an excellent sermon at Hartford City, and on Sunday night delivered another good sermon at the Bethel Center church, to a well-filled house, after which he baptized two precious souls.—Annie Rogers, R. D. 24, Matthews, Ind., Feb. 4.

Huntington City.—Feb. 2 our organizations in each department of church work, for the year, were completed. Bro. C. C. Kindy was chosen as our elder at our council in December. Bro. W. H. Weybright was reelected as superintendent of the Sunday-school, having given us three years' unselfish service. Church promotions have received the utmost attention by officers and teachers. Sister Lulu Pauling is general supervisor of mission work, and through her untiring service as president of the Christian Workers' Meeting has developed a great working force in the church. Bro. Kindy, recognizing this fact, has organized a teacher-training class with more than twenty members. The text book used is "Training the Teacher." Brethren Edition. Beginning Feb. 14 Bro. Ira E. Long, of Mansfield, Ohio, will conduct our series of revival meetings. A committee has been appointed to advertise these meetings, and we expect to start with the house well-filled.—A. L. Bollinger, 607 West Tipton Street, Huntington, Ind., Feb. 3.

Osceola church began a series of meetings Dec. 28 and closed Jan. 17. Bro. Christian Metzler, of Wakarusa, Ind., conducted the meetings. With the Lord's help, he did much for the church. Ten were received by baptism. Jan. 15 we held a love feast, at which no members came. Our church organized a Christian Workers' Meeting Jan. 28. Prayer meeting is held each week at the houses.—Charles Coganover, R. D. 5, Box 63, Elkhart, Ind., Feb. 5.

Plymouth Creek Chapel.—A series of meetings is now in progress in our church, conducted by Bro. C. Walter Warstler, of Grand Rapids, Mich. As Bro. Warstler was not able to be with us at the appointed time, our elder, Bro. John Wright, of Notts, Manchester, conducted the first three meetings. Good interest is being manifested.—J. C. Harp, North Manchester, Ind., Feb. 2.

Wabash.—Feb. 1 we had the pleasure of having with us Sister Katie Neer, of Flora, Ind., our District Sunday-school Secretary. Instead of having a regular church service, Sister Neer gave us a very good talk along the line of Sunday-school work and teacher-training. It made us realize, more than ever before, the great need of trained teachers, and we hope that we may have a training class in the near future.—Lula Crumrine, Wabash, Ind., Feb. 3.

Warsaw.—During a series of meetings, held at this place, conducted by Bro. J. W. Norris, of Marion, Ind., five were added to the church. Bro. Norris preached uplifting sermons. Bro. Boyer, of Manchester, conducted the song service, which was very helpful and added much interest to the meetings.—Mrs. H. Homes, Wakarusa, Ind., Feb. 4.

West End River.—Last evening we closed a very interesting series of meetings, conducted by Bro. T. D. Butterbaugh, one of our home ministers. He preached eighteen sermons. Five were baptized. Sister Ida May Circle, of Piercetown, led the song service.—Emanuel Leckrone, Silver Lake, Ind., Feb. 4.

IOWA.

Des Moines.—On last Sunday evening, following the Christian Workers' special program on "India," a large audience enjoyed a lecture on "Hawaii," which was illustrated by nearly seventy views, showing the natural features, the products and the customs.—Virgil C. Fennell, 1335 E. Sixteenth Street, Des Moines, Iowa, Feb. 3.

Slifer.—We are in the midst of a glorious revival effort in the new church. Our elder, Bro. James Q. Goughnour, began meetings Jan. 17, and preached until Jan. 23, at which time we were fortunate enough to secure Eld. Moses Deardorff, as Eld. Goughnour had to go home for a short time. He returned Jan. 31, and preached until he has been laboring among the people in their homes. Eld. W. E. West is to be with us over next Sunday. Seventeen souls have confessed Christ thus far, and others are expected to do so. The opportunities at this place are excellent for more local and faithful families to locate and help us in the great work of winning new converts. The new church is a splendid locality for young members to work on farms and teach school, and to help in Sunday-school and church work.—J. N. Goughnour, Slifer, via Gowrie, Iowa, Feb. 4.

KANSAS.

Paint Creek.—This church, in the Southeastern District of Kansas, was once a thriving congregation, with five ministers and a membership of thirty-five. It has been an organized church for over forty years. We have a large churchhouse, five miles from a thriving country town, and about twenty members. For about twenty years our elder, Bro. J. P. Campbell, has been coming once a month to preach for us, and twice per month during the summer. But our members have moved away, so that we now have less than forty members. The Sunday-school, too, is not so well attended when there is no preaching. We would be very glad to get a minister located here, and also will welcome any other members who may wish to make this their church home. Any one desiring information concerning this country can address the writer.—(Mrs.) Annie Richard, Uniontown, Kans., Feb. 3.

Pleasant Grove church met in council Jan. 31, with our elder, Bro. Benjamin Forney, presiding. Bro. Uralh Brillhart was also present. A love feast was appointed for May 9, at 2 P. M., and a series of meetings is to begin two weeks previous. One letter was received, and two were granted. The Lord's work at this place is being revived. Bro. Forney has been working hard to get the work started. Through the solicitation of the Mission Board, Bro. Brillhart came to us Jan. 31 and has taken charge of the work at this place. We appreciate his coming to us.—Martha Forth, Baldwin, Kans., Feb. 4.

MICHIGAN.

Long Lake.—On Sunday was the first time Bro. D. E. Sower has been out to meeting since his accident. We were all very glad to see him there and to know of his speedy recovery. Bro. Sower not being able to preach, Bro. Harvey Stauffer, of Onekama, was with us and preached in the morning and also in the evening, following the Christian Workers' Meeting. These services were very encouraging to us all.—Dollie Shepherd, R. D. 2, Manistee, Mich., Feb. 4.

MISSOURI.

Bethany.—Our Christian Workers are giving the fourth Sunday night of each month to the juniors. When their time comes they always have a program, consisting of recitation drills and songs. At the close of each service a collection is taken, and this is used to enable children to come to Sunday-school. Elder Nathaniel D. Noe, of Nevada, Mo., Feb. 3.

Monard Valley.—Last Sunday we held our first preaching

service here to an attentive congregation. Some more members are moving here soon. This is a very good country. Land is cheap. Good crops can be grown. Any members wishing to change location would do well to look over this country. You will be welcome to be with us.—E. E. Joyce, Harrisonville, Mo., Feb. 3.

NORTH DAKOTA.

Brumbaugh church recently closed a two weeks' Bible Term, which was very interesting and helpful to those who attended. Bro. J. Deal conducted the forenoon sessions on "The Life of Christ," and Bro. M. L. Huffman taught during the afternoon sessions on "Old Testament History." On Sunday evening, instead of having preaching service, Bro. Deal is continuing his teaching on "New Testament Scriptures."—Mertie Dearloff, R. D., Rock Lake, N. Dak., Feb. 4.

Columbia Sunday-school.—As Bro. D. M. Shorb was not able to fill his regular appointment at this place Jan. 25, Bro. G. at Gordon, of Surrey, N. Dak., filled the appointment. We were much pleased to have him with us. In the morning he gave us a very inspiring message on "Eternal Life." In the evening his discourse was about "The Two Kingdoms." On account of inclement weather, the attendance was not quite as good as usual. Bro. Gordon had been with us once before, and we enjoyed his sermons very much.—Mrs. Harry Row, Brantford, N. Dak., Jan. 31.

Egeland.—Bro. Carmon Lookingbill, of Maxwell, Iowa, has been visiting in our community, and while here gave us seven good, spiritual sermons. Large crowds came out each evening. We regret very much that he could not stay longer. The work at this place is moving along nicely, with a good attendance and spending the interest in the various meetings. Our young people are taking an active part in the Christian Workers' Meeting, and are doing some splendid work for the church, for which we feel thankful. The weather here at present is very cold.—Alice E. Stevens, Egeland, N. Dak., Feb. 7.

Surrey.—We were favored with a very interesting talk last Sunday evening by Bro. George Hilton on the famine relief work in China, showing the great need of more help. He also preached for us on Jan. 13 in the morning and evening. Sister Hilton led a very interesting Christian Workers' Meeting. While Bro. Hilton's health is improving, he still has to be careful about excitement and is not a strong man yet.—Manerva Lambert, Surrey, N. Dak., Feb. 6.

OHIO.

Covington.—Since Bro. Flory is at home, we have had some wonderful services. On Sunday mornings he has been preaching on the duties of church members, sermons, well calculated to stir up those who are inclined to shirk duty, and to encourage those who are striving to win. Last Sunday morning a working church was depicted with such power that the congregation felt the interest in the various meetings. Our work at religion. On Sunday evenings we are having some special sermons also. The first one, "Is Life Worth Living?" was a masterly effort that will never be forgotten by the congregation. Last Sunday evening he spoke on the importance of obeying the commandments and the fruit of God to be deplored the looseness which teaches that almost anything is right, just so you believe. At the close of the sermon, two women and one man came forward. Our congregations are large, and although we have no series of meetings, we are praying that God will give us a special blessing.—Elizabeth D. Rosenberger, Covington, Ohio, Feb. 7.

East Dayton.—The church here experienced a very interesting revival, conducted by Bro. S. A. Blessing, of West Milton, Ohio. The meetings began Jan. 4 and continued until Jan. 22. The interest and attendance were good. Bro. Couser conducted a half-hour song service each evening, which added to the interest of the meetings. Seven were received into the church, and others would come if they were not hindered by their own people. The interest and attendance of our Sunday-school is increasing.—Alice Tippy, 1430 May Street, Dayton, Ohio, Jan. 31.

Greenspring church began a series of meetings Jan. 17, which continued until Feb. 1. Bro. C. W. Stutzman, of Metamora, Ohio, preached the Word with earnestness and power. Although there were no conversions the church was much encouraged and edified.—Mary M. Snavely Dukes, Old Port, Ohio, Feb. 2.

Greenville.—We were pleased to have Bro. P. P. Haines with us at our services Jan. 18 and Jan. 20. He preached both morning and evening. Last Sunday afternoon Sister Susie Minnich gave a good talk at our women's meeting.—(Mrs.) Anna Witwer, Greenville, Ohio, Jan. 23.

West New Philadelphia.—Bro. Adolph Miller, of Louisville, Stark Co., Ohio, Covington, Ohio, gave us meetings here Jan. 3 and continued until Jan. 25, preaching twenty-three sermons. The services were unusually well attended, and good interest was shown. Ten were added to the church. Six were baptized, and four await the rite. The members feel greatly encouraged.—Margaret Waring, West New Philadelphia, Ohio, Feb. 3.

OREGON.

Weston.—We have just closed a two weeks' series of meetings, conducted by Bro. A. L. Gorham, of Payette, Idaho, assisted by Bro. J. E. Shamberger, also of Payette. The sermons were very instructive, well delivered and enjoyed by all. Aside from the fifteen sermons we had twelve very spiritual and uplifting afternoon prayer meetings, and all feel strengthened and encouraged to press onward in the narrow way. Although there were no accessions, we feel much good has been done.—Olive Nevin, Weston, Oregon, Feb. 3.

PENNSYLVANIA.

Elizabethtown.—This evening the Missionary Band of our church rendered a very interesting program. Following these exercises, Bro. Ralph Schlosser preached an inspiring sermon. He also gave statistics of the work of our church during the year 1913. We have a sufficient fund on hand to support a missionary in the foreign field, just as soon as some one expresses a willingness to go.—S. P. Engle, Elizabethtown, Pa., Feb. 1.

Lancaster.—On Wednesday evening, Jan. 21, our congregation met in special council. Our elder, Bro. H. B. Yoder, presided. Bro. J. W. Myer was elected on the Temperance Committee for three years, and Sister Cora Price for two years. Bro. V. W. Miller was chosen leader for our Wednesday evening Bible class. Our pastor, Eld. H. B. Yoder, gave his annual report as follows: Seventeen were anointed, preached sixteen funeral sermons, 194 other sermons, and made 846 home visits. The average attendance at our mission Sunday-school for the past year was sixty-two. Sister Lydia Baum is superintendent of the cradle roll in the mission section, in which thirty have been enrolled.—Leah N. Phillips, 227 Lombard, Lancaster, Pa., Feb. 2.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—On Sunday evening, Jan. 18, a mother and one of our young sisters were baptized; also on Sunday evening, Feb. 1, two of our dear mothers and another of our young sisters put on Christ in baptism. The attendance on the two evenings was large, and our pastor, H. Bowman, preached inspiring sermons on both occasions.—Lydia Humphries, Philadelphia, Pa., Feb. 4.

Boyerford.—We met in council Jan. 18. In the absence of our elder, our pastor, Bro. Quincy Leckrone, presided. The following officers were elected for the coming year: Brethren William Price and Alvin P. Harley, trustees; Bro. Frank Roeller, secretary-treasurer; Bro. William Price, superintendent of the Sunday-school; Sister Leckrone, chorister; Bro.

(Concluded on Page 112.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

McPHERSON COLLEGE, KANS.

At the recent Bible Institute, at McPherson College, thirty-six localities and ten States were represented, aside from the regularly-enrolled student body.

Dr. Kurtz taught four subjects daily: "Doctrines," "Parables," "Gospels," and "Galatians." We followed all of these teachings critically. The teaching showed a large grasp of fundamentals and deep conviction, yet it was remarkably free from intolerant dogmatism. It was safe teaching, strictly Biblical, and free from forced interpretations. All the fundamental doctrines were taught, including "Satan" and "Hell." He frankly admitted that he does not know all, and that other interpretations may be possible. He invited criticism and questions, and was fair in meeting criticism and in answering questions.

Dr. Kurtz seems to be a man of profound faith, and attributes his own faith largely to the simple and undoubted faith of his father, who, as an elder, had many remarkable experiences in faith and answer to prayer.

Dr. Kurtz is the youngest of twelve children, all in the church. His large scholarship, wide travel and experience, large faith, deep conviction, earnest teaching, loyalty to Christ, to truth and to the Scriptures are strongly marked. In addition to this we note his consideration for the opinions of others and his social temperament,—that indefinable attractive something in his personality which won him many friends. All his sessions were well attended, the chapel being well filled, and at night the side rooms had to be opened.

Jan. 12 the newly-elected Board of Trustees, representing ten State Districts, met, and organized by electing Eld. J. J. Yoder, Pres., F. P. Detter, Vice-Pres., H. J. Harnly, Secretary.

Some members of the Board had been told by friends that they would be mere figureheads. It is safe to say that no member went away with that impression. Each member found responsibility resting heavily upon him, and accordingly applied himself earnestly to the work and problems. The Board was in session all day Monday, all day Tuesday, adjourning on Tuesday night. Policies for the present and future were discussed. There was unity of sentiment on the points that the standards of scholarship must be maintained, that there must be high moral and spiritual teaching in conformity with the standards of the church, but it was also recognized that the attainment of ideals is limited by conditions and training in the homes and churches from which the boys and girls come. We must not expect the impossible. Intercollegiate athletics are to be kept at a minimum. The Bible Department, the Department of Agriculture and Domestic Science, and other departments, are to be developed and strengthened. The college must be made to serve the church. The church must be taught to support the college in patronage and money.

The most significant action of the Board is the calling of Dr. D. Webster Kurtz to the presidency of the school.

The faculty will be strengthened in other places also. Most of the present faculty will remain. Among them are Brethren Harnly, Yoder, Craik, Studebaker and Mohler. It looks as if this were the beginning of a new epoch for McPherson College.

Board of Trustees of McPherson College.

Executive Board: Eld. J. J. Yoder, President, F. P. Detter, Vice-president, H. J. Harnly, Secretary, J. N. Dresher, Jas. Flory.

Southwestern Kansas and Southeastern Colorado, Eld. J. E. Jones.

Southeastern Kansas, Gideon E. Shirkey.

Northeastern Kansas, Eld. W. A. Kinzie.

Northwestern Kansas, Eld. George Burgin.

Nebraska, C. J. Lichty.

Northern Missouri, Eld. E. J. Rodebaugh.

Middle Missouri, Eld. Jas. M. Mohler.

Southern Missouri, I. D. Gible.

Oklahoma, Eld. John R. Pitzer.

Western Colorado and Utah, F. S. Baker.

H. J. Harnly, Secretary.

McPherson, Kans., Feb. 2.

THINGS NEW AND OLD.

At a council meeting of the Parkerford church the writer was chosen correspondent for the Gospel Messenger. When the paper makes its weekly visit I look, with interest, for the news from the church in Fayette County, Pa., where I was received into membership. There I was baptized by Bro. Custer, from Ohio. He remarked that it gave him special pleasure to baptize me, as my father had baptized him. News from Covington, Ohio, our home church for a number of years, is also of interest. There my father published the church paper, and was an active minister in the church. Here I taught in the public schools for five years.

In the Green Tree church my father spent his early years, and here he was ordained to the ministry. Later my husband served there as pastor for twenty-eight years.

With the Philadelphia churches we have also been closely associated for many years. My husband was pastor of the "Geiger Memorial" church for six years. Now we are here with the church at Parkerford. It is interesting to note that we have been walking over the same ground traversed by my sainted father in the early years of his ministry. My brother-in-law, Bro. F. F. Holsopple, was also pastor of this church some six or more years.

To read of these and other churches, of which we know, leads me to think that some may be glad to hear from the Parkerford church.

We do not have a large membership, but the members show much love toward each other, and zeal in church services. It is truly interesting that their children are all in the church. Among their other good works they support two orphans in India. It is very pleasant for us to be associated with Eld. J. P. Hetrick and family, and with Eld. Jacob Conner and wife, with whom we have been on special terms of friendship for many years. We were very sorry to have Bro. Glock and family,—seven members in all,—return to Iowa after a short stay with us. They were in attendance at all of the church services, and we had learned to love them very dearly.

Concerning the church and her workers the question comes to me, for us of this generation, "Will we leave the church in the condition as soul-saving, God-honoring as our fathers left it to us?" "Will our lives be as beacons along the way?" Sin is so alluring today that it is so hard to keep the young people from being carried into the whirlpool of worldly pleasure.

The great need of more fully living up to our opportunities, has been forcibly brought home to us in receiving a cablegram, announcing the sudden closing of the faithful life of our dear sister, Mary N. Quinter. What a glorious way to be ushered from fullness of service in the church militant into the church triumphant! But because of the work being so great, and the laborers so few, the death seems like a great calamity,—so nobly did she fill her part among the band of missionaries in India. Her sacrificing life of love to the natives of that foreign country has been felt by the many friends in the homeland. The blessed tie of sympathy has been quite manifest, and expressed by the many letters received by the sorrowing mother and sisters. Mail after mail brings letters from all over our beloved Brotherhood, of sympathy and consolation, endeavoring to comfort the bleeding, sad hearts of the dear mother and sisters. We do feel so kindly to all for these words of sympathy and love. We now commend us all into the kindly keeping of our Heavenly Father, who doeth all things well. Bella Quinter Myers.

Parkerford, Pa., Feb. 2.

THE LORD'S WAY OF CURING.

Recently I was taken severely ill with a gripe and tonsillitis at the home of Bro. Edward Shively, in Glendale, Cal. The members of this dear family were all very kind to us. The intensity of pain in the swollen tonsils, with fever and shooting pains in my head and ears, can only be known by actual experience. For three days and nights my dear husband and others made hot and cold applications. Several things applied to my throat produced scarcely any abatement of suffering. I grew worse and finally called for the anointing. At the close of the Sunday evening services, Eld. S. S. Garst and my husband,—men full of faith and the Holy Spirit,—first read James 5: 11-20. This was followed by comments on verses 14, 15, and 16, and prayer for consecration. Then there was a confessing of faults to each other, according to James 5: 16, so that all hindrances might be set aside and perfect harmony prevail in the room.

Then the oil, which is a symbol of the Holy Spirit's power in one's life, was applied three times to my head. As the hands of both elders were laid on my head, each prayed for the forgiveness of my sins, my healing, and my salvation. All pains immediately left me. All the doctors in California could not have done this. All medical applications were put away and I slept until three o'clock next morning in sweet rest; and in joy and praise I fell asleep again for a few hours.

The next day we traveled thirty-two miles to Glendora, where we are temporarily staying at the home of those dear loving members, E. G. and Mary Zug. I am feeling quite well,—thanks to the Beloved Jesus who, by his grace, made all this possible. If only more of our dear members would believe James 5: 14, 15, 16, then pains, ills and sorrows would give way to the abundant joys in Christ. Each one may have all the benefits of the Lord's provisions for healing, who forgiveth all our iniquities and healeth all our diseases. Salome Eshelman. Tropic, Cal., Jan. 8.

SISTERS' AID SOCIETIES

ALTOONA, PA.—During 1913 our society held fourteen meetings, with an average attendance of seven. We quilted twenty quilts and eight comforters. We also made several aprons and bonnets. We had \$21.32 in the treasury at the beginning of the year, received \$89.46 for work and dues, making a total of \$93.78. We paid \$10 for our pastor's support, gave \$20 to the India Orphanage, \$5 for benevolent purposes, and \$21.03 for material, making a total of \$56.03, leaving a balance of \$37.75.—Mrs. Sallie L. Morse, Secretary, 613 Bell Avenue, Altoona, Pa., Jan. 31.

FAIRVIEW, PA.—During 1913 we held twenty-six all-day meetings with an average attendance of eight. Our total enrollment is twenty. We made 366 articles, among which were: 101 aprons, fifteen boys' waists, twenty-four shirt-waists, eleven baby dresses, ten bibs, four petticoats, forty-eight girls' dresses, fifty-six prayer-coverings, four pairs of rompers, two ladies' dresses, twelve bonnets, five comforters and three quilts. Two pairs of rompers, one petticoat, two boys' waists, two dresses, and two prayer-coverings were donated to the poor. We also sent out one box of clothing and some provisions to the Brooklyn Mission. We gave \$76 for the Williamsburg church, \$20 to Brother and Sister W. H. Holsinger, and \$20 to Brother and Sister A. J. Detweiler. We also purchased a sewing machine for the school, and Jan. 1, 1913, we had \$46.45 in the treasury. We received \$163.65 during the year, besides \$138.42 for work done during the year, and collections amounting to \$25.23. Our expenses were \$200.36, and we had \$12.90 in the treasury at the beginning of 1914. The officers for this year are as follows: Sister Cora, Holsinger, President; Sister Sarah Shelly, Vice-president; Sister Mary Fry, Treasurer; Sister Sannie Shelly, Assistant Treasurer; the writer, Secretary; Sister Julia Shelly, Assistant Secretary.—Jennie Shelly, Shellytown, Pa., Jan. 27.

FLORA, IND.—During 1913 we held forty-seven regular meetings, with an average attendance of eight. We quilted twenty quilts, tied eighteen comforters, pieced seven quilt and comforter-tops, and sewed one-half day for a sick sister. Our collections amounted to \$15.30, and we received \$33.05 for work done. One box of clothing was sent to Kansas City, \$2.50 to the India Mission, \$5 to a sister at Indianapolis, \$2 to the Aid Society room at Decatur, Ill., \$5 to Sister James M. Neff, \$5 to the flood sufferers, \$5 to the school, and \$10 to the dormitory at Bethany Bible School, \$10 to our church treasury, and \$2.07 for goods, thread and needles, making a total of \$49.02 expended, which leaves a balance of \$2.29 for the year. This, with \$28.50, brought forward, leaves \$30.79. We recognized for 1914: Sister Margaret Wheeler as President; Sister Sarah Bowers, Assistant President; the writer, Secretary-treasurer, with Sister Flora Brins as Assistant Secretary-treasurer.—(Mrs.) Emma High, Flora, Ind., Jan. 22.

FREDERICK, MD.—The report of our Sisters' Aid Society should read: We organized Dec. 5, 1913, for the year 1914, with Sister Mattie Gittinger as Vice-president, instead of Sister M. J. Sisson, as previously reported.—Anna M. Dier, Frederick, Md., Feb. 1.

MCCLAVER, COLO.—During 1913 our Aid Society made four comforters, pieced quilt-tops, made aprons, several bonnets and clothes-pin aprons, served one sale dinner and cleared \$21.71. The aid members also pieced a quilt of thirty blocks that required eight names to a block, at five cents a block. It will come to be quilted and sold. We expect to do some good missionary work with it. Jan. 8 we met at Sister Cline's home to reorganize, at which time Sister Anna Gottmann was chosen President; Sister Sarah Watkins, Vice-president; the writer, Secretary. After paying \$16 for a sewing machine, we have a balance of \$25.41 on hand, besides the name-quilt money, to commence the work for 1914. We decided to fix up a room in the basement for an Aid Society room. Our enrollment is fifteen, with an average attendance of eight.—Elsie Harris, McClaver, Colo., Jan. 29.

MCFARLAND, CAL.—We held forty-eight meetings during 1913. Several of them were all-day meetings. The total attendance was 464, with an average of 9.7 per person. During the year sixty-two garments, consisting of night shirts, dresses, aprons, etc., were made; also twenty-two comforters and various articles, such as laundry bags, clothes-pin aprons and stocking-bags. The collections for the year amounted to \$29.15, and the total receipts were \$139.38. We received \$104.96 for goods donated for the church costing \$28.95, bought two sewing machines costing \$17, and have a balance of \$1.38 in the treasury. The material on hand is valued at \$33.25. Officers for 1914 were elected as follows: Sister W. H. Neher, President; Sister Mary Whisler, Vice-president; Sister Lillie Ackerson, Secretary; Sister Ida Press, Treasurer; Sister Mary Robey, Treasurer.—Minnie E. Grober, Secretary, McFarland, Cal., Jan. 23.

MCPHERSON, KANS.—During 1913 our society held thirty-nine meetings, with an average attendance of seven, plus. Our collections amounted to \$7.51. We received a donation of \$6, two quilt-tops, and also a lot of good clothing which, with others the society made, was sent to our friend, White Lehigh mission points. We also helped some of the needy ones at home. We make it a special point to help those nearest at home, by cheering the sick room with flowers, or helping in any way we can. Our society owns a house of six rooms. Five of them we rent for the school-year at \$9 a month. During the year 1913, during the past year, we applied on repair work of the house. We elected Sister Laura E. Polger as President; Sister Rinda Shovalter, Vice-president; the writer, Secretary; Sister Maria Kuns, Treasurer and Business Manager. Besides these, we have superintendents to oversee different parts of the work.—Addie Yoder, McPherson, Kans., Jan. 30.

PLEASANT VALLEY, VA.—Our Aid Society held twelve regular meetings during 1913, with an average attendance of twelve. The largest number present at one time was twenty-one, and the smallest number was seven. Our collections amounted to \$45.08. The largest amount at one time was \$5.41, the smallest \$2.06. We received \$25 for definite purposes, \$9.23 for caps, and \$1.54 for other work done. The total amount received was \$91.85. We paid for goods and other expenses \$66.36. We gave \$20 to help support an orphan in India, and \$5 to the sufferers at Dayton. We sent two barrels and two boxes of fruit and vegetables, forty yards of outing material, and two gowns, and a couple of White Lehigh children to the Orphans' Home at Timberville, Va. We sent nineteen yards of gingham, nine yards of percale, and twelve yards of calico to the Old Folks' Home at Timberville, Va. We furnished a bed, complete with bedding, to a family that suffered a loss by fire, and assisted the needy at home with clothing and other things needed. We paid \$13.35. Our work consisted of making caps, comforters, quilt, working counterpanes, and pillow-shams, making half-hands aprons, slumber robes and other articles. We have five new members, making thirty-five in all. One was removed by death. Our officers for 1914 are: Sister Effie Egan, President; Sister Lenna Miller, Vice-president; the writer, Secretary-treasurer.—Ida B. Shovalter, Weyers Cave, Va., Jan. 27.

ROARING SPRING, PA.—Meetings were held each Wednesday afternoon in the summer, and in the winter every other Wednesday all day. The average attendance was twelve. Some who could not attend the meetings did work at their homes. During the year we made seventeen quilts and comforters, 116 aprons, 110 prayer-coverings, seventy-six bonnets, two dresses, five clothes-pin sacks and ten dust-caps; also some towels for use at communion services. Enough of these articles were sold to amount to \$151.91; about \$30 worth of goods is yet in stock. At the suggestion of Sister A. G. Grosswhite, the wife of the pastor, we made a special contribution among the workers and others, which amounted to \$17.75. We paid \$35.17 for merchandise, donated \$6 to the church at Easter, paid \$45 to the harvest home offering, \$20 to the Christmas offering, \$4 for a cupboard for our church, \$5 for towels, and \$10 for curtains. The expense for clothing was donated to orphan babies in the hospital, one quilt given to our former pastor, and the work of one quilt for the

Hollidaysburg Mission. We are very anxious to devote our work to missions, when we have cleared up our church debt. We are struggling as a mission church, financially, but by the earnest efforts of all our workers we hope to succeed. The present officers are: Sister Hannah Metzger, President; Sister Sarah Repligie, Vice-president; Sister Lydia Brumbaugh, Superintendent; Sister Barbara Stucker, Treasurer; the writer, Secretary.—Elizabeth Barnett, Roaring Spring, Pa., Jan. 27.

SOUTH POPLAR RIDGE, OHIO.—From Oct. 31, 1912, to Jan. 1, 1914, twenty-two meetings were held, with an average attendance of five. We had nine members enrolled, and a total of twenty-six visitors. The total amount received was \$32.42, and a balance of \$18.00. For the year, making \$5.08, our expenses were \$28.32, and the amount left over for the present year was \$14.85. Our work consisted mostly of making quilts and comforters, sewing and donating them wherever needed. We sold three comforters and two quilts for \$12.25, packed two comforters and quilted two quilts for \$12.25. We also sold one quilt for \$4.36. We held one all-day meeting to work for the flood sufferers in Defiance. Seven comforters were made. Two sacks of flour, two sheets, ticking for one pair of pillows and three comforters were donated. We paid \$24.40 for papering our church, bought four pans for the church, and paid \$1.75 for material for quilts and one quilt. We have been organized nine years last October, and closed last year from May to October, on account of the small attendance, but hope to continue the present year. Our officers for 1914 were elected Jan. 1, with Sister Mattie Eitner as President; Sister Emma Snyder, Vice-president; the writer, Secretary-treasurer.—Sadie Nofsinger, Defiance, Ohio, Feb. 2.

THORNAPPLE (EAST SIDE), MICH.—We have nine members, and an average attendance of fourteen. We try to make our meetings spiritual, as well as profitable. We meet the first Thursday of each month. Last year we held twelve meetings. We made sixty-three garments, one comforter, pieced three quilts, sewed forty pounds of carpet rags, made nine prayer-coverings, and did one day's sewing for an aged sister. We sent one box of clothing to the Toledo Mission, one box of clothing to the Grand Rapids Mission, gave \$5 to the flood sufferers, and have \$12.33 cash on hand. Our aim is to help somebody. Our motto is: Help the needy. Our officers for 1914 are: Sister Mary Mote as President; Sister Almira Thomas, Superintendent; Sister Annie Winey, Assistant Superintendent; the writer, Vice-president and Secretary-treasurer.—Sarah Long, Clarksville, Mich., Jan. 27.

WASHINGTON, D. C.—We held one special and thirty-nine regular meetings during 1913, with an average attendance of seven. Our work consisted mostly in making quilts, comforters, aprons and caps. This winter we had, at the beginning of the year, \$23.85 on hand, received \$38.20, and our expenses were \$94.12, leaving a balance of \$27.90 on hand Jan. 1, 1914. We gave out 238 articles of clothing, five pairs of new shoes, and fifteen baskets of provisions. We also donated 325 and two quilts towards furnishing a room at the Bible School. We have received \$1.00 in contributions from members of our Aid Society, and a few small contributions from individuals of our church. We gave \$10 towards reducing our parsonage debt. We sent a box of clothing to a family whose home was entirely destroyed by fire. During the past year we received the following donations: One box of clothing from Sister A. J. Sisson, Aid Society of Elizabethtown, Pa., and the Mount Zion Aid Society, Mount Zion, Va., respectively; two bushels of provisions and clothing and \$5.25 in cash from the Sisters' Aid Society, of Waynesboro, Pa.; \$5 from the Sisters' Aid Society, of Daleville, Va.; and from Sister Bertha Thomas' class of the Washington, D. C. We are very grateful for all of these donations, and pray that you may continue to remember our needs at this place. We have seventeen members enrolled. Our officers for the present year are as follows: Sister Ella Garber, President; Sister Anna Miller, Vice-president; the writer, Secretary-treasurer.—Mrs. Maude V. Hollinger, Secretary-treasurer, Washington, D. C., Jan. 26.

WEST JOHNSTOWN, PA.—The Sisters' Aid Society of the stoxbury church held forty-seven meetings last year in our Aid Society room. Seven were all-day meetings, and our average attendance was eight. We quilted fifteen quilts, one made by the society, and knitted three haps. We made sixty-four sun-bonnets, sixteen aprons, and twenty-six prayer-coverings. We received \$75.59 for this work, expended \$72.49, and have a balance of \$5.01 in the treasury. Dec. 30 we held our annual election of officers, Sister Rachel Palmer being chosen President; Sister Ella Lape, Vice-president; Sister Emma Blough, Secretary; Sister Lorna Berkley, Treasurer. We gave \$50 to apply on the church debt, and \$5 towards the support of a sister in the Old Folks' Home, in the Middle District of our State.—Emma Blough, Secretary, West Johnstown, Pa., Jan. 27.

WILEY, COLO.—During 1913 our society met once a month, with an average attendance of twelve. Our work consisted of sewing quilts, aprons, and caps for the poor, making prayer-coverings, bonnets, aprons, etc. We served several dinners at public sales lately, by which we cleared considerable money. We gave \$18 to China Missions, sent a box of clothing to the Wichita Mission, and donated several dollars to the needy at home. The total amount on hand collected is \$109.28, and we paid out \$38.86, making a total of \$20.42 on hand. Officers were elected for 1914. Sister J. W. Martindale is President; Sister Ida Hudson, Vice-president; Sister Cora, Secretary-treasurer.—Bessie Henard, Secretary-treasurer, Wiley, Colo., Jan. 29.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Aiken-Crouse.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Harvey Crouse, Jan. 29, 1914, Bro. Rolly O. Aiken and Sister Vida Ferne Crouse.—I. W. Brubaker, Grundy Center, Iowa.

Foust-Wertz.—At the home of the undersigned, Jan. 28, 1914, Howard Floyd Foust and Sister Effie May Wertz, both of Tyrone, Pa.—D. P. Hoover, 1803 Adams Avenue, Tyrone, Pa.

Pineo-Eller.—By the undersigned, Jan. 18, 1914, at the home of the bride's parents, Brother and Sister Charles T. Eller, near Laton, Cal., Bro. Everett A. Pineo and Sister Lucy F. Eller.—D. R. Holsinger, Laton, Cal.

Sellers-Brubaker.—At the bride's home, near Virden, Ill., Jan. 29, 1914, Sister Edith Mae Brubaker and Bro. Albert F. Sellers, of Greenspring, Ohio.—J. Hugh Heckman, Maywood, Ill.

Sheller-Schwab.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. C. M. Schwab, Dec. 25, 1913, Bro. Glen L. Sheller and Sister Ruth M. Schwab.—I. W. Brubaker, Grundy Center, Iowa.

Spoerlein-Beauchy.—At Oakland, Md., Jan. 23, 1914, Bro. Alvin C. Spoerlein, of the Bear Creek congregation, Md., and Sister Mary E. Beauchy, of the Maple Grove congregation, Md.—W. A. Spilker, Accident, Md.

Sword-Arnold.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. John Arnold, Jan. 1, 1914, Bro. Elmer Sword and Sister Florence Arnold.—I. W. Brubaker, Grundy Center, Iowa.

Warren-Lewis.—By the undersigned, Jan. 24, 1914, at the parsonage, Mr. Herman Warren and Sister Mae Lewis.—I. W. Brubaker, Grundy Center, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bollinger. Bro. Milton, son of Emmanuel and Margaret Bollinger, born in Portage County, Ohio, Jan. 16, 1876, died near Vesta, Mich., Jan. 9, 1914, at the age of 37 years, 11 months and 7 days. He was united in marriage to Lottie Buckley Dec. 8, 1901. Seven children were born to this union. Bro. Bollinger united with the Church of the Brethren in October, 1902, and served as a deacon for a short time. He was then called to the ministry, which position he held until the time of his death. He leaves a wife and six children, his father and mother, three brothers and four sisters. Services by the writer at Vesta, Mich.—C. L. Wilkins, Middleton, Mich.

Brace. Sister Pernella, born Sept. 10, 1835, in Defiance County, Ohio, died in Bryan, Ohio, in the bounds of the Lick Creek congregation, Jan. 32, 1914, aged 79 years, 4 months and 7 days. Her parents came from Germany in 1834. She was married to J. Brace Jan. 1, 1857. Three daughters and four sons were born to this union. Two daughters and one son survive. Sister Brace was very patient in her last illness. She was a member of the Church of the Brethren for fifty years, being faithful unto death. Services at the home of her daughter, Mrs. Austin, by Bro. G. W. Sellers, assisted by Rev. J. A. Jayna, pastor of the Christian church.—G. W. Sellers, R. D. 6, Bryan, Ohio.

Brower. Joseph W., born in Miami County, Ind., March 17, 1816, died in Hamilton, Pa., Jan. 25, 1914, aged 97 years, 10 months and 8 days. He was married to Katharine Robbins Dec. 25, 1872. To this union were born nine children. His wife, one son and one daughter preceded him to the spirit world. He united with the Church of the Brethren about forty years ago, and remained faithful. He leaves three brothers, two sons and one daughter. Interment at Roann, Ind., where services were conducted by Eld. Irvin Fisher, assisted by Eld. George Swihart, Text, 2 Tim. 4: 6. Interment at Roann.—Bertha A. Fisher, Mexico, Ind.

Burkholder. Abraham, husband of Sister Nancy Burkholder (darkskinned), born in Lancaster County, Pa., May 19, 1831, died Jan. 25, 1914, aged 82 years, 8 months and 5 days. At the age of twelve years he came with his parents to Ohio, and remained on the home farm until after his father's death. He was united in marriage to Miss Nancy Greek in 1864. To this union were born two sons and two daughters. His wife and one daughter preceded him to the spirit world, leaving two sons and one daughter. Two brothers also survive him. He was a member of the Mennonite church, and was always faithful. His last days were full of suffering, but he bore it patiently. Services by the writer and Eld. D. P. Koch, Text, John 8: 4.—W. Keiser, Alvordton, Ohio.

Clarke. Bro. Christian C., born in Adams County, Ind., Aug. 5, 1855, died in the bounds of the Goshen City church, Ind., Jan. 16, 1914, aged 58 years, 5 months and 11 days. He was married to Nancy Smith Feb. 8, 1880, and united with the Church of the Brethren in 1890. He was sick two years with Bright's disease, and was anointed, and died in the hope of a glorious immortality. Services by the writer.—I. L. Berkeley, R. D. 9, Goshen, Ind.

Firestone. Grace Irene, daughter of Brother James and Sister Sarah Firestone, born Dec. 30, 1913, died Jan. 22, 1914, aged 3 weeks and 3 days. Services at the home by the writer and Eld. E. M. Howe, Text, 1 Peter 3: 18.

Fisher. Sister Susan, died in the bounds of the Lewistown congregation, Pa., Jan. 25, 1914, aged 74 years and 2 months. She was married to Bro. John Fisher, who was killed by a tree falling on him in July, 1881. To their union were born fourteen children, of whom seven sons and five daughters are living. Sister Fisher was a faithful worker in the church for over forty years. Services by the writer, assisted by Eld. E. M. Howe. Text, 2 Tim. 4: 6. Interment in the cemetery at the Dry Valley church.—S. J. Swigart, R. D. 1, Lewistown, Pa.

Hall. Mrs. Lucy A. wife of W. L. Hall, died near Stuart Draft, Ind., on Monday, Dec. 3, 1913, aged 74 years, 3 months and 17 days. Services by Bro. S. I. Flory at the White Hill Chapel. She is survived by her husband, three sons and five daughters. She was a kind and affectionate mother, and had many friends. She endured her trials and afflictions patiently until God took her. —Bertha Harris, Stuart Draft, Ind.

Haltersman. Sister Lora C., wife of Bro. French Haltersman, and daughter of Brother Abner M. Moyer and wife, born in Rockingham, Ray Co., Mo., Nov. 15, 1876, died at her home near Millville, Ray Co., Mo., Jan. 21, 1914. In November, 1892, she moved with her parents to Missouri, and in 1894 united with the Brethren Church of the Brethren. Her husband and three children survive. Services by the writer.—S. B. Shirkey, Norborne, Mo.

Hamilton. Sister Ida, born in Pickaway County, Ohio, Feb. 5, 1861, died at her home near the Donnels Creek church, Ohio, Jan. 11, 1914, aged 52 years, 11 months and 6 days. She was married to Bro. John W. Hamilton, Oct. 21, 1880. To this union were born two daughters. Two daughters preceded her in death. She united with the Church of the Brethren thirty-one years ago, and lived a faithful Christian life. Her husband and eight children survive. Sister Hamilton had started to attend the funeral of her mother, and she went but a short distance from the house, when she suffered a stroke of apoplexy and died in a few minutes. Services at the Donnels Creek church by Eld. David Leatherman, assisted by Eld. J. D. Sandy.—Elsie Winget, Springfield, Ohio.

Kellenberger. Bro. Samuel, died Jan. 22, 1914, in the bounds of the Congregation, Pa., aged 84 years, 8 months and 13 days. He was a consistent member of the Church of the Brethren for many years. His wife preceded him in death some years ago. He came to his end suddenly, by the effects of a stroke. Services in the Bird-in-hand house by the writer, assisted by Eld. Hershey Croft. Interment in the adjoining cemetery. Text, Rev. 14: 12, 13.—D. S. Myer, Bareville, Pa.

Levering. Sister Mary, died Jan. 8, 1914, in the Germantown congregation, Pa. She had been a sufferer for nine years, caused by a fall. She united with the Church of the Brethren in the Germantown congregation, 1874, ten years ago, and was active in church work as long as health permitted. She was one of the first to start a Sunday-school in the Germantown church. During all her years of suffering she found much comfort from the Scriptures, and was patient and cheerful. She was a devoted mother, and had two daughters and one son. Services at her home by her pastor.—Mrs. M. C. Swigart, 6611 Germantown avenue, Philadelphia, Pa.

Nowman. Sister Margaret Eldora, nee Elkins, born in Jefferson County, Ill., died near the old homestead Jan. 23, 1914, aged 47 years, 1 month and 28 days. She was married to Charles Newman Jan. 23, 1884. They moved to Kansas where, in 1894, she united with the Church of the Brethren, remaining ever faithful. Later they returned to Illinois. She is survived by her husband, an aged father, two daughters, two sisters. Services by the writer, Text, (selected by herself), Rev. 22: 14.—S. S. Fouts, Salem, Ill.

Pippenger, Sister Mary, nee Hoke, born in Columbiana County, Ohio, May 28, 1852, died in Goshen, Ind., Jan. 9, 1914, aged 61 years, 8 months and 11 days. When she was a child she moved, with her parents, Isaac Hoke and wife, to Elkhart County, Ind., a few miles southwest of Goshen, where she grew to womanhood. She united with the Church of the Brethren early in life, and remained faithful until death. She was married, Oct. 9, 1876, to Samuel Pippenger, of Union Township. This union were born three daughters. Sister Pippenger was a kind and loving mother. Her husband, three daughters, a foster mother, three half-sisters and two half-brothers survive. She was anointed and felt reconciled to die. Services at the Union Center church by the writer. Text, Rev. 14: 13. Interment in the cemetery near by.—Henry Wyssong, Nappanee, Ind.

Price, Sister Mary A., nee Rinehart, born Sept. 10, 1836, died Jan. 6, 1914, aged 77 years, 3 months and 26 days. She died in the house in which she was born. She was a daughter of the late Samuel Rinehart. In 1859 she was married to Benjamin E. Price, a minister. He preceded her seventeen years. Since then she has lived with her brother, D. D. years ago, on the home farm. She was the third of a family of eight children. Three brothers survive her. Sister Price suffered from dropsy for almost three years previous to her death. In 1861 she united with the Church of the Brethren, and was a devoted member. Services at the house by Eld. M. R. Oehr, assisted by Elders M. A. Jacobs and H. M. Stover. Text, 1 Peter 1: 4. Interment in the Price cemetery.—Jessie Demuth, Waynesboro, Pa.

Randolph, David Tyrrell, born in Massachusetts Jan. 9, 1837, died at the home of his daughter in Washington, D. C., Jan. 9, 1914, aged 77 years. Tyrrell moved with his parents to Prince William County, Va., in his ninth year, and then married and reared a family of eight children. Four of them survive. His wife, Sarah L., also survives. The body was brought to Baltimore, where services were held in the Woodberry church by the writer. Text, 3 Tim. 1: 10. Interment in the St. Mary's cemetery.—F. D. Anthony, 1620 Falls Road, Baltimore, Md.

Rensberger, Bro. Milo Allen, born in Fillmore County, Minn., July 7, 1863, died of paralysis at his home near Clear Lake, S. Dak., Jan. 1, 1914, aged 50 years, 5 months and 24 days. When he was one year old his parents moved to Elkhart County, Ind., where he continued to reside until he was nineteen years of age, when he moved to Iowa. Feb. 13, 1889, he was married to Miss Florence House, to which union five children were born. They, with the widow, survive. Five years after his marriage Brother and Sister Rensberger united with the Church of the Brethren, in which faith he died. About eight years ago he was elected to the deacon's office. Three years ago the family moved to Clear Lake, S. Dak. As there is no church of the Brethren at this place, services were conducted by the M. E. pastor, and interment was made in the Clear Lake cemetery.—Mrs. L. D. Repligle, Lake Park, Iowa.

Shilling, Mary, born in Franklin County, Va., died of la grippe and heart failure Jan. 17, 1914, at the home of her daughter in Franklin County, Va., aged 67 years. She was a member of the Missionary Baptist church for about forty years. She leaves one daughter, a stepfather, two half-brothers and two half-sisters. Her mother and one half-sister preceded her in death. Services by Eld. D. H. Shaver.—Nancy J. Shaver, Copper Hill, Va.

Stottlemeyer, Bro. Daniel, born in Maryland May 10, 1834, died at the home of his son, in the bounds of the Donnels Creek church, Ohio, Jan. 9, 1914, aged 79 years, 7 months and 29 days. He married Catherine Fulton Jan. 1, 1852. To this union ten children were born. His wife and two children preceded him. Eight children survive. Services at the New Carlisle church by Eld. David Leatherman.—Elsie Winger, Springfield, Ohio.

Urban, Katherine J., nee Hausen, born in Germany Dec. 7, 1832, the second of nine children. She came to America with her parents in 1857, and settled in Pennsylvania. In 1858 she was married to John Urban, to which union were born eleven children. They moved to DeKalb County, Missouri, in 1869, and resided in Stewartville and vicinity from that time until her death, Jan. 19, 1914, aged 81 years, 1 month and 12 days. She leaves a devoted husband, with whom she lived for over fifty-five years, three sons, four daughters, two brothers and two sisters. Services by the writer Jan. 19, 1914, at the home of her son, B. E. Kosler, Interment in the Stewartville cemetery.—B. E. Kosler, Plattesburg, Mo.

Weimer, Bro. Abraham, born May 31, 1843, died Jan. 13, 1914, aged 70 years, 7 months and 13 days. He was married to Catharine Young May 28, 1870. To this union were born four sons and five daughters. His wife, one son and one daughter preceded him in death. Early in life he engaged in the flour milling industry, which he followed all his life. About 1887 he, with his family, moved near Greenville, Ohio, where he remained until death. Early in life he united with the Church of the Brethren, and ever remained faithful. He served the church devotedly for ten years as deacon. Services at Greenville by Bro. B. F. Sharp, assisted by Bro. S. W. Blocher. Interment in the West Branch cemetery.—Meda Bowman, R. D. 4, Greenville, Ohio.

Wimmer, Sister Lucy, born in Franklin County, Va., April 18, 1863, died Jan. 2, 1914, aged 45 years, 8 months and 15 days. She was a consistent member of the Church of the Brethren for four years, and lived at their old home place. She also took care of her brother and mother for some time, until the Lord took them home. Four children, one sister and four brothers survive her. She was a kind mother and a good neighbor. Short services were held at the home by Bro. D. H. Shaver. Interment beside her parents in the Mount Olivet cemetery.—Mrs. D. H. Shaver, Bent Mountain, Va.

Wray, Bro. Dewitt Clinton, fourth son of Daniel and Naomi Wray, born Nov. 30, 1850, in Franklin County, Va., died at his home near Prescott, Iowa, Jan. 18, 1914. He was very patient during his short period of suffering, with gangrene in one foot and limb. He was married Sept. 18, 1878, to Mary Harader. To this union six children were born, with his wife, survive him. He was an old-time resident of Adams County, Iowa, and was held in high esteem by those who knew him. He united with the Church of the Brethren in 1897 and was ever faithful, during his suffering he called for the anointing service, which was administered. Interment in the Salem cemetery. Services by the writer. Text, Rev. 14: 13.—Homer F. Caskey, 823 Avenue F, Council Bluffs, Iowa.

Yeater, Bro. Robert, died Jan. 21, 1914, in the bounds of the Lewistown congregation, Pa., aged 22 years, 4 months and 19 days. He is survived by his wife, two sons and five daughters. One son preceded him only a few weeks. Services by the writer, assisted by Eld. J. H. Richard. Interment in the Dry Valley cemetery.—S. J. Swigart, R. D. 1, Lewistown, Pa.

Zigler, Bro. John W., died Jan. 12, 1914, in the bounds of the Beaver Creek congregation, Rockingham Co., Va., aged 67 years, 9 months and 5 days. Several weeks ago he fell from a load of fodder and sustained injuries which caused his death. He was an active church worker and served faithfully in the office of deacon for many years. He was first married to Sallie Miller, who died Dec. 25, 1908. On Easter Sunday of 1913 he was married to Sister Craun, who survives him. He also leaves one son and three daughters. During his sickness he was anointed. Services at Beaver Creek by Elders A. Bram Thomas and J. D. Click.—Nannie J. Miller, R. D. 2, Bridgewater, Va.

The Annual Meeting Of the Church of the Brethren at Seattle, Washington, 1914

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Notes from Our Correspondents.

(Concluded from Page 109.)

Alvin P. Harley, secretary-treasurer. Sister Olive Fleming was re-elected president of our Christian Workers' Meeting, and the writer correspondent.—Elizabeth G. Harley, Roystersford, Pa., Feb. 3.

Yellow Creek church met in council at the Bethel house Jan. 31, with Eld. D. A. Stayer presiding. The various reports for 1913 were read and accepted. Brethren John S. Hershberger and William Steele of Everett, assisted in electing a minister and a deacon, which resulted in the election of the writer and Bro. Levi E. Greenawalt, respectively. Our council was delayed several weeks, on account of a smallpox epidemic.—Joseph H. Clapper, Yellow Creek, Pa., Feb. 4.

TENNESSEE.

Jonesboro. Bro. P. D. Reed has just closed a series of meetings at the Bell's schoolhouse. While there were no accessions to the church, our members have surely been built up spiritually. Our brother gave good admonitions. The attendance was not so large, as there were some contagious diseases in the neighborhood that were somewhat against the general interest of the meetings.—N. T. Larimer, Jonesboro, Tenn., Feb. 2.

VIRGINIA.

Antioch church met in council Jan. 31, with Eld. S. M. Ikenberry presiding. One letter of membership was granted. Our Temperance committee gave a good report, and the funds collected will be turned over to the District Temperance committee. Our Missionary Committee reported \$39.14 for Home Missions, \$34.30 for District Missions, and \$39.31 for Foreign Missions, making a total of \$112.75. Bro. H. A. Plora's time had expired as a member of the Missionary committee, and Bro. G. Emmert Ashworth was appointed for three years.—Orpha L. Flora, Boone Hill, Va., Feb. 4.

Copper Hill church met in council Jan. 24. Eld. I. H. Shaver presiding. One letter of membership was received. A special council will be held Feb. 7. On Sunday, at 11 A. M., Bro. C. H. Williams preached an excellent sermon, followed by Eld. I. H. Shaver.—Nancy J. Shaver, Copper Hill, Va., Jan. 29.

Notice.—The District Meeting for the Northern District of Virginia will be held at the Greenmount church, Rockingham Co., Va., April 9 and 10.—J. W. Wampler, Harrisonburg, Va., Feb. 2.

Stanton church met in council Jan. 29. Eld. Abram Early officiated, assisted by Brethren C. M. Driver and Perry Wenger. We decided to have a love feast in May, but the time has not yet been decided upon. We heard the report of the committee, in reference to securing an evangelist for our series of meetings. We hope to secure Bro. Geary for a series of meetings about March 1, 1914. Bro. C. M. Driver was elected elder of this church, to succeed Eld. Abram Early, whose time had expired. Bro. J. S. Hall was re-elected Sunday-school superintendent. Bro. Hall and Sister Steffy were chosen delegates to the District Meeting. Sister Gregory and Bro. B. C. Hartman are the alternates. Bro. C. M. Driver baptized two in 1913. He is still preaching for us, having been with us about one year. He is a live, spiritual man, and much beloved by his congregation. We have an ever-green Sunday-school.—E. P. Steffy, R. D. 7, Stanton, Va., Feb. 4.

WASHINGTON.

Hiawatha Valley Mission.—Bro. C. N. Stutsman began revival meetings here Jan. 31 and continued until Jan. 25. Eighteen sermons were preached. Eleven of these were doctrinal. Four young men were baptized Jan. 26. A special love feast was held Jan. 26, with twelve at the Lord's table. Bro. C. N. Stutsman officiated.—Mrs. L. J. Sellers, Wenatchee, Wash., Feb. 2.

Mount Hope.—For the past three weeks we have been enjoying a great spiritual feast. Bro. W. A. Deardorff, of Rock Lake, N. Dak., conducted a series of meetings for us, by which the members were wonderfully built up in the faith. Six became willing to follow Christ. Two were received into the church by baptism, and four were restored to fellowship. Opposition was met with, during these meetings, by the attractions of a dance, but the Lord succeeded in winning six of the attendants, including two of the chief musicians. Others were much impressed, and we are praying that they will yet come.—Ida Metcalf, Chewelah, Wash., Jan. 31.

Wenatchee.—During the past three weeks this community has enjoyed a feast of good things. Bro. George C. Carl, of Portland, Oregon, came Jan. 4, to conduct a series of meetings at the Sunny Slope house. He preached twenty-six strong sermons in all, the last one being in town. Bro. Carl labored earnestly while with us, and we enjoyed to see twenty dear souls baptized. Others are near the kingdom.—Dollie Deardorff, R. D. 2, Wenatchee, Wash., Jan. 29.

NOTES NOT CLASSIFIED.

Logansport.—We have just closed a very interesting series of meetings, conducted by Bro. Byerly, of Magley, Ind. The song services were conducted by Sister Victoria Stoneburner, also of Magley. One new member was received. Much good seed was sown, and the members were strengthened by the untiring efforts of our brother and sister.—Faye Parker, 914 Race Street, Logansport, Ind., Feb. 8.

Philippi.—My father, J. M. Wells, elder of the Mount Zion congregation, met with a very serious accident Jan. 23. While breaking up bones for chickens, a bone flew up, striking him in the right eye, penetrating the lens and causing an infection of the iris. His family physician decided an opera-

tion to be necessary, in order to stop the great pain and save the sight of the other eye. So he is now in the Emergency Hospital, Fifteenth Street and Olive Avenue, N. W., Washington, D. C., awaiting the operation. His invalid wife, who has been confined to her bed for thirty-six years, last December, asks the prayers of the Messenger readers that her dear husband's vision may be restored to him, and that she may have strength to bear up under this great ordeal in their old age. Father is now in his seventieth year, and mother is seventy-three years of age.—Myrtle Wells Poling, R. D. 5, Philippi, W. Va., Feb. 6.

NOTICE TO CHURCHES OF EASTERN TENNESSEE AND SOUTHERN OHIO.

The writer regrets that he can not make the proposed visit to the churches of Eastern Tennessee and Southern Ohio this spring. The trip had to be deferred for obvious reasons. Last year I taught school eight months and attended school two months. The continuous labors in the school-room, together with the close confinement, have told heavily on my health. I must now seek rest and recuperation in forest and field. Then, too, the attendance at our Sunday-school is low during the winter season, so that it requires close attention and regular work to keep up the interest. In addition to this, six of my best Sunday-school scholars are attending winter school, so that no one is capable of handling my Sunday-school class during my absence.

This is the second time the writer has had to give up visiting churches in Eastern Tennessee. He hopes that the next attempt may be more successful. I sincerely regret that I could not make the visit as anticipated, the more so because several brethren and sisters will be disappointed, but we all must acquiesce in the Father's will. I am assured of the precious promise that "all things work together for good to them that love the Lord" (Rom. 8: 28).

I avail myself of this opportunity of extending my thanks to the members residing in the localities I had intended to visit, for the very valuable information furnished me; also, for their promptness in answering my inquiries. The information regarding the churches, thus obtained, is useful to me in many respects, and should I visit any of those churches in the future, I may have occasion to utilize it.

Laura, Ky., Feb. 3.

ELD. FREDERICK B. WEIMER.

When one of the pillars of a large structure falls, it affects the entire structure. So, when a pillar in the Christian church is taken away, the effect is felt by all who come within the range of his influence.

Such was the condition when Eld. James Murray, of the Chippewa congregation, of the Northeastern District of Ohio, was called home last August. Again was this very keenly felt when Eld. Frederick B. Weimer, of the same congregation, was called to his eternal home Dec. 12, 1913.

Bro. Weimer, son of John and Elizabeth Weimer, was born in Somerset County, Pa., Dec. 25, 1840, and his age, at the time of his departure from this life, was seventy-two years, eleven months and twelve days. He was one of a large family of children of whom only two sisters survive. When quite young he moved with his parents to Greene County, Pa., where he grew to manhood. Later he moved to Ohio. Sept. 25, 1860, he married Julia Ann Murray, who was a faithful companion and helpmate. To this union were born nine children,—six of whom are living.

In 1913 he united with the Church of the Brethren. Oct. 3, 1865, he was elected to the ministry. He was advanced to the second degree Oct. 3, 1867, and ordained to the eldership Oct. 3, 1890. Thus he served in the ministry for forty-eight years,—twenty-three years as an elder. For a number of years he was a member of the Home Mission Board, and was always interested in the missionary work of the District.

Like many of those of his age, his literary education was limited, but he was a constant student of the Bible,—a man of strong faith and of great earnestness in prayer. He had a deep and abiding love for the church and her principles, and made many sacrifices that others might know the Truth. His kind, cheerful, whole-hearted disposition was an inspiration to others, and won for him many friends. He was especially interested in the welfare of the young, and very readily won their love and friendship. His personal talks with the younger workers led many to more earnestness and faithfulness.

Services by the writer from Rev. 14: 13 and 1 Thess. 4: 13-16, assisted by Eld. A. I. Heastand and Bro. Mahon, of Indiana. A number of other ministers were present.

W. D. Keller.

Ashland, Ohio, Jan. 24.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 9, 10, Northern Virginia, Greenmount church, Rockingham County.
April 15, 8 am, Western Pennsylvania, Scalp Level house

LOVE FEASTS.

California.
April 26, Santee.
Kansas.
April 26, Kansas Center.
Pennsylvania.
May 2, 4 pm, Pleasant Hill, at Pleasant Hill house.

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It is gratifying to notice that a large number of our Gospel Messenger subscribers are taking advantage of the opportunity to get a good Premium Bible at such a low cost. We expected a large sale on these Bibles, on account of the special fea-

tures that they contain and the low price at which we are offering them, but the orders are coming in much better than we even anticipated.

These Bibles contain the Old and the New Testament, the Concise Bible Dictionary, giving all the latest information about the Bible, and it also contains reproductions from recent photographs that truly illustrate the articles when they appear. These Bibles also contain a very complete Concordance which is very essential to a good Teacher's Bible. They also contain twelve beautifully colored Maps and a complete Index to every place on the Map. The Bibles are printed from large, clear Bourgeois type, bound in American Morocco, Levant Grain, Divinity Circuit, overlapping covers, with Grained Lining, Gold stamped, back Title, silk headbands and marker, red edges under Gold. The size of the Bibles is 5 3/4 x 8 1/2 inches.

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Please notice the label on your Gospel Messenger and either hand your order to the agent or if not convenient to do this send the same direct to us. The Bible will be sent to you carriage paid. Send your order Now.

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BY JOHN T. DALE

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Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., February 21, 1914.

No. 8.

AROUND THE WORLD

An Evangelistic Campaign for San Francisco.

In view of the large number of people who will be in attendance at the forthcoming Panama-Pacific Exposition in San Francisco, Cal., the Protestant forces are already making provisions, in order that the spiritual needs of the visitors may be fully provided for. A building of ample dimensions is to be erected on the Exposition Grounds, where religious services are to be held, and where expositions of the educational and missionary activities may be viewed. In consideration of the fact that Protestantism has never been very strong in the city by the Golden Gate, these efforts of the church workers would seem to afford a fine opportunity to sow the seed of the Word to most excellent advantage, and it is to be hoped that there may be a gracious fruitage.

Temperance Progress.

When the rulers of any land throw their influence on the right side of a question, there is sure to be a most salutary impression on the minds and hearts of the people. The Kings of Denmark and Sweden have come out firmly for prohibition, and there is said to be a strong probability that the Danish people will ere long enjoy the blessings of temperance, the ruling party of the land having declared itself in favor of the royal recommendation. Sweden, also, is certain to take advance steps along the line of greater sobriety. France, too, is being aroused. A monster petition, signed by 222,000 women of the French republic, asks the Parliament of that land for a limitation of the number of drinking places and stricter regulation of them. Truly, the good work is moving on.

Religious Instruction by Public School Teachers.

Spurred on by the tireless activity of Catholic teachers, to impart religious instruction to children of their faith, after public school hours, an effort is now to be made by New York's Protestant school-teachers, to disseminate similar information to children of parents belonging to the various evangelical churches. In each case near by churches are to be utilized for the various Bible instruction classes, and the aim is to reach especially those of the children who, for various reasons, are not now in attendance at any Sunday-school. As a plan to impart Bible instruction to children systematically and thoroughly, by trained teachers, the movement is a most excellent one, and the more so since one period each day is to be given on five days of each week to this most important of all studies.

Rifles for School-Boys.

We are requested to call attention to House Bill No. 11,312, recently introduced by Representative Kahn. The measure is objectionable, as it aims to have Congress pass an enactment, intended primarily to cultivate the spirit of militarism in the young men, and even boys of our public schools. If arms are issued as proposed, to schools,—many of which are private or sectarian,—the entering wedge will have been driven into the body politic for the introduction of conditions not in any way pleasant or reassuring. It would seem to be eminently proper, for all lovers of peace, to bestir themselves immediately, and to file their remonstrance by means of petitions to the respective representative of their Congressional District. No time should be lost, for the military promoters are already doing their utmost to secure the immediate passage of the measure.

Daybreak in the Orient.

Downtrodden, despised and ignored for centuries, the women of the Orient are at last awakening to a recognition of the rights that are justly theirs. More than a hundred million Moslem women in Turkey, Egypt, India, and other countries, settled by Mohammedans, are beginning to assert themselves. The growing restlessness of these daughters of Hagar is most noticeable in Turkey. The recent organization of an "Association for the Defense of Equal Rights," in Constantinople, is but the beginning of a great struggle that is fraught with tremendous possibilities for Mohammedan womanhood. The war on the "age-long bondage" is being started with a violent attack on its most suggestive symbol,—the veil,—without which Moslem women are not supposed to appear in public. They desire, in this respect, the same privilege that their sisters of the western nations enjoy. By far the most important demand, however, is the plea for general

education. They want schools for women,—education for the duties of motherhood and wifehood. They want trade schools where needy girls can learn to become self-supporting. There are likely to be some new experiences in Mohammedan lands when the women have fully entered into their own.

Recognizing the Value of Sobriety.

According to late press dispatches the managers of the Philadelphia Quartz Company, at Chester, Pa., are offering a special inducement to their employes to adopt total abstinence principles. They agree to give an advance of ten per cent in wages to every worker who will promise to abstain from the use of liquor. About three hundred operatives are employed at the plant, and nearly all are glad to avail themselves of the proposition. While the firm doubtless feels a kindly interest in its workers, and hopes to be helpful to them by the agreement entered into, yet, aside from all this, the management regards the new venture as a good business proposition. Larger returns in the way of better work, and more of it, from their band of sober, contented workers, are sure to result, so that both employer and employé will be benefited.

Macedonia of Old.

Albania, in the center of a mountainous section, known as Macedonia in the time of Paul, has, by the fortunes of the recently-terminated Balkan war, been made free once more. With the certainty of an independent government for that country in the near future, the outlook for signal prosperity is most promising, and the more so since the people in general are unitedly appealing to the American Board of Missions that the religious and educational work, now being carried on in that land, be continued with renewed vigor. Never before, in the history of American Missions, has an entire nation appealed to a Board as the Albanians are now pleading for Christian work among their people. These sturdy mountaineers, hardy, energetic, capable, are knocking for admittance. Like their ancestors of the long ago, they fervently plead, "Come over into Macedonia and help us!"

Real Prosperity in Kansas.

Whatever claims may be made, from time to time, by the opponents of temperance, as to the lack of prosperity in prohibition States, one thing is sure,—facts are always better evidence than mere theories, and the "Wall Street Journal," of New York, sums up the situation in the following: "With a total value of farm products and live stock of \$507,000,000, Kansas banks, on Sept. 1, 1913, had \$207,000,000 in cash. The heart is not easily taken out of a State that has an average of \$600 in the banks and \$750 worth of live stock on the farms for every family. How fortunate is the State that has eighty-seven counties without any insane, fifty-four without any feeble-minded, ninety-six without any inebriates, thirty-eight without any poorhouses, fifty-three without any prisoners in jail, sixty-five without any convicts in the State prison, and dozens in which no jury has been impelled, for the trying of a criminal case, in ten years." There is material for a whole temperance address in the facts and figures quoted above. Let the liquor men claim what they will, the truth is on the side of the temperance hosts, and in the end that cause will and must be victorious.

Carnegie's Gift to Peace.

Feb. 10 Andrew Carnegie gave the munificent sum of \$2,000,000, to be used, through the various churches of our land, for the promotion of international peace. This gift, in addition to the \$10,000,000 "Foundation," established by Mr. Carnegie Dec. 14, 1910, "to hasten the abolition of international wars." The donation, just given by the wealthy philanthropist, will be made a permanent investment, and the income,—\$100,000 a year,—is to be expended by a board of twenty-nine trustees, representing all the leading denominations in the United States. The earnings of the fund will be used to organize the moral power of the churches on critical international questions, to circulate peace literature everywhere, and to emphasize the annual observance of "Peace Sunday." Practically all features of the proposal plan are covered by Bible precepts, that should be part and parcel of every church organization, for as followers of Christ, all who claim to be his must needs be promoters of peace. If, therefore, by Mr. Carnegie's generous donation renewed emphasis be given to the promotion of peace and all efforts conducive thereto, we may well rejoice that added strength has thus been imparted.

The Hidden Works of Secrecy.

Recently a track-walker found, under the rails of the Monongahela railroad, near Leckrone, Pa., nine sticks of dynamite. Had they not been found by the railroad man, the jar of the next train would have exploded them. Likely the concussion would have blown up the magazine of a powder company, near by, with the certainty of a most appalling loss of life, had it chanced to be a well-filled passenger train that was passing by, just then. This well-planned, though fortunately defeated attempt at destroying life and property is attributed, and justly so, it appears, to an oath-bound union which, in retaliation for supposed wrongs, endeavored to wreak dire vengeance upon its opponents. If our great nation is to prosper in the future as in the past, some steps will have to be taken to curb violence and lawlessness, as evinced by these vindictive oathbound organizations.

The Immigrant.

Opinions widely differ as to existing and proposed immigration laws, but one thing must always be remembered,—we can not do without immigrant labor under present social, and especially industrial, conditions. Of the workers engaged in making clothing, ninety-four per cent are of foreign birth, or native born of foreign fathers. In sugar refining the percentage is ninety-three per cent; in meat-packing, seventy-six per cent; in iron and steel manufacture, seventy-one per cent; in bituminous coal mining, seventy-two per cent. It is clear, therefore, that we need the immigrant, with his vitality and strength, to do the work for which native toilers would be entirely inadequate, but he must be fully assimilated, and, above all, he must come in touch with Christian influences to keep alive early religious teachings, if he ever had them, or to inculcate Divine Truth if he has never before been apprised of it. The question of the immigrant is an important one, but the duty of the Christian is clear.

Unity and Peace.

While the best thinkers of European nations are deeply deploring the strained relations existing between some of the prominent nations, it is encouraging that some influences, at least, are at work to pour oil upon the troubled waters. A leading spirit among the conciliators is Sir Max Leonard Wächter, born in Germany, but naturalized and knighted in England. He has founded the "European Unity League," in the hope of promoting the general peace and harmony of Europe and reducing the intolerable military burden. Sir Wächter declares that warlike expenditures of Europe, scheduled for the present year, will total \$2,500,000,000. In addition to that vast sum he estimates that 5,000,000 men are withdrawn from the peaceful pursuits of life, to serve in the standing armies of the different nations. The earnings of these men would aggregate fully the amount specified above, so that Europe practically pays \$5,000,000,000 a year as the price of her armaments and military prowess. Nations, and civilization itself, can not permanently withstand such a terrific strain.

Inexcusable Neglect.

In the columns of "The United Presbyterian" we notice a report of the death of a young girl who, while suffering from an acute disease, was under treatment by Christian Science healers. It appears that the child was taken with a severe attack of diphtheria. Her father, a believer in Christian Science, secured the services of a "healer," so called, who, of course, knew nothing of medical treatment in a scientific way. No physician was called, no report of the virulent disease was made to the proper authorities, as the law requires, nor were there any precautions taken to protect the other children of the family against the disease. After three or four days' illness the child died. Meanwhile a sister, twelve years of age, had been going to school,—seven pupils contracting diphtheria from her ere the school authorities were made acquainted with the facts in the case. Of course, from the Christian Science point of view all sickness is but an illusory conception of a condition that need not really exist. The authorities, however, took a different view of the matter, and denominated the attitude of the Christian Science adherents as being one of criminal negligence. There is no warrant in the pages of Holy Writ that would excuse an absolute disregard of well-known means of healing. In this, as in all else, the Lord expects us to do what is well within our reach, fully depending upon his sovereign power to overrule all things for our good and his glory.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Scarlet Line.

BY J. O. BARNHART.

Oh, how boundless is God's mercy,
And his love to all mankind!
Rich and poor and high and lowly
May in Christ sweet refuge find.
Every one who comes, believing,
Shares in God's rich grace Divine,
For there's pardon, peace and blessing
Woven in the scarlet line.

In the royal house of David
There was opened, long ago,
A pure Fountain for uncleanness,
And it washes white as snow.
Though your sins may be as scarlet,
Do not in despair repine,
For there's full and free salvation
Found beneath the scarlet line.

Out of sin and all temptation
There's a path that leads away,
And the Captain of Salvation
Gives us victory every day.
For he says to all his soldiers,
"Conquer by this holy sign,"
As they march beneath the banner
Woven with the scarlet line.

Though an host encamp about you,
You need never be afraid,
For thy King and thy Deliverer
E'er is near to give thee aid;
And though all the powers of evil
Against every soul combine,
God's saints ever dwell in safety,
Trusting in the scarlet line.

Lost one, hark! from out the city
Of temptation and of sin,
Your dear Savior now is calling
You a new life to begin.
He, his arms of love so tender,
Longs around you to entwine;
Come to him and find redemption,
In the ancient scarlet line.

Oakley, Ill.

The Homegoing of Sister Mary N. Quinter.

BY J. M. BLOUGH.

"Blessed are the dead who die in the Lord."
"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

AT 2:30 A. M., Jan. 14, in the home of Dr. Gavin, of the Presbyterian Mission, at Anand, our dear sister fell asleep. It was a most peaceful death. She was conscious almost to the end, and her face wore a calm, saintly, peaceful expression. Just as she was about to pass away, she looked upward with such intelligent brightness in her eyes as to create the impression, in those present, that she saw into the spiritual world. Perhaps she saw the angels, who had come to bear her away, or the loving Savior whom she loved and served. Gradually she grew weaker, and her breath died away. "Safe in the arms of Jesus." As her spirit departed, the doctors by her side were in prayer.

The operation which she underwent was successfully performed Jan. 8. Our own doctor, Laura Cottrell, at Sister Quinter's request, was present. It was a very serious operation, in surgery called "laparotomy." Dr. Cottrell says that the operation was performed as well as it could have been done in America, and Sister Quinter came out from the operation quite strong, giving all hope of recovery. But after a few days she became very restless and her heart began to fail. The shock to the nervous system seemed to be more than it could bear, and so the heart was affected seriously, and in a few days more was worn out. Dr. Cottrell stayed right there all the time, and says that everything possible was done for her. We know that Dr. Gavin and his wife labored very faithfully in her behalf, and could not have shown greater care and interest in a member of their own family. As a mission we are most grateful to these missionary neighbors for caring for our dear sister in this time of need. We shall never forget their interest and sympathy. They spared neither time nor effort in trying to save the life of Sister Mary.

Sister Quinter suffered for years, but few of us knew anything about it. She was a silent sufferer and very patient. She went on with her work and said nothing about her trouble or pain. Only a few months before she went for the operation did she make it known to us, and then she spoke but briefly about it, to her closest friends. Many may think that she should have left her work and returned to America. She was advised to do this, but she much preferred to stay in India and keep on with her work to the last. She informed her mother and sisters about it and had heard from them favorably before she submitted to the operation. She said to me that not one word of censure should come upon any one if the result would not be as hoped. She left her home just five days before the operation.

Sister Quinter was very brave. She stayed by her work in India uncomplainingly for years, when many others would have left it. She loved India and she loved her people, and she willingly chose to die here at the Father's will. She knew the seriousness of the operation and made all necessary preparation for it. She attended to all her temporal affairs most carefully, and thoughtfully prepared for her departure. She left a touching note in a sealed envelope for the doctors who attended her. She sent a sealed letter to me, in which she expressed her desire concerning her goods here. Then she also wrote a letter just the evening before the operation, which shows with what faith and resignation she went into the operation. She quoted, "Underneath are the everlasting arms," and "The Lord is my shepherd." Trustfully she said, "I look forward to the morning with hope, and pray again my childhood's prayer, 'Now I lay me down to sleep.'" And thus, with a brave and hopeful heart, she calmly walked into the operating-room and resigned herself into her Father's care who, she says, was a very near presence to her. God be praised for such peace and courage!

During her last weeks at home she quietly and thoughtfully went about her work, and, unknown to us, she packed up the trunks which she desired to have sent to America. How thoughtful! She did not like to make any one any trouble. She did it herself, and quietly bore the heartaches which the thoughts of a lonely mother at home must have brought to her. When she heard about her own sister also being in the hospital, she wrote to us, saying, "As you remember me in prayer, so also remember mamma." Her thought of her mother reminds one of Christ on the cross. She forgot her own suffering and desired comfort for mother.

Three days after the operation she became very nervous and restless, and a few of us were called by telegram. When we arrived she was better. She knew us and spoke to us, and said it was nice to have us come to see her. In saying to her, "The Lord bless you and keep you," she answered, "Yes, he blesses me every day." She was happy in him. As I left her she said, "Good-bye" very sweetly. This was her last word to me.

After two days she grew worse again and as the doctors knew that her end was near, Dr. Cottrell asked her for a message to be sent to her mother. The question put to her was short and simple, "Send love to mamma?" After repeating this to her several times, Sister Quinter comprehended it, and answered, "Yes." Again we were called by telegram, but when we arrived she had passed away just an hour and a half before. The expression on her face was calm and pleasing. Surely, "asleep in Jesus."

That day we made arrangements for the burial. We secured a coffin with difficulty. Kind friends helped us much. We left Anand for Bulsar that evening at 7:30, bringing the corpse to Bulsar, a distance of 145 miles, where we arrived at 2 A. M. The law on Indian railways requires a separate van to carry a corpse, and the charge for this is sixteen cents per mile. The missionaries had been called together by telegrams, and had arrived during the evening and night.

At 8:30, yesterday morning, Jan. 15, we assembled in the Bulsar church for the funeral service. This is the first service of the kind ever held in this church.

Several hundred people were present, including eighteen missionaries and Brethren Early and Royer. Bro. Royer, a classmate of Sister Quinter at Juniata College in 1883, preached, through an interpreter, a very appreciative and appropriate sermon from Philpp. 1: 21. He made personal reference to her, spoke of her deep, spiritual life and her work, and also recalled to our minds her sainted father. He was assisted in the service by Bro. Stover.

Sister Quinter was buried in the center of the small cemetery which is just a short distance from the church, on the same road. It is a beautiful resting place for the last sleep of these mortal bodies. How glad we are that Brethren Early and Royer were here, to visit with her in her home before she left it, and to be present at her burial! Her earthly pilgrimage lasted within seven days of fifty-one years. She is the first of our missionaries to be buried here in our midst, Bro. Brubaker's grave being far away.

Sister Quinter was an earnest, efficient and loving worker. The mission and the Indian church will miss her greatly. Her last work on the field was in the Widows' Home at Jalalpor. Her service in India extends over ten years, and ten happy years they were to her, too. God has taken her, and whom will he call to take her place? Will it be you, sister? She obeyed God's call and gladly gave her life a sacrifice for the poor in India.

Bulsar, India, Jan. 16.

My Remembrance of Sister Quinter.

BY J. M. PITTENGER.

It was a beautiful evening in March, 1895, that I first saw her. The occasion was a Sunday evening prayer service,—the service at Juniata by which so many have been helped, better to love and serve their Master. I did not meet Sister Mary that evening, but I never heard her speak after that as I did that evening. Her words were such as to lead me to inquire who had spoken them and I was told, "She is Mary Quinter."

Then, for seven years from that time, it was often my privilege to meet with her in the prayer meeting and other religious activities at Juniata College. She was ever ready to respond in all these services.

The impression that is most abiding with me, in regard to her activities in the service of the Lord, is that of the great good and consequent joy she got in the service. And such joy is never, indeed it cannot be, self-centered.

When the Volunteer Band was first organized at Juniata, Sister Mamie was one of the first to offer herself for service in the foreign field, although, at the time, she did not see her way clear to leave her aged mother. Later, as we all know, God opened the way and she went.

I shall never forget the impression made upon me when I read in the MESSENGER that our General Board had asked Mamie to go, and that she had accepted. Then I tried to imagine what must have been the emotions in her heart and that of her dear mother. That I could not do. But this much I did know that both mother and daughter had counted the cost and were willing to pay the price.

At the Annual Conference at Bellefontaine, Ohio, in 1903, Sister Mamie was one of that happy group accepted by the Conference and who, in the following October, sailed from New York.

On Dec. 6, 1904, she, with three others met us on the vessel which had borne us from Naples, Italy, to Bombay. After handshaking and exchange of greetings, we asked Sister Mamie how she was getting on. Her reply was, "I'm as happy as can be."

More than eight years of service in India have shown us how Sister Mamie could be that way. I think she grew increasingly happy in the service as the days passed by.

We who have learned to have such great respect for her know how she lost herself in the work in India, and how, after her return there from her first and only furlough, she said she had no desire ever to return to the homeland again on another furlough. Like Ruth of old, India's people had become her peo-

ple and she was spending her life that at least some of these dear ones of India might learn to know the God for whom it was her delight to live and also to die.

She chose rather to depart to the glory land from the sunny shores of India. The dear Lord granted that wish. And now she awaits her loved ones yonder where, once we meet again, we shall not need to part.

To us who labored with her in India, her going seems to cause a great gap. The work there is so very great and the workers so *very, very* few, in comparison to the amount to be done.

Our dear sister is gone. We have no desire to call her back, nor would we, if we could. "He hath done all things well," and we are content.

But there does rise up within us a sure hope and an unbounded faith that he who called Mamie away from us, can and will raise up many who will say, "Here Lord, I am ready to serve in Sister Quinter's place." Even so let it be, Lord Jesus.

Pleasant Hill, Ohio.

The Inspiration of a Noble Life.

BY SADIE J. MILLER.

SOME time ago we wrote concerning the time when Sister Mary Quinter would be going to the hospital. As the time for her going drew near, it made us sad, for no one knew what would be the outcome. And no one realized this more keenly than did our dear sister.

I was at Jalalpor before Dec. 1 to take over her work. As the days went by, we arranged everything for her going. The evening and morning prayers, the Saturday's work of the compound, the accounts, the medical work, and all else in the house, were taken over, to be carried on in the way she had done it.

Jan. 3 was a sad day for us, because on this day she took her departure for the hospital. The evening of Jan. 2 she promised to lead the prayer service, as that would be her last opportunity. In her brave way she did it without giving way in the least, to her feelings. In days gone by, she often, though ill, did not go to bed, but was about all day, doing something for some one. This last day was no exception to the rule, for her packing required some time, and most of this she had done herself.

Those among whom she had worked all these years at this place, were present at the evening prayers when she led them. They were called upon to pray in the usual way. She always gave liberty to any who desired to pray, and on this occasion there were two responses, as usual. They prayed for her recovery, when she would go away, and that she might return to them very soon. This, also, was her greatest desire.

While she knew that, at best, her absence would be for at least five months, yet she fondly hoped that she might come back in one or two months, thinking that a longer time would not be necessary. When prayers were over, we visited, instead of working or reading, as we usually did.

Saturday morning she finished getting the things together to take with her. She was busy all forenoon and, though weary,—really ill day and night,—she was on her feet and up most of the time.

We had our breakfast together, at eleven o'clock, as usual; but this was to be her last one with us, before going away. Bro. Emmert and family, Mary and myself, sat down to the table, each of us sad at heart, because of her going. She was called upon to return thanks, which she did, in her brave manner, though her voice was broken. We were touched, and barely able to suppress our feelings.

After our meal Bro. Emmert led our English prayer service, which is always held at this time. Again we were touched. The prayer was much in her behalf, for her recovery and return. We then began to get ready to go to the train which would carry her to the hospital. The carriage driver arrived. There are a number of carriages and tongas to be had in Jalalpor and Navsari, but for several years Sister Quinter has been afraid to ride in any of these except this special

one, which is near here, and which was always ordered when she needed a conveyance.

This carriage driver knew her fears, and he was always very careful how he drove, so as not to frighten her. Bapu Lakka, the poor man with a family, for whom Mary had done so much, was on hand to place her baggage into the carriage, and carry what would not well go into the rig. He knew that Mary had done much for him. She practically saved his life three times, when he had pneumonia, and he always obediently responded to every call she made for him, to help in time of need.

I sat with her in the carriage as we went to the train. She bid good-bye to Bro. Emmert's, but as the last farewell was said to Bro. Emmert, her lips quivered. She felt there was much before her.

On the way to the train she said, "You kindly tell the Indian brethren and sisters, at prayers this evening, that I wanted to come down to give them my last Salaams, but that I could not, for my heart was running over, and I feared I could not subdue my feelings any longer, should I proceed to do that yet."

I promised her to do all that and I did. The people were touched as I told them at evening prayers. They said, "We gladly forgive her for not saying 'Salaam,' for we, too, feel bad at her going."

At the station she went to the waiting-room while I purchased her ticket, and had the baggage weighed that was to be taken with her. She was brave to the very last. The train came on time. We talked together until it left, but our separation gave us sadness. The train started as we waved our hands in a last good-bye, but soon she disappeared from our view.

Sister Quinter had arranged all her affairs in such a way that no difficulty could arise, should she not return. Her trunks were packed with goods that were to be sent to America to her mother. She had much hope of recovery but knew quite well that there was great danger in what she was undertaking. While away, she wrote us each day, expressing great confidence in those to whom she had gone for treatment. Mr. and Mrs. Gavin are well qualified physicians, and they have done as much for her as any brothers or sisters, or even parents, could have done. This she knew and we do not wonder at the implicit confidence she had in them.

On Tuesday following the Saturday she left, Sister Dr. Laura Cottrell also went to Anand, where Sister Quinter had gone. This provision was made as soon as Dr. Laura reached India, and made Sister Mary feel the more at ease concerning her operation. She had suffered much, especially nights, while here at home, and we were well aware of the fact that it was necessary for her to have something done. Otherwise, soon, very soon, she could be with us no longer. She said, "If there was any other hope for me I should do differently, but this is the only hope I have and with this hope I proceed."

The operation took place on Thursday, Jan. 8. She stood it very well and all thought that she was doing well. A successful operation it was, too. But the nervous strain, under which she had been all these months, together with the fact that her heart began to fail, was, so far as human knowledge can detect, the cause of her life going out.

Sunday evening, Jan. 11, just as we rose from prayer in our Gujarati evening devotions, a messenger handed us a message which I opened. It read, "Mamie critically ill; come." I came to the house, having but an hour to get ready, but with the help of Brother and Sister Emmert I was ready for the train which leaves at 9:30 P. M., and which landed me at Anand next morning at 4 o'clock. I was directed to the Mission Hospital, and the first words to me were, "Miss Quinter is better." How thoughtful they were, to give this first of all, for it verily was the most welcome news we could get.

Throughout our mission, both Indian and American people were praying earnestly for her recovery, and here, we felt, was an answer to our prayers. I was taken to Sister Cottrell's room, where she anxiously awaited those for whom she had wired. On the

next train came Brethren Blough and Galen B. Royer, who, too, were glad for the good news.

Monday morning Bro. Royer was in her room, to see her. She knew him. At noon I was taken in and she also recognized me. I had business north, on the railway, and by one o'clock I took the train on that business. I was delayed and could not return by the train arranged for with Dr. Laura, but wrote a letter to Anand, telling them I would arrive on a later train Tuesday. But somehow my letter failed to reach them before the train on which I returned had gone through and there was no one at the station at Anand, when I passed through, to give me any word as to how Mamie was then.

I rested in peace, however, because of the good condition in which she was when I left on Monday. After dark, that evening, my train reached Navsari. As quickly as possible I proceeded to the Jalalpor bungalow, relating to Bro. Emmert's all about my trip and especially how nicely Mamie was getting on. Bro. Emmert stepped into the house for a moment and while I continued talking to Sister Emmert, another messenger came. The message said, "Patient worse; come." My baggage had not yet been taken into the house. Quickly making needed arrangements, I was ready, by nine o'clock, to retrace my steps to Anand.

I realized that a sudden turn for the worse must certainly have taken place. When I stepped into the train, Bro. Blough was there too, having had not only one telegram but two. At Anklesvar Bro. Stover joined us, also having had a message. Our hearts failed us, for we had every reason, now, to believe that our dear sister was indeed critically ill. We prepared for the worst, and with burdened hearts sped on the way.

At four o'clock, again, we reached Anand, and wended our way to the hospital. There the lady met us with her lantern, saying, "Miss Quinter passed away at 2:25"—just an hour and thirty-five minutes before our train arrived in Anand. They had worked hard to hold her life until we should reach there, but, alas, no human hands could longer detain her. In the death chamber were Dr. Laura Cottrell, Doctors Gavin, and Nurses Cameron and Roberts.

We weep because her place is empty, but our great loss is Heaven's great gain. Her place on earth is vacant, but in heaven she is among the redeemed. Tears fill our eyes as we walk in and out of the places where she worked. Her works do follow her and though she be gone from us, yet she liveth. She is still in our hearts and in the hearts of those among whom she worked.

In India, bodies can not be kept like in America. There is no provision made for embalming or other means of preservation, so we knew not how our plans for taking the body to Bulsar would be carried out. No caskets can be gotten ready-made. The two brethren went to a mission station on the railway, perhaps a half hour up the railway line, and there had mission carpenters make a casket or coffin, which was brought down, and the body shipped that night.

It reached Bulsar at two o'clock on Thursday morning, Jan. 15, and the burial took place as soon as possible after daylight. Sister Mary N. Quinter died Jan. 14. She was born Jan. 21, 1863. She lacked only a few days of being fifty-one years of age. An exceptional woman she was. Coming to the field at forty, she acquired the language in the same length of time that those who were younger acquired it. She worked the same as the others did, and had a wide friendship among both Indian Christians and missionaries in India.

The widows of this place relate the many things she has done for them, especially in times of sickness. To this work she was especially adapted and could do more for the sick than any of us. I have often heard our brethren or sisters say, "If it had not been for Miss Quinter, I would not be living." There are those who tell of her having stayed up all night with them, to save their lives. Others tell of times when she ministered to them when no one else would, and when there was but little hope for them.

How precious, in the sight of the Lord, is the death of his saints! May we all live as well as did

Sister Mamie, and may we be as ready to go as she was! "To me to live is Christ, and to die is gain." This was her case,—ready to go or ready to stay. She hoped to live many more years for her dear Master, but was ready to do whatsoever he bid her do.

Jalalpur, India.

The Passing of a Good Man.

BY J. A. DOVE.

ELD. T. C. DENTON, a man whom we had learned to revere and love as a churchman and a model citizen, whose counsel was often sought and highly respected, was called to his eternal reward on Sunday, Jan. 18, at 5:40 P. M.

He was born Oct. 12, 1848, and with his birth entered upon the inheritance of that true and noble character so manifest in his mother, who was a sister of the late Eld. B. F. Moomaw, so well known throughout our church.

He united with the church in 1874 and, after eight years of faithfulness in the Master's service, was called to the deacon's office.

The church, seeing that in this brother there were latent powers which, if developed, would add much to the strength of the church, in 1884 called him to the ministry. This office he faithfully filled, being advanced to the second degree in 1887, and to the full ministry in 1898.

As a minister he was logical and forceful. He was a good student of the Bible and always gave his audience something to think about. As an elder and counsellor he was mild and gentle, always desiring to lead rather than to coerce in directing the affairs of the church.

Nov. 24, 1870, he was united in marriage to Lulu C. Nining, daughter of Eld. Peter and Lydia Nining, who passed to their reward at the ripe old age of eighty-six and eighty-nine years, respectively.

Eld. Denton was ever a great friend of young people and being prospered by the Lord, and having no children of his own, he gave much to enlarge the pleasures and possibilities of other people's children. The greatest evidence of this fact is seen in the interest he took in establishing and maintaining the Botetourt Normal School, later Botetourt Normal College, which is now Daleville College.

He gave much to this institution and was heard to say, many times, "I have no children of my own, so

I want to assist other people's children in obtaining an education."

Eld. Denton was president of the Board of Trustees of Daleville College from its beginning until his death. His absence will be keenly felt, as we feel the need of counsel and further help in maintaining the school. His estate he left largely as an endowment to Daleville College, and the mission work of the church.

His interest in mission work has been very manifest. He was always a liberal giver toward the support of missions and has been heard to say, "The words of the Master have been verified in my experience, when he said, 'Give and it shall be given to you.'"

He really felt and believed that his prosperity was due to his liberality, and why not? "The steps of a good man are ordered by the Lord." Surely, his promises will be fulfilled in them.

His idea of doing mission work seems to have crystallized in the thought that, to do effectual work in missions, at home and abroad, we must give our young people a Christian education.

It was a great source of pleasure to him to recount the number that have gone out from our schools, and are now centers of influence and inspiration to others. He recognized, in our schools, a means of preparation in development and training of Christian character.

Eld. Denton will not only be missed in church and school, but as a citizen. He was philanthropic and ever ready to lend a helping hand in the improvement of the community in which he lived. He was held in highest esteem by all who daily came in touch with him and one of his employes, who had served him for many years, said to a minister who officiated at his funeral, "Tell the people he was always good to those who worked for him."

The funeral services were held at the Valley church, near his home, Jan. 20. Bro. T. S. Moherman, president of Daleville College, preached the funeral discourse from John 14: 6. His theme was, "The Way of Life." Appropriate and touching remarks were also made by Elders Jonas Graybill, A. W. Ross and D. N. Eller.

The high esteem in which he was held was evidenced by the unusually large attendance at the funeral. His body was tenderly laid to rest in the Daleville cemetery.

Thus passes another pilgrim out of life into eternity,—another sun has set to rise on a fairer shore.

Cloverdale, Va.

witnessed a love feast, remarked to the writer, that it seemed to him "such a service must be a wonderful spiritual uplift," and so it certainly is to the one who enters fully into the spirit of the occasion.

The love feast, then, is a pledge and a symbol of social equality, and of future social enjoyment in the kingdom of God. It is a perfect symbol and, therefore, practical and scientific. It is, indeed, remarkable how Christ anticipated our every need and provided for it. Wisdom lies in accepting these provisions, and in using them as practical helps in our spiritual life and development.

McPherson, Kans.

Busy Times in India.

BY EFFIE V. LONG.

CHRISTMAS is in the past, though its joy and pleasant memories remain. From the different mission stations come reports of a happy Christmas, and we are thankful.

Here, at Vyara, the Christian teachers and families began coming into the compound on Christmas Eve, and by morning there was quite a crowd of new Christians from the villages, together with a number of applicants for baptism from the different villages where we have teachers.

The morning services were good and to the point. The afternoon was given to the examination and baptism of candidates. There were thirty-one men and boys baptized in the tank beside the well. More candidates were rejected than baptized, because they were not willing to take off their ornaments, and cut off their long hair. They were not willing to take the rings from ears, arms and hands. The rejected ones were all from one village, and so hung together like sheep. We hope they will come around all right by and by. There were several women candidates, but when they saw the crowd of people,—and mostly men,—they had not the courage to come.

There was one, Chodra, by caste a teacher, who begged to be baptized secretly, for fear of persecution by his people and caste. The Saheb told him to go home and teach his people and, when ready, to bring ten men along back, also ready for baptism. But after due consideration he finally came out before several hundred people. He was the first man from that village.

There were three teachers among the number baptized. One Gamtada teacher, who is educated far above his people, did not want to be baptized last, because he thought that the water was defiled by the others.

Dinner was given to all, several hundred partaking. More than one hundred children from the different schools, who were present, were treated to candy and bananas, costing \$2.25. Each child in the boarding-school got a cotton blanket. The boys got dhoties (loin-cloths), and the girls, saris. All were so happy. A bountiful gift of \$30, from the Mill Creek Sunday-school, Va., our dear home church, made the Christmas happy for the children here and at Pimpalner. The Lord bless the givers!

There had been, for some time, much sickness, especially among our helpers. During the months of October and November the majority of our teachers were sick for more days than they were well and able to work, and so things were rather discouraging. But now the weather is fine and most all are well. All the teachers, except one, were present.

In the evening there was a little meeting with the teachers. They were helped, encouraged and inspired by the day's meetings, and their fellowship with one another. All seemed hopeful and happy, and went back home, resolving to work more earnestly the coming year.

How greatly we need good, earnest, consecrated teachers and shepherds! The people seem ready, but they are so ignorant! There are some consecrated workers at home who have special days or hours appointed for prayer for India and for her work. Will you not pray earnestly for this one great need? And may the Lord give you joy and blessing in your service for him!

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 8.—The Love Feast.

"Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other is pinched."—Fuller.

"By the law of God, given by him to humanity, all men are free, are brothers, are equal."—Mazzini.

THERE is another principle fundamental in the kingdom of God, without which it can not stand or develop. The principle is *social equality*. For the suggestion of this principle we have the *agape*,—the love feast, or Lord's supper.

There is nothing which more completely limits the power of the church than social stratification. The poorer classes, the working people, stay away from some churches because they find no true welcome there. For the suggestion and cultivation of social equality we have a sacrament that is perfect, in that it is made everywhere the test of social equality. Why was President Roosevelt so severely criticised when he presumed to invite Booker T. Washington to dine with him? It was because of the social significance of the invitation. Whom do we invite into our homes to eat with us? Is it not the ones whom we consider on the same social plane, or social equals? In the love feast,—in the simple meal which we eat together,—we have a perfect symbol and suggestion,

which should help to keep the church from stratifying socially, and thus losing much of its power.

But is this sacrament actually keeping the church from social stratification? Does the church, which keeps this sacrament, have less social stratification than the church which does not keep the sacrament? Here, again, we must put the practical test. I verily believe that, up to the present time, the Church of the Brethren has actually maintained more of social and fraternal feeling than has the average church. This condition is due, in part at least, to her institutions. The love feast, however, no more in itself saves than do baptism and feet-washing. There must be a new life, social life in this case, because of the sacrament, otherwise it will have no saving power. The Lord's supper suggests hope for the future,—a feast in the kingdom of Christ. But how can those, who do not recognize each other socially, have a place at that feast? The very thought contradicts the conception of the kingdom of God when it shall have been fulfilled. The *agape*, the love feast, has great significance for the church. It should be kept simple, so as not to repel the humblest member of the kingdom. It should, however, not be made ridiculously simple. A college man, a Christian, a State Y. M. C. A. College Secretary, after having, for the first time,

It is now the season of rice-threshing. The sheaves had been piled into ricks in the fields. They are now torn down and oxen, five or six abreast, are driven round and round a stake to thresh out the grain. Then the grain is taken up in large mat scoops and held high in the wind. Upon being shaken, the rice falls to the ground while the wind drives the chaff away. A slow and tedious process it is. Bro. Emmert is thinking of inventing a grain fan. If the price can be put within reach of the farmers of India, what a great blessing it will be!

All of our missionaries and India Christians were made glad by news through the post that Brethren Early and Royer have arrived in India! It seems they came in rather quietly, as a surprise to us. Bro. Royer reached Bulsar in time for the Christmas dinner. Bro. Early remained in Bombay several days. We are all anxious to meet them and we feel sure they will prove a great blessing to us and the work.

This was really the most American-like Christmas we have spent in India. Our missionaries remembered us and the children with nice, useful gifts. A native brother, NathaLal Mahdev, gave us two peafowls for our Christmas dinner. Then, too, Bro. Long's cousin, Bro. Brunk, and his wife, of the Mennonite mission, were with us, and it made us glad. When we told the native people that Saheb's brother ("bhai," as they say), was coming to spend Christmas with us, they wanted to make great preparations, but they could not understand why he was of another mission; neither can we. We had a laugh over it, but both the Mennonites and ourselves always feel sorry that we are not one.

Vyara, India.

Our Social Crisis.

BY EZRA FLORY.

It is helpful to listen to words of no uncertain sound, as they come from men who have given long study to tendencies in the present social life of our nation. Dr. Dawson recently declared in class, "We are in the midst of a relapse backwards." He proceeded to base his proposition upon the status of the people's present social self-consciousness.

The prevalent *dance* was given first as an evidence of this retrogression, because it appeals to the lower levels of the physical and social and not to the intellectual and spiritual life. The same charge was made against the *theater*, for it, too, appeals to the admixture of the physical and the social life merely. The play-house is a trying-out-place, that finds what people want, and managers declare they can not fill a house with a merely intellectual drama. People want what appeals to the lower levels of consciousness.

Extravagant dressing and luxuriant living were dwelt upon thirdly, and it seemed as if I were listening to the same fundamental teachings I have heard, lo, these many years. No woman in a five hundred dollar coat, nor those living in extravagant houses can lead spiritual lives, because such lavish display fetters them in an unspiritual social atmosphere. The Puritans came to our shores and lived a scrupulously ascetic life, opposing what might administer to the flesh. At the same time, by industry and simple manner of life they gathered about themselves the wealth which their posterity, in New England, are now spending in a way not conducive to spiritual and social betterment.

At present having loosed from our moorings, we are facing a crisis in getting our adjustments. Never has our nation stood in greater need of guidance than now. With all this we must deal with a stream of incoming immigration, the most of whose social self-consciousness is of the lower strata.

And to whom, I ask, has the moulding work been committed? Mr. Dawson, who knows our people, remarked to me personally, "There is no people with a better foundation for the future than yours." This should make us very intent upon the mission committed to us. Only as we are the salt of the earth and the light of the world shall we ever discharge our obligation to society and to God. May we profit by history! Let us continue in such a relation to the

Father as to be used powerfully for his eternal righteousness. Let us beware of the dance, the theater, of that unholy extravagance in life that eats out virtue and blinds to higher ideals. We have a legacy committed to us. As we are faithful to our trust we shall contribute toward social welfare.

Hartford, Conn.

My Second Visit to the Brooklyn Mission.

BY J. G. ROYER.

In September, 1897, accompanied by our daughter, Ida, and her husband, J. M. Myers, who were then temporarily located at Newark, N. J., I visited the Brooklyn mission. Now, after an absence of sixteen years, I made a second visit.

On my first visit I found the mission occupying two rooms in a private dwelling-house. On my second visit I found a well-built brick church, with a commodious audience room and a roomy annex, suitably equipped for Sunday-school purposes. Adjoining the church is the neat and cozy twelve-room mission home and parsonage, occupied and cared for by Brother and Sister J. Kurtz Miller. Here are "guest-rooms," known as the Pennsylvania, the Virginia, the Maryland, the Ohio, the Indiana, and the Iowa guest-rooms. I am writing this in a room known as "The Mt. Morris Study," and I sleep in the Indiana guest-room. These rooms are named in memory of Sisters' Aid Societies, and others, who helped to furnish the rooms from the States whose names they bear.

On my first visit the first love feast was held, with thirteen communicants, and in the presence of a few women spectators. On my second visit I was greeted each evening, for two weeks, by an attentive and highly responsive audience. On each Sunday I was present at the Sunday-school, now having a total enrollment of over 300.

Last Sunday afternoon I also attended the Italian Mission Sunday-school, two and one-half miles from the church. Here, after telling the homogeneous assemblage of young life, that "their strength is to sit still," I remained on the platform and listened to the singing, now English, then Italian.

As I watched the mass of young Italian life, throbbing and bubbling over at every point, some of our experiences in Chicago, from 1887 to 1889, vividly reappeared to my mind. Before me were one hundred and fourteen boys and girls and some mothers, all crowded into a room, small and dark, and dismal in appearance, with no side-rooms for classes.

Dear reader, under conditions of this sort, what do you think teachers can accomplish in a short lesson period? Dear Sunday-school workers, how would you like to work as a teacher in the midst of such environment? Do you think you would be ready to vote in favor of improving the conditions? Think of it!

Here is foreign missionary work in the home field. About 8,000 Italians live in this part of the great city of Brooklyn. Of these thirty-two have been baptized into the Church of the Brethren. One of this number who has been in the ministry about five years, has charge of the mission. He is assisted each Sunday by helpers from the Brooklyn church. He is a poor man and gives much of his time to the work, and receives no pay except his street car fare.

One of two things must be done in the case of this mission: We must either furnish better quarters for it, or abandon it and see some other denomination reap the fruits of our labors. My brethren, if the question were now put on its passage, on which side would you vote? Would you say, "Abandon it?"

Here are Brother and Sister Miller who have given the best years of their life to this work. The Lord has stood by them and blessed their efforts. I praise God for what I find here on this my second visit; but we have come to a time and place, in the work of this city, when we not only "may add thereto," but we should by all means do so.

About \$12,000 will put up and equip the needed building. One brother has already pledged \$100, and

two others each \$50; besides a number of smaller pledges have been offered towards raising the needed sum. Another brother offers to give \$5,000 towards a \$20,000 endowment to be given into the hands of the General Mission Board, to forward this good work among the Italians of Greater New York City,—our foreign brothers in our own homeland.

I am glad that the Lord has so directed that I could make this second visit to Brooklyn. I am thankful for the comfortable mission home we have in connection with the Brooklyn church. It proves to be a great blessing and affords much comfort to our self-sacrificing missionaries, as they come and go; but now that we have provided for the bodily comfort of our own missionaries, let us not forget that there is a higher and nobler sentiment to be cherished and made effective in connection with the Brooklyn work. That sentiment is the salvation of "Whosoever will," in all of Greater New York City, and especially in the Brooklyn part of it, where our Italian fellow-laborer is knocking at our door for admittance.

Brooklyn, N. Y.

"That Thou Mightest Know How to Behave Thyself in the House of God."

BY JOSEPHINE HANNA.

SHOULD one throw something at another,—with harmful intent,—and his missile, from some unlooked-for caprice of the wind, prove a boomerang, our exclamation, "Good for him!" would be almost involuntary. But should the missile intentionally strike him first who hurls it,—to kill an enemy of our common cause,—may not the thrower be excused?

Apocryphal of this request, just a few thoughts on church-behavior. As an object lesson, yesterday evening's services. Shortly after the sermon began, the stove by which I was seated became uncomfortably warm. Not being very well, I thought best not to subject myself to its discomfort, and so I moved to another seat. Not long afterward a baby had to be transferred to its grandma, from its cab in another part of the room. The baby was not crying, but very sweet though somewhat restless. Soon a mother arose and crossed the room for a little girl, also quiet, so far as I had noticed. Not long after that, the janitor consulted our home pastor about ventilation, and opened a window. These disturbances, with some whispering, and smiling at the antics of a cute baby, were indulged in by people who would be supposed to have the cause very much at heart. Almost all of us, at that particular meeting, were members of the church. I am ashamed of myself!

It would be funny, if it were not such a pity, to watch the craning heads of those who are more interested in the late arrivals at church than in the sermon. How do you know about possible disturbances if your own mind is where it ought to be? It is not! My concentration is so poor that, with all my anxiety for the cause, I lose the thread of the sermon, possibly, by the turning of heads in front of me. And, losing the thread of the sermon, the interest in the whole of it may be lost. Yes, I am ashamed of being so easily turned from that in which I should be so occupied that those trivial things would not disturb me; but,—if we ourselves are so easily thrown off the line of thought, what about those in the back part of the house, who see them so plainly, and who, as a rule, are the very ones we are most anxious about, to have them hear? What of them? And,—what of us, if we divert their minds from the line of thought that might have led them to their Savior?

715 Oak St., Logansport, Ind.

SPEAKING of "folks who will not fight either in court or on the field, who wear plain clothes, and are called 'Dunkards,' 'Quakers,' and other names," Mr. William H. Ridgway, in a recent issue of the *Sunday School Times*, closes with the following: "These splendid folks have no patent on their plan for getting the best out of life. They have their fine mills, broad acres, big double-decker barns, and happy homes for but one reason,—the ark of the covenant moves on ahead!"

THE ROUND TABLE

Success in Revivals.

BY JOHN D. STUTZMAN.

For the past few days I have been meditating on the good revival which we enjoyed, while Brother and Sister J. Edwin Jarboe, of Red Cloud, Neb., were with us. I have been wondering as to the causes contributing to make this the most successful meeting ever held in our church. Let me mention a few essentials:

Bro. Jarboe impressed upon us the importance of the church and her great mission in the world, the duty of each member, our pledge of loyalty to Christ, and the great confidence Jesus has in us, in giving us such a great work to do. He also reminded us of our responsibility toward the unsaved, and the importance of living true to the work with which he has entrusted us. Our brother delivered several discourses directed especially to the believers, relative to the efforts that we, as children of God, should put forth, and the influence we should exert in the world.

The truths were so vividly brought to our minds, by the forcible messages given, at the direction of the Holy Spirit, that we all seemed to realize, as never before, the value of the soul and what has been done in order to redeem us. Each member became spiritually awakened to save the lost. Bro. Jarboe emphasized the worth of prayer, which, of course, was an essential part of our work. Sincere and devout prayers were offered in behalf of those outside of Christ. This, together with Bro. Jarboe's untiring efforts, brought about the conversion of fifteen souls, and deepened the spiritual interest among our members. The entire locality seems to have been revived and benefited.

Evangelists should take their wives along. In this revival Sister Jarboe rendered valuable assistance in the song service and in doing personal work. We, as members, do not always realize our mission in the church as keenly as we ought to, and because of this we often fail in our efforts. We are too much concerned about the things of this world, and not enough about the one thing needful,—the salvation of souls.

Fathers and mothers, do your children, your friends and neighbors really know that you are concerned about their salvation? Let us show our concern for them, be true to the duty imposed upon us, and, by the help of God, labor to that end. Remember the five points or rules for a successful revival: (1) The church's mission in the world. (2) Our mission in the church and our responsibility. (3) Our opportunity of doing something for Jesus. (4) Our pledge to Jesus. (5) Jesus' confidence in us.

R. D. 1, Box 70, Wauseon, Ohio.

We Shall See.

BY J. L. SWITZER.

A WRITER in a recent issue of the GOSPEL MESSENGER says: "As we gaze upon the brilliant orbs of night, we remember that far away in the blue depths are invisible worlds whose glory, by reason of their vast distance from our globe, must be forever concealed from our view."

How comforting it is to know that some day our eyes shall see clearly. Then "we shall be satisfied when we awake in his [God's] likeness." It is good to remember that "we shall be like him, for we shall see him as he is." God made all these worlds. When the morning stars sang together, God was there. He made the worlds. "Without him was not anything made that was made." He himself is the bright and morning star (Rev. 22: 16; 2: 28).

"He that hath an ear, let him hear." The Lord can "loose the band of Orion;" he can "bring forth Mazzaroth in his season; and he can guide Arcturus with his sons." "To him that overcometh,"—says Christ,— "will I grant to sit with me in my throne." Will we not there behold Christ's glory, and the glory of his works? Even here the heavens declare the glory of God, but still more so is "his glory set above the

heavens," so that from his throne all the wonders of the heavenly creation may be distinctly visible, and he has clothed us with glory and honor. "Blessed are the meek: for they shall inherit the earth." "Blessed are the poor in spirit: for theirs is the kingdom of heaven." We shall inherit all things. Paul says: "All are yours; and ye are Christ's; and Christ is God's."

Often we long for the home above, to share God's glory. Nothing is hid from his sight, and nothing shall be hid from our sight in that blessed abode. The "glass darkly" will be done away with. "Face to face" shall we see as we are seen, in the glorious light of an eternal day. Mortality now obscures our vision. There we shall shine as the stars, forever and ever. There we leave the cross and gain the crown, which the Lord, the righteous Judge, shall give to us.

Carterville, Mo.

Did Moses Marry a Negro Woman?

BY T. A. ROBINSON.

"And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman" (Num. 12: 1.)

The above question was raised in our teachers' class Oct. 12, on the lesson "Jealousy and Envy Punished." After some discussion, pro and con, it was decided that the writer get information through the GOSPEL MESSENGER. Having no reply as yet, I offer the following affirmative answer:

Ham, the youngest son of Noah, had a son (probably the eldest) named Cush. In the genealogy of Noah's children it is said, "Cush begat Nimrod" (Gen. 10: 8; 1 Chron. 1: 10). From Cush seems to have been derived the name of the Land of Cush, commonly rendered by the Septuagint "Ethiopia," and by the Vulgate "Æthiopia." In this they have been followed by all other versions, ancient and modern. The German translation of Luther has "Mohrenland," which is equivalent to "Negroland," or "The Country of Blacks."

A native was called "Cushi," "Æthiops." Jer. 13: 23 reads, "Can the Ethiopian change his skin, or the leopard his spots?" etc. The feminine of "Cushi" is rendered "Ethiopian woman" in the Authorized Version, and "Cushite woman" in the Revised Version (Num. 12: 1), and the plural "Ethiopians" (Amos 9: 7).

But as we read that Moses married Zipporah, Jethro's daughter, who was a Midianite woman, the question arises, How could she be an Ethiopian or Cushite? To this we answer that there seem to be two tribes of Midianites, different in locality and character,—one the descendants of the fourth son of Abraham, Midian (Gen. 25: 2; 1 Chron. 1: 32); the other the descendant of Midian, the son of Cush, the eldest son of Ham. Ham being the progenitor of the Midianites (to whom Zipporah belonged), accounts for her being a Negro woman, from *Negroland* as the German translation puts it.

1109 South Clarkson Street, Denver, Colo.

A World of Changes.

BY JACOB A. GARBER.

Just one year ago I was confined to my home by sickness, and hardly any one thought I would ever get well. Today, as I think of the many loved ones who visited me then, and gave me much comfort, I am reminded that two of those aged veterans of the cross have changed time for eternity. I shall never forget their welcome visits, comforting words, etc., for my good wife and I both needed comfort then. The companions of these aged brethren have moved to the Far West. All of this has brought about great changes.

I remember how dark everything seemed at that time. Not even the doctor himself expected my recovery. I received the anointing with oil, in the name of the Lord, at the hands of the elders, and through the prayer of faith, by God's power, I have been spared and blessed. Since then I have attended a number of funerals and I have officiated at several

marriages. I have been present at a number of councils, at home and elsewhere. Wife and I attended several love feasts, and traveled about three hundred miles by private conveyance. During the summer I traveled fully that distance, in company with others, at times when my faithful companion could not accompany me.

I am not as well, perhaps, at present as I had been, and so I am staying at home, but I thank God for his wonderful love. What joy to know that we have a Strong Arm and a Watchful Eye ever over us! May we take fresh courage, each one determining to do more and better work for the Lord this year, than we have done in the past! Let us continue to see new beauties. Then new joys will arise in our hearts.

R. D. 6, Box 27, Harrisonburg, Va.

Sunday-School Lesson for March 1.

Subject.—Trusting in Riches and Trusting in God.—Luke 12: 13-34.

Golden Text.—Where your treasure is, there will your heart be also.—Luke 12: 34.

Time.—Near the close of A. D. 29, or early in A. D. 30.

Place.—Probably in Perea, east of the Jordan River.

CHRISTIAN WORKERS' TOPIC

Out of Sin and Up Unto Canaan.

Exodus 3: 7, 8.

For Sunday Evening, March 1, 1914.

Note.—The committees should be appointed at this time for the work to be done and reported on March 22. Urge the committees to begin work at once, as they will need much time for proper investigation.

I. In Bondage.—(1) Israel was in bondage in Egypt (Ex. 1: 8-14). (2) All sinners are in bondage (Rom. 6: 16; 8: 15). (3) Bondage brings despair (Ex. 2: 23; James 1: 15).

II. Getting "Out Of."—(1) God prepared a deliverer for Israel (Ex. 2, 3 and 4). (2) God gave us a Deliverer (Luke 4: 16-21; Gal. 5: 1). (3) Redemption comes through blood of the Lamb (Ex. 12: 3-13; 1 Peter 1: 18-19). (4) God uses his power to free us (Ex. 14: Rom. 1: 16; Luke 5: 24).

III. Life's Lessons.—(1) God sustains us (Ex. 16: 14-22; John 6: 30-63). (2) Life comes from the Rock of Ages (Ex. 17: 1-7; John 7: 37). (3) Victories are gained through prayer (Ex. 17: 8-13; James 5: 16). (4) Laws of God lead to Christ (Ex. 19; Gal. 3: 24, 25).

IV. "Up unto Canaan." (1) Canaan a good land (Num. 13: 17-27; Heb. 4: 9; Rev. 7: 16, 17). (2) This Canaan for the faithful (Joshua 3; Heb. 3: 12 to 4: 3).

PRAYER MEETING

"Speak Not Evil One of Another."

James 4: 6-12.

For Week Beginning March 1, 1914.

1. The Right Use of the Tongue.—James has so much to say about the proper use of the tongue, and is so greatly concerned about the spiritual welfare of his people that we may well consider him as "one who loved his fellow-men." Throughout his Epistle he has something to say about speaking wisely and well. In the very first chapter he says: "Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God" (James 1: 19). A faithful observance of this and like precepts would avoid all occasion to speak unkindly of any one (Psa. 34: 13; 1 Peter 3: 10; Titus 3: 1, 2; 1 Peter 3: 16; 1 Cor. 4: 12, 13).

2. Evil Speaking Never Accomplishes Any Good.—It blesses neither the speaker nor the one spoken against. It is profitable to no one. The most deplorable cases of discord in churches, in social circles, and in business relations, may readily be traced to the one great cause of evil speaking. "Where no wood is the fire goeth out," and when gossips will keep their tongues where God put them, contention will cease. The tongue of slander is more to be feared than the highwayman's attack. The robber, at the worst, only takes a few of our earthly possessions, which may readily be replaced; he, who deprives us of our good name, leaves us poor indeed, for the priceless boon of an unquestioned integrity, when once exposed to the venom of slander, may never be fully regained (Prov. 6: 16-19; 16: 28; 17: 9; 18: 7; Eccl. 10: 13; Matt. 12: 36).

3. Our Obligation as Brethren.—Speak not one against another, brethren. The fact that we are brethren should be sufficient reason for the exhibition of most solicitous concern for each other. Christ's "little ones" need our tender care. They are willing to endure hardness as good soldiers, but they can not bear to be misunderstood, nor do they like to have their motives impugned. Speak gently, truthfully, winningly (Eph. 4: 31, 32; 1 Peter 2: 1-3, 12; Prov. 26: 20).

HOME AND FAMILY

Two Went Up to the Temple to Pray.

Two went to pray? or, rather say,
One went to brag and the other to pray;
One stands up close and treads on high,
Where the other dares not lend his eye;
One nearer to God's altar trod,
The other to the altar's God.

—Richard Crashaw.

In the Old Garret.

BY ELIZABETH D. ROSENBERGER.

"I do believe you might find that up in the garret!"
"Aunt Rebecca, if there is a shadow of a chance
to see my mother's old wedding dress, or even a piece
of it, up in the garret, we must go at once and look
for it!"

Dorothy Harris looked appealingly at her aunt as she spoke. All her life she had missed the mother who was sleeping in the churchyard near by. Aunt Rebecca always brought that mother nearer by her very presence and way of talking about their girlhood together, in this old farmhouse. They had been going over the old-time wedding, when Dorothy's mother had worn a gray silk gown and a white silk shawl with long fringe. "There never was a happier bride and I like to think about that now," said Aunt Rebecca. "Why yes, child, it will do no harm to go and see. I am not sure whether we shall find it, but—"

"I want to go up in the garret anyway. I haven't been there for years," interrupted Dorothy.

So the two climbed the garret stairs and found themselves in the old-time garret, under the sloping roof and the big brown rafters, stained darkly with the rain-storms of fifty years. Dorothy nestled down under its slope beside an old trunk. "Talk of castle walls! I used to feel as if nothing in this world could ever harm me when I got up under this roof; here I was safe. Sometimes I wonder whether I shall ever feel safe again!" Dorothy sighed. In the inexperience of youth she sometimes dreaded toil, temptation and trouble, not knowing that human love and trust, the heart believing in its Maker, the strength of good character, are thus wrought out.

Dorothy and Aunt Rebecca opened up old trunks and found things that had long been forgotten,—old letters belonging to grandmother, and a reticule which had once held her worsteds and handkerchief when she went visiting. In a smaller trunk they found that wedding gown. They shook out its folds and looked at the fine stitches. Then Dorothy said, "It wouldn't seem right to do anything with it excepting to leave it here. So I'll put it back." Almost as if it were a living, breathing thing, she folded it and then, wrapping it with tissue paper, she placed it in the trunk. "There are so many things here that make you remember," she said.

"I know," answered Aunt Rebecca. "I couldn't bear to dispose of much of this. It's here because I wanted to remember."

That is the reason many garrets are filled with relics and cast-off things. The old spinning-wheels in the corner, old bedsteads and bureaus, an old rocking-chair. They are of no use to anybody, but mother loved that old chair and it is not worth anything today, for ours are far more comfortable; but how can we give it away? Meanwhile they accumulate until some "practical woman" clears out that garret and disposes of the "trash." This is not likely to occur under Aunt Rebecca's regime. She and Dorothy remained in the garret until evening, living over again the past. Its sorrows were softened and sanctified, life meant joy to both and the nighttime and the silences of bygone years only gave them the realization that life is sweet and tender,—precious to have and full of blessed possibilities.

What dreams come to one, alone in the old garret! The wind shakes the windows, for it wants to come in. The wind is homeless, like the heart of man, after having been buffeted by life's storms. There are dreams in the wind's voice as he whispers around

the garret window; you stop to listen and sigh as the names and faces of those you loved, and lost awhile, come before you.

"Every heart with its garret,
Cumbered with relics and rubbish,—
Wheels that are silent forever,
Leaves that are faded and broken,
Foolish old wishes and fancies,
Cobwebs of doubt and suspicion,—
Useless, unbecoming growing
Year by year, thicker and faster:
Naught but a fire or a moving
Ever can clear it or clean it."

Poor human hearts carrying their burdens, dear hearts, sorrowing yet rejoicing, because God gives the peace that passeth understanding. We should rejoice that it is given us to know that what makes "the crowded hour of glorious life" is the pain and darkness of the preceding hour. In our heart's garret lie sorrow for opportunities neglected, remorse for the good we might have done, but did not. There they lie and we grieve over our inability to make these things right. But let us not miss all the divine sweetness of life because the dew of tears can not resurrect the flowers of the past. Out of every toil and affliction slowly emerges something that will bless.

"We cannot make bargains for blisses,
Nor catch them like fishes in nets,
And sometimes the thing our life misses
Helps more than the thing that it gets."

Covington, Ohio.

SISTERS' AID SOCIETIES

ANTIOCH, IND.—The following is a report of our Sisters' Aid Society for the thirteenth year, ending 1913. We had twenty-one meetings, with twelve devotional exercises. We have an average enrollment of twenty-eight active members and one benevolent member. Free-will offerings amounted to \$5.86; total received, \$36.46; expenses, \$27.07. We quilted six quilts, knitted five comforters, made five prayer-coverings, and sewed eight quilts. We gave away, during the year, \$10 to the Peru flood sufferers, and gave one comforter to a family that had nearly all their goods destroyed by fire. Our officers for 1914 are Sister Nancy Bowers, President; Sister Katie Millsap, Vice-president; Sister Orpha Young, Secretary-treasurer; Sister Estel Bowers, Assistant Secretary; Lulu M. Clark, R. D. 12, Muncie, Ind., Feb. 5.

BATAVIA, ILL.—We held twenty-two meetings during 1913, with an average attendance of eight. Our enrollment was thirteen. We made thirty-seven aprons, a few comforters, bonnets, etc. We took in \$38.83 during the year, and paid out, mostly for material, \$16.20. We sent a barrel of clothing to Chicago, and made a number of other donations to our poor at home.—Mrs. L. A. Pollock, Secretary-treasurer, Batavia, Ill., Feb. 6.

BEAVER CREEK, VA.—During 1913 we held twelve meetings, with an average attendance of thirteen. We received \$73.54, paid out \$15.95 for material, such as cap goods, lining and cotton batting for comforters, and cotton and floss for counterpanes. We gave \$36.25 to benevolent purposes. We helped in the building of a church, gave to the poor, to the orphanage, to Bethany Bible School, and a number of other calls were responded to. We paid out of the treasury a total of \$62.24, leaving a surplus of \$11.30. Sister Mary P. Click was our President; Sister Lydia Evers, Vice-president; Sister Delpha Click, Treasurer; the writer, Secretary. We have organized our society for the following year, with Sister Lydia Evers, President; Sister Nannie J. Miller, Vice-president; Sister Delpha Click, Secretary; Sister Mollie Glick, Treasurer.—Elsie V. Ringgold, Spring Creek, Va., Feb. 6.

CENTENIAL, ILL.—During 1913 we met thirteen times, with an average attendance of six. We sent one box of clothing to Decatur for poor children, the articles being used at \$2.00. We quilted two quilts and made eight comforters. We also sent a box to Bethany Bible School, consisting of pillows, sheets, blankets, comforters, etc., for the furnishing of a room, and also \$25.50 in money. We sent \$5 to the flood sufferers in Ohio, and \$5 towards the support of an orphan in India.—Mrs. Earl Landes, Secretary, Cerro Gordo, Ill., Jan. 28.

CONESTOGA, PA.—According to our ruling, at the first meeting in January officers are elected. This year no election was held, as by acclamation the old officers were retained. During the year eleven meetings with an average attendance of eleven were held. All of these meetings were held in the various homes, in three of which we assisted in work for the home,—quilting, knitting comforters, and such other work as was given us. This, to the writer, is most inspiring and we think, in keeping with Acts 9: 36-41. Two shipments of ninety-nine articles of new and second-hand clothing were shipped to Lancaster, Pa., for distribution. All to this mission was donated. At one meeting a request was made for heavy patches only, so as to save expense of purchasing so much material for filling. Sixty-two 16 x 16 patches were sent in, with a few more still to come. We are making an effort to furnish a room in the Orphanage at Northville. Such is the feeling and working of our organization. May the Lord fill our hearts with more zeal in helping others, is my prayer! The writer is President; Sister Mary C. Myers, Secretary; Sister Mary Kurtz, Treasurer.—Lottie A. Sheaffer, Bareville, Pa., Feb. 3.

DALEVILLE, VA.—The report of our Sisters' Aid Society for 1913, to Feb. 1, 1914, is as follows: Our enrollment was ten. We held thirteen meetings,—one half-day meeting, and twelve all-day meetings,—with an average attendance of seven. At all our meetings each member has the privilege of making a donation, and this year the amount thus given is \$5.30. We donated a box of clothing and \$5 to the mission in Baltimore, and \$5 to the mission in Washington, D. C.; also gave \$2 to a sister who did some teaching at a mission chapel. We paid \$9.35 for floor stain and varnish, and some other things, for the church; gave a poor sister seventy-nine cents; paid for goods of different kinds, \$4.19. We also sent the Messenger and a poor brother. We recently had the pleasure of having Brother and Sister Ross with us. We were glad for the privilege of donating \$16.20 to Sister Ross. This was a small gift, yet we were happy to do this

much. This was by special donations of the Sisters' Aid Society, during the excellent Bible meetings which have just come to a close. Our society is yet small, but we have just closed the most successful year since its organization. We make comforters, all kinds of aprons, prayer-coverings, dust-caps, crochet baby caps, ladies' collars, shirt-waists, boys' blouses, fancy bags, and many other things. The whole amount paid out during 1913 was \$45.52, and we have \$1.08 on hand at the present time. Our officers for 1914 are Sister D. V. Shaver, President; Sister C. N. Huff, Superintendent; the writer, Secretary-treasurer.—Mrs. D. N. Eller, Daleville, Va., Jan. 22.

DECATUR, ILL.—Our Sisters' Aid Society met in our new room Dec. 18, 1913. Devotional exercises were conducted by Sister Lear. We then proceeded to elect our officers for 1914. Sister Hattie Oliver was chosen President; Sister Mary Cripe, Vice-president; Sister Ida Eikenberry, Secretary-treasurer; Sister Salome Stemple, Assistant Secretary-treasurer. Sister Lear, Sister Huffaker and Sister Grubb are the Lookout Committee; Sister Barnhart and Sister Boone, the Bazaar Committee; Sister Stemple, Sister McClure and Sister Boone, Soliciting Committee. During 1913 we held forty-three meetings, with an average attendance of seven. Our offerings for the year were \$16.14; amount collected for work, \$31.87; donations to the society, \$115; total, \$151.16; total, \$173.17. Our expenses amounted to \$61.28, which leaves a balance of \$111.89. The total donations to our society to help build our new room were \$194.45; total expenses for building were \$189.76, leaving a balance of \$4.69, which was placed in the treasury, making a total of \$116.50 on hand at the end of the year. Five sacks of clothing, received from the clothing societies, which were distributed among the poor. We are in need of stockings and clothing for babies and children from one to three years of age. We are very grateful to all donors for their assistance in building our room, which is also used as a Sunday-school room for teachers' meetings, and the teacher-training class. We feel that since we have more suitable quarters, our work can be carried on with greater success.—Blanche Barnhart, 276 East Division Street, Decatur, Ill., Feb. 5.

DENVER, COLO.—During 1913 we held twenty-four meetings, with an average attendance of seven. Our enrollment is eleven. We made five quilts, four sweaters, aprons, and numerous other articles for charity. We donated \$12.19 to Bethany Bible School towards furnishings for a bed room. We also donated six prayer-vells, and paid \$1 per month toward our minister's support. We also distributed boxes of clothing, sent in from other aid societies. The total amount paid out during the year for material, donated clothing, etc., was \$39.93. We received \$56.91 for work done and collections, leaving \$16.98 in the treasury. The following officers were elected for 1914: The writer, President; Sister Blanche Long, Vice-president; Sister Nora Robinson, Treasurer; Mrs. Floyd Stover, Secretary.—Cora Criesler, 1160 South Logan Avenue, Denver, Colo., Feb. 5.

ELIZABETHTOWN, PA.—The report of our Sisters' Aid Society from Jan. 8, 1913, to Jan. 1, 1914, is as follows: The enrollment was nineteen. We held twenty meetings with an average attendance of six. The highest number in attendance was eleven, and the lowest number was four. Our work consisted of making sun-bonnets, children's clothing, quilting and getting ready second-hand clothing for the poor. Eight garments for children were sent to Lancaster City, Pa., and one box of clothing to Washington, D. C. We paid \$30 to Elizabethtown College, \$20 for the support of an orphan in India, and sent \$5 to Decatur, Ill. The total amount of money received during the year for material, expenses, etc., was \$71.21, leaving a balance of \$10.75 on hand. We close each meeting by reading a chapter in the Bible, followed by prayer and singing. We then recite memory verses from the Bible, one or more being repeated by each member. Our officers for 1914 are Sister Cora Criesler, President; Sister Blanche Long, Vice-president; the writer, Secretary.—Lizzie W. Hoover, Elizabethtown, Pa., Feb. 3.

MISSISSINNEWA, IND.—During 1913 we held twenty-four all-day meetings, and thirteen afternoon meetings. The average attendance was six plus. We received \$24.16 for work done, and \$25.72 by donations, making a total of \$49.87. We paid out \$19.14 to our minister to work for the winter, and \$2 to a minister, who aided us in our series of meetings; \$12 to home charity and relief fund; \$5 to the Annual Meeting donation; \$3 to the fund for a Chinese brother who preached here; \$4 to the Boys' School in China; \$3 to the Thanksgiving fund; \$1 to the winter fund. We also received \$2 to the Extension Fund in Chicago, making a total of \$46.14 paid out. With \$2.71 on hand, plus \$5.35 from last year, we have \$9.08 in the treasury. Our work consisted mainly of making quilts and comforters. Our officers for 1914 are Sister Amanda Miller, President; Sister Minnie Lechtown, Vice-president; the writer, Secretary-treasurer; Sister Mary Ann Moore, Assistant Secretary-treasurer.—Alice E. Miller, R. D. 1, Gaston, Ind., Feb. 3.

NEW HAVEN, MICH.—During 1913 our Aid Society held nine all-day meetings and five half-day meetings, with an average attendance of eight. We cut and sewed fifty-five pounds of carpet rags, and made thirty-three yards of carpet. Forty-six garments were made and donated to the Grand Central Hotel, Detroit. We also made twenty-two comforters for others. We have on hand two comforters and goods, and we have pleased work for four more. At the beginning of the year we had \$5.81 in the treasury, collected \$24.21, paid out \$24.27, and have \$5.75 in the treasury, Dec. 31. We rearranged, with Sister Mary Ann Moore, as President; Sister Alice Emrick, Vice-president; the writer, Secretary-treasurer.—Nettie Huffman, Middleton, Mich., Feb. 2.

SOUTH BEND (First Church of the Brethren), IND.—From May, 1912, to December, 1913, we held twenty-two regular and seven special meetings. The total attendance of the members was 357, with an average attendance of nine. Seven new members were admitted during the year. We made 63 garments. We made quilts and comforters, placed fifteen quilt-tops, made seven aprons and sold eighteen. We also made two sun-bonnets, and forty garments for poor children. Fifty-five pounds of carpet rags were sewed by the society. We instituted a donation day during 1913, and received \$1.00 for the following: Flannel, quilt, and one piece quilt, carpet rags, calico, combs, underwear, six aprons, four spoons of thread, other material, and \$2.45 in money. Sister D. F. Kelley, of Homeworth, Ohio, donated three piece quilt-tops, which sold for \$7.50. A friend donated a dinner, which brought \$1.00. The society also received \$1.00 from the Chicago Mission; 203 of Mrs. Weyhart of Stanley, Wis.; one pair of shoes, valued at \$2, to a sister's husband. Twenty bushel baskets of provisions were sent to the flood sufferers at Peru, Ind., at an expense of \$5. To the Children's Dispensary at South Bend we sent \$5; to the Children's Aid Society \$2.00 for working girls during Billy Sunday's meetings, \$8.79; to a sister and family, \$5.10; covers for the communion tables, \$2.80; knives and forks for love feast occasions, \$11; to Bro. W. D. Keller for general expenses, 25 cents. We had \$28.35 on hand from 1912, and received \$48.94 during 1913, which leaves a balance of \$77.59 on hand to begin this year's work. The society met at the home of Sister M. W. Kriehbaum Dec. 1, 1913, when the election of officers took place. Sister Kriehbaum was re-elected President. The following comprise the office for 1914: President, Sister Mary B. Kelley was chosen Vice-president; Sister Mary C. Helmick, Secretary; Sister Lillie Miller, Assistant; Sister Maude Parks was re-elected Treasurer.—Mary E. Helmick, Secretary, River Park, 822 Ninth Street, South Bend, Ind., Jan. 15.

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BARGAINS in books? We have them. Read our announcement on last page of this issue.

SIX recently made the good confession in the Covington church, Ohio, and are now awaiting baptism.

BRO. FRANK POBST, late of Canada, is now at Plain, Wash., assisting in the ministerial work at that place.

BRO. J. G. ROYER began a series of meetings at Mercersburg, Pa., Feb. 9, expecting to continue his efforts for two weeks.

BRO. S. A. HONBERGER closed a revival effort at Lebanon, Pa., Feb. 10, six being constrained to come out on the Lord's side.

DURING the evangelistic services, held by Bro. W. M. Howe at Blue Ridge College, Md., seven chose that good part which shall not be taken away from them.

MANY of our Sunday-schools are making a strong effort to become "Front Line" schools, and to remain there. Such a striving for greater excellence is always commendable.

BRO. A. B. BARNHART, wife and daughter, of Hagerstown, Md., have returned from Cuba, and are now spending a few weeks at Eustis, Fla. They think of returning home sometime in March.

BRO. NEWTON MILLER, of Rehobeth, Md., has been holding revival meetings for the Spring Creek church, Va., at the Branch house. He closed Feb. 8 with ten accessions by baptism, and two restored.

THE Fairview church, Pa., engaged the services of Bro. Rufus Bucher for a series of meetings, which closed Feb. 5. Thirty-nine vowed allegiance to Christ, and others are under deep conviction.

THOSE of our readers who desire additional copies of this issue, because of the articles from India in reference to Sister Quinter's death, can be accommodated by remitting at the rate of fifteen cents for six copies.

THOSE who desire to secure good books along a special line of work, should not hesitate to write us. We are able to supply any book in the market at publishers' prices, and will cheerfully render any assistance in selecting such books as our readers may want.

WHILE zero weather, here at Elgin, reminds us that the icy hand of winter is still in control, Bro. Moore reports that he is favored with most enjoyable, balmy weather at Eustis, Fla. While, at times, as he states, it is just cool enough to make a little fire agreeable, flowering plants and early vegetables are doing nicely.

BRETHREN A. C. Auvil and Z. Annon recently held eleven meetings in the Bethany congregation, W. Va. So far five have been added to the church,—four by baptism and one reclaimed. One applicant is to be baptized at an early date. The Spirit is seemingly touching the hearts of the people, others being under deep conviction.

BRO. HENRY SNELL began revival meetings at Circleville, Ohio, Feb. 1. So far eleven have signified their desire to unite with the people of God, and seven of that number have passed through the baptismal waters.

WE are requested to ask that special attention of the churches of Northern Iowa, Minnesota and South Dakota be given to the notice published on page 124 by Bro. H. C. Sheller, District Mission Board Secretary.

IN addition to what we stated in last week's issue, concerning the meetings at Slifer, Iowa, we now learn that up to Feb. 8, and including the number previously stated, a total of twenty-eight were received into church fellowship.

DURING the Bible Institute at Bridgewater, Va., evangelistic services were held each evening by Bro. B. B. Garber, of Washington, D. C. Nine enrolled themselves as loyal members of the Lord's army, and others are deeply impressed.

A MINISTER pointedly remarked in a recent sermon: "The trouble with the church today is, she has sprung a leak, and the flood-tides of the world have swept in until the pews are submerged." And many, alas, hardly realize the great danger.

ON last page of this issue an opportunity is afforded to secure some good books at exceptionally low figures. Please turn to that page and read the advertisement carefully. Money invested in a really good book is sure to bring the best of returns.

A WIDE-AWAKE church in Ohio takes special pains that every newly-baptized member is provided with the MESSENGER. If not able to subscribe for it, the paper is paid for out of a special fund. The plan is a most excellent one, and worthy of general imitation.

IN the reports of recent accessions we note, over and over again, that all, or nearly all, came from the ranks of the Sunday-school scholars. While the evangelist is worthy of praise, do not forget the humble Sunday-school workers and their preliminary work.

BRO. J. W. LEAR recently labored for the Campaign Mission, Ill., in a most inspiring revival. Six entered the fold during the meetings. Later on six more felt impressed to put on "the new man," and all are now fully identified with the believers at that place.

THE revival in the Covina church, Cal., closed Jan. 28. Bro. C. S. Garber conducted the meetings, his efforts being rewarded by sixteen taking a stand for Christ. All of these have been baptized except one, who hopes to be received ere long. One was restored to membership.

WHENEVER the evangelist succeeds in getting the people to search the Bible, concerning the doctrines he is expounding in his sermons, you may count on decisive results, sooner or later. During a recent revival at a mission post there was a most thorough examination of the Scriptures, to see whether "these things are so." Already a number have yielded to the entreaty of the "still small voice," and the end is not yet.

THE members at Everett, Pa., have just closed a most refreshing revival, conducted by their pastor, Bro. M. J. Weaver. Fourteen accepted the gracious invitation, twelve of whom are members of the Sunday-school, the other two being elderly ladies belonging to the home department. The facts just mentioned fully emphasize the statement, recently made in these columns, concerning the soul-winning power of the Sunday-school.

ONE of the wide-awake Virginia churches raised \$112 at a most enthusiastic missionary meeting recently. In reading about it we were impressed with the fact that many of our congregations could, by a similar effort occasionally, not only make greatly-needed additions to our general missionary treasury, but educate the membership along the line of missionary activity, thus cultivating a greater readiness for every good work.

A SPIRITUAL refreshing was experienced by the members of the Hickory Grove church, Ohio, during Bro. S. Z. Smith's recent meetings at the Charleston house. Nineteen declared their readiness to follow Jesus in all his ways. Two others expressed their willingness to renew their covenant with God.

THE little band of members at Alice, Texas, with the advantage of a mild climate, a fine agricultural section, and exceptionally good prospects for the spiritual development of the community, invite the attention of our readers to that part of the great Southland. Bro. L. J. Porter, Alice, Texas, will be pleased to give further information.

THE members of the West Brownsville church, Md., secured the services of Bro. Leonard Flohr, of Thurmont, same State, to assist them in revival meetings. His earnest efforts in the pulpit, as well as by house-to-house visits, resulted in nineteen who, upon their confession of faith, were buried in the baptismal waters to arise in newness of life. Three were restored.

BRETHREN J. H. B. Williams and John S. Flory were at McPherson College the early part of last week, and then spent some days at Mt. Morris College,—their visits being in the interest of the Educational Board. This week they visit Bethany Bible School and Manchester College. We are to be favored with a detailed report of their work at an early date.

THE First Church of the Brethren, South Bend, Ind., began a series of meetings Jan. 25, with Bro. Isaac Frantz in charge of the work. He closed his efforts at the end of two weeks with twenty-six confessions. Bro. Horst followed with a few more meetings, inducing one more to make the good choice. So far fifteen have been baptized and three restored to membership; the others are still awaiting baptism.

MORE than the usual amount of space is allotted to articles by our foreign missionaries, this week, but we are quite sure that all of our readers will join us in thanking the dear workers in the field for the touching tributes of respect, as well as the other items of interest. One can not read their earnest words without being inspired to greater consecration and a more fervent desire for the salvation of benighted souls in the lands beyond the great waters.

THE members of the Donnels Creek church, Ohio, secured the assistance of Bro. George L. Studebaker, of North Manchester, Ind., for a series of meetings at the New Carlisle house,—Jan. 17 to Feb. 10, inclusive. Twenty-eight entered into the baptismal covenant and one was reclaimed. Visits in over seventy homes by the evangelist, and a series of earnest prayer services, engaged in by the membership, seem to have been contributory to the great spiritual uplift.

BRO. I. J. ROSENBERGER's Calendar has been well received, so far as heard from. In some localities it has sold exceptionally well. At the head of each page there is a picture, illustrative of one of the ordinances and, with the text below, proves both interesting and instructive. As the publication of the Calendar was unavoidably delayed, interfering slightly with its ready sale, it has now been decided to close out the stock on hand, by offering the Calendar at only ten cents per copy, or \$1 per dozen. Send orders to the House, or to the author at Covington, Ohio.

ONE of Chicago's prominent saloonkeepers, at a recent meeting of liquor men, frankly confessed: "Some of the speakers here have shed maudlin tears because a customer's family must suffer by reason of his drinking. If a saloonkeeper really becomes solicitous about the home folks, he won't remain in the saloon business. If I were really worrying about the wives and children of my customers, I'd quit the business in a minute." The plain truth about the saloon could not be stated any clearer than in the closing words of the speaker's candid avowal: "We sell liquor because it pays; never mind the wives and children of the patrons!"

CORRESPONDENTS who persist in crowding all the matter possible on a postal card, should cease this way of doing and have a little mercy on our printers. After writing a card, hold it off fully sixteen inches. If you can read it with ease, send it along. If you find the lines and words are too close together to suit your eyes, then the better way would be to think of the printers and put your news in better form. Bear in mind that eyes are more valuable than paper, and that it is poor policy to injure some one's eyes in order to economize in the use of paper. Please do not forget the printers' eyes.

An earnest sister writes of the good work being done by a recent series of meetings in her home congregation, but deplores the fact that several, who would like to enter into church relationship, are barred out by circumstances over which they have no control. Such cases are always productive of anxious concern. When the salvation of precious souls hangs in the balance, there is need of renewed effort and more earnest prayer, on the part of the membership. "I will not let thee go except thou bless me," should be the heartfelt prayer of every member who is struggling in behalf of the unsaved.

In answer to a petition to dispense with the salutation between the Lord's supper and the communion, the Winona Conference of 1913 decided: "We grant the privilege where it can be done in harmony." This means that any congregation in the Brotherhood has the privilege of making the change, provided it can be done without creating any discord. Many congregations, taking advantage of the privilege granted, are making the change, while some continue the old practice. Any elder has a right to consult his congregation regarding the wishes of the members respecting the change. If they vote in favor of the change, or if they do not object to the suggestion to dispense with the salutation, as granted by Conference, then the change can be made. But in all instances the church should be consulted respecting her wishes. This is the way to promote harmony.

Trust and Duty.

WHILE the farmer trusts to Providence for all that he is to realize from his fertile acres, still he should keep on plowing and sowing, in order that he may reap. The man who plows and sows, can consistently pray, "Give us day by day our daily bread." The sick woman, who prays daily to the Lord to heal her disease, should keep on taking her medicine and observe the best-known rules of health. Some of our readers have heard of the man on the frontier who, while praying the Lord to save him from the pursuing Indians, saw to it that his trusty horse made the best speed possible. The Arab says: "In all things trust the Lord, but tie the camel first." Cromwell one time said, "Trust the Lord, but keep your powder dry."

And so it should be in all the pursuits of life. Trust the Lord for success in every undertaking, but first do your duty. The Lord can best help those who try to help themselves. In fact, man may become the Lord's helper in every department of life. If he would have good crops, let him do his best, as a tiller of the soil; then it will be easy for the Lord to do the rest. If one would have his Creator heal all his diseases, let him make use of the best-known remedies. True, the Lord can heal diseases independent of what man may do, but with man doing his part well, it is much easier for the Lord to bring about the desired results.

In this connection it might be said that salvation is of the Lord. He saves such as should be saved. But the Lord saves only those who do their part in the process of redemption. While man is saved by grace, and not by works, yet the man who will not do his duty, can not be reached by grace. The grace that saves, applies to those only who, in faith, love the Lord and keep his commandments. Yes, we say, trust the Lord for salvation, knowing that salvation is a free gift, but do your duty first. We sometimes sing, "Trust and obey." We may get better results

if we obey and trust. In fact, the man who will not do his duty, as pointed out in the New Testament, has no gospel right to trust the Lord for salvation. All through the Word of God we are impressed with the thought of depending wholly on the mercy of God for salvation, but solely with the understanding that we first obey from the heart the form of doctrine once delivered unto the saints. J. H. M.

Early Mission Work.

RECENTLY we chanced upon a book, entitled "Fifty-two Years in Florida," by John C. Ley. After a brief history of the State, telling of the discovery, the wars and the final conquest of this part of the South, the author proceeds with an interesting story of the missionary efforts of the Methodist church. The first mission was opened about the year 1822. This was about the time the Brethren commenced settling in Sangamon County, Ill., though prior to that date a church had been established in Union County.

But, referring to the work in the Peninsular State, our author tells how the early preachers made their way on horseback, from point to point, how they forded the streams and suffered many privations, often preaching every evening, and sometimes to only a few listeners. One of the pioneer preachers left a diary, in which was entered the work of each day. It occurs to us that a few extracts from this diary would make interesting and helpful reading for our people. At least the story, as told by a man who spent years in the wilds of Florida, shows quite a contrast between the methods of those early days, and the methods of the present time. The extracts which we give are taken from the diary of Rev. Isaac Boring. In 1828 he was assigned to the Pensacola mission, and rode 600 miles on horseback to reach his field of labor, which embraced the greater part of Middle Florida. Here is an extract from his notes, beginning July 26:

"On Thursday, the 26th, I rode to Mr. Eubank's. Only two persons besides myself met. I gave a short talk.

"On Saturday, the 28th, I preached at John's; rode in the evening to Mr. Ward's and spent the night.

"On Sunday, the 29th, my horse had to swim the Santa Fe Creek. I was carried over on a raft. I then rode to Rock Creek and swam my horse, riding him. I got wet, but received no injury. I soon got to Dell's meeting-house and preached. After preaching went to Maxy Dell's.

"On Tuesday, the 31st, I preached near Mrs. Love's in an old dwelling they had fixed up for divine services.

"On Wednesday, April 1, I preached at Wanton's, and on Thursday I rode to Palatka. On Friday I crossed the St. John's River, and preached at Bro. Rushe's to a few persons."

The next day he reached St. Augustine, where he remained for about two weeks, preaching nearly every day. At this point we take up his story again:

"On Sunday, the 19th, I preached at Jacksonville, filling all the appointments for the week. In the evening I set out for Bro. Nelson's, but got lost, and found myself near Mr. Eubank's. It was then dark, and I was then about four miles from Bro. Nelson's. I concluded I would try to reach his house. I started and got about one mile; my horse left the road, and I could not see the place. I got off my horse and got upon my knees and prayed for directions. I concluded to try to get back to Mr. Eubank's. I succeeded, and the family appeared to receive me kindly. I had better liberty to talk that night to the family."

Later he tells us how he got lost in the woods east of Palatka. He found the St. John's River, but could not tell whether he was above or below the road that led from Palatka to St. Augustine. He wandered around in the dense forest for hours, did some more praying, and finally found the road. At the end of his first year he rode several hundred miles to the north, to attend the Conference at Charleston, S. C. Resuming the story, we give our last extract:

"On Sept. 7 the Conference closed, and the appointments were read. I was appointed to the St. Augustine and Alachua Mission. I was much astonished and hurt at the appointment. I hope it will be for the glory of God. I am informed that I am to receive fifty dollars from the Missionary Society for my support. I have received twelve dollars and fifty cents of the money."

We might continue these extracts, but enough is given to show how the pioneer preachers of this country were consecrated to their work. And what is here said of the Methodist minister in question, might be said of dozens of our early preachers. On horseback they went from place to place, preaching the Gospel, often riding for days and preaching each evening, and generally from two to three times on Sundays. Their audiences were small, the accommodations for services poor, but they were persistent and much good was accomplished. The same persistency today, wisely directed, would doubtless result in still more good. J. H. M.

Physically Born Again.

THIS would be a miracle, say we, as it was said of the man who was born blind, and had his sight given to him by the Christ. The giving of sight to those who were born blind, was never heard of before, and therefore it was considered a miracle by all who saw it or heard of it. Because of the strangeness of it, it was looked upon as a miracle, and so it is about things that we call natural and physical. Whatever is done or happens, that we can not see or understand, is classed among the miraculous, because, say we, it is beyond human agency, and, therefore, in it must be reckoned the Divine Element or Power.

But when it comes to a man being physically born again, we say it is a physical impossibility. So thought Nicodemus when Christ said to him, "Ye must be born again." And so it is, humanly speaking. And yet, in a sense, we have two cases given in the New Testament that come within the range of being physically born again. We have reference to the widow's son and Lazarus. They were both literally and physically dead. The one was found on the way to the place of burial in the sepulcher, and both, through the power of Christ, were born again and committed to the care of their sorrowing friends.

Others, since then, have been practically dead, and still others are so near to what we are accustomed to call dead, that their being restored to life and health again seems equivalent to being born again. If we were not intensely human, our Heavenly Father and his Son, the Christ, would get much more credit, honor and thanksgiving for the thousands of cases of physical healings that are so manifest everywhere,—almost daily,—in this world of ours.

Because our Great Physician is pleased to use human means and human instruments, in restoring men and women to health and physical vigor, we are too much inclined to overlook the Divine Element, and give all the honor and glory to the human agency.

Some refuse to see and accept human agency and means in connection with the Divine. This is because of our shortsightedness and slowness to believe without having some tangible symbol on which to base our faith. Even the Christ, who needed no tangible means to perfect his power to heal, employed natural agencies. In order to help the faith of the people who witnessed the opening of the eyes of the man who was born blind, Christ, we are told, spat on the ground and made clay of the spittle, anointed the eyes of the blind man with the clay, and then sent him to the pool of Siloam to wash, and he returned seeing. And Naaman, to be healed, had to go to the Jordan and dip himself seven times. Other cases might be named, in which natural means were used in order to bring about the healing desired, so that, in desiring and expecting healing, there is no justifiable reason why we should not make use of such remedies as are considered helpful by the medical profession.

We have now tried to show how, in a sense, a man may be born, physically, a second time; also how the Great Teacher may, and, we believe, does exercise his Divine Power in healing, in connection with and through human instrumentalities. And while we ought to honor the instruments used, we ought to honor still more the Power and Will back of the instruments and means thus used.

The views thus expressed are the results of our own recent experience, as we passed through our being "physically born again."

Like other men, we have had our turn in bodily

ailments, such as humans are heir to. Twice we were made to feel that we, in a special way, were about to pass over to the other shore, but by the love and grace of the Great Physician, and by his direction of human skill, we were born back again into a new life experience.

For years and years we had suffered, more or less, from indigestion. So severe had our trouble grown that we had to abstain largely from the common foods, as generally used. Finally, the outlet of our stomach became so inflamed and closed that there was no opening, and certain death was only a question of a few days. In this condition, we tried to commit ourselves unto the Lord, as we always try to do. We were now told of a physician whose specialty it was to diagnose critical cases. He was sent for, and after a careful examination he reported that in our case it was a choice between an operation and a certain death. He was not a surgeon, and to operate was no part of his work. And as the operation needed was a very critical one, he recommended a specialist in operations of this kind. The operation was to open the body, remove the outlet of the stomach some six inches from where it was closed, close the original opening in such a way as to cause it to heal over, open it at the other end, shorten the intestinal outlet, and attach the shortened intestine to the new opening, close up the opening made, and await results.

Well, this was the exercising of human skill, directed by the Lord, as we believe. As a result the inflammation subsided and the former outlet healed over. The shortened intestine, that was attached to the new opening, grew fast, the body incision also healed, and in a very short time we felt as if we had been born into a new life. And what may seem strange about it all is, that as serious and critical as was the operation, it was almost entirely painless, after it was over, and so it was also during the healing process. What is more, our digestion is now very good, our voice, which was so weakened that we had quit preaching, is now fully restored, and our general health is so good that we do not have words to express our gratitude to the Loving Father, to whom be the honor and praise evermore. Amen.

We give this experience of ours for the encouragement of others who may be similarly afflicted. Trustingly use the wisdom God may give you, and then commit your case to the Lord and we are sure that the very best will come to pass.

H. B. B.

Our Visit to the Foreign Mission Fields.

No. 12.—Towers of Silence—Dahanu Station.

THE nations of the earth have disposed of the bodies of their dead differently in the ages of the past. Today, also, the people of the various religions dispose of their dead differently. It is a part of their religion to say how it is to be done, and it is all a most interesting subject.

There are three Towers of Silence near Bulsar, dating back 175, sixty-six and six years, respectively. They are the burying places of the Parsees; or, speaking more correctly, they are the receptacles of their dead, for the Parsees bury their dead only when they die too far from the Towers of Silence, and their relatives are too poor to meet the expense of moving the bodies long distances. The towers are expensive, and therefore they are built at considerable distances apart.

The towers are built of stone, circular in form, about forty feet in diameter, something like twenty or twenty-five feet above ground and seven feet in the ground. All are open at the top. They cost about \$3,300, and look like large tanks. There is but one door, just a little above the level of the ground. At the height of the door, all around the wall on the inside, is a table built of stone, about fourteen feet wide, inclining toward the center. On this the corpses are laid, all with their heads toward the wall, and feet toward the center. The table is wide enough to receive two rows of bodies, and leave a narrow passageway between them. There are 104 places on the table to deposit the dead,—each receptacle with gutters to drain toward the center. Not more than one corpse

can be placed in each compartment a year. In the center is a pit seven feet deeper than the table, about twelve feet in diameter.

Immediately after death the body is prepared for burial. First it is carefully bathed, then dressed in white cloth, tightly drawn to the body. It is then placed on three stones and watched by the priest until it is, later on, taken to the tower. The priest sits near the corpse, praying and repeating portions of his sacred scriptures and worshipping the sun. This is continued until the body is removed to the tower, no matter how long this period may be. If the time be too long for one priest to continue the rites, another takes his place.

The pallbearers are of a certain class; they are an order of themselves, and can not marry outside their order. They bear the body to the tower, disrobe, put on other clothes, and then deposit the body within the tower, on the table, in one of the places mentioned. They then withdraw, close the door and again change their clothing, when all depart and leave the body to the vultures. It is said that before the people leave the grounds, the vultures, or buzzards, swoop down on the corpse, and in some cases will come up and sit on the top of the tower with a piece of the flesh in their mouth. In other cases they will fly around, dropping pieces of flesh to the ground. All this seems too horrible to think about, but it is none the less true, and it is the decree of the Parsees' religion.

Once a year a sweeper goes into the tower and cleans the table, brushing all remains into the pit in the center. For this work he receives ten rupees, or about \$3.25. This duty is confined to a certain class or order of men. When I inquired of the Parsee official, who explained to us the towers, as to the remains on the table, he said the vultures eat all the flesh from the bones and the sun dissolves them, so that there is hardly anything left. He spoke of it in such a manner as to show that he considered it all proper and in order, but I must say that something in me rebelled most vigorously against the whole process.

Near the tower stands the assembly room, in which a service is held for those who come in from the country, from points where there is no priest. When a priest is at hand, the service is always held at the late home of the departed. Within an inner court of the assembly room there is always fire, while incense is burned at stated periods. The fire is considered holy. If, by accident, it should be allowed to go out, holy fire would have to be secured from another assembly room, no matter at what inconvenience. At night an oil lamp burns right by the holy fire, in a small aperture which extends through the wall, looking toward the towers. A man is in charge of the fire, night and day, and we were told that the present fire has been burning for six years.

Four trenches extend from the pit in the center of the tower, in the direction of the points of the compass, to reservoirs. Both the trenches and the reservoirs are filled with charcoal. This is done to absorb all fluids and to keep the ground from contamination.

This, in brief, is the story of the Towers of Silence—and a dreadful story it is. Certainly, every impulse of our blessed Christianity revolts at the thought of giving the bodies of our beloved dead to the vultures. But the religion of the Parsee authorizes it and demands it.

The work at Dahanu was begun in 1902 by a native. The latter part of the same year Bro. Adam Ebey and family took charge of the station. Near the close of 1903 Dr. Yereman located at Dahanu, where he operated a dispensary and practiced medicine for three years, establishing a large practice. It has continued steadily, since then, in the hands of Bro. Ebey, and has retained good proportions. During the year just closed, 9,996 persons were treated. Bro. Ebey is known in the community as Dr. Sahib.

The station is operating six schools within a radius of four or five miles. There are about 300 pupils, something like six-sevenths of them boys, and five teachers, three of them members of the church. The teachers are paid from a little less than \$3 to \$5.50 per month. At four of the schools are Sunday-schools,

and some evangelistic work is done. The good seed is planted in the young hearts, and character in its formative stage is given the right trend. This promises much for the future, and much is expected.

Sunday-school and evangelistic work are carried on at the station. The Sunday-school is in two parts. The morning session is for the little folks, and in the evening the adults meet, each part numbering about twenty-five or thirty. Two booksellers are working under the station. Five such men are engaged in the mission, and four of them are supported by the Scottish Bible Society, on the basis of three rupees a month and a commission on books sold.

The mission property at the station includes the bungalow, a one-story brick building, thirty-seven feet square (exclusive of verandas), erected in 1906 at a cost of about \$500. This may be an example of a "penny-wise and pound-foolish" policy in the matter of building. Besides the bungalow, there are quarters for four native families and a good well on the compound, which embraces one and one-half acres of ground, the whole property costing about \$4,400.

Bro. Adam Ebey and wife are in charge of the work of the station, and are the only American workers here. Eleven native helpers are employed at the station in the capacity of teachers, booksellers and evangelists. At present there are about twenty-five or thirty members who are considered as belonging to the station, though they are not as yet organized. They really belong to the Bulsar church, but were not counted in the number given in my last, as constituting the Bulsar congregation.

Dahanu, Bulsar, Jalalapur and Anklesvar are the four stations of the mission on the main line of the B. & C. I. Railway, north of Bombay. Dahanu is seventy-five and Anklesvar 125 miles north of Bombay.

H. C. E.

Our Miscellany.

A WIDE-AWAKE western church, having assumed the support of a missionary in India, found herself in arrears when the solicitors made their report at a recent council. Immediately an effort was started to wipe out the delinquency, and in less than eight minutes enough funds had been secured to that end, with a goodly amount to spare. This shows what may be done when the people have "a mind to work." Such persistency is bound to bring results.

THE advice Martin Luther one time gave in regard to parents sending their children to godless universities will apply most admirably to present-day conditions. Here is what he said: "I am afraid that the universities will prove to be the great gates to hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt."

WE note that one of our city missions, whose house of worship was built only a few years ago, is considering the propriety of remodeling the house or building an entirely new structure. It would seem that a little more care in the planning and construction of a meetinghouse would go far toward assuring an entirely suitable as well as substantial building. With the continually increasing cost of building, it would be the part of wisdom to build all our houses with a view of future needs, always making sure that the best materials are used, to insure permanency.

DURING Dr. Biederwolf's recent evangelistic campaign at Waynesboro, Pa., he had this to say about simplicity of apparel: "The greatest curse of true morality is not the saloon or the brothel, but the ungodly, fashionable dress. The plain people have you beaten many miles on the dress question. The thing that ruins many a young man is the way you girls dress. Give a man a chance to have his mind free from ruinous thoughts. I thank God when I see a woman wear a bonnet, for I know that some are undertaking to stem the tide of worldly fashion."

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MISSION WORK IN THE SOUTHLAND.

Haw Ridge, a mission point in the bounds of the Pleasant Hill congregation, enjoyed a very successful series of meetings which began Jan. 18 and closed Feb. 1, with a visible result of five precious souls being buried in the liquid stream, to walk in newness of life; three others await the rite. All were heads of families except two. One brother and sister had almost reached the three score and ten period. The sister being sixty-eight years past, and so badly afflicted with rheumatism that it was entirely impossible for her to kneel, we had to take her into water deep enough to come well up to her shoulders, and then to immerse her by bowing her forward. Bro. J. D. Clark, of Jonesboro, and the writer did the preaching, delivering in all twenty-seven sermons to large audiences, who seemed very hungry for the Gospel. Indeed, many persons expressed themselves as being "almost persuaded." Until about two years ago these people had never heard the Brethren preach. Since then we have had the pleasure of receiving twenty-six into the fold.

On the day this meeting closed, the sun was shining so bright and warm that one could be comfortable anywhere without fire. A very conservative estimate of the number of persons who witnessed the closing scenes of this meeting, places the total at the four hundred mark. Truly the harvest is great in this Southland! Samuel H. Garst. Blountville, Tenn., Feb. 3.

RAISIN, CALIFORNIA.

The Raisin City church met in council Jan. 17. Brethren E. M. Sheller, B. C. Shick and J. M. Long were elected to the deacon's office. Eld. J. H. Stover, of Chico, and Eld. J. M. Follis, of Trigo, presided. Bro. D. H. Forney was reinstated into the first degree of the ministry. The three deacons were installed the following Sunday morning, preceding the preaching service, the occasion being a most impressive one. Eld. Stover began a series of meetings here Jan. 11, and continued until Jan. 22. We had a splendid attendance every evening, in spite of the dark nights and the inclement weather. Bro. Stover delivered carefully-prepared sermons in the power of the Spirit. Four young men and one smaller boy gave their hearts to God.

As Bro. Stover had to leave us on Thursday evening, we felt that other souls should be saved; so, by special request of the members, Bro. E. M. Cobb, of our congregation, preached on Friday and Saturday evening and on Sunday morning. Four young ladies and one more young man came forward on Sunday morning, making ten converts in all. The baptismal vow was taken on Sunday morning, and in the afternoon, during a very heavy rain, the ten young people were buried with Christ in baptism by Bro. Cobb. These two ministers preached the Word faithfully, and much good has been done. Nellie E. Flickinger. L. B. 82, Raisin, Cal., Feb. 3.

OMAJA, CUBA.

Wife, daughter and I left Hagerstown, Md., Nov. 14, to spend the winter in Florida and Cuba. We stopped three weeks in Jacksonville and one week at Daytona Beach, a winter resort, equipped with the noted race track for automobiles. Next we stopped at Palm Beach; also a winter resort. It has one hotel with 1,700 rooms, capable of accommodating over 3,000 persons during the busy season, and even then some are turned away.

Our next stop was at Miami. Then, via Key West, we went to Havana. On arrival we realized that we were in another country and among another people. The climate, as we traveled farther down the island, was ideal.

Our next stop was at Camajuani, a city of 35,000 population. Among the attractions are churches built in the year 1628. It is a pleasant place to stop. Its modern conveniences—electric street cars, clean streets, parks and especially the accommodations at hotels, together with its fine climate, make it a comfortable place of residence.

One hundred miles south is Omapa, where we are now so pleasantly located in the home of Bro. G. Mahan. Omapa is an energetic colony, with a population of 300,—Americans for the most part. Citrus fruits are largely planted. Corn is grown profitably. We visited a 1,500 acre fruit farm, which has 1,360 acres now planted in grape fruit and oranges,—all in bearing condition and laden with luscious fruit. It is a beautiful sight. There are many other fruit-farms, not so large but with plenty of fruit. The cattle industry and fruit growing are the principal sources of wealth. There are also valuable timber lands. The climate is fine. Every day is like a spring or summer day in Maryland. Nights are cool, and afford a good opportunity

to rest. The members of the Church of the Brethren built the first churchhouse, and the Methodists are about to complete another. Both denominations have regular preaching service. The Brethren have Sunday-school and Christian Workers' Meeting, at both of which the attendance and attention are good.

My former visit to Florida, together with my observations at this time have taught me that many Brethren who seek for a genial climate during the winter, should go farther than Florida. Not only is Cuba's climate superior to that of Florida, but the associations of the little band of earnest members,—who are so faithfully laboring for the Master's cause,—are well worth considering. There are great opportunities to do work for the Master while enjoying the temporal blessings of life.

Hagerstown, Md., Feb. 2.

A. B. Barnhart.

RIDDLESBURG, PENNSYLVANIA.

We met in council Jan. 11, with Eld. C. O. Beery, our pastor, in charge. The following are our officers: Sister S. F. Harclerode, secretary; Bro. J. Noble Cogan, treasurer and janitor; the writer, corresponding secretary, and also Sunday-school superintendent for the ensuing year, with Bro. J. Noble Cogan as secretary. Our Christian Workers organized, with Bro. Robert B. Devilbiss as president, and Sister Carrie Galloway as secretary.

Our treasurer's report shows that this mission point, with a membership of fifty, the majority of whom are not wage earners, raised \$357.21 during the past year. We paid \$218.75 of this money on the church debt, \$14 on the Old Folks' Home, \$19.04 to District Missions, \$11.64 to Home and Foreign Missions, and \$3.84 to the temperance work. Realizing God's blessings upon us, during the past year, in giving us an increase in our membership, we hope to do even better this year.

The Sunday-school enrollment is a little more than our church membership, which is encouraging, but is not what it ought to be. The interest manifested by the majority of our members is most commendable. The total receipts for the year amounted to \$36.63. We paid \$2.50 of this to the District Secretary, \$1.20 to the County Association, \$3 to Bro. J. B. Emmert in India, and the balance for supplies. We believe that there are greater things in store for us this year.

The showing made by the Christian Workers, during the past year, is, in view of the difficulties confronting us, most encouraging. Our collections for the year amounted to \$8.24. We used \$5 of this for the temperance cause, and the remainder for supplies. H. H. Brumbaugh. Defiance, Pa., Feb. 4.

AN EFFICIENT MINISTRY.

Not by sleight of men, not by "tossed-to-and-fro" doctrine in windy words, not by cunning craftiness, not by sensational subjects, not by boisterous laughter, nor any other sobriety-killing devices, but by the power of the Spirit, by the Word of God, by the love that perisheth not, can any congregation keep up an efficient ministry.

Recently Brethren J. J. Reppert and John H. Getz were called to the ministry by the members in Tropico, the Holy Spirit being the Guide. The symmetry of the work indicated this. Both are yet young, but by the help of the Spirit they may be able to make full proof of the ministerial functions.

For several years the burden of the work in this church has fallen heavily upon Bro. S. S. Garst,—the writer of this article having been, much of the time, employed in other fields.

To have an efficient ministry, the principles and methods introduced by Christ must be maintained. The church can not use, edifyingly, world-equipped ministers,—men and women who are simply fluent in words and negligent in living what God wants exhibited outside of the pulpit in character. Condemning sensational amusements and denouncing certain unpopular sins, while ignoring living principles and endorsing bad methods, will never be conducive to good results. Read with care 2 Peter 2: 17-22.

Sobriety is an almost lost power. The Spirit says: "But speak thou the things which become sound doctrine" (Titus 2: 1). Let us follow this command to its end: "Aged men be sober" (2: 2). "Aged women likewise, that they be in behavior as becometh holiness" (2: 3). "Young women to be sober" (2: 4). "Young men likewise exhort to be sober-minded" (2: 6).

If as much were said in favor of feet-washing, would we all not be very earnest in our contention for the condition? Here are several strong passages, several great messages on sobriety, yet how easy it is to turn this high and efficient doctrine into drunkenness of hilarity, and laughter in the house of worship! It is astounding to note that when protests are made against disorder in the Lord's house, and when objections are raised against amusement, giggling, clownish actions in the pulpit, etc., many, who have long been in sobriety, may laugh and even exult over those antics from the pulpit.

The Tropico church is yet trying to inculcate sobriety, to win souls for God through Divine channels. There be men and women who will not be moved from the high values of godly sobriety and sobermindedness.

Beloved in the Lord, the refreshing showers of grace are still available to all who refuse to be drunk in boisterousness. With such is Jesus well pleased. Long may holiness be esteemed a pure, powerful grace in Christ. An efficient ministry is a holy, harmless ministry. Tropico, Cal., Jan. 22. M. M. Eshelman.

BULSAR, INDIA.

It would give me great pleasure to write a personal letter of thanks to all who made us happy on Christmas Day. We appreciate their gifts of love and good will, which brought great joy to many hearts, but lack of time and heavy pressure of work forbid my doing so, hence this "general letter" of thanks to all. How much good you have done, how far-reaching the influence of your noble deeds of love is, eternity alone will reveal.

Just in time for Christmas of 1912 some beautiful scrap-books, post-card chains, Christmas cards, booklets, pictures for mounting, cut from seed catalogues, books, papers, magazines, etc., were sent to us by some devoted servants of our dear Master in the homeland, with this request: "Please tell us if you can make use of such things or things similar to these. Just tell us what you need and we will gladly do all we can to supply you. We may not be able to do much, but we willingly do what we can."

As we looked at these gifts of love and sacrifice, our hearts were filled with joy, and prayer after prayer ascended to God in behalf of the donors. How we longed, too, to give those bright-colored pictures to our little ones on Christmas Day! A quick count told us that they would not reach round. We decided quickly what to do. So, during the year, we told those who wrote,—asking for something definite to do,—something about our plans for Christmas of 1913.

How heartily every one responded and how faithfully they worked! As Christmas time drew near, package after package came and our hearts beat faster and faster. Oh, the joy in store for these dear dark-skinned boys and girls, who would receive one of these precious gifts! Imagine our feelings when, on Christmas Eve, Brother and Sister Blough came over to my house, to help "tie up" these gifts for Christmas. Yes, we closed the doors and windows, for the Indian boys and girls do not fall a whit behind the boys and girls of America when it comes to "peeking," to gratify curiosity at Christmas time. When all presents were tied up, we had 113 gifts from the workers across the sea. There was a great question mark in my mind as to whether that number would be sufficient. Some days we have many non-Christian boys and girls, and some days not so many come to Sunday-school. You see, they belong to a servant class and if their masters get the idea that we are going to make Christians of these children, they scare the parents, threaten them with persecution and the result is that some get frightened and stay away till the scare is over. These parents want their children to be present each Sunday, but they are under-servants and that makes a difference. We are praying to God in their behalf. Will you join us in earnest prayer?

We decided that our gifts would not reach round, so we tied up thirty-six glasses filled with mamra,—a kind of native food. Soon after the time set for our children's service, in our own room, in the Bible Students' quarters, we were seated in rows. Long before the doors were opened, many were in waiting. The scene was so touching and beautiful! The little tots who had clothing, put on their best. It was not unlike a flower-garden,—such bright colors! The scene dazzled your eyes in the bright sunlight. Many children were present without a stitch of clothing. Others were covered with strings and strings of beads, and their legs and arms were covered with jewels. Such a mixed audience you never saw. Yet, on every face was written joy and expectancy. How those beautiful brown eyes and faces shone! Yes, even under a layer of dirt and ash-colored dust.

Soon after our exercises began, it became apparent that not near enough gifts were on hand. At the house we had some peanuts, cups and saucers and some cakes of carbol soap. Sister Holsopple and my Indian helper soon returned with the remnants.

Well, such a scene you have never witnessed. Drs. Cottrell and Sister Holsopple stood behind our sand table and distributed the gifts as we sent the children up,—family by family. We wanted to have one of your gifts get into the hands of the Christian boys and girls, and also into each family of the non-Christian boys and girls. My pen is too feeble to describe the scene after they left the house. On all sides groups of non-Christians were standing or sitting examining the wonderful books from the friends in America, who loved them enough to send them. They never had seen such pretty books and to have one all their very own, was almost too wonderful to believe. Had you had one glimpse of this "never-to-be-forgotten scene," you would have been more than repaid for your time, labor and expense. The Great God use this all to his glory!

We are indebted to the following for these wonderful gifts, in addition to the very much appreciated Sunday-school cards and picture rolls sent us. You see our

Christmas lasts all the year round. For this we are truly grateful:

"Beacon Lights" class, Goshen, Ind., per Sister Laverne Day; "L. B. A." Sunday-school class, Pasadena, Cal., per Sister Edie Schrock; "Whatsoever Band," Juniata College, per Sister Ella J. Brumbaugh; "Little Friends," of Meyersdale, Pa., per Miss Anna Hoover; "Some Little Folks" (along with a love letter for the "Brown Boys and Girls" of India), of Morgantown, W. Va., per Sister Ezra Wolfe; Pyrmont Sunday-school, Delphi, Ind., per Bro. Andrew Wasoner; Sister S. E. Brower, South English, Iowa; J. E. Ham, Huntington, Ind.; Alice Vanman, Pasadena, Cal.; Dove L. Saubie, Glendora, Cal.; Sister Grace Hileman Miller, Lordsburg, Cal.

Gifts of this kind were received from others whose names we do not have. The wrappers were, in some cases, so badly torn that we could not tell from whom the packages came, but we thank you all the same, and pray God's choicest blessing to rest upon you.

Then, again, we desire to thank the following who sent us gifts in the form of money, etc., to gladden other hearts at Christmas time:

The "Seekers after Truth Bible" class; Sister Linda Griffith's Sunday-school class; Sister Ruth Griffith; A. E. Shumaker and wife; J. M. Nagney and family; Prof. W. H. Kretschmer and Miss Ellen Lint, Meyersdale, Pa.; Sister Anna Cline, Ft. Defiance, Ariz.; Sister Estella Lininger, Mechanicsburg, Pa.

These gifts reached us just at Christmas time, hence we take this way of acknowledging the receipt of the same and thank the donors most heartily.

Others have donated whose names are not in our possession. All such have our most sincere thanks.

Last, but not least, we are truly grateful for the thirty-six boxes of Angema, sent us by Bro. Lee Pollard, of Garrett, Pa. Many suffering ones have been helped by it in a wonderful way. One aged brother who has been suffering greatly, came time and time again, and asked me for some of my "precious American medicine." I shared what I had with him, and told him that some day I would get some more, and then he should have a whole box. The tears streamed down his worn, wrinkled face, as he put out his trembling hands and said, with deep feeling, "O, thank you very much. The Lord bless you and the one who makes and sends this medicine." As soon as this gift of medicine came, I hurried to his bedside and gave him a box. The scene was too sacred to describe. Our dear Bro. Pollard will surely receive manifold blessings for his gift of love.

It is not at all unlikely that some of India's sons and daughters may meet the generous American donors at heaven's gate and say, "Because of you I am here." Is not that reward enough?

Ida C. Shumaker.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Covina.—On Sunday evening, Jan. 11, Bro. C. S. Garber began a series of meetings and continued until Jan. 28. One, who had been indifferent, signified her intentions to walk closely with God. Sixteen others stood up for Christ. All of them have been baptized, except one young man, who wants to learn the way of the Lord perfectly. (Mrs.) Eulalia Overglendora.—On Sunday evening, Feb. 1, the Christian Workers of this place gave a very interesting missionary program, to the India as their subject. In view of the recent loss of one of our workers, prayers were offered in behalf of the workers on the field. After the Christian Workers' Meeting Bro. S. D. Long delivered a very good sermon on "Obedience." At the close of the service, one precious soul gave her heart to the Lord. This causes us to rejoice.—Sallie E. Miller, Glendora, Cal., Feb. 11.

Lordsburg.—Last Sunday Bro. J. Harman Stover, Chico, Cal., who has been attending the Bible Institute at this place, preached for us. A few weeks ago, under the auspices of the "Home Markers' Society," we were privileged to listen to a talk entitled "The Father's Part in Training Children."—Grace Hileman Miller, Lordsburg, Cal., Feb. 6.

Los Angeles.—In Messenger of Feb. 7 I had a note on page ninety-two in "Notes from Our Correspondents," which, in part, does not convey the idea intended. It reads, "Bro. Lew Egan, our first convert, formerly belonged to another denomination." He was not our first convert, but he was the first convert we have been able to win over from another denomination. The truth is, he is the very last convert we had. We have never before been able to make the Chinese, identified with another denomination, see the more "perfect way."—E. Rhea Deardoff, 3118 Mantout Avenue, Los Angeles, Cal., Feb. 8.

Santa Ana.—Bro. C. S. Garber began preaching here Jan. 30. We had good crowds, and splendid attention. At present we have four accessions, and the outlook is hopeful for others to reach California. Bro. Garber will go from here north to reach Seattle in time for the Conference, and expects to return to the California Conference, and we hope to begin work here at Reedley, Cal. Bro. Smeitser is proving a most efficient helper in his song service.—Alta Colbert, Santa Ana, Cal., Feb. 14.

ILLINOIS.

Allison Prairie (Illinois).—Our church met in council Jan. 3. As our elder, Bro. S. W. Giesher, could not be present, Bro. J. H. Jefferson presided. Sunday-school officers were elected for six months, with Sister Sadie Redenbo as superintendent, and Bro. Nelson Johnson as secretary. Christian Worker officers were also elected, with Bro. Stanley Johnson as president, and the writer as secretary-treasurer. Funds have been raised for the parsonage, and we hope to begin work in the near future. We have a teacher-training class of nine members. All of them enjoy the work. We are using the book, "Training the Sunday School Teacher." Our pastor, Bro. O. B. Redenbo, is doing a good work.—Flossie Moore Goff, R. D. 5, Vincennes, Ind., Feb. 7.

Champaign Mission.—Since the report of our dedication at this place, Bro. J. W. Lear, of Decatur, Ill., held some meetings. He preached thirteen doctrinal sermons. Six were baptized during the meetings. At the close of the meetings a love feast was held, where some twenty new to a number who took their first communion. Fifty surrounded the tables. After the meetings, the writer had the privilege of baptizing six more at two other times, making twelve additions by

baptism since our last report. We have also organized a Christian Workers' Society, with Bro. F. H. Christner as president, and Sister Lela Compton as secretary-treasurer. The attendance is good at all our services. The people are anxious to hear the Word preached in its purity. Some are counting the cost. A minister of another denomination said, "I will join the Brethren church as soon as I can make the proper arrangements, as at present I am under obligation where I am at work, for a short time."—C. A. Lewis, Champaign, Ill., Feb. 13.

Hickory Grove.—We met in council Feb. 13, with Eld. W. H. Plauding presiding. Four letters of membership were granted. Three were baptized since our last report. We decided to hold our love feast June 6 and 7, at 2:30 P. M.—Dora Gerdes, Mount Carroll, Ill., Feb. 14.

Rockford church met in council Jan. 12. Our elder, Bro. John Heckman, and Bro. O. P. Haines were with us. Bro. Haines presided. One letter was received, and several letters were granted. We elected Bro. John Heckman as our elder in charge. Bro. Clarence Tompkins was chosen treasurer; Sister Nellie Rowland, clerk; the writer, correspondent; Sister Bertha Brunsell, Sunday-school superintendent; Bro. Ralph Cox, president of the Christian Workers' Meeting; Sister Bertha Brunsell, secretary; and Sister Mary Bowman as clerk. On the morning of Jan. 13 Bro. John Heckman anointed Sister Bricknell, who had been seriously ill, but is now recovering nicely. Bro. Ward was also anointed Jan. 30, by Bro. P. R. Keltner, of Freeport. He also is improving. The work here is progressing steadily, but we are looking for still greater things. The good seed is being sown bountifully. Sister Myrtle Swihart is conducting the song service.—Sarah C. Seltner, Roanoke, Ind., Feb. 9.

INDIANA.

Monticello.—Feb. 1 we closed a very interesting series of meetings at the Guernsey church, conducted by Bro. Elmer Phipps, of Arcadia, Ind. One made the good choice. The members were greatly encouraged and strengthened in the Lord's work, and much good seed has been sown.—Laura Kellenburger, R. D. 10, Reynolds, Ind., Feb. 14.

Roanoke.—We are now in the midst of a series of meetings, conducted by Bro. S. J. Burger, of Howe, Ind. The weather is cold, and sleighing is fine. The attendance and attention are very good. The good seed is being sown bountifully. Sister Myrtle Swihart is conducting the song service.—Sarah C. Seltner, Roanoke, Ind., Feb. 9.

South Bend (First Church of the Brethren).—Bro. Isaac Prantz conducted a series of evangelistic services at the First Church, beginning Jan. 25, and continuing for two weeks. The interest and attendance were good from the beginning,—partly due to the fact that the two weeks, before Bro. Prantz came, were spent in preparation for the meetings. By the end of the first week there were eleven confessions. The weather conditions were not as favorable the second week, but there were five confessions. When Bro. Prantz left, our pastor, Bro. Horst, continued the meetings for a few evenings with one more confession,—making twenty-seven in all. Fifteen have been baptized, three restored to membership and others are awaiting baptism. As frequently happens in a city where our Sunday-school children come largely from those not Brethren, and often from non-Christian homes, some of our young people are being hindered by their parents. There are still a number under conviction, and we hope that we may be able to gather fruit for some time to come from the work of the past few weeks.—Corv N. Stetter, South Bend, Ind., Feb. 13.

South Whitley.—We have just closed a three week series of interesting meetings. Bro. Jesse Gump, of Churubusco, Ind., did the preaching. Many lasting impressions were made. Sister Nora Shively, of Bremen, Ind., led the song service, which was very impressive. One accepted Christ and was baptized. Although the weather was very inclement, much of the time, and the roads were bad, yet the attendance was good. On Christmas one dear soul was baptized. The good seed is being sown, and we praise God for it. The writer was afflicted with pneumonia, from which I lay at death's door. Through the prayers of the members and the assistance of the anointing service, and the services of a skilled physician, I am permitted to be up and around again.—Anna Brubaker, R. D. 3, Box 81, South Whitley, Ind., Feb. 14.

IOWA.

Beaver.—The little church at Beaver was given one of the three Sunday-school Institutes held in Middle Iowa, Jan. 23, 24 and 25. The instructors were Bro. James M. Moore, of Chicago, Ill., Sister Eva Leichty, of Waterloo, Iowa, Bro. Virgil C. Small, of Des Moines, Iowa, and Mr. W. D. Stem, General Secretary in Iowa. The meetings were given a most very good lessons on Sunday-school work. The commendation was what we are now doing, and gave us some good advice as to how to increase in efficiency.—D. W. Wise, Grand Junction, Iowa, Feb. 8.

Council Bluffs.—Bro. H. P. Caskey and wife were located here by the Mission Board of Southern Iowa to stay here next May. They won the confidence of the people and built up the church in membership. To our sorrow, Bro. Caskey moved to a farm in the Salem congregation, near Lenox, Iowa. He preached the Word with power. Four letters were granted. The Mission Board of Southern Iowa has planned to send the writer to the South English congregation, to take up the work here about March 1. The Lord's work seems to be going on satisfactorily at this place.—Arthur Lewis, 400 North Eighth Street, Council Bluffs, Iowa, Feb. 7.

Des Moines.—We expect to hold our love feast May 17, at 6:30 P. M. Our Christian Workers' Society has planned to devote about ten Sunday evening sessions to study of the subject of "Individual Soul Winning."—Virgil C. Fennell, 1335 East Sixteenth Street, Des Moines, Iowa, Feb. 6.

Notice to the Churches of Northern Iowa, Minnesota and South Dakota.—The regular meeting of the Mission Board will be held at the home of Bro. L. Kimmel, Sheldon, Iowa, Feb. 28. All churches and isolated members are urged to send the assistance of the Mission Board in their work this summer should write the secretary at once, as the work for the summer will be planned at this meeting.—H. C. Sheller, Secretary, Grady Center, Iowa, Feb. 12.

Maxwell.—Dec. 17 we met in session, with Eld. Emma Fisel presiding. Bro. W. C. Enfield was chosen church clerk; Sister Rebecca Traup, treasurer; Bro. D. E. Faidley, chorister; Sister Lizzie Enfield, correspondent; Bro. W. C. Enfield, superintendent of the Sunday-school, and Bro. Richard Enfield, secretary-treasurer. Sister Matinee Enfield was elected to excavate the basement, in order to provide more conveniences for holding our District Meeting, and also for the convenience of the Sisters' Sewing Circle. We have adopted the envelope system for raising our funds during another year.—Miss W. C. Enfield, Maxwell, Iowa, Feb. 13.

Silfer.—Brethren Moses Deardoff and Jas. Q. Goughnour and the writer have taken up the work at Silfer. Bro. Deardoff was there almost two weeks. On Sunday we baptized twenty-eight dear souls. We are still praying for others to unite with us.—W. E. West, Ankeny, Iowa, Feb. 9.

KANSAS.

Altamont.—Feb. 8 our elder, Bro. W. H. Miller, of Independence, Kans., gave us a very helpful sermon in the morning and also preached for us in the evening. These services were very strengthening to the members, and a source of good to the Brethren and friends, who meet with us. Our Sunday-school is progressing nicely, with Bro. B. S. Miller as superintendent. We are anxiously awaiting the time when our

minister will be located with us.—Pearl Morrison, Altamont, Kans., Feb. 9.

MICHIGAN.

Grand Rapids.—Much interest is being manifested in our church. We have a splendid training class in progress, using the book published by the Brethren which gives entire satisfaction to all. Our pastor, Bro. C. Walter Warstler, is conducting a series of meetings at Sidney, Ind. Our prayers are with him for a fruitful series of meetings.—Mrs. Carrie Elliott, 72 St. John Street, Grand Rapids, Mich., Feb. 11.

MISSOURI.

Kansas City (First Church of the Brethren).—Our Sunday-school has been well attended this winter. The average does not fall far short of the enrollment. On Christmas we held all-day services at the church. The forenoon was taken up with a program rendered by the Sunday-school children. Dinner was served in the basement of the church. In the afternoon Eld. G. W. Lentz delivered a Christmas sermon. Jan. 1 we held our council. Eld. Lewis presided, assisted by Bro. I. H. Crist. Feb. 1 was "Everybody-go-to-church Day" in Kansas City, and our attendance was increased considerably, at both the morning and evening services.—Ellen Jordan, 339 South Lawndale Avenue, Kansas City, Mo., Feb. 8.

Rockcastle.—We met in council Jan. 31. Our elder, Bro. E. S. Rodabaugh, presided. Two letters of membership were granted, and one was received. We decided to hold a Bible Institute during the coming holidays. We also decided to have a love feast May 9, at 4 P. M. Our elder has secured Bro. Frank McCune to conduct our series of meetings next fall.—Eld. E. S. Rodabaugh, Rockcastle, Mo., Feb. 9.

Wakarusa.—We met in council Feb. 7. Eld. Rodabaugh not being present, Bro. J. F. Van Pelt conducted the meetings. We reorganized our Sunday-school by electing Bro. Irvin Fifer as superintendent, and Sister Mary Bowman as secretary-treasurer. Sister Grace Bowman was elected president of our Christian Workers' Meeting with Bro. George Bowman as secretary-treasurer. Two letters were granted. The writer was elected clerk in place of Bro. Ed. Early, who is moving into an adjoining congregation.—Emma F. Van Trump, R. D. 3, Hardin, Mo., Feb. 9.

MONTANA.

Medicine Lake congregation appointed a Temperance Committee consisting of Brethren Wm. Swank, Chalmers Bailly and Wm. Elder, all of R. D. 2, Coldwater, Mont. Feb. 11, in the afternoon, Eld. J. E. Keller was called to the bedside of our dear young brother, I. M. McCune, who desired to be anointed. He is suffering from appendicitis. Hopes are entertained for a speedy recovery, if it is God's will that he may be spared for his church and his family.—Mrs. J. E. Keller, R. D. 2, Coldwater, Mont., Feb. 8.

OHIO.

Circleville.—Our meetings are progressing nicely. Bro. Harvey Snell began preaching for us Feb. 1. So far seven have been baptized, and four await baptism. The interest and attendance are excellent, and increasing.—D. S. Milburn, Circleville, Ohio, Feb. 9.

Covington.—I seem to have made an error in my last communication to Messenger, in last week's issue, in reference to our Teacher-training class. We did organize a class in January. It is the third class for Painter Creek, but not the third class this year. The first class completed the course Feb. 1, and the second one year ago. In the first, eleven completed the work, and in the second, nine completed the work. My communication implies that there were three classes organized at Painter Creek this year. If we would include Red River and Pittsburg, other parts of our congregation, there would be three, but there was only one at Painter Creek.—Earl Munnich, Greenville, Ohio, Feb. 4.

Covington.—Last Sunday evening Bro. Flory preached a sermon of unusual power on "The Life Worth While." Deep impressions were made. At its close, one man and two young people came forward for church membership, making six that now await baptism. We were especially favored when Eld. J. B. Trout stopped at Covington one evening, on his way from the East. He gave one of the most forceful and inspiring addresses on the Sunday-school that we have ever heard. It was a masterly exposition of the Sunday-school,—its scope and mission, its power as a religious force. He aroused the interest of our workers, who are anxious to become more efficient in the service.—Elizabeth D. Rosenberger, Covington, Ohio, Feb. 11.

Donnels Creek.—Eld. George L. Studebaker, of North Manchester, Ind., came to the New Carlisle house Jan. 17, and began a series of meetings, continuing until the morning of Feb. 10. The meetings were well attended, and the interest and crowds continued until the close. Twenty-eight were baptized and one was reclaimed. While here, Bro. Studebaker made 105 calls, visiting in over seventy different homes. Before these meetings began, the members met in prayer service regularly for the meetings, and last evening they again met in prayer service, thanking the Master for the good that had been done. Three more were recently baptized at the Springfield mission.—Eld. Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Feb. 11.

Mahoning.—Since Jan. 1 four have been baptized in this church. Why should not the saints on earth be glad when prodigals return to the Father's house?—Simeon Longenecker, Columbiana, Ohio, Feb. 10.

Notice.—All papers to be presented to the District Conference of the Northwestern District of Ohio should be in the hands of the Clerk not later than March 30.—Ira E. Long, Clerk of District of Ohio, Meeting R. D. 1, Mahoning, Ohio, Feb. 11.

Our Creek church met in council Feb. 7. Our elder, Bro. G. S. Strausbaugh, presided. Numerous reports relating to church work were given. We decided to conduct preaching services at the Bellview school-house, two miles southeast of Butler. It was also decided to organize a Young People's Society, to meet on the second Sunday of the coming summer. Our Christian Workers' Meetings are still in progress. We have been receiving monthly offerings, with which to support an India orphan.—Zora Montgomery, R. D. 1, Butler, Ohio, Feb. 13.

Our church convened in council Feb. 11. We decided to hold our love feast June 20, at 10:30 A. M. The writer was chosen as a representative to District Meeting. We expect Bro. D. R. McFadden to hold a series of meetings for us in October.—Ira E. Long, Mansfield, Ohio, Feb. 13.

PENNSYLVANIA.

Big Swatara.—Since my last report we held three series of meetings. The first series was held in the East Hanover house by Bro. Samuel Shearer, of Rheams, Pa., who delivered splendid sermons. The attendance, however, was rather small, and the interest was not very high. The second series was held at Fishersburg, where Bro. William Murphy, of Carlisle, Pa., was the speaker. The attendance was good, many were convicted, and there was one convert. Lasting impressions were made. Our last revival was held at Hanoverdale. Bro. J. W. Hershey, of Ligon, Pa., preached for us, and held the attention of the church. The attendance was the best we had for many years. Bro. Hershey is not strong in body, but exceptionally strong in the Spirit. He devoted about fifteen minutes to Bible reading and the giving of stories with morals to the children before delivering his sermons. While there he was successful in the conversion of several souls, and his brother's work was not in vain. Our council will convene March 9.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa., Feb. 10.

Elizabethtown.—Our Sunday-school teacher-training class held graduating exercises in the church on Tuesday evening,

H. P. Garner.

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Notes from Our Correspondents.

(Concluded from Page 125.)

W. Bever, D. P. Wine and David Good as alternates. We decided that our next council be an all-day meeting at the Liberty house May 23. This meeting closed with prayer by Eld. B. W. Neff.—J. W. Myers, Forestville, Va., Feb. 12.

Nokesville church met in council Jan. 31. Our elder, Bro. I. A. Miller, presided. Three letters were given. An abundance passed off pleasantly.—J. W. Miller, Nokesville, Va., Feb. 3.

Red Oak Grove.—Owing to the deep snow in January, we had but few preaching services. We had meeting on the first Sunday at Stonevall, a preaching point in this congregation. Bro. W. F. Vest preached for us. On the second Sunday we met at the Red Oak Grove church at 10 A. M. for Sunday-school, and at 11 A. M. Bro. M. I. Dickerson preached a good sermon for us. We are continuing our Sunday-school all the year. We expect to have a series of meetings at Red Oak Grove, to begin about the first Sunday in April. Our regular church council will be held at this church April 11.—Asa Bowman, Floyd, Va., Feb. 11.

Saugerville.—Bro. Newton Miller, of Maryland, held an interesting series of services at the Branch house, beginning Jan. 25 and closing Feb. 8. Ten were added to the church by baptism, and two restored.—Annie V. Miller, Spring Creek, Va., Feb. 12.

Troutville.—Brother and Sister A. W. Ross, of India, came to our congregation Jan. 20. They spent the day within the limits of our congregation visiting, lecturing and preaching at the Troutville, Trinity and Ebenezer churches. Their work was much appreciated, as indicated by the large crowds in attendance. Troutville is one of the three churches that support these two missionaries in India. Plans are being laid by which more workers may be put into the field by the Troutville, Daleville and Cloverdale congregations. By the coming of Brother and Sister Ross among us, a new missionary spirit has been developed, as we have been brought in touch with our own workers and their work, which, we feel, is in part our work. They have endeared themselves to us. Nine years ago they were with us, starting for their field of labor. In a way we were strangers then, and they were yet to be trained in the foreign field. Now they are with us again, after nine years of faithful and efficient work. They go from here, bearing our love, sympathy and prayers for their work among the false religions of the Orient. We raised an offering of about \$80 for the work there, and our sisters requested the opportunity to take up an offering especially for Sister Ross, which amounted to \$32, making a total of \$112 for the Troutville congregation.—C. D. Hylton, Troutville, Va., Feb. 10.

NOTES NOT CLASSIFIED.

Bethany (Antioch House).—Our meetings, conducted by the home ministers, began Jan. 31 and closed Feb. 8. Four put on Christ in baptism, one was reclaimed, and one applicant awaits baptism. One week before our meetings began, Bro. Z. Annon's son was baptized. This makes five new members for this year. Others expect to be baptized in the near future. Our Sunday-school is progressing nicely. We are having our first evergreen school. While our attendance is not large,—twenty-five to thirty,—we have decided to continue. Fewer souls than represented by our present enrollment would,—had they been righteous,—have saved the wicked city of Sodom. We hope to save at least ten or more of these in our school.—A. C. Auvil, Thornton, W. Va., Feb. 15.

Coeur d'Alene.—We are still laboring in the Idaho field. It is a large one. Northern Idaho embraces a territory of over three hundred miles north and south, and one hundred miles east and west. So far as my knowledge goes, it has only two ministers.—Bro. E. F. Fike, of Nezperce, and the writer, at Coeur d'Alene. There are isolated members in various parts of this large territory, and two organized congregations.—Clearwater and Winchester,—that have no minister. If some of the unemployed ministers in the East, would come to this field, they could find ample room. Kootenai County is in a local option campaign, and an election will be held March 11, to vote the county dry. A large per cent of Idaho is already dry, and it is expected, that the State will be made dry in the near future. Who will come and help to subdue this field for the Heavenly Master?—Chas. M. Yearout, Coeur d'Alene, Idaho, Feb. 14.

Wenatchee (Plain).—We reorganized our Sunday-school Dec. 28, after being without a school four months. Bro. Lawrence Irwin was elected superintendent, and Bro. Charles D. Ruppel secretary-treasurer. The average attendance is thirty-five, but we expect a growth in attendance this spring. Bro. Frank Fober of Canada, is now located with us, and assists in the ministerial work. Bro. J. R. Peters was here over last Sunday and delivered four inspiring sermons, which were much appreciated. Visits from any of our ministering brethren are quite acceptable.—Alzina Ruppel, Plain, Wash., Feb. 6.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 9, 10, Northern Virginia, Greenmount church, Rockingham County.

April 15, 8 am, Western Pennsylvania, Scalp Level house.

LOVE FEASTS.

California.

April 26, San Jose, Kansas.

April 26, Kansas Center, Pennsylvania.

May 2, 4 pm, Pleasant Hill, at Pleasant Hill house.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., February 28, 1914.

No. 9.

AROUND THE WORLD

England's Ruler Endorsing Toil.

King George, of Great Britain, has given a great deal of study to best methods of relieving destitution, so painfully apparent in various parts of his great realm. After a thorough survey of the situation, he has come to the conclusion that a lack of proper application, as well as a failure to employ needful economy, is responsible for most cases of want. The august ruler believes in hard work, and plenty of it. Of his own busy life he says: "I have to work hard myself, and I think it is the best possible thing for everybody." He is bitterly opposed to indiscriminate charity, maintaining that often direct harm is done by the encouragement of idleness in those who would rather beg for food than to put forth the needed effort to gain an honest livelihood.

Fashions Versus Health.

When reformers decry the fashions of the age as being detrimental to good health, they are not always able fully to prove their case. Looking, however, at the recent report from the University of California, we note that last year tight lacing, at fashion's behest, caused "an epidemic of deranged internal organs." We are further told that curvature of the spine is common among the girl students of the institution, and that crooked necks, round shoulders, crooked spines and flat chests show a decided increase. The blame for all this ruin of women's figures is, by the university authorities, boldly thrown upon "Dame Fashion," who, it is alleged, demands "unnatural poses of the body," in conformity to her whims. Such is the bitter tyranny of fashion.

When Christians Proved Their Worth.

However much we may regret China's present attitude in making Confucianism the state religion, the fact remains that fortunately no restrictions whatever are to be laid in the way of Christian progress, and many of China's prominent men are openly favoring the work in every way possible. The Governor of Tsinanfu, the capital of the province of Shantung, appointed two Christians to a responsible position in the city, giving as a reason, "Members of the Christian church have proved themselves worthy." At a meeting of Christians in Peking, Commissioner Yen, of the Foreign Office, speaking as deputy of the President, Yuan Shih-kai, said, "The reputation of Christian missions is growing every day, and their influence will surely result in the ultimate good of China." "By their fruits ye shall know them."

Japan's Aspirations and Troubles.

Like many another nation that seeks for the baubles "fame" and "supremacy," Japan has, for some weeks, been passing through some troublous experiences. Possessed of a wild frenzy to cope with the so-called civilized nations of the globe, the little island empire aspires to the creation of a monstrous navy. But postlief of all things is a modern, up-to-date navy, and so the authorities do not hesitate to spend \$62,000,000 in naval expansion. The people,—long-suffering as they have been with previous military and naval enlargements,—are showing their disapproval in no uncertain manner, and already there have been violent outbreaks that could only be checked by forcible restraint on the part of the police. Truly deplorable is the lot of the people of Japan while staggering under an already enormously large debt,—and all this simply to gratify a foolish pride!

Development of Alaska.

In 1867 the United States purchased Alaska from Russia, but not until 1898, when the rush to the Yukon gold fields set in, did our country discover the real worth of our far northern possession. Now, sixteen years after that discovery, a government railroad is to open Alaska's wonderful resources to the world's commerce and beneficent influences. Originally \$7,200,000 was paid to Russia for the large territory,—at that time deemed of little value by many. Its gold export to the United States, however, in the fiscal year 1913 was more than \$14,700,000, and its copper export, for the same period, reached \$3,500,000. In the same year canned salmon to the value of \$16,000,000 was exported from Alaska, in addition to other products. No less than \$500,000,000 has been the sum total of Alaska's donation to the United States during the forty-six years of our ownership. That our country should now spend \$35,000,000 in the contemplated con-

struction of Alaska's railroad, is a plan not to be criticised, but rather to be praised as a most commendable move. With the development of her resources it is thought that Alaska may not only add to the wealth of the nation, but support a large population. And what is true of this, our far northern possession, is equally true of many a spiritual domain. When, in full assurance, we go in to "possess the land," its value becomes more and more apparent as we, at the Lord's command, go forward.

Value of Bible Study.

Many of our readers may remember Mr. James Bryce, late ambassador of Great Britain at Washington, and more especially will his activity be recalled because of his great interest in all religious movements. Recently, in an address before an educational conference in London, he uttered these remarkably striking words: "It is with great regret that one sees, in these days, that knowledge of the Bible seems to be declining in all classes of the community. I was struck with the same thing in the United States. Looking at it from the educational side even, the loss of a knowledge of the Bible, and of all that the Bible means, is incalculable to the life of the country. It would be a great misfortune, indeed, should children grow up who do not know their Bible." Can any one doubt the truthfulness of these earnest and stirring words?

California's Storms and Floods.

At this writing (Feb. 23) Los Angeles and Southern California generally have for some days been cut off from direct communication with the outside world, by reason of the record-breaking storm which for three days of last week swept over that section. Both telegraph and telephone lines are somewhat crippled, but latest information still confirms earlier reports of a property loss exceeding \$4,500,000. Some anxiety was felt concerning several passenger trains, detained in the San Bernardino Mountains, but hopes are now entertained that relief parties may speedily reach them with needed supplies. The railroads in general sustained probably the greatest loss, though country roads and towns, and cities of the section affected, also suffered severely. Fortunately the loss of life is but very slight, which, in view of the destructive storm is a matter of great satisfaction and devout thankfulness.

Injudicious Agitation.

Not to be carried away by the heat of argument in a local option campaign, and to refrain from saying and doing things out of harmony with our Christian profession, is a matter of great importance, but, unfortunately, one too often lost sight of. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." Very fittingly, then, may we condemn anything that savors of the application of barefaced trickery in the attainment of prohibition success. In a recent gathering of the Antisaloon League in Missouri a speaker openly advocated, "Why not meet the liquor forces on their own ground? Why not employ the same tactics that they use so successfully?" There is but one answer to an appeal like that: The temperance cause, in the activities of its workers, can not afford to stoop to any methods that are low and degrading. In this, as in everything else, Christians must be "children of light."

Amicable Settlement of Disputes.

Brockton, Mass., the far-famed center of the shoe industry, announces a new and most commendable method of settling labor disputes. It has had its full share of strikes, lockouts, boycotts and the like, and never gained by them. Now it is going to have peace, and it hopes it will be honorable and lasting. The 13,000 shoe workers in Brockton are employed by thirty concerns,—some of the largest in the world. An agreement, recently entered into by the parties concerned, binds them "to employ arbitration rather than strikes or lockouts in the settling of labor disputes." The Massachusetts "State Board of Conciliation and Arbitration" is named as the tribunal to decide all disputes as to hours, wages and working conditions. It is agreed that the findings of this Board shall be satisfactory to all, and final. This most sensible endeavor to eliminate strikes by the due recognition of reason and justice, is a long stride towards a saner and more rational relationship between capital and labor. It leads to the hope that some day there will be a more general recognition of the time-honored suggestion of the patriarch,—the earliest arbitration effort on record. "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren."

Indiana Provides for Bible Study.

North Dakota's excellent method for Bible study in connection with school work,—though not an integral part thereof and hence unobjectionable to possible opponents,—has been referred to in these columns. Now Indiana's State Board of Education comes to the fore with a provision by which ample credit is given for Bible study. The Bible itself, in any of its versions, is to be the textbook. The authorities of each local high school are to determine as to whether or not the study is to be offered to its students. The actual work required is not to be carried on in the high school building, but the course of instruction is to be entrusted to Sunday-school teachers, ministers, parents, or other competent instructors. At stated times examinations on the work are to be given, and credits awarded according to the results attained.

Increase of Human Life Average.

According to Dr. John B. Murphy, modern, improved sanitary conditions are saving annually more than 500,000 persons who, under less favorable conditions, would have been cut off before their time. The death rate,—as the doctor demonstrates by dependable facts and figures,—is on the decline. Whereas, in the sixteenth century, the average span of life was but twenty-one years, it is now nearly forty years. What may further be accomplished along this line, in the years to come, by the various Bureaus of Medical Research, we may not be able to determine at present, but we may rest assured that progress is certain, as the achievements of each day add their quota to the general fund of knowledge. Of chief importance, however, is the thought that length of days, in and of itself, is not so important as the wise use of every minute to the highest interest of ourselves and the glory of God.

The Battle Against Poverty.

There is one warfare that is always in order,—the struggle for better living conditions. That the increased cost of living has not, in any way, been met by the tardy and altogether insufficient increase in wages, is a generally-admitted fact, and one with which all the European governments, especially, have struggled. For some years now, several of these nations have been extending various relief measures, until, in these favored lands, the wage earners enjoy a remarkable degree of protection against want and distress from many causes. Under the German plan the worker contributes a small amount weekly towards the fund which, during a season of sickness or lack of employment, enables him to live without being dependent upon the charity of the state or community. This, perhaps, is one of the most practical solutions of the question, since the worker largely provides for himself by the excellent systematized measure at his disposal.

Ancient Cities Discovered.

After traveling thousands of miles through a hitherto practically unexplored region of the Andes and the headwaters of the Amazon, in South America, Captain J. Campbell Besley, an English explorer, arrived at New York Feb. 17. He unfolds a tale of rare interest, concerning the discovery of three Inca cities, abandoned thousands of years ago, and yet so well preserved that even the ravages of all these multiplied decades have not been able to efface the evidences of marvelous architectural skill. The explorers found wonderful utensils and weapons, made of "campi," an alloy of gold and silver. One of these abandoned cities along the upper reaches of the Amazon was guarded by stone gates weighing hundreds of tons, and these are still standing,—mute witnesses of the marvelous aptitude of old-time artisans. Remnants of embankments, by which the river was at all times kept under perfect control, also testify to considerable ingenuity, possessed by the people of this ancient race. Captain Besley found a road, more than six feet wide, laid out through the dense jungle, paved and bordered with stone. This highway was built by the prehistoric people with infinite pains and precision for a distance of over fifteen hundred miles. If we may depend on the recent interpretations of the hieroglyphics, found in the abandoned cities, the ancient Inca was the original Socialist. Every man, woman and child had an allotted task in the municipality, and everything was apportioned on the "community" plan. The explorers found some stones, weighing at least 300 tons, in the architectural remnants still extant, but Captain Besley can not explain the method by which stones of such enormous weight could have been handled. Whatever the secret, it perished with these early exponents of mechanical skill.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Trust in the Lord.

BY JAS. A. SELL.

"Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." (Isaiah 12: 2).

8s and 7s.

Trust, my friend, thy great Creator,
On his power thou canst depend;
He upholds the whole creation,
And will do so to the end.

Trust him for thy food and raiment,
As the seasons come and go;
He takes notice of the sparrows,
And the lilies as they grow.

Trust him in his love and mercy,
For we're guilty and defiled,
His compassion knows no limit,
He is always kind and mild.
Trust in him when dark clouds hover
O'er your lone and gloomy way;
He will rift the clouds asunder,
Make your night turn into day.

We can trust him in his wisdom,
When our way is dark and drear;
He will guide our wandering footsteps,
Keep us from all doubt and fear.
When our life's beset with trials,
And we know not what to do,
If we trust him he will guide us,
And will bring us safely through.

Trust him in your sore bereavements,
As your loved ones go away,
Casting all your cares upon him;
He'll sustain you day by day.
When to sin your heart is tempted,
And you feel so weak within,
Trust the Savior's power and merit,—
He will keep you from all sin.

If we cast our cares upon him,
He sustains us by his grace,
Helps us in life's pressing duties,
Cheers us in our toilsome race.
When our journey here is ending,
And we're left to go alone,
He'll support us with his presence,
Take us to his glorious throne

Holidaysburg, Pa.

What the Word Says.

BY EDWARD FRANTZ.

No. 3.—Do Your Best to Win Back That Lost Brother.
Matt. 18: 15-22.

"And if thy brother sin against thee, go, show him his fault. . . . How oft shall my brother sin against me, and I forgive him? . . . Seventy times seven."

It is easy to *tell* your brother his fault, but how rare the love and tact required to *show* him that fault successfully! For remember, brother, you have not really shown it to him, until he sees it. Your task is not finished until you have done your best to make him see his sin and cry out for forgiveness.

Your object is, of course, to gain your brother. To achieve this end he must be brought to a realization of his wrong. And this is what you have set out to accomplish,—to show him his sin, that he may see it and hate it, and turn from it and be forgiven. This is the goal of all your effort and the burden of your heart.

Your brother has injured you, perhaps seriously, but you are not seeking redress for that. You scarcely think of it, in fact, because your mind is occupied with a greater thought. The injury your brother has done you is as nothing, in comparison with the injury he has done himself. The worst that you can have suffered is a damaged reputation. But your brother is in danger of being lost. Indeed, as matters stand, he is already lost. For he has sinned and sin, unrepented of and unforgiven, shuts out the soul from fellowship with God and God's children.

(It should not be overlooked that the case, supposed by Jesus here, is one in which your brother has actually sinned against you. If, in any instance, investigation should show that your brother had not, in fact, wronged you, or that you yourself were in

the wrong instead of him or jointly with him,—these are situations not contemplated in this teaching.)

But will you give him up? Not yet. There is too much at stake. You try again, with one or two to help. Perhaps with these you may succeed in showing him his fault. If only he could see it. In order that he may, you work with him, you and your helpers, "that at the mouth of two witnesses or three every word may be established." At the coming council meeting? So that you can prove your case against him then? Is that what you wanted with these witnesses?

No, no. Who could ever have invented that unfortunate suggestion? You have called in these "one or two more" to the very end that there may be no council meeting. That "every word may be established" right on the spot, to the satisfaction of the offending brother. That he may be convinced, convicted, self-condemned and so forgiven and won back to fellowship,—this is what your witnesses are for. And do not forget that you yourself are one of the "witnesses." God grant all three of you the grace you need to testify to this impenitent, unyielding brother with heart-searching, love-compelling power.

(For the comfort of those readers who would otherwise be too sorely disappointed, let it be conceded that cases do arise sometimes, unfortunately, when witnesses must be called in the public assembly and charges of wrongdoing proved or disproved. But Jesus makes no reference to that here. He is telling his disciples how concerned they ought to be about a sinning brother and how hard they should try to save him.)

But, sad to say, you have so far failed. Your brother obstinately refuses to be shown his fault. What will you do now? Quit? Not yet. You secure more help and try again. You get all the help there is,—that of the whole congregation. Surely in all this company there will be heavenly wisdom and spiritual power sufficient to melt the brother's stony heart.

"And if he refuse to hear the church also" certainly presupposes that every possible effort has now been made for the brother's restoration. And we must not fail to remember that it is only after every resource has been exhausted, and all to no avail, that Jesus says: Have no further dealings with him. For this is the plain prose of "let him be unto thee as the Gentile and the publican." It is the same as saying: You have done your best; let him alone.

Should the disobedient brother now be excommunicated by the church? That question Jesus did not answer. The passage just quoted, commonly regarded as the basis for such action, refers only to the severing of personal relations with one who, by his obstinacy, has made the continuance of such relations impossible. It is addressed to "thee," not to the church. If there is any hint of ecclesiastical excommunication, it is in verse eighteen rather than verse seventeen. In that verse Jesus assures his disciples that whatever they do, in harmony, of course, with the principles he has just stated, will be approved of God.

But the question is one not of authority, but of practical expediency. The church always has authority to do what is best for all concerned. The brother has virtually disfellowshipped himself. Whether formal action by the church should follow would seem to be determined by these considerations: What course offers the greatest chance of yet breaking through the brother's stubborn will? And, what will most enhance the church's power for good in the community?

And now, at last, you are done with this rebellious, stony-hearted brother? Leave him to his fate and dismiss him from your thought? O no, not yet. You forgot to look at verses nineteen and twenty. There is yet one more thing to do. You have, indeed, exhausted the last hope of reaching the brother through personal dealing with him. But you have not yet measured to the full the mighty resources which a gracious Father has put into his children's hands.

Seek out congenial spirits, rich in faith, as many as will and can understand, but one, only one, if need

be, and pray that the hard heart may be in some way softened, not forgetting to make it a large burden of your prayer that God may show you whether, perchance, there be anything in yourself that makes it harder for the misguided brother to see his sin.

Is it to be inferred that not until now you will have prayed about this matter? By no means. It is inconceivable that you can have labored as you have already without being much in prayer. But these verses remind you that when you have made every possible personal effort to no avail, you can not even then cease your concern for this wayward brother. You must love him still, and pray for him.

What if the teaching of the Master in this much-quoted, much-distorted "Matthew eighteen" were followed faithfully? How many cases would there be with an unsuccessful issue? How many offending members could withstand such a siege of brotherly love as this? And isn't it fine to watch the love of Peter widen until he wonders whether, maybe, a sinning brother should have seven chances?

And isn't it sublime to see the Master take the best that Peter could imagine and multiply it according to the heavenly tables? Do you see how we, like Peter, mistake this issue? We wonder how often we can forgive a brother who sins against us; when our whole and only problem is: How often can we make him want to be forgiven?

Lordsburg, Cal.

Applied Christianity.

BY J. E. MILLER.

ACCORDING to the Scriptures the man who believes, repents and is baptized shall be saved. According to other passages, there are, after he is in this saved state, many commands laid upon him. In short, he is to go on to perfection, he is to observe the ordinances as laid down in the Bible. He is to follow his Blessed Master in all particulars. His religion is to become known and read of all men, as they observe him and his daily life. This man's interpretation of applied Christianity can be interpreted only in the light of his daily life.

What James Says.

Turning to James 1: 26-27 I learn that James sums up everyday religion under three heads: (1) Controlling one's tongue. (2) Caring for the orphans and widows in their affliction. (3) Keeping one's self unspotted from the world. If we should make a careful analysis of these three points, we would learn that James is dealing with great and fundamental principles. Is it not true that the unguarded tongue has and does today cause untold mischief? That little member, of which we read, is extremely hard to control. Capable of untold good, it often becomes the agent of untold evil, even when it belongs to the professed follower of Christ. To care for the poor and needy is a distinct province of the Christian. I venture the assertion that in communities where the church of Jesus Christ follows this principle, there will be small opportunity for the lodge to flourish. As God is the Father to the fatherless, and the husband to the bereaved widow, he has delegated to his followers that they shall represent him in his absence. Are we doing it?

Jesus was not of this world. His followers are to be a distinct and separate people, keeping themselves unspotted from the evils in this world and are to be a people zealous of good works. Sometimes I fear that, in the mad rush of business, as it is carried on today, we lose sight of that simple, devoted, consecrated life which Jesus lived, and which we, in turn, should live as we follow him.

A Short Biography.

In Acts 10: 38 Peter gives a very brief biography of Jesus: "He went about doing good." I do not know how he could have put more into fewer words. The next words tell how he did this good,—by healing those that were possessed. Jesus seems to have lived during his ministry what James enjoins upon Christians. We would expect this if the Bible is a unit and was all given under the one Holy Spirit's rule.

Christ's Message to John.

When John was in prison he sent messengers to Jesus to learn whether or not he were the Christ (Matt. 11: 2-6). Jesus sends them back, asking them to report what they had seen and heard. This report covered three points: (1) The physical help that came to the afflicted, including even the healing of lepers and raising the dead. (2) Preaching the Gospel to the poor. (3) Blessings for those that hear without offense.

With the knowledge of such a life before him, Peter could well say that Jesus went about doing good. The teaching of James, the testimony of Peter and the life of the Master are all one. If the entire church were to give its time and wealth to ministering to the wants of the poor and sick, to preaching the Gospel, do you not think the church would grow by leaps and bounds?

The Sum of Religion.

A certain scribe had a question, as we learn in Mark 12: 23-34. He wanted to know the first and great commandment. Jesus told him it was to love God above all else. But, mark you, he did not stop with that statement. He gave also the second, which was to love one's neighbor as himself. This scribe would have taken advantage of the reply of Jesus. The Master gave the second command because the first can not exist in the heart of a man unless it also shows its practical results in the second. The teachings of Jesus, when applied to the life of his followers, will bear rich fruits in the service it renders to others.

The Final Test.

In Matt. 25: 31-46 Jesus draws a picture of the judgment. He divides all into two classes. He knows only the good and the bad. The good are those who have ministered to others in their want and affliction. The bad are they who have failed in this particular. Neither party knew, at the time, that there was opportunity of ministering to their Master. Had they known it, they all would have been eager to serve him. The merit of the acts of the good lay in the fact that they did a great service without knowing it, showing that they acted from the pure principle of love and a desire to help. The bad would have served so that they might claim the reward. But Jesus shows to these two classes, both of whom were equally surprised, that following him is doing as he did, viz.,—To go about ministering to others, without any thought as to the reward that was to follow.

A Question.

Does my religion, as I live it from day to day, measure up to the simple tests laid down by James, recorded by Peter, taught by Jesus, and practiced by him throughout his entire life? If it does not, where does Jesus say I will be spending eternity?

Mt. Morris, Ill.

The Preciousness of the Bible.

BY ELIZABETH McDANNEL MARTIN.

WE cannot fully conceive of the preciousness of the Bible, its cost to our Heavenly Father and the worth of the blessings it confers. It gives life,—eternal life,—and there is no substitute for it. The whole world is worthless compared with it. It is invaluable.

The preciousness of a thing is usually determined by its cost. The New Testament alone cost the Father "his only begotten Son." John 3: 16 reads, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The love of the Father was so great toward a fallen and sinful people, that he was willing and ready to offer his only Son as a ransom, to take upon himself the sins of the world, suffer shamefully and be crucified, in order that we, through him, might be saved. Thus we see that it not only cost the Father his Son, but it also cost the Son his life. In Mark 10: 45 we have this, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Again, in 1 Tim. 2: 5, 6, we read, "For there is one God, and one mediator between God and men,

the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

What we, as Christians, need more than anything else, in this day of material progress and absorption in worldliness, is a vision of Christ. We receive this vision in the mirror of the Bible, not in the New Testament only, but also in the Old. The entire Bible is full of Jesus Christ; and, since we need and must have a personal knowledge of him, and an acquaintance with him, the Book becomes very precious to us. Christ became the Way for all, the Mediator between God and men, sacrificing even to the extent of giving his own life. In proportion as people become self-sacrificing, and good, and holy, and consecrated,—in that proportion the Bible will become more precious to them; for the Scriptures teach us, with Christ as our Example, "the best way of living, the noblest way of suffering, and the most comfortable way of dying."

The Bible, then, is a very precious treasure, costing the blood of the only spotless character the world has ever known; and it has not only cost the life of Jesus, but it has cost the lives of many of those who wrote it. History tells us there was a shaft made and sharp edges of steel put upon it, and in this way Matthew was punctured to death. Horses were fastened to Mark and he was dragged through the streets until the flesh was drawn from the bones and he expired. Luke was hanged under an olive tree for the Gospel's sake. Peter was crucified, choosing to be crucified with his head downward, for he said he was not worthy to be crucified in an upright position like his Lord and Master. Paul, an aged man, wanting warmth and light and food, imprisoned in the Mamertine dungeon,—a dungeon constructed underneath another dungeon, the only light and food coming through an opening in the dungeon above,—finally suffered death at the hands of the executioner. All of these authors died cheerfully and triumphantly for the truth.

We find, too, that the Bible was very precious, and esteemed very highly by Old Testament saints. In Job 23: 12 we have this language, "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food." Since the soul is of more importance than the body, the Word of God, on which the soul feeds and grows, is even more necessary than food to the child of God. Again, in Jeremiah 15: 16, we read, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." David, in Psa. 1: 2, says of the believer, "But his delight is in the law of the Lord; and in his law doth he meditate day and night."

The Bible should be fully as precious, and as much of a joy and delight to us as it was to these saints of old, and it will become exceedingly precious to us when we realize its cost and remember that it is the only true guide in our Christian life. Prov. 6: 23 says, "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." In 2 Peter 1: 19 we have this, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." The Bible will also cleanse our hearts and keep our lives pure. "Now ye are clean through the word which I have spoken unto ye" (John 15: 3). And, again, we find in Psa. 119: 9 this language, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." The Bible, therefore, is very precious to us, since we find that it is able to take our vile hearts and bodies, so much contaminated and polluted by sin, and make and keep them pure and clean, which is very essential to the Christian's life.

It is also a very powerful Book, for it is abundantly able to save. In Rom. 1: 16 we read, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1: 21).

May the Lord ever help all of us to realize more fully the preciousness of this treasure,—the Bible,—and what it has cost. Let us always remember the Bible as a precious storehouse, containing a map of our travels through this wilderness, and giving us a glimpse of the Heavenly Canaan beyond this time. The Bible is the only true treasure, among so many imaginary ones in this world, and the only one that you would be willing to put under your head for a pillow when you lie dying. Let us treasure it highly while living, and let it be as precious to us now as it will be then!

Rheems, Pa.

Jesus' Table Talks.

BY NETTIE SENER.

JESUS is known to many as a Man of sorrows and acquainted with grief, and so he was. But there was another side to his nature that enjoyed the things about him, and he mingled much with humanity in general. He did not hold himself aloof from the people, and when invited to dinner, he accepted the invitation. He did not accept, as we sometimes do,—just because he was invited,—but that he might do them good.

Were we to look back and live over again the times when we dined with friends, we might recall conversations that were not so full of teaching and helpfulness as they might have been. We might recall some gossip that benefited no one present, nor even our absent friends. Human nature so often enters into the conversation at the feasts we attend, or the Sunday gatherings, that we are made sad. It takes much training at the feet of Jesus, and close communion with him in prayer, to overcome our failings along that line. Let us learn from our Savior in this matter.

The first instance of Christ's dining out with friends was at Levi's house. The disciples had been invited with him. It was the custom, in those days, for many to gather at the door and look on at such a feast, and no doubt the crowd was large at this time, because of Jesus' presence. Among the onlookers were the Pharisees, who became very much displeased because Jesus, who claimed to be the Messiah, would eat a meal with a publican. These thoughts were not expressed, but Jesus knew them. He told them he had come from heaven on a mission of love,—to redeem a sinsick and lost world. He must, therefore, mingle with sinners, to get them to return. Those who did not feel the need of his service could not be benefited by him, and for that reason he was found at Levi's house, rather than that of the Pharisee. Jesus came to teach that we must help souls, even though it may mean a departure from the ordinary walks of life. He could not help the Pharisees, for they did not seem to know that they needed help.

After the Pharisees were silenced, some of John's disciples came with a question about fasting. Jesus told them that his disciples did not need to fast while he, the Bridegroom, was with them. Fasting, according to Christ's definition, should be a means of grace, growing out of a realization of one's burdens, and should be as spontaneous as the occasion demands. The conversation during this dinner proved very helpful, not only to the host, but also to the multitude.

Jesus' next invitation to dinner came from a Pharisee. We may wonder why a Pharisee should invite Jesus, but may judge somewhat from the events that transpired. As soon as Jesus entered the home, his host silently criticised him for not washing himself, which, to them, was a moral uncleanness, rather than physical. Jesus knew that such thoughts were in the Pharisee's mind, and reproved him. The Pharisees thought more of the appearance of the outside than the purity of the inside, and Jesus knew that they were very much more careful about outward ceremony than the hidden thoughts of the heart.

Since this subject had been approached by the Pharisee, Jesus found a way to teach him a wonderful lesson on genuine religion, and the true way of living. He likened them to graves, which looked beautiful on the outside, but are full of rottenness within. He described them as having no mercy or love for others, and trying to drag down those who tried to live

right. To one who saw only the outside of the Pharisees' life, it would appear beautiful, but these same ones would load the people with formality in religion, while carrying no burdens themselves, nor doing anything good. They were far from being like Christ, who loved everyone so much that nothing was too great for him to redeem them. Jesus' love for sincerity and purity compelled him to rebuke such people, and he did it even to his host, while he sat at dinner in his house. Would that we were so near our Master to rebuke the wrong about us in the same firm, tactful yet loving way Jesus did. His reproof was personal enough to be taken to himself, and the Pharisee saw himself from Christ's viewpoint.

It is not the easiest thing to live a pure, untarnished life, and to be genuine enough to reprove the evil seen in those with whom we mingle. We are prone to sway to one side or the other, as the conversation may drift. The better way is to keep close to Christ and use even feast occasions to lead people nearer to the truth. If our host has a fault, it is not necessary for us to justify him in it, simply because we are dining at his house.

Then, again, we read of Jesus going to the home

of Mary and Martha, to eat with them. All was peace and love there, and Jesus must have enjoyed himself very much. They were in cordial sympathy with him and his work, and naturally the conversation turned to the things they all loved,—spiritual things. At the first feast, in Bethany, Mary wanted to show her great love for him in deed as well as word, so she anointed his feet with a very costly ointment. In this home Jesus was honored as a royal guest, and there he loved to go.

All can make their homes a place where Jesus would love to dwell. One necessary thing to that end is to have our conversation on the things he loves. Then Christ will be the unseen Guest at our meals, and a listener to the conversation we may engage in.

If carried on in a spiritual way, our feasts may be made great instruments for leading people nearer to God. Jesus can and will be present to direct the conversation, if only he is invited. Will we invite him? We can, at our tables, not only thank him for the food, but we can also ask him to make our conversation a feast of heavenly things. Then the soul will have feasted as well as the body.

3135 Van Buren Street, Chicago, Ill.

The Lodge Viewed in Contrast With the Church

By I. J. Rosenberger, Covington, Ohio

THERE is a contention going on as to the merits of the lodge, compared with the church. There are those who claim that the lodge is better than the church, while there are those,—and plenty of them,—who claim that the church is better than the lodge. There is no better way of ascertaining the comparative merits or demerits of any two articles or institutions than to view them by contrast. Let us settle this controversy by viewing the lodge in comparison with the church:

1. The Antiquity of the Lodge.—Masonry, the parent lodge, lays great stress upon its antiquity. Kings Hiram and Solomon are quoted. It is a well-authenticated fact that the Grand Lodge of Masonry had its birth at the Apple-Tree Tavern in London, February, 1717. Its antiquity is illusory.

2. The Lodge Has a Religion.—They have men to lead their religious service, called chaplains, prelates or priests. They read out of the Bible, have a ritual, and recite prayers. Mackey, in his "Lexicon," says: "Masonry is a religious institution." But the name of Christ is carefully excluded from their rituals. Christ says: "No man cometh to the Father but by me." Hence a religion that has no Christ, has not God. And a religion that has neither Christ nor God is a heathen religion.

3. Lodges Lay Claim to Charity.—True, lodges do care for orphans, widows and some sick, but all this service was in the contract when their members joined and hence the lodges were prepaid for all this service. The work, therefore, called charity by lodges is not charity at all. They exclude any and all objects of charity from their membership.

4. Lodges Lay Claim to Brotherhood.—True, lodges do have brotherhoods; but they are partial. They exclude negroes, Chinese, half-breeds, etc., hence they are partial. Instances occur in which they refuse employment to such as "have not the mark of the beast,"—a button or badge on their coat collar. There are instances in which men can neither buy nor sell without this badge or mark. How can intelligence and good citizenship endorse such brotherhoods!

5. Lodges Have a Service of Initiation.—Rev. Dr. Bernard was a high Mason, but renounced Masonry and wrote an exposition: "Light on Masonry." He describes the taking of the R. A. degree as follows: "I, with three others, was hoodwinked, with a cable-tow seven times around our bodies. . . . Furthermore, I do promise and swear that I will aid a companion R. A. Mason . . . to extricate him . . . whether he be right or wrong, . . . binding myself under no less penalty, than to have my skull smote off and my brains exposed to the scorching rays of the sun, . . . should I ever violate this my solemn obligation."—Page 142. He then gives in detail the Masonic oaths of the various degrees. It is shuddering to contemplate that such oaths are being taken in civilized society, by ministers and high officials of state. The Rev. Dr. C. G. Finney, president of Oberlin College, was for years a Mason. He wrote an exposition, "Claims of Masonry." As to Masonic oaths he says: "They sound as if the men who were taking and administering them were determined to annihilate their moral sense. . . . They have succeeded, whether intentionally or not, in rendering themselves blind to the moral character of their conduct."—Page 113.

1. The Antiquity of the Church.—The antiquity of the church rests high on the notable hill of fame. Symbols indicated its coming. Prophets told of its Founder thousands of years before the church was born. God was its Architect, and Christ was its Builder. We not only turn to the Bible as proof, but these facts are being constantly verified by the excavations of the ruins of ancient cities.

2. The Church Has a Religion.—And what a blessed religion it has! "Christ, the Author and Finisher of our faith," gives us the promise of this life and the life to come. And while the lodge, with all its religious influence, does not even make its subjects good morally, but degenerates them, the Christian religion has done wonders in ennobling, civilizing and Christianizing individuals and nations. Christ says: "Upon this rock I will build my church and the gates of hell shall not prevail against it." How permanent!

3. The Church Incorporates Charity in Her Principles.—Paul in that great charity chapter makes charity a necessity. The doors of the church stand ajar to the lame, the poor, the halt, the blind. Christ's most wonderful miracles were in relief of the poor,—objects of charity. I point to the relief that the church is giving the destitute, as evidence of her charity.

4. The Church Is a Brotherhood.—And how broad and impartial is the brotherhood of Christ, the church! "In every nation, he that feareth God and worketh righteousness is accepted of him." The poor and penniless are welcomed, "yea they that have no money are invited to come buy, . . . without money and without price." I pronounce lodge brotherhoods sham mockeries, in comparison with our brotherhood in Christ, the church.

5. The Church Has a Service of Initiation.—Listen to the confession and the vows that we so meekly make. On entering the brotherhood of Christ, the Church, we say: "I believe that Jesus Christ is the Son of God and that he brought from heaven a saving Gospel. I renounce Satan with all his pernicious ways, and the sinful pleasures of this world. I vow before God and these by-standers to be faithful until death." Following the foregoing confession and vow, we are baptized into Christ; and become members of the brotherhood of the Church, and joint heirs with Christ. Following these are the happy fruits of the Spirit: "Love, joy, peace, gentleness, long-suffering," etc. I bid the reader to compare these comforting, soul-cheering means and exercises with the cold rituals of the assembling of lodge men, who meet in some upper room, after night, with doors closed, windows darkened, administering extrajudicial oaths, that make conscientious men shudder. While the husband or father attends his lodge, and is out at a late hour of the night, his wife and children are all alone. He can not even discuss with them the business of his lodge upon his return. Such organizations are not worthy of comparison with the church.

Grace, Godliness, Salvation.

BY PAUL MOHLER.

"The grace of God hath appeared" (Titus 2: 11).

THERE is nothing in all the world so precious as the grace of God. Just to know that the Great Creator and Author of all things is gracious and loving toward his creatures, is to have an assurance that strengthens against every adversity, and is a promise of ultimate success when all the sky is dark with clouds. But the specific form of this grace, here presented, is the great gift of salvation. Only those who have realized, to a considerable extent, the need of salvation, can appreciate what this means. It takes the first message of John the Baptist, "Repent ye," and the urgent reason for repentance, "Even now the axe lieth at the root of the trees: every tree, therefore, that bringeth not forth good fruit, is hewn down and cast into the fire," to bring men to realize the necessity and value of salvation.

The salvation spoken of in this verse is immediate as well as ultimate. It is of the utmost importance that we experience an immediate salvation. We could not come freely unto the Throne of Grace if we did not know ourselves to be forgiven of our sins and saved from their penalty. But there is another side yet, to immediate salvation,—that of preservation from the power and corruption of sin. Every man, in all the world, should feel the need of that.

There is nothing that destroys like sin. Every sin exacts a penalty in soul corruption, as soon as it is committed, or even when conceived and harbored in the heart. It is the most deadly poison,—it destroys the soul. Soul death is a far more serious matter than the death of the body; therefore sin is the most deadly and dreadful poison.

Sin begins with deliberate choice, but ere long it becomes a habit, a second nature, with a terrible, deadly grip upon the very marrow of the soul, that can not be shaken off by any mortal power. The soul in this condition is headed surely for destruction, and only outside help can save it. This outside help is the "grace of God which hath appeared, bringing salvation to all men."

As sin is the worst disease, the deadliest poison, so is the grace of God, which brings salvation for every one, the greatest remedy,—God's most precious boon to all the human race. It restores the soul; it changes its inclination from evil to good; it fortifies it against the temptations of the adversary; it enlightens it with truth; and it inspires it with "the blessed hope" that is set before, to lead us on to glory.

"Instructing us." "The grace of God hath appeared . . . instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." It would be of little use to pardon all our sins, and renew our righteous inclination, and then leave us without instruction. The one who does not know what is the way of life is open to deception, in spite of a "good heart" and right motives. To "escape the corruption that is in the world through lust," requires more than inclination; it is impossible without instruction. "Ungodliness and worldly lusts" have their advocates innumerable; sobriety, righteousness, and godliness have their open and secret enemies. But the grace of God hath appeared to instruct us in the way of life.

This way is the way of sobriety, righteousness, and godliness,—not the gay and foolish way of worldly pleasure, yet it is not a dull or cheerless way. Along with that peace and joy which accompany godly living there are always present the brightly-beckoning rays of "the blessed hope and appearing of the glory of the great God and our Savior, Jesus Christ." In the light of that hope, every hardship, every disappointment, will lose its power to sadden our lives. The Christian life is indeed an upward climb, but it is a climb to glory, with a certainty of joy ahead, to cheer and to stimulate to upward striving.

And now abide these three: grace, godliness, and salvation. Grace is the first and fundamental fact; salvation is the manifestation of grace, the gift of grace; and godliness is the characteristic of the saved

life, the natural result when the honest heart responds to the glorious gifts of grace and to the wise instruction of our Savior by his Word, and by the Holy Spirit whom he hath sent to be our Guide. With this

we have the blessed hope of the grace that is to be brought unto us at the revelation of Jesus Christ, the "salvation ready to be revealed in the last time."
3135 Van Buren St., Chicago.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 9.—The Simple Life.

"Simplicity does not mean barrenness. Make simplicity as beautiful as you please or can, but be sure that it is done for beauty's sake, and not for show."

THE Church of the Brethren has always stood for a plain, a simple, a nonworldly life. In her efforts to maintain this most fundamental principle of Jesus Christ, the church has come to institute forms, and in her endeavors to enforce the adopted forms, the forms have possibly, in the minds of some, assumed the importance of a sacrament. There is, however, some scientific and psychological ground for establishing a dress standard. The value which a form may have, is suggestive and protective, and thus may be made a very practical help in the maintenance of a simple, nonworldly life. There is great danger, however, of losing sight of the fact that (a) the maintenance of a few forms does not necessarily constitute plainness, or unworldliness, or nonconformity; (b) that plainness and nonworldliness are not necessarily synonymous; (c) that forced conformity has little if any value; (d) that the "simple life," for which we, as a church, are supposed to stand, transcends almost infinitely the few forms, the maintenance of which is our concern; (e) the power of the "simple life."

The real principle, involved in nonconformity, is the simple life of the Gospel, which means *no encumbrances which will lessen the efficiency of our service*. It seems to me that the thing needed is a campaign of education, as to what it really means, to live a plain, nonworldly, nonconformed, simple life. Beyond question, we are encumbered by all kinds of weights and hindrances, which make inefficient and unfruitful our religious life. Under the cloak of a few forms, we revel in many kinds of worldliness. We have the form of godliness, but deny the power thereof. We need a program for a plainer, simpler, less worldly, less encumbered life. Fundamentally, the Church of the Brethren is right. The Christian world recognizes it and tends towards it.

Prof. Münsterburg, of Harvard University, says: "Can there be any doubt, for the neutral onlooker of America's society, on every social level, that man's squandering of money for beverages, which he enjoys, is still outdone by woman's squandering of money on gowns which she enjoys?" And Editor Bok, of the *Ladies' Home Journal*, says: "Curious it is that the average woman overlooks one essential fact,—that the moment she becomes stylish she becomes cheap. She at once brings herself down to the level with the most unintelligent kitchen maid and the poor, misguided woman of the street. Styles are not made for the intelligent."

The Church of the Brethren stands opposed to the stylish. "Styles" are an abomination, and it does not take very much intelligence or virtue to see it. When the church has condemned styles in collars and hats, it has not gone far enough. It is not more stylishness in these, but less in other things that we need. Nonconformity is sweeping,—"renewing of the mind." This touches us within, and affects every phase and detail of our life. Christian adornment does not mean the unsightly, but it does mean simplicity, modesty, beauty. It is not synonymous with the distasteful. "Stylish" is more nearly so.

The great danger with form of dress is the same as with all forms. It suggests a tendency to make a fetish of the form, and to depend on the form for the condition it is intended to bring about. The form, as a standard, must be so suggestive, that the entire life is transformed into the simpler, unencumbered,

unselfish life of the Gospel. There is constant danger that in the time and energy required, to maintain a few forms, we may lose the weightier matters of the Gospel.

Just what is that mark by which we may know a true Christian? It is a fact that when we come in contact with a true Christian, the fact that he is such, sooner or later forces recognition,—recognition which may, indeed, be said to be absolute. But how do we know? Because he is in uniformity with others who also claim to be Christians.

Now, as a matter of fact, the true Christian life is compatible with a very wide range of methods of doing things, of vocations, of dress, of ways of living, etc. The fact that one wears a certain form of clothes, lives in a certain kind of a house, rides in a certain kind of a carriage, has a certain vocation, takes recreation in a certain way, belongs to a certain denomination, observes certain ordinances in a certain particular way,—none of these things, nor yet all of them together, determine whether one is a Christian.

These marks may, in part, or all of them, be characteristic of some Christians, but none of them are diagnostic. One must penetrate deeper to find the characteristic which is truly diagnostic. One has to find an inner, vital, active working principle, which may manifest itself in greatly varied modes of activity, and yet which, somehow, forces recognition. It is the unity of this life and activity which forces recognition.

In so far as a form of simple dress shuns the distasteful, and conforms to the fundamental principles of aesthetics, in the expression of the inner life, and reacts as a suggestion to make the inner life conform to the type, has it efficacy, real value, is it worth while.

McPherson, Kans.

Christ, the Sympathetic Healer.

By HOMER F. CASKEY.

SIN had marred the human family; sorrow and grief were felt everywhere. Prophet after prophet had been sent by God to bring a glow of heavenly light to the sin-stricken people. Some of them believed the Messianic prophecies and hoped for the Great King.

One night, amid the stillness, the heavenly host broke forth in song, and it came to man through the angels: "Peace on earth, good will to men"; "For there is born to you this day in the city of David a Savior, who is Christ the Lord." The long-looked-for Messiah had come, but not in the manner in which they looked for him.

When he started in life's ministry, he took up God's Word and declared to the people that he was the One of whom Isaiah prophesied that he would come. The people were disappointed in him and could not receive his words because of his humble advent in the world. They expected their Messiah to come as a mighty King. One that would "rule the nations with a rod of iron." He came as a humble Man, a Man to be a brother to man. His heart was overflowing with sympathy for lost mankind. There were the men, professedly serving God, but narrow-minded, selfish, and far away from the spirit of God's Word. Outside the Jewish-made boundary line were the poor outcasts, without hope of anything better for them than a dog's life.

As Jesus passed along, one day, he saw one on whom the Jews looked as an outcast. How this man rejoiced when he heard the words of that "Rabbi," saying, "Come on, Matthew, join our inner

circle." His sympathy went out for such as these. There was Zaccheus, perched upon the bough of that tree, longing to see Jesus. Jesus knew his condition and won him, not by preaching, but by that sweet sociability. Zaccheus was an outcast only so long as he was treated as one.

One day Jesus accepted an invitation to eat with a Pharisee. While eating, a penitent, sinful woman came and anointed his feet with her tears and wiped them with her hair. His sympathy for her sin-burdened soul was so great that he again overstepped the Jewish boundary, in the very home of a rabbi, and healed that broken heart.

His sympathy was not only for the publicans and outcasts, but wherever he heard the cry of pain, whether bodily, mental, or spiritual, he would sympathize and help.

We see him at the grave of Lazarus. He is in deep sympathy with Mary and Martha. He knows their mental pain is intense, but no pain or suffering is so great that he can not heal.

His sympathy for the spiritually sick ones of Jerusalem was so great that it caused an outburst of tears. But we thank God he stands before us today as One that can heal even that condition of man. Our sinful condition was an awful disease and it required a wonderful remedy to cure it. Jesus brought the remedy. "With his stripes we are healed." Men, who bear the image of God, see Jesus tied to the column, those strong Roman soldiers with their ox-sinew-braided lashes pouring heavy blows upon the nude body. They see that crown of thorns roughly crushed upon his sacred brow. Later they see the nails crush through his hands and feet. As you gaze upon this awful picture, stand and weep. Cry out to God, "If it has required such a remedy as that for my soul, thou shalt have my life service."

"The Great Physician now is near,

The sympathizing Jesus;

He speaks, the drooping heart to cheer,

Oh! hear the voice of Jesus."

823 Ave. F, Council Bluffs, Iowa.

My Jewish Pupil.

By D. R. BEARD.

MARCUS RUYISKIN (pronounced Rhu-is-kin), a Russian-born Jew, about thirty-three years of age, came to this country six years ago. He is a good student and is well read in history, Russian, Roman, American, and general. He also has read many German legends and Roman myths, besides much of the Russian Socialistic literature. Why he came to this country, or how he found us, I do not know, but he is an interesting pupil in our night school for the Jews.

In appearance Mr. Ruyiskin makes a very unfavorable impression, at least he did on me, but I had barely begun his first lesson until I recognized that I had a most intelligent pupil. His memory is remarkable. I believe a good memory is a characteristic of his people.

This Jew, like the rest of them that come to us, wants to learn the English language. We teach them without charge and, true to his race, as well as it is of some other races, he takes all he can get on those terms. I started out with orthography, grammar, history, and reading. All were easy for him.

But, although we teach for nothing, we reserve the right of giving what we think best. His literary studies were recited well. I said to him, "Would you enjoy reading a lesson from the Bible?" A straight look into my eyes and a significant shrug of his shoulders was the reply I got.

"But you can learn to read English from the Bible as well as from any other book," I suggested.

"I guess so," he replied indifferently.

"Well, we will try it, anyway," and I opened the Bible before him and found the place where he should begin. He read. I listened and observed. It was not the first time he had given that scripture. But he read it to me as though it were. He read it for two reasons only; first, because I had asked him

(Concluded on Page 140.)

THE ROUND TABLE

The Keys of the Kingdom.

BY JOSEPH HOLSOPE.

(A Dialogue Between Inquirer and Peter.)

Inquirer.—Good morning, Brother Peter, I am glad you came, for I want to ask a question. The Master once said, "I will give unto thee the keys of the kingdom of heaven." Will you please tell me what he gave you? And for what purpose were the keys given you?

Peter.—With great pleasure. Referring to Acts 21, you see that I once preached a sermon, in which I used this language: "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

I.—Thank you, Brother Peter. That seems to explain as to one of the keys, but it seems there are more. He said, "Keys."

P.—Some years later I wrote a letter "to them that have obtained like precious faith with us," encouraging them to grow in a holy and useful life, reaching this climax: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom" (2 Peter 1: 11).

I.—Thank you; now I see clearly what those keys are, and their use, but is it necessary for me to enter by means of these two keys, or, in other words, is baptism really necessary in my case?

P.—I know of no commission different from that which the Master gave just before his ascension (Matt. 28: 19; Mark 16: 16; Luke 24: 47).

I.—But did not the Master say to the thief on the cross, who was not baptized at all, that he would be saved?

P.—The Master said: "Today shalt thou be with me in paradise."

I.—Where is the paradise spoken of? Is it not heaven?

P.—Some years later the Spirit caused me to write to the church as follows: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison."

I.—I see that the only comfort the thief got was to meet the Savior while on this mysterious mission. This affords us no hope, if we neglect the means of salvation as they are so abundantly offered us.

P.—The Master says, "I am the door." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Clymer, Pa.

To Mark the Place Where Eld. John Kline Was Killed.

BY D. H. ZIGLER.

THE name of Eld. John Kline is so widely known, the circumstances leading to his untimely death so familiar, that many people are anxious to see the place where the cruel deed was done, that took away his useful life. June 15, next, will mark the half-century since he fell from his faithful horse, "Nell," at the hands of the assassin, putting the whole church in mourning. Yet his deeds of love are not forgotten, and his life of devotion is a heritage of the present.

However, these years have wrought great changes. Many of those who knew him best have gone to their long home. The eyes most familiar with the scenes of his tragic end are closed in death. Only a few remain, for a time, who know the place where Eld. Kline gave his life blood for the cause he so much loved.

The hand of time has likewise brought great changes to the place of his death. The cedar tree, by which his body lay, was cut to pieces by those visiting the scene, and carried away as mementoes. The thick growth of timber, that made the place so opportune for the foul deed, has been cleared away. The giant oaks that, in somber silence, bore testimony, have been felled by the woodman's axe. Well-reg-

ulated homes have been established, and waving grain, year by year, adorns the crest and slopes of the once wooded ridge. Only a rapidly-decaying stump or two remain to assist the memory in designating where Eld. Kline was slain.

Seeing these changes constantly going on, and realizing that we owe a debt to future generations, the feeling has deepened that the place, around which such memories cluster, should be more permanently marked. With this in view, a few brethren and friends came together, and an option was secured on the necessary parcel of land. Bro. Michael Zigler was put in charge of the work and he has already received numerous contributions to forward it. And it is confidently believed that the place where Eld. John Kline was killed, will, ere the close of the half century, be marked by a suitable memorial tablet or stone.

Broadway, Va.

The Ninth Commandment.

BY WILLIAM LEWIS JUDY.

A LIE is a half-brother to almost every other sin. It's a convenient cloth to cover our tracks when we do wrong. "We say we didn't do it and thereby add a second sin in our attempt to conceal the first. Some one had this in mind when he remarked so aptly that "sin has many tools, but a lie is a handle that fits them all."

How many kinds of lies are there? Well, big black ones and little white ones. A little white lie is a truthful lie, which is only another way of saying that lies are lies and that there are no such things as "little white lies." They are the sugar-coating that some ingenious mind devised to take away the bitter taste of sin's pill. Being half true, half false, they do much harm before they are stripped of truth's clothing. Just as the respectable drunkard, rather than the toper, induces young men to take on the drink habit, so little white lies do more harm than big black ones.

The biggest lie I ever ran across was told without a word being spoken. Silence is not always golden; sometimes it is the basest metal. What we don't say may be more significant than what we do say. The civil law decrees that silence is guilt, when one should have spoken.

I would rather have thieves around me than liars. Truth is the first essential of manhood. God hates a liar. Men hate a liar. The devil hates a coward, and a liar is a coward.

1316 South Michigan Avenue, Chicago.

Now.

BY IDA M. HELM.

FELIX heard Paul concerning the faith of Christ, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24: 25). Felix was awakened and trembled, but it was but for a moment. He quenched the Spirit, and settled back into his former indifference. Perhaps never again, in this world, was his soul aroused to a sense of his supreme duty. Now is the time to accept Christ. What will you do with your opportunity today? In the grave there are no acts of pardon passed. When the awful voice of God shall pierce the tomb and awaken the dead, repentance will be in vain. Remorse will burn in every sinner's breast, in the terrible realms of the lost,—the regions which no ray of hope will ever pierce.

"In that lone land of deep despair,
No Sabbath's heavenly light shall rise;
No God regard your bitter prayer,
No Savior call you to the skies."

Ashland, Ohio.

A Strong Pillar Has Fallen.

BY EDGAR M. HOFFER.

WHEN a prominent elder is called away by death, there are always many that feel sad. Mournfully, it is often said: "A strong pillar has fallen."

Elder Edmund Book, of Blain, Pa., who died recently, at the age of eighty-two years, was the oldest minister in Southern Pennsylvania. He was in the ministry for over forty years, and was considered a wise counselor. He was an active elder for a long time, and was widely known in Pennsylvania. He represented the District of Southern Pennsylvania on the Standing Committee in 1895, 1898, and 1903. His name will long be remembered as a faithful veteran of the Cross.

At the present time, Eld. C. L. Pfoutz, of Gettysburg, Pa., is the oldest minister in Southern Pennsylvania. He is past eighty years of age. As these "fathers in Israel" leave us, may others fill the ranks, and may the good work, under God's guidance, still go on!

Elizabethtown, Pa.

Sunday-School Lesson for March 8.

Subject.—Watchfulness (Temperance Lesson).—Luke 12: 35-48.

Golden Text.—Blessed are those servants, whom the Lord when he cometh shall find watching.—Luke 12: 37.

Time.—Latter part of A. D. 29.

Place.—Perea.

CHRISTIAN WORKERS' TOPIC

A Clean and Holy Life.

Read Gal. 5: 16, 17, or Ps. 51.

For Sunday Evening, March 8, 1914.

If possible, secure a clean Christian physician to lecture to the meeting this evening on the subject, "Personal Purity."

If you can not secure the physician, observe the following program:

I. **The Two Kinds of Lives.**—(1) The life of vice (Gal. 5: 19-21). (2) The life of purity (Gal. 5: 22-26).

II. **Christians Must Live Pure Lives** (Eph. 5: 8; Rom. 12: 1).

III. **Only the Pure Shall Enter Heaven** (Eph. 5: 5; Heb. 12: 14).

IV. **Our Conversation Must Be Clean** (1 Peter 1: 15).

V. **Motives to a Pure Life.**—(1) The glory of God (John 15: 8; Philpp. 1: 11). (2) The love of Christ (2 Cor. 5: 14, 15). (3) The will of God (Rom. 12: 2).

VI. **Means to a Pure Life.**—(1) Union with Christ (John 15: 3-5; Philpp. 1: 11). (2) The Word of God (John 17: 17; 2 Tim. 3: 16, 17). (3) Subjection to God (Rom. 6: 22). (4) Walking in the Spirit (Gal. 5: 16, 17).

PRAYER MEETING

Measureless Power and Endless Glory.

Eph. 3: 14-21.

For Week Beginning March 8, 1914.

1. **Paul's Consciousness of Divine Sufficiency.**—In the fullness of his realization of all that Christ has done for him, Paul commends the great goodness of his Savior to the Ephesians. He wanted them to be "strengthened with power through his Spirit in the inward man." He wanted Christ to "dwell in their hearts through faith, to the end that being rooted and grounded in love, they might be strong, . . . to know the love of Christ which passeth knowledge." He desired them to be filled "unto the fullness of God." And then, in the exuberance of faith and hope, he commends them "unto him that is able to do exceeding abundantly above all that we ask or think" (2 Cor. 3: 5; 9: 8; 10: 4; Philpp. 1: 6; 2: 13; 4: 7; Col. 1: 11, 12; 2 Peter 1: 4; 1 John 4: 4; Ezra 8: 22, 1. c.).

2. **Power Within Our Reach.**—God's grace being without limitation, all may have power,—at least in a measure. Pauline experience, however, can only come to Pauline faith. "All things are possible to him that believeth." Through Christ we can do all things. "He that believeth on me," says Christ, "the works that I do shall he do also." Measureless power is ours if we but lay hold on God's gracious promises. There is no way of restricting the limits of faith's possibilities. Faith has no boundaries. The soul is unrestricted,—as your faith is, so be it unto you." We are placed midway between heaven and hell, and told to do our best,—measureless in either direction, yet, with God's help, we may go upward (Isa. 40: 29-31; Eph. 1: 17-20; 2 Cor. 12: 9; 2 Tim. 1: 7).

3. **The Glory That Endures.**—Now, if the soul has these capabilities in this world, what must be its still more exalted functions in glory? The glory will be endless,—that is sure,—but our existence in the world beyond will be endless too,—eternal as God's promises (2 Thess. 2: 13, 14; Rom. 9: 23, 24; Rom. 8: 16-18).

HOME AND FAMILY

Will You Be Ready?

BY J. O. BARNHART.

(This hymn can be sung to the tune of "I'll Go Where You Want Me to Go, Dear Lord," No. 182, "Kingdom Songs.")

When Christ shall come in the clouds of heaven
With glory and with power,
At the dawning of the morning light
Or at the midnight hour,
Will you be ready to meet him then,
To answer the trumpet call,
To join in the mighty blood-washed throng,
Who shall crown him Lord of all?

Chorus.

Will you be ready to meet your Lord,
To answer the trumpet call,
To join in the mighty blood-washed throng,
That shall crown him Lord of all?

When the earth shall quake, and across the skies
Jehovah's lightnings play,
There's a mighty Rock that shall stand the storm,
When the heavens are rolled away.
Upon the Rock of Ages then,
Will you stand for evermore,
With every soul from sin made whole,
On heaven's peaceful shore?

When the nations of the earth shall stand
Around the judgment seat
Of the King of kings and the Lord of lords,
Or bow down at his feet,
When every tongue shall confess the name,
Of the Master of earth and skies,
Will you swell the song with the ransomed throng,
When the hallelujahs rise?

Oh, harken now to his loving voice,
And follow your Lord today,
In the path of truth and righteousness,
That leadeth from sin away.
Go, find some treasures of truth and love,
To lay at your Master's feet,
And, robed in white with the saints in light,
You shall sing his praises sweet.

Oakley, Ill.

Homeless Children.

BY DR. S. B. MILLER.

No. 3.—The Twins.

"I can't make out for the life of me
Why mothers should have to go
And leave their children in this cold world,
And they needing and wanting her so.
I tell you the loneliest thing,
In this great big world today,
Are the boys and girls whose hearts are broke
Because 'mother has gone away.'"

In one of the back alleys of a modern city, there lived this family. The father was badly crippled, unable to earn a support for himself, much less for the wife and twin boys, Ora and Ota. The wolf of hunger always hovered near the door. From their birth the twins were hungry by day, and lay on a bundle of rags at night. Their wee hearts were starved even more than their mouths, for the mother was so busy doing washings. Later, as they got older, she left them to care for themselves while she went out to work by days, washing and housecleaning.

One day mother was unable to get up, and the twins, now eight years old, wondered why. But the suspense was not long, for she rapidly grew worse and pneumonia claimed another victim of hard work and poor ventilation.

The undertaker's cart, containing a plain pine coffin, drove into the alley, and the pale form of the mother was soon laid into the casket. There were no songs of hope, nor sermon of consolation, and the procession passed out of sight. The father was unable to care for himself, and he must be taken to the County Home. The twins were given to Mr. Jones, Manager of the Child Rescue Work, to be placed in good homes. The boys had learned to steal, and lie, and many other naughty ways of the alley which had been their principal playground.

Mr. Jones knew of a good Christian family in the country in which there were two daughters. As this family wanted a boy, the manager wrote at once about the twins. Mr. Jones read the letter to the family, and Leta and Lota were enthusiastic to take both of them, but father said, "Only one." He finally wrote Mr.

Jones to bring the twins and leave them for one month. At that time he might return and take one of them away.

The twins were so much alike that you could not tell one from the other, and many trying times were had, as well as many pleasant experiences by the children as they became acquainted. And what happy times they had, of an evening, in their games and music and pastimes! The joys of the home seemed more than doubled by the added presence of Ora and Ota.

But one day a sad, sad thing happened. The boys had no clear idea of the rights of others, had never been taught that it was wrong to steal. Ora, seeing some money belonging to the girls, took it and also some of their little keepsakes, of value only to the girls. When the thefts were discovered and the boys duly questioned Ora confessed to his taking the things.

Up to this time Mr. and Mrs. Long had been unable to discover a preference for one boy over the other, but this was the decisive act,—Ora must be returned, and since it was decided thus, Mr. Jones was notified to come at once and get him.

It was a grief to Mr. Jones, who desired to have the boys together and secretly hoped Mr. Long would become so attached to them that he would keep them both. But he came and, after a kindly talk to the boys and the family, took Ora back to the village, where an early morning train would return them to the city.

That was the saddest night the Long family had ever known. Nobody had any appetite for supper. The silence was oppressive. There were no games, no music that evening. The tear-stained eyes of Leta, Lota, and Ota were mute evidences of deep grief. The brightness of the home was gone, and each wondered if they would ever be happy again. After the children had gone to bed Mr. Long and wife sought to unburden themselves by each blaming the other for their hasty action and in not giving the boy another chance. But reproaching each other served no useful purpose, as many families have learned by sad experience. At a late hour, and in an angry mood, they too retired, but no sleep came to either, as each tossed and turned in a restless way.

As the old family clock struck three, Mr. Long jumped out of bed and began to dress. "What are you going to do, William?" said his wife. "I'm going after Ora." "Praise the Lord, I'm going with you!" said Mrs. Long, as she, too, hastily began to dress herself.

When the lamp was lighted, the reddened eyes of each revealed the night of anguish just passed. Cheerfully the husband said, "'Weeping may endure for a night, but joy cometh in the morning.' Lizzie, you write a note and put it on the table, telling the children we'll be back for breakfast. I'll harness the team and be ready in a few minutes."

"You are the best man in the world, William. We'll keep them both. The dear little fellows! I haven't been patient enough with them, but now I'll pour my mother-love into their hearts in a way to drown all evil growing there."

"You dear woman, I know you'll win. Ora will never steal again," and with an extra loving embrace Mr. Long went for the team.

The horses never made the trip to town faster, as they were urged onward to be sure to arrive before train time. They found Mr. Jones and Ora at the depot, ready to leave, but a change in program was speedily arranged.

Mr. Jones returned to the city alone, with the assurance that he need not return for either of the boys. The return trip to the farm was made in equally great haste. And what a homecoming it was! The children had read their mother's note, and eager eyes scanned the roadway for the appearance of the team. And then, what a footrace!

Ora jumped from the buggy and arm in arm the four children returned to the house. Guided by a father's counsel, shielded by a mother's love, Ora is safe. A pure home will, in ordinary cases, overcome heredity, and in every case it will restrain and greatly modify it.

"Homeless, friendless, helpless children
Needing most a mother's care,
Won't you look upon with pity,
Let them in thy blessings share?"

Cedar Rapids, Iowa.

Come.

BY KATIE FLORY.

THERE is much comfort brought to the hearts of those who listen to this little word, "Come," throughout the Scriptures.

"Incline your ear, and come unto me: hear, and your soul shall live." Behold, I stand at the door and knock; if any man hear my voice." There is so much noise and commotion in the world that our ears do not hear or heed the still small voice. If people would take time to listen, it would not be long until an entrance would be made into their lives by One who is only waiting to enter and bless.

"Come now let us reason together." Now means the present time,—not some future day. How just and moderate the reasoning is which the prophet sets forth! "Though your sins be as scarlet, they shall be as white as snow." Surely this is comforting to those who have lived and are living in the worst of sins! Come as you are, with all your sins, and God will graciously pardon.

"Come and rest." The weary and heavy-laden are invited to come. Come with your load of sin and he will unburden you. "I will give you rest." We know how it feels to be tired, and how sweet rest is to a tired body. Sin makes one sick and tired, but oh, how sweet to rest from all this and be free in his love and service! There are so many carrying burdens, and trying to unload, but they can't get rid of the load. To such Jesus says, "Cast all your care upon me, for I will care for you." He came for the purpose of carrying our griefs and bearing our sorrows.

If you are hungry, remember he is the Living Bread. His words are spirit and life. He satisfies us by our feeding upon them.

If you are thirsty, don't forget that he has said, "Come unto me and drink." "Come, buy wine and milk without money and without price." So many are the good things God has prepared for us, and lovingly invites us to take them without pay. Why do we refuse to accept what he has so freely offered? Surely we cannot help but feel that we are welcome to his feast, for he says, "Come unto me all ye ends of the earth." Not one slighted. Everybody is welcome.

And not only has Christ given us invitations to come to him, but "the Spirit and the bride say. Come. . . . And he that is athirst, let him come: he that will, let him take the water of life freely." In our work for Christ do we ever personally invite our friends, our pupils or children, to come to the Savior? We are not backward in inviting loved ones and strangers into our homes; why then are not more invitations given publicly and privately for souls to come to the Crucified One?

A story often has been told that Queen Victoria once stopped at a house by the wayside to borrow an umbrella, because of an approaching rain. It was at first refused, but finally, after a firm promise to return it next day, it was given. When it was returned by one of the queen's servants, the lender being informed that this was what Queen Victoria had borrowed, the lady was much confused, apologized, and was sorry for her ill conduct, for she did not know it was the queen who had asked of her a favor.

Did you ever think, dear reader, that many times you have treated a King, greater than any earthly monarch, worse than this? Again and again Jesus has stood at the door of your heart, gently knocking, desiring to come into your life and take possession of it. He will not force his way into your heart, neither will he enter unless you invite him. He has invited you first, and left it to you to answer the call. Why turn him away?

Union, Ohio.

No man is ever denied a chance to bring out a revised and corrected edition of himself.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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The General Sunday-school Board will meet at Elgin, Ill., on Wednesday, March 4.

Six recently united with the Bethel church, Nebr., and one was restored to membership.

The next regular meeting of the General Mission Board will convene on Wednesday, April 15.

Bro. ISAAC FRANTZ is booked for a series of meetings at Anderson, Ind., to commence March 8.

Six applicants await baptism at Pittsburgh, Pa.,—the result of the faithful efforts of the pastor, Bro. T. R. Coffman.

Bro. A. B. BARNHART preached at Seneca, near Eustis, Fla., last Sunday. He returns to his home at Hagerstown, Md., this week.

Bro. JOHN MYERS, whose address in the Almanac is given as Sylvan, Pa., should hereafter be addressed as John A. Myers, Millstone, Pa.

Bro. L. T. HOLSINGER assisted the members of the Springfield church, Ohio, in a recent revival. Six were baptized and others are under conviction.

Bro. J. W. KITSON is now in the midst of a most encouraging series of meetings at Milford, Ind., the full results of which we hope to report next week.

We are glad to report that Eld. Edgar Rothrock, of Carlisle, Nebr., has fully recovered from his recent operation, and is able to fill all his appointments again.

The District Meeting of Eastern Maryland will convene in the Bush Creek congregation, at the Pleasant Hill house, near Monrovia, April 21, at 1:30 P. M.

The address of Bro. E. E. Brubaker, Secretary of the Mission Board of Southern Illinois, has been changed from Virden, Ill., to R. D. 45, Box 26, Auburn, Ill.

On page 141 Bro. J. S. Geiser, Baltimore, Md., gives some of his experiences while quarantined. In addition to the trials that thus fell to his lot, his oldest brother died Jan. 5, and his brother-in-law Feb. 15.

THIRTY-TWO declared their allegiance to Christ during Bro. C. Walter Warstler's recent series of meetings at the Plunge Creek Chapel, near North Manchester, Ind. Twenty-nine of the number have so far been baptized.

Bro. I. J. ROSENBERGER called at the MESSENGER sanctum last Saturday. He spent Sunday at Lanark, Ill., and this week divides his time between Bethany Bible School and the Prophetic Conference at the Moody Bible Institute.

Last week's issue reported 237 additions to the church, in the editorial columns alone,—surely a most commendable showing. Such news makes glad the heart of every saint, and doubtless there is rejoicing in heaven over sinners returning to the "Shepherd and Bishop of their souls."

LAST Sunday evening the Elgin church had the pleasure of receiving into fellowship an earnest inquirer after the truth, as believed and practiced by the Brethren.

We are apprised of the death of Bro. Jasper N. Perry, of Hutchinson, Kans., who departed this life Feb. 9, 1914, at the age of seventy years and three months. He was in the ministry for more than forty years.

LAST week we referred to the meetings held by Bro. Harvey Snell at Circleville, Ohio. Including the number stated in last issue, sixteen pledged allegiance to their Lord and Master. One is to be restored.

At the recent meeting of the Trustees of McPherson College, Kans., Bro. J. J. Yoder resigned as Business Manager of the school, and Bro. W. P. Strole was chosen to that important department of college efficiency.

CHURCH literature, and especially GOSPEL MESSENGERS, are always in demand at mission points. Bro. A. D. Hufford, Deming, N. Mex., wishes us to announce that he is anxious to distribute whatever may be sent him along the line mentioned above.

BRO. J. L. GUTHRIE closed an inspiring series of revival meetings in the Beaverton church, Mich., Feb. 4. Twelve decided for Christ and five were restored. Seven of the applicants have so far been baptized; the other five still await the administration of the rite.

By special request we announce that all queries, reports of committees, etc., intended for the District Meeting of Western Pennsylvania, to be held at Scalp Level, Pa., April 15, should be in the hands of the Clerk, H. S. Replogle, Scalp Level, Pa., on or before March 10. Elders and Clerks of the above District will please take notice.

BRO. HILARY CROUTHAMEL, of the Hatfield congregation, Pa., died at his late residence, Line Lexington, Montgomery County, Pa., on Sunday morning, Feb. 15. His illness was of short duration. At this writing, further particulars of his life are not available, but we hope to be favored with an historical sketch at an early date.

FROM Jan. 20 to Feb. 13, Bro. A. B. Miller has been in charge of meetings for the members at Sharpsburg, Md. Eighteen conversions and two restored to membership are the visible fruits so far reported, but the lasting results of a deeper work of grace in the hearts of the membership are beyond the power of human conception.

A REFRESHING revival season is being experienced by the members of the Shiloh congregation, W. Va. Bro. Obed Hamsted and the home ministers have been breaking the Bread of Life to the people, and ten have already declared their willingness to walk in "the way that leadeth unto life." Two have been restored, and many others are seriously considering their lost condition.

BRO. A. J. CULLER, now pastor of the Geiger Memorial Church, Philadelphia, Pa., is to go to McPherson, Kans., Sept. 1, as pastor of the church at that place. During the coming summer Bro. Culler proposes to take a trip to the Holy Land, to prepare himself more fully along Bible research lines. Besides his pastoral duties at McPherson, he is also to do some teaching at the college.

THE members of the Shade Creek church, Pa., secured the services of Bro. M. J. Brougher for a series of meetings at the Ridge house. Of twenty-four applicants for baptism, twenty-one have so far been received into fellowship. By reason of Evangelist Asher's campaign at Windber, Pa., a number of accessions have lately been received by both the Scalp Level and Shade Creek congregations. The latter baptized fourteen in one week, and eight more still await the administration of the holy rite. A number of others are deeply convicted. Many, it appears, who are impressed during these great religious campaigns, prefer to seek permanent membership in a church that observes the whole Gospel.

ON the Round Table page Bro. D. H. Zigler speaks of a proposed plan to mark, by a suitable memorial tablet or stone, the place where Bro. John Kline, of sacred memory, was slain by the hand of an unknown assassin. An option on the necessary parcel of land has already been secured, and the erection of the memorial will doubtlessly be pushed through to an early completion. The move is a most commendable one.

A CARD just received from Bro. H. B. Heisey, now at Palmyra, Pa., states the following: "We arrived in New York, Feb. 19,—one day late. We had a very bad voyage all the way from Gibraltar, encountering a terrible storm on this side, but God spared us. For the present we remain here, making no plans for the future until we see further how my health will be. The doctor says that some time will be required ere my health is fully restored. The climate, however, is now in my favor."

SISTER ANNA HUTCHISON, writing us from the China field, desires us to announce that the name of her town has been changed from Liao Chou to Liao Hsien. A change has also been made in the name of Ping Ting Chou, which hereafter will be known as Ping Ting Hsien. Sister Hutchison reports that she and Sister Cripe are actively engaged in their allotted work,—happy in the consciousness that now they can more readily make themselves understood to the people whom they desire to reach.

MORE fascinating by far than a romance, is Bro. H. C. Early's vivid portrayal of India's most noted philanthropist and social worker, Pandita Ramabai, as published in this week's issue. This devoted woman has been and is still doing a most commendable and far-reaching work among India's women and girls. No less remarkable, however, is the fact that it is all,—as she firmly contends,—the result of faith and prayer. Never has she solicited funds, and never has she refused admittance to any girl who came to her door for help and protection.

BRO. W. J. BARNHART, formerly pastor in Minneapolis, Minn., for five years, and the last two years District Evangelist and Sunday-school Secretary for Northern Iowa, Minnesota and South Dakota, is now ready to accept calls for evangelistic work in any part of the Brotherhood. Having spent several years in city church work, and being especially interested in the city church problem, he will give preference (though not exclusively so) to calls from city churches and missions. Address him at 4119 Irving Avenue, north, Minneapolis, Minn.

At this writing (Feb. 24) all of the States in the upper Mississippi and Ohio valleys are stormbound as a result of the blizzard which began Sunday and continued until Tuesday. Business was reported at a standstill in Central and Southern Illinois, and in Indiana and Ohio. Missouri and Iowa were also affected. In many places the storm is said to be the heaviest for years. A number of deaths are reported from the various districts affected by the storm, but accurate details can not be given until smaller cities and towns, now cut off from telephone and telegraph connection with the rest of the country, can be heard from.

JUST before going to press we received this item of interest from Bro. D. L. Miller: "On the tenth inst. Bro. Isaac Frantz, of Ohio, commenced a series of meetings at the Mount Morris church and will continue until March 1. A season of refreshing has been enjoyed from the presence of the Lord, and the earnest labors of our brother have been blessed of God. After services, on last Lord's Day, the ordinance of Christian baptism was administered and when the invitation was given, for those who wished to unite with the church, eleven dear young people came forward, gladly accepted Christ and were baptized. The meetings are largely attended, a deep interest is manifested in the preaching of the Word, and others are convicted of sin. It is hoped that many more will come to Christ before the meetings close. The church is much refreshed and encouraged."

Railroad Rates to Seattle Conference.

THE following information, regarding railroad rates for the lines west of Chicago, has just reached us:

This notice, concerning fares, while not as yet official, can be relied on as being correct: Chicago, \$65, Kansas City, \$55, Omaha, \$55, St. Paul, \$55,—all to Seattle and return. Similar fares from other points. Tickets on sale June 6 to 18, final limit, Sept. 6. Official notice, together with fares from points east of Chicago, will be published as soon as received.—P. S. Miller, Chairman Transportation Committee.

The Bible and the Spade.

THERE recently fell into our hands a book bearing the above title, by Edgar J. Banks, Ph. D., Field Director of the late Babylonian Expedition of the University of Chicago. The work, published by the Associated Press, 124 East Twenty-eighth Street, New York, contains 198 pages and nineteen illustrations, and may be had for \$1 by addressing the Brethren Publishing House, Elgin.

It is the most satisfactory little book on biblical archaeology that we have yet seen. In all, forty-eight subjects are treated in a manner so simple that the author may be easily understood by the most ordinary reader. In fact, it is the embodiment of simplicity, and by most Bible students will be found as interesting as a romance.

The man who travels over Palestine observes, on every hand, that the men who wrote the Bible understood the country, for the land fits the Book. This is one strong argument in support of the authenticity of the Sacred Record. The spade, however, is bringing even more evidence to light. Thousands of years ago many of the cities, mentioned in the Bible, were destroyed, and finally buried by the shifting sands, or the accumulation of later periods. Some of the ruins of these buried cities have been uncovered, and in dark chambers were found tons of ancient tablets which, when deciphered, tell marvelous stories of the long-forgotten past. Not only so, but monuments and slabs, containing much valuable information regarding biblical statements, have been brought to light.

One by one these valuable discoveries have been taken up by Prof. Banks and considered in a brief way. All the chapters are short, and the facts, as stated, can be easily mastered. For those who do not have time to read the more elaborate treatises on the discoveries in Bible Lands, this volume will certainly serve a splendid purpose. Especially, would we recommend the work to our ministers and Sunday-school teachers.

J. H. M.

Decency and Order in Baptism.

WHAT is said, in 1 Cor. 14: 40, about all things being "done decently and in order," may well apply to every department of church work and church activity. Let decency and propriety, along with order or system, characterize everything that is done in the interest of religion.

Just at this time we are led to consider the subject in its relation to baptism, one of the most sacred and most important institutions connected with the Christian religion. It is sacred for the reason that it has, as a rite, been set apart for a most holy purpose. It bears the stamp of heaven, and should be regarded with all becoming reverence. The man who speaks or writes lightly about the rite of baptism betrays a lamentable lack of reverence for things that are of God.

The ordinance is important,—we might say indispensable,—for the reason that it is one of the divinely-appointed conditions of heaven. It is placed at the entrance of the church, and is, therefore, by Divine appointment made obligatory upon every penitent believer, seeking admission into the body of Christ. To underrate the significance of the institution is to trifle with the plain and unmistakable meaning of the Word of God.

It is, however, to the decency, propriety and the order in administering the rite that we wish to call special attention. This involves the preparation for the rite, the place where it is to be administered, and the water to be used in the performance of the or-

dinance. By preparation we mean the attention given to the candidate to be baptized, as well as to the preparation of the place of baptism.

In our judgment, no candidate for church membership should be admitted to baptism without thorough preparation. This may involve proper teaching regarding the nature and purpose of the rite, and the benefits and responsibilities of church fellowship. The rules of the church should be well explained, and the perfect willingness of the applicant to comply with these rules should be understood. In a matter of this sort there should be no undue haste. We would better spend weeks carefully instructing candidates than to have them enter the church without knowing just what they are doing. And while thus instructing the applicant for the rite, the importance of prayer and personal, inward preparation should never be overlooked.

Everything possible should be done to make the baptismal scene creditable and impressive. For administering the sacred rite, there is probably no better place than a running stream or lake, where the water is clean, and the approach to the water inviting. Above all things, repulsive places for administering a holy ordinance like baptism should be avoided. A few brethren would better spend half a day hauling gravel and preparing a becoming place to enter the water and perform the rite, than to have the administrator lead his candidate down into a muddy stream or lake for baptism. We often spend time and money in making the burial scene of our dead as appropriate as practicable. Why not exercise like wisdom when burying penitent believers with Christ in baptism? Considering the value of the soul, the water burial is the more important, and we can well afford to devote both time and money, when necessary, to the places where the initiatory rite is to be administered.

In some parts of the Brotherhood no special preparation may be needed in the way of preparing a place for baptism. The streams and lakes are always attractive, and it is an easy matter to find inviting places where the rite can be administered, but this can not be said of all parts of the country. Scores of our readers have witnessed baptisms which, on account of the conditions, rendered the scene almost repulsive. With a little forethought, and some necessary preparations, such occurrences may and, in fact, should be, wholly avoided.

The conditions of the streams in this country, the inclemency of the weather, certain city regulations, and greater convenience have made it advisable for a number of our churches to install baptistries. Under the circumstances this, in our judgment, is perfectly proper. Baptism should be made as pleasant as possible for the candidate. If there was ever a time that one's mind should be composed, it is when he puts on Christ in baptism, and to the extent that artificial pools and other conveniences may be made helpful in this particular, to that extent the use of them ought to be encouraged. The temperature of the water, the preparations for the occasion, and the assistance rendered at the time, have their bearing on making the service just what it should be.

Even where baptistries are installed, order and system are necessary. It should be understood who is to look after the candidates, get them ready to enter the pool, and then care for them when they come from the water. Especially is this important when women and girls are baptized. Just as soon as they commence ascending the steps of the baptistry, a long cloak should be thrown around them. The rules of propriety will suggest the reason for this and other things that ought not to be neglected. On such occasions each one, whose duty it is to assist, should fully understand his or her part, and here is where order and system play their important parts.

But the preparation of the administrator should not, by any means, be lost sight of. He should realize the great responsibility resting on him, as a representative of the kingdom of God. The man who officiates in a holy service, like baptism, should have clean hands, a pure heart, a clear head and unflinching faith in the God he serves, as well as in the purpose of the rite he has been called on to administer. A season of

prayer at the waterside is indispensable, as a final preparation for the solemn occasion. The popular ceremony for the blessing of the water is too popish, and should be avoided. It is a grave piece of inconsistency for a minister in his pulpit to denounce the Pope and all his popish methods, and then, at the baptismal font, employ a popish ceremony. But the season of prayer is always in order, as a preparation of the candidate, the administrator and the audience for one of the most solemn and far-reaching institutions mentioned in the New Testament. J. H. M.

A Good Man.

WE are glad to believe and know that there always have been, and that there are yet, some good men in the world. Such a belief and knowledge has been, and will continue to be, the inspiration and hope of the world.

The good man about whom we are now thinking, lived a long time ago,—some fifteen hundred years before the birth of our great Redeemer, about whom, in a special way, we talked so much, some weeks ago, and whose name has been sung, praised and honored in all lands wherein his blessed life has been made known, because he was the best of all men ever born into this world of ours.

Our good man was sent in fulfillment of a promise, and bore testimony of the Better One that was to come. He believed that he would come, and this belief and hope were the fundamental stone on which he built his goodness, because it would enable him to look forward to the more glorious life in which he hoped to live,—to be exempt from the ills and sorrows to which he was then exposed, and the dangers that threatened in the pathway in which he was walking and living.

The name of our good man was Job. We are told that he lived somewhere in the northeastern part of the Arabian Desert,—in the Land of Uz. The author of the history of his life introduces him in a very brief and unique manner indeed, and yet his character is set forth in such glowing terms that we are made to wonder and admire.

First we are told of his homeland. Of this we must know something, to appreciate the real merits of his life, as we have them given by the writer.

Then follows a description of his most wonderful character. He was perfect. He was upright. He feared God and eschewed or hated evil. This is, perhaps, as full and complete a description of a good man as it would be possible to give in our language. A man who is perfect, upright and fears God, reaches, to our way of thinking, the limit in human goodness.

There were born unto him seven sons and three daughters. This gives to us the thought of home life, and a very pleasant glimpse of the character of this home life we have given to us in the fourth and fifth verses that follow. He not only was a home-maker himself, but all his children had also made homes. In these homes they had their family feasts and reunions. Each one had his day set apart, so that all could be invited and be present; and the three sisters also were invited and had their part in the family reunions.

This shows that our good man, Job, had in his home a good system of family government. The children were not only taught to love and obey their parents, but also to be loving towards each other. The holding of those old-time family reunions is a very good proof that these children were properly instructed and brought up.

Another important element, to be taken into account, in considering Job's character, is the fact that he was deeply concerned regarding the spiritual good of his children. This is made manifest in his thoughtfulness about his children, after the feasts were over. Job understood human nature. He was acquainted with the pranks and follies that attend children on such and similar occasions. We do not refer to small children only, but big children as well. This is the way he felt about it and did: "When the days of their feasting were gone about, Job sent and sanctified them, and rose up early in the morning, and offered

burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1: 5). He did not only try to start his family in right ways, but his love and care continued to follow them.

In this respect Job showed himself worthy of being called a good man. And we, as fathers and mothers, will do well to follow his worthy example.

Again; Job, as a man of wealth, forms a good subject for careful study. He was a wise and faithful steward because, as his history shows, he was a rich man in his day, and yet, with all his wealth, he remembered his God, as the Giver of it all. Just how well Satan understood the character of Job, we do not know, but on general principles he seems to have been well up in human psychology. As a rule, he was well nigh right. He told the Lord that his man, Job, was well paid for being good. He had so hedged him about, and so cared for him, and so blessed him that he could not well help but be good. Even if Satan's insinuations had been just and true, as he pretended them to be, Job would still have been a better man than thousands upon thousands are today. And if all would be good today to whom God has been good, we would have a much better world of people than we now have. Truly it has been said, The goodness of God ought to lead all men to repentance.

But Job was good on even a higher plane than this. He was good because he loved God in the uprightness of his heart and soul,—because he loved goodness and hated evil. And had not man, through the ugliness of sin and the devil, lost his original similitude to his God in true righteousness, we would have many more godly men,—men of the Job type,—than we now have.

We are glad for the history of this good man, who passed through a most crucial test and came out as pure gold. After Satan had done his very worst, by taking from him all his wealth, all his children whom he so dearly loved, he still held fast, in the integrity of his soul, and could truly say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1: 21).

Yes, Job was a good man. And of all the men of Bible fame, we have no record given of any of higher standard save that of the Christ, who not only cared for and willingly sacrificed, but died on the cross that we might all, through his death, everlastingly and gloriously live. All he asks of us is to be good men and good women.

H. B. B.

Our Visit to the Foreign Mission Fields.

No. 13.—Pandita Ramabai.

MANY people, in all the continents, have heard of Pandita Ramabai and her work, and many, from all parts of the world, visit her every year. It was my privilege to visit "Mukti," i. e., "Salvation," where her great institution is located, and see the marvelous work of this distinguished woman.

Pandita Ramabai is a high-caste Hindu, converted to Christianity. She was the daughter of a Brahmin priest, and was born fifty-three years ago. Her father, a highly-educated Brahman, began instructing her at an early age in Sanscrit and all "holy" Hindu learning, though it was against the religion of his people to do so; for the Hindus hold that women should not be educated. His policy with his daughter, therefore, brought him into the severest kind of trouble. He was summoned to appear before the head priest of the sect to which he belonged, and the august assemblage of the pandits, to give reasons for this strange course with his daughter. He appeared and stated his reasons, which were convincing, but not to the Hindu priesthood. Under threat and protest he continued to educate his daughter, and here the foundation was laid for the wide learning to which she has attained.

At the age of seventeen, Pandita Ramabai was bereft of father and mother, her parents both dying within a few months. She was left, also, without means of support. Nothing remained for her but the Hindu religion. This she tested fully, for comfort, and found none, according to her own statement.

After wandering about from place to place, bathing in holy waters and performing other rites, seeking comfort and enlightenment, and after losing all confidence in the Hindu religion, she married out of caste at the age of twenty-two. Within two years she was left a widow with a little baby in her arms. Her needs, both of body and mind, became intolerable. She grew desperate. She went to England and there joined the Episcopal Church, hoping to find peace, but was disappointed. She gave herself to study, especially to the study of the Bible. She declares that her sufferings were great in her struggle to find the "peace that passeth understanding." She was a member of the church a number of years before she knew Jesus as the Savior and Comforter, and through him found happiness. She views her conversion as a marvel of Divine leading and grace.

Her early widowhood led her to pity the forlorn condition of Hindu widows. As you know, these widows can never remarry; besides, their lives are made almost unbearable. They are charged with the death of their husbands, and become the subjects of hatred and hardship. The grossest cruelties and indignities are inflicted upon them. Pandita Ramabai saw the awful sin of all this. It gave her a vision of her future life. At once she set herself to the task of providing relief measures for this distressed multitude of women. In 1897 she opened a school in Bombay for girls and widows, and it continued until 1903. Then, feeling that a large city like Bombay was not the best place for such an institution, the work was moved to Mukti.

The movement has grown beyond the founder's most sanguine expectation. At present there are about 1,300 girls and women under training in the institution. In all there are about 1,500 in the school community. The school is a mammoth affair of its kind, and a marvel within itself. It is an Industrial School and Home, with Christianity as the dominant idea; or, speaking more correctly, perhaps, it is a missionary institution, with the school work and home condition as stepping-stones to the ultimate aim. Sixty teachers are necessary, besides the heads of the several industrial departments. The course followed provides an elementary education and instruction in the Bible. The pastor, W. W. Bruere, a Methodist minister, is expected to do all the Bible teaching and to take care of the pastoral work. Many of the girls become learned in the Bible, and go out as Bible women in the mission field. But whether or not all get on far enough to become active workers, all are provided with a comfortable home and the privileges and blessings of Christianity.

A number of industries are carried on. A fairly well equipped printing plant is operated, where 154 girls work. An English lady directs it, the general policy being determined by Pandita Ramabai, who personally superintends the composing department. She allows no one to come between her and the important work of this department. The power is furnished by a gasoline engine. A few girls manage it, even if a gasoline engine be hard to manage. In the weaving department there are forty-two looms,—the old-time hand-loom,—and here eighty-four girls are engaged. Oil for fuel, and also for hair dressing, is made from peanuts. A number of girls work in this department. Sewing is taught on an extensive scale. The advanced educational work, except the Bible training, is optional with the girls; but they must all take industrial training.

The incorrigibles form an interesting department. There are about 275 girls and women of this class in the institution. It is said that when a girl or woman becomes unmanageable, she is sent to Pandita Ramabai, with the hope that she can do something with her. It is stated, also, that in the majority of cases she succeeds in bringing about the desired reformation. This class is given separate quarters in the compound, and placed under an expert in dealing with incorrigibles.

The property of the institution is a village of itself. Sufficient buildings are provided to house 1,500 people, besides the shops, schoolrooms and the immense church, which is the center of the compound

as well as the center of interest. It seats about 2,000, all sitting on the floor. The buildings are all purely Indian; comfortable, but with no unnecessary expense connected with them. The farm embraces 180 acres. The valuation of the whole is about \$150,000.

And now, the remarkable thing, the most remarkable thing, is that it is all of faith. It is a faith institution. The property, the girls, and all, are the result of faith and prayer. Not a cent has been solicited at any time, and not a girl has ever been asked to come into the institution. Here we see \$150,000 worth of property and 1,300 girls and women, with donations right along to maintain the whole business! It is a marvel. Pandita Ramabai says that she goes only to her Father with her needs. When I asked her the conditions on which girls are admitted, she replied, smilingly, "All they have to do is to walk in." She believes that all who are brought to her are sent of God, and she feels called of God to admit them. She would not limit the number. She believes that God will provide for all that are sent. The showing of the past she regards as the proof. It is an example of great faith, worked out in the establishment of one of the greatest institutions, if not the greatest institution, of its kind in the world.

After all, the most interesting thing about it, no doubt, is Pandita Ramabai herself. She is one of the most interesting of women. "Pandita," meaning "teacher," or "one able to teach," is her title, and she is the only woman in India having this title. She is highly educated, having finished her education in England. She is now engaged in the translation of the New Testament into Sanscrit, the classic language of India. The task is undertaken for the uplift of the women of India.

As a personality, she is one of the lovely women. She is simple in manner, entirely without affectation, graceful and easy,—sensible, I would say,—and a most beautiful Indian woman. Her learning, her wide grasp of things, her sympathy for the distressed and helpless, and her lovely personality have given her a place all her own in the hearts of the people of her land. She is loved and honored by all. As an example of good cheer, she belongs to a very small class. Her big load, with its complications and perplexities, she does not allow to disturb her peace and joy. She is happy, and shows it. She is a most remarkable woman, and has been used in a most remarkable way. Thousands call her blessed.

H. C. E.

Sermons for Children.

SERMONS for the children have become recognized as an essential factor in the development of religious education. The ministers of nearly every denomination are being impressed with the apparent gulf between the Sunday-school and the church. The wide-awake minister is endeavoring to bridge this gap by paying more attention to the needs of the children in his sermons. This work, however, requires special preparation and many ministers do not have the time nor the material adequately to meet this important need in the church today. Such ministers and Sunday-school workers, as are looking for helpful material along this line, will find an abundance of it in a new volume entitled, "The Expositor's Treasury of Children's Sermons," edited by Sir W. Robertson Nicoll, M. A., LL. D., and published by the George H. Doran Co., New York. The volume is a monumental work of 800 large pages 8½x11 inches in size. The sermons are taken from nearly every book in the Bible and are short and simple, yet effective. With the addition of some doctrinal talks, which the individual minister may work out for himself, the book offers a valuable storehouse of useful suggestions and illustrative applications of moral lessons, drawn from Scripture texts. While the price of the book may be high for some of our ministers, it would be a splendid thing if many of our congregations would see to it that their ministers and workers with children are provided with a copy for ready reference. Price, \$5.00 net, express or postage 50 cents additional. The work may be ordered from the Brethren Publishing House.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
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 Galen B. Royer, Sec. and Treas., Elgin, Ill.
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 J. J. Yoder, McPherson, Kansas.
 Otho Winger, North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

BRIDGEWATER CHURCH, VIRGINIA.

In this congregation we have been using the weekly offering since May, 1910. In that year, from May 1 till Dec. 31, we raised for missions alone \$222.96.

In the autumn of 1910 the church decided that the Missionary Committee should make an every-member canvass for missions and the general expenses of the congregation.

Since that time about \$1,100 has been raised each year by this method. Of this amount about \$350 is used for current expenses, leaving for missions and other benevolences \$750.

Our Committee consists of five brethren. We divide the territory into five parts, making some member of the Committee responsible for the canvass in each part. In making the canvass, each member chooses a helper. In this way there are two to call on each member. This canvass is made in December, so that everything is in shape for the New Year.

Prior to making the canvass, each year, we have had a special Missionary Day. We find this an excellent way to stimulate missionary sentiment, and prepare the members for the canvass.

Usually our canvass has extended over several weeks, each member of the committee canvassing his part of the territory at his own convenience. Not being pleased with such unsatisfactory methods, we decided to make our last canvass in a shorter time. We had our Missionary Day on Sunday, Dec. 7. For this day an inspiring program was worked out and delivered, at the close of which the chairman of the committee announced that the canvass would be made before Wednesday, Dec. 10, urging all the members to decide, before being visited, just what they were willing to do. On Wednesday evening the committee met, and a report of the result was made. We found this much more satisfactory.

In this work we are aiming to follow the plan adopted by Annual Meeting several years ago. We believe this is the best way to raise our funds, and shall be glad to see reports from other congregations who are following this plan.

C. W. Roller.

Bridgewater, Va.

PITTSBURGH, PENNSYLVANIA.

Our Christmas exercises were held Dec. 23. The program consisted of songs and speeches in cantata form, entitled, "The Story of the Star." It was rendered mostly by the children, though several numbers were given by the grown-ups. It had much of the missionary sentiment, and different children represented the different countries in speech and dress.

The "Social Service Committee" of our church secured the names and addresses of eight needy families, whose circumstances had been previously investigated by the Associated Charities of the City. Groceries, shoes, new clothing, and blankets, were taken to them on Christmas morning.

The last Sunday night in January we had a special "Missionary Program," consisting of special music and several readings by our own young people. The main speaker for the evening was a Japanese, Mr. Wainwright, a Y. M. C. A. Secretary of one of this city's branch associations. Mr. Wainwright held his audience spell-bound as he spoke of his own-experiences as a Buddhist, and of Christianity in his own country. Mr. Wainwright was brought to Christ in Japan, through a missionary lady who adopted him as her own son after the death of his mother, hence his name,—Wainwright. He was much opposed by his father, grandfather and relatives, when he took up with the new religion. His mother, however, read the Bible with him. He believes that the power of prayer has, since then, brought his father and brothers to Christ, and in a most touching manner he plead with his listeners to pray for the work in Japan. That country needs our prayers as much as our money. While our American missionaries have taken Christianity to them, so,—said to say,—other Americans have introduced vices into their country that are a blot upon our boasted civilization.

Bro. Lawson Reichard has taken charge of the Junior Workers' meetings, each Sunday evening, and a marked and growing interest is manifest under his leadership.

The last Sunday evening of February will be devoted to a "Special Temperance Meeting," in charge of our Temperance Secretary.

The Aid Society has been quite busy with quilts and comforts for several months.

Our pastor, Bro. Coffman, closed his first year's work with this congregation the last of January. During the

year he has baptized thirteen and received eleven by letter; one letter was granted. Bro. Coffman also made 270 pastoral calls. At least six await the rite of baptism. Plans for more extensive work are in progress.

Lena Mohler Johnson.

1006 Greenfield Avenue, Feb. 15.

A CHINESE PRAYER MEETING.

The first week of the new year was the "World's Week of Prayer." At that time all missions, schools and churches, interested in the spread of the Gospel, meet for prayer each day of that week. Our Christians observe this week each year and I am sure you will be interested in knowing what they did this year.

Bro. Crumpacker could not be with them that week, so it was conducted entirely by the native brethren. The meetings began each evening at 4:30. From eighty to a hundred men, women, and pupils from the schools, gathered each evening. The leader usually spent about an hour explaining the things that we ought to pray for. The next hour or two many short speeches were given, explaining scriptures on the subject.

One evening eighteen spoke without the least hesitation. One would often be up to the desk, to speak, before the other one was through speaking. Even the orphans and



Bro. L. D. Caldwell, of Mathias, W. Va., who is now in his eighty-first year, may well be classed among the pioneer preachers. Much of his work has been done among the mountains of his State, and the distances he has traveled in meeting his engagements, would foot up thousands of miles. He is said to have solemnized 627 marriages, baptized 208 persons, and preached 235 funerals. We have no record of the number of sermons he has preached, nor the number of council meetings over which he has presided. His has been a busy life.

school children made very good speeches. One of the orphan boys gave a very touching testimony as to how he was saved during the famine, how good the Lord had been to him since, and how happy he is now. Over forty school-boys sat through the three to four hours' service, as much interested as the grown people, never thinking of making any disturbance. During the singing they always sang at the top of their voices, and often gave good little talks.

One of the boys, who has asked to be baptized, made some touching remarks. His mother is not a Christian. She had been sick for several days, but when she heard that her son had spoken so well for Jesus, she was so happy that she said all her pain left her. I wonder if even the Christian mothers in America are as happy when their children witness for Jesus.

When it comes to the praying, they are always ready and in earnest, and if somebody did not begin the Lord's Prayer, there is no telling how long their prayers would last. God bless their efforts to the saving of many souls!

Ping Ting Hsien, Shanai, China. Emma Horning.

PAINTER CREEK, OHIO.

Feb. 7, 1914, will ever be a memorable day for our Painter Creek congregation. It was the day of the organization of a new local congregation out of the north half of what has been known as the Ludlow congregation for more than two-thirds of a century. The weather was somewhat inclement, but the membership was largely in attendance. Bro. D. H. Keller, of West Dayton, was with us. Bro. Jesse Stutsman, the elder in charge, presided until a new organization was effected.

The first business was to name our new organization. Two names were suggested,—Painter Creek" and "Younce." The latter was proposed in honor of Eld. Philip Younce, who did the first preaching in this vicinity,

about seventy-five years ago. "Painter Creek," is a name derived from a corruption of the word "panther." In an early day panthers were frequently found along the stream, which later on caused it to be known as Painter Creek. Now we have a stream, a village and a church-house,—each more than a half mile from the other,—bearing the name Painter Creek. Because of this name being so well-established, our local congregation was named "Painter Creek" by an almost unanimous vote. This includes the Red River house, over four miles distant.

The following committees were elected by ballot: Finance Committee, Brethren Hanford Honeyman, John W. Fourman and H. C. Groff; Missionary Committee, Sisters Susie F. Minnich, Jennie S. Miller and Bro. Roy Honeyman; Temperance Committee, Brethren Wm. Royer, Ed. Miller and Roy Honeyman. Bro. Ed. Miller was elected clerk; Bro. John Rhodes, treasurer; Bro. D. F. Eikenberry, Messenger agent.

Last, but not least important, was the electing of an elder for two years. Bro. D. H. Keller directed this part of the business in a very impressive manner. After a season of prayer and meditation, each member was requested to cast his vote and the lot fell on Eld. Wm. Royer. Bro. Stutsman gave a brief review of his services as elder of this part of the church, and in well-chosen words and a commendable spirit gave the charge to his successor.

A committee was appointed to present a plan for the enlarging and remodeling of our churchhouse, so as to make it convenient for holding love feasts, and to provide better Sunday-school facilities. Bro. T. S. Eikenberry was elected correspondent.

Levi Minnich.

R. D. 2, Greenville, Ohio, Feb. 11:

"THIRTY-THREE YEARS OF MISSIONS."

Lately it fell to my lot to spend one month in the Thornton and Minor Sanitarium, Kansas City, Mo. Before going there, I provided myself with several good books to read, such as the one named in the heading; also, "The Cheerful Life," by E. W. Walters. The latter is a very helpful book when you are in a sanitarium, as will be seen by this quotation: "Cheerfulness ought to be sought after as earnestly as health, or wealth, or fame. Cheerfulness, though a natural gift to some, is a fine art that may be cultivated by all." Come, brethren, let us cultivate it; let us seek for it in the home, in duty, in religion, in reading, in thought and in adversity. Mrs. Wiggs somewhere says, "I have learned to put all my sorrows, disappointments and woes in the bottom of my heart; then put a lid on it, and sit on it."

"Thirty-three Years of Missions" is a book that all ought to read. In a very real sense the book is much larger than it seems to be. Here are some of the things that interested me while reading it:

1. **The Growth of Giving.**—I notice that for the Annual Conference offerings we gave in 1890, \$224.20; in 1900, \$1,868; in 1910, \$16,482; in 1913, \$20,796.85. Some one must evidently be giving a good deal, or all must be giving at least a little,—about twenty cents a member.

2. **The Attitude on Missions.**—The Conference deliberations regarding missions are also interesting. In the early days our good old church fathers looked at missions somewhat cautiously, but today we are almost united in this attitude: "Christianity is a commodity: the more we send abroad, the more we have at home." I wonder, however, whether we have all caught the spirit of sending it abroad.

3. **Biographies.**—The biographies in the book ought to be an inspiration to everybody that reads them. For some years I have been trying to file history along this line, but this gives it to me in a nutshell. If you read the biographies of these worthies, who laid their lives on the altar for foreign missions, you will notice they nearly all come from large families, and their parents mostly came from some eastern church. Twenty-six parents came from Pennsylvania, ten of these from Somerset County. Fifteen came from Ohio, six from Virginia, six from Indiana, four from Illinois, four from West Virginia, three from Maryland, two from Tennessee, two from Kansas, two from Nebraska, one from Kentucky, one from Iowa. Undoubtedly this mission seed was first sown among the parents in these eastern churches.

4. **Care Exercised by Mission Board.**—It is interesting to notice how careful our Mission Board is in not sending out missionaries who do not have a good education and some knowledge of mission work. Are we acting wisely by not exercising the same care towards those who serve our home churches? Let us not be discouraged, however; we are coming around to that way slowly.

5. **Workers in Foreign Lands.**—We find we had, from time to time, located in India forty-seven missionaries, in China, eighteen; in Denmark, six; in Sweden, five; in France, four.

6. **These Biographies Have a Bible Ring in Them.**—We read of Wilbur, the forerunner; Jesse, the mechanic; Daniel, the farmer; Raymond, the physician. We also read of the Marys, the Marthas and the Dorcas. Who can tell what the next thirty-three years will bring to pass? May the good Lord speed the work!

Waterloo, Iowa.

W. H. Lichty.

My Jewish Pupil.

(Concluded from Page 133.)

to, and second, that he might learn English. We closed the lesson with a few remarks.

We have our lessons twice a week. The next lesson proceeded as the first, until we were halfway through the Bible lesson. We were considering a passage that I wanted him to ask about, but as he did not I asked him if he believed what he was reading. (It was in the Old Testament.)

"Is it true?" I asked.

"Maybe it is and maybe it is not," he replied.

"Well, the history of your own people proves that it is true and there is no 'maybe' about it." At my request he finished the reading. Then I said, "Moses and David and Isaiah wrote some very wonderful things, did they not? Don't you think it will pay you to read from the Bible regularly?"

"That is all right," he replied: "I guess it will help me to read English better."

When we again met for lessons he was prompt and ready for work, as usual. We proceeded, but when the turn came for his history lesson the book was missing. He explained that he had been over all the United States history and would rather have something else. "All right," I said, "I'll plan to give you something in its place. Now let us have our Bible lesson. Read here."

It was the account of Jesus healing Peter's mother-in-law. He read, but there was not a shadow of variation from his usual manner. I had explained before to him that Jesus had just come from the synagogue, where he had performed a great miracle. He finished the account and leaned back in the chair, although I had not told him where to stop.

"Do you understand that? Do you want to ask me any questions about it?" I asked.

Again with that significant shrug of the shoulders he answered, "The Bible is to be read and believed and not to ask questions about."

The truth of his words struck me impressively. "That is very true. No one could say it better than that. We will not ask any questions about it but believe it," I said. "Why do you think there are so many who do not believe it?" I asked.

He said he didn't know, although I knew at the time that he did not believe what he said, and that it was because he did not want to, that he did not believe the Bible. I told him so and he admitted it. Then I said that Abraham believed God when God promised him that his seed should be as the sands of the sea and as the stars of heaven for multitude, and that if he wanted to be the true son of Abraham and share the blessing promised to Abraham's children he ought to believe God as Abraham did. Then we discussed who the children of Abraham were, and he finally admitted that they are those who believe as Abraham did. Then I said that Abraham believed God concerning his promises, and that "I believe God concerning his promises to me through his Son, Jesus; therefore I am a son of Abraham. Whose son are you?"

He hesitated, but presently said, "I guess that I am the son of Satan." I remembered that that was just what Jesus said such were. But wishing to encourage him I said, "You would not need to be Satan's son. Believe God as Abraham believed him and you will be Abraham's son. Then you will be a happier man than you are now. You are not happy now, I know. What is your hope of the hereafter?"

He tapped his foot upon the floor. "Do you mean the grave?" I said.

He answered, "Yes, that is the end of me."

"That is a very poor hope. No wonder you are an unhappy man," I said. And thus we talked from time to time, he opening to me the burdens of his heart more and more, and I endeavoring to have him realize and rely upon the promises of God.

One evening he voluntarily brought me a composition which he had written. It was on the subject of laughter, and he asked me to correct the English for him. I did so cheerfully. In it he spoke of the humorous laugh, the giddy, silly laugh, the fool's loud laugh, and the crazy man's laugh, aptly illustrating

each with examples true to life. I complimented his work, but reminded him that he had not mentioned the highest type of laughter. He tried to think of it, but could not. I told him it was the laughter of joy and gladness, which was to be seen in the innocent child and in the Christian man. "It is the expression of a clear conscience. You should have written of that also." But I well knew why he didn't. As it was closing time I requested that he write a composition on the opposite subject for next week.

He came with an excellent article on the subject of weeping, but, as in the former article, he omitted the main cause for weeping. He wrote of the unobserved crying of abused dogs and horses, of the ill-used child's cry, and of the pain, grief, and sorrows of men because of the ills and misfortunes of life; and he wrote out of experience. Any Russian Jew can tell you of abuses that will make you feel indignant towards his persecutors. But I reminded him of the weeping that is caused by sin,—especially the weeping of repentance. He could hardly comprehend. Poor fellow! It seems that he has wept the fountain of his tears dry because of the many abuses he has received from the hands of men, and has no thought of weeping for sin. Really, he has but little consciousness of sin to weep for.

See the longing of his spirit, as he expresses it in the poem that he voluntarily brought to me lately. It is difficult for him to express himself in our language, but note what his words imply:

The Longing of My Spirit.

My God I can not find.

Although I seek him all the time.

And sorrowful my heart and mind

In vain is looking for his shine. (Glory.)

(He has not yet learned to use the word glory.)

And therefore my painful soul

In me is always weeping.

And in the darkness, as an owl,

I can not sleep when all are sleeping.

Oh! the poorest man I am,

As through this life I go alone;

And help me can no man

When my joy from me is gone.

He did not wish to let me read his verses, but I urged and he consented. My heart was moved to help him! I pointed him to the blessed Christ, the Friend and Redeemer of all that look to him, as the One who was waiting and anxious to help him. I encouraged him to accept the Messiah who had come long ago to bless him, but whom he and his people rejected and still reject, vainly looking still for him who has already come; and who will, indeed, come again, but this time to bless those who trust him and to condemn those that reject him, each class to be forever separated. He sat in silence as I spoke and seemed to be hoping against hope. I left him with the thought of this scripture, "Whosoever believeth on him [Christ] shall not be put to shame. For there is no distinction between Jew and Greek: for the same Lord is Lord over all, and is rich unto all that call upon him: for whosoever shall call upon the name of the Lord shall be saved" (Rom. 10: 11-13).

For a substitute in place of the history of the United States I took him the "History of the Church of the Brethren," which he is reading with interest. It not only gives him helpful study, but affords me opportunity to set before him Christianity in its purity. Much of his persecution has come from those who profess to be Christians. I do not wonder that he has so much difficulty in accepting Christ when those who claim to be Christ's followers have so shamefully misrepresented the Savior. Why should so-called Christian people either kick or shun the Jews? They don't get their example from Christ or the apostles, or from any true Christian. For whatever curse rests upon the Jews, responsibility is not placed upon Christian men and women, any more than it is given into their hands to execute judgment upon the Gentiles. You and I will do well to follow the example of our Master and the apostles in our attitude to both classes. "Brethren, my heart's desire and my supplication to God is for them, that they might be saved."

3435 Van Buren St., Chicago, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Phoenix Mission.—Yesterday we buried Ethel Van Ness, one of our Sunday-school scholars. She was sick only nine days. We shall miss her much. Last Sunday was "everybody-go-to-church day," and we had the largest morning attendance we have yet had. The house was also well filled in the evening. Feb. 8 Eld. O. J. Beaver, of Glendale, filled the appointments morning and evening. The attendance at our services is increasing. For three months after our coming here the average attendance was but twenty. Now it is three times that number.—Lula O. Guthrie, 925 Grand Avenue, Phoenix, Ariz., Feb. 21.

CALIFORNIA.

Rio Linda.—Feb. 15 we had the pleasure of being in Sunday-school and church service with the Brethren. At the close of the meeting Bro. E. C. Overholzer gave a very interesting sermon. During the past year our Sunday-school was helped by Bro. Michael Blocher, whose address we wish to know that the Land Company has donated a building, 20 by 40 feet, for the Brethren to use as a house of worship. It is located on the land that has been platted for a town-site, and in the near future we will have our Sunday-school in the new building, where we can accommodate all the people who are anxious to attend our services. The attendance last week was thirty-one, and the collection sixty-five cents. We will have a union Sunday-school until more members locate here. We have preaching service regularly every two weeks. Any one interested enough to make inquiry about locating there, should correspond with Bro. Michael Blocher, whose address now is Sacramento, Cal., General Delivery. Within a few weeks we will have a postoffice at the Rio Linda Station.—Mrs. J. M. Fisher, 923 Twentieth Street, Sacramento, Cal., Feb. 17.

COLORADO.

Bethany.—Our church met in council Feb. 15. Bro. A. J. Detrick presided. Church officers elected for another year, with Bro. Fillmore as our elder in charge, and Bro. J. Wassam, pastor (both from the Antioch church); Bro. Eli Yoder, secretary; Bro. J. E. Akers, treasurer; the writer, assessor; correspondent. Bro. A. J. Detrick preached for us this morning. We expect Bro. Geo. R. Eiler, of Quinter, Kans., to assist us in a series of meetings sometime next month. Ruth B. Akers, R. D. 2 Box 50, Limon, Colo., Feb. 15.

Mount Garfield.—On Saturday evening, Feb. 7, our church met in special council to elect officers, as some of our best workers have moved away. Bro. Millie Emmert was chosen Sunday-school superintendent; Sister Susie Vinger, vice-president of the Christian Workers' Meeting, and church clerk; Bro. Amos Reed, chorister; the writer, Messenger correspondent. Brethren Salem Beery, Albert Reed and Dave Klinzman and Sisters Calena Miller and Lillie Handley were appointed as a Temperance Committee. On Sunday Bro. John Austin, of Fruita, Colo., our District Sunday-school Secretary, visited our school. He gave a good talk, which was much appreciated.—John A. Reed, R. D. 1, Palisade, Colo., Feb. 17.

DISTRICT OF COLUMBIA.

Washington City church was served in the ministry by the home brethren while Bro. Garber, our pastor, was at Bridgewater College Bible Term, as evangelist. While passing through our city, Bro. W. M. Howe of Johnstown, Pa., stopped over and preached for us on Thursday evening at the prayer meeting hour. Bro. J. C. Bright, of Troy, Ohio, and Bro. Otto Winger, of North Manchester, Ind., also were with us. Bro. Bright spoke to us during our prayer meeting hour. We all appreciate such surprises, and long for more of them. Brother and Sister Ross, with their two little daughters, came this week and gave us two meetings, telling us of the work, experiences, needs, etc., in India, where they have been working for nine years. On Sunday Brother and Sister Howard B. Yates were received into the church of Zion in this church. Eld. B. B. Garber officiated. Bro. Radcliff, who was elected with Bro. Yates, will be installed into office later. The great need everywhere seems to be for more workers, as voiced by missionaries, evangelists, ministers and committees, charged with the task of locating pastors.—M. C. Flohr, 338 Eighth Street, S. E., Washington, D. C., Feb. 21.

ILLINOIS.

Big Creek church met in council Feb. 14. Bro. Dow A. Bligh presided. A Christian Workers' Meeting was organized with the writer as president and Sister Pearl Ridgely, secretary-treasurer.—Beitha E. Ridgely, Parkersburg, Ill., Feb. 16.

Kurricane Creek church met in council Feb. 11 with our elder, Bro. J. W. Lear, presiding. Church and Sunday-school officers were elected as follows: Bro. Lear resigned, and Bro. Blough was chosen as our elder in charge; Sister Pearl Parker, clerk; Bro. D. M. Rench, treasurer; the writer, correspondent. Sister Pearl Parker is to secure a brother to conduct a Bible Institute. Bro. Wm. H. Ketting was elected superintendent, and Sister Glad Blough, secretary. Sister Blough was chosen president of the Christian Workers' Meeting, and Sister Pearl Parker, secretary. While under the care of Bro. Lear, the church grew and prospered nicely. Our teacher-training class is in progress, with Bro. Blough as instructor.—Howard Ketting, Mulberry Grove, Ill., Feb. 18.

Macoupin Creek church met in council Feb. 7. Our elder, Bro. M. Flory, presided, assisted by Eld. I. J. Harshbarger. Bro. Lonnie Alger was asked to resign on the ground of degree of the ministry. A call for the election of a deacon resulted in Brethren Ed. Nunes and Eli Bowman being chosen. They, with Sister Nunes, were duly installed. Sister Bowman not being present, will be installed later. Four letters of membership were granted.—Gall Brubaker, Waggoner, Ill., Feb. 16.

Notice.—The District Mission Board of the Southern District of Illinois will meet in regular session March 16 at the home of Eld. D. J. Blickenstaff, Oakley, Ill. All business for its consideration should be in the hands of the Secretary by March 12. All churches that have not sent in their offerings for the fourth quarter of 1913 will please do so at once. E. E. Brubaker, Secretary, R. D. 45, Auburn, Ill., Feb. 26.

INDIANA.

Burr Oak.—Bro. H. M. Schwalm has just closed a two week's series of meetings here. One brother was reclaimed, and one Sunday-school scholar accepted Christ. Bro. Vernon Schwalm, of North Manchester, Ind., assisted in the work on Saturday and Sunday, Feb. 14 and 15. Bro. Samuel Garber, of Goshen, conducted the song service. The interest and attendance were very good throughout.—Lovina Bottriff, R. D. 16, Oliver, Ind., Feb. 26.

Elkhart.—Bro. J. F. Appelman began a series of meetings at this place Jan. 25 and continued until Feb. 13. He was then called home, and our elder, Bro. E. L. Heestand, continued the meetings two days longer. Two accepted Christ and await baptism. Sister Appelman was also present during a part of the meetings. She assisted in the song services and gave some Bible lessons. We regret that Sister Appelman could not remain here longer, as we think

COVINA, CAL.—During 1913 our Sisters' Aid Society held fifteen meetings, with an average attendance of nine. The total amount of money received from collections, etc., was \$26.50, and the total amount expended was \$23.95. Fifty comforters were made. Some of them were sold, others were given to the poor. Part of our time was spent in helping some of the sisters with their sewing. Two sacks of clothing, donated by the members, were sent to the Kanawha City Mission for the relief of the sufferers. Although our society is in debt, at the beginning of the year, we have

ceded him in death. He is survived by his wife, and eleven children. Services by Brethren J. W. Hess and A. S. Thomas in the Mount Zion United Brethren church. Text Job 14. Interment in the cemetery near by.—W. H. Ziegler, R. D. 1, Churchville, Va.

Miller, Bro. Christian, born July 29, 1849, died of dropsy Jan. 30, 1914, in his home at Fisher Creek Valley, in truck bounds of the Elgin Swartz congregation, Pa., aged 64 years, 6 months and 1 day. His wife, two sons and one daughter survive. Bro. Miller and wife united with the Church of the Brethren about forty years ago. He lived an exemplary life, was a kind and affectionate husband and father, a good neighbor, and will be missed in his home, in the community and in the church. He was "given to hospitality." The annual in the Harvest Meeting was held twice at his home. Services at the Baker house, near his home, by the home brethren. Interment near the same place. Text, John 17: 24.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa.

Morris, Bro. Lewis J., born at Waterloo, Iowa, Dec. 6, 1851, died at Allegan, Mich., Feb. 11, 1914, aged 59 years, 2 months and 5 days. He was united in marriage Sept. 11, 1873, to Susanna Berry. Four children blessed this union. One daughter preceded him. He was a member of the Church of the Brethren twenty-seven years. Services at the Lutheran church by the writer.—J. H. Schrock, Shipshewana, Ind.

Niewander, Bro. Walter, of Brooklyn, Iowa, died Feb. 10, 1914, aged 38 years. While driving across the railroad track about two and one-half miles east of Brooklyn, he was struck and instantly killed by a train. Bro. Walter and his wife and two children were members of the Church of the Brethren in October, 1911. His wife, two dear little daughters, two sisters, two brothers and an aged father survive. Services in the Christian church by Bro. I. W. Brubaker, assisted by Bro. Diehl. Interment in the Brooklyn cemetery.—Bessie L. Seehorn, Brooklyn, Iowa.

Pennyacker, Bro. Henry S., born April 11, 1838, died Feb. 1, 1914, aged 75 years, 9 months and 22 days. He had been in failing health for some time. He was kindly ministered unto during his last years, by his sister Annie, now the only surviving one of the family. Whenever he was able, he occupied his seat at the church services until the very last, for years he and his faithful wife led the singing. He was a member of the church for about fifty years, and served as deacon and trustee. He and his loving wife were permitted to celebrate their golden wedding anniversary, but she preceded him to the other world about two years ago. He leaves two sons and their families, who are following the blessed example of their parents. Services by Elders J. T. Myers and J. P. Metric, and Rev. Madden of the Baptist church. Interment in the Oak View cemetery at Parkerford.—Bella Q. Myers, Parker, N. D.

Perry, Jasper N., was born in Tipton County, Ind., Nov. 9, 1849. He was married to Minerva J. Bower, Sept. 26, 1865. To this union were born thirteen children. With his wife he united with the Church of the Brethren in 1867. He was elected to the office of deacon in 1871, in which he served until 1876, when he was elected to the ministry. He labored faithfully for many years, his greatest desire being to work for his Master. The last years of his life were spent quietly at his home in Hutchinson, Kans., where, after suffering for about four months with yellow jaundice, he passed peacefully away Feb. 9, 1914, at the age of 70 years and 3 months. He is survived by one devoted wife and seven children, all of whom were present at the funeral. The last sad rites were held at the Pleasant View church, Darlow, Kans., Feb. 11, by the writer, assisted by Bro. Raymond Flory and Eld. A. F. Miller. Text, Job 5: 26 and Philippi 3: 20.—J. Edwin Jones, Larned, Kans.

Rhodes, Sister Julia A., wife of Bro. James Peterson, and daughter of Eld. H. M. and Jennie Griffith, born near Brummett, N. C., June 27, 1871, died Feb. 12, 1914, at the home of her daughter, Sister Daisy Masters, Fountain City, Tenn., aged 42 years, 7 months and 16 days. She was a member of the Church of the Brethren about twenty-eight years. She lived a consistent Christian life, having her membership in the Beaver Creek congregation, Tenn. She leaves a husband, two sons and three daughters. Services by Brethren I. C. Whitson and J. Henry Peterson. Text, 1 Thess. 4: 13, 18, after which interment was made in the cemetery near the church.—Julia E. Peterson, Fountain City, Tenn.

Rhodes, Spurgeon J., wife of Bro. Christian Rhodes, died of uraemic poisoning Jan. 27, 1914, aged 51 years, 1 month and 14 days. Services by Brethren F. R. Zook and M. R. Brumbaugh. Text, Job 14: 15.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Sell, Sister Susan, died Jan. 29, 1914, at Quakertown, Pa., of paralysis of the heart, aged 61 years, 1 month and 4 days. The body was brought to Clover Creek, Pa., for interment. Services by Brethren F. R. Zook and A. B. Burget. Text, 2 Cor. 4: 13.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Shreiner, Christian, husband of Sister Ida Shreiner, nee Deibler, born July 13, 1861, died of pneumonia Feb. 8, 1914, in the bounds of the Conestoga congregation, near Elgin, Pa., aged 52 years, 6 months and 23 days. He was a member of the Mennonite faith. His wife, two daughters and one son survive him. Services at the Landis Valley Mennonite church by Bishop Noah Landis (Mennonite), and the writer. Text, John 11: 28; Rev. 14: 13.—D. S. Myer, Bareville, Pa.

Shurland, Bro. Frank, died at his home near Elgin, Pa., Jan. 31, 1914, aged 89 years, 8 months and 19 days. He was married to Mary Sult Jan. 3, 1874, who, with three sons, survives him. Their only daughter died in 1875, and a son died in 1884. The Bible was her constant companion and guide. Services by Eld. J. D. Kesler at the Zion church.—Zora Smeltzer, Cando, N. Dak.

Spelcht, Mrs. Mary, nee Vandervender, born Dec. 17, 1820, died Dec. 31, 1913, aged 83 years and 14 days. She was married three times. Her first husband was Noah Simmons. To them twelve children were born. Five preceded her to the spirit world. Her second husband was Peter Bolyard, and her third husband was Samuel Spelcht. Sister Spelcht was a member of the Church of the Brethren about forty years. Services at the Maple Spring church, near Elgin, by Brethren Jonas Fike and D. H. Ziegler.—Pearl A. Hamstead, Elgin, W. Va.

Sumner, Bro. Samuel D., born Oct. 4, 1839, died at his home near Spring Creek, Va., Feb. 1, 1914, aged 74 years, 3 months and 28 days. He leaves two sons and two daughters. One son died in 1900. Services at the Sangerville Brethren church (where the deceased was a member) by Bro. J. W. Hess. Text, Job 16: 22.—Annie V. Miller, Spring Creek, Va.

Tyrrall, David Randolph, born in Massachusetts, Jan. 9, 1837, died at the home of his daughter in Washington, D. C., Jan. 9, 1914, aged 77 years. Mr. Tyrrall moved with his parents to Prince William County, Va., in his ninth year, and there married and reared a family of eight children. Four of them survive. His wife, Sarah I., also survives. The body was brought to Baltimore, where services were held in the Woodberry church by the writer. Text, 2 Tim. 1: 10. Interment in the St. Mary's cemetery.—F. D. Anthony, 1020 Falls Road, Baltimore, Md. (Republised by request.)

Wagoner, Mary A., born Sept. 6, 1835, died Feb. 10, 1914, aged 78 years, 5 months and 4 days. She was united in marriage to Isaac Wagoner Jan. 2, 1866. To this union were born three sons and one daughter. The husband and one son preceded her. She united with the church of the Brethren eighteen years ago, and remained faithful. She leaves two sons, one daughter and one brother. Services by Eld. C. W. Stutzman. Text, John 11: 25. Interment in Walbridge cemetery.—Edith Baker, Le Moyne, Ohio.

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(Concluded from Page 141.)

month will be our council. Brother and Sister D. W. Vaniman will soon leave us to locate at Obad, Mich.—Jos. H. Stark, R. D. 4, Tadmor, Ohio, Feb. 21.

Spangfield.—On the evening of Jan. 14 Bro. L. T. Holsinger began a series of meetings here and remained until Feb. 3. The interest and attendance were excellent. As an immediate result, six were baptized. Others were convicted, but did not decide for the right. Two, who were awaiting the rite when the meetings began, were also baptized. Feb. 14 we met in council with our elder, Bro. S. S. Shumaker, presiding. Two were received by letter. The following were added to the Missionary Council: Sisters Rena Swartz and Alice Mumaw, and Bro. Ira Young. Arrangements were made to secure an evangelist for our next series of meetings.—Lettie Young, East Akron, Ohio, Feb. 17.

OREGON.

Albany.—In the latter part of November Bro. Eshelman was here and preached one week. Our pastor continued the meetings one week longer. Three of our Sunday-school scholars gave their hearts to the Lord. At Lebanon our pastor, assisted by Bro. Ritter, conducted meetings for three weeks. While there were no additions, we believe that much good was done. Our pastor also conducted meetings at Waterloo. Ten sermons were preached, and one lady took her stand with the Lord's people. Our council meeting was held at the home of the writer. The following officers were elected to take up the work the coming year: Bro. W. C. Arnold, clerk; the writer, treasurer and correspondent for the Albany congregation; Bro. L. C. Goodman, treasurer for the Lebanon church; Bro. Hiram Smith, Messenger agent; Sister W. Foren, correspondent for the Lebanon church; Bro. Hiram Smith, Sunday-school superintendent for the Albany school, and Sister L. C. Goodman, superintendent of the Lebanon school. Our love feast will be held May 12.—Mrs. F. A. Baltimore, Albany, Oregon, Feb. 18.

PENNSYLVANIA.

Harrisburg.—Feb. 15 was made memorable to three precious souls, who put on Christ in baptism. The customary place in the Susquehanna River, which was intended to administer the rite of baptism, was inaccessible, due to the floating ice, so that the work was attended to at Bolling Springs, Pa., by Bro. Adam Hollinger, Elton Peterman, 322 Crescent Street, Harrisburg, Pa., Feb. 20.

Notice to the Churches and Elders of Western Pennsylvania.—We wish again to call your attention to the fact that all queries, reports of committees, etc., intended for the District Meeting at Scalp Level April 15, must be in the hands of the Clerk on or before March 10. Elders and Clerks, will please see to this.—H. S. Replogie, Clerk, Scalp Level, Pa., Feb. 18.

Shade Creek.—We had a revival meeting at the Ridge house, held by Bro. M. J. Brougher, of Greensburg, Pa. There were twenty-four applicants. Twenty-one of these were baptized. The meetings began Jan. 19, and eighteen sermons were preached. The services were well attended, although the weather was bad. The singing was very good. We are also in the midst of a great revival by Evangelist Asher, one of Billy Sunday's workers, the meetings being held in Windber. The Scalp Level and Shade Creek congregations are receiving a large percentage of the converts. The Shade Creek congregation baptized fourteen. Bro. Ross had to leave before the meeting closed, in order to fill an appointment at Hampton the next day. Sister Ross then gave a short, impressive talk on "The Difference Between Our God and the Gods of India." On Tuesday evening she spoke on "The Home in India." On account of very inclement weather, the attendance was not as large as we had hoped for. Sister Ross is a very interesting talker, and the meeting was enjoyed by all. At the close of the service an offering of \$22.25 was given for the work in India. Their short stay and labors with us were greatly appreciated. On Sunday evening, Feb. 15, Bro. J. H. Murray preached an inspiring sermon. At the close of the service one was received by baptism.—Lila Shirkel, 605 Third Avenue, N. W., Roanoke, Va., Feb. 17.

VIRGINIA.

Riner.—Bro. J. S. Showalter, of Roanoke, Va., held an interesting series of meetings in the Holiness church at Riner, Montgomery County, which began Feb. 1 and closed on the morning of Feb. 8. He and good congregations. One made the good choice. Good impressions were made on the minds of the people.—Lewis C. Scaggs, Riner, Va., Feb. 14.

Roanoke City.—On Monday evening, Feb. 9, Brother and Sister A. W. Ross, of India, came to us. Bro. Ross gave a lecture on "India, A Whole." The meeting was well attended and an inspiration to all. Bro. Ross had to leave before the meeting closed, in order to fill an appointment at Hampton the next day. Sister Ross then gave a short, impressive talk on "The Difference Between Our God and the Gods of India." On Tuesday evening she spoke on "The Home in India." On account of very inclement weather, the attendance was not as large as we had hoped for. Sister Ross is a very interesting talker, and the meeting was enjoyed by all. At the close of the service an offering of \$22.25 was given for the work in India. Their short stay and labors with us were greatly appreciated. On Sunday evening, Feb. 15, Bro. J. H. Murray preached an inspiring sermon. At the close of the service one was received by baptism.—Lila Shirkel, 605 Third Avenue, N. W., Roanoke, Va., Feb. 17.

WASHINGTON.

North Yakima church met in monthly members' meeting Feb. 4. It was decided to have Bro. Zimmermann conduct a series of meetings some time in April. Bro. William Stucker, of Sunnyside, Wash., who has recently located here, gave us a very instructive discourse on Sunday evening. Our Sunday-school continues to grow, a hundred and twenty-three being present last Sunday (Feb. 8). The organization of the adult class was accepted by the church. The class

hopes to do much good in its different departments.—Mary Dedrick, 114 Seventh Avenue, North Yakima, Wash., Feb. 10.

WEST VIRGINIA.

Allegheny.—Our beloved brother, Eld. Raphael Baker, was taken very ill, a few weeks ago, with a very severe attack of bladder trouble, from which he had suffered for several years. He was taken to the Hoffman Hospital at Helzer, W. Va., where he had undergone an operation, and is now convalescing. We hope that he will soon be with us again. He has been a worker in this congregation for years and we miss his help and encouragement.—Earl C. Cosner, Gormanla, W. Va., Feb. 16.

Bethany.—Our series of meetings began Jan. 31. We held eleven meetings. The congregations were fairly good from the start, except a few evenings when the weather was somewhat disagreeable. Better order and attention to the Word preached are seldom seen. Five were added to the church, four by baptism and one restored. One applicant is still to be baptized. Two weeks before our meetings began, the son of the writer, united with the church by baptism. All these accessions were heads of families. The preaching was done by Bro. A. C. Anvil and the writer. One of our collaborators, Eld. G. W. Annon, was unable to preach during the meetings, and for a few nights was absent. Our congregation was greatly built up. Considerable sickness among our members prevented some from being present. Our revival closed with a good attendance.—Z. Annon, Thornton, W. Va., Feb. 10.

Shiloh.—We are in the midst of a very interesting series of meetings, conducted by Eld. Obed Hamstead and the home ministers. Ten have already accepted Christ in baptism, two were restored, and others are near the kingdom. A further account of these meetings will be given later.—Jennie Wilson, Kasson, W. Va., Feb. 16.

OPENING WORK IN NEW COMMUNITIES.

It has been the mind of the writer and also of Bro. Jas. Q. Goughnour, who located at Slifer, Iowa, a few years ago, that it would be good for the Brethren to plan opening up work in communities where there are good prospects, though there is no church, and our people are not known. By going into such a community a Sunday-school may be started, and later on funds may be solicited for the building of a churchhouse. The community that has no churchhouse and is approached by an earnest brother, who has been conducting a Sunday-school for a while, will generally respond to the call for means to build a churchhouse. They see the means are left in their own community.

Two years ago last July, Bro. Jas. Q. Goughnour moved with his family to Slifer, his brother, J. N. Goughnour, accompanying him. The two conducted the only store in the place. There being no churchhouse there, they started a Sunday-school in the small district schoolhouse, and later laid the matter of building a house of worship before the people. There being no churchhouse for several miles around, they responded liberally, and with some help from the Mission Board of Northern Iowa, and a few others, outside, who became interested, the churchhouse was built and dedicated in December of the same year,—1911.

The services moved along. A few other Brethren moved in, and two, who had been members, were reclaimed. In June, 1913, Bro. Jno. Mitchel, a young minister, came with his wife, from Mt. Morris, and located at Slifer. Bro. Jas. Q. Goughnour moved with his family to Ankeny, to school his children, but still had charge of the little organized church.

Jan. 18 Bro. Goughnour began a revival meeting, and after some days succeeded in getting Bro. Moses Dardorf to help with the meetings in his (Bro. Goughnour's) absence. Later Bro. Goughnour returned. Bro. Dardorf having another engagement, the writer was called to help in the meetings. In all, we had almost four weeks' meetings, closing Feb. 12.

The power of the Holy Spirit was clearly manifested in the meetings. Men and women were stirred to action, and tears trickled down the cheeks, as cool, calm, deliberate decisions were reached. Religion was talked of in offices and stores, as well as in the homes of the people. In all thirty-nine were baptized and others are very near. In eight cases both husband and wife in a family came. Some had no children; others have as high as eight children. All of the children in these eight families, old enough to be directed by the Spirit, came to the church. The wife of a brother, and a number of single persons, mostly grown-ups, also united with us.

The desire for more Bible knowledge among these people is manifest in the questions they ask.

The country in that vicinity has rich, black soil. The opportunities are great for good, young, faithful members to teach school and work on the farms. The writer knows of one young man who left Tennessee and wages at about \$17 per month, and secured a job near Slifer at \$35 per month. Slifer is about seventy-five miles northwest of Des Moines.

May the Lord bless the little church of about sixty-five members!

Ankeny, Iowa, Feb. 13.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 9, 10, Northern Virginia, Greenmount church, Rockingham County.

April 15, 8 a.m. Western Pennsylvania, Scalp Level house.

April 21, 1:30 p.m. Eastern Maryland, Bv. Craton congregation, Pleasant Hill

house, near Monrovia, Md., on the B. & O. R. R.

LOVE FEASTS.

California.

April 26, Kansas.

April 26, Kansas Center, Pennsylvania.

March 8, 6 p.m. Greensburg, May 2, 4 p.m. Pleasant Hill, at Pleasant Hill house.

CLOSING OUT SALE

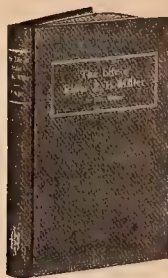
The Doctrinal Calendar with Pictorial Illustrations, compiled and arranged by Brother I. J. Rosenberger, has had an exceptionally good sale. This Calendar is something out of the ordinary. The pages are 11x16 inches, the Calendar part 6x11 inches. At the head of each page there is a picture illustrative of one of the ordinances and with the text below proves both interesting and instructive. The publication of this Calendar was unavoidably delayed. For that reason we have a quantity on hand. We want more of our people to have a copy of this Calendar in their home, and in order to dispose of the balance of the Calendars on hand, we are offering them at 10c each or \$1.00 per dozen. The regular price is 25c. Send orders early and get a copy of this beautiful Calendar.

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Elder R. H. Miller

by Otho Winger



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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., March 7, 1914.

No. 10.

AROUND THE WORLD

The Magic of Cheerfulness.

"Fret not thyself," was the sage and well-meant counsel of the Psalmist, and a more general observance of his words of optimism would undoubtedly go far in insuring a long and prosperous life. We are told of a Mrs. Melinda P. Kyle, of Braceville, Ohio, who, at the ripe old age of 115 years, is calm and serene, hale and hearty, and all because,—trusting in God,—she never worries. Another centenarian of the Buckeye State, Mr. George W. Austin, of Kent, also attributes 105 years of health and comfort to perfect freedom from worry. Is there not, after all, abundant reason why all of us should endeavor more fully to exemplify our perfect trust in the Divine Helper, who has promised his guardian care throughout life's changes and trials?

Mighty Changes for Good.

In past decades a most unsavory reputation has clung to Canton, China, and not without reason. It is but just to say, however, that the forces of righteousness, led by missionary interests, have not, by any means, been idle during recent years. It is most encouraging, therefore, to learn that Canton,—this veritable cesspool of sin,—is being thoroughly cleansed of its iniquity. Gambling and opium dens, and other places of shame and infamy, are being closed, and, unlike similar reform movements in the United States, the ruling made is enforced to the very letter. An increasing number of temples is turned over to the Department of Education, and some also to mission stations, to be used as schools. Truly the day is dawning for China!

The Triumph of the Gospel.

A writer in the "British Weekly" relates the experience of a traveler in the wilds of Central Africa. While in Uganda, he was brought in close touch with the mission work being done there by several devoted missionaries. Somewhat indifferent himself, he became deeply interested in the great work that is being accomplished in that needy field. One morning, at 6 o'clock, he attended a season of worship when over 2,200 natives were present. As he looked upon their eager faces, clearly indicative of a renewed life within, he was impressed as never before. The reality of the religion of Jesus Christ, as it manifested itself among these humble worshipers, was not a mere theory but an actual fact. "If ye then be risen with Christ seek those things that are above."

The Cost of Church Music.

The editor of the "Northwestern Christian Advocate" calls attention to the unnecessarily large expense of music in American churches,—especially those that make it their business to have the most elaborate productions, both instrumentally and vocally. It is estimated that the annual expense is something like this: Organs built, \$10,000,000; choir salaries, \$30,000,000; organists' salaries, \$25,000,000; sheet music, etc., \$7,500,000. Pertinently the editor closes with the following well-put remarks: "After this it is not to be wondered at that little is left to teach the heathen to sing the song of the redeemed." In this connection it is also well worth remembering that many, who for years have been hearing the finest choirs and organists, are really charmed when privileged to listen to the fine congregational singing, so generally characteristic of congregations in the Church of the Brethren.

He Could Not Be Punished.

An interesting sidelight as to the waning power of Catholic intolerance is seen in a recent occurrence in Austria. A citizen of that land, Oscar Boruska, happened to stand by the wayside while a religious cortege, headed by a priest, and bearing the Eucharist, was passing by. Boruska neither knelt nor did he remove his hat, conformably to the general custom. Reproved by the priest, he still persisted in his attitude. Thereupon he was hailed by the priest before the magistrate, on the charge of irreverence and lack of conformity to the state religion. He was adjudged guilty and sentenced to prison for a week. Appeal to a higher court at Vienna secured a reversal of the decree, it being held that Boruska, as a Protestant, could not be compelled to observe religious customs contrary to his conscience and will. The decision has aroused considerable indignation among Catholic leaders. To American Protestantism the incident is of chief value as showing how the Roman hierarchy may

some day impose its ceremonial worship upon people in this land, should the support of the civil powers be fully enlisted in its favor. In the Philippines there have been instances of American soldiers being compelled to attend mass, irrespective of religious belief.

Russia Taking Possession of Persia.

A practical illustration of high-handed robbery,—under the guise of "national assimilation," according to the questionable principles that are said to govern cases of the kind,—is afforded by Russia's gradual occupation of Persia. The province of Azerbaijan has already been added as a permanent possession to the realm of the Czar, and others will follow in the near future. A similar proceeding in the industrial or business world would be branded "robbery" pure and simple. In diplomatic circles the seizure of coveted territory is considered perfectly proper, provided the stronger nation is able to intimidate its weak neighbor, and defend its seizure against possible objectors. Persia's national organization, dating back to early ages of Bible history, is gone forever. With Russia in the north and England in the south, its identity will soon be lost, as the land is made part and parcel of the two nations that have taken forcible possession.

Awakening Sentiment for Peace.

At a recent labor conference at Glasgow, Scotland, a call was made for leaders of religion to declare themselves more fully for peace than they have previously, and to denounce the barbarous expenditures on armaments. It is most encouraging that churches throughout Great Britain,—contrary to generally-accepted ideas,—are now foremost in an emphatic campaign for the reduction of armament expenditures. The General Committee of the National Free Church Council unanimously passed a most emphatic resolution against "the enormous and unprecedented increase in naval expenditure with which the nation is threatened." The "Church of England Peace League" also adopted a resolution, calling upon the Government "to take such action as will lead to a serious grappling with the question in an international conference." A like manifestation of interest among American churches might go far in the moulding of interest in favor of peace.

War and Education.

When the prophet, in a rapt vision, saw the dawn of the golden age when "nation would not lift up sword against nation," and when the cruel weapons of war would be changed into the peaceful implements of husbandry, he was conscious, doubtless, of the Divine Hand that rules the destiny of men and nations. And though, today, we may not yet realize the early fulfillment of the prophet's dream, the Lord is sure, in his own good time, to bring it to pass, for his word can not fail. As we look at the world's expenditures for war and education, respectively, we see that there is still room for vast improvement. Europe spends almost \$45 per capita annually for army and navy, and only about \$1 per capita for education. The United States makes a better showing, but even our record is nothing to boast of. Not until education,—Christian education,—is allowed to mould the hearts and minds of men, will there be a turning to better things, and not until then will there be an ushering in of the blessed estate foretold by the prophet.

Thessalonian Jews Returning to Spain.

Just 422 years ago the Jews residing in Spain were driven out of that land by King Ferdinand and Queen Isabella. Ejected from their homes under circumstances of the greatest barbarity, they were offered a refuge by Sultan Bajazet II., of Turkey, in his province of Macedonia, and settled in large numbers in and around Salonica (the ancient Thessalonica). Because of the commercial superiority of the immigrants, their new home soon became one of the most important and prosperous seaports of the Levant. Though banished from their old home, they always retained a love for it, and to this day the Spanish language is their vernacular. Now, since Salonica and vicinity have passed into the hands of the Greeks, conditions for the Jews have become so intolerable that a return to the old home in Spain has practically been decided upon, and the more so since the people of the Iberian Peninsula are exceedingly anxious to welcome the thrifty Hebrews into their communities again. Looking at the history of the Jews from whatever angle you choose, it is a most remarkable one. In fulfillment of prophecy, they are scattered throughout the earth, without a land they can call their own.

Are We to Save Or Destroy?

At a recent dinner of the Institute of Sanitary Engineers in London, England, the noted Sir William Ramsay greatly surprised his audience by maintaining that "too much trouble and time are spent in trying to save the lives of the unfit and the weaklings, who, as mere burdens upon society, should be left to die." That an authority so great as this eminent scientist should advance an idea so foreign to the spirit of commonly-accepted principles of civilization, as well as of Christianity, is strange indeed. It can not be denied that "we then that are strong ought to bear the infirmities of the weak," and no one can live up to the highest measure of Christian efficiency unless he is ready to extend a helping hand, in Christ-like compassion, to the weaker ones who fall by the way.

The Silent Influence of the Word.

At the present time more than two hundred thousand of the Gideon Bibles are to be found in the rooms of the various hotels throughout the United States. To the traveler, who happens to enter one of the rooms, there is a silent invitation to open the pages of the Old Book and to read words of cheer, of hope, and of consolation. As we remember that the bulk of the guests at these hostilities is made up of "commercial travelers," we can readily see why the "Gideons,"—a band of these very men,—should have felt an interest in placing the Bible within easy reach of every guest. Most men of the older generation can well remember the time when a "traveling man" was considered to be addicted to "loose speech and questionable morals." That there has been in late years a most wonderful change for the better, is generally admitted, and in this respect, at least, the world has grown better.

The Irony of Fate.

Remembering Turkey's habitually impecunious condition, there has been considerable curiosity, as to how her recently-acquired "dreadnought" would be paid for. This mighty engine of destruction is to be used,—so it is admitted,—as a means of regaining, if possible, the islands that passed into the possession of Greece by virtue of the Balkan war settlement. That, however, the great battleship, by a strange irony of fate, is to be paid for by those who go from the City of Peace to the birthplace of him who is known as the Prince of Peace, is incongruous indeed, and yet it is true. The funds which were borrowed by the Turkish Government for the purchase of the "Sultan Osman," were advanced by a French bank which, in return, received the greatly-coveted concession for a trolley line from Jerusalem to Bethlehem. And so it is that the pilgrims to the hallowed shrines of these memorable places will be contributors to the purchase of Turkey's war vessel, while paying their fares on the trolley car as they ride to and fro.

Buried Beneath Desert Sands.

For more than a thousand years the dry sands of the Central Asia desert have faithfully preserved the remnants of a civilization that once flourished in what is known as Chinese Turkestan. Manuscripts, carvings and paintings have been found during the past few years, without even a special effort at thorough exploration. Even Buddhist canons, translated into the long lost Seghidiah language,—once the universal tongue from the Black Sea to Lake Baikal,—have been recovered. Personal letters, accounts, and documents which give a vivid picture of the life, civilization, and art of the people who used this ancient tongue, remind us that generations, once prominent on the stage of life, have here lived and labored, only to vanish from the face of the earth without leaving any descendants. Distinguished scientists of Great Britain, Germany and France have recently united in the one object of systematically investigating the mysteries of the long-forgotten civilization of the ancient desert. They have chosen Sir Mark Stern, of the Indian Archaeological Department, Dr. Von le Cog, a German authority on Central Asia, and M. Pelliot, a French savant, as a commission to make a thorough study of the entire region in question. The buried cities, now to be unearthed, are located in the very heart of Mongolia, some twelve hundred miles northeast of Peshawar, and between that place and the Gobi Desert. Overwhelmed, centuries ago, by desert sands, even such frail substances as paper and cloth were preserved, so that the explorer of today can view, in these relics of the past, the habits and customs of the people who once flourished there. And what a lesson there is, in all this, illustrative of man's mutable life here below! A while he flourishes; then he departs, to be remembered only in what he leaves behind him!

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

God's Way.

BY GRACE IMOGENE GISH.

Sometimes it leads through a meadow
Or a woodland, cool and still,
Past a bit of desert bareness,
Up the slope of a rugged hill,
But whether it's through the sunshine
Or the shadows of coming night,
In rejoicing or in sadness,
God's way is always right.

Again, through the boggy lowlands,
So close to the haunts of sin,
Should we hesitate but a moment
We would surely enter in.
But whether we weakly falter
Or manfully march to fight,
In this old world or in heaven
God's way is always right.

Sometimes we are, oh, so lonely!
We would speak, but we know not how;
We would tenderly smooth the wrinkles
Of pain from some well-loved brow;
But whether we dream or do things,
While our faith grows into sight,
In the winter or in the springtime,
God's way is always right.

And I think, at the heavenly portal,
Where we lay our burdens down
To receive 'mid the souls immortal
The gift of life as a crown,
In the rush of the first glad rapture
Of a soul new-born to light,
We shall find, though we may have doubted,
God's way is always right.

Roanoke, Va.

Sanctification.

BY NOAH LONGANECKER.

To sanctify is to make sacred, holy, pure, etc.

1. Sanctification signifies "to confess, to celebrate and to declare that to be holy and righteous, which in itself was so before." This is done by words or actions. In this sense we are required to sanctify God. In this sense the seraphim sanctified the Lord before Isaiah, when they said, "Holy, holy, holy, is the Lord of hosts." In this sense the psalmist sanctified the Lord, when he said, "Holy and reverend is his name." In this sense the four beasts sanctify the Lord, when they say, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." In this sense the elect sanctify the Lord, when they, in spirit and truth, say, "Hallowed be thy name." In this sense all sanctify the Lord God, when they believe and obey his Word.

Moses and Aaron disobeyed the word of the Lord; hence they did not sanctify him in the eyes of the children of Israel. We can not make God holy, but we can confess, celebrate, and declare him to be so in our hearts, words, and actions (1 Peter 3: 15). But we aim not to dwell on this phase of our subject.

2. Sanctification signifies "to set apart and separate some things, or persons, from a common to a holy, or sacred, use; as day, temple, vessels, priests," etc. "God blessed the seventh day, and sanctified it." That is, he set it apart for sacred purposes, or religious uses. Hence the Bible speaks of it as being sanctified, or holy. When we keep it for such purposes, we keep it holy. So of the temple, vessels, gold, priests, etc. This is all very clear.

3. Sanctification signifies "to make persons holy, who were unholy, impure, unclean, and defiled before." Sin is the cause of all uncleanness, or pollution. Sin, the black spot of human nature and of the soul of man, must be removed. Human nature must be renovated by the Holy Spirit. Man must be delivered from the "body of this death" through Jesus Christ, our Lord. The old man of sin must be crucified, put off, and buried out of sight, as expressed by the sign of Christian baptism. But more. Man must be made a new creature in Christ Jesus. This is the work of the Holy Spirit. Hence Paul, in 1 Cor. 12: 13, says, "By

one Spirit are we all baptized into one body." Again, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?" The blood is the life. Through the transfusion of Christ's blood we receive new life. When the sinner is made a saint, when the impure is made pure, when the unholy is made holy, when the unclean is made clean,—then the Bible speaks everywhere of such as "being sanctified by the Holy Ghost."

In speaking of the unholy in 1 Cor. 6: 9, 10, Paul says, they "shall not inherit the kingdom of God." Then, in verse 11, he addresses the elect as follows: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Partial consecration means partial sanctification. But God's plan is *entire consecration and entire sanctification*. Hence we read in 1 Thess. 5: 23, "And the very God of peace sanctify you wholly."

Some would have us believe that God's elect are not saved or delivered from all sin in this life. The word "wholly" will not permit of such teaching. In 1 John 1: 7 we read, "The blood of Jesus Christ, his Son cleanseth us from all sin." The word "all" would have us "wholly sanctified."

The reader will please not read into this essay, "Once in grace, always in grace." Heb. 4: 11 says, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Again, "Let him that thinketh he standeth take heed lest he fall." 1 Peter 1: 22 reads, "Ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." Hence, Christ prayed, "Sanctify them through thy truth: thy word is truth."

Sanctification can not be attained if we do not obey the truth. It can be attained only here in this life. (See 2 Cor. 6: 2 and Rev. 22: 11.) However, the reader must not lose sight of Rom. 8: 23. Man is a triune being, composed of soul, spirit, and body. When Paul, in 1 Thess. 5: 23, says, "And the very God of peace sanctify you wholly," he surely prays for the sanctification of the entire man; for he immediately adds, "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." How could this compound being be preserved blameless, if he were not first made blameless? He plainly teaches that he is made blameless by being "wholly sanctified." This implies all that has been said in the second and third senses of the uses of the term sanctification. True, this is a world of "trial." So Christ, after his baptism, was led by the Spirit into the wilderness, to be tempted of the devil. He overcame. So will his elect, if they will walk after the Spirit (Rom. 6: 14; 8: 2). If they continue in the sanctified state they will overcome. When they are tempted to sin their "watchword" will ever be, "I can not sin, because I will not." Continuing in this state of sanctification, they will ever bear testimony to 1 John 3: 9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." But those who do not remain in this state are solemnly warned by Paul, in Heb. 10: 24-29. "Be ye holy; for I am holy." (1 Peter 1: 16). "Without holiness no man shall see the Lord" (Heb. 12: 14).

Hartville, Ohio.

Jesus as a Teacher.

BY EZRA FLORY.

JESUS acknowledged himself a Teacher: "Ye call me Teacher, and Lord: and ye say well; for so I am" (John 13: 13). This Teacher taught more truth than all others. His truths are of the greatest importance. The effects of his teaching surpass all others. The characteristics of his teachings are worthy of a careful study from a pedagogical point. In methods that have been the most valuable contribution to educational progress, he was a pioneer. When Christ is considered in the dark background of the time in which he lived and taught, with the false conceptions and prejudices of his surroundings, he shines out all the more marvelous as a Teacher. How

dull Nicodemus appears, a sample of the best of the time, as he converses with Jesus!

There are various angles from which he may be viewed as a Teacher, but that of the power of his personality is by no means secondary. It was the *Man* that carried and pressed his teaching home.

We read, "The multitudes were astonished at his teaching: for he taught them as one having authority, and not as the scribes." The mind is not merely a receptacle for facts. The one who thinks himself prepared to teach when he is loaded with certain knowledge, to put into the pupil as a boy puts marbles into his pocket, fails as a teacher.

The mind is a germ to be quickened, warmed, moistened, awakened. Only a *life* can quicken with life. Jesus knew full well that the instinct of the pupil is to put the teacher before the lesson; that the personality of the teacher,—his manner and character,—far outstrips the facts presented. How faintly, at best, must the brief records of the life of Jesus present the image of the Teacher that lingered in the hearts of his followers! It is the *Man* back of the lesson! Said a father, "I sent my son to Thomas Arnold, not to Rugby." The Sadducees and priests took knowledge of Peter and John, "that they had been with Jesus."

The power of Christianity is that of person, not a system. Christ's words, spoken by a Greek philosopher, could not have been "spirit and life." "Love your enemies" must be translated into the wood and nails of the cross before men will decipher it. Souls are reached not by argument or sword, but by the warm sympathy out of a Christian life. It is thus that the kingdoms of this world shall become the kingdoms of our Lord.

Recently Mr. Coan, of Persia, gray-headed in mission work among the Mohammedans, plead with young men not to pose on attained knowledge as they go forth in the Master's work, but to go with a passion to win souls for Christ. Islam will not be conquered by the sword, but already it is beginning to yield to the appeal of something loftier in the good news of the True Prophet. At one place three hundred meet secretly every week to read and study the Book that points out the *Man* who "spake as never man spake."

The first and highest requisite of a Sunday-school teacher is not in knowing the facts of the lesson, nor how to entertain the class, nor how to keep order, nor yet how to organize the class, important as all these may be. His first and highest requisite is a well-defined Christian personality. He is to be primarily one of moral and spiritual power,—not an encyclopedia.

Hartford, Conn.

What It Means to Be a Christian.

BY H. A. CLAYBAUGH.

A PASTOR in one of the largest churches in Chicago said he always admired the people of the Church of the Brethren, because of their simple life and their loyalty to the Scriptures. I believe that our denomination has not yet realized the great possibilities which are hers in the world. The following words come from one who loves the church and is eager that all its members shall realize what it means to be a Christian. A few of the elements which contribute to a true Christian life will be mentioned, with a hope that some may strive, by God's help, "to prove what is that good and acceptable and perfect will of God."

One of the first essential experiences is for a soul to have a deep conviction of sin. "All have sinned and come short of the glory of God." It is very necessary that all know this and feel it very keenly. This conviction is a work of the Holy Spirit, brought about through the study of the Word. In this is seen a vision of the holiness of God, and the sin in self. True repentance means the forsaking of sin, making restitution, and turning to Christ. Just here many fail. It is amazing how many thieves, liars, adulterers, etc., are making pretensions to holiness without forsaking these terrible things. It is the duty of every minister of God to see, as far as possible, through personal effort and prayer, that true repentance is manifest, that souls really turn their backs to

the world, the flesh and the devil, and turn faceward to God and Jesus.

Applicants for church membership are, as a rule, examined as to their attitude to the distinctive principles of the church, which is right; but should the general things be overlooked?

In dealing with souls it is very unsafe to take too much for granted. Some of the most astonishing things that I ever found were under the surface in the lives of nominal Christians. Some were living in adultery, some had wronged others and never made it right, some were engaged in illegitimate business, and still others were guilty of secret sin, which can not be mentioned.

Another very important part of the Christian ideal is entire consecration of all, including the surrender of the will to God. Many will give God their sins, but are unwilling to give him every other thing. Money, time, talents, houses, lands, friends, parents, children, clothes, appetites,—all should be on the altar at God's disposal. Applicants should be instructed along these lines. Many parents would not consent to have their children be missionaries, and many young people are not willing, even if their parents would be. Some are afraid they will lose their friends. I have seen some who would be better if they would lose some of their friends. Should the Lord be consulted as to the disposition of our money, concerning the buying of our clothes or what we shall eat? Dear readers, until this is all done, the duty of the church will not be fulfilled and the lost will remain without God. Perhaps it may be more tolerable for India, China and other heathen nations in the judgment than for us.

It is my opinion, speaking from experience, that if true repentance and consecration are in a life, but little teaching of the distinctive principles is required to bring out a loyal life as a natural sequence. In other words, if the true work of grace is accomplished within, the outside will be a true revelation of the inner Christ-life. This will save many hours that are wasted in council meetings.

May I give one instance where it was my privilege to watch a soul being born of God? The person is a young lady whom I met at one of our street services, who knew little of the Church of the Brethren. She was in love with a man who was not a Christian. She said she would have to leave him for Christ. She did it. She said she wished to wait until she had made some other clothes before being baptized, as she was ashamed to wear the ones she had been wearing. She laid away her jewelry and said she would like to dress as our sisters did. When she was shown the necessity of giving up sin and of surrendering her will to God, she did this after a great many hard struggles, but when the victory was gained here, the other things came without much effort.

A third important part of a Christian life is being busy working for God. "Whosoever will confess me before men, him will I confess before my Father in heaven." The confessing of Christ at time of conversion is not sufficient. Every Christian should be a living witness for Christ. God's way to save souls is through human agency.

This work is not for ministers and missionaries only, but for every one. Where can this testimony be given? In the Sunday-school, Christian Workers' Meeting, on the street, in the factory, on the train, in the field and in the home. Perhaps your next door neighbor is not a Christian. Maybe he would be glad if you would tell him of Christ or invite him to be a Christian. The foreigners around you would likely respond to biblical teaching if they had opportunity. Is the man working for you or beside you saved? Have you spoken to a soul about Christ this day or within a week, a month, or ever?

The greatest joy a Christian ever has is when God uses him to lead a soul to Jesus. Have you had this joy? One of the greatest causes of backsliding in the church lies just here, because members are not endeavoring to help the lost. The opposite is also true, that the secret of growth is service.

When the young people of our church are given something to do for Christ in the church, the large

number who are drifting away will be greatly diminished. The elder or pastor should not be expected to do all the work, but should have time and ability to organize his members into a working band for the Master, and send them out into homes for prayer services, to organize Bible classes, classes with foreigners, if any are around, and for personal effort with the unsaved. A list of all the unsaved in the church district would be helpful.

The last element to be mentioned here is, perhaps, one of the most important. Those who have accomplished great things for God have been men and women of prayer. "We have not because we ask not." In working out the doctrine of conversion, recently, I have been wondering where prayer should be put. I found no one place where it would exactly fit, but had to decide that it should run through the whole process, as the blood circulates through the entire body. No true repentance is wrought without prayer. If we do not care that souls are being lost, if we do not love the unsaved, God will give us this concern if we ask for it. If we do love our neighbor who is unsaved God will open the way for us to show our love if we ask him.

Our missionaries are looking this way and depending on the prayers of those at home. What a difference there would be on the mission field if more of the church at home would pray! If you have wronged your fellow-man, God will help you to make it right if you ask. Some find it hard to speak of Christ to others. In the days of old "they prayed, and spake the message with boldness." If it is hard to make a complete surrender to God he will give sufficient grace. If you wish a vision of sin and its terrible consequences, it can be had for the asking.

Christ was without sin, entirely consecrated and at God's disposal. He was always going about doing good, helping others. He spent days and nights in prayer. He is our Example. With unveiled face, as in a mirror, we may behold him and be changed more and more into his likeness.

3335 Van Buren St., Chicago.

A Thorough Conversion.

[There appears in the January issue of the Bethany Bible School Bulletin, published in Chicago, an article, which deserves much more than a passing notice. We are confident that if all the congregations in the Brotherhood would exercise a like care in preparing candidates for baptism and church membership, we would soon solve the nonconformity problem. From one end of the land to the other we are becoming too careless about the preparation of new converts, and our looseness in this particular makes indifferent members. There is not enough praying with applicants for membership. We fail to instruct them along the line of New Testament simplicity as they should be instructed, and at times become so marvelously modest in our reference to forbidden articles of attire as to leave the applicants in doubt as to whether we actually mean what we say, or whether the whole matter of instruction is merely a meaningless form. But read what happened in Chicago and profit by the course pursued. It may take time to carry out the method, but it pays to take time to do things well.—Ed.]

THE subject of this sketch is an intelligent young lady living in the vicinity of the Hastings Street Church of the Brethren. She lives in her home and works in one of the best banks of Chicago,—a large down-town institution.

Some weeks ago she stopped at one of our Sunday evening street meetings without apparent motive. The zeal of the workers and the content of their messages impressed her strongly and convicted her of sin.

The following Tuesday evening she came again to the street meeting and followed the workers into the church. When asked if she were a Christian, she replied that she thought she had been, once but that she was not now. The next Sunday night she was again at both street meeting and church service.

After this service, it was noticed that she was under conviction. On being asked about accepting Christ as her Savior, she answered that she realized that she ought to do so, but that there was something in her life that she knew she would have to give up if she were to become a Christian. This she made known and, after several hours of earnest personal work with her and a desperate struggle on her part which seemed almost to cleave asunder soul and spirit, she became willing to give up. It was a matter of real joy to the workers to see the marked difference in the expression on her countenance after she arose from her

knees, having committed the matter to the Lord.

Attendance at further services, and association with the workers, impressed her with the need of further consecration to the Lord and loyalty to the Scriptures. Later, during a visit with one of the students, she showed that the time was ripe for another step. After definite and adequate teaching and another season of prayer and personal work, she said she would be willing to be baptized and to comply with all the distinctive teachings of the Church of the Brethren, provided she should have definite leading of the Spirit to that end. It was then agreed that the matter should be placed before the Lord that she might be inwardly guided also.

The following Sunday evening she said she was ready to make the entire consecration of her whole life, desires, and aspirations to the Lord, feeling herself definitely led to that resolution. Upon this declaration, after the workers had satisfied themselves that true and thoroughgoing repentance and confession of sins had been made, she was examined more definitely concerning her acceptance of the distinctive and unique features of the church. They expected reluctance and perhaps a struggle at this point, but were surprised to find that the Spirit had already won the victory in her heart. In fact, she had already laid aside all her jewelry and that part of her clothing which she felt to be unbecoming for a consecrated Christian to wear. There was also evidence of a willingness to follow fully the teachings of the Word of God in all things, as fast as new light would be given.

Arrangements were made for her baptism during the following week, after a street meeting. At this meeting, after a short explanation had been made on the street of this sacred rite, the crowd was invited to enter the church and witness the ceremony. A most impressive service followed, witnessed by many who had never seen anything of this kind before, among whom were some Jews. All felt that the applicant had been baptized not only with water, but also with the Spirit.

The great change in her dress and personal appearance at first gave rise to some surprise and a little persecution at the bank where she is employed. The wearing of her bonnet was the occasion of considerable adverse comment and some disapproval on the part of one or two subordinates; but when the higher officials of the bank were consulted and they understood the meaning of her step, all objections were withdrawn. The minor persecutions suffered from certain employes are diminishing gradually and will likely disappear altogether; but it was made evident that she is prepared to stand by her convictions regardless of consequences.

Now, as new light comes to her from time to time and new sacrifices are seen to be necessary for the sake of greater strength and a larger service, she goes back to the way she learned in her first struggles. She fights it out on her knees before the Lord, and has so far come off victor. With this all, she is showing a desire to do something for the Lord in saving others. From time to time in the street meetings in that neighborhood, she arises and testifies to her friends and others as to what the Lord is doing for her. This is made all the more impressive by the fact that she had for the past three years been a regular attendant at theaters and other places of amusement. In fact the great change, sacrifice and consecration she has made has impressed and inspired the workers whose privilege it has been to labor with her.

Now to appreciate the value of this as a model conversion, it will be necessary to notice its important features. Notice that she was extremely worldly in life and associations. She heard THE WORD, without which there can be no true conversion. THE SPIRIT bore witness (John 15: 26) and convicted her (John 16: 8). She confessed her sins (Matthew 3: 6), repented (Acts 2: 38), brought forth fruits worthy of repentance (Luke 3: 8), was baptized in water unto the remission of her sins (Acts 2: 38), received the gift of the Holy Spirit (Acts 2: 38), and continued steadfastly in the disciples' teaching and fellowship and in the prayers, manifesting great grace and experiencing great joy.

Letters to Young Christians

By Galen B. Royer

1. The Doubter.

THERE is a large difference between the one who willfully refuses to believe the evidence that Christianity offers, and the honest inquirer who simply raises a question to prove the genuineness of the claim made upon his faith.

Young Christians should not be disturbed because their honest purposes raise a question, or feel discouraged because they doubt, or must, in their inner selves, class themselves among the doubters. One so great in the eyes of the Lord as John the Baptist, was once in the same class, going even so far as to raise the question whether Jesus was really the Christ; yet Jesus never so much as intimated a rebuke in his reply.

Doubts never come in the victorious hours of Christian experience. Elijah was fearless on Mt. Carmel. John the Baptist never doubted when in the wilderness preaching, and multitudes hung upon his words, when he was baptizing many, when the winds were blowing his way. In the joy of such service he could point out, with steady finger, "the Lamb of God," and he could rejoice to see a few of his disciples follow the Messiah. He even had grace enough in his heart to say of the Christ, "He must increase but I must decrease."

Such mountain-top experiences have high value in the life of the Christian and should not be quickly forgotten. Every one has them. Love feast occasions should produce them. A series of meetings, where there is a good ingathering, brings the same joyous results. It is not unusual, too, to hear some one say, "Oh, I dread the close of this blessed time, when I must go out into the world again." Such seasons of spiritual refreshing are, however, to prepare one to meet the world, to make it possible to endure because of what the soul has experienced, and to enable one to be more valiant in the fight against evil. By their help we should be strong to walk through the valley of trial and recall the blessedness which once the Lord gave.

It is well to know why doubts arise. Hardly, in every instance, is sin at the root, but in many cases this is true. When that be so, the right thing is to confess the sin and thus get right with God, when the doubt will pass away.

But doubts can arise because one does not understand the ways of our Leader. That was John's trouble. For standing up for the right he landed in a miserable, loathsome dungeon. He knew that Jesus was preaching and working miracles in the field that he himself had occupied; he recalled how he pointed him out as the long-expected Messiah. But John's prison experience was depressing his spirits. He longed to be free and about his Father's business. Yet that freedom did not come; the disappointment was crushing. Naturally the question arose in his mind, "If Jesus is the Christ, why does he not, by miracle or otherwise, free me so that I can help in the work I so much enjoyed and longed to do?" Perhaps he prayed for freedom; but his prayers were unanswered by any move on the part of Christ. He could not understand it. He doubted. So it is in the life of many a Christian since. Unexpected sorrows come into the life; hopes are all brushed away and loved ones are silent in death. "Does God love me? Is God just?" and the like, come to the mind. Our prayers remain unanswered and we go forward with a heavy heart,—all because we can not see as the loving Father sees the end from the beginning, and is shaping all to the wisest and best purpose.

Another fruitful source for doubts comes from the fact that we grow impatient and do not wait God's own time to bring about his purposes and plans. Young Christians are full of life; are eager to do something for their Master. They little realize that, while God is just as eager as they are, he must have time to bring about all conditions to make possible

these noble ideals. He sees obstacles we do not. We may be reaching out on soul-saving plans, more effectual than heretofore, but the Father, seeing that not all interested will respond, keeps the ideal from being worked out, and we spend our lives and energies in bringing up those who are behind, even to the place from which we thought to start. While thus being detained, it is natural that doubts arise: "Does God want the work done? Does God answer prayer? I am sure I wanted to do the work and am hindered on every hand. I have prayed, and my prayers do not seem to be answered." As long as one can not be patient and abide God's time in accomplishing his will, he drives himself into the possibilities of sore trials in doubts. Just to wait God's time, is a most precious lesson to learn, and to do it humbly and quietly is one of the greatest accomplishments in the Christian life.

Not to trust the Lord fully is to doubt him effectively. Young Christians may not be so much afflicted with doubts from this angle. Yet, as the experience of disappointments touches the life, fear and not trust often possesses the soul. Some are permitted to go far into life before trust is greatly disturbed. This is especially true if the Christian life is not very intense. When discipleship is half-hearted, trust is not tried nearly as much as when it is ardent and devoted. "Lord, increase my faith," is just another way of saying to him, "Make my burdens greater, my trials more severe; let me pass under the lowliest rod of discipline."

When two of the children of a home passed away in close succession, and were lying in the caskets of death, the Christian mother sat by and said, "Blessed be God, who giveth and taketh away." But when the husband was in a like place, the wife, overcome with grief, said nothing. The only child left,—a little one who did not understand, but still observed,—said to the mother, "Mama, is God dead?" Quickly came the reply, "Why, no, child; why do you ask such a question?" "'Cause, when brother and sister died, you said, 'Blessed be God.' Now, when papa is dead, you do not say anything." The message helped. Trust was restored and the mother again said, "Blessed be God who giveth and taketh away."

The thing to do with doubts, dear young Christian, is to take John's plan and send them direct to Jesus. If ever you have a tender and loving listener, it is he. Or if you are doubting a dear friend, because of

some acts of his, that you do not understand, go direct to him. In practically every case you will discover that your doubts all grew out of a misunderstanding, are easily removed, and joy fills the heart again.

On the other hand, every one, young and old, should handle with tenderest care any doubter. I think no Christian ever grows so old but what this should be the rule for him, and I know it should be for the young Christian. Too often the doubter himself is alarmed at his condition and yet he can not free himself. He comes to you for help. Let no look of surprise, much less any word of even the slightest rebuke, escape your lips. Instead, deal with that trembling faith as gently as you would with the flickering flame you wish to save.

Christ is a splendid example in this. He simply told John's disciples to note what was being done, the results of his ministry among the lowly. That was enough for John. We hear no more about his doubts, and in quietness he waits God's time and ways. Here is the remedy for every doubter who is sincere in wanting to have them removed. Just note the wonderful works of salvation in the world. Don't look at the ravages of sin: those are enough to appall any one. But look at the trophies of redemption. One soul is worth more than the whole world. Note the works of grace in all those who are happy in Jesus.

May I point you to one illustration that may help to remove doubt in the mind of some reader? While in the very heart of heathendom, in China, visiting the mission at Taikuhsien, I met a Bible woman who had found Christ some years before. She was once a sun-worshiper because she wanted to worship the purest thing she could find. Her life had been a marvel of sacrifice of body and all to please the being she worshiped in the sun. When found, Christ answered the longings of her soul as nothing before ever did. As I looked into her peaceful face, read the smile of joy that played about her lips, and learned the service of love for her Master that she had been rendering, I said to myself, as I walked away, "The saving of her life to the service of Christ is worth all the effort that has been made in China." Yet she is but one among many.

Do not nurse your doubt. Do not doubt your faith in God and believe your doubts of him,—that means ruin. If doubt you must, then doubt your doubts and believe your faith. Lord, increase our faith!

Elgin, Ill.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 10.—The Holy Kiss, the Sacrament of Love.

"THAT primary passion, I repeat, which binds life to life, which links us both to life, near and visible, and to life imagined and unseen; that is no mere organic, no mere planetary impulse, but the inward aspect of the telepathic law. Love and religion are thus continuous. They represent different phases of one all-pervading mutual gravitation of souls. The flesh does not conjoin, but dissevers, although through its very severance it suggests a shadow of the union which it can not bestow." We have to do here not with a corporeal, with a purely human emotion. Love is the energy of integration, which makes a cosmos of the sum of things.—W. T. H. Myers, "Human Personality and Its Survival of Bodily Death."

"The greatest thing a man can do for his Heavenly Father is to be kind to some of his other children."—Drummond. Love, as a principle, is to the kingdom of God what gravitation is to the physical universe. Without gravitation there would be physical chaos. The universe would disintegrate,—go to pieces. Mechanically, gravitation is logically impossible; for, according to its law, a body acts and has influence where it is not. It is mystical, unexplainable. We know it only by its manifestations, which give an orderly universe. All things exist in relation. Without relation ship we can not conceive existence.

Man is a social being. We have already had two social sacraments,—feet-washing and the love feast,—but underlying these there is another principle, without which they have no meaning. Love is the principle which makes possible the kingdom of God. We can no more explain it than we can explain gravitation. It is mystical. We know it only by its manifestations. Drummond has given us the best analysis since Paul (1 Cor. 13). What a preparation it would be for a love feast, to read 1 Cor. 13, and then Drummond's address, "The Greatest Thing in the World"! "Greet one another with a sacred kiss,"—"a holy kiss." This is the commandment and the sacrament which symbolizes and suggests love. "It is as old as the creation, and yet as young and fresh as ever. It preëxisted, still exists, and always will exist." It is a perfect symbol of love, and therefore a scientific sacrament. What but the kiss is recognized universally as the symbol and expression of love? You have been away and separated from your mother, your wife, your child. You return home; how do you express your affection, your love? Does the church need a love sacrament? Does the church which has a love sacrament have more patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity than the churches which do not have the sacrament?

Not every kiss is a "sacred kiss." There is a Judas kiss. The "holy kiss" thinketh no evil, envieth not. The Judas kiss betrays its Lord and Benefactor. The "holy kiss" develops greater patience, kindness, generosity, etc. He who bestows the Judas kiss, betrays his Lord and Benefactor, hangs himself, and goes to his "own place."

The kiss either saves or dooms. Beware of the Judas kiss! The holy kiss can not be given with polluted, filthy lips, or with envy, hatred and selfishness in the heart. The lips and heart must be clean. Tobacco juice on the lips, tobacco stench or whiskey fumes in the breath, make the "holy kiss" impossible. It is just as much a duty to be lovable as to love. It is just as much a duty to be kissable as to kiss.

But some one suggests, "Disease lurks in the kiss." There is some truth in the suggestion, and we by no means advocate promiscuous kissing. In places the sacrament has been made too common, and has lost much of its sacredness and force. In this sacrament, as well as in all sacraments, there are certain laws, conditions which must be met, if there is to be efficiency. Any one who is diseased, consumptive, for example, has no moral right to salute any one, or permit himself to be saluted. How can we, if we love, give a salutation in which death may lurk? We can not be too careful along these lines. It is because of carelessness and filthiness that the sacrament may possibly fall into ill repute. With the growing consciousness of the need of sanitary measures, there must come a growing carefulness that we do not offend, and through offense lose the power of the sacrament, which symbolizes the "greatest thing in the world."

If there is not more and greater love because of this sacrament, we have denied, in our lives, the power of the sacrament. It is not the kiss, but love which saves. In so far as the salutation helps to promote and maintain love, it is practical. We fear that some may be depending too much upon the act, and not enough upon the love which the act must gender. By our love for each other will we be known to be disciples.

I quote from Harnack: "Jesus severed the connection existing in his day, between ethics and the external forms of religious worship and technical observance. He would have absolutely nothing to do with the purposeful and self-seeking pursuits of 'good works,' in combination with the ritual of worship. He exhibited an indignant contempt for those who allow their neighbors, nay even their parents, to starve, and, on the other hand, send gifts to the temple. He will have no compromise in the matter. Love and mercy are ends in themselves. They lose all value and are put to shame by having to be anything else than service to one's neighbor."

It may seem to some that I am placing too much emphasis on the practical side of the sacrament. But, remember, if the sacraments are not practical, they are neither scientific nor rational, and can have no place in a practical religion. The sacred or holy kiss is a symbol of love. We salute the brethren because we love them, and we love them the more because we have saluted them, and this is according to psychological principles. It is thus that each member finds his place in the kingdom, constantly in mutual, loving, helpful contact and reaction with his brethren, giving and receiving that mystical influence, which can not be defined, but which God exemplified in giving "his only begotten Son," and which the Son exemplified in his loving ministry and sacrifice for a "lost world." "God is love." "Love is the fulfilling of the law." "He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him." "This is my commandment, that ye love one another, even as I have loved you." "Salute one another with a kiss of love."

McPherson, Kans.

Pigeonhole Pointers.

BY E. M. COBB.

I've been allowing these queries to accumulate until the pigeonhole is about full, and I have now enough for a sort of quarterly examination. Please answer these questions according to the best light your conscience will allow, and place a figure *four* after those with which you think the Lord will be pleased. After you are through, add the *fours*, and see if you have a common passing grade of seventy-five, or a perfect grade of one hundred.

1. Is there a well-kept lawn in front of your church, or does the property look as if it really belonged to nobody?
2. Has there even been a single flower planted on the church premises?
3. Is your house well lighted, and are the lights clean? Or are you, down deep in your heart, ashamed of the church illumination?
4. Do you have any good maps and blackboards for the preacher and the Sunday-school, or do you let anything suffice that does not cost anything?
5. Is your house heated comfortably, or have you a few old rusty, dirty stoves that you would not have in your house?
6. Have you enough song books? And have half of them the index complete, or the backs on them? Or do you allow the babies to use the books for pacifiers? Or do the youths use them for artists' tablets in drawing cartoons?
7. Does your congregation come in quietly, on carpeted aisles, or do the later arrivals disturb the services with stamping on bare floors as they enter?
8. Have you made provision for the best interests of the Sunday-school, or do you take more care of the live stock on your premises than you do of the children?
9. Have you a decent place to baptize, or do you cause current comment every time you have an occasion to immerse applicants?
10. Do you have trained teachers in care of your children, or do you choose a teacher because he looks right to you from a distance?
11. Do your ministers preach to some purpose, or do they take a text here and there, and blaze away without the least connection? Do the ministers have an understanding as to coöperation?
12. Do your ministers ever give an invitation except when there is a revival? Or do they persist in riding their hobby, and leave the sinner wait till the evangelist comes?
13. Have you a cloak room, or do you hang your clothes and headgear along the wall until the house of God looks like a second-hand clothing store having a special sale?
14. Do you have real ushers, who know where the old, and young and the stranger would prefer to sit, or do you allow the would-be worshipers to walk about until every one already seated has lost interest in the sermon, while watching them?
15. Have you as comfortable seats as you have at home, or do you think that one should feel sort of uncomfortable in church so as to be pious?
16. Do you have a janitor who really knows how to heat, light, and ventilate a church, or is the old, stale air "canned up" from one service to another, to poison your people, and cause them to go to sleep?
17. Have you window-shades at the windows, or do you string shawls, coats, newspapers, etc., across, to keep out the sun?
18. Do your members come to services only when they feel like it, or do they show their evident interest in them?
19. Do your members give as much to the church as they pay in the way of taxes at the courthouse, or do they argue and growl and object, and, when they do finally let loose of a dollar, sort of begrudge it?
20. Have you some sisters who bring a box of crackers or other eatables, with which to litter the floor, or do they feed the children just before they get to church, and then wait until services are over?
21. Do you have a continual going out and coming in, practically all unnecessarily, on the part of the

little ones, or are they trained to respect the house of God?

22. Have you a good place to hitch the horses and park the automobiles, or does every one look out for himself, to the exclusion of the rest?

23. Do your members come on time, as they do to go on the train, or do they string in at any time, as they do at a restaurant?

24. Do you have a teachers' meeting, to regulate your teaching, or do you let it go haphazard, with poorly-prepared teachers?

25. Do the Christian Workers really *work out* a program and give it, or do they allow a few of the older ones to read a scripture apiece, and let it go at that?

Those who get one hundred per cent, when the fours have been added, will please send the grades to the MESSENGER office, and I really believe the editor will be pleased to give them honorable mention. God too!

Raisin City, Cal.

The Brotherhood of Men.

BY W. R. DEETER.

"AM I my brother's keeper?" In a sense, yes. In another sense, no. Cain, as does every other man, did owe a duty to his brother, but he violated that obligation to his brother and brought upon himself a penalty, that he said was more than he could bear. Many a man has since committed a crime against his fellow-man that bore so heavily upon him that after the lapse of years he felt compelled to make restitution as far as possible.

Because Abraham's people were idolaters, God called this faithful servant from his kindred and people, and settled him in the land of Canaan. He could not be their keeper, and had he remained among them, he or his posterity might have been influenced to follow in their idolatrous course.

After Israel had returned from Egypt to Canaan, God forbade them to make a covenant with the people of the land, lest they go a whoring after their gods (Ex. 34: 15).

After Joshua had driven the heathen nations out of the land, he enjoined upon his people not to affiliate with those people, for, said he, "They shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes" (Joshua 23: 13). So there was a time when God's people could not even make a covenant with those who were not walking with God.

Even under the new dispensation Paul says, "Be not unequally yoked together with unbelievers" (2 Cor. 6: 14). Of the marriage relation Paul says, "Only in the Lord." There have been many unhappy marriages, because this injunction has not been heeded.

Under the new dispensation there have been some changes, as follows: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6: 10). The woman at the well was greatly surprised at the freedom which Christ manifested toward her, a Samaritan, who was regarded as little better than a dog by the Jews. The Gentile woman, with a lunatic daughter, came, pleading for help, and was so persistent that she gained his favor.

In giving his last commission Christ included every creature,—and all nations. Acting under this commission, Peter said, at the home of Cornelius, "I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted of him" (Acts 10: 34, 35).

Paul says that Christ broke down the middle wall of partition between Jew and Gentile, so we are all one in Christ. The only true brotherhood of men is found in Christ Jesus. There are other affiliations, such as are found in some of the orders or clubs; but none of them brings true fellowship as it is found in Christ Jesus; for we have all been baptized by one Spirit into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

There is no relation in life in which Christianity

(Concluded on Page 154.)

ONLY to find our duty certainly, and somewhere, somehow, to do it faithfully, makes us good, strong happy, and useful men, and tunes our lives into some feeble echo of the life of God.

THE ROUND TABLE

The Reward of Kindness.

BY BERTHA B. LEHMAN.

"He is kind unto the unthankful and to the evil."

We should be kind because the Lord is kind. By so doing he will acknowledge us as his children, or, as the apostle says: "Ye shall be the children of the Highest." If we are kind, great shall be our reward, and this oftentimes comes when unlooked for.

The warden of a certain State prison received a giant prisoner who for seventeen years had terrorized the country. As they met, the warden said to the prisoner, "It will be best for us to treat each other as well as we can. I will make you as comfortable as I possibly can, and I shall be anxious to be your friend; there is a cell intended for solitary confinement, but we have never used it. I should be very sorry to have to turn the key on any one in it; if you trust me, I will trust you."

These words had only a partial effect on the morose and sulky giant. Sometime after this the warden got word that this man was planning to break prison. He charged the giant prisoner with it, and he could not deny it. "Now," said the warden, who was a small, light man, "it will be necessary to lock you in the solitary cell, and yet I can not bear to do it. Why have you treated me thus? I have been kind to you, and now you are trying to get me into difficulty. Is this kind of you?"

The man burst into tears. "Sir," he said, "I have been a very devil these seventeen years, but you have treated me like a man."

"Come, let us go back," said the warden, and from that hour the man opened his heart to him and cheerfully served the whole term of his imprisonment. Kindness brought its reward, and great must have been the satisfaction of the warden.

Kindness brings its own reward. How well one feels after a kind deed, a kind word, or some kind action! The source of true happiness lies in being kind, and the happiness which results from kind deeds carries no sting with it. The so-called happiness resulting from sin carries with it a venomous sting of sorrow. Kindness has its reward on this earth, and the doer of it is oftentimes compensated a hundredfold.

3325 W. Van Buren St., Chicago, Illinois.

A Visit to the Prisoners.

BY ALICE TIPPY.

SEVERAL miles east of Dayton, Ohio, is a farm known as the "Shaker Farm." A number of years ago a religious sect of people, called "Shakers," owned this farm and lived on it. As the number of Shakers gradually decreased, the farm was sold, and purchased by the State. It is here that a number of the "trusties" of the State Prison are being kept. About sixty men are living on the farm, doing the various kinds of farm work. They are given some freedom and seem to enjoy this life more than being confined within the walls of the penitentiary.

Upon the urgent request of some of these men, Bro. J. A. R. Couser, with some of his helpers from the East Dayton church, went out to the farm Dec. 14, and again on Jan. 11, to sing for them. Eld. S. A. Blessing, of West Milton, and some members from the Beaver Creek congregation were also present. They have regular services each Sunday afternoon, a minister going out to them from Dayton.

We listened to an excellent discourse by the minister in charge, after which Bro. Couser conducted a song service. A number of songs were sung from "Kingdom Songs" and then Bro. Couser sang several beautiful and touching songs. The men were very appreciative, which was shown, in part, by their many invitations to "come again." Surely, Bro. Couser is a blessing to others in song.

We can scarcely say who enjoyed the afternoon the more, the visitors or the listeners. All felt repaid for the time spent, and desire to go again, trusting that we may do them some good.

1430 May Street, Dayton, Ohio.

Church History.

J. D. HAUGHTLIN.

THE editorial on page ninety of the GOSPEL MESSENGER impressed me. My experience in compiling and writing the "History of Coon River Congregation" enables me to know the value of living witnesses. By correspondence, and otherwise, many facts are therein preserved that would never, otherwise, have been recorded. In another generation they would have been lost.

The first sentence of the "History of the Wadams Grove Church" says, "This short history is but a beggarly gleaner in the field where death has gathered a bountiful harvest. . . . Death has sealed the life that could have spoken, and stilled the hand that might have written."

These words aroused me to action, and should be a warning to all who are in position to preserve the memory and labors of those gone before.

We quote one short paragraph from page fifty-three: "*Diehl, John V., a charter member; received by letter from Rock River church, Ill., in June, 1862; elected to the office of deacon the same day; to the ministry in 1866; advanced in 1868; ordained Oct. 24, 1885; died Sept. 20, 1909, aged 75 years, 8 months and 8 days. Buried in the Brethren cemetery; Panora, Iowa.*"

To gain all the information contained in this one short paragraph, independent of the "History of Coon River Congregation," his children, today, would have to spend much time and labor in research and investigation. In another generation it could not be done.

What importance we attach to the "Acts of the Apostles"! How about the "Acts of Our Fathers"?

Panora, Iowa.

It Was Too Late.

BY RUFUS M. REED.

LONG years ago a minister of the Brethren church was holding a revival meeting at a certain place in one of the States. He was making a personal campaign for souls, and while talking with one lady about becoming a Christian she said: "I know I ought to be a Christian, but I think I have plenty of time yet." So she put it off.

Five years later she was dying, passing away without hope. The opportunity she once had, to accept Christ at the revival meeting five years before, was the last one.

No doubt she was made to realize at this late hour, the one great mistake of her life. What an awful thing to leave this life without hope in Jesus Christ, the Savior of all mankind! With this woman it was too late, yes, too late! Such scenes are very pathetic. The one here related is especially so to the writer, since that woman was his aunt, and that minister is his grandfather.

Laura Ky.

Sunset.

BY MRS. BELL WARNER.

I WAS sitting by the window one Sunday evening. The last rays of the setting sun were shining in through the window. I had just been reading in the GOSPEL MESSENGER about "Homeless Ones," No. 2. Thoughts of home and heaven came to me, where my mother, father, sisters and brothers already are, and where my two dear baby boys have gone. We had no home, and God took them to live with him in a home that will remain forever.

The rays of the setting sun were shining on the paper and brought to my mind thoughts of the evening of time when we shall have finished our work, here in this vale of tears. As the pale boatman shall beckon us to enter his boat, we shall cross the mystic river. But as we land on Canaan's happy shore, we shall sing praises to God and the Lamb for ever and ever.

Newberg, Oregon.

A SINNER is an open servant of the devil but a hypocrite is a traitor in the Christian camp, who is false to the army whose uniform he wears.

Information by Mail.

BY M. M. ESHELMAN.

"UNCLE SAM'S" mail service is an important factor in social and business life. All cherish the little envelope, to hide away sweet and cherished thoughts to friends, while sending their missives through the United States mail to loved ones near or far. O the precious envelope! How many secrets, proper and improper, it carries to and fro over the world! Do not forget, however, to place a proper stamp upon your return envelope when asking for advice, or on a matter of business or information. Not to enclose a stamped envelope when seeking information, is to increase the burden of the person from whom you seek help. Do not, please, forget the little picture of the great George Washington or that of William McKinley. They are useful little figures, worth much to any one.

Tropico, Cal.

Sunday-School Lesson for March 15.

Subject.—The Lawful Use of the Sabbath.—Luke 13 10-17; 14: 1-6.

Golden Text.—The Sabbath was made for man, and not man for the Sabbath.—Mark 2: 27.

Time.—Latter part of A. D. 29 and first part of A. D. 30.

Place.—Probably Perea.

CHRISTIAN WORKERS' TOPIC

Bible Opportunities.

Deut. 1: 20-40.

For Sunday Evening, March 15, 1914.

I. **Some Lost Opportunities.**—1. Esau (Gen. 27: 1-33). (1) Story told by a boy. (2) What he lost. Why he lost it. What were the results? 2. **Children of Israel at Kadesh-barnea** (Num. 13 and 14). (1) Story told by a Sunday-school scholar. (2) What they lost. Why they lost it. What were the results?

II. **Some Gained Opportunities.**—1. **Esther Saved Her People** (Book of Esther). Story briefly told by a Sunday-school scholar. 2. **Nehemiah Helped to Build Jerusalem** (Book of Nehemiah). Story briefly told by a Sunday-school scholar. 3. **The Woman Who Touched the Garment of Jesus** (Matt. 9: 20-22). 4. **Peter Spoke to Representatives of All Nations** (Acts 2: 5-14). 5. **Paul Spoke to Rulers; on Mars' Hill, etc.**

Round Table: (1) Mention some other gained or lost opportunities spoken of in the Bible and tell what lessons they teach. (2) What will we do with our opportunities?

PRAYER MEETING

The Ideal Christian and His Helper.

Heb. 13: 5-15.

For Week Beginning March 15, 1914.

1. **Our Father Knows.**—The ideal Christian does not depend upon his own strength. He knows that his Father is fully acquainted with all the trials to which we are subject in this world. Temptation is sure to come to even the best, for the power of Satan has not diminished. Often it is really hard to make headway against the influences that kill spirituality, and yet ours is the promise, "I will in no wise fail thee, neither will I in any wise forsake thee." It is this help that tides one through the stress and storm of trial, in spite of manifold temptations, and enables him to make the best possible use of himself in the world (Rom. 8: 28, 35-39; 2 Cor. 1: 3, 4, 5, 7; 2 Thess. 2: 16, 17).

2. **The Helper That Does Not Fail.**—Most of those who have entered upon the active and real mission of life, have, at some time, felt the influence of the Invisible. Never-failing Helper, the Divine Consoler. Face to face with adversity, and having felt its chill, "they feared as they entered into the cloud." Right here, however, the Heavenly Helper came to their rescue. Sweet comfort entered their heart, so that either the burden was lifted or strength was given to bear it (2 Cor. 12: 9; Heb. 13: 5, 6; 1 Peter 5: 6, 7).

3. **Help When the Need Is Greatest.**—God has ever been the Helper and Protector of his people. The Bible is the story of his guardian care. Of this the Hebrew poets sang, their prophets saw rapt visions, their orators spoke most eloquently. Christ himself said to his sorrowing disciples: "Lo, I am with you always." That assurance gave strength. It was Paul's help when on the stormy Mediterranean. It was the consolation of the martyrs when the faggots were kindled, and it is the blessed assurance of the lowliest child of God today (2 Cor. 4: 8, 9, 10, 16, 17; Rev. 2: 9, 10; Prov. 14: 26).

HOME AND FAMILY

Why Not Trust God Fully?

BY D. MAXCY QUELHORST.

I wonder why we sometimes sigh when God seems to forget us,
When tempests rage, and shadows fall around our way to fret us?

I wonder if we understood his will, if we would worry
O'er storm-clouds that he sends to shield, as through this world we hurry?

We know he holds the winds, the waves, the earth and all about us,
By his own power, and true we know the world would move without us,

We're such a tiny speck on earth, without our God to love us,
Our thin, frail craft would sink at sea, dark waves would rise above us.

Oh, would that we could trust him quite, beneath his wings to hide us.
No matter if in storm or calm,—with his great love to guide us

We would the wildest seas o'erride; dark clouds, with thunder riven,
Would only speed us on our way to yonder home in heaven.

Auburn, Nebr.

To Those Who Love, Care Is a Joy.

BY ELIZABETH D. ROSENBERGER.

LONG ago, when the world was young, a man and woman loved. Their affection for each other was so tender that they asked for some service to render,—something to do for each other, that one could not do for himself. The legend runs that the gods pondered long before they decided to send Care to earth. And when Care came she was young and most beautiful, and her eyes were alight with joy. The man and woman welcomed her and were happy.

But many years after this, when men had grown selfish and each man's power was the only power worth striving for, some man stopped and looked at Care and he shuddered and ran from her. She had grown hideous, a being to fear and hide from. One tried to drown her in drink and revelry, and another strove to conquer her.

Then one of the gods cried to the men who were fleeing from Care and said: "Stop and take her hand. She is a joy; it is only when you flee from her that she becomes an ogress, to afflict mortals." But no one heeded him. And so it is that Care was left to walk, haggard and afflicted, up and down the earth, until men should take her hand and find her a privilege and a joy. Wherever men and women love and take Care into their homes, there she will lead them with radiant smiles to higher planes.

Take Care with you into the days when much should be done. Love should welcome Care. The common worry incident to business writes fear and fret on the faces of many men; it should not be so. Man should do his work gladly, because it enables him to supply the comforts of a home for those he loves. The hardest, truest and longest test of a life is in its ordinary routine.

We ought to love more, and enjoy more, people and friends, music and flowers. When we say this it brings to mind Mrs. Wertz, who lived her life in a city. There are many today who call her blessed. She had no public gifts. In the matter of appearance she was only an ordinary-looking woman, wearing the same kind of clothes her neighbors wore. Yet Mrs. Wertz is an ideal woman to many people. A number of men unhesitatingly speak of her as having helped them to rise to higher levels. If you ask why she has had so much influence over them, we can only answer that she took Care to her heart and mothered them. Her plain, simple home was a place of meeting for young people, especially those who were away from their own firesides. They knew they were always truly welcome for Sunday evening tea, for a midweek social chat—and how they loved to be there! Mrs. Wertz never preached to them, but when any of those boys or girls were perplexed by the many problems confronting them in a city they came to

her and stated their case and she gave them the best counsel she had. Her care for them overshadowed them and helped them to climb to higher ground. They wanted to do well, so that she would not be disappointed in them. One boy, a missionary, said she made him want to serve the Christ by her own useful, humble life.

One woman is busy from morning till night, with drudgery, yet she looks forward to the future of her children. Other children, also, love her, and one of them said, "Let me tell you once how much you mean to us; we love you."

Then this mother answered, very humbly, while her plain face lighted with a sudden glow, "Dear, you must not praise me so. I do not deserve it. When I was a child I realized that I was very plain. My face was almost ugly; I was slow and had no talents, and I mourned over my deficiencies for a time. Then I made up my mind to love other people. If I was too homely to attract love, I must make up for it by loving others. I have learned to do things for those I love. One has to practice it. I want to be loyal enough to my friends to be of some use to them."

She gave herself without counting the cost. The spirit in which we do things for others makes all the difference between finding contentment and satisfaction in life, or the reverse. Let us serve as Jesus did.

"And lo, in the Book at nightfall
In a mirror I seemed to see.
(Or a vision sweet) the Lord of the work,
As of old in Galilee.

"And he had a smile for the children,
And leisure to watch their play,
And they climbed on his knees and into his lap,
And he would not send them away;

"And in and out of the houses,
Wherever men worked or waited,
I could see him pass with his healing touch,
And his love that never failed."

Covington, Ohio.

Hannah Pfouts Knouff.

BY W. R. DEETER.

THE subject of this sketch was born in 1805, in Pennsylvania. Her parents soon afterwards moved to Frederick County,



Hannah Pfouts Knouff.

to Frederick County, Maryland, where she spent her youthful days. She was married to Bro. Henry Knouff about the year 1827. Soon after they moved to Ohio and located near Covington. Not long after this, they were baptized by Eld. Michael Etter. She and her husband lived about forty years in their Ohio home. They spent some years in the West. Bro. Knouff died and was buried near Ottumwa, Iowa, in 1874. Sister Knouff died in 1879, aged seventy-four years and nine days, and was buried beside her husband.

They served in the office of deacon and deaconess for a number of years. She was the mother of two children,—Dr. Elhanan Knouff, who died a number of years ago, and Rebecca Knouff Huggins, who lives in San Diego, California. They raised four orphan children, among them the wife of the writer.

Sister Knouff was noted for her many virtues. Being raised in a slave State, and knowing what slavery was, she had a strong sympathy for the poor slave, and was a staunch abolitionist. She was a great reader and was posted on all current events. When the war broke out, in 1861, her prayer was that the slave might be liberated. In order that she might have more power with God, she humbled herself even to the removal of the fringe on her cap.

She was a great friend of the poor. I heard her say, "The more I give to the poor, the more I have

to give." I have known her to carry basketful after basketful of provisions to the poor. She would often return from her acts of benevolence singing, being happy that she could thus help the needy.

She was an active Sunday-school worker. More than fifty years ago we had Sunday-school in the Newton church, in the Brethren churchhouse, and she had charge of the little folks. She loved them and they all loved her. She was perfectly happy when she could have the children around her and she could tell them about Jesus and his love. Their eyes would sparkle as she would teach them in her simple, motherly way.

She would never miss a service in the house of the Lord unless it was absolutely necessary. She lived about two miles from the churchhouse. She would rarely miss a prayer meeting. I heard her say at the close of one of those meetings, although small, "Did we not have a good meeting? It pays to go to these meetings."

She was a frequent contributor to the *Gospel Visitor*. Some of the older members will remember her articles and her name. She was a devoted Bible student. Studying her Bible for more than three score years gave her a good knowledge of God's Word.

While she was a very plain sister, she was loved by all good people, and was respected by many that were not good, because of her consecrated, upright life. Abel-like, "she being dead, yet speaketh."

R. D. 5, Syracuse, Ind.

Faithfulness in All Things.

BY ANDREW ESKILDSON.

MOSES was one of God's most faithful servants. It is said of him that he was faithful in all his house. But he made a mistake at the waters of Meribah, in the wilderness of Zin, by not doing as the Lord had commanded him to do, thus failing to sanctify the Lord before the eyes of the children of Israel. For this transgression Moses was not permitted to enter the promised land, although he besought the Lord that he might. But the Lord refused his request, saying, "Speak no more unto me of this matter." The Apostle Paul tells us that God's dealings with his people of old were written for our admonition. We ought, therefore, to remember these things and profit by them. It seems to me that people are not profiting by these admonitions as they might.

Not long ago the writer attended a union revival meeting where the jailer's request, "What must I do to be saved?" was discussed. The preacher read the words of Paul and Silas in Acts 16: 31, saying, "Believe on the Lord Jesus Christ and thou shalt be saved." Here he stopped. He did not read on and tell the people that "they spake unto him the word of the Lord, and to all that were in his house," and that he "was baptized, he and all his, straightway." When asked, after the meeting, why he did not teach baptism, this preacher replied that baptism is not essential to salvation,—that it belongs to the "nonessentials." He invited his people to come forward to the altar, or "mourners' bench," where salvation was promised without obedience to the requirements of the Gospel, thus setting aside God's commandments and substituting a human invention.

Let us refer again to the sin of Moses. Was his sin greater than the sin of the preacher here described? I think we must admit that it was not. The Lord called the sin of Moses "rebellion." If it was rebellion for Moses to change God's commandments in the least, is it not also rebellion for the preachers of our day to do the same? Surely. Then let us put the question this way: "Shall we, by endorsing such proceedings, take part in rebellion against God?" Who will answer in the affirmative?

What is it but a form of godliness when people set aside God's commandments, and follow their own inventions instead? The Word of God commands us to withdraw from those who have only a form of godliness. Ought we not to obey this commandment of God? Most certainly.

Ramona, Kans.

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BRO. C. P. ROWLAND is booked for a series of meeting at Lecoma, Mo., beginning March 7.

BRO. S. I. NEWCOMER, of Lanark, Ill., called at the Publishing House on Wednesday of last week.

BRO. D. H. KELLER has changed his address from 1544 to 1630 West Second Street, Dayton, Ohio.

FIVE were added to the Fredonia church, Kans., during a series of meetings, held some weeks ago.

FIVE recent accessions at the mission stations near Fruitdale, Ala., are reported by Bro. Wm. E. White.

BRO. J. H. MORRIS was with the members near Spearmore, Okla., in a recent revival effort. Six were buried with Christ in baptism.

BRO. J. W. KITSON's series of meetings at the Milford house, Bethel congregation, Ind., closed Feb. 22 with nine accessions by baptism and two restored.

A NEW house, to accommodate the largely increased congregations of the Brownsville church, Md., has just been completed, and will be dedicated in the near future.

A BUILDING, twenty by forty feet in size, has been donated by the local Land Company to our members at Reo-Linda, Cal., to be used by them as a place of worship.

BRO. JOHN R. SNYDER, Bellefontaine, Ohio, will be available for Bible Institute and Sunday-school work for several months during the coming summer. He may be addressed as above.

THE District Meeting of Middle Pennsylvania is to be held in the Carson Valley church, beginning on Tuesday evening, April 14. The elders will meet at 1:30 P. M. on the same day.

BRO. E. S. CODER, Smithville, Ohio, has one dozen of Hymn Books that he will be pleased to donate to any mission point in need of them. The first application will get the books.

THE members of Tyrone, Pa., secured the assistance of Bro. J. H. Brumbaugh, of Juniata Park, same State, in a series of meetings. Ten identified themselves with the people of God.

BRO. HIRAM KAYLOR, of Rheems, Pa., assisted in a recent revival meeting in the White Oak church, same State. Ten declared their allegiance to Christ and are now enrolled with his people.

THE members of the Santa Ana church, Cal., recently enjoyed a three weeks' series of meetings, having placed Bro. C. S. Garber in charge of that work. Twenty were received by confession and baptism.

BRO. JOS. L. MAHON was with the members of the Haw Patch church, Ind., in a revival recently, as a result of which thirty-five avowed their loyalty to Christ. Fifteen of the number have so far been baptized; the others are to be received later on.

THOSE who may desire to prepare articles for our Easter issue, dated April 11, will kindly remember that such productions should reach us in ample time,—not later than March 14.

BRO. A. C. AUUIL, Thornton, W. Va., would like to know the present address of Bro. Gust. G. Weasel. Those who are enabled to give the desired information will please address Bro. Auuil as indicated above.

THE special attention of the members in the District of Texas and Louisiana is directed to the communication of Bro. Lee Dadisman, District Secretary, R. D. 1, Kenedy, Tex., as given on page 157 of this issue.

BRETHREN N. C. Reed and E. T. Lowe recently did some preaching for the Coal Creek church, Va., their efforts resulting in five who declared their allegiance to the Great Commander. Four have so far been baptized.

BRO. D. G. BERKEBILE, Secretary of the Mission Board of Northwestern Ohio, has a notice on page 157, of special importance to members of his District. Those interested will please turn to it and heed his urgent request.

WE are requested to state that Bro. John P. Harris, R. D. 3, Staunton, Va., still has time for two or three series of meetings between now and June 1. Those desiring his assistance will please communicate with him at an early date.

REFRESHING meetings were enjoyed by the members of the Fort McKinley church, Ohio, recently, Bro. J. W. Fidler being in charge of the services. Seven were enrolled with the believers, and others are under conviction.

WE call special attention to the "Notice to Standing Committee," as published on page 155 of this issue. Our Conference Committee at Seattle, Wash., is doing all it can to make the best possible arrangements for our members.

BRO. REUBEN SHROYER, New Berlin, Ohio, is planning to do more evangelistic work the coming fall and winter. Churches, desiring his services, will please write him at an early date, in order that the most satisfactory arrangements may speedily be completed.

BRO. L. D. BOSSERMAN was with the members of Boyle Height congregation, a mission point of the Los Angeles church, Cal., in a recent revival effort. Five consecrated themselves to the Lord's work, four of whom were baptized, while one still awaits the initiatory rite.

INCLUDING the number mentioned last week, Bro. Obed Hamstead's meetings at Shiloh, W. Va., resulted in thirty-two making the good choice. Five of the number were restored. Twenty-four of the applicants have been baptized, leaving three who have not, as yet, been received.

BRO. E. J. SMITH, late of Enid, Okla., has moved to his new home, within the bounds of the Indian Creek church, Okla., and upon his arrival found the members busily engaged in completing their new house of worship. Bro. Smith's future address will be R. D. 3, Box 27, Woodward, Okla.

THE Mission Board of Southern Iowa has purchased a very desirable lot in Council Bluffs, Iowa, and expects to build a neat and commodious church-house during the coming summer. With the new pastor, Bro. Henry Brower, in charge, the outlook for the future seems to be most promising.

BRO. J. G. ROYER, writing from Chicago, en route to his home in Mt. Morris, informs us that he proposes to remain in Northern Illinois for some time. His ten weeks' tour among the churches of the East was enjoyed because everything tended to make it agreeable. His health, he says, could not have been better, and the members, all along the line, were very kind and helpful. Bro. Royer hopes that good results will follow the efforts put forth.

SISTER JULIA A. SALE, Penalos, Kingman County, Kans., would like to secure the names and addresses of those who are located nearest her place of residence. She desires to come in touch with our members, and attend services at the nearest church of our people.

ONE of the wide-awake churches in the East built two meetinghouses in recent years, made a handsome donation to one of the schools, and raised nearly \$1,000 for its home expenses. Such liberality is certainly commendable. It shows what may be done if there be first "a willing mind."

THE members of the Beech Grove church, Ind., secured Bro. Chas. Oberlin for a series of meetings which closed Feb. 22. Twelve came out on the Lord's side, to the great joy of all. Three of the number were reclaimed, seven have been buried with Christ in baptism, and two still await the administration of the sacred rite.

BRO. M. B. HOMER, an inmate of the Soldiers' Home at Veteran, Wis., would like to see some preaching done in that community. He says that a place for meetings can be had whenever wanted. Here appears to be an open door which some one should enter in the interest of proclaiming the whole truth as it is in Christ Jesus.

MEMBERS in Western Pennsylvania will please note what Bro. Jerome E. Blough has to say on page 160, concerning needed material for the proposed "History of the Church of the Brethren of Western Pennsylvania." In the interest of the above, and all similar histories, we would urge our readers to forward whatever items of interest may be at their command.

"THE SCRIPTURAL SOLUTION OF THE MINISTERIAL PROBLEM," a sixteen-page pamphlet by Bro. I. J. Rosenberger, has been placed on our desk. The author has given much study to the subject discussed by him, and though not all may agree with his deductions, all will doubtless be interested in reading his views on the question. The booklet is sold at five cents a dozen; twenty-five cents per hundred, postpaid. Send all orders to the author at Covington, Ohio.

IF you are really anxious to test your congregational efficiency, so far as things in and about your meetinghouse are concerned, read Bro. E. M. Cobb's article on page 149, this issue. If, as suggested, you look at your congregation along the line of the twenty-five points specified, and succeed in getting a passing grade of seventy-five, or, still better, a perfect grade of one hundred, you might send us your record for the encouragement of others. Some of the questions might also be profitably discussed in a brief article for the Round Table page.

BRO. J. W. BAGLEY, Jennings, La., would like to come in touch with any one of our missionaries who has command of the French language. A number of French Canadians, who settled in Bro. Bagley's neighborhood some years ago, are anxious to learn something of evangelical Christianity, and might be reached if some one could talk to them in their own tongue. The most advantageous time for this work is right now, ere some one enters the field to interfere with the presentation of the Truth, as believed and practiced by the Church of the Brethren. Those who are able to assist Bro. Bagley, will please address him as above.

At this writing (March 3) New York City and the whole North Atlantic Seaboard are still feeling the disastrous effect of the blizzard which, for the last few days, swept over that entire region,—the most severe for the last thirty years. Sixteen persons, so far, are reported as having perished by reason of the storm, scores of others are injured, and damage to property is considerable. For some days, train service was practically paralyzed, and even at this writing the regular schedule has not been resumed. Among the poor and the homeless the wintry blasts entailed untold suffering, and the resources of the city and the charitable organizations were taxed to the utmost, to afford needed means of relief.

Our Coming Conference at Seattle, Washington.

IN last week's MESSENGER the rates to our Annual Meeting, to be held at Seattle, Washington, next June, were given. It was feared by some that the rates would not be as liberal as was to be desired. It must be said that our Committee on Transportation, Bro. P. S. Miller, Chairman, and Bro. C. W. Lahman, Secretary, has succeeded in securing a very liberal round trip rate and a generous time limit for the return. The rate, as announced, is to be \$65 for the round trip from Chicago and \$55 from Missouri River points. This rate is possibly as low as will be given to the Panama Canal Exposition, at San Francisco. Our Brethren will have no occasion to complain as to this rate. The return limit of the tickets will be extended to Sept. 6, and this will afford ample time to all who desire to visit the Coast States before returning home. Many of our brethren and friends will be pleased with the arrangements, for the rate includes, by a small additional cost, the privilege of going out on one line and returning on another. One may go to Seattle via one of the Northern lines and return through California and east over the Central or Southern lines.

The Committee of Arrangements for the Conference will do all in their power to give those who attend every possible attention, and the best accommodations that can be secured. They are laboring now, and arranging for a large attendance. The citizens of Seattle will bid us a hearty welcome and will be happy to see a large representation of our people and their friends in their goodly city next June. A fine place is offered for the Meeting. The State University grounds and buildings are at the disposal of the Committee of Arrangements, and will prove to be a model place for holding an Annual Conference. Bro. H. C. Early gave the place a good write-up last fall, on his way to China, and his graphic description of the place and its advantages may be read again with profit. It may be found in No. 42, page 665, last volume of the GOSPEL MESSENGER. Read it again, and it will give you a good idea of what to expect at Seattle.

The railway facilities for reaching Seattle are not to be excelled. The railroads will make every possible effort to make the trip a pleasant one. We hear of new steel cars, of new tourist and standard sleepers of the latest and best improvements, so that those who go may have all the luxuries of modern travel. The Burlington and Great Northern and Northern Pacific, the North-Western and Union Pacific and Oregon Short Line, the Chicago, Milwaukee and Saint Paul, the Denver, Rio Grande and Western Pacific, and the Santa Fe railways are all offering the best possible accommodations to our people this year. Of course it is understood that stop-over privileges will be granted by all the roads interested.

The Conference of 1914 promises to be of more than usual interest to our church. Many important queries, affecting the welfare of the Brotherhood, are to come before the council for discussion and disposition. Every congregation in our Fraternity should be represented by delegates at Seattle next June. If such a representation could be had,—and it should be had,—we would have over a thousand voting delegates at the Conference. This would be a record-breaker, and we ought to break previous records. We should never rest content until every local organization is represented at our Annual Conferences. Some congregations will be thinking of the expense, but this should not hinder representation at our Annual Meetings. The live, wide-awake churches will send their full quota of delegates and those that are not alive to this important duty should be aroused. Elders should at once bring the matter of representation before their congregations and urge the appointment of delegates. We should not rest satisfied until all of our thousand congregations are represented at our Annual Meetings.

At times we hear that the decisions of our Conferences are not carried out. If each of the churches

should select its best men as delegates, send them to Conference to assist in the consideration of all questions, and vote intelligently for the disposition of queries, better results would be obtained. But when congregations, in order to save a few dollars, neglect or refuse to be represented at Conference, how can they hope to be in sympathy with the deliverances of Annual Meeting?

Because of its great importance, the Seattle Meeting should have the largest possible representation. The importance of the work demands this, the interests of our Brotherhood will be best subserved by a large representation, and our Brethren on the Pacific Coast will give us all a hearty welcome. Let us be fully represented and go with prayerful hearts that the cause we love, and for which we labor, may be forwarded by the Conference at Seattle.

D. L. M.

The Ministerial Problem.

THROUGH letters coming to our desk, we are forcibly impressed with the thought that something should be said on a certain condition that exists in various parts of the Brotherhood. We refer to that phase of the ministerial problem growing out of the employment of pastors for congregations where there are resident ministers of credible efficiency.

To illustrate: A congregation employs a pastor, with the understanding that he devote his time and energies to the interests of the church, and in turn is to receive a consideration for the support of himself and family. As a rule, the local ministers are expected to contribute their proportion towards the support of the pastor, however much of their time and attention may be given to the work at home or elsewhere. At this point there is no special complaint, for our ministers, generally speaking, never shrink from their part of a necessary burden.

But the pastor comes to a congregation, is given a hearty welcome, and then, without any special understanding with the resident ministers,—and the official body in particular,—proceeds to take general charge of everything relating to the work of the ministry and the oversight of the flock. He announces all the services, does all the preaching, occasionally inviting one of the resident ministers to conduct the devotional part of a preaching service.

Thus matters go on from month to month, while the home preachers receive little more consideration than if they had never been called to the important work of the ministry and solemnly installed. They may have commenced their active labors when the congregation was small and weak. They may have worked hard, year after year, to support their families and look after the interests of the flock of God entrusted to their care. In fact, the present strength and influence of the congregation may be largely due to their earnest and well-directed efforts. Under the new arrangement no account whatever is taken of this.

As ministers, they can not help feeling that they have been completely set aside. When installed, they felt that they had been called by the Holy Ghost, through the church, to take up the work of preaching the Gospel, and they can not get away from the thought that it is still their duty to do some preaching. One minister writes us that he was asked to preach in another church, not being needed in his home congregation, and finally consented to do so. The people attend his services and take much interest in his preaching. But this does not settle the question in his mind. He was not called to preach, as he puts it, for another denomination, and wishes to know what he should do.

Were this the only instance, relating to the phase of the question under consideration, the subject upon our part would not receive this special consideration, but we have other letters, showing that the wisest possible thing is not always done by the pastors, when called to take charge of the pastoral work of a congregation. This, however, may be the fault of the congregation, or of the official body in particular, rather than the pastor himself.

We believe that all friction can be avoided by the pastor taking the whole official body into his con-

fidence. And especially should he confer with the ministers regarding his work, and the part they are to take in looking after the interests of the flock. Circumstances may be such as to make it practicable for him to make use of the ministers in some line of work. By mutual understanding, some of the regular appointments may be assigned to them, or they may be encouraged in helping to open up new points in the adjoining communities. In fact, it seems to us that the wise pastor should seek to employ the local ministers in some department of the church work, rather than to attempt to set them aside. He should bear in mind that they are God's ministers, and as a special director, in the feeding of the flock, it is his duty to make a wise use of all the forces placed at his disposal.

We are not saying anything against the supported ministry, or against employing pastors where it becomes necessary, but the time is here when our people should be urged to exercise a little judgment while passing what some look upon as the ministerial transition period. There is danger of our going from one extreme to another. For generations our congregations have been cared for by local ministers, who worked together in looking after the interests of the flock. The wise policy of ministers working together has brought the ministerial body to the front among us, and enabled it to bring about results that have astonished the workers of other persuasions. To change from this policy of ministerial unity to the one-man policy, is the most serious thing confronting the Church of the Brethren at this time. It is a policy that we can not afford to encourage, or even tolerate.

When a pastor is employed he should, by all means, be led to understand that, regarding his policy in church work, he is expected to confer with the official board, and especially should he realize the importance of being on the best possible terms with the resident ministers of his congregation. Though he be employed to devote all his time to the work, there should be a wise cooperation between him and his co-workers in the ministry.

J. H. M.

The Old and the New.

THE year of 1913 is past and gone,—in fact we are well started in the year 1914. The record of our personal lives has been made, and the ledger has been balanced and closed. Just how the debits and credits stand, we, of course, do not know, and can not know until the day of final summation comes. Every added day and year, therefore, that may be given us, will be just that many days and years of grace, and may and will have a bearing as to what the final summation will be.

God has given each one of us a life to live. The good way and the bad way lie open before us, and it is for us to decide in which one we will go. All of us, as rational beings, would say, "We should surely choose the good." But, sad to say, we are not all inclined to do this. Just why we do not do so is for each one of us to answer personally.

As the "Gospel of Salvation" has been opened up to us, we have thought over this matter, and have come to certain conclusions. We have made our decisions, and, in accord with these decisions our lives have been thus far.

As the old year was about to close, many of us likely entered into judgment with ourselves. Doubtless it would make interesting reading were we to write out these criticisms for each other's edification and profit.

But as this is not one of the expected things, we refer to it to impress our life history the more deeply on our minds and hearts. Do you know that this, the beginning of another year, affords a very opportune time for us all, to do some very solid thinking? A good beginning is the promise of a good ending. This is a good time, therefore, to make sure that you are in the right way, and to determine that you will continue therein.

But what have we to say for the old year? We can now see it in retrospect, and as we so look upon it, and so see it, what do we have to say?

As we now see it, every day of the year 1913 was a day of blessing. We know this is a wonderful thing to say, but not too wonderful, if we have tried to count our blessings and if we have made a reasonable effort to appreciate them as they came to us.

This does not mean that we have been immune to the sorrows, pains, disappointments, losses and crosses to which the flesh and the spirit of mankind are heir. No, not this. But it *does* mean that we have, with all the might given us, tried to lay hold upon the many, many promises which the Book of books has given us,—and especially this one that includes all that could be asked for or desired: "All things work together for good to them that love the Lord." Love, therefore, becomes the supreme test of determining the final result of the things that come to us in our life experiences.

Of course, some of these happenings may come to us in a way that we can not understand, but if we have a faith strong enough to believe the promises of God, whether we can understand or see them or not, we are sure that whatever comes is for our good. We know they are blessings for us sent from God and his Christ.

We often hear people say, when under, what they feel to be, severe affliction, "I can not see, I can not understand why it is that we must endure so much affliction." All that is necessary, in order to understand some of these things is to ask Paul about it. He says: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Again Paul says, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." All these things come to us, not to discourage us, but as an evidence that we are his loving children. If they did not come, it would be because we are bastards and not sons and daughters in the family of God. It is truly a good thing to be a child of God, to believe it, to know it, and to hold fast to all the sweet promises that are contained in his will to us.

With this blessed hope and Divine assurance, we have, for some weeks, entered upon the duties of this new year with joy and gladness, feeling that what the religion of Jesus Christ has been to us in the past it will continue to be in the future.

So far we can truly say that each day, as it came, was laden with showers of blessings. And why should we not be continually saying: "It is a good thing to give thanks unto the Lord for all his benefits shown?"

And what have been these benefits? So many and so full that we shall not attempt to enumerate them. We have a good Heavenly Father, a pleasant home, Christian friends, desirable associations, sweet and glorious religious privileges. We are living in peace with one another and, we hope, with our God. The work in our college, in which we have had a working and a praying interest from the very beginning, has opened up so encouragingly and promisingly that we are made to thank God and to take courage.

Only a few weeks ago we had the pleasure of meeting with a committee of our good brethren on Annual Meeting location for the Eastern Section of the Brotherhood. As this session was held in the meetinghouse of the Church of the Brethren in Hagerstown, we had the further pleasure of meeting with the members there in their quarterly council, which, we are glad to say, was largely attended. The spirit manifested was that of love and Christian union. Eld. Reichard had charge of the meeting. In the deliberations there was manifested the loving spirit of the Shepherd who leads by loving. God bless the Hagerstown church.

Following this meeting we had the very pleasant privilege of attending the two weeks' Bible Term, held in Juniata College,—one among the best yet held.

During this term we also had a series of evangelistic services each evening, by Eld. I. B. Trout, of Lanark, Ill. In connection with his preaching he also did

very acceptable teaching in Bible work. These services are always of great blessing to us and our people.

We are closing our activities for February in the midst of almost daily snowstorms. These also are blessings, if we can see and accept them as such.

"When I am happy in him,
Snowstorms are as pleasant as May."

Our happiness depends largely in where we are and in whom we live.

H. B. B.

Our Visit to the Foreign Mission Fields.

No. 14.—Vada—Jalalapor—Death of Mary N. Quinter.

VADA is a village of about 2,500 inhabitants, twenty-nine miles from the railway, located on a splendid macadam road. It is one of the stations of the mission. Our trip out was on a tonga, and we made it in four hours and eighteen minutes. It was not the fault of the driver that the distance was not covered in less time. His scrub team went like Jehu's and yet he whipped and yelled at intervals. It's the Indian's way.

The tonga is simply a heavy one or two-horse cart, built to carry four passengers besides the driver. The bed is on springs, with a stationary cover to protect from the sun. The seat is double, one back serving for two, with comfortable foot-rests. The passengers on the rear seat ride backwards, and the driver sits on the tongue just ahead of the passengers on the front seat. This is the thing complete. It is the vehicle used, for rapid private travel in India by the better classes.

The Vada station was opened in 1905 by Bro. S. P. Berkebile and wife. They remained until 1910, when Bro. Berkebile's health compelled them to withdraw. There have been many changes at this station during its short history, because of sickness and the death of one of the workers. It will be remembered that Bro. Charles Brubaker and wife were located here, when he became ill and died. At present the station is without American workers. Sister Anna Eby spent the last year at this place, and did much to keep matters alive. It is the station at which Sister Josephine Powell, who is home on furlough, is located, but she can not return to it, unless an American family can be located here. It was thought that Bro. Heisey and wife should have charge of this station, but since Bro. Heisey's health compels them to withdraw from the field, the station is unmanned. The need is most urgent. The station can not be held without workers. Will not some young couple volunteer? It seems imperative that it should be done immediately.

A very commendable beginning has been made. There are nine members at present. Two schools are conducted, with fifty-five pupils enrolled, ten of them girls, which means a good deal for the community. The teachers are Christians,—that is, they profess Christ, but they are not members of the Brethren Church. This is to be regretted, but it is the best that can now be done. There is one native evangelist, a brother, working under the station. Bro. Adam Ebey looks after affairs at present, but he must travel nearly a whole day to reach his post.

The bungalow at the station is an excellent, two-story stone building, with large verandas. It is one of the best I have yet seen. Besides, there are the cook-house, dispensary, dwelling for native Christian families, stable and good well, all built on about one and one-half acres of ground, and all costing about \$3,300.

Jalalapor is a village of about 2,000 people, on the B. & C. I. Railway, 150 miles north of Bombay, and twenty-five miles up the line from Bulsar, where the work of the mission began in 1895. In 1899 Bro. D. L. Forney and wife began the work at Jalalapor, and continued in it until 1904, when, on account of ill health, they withdrew from the field. Bro. Jesse Emmert and wife followed in the effort for a year, when they were transferred to Bulsar. Bro. I. S. Long and wife took charge of the station in 1904, and continued for five years, doing much hard service during the time among the people of Jalalapor and surrounding villages. At about the close of this period the Widows' Home was opened in the Orphan-

age building, which had been erected for orphans during the famine time of 1900, and the work was placed in the hands of Sister Mary N. Quinter. It continues, with a small number of widows. Bro. Emmert and wife are now in charge of the station.

Twenty-four members are living here. The two village schools have an enrollment of sixty-five. Both the teachers are members of the church. There are two native sisters working under the auspices of the station, also, and a bookseller. Sunday-school and preaching service are held in the bungalow Sunday after Sunday. The property consists of a good two-story bungalow, having large verandas, Orphanage building, well, with windmill attached, on about two and one-half acres of ground, all at a cost of about \$3,500.

Jalalapor has not proved to be a fruitful field. Much work has been done here, with but small returns. In view of this fact, the field is not worked as hard at present as it has been. The native workers have been moved to more promising points, yet it is the decided conviction of those who are best acquainted with the field that it will yet yield to the influence of the Gospel. This may result from strong Christian influences exerted by the adjacent country. It was thought wise, therefore, to establish the work first in the adjoining territory.

In the midst of writing these notes, the message came announcing the death of Sister Mary N. Quinter. For this reason I have cut short my notes on Jalalapor. She had been operated on, for a tumorous growth, at the Irish Presbyterian Hospital, at Anand, Jan. 8, by Drs. Gavin, and died on the 14th.

Word came immediately after the operation, saying it was successful and all promised well. Dr. Laura Cottrell, one of our own physicians at Bulsar, assisted in the operation, and remained with Sister Quinter until the end. Her presence there is a matter of the greatest comfort to the missionaries and the friends at home.

A day or two after the operation, the case took a turn for the worse. With slight variations, appearing sometimes a little better and then worse, she continued unto the end, when she fell asleep in Jesus. She maintained her faculties most of the time and a subconsciousness until the last, quietly enduring her suffering in resignation, looking forward in hope. However, it is thought her suffering was not great. Her death was most peaceful,—beautiful to behold, like one "wrapping the drapery of her couch about her and lying down to pleasant dreams." And so her spirit passed out of the body unto him who had given it, and is at rest, we may hope.

Funeral services were conducted at Bulsar. Bro. Wilbur B. Stover directed them, Bro. Royer preaching from Philpp. 1: 21, and Bro. Blough interpreting. The body was peacefully laid away in the beautiful English cemetery near by, in the midst of a large, sympathizing congregation, to await the resurrection of the just at the last day.

When it was definitely settled that Sister Quinter would submit to an operation, she addressed a sealed letter to Bro. Blough, to be opened in the event of her death. In this letter she gives the mission all her effects in India, after hospital and burial expenses are paid, except a small shipment of goods to her dear aged mother. She left, also, a letter to Bro. Royer, in which she gives her inheritance at home to the General Mission Board. These bequests show unmistakably where her interests were.

Sister Quinter is the third one of our foreign missionaries to pass away. Three years ago Bro. Charles Brubaker was called home, his ashes resting in India. A year ago Bro. Heckman was taken, and his body lies on a beautiful hill in China, looking toward the sun. The death rate has been very low among our missionaries, when the matter of acclimation is considered; yet people die in the foreign field. They die also at home. There is no place in this world where death comes not. But there is no death in heaven. This is the only place where it is unknown, and I thank God that there is at least one place where there is no death, and that this place is open to all who will seek it.

H. C. E.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
 H. C. Early, Vice-Chairman, Penn Laird, Va.
 Galen B. Royer, Sec. and Treas., Elgin, Ill.
 Chas. D. Bonsack, Union Bridge, Md.
 J. J. Yoder, McPherson, Kansas.
 Otho Winger, North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

NOTICE TO THE CHURCHES OF MIDDLE PENNSYLVANIA.

The District Meeting for Middle Pennsylvania will convene in the Carson Valley Church on Tuesday evening, April 14, 1914. The elders will meet on the same day at 1:30 o'clock. The Carson Valley members will give notice of train service, etc.

Do not forget to instruct delegates as to the matter of selling a one-half interest in the Morrison Cove home. (See Minutes of last year.) J. C. Swigart, Secretary.
 Mattawana, Pa., Feb. 23.

TO STANDING COMMITTEE FOR 1914.

We wish to announce that the Committees on Boarding and Lodging have made arrangements for board and lodging for the Standing Committee at a private rooming house, just outside the University Grounds, where there will be ample room for all at what we think, a very reasonable rate. The rooms and board will be strictly first-class. There are a number of like rooming-houses near the University Campus, for the accommodation of the students during the school-year. There are about three thousand in attendance.

As school closes before the meeting begins, we think lodging can be obtained for all attending within a reasonable distance from the grounds. Plans are now being worked out for boarding the multitude on the grounds, which plans we hope to have completed within the next few weeks.

Geo. E. Wise,
 Chairman Committee on Boarding.
 North Yakima, Wash., Feb. 20.

DEMING, NEW MEXICO.

Working indoors for several years, I contracted tubercular throat trouble. My doctor advised me to come to New Mexico. For that reason I am here, instead of with my family in Greenville, Ohio. It surely is lonely to be away from one's friends and loved ones. Being financially unable to have my family with me, we decided that I should endeavor to regain my health, and that we would ask God's blessing to that end, that he might thus reunite our family again. I am a fervent believer in prayer, when offered by the righteous. I am also a fervent believer in the Church of the Brethren. My wife and I, a son and two daughters, have cast our lot with her people and are striving so to live each day that our little family may be an unbroken circle in eternity.

I need the prayers of God's people, and I know that no people are more consecrated and devout than the readers of the Gospel Messenger. Will you not, dear brethren and sisters, in your daily devotions, ask our Heavenly Father to stay the disease and reunite our family again? I thank God for the benefit he has given me so far. I am still physically unable to do much work, but if I had some of our church literature, I would cheerfully distribute it. There is no church of our faith in Deming. Possibly a few tracts, distributed here, might start some poor souls on the road to heaven. I am willing to do what I can toward the upbuilding of the Master's kingdom. Please remember me in your prayers.

Deming, New Mexico, Feb. 11. A. D. Hufford.

OUR TRIP EAST.

I was the first to enter the Sunday-school at Harrisburg, Pa., Dec. 28, 1913. This church, with the assistance of Eastern Pennsylvania, has built well. Three able ministers and a large corps of workers ought to achieve a commendable success. We remained with them two weeks.

We assisted in the Bible Term at Elizabethtown College, Jan. 14 to 24. With five of her own members, assisted by the veteran teacher, Bro. John G. Royer, and by our missionary, J. M. Pittenger, the special Bible Term was a pronounced success.

The brethren in charge of the school are in a measure handicapped by the fact that, before they put on a full "College Course," the State of Pennsylvania declared that no college could issue degrees unless it has \$500,000 endowment. Owing to that fact, students of the school are now given three years of college life and then sent elsewhere to "finish" and get their degrees. The patrons of the school have abundant means, and a numerous progeny. Sterling minds are ready to say what could be done.

By previous appointment we met Bro. Otho Winger at Huntingdon, Pa., Jan. 25, to visit the Eastern schools.

We tarried at Huntingdon Jan. 26 and 27. The school is in a prosperous condition. The president, Bro. I. Harvey Brumbaugh, was brought up in this school and directs affairs with much skill. His associates fit in their various places very nicely.

We called at New Windsor, Md., to visit Blue Ridge College, Jan. 28 and 29. This school was driven out of Union Bridge, Md., by a wealthy cement plant. The school had once decided to quit and join another college, for which union she had several suitors who pressed their various claims with much earnestness and ardor. Finally, however, the matter was reconsidered, a large donation having been received from a wealthy brother and sister. Then, too, the State gives \$5,000 at least, each year, to each of her colleges. It was decided, therefore, to provide a complete college course at New Windsor. Accordingly the Presbyterian College at that place was bought and rearranged, and another suitable building was erected. We found a school full of life and hope. The buildings occupy a most beautiful place, on a commanding knoll. Eld. C. D. Bonsack is directing the school, ably assisted by Dr. Bixler, one of their own boys, and by Dr. Craig, the venerable Presbyterian minister and professor, who has occupied his chair here since an early day. He has a fine class in Spanish, and sang us a song in that sweet, melodious tongue. The school is looking for a president.

We spent fifteen hours in Washington. We drove over the city, attended a session of Congress and visited the Library. A prayer meeting at the church was turned into a preaching service,—the visitors being in charge.

We "took in" Hebron Seminary, at Nokesville, Va., forty miles out from Washington. Eld. I. N. H. Beahm is conducting an academy here, with high grade religious and literary attainments. He has a good faculty to assist him. They are contemplating the propriety of coming under the advisory direction of the Brotherhood as an academy. This part of Virginia was peaceably taken by our Brethren in the decades following the war. The land was bought for a song and then improved, and they have done well financially and spiritually. We spent Jan. 30 here.

On Sunday we worshiped with the Brethren at Bridge-water. They were closing an interesting series of meetings. This college has a hopeful outlook. Eld. John S. Flory gives evidence of possessing abundant talent as president of a college. He is ably assisted by Eld. McCann and others. We were here over a day.

We took possession of Daleville College on the evening of Feb. 3, and remained there two days. This school is becoming more and more imbued with a college atmosphere. President Moherman is master of the situation. With an admirable blend of simplicity and dignity he directs affairs. This school has also received substantial aid from our lamented brother, Eld. T. C. Denton.

Bro. Otho Winger gave an educational address to each of the schools. We urged the various schools to serve the Brotherhood, and entreated the church to support her schools.

Jno. Calvin Bright.

Troy, Ohio.

HOW I AM HELPING A LITTLE MOUNTAIN GIRL TO SECURE AN EDUCATION.

One of old said, "The destruction of the poor is their poverty." I never realized the real truth of this statement until I began work with the poor mountaineers of the Southland. On account of failing health I left my home at Ashland, Ohio, and a fine position in a high school, and came to Georgia. Most of my time I have spent in teaching, and part of my work has been in mountain schools. For the last two years I have devoted all my spare time to mission efforts among the people. I have placed nearly one hundred Bibles in the homes of the mountaineers, whom I found able to read, and have given much time to teaching this precious Book.

The condition of many of these homes can not be described; they are mere hovels. I visited a number of cabins that contain but two rooms, and others that have but one. To my surprise, in many cases, I found them occupied by large families, often numbering from eight to twelve.

These hovels are simply unfit to be human habitations, but the people are ignorant of the better things of life. Many of them have never been beyond the borders of their own county. They have seen nothing of the outside world, and have nothing to inspire them to a higher or a nobler life. They who live in unattractive homes, with nothing elevating, nothing to call them to a better life, are sure, sooner or later, to indulge in mean and degrading practices. This is the case with many of the mountaineers.

My heart has been filled with sadness by the immorality among the idle rich, but here we have a worse condition among the idle poor. It is impossible, in this article, to give any idea of the wretched moral condition of these poor people. In another article I shall tell something about this sad part of their lives. At this time I wish to give a short sketch of Evelyn Wingfield, a little mountain girl whom I am helping to get an education, so she can teach a country school and help her people.

While teaching in northwestern Georgia I learned of a boy by home that was very much in need of help. I decided to visit it, to learn the exact situation. While there, I heard one of the saddest stories to which I had ever listened. It was told me by a little girl, then but eleven years old. Her name is Evelyn Wingfield. She related how her papa, about two years before, had filled a drunkard's grave. She took me into the other room (the cabin contained but two rooms) and introduced me to her mother, an invalid, lying upon a bed of pain. Evelyn's little brother is a cripple, and the poor girl was, doing all in her power to keep the family together. As she is bright and intelligent, I thought that something must be done to help her to prepare for a useful life. I fell upon my knees in prayer to God and asked him to guide me, in my weakness, to provide a way to be of service to her.

After much thought and prayer, I decided on a plan. I went to Evelyn's home and told her that if she would do her best I would furnish material for pin-cushions; she would make them, and I would sell all I could to some good Northern people. I would use the proceeds to help send her to school and fit her to teach.

During the last eight months she has devoted all her spare time to making cushions and has earned enough to provide her with books and clothing, and to pay her tuition. Many of the Sunday-schools in Ohio and Indiana have bought her cushions. They are neatly made, considering the fact that the girl had never done any work with a needle. She sells them at ten cents each, which is enough to pay her for her labor. I have learned that it is best to have these people earn what they get, as this proves their real worth.

Evelyn is working very faithfully, and is learning rapidly in school. I am sure that some day she will be a great help to me in my mission efforts and to the Church of the Brethren in the Southland. Her willingness to do what she can, in her own support, is praiseworthy indeed. It is only by the ministrations of Christian people, however, that these poor people can become Christians and Christ-like. I ask an interest in all your prayers.

Spread, Ga.

O. F. Helm.

THE CHINESE PEOPLE OF LOS ANGELES, CAL.

Is it worth while to try to educate, or Christianize the Chinese people of America? We hear this subject discussed by many of our American people. If the intelligent minds and open hearts of the Chinese could be understood better, there could be no question.

Below you will find an essay, composed, written and read by one of our Chinese boys in our "Mission Night School." He had about four months' training in English and very little Chinese education, but he is a very bright, wide-awake boy:

The Customs of China.

I am very glad that my kind teachers told me to write an essay about China. But I can not write a very long one.

China is an old nation. The area of the land is very large and its population is also large. Up to three years ago China was a monarchy, governed by an emperor. The people had no power at all.

There are no public schools in China. The fathers and mothers must pay for a teacher when the boys and girls are old enough to go to school. Some very poor people can not send their children to school at all. Then they remain ignorant. Now, since there is a republic in China, I think everything will be better than ever before.

My home is in Canton, China. There are many changes going on here now. The temples are destroyed to make room for stores. People are getting to know that the worship of an idol is altogether wrong. I hope that God will bless all Christian brethren and sisters to become more active, and to help the Chinese people to learn more. When we go back to China, we shall find opportunities for work. Then the Chinese people will have a chance to believe Jesus Christ. Then China will become rich and prosperous like the United States.

When the people of China travel from one part of the country to another, they go mostly by boats and steamships. There are very few railroads. People of the cities travel mostly by being carried by coolies or chairs. In many places they have no electric cars. The farmers have cattle, but not many horses, nor do they have much machinery, because the fields near Canton are too wet. Some men now select their wives themselves. Before this they had their mothers to select wives for them.

The marriageable age is twenty years and up. The women do the cooking at home. The men do the cooking at public places of entertainment. The girls learn to keep house, to do cooking, and to do embroidery. The people salute one another just as people do in America. The children are kept under close restraint, and all are well trained in politeness. Not many parents allow their children to run the streets all day long.

The buildings in Canton are built of brick, but not like American houses—so nice and with many rooms. Wooden beds are used, but they have no springs like the American beds have. The Chinese use no knife nor fork, but use chop sticks instead. Thus you will find customs in China very different, in many ways, from those of America.

Chew Yee.

As a rule the Chinese seem stupid at first but they have a way of grasping the truth while looking another way, and they prove to be a very keen-minded people. They are eager to learn English and the Bible, and grasp it readily. As soon as they learn something of the Bible, most of them are ready to accept it. We are, in a degree, a sort of a "Walking Bible" for them.

Nineteen young Chinese have been baptized within a little more than a year. They call every Christian a missionary, thus being impressed with the missionary spirit.

Most of the children in Chinatown attend English schools and can talk good English. It is wonderful to hear the children, in attendance at the Presbyterian Mission School, sing hymns, and recite chapter after chapter

of the Bible. Children ten and twelve years old are in the seventh and eighth grades of this school.

I have been working almost every day, for nearly seven months, in Chinatown, among the women and children. A part of my work is in the Presbyterian school,—helping there with the children. The rest of the time I go into the homes, teaching English and the Bible to the women and girls who are not in school. They seem anxious to know more about Jesus.

They sometimes cling to me when I leave and say, "I am so glad you came." The children run to meet me and say, "You good lady."

In these homes we still find many heathen customs. The houses are dark and dreary, and a few of them are decidedly insanitary. The women live very secluded and are timid, but I find much joy by going into these homes.

In one dark room, where the baby cuddles down in my arms, and in which four dirty children climb over me, while I try to teach the mother a little English, and something about Jesus, I find more real joy than I can express, because I know that my coming brings real joy to that home.

I understand more and more, how our foreign missionaries learn to love the heathen so greatly, in spite of all their ignorance and lack of culture. Margaret V. Early, Los Angeles, Cal.

The Brotherhood of Men.

(Concluded from Page 149.)

will not help a man, and will not elevate him. If our nation were strictly Christian, the saloon would have to go, and men who patronize such places would spend their money for the comfort of their families. We would have fewer paupers. The man of means would observe the golden rule with his employees. The millions of dollars, now spent on battleships, would go into channels for the uplift of humanity. Every man would then be a neighbor, Good Samaritan-like; every one would be ready to help the unfortunate.

It would make happy families. The husband would love his wife as his own flesh, and the wife would render to the husband due obedience and love, and together they would bring up their children in the nurture and admonition of the Lord. Children would obey and honor father and mother; all this resulting in a happy family. The business man would give sixteen ounces for a pound and thirty-six inches for a yard, and the professional man would teach his clients the way of truth.

This brotherhood will not end with time, but will continue during the ceaseless ages of eternity.

West Alexandria, Ohio.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Fruitdale.—Two more, a wife and sister, of a family never before allied with the Brethren, united with us at the State Line Mission, Miss., Feb. 25. Today, at the Burbank Mission, Ala., three came forward. All were new to the Brethren. We expect more at each place when baptism is administered, which will be at my next appointment, in a few weeks. The ones who donated Messengers to us can now realize that it pays. We are very much in need of more papers.—Wm. E. White, Vinegar Bend, Ala., Feb. 21.

ARKANSAS.

Hot Springs.—Feb. 1 our hearts were made to rejoice,—old and young being exceedingly glad for the return of Bro. B. Stauffer, of Colorado. Sixteen or seventeen months ago he came into this country, he began to interest us in the matter of conducting a Sunday-school, and in a short time a good interest was taken, which is still growing. Last May Bro. Stauffer found it necessary to leave for a time and put the care of our Sunday-school in the hands of Sister Margaret Shepherd and Bro. Shultz. Sister Shepherd was badly burned by a gas stove, and Bro. Shultz was also kept away from the Sunday-school on account of sickness in his family. Bro. Stauffer urged us to hold on and not to abandon the work; that he would come as soon as possible. He does all he can to make our school interesting and instructive. Our Sunday-school was reorganized Feb. 8, Bro. Stauffer being elected superintendent, and Sister Lois Heskett was chosen secretary. Feb. 15 Bro. Stauffer was not well enough to be with us. He comes here for his health each year. We are in great hopes he will remain with us permanently.—Lois Heskett, R. D. 1, Hot Springs, Ark., Feb. 21.

CALIFORNIA.

East Los Angeles.—Bro. J. J. Brower, of Redley, Cal., came here Feb. 8 and gave two interesting addresses on the temperance question. Both were well attended, and great benefit was derived from them.—Rhea Deardorff, 3118 Mantou Ave., Los Angeles, Cal., Feb. 26.

Live Oak.—Our teacher-training class has been organized with an enrollment of eighteen. Bro. C. W. Crites was elected president, and Bro. W. R. Brubaker, teacher. We are glad to see the interest manifested by our young people. Our Sunday-school is increasing in attendance. We are much in need of larger Sunday-school quarters, especially for the little ones.—A. Crites, Live Oak, Cal., Feb. 18.

McFarland.—Bro. W. P. Haynes, of Patterson, Cal., was with us on Sunday, Feb. 8, and spoke at both the morning and evening service. Being a member of our District Temperance Committee, he made an earnest appeal to the members to use every opportunity to help stamp out this giant

evil. Bro. C. E. Wolf, of Fresno, Cal., also preached for us recently. Our Sunday-school has increased to such an extent that it was necessary to provide additional Sunday-school rooms in the basement. Our attendance last Sunday was 167.—Mrs. Josephine B. Hanawalt, McFarland, Cal., Feb. 17.

Notice.—The congregation at Long Beach desire the services of a pastor,—one who is spiritual, educated, energetic, and adapted to city work. Address all communications to the writer,—H. H. Vaniman, Secretary, 2315 E. Sixth Street, Long Beach, Cal., Feb. 17.

Pomona.—We have enjoyed a series of meetings, conducted by Bro. E. S. Young. The messages brought were clear and forceful. One has been received by letter.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Feb. 17.

Santa Ana.—We recently closed a three weeks' series of meetings. Bro. C. S. Garber did the preaching. Twenty were added to the church by baptism, among them a minister and his wife, their daughter and son. A number of others came forward, but were not baptized. The members have been greatly strengthened and built up.—Alta Colbert, Santa Ana, Cal., Feb. 21.

COLORADO.

Denver church met in council Feb. 13. Our pastor, Bro. John A. Robinson, presided. Four letters of membership were read. A president for our Christian Workers' Meeting and a church chorister were chosen. Bro. Orval Becker who, with his mother, recently came here from Elizabethtown, Pa., was chosen president of the Christian Workers' Meeting. Our members are the welcome of the city. Bro. Morris Robinson and wife from Iowa, where they have been engaged in conducting song service. Bro. Robinson now becomes our chorister. March 1 we expect to begin our series of meetings, to be conducted by Bro. O. P. Haines, of Chicago. With the able assistance he can give us, and the efforts of Bro. Robinson in song service, we are anticipating a good revival here. Our members feel their responsibility in the work.—H. C. Long, Littleton, Colo., Feb. 24.

Glade Park.—Bro. J. E. Bryant, of the First Grand Valley church, came to us Feb. 13 and preached eleven inspiring sermons. They were mostly doctrinal sermons and much appreciated. While there were no accessions to the church, we feel that much good was done. There are already members living here. We need a minister to locate among us. "The harvest truly is great and the laborers are few." Bro. Bryant proclaimed the Word of God fearlessly. We have an evergreen union Sunday-school. I think this is a good opening here. We need more members. Some of our members, and especially ministers—who are looking for a new location, are invited to look over our country.—Vina Rench, Glade Park, Colo., Feb. 26.

ILLINOIS.

Franklin Grove church met in business meeting Feb. 14, with our elder, Bro. C. M. Suter presiding. Three letters of membership were received and four granted. The report of the annual church visit, by Sister Annie Buck, was read and reflected church chorister. Bro. Karl Buck was elected president of our Christian Workers' Meeting. Bro. C. M. Suter was chosen delegate to Annual Meeting, with Bro. F. E. Wenzert as alternate. Our love feast will be held May 30, at 6 P. M. The church decided to hold an election for a deacon at our next regular business meeting.—Anna S. Buck, Franklin Grove, Ill., Feb. 21.

INDIANA.

Anderson church met in council Feb. 21. Our elder, Bro. D. W. Bowman, presided. Committees were chosen to look after the interest of our series of meetings, to begin March 8. Bro. Isaac Plantz is to conduct the services. Our love feasts this year will be held May 15 and 16, at 6 P. M. Our Sunday-school is showing a better record, and the Christian Workers' Meeting is doing good work.—Curtis Hilbert, 3314 Cole Avenue, Anderson, Ind., Feb. 22.

Cedar Lake.—Our series of meetings, which lasted three weeks, was conducted by Bro. Kennie Eikenberry and wife. He has closed. One young man was received into the church by baptism. The members received a spiritual uplift. We held our council Feb. 21, in the afternoon.—Sarah E. Holman, R. D. 3, Box 34, Avilla, Ind., Feb. 26.

Flora.—The Bible Institute, held at the Flora church, conducted by Eld. I. C. Snavely, commenced Feb. 9, and closed Feb. 10. We had four sessions each day,—two in the afternoon and two at night,—of one hour each. The weather was about zero, but the teaching was so interesting and the truths so plainly taught, that many turned out who otherwise would not have ventured through the stormy weather. Our congregation has had a great uplift for all the members who attended. This church is giving more spiritual through the earnest teachings which our elder has been giving us. Each week he delivers two sermons, instructs a teacher-training class, conducts the prayer meeting, and superintends the Sunday-school teachers' meeting, besides presiding at all our meetings and attending to his pastoral visits.—Mattie Wetly, Flora, Ind., Feb. 26.

Haw Patch.—Our revival here, conducted by Bro. Jos. L. Mahon and Sister Sarah Holman, closed on Sunday night, Feb. 22, after five weeks of hard labor, through inclement weather and other adverse conditions. There were thirty-five conversions. Fifteen were baptisms and some were children. There are awaiting warmer weather, and some want a chance to study the Word before deciding to unite with a church. A large per cent are heads of families. Some of them had not known anything about the Brethren church. We push forward now with renewed zeal and efforts.—J. C. Miller, Topeka, Ind., Feb. 26.

Lick Creek.—Our church met in council Feb. 21. Eld. H. L. Padely, of Middletown, Ind., presided, having been reflected for the year 1914. One letter was received, and two were granted. Sunday-school officers were elected for the rest of the year. We also enjoyed an interesting sermon, which were an inspiration to the members, after having been deprived of preaching for several months.—W. H. Silvius, R. D. 1, Clay City, Ind., Feb. 25.

Nettle Creek.—We met in council Feb. 7. Several financial reports were read and accepted. We appointed our love feasts for May 2 and Oct. 10.—Chas. W. Miller, Hagerstown, Ind., Feb. 21.

Noblesville.—We met in council Feb. 21. Bro. William Burcham was reflected as our elder. Brethren James Hill and Ed Smith, of the Anderson church, were present. Our Sunday-school is in a prosperous condition now. We use "Kingdom Songs" in our Sunday-school and preaching service, and find it quite helpful to our services. Brethren, pray for our little band of members at this place that we may increase in faith as well as in number.—Lucy Baliff Roush, 194 Central Avenue, Noblesville, Ind., Feb. 21.

North Liberty.—Bro. O. P. Haines, of Bethany Bible School, Chicago, Ill., began a series of meetings at the Oak Grove house Jan. 31, and continued three weeks. The attendance here was good throughout, considering the unfavorable conditions of the weather and the time. He preached eight doctrinal sermons. Many conversions were made. Sister Almada Miller, of Nappanee, Ind., left the service. Much good seed has been sown. One returned to the faith.—Dorothy D. Foote, North Liberty, Ind., Feb. 24.

Oscola church met in council Feb. 14. Our elder, Bro. William Shidler, presided. Sister Mary Huffman was installed into office as a helpmate to her husband in the ministry, by offering of \$8.53 was lifted. The officers of our Christian Union decided not to send a delegate to Annual Meeting this year. Sister Ethel Pontius and the writer were elected leaders for

our prayer meeting, to serve six months.—Chas. Cocanower, Elkhart, Ind., Feb. 14.

Pleasant Hill church met in council Feb. 7. Our elder, Bro. James Jones, presided. It was decided that all officers be reflected at the next council. We world our meetings for one week, beginning May 30. A singing class will be conducted two weeks, beginning May 23, after which we will hold our love feast.—Elva Bosler, Hunterstown, Ind., Feb. 25.

Pineau Creek Chapel church met in council Feb. 21. Eight letters were received, and eight granted. Bro. Roy Mishler was chosen to oversee the singing. Sister Ida Harp was chosen president of our Christian Workers' Meeting, and Sister Hazel Miller as secretary. Bro. Moine Lander was installed into the ministry. Brethren John E. Miller and John C. Harp were elected to look after financial matters. The former was also elected as trustee. Four brethren were informed on the deacons' office. The A. M. Society donated \$66 to our new church for chairs and carpet.—J. C. Harp, North Manchester, Ind., Feb. 21.

Somerset (Vernon House).—Feb. 22 Bro. Isaac Deardorff, of Plattsburg, Ind., gave us two very instructive and encouraging discourses.—Oma M. Rife, Converse, Ind., Feb. 28.

Spring Creek.—Brother and Sister A. W. Ross, of India, have returned to us again, and we have enjoyed several of their lectures. These are all the more interesting because of the fact that Bro. Ross grew to manhood in our midst. Bro. Ross spoke of the mission work in India, and Sister Ross referred mostly to the home life of the natives of India. These meetings have been largely attended, and a deepened missionary spirit has been developed. We have decided to take an annual offering for the purpose of supplying needed equipment in the mission at Vyara, India. Besides this, a collection was taken up at our council, amounting to \$16.47, to be used for the same purpose.—Amanda Rucker, Mercert, Ind., Feb. 28.

White church held a called council in regard to building a parsonage for our minister. Action was deferred until next council, hoping that by that time sufficient funds can be raised. One was reinstated into church fellowship. Our regular council will be held March 7.—Lelliah Wall, R. D. 30, Clarks Hill, Ind., Feb. 27.

IOWA.

English River congregation met in regular quarterly council Feb. 22, the undersigned presiding. We appointed our "spring love feast" for May 30. We decided to get some one to lead the song service at the series of meetings at the North church this fall. One dear brother was restored to fellowship by letter. Letters were granted, and one member received by letter. We expect Bro. M. Adams, of Illinois, to hold one of our series of meetings, and Bro. A. S. Thomas, of Virginia, to hold the other,—one at each house, this fall. After making some arrangements towards improving our meeting ground and other minor work, the meeting closed.—Peter Beck, South English, Iowa, Feb. 23.

Libertyville church met in council Feb. 26. Eld. W. N. Gloflety presided. General business was disposed of. Bro. L. R. Smith was chosen clerk; Bro. Arvel James, treasurer; Sister Susie Looney, chorister; the writer, correspondent; Bro. R. Gloflety, trustee in place of Bro. William Manning, deceased. A committee was appointed to investigate plans for remodeling our church building. Our love feast will be held May 30.—Mrs. F. Gloflety, Libertyville, Iowa, Feb. 26.

KANSAS.

Fredonia.—Feb. 22 our elder, Bro. A. Wampler, preached a very interesting sermon for us on "Mission Work and Pithing." Our Sunday-school is doing nicely, with Bro. Nute Miller as superintendent. Five were baptized at our series of meetings in December.—Rosella Holcroft, Fredonia, Kans., Feb. 23.

Olathe church met in council Feb. 11, with our elder, Bro. H. F. Crist, presiding. Two letters of membership were received. An offering of \$2.60 was given for the Child Rescue Work. Bro. Henry Brubaker was elected elder for the ensuing year.—(Mrs.) Lilly Riffe, Olathe, Kans., Feb. 16.

Newton.—Bro. S. E. Smith, of Newton, Kan., presided. He gave us seventeen fine sermons. Owing to the inclemency of the weather and bad roads, the attendance was very small. The country people did not get in to church. Bro. Jones and his sermons were much appreciated by those who heard them. While there were no additions to the church, we believe some were made to think about the awful consequences of sin. Our work here in the mission, is very pleasant. The people receive us into their homes hospitably and show us much courtesy. Our Sunday-school is not as well attended as it was before Christmas. The members have been away and taken their children out of our school. We have our problems here. Some have solved, but others we have not been able to master. Bro. J. A. Thomas is preaching each Lord's Day at our church in the country. We hope that the efforts of our teachers, together with the crown our feeble blessings, and that many souls may be brought to see the marvelous light of the Gospel of Jesus Christ.—Leander Smith, 216 E. Tenth Street, Newton, Kans., Feb. 26.

MARYLAND.

Denton.—Our congregation met in council Feb. 7, with Eld. G. S. Raligh presiding. Six letters of membership were received, one of them being that of our elder. Five letters were granted. The missionary money for the quarter amounted to \$8.85. One half of it was sent to World-wide Missions, and the other half will be kept for home mission work. We decided to have Bro. J. A. Dove, of Cloverdale, Va., to hold a series of meetings for us in August. Our love feast will be May 10.—Edna P. Pentz, Denton, Md., Feb. 23.

Westminster.—The Bible Institute, held in the Meadow Branch congregation, at the Westminster churchhouse, Feb. 15-24, was entertaining and instructive. The attendance was good throughout the entire meeting. Brethren J. K. Miller, Ross Murphy and the writer were the instructors. A series of meetings will be held in the same place beginning June 14, 1914, by Bro. Ralph Schlosser, of Elizabethtown, Pa. Regular quarterly council will be held in the Meadow Branch house March 14, beginning at 10 A. M.—W. E. Roop, Westminster, Md., Feb. 25.

MISSOURI.

South St. Joseph Mission.—Eld. B. E. Kesler, of Plattsburg, Mo., came to us Jan. 28, and held a two weeks' series of meetings, which closed Feb. 11 on account of inclement weather. Bro. Kesler is an able speaker, and much good was accomplished during his short stay with us. One applied for membership, who was, with another one, baptized on the 19th. We have about ten families in which there are members, but they are not able to take the Messenger. Some of them are out of the country and we get no reports from them. We would do a kind deed to send the Messenger to these families. This, I am sure, would be appreciated, and would do much good.—E. N. Huffman, 502 Ky. Avenue, St. Joseph, Mo., Feb. 26.

MONTANA.

Plathood Valley.—Bro. L. H. Eby, of Payette, Idaho, was with us the second week of February and preached six inspiring sermons. Bro. Levi Schuler, of Payette, was permitted to be with us during most of the meetings, and was of much assistance in our song service. Bro. Eby was invited by the Mennonite congregation to speak in their house of worship at Sunday School, Feb. 15, which he did. On the evening of Feb. 15 a love feast was held at 10 A. M.—John E. Roop, West-Idaho, Feb. 26.

our elder in charge. Four letters have been received and two granted since our last report. We would be glad if members, while passing over the winter highway, on their way to Annual Meeting, would secure a stopover at Kearsley valley. Workers are greatly needed here, especially ministers.—(Mrs.) Levi Learn, Kallspeil, Mont., Feb. 23.

NEBRASKA.

Arcadia.—Feb. 7 we met in council, at which time six letters of membership were granted to Bro. Tawzer and family, who have since located in Kearney, Nebr. We are sorry to see so many moving away, especially since it leaves us without an elder and minister, and no dissenting opinion. It is our desire to labor with renewed courage to build up the Lord's cause here, and we hope and pray that the Lord may direct one of his faithful ministers this way. Feb. 15 Bro. S. G. Nickey, of Moorefield, Nebr., while traveling in the interest of the District Mission Board, and hearing of our isolated condition, made it a point to be with us. He gave us two much appreciated sermons on Sunday. May 3 we expect to have a missionary program. The date set for our love feast is June 6. We desire the neighboring churches to be present with us.—Eva J. Fike, Arcadia, Nebr., Feb. 21.

Edison church met in council Feb. 21, with Bro. L. M. Meek presiding. Bro. George Smith, of Lincoln, Nebr., and Bro. J. B. Moore as elder in charge. Brethren Chas. Roberts and Walter Chapman were chosen as deacons.—Edna Misher, Edison, Nebr., Feb. 25.

Kearsley.—We held a Sunday-school Meeting Feb. 1, which was well attended and much interest was manifested. We have a live Sunday-school. Through the encouragement of our superintendent, and the help of our home department work, our Sunday-school is steadily growing in attendance and interest. Our Bible Institute, conducted by Bro. Paul Mohler, closed last Friday evening, owing to unfavorable weather and the measles, the attendance was not large, but to those who attended, his work was exceedingly interesting and very instructive. Since our last report one dear soul has been reclaimed, and two letters have been granted.—Mary E. Whitney, 1201 1st Avenue, Kearney, Nebr., Feb. 23.

Octavia.—Bro. Paul Mohler, of Kearney, Nebr., came with us the last two weeks in January, in charge of a Bible study class. He presented his lessons in a simple, practical way, so that all could grasp the full meaning. Good interest was manifested by all who attended. We only regret that the time was so short.—A. F. Eberly, Octavia, Nebr., Feb. 27.

NORTH CAROLINA.

Coal Creek.—Eld. N. C. Reed and myself, having been requested to preach at Coal Creek, in a locality where Elders Harden Mylton and Jerry Shuster did some preaching years ago, we began our work on Monday, Feb. 2, and continued to preach eight days and nights. All the services were well attended. Five made application for membership. Four of them were baptized, and one awaits the rite. Others seemed to be near the kingdom. We feel deeply impressed with the work. The outlook is good, and the people are much interested in our doctrine. They especially requested us to preach on the doctrine of our church. We think the Brethren should be more interested in isolated places. These brethren have no house of worship, and we feel convinced that our brethren should all lend a helping hand. There are plenty of brethren that need plenty of prayer and help, and we feel that we should give their help, in order that they may have a house of worship. We feel sure that the seed which was sown will do some good.—E. T. Lowe, Ennice, N. C., Feb. 23.

OHIO.

Ashland.—At the present time the people of this town are experiencing genuine winter weather, with deep snow everywhere, and the thermometer about zero. Elder and Sister W. D. Keller have returned from Canton and were with us again on Sunday. In his sermon Bro. Keller presented to us again the test of the true church. Keeping the commandments and ordinances are tests. We have tests in our everyday life. God gave us his best. What are we giving to him? We have God. Has he possession of us? Our home department pays the Messenger subscription for the members who are too poor to pay for it. They also have the paper sent them, and it is thus made possible for them to read the Messenger. At present we are paying the subscription for fifteen Messengers.—Ida Helm, R. D. 2, Ashland, Ohio, Feb. 23.

Bellefontaine.—Sunday, Feb. 22, was church-going Sunday for our city, and in spite of an epidemic of measles and the cold weather, the attendance was increased. Our pastor, Bro. J. L. Weaver, gave us a very able sermon, which was appreciated by all. We were disappointed in not having our series of meetings in January, but expect to begin them March 8. Eld. J. O. Garst will conduct the meetings for us.—Bessie M. Kaylor, Bellefontaine, Ohio, Feb. 25.

Brookville church met in council Feb. 25, with Elder Bro. J. W. Fidler, presiding. At this meeting two letters of membership were granted and two received. Our elder was elected as our delegate to Annual Meeting. Brethren Wm. Fasnacht and Jacob Kimmel were the alternates. Bro. J. W. Fidler was chosen as our delegate to the District Meeting, with Bro. A. E. Hay and Sister Edith Fidler as alternate. Bro. John Wehrly, and Sister Dora Murray, Florence Snider and Orpha Brumbaugh were appointed by our elder as a Lookout Committee. Brethren Jacob Kimmel, Emmanuel Brumbaugh and A. E. Hay were appointed as a committee to confer with the Brethren of the District Mission Board, who are in charge of the new church.—Mrs. Ezra Kimmel, R. D. 3, Brookville, Ohio, Feb. 25.

Cedar Grove.—After eight weeks' absence, on account of scarlet fever in Eld. Sylvan Buckwalter's home, we were glad to have them with us again Feb. 15. Our Sunday-school reorganization had been postponed until Bro. Buckwalter could be with us. We have now reorganized with Bro. Charles Bookwalter and Amos Hollinger as superintendents, and Bro. Bennie Timmons as secretary.—Amos Hollinger, R. D. 1, New Paris, Ohio, Feb. 21.

East Dayton church met in council Feb. 21. Eld. S. A. Blessing, presiding. Sister Dora Baldwin and the writer were chosen delegates to District Meeting, with Sisters Elizabeth Grove and Nena Varner as alternates. The writer was elected a member of the joint Sunday-school Program Committee. We decided to appoint a committee to solicit funds for general expenses.—L. Alice Tippy, 1430 May Street, Dayton, Ohio, Feb. 23.

Everson. Bro. S. A. Blessing, of West Milton, Ohio, assisted us in a very interesting series of meetings, which closed Feb. 15. Our members have enjoyed a good, spiritual feast. Bro. Blessing labored very diligently while with us. His earnest efforts have not been in vain, and his influence is registered with us. His doctrinal teaching did much good. Regardless of inclement weather and some contagious diseases in our vicinity, the attendance and interest were exceptionally good.—Clara Erbaugh, R. D. 2, New Lebanon, Ohio, Feb. 18.

McKinley.—Bro. J. T. McKinley, of Belleville, Ohio, came to us Feb. 1 and began a series of meetings which continued until the evening of Feb. 19. Considering the weather, the attendance was good and good interest was manifested. Bro. Fidler preached twenty-one strong sermons. Seven were added to the church, and others are being added. We feel that our members are being strengthened and encouraged to more faithful service.—Jesse F. Coy, 320 West Third Street, Dayton, Ohio, Feb. 21.

Information Wanted.—Any one knowing of any family or person who has suffered by the March flood of 1913, and who has not, yet, received any relief, or who is still in need of

further help, will confer a favor upon us by giving such information to the writer, as we still have a small fund at our disposal and desire that it may go into the hands of the needy.—L. Klinging, R. D. 13, Union, Ohio, Feb. 25.

Marion.—Sept. 23, 1913, my husband, deceased, twelve years old, and I, united with the Brethren church of Marion, Ohio. Our pastor, Bro. Barnett, and wife, visited our home, bringing sunshine to our hungry souls. We were baptized Sept. 28. My husband, being an invalid, Brethren Barnett and Tice carried him into the river, and I, too, was baptized. What a blessing we received! My husband's pains are lighter to bear as our Dear Father gives us grace to bear our trials each day.—Mrs. F. B. Min Young, Marion, Ohio, Feb. 24.

Notice to the Churches of Northwestern Ohio.—At our last District Meeting it was decided to raise \$2500 for missions in the District, to be apportioned by your Mission Board. The apportionment has been made, but so far only two churches have paid in full. The treasury is low. Will you not look after this at once, that the work of the Lord be not hindered? Send funds to Bro. N. L. Conner, 1015 W. Ohio, D. G. Burke-Send funds to Bro. D. C. Delia, Ohio, Feb. 24.

Pittsburg.—We have just closed a very interesting series of meetings, conducted by Bro. W. R. Deeter, of Milford, Ind. Bro. Deeter preached twenty-two sermons, including one sermon especially for young people, which was very much appreciated by all. The attendance was excellent much of the time, yet good interest was manifested. Although there were no accessions, we feel that many lasting impressions for good have been made, and the members have been strengthened spiritually.—Ruth Delk, R. D. 1, Arcanum, Ohio, Feb. 23.

Salem church met in council Feb. 19, with Eld. Wm. Minich presiding. Bro. Harvey Snell was with us. Five letters of membership were received and eight granted. The members granted the installing of a library, in order to meet the growing demand for books. The Sunday-school, during the past four years we received a 0.032 way of collections for a Gospel Messenger Fund. The Messenger has been sent to thirty-six members, and to eighty-five nonmembers; also to thirty-two others for ten weeks. Through the influence of the paper, fourteen of the above number have since been added to the church.—Josephine M. Folkert, Union, Ohio, Feb. 23.

Strait Creek Valley.—During the winter months we have kept the Sunday-school and Christian Workers' services on the move. With regular preaching services and the prayer meetings in good running order, we feel that the Lord is blessing us richly with all needed blessings, and we are trying to keep in a favorable attitude toward him, that our blessings may not fall. Last Sunday Bro. Wright gave an exposition from the theme, "The Church of the Brethren and Dress Reform," or, "What Can We, as a Church, Do to Counteract the Influence of Immoral Dress?" He said that the influence was fostered and aggravated by the contentions between the haughty rich and the poor but proud. The ones who are able to dress are not willing to have their standards adopted by the poor. Thus the giddy chase began and so it continues. The foundation of the Christian Church is the principles of the guiding and the guarding principles of the church. Pray for us! Our territory is large and our opportunities are great, but our laborers are few.—Senith R. Setty, Sinking Spring, Ohio, Feb. 28.

OKLAHOMA.

Bartlesville.—Bro. Louis Holdrege, of Ripley, Okla., presided. He preached his sermon here on Nov. 1, and comes once a month. He organized his church on Jan. 11. It is getting along nicely. Bro. Holdrege has aroused quite an interest in church work at this place. If any ministers pass through here, we would be pleased to have them preach for us, as we only have preaching once a month.—I. M. Smith, R. D. 1, Box 36, Bartlesville, Okla., Feb. 23.

Indian Creek.—We met in council Feb. 3. Our elder, Bro. W. P. Bosserman, presided. Church officers were elected. Bro. Jacob Crites was chosen clerk; Bro. David Crites, treasurer; Sister Outhrie, Messenger; and Bro. Lydie Crites, missionary solicitor, and the writer, Messenger and correspondent. We decided to build a churchhouse. We have the foundation now laid and expect to commence building in a few days. We will then have a place to call home, and expect to have Sunday-school and preaching services regularly every Sunday. We expect Bro. Morris to hold services Sunday for us in the new church, as we expect the house to be finished by the time he gets here.—Mollie Brubaker, R. D. 3, Woodward, Okla., Feb. 21.

Indian Creek.—We have just arrived and moved into our new home. We have the foundation now laid and expect to commence building and expect to have it ready for meetings in a short time. As soon as the house is completed we hope to organize a Sunday-school and a Christian Workers' Meeting. The prospects are very encouraging now, and we are anxious for more workers to come in and help. Who will help us? We have a very favorable climate and the land is cheap yet—twenty dollars per acre and upward.—E. J. Smith, R. D. 3, Box 27, Woodward, Okla., Feb. 25.

Spearsmore.—We began our meetings at the schoolhouse, eight miles northwest of town, Feb. 1, and closed Feb. 22. With the exception of a few days, the weather was good, and good attendance from the beginning to the close. The interest was good at all the services. As a result of these meetings, six were buried with Christ in baptism. During the services, preparatory to baptism, the wind changed to the north, and when we were at the water, the gale was blowing and there were very high winds. On Sunday evening we organized our Christian Workers' Meeting with Bro. Jas. R. Calhoun as president, and Sister Nellie Coffman as secretary. We expect to have good Christian Workers' Meetings here.—J. H. Morris, Curtis, Okla., Feb. 24.

OREGON.

Albany.—The writer preached four sermons at the Cole schoolhouse near Seilo. One was baptized.—Hiram Smith, 218 East Third Street, Albany, Oregon, Feb. 18.

PENNSYLVANIA.

Back Creek.—Our revival, conducted by Bro. J. G. Royer, at the Upton house, began Feb. 10 and continued until Feb. 22. His sermons were inspiring. The membership was much strengthened and encouraged. Many hearts were turned to God, and many more seemed to be near the kingdom. The interest was good at all the meetings. The attendance was not so large, on account of some severe snowstorms and drifted roads. Bro. Royer went from here to Lima, Ohio, to conduct a Bible Meeting. We were sorry that he could not remain with us longer.—J. D. Wilson, R. D. 5, Greencastle, Pa., Feb. 25.

Mountainville.—Our revival meetings, conducted by Bro. John Zug, of Palmyra, Pa., began Feb. 1 and continued until Feb. 15. The meetings began with good interest and continued so throughout, with the exception of part of the second week, when the attendance was not so good on account of snow-bound roads and some sickness. There were no accessions, but good impressions were made.—Milton G. Forney, R. D. 5, Lancaster, Pa., Feb. 23.

New Enterprise.—Our church met in council Feb. 7, with our elder, Bro. D. T. Detweiler, presiding. Brethren Detweiler and L. T. Stuckey were chosen delegates to the District Meeting. We decided to hold our love feast May 10. Since our last report two were received into the church—one by baptism and one restored.—Victoria Repligie, New Enterprise, Pa., Feb. 21.

Tyrone.—Dec. 29 our church met in council. We elected

new officers for the church and Sunday-school. It was also decided to hold evangelistic meetings for several weeks in January. These meetings began Jan. 17 and ended Feb. 3. They were conducted by Bro. J. B. Brumbaugh, of Juniata Park, Pa. At these meetings many people decided for Christ. Feb. 3, at these meetings, a great number of people decided for the benefit of those who had just come to Christ. At this love feast fifty-three members were present. We had a very good service, at which Bro. Brumbaugh officiated.—Park Ray, 131 Hamilton Avenue, Tyrone, Pa., Feb. 20.

White Oak.—Bro. Hiram Kuyler, of Rices, Pa., opened a series of meetings at the Manheim house Jan. 3, and closed Jan. 18. He gave us nineteen inspiring sermons, by which we were richly fed. The attendance and interest were good at all the services. Ten souls came out for Christ. Five of them were Sunday-school girls. Quite a number are under conviction. Some of them made their wants known at the Fairview revival.—Hiram Gible, Manheim, Pa., Feb. 26.

Woodbury.—We held our council Feb. 21. Eld. J. R. Stayer presided. Elders J. K. Brown and D. T. Detweiler were with him. To whom the courtesies of the meeting were extended. Eld. J. R. Stayer was elected presiding elder for a term of five years. Arrangements were made to meet the current expenses for the ensuing year. Our love feast was appointed for May 9, at 4 P. M., which is to be followed by a series of meetings, to be conducted by Eld. D. T. Detweiler. We also have arranged a series of meetings at the Snyder house, beginning Feb. 28, to be conducted by Eld. F. R. Zook. We also expect Eld. M. C. Swigart to begin a series of meetings at the Curryville house Nov. 14. Elders J. R. Stayer, J. B. Miller and the writer will represent this church at District Meeting. A financial fund has been pledged to support a missionary on the foreign field.—J. C. Stayer, Woodbury, Pa., Feb. 22.

TENNESSEE.

Bells Schoolhouse.—The Brethren at this place had services today. Bro. Robert Hilbert did the preaching. While the audience was rather small, all were very interested. Last Sunday Bro. Hilbert also had services at Jonesboro, where the audience was well entertained. We hope that the Brethren who live near Jonesboro will be with us in our services. Bro. Hilbert will preach for us here each night this week. We have organized this place for the first Sunday of the month, at 10:15 A. M.—N. T. Larimer, Jonesboro, Tenn., Feb. 23.

Meadow Branch church met in council Feb. 21. Bro. J. H. Peterson, of Fountain City, Tenn., presided. Bro. Peterson gave us a good talk. Bro. Murray was also present. He is setting very feeble, being about eighty years old. We expect to get some other elder to assist him. Bro. Peterson preached on Saturday and Sunday, and we had prayer meeting on Sunday night, as usual. We closed our Sunday-school in January until April,—this being the first suspension of the school in six years. We are glad to have Bro. Peterson with us.—Corra A. Gaudin, Fountain City, Tenn., Feb. 23.

Pleasant Valley.—Bro. J. M. Laird, of Custer, Mich., began a series of meetings here Feb. 8 and continued until Feb. 22. He is an able speaker. One afternoon he held short services at the home of an aged invalid. Two young sisters await baptism. Bro. Laird was preaching in Jonesboro last night, and tomorrow starts for his home. Two letters of membership were granted at our last council.—Edie E. Miller, Jonesboro, Tenn., Feb. 21.

TEXAS.

Notice to the Churches and Isolated Members of Texas and Louisiana.—I am delayed in getting out the Minutes of our last District Meeting, because of my inability, thus far, to procure some of the necessary material. I am sorry that the amount apportioned to each member in the District for the running expenses of the District is sixty cents. The churches should take notice and send their part, as per their membership. The isolated members should do likewise. Send all notices to the District Treasurer, Bro. J. H. Moore, near Texas. Do this NOW. The Treasurer reports the District as being in arrears.—Lee Dadsman, Secretary, R. D. 1, Kennedy, Texas, Feb. 25.

Pleasant Grove church met in council Feb. 16. Our elder, Bro. H. B. Smith, presided. All old officers were re-elected. We have been using the Baptist church for our meetings until Jan. 1, 1911, when we were refused the use of that church any longer. No reason has been assigned. We have since been holding our services in the schoolhouse, which is too small to accommodate the growing audience. After much prayer and consultation, we decided to build a new churchhouse. There are only ten members here, representing five families, and it will be a great effort to accomplish the work. About \$700 will be required to build, so as to accommodate our immediate needs. Pray for the cause of the neglected Southland.—T. J. Long, Hofsmith, Texas, Feb. 18.

VIRGINIA.

A Sad Accident.—On Wednesday, Feb. 18, Bro. Elias Tipton arose at 5:30 A. M. and made a fire in his stove. After starting it he found it was not burning very well, so he took the kerosene can and poured oil over his kindling. The fire took hold of the kerosene and the can exploded, killing him instantly over him. He was severely burned, his clothing being entirely consumed. He sent for Eld. H. B. Mowry, who lives not far away. After Eld. Mowry got there, Bro. Tipton said to him: "I can not live. Pray for me." He did so, after which Bro. Tipton told him that he was ready to die. One of the ministering brethren was called in and they anointed him. Then Bro. Tipton said he was ready to die. At 1 P. M. the end came,—seven and one-half hours after the accident happened. Truly, "In the midst of life we are in death."—E. H. Copp, R. D. 2, Maurettown, Va., Feb. 20.

Beaver Creek.—We met in council Feb. 21. Bro. Richard Reed presided. Two letters were granted. Brethren N. S. Mannon and Richard Reed preached on Sunday following.—Enoch Reed, Dulany, Va., Feb. 26.

Beaver Creek.—We met in council Feb. 13. Owing to inclement weather the attendance was not as large as usual. Three were received by letter. Four letters were granted. We decided to have a series of meetings at Beaver Creek this year. It was suggested that August would be a suitable time. A call from the Orphanage for funds was presented. Just before the meeting the Orphanage congress had been notified \$70.80, but was asked to pay \$69.20 more to help pay some other indebtedness. This was responded to, and it was also decided to pay \$84 as our proportion for this year. The financial report of the congregation was also given. It was shown that \$10.50 had been paid into the treasury, leaving a balance of \$211.93 in the treasury. In 1912 a new church was built in our congregation, costing about \$1,200, and in 1913 another one was built, costing almost \$2,600. Besides, \$700 or more was paid to Bridgewater College last year.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Feb. 12.

Mount Vernon church met in council Feb. 23. Eld. J. R. Kendig presided. Two were received by letter. Church officers were elected for one year. Sister Ethel Flory was chosen secretary. Brethren James C. Jones, Chas. Cox, and Jacob Fobor, members of the new Mission Board; Bro. Kenzie Cox, Sunday-school superintendent; the writer, Messenger correspondent. Bro. Chas. Cline reported the Bridge-water debt as having been paid. Bro. Thomas, at the Brethren Home at Timberlake, has given \$10.00 for the Home, and also \$16 for the year beginning March 1. Our treasurer was instructed to send the amounts to Bro. Thomas. Brethren William Pannell and S. I. Flory are our delegates to District

(Continued on Page 160.)

SISTERS' AID SOCIETIES

AKRON, OHIO.—Our Aid Society held twenty-five meetings, with an average attendance of eight. Average collection, 70 cents. Total collection, \$18.13. Our work consisted of sewing for the needy, making comforters, making garments for both the poor and for the benefit of the society. We also sewed carpet-rags and had carpet made which was sold. Ten comforters were made, and two quilts were quilted. We sent two comforters to Bethany Bible School. Three comforters were given to needy families; also a number of quilts. We gave \$25 to the District Mission Board. The following officers were elected: President, Sister Emma Rohrer; Vice-president, Sister Hulda Rennecker, Superintendent, Sister Lizzie Murry; Assistant Superintendent, Sister Amanda Sollenberger; Secretary, Sister Dora Sausman; Assistant Secretary, Evelyn Stuver; Treasurer, Sister Maggie Bercoff;—Dora Sausman, Secretary, 1634 E. Market Street, Akron, Ohio.

BRICK, VA.—From Nov. 1, 1913, to Jan. 1, 1914, our Sisters' Aid Society held four regular meetings, with an average attendance of thirteen. We can not report our work for the entire year, because of the reports of some of our work having been postponed. We reorganized Oct. 1, 1913, with Sister Lizzie Peters as President; Sister Salome Peters, Vice-president; Sister Wealtha Flora, Corresponding Secretary, the writer, Secretary-treasurer, Sister Mollie Leffew, Assistant Secretary. At the time of our reorganization we had money and goods to the amount of \$22.50, on hand. In November we sent a box to Baltimore, Md., valued at \$22.50. The contents of this box were donated mostly by the society. The amount taken out of the treasury for the box was \$10.22. At the close of the year we had money and goods to the amount of \$11.23 on hand.—Melva Barnhart, Wirtz, Va., Feb. 12.

KARLAN, MICH.—Since our last report the sisters of the Marilla house have organized an Aid Society, with the writer as President; Sister Ina Grosnickle, Secretary, and Sister Cora Rann, Treasurer. We meet every second and fourth Wednesday of each month, and have a number of fifty members. We have cottage prayer meetings every Thursday evening. Much interest is being manifested in these meetings.—Ota E. Moss, R. D. 1, Copemish, Mich., Feb. 17.

LOGAN, OHIO.—The Sisters' Aid Society of our church met fourteen times, with an average attendance of six. We received \$20.25 for garments made and sold, and by donations \$11.83 was received. The amount of \$22.50, on hand. A box of clothing valued at \$14.35, and a box of clothing valued at \$9.53 to the Orphanage at Fostoria. We paid out \$20.38 for material, leaving \$18.76 in the treasury. The following officers were elected: Sister Ella Kaylor, President; Sister Mary Kaylor, Secretary; the writer, Secretary-treasurer.—Mabel G. Wren, R. D. 1, Bellefontaine, Ohio, Feb. 13.

MORAWE VALLEY, OREGON.—Our Aid Society held twenty-eight meetings during 1913, with an average attendance of five, plus. During the year we received \$19.25. We used \$8.50 towards expenses on the aid room. We quilted several quilts, and knotted a few comforters. We also made and sold some aprons. We now have some material on hand and hope we can do more during 1914. Dec. 21 officers were elected for 1914. Mary E. Ritter was chosen President; Sister Laura Adams, Vice-president; Sister Marie Piquet, Secretary-treasurer.—Mary E. Ritter, Mabel, Oregon, Feb. 16.

PLEASANT VALLEY, IND.—The following is the report of our Helping Hand Society from May 22, 1913, to Dec. 18, 1913: We met May 22, 1913, and had \$7.04 in the treasury. Sister Mary were elected for the remainder of the year. Sister Mary Schrock, President; Sister Mary Artley, Vice-president; the writer, Secretary; Sister Sarah Cristies, Assistant Secretary. We had twenty-six members enrolled, and in six months we had fourteen more. We have \$7.04 in the treasury. We sent one box of clothing to Grand Rapids, Mich., gave away five comforters, sold three and have two on hand. We collected \$30.47; donations and expenses amounted to \$25.60, leaving \$4.87 in the treasury.—Della Fisher, Box 105, Middlebury, Ind., Feb. 22.

PLEASANT VIEW, IND.—During 1913 our Sisters' Aid Society met twelve times, for the purpose of making garments and prayer-coverings, quilts, comforters and bonnets. The average attendance was eleven, and the offerings during the year were \$6.58. We sent twenty-six garments to the Orphan Home at Marietta, Ohio. We made and sold one comforter. We donated fourteen chairs for the little folks at our Sunday-school, paid \$5.50 for knives and forks for our church, made and sold prayer-coverings and aprons sent the Gospel Messenger and Missionary Visitor to three families, and gave dinner at four families during the year. At the close of the year we have \$7.04 in the treasury. Sister Cinda Bentz is President; Sister Kathryn Kreider, Vice-president; the writer, Secretary-treasurer.—Dessie Shaffer, R. D. 1, South Whitley, Ind., Feb. 19.

RIDGELEY, MD.—During 1913 our society met forty-six times. Six of these were all-day meetings. Our average attendance was eight. We made and sold seven comforters, seven quilts, twelve aprons, three dust-caps, two bed-bonnets, two waists, one skirt, one night-gown, one dress and one broom-cover. Two comforters were donated to a family whose house had been destroyed by fire. Jan. 1, 1913, we had \$100.77 on hand. This amount, with solicitations, articles sold for repairing the inside of the church; \$23.98 was paid for material and other expenses, and \$10 was contributed to the Chinese Boys' School, leaving a balance of \$26.48 on hand Jan. 1, 1914. Our officers for 1914 are Sister Eliza Freet, President, Sister Sadie Miller, Vice-president; Sister Leah Holsinger, Treasurer; the writer, Secretary.—Ella B. Brumbaugh, Ridgeley, Md., Feb. 20.

SHADE CREEK, PA.—Our Aid Society met Aug. 27, 1913, at the home of Bro Samuel Knavel, Rummel, Pa., and organized an Aid Society with the following officers. Sister Frances Knavel, President; Sister Tena Knavel, Assistant; Sister Clara Stalter, Secretary-treasurer. We held eleven all-day meetings and an average attendance of fifteen. We quilted seven prayer-coverings, eleven aprons, five cushions, five hair-repeaters, and other small articles. We gave bed clothing, aprons, prayer-coverings, and one waist to the needy. We received \$6 for membership fees. The amount received this quarter was \$19.80, we paid out \$26.36, and have a balance of 7.44 in the treasury. The meeting was reorganized Jan. 7, 1914, with the following officers. Sister Tena Knavel, President, Sister Frances Knavel, Assistant; Sister Nettie Stalter, Secretary-treasurer, Sister Clara Stalter, Assistant.—Nettie Stalter, R. D. 1, Windber, Pa., Feb. 18.

TACOMA, WASH.—From July 1, 1913, to Jan. 1, 1914, the Sisters' Aid Society of the Tacoma church met in seven meetings, with an average attendance of six. We placed and tied comforters, and made one bonnet. On Jan. 28, 1914, we met for the election of officers as follows: Sister Anna Musser, President; Sister Maude Gregory, Vice-president; Sister Grace Stevenson, Treasurer, the writer, Secretary. Our collection on the day of the election was \$1.45.—Isa Musser, 423 South Fifty-second Street, Tacoma, Wash., Feb. 17.

TIFFEACOE, IND.—The following is the report of our society for 1913. Dec. 26, 1913, we reorganized with eleven members enrolled. We held twenty-eight meetings during the year, five all-day meetings and twenty-three half-day

meetings. We meet every two weeks on Thursday afternoons. We always have work for the society or for some one else. The total attendance is 455, and the average attendance is nineteen. We made 102 articles, and the comforters were quilted and quilted one quilt, and made twenty-five other articles, such as, dresses, aprons, pillow-slips, sheets, towels and underwear. We also placed seven comforters, sewed twenty-three pounds of carpet rags, and canned fifty-three quarts of peaches. The quilt-top goods and the comforters were donated. We gave provisions to the amount of \$10 to a widow sister, and \$2 in cash. To a needy friend we gave goods to the amount of \$3.35, and made them up into garments for her. To another friend we gave one collection of \$1.11; to another sister \$2 to help her buy a coat, to a widow lady we gave one sack of flour; to another sister 70 cents; to another \$1, and to another sister we gave goods for a waist. We also sent flowers and cards to the sick, to the Aid Society at Deratur, Ill., we sent \$5. We received \$4 for work done, and our collection amounted to \$29.13. We have \$7.54 in the treasury to begin the year 1914. We now have fifty members enrolled.—(Mrs.) Anna Price, Secretary, R. D. 2, Box 65, Syracuse, Ind., Feb. 20.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Amos-Binkala.—By the undersigned, Nov. 23, 1913, at the home of the bride's parents, Bro Frank N. Amos and Miss Alta M. Sinclair, both of Parsons, Kans.—Andrew N. Hirt, McCune, Kans.

Barr-Hunt.—By the undersigned, at the residence of the bride's parents Mr. and Mrs. A. C. Hunt, near Atacada, Nebr., Feb. 10, 1914, Mr. Guy H. Barr and Miss Elsie Z. Hunt.—J. J. Taylor, Atacada, Nebr.

Buckingham-Webb.—By the undersigned, Feb. 4, 1914, at the home of the bride's parents, Bro. Irving L. Buckingham and Elsie Dean Webb, of Prairie City, Iowa.—W. I. Buckingham, Prairie City, Iowa.

Clark-Amos.—By the undersigned, Feb. 15, 1914, at the home of Bro. Amos, Harold E. Clark and Sister Nettie Maye Amos, both of Parsons, Kans.—Andrew Nehe, McCune, Kans.

Hetrick-Bickrode.—By the undersigned, at Hanover, Pa., Feb. 15, 1914, Bro. Robert E. Hetrick, of Hanover, and Miss Metta B. Bickrode, of York Springs, Adams Co., Pa.—D. H. Baker, Hanover, Pa.

Hoopert-Utz.—By the undersigned, at Hanover, Pa., Jan. 29, 1914, Bro. Charles W. Hoopert and Sister Florence Viola Utz, both of York Springs, Adams Co., Pa.—D. H. Baker, Hanover, Pa.

Messinger-McGeoch.—At the home of the undersigned, Feb. 13, 1914, Charles H. Messinger and Sister Martha McGeoch, both of Glendale, Ariz.—C. W. Guthrie, 925 Grand Avenue, Phoenix, Ariz.

Miller-Stauffer.—At the home of the undersigned, Hastings, Nebr., Feb. 14, 1914, Bro. Samuel J. Miller and Sister Ida Stauffer, of Rose and Ayr, Adams Co., Nebr., respectively.—C. P. Hargreder, Hastings, Nebr.

Pulley-Crumrine.—By the undersigned, Feb. 17, 1914, at the home of the bride's parents, Brother and Sister Alonzo Crumrine, near Wabash, Ind., Bro. Clarence Pulley and Sister Lula Crumrine.—John F. Prantz, Wabash, Ind.

Winters-Highbarger.—At the home of the bride's parents in Wichita, Kans., Feb. 11, 1914, Mr. William Winters and Miss Rosa B. Highbarger.—L. H. Root, Wichita, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Becker, Sister Sarah J. nee Burd, born in Schuylkill County, Pa., May 16, 1845, died Feb. 13, 1914, aged 68 years 7 months and 28 days. She is survived by her husband, Chas. Becker, and six children. Five sons and five daughters were born to this union. Four children preceded her in infancy. Interment in the Stroupshar cemetery. Services by Bro. Wm. Z. Kintzel and Bro. D. C. Kutz. Text, Job 7: 3.—Chas. H. Morgan, Pine Grove, Pa.

Benson, Bro. James H., born March 12, 1827, died of paralysis at the home of his niece, in Patna, Highland Co., Va., Feb. 10, 1914, aged 86 years, 10 months and 28 days. He was one of a family of twenty children. Only one brother survives. "Uncle Jim" united with the Church of the Brethren many years ago, and lived an exemplary Christian life. Services and interment at the Laurel Gap church by Bro. C. B. Gibbs.—J. H. Phipman, Williamsville, Va.

Brough, Bro. John, died in the Scalp Level congregation, Pa., Jan. 24, 1914, aged 30 years, 10 months and 16 days. He was injured seriously while working about the Locher coal mine. He lived only about a week after the accident. Bro. Brough united with the Church of the Brethren a few months prior to his death. He leaves his wife and one son. Services by Bro. H. S. Replogle. Text, Col. 3: 2.—Amy O. Manges, Scalp Level, Pa.

Brower, Miriam Evelyn, daughter of Brother Quintar and Sister Dora Brower, born Jan. 19, 1914, died Jan. 20, 1914, aged 33 hours. The body was taken to the West Manchester church for services and burial. Bro. Ira Kreider conducted the service. Text, Luke 11: 18. One sister preceded little Miriam several years ago.—Bessie M. Miller, R. D. 3, Huntington, Ind.

Clingenspeel, Bro. John, born in Carroll County, Ind., Nov. 23, 1835, died Feb. 15, 1914, at the home of his son in Stillwater, Ohio. At his request he was anointed and rested easy until he passed away. He united with the marriage to Lydia J. Stanley Sept. 23, 1860, who preceded him in death on Feb. 3, 1914. Four sons and three daughters were born to them. All of them survive except one daughter. Services by Bro. W. J. in the Baptist church of the city.—A. W. Austin, Cushing, Ohio.

Cook, Warren, infant son of Edward and Sister Elsie (nee Fisher) Cook, died Jan. 29, 1914, aged 1 year and 2 months. Services by Bro. C. E. Delp. Interment in the cemetery adjoining the Brethren church.—Mary Eby, Kent, Ill.

Deardorff, Bro. Jesse, born in Stark County, Ohio, Jan. 1, 1845, died at the home of his wife, near West of Plymouth, Ind., Feb. 11, 1914, aged 69 years, 1 month and 7 days. He was a loyal member of the Church of the Brethren. His parents, brothers and sisters preceded him to the spirit world, assisted by Eld. S. F. Henricks. Interment in the adjacent cemetery.—J. F. Appelman, Plymouth, Ind.

Eubank, Sister Elizabeth Meda, youngest daughter of George and Sarah Obenchain, born in Lawrence County, Ill., May 26, 1842, died Feb. 14, 1914, at her mother's home in Allison, Ill., aged 71 years, 9 months and 18 days. She married Marion Eubank Oct. 7, 1911. She united with the church at the age of sixteen years and lived a consistent life. She leaves a husband, mother, one sister, two brothers and one child. O. B. Redenbo, assisted by Eld. J. C. Stoner, of Pales-

tine. Text, Dan. 12: 2, 3. Interment in the cemetery near by.—Sagely Redenbo, R. D. 2, Lawrenceville, Ill.

Fagely, Sister Lydia Emma, daughter of Brother Irwin and Sister Lydia Fagely, born in Montgomery County, Pa., March 12, 1831, died at her home in Franklin Grove, Ill., Feb. 16, 1914, aged 16 years, 11 months and 3 days. She moved with her parents to Illinois in October, 1900. Since then she lived in or near Franklin Grove, Ill. In July, 1911, Sister Fagely gave her heart to God and remained a faithful member of the Brethren church until her death. She was sick only about a week, her disease being pneumonia. Services by Bro. C. W. Lahman, assisted by Bro. C. M. Suter. Interment in the Emmert cemetery.—Anna S. Buck, Franklin Grove, Ill.

Frantz, Sister Lizzie, nee Fasnacht, wife of Bro. Daniel Frantz, died at Lincoln, in the bounds of the Springfield congregation, Pa., Feb. 12, 1914, aged 42 years, 1 month and 1 day. Her death was caused from sudden death of cerebral paralysis. She is survived by her aged mother, her husband and nine children. Sister Frantz united with the Church of the Brethren twenty-four years ago, and was a consistent member. Services (private) at the home by Eld. John W. Schlosser and the writer. Interment in the Middle Creek cemetery. Text, Rev. 14: 13.—Aaron R. Gible, R. D. 2, Ephrata, Pa.

Green, Bro. Joel, born in Franklin County, Va., Oct. 23, 1855, died of pneumonia at his home, in the bounds of the Copper Springs congregation, Va., Feb. 12, 1914, aged 58 years, 3 months and 20 days. He and his wife united with the Brethren church in 1890, in which he remained a consistent member until death. He was loved by all who knew him. He was united in marriage to Mary L. Argabright in February, 1877. The union has been born eight daughters and two sons. Six of them are married to Brethren church. Bro. Green's wife and children survive him. Services by Eld. J. H. Eld. B. T. Naff, assisted by Bro. G. T. Stump. Text, 1 Thess. 4. Interment in the home graveyard.—Elsie Stump, Dillon's Mill, Va.

Gripe, David, son of John E. and Barbara Gripe, born March 3, 1840, died of heart failure at the Old Folks Home in Mexico, Ind., Feb. 17, 1914, aged 73 years, 11 months and 14 days. He is survived by one brother and two sisters. He was a loyal member of the Church of the Brethren. Services at the Brethren church by Eld. J. G. Stinebaugh. Text, Ps. 4: 23. Interment in the Musselman cemetery.—Ella S. Stinebaugh, Camden, Ind.

Johnsonbaugh, Henry, son of David and Margaret Johnsonbaugh, born Aug. 19, 1841, near Hagerstown, Ind., died Jan. 9, 1914, west of Hagerstown, Ind. On Dec. 31, 1863, he was married to Mary J. Finch, with whom he lived a quiet, peaceful and prosperous life. He and his wife were born two sons and six daughters. The daughters preceded him to the spirit world. About forty-five years ago he and his wife united with the Church of the Brethren. He greatly enjoyed his membership and always attended all the church services and Sunday-schools as much as he was able. He had been in declining health for some time from a complication of diseases. The chief cause of his death was heart failure. Services at the Brick church by Eld. L. W. Teeter, assisted by Eld. D. E. Bowman. Text, Luke 11: 28-31. Interment in the cemetery near by.—Chas. W. Miller, Hagerstown, Ind.

King, Sister Sarah A. died at the home of her son-in-law, Bro. David Wagner, near York Springs, Pa., Jan. 15, 1914, of heart trouble, aged 75 years and 24 days. She was a faithful member of the Church of the Brethren for many years, and lived a devoted Christian life. She was a widow and leaves one son and one daughter. Interment at the Mummett meetinghouse, near East Berlin, Pa. Services by Elders L. B. Baker and C. C. Brown.—Nellie I. Baker, East Berlin, Pa.

Koontz, Sister Nancy, nee Stouffer, born in Chambersburg, Pa., July 26, 1833, died at the home of her daughter, Boonboro, Pa., Feb. 1, 1914, aged 80 years and 6 months. She was the oldest of a family of nine children. Three of them survive. The husband died a number of years ago. Four sons and one daughter were born to them. Three sons and one daughter survive. Sister Koontz united with the Church of the Brethren early in life, and remained faithful. She was bedridden eight years with general debility. Services in the Mount Zion church by Eld. C. B. Long and Mr. E. J. Renshaw. Interment in the adjoining cemetery.—Katie S. Grossnickle, Boonboro, Md.

Landes, Bro. David B., a well-known financial director of Co. Ohio, died Nov. 14, 1914, aged 64 years, 3 months and 15 days. He was a faithful member of the Church of the Brethren, and will be missed by the church and the contractor and builder of our new church. He leaves a wife and two daughters. Services by Eld. D. D. Wine and Eld. Helman.—Elizabeth D. Rosenberger, Covington, Ohio.

Leisley, Sister Amanda, died in Hanover, Pa., Feb. 8, 1914, in her 62nd year. She was a faithful member of the Church of the Brethren for many years. Her husband, Bro. Samuel Laughtman, and five children survive. Services at the Mummett meetinghouse, near East Berlin, by Elders C. L. and D. E. Baker.—W. B. Harlacher, Hanover, Pa.

Leisley, Sister Elizabeth, born July 24, 1835, died at her home in Culver, Ind., Feb. 11, 1914, aged 78 years, 6 months and 18 days. She united with the Church of the Brethren more than 47 years ago, and lived a devoted Christian life. Her husband preceded her more than six weeks. She is survived by four sons and one daughter. Services by the writer at Burr Oak. Interment in the Union cemetery.—J. F. Appelman, Plymouth, Ind.

Leisley, Sister Amanda, nee Hertzog, wife of Isaac Leisley, died of cancer Feb. 9, 1914, near Schoenec, in the bounds of the Springfield congregation, Pa., aged 38 years and 3 months. She is survived by her husband, her mother, two sisters and seven brothers. Sister Leisley united with the Church of the Brethren a little over a year ago. Services by Eld. J. W. Schlosser and Bro. J. Bitzer Johns. Interment in Mellinger's cemetery.—Aaron R. Gible, R. D. 2, Ephrata, Pa.

Miller, Bro. Samuel P., son of John W. and Mary Miller, born in Miami County, Ohio, Aug. 20, 1842, died Feb. 14, 1914, aged 71 years, 5 months and 25 days. He was the eldest son of ten children. Two of them preceded him in death. He moved with his parents to Kosciusko County, Ind., in 1850. In 1864, he was united in marriage to Rachel Ellen Heckman. To this union were born eight children. One son and two daughters preceded him in the spirit world. His wife, five sons, two sisters and five brothers survive. Bro. Miller and his wife united with the Church of the Brethren for the elders and was faithful. He bore his affliction patiently, looking forward to future happiness. He would call him home. Services in the El River congregation by Bro. J. F. Appelman, assisted by Brethren G. Ulery and Wm. P. Noyes. Text, Num. 23: 10.—J. H. Wright, North Manchester, Ind.

Miller, Sister Margaret Fredericka, born in Kosciusko County, Ohio, June 21, 1827, died Feb. 19, 1914, aged 86 years 7 months and 27 days. She settled with her parents in Knox County, Ohio, when she was a child. Nov. 15, 1846, she was married to John W. Miller. To them were born ten children. Three of them died in childhood. The sons and five daughters survive. She was a member of the church for seventy years and lived a faithful life until death. Her remains were taken to Ankenytown, Ohio, for burial. Services at the residence of John W. Nells, in our city, by Bro. John Spensler, Allison, Ohio. Text, Rev. 14: 13.—J. H. Topper, Hicks-

Miller, Sister Lydia, born in Union County, Ind., Aug. 2, 1845, died with only a few days' sickness, from apoplexy,

Feb. 7, 1914, aged 68 years, 6 months and 5 days. In 1854 she, with her parents, came to Monroe County, Iowa, settling on the farm where she lived for the remainder of her days. She was united in marriage to John J. Miller, Jan. 30, 1878. They had four children, one living, one dying in infancy. To this union were born five sons, one by the undersigned. The others are all living near by and were present at the funeral. A number of years ago she, with her companion, united with the Church of the Brethren, and lived ever faithfully. Her husband was a faithful deacon in the Monroe County Church for many years. Her funeral services were held at the Baptist church near her home Feb. 11, by the undersigned. Text, Psal. 46.—Peter Brower, South English, Iowa.

Nowell, Sister Mary, nee Driskell, died of paralysis at the low Methodist Hospital, Feb. 14, 1914, aged 78 years and 10 days. Her illness kept her confined to the hospital for nearly two years. She was born near Burlington, Iowa, and always resided within the State. Four daughters and two sons survive. At the age of eighteen she joined the Separate Sons of the Church of the Brethren, and under the pastorate of Eld. H. R. Taylor, became a member of the Des Moines Church of the Brethren. Services by writer from 1 Cor. 5: 1-4.—Virgil C. Fennell, 1335 E. Sixteenth Street, Des Moines, Iowa.

Niswander, Bro. Walter J., born near Brooklyn, Iowa, Sept. 26, 1875, died Feb. 10, 1914, aged 38 years, 4 months and 17 days. He was married to Edith Adams. Three children were born to them. An infant son preceded the father to the glory world. His wife and two little daughters survive. Bro. Niswander was called suddenly from this world, while driving a Standard Oil wagon for a friend who was disabled by a broken limb. While crossing the railroad, three miles east of Brooklyn, a train ran into his team, killing him instantly. He and his wife united with the Church of the Brethren Oct. 21, 1911, in which he lived a faithful member until called home. Besides his wife and daughters, he leaves an aged father, Jacob B. Niswander, two brothers, two sisters. His mother preceded him. Services in the Christian church in Brooklyn by Eld. I. W. Brubaker, of Grundy Center, Iowa. Interment in the Brooklyn cemetery.—Harry I. Brunk, Brooklyn, Iowa.

Perry, Bro. Jasper N., born in Tipton County, Ind., Nov. 9, 1843, died Feb. 19, 1914, aged 70 years and 3 months. He was married to Manerva J. Bower Sept. 26, 1865. To this union were born thirteen children. He and his wife united with the Church of the Brethren in 1867. He was elected to the office of deacon in 1871, in which he served diligently until called to the ministry in 1876. He labored faithfully for many years. His greatest delight was in serving his Master. The last years of his life were spent quietly at his home in Hutchinson, Kans., where he did much visiting and comforting the aged and afflicted ones. After four months of illness suffering he passed peacefully away. His wife, sons, daughters and three sisters survive. Services by Eld. J. Edwin Jones, assisted by Brethren R. H. Flory and A. F. Miller. Text, Job 6: 28. Interment in the Darlow cemetery, Darlow, Kans.—(Mrs.) Addie Knepper, 1145 South Street, Waterloo, Iowa.

Probert, Russell, son of Brother and Sister George Probert, died at the home of his parents Jan. 23, 1914, aged nearly 3 years. Services at the home by Bro. H. S. Replogle. Interment in the Berkey cemetery.—Amy O. Manges, Scalp Level, Pa.

Rayman, Bro. Jacob George, born June 8, 1836, died Feb. 11, 1914, aged 77 years, 8 months and 3 days. He was united in marriage Nov. 25, 1856, to Sallie Reitz. To this union were born eleven children. He is survived by his wife and four children. He was a faithful member of the Church of the Brethren, and lived and died in the bounds of the Brothers Valley congregation. Interment in the Rayman cemetery. Services by Brethren D. H. Walker and A. J. Beeghly.—J. C. Reiman, R. D. 2, Berlin, Pa.

Rhinehart, Sister Mary, of East Berlin, Pa., died at the York Hospital, Pa., of typhoid fever, Jan. 5, 1914, aged 49 years, 6 months and 29 days. She leaves six brothers and one sister. Interment at the Mammert meetinghouse near East Berlin, Pa. Services by Elders D. H. Baker and C. L. Baker.—Nellie I. Baker, East Berlin, Pa.

Rush, Bro. Charles Wesley, born in Cass County, Ind., Feb. 19, 1869, died Feb. 15, 1914, aged 44 years, 11 months and 26 days. He leaves seven brothers and two sisters. Services at Mexico, Mo., by Eld. Frank Fisher. Text, Isa. 52: 12.—Bertha I. Fisher, Mexico, Ind.

Teeter, Bro. William R., born in Cambria County, Pa., Aug. 11, 1860, died at his home near Batavia, Iowa, Feb. 12, 1914, aged 63 years, 6 months and 1 day. He was the son of Frederick and Catherine Teeter. He came to Iowa at the age of twelve years, and was married to Eliza J. Dahelmann Sept. 21, 1876. Six children were born to this union. Three preceded him in death. He is survived by his wife and three daughters. Bro. Teeter always was a warm friend of the church. In the fall of 1913 he united with the Church of the Brethren, and died in full faith of the Gospel. Services at the home by Eld. J. G. Rarick. Text, Job 14: 14. Interment in the Brethren cemetery near by.—W. N. Glogfely, Batavia, Iowa.

Van Ness, Ethel, daughter of W. C. and Sister Victoria Van Ness, born Jan. 18, 1914, died Feb. 17, 1914, aged 10 years and 1 month. Feb. 9 she came home from school with an attack of spinal meningitis from which she never recovered. Interment in the Forest Lawn cemetery. Services by the writer. Text, 1 Cor. 15: 22.—C. W. Guthrie, Phoenix, Ariz.

Vought, Edith Genora, youngest child of Brother and Sister Christian Vought, of Johnstown, Pa., born April 1, 1901, died of diphtheria Jan. 27, 1914, aged 9 years, 9 months and 15 days. She loved the Sunday-school and was a regular attendant. During her illness pennies and larger sums of money were given her, to the amount of \$1.36. She told her mama that she wanted to be a missionary some day and would use the money in that way. When she passed away, the family sent the money to her Sunday-school class, to be used for missionary purposes. She is survived by her parents, two brothers and two sisters. Services by the writer and Pastor G. W. Rench, of the Progressive Brethren church.—W. M. Howe, Johnstown, Pa.

Waggoner, Bro. George, of Oakwood, Ohio, in the bounds of the Blanchard congregation, born Dec. 13, 1841, died suddenly of heart failure Feb. 15, 1914, aged 72 years, 2 months and 2 days. He was united in marriage to Sarah Darling June 24, 1866. Eight children were born to this union. Three preceded him in the spirit world. His wife died Feb. 23, 1913. Bro. Waggoner was united in marriage to Rachel Lobough June 18, 1912. They lived happily together until his death, which came suddenly. About the year 1890 he united with the U. B. church. Some years later he united with the Church of the Brethren and lived a devoted Christian in the home and a wife, six children and one brother. Services at the U. B. church in Oakwood, Ohio. Text, Col. 3: 4. Interment in the Green cemetery, three miles southwest of town.—D. P. Weller, North Manchester, Ind.

Weaver, Sister Eva Susan, nee Dilling, died in the Scalp Level congregation, Pa., Jan. 20, 1914, aged 20 years, 7 months and 21 days. She was the wife of Bro. Grant Weaver. Her husband, her parents, one sister and a babe survive. Sister Weaver was an earnest worker in the church and Sunday-school. For some time she had been a teacher in the Sunday-school at Windgap. Bro. H. S. Replogle conducted the funeral service.—Amy O. Manges, Scalp Level, Pa.

Wile, Sister Alice A., born Jan. 27, 1879, died at her home, 419 Dauphin Street, in the bounds of the Lancaster City congregation, Pa., Feb. 12, 1914, aged 35 years and 15 days. She leaves a husband and one son. Services at the Moretownville church by Eld. A. E. Hottenstein and the writer. Interment in the adjoining cemetery.—H. B. Yoder, 342 Charlotte Street, Lancaster, Pa.

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Following is the list of subjects which indicates the character of the books:

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Gallien Gospel, The. By A. B. Bruce.
Giving a Man Another Chance. By Wilton Merrie Smith.
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Meeting, and Brethren Kenzie Cox and E. D. Kendig are the alternates. One paper goes to District Meeting. We decided to leave the Gish Fund in the hands of the official body of the church.—L. J. Loving, Fishersville, Va., Feb. 24.

Woodstock congregation met in council Feb. 21. Eld. H. R. Mowry presided. Some deferred business was disposed of. New business was then taken up, concerning the Sunday-school officers, which were all retained in their offices. Brethren George Hoover and Jerry Wakeman were elected delegates to District Meeting, with Brethren Jacob Fravel and John H. Smith as alternates. A collection was taken for the benefit of the Orphans' Home at Timberville, Va., which amounted to \$32. We decided to hold our love feast at the Antioch house May 9, three miles west of Woodstock, commencing at 3 P. M.—M. H. Copp, R. D., Mauretown, Va., Feb. 28.

WEST VIRGINIA.

Shiloh.—We have great reasons to rejoice because of the showers of blessings bestowed upon us by our Heavenly Father. Bro. Obed Hamstead, of Elgin, W. Va., and our home ministers conducted our series of meetings from Jan. 31 until Feb. 22. Our members were greatly revived and strengthened. Twenty-four precious souls were buried with Christ in baptism, and three await the rite. Seven of these are heads of families. Others range in age from fourteen to twenty-one years. Five became willing to renew their covenant with God, making twenty-nine accessions in all. The attendance and interest were splendid at all the meetings. This was the best revival we have had for years. Bro. Hamstead preached the Word, and it certainly made deep impressions on the people. A Young People's Meeting will be organized here March 1.—Jennie Wilson, Kasson, W. Va., Feb. 26.

READING CIRCLE NOTICE.

To the Ministers of the State District of North Dakota, Eastern Montana and Western Canada, Greeting:

We, your Reading Circle Committee, recommend the following books to be read this year:

1. "Thirty-Three Years of Missions," by Galen B. Royer, price, \$1.75.
2. Humility (Murray), 30 cents.
3. Be Perfect (Murray), 30 cents.

The last two books can be ordered from Brethren Publishing House, Elgin, Ill.

By Order of Committee,

R. D. 3, Kenmare, N. Dak., Feb. 14. G. I. Michael.

HISTORY OF WESTERN PENNSYLVANIA.

In gathering together data for a "History of the Church of the Brethren of Western Pennsylvania," the subject of proper illustrations has given me much concern. In my humble judgment it would be desirable to reproduce, and thus preserve to coming generations, a number of photographs (or tintypes) of our early and faithful aged brethren (or sisters) of the eighteenth and nineteenth, or even the twentieth century; also pictures of old or first meetinghouses and cemeteries, where prominent preachers or elders lie buried. I am not going to call for the picture of any particular person, but will you please take enough interest to inform me what is available, so I can get in communication with you?

Another matter: Does any one have a complete list of all the District Meetings, ever since the Minutes were kept of our District Meetings? Who can inform me of the whereabouts of the old Minute Book of the proceedings of the District Meetings of Western Pennsylvania? Send all information to the undersigned.

R. D. 5, Johnstown, Pa., Feb. 23. Jerome E. Blough.

THE NEGLECTED MISSION POINTS.

We are apt to lose, through neglect, what otherwise might be fruitful fields for service in God's kingdom. Evangelists do not want to go to these places, knowing they are "little places." Two years ago it was my privilege and pleasure to assist Bro. Hiram Smith at one of the outpost mission points of the Los Angeles congregation in the Boyle Heights District, where a few of God's faithful children reside. Here they are struggling for their place of worship to save souls. During our united

effort a husband and wife were baptized. Another good sister says she, too, was converted there and baptized later. Other seed was harvested still later.

Again, this year, in January, it became my privilege, by earnest solicitation, to "come over into Macedonia and help" in another united effort to save the lost. We found that some changes have taken place. Our dear young, consecrated Brother and Sister Van Kirk Maxey are located there. Their lives and ministry speak loud for good. Their influence and work are well spoken of by the members and neighbors in that vicinity. A marked sign of life and growth with them is the Sunday-school, which averages about sixty in attendance.

In this last effort we were assisted by a number from the main body of the congregation, which did much for the meetings. Their prayers, special songs, and their very presence were of great value. We had but few evenings in succession without rain, yet the meetings were good. The Holy Spirit spoke loud in a "still, small voice." Hearts responded to the seed sown, and five said: "Here am I, take me." Four of them have been born into the kingdom, and one awaits the rite of baptism. Others are lingering near.

This is a small mission point. Why? Well, not for lack of people living around the place, but every place needs special work and workers. Here is where missionary bands and personal workers can find something to do. Shall I say such points are neglected? The house of worship might be improved. But to my great surprise, I found that a number of the members from the main body did not know where this point is located. As long as we are thus unconcerned, we may well use the phrase heading this article. May God bless the workers.

L. D. Bosserman.

296 South Mentor Avenue, Pasadena, Cal., Feb. 25.

NOTES FROM THE FIELD.

It has been my pleasure again to spend some time in the evangelistic field this fall and winter. I had the pleasure of helping the Turkey Creek, Yellow River, Walnut and Mississinewa churches of Indiana. In these four series of meetings we spent thirteen weeks, and delivered 117 sermons. The services were all well attended, and the attention and interest were excellent. Results can not be told. However, in all these meetings we had the satisfaction of seeing precious souls willing to consecrate themselves to the service of God and to be received into the church by baptism.

For several years I have felt impressed with the need of more doctrinal preaching in series of meetings, and along that line have operated, and feel confident that more of it should be done. People are wanting it and will receive it, if properly presented. Too much sensational and not enough doctrinal preaching is done today. Paul meant just that when he said: "Take heed unto thyself and unto the doctrine," and "Preach the Word." Jesus tells us, "Preach the Gospel." This, we know, is "the power of God unto salvation."

I am planning to do more evangelistic work the coming fall and winter. Churches wishing my services should write me early, so I can arrange my plans accordingly. My aim is to serve as many as I well can. The ones who call first will be served first. Truly, there is much to be done, and the time is short. Reuben Shroyer.

New Berlin, Ohio, Feb. 26.

BIBLE AND SUNDAY-SCHOOL INSTITUTE OF MIDDLE IOWA.

The Dry Creek church enjoyed a very instructive Sunday-school and Bible Institute, which began Jan. 26 and closed Jan. 29. The instructors gave splendid service. Six hours' work was given daily in three sessions. Eld. Jams M. Moore, of Chicago, Ill., led the Bible work, which was edifying, and many were led to see new beauties in God's Word. All who were fortunate enough to be taught by him acknowledge his ability. Open Bibles, pencils and note books were prominent features at every session. The experience of Bro. Virgil C. Fennell, of Des Moines, Iowa, enabled him to give very practical instruction in Sunday-school work. His lessons on teacher-training were all very suggestive. Mr. W. D. Stem, General Secretary of the "Iowa Sunday School Association," gave three excellent addresses on the following subjects: "Teen Age Problem," "Organized for Efficiency," "Standardizing the Sunday-school." Quite a number of our neighboring brethren and sisters were with us.

Robins, Iowa, Feb. 20.

Ruth E. Werner.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 9, 10, Northern Virginia, Greenmount church, Rockingham County.

April 14, in the evening, Middle Pennsylvania, Carson Valley church.

April 15, 8 am, Western Pennsylvania, Scalp Level house.

April 21, 1:30 pm, Eastern Maryland, Bush Creek con-

gregation, Pleasant Hill house, near Monrovia, Md., on the B. & O. R. R.

LOVE FEASTS.

California.

April 26, Santa.

Kansas.

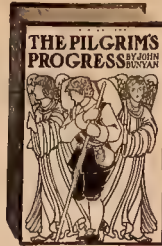
April 26, Kansas Center.

March 8, 6 pm, Greensburg. May 2, 4 pm, Pleasant Hill, at Pleasant Hill house.

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BY ELTON R. SHAW



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Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., March 14, 1914.

No. 11.

AROUND THE WORLD

No Open Saloons in Tennessee.

With the beginning of this month every saloon in Memphis, Tenn.—the last stronghold of the liquor forces in that State,—closed its doors. Wholesale dealers, protected by United States revenue licenses, continue to ship liquor to points outside of the State, to drug stores, and to river steamers, but outside of these few exceptions the State is practically divested of all sales of intoxicants. While liquor men had fervently reiterated, again and again, that the saloons in Memphis could not be closed, to stay closed, the police report that promptly at midnight, on the date designated, the saloons closed, and that there has been no attempt whatever to reopen. Prohibition evidently prohibits.

Was Columbus a Jew?

So long has Christopher Columbus been heralded as a devout worshiper of the Virgin Mary, that no one ever questioned his religious affiliation with the Roman Catholic church. Recently, however, the "American Jewish Historical Society" seems to have found records, according to which Columbus was a member of the Hebrew race, and they are now searching for further corroboration of those claims. If, by any possibility, they should be able to secure historical evidence to that end, one is made to wonder how it would affect the Roman Catholic Fraternity, "Knights of Columbus," and what results it would have on the observance of "Columbus Day,"—of late years a duly-authorized holiday in many States, by reason of the strenuous endeavors of Roman Catholic leaders.

When Faithfulness Was Recognized.

One of the Chicago churches has just shown its due appreciation of the faithful, conscientious efforts of a janitor, who for fifty-one years did his allotted work most acceptably. A memorial tablet, placed in the entry of the church, recounts the worthy endeavor of one who, in his humble sphere, did much to add to the general comfort of the congregation. Some, perhaps, may deem the labors of a janitor as being of little moment, and yet it is a fact that not even the pastor has it in his power to make his audience as thoroughly comfortable, physically speaking, as does the well-trained janitor. Might it not be just and right to have more of our churches, at all times, cultivate the rare grace of duly appreciating the efforts of their janitors, thus inspiring them to still greater diligence in the responsible duties confided to their care?

A Notable Concession.

According to London papers the Turkish Government has made a most remarkable concession to the women of the Ottoman Empire. Hereafter the University of Constantinople is to open its doors to any woman of the land, qualified to enter upon the prescribed course of studies. How the extreme conservatism of the East was ever penetrated sufficiently to yield to the new order of things, is difficult to explain. For the special benefit of young women, there are to be lectures on hygiene, gynecology, domestic economy, science, and women's place in family and state. Ten years ago the predictor of such a radical change in Moslem attitude towards the women would have been laughed to scorn. Now, since the spirit of progress and enlightenment is arousing the East, the women are entering into their own, and they are likely to hold their ground.

The Trained Farmer.

Of special interest is the recently published report of the Department of Agriculture, concerning investigations of methods in farming, carried on in three typical agricultural areas in Illinois, Indiana and Iowa. Facts and figures adduced show conclusively that the best trained man educationally makes the best farmer, and that the well-cultivated brain plays a most important part in agricultural success. It was shown that double the average income was made by those who were fully abreast of the latest and most approved methods in farming. A timely warning, however, is voiced by the investigators to those who, in a short period of time, expect to get rich by farming. It is clearly demonstrated that the men who make a real success of agriculture are those who began early in life and have devoted a lifetime to its intelligent pursuit. Is there not a lesson in all this, which, spiritually applied, is well worth heeding? If the proper amount of training will make a better farmer, why not also apply the same reasoning to the various departments of the

church? To have results commensurate with the demands of twentieth century progress, we need better preaching, better Sunday-school work, and greater efficiency in every line of spiritual activity. We must have better results all around; no mistake about that. But to do all that, we must have the trained workers.

An Influence That Is Felt.

Impressed by the influence of the recent "Billy Sunday" campaign in Johnstown, Pa., the managers of the Cambria Steel Works have secured a minister who is to give special attention to the religious needs of the thousands of workers employed by them. They were prompted to make this most remarkable move by the improved morals and manners of the workers, in consequence of the great revival campaign, and so the managers naturally came to the conclusion that the greatly-improved conditions were well worth fostering and perpetuating. That their undenominational endeavor along the line of spiritual upbuilding is well justified, they are strongly convinced, and it is hoped that many of the men will become active exponents of Christianity as a power for good.

And Still They Toil.

In spite of the most indefatigable endeavors of the "Child Labor Association," recent reports still indicate that in Pennsylvania more children, less than sixteen years of age, are employed in mills and factories than in any other State. When childhood should be at its best, conserving its vitality and strength for a life of usefulness, these little toilers are thrust forth into the vortex of industrial activity. In textile factories children work fifty-eight hours a week,—longer than most States allow adult women to work. At the next legislative session the "National Child Labor Committee," together with the "Pennsylvania Child Labor Association," will again introduce a bill to secure for children, less than sixteen years of age, an eight-hour day, abolition of night work, and better working conditions. It is also suggested that church workers everywhere lend their influence to the proposed movement, by which the burden of child labor will be mitigated in every possible way.

Helping the Unemployed.

About six hundred delegates attended the recent "National Conference on the Problem of the Unemployed," at New York. Among the speakers were leading professional men, sociologists, labor leaders, municipal and State officers. It was brought out during the deliberations, that there are at least 500,000 vagrants and professional beggars in the United States. These men, usually known as "tramps,"—cause damage estimated at \$25,000,000 a year to railroad property, and are clearly responsible for many crimes. Many unemployed men and women throughout the country,—it was shown,—are unfit to hold a steady job under any circumstances. These are the human derelicts that eventually fill our hospitals, insane asylums, reformatories and prisons. The Conference recommended a number of measures by which the really deserving laborers may be furnished with steady employment at all seasons,—chief of these plans being the proviso that municipal improvements be carried on at times when other industries are inactive.

Commendable Progress.

While the people of the United States, to the great regret of the more considerate of her citizens, are more and more departing from the practice of the early days, as to the proper observance of the Lord's Day, the people of Great Britain are succeeding in retaining much of the old-time reverence for the Sabbath. Much credit for this happy state of affairs must be given to the "Lord's Day Observance League," which is actively pushing its campaign to make Sunday a real day of rest throughout the Island Kingdom. Flagrant violations of existing Sunday laws have been brought to the knowledge of the authorities, and needed reform measures have, accordingly, been instituted. Recent endeavors of this most worthy League aim to enlist the influence of the civil powers against Sunday amusements, on the ground that they not only are a plain desecration of the day, but also impose much un-called for labor upon thousands of persons, connected with the various amusement enterprises. A similar systematic effort in every city of the United States would go far to create needed sentiment in behalf of a more reverent Sunday observance, and might eventually lead to stricter enactments, safeguarding the sanctity of the day.

Religious Liberty Not Yet Universal.

Ever since Tibet, the long forbidden country in the very heart of Asia, has been opened to Christian missions, it has been assumed by church workers in general that the whole world is now open to the preaching of the Gospel. Encouraging as such a supposition may be, it is hardly in accordance with the facts in the case. Afghanistan is barred as much today, against missionaries, as always, and in spite of strong British influence in Baluchistan, there is no possibility of doing mission work in that country except in the town of Quetta, and even there it must be confined to the mere distribution of the Bible. In both Afghanistan and Baluchistan the ancient Mohammedan death penalty for abandoning the faith of the prophet is still enforced. Resident British consuls are practically powerless to protect Moslem converts to Christianity against the stealthy fate that is sure to overtake them.

Is There No Escape?

A recent utterance by Dr. Newell Dwight Hillis declares: "Every time the population doubles, feebleness increases to have quadrupled, and insanity increased threefold." These are words of blackest pessimism, and were it not for the reassuring words of Holy Writ, which point out the way of escape from such a dire fate, one might well despair. To him who loves the Lord there are gracious promises that are all-sufficient: "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee. . . . There shall no evil befall thee." And now this very assurance is being corroborated by the consensus of medical experts, when they insist that strong religious fervor, properly balanced, is an efficient aid to therapeutics, and the best possible preservative of mental and bodily vigor, guarding against weakened mental poise, and practically militating against the deplorable conditions that result in insanity.

Unrest in South America.

Just when, in the interest of better conditions in the Mexican imbroglio, one might have wished for re-assuring influences on the part of the prominent South American republics, the news comes of a formidable uprising in several sections of Brazil. The causes assigned are both financial and racial. A large percentage of inhabitants in the northern provinces are negroes, easily swayed by ambitious political leaders. Here, as everywhere else, wily demagogues seek to carry out their sinister plans by smooth-spoken words and plausible promises. And the pity of it all is that they always find plenty of people,—hundreds and thousands, in fact,—who give a willing ear to their intrigues, and are ready to make the most desperate efforts in their behalf. What influence this disturbance in Brazil will have on the perplexing Mexican situation, remains to be seen. For the mutual benefit of all concerned, much had been expected from a union of the three most powerful South American countries,—Brazil, Argentina and Chile,—with the United States, in the promotion of peace and the extension of commerce.

Oriental Impostors Again.

Warnings have been voiced repeatedly against the smooth-spoken stranger who,—under the guise of collecting funds for mission or orphanage enterprises in the Orient,—enriches himself at the expense of the charitably-inclined people of the United States. Recently the Philadelphia "North-American" gave well-authenticated testimony concerning the existence of an association, composed of Syrians, Armenians and Chaldeans, numbering several thousand, all told, who have organized themselves for the systematic exploitation of the good people of the United States. Supplied with the best of recommendations,—obtained under false representations,—these men pose as solicitors for various alleged mission schools, hospitals, orphanages, etc.,—enterprises which, in practically all cases, do not exist save in the fertile brain of the shrewd Oriental. "The New York Charity Organization Society" has made the most thorough investigation of all these so-called solicitors, and has also made a personal examination of the alleged enterprises on the field, and declares them to be fraudulent from beginning to end. The Society issues this absolutely safe rule: "Give money only to well-known and amply-authenticated missionary officials, if you want your beneficence to go to the designated object. There is not a single charitable enterprise, now being carried on in the mission fields of the world, for which money can not be forwarded through the Mission Boards of the various denominations." This is a clear statement of the case, a warning that should be heeded.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

A Friend's Advice.

Selected by Rose Whitmore, Norwood, Mo.

If some one compliments your friend
Go tell that friend about it;
'Twill cheer his heart and help him on
His journey, do not doubt it.

If some one says a spiteful thing
About your friend, forget it;
Let words of slander die unheard,
And you will ne'er regret it.

Now is the time for you to tell
Your friends how well you love them,
Your words of praise can cheer them not
When sad is heaped above them.

And when you lend a helping hand
Say naught at all about it.
Your friends are sure to find it out
And praise you,—do not doubt it.

The Philosophy of Dress or Outward Form.

BY S. Z. SHARP.

"Ye are our epistle, written in our hearts, known and read of all men" (2 Cor. 3: 2).

By philosophy we mean the investigation and explanation of the causes and condition of things, by dress or form, the outward or visible appearance of a body as distinguished from its substance or character. It is the purpose of this article to show that there is and always has been a relation between the dress and outward appearance of a person and the character within, which relation has ever been recognized by both God and man. It is true, there are some counterfeits and exceptions, but the exceptions prove the general rule. In the above quotation Paul refers to this principle, and means to tell us that such Corinthians as were converted made such a change outwardly that, like living epistles, they could be "known and read of all men." When the character within changes, whether for good or evil, the outward form usually changes to conform to it. For example, when our first parents changed their character within, from innocency to sinfulness, they also changed their outward appearance by dressing themselves with fig leaves, and God acknowledged the propriety and principle by furnishing them coats of skins. Their dress meant something.

In Exodus 28 we are told that the office and character of the high priest was made to appear by his wearing "holy garments," consisting of a breastplate of twelve precious stones, on which were engraved the names of the twelve tribes of Israel. This breastplate he wore over his heart, to indicate how precious the people were to him. Then there were the ephod and a robe, and a coat of checkerwork and a mitre for his head and a girdle around his waist. Each article had a meaning. The office of the common priest was indicated by his garments, the linen head-tire, the ephod, the girdle and the linen undergarments. Kings and queens in all ages have been distinguished by their dress, the crown upon their heads and the royal robe, generally of purple. Even the soldiers who crucified our Savior acknowledged this fact when they placed a crown of thorns upon his head and put a purple robe upon his shoulders.

The dress and outward form are used to distinguish sex among all nations, including even the heathen and savages. In the Law of Moses it is said, "A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for this is an abomination unto the Lord."

Deep sorrow and humiliation were expressed by the laying aside of one's ordinary garments and putting on garments made of sackcloth. Not only was this true among God's people, as in the case of Job, David and the prophets, but even the heathen king and people of Nineveh humbled themselves before the Lord in sackcloth, and the Lord accepted their demonstration of humility and spared their city. Their dress had its meaning and effect.

While the form of dress and the outward appear-

ance were used to indicate holiness, consecration, honor, power and humility, they were also used in an opposite sense by the sinful and depraved, to indicate lasciviousness and sensuality. From Isaiah 3 we learn that when the Israelites became so depraved that God determined to destroy Jerusalem on account of idolatry and the worship of the idols of Moab and of the Sidonians, and the impure practices connected therewith, it was then that the daughters of Zion tried to attract the attention of the opposite sex by "their outstretched necks, wanton eyes, walking and mincing as they go and making a tinkling with their feet." Their cauls, pendants, bracelets, crescents, headties, sashes, and festive robes were used to advertise themselves. It is a matter of history that the women of Rome, as well as those of Jerusalem, were decidedly immoral before the destruction of those cities. The excavations of Herculaneum and Pompeii show that the women of those cities were equally immoral, and their dress showed their character.

Dress is often used to indicate nationality. The Chinese, who constitute one-fourth of the inhabitants of the earth, for many centuries were distinguished by wearing the cue and a peculiar cut of coat. The inhabitants of India, and other Orientals, are distinguished by their dress; and you could not make them believe that there was not a meaning in dress. The same may be said of all the savage inhabitants of our globe.

Dress means much to the soldier in the army. In a hand-to-hand conflict it helps to distinguish friend from foe. The officers designate their rank or official standing by the uniform or dress they wear. The different societies and orders have their regalia and signs by which they may be known and testify to the truth that there is a relation between the dress and outward form and the character of the person wearing it.

Both Christ and Satan make use of dress to designate their subjects, but in opposite directions. Christ says, "Be not fashioned according to this world" (Rom. 12: 2). Satan says, "Be sure to follow the fashions," "Better be out of the world than out of the fashion," "Watch the fashion plates," "Change your dress whenever the style changes, no matter how soon or how often or what it costs, even if it will make up the high cost of living and bankrupt your father or your husband." Christ says, "Your adorning, let it not be the outward adorning of braiding the hair and of wearing jewels of gold, or of putting on of apparel; but let it be the hidden man of the heart, of a meek and quiet spirit" (1 Pet. 3: 3-4). Satan says, "Fix up your hair in some fantastic style; wear all the jewelry you can; buy even more; put on a dress to make an outward display; never mind about your spirit or soul; I will take care of that later on."

The sisters of charity, with their plain dresses, no jewelry, a prayer veil on their heads and a black veil over it, like "living epistles, known and read of all men," can go through the red-light districts of a city and no one molests them. The Salvation Army lassies, in plain dresses, no jewelry, and a regulation bonnet on their heads, can go into the saloons and dives and work in the slums, and their dresses protect them against insult. A sister with a prayer covering and a plain bonnet on her head, dressed in a plain garb and without jewelry, can with safety go where one with a hat, bare arms, bare neck, fashionable dress and wearing jewelry dare not go if she does not want to be insulted, because the wicked men say, "If she is not an immoral woman why does she wear the sign?" There is a relation between the dress and outward form and the soul within.

Fruit, Cal.

Why Solomon Needed Wisdom.

BY PAUL MOHLER.

WHEN David ascended to the throne of Israel it was only a petty kingdom, with an area of 6,000 square miles. There being no large empires in that part of the world at that time, however, he was enabled to extend his authority until it embraced an empire of 60,000 square miles, the largest power of Western Asia. This small beginning and gradual

growth made it possible for him to develop in wisdom as his task increased. It also enabled him to test his counselors, governors, and officers, and to organize his government solidly. But in spite of all this, he had several severe struggles to maintain his power, especially when Absalom rebelled and sought to take the throne.

Now think of Solomon's situation. It is true that he had the support of his father, but not of all his father's officers (1 Kings 1: 5-7). He was a younger son, and very likely without executive experience. He had no cabinet or congress to divide with him responsibility and power. He was all departments of the government in one. There were a number of conquered and partly-subjugated kingdoms of alien people under his authority, who but waited for a sign of weakness in the king, to throw off his yoke entirely. He had to take hold of the government without knowing which of his officers would be true to him and which were plotting for his downfall. Instead of testing men, one at a time, as his father had been able to do, he must take a whole army of officers on their protestations of loyalty and wait for time to test them. In fact, he had to learn at once that which his father had learned in years of experience. A few false moves would have cost him the confidence of the people and turned the thoughts of bold, adventurous spirits toward conspiracy and rebellion. Do you see why he needed wisdom?

Then, from another standpoint, Solomon had something to do besides maintaining his own authority. He had to dispense justice, and that in a land of liars. Those of us who have come into close contact with the Western Asiatics of our day have marveled at their skill in lying. That this is not a late accomplishment is proved by one famous case that came before the king for judgment (1 Kings 3: 16-22). It takes a wise judge to decide such cases, and Solomon felt his need of wisdom.

Again, he had to hold in check idolatry. No matter how long a king might reign and support Jehovah worship, idolatry never died. It always had its devotees. That was, in fact, the rock on which the glorious reign of Solomon was wrecked. With it crept in a thousand other evils which plagued the nation and paved the way for its division.

Finally, he had in trust the oracles of God, the law and the testimony. Around him were no large nations; nothing but petty kingdoms without the power to resist his influence. Think what an opportunity was his to extend the knowledge of God by peaceful means, to all that portion of the world! God had planned that he should be a man of peace, but God was able to give, in peace, greater victories than came to David in war. While he walked true to God, his power increased; but when his heart departed from Jehovah, God raised up adversaries unto him (1 Kings 11). What might have been if Solomon had lived true unto the end, God only knows; but we know it would have been better for all concerned. Truly, Solomon had need of wisdom.

4341 Congress St., Chicago.

"His Name."

BY NOAH LONGANECKER.

"His name is called The Word of God" (Rev. 19: 13).

THE term "Word" here means the Lord Jesus Christ. "God is a Spirit." Spirit is indivisible. So Jesus teaches when he says, "He that hath seen me hath seen the Father." Again, "And lo, I am with you always, even unto the end of the world." Again, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

The term "Word" is the name of the second Person of the Holy Trinity. The Bible applies about one hundred names to the second Person of the Holy Trinity, and about as many titles. According to the official work and the manner of doing it, so the name, or title.

These names are all suggestive as to *who* he is, and *what* he does. God the Father originates all things. God the Son executes all things. God the Holy Spirit

consummates all things. The name *Word* teaches us the manner in which God the Son executes all things.

In the Old Testament the name "Lord" always means the second Person of the Holy Trinity. "In the beginning was the Word," and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made."

Of the creative work we read, "And God said." Then follows, "And it was so." "The worlds were framed by the word of God." The Son "upholds all things by the word of his power." As in the six days' creative work, so in the redemptive work. The Lord speaks the word and it is so. Hence, "His name is called The Word of God."

Christ said to the one sick of the palsy, "Arise." "Immediately he arose." He said to the sinner, "Her sins, which are many, are forgiven." And it was so. He said to the widow's only son who had died, "Young man, I say unto thee, Arise." And immediately "he that was dead sat up." Lazarus had died and was buried four days. Jesus said, "Lazarus, come forth. And he that was dead came forth." He healed so many by his word that the centurion of great faith said, "Speak the word only, and my servant shall be healed." When he said, "Peace, be still," then "the wind ceased, and there was a great calm." He cast out devils, or unclean spirits, by his word. When we say *he*, we mean the Lord, the second Person of the Holy Trinity.

Permit a few citations from the Old Testament. When God was about to renew his covenant with Abraham, three men appeared unto him in the plains of Mamre. One of them was the Lord. Not only did Abraham address him as Lord, but the text says, "The Lord said unto Abraham" (Gen. 18). The learned say, "This, no doubt, was the Angel of the covenant." Here the Lord assumed a human form.

Christ, the Word, said to the Jews, "Abraham re-

joiced to see my day; and he saw it and was glad." "He saw this day especially when Jehovah appeared to him in a human form (Gen. 18: 1, 17), which many suppose to have been a manifestation of the Lord Jesus."—Clarke. C. H. Balsaugh used to speak of this as "*theophany*." This is only one of the many cases of *theophany* in the Old Testament.

Permit one more of the many, as found in Ex. 23: 20-23. This certainly was the great Angel of the covenant. When the Angel of the Lord appeared unto Manoaah, "he did wonderfully." Manoaah asked his name. The Angel said, "Why askest thou thus after my name, seeing it is secret?" Marginal reading is, "*wonderful*" (Judges 13).

"And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." This prophecy was being fulfilled when "*the Word was made flesh, and dwelt among us*." This is not *theophany*. This is the *incarnation* of the Son of God. *Theophany* was but a type. *Incarnation* is the antitype.

But of the many names given to the second Person of the Holy Trinity, none is more suggestive than that of *Word*. Even the mother of Jesus wisely said, "Whatsoever he saith unto you, do it." Paul's charge to Timothy is, "Preach the word." In doing so we preach Christ and him crucified as the Savior of the world. Well could Paul say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

In this line Peter writes, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." All things that were created, were created by the Word. All things will be restored by the Word. "And his name is called The Word of God."

Hartville, Ohio.

with dollars of gold."—Dr. A. H. Johnston, "*Scientific Faith*."

One of the conditions of prayer, universally recognized and announced by Paul, is the uncovered head for man and the covered head for woman. It should be a dishonor in any church for a man to presume to sit with covered head during prayer and worship, while in no church would it be considered dishonorable for a woman to sit with covered head during prayer and worship. The uncovered head for man and the covered head for woman is, then, universally considered as the condition of honorable, and therefore effective, prayer.

The one who would be practical, and therefore scientific in his religion, will comply with all the conditions of successful prayer. You will notice that I put just as much emphasis on the unveiled head for man as the veiled head for woman, and that I do not make this the only condition. The conditions given by Jesus are most fundamental, and without their fulfillment, neither a covered nor uncovered head can avail anything. Having met the conditions given by Jesus, and having conformed to the sacrament as given by Paul, and now universally considered proper, we may be assured that our prayers are answered.

In this sacrament the Church of the Brethren is not behind the times, but ahead of the times, in that she has adopted a most fitting and becoming veiling, and does not recognize the monstrosities concocted by fashion in the form of "merry widow" hats, and other paraphernalia,—for what relation can there be between such "drum-major" headdress and the power of prayer?

The Church of the Brethren will do well to be content with her simple and becoming headdress and prayer veiling, but she must be very careful not to emphasize too much this sacrament, to the neglect of the perhaps more fundamental conditions announced by Jesus.

McPherson, Kans.

Temperance.

BY ASA BOWMAN.

WHEN we see that so many of our young men are being lost to the church, on account of strong drink, it is high time to be wide-awake. Let each congregation and each State District appoint Temperance Committees, and let them cooperate in this great work. Let them raise money for the general temperance work, and let them go forth to conquer in the name of the Lord. Let us have Temperance Meetings, and preach temperance sermons. Let us not, by our vote, support any man who is not a friend of temperance. If we have a chance to vote on State-wide prohibition, let us, in a mild, Christianlike way, endeavor to gain the victory for the Lord.

Let us not sit still and think that the war against the rum traffic is nearly won. The war has just begun. The liquor men, with their allied forces of evil, will fight desperately before they will surrender. They have plenty of money, an efficient organization, national in scope, reaching from the big brewers and distillers down to the bartenders. They have something like four million voters, who will do their bidding. They have control of all the large centers of population. The machinery of the dominant parties is largely controlled by the liquor interests, and the same thing is true of "big business."

The greatest battle of the ballots, that the world has ever seen, will have to be fought. Saloon men tell us that our Government can not get along without the revenue from liquor, which is \$300,000,000, but they forgot to tell us of the \$1,000,000,000, annually spent by our authorities because of the grievous drink evil. Are we going to give up the fight? No, let us go forth with a will, until the cohorts of Satan fall.

I should like to hear from a number of our able, well-posted temperance workers, through the MESSENGER, so that we may become better acquainted with each other. Our well-informed brethren might give us some of their thoughts on this important subject, so that the best results may be obtained.

Floyd, Va.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 11.—The Uncovered and Covered Head, the Sacrament of Prayer.

"I AM glad that you have asked about prayer, because I have rather strong ideas on the subject. First, consider what are the facts. There consists around us a spiritual universe, and that universe is in actual relation with the material. From the spiritual universe comes the energy which maintains the material; the energy which makes the life of each individual spirit. Our spirits are supported by a perpetual indrawal of this energy, and the vigor of this indrawal is perpetually changing."—W. F. H. Myers, "*Human Personality*."

"It would seem as if transmundane energies,—God, if you will,—produced immediate effects within the natural world to which the rest of our experience belongs."—Wm. James, "*Varieties of Religious Experience*."

The subject of prayer is one of the greatest and most fundamental of our religious life. I shall not attempt, in this place, a full discussion of the subject; that would require very many pages. I shall only allude incidentally to the many conditions of prevailing prayer, and center upon the sacrament which is in line with this series of discussions.

There are many conditions of true and efficient prayer. Jesus deals with these conditions in detail and with explicitness. Purity of heart, restitution and reparation for wrongdoing, forgiveness of heart, unity of desire with others, honest longings, sincere humility, in faith believing,—these are the conditions. He suggests that we pray for our enemies, laborers for the harvest, against temptation, and he gives us the privilege of praying for anything we can rightly desire and pray for in faith, and ask in his name. He encourages privacy, constancy, vigilance, simplicity in

prayer. He held out great encouragements, assurance that God's love exceeds an earthly father's; that he himself will join in our prayers, and that our Father knows our wants and loves us. (See "Principles of Jesus," by Speer.)

There is another condition of prayer, not mentioned by Christ, but mentioned by Paul in Corinthians,—the uncovered head for man and the covered head for woman.

"As miracles are possible, so also is that attention and response of God to the desire of men, which is called answer to prayer. If God were not a free personal Being, answer to prayer would, of course, be impossible. The main function of prayer lies in the spiritual region of fellowship with God; and here, in the freedom of a father with his children, we may be sure that God will frequently fulfill the desires of those who pray."—Clarke.

The law of prayer is a statement of the conditions of prevailing prayer. Answer to prayer is certain as the law is certain. When we have met all the conditions of a law it is not a question whether there will be any results. We already have the results in the fulfilling of the law. When the law of prayer has been fulfilled, it is not a question whether we shall have an answer. We already have the answer in the fulfillment of the law. Now, the conditions for the greatest power in prayer are many. As we fulfill the conditions, have we power. "Some have thought that if they obey God's spiritual laws, God ought to give them blessings in other spheres, notwithstanding the fact that they do not meet the conditions theré. One might as well argue that, because a man has met the conditions of financial prosperity, he should therefore secure the salvation of his soul, as to argue that God should reward us for fidelity in spiritual things

Letters to Young Christians

By Galen B. Royer

2. Keeping Unspotted.

THE usual thought of sin makes it the result of some act. There can be no doubt but that here lies the largest field of sinning, unless the unrealized sins of omission are much larger and more numerous than we ordinarily think them to be. But it is not the sins committed, about which I would like to speak, but rather the impress for ill that things beyond us produce upon ourselves.

James talks about keeping unspotted from the world. That has a deeper meaning than many Christians have ascribed to it. Some think that if one does not dress like the world, he is unspotted; others would include amusements; still others would add more along the same line and so the basis of being "unspotted" varies with the conceptions of men rather than the real teaching of the Lord, and few reach so far as Christ meant us to go.

Jesus prayed that his disciples should not be taken out of the world, but kept from the evil thereof. In other words, he prayed that they should be left in this world of sin, and still remain unharmed by its baneful influences. Certainly he did not mean that they should enter some cloister. The purpose of his life as well as his teachings would completely contradict such an interpretation.

What, then, did Jesus mean by his prayer? His own life is his best interpretation of its thought. Jesus lived in the world, dressed like the people of his day and of his class, ate food that others ate, walked the paths of Judea as others did. In what was he not like the world? The difference was in the spirit of his life. In that he was unlike every one about him. Men hated him; he did not hate back but loved them; they sought to entrap him in his words, yet he never grew weary of telling the truth, even in the face of this cold and stifling criticism. His enemies hunted him as the fowler hunts the bird, yet he never grew bitter towards them. Though mistreated, misunderstood, and knowing that not being understood would be the reason for nailing him to the cross, he still loved those who spitefully maltreated him. Just a few days before his death he was seen on a hillside, weeping over the people of Jerusalem because he could not gather them together in his tender leading, as a hen gathereth her brood under her wing. On the cross, while hanging between heaven and earth,—the victim of the hatred of his worst enemies, and while enduring physical suffering that was only eclipsed by his soul struggle,—he is heard to pray for the forgiveness of those who tried their best to do him the greatest possible harm. Though the world forever sought to stamp out his life, though his disciples did not understand his life purposes, and misinterpreted his kindly offices, Jesus never lost heart or became wounded by all this trial and disappointment. He remained the spotless Lamb of God, with no blemish of sin upon him, and thus became our Example.

This, then, opens a large field of Christian experience where the young Christian can unconsciously, or without proper understanding, become spotted by the world. It is the kind of spots, too, that church discipline can not reach and in which many do not properly advise.

Nothing pleases the world and the devil more than to be able to make sin spots on the Christian. They are on the lookout all the time. They will speak ill of you, tell falsehoods about you, or tell the truth in part, so as to turn others against you. They will do their best to besmirch your life with anything that will do you harm. Somehow, too, they know that young Christians are more easily injured than older ones and so, in order to injure a soul as well as a life of usefulness, they make their strongest attacks on the tender plants of the Lord's vineyard. How glibly they can say, with scornful look, "You are a pretty Christian," and what direful effect often results! To be wounded is to become spotted. To

pass it all by without notice, and look to Jesus and smile, is to remain pure. Jesus understands, and he will respond to such a course quickly.

Some young Christians are unfortunate enough to have an acquaintance,—perhaps a schoolmate,—who delights in picking at their Christian profession and enlarging on their weaknesses, overlooking entirely their good qualities. How easy it is, then, for the young Christian to grow faint and weary concerning his profession, to become wounded at such treatment, and to dislike the persecutor and treat him as an enemy. Just then spots are being formed on the character of the believer in Christ, for love is going out of the life and it can no longer be sweet and full of service.

Sin can not injure one without his permission, any more than you can touch a sunbeam. Sometimes sin takes us unawares and we stumble. Sad it is, too, for our fall means spots. But let it burn deeply upon your mind that sin, scorn and persecution can do no harm to any Christian unless he permits it, and hence he, and not the world without, is responsible for his sin.

It is useless to think of going through this world without attempts being made to wound one. It is often done purposely, though, at times, it may be done unintentionally. Even when done purposely it does not help one to feel wounded over it. To keep happy, loving, tender through a long siege of trial, persecution, injustice, or bearing a wrong silently, is one of the greatest victories in Christ Jesus.

Care makes spots. How many are thus spotted! It will not do to excuse yourself because others are engrossed and worried over the affairs of this life. It is yourself you should be thinking about. There are the cares of this world, the deceitfulness of riches and so on, that Jesus talked about, and many people are so little concerned about. How thoroughly many older Christians are spotted with them! Is your young Christian life going to be marred too by them? Shall it be said of you, at the close of life, as it truthfully has been said of many before you,—"He was born a man, he died a farmer,—or a merchant;" "She was born a woman, she died a good housekeeper"? I mean this, Will you also mar the manhood and womanhood God gave you, and dwarf the possibilities of your life down to the narrow limits of the occupations named? The cares of this world will bring the crow's-feet about your eyes faster than persecutions ever can; indeed, persecution usually makes angelic faces.

When I was a youth I recall staying all night in the home of a deacon. At the breakfast table, on Sunday morning, he said grace, and with the same breath with which he hurriedly said, "Amen," he asked his son whether he had attended to certain chores. Ah, the cares of this life were stealthfully making spots on that Christian life! How Jesus prayed that his disciples should be kept from just such evil influences of the world!

Sorrows can make spots. They are sent to sweeten life and often do it. In other instances they bring opposite results. I once preached the funeral of a saintly mother. Afterwards, in their great sorrow, the daughters declared to me that God did not love them or he would not have taken their mother from them. I tried to help them see God's love. They were Christians then. Since then they have denied the Christ. Their sorrow marred instead of sweetened their lives, though the Father meant the latter.

Sorrows may overwhelm us for the time being, but should not injure us. On the shore of a certain salt water lake is a fresh water spring. Its waters are sweet. Sometimes the winds drive large waves of salt water and completely submerge the spring. But just as soon as they recede, the little stream of pure, sweet, clear water issues forth again perfectly unharmed. So the bitter experiences of life should never mar the sweet flow of love and gentleness in our lives to others.

So many old Christians are badly marked,—the wound of sin is healed, but Calvary does not remove the scar. Because of this I warn young Christians, keep unspotted by the harm that outside influences

of the world may try to bring upon you. Jesus did. He was tried just as you are; he is our Example.

If, in your heart-search, you find spots, strive to permit no more. The struggle never ceases in this life, but the spots are left only by our permission. One of the two elements which, James says, make up pure religion, is keeping unspotted from the world. Is that not argument enough for you to strive hard not to let any bad influence, any ill, any mistreatment of the world, any disappointment injure you?

Elgin, Ill.

The Unseen.

BY H. M. FOGELSONGER.

MOST of us like to deal with things that can be easily seen, that are evident and easily understood at the first observation. It seems natural for us to avoid the difficult and obscure, but did you ever stop to think that there are only a few things in the world easily understood? The fact is, we can see, feel or hear only a very small proportion of the activity of the world about us. Our range of perception is limited indeed. A large share of our life necessarily must depend upon faith and hope.

Thousands of special marks and signs in the world are understood only by the particular class of people using them. You have often heard how tramps will designate the buildings where food is easily obtained. I remember seeing, when a boy, that a tramp placed a small chalk mark on the front gate at home after receiving a "hand-out" at the kitchen door. The frontier hunter used to have his way of "blazing" the trail. The Indian boys were early taught how to read the footprints of the wild animals in the forest. By certain characteristics of the footprints they could tell the sex, age and general peculiarities of their prey. From the footprints they frequently could determine the best means of approach.

The physician reads markings on the body that few people see; and the specialist, trained in diagnosing nervous diseases, will see many more signs than the ordinary physician. We give expression to our physical and mental condition, our very thoughts, by means other than our voice. A person may ask, "How do you know that I am thinking of that?" He may be answered, "Your eyes, the shape of your lips, the muscles of your cheek, the twitchings of your body, the movements of your hands tell on you." Those are the things usually unseen.

The eyes of the artist behold infinitely more than those of the ordinary man or woman. Just now there is an example before me, as I look out the window. It is snowing. The ground is white and the sky is the usual gray accompanying a snowstorm. A clump of trees, not far away, furnishes an interesting color study. Their bases appear dark, almost black, but the tops, especially of the smaller branches, look much lighter. However, the open tops, through which you can see the sky, seem to be different. The large branches are, apparently, perfectly black, much darker than the trunks. A scientific description of the trees would mention other colors, but the artist sees them in contrast and as they are reflected from the sky and ground. When he reproduces them on a paper or canvas he must also take those things into consideration. Those are a few of the things which most people do not see when viewing a landscape.

To most of us a snowflake is merely a snowflake. We never stop to examine its geometrical construction, and in what kind of a snow, and in what temperatures, some shapes are more prevalent.

This is an age of imitation and infringement. Specialists are required in order to detect fraud and misrepresentation. We ordinary folk frequently can not tell until too late that we have been deceived. I bought a suit of clothes, one time, at a "special sale," believing that I had received a bargain. A few hours' wear told the truth. The pressing soon vanished, revealing the wrinkles and defects of poor tailoring. I had paid a high price for a very poor article. Many things were unseen to me at the time. So it is the world over,—the unseen is frequently what counts.

I have been thinking of the many things in nature

that are beyond the ordinary vision. Often I have wondered whether there are not as many virtues about the human race which, to the ordinary vision, are not distinguished. I know that I have been surprised frequently, both agreeably and disagreeably, as I learned to know persons. I recall now an individual whom I once regarded as a pretty good example of a miser. I considered him practically devoid of public spirit. Later I found him to be almost the opposite. If I had read him correctly, the mistake would not have been made. Some points of his personality were overlooked. In the same town there lived another man who appeared to be a conscientious worker for the community,—one whose sole purpose was to make the town better. Later he proved to be selfish and to be working for personal gains. A closer study would have revealed the fact at the first acquaintance.

It is a true saying, that those who are the least informed are the most positive. How frequently you have heard persons try to explain scientific and religious problems to their own satisfaction, when they knew practically nothing of what they were saying, and then concluded by quoting that much-abused statement, that "what is hid from the wise and prudent is revealed unto babes." I believe it is also true that those who are least able to understand human nature are the most radical in their judgments and the most dangerous to the community. It takes close observation and careful study to grasp all the finer points.

Yes, there are many beautiful things in the forest, there are many interesting traits in animals, there are many wonderful sights in the sky that escape our notice day after day, but the least understood organism in the whole universe is man. How dare we judge our neighbor to be totally bad when we know so little about him? How many attributes, traits and motives are there about him which we do not see? We can not expect to find all persons doing just as we are doing,—and it may be a good thing that this is so.

New Paris, Ind.

Our Visit Among the Western Schools.

BY JNO. S. FLORY.

ELD. J. H. B. WILLIAMS, of Elgin, Ill., and myself were a committee of the General Educational Board to visit the western schools. Some work that Bro. Williams had to look after in Kansas for the General Mission Board made it expedient for us to begin our work at McPherson. Consequently I left home so as to reach McPherson on Monday evening, Feb. 9. Bro. J. J. Yoder met me at the station with his auto and I was soon comfortably lodged in his pleasant home.

Bro. Williams arrived on the early train next morning and we spent that day and the next in getting as good an insight as possible into the workings of McPherson College. We visited a number of classes, met with the school twice in chapel service, held a public educational meeting on Tuesday evening, and held a conference with the Trustees and also with the Faculty and Trustees combined.

The local Trustees,—J. J. Yoder, F. P. Dettler, H. J. Harnly, J. A. Flory and J. N. Drescher,—are wide-awake and active in promoting the interests of the institution. While they have the local management of affairs in their hands, they have associated with them a body of ten other Trustees, representing ten State Districts; and altogether this organization ought to prove a powerful advantage in concentrating the interest of the western churches in their college.

The unusual drouth, all through the territory adjacent to McPherson last summer, has necessarily affected the attendance of this session somewhat, but we found nearly two hundred students in attendance and, with a return of prosperity, the outlook for a large student body is first rate. The laws of Kansas are bringing a stringency upon the college just now, in a requirement of \$200,000 endowment by 1917. The Trustees are wide-awake to this situation, and while a nice nucleus of endowment has already been raised, they feel the need of active coöperation of all

the Districts interested, so as to meet this demand and thus establish McPherson as one of the leading colleges of the State. It will be an easy proposition, for our membership, in these progressive States, to establish the college in this way, without any one's feeling the financial burden, and we feel that they are going to do it.

The affairs of the college are at present administered by Dr. H. J. Harnly, the dean of the college. To begin with next session, the Trustees have elected Dr. D. W. Kurtz, of Philadelphia, as president, and Dr. A. J. Culler has been called as pastor, announcements of which have already been made in the columns of the MESSENGER. We believe that with proper management, so as to conserve all of the available forces, McPherson can soon be placed in the front rank of the colleges of the State.

Leaving McPherson in the afternoon of the 11th, we arrived at Mount Morris, Ill., the following evening. Here we found Bro. Isaac Frantz in a series of meetings, so our public educational meeting was held at the chapel hour on Friday morning. It was attended by the entire school and the Trustees from the District, Brethren John Heckman, C. W. Lahman, O. L. Shaw, and W. A. Lampin,—Bro. D. L. Miller not being able to attend on account of the inclemency of the weather.

Mount Morris College passed through severe trials, by reason of its fire losses about two years ago, but its constituency has rallied nobly to its support. Needed buildings have been reconstructed in excellent form,—the recent structures being almost models of plain, durable and economical school architecture. We found the Trustees thoroughly awake to the importance of the great trust confided to their care, and eager to improve the equipment and facilities for the young people of their District. They, too, have the coöperation of a larger body of Trustees, representing the State Districts around them. They feel the need of endowment, so as to put the college on a substantial financial basis, and if their constituency appreciate their opportunity, as we believe they do, a handsome endowment fund will easily be forthcoming.

The college is ably administered by Bro. J. E. Miller as President, and Bro. D. D. Culler as Business Manager. It seemed to us that there is a bright future for Mount Morris College.

On Saturday, Bro. Williams went to Elgin, to spend Sunday with his family, while I continued over Sunday at the Mount. While here I abode in the pleasant home of Brother and Sister D. L. Miller. Bro. Miller is not as strong as he has usually been and, owing to the inclemency of the weather at this time, was not going out of the house. He spends his time very pleasantly, however, in his large, well-assorted library, in which he finds constant refreshment and pleasure. He is an insatiable reader, even at his advanced age, and has made a collection of books that is unique among our people. His interest in the church and her various lines of work is unabated, and it is an inspiration to hear his wise advice and counsel. One of the pleasures of this trip was my pleasant stay in his hospitable home. ●

Bridgewater, Va.

(To Be Continued Next Week.)

Can the Lord Depend on You?

BY J. LLOYD NEDROW.

As I read the MESSENGER from time to time I see many articles which are of great interest to me. I am very much impressed by the accounts of some of our dear brethren and sisters who seem to have devoted all their time to the cause of Christ and the church.

We can not all be ministers but all can perform some work that the Lord bids us do.

Some can preach; more can sing; all can pray; and all can scatter beams of sunshine and do little deeds of kindness as they go through life.

Some may even think they can not pray, but prayer is the key that unlocks the door of heaven, and without prayer no one, who desires to follow in the footsteps of our Blessed Savior, can enjoy heaven.

When we sing that beautiful hymn; "Can the Lord Depend on You?" it causes us to ask ourselves whether or not we are doing enough for the Lord so that he can depend on us.

Brethren and sisters, may we go about doing our Father's will, so that he can depend on us. We all have a talent to improve. Are we trying to improve it, or are we simply depending on the Lord to improve it for us? If we are, let us bestir ourselves to greater activity. I am sure that the Lord will assist us, providing we ask him.

Dear reader, if you feel within your soul that you have a work to do for Jesus and you fail to try to do it, what will your record show when you are called before the bar of God to give an account for your stewardship in this life?

So much is embraced in the following stanza that its real meaning to each individual can not be expressed in words:

"There is work on every hand
That the Master bids you do;
Will you heed his plain command?
Can the Lord depend on you?"

I have known of ministers who did not seem to realize the great responsibility that was placed on them. It appeared to be a task rather than a joy when they were called upon to do a certain work, and they even would refuse to fill their regular appointments. Paul says, in 1 Cor. 9: 16, "Woe is unto me if I preach not the gospel!" and, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6: 10).

It matters not how weak and unworthy we may seem to be, we should realize that when we converse with those whom we love we can, in various ways, accomplish much good for the cause of Christ, for Paul in Philippi. 4: 13 says, "I can do all things through Christ which strengtheneth me."

May we, as Christians, ask God to strengthen us for the work he has given us to do, that we may help to win souls for Christ. May we so live that those who come under our supervision from time to time can look to us as guides to lead them in the paths of duty. May God help us so to live!

Jones Mills, Pa.

A Few Items from the Northland.

BY J. F. GRAYBILL.

WE sometimes feel a little condemned, when, in this busy life, we stop to think how long a time has elapsed since our last report from this place. This morning I will write a few items that may interest you, not because I have more time, but because I feel under obligation. When we think of the gladness we feel when we hear from those on the home base, through the MESSENGER, it is but natural that you should be glad to hear from us occasionally.

The Winter in Sweden.

With the exception of a few days, our winter here has been mild. Before Christmas we had much rain, and short, dark and dreary days. This is the season of the year that affects the missionaries' constitution most. How glad one is to get a glimpse of the sun after it has been hid for a few weeks! The amount of snow here, this year, is scarcely worth mentioning. The ice that had formed during the few cold days soon passed away. The lifeless appearance of the trees and shrubs and the absence of the feathered songsters was about all that reminded us of winter. After Christmas it was colder and the atmosphere became purer. The sun made its appearance more frequently, but did not have much effect, even when it was at its best. Now, since the days are longer and the sun's rays brighter, our winged friends are beginning to furnish music in the air, and the buds on the trees are showing indications of new life. Again we are reminded that spring is not far distant. Warmer days will be hailed with joy, after so long and dreary a season. Spring and summer in Sweden are most delightful seasons.

The District Meeting.

This gathering for 1914, was held at Vanneberga
(Concluded on Page 172.)

THE ROUND TABLE

The Journey of Life.

BY JAS. A. SELL.

THE life of three-score years is an interesting journey and brings many varied experiences. Some of the people with whom we travel are scarcely endurable, others are companionable, and some others are real interesting and helpful. When it is our good fortune to have for our associates the tried and true, who are congenial, it is then that we realize the joy of living, and feel that the journey was all too short. We are fortunate in living in the age of the Christian religion which changes our sinful nature, and which fashions us after the One who took upon himself our nature, and lived and died for us, and thus puts into our hearts similar likes and dislikes. Yet even with this powerful influence in our favor, we sometimes meet with tragedies so appalling that we grow sick at heart, and long for a better place.

It is also comforting to know that when the journey is completed there is a better place where weariness and heartaches shall not enter, and where we shall meet the loved one who fell by the wayside.

"The road was rough before our feet,
The hills were steep and high,
And clouds had gathered overhead
And shut away the sky.

Perhaps our pathways ran apart
In dark and stormy weather,
But at the blessed evening time
We'll be at home together.

"Dear friends of mine, I grieve to lose
The grasp of loving hands;
How much we need each other here,
Each fully understands.
But if our pathways meet no more
In meadowland or heather,
Believe that when the night is come
We'll be at home together.

"So let our hearts be true, dear friend,
And steadfast, come what may
God grant, our paths run side by side
And part not all the way.
But if it be that part we must,
God only knoweth whether,
There's comfort in the thought that he
Will bring us home together."

Hollidaysburg, Pa.

Gold and Costly Array.

BY H. W. BARKDOLL.

IT may be thought that Christians need not concern themselves about outward adorning. Our Heavenly Father, however, has concerned himself about it, having given us specific instructions regarding it. Have you been converted? Have you been born again, and do you belong to the family of God by right of adoption? Hear him: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (1 Peter 3: 3). "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array" (1 Tim. 2: 9).

Christians must separate themselves from the world and its vanities, in their attire as well as in their life. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance" (1 Peter 1: 14). "Be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12: 2). Christians are not to fashion themselves according to the corrupt customs, sinful pleasures or practices of the world, as the carnal mind does, "because the carnal mind is enmity against God: for it is not subject to the law of God" (Rom. 8: 7).

Jewelry, costly array and bodily display of any kind are emphatically of the world, and the world loves its own. When the soul longs for Christ and his humble ways, in preference to the lust of the eye and the pride of life (which desire is not of the Father, but is of the world), then, instead of serving carnality, it will seek to do the things that please God. The outward is an index of the inward. The tree is known by its fruit. Christians are commanded to

love and serve the Lord, shunning every appearance of evil. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2: 15).

Batavia, Ill.

Confessing Our Faults (James 5: 16).

BY MARY M. FIFER.

FOR some years I have considered this part of the anointing service as being necessary when one receives this sacred rite. I once asked the brethren what their opinion was. They thought it was all right, if one wished to do so. I have never heard the subject spoken or written on since, but on reading Sister Eshelman's article, in a recent MESSENGER, on the "Lord's Way of Healing," I was prompted to write these few lines.

Let us notice that there was a confessing of faults before the oil was applied, which was followed by the offering of a prayer for the forgiveness of sins, for the healing of the body, and for eternal salvation. After this she was healed immediately.

Might the trouble not be right here (neglecting to confess our faults), and might not this be the reason why we sometimes do not receive the blessing of being healed from our bodily afflictions? It is good to confess our faults at any time, but especially so when we are depending on the Lord to heal and forgive us. It seems hard to confess our faults to one another, and I wonder if that is the reason why we do not hear or talk more on the subject. Let us hear from some older and wiser heads.

Rehobeth, Md.

The Holy Spirit.

BY IDA M. HELM.

"It is not by might, nor by power, but by my Spirit, saith the Lord of hosts."

IT is well for us to have a strong conviction that we can do nothing in the matter of salvation without the Holy Spirit. He convicts of sin, gives the spirit of repentance, renews the mind, anoints for service, seals unto the day of redemption. Without the Holy Spirit all our plans are doomed to utter failure and humiliation, no matter how perfectly they are organized. "The presence of the Spirit is vital and central to the work of the church. Nothing else avails."

At the point of self-confidence the church will fail. When the church is run on the line of politics, there will be no Shekinah, for the Spirit will cease to work. The energy of the flesh can run a political organization, but only the presence of the Holy Spirit makes a temple of the living God. The church is called to be a "holy priesthood," and it can do nothing without the Spirit.

Ashland, Ohio.

A Cottage Prayer Meeting.

BY JOHN H. HELM.

ON the evening of Feb. 26 we met in the home of one of the members with about thirty present. We used the subject given in the MESSENGER. A number of good talks were given. The leader then called for sentence prayers. Sixteen responded. A number of sisters and two children were among the number. We have had many such meetings. I believe much good has been done in these gatherings. A great deal of interest has been manifested. Three were present that requested the meeting for the following week.

Bluefield, W. Va.

Did Moses Marry a Negro Woman?

BY WM. H. LEININGER.

HE did, or the Scriptures would not say he did. In Josephus we have a very good account of the life of Moses. It says that while Moses was with Pharaoh, King of Egypt, he was appointed commander of the king's army. While they were warring against the Ethiopians, Moses was trying to besiege the city of Saba, which was afterwards called Meroe, a city surrounded by great walls. The king's daughter saw

Moses, fell in love with him, and sent him word concerning their marriage. To this Moses agreed, providing she would so arrange that the city would be delivered into his hands. This she did, and the marriage followed. Josephus also gives a full account of Moses' marriage to Jethro's daughter in his next chapter.

R. D. 7, Chambersburg, Pa.

Sunday-School Lesson for March 22.

Subject.—Lessons by the Way.—Luke 13: 18-35.

Golden Text.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Matt. 7: 21.

Time.—Probably December, A. D. 29.

Place.—In Perea, as Jesus was on his way to Jerusalem.

CHRISTIAN WORKERS' TOPIC

Our Opportunities.

Eph. 5: 16.

For Sunday Evening, March 22, 1914.

(Let the president appoint some one to keep a complete record of this meeting and report same to Our Young People, Elgin, Ill.)

I. Report of Committee on Number of People in Reach of This Church.—(If your church is a country church, you should find the number of people within a radius of three or four miles. Divide this territory into sections, assigning each section to certain persons; then summarize your reports for this meeting.) 1. The number of the people: (1) Boys, (2) girls, (3) young people, (4) adults. 2. How many belong to some church? 3. How many attend church regularly? 4. How many attend Sunday-school? 5. How many within our reach do not attend church or Sunday-school anywhere? 6. Some other interesting things we found out about our community.

II. Reports of Committees (After Thorough Investigation) on the Following: 1. Why more boys do not attend church, and how can we get them? 2. Why more girls do not attend church, and how can we get them? 3. Why more young people do not attend church, and how can we get them? 4. Why more adults do not attend church, and how can we get them?

Round Table: 1. Some duties these reports reveal. 2. What will we do to make use of our opportunities as a church and as individuals (1) on Sundays, (2) during the week? 3. How can we win more souls to Christ?

PRAYER MEETING

God's Plan for My Life.

Eph. 2: 10.

For Week Beginning March 22, 1914.

1. Man Is God's Workmanship.—By creation we belong to the One "in whom we live, move and have our continual being." Man is a piece of workmanship, the like of which the universe has never looked upon, a being that can devise and reason, that can hope and despair, that can love and hate. God has set before man, in the ever blessed Word, what is right and what is wrong,—we are free to choose, knowing the consequences (Job 33: 4; Psa. 8: 5; 139: 14; Isa. 64: 8; Eph. 1: 4).

2. Obedience to God Essential.—God never created man in his image to do the devil's bidding. As clay in the hands of the potter, so man from the beginning was to yield implicit obedience to the great Creator. The same law prevails today, for we are as much God's workmanship now, as our parents were in the Garden of Eden. The same Divine Law is over us, the same service is expected of us (Ex. 19: 5; Psa. 25: 10; 103: 17-21; 111: 10; 112: 1; Matt. 5: 19; Luke 6: 46-48).

3. "Created in Christ Jesus unto Good Works."—Man was created for a purpose,—"good works." That is the mission of man, woman and child. What a field it is,—this vast domain of good works! No surveyor can stretch his chain around it. No engineer has ever given its boundaries. It is as broad as human hopes and desires, as limitless as the loftiest aspirations of man. When once the evil is weeded out, and all that is vile and hurtful taken away, the human heart will become a garden of the Lord.—a land rich in promise (John 15: 16; Col. 3: 12; 1 Thess. 2: 12; 2 Peter 1: 10; Rom. 12: 2; 2 Cor. 4: 6).

4. Opportunities for All.—In God's field there is work for all,—one here, one there. Sometimes we may, indeed, be in doubt, as to our line of work, but by getting close to the Father, we may soon determine his plans for our life. When once we know God's will concerning ourselves, we must carry it out to the very letter (1 Cor. 3: 6, 7; 2 Cor. 3: 3, 18; 5: 5, 17; Philpp. 1: 6; 1 Peter 2: 9; John 15: 4, 5, 8, 12).

HOME AND FAMILY

The Ladder of Prayer.

BY JAS. A. SELL.

"And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and beheld a ladder set up on the earth and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel. And Jacob vowed a vow," etc. (Gen. 28: 10-19).

88 and 75.

Jacob, weary with his journey,
Laid his head upon a stone,
Gave himself to peaceful slumber,
With a feeling sad and lone.
In the visions of the night-time,
Heaven opened to his view,
And from out the throne of glory,
God's great love was shining through.
Down from heaven came a ladder,
And it stood upon the ground,
And he woke in fear and rapture,
At the glory shed around.
Angels bore his message upward
To the God who stood above,
And they brought his answer downward,
As a token of his love.
And he promised to go with him,
Till he reached his earthly home;
When he gained its welcome portals,
He would never from it roam;
But would see a numerous kindred,
Spreading o'er the fertile land,
That would grow into a kingdom,
A united, happy band.
Jacob felt that God was present,
Though at first he knew it not;
He was thinking of his journey,
And his hard and cruel lot.
Now he took his stony pillow,
Consecrated it to God,
Marked the place and called it Bethel,
Where his wandering feet had trod.
Here he pledged his true devotion,
To the God who met him there,
Promised of his earthly substance,
In his humble, pleading prayer.
He desired peace and comfort,
In his home among his kin,
And he craved that God be with him,
Keep him free from every sin.
And that ladder still is standing,
Whereon angels come and go,
Heaven still is open to us,
As we're pleading from below.
In the dwelling of the humble,
Where the suffering bend the knee,
They have access to this ladder,
And the angel service free.
When our heart is hot and restless,
And our life is full of care,
There is left to us a solace,
In the secret hour of prayer.
God is always near to cheer us,
Though our pillow be a stone;
We can trust his gracious promise,
And we need not be alone.
Hollidaysburg, Pa.

Homeless Ones.

BY DR. S. B. MILLER.

No. 4.—Lonely Lottie.

"I am alone. A child's caress,
As gentle as an angel's touch,
That bliss beyond words to express,
I never felt,—but miss so much."

LOTTIE LEE lived alone in a little vine-covered cottage at the end of the street. Here she was born; here she had always lived. The cares of the home had come to her early in life, as her mother, always frail, had died when Lottie was but fifteen years old.

The burdens of the house were taken up by her bravely. Always her thought of father's needs made her a blessing indeed to the lonely old man. She was one of God's uncrowned heroines.—God bless them,—who give up the opportunities of associates, lovers, homes of their own, to assume the task at hand,—caring for father.

Many an hour of silent grief was hers as she saw the happiness of girlhood friends in homes of their own, surrounded by the prattle of children,—she was one of those little mother-women:

"Oh, the little mother-woman, meet her anywhere,
Pausing here and there to kiss some little tot,
Taking babies to her bosom in a way that mothers do,—
The tender mother-woman God forgot.
Her arms are ever reaching for some tiny little mate
And her eyes are ever looking for a child,
Her heart is ever open to the little ones she meets,
She has never seen a baby but she smiled."

After her father's death she seemed more lonely than ever, so she sought diversion by being a helper in any home of need. Where sickness was she went and cooked or nursed, or did what was to be done. Rich or poor,—all were her friends, for all alike had been blessed by her ministries.

George Green had married a girlhood friend of hers, and had been to her all that a husband should not be, and little that he should be or might have been. Good-natured, indifferent, a jolly good-fellow with the boys, drink and gay companions soon ruined his reputation and destroyed the hope and happiness of his home.

One morning Mrs. Green in her haste to get a quick breakfast accidentally set fire to her clothing, and in a few minutes was burned beyond hopes of recovery. Lottie Lee came at once and cared for Baby George and the suffering mother, but nothing but death could quiet the pains and suffering of the injured.

Mr. Green was sleeping off a night's debauch and was scarcely able to comprehend the conditions until his wife had passed away. Then his grief was apparently intense and prolonged.

By his request Lottie took Baby George home with her. She had much experience in caring for children, and her skill soon enabled her to give the baby proper care and food, and then the ecstasy of joy in playing with the baby!

"To draw from warm pink feet, white knitted shoes,
To play this little toe or that to choose,
Singing the while a simple foolish rhyme,
Made but for mother lips in baby time."

When he dropped comfortably to sleep, Lottie sat gently rocking before the empty fireplace, the tiny bundle close in her arms, and a soft, joyful light shining in her eyes.

Mr. Green had only requested Lottie to keep Baby George for a few days until he could make other arrangements. But once the baby was off his hands and mind, a prolonged debauch of six weeks' duration followed, and when he did finally appear it was only to tell Lottie she could keep the baby, as he didn't care to attempt to raise the child, but promised to provide for her expense in raising him.

The boy grew and thrived as all healthy boys will do, and he was the joy and comfort of Lottie's life, and upon him she lavished her affections, nor failed to give him proper training.

In the meantime George Green had wandered away and utterly failed to show any concern for the child nor provide for his keeping. After seven years of absence he suddenly appeared again and said he had come for the boy. Lottie was speechless with surprise for a few moments, and then she walked over and opened the door fiercely, and with all the anger of outraged womanhood said, "Get out, go quickly! I don't deny he is your child, but he's mine by every law of God. While you've been sleeping your drunken nights, I've been hanging over that little boy's bed, listening to his every breath. While you've been dancing, drinking and debauching yourself, I've been teaching that boy his prayers, and a knowledge of Jesus, his Savior. I'd rather see him dead than with you. Go, and go quickly."

He went out, banging the door behind him, while

Lottie, in the seclusion of her sitting-room, sobbed convulsively over the scared and bewildered child.

Knowing the character of the man, she was not surprised to hear that Mr. Green had taken the case to court, to get legal possession of the child. The day of trial came, a raw, chilly day, and wrapping Georgie up well, hand in hand they sought the office of the Justice. In due time Mr. Green came in and briefly stated his case, affirming that the child was his, that he had never legally surrendered him to Miss Lottie, and that the law was fully on his side.

Miss Lottie briefly stated her case,—the father's abandonment, and failure to provide, her own labor, devotion and love, all of which was fully known to the squire.

"It's a pretty hard question to decide in a hurry," said the squire. "Seems to me I'd better think it over tonight and give a decision tomorrow. In the meantime, Lottie, I'm scarcely justified in allowing you to take the boy home with you. We'll put him in jail until I've decided the case."

Mr. Green arose provokingly and remarked that he'd just have to wait another day till he got possession of the boy. But Lottie was on her feet in an instant, a spot of indignant red showing on each cheek. "Judge Sloan, are you crazy! You, the father of children at home, to think of putting this seven-year-old boy in that damp, cold place alone over night! The idea! You ought to be ashamed of yourself. If Georgie goes to jail, I go too, and neither of us are going unless you've got a stove put up and fuel for a good fire!"

Judge Sloan took off his glasses and wiped them slowly and said, "A good many years ago a king was called upon to decide the ownership of a child. As I remember, the one whose first thought was of the child's welfare, got it. I guess the law books ain't got any better precedent than that. Lottie, take the boy home and continue your care of him,—he's yours."

"Our hearts will keep younger, your tired heart and mine,

If we give them a place in their innermost shrine,
And to life's latest hour, 'twill be one of our joys
That we keep a small corner,—a place for the boys."

Cedar Rapids, Iowa.

"Yes, Mama Is Responsible."

BY GRACE HILMAN MILLER.

WHILE in conversation with a young sister of thirteen years, the other day, she made the remark that she did not like to do anything that she knew her mother disapproved of.

"Even if mama does not say that I must not do so and so,—if I feel that she does not prefer for me to do a certain thing, I can not conscientiously go ahead and do it, for I am always the worse off if I do," she confided.

"How thankful you should be, for not every mother is so much of a chum with her girls," I replied. The girl surprised me by saying that not every girl was willing to accept her mother as a chum.

However, after we had discussed the matter at length, we decided that if her mama had not encouraged her confidences and her chumminess when she was a tiny girl, she would not feel as if her mother cared to be bothered with all the details of her joys and sorrows now. (She is a college sophomore.)

This mother is a conscientious "chum" of all her children, and I am sure that she is already reaping a rich harvest from the seed sown, in the way she is holding the confidence of her oldest daughter (the college sophomore referred to above), not only in loyal obedience which she receives, but in true companionship because the father of this home went to the "Glory Land" some time ago.

Lordsburg, Cal.

A KEEN critic, in one of our exchanges, strongly insists upon ministers having firm convictions on the doctrines they preach, and then letting that fact be known. He says: "I once knew a preacher who really didn't know just where he stood, and soon the people were in about the same attitude."

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BRO. M. S. FRANTZ, of Wichita, Kansas, is to take pastoral charge of the church at Nickerson, same State, about May 1.

AN article, signed "S. D.," in defense of simplicity of apparel, can not be published unless we have name and address of the author.

FIVE united with the church at Covington, Ohio, on Sunday, March 1, in response to the steady, helpful influence being exerted at the regular services.

AGAIN we kindly ask that Clerks of State Districts send us the time and place of their approaching District Meetings as soon as possible, that we may insert a timely notice.

A SERIES of twenty-one sermons was recently delivered by Bro. J. O. Garst, of Dayton, Ohio, at the Troy mission, same State. There were five accessions by baptism.

BRO. J. M. MOHLER, of Mechanicsburg, Pa., is in the midst of a most promising revival at Burnham, Pa., the further progress of which we hope to report at an early date.

At a recent revival effort in the Silver Creek church, Ohio, conducted by Bro. J. W. Rarick, of Muncie, Ind., five made the good choice, one of the number being restored.

LAST Monday we were favored with calls by several brethren from Bethany Bible School, among them Bro. Irvin V. Enos, of Adrian, Mo., and Bro. R. C. Wenger, of Union, Ohio.

BE sure to read the announcement on page 175, regarding next quarter's Sunday-school requisites. If supplies do not reach your school on time, it may be because some one failed to order in ample season.

THE Elgin church was favored with a much appreciated sermon, last Sunday morning, by Bro. Ross D. Murphy, well known as District Sunday-school Secretary of Western Pennsylvania for some years.

THE members of the Sugar Ridge church, Mich., ever alive to every opportunity within their reach, have decided to purchase the Baptist church in Scottville, thus being enabled to enter upon active work at that place.

DISHEARTENING as it may be, the consensus of scientific investigators seems to indicate that, even in this twentieth century of wonderful enlightenment, half of the people in the world are below the average,—morally, mentally and physically. Still worse it is that there is no immediate prospect of a change for the better.

THE revival services at the Spring Creek church, Pa., began on the evening of Jan. 24. Bro. David Hollinger and wife, of Greenville, Ohio, ably carried on the work until Feb. 24. Thirty-three expressed a desire to live loyal to the principles of truth. Five further meetings were held by Bro. Frank Carper, resulting in one more accession.

A COMMUNICATION from the Beaver Creek church, Ohio, will be published as soon as we are favored with the name of the writer.

BRO. C. M. DRIVER, of Staunton, Va., has been with the members of Uniontown, Pa., in a series of meetings. Ten have been enrolled with the church at that place, eight of the number having been identified with the Sunday-school.

A BROTHER suggests that a fund for sending the GOSPEL MESSENGER to homes of nonmembers be made a part of the annual appropriation in each congregation. We see no reason why such a plan would not be of the highest value.

THROUGH an oversight of those who should have informed us, the address of Jas. Q. Goughnour is given in the 1914 Almanac, as Gowrie, Iowa. It should be Ankeny, same State. Those interested will kindly make note of the change.

SOME of our churches make it their business to raise a goodly fund annually for such special needs of the workers in the foreign field, as are otherwise unprovided for. The plan is an excellent one and deserves to be put in practice more generally.

WE have been favored with a number of Bellefontaine, Ohio, papers, descriptive of their recent "Go-to-Church" Sunday. We understand that Bro. John R. Snyder, of that place, rendered valuable assistance in making the occasion a most successful one in every way.

ONE of the earnest Ohio congregations is sending the MESSENGER into eighty-five homes where there are no members, but where it is greatly appreciated. Fourteen have so far come to the church from those homes, and there are sure to be good results in the future.

BRO. JOHN SMITH, for many years active in ministerial labors, passed to his reward Feb. 17, aged about eighty-six years. All the years of his long and eventful life were spent in or near the Trotwood church, Ohio, where he was well and favorably known.

PLEASE note Bro. D. H. Zigler's announcement on last page of this issue. He is ready to take advance orders for the second and greatly-improved edition of his interesting book at very low rates,—so very reasonable, in fact, that no one can afford to miss this excellent opportunity of adding a volume of permanent value and interest to his library.

BRO. A. C. DAGGETT, of Covert, Kans., who has just recovered from a severe attack of illness which for six months confined him to his home, is able to be about again. He desires to express his sincere appreciation to all who remembered him in their prayers, as well as by helpful letters and postal cards, assuring them that their tokens of sympathy will never be forgotten.

AFTER reading Bro. O. F. Helm's article on the Missionary Page of this issue, our readers will probably have a clearer vision of the great and needy field throughout the Southland. Such a need suggests the imperative necessity of consecrated workers. Truly, laborers are needed, and that right now. Are we willing to go, or to help some one else to enter that great field?

THE District Meeting of the Northern District of Virginia will be held in the Greenmount church, Rockingham County, Va., April 9 and 10. Members of the District Standing Committee are to meet April 8, at 2 P. M., at the church. The District Mission Board convenes at the home of Bro. S. M. Miller, of the Greenmount church, on the evening of April 7. See notice on page 173.

LAST week we were glad to have with us Brethren Lafayette Steele, Levi Minnich, D. H. Zigler, James M. Mohler and H. K. Ober, members of the Sunday-school Board, who, together with Bro. I. B. Trout, Secretary, convened in regular session. We regret that their close confinement to the business at hand prevented them from mingling with the membership here as much as we should have liked.

A REVIVAL effort in the Mississinewa church, Ind., was begun by the home ministers, who later on were assisted by Bro. Reuben Shroyer, of New Berlin, Ohio. Fifteen declared their allegiance to Christ and are now in full fellowship with the members of that congregation.

SUFFICIENT funds have been pledged by the members of the Woodbury church, Pa., to support a worker on the foreign field. Were more of our congregations to take up such a task of definite missionary activity, their interest in the work would be quickened as never before.

BRO. W. K. CONNER, of Harrisonburg, Va., was with the members of the Ridge church, Pa., in a recent series of meetings. Twenty declared their willingness to follow Jesus in all his ways, and here, as in many other recent revivals, nearly all came from the ranks of the Sunday-school.

WE take pleasure in presenting this week, "Keeping Unspotted," the second number of Bro. Galen B. Royer's excellent series, published under the general title "Letters to Young Christians." We call special attention to this article for the reason that in these days of compromise and laxity there is great danger of being defiled by worldly and degrading influences. "Hold that fast which thou hast, that no man take thy crown."

WE learn that our Mennonite friends in Pennsylvania are experiencing the same troubles with Persian impostors that our churches in Virginia had about a year ago. What has been said through the MESSENGER in times past, together with the warning contained in the last item on the first page of this issue, would seem to be sufficient to put our members fully on their guard, should these men attempt to advance their fraudulent claims.

It is but a week since we published Bro. E. M. Cobb's "Pigeonhole Pointers," but already some of the churches have looked into their congregational activity. Bro. I. R. Beery, of Naperville, Ill., reports that his church can answer "perfect" on all the twenty-five points enumerated, while the Newton church, Ohio, as reported by Sister Mary West, claims a grade of eighty per cent. We trust that the effort made will be conducive "to provoke one another unto love and to good works."

THE Missionary Visitor for March reached our desk just before going to press,—too late for an extended review at this time,—but we can not forbear to commend its strong tide of missionary fervor. If your concern for perishing souls has somewhat relaxed, be sure to read this number of the Visitor. You will not be satisfied to be "at ease in Zion," but be ready to do and dare all things, that Christ be honored and his Gospel proclaimed to the uttermost parts of the earth.

As already so forcibly expressed by Bro. D. L. Miller in the last issue of the MESSENGER, and as again urged by several brethren during the last few days,—Let every congregation of the church be represented at the Seattle Conference! Only as the church as a whole is fully represented, can the business transacted reflect the united sentiment of the body. By all means, represent by delegates. Send them on the way with your prayers for the highest interests of the church.

BRO. ROSS D. MURPHY, formerly pastor of the Plum Creek church, Pa., and District Sunday-school Secretary of Western Pennsylvania, has accepted a position with the General Mission Board to act as Traveling Secretary. He will go among our churches in the interests of the Board, gathering endowment funds and at the same time will emphasize the missionary educational work, as outlined in the plan adopted by Conference of 1911. We feel sure that Bro. Murphy will be of much assistance to our District Missionary Secretaries and to our local churches, wherever he may labor, his secretarial work in his home District having especially fitted him for his new duties.

A Season of Refreshing from the Presence of the Lord at Mount Morris, Ill.

A VERY brief notice of our good meetings at this place appeared in the columns of the GOSPEL MESSENGER last week. At that time eleven had made the good confession of faith and had been baptized into Christ. As was then intimated, the meetings were continued with deep interest through the last week, and on last Lord's Day evening nine were received into church fellowship by the rite of Christian baptism. One was reclaimed and gladly welcomed back to the fold of Christ. In all twenty-one have been added to the church and the entire membership was much revived and strengthened in the work of the Lord.

Our dear brother, Isaac Frantz, of Pleasant Hill, Ohio, labored most earnestly and zealously for us three weeks, preaching the Word of Truth with force and power. From the first meeting to the close, the attendance was unusually large, and an intense interest was taken in the Word preached. Many, besides those who accepted the Truth and united with the church, were convicted of sin and convinced of their duty to serve the Lord, but for some unknown reason were disposed to put off accepting Christ until a more convenient season. The Lord graciously spare their lives until the more convenient season comes! How many weak excuses Satan can prompt, to get those who are under conviction to remain out of Christ!

While we were deeply interested in the meetings, and rejoiced greatly because of all who accepted Christ and came to the church, we were especially pleased that our dear young brother, James Stover, son of our missionaries, Wilbur B. and Mary Stover, of Ankleshwer, India, was among the number. As is known, three of their children remained at Mount Morris when the father and mother, with the two younger children returned to India. Those that are here are now all in the church, and the father and mother will rejoice with exceeding great joy when the message reaches them that their boy has accepted Christ in his early, innocent life, before the evil days are come.

We all regretted that Bro. Frantz could not remain longer with us. It seemed as if another week's meetings would have resulted in more accessions to the church. As is well known Bro. Frantz is a busy man. He has many more calls in the evangelistic field than he can fill. After a few days of much needed rest at his home in Ohio, he begins a series of meetings at Anderson, Indiana. May the Father bless his earnest efforts to bring souls to Christ!

Bro. Samuel Fike, of Waterloo, Iowa, who has been spending several months with us, laboring to secure money to put up a church building at the Columbia schoolhouse, assisted Bro. Frantz in making house-to-house visits, and did good work. D. L. M.

Meeting of General Sunday-School Board.

THE General Sunday-school Board held its regular meeting in the Brethren Publishing House March 4 and 5. All members were present, and quite a large amount of business was transacted. The work of the Board is to enlarge and develop the Sunday-school work of our church. This necessarily involves many lines of activity. Among the numerous items of business transacted, we note the following:

The Second Standard Course for Teacher Training is already on the way, and will doubtless prove as acceptable as the first course, so favorably received.

The book on "Church History," written by Bro. D. W. Kurtz, of Philadelphia, is now in type, and before many weeks will be in press.

The program for the Annual Sunday-school Meeting, to be held in connection with the Conference at Seattle, was provided. This, as in former years, will be a most interesting feature of Conference week,—one that none can afford to miss.

Steps were taken to supply a Song Book suitable for the small children in the Sunday-school. This, surely, is a timely move towards supplying a long-felt want.

It was planned to arrange for a Conference at Seattle between the Sunday-school Board and all the District Secretaries, to be held some time during the Conference, and Brethren Minnich, Ober and Steele were appointed a committee to arrange for this Conference.

The subject of Graded Lessons, as well as that of Supplemental Lesson Work, was considered. However, no final decision was made. Both of these questions are difficult problems and will require some time to arrange.

A list of instructions and suggestions for District Secretaries was drafted. A list of questions, for answers that are to be sent to District Secretaries, was also provided.

Steps were taken, looking forward to a larger and more systematic Sunday-school course for the colleges and schools in their work.

For some time the Board has had in preparation a small booklet of plans for rebuilding old churches, and for building new churches that readily adapt themselves to the work of the Sunday-school. The plans were completed at this meeting, and it is hoped that the booklet will be ready before the Annual Conference.

It is worthy of note that the Sunday-school work of the Brotherhood, under the untiring efforts of the Board and its efficient Secretary, is progressing in a most commendable way, and that a larger and more intelligent interest in the various lines of Sunday-school activity has taken a grip on the church.

The next regular meeting of the Board will be on the first Wednesday of August.

A Trip Into Southern Florida.

WHILE in the South, we have so far been kept fairly busy,—traveling some, preaching nearly every Sunday, keeping up our regular correspondence, and also doing some work on the MESSENGER. It will be observed, from what we say, from time to time, that Sister Moore does not accompany us on the different trips we make. While she is in love with the South, enjoys this genial clime, and is being benefited by our stay here, her strength is not sufficient to cope with the obstacles that the preacher, who travels in Florida, now and then runs up against. Occasionally we have experiences that are a little more primitive than most of our readers would imagine, and yet we enjoy them. But some of them would prove too trying for one of a weak constitution. Of course, we do not tell all about our experiences, but give that which, we think, will be of special interest to the readers of a religious journal.

In this article we refer to a brief visit to points in the southern part of the State; not a preaching tour, but rather a trip of inspection. There are certain conditions that we had a desire to look into, and so concluded to devote a few days to that line of work. Our first point was Lakeland, a very fine city, about forty miles southwest of Eustis. At no point in the State have we found finer stores than may be seen at Lakeland. An automobile ride over the country, immediately adjoining the city, shows that the place has behind it a most prosperous rural section. The fine groves, the fertile gardens, the charming lakes, and the productive vegetable fields tell their own story.

Our next stopping-place was at Bartow, thirteen miles south of Lakeland. We were met by Bro. H. J. Shellenberger, and taken in his automobile to his commodious residence, three miles to the east. In this home we met Bro. C. G. Winey and wife, of the Lost Creek congregation, Pa., and others,—Dr. W. R. Wieand, uncle of Bro. A. C. Wieand, of Bethany Bible School, being of the number. Here we remained one day and two nights, enjoying, what seemed to us, ideal country conditions. One could not wish for a finer type of hospitality than that dealt out by Brother and Sister Shellenberger. They are here from Pennsylvania, and their home has been made the stopping place for not a few from the old Keystone State, some of whom have purchased land and are planting out groves.

Bro. Shellenberger owns a half interest in a fine

seventy-acre grove, and for some years has been spending the winters in this locality. Using his automobile, he showed us over much of the country. Bartow is an old town, surrounded by a very prosperous community. In addition to orange and grape fruit culture, much attention is given to early vegetables. Among the sights worthy of special note, were two cabbage fields of fifty acres each, the cabbage being practically ready to ship.

A visit to the phosphate mines, nine miles west of the city, would prove a revelation to any northern man. Here we found a well-equipped plant, costing possibly \$1,000,000, the owners of which are engaged in mining, preparing and shipping phosphate. There are dozens of these plants in Florida, and they represent many million dollars, indicating a source of wealth that was not even so much as dreamed of a few decades ago.

Bro. Shellenberger had the kindness to take us in his automobile to Fort Mead, eleven miles south of Bartow. If there is a finer road in the United States, than the one over which we traveled on this trip, it has not yet been our good fortune to test it. Not only so, but the road is made of material secured in the section of the country through which it passes. By the way, there is enough of this kind of material in every county in the State to construct all the roads that may be needed, and it is astonishing how the people of Florida are becoming aroused on road building.

Taking the train at Fort Mead, a run of a few hours brought us to Arcadia, one of the most important interior points in Southern Florida. It is a city of about 4,000 souls, and the center of a very extensive orange industry, though one sees comparatively few citrus trees in the immediate vicinity,—the groves being out a few miles. It is also a great cattle country, and from here thousands of cattle are shipped to the western and northern markets. We spent a few hours in the home of Bro. William Borough, who is located in the city, and were then taken charge of by Bro. C. H. Slifer, agent for the Colony lands. A ride of five miles to the east, past some fine orange and grape fruit groves, and through a large belt of timber, brought us into an extensive tract of prairie land, reminding one of a great western prairie. An automobile ride over a wild prairie, at the rate of ten or twelve miles an hour, was an unusual experience for your Office Editor. There is something about such a ride that is decidedly fascinating. To say that we enjoyed it, is putting the statement mild enough.

Ten miles out from Arcadia brought us to the prairie home of Bro. Slifer and his wife, who seem to take to the prairie life splendidly. They spend part of their time here, on the Colony lands, and it was our privilege to spend one night with them in their prairie home, as well as one night in their city residence.

An effort is being made to locate a colony, principally members, on the nine sections of land set apart for the purpose. A number have already purchased property, and others, as we learn, are to visit the section, with a view of finding a southern home. And so, after enjoying the hospitality of Brother and Sister Slifer, and after being shown over miles of country and holding a brief service in their city home, we returned to our home at Eustis, having traveled nearly 400 miles. We have one more trip in contemplation, and then the time will soon be here when we shall leave our temporary southern home, retrace our steps to Elgin, and take up our work in the MESSENGER sanctum. J. H. M.

THE really neglected church is not always the one far out on the frontier, but the one which, as a mission point of a flourishing congregation, should really be amply provided for. One of our active ministers recently asked several members of a large church concerning the location of one of their mission stations. To his surprise they seemed to be utterly ignorant concerning the matter, though apparently wide-awake on church activities in general. Whatever you may do for the far-off fields, do not neglect the near-by mission points.

Our Visit to the Foreign Mission Fields.

No. 15.—The Ahwa Organization—Pimpalner.

We have just rounded up a hard but interesting trip. Ahwa is fifty miles out from Vyara,—the nearest accessible railroad station at present. A railroad is being built within twenty-five or thirty miles of Ahwa. Its trains will be running within two or three months, and this will be of great value to the mission.

Our trip out to Ahwa was made on a heavy spring-wagon, drawn by a yoke of oxen, and we made it in two days, Bro. I. S. Long accompanying us. Do you say, "An ox-team can't go"? No, not as speedily as an automobile, but oxen are much more certain for the kind of road traveled; for it was even necessary to walk by turns for safety; the steadiness of the oxen notwithstanding.

After two days at Ahwa, horses were mounted and our faces turned toward Pimpalner,—forty miles away,—which distance was covered in a day. After some study of the work at this place, we moved on to Chinchpada, a distance of thirty-one miles. The trip lasted from 1 to 7:50 P. M., when both horse and rider were anxious for rest and sleep. The night was spent with Missionaries Johansen and wife, members of the Swedish Alliance Mission, who received us most kindly.

At this point the train was taken for Vyara, the starting-point. In all 120 miles were covered by ox and horse in three and a half days, through jungle and over mountain. Some of the mountain-paths were so steep and rugged that the horse could scarcely climb them, even without his rider. At times I did impinge on the horse in front of me, by holding to his tail for assistance at the steepest places, and it helped my tired muscles very much.

Ahwa is a village of a few hundred, and the seat of government for the Dangs, or, as we would say at home, it is the county-seat. The Dangs is a mountainous jungle, embracing about a thousand square miles, with a population of 29,000. All are illiterate,—that is, none are able to read and write, as declared to us by the highest officials of the county, who is located at Ahwa. Think of it! The people of a whole county, 29,000 in number,—just a few less than the people of my own county,—all illiterate! Suppose there were not a man or woman in Rockingham County able to read,—could you imagine the effect? Such is the dense darkness of this people. And how great is their need of light!

In the midst of this people the work was opened at Ahwa in 1907, by Bro. John Pittenger and wife. It is their station, and distinctly their work. No one else has been on the ground, until now Bro. John Kaylor and wife are taking care of the work during their furlough. The work has moved slowly, as it must, under such conditions of ignorance. But a foundation has been laid. A little membership has been gathered together, sufficient, it was thought, for an organization. After consideration, the District Meeting authorized an organization, and Bro. I. S. Long was appointed to attend to it. During our visit the membership was called together, and they were organized into a local church, with a native membership of twenty-seven and a complete set of officers. Bro. Long was chosen as elder, Bro. Salve, deacon, and Bro. Herising, secretary-treasurer,—the last two being natives. The name of the congregation is Ahwa.

The regular steps were followed in the organization. It was explained to the members that both the local church, to which they were supposed to belong, and the District, considered it advisable that they should be organized. Some of the advantages in favor of the organization were explained to them. Then the question was put to them, and they voted unanimously in favor of organization. It was most interesting.

Besides the regular evangelistic and pastoral work, the station is operating six schools, with an enrollment of 90 pupils. The six teachers are Christians, five of them members of our church. They are paid from \$5 to \$6.50 per month. Two more schools are to be opened soon. There is one native evangelist, and in all there are nine native workers under the station. Two of the schools, maintained by the Vyara station,

are in the Dangs. In all there are eight mission schools,—only these eight schools for all these people!

Since the Government has no schools in the Dangs, it has proposed to turn over the education of the rising generation to the mission, which offers the greatest opportunity. It virtually puts the people into the hands of the mission. The meaning of such an opportunity can hardly be grasped. It means much, in many ways. It will mean also many workers and require considerable funds. The task, if undertaken, means a strong future church for the Dangs.

The property of the station consists of a good brick one-story bungalow, a school-building, and a few other buildings, with ten or twelve acres of ground,—all at a cost of about \$3,000. A well and windmill are already on the ground, but the well will have to be sunk deeper to afford a sufficient water supply.

Pimpalner, a city of 3,500 and the chief town of the county, is a new station, comparatively. The work was opened here by a native helper in 1909. Bro. I. S. Long and wife took charge of the station in 1910 and continued a little over a year, when they went home on a furlough. The work was then left in the hands of a native worker, and it has so continued.

There are five members at this station, which means a beginning. Eight schools are running, scattered over the territory of the station, with an enrollment of 115. One of them is a boarding school of fourteen boys and one girl, located at Pimpalner. The cost is \$25 a year for a pupil. Three of the eight teachers are Christians,—two of them members of the Brethren church. They are paid from \$3 to \$8 per month. One of the great difficulties, as you see, is to secure Christian teachers,—those of our own church. They have to be worked out from among the children, and this will take time.

But little has been done in buying lands and building. There is a good brick building which serves the purposes of the school and provides a residence for the teacher and his family. Besides, there are a few temporary buildings, with about four acres of land,—all costing about \$650.

The people of this field are not as illiterate as those of the Dangs. A small number can read and write, but only a very small number. Ignorance is very dense. The need of schools is apparent, therefore, and much is expected of them. There is much for them to do. The foundation must be laid in the education of the children. It's the only way. Probably not a great deal can be done for the older people; not very much can be expected of them at most, even if they do become Christians, and join the church. I rejoice to think that they can be saved, if they believe; but they can never reach high standards. They don't have the foundation, and no opportunity any more to lay the foundation. But their children can be put in position through the schools to become Christian men and women of high character, and certainly no time should be lost in doing it. Here is where a strong effort should be made. The teaching of the mission schools is very strong in moral and spiritual tone.

You can't imagine the ignorance and helplessness of the people back in the jungles. It is impossible for any one to make you understand it. It can't be done. It must be seen to be known. Even then, you must live with the people and learn to know them to know their low estate. It is all marvelous. H. C. E.

The Abuses At Corinth.

"Recently, while defending our method of observing the Lord's supper, I was met with the following argument, to which I could not make a satisfactory reply, and which I should like you to answer in the Gospel Messenger: In 1 Cor. 11: 22-34, writing about the observance of the Lord's supper, A. D. 59, Paul gives special directions regarding the Lord's supper, and at the close of the chapter tells the brethren at Corinth to eat at home,—something we do not do. It seems that these brethren had been eating at the church, as we do, and Paul, after the church had done this for twenty years or more, tells them to eat at home."

In 1 Cor. 11 Paul aims to correct certain abuses that had crept into the church at Corinth. One of these abuses was the eating of what purported to be the Lord's supper in a disorderly manner. The apostle tells these brethren that, when they come together,

"this is not to eat the Lord's supper, for in eating every one taketh before other his own supper." For this Paul could not praise them (vs. 20-23). Instead of tarrying for one another, so they might eat together in an orderly manner, they ate in separate groups what had, by them, been brought together. Strictly speaking, this was not the Lord's supper, but their own supper. Paul would have them understand that this was not the proper way for members of the body of Christ to conduct themselves in the house of God, and that, if they must have suppers of their own planning, they should have them in their own houses. Furthermore, he would have it distinctly known that, if members were so hungry that they could not tarry until everything should be arranged in order, it would be better for them to eat at home.

Paul's purpose was to have the saints at Corinth conduct their love feasts, or feasts of charity, in an orderly and a becoming manner. How long the church had been out of order, is not stated,—probably only a few years. A misconception of the design of the sacred services had led to the abuse that would sooner or later have proved the ruin of the church. Hence the urgent necessity of the reform that the apostle demanded. The reform did not seek the elimination of the *agape*; or feast of charity, but to do away with the abuses that had crept into the feast. What is said about "houses to eat and drink in" was not intended for the people engaging in a love feast in an orderly manner, but for those who showed a disregard for the house of God. What we read about the hungry eating at home, should not be so construed as to deprive devout men and women from eating the Lord's supper in the house of God. The correction is intended for people whose craving appetites will not permit them to tarry in an orderly manner for a properly-prepared feast. J. H. M.

Why Not a High Standard for Both?

BRO. L. C. WEDDLE, of Bloom, Kans., sends us a clipping regarding the "Good Habits Club" movement, referred to in a recent first page item. While, as was stated, the Kansas girls have a perfect right to demand good habits on the part of the young men who seek their society, the boys also insist upon certain qualifications on the part of the girls. They have issued an ultimatum, according to which "drug store complexions, slit or hobble skirts and the like" will not be tolerated so far as the girls of their acquaintance are concerned. Both sides insist upon the justice of their claims and are unwilling to yield a particle. We see no reason why the highest possible standard, laid down for the guidance of the two sexes, should not be fully acceptable to the respective champions of greater excellency.

A Helpful Booklet.

We have been favored with a copy of "Standard of Work Required for Certificates of Promotion," a sixteen-page booklet, descriptive of the work that should be done in the Beginners', Primary and Junior Departments of the Sunday-school. While primarily gotten out for the use of the Highland Avenue Brethren Sunday-school of this place, the work can, with slight modifications, be adapted to the use of any school. Those who desire to examine this most efficient booklet, may secure a copy by addressing the author, Bro. A. H. Rittenhouse, Elgin, Ill., and enclosing a two-cent stamp for postage.

A Good Suggestion.

BRO. DANIEL FRANTZ, Holmesville, Nebr., in expressing his great appreciation of the MESSENGER, makes the suggestion that "some plan be devised by which every family in the Brotherhood can be brought in touch with its helpful messages." Our brother's well-meant advice has more bearing on the future well-being of the church than might, at first thought, be supposed. Only as the spirit of union and co-operation among us is fostered, can we hope for united action in the vital interests of the church.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
 E. C. Early, Vice-Chairman, Penn Laird, Va.
 Galen B. Boyer, Sec. and Treas., Elgin, Ill.
 Chas. D. Honsack, Union Bridge, Md.
 J. J. Yoder, McPherson, Kansas.
 Otho Winger, North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

OUR BIBLE INSTITUTE.

The group of near by churches,—Pine Creek, West Branch, Mount Morris and Polo,—arranged for a four-days' Bible Institute from Feb. 24-27. Though Mount Morris could take little part, they having plenty of that kind of work going on much of the time,—it was, for the other three churches, a splendid success, going far beyond our expectations in attendance. The Bible teaching by Brethren James M. Moore and M. W. Emmert, and the lectures by President J. E. Miller, along Sunday-school lines, were helpful and appreciated.

The Institute was designed to reach those who can not go far, and be away from home over night. The idea is to take the Institute to them, instead of asking them to go to a central place in the State District to attend, and then have small percentage of the workers present. In this we fairly well succeeded, and a unanimous vote was given to have another Institute next year on the same plan.

Polo, Ill., March 2. John Heckman.

JOYS AND SORROWS.

In reading Bro. Hildebrand's article, "Hallowed Recollections," I could not keep back the tears, for it brought to me sweet recollections of the past. I was made to think of the dear old church, where I first found my Savior. There I enjoyed the blessed associations of the dear brethren and sisters of the English River church for a number of years. It seems but a few short years since I spent three happy years in the home of my uncle, Samuel Flory, the one remaining elder of the old church.

What scenes of deep sorrow are connected with the silent city of the dead near the English River church-house! There our loved ones lie, to await the resurrection!

But joys fall to our lot also. Our children, as they become old enough, unite with the church, which is encouraging indeed. Then, too, sweet seasons of fellowship have been ours since living with the dear brethren and sisters of the Afton church, Nebr. Minnie Hopwood.

Cambridge, Nebr., Feb. 23.

IN THE VIRGINIA FIELD.

Being a member of the Joint Mission Board for the Second, Northern and Eastern Districts of Virginia, I made a visit recently, at the solicitation of Brother and Sister G. T. Yagle, to their home, near Chase City, Va., in the extreme southeastern part of the State. They moved there a little less than a year ago, from Northern Indiana. They are well pleased with their new home, with the climatic and other conditions, but are hungering for church affiliations.

They thought, before leaving Indiana, that they could locate anywhere in "Old Virginia" and find a church-home, but that is not true of the place in which they have settled. We found them to be faithful members, with a family of two sons and one adopted daughter, living in a comfortable home, surrounded by genial neighbors, but having no members near them.

The services in the schoolhouse, near by, seemed to be appreciated. Any minister who can make it suit to give them some meetings will find a hearty welcome.

Should this come under the notice of any minister who is thinking of locating in Virginia, permit me to say that I believe land can be had there, well worth the price asked for it. All things being approved, I dare say, that our Mission Board would be disposed to give partial support, until the mission might become stronger.

Dayton, Va., March 1. J. M. Kagey.

THIS MAN OF INDIA.

The Ethiopian eunuch having been baptized by Philip, went on his way rejoicing, but this man must be denied the privilege of the Ethiopian, and go on his way sorrowing. He has come from a far village, where there are no Christians. He has heard of Christianity and knows something about it. He wants to become a Christian. He desires baptism, and there is water here, so what doth hinder him from being baptized?

We have no record of the Ethiopian after Philip left him. He must have gone on alone,—a Christian, into a non-Christian land to serve his God there. But the Ethiopian could read and this man can not. The Ethiopian had his Bible, and this man could not use one if he had it. The Ethiopian was already a worshiper of God, for he had been to Jerusalem to worship, but this man has been a heathen and knew not the true God.

Must the gates of heaven close to this man? Must the free salvation be denied this earnest seeker? With a teacher, a shepherd,—some one to explain the Word to him from time to time, he might become a devout servant of the living God, but alone in his heathen village, with no Christian neighbor, no Christian able to visit him, and not able to read his Bible if he had one, with no source of spiritual food except his own untrained and unguided meditations, it can hardly be hoped that he could hold out against the ridicule and persecutions that he would meet. So this man of India must be denied the privilege that was granted the Ethiopian, and he and the hundreds, yes, the thousands, who are now ready to become Christians, must go on their way sorrowing because there is no one to be their shepherd. Truly, "The harvest is great but the laborers are few."

Anklesvar, India.

S. Ira Arnold.

AN OPPORTUNITY IN THE SOUTH.

Since mingling with the people of the Southland for over five years, in the capacity of a schoolteacher, I am convinced that there is no greater opportunity for mission work for the Church of the Brethren than in this sunny clime, and especially in the State of Georgia.

There are a number of reasons for this. One reason is that a large number of those who belong to a church, or have an opportunity of attending one, are Primitive Baptists. They, as a rule, are modest in their attire, and their ordinances differ very little from those of the Church of the Brethren. They observe the Lord's supper and believe in feet-washing, which they practice. In fact, about the only difference I can learn is that they have two communions each year, one in May and the other in September.

But this is only one of the many reasons why the Church of the Brethren or one of our State Districts might profitably encourage some good worker to do mission work in the far-away Southland.

According to a statement made by the Editor of the "Home Field," there are 16,000 churches in the South today where no services are being held. They are vacated and the work is neglected.

Some time ago I received letters from a number of Brethren, asking the name of the Editor of the "Home Field." Among those asking the information was one of our missionaries to India,—Bro. Wilbur B. Stover. He seemed to be very much interested in my success in this field.

I believe these people are very worthy of our help and Christian influence because they have been placed in this sad condition through no fault of theirs. During the Civil War those who were opposed to slavery, and refused to take up arms against the Union, were forced back into the mountains and shut off from the world. Many of these have descended from some of the very best people of the Southland but, through persecution and neglect they have lost much of their former virtue and have wandered so far away from God that only through the help of kind Christian teachers will they be able to return to the paths of righteousness and truth.

The vice that now exists among these poor, unfortunate people makes one heart-sick, and one is made willing to make almost any sacrifice to help them. During the last year I have placed nearly 100 Bibles in the homes of these people, and I have taught many of them how to read. It takes some time to be able to do successful work with these people, but when one once becomes acquainted with their modes of life, it is really a pleasure to work with them.

One must, of course, pass through many hardships in order to do this work successfully. These people, as a rule, are very suspicious of strangers and until you gain their confidence you can accomplish nothing. Once this is gained, they are very kind, and their hospitality is unsurpassed.

While the cities of the South contain many of the very best people of our country, yet, if one will visit a large cotton mill, in one of these cities, he can not help but sympathize with the boys and girls who are working there. Many of them are still in their teens. Their young lives are under the influence of almost everything but that which is good, pure and noble. The immoral influence under which these young lives are daily, is enough to make any true Christian heart-broken.

My earnest prayer is that Almighty God may prepare a way by which these people may be brought under the influence of a Christian teacher, that their young lives may be saved for the cause of Christ and the upbuilding of his kingdom. Their language, of course, is our own, and when once they are taught the habit of being industrious, they are only too glad to give up their idle and slothful ways and to enter the paths of industry. I have learned through experience that they are willing to do this.

Evelyn Wingfield, a little mountain girl, has earned enough to pay her way to school this year by making pin-cushions, which I sold to brethren and sisters in the North. A very small part of her earnings was used to purchase Bibles. Thus they can readily be taught the habits of industry and this one thing alone will be far-reaching in winning their precious lives for the work and cause of our Savior.

The tide of emigration is now moving Southward. The Methodist and Presbyterian churches are very busy establishing missions and mission points throughout this part of our country. The Catholic church, as is the rule with that body of workers, is not slow to see the opportunity that awaits them in this field. The opportunity for the Church of the Brethren is equally good, I am sure. Let us stand idle no longer, but let us be up and doing, and be about the work of our Master.

Spread, Ga., Feb. 28.

O. F. Helm.

FIRST VISITORS AT LIAO.

It was not that the visit was not appreciated that no mention was made of it till now, but the press of other duties has caused the delay. Visitors here, however, are as rare as the visits of the preachers to our forefathers, seventy-five years ago, and they are just as highly appreciated, and hang as fresh on memory's walls.

The first foreigners to come to us were our brother and our sisters from Ping Ting, in October, for our annual mission meeting. Those days were full of rich things, as you will doubtless recall from reading Sister Hutchison's account of the same. After being here a little over a year without seeing any other than those of our own station, our joys, mingled with sorrows, because of events of the past year, are past description.

But the visit of which I wish to speak is the one from our dear Brethren Royer and Early, from the homeland,—the first to our China Mission and to Liao Hsien. (All "Chou" cities have been changed to "Hsien" cities since the change of government. The rank of an "Hsien" city is the same as that of a county-seat in the homeland. Wife and I had the privilege of escorting them, together with the new missionaries, from the coast to Ping Ting, where we stayed two days and then came on to Liao Hsien. During our stay there we saw fifteen souls born into the kingdom, and enjoyed a love feast together. This trip of eighty miles, the like of which you can generally make in a few hours, takes us three days of weary, monotonous plodding, except for the beautiful scenery. This time we had the companionship of our dear brethren and Dr. Brubaker's, who, by the way, left a comfortable home and loved ones, that they might help us here to disseminate the blessed "Gospel," by gaining the confidence of the people through the medium of medical mission work.

We arrived at Liao on Friday evening, Nov. 7, and soon we were enjoying a good meal, prepared by Sisters Hutchison and Cripe. After getting into our rooms,—much like those in an ordinary American residence,—the change from our quarters at the dingy inns by the way, was appreciated by us all.

The stay of nine days by our brethren was all too short for us, but those days were rich and full of blessing. Never were the words of beloved parents dearer to us than those of our visitors. They came to help us, and to learn of our problems and opportunities, and the way they entered into our work, was beyond our expectations.

Our native brethren and friends will long remember their visit and the words of exhortation which I tried to interpret for them. That they have made this long trip for the benefit of the Chinese work, will speak as loudly as their words.

Dr. Brubaker and I went with them to visit T'ai Ku, a mission as far away as Ping Ting, and under the American Board (Congregationalist). Our stay there, of two and a half days, was all too short, but it gave us a vision for the future by seeing what they have been enabled to do there, in time and by the grace of God. Dr. Brubaker will want to visit the place again that he may learn of the methods they have found practicable in dealing with diseases there.

Then we went on to Ping Ting, where we enjoyed a part of Thanksgiving week in a final conference with our brethren. Here Bro. Early preached a very strong sermon on 1 John 3: 6, "Knowing God." His discourse was very ably interpreted by Bro. Crumacker. It was a feast to us in both languages. On their last Sunday evening at Liao, Bro. Royer gave us a good English discourse on "The Vision of the Missionary." May the Lord give us a vision of the opportunity in the place we are working, wherever that may be! On Sunday evening before Thanksgiving, Bro. Royer, using the words in the last chapter of Acts, "And so we came to Rome," made his discourse especially applicable to us, in our work here. Our business is to carry or help to carry salvation to every one within our power, with the zeal of Paul, even though it may mean many a sacrifice and unceasing devotion unto death, but it is only then that his words can truly be ours, "I have fought a good fight," etc.

On Wednesday evening Bro. Royer gave us some splendid thoughts for "Thanksgiving." Thus we commemorated one of the national holidays of our beloved country. The things brought out as reasons for our thanksgiving were those that especially fit us as missionaries, being largely of a spiritual type. We love to think of the words our dear brethren have given us, for we know they came from hearts full of love and rich with experience.

Should not the Thanksgiving season be long remembered by the China Mission? Those of us from Liao (Sisters Hutchison and Cripe having also come up for

the conference) started home on Thanksgiving morning. It was our Esther's birthday, and I was three days from home. Snow was falling. Our winter had set in earnest. Because of some peculiar circumstances, this proved to be the hardest trip we have ever made, but we thank the Lord for the visit of our brethren and our opportunity to witness for him in Shansi.

J. Homer Bright.
Liao Hsien, Shansi, China, Feb. 1.

A Few Items from the Northland.

(Concluded from Page 165.)

Feb. 1. Bro. Wine, from Denmark, was present, and rendered splendid assistance. It is a great satisfaction to have these members near enough, occasionally to meet with them, and to be of mutual assistance in our respective work. It was a busy day. Considerable work was disposed of in the most loving spirit. A prominent feature of the business transacted was the hearing of reports of the different lines of work. These all proved satisfactory and encouraging.

After the meeting we visited the Ölsöder and Simrishamn Missions. At these places we found interesting audiences. But, as in the time of Christ, the people "have ears and hear not," or, at least, "they hear and do not." The bread is cast upon the waters and, we trust, is not void, but will return not many days hence.

Our Church Work.

In general our work has been growing in effort, even if the accessions are not what we would be pleased to see. We have three encouraging Sunday-schools in the Malmö church, a young people's association, and a diligent Aid Society. If our efforts in the Lord shall not be in vain, we have bright prospects for an ingathering when the seed sown has developed into fruit. We sow and water in full faith, praying God to give the increase. The work is up hill. Discouragements are many. We need special grace and wisdom. Brethren, pray for us!

Political Disturbances.

These have been threatening Sweden for some time. The live question of the day is oppression of the working classes, caused by high taxes, necessitated for the support of the royal family, a standing army and a large navy. Many of Sweden's population of 5,604,192, are dissatisfied with these immense taxes. Not least among these is the levy of 16,559,854 kronors, annually, for the support of the state church. With all this there is agitation for a larger navy and a better standing army. The King, one may well understand, is radical on this subject, the cabinet conservative and a good majority of the representatives are liberal. Because the King favors the radical party's wishes, even against the protest of the cabinet, the latter body has resigned. The situation has been critical for a few weeks. A revolution was feared and the end is not yet, though at this writing the condition is somewhat better. It was feared it would be difficult to find good men, willing to shoulder the work at such a critical moment. Many prayers were offered in behalf of the country, and those who are in authority. The paper of yesterday reports that worthy, able, conservative men have been appointed who will endeavor to settle this problem. It is hoped that peace can be restored and that no serious trouble will follow. May it be so! Neither Sweden, nor any other country, can afford to shed blood for the cause above mentioned nor any other cause. May the Prince of Peace possess and rule the hearts of this people, and may a revolution be far from them!

Malmö, Sweden, Feb. 18.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Live Oak.—The Sunday-school workers were called together last evening by our District Sunday-school Secretary, Bro. S. G. Hollinger, of McFarland, Cal. Bro. Hollinger held up to us the Sunday-school standard, as given out by the General Sunday-school Board, and urged us to strive to attain to it. He also solicited the hearty cooperation of workers, in order to get better results in the Master's work. —A. Critch, R. D. 1, Box 12, Live Oak, Cal., Feb. 25.

COLORADO.

Glade Park.—Recently I returned from Glade Park, where I conducted meetings, preaching ten sermons, in which I tried

to present the doctrine of the Gospel as practiced by the Brethren. The audiences were not large, but very attentive. When I left home, Feb. 13, the snow was all gone, while here during the meetings, only twenty-five miles away, sleighing was good. These people have a country that is preferable to other well settled parts of the West, and the land is cheap. They need a resident minister. Who will go with them? J. E. Bryant, R. D. 2, Grand Junction, Colo., March 3.

FLORIDA.

Arcadia.—During the past few weeks we have been pleased to have with us quite a number of Brethren, among them Bro. H. H. Yost, of South Bend, Ind., and Bro. J. H. Yost, of Roanoke, Va., and Eld. J. H. Moore, our beloved office editor of the Messenger. This community is enjoying great prosperity, and so far has escaped any killing frost, although the frost warning has been sent out several times. We are glad to have ministerial brethren here and preach for us at any time. We are planning evangelistic meetings soon, as there are a number of people who seem very much interested in our church. —C. H. Silfer, Arcadia, Fla., March 2.

IDAHO.

Bomont.—Our new minister, Bro. J. L. Thomas, has been delivering impressive sermons each Sunday morning. The congregation is still increasing, and meetings are coming and we hope others will continue to come. Our Sunday-school is progressing nicely. Two have been baptized, and one is awaiting the rite. —Mrs. S. L. Gross, R. D. 7, Box 44, Kuna, Idaho, March 2.

Clearwater.—We enjoyed three excellent sermons on Saturday night and on Sunday, delivered by Bro. L. H. Eby, of Payette, Idaho. He stopped with us while on his way home from other fields of labor in our District. We always enjoy such seasons of refreshing, and look forward with hope to the time when we will have a minister locate here. —Mollie Harlacher, Lenore, Idaho, Feb. 24.

Notice.—The churches of Idaho and Montana are requested to send in their queries to the District Clerk at once. All papers should be in his hands by March 25. As the writer will have away from home, please mail all papers to J. E. Shamberger, R. D. 1, Payette, Idaho. —A. L. Gorham, Payette, Idaho, March 4.

Payette Valley church met in council at the Payette house Feb. 26. It was an all-day meeting, with Eld. L. H. Eby presiding. We decided to hold an election for a minister and deacons at some future time. Our love feast will be held April 18, at the Fruitland house. Bro. J. E. Shamberger was elected delegate to District Meeting, to be held in Idaho, April, with Bro. L. H. Eby as alternate. Our congregation will hereafter use the liberty extended by Annual Meeting, to elect an elder in charge by the ballot system. —Marvel Powers, Fruitland, Idaho, March 4.

Salubria.—One year ago, in response to my call, Bro. Sherman Clapper, a minister and his family, of Clayville, Wash., moved here. He is a good speaker. We have so many calls for preaching, and such attentive listeners, that I feel we should have more help. Two other families of members have moved among us, making us more, with prospects for their to make their home at this place. Brethren wishing to change their location, will do well to investigate this place before locating elsewhere. We need another preacher, a layman and a few more members. Then we would be ready to organize a new congregation. The harvest is ripe; the field is large, who will come over and help us? Bro. Baxter Mow, of Weiser, Idaho, preached for us one week, with the best of attendance and interest. We have an evergreen Sunday-school, with a good attendance, and preaching every two weeks. —H. L. Snyder, Salubria, Idaho, March 5.

Twin Falls church met in special council Feb. 13, to make arrangements for the District Meeting, which is to be held here April 22. There have been two deaths from measles since our last report, both members of the cradle roll. The attendance at Sunday-school and church has not been very good of late, on account of so much sickness among the members, mostly measles. One case of scarlet fever. —Alice Swab, R. D. 3, Twin Falls, Idaho, March 5.

ILLINOIS.

Cherry Grove church met in council March 6. Our elder, Bro. I. R. Young, presided. Bro. S. L. Newcomer, of Lanark, Ill., and Bro. Baum, of Shannon, Ill., were with us. The membership was well represented. We decided to hold our love feast May 30 and 31, beginning at 2 P. M. Bro. I. R. Young was chosen elder. Bro. Alvin Swadlow, selected clerk; Bro. Isaac Hawbeck, and wife were chosen church solicitors, and the writer, correspondent. Bro. W. W. Barker, officers were elected for six months, with Bro. Harry Swadlow as president and Sister Lulu Swadlow as secretary. One has united with the church on our last report. —Lanah E. Shidler, Lanark, Ill., March 5.

Hudson.—Last Sunday Sister Lizzie Howe Brubaker gave us a splendid talk on Sunday-school work. The inclement weather hindered some from enjoying this rare treat. We have much snow and cold weather at this time. —Rebecca L. Snively, Hudson, Ill., Feb. 27.

INDIANA.

Arcadia.—We held our regular council meeting Feb. 28. Eld. Elias Smeltzer presided. The writer was chosen president of our Christian Workers' Meeting, to fill the unexpired term of our regular services. Bro. Elmer Flippo, who moves to Kokomo, Ind., this week. At our regular services, Bro. Elmer Flippo, a collection of \$5 was taken for the poor of the Indianapolis church, who, owing to the recent cold weather, are in destitute circumstances. —Sarah Kincl, R. D. 15, Arcadia, Ind., March 2.

Beach Grove.—Feb. 22 we closed our three weeks' series of meetings, conducted by Bro. Chas. Oberlin, of Logansport, Ind. The attendance was hindered somewhat, on account of inclement weather, but we had a good revival. Three came out on the Lord's side. Of these, three were reclaimed; seven have been buried with Christ in baptism, and two are yet awaiting the rite. Others were almost persuaded. Sister Lanetta Mitchell, of Indianapolis, conducted the song service. We met in council Feb. 28, with Bro. Norris in charge. Brethren Emerson Sheppard and Fred Fair and Sister Larna Norris were selected as a Missionary Committee. Bro. Norris and Brother Shepard were elected to serve as a Temperance Councilist to conduct our next series of meetings. —Hattie Shull, R. D. 38, Ingalls, Ind., March 2.

Bethel.—Feb. 22 we closed a very interesting series of meetings at the Millford house. Bro. J. W. Kitson did the preaching, and Sister Virginia Tuttle led the song service. As a direct result, nine have been baptized and were reinstated. Good news has been sown, and the membership strengthened. Feb. 28 we met in council with our elder, Bro. Manly Decker, presiding. Brethren J. W. Kitson and Milo Geyer were with us. Two letters were received, and seven granted. We decided to hold a love feast May 30, at 3 P. M. Bro. J. W. Kitson was elected elder for one year. Bro. Floyd Shnyder was chosen clerk. Bro. Peter Stuckman has been engaged to conduct a series of meetings next fall. Bro. Manly Decker's work in the home away from home is of the time. Jan. 19 Sister Mary Hoover, who has been ill since her marriage, was anointed. She is improving gradually. —Ella Neff, R. D. 1, Millford, Ind., March 2.

Bremen church met in council Feb. 28. Our elder, Bro. Daniel Wyson, presided. One letter of membership was received. The date for our love feast is June 11. —Ella Kaufman, Bremen, Ind., March 2.

Camp Creek church met in council March 4. Our elder, Bro. J. W. Shively, presided, assisted by Bro. Daniel Wyson, of Napoleon, Ind. Four letters of membership were granted. One brother was restored to membership. Our love feast will be held by letter. Our Harvest Meeting will be held Aug. 2, and our love feast will be held June 12, at 6 P. M. —Mrs. Israh W. Johnson, Etina Green, Ind., March 5.

Clear Creek church met in council March 4, with Eld. I. R. Wike presiding. Three letters of membership were granted. Bro. Wike was chosen as delegate to Annual Meeting. Eld. Geo. L. Studebaker is to begin a series of revival services at this place March 8. —John H. Neff, Huntington, Ind., March 5.

Flora.—The church at this place held a council today, with our elder, Bro. I. C. Snively, presiding. Much unfinished business came before the meeting, which was all disposed of. Bro. Snively was elected delegate to Annual Meeting. With Bro. David Bowers as alternate. We voted to send \$18.72 towards the support of Sister Kaylor, in India. We decided to hold an election for three deacons at our next council. The time of our love feast will be announced later. We have the promise of Bro. Moses Dearlove, of Yale, Iowa, to assist us in a series of meetings in June. At the close of the Christian Workers' Meeting, last Sunday evening, we voted to take a collection on each Sunday evening for mission purposes. The collection that evening was about \$10. —Mattie Welty, Flora, Ind., March 5.

Four Mile church met in council Feb. 28. Eld. J. W. Rank presided. Three were received by letter. Sunday-school officers were appointed at this place, and also at the Cottage Grove house. A series of meetings, to be conducted by Bro. J. O. Garst, will begin May 20. Our love feast will be held June 7, at 7 P. M. —Ethel Brower, Kitchell, Ind., March 5.

Mississinewa.—Our series of meetings began Jan. 24, conducted by our home ministers. On Sunday Bro. Reuben Shroyer, of New Orleans, Ohio, came to assist us. He preached thirty-four uplifting sermons. The weather was very inclement part of the time, but the attendance was excellent. Fifteen precious souls were added and order were created in the church. Many more were almost persuaded. Our meetings closed on the evening of Jan. 22. Feb. 29 we met in council. Our elder, Bro. J. A. Miller, presided. Much business came before the council. Two letters were granted. Our love feast will be held June 6, at 7 P. M. —Lenna Moomaw, Stockport, Ind., March 3.

North Manchester.—Our church met in council Feb. 21. Eld. M. B. Myerly presided. Bro. J. C. Murray, of North Manchester, Ind., was with us and assisted in the meeting. Bro. Otto Winger was chosen elder in charge. One letter of membership was received and two were granted. Bro. Maynard Box 34, Moscow, Ind., March 6.

Rock Run.—Our Missionary Committee secured the services of Bro. Brubaker and wife, Bro. Moyer and Sister Grisso, of the Volunteer Mission Band of Manchester, Ohio, for March 1. Although the weather was very inclement, a good-sized audience enjoyed their interesting talks on mission topics, which we believe aroused a deeper missionary interest among our members. —Myrtis Z. Weaver, Grissom, Ind., March 3.

Rossville.—Rev. Madison Swadlow, D. D., of Marion, Ind., addressed the people of Rossville on the question of temperance March 1. The officers of the Anti-Saloon League requested the aid of our churchhouse, which was granted. Dr. Swadlow gave us a very interesting and instructive address. He is in direct touch with temperance movements all over Indiana and adjoining States. Being well-informed, he holds the attention of his hearers completely. Some of the members of the town dismissed their services so as to attend the work. The condition of the weather was unfavorable to a large attendance. —J. W. Vetter, Rossville, Ind., March 4.

IOWA.

Kingsley church, met in council on Wednesday afternoon, at the town church, with a good attendance. Bro. H. H. Winger was reflected elder for another year. The annual visit was reported, and all were found to be in good and union. The time for our love feast was left indefinite. Two letters of membership were granted. Our elder and our pastor, Bro. G. M. Lauman, both gave us good admonitions. —Phoebe Pratt, Kingsley, Iowa, Feb. 25.

KANSAS.

Bloom.—Our church met in council Feb. 28. One letter of membership was received, and two were granted. Church officers were elected for another year, with Bro. G. W. Weddle as elder in charge. Bro. C. C. Weddle, clerk; Bro. L. C. Weddle, officers were elected for six months. Our love feast will be held May 9, at 4 P. M. We have secured the services of Bro. A. D. Sollenberger, of Beatrice, Neb., to conduct meetings for us this coming fall, to commence Nov. 25. —Cassie Martin, Bloom, Kans., March 2.

Edna Valley.—Bro. J. W. Jarboe, of Quinter, Kans., came into our midst Feb. 15 and preached eight gospel sermons. He principally confined his remarks to the Gospel and its teachings. Although there were no additions to the church, the members were built up spiritually. On account of sickly and inclement weather, the attendance was not what it should have been. Feb. 21 we held our council, at which Bro. Jarboe presided, in the absence of our elder, Bro. G. W. Weddle. One letter of membership was received, and the writer was authorized to secure a minister to conduct our revival next fall. —W. H. Beaver, St. John, Kans., March 5.

Parsons church met in council Feb. 28. Our elder, Bro. J. E. Crist, presided. We decided to hold our love feast June 6. Bro. Crist remained over Sunday and preached two very impressive sermons. Sunday was a busy day. On Sunday afternoon we had a meeting for an afflicted brother, and an aged sister was anointed. Bro. John Sherfy, Jr., of Chanute, is giving us some excellent sermons while in our midst. Quite a number of the members are moving away, on account of the closing of the railroad shops. —C. M. Jones, 2019 Washington Avenue, Parsons, Kans., March 3.

Pleasant View church met in council Feb. 28, with Elders Leitenwater and Whitmore, of McPherson, in charge. Bro. Wilmer Keedy and Bro. J. P. Fowler were elected to the office of deacon. Bro. Howard Martin was elected to the eldership, and, upon the resignation of Eld. A. P. M. Jones, was by the church as elder in charge for the present year. The visiting elders gave us two very good sermons on the Sunday following. —M. S. Frantz, Pleasant View, Kans., March 6.

Salom church met in council Feb. 28, with Bro. Samuel our elder, Bro. J. Edwin Jones, of Larned, in charge. The Sunday-school officers were re-elected, with Bro. Samuel Moats as superintendent. Our Sunday-school is progressing nicely. We decided to hold our love feast May 2. The church decided to build a parsonage near the church, and to begin work at once. Bro. Frantz expects to begin his work here about May 1. —J. A. Nünlinger, Nickerson, Kans., March 2.

Wagon Creek.—Yesterday a special missionary sermon on an offering was taken to help our brethren in India and family in the India mission field. Our prayer is that they may retain their health and return to his work. In the evening the Christian Workers' Society rendered a program on the study of scriptures and writers, which was enjoyed by all. —C. A. Ward, Richland, Kans., March 2.

MARYLAND.

Long Green Valley.—Our congregation met in council Feb.

22. Our elder, Bro. W. E. Roop, presided. Two members recently moved into our congregation. Bro. Christian Breidenbaugh and wife were appointed a Visiting Committee for home department work. Eld. J. M. Prigel and Bro. C. Breidenbaugh were elected delegates to the District Meeting. Our prayer was read at our Annual Meeting. One paper was read in the District Meeting. Our love feast will be held May 30 and 31, at 3.30 P. M.—Ida M. Neuhauser, Gittings, Md., Feb. 25.

MICHIGAN.

Bronson.—For a few Sundays, on account of my absence and stormy weather, we have not had services. We would be glad if the members, who are thinking of settling in Michigan, would come to Bronson to investigate. Come and see. Bronson is fifty miles from Elkhart, Ind., on the Lakeshore Railroad. Martin Hardman, Bronson, Mich., March 2.

Chippewa Creek.—We met in council Feb. 28, at the home of Ed. J. E. Frederick, as his health is such that he is not able to attend church. The business passed off pleasantly. One letter of membership was granted. We decided to hold a series of meetings sometime during the latter part of November. Our Christian Workers' Meetings and Sunday-school are progressing nicely during the winter months. We have preaching every two weeks.—Nora A. Jehnzen, R. D. 1, Rodney, Mich., March 6.

Sugar Ridge church met in council Feb. 28. Our elder, Bro. John Harshbarger, presided. Bro. W. E. Roop, our secretary, was present. We decided to buy the Baptist church in Scottville, and also to use the envelope system to raise money for church expenses and for mission work. Our love feast will be held May 30, in the evening. We have organized a teacher-training class, with good interest. Our Sunday-school is moving along very encouragingly. Bro. Harshbarger remained over Sunday and preached for us. We hope he will locate among us.—Mary E. Teeter, Scottville, Mich., March 2.

Woodland church met in council Feb. 28, with Eld. J. M. Smith presiding. Bro. J. M. Smith, of the Woodland church, was present. Two letters of membership were granted and two received since our last council. Our Missionary Committee was elected as follows: Bro. Jos. Wise, three years; the writer, two years; Bro. Russell Kentner, one year. We decided to use the envelope system to raise State District missionary money. The writer was elected as the representative for our district. Our love feast will be held May 30, at 6:30 P. M. Our Sunday-school and Christian Workers' Meetings are growing in interest, although the attendance is not so large since the village church was organized from part of our congregation.—Susie Fisher, Woodland, Mich. 1.

MISSOURI.

Mineral Creek congregation met in business meeting Feb. 21. The business to come before the meeting being of a nature requiring the presence of an adjoining elder, it was previously arranged to have Eld. G. W. Lentz, of the Lakeshore, E. John, of McPherson, Kans., who in years past lived and labored among us, had been desiring, for some time past, to visit us. As, fortunately, he happened to be among us at this time, we had the two visiting elders with us. On Sunday morning, Eld. Lentz gave us a splendid sermon on "The Home." On Sunday evening Bro. John talked to us on "Christian Activity." On Tuesday evening Bro. John again favored us with a lecture on "Child Rescue Work," giving, in part, his experience as Manager and Traveling Lecturer for the Child Rescue work, carried on by the several Districts of Kansas. We were all glad to have him, and his constant and pleasant association afforded us by these brethren. James M. Mohler, Leeton, Mo., March 5.

Prairie View church met in council Feb. 28. Eld. David Bowman presided, assisted by Eld. C. A. Lentz, of Leeton, Mo. Bro. W. W. Holsoppe was chosen as our elder for the next two years. Bro. H. H. Holsoppe was chosen as our secretary and degree of the ministry and, with his wife, duly installed. Bro. Lentz preached for us March 1. Sister Sales, from Indiana, and her sister, from Oregon, who are visiting their brother, J. H. Hahn, and family, also attended the services. C. P. Holsoppe, Versailles, Mo., March 2.

NORTH DAKOTA.

Columbia Sunday-school.—Feb. 15 Bro. J. H. Gordon, of Surrey, N. Dak., came to fill Bro. Shorb's appointment, as he was laboring earnestly in a series of meetings at Cando, N. Dak. Owing to the cold weather, only one man came for morning services, but in the evening a few of the community gathered at one of the neighbors' houses, and Bro. Gordon kindly gave them a much appreciated message of God's Word. Feb. 22 we were glad to have Bro. Shorb with us again. His message was very interesting to all, and we were all glad to attend the service. The evening service being very cold that day.—(Mrs.) Harry Row, Brantford, N. Dak., Feb. 28.

OHIO.

Beach Grove.—Our church met in council Feb. 28, our elder, Bro. Lawrence Kreider, presiding. One letter of membership was granted. Eight visiting brethren were present. We decided to hold our love feast June 6, at 5 P. M. Bro. Jacob Hollinger was chosen trustee. Our delegates to District Meeting are Brethren A. A. Petry and E. S. Hollinger. We received Bro. Lawrence Kreider as a delegate for our district. Bro. Oliver Royer stayed with us and preached on Saturday night. Bro. Kreider delivered a sermon on Sunday morning.—Mary E. Rife, R. D. 1, Hollansburg, Ohio, March 2.

Chippewa.—Brethren Reuben Shoyer and A. I. Heestand were with us at our November council. Bro. Shoyer presided. At that time Bro. D. R. McFadden was ordained to the eldership, and Bro. S. Showalter was installed into the ministry. At our council, Feb. 17, Bro. D. M. Brubaker presided. Owing to the recent death of our elder, Bro. F. B. Welmer, Bro. D. R. McFadden was chosen to take charge of our congregation. Bro. H. M. Hoff was elected church clerk. Bro. J. M. Hartler, church treasurer. Sister Fred Yoder, Publishing House agent. Bro. Fred Yoder was re-elected superintendent of the Beach Grove Sunday-school, with Bro. Max Hartsough as assistant. Brethren Ward Mettsler and Levi Eberly are superintendents of the East Chippewa Sunday-school.—Viola Wience, R. D. 2, Wadsworth, Ohio, March 2.

Covington.—The month of February was a month of Sunday blizzards, but in spite of that our attendance at church and Sunday-school was remarkable. The young men's class is doing wonderful work in their room was well filled each Sunday evening. Last Sunday Bro. J. M. Hartler presided. "A Model Church." One member there was inspired and encouraged to do better work because of the appreciation given for what has been done. He said that some, who had believed and worked with us, could not see the outcome of their efforts; they walked by faith and not by sight, and were blessed. At the close of the service four came forward to fellowship. On Sunday evening Bro. Flory gave one of the most tender, touching sermons we have ever heard on "The Lord is My Shepherd." He thrilled the hearts of all by his story of the Shepherd's care and love. The Holy Spirit was with us, and our confessions and prayers were answered. Our meetings, our membership is steadily increasing. Eld. W. R. Deeter was a welcome visitor in this church. His sermon, in which he referred to conditions and reminiscences of years ago, was interesting.—Elizabeth D. Rosenberger, Covington, Ohio, March 2.

Lick Creek congregation met March 1, at 10 A. M., in Sunday-school, which was followed by an interesting missionary sermon by Bro. Arthur Sellers, of Manchester College. An offering of \$8.22 was taken for Home Mission Work. The

attendance was small on account of unfavorable weather. We met at 2.30 P. M. at the home of Bro. O. C. Hague for a short session of worship. Bro. Geo. W. Sellers delivered a sermon, followed by the anointing of our aged brother, O. C. Hague. Brethren Geo. W. Sellers and Clyde Miller officiated. A number of members were present at the services. We recognized our home department, with the writer as superintendent. We also organized a cradle roll with Sister Minerva Kintner as superintendent.—Walter J. Kintner, R. D. 1, Bryan, Ohio, March 1.

Mohican church met in council Feb. 21. Our elder, Bro. A. I. Heestand, presided. One trustee was elected. Two letters were granted. Bro. Heestand remained over Sunday, and preached for us.—Emma Worst, West Salem, Ohio, March 2.

Painter Creek congregation met in its first business meeting Feb. 27, with 193 members enrolled, and our elder, Bro. Wm. Royer, presiding. Elders J. C. Bright, John Christian, Jesse Stutsman, Newton Binkley and D. C. Hendrickson were with us. Ten letters of membership were granted. The question of extending our north line east to the Covington and the Pleasant Hill churches, requesting that the line be changed, Eld. Lawrence Kreider was appointed to carry these petitions to the respective churches. Elders Wm. Royer and Lawrence Kreider were elected as delegates to District Meeting, and Eld. Wm. Royer as delegate to the Annual Meeting. Plans for remodeling and enlarging our churchhouse were presented and unanimously accepted.—T. S. Elkenberry, R. D. 2, Arcanum, Ohio, March 6.

Silver Creek church met in council Feb. 14. Our elder, Bro. J. W. Kelsor, presided. Brethren D. O. Fackler and John Thorne were chosen delegates to District Meeting. We decided to have a series of meetings, each of two weeks, at our home. Bro. J. W. Kelsor is to conduct the meetings at the Walnut Grove house, to begin sometime in November, if we can secure his services at that time, and Bro. L. T. Holsinger, of Muncie, Ind., is to conduct services at the Hickory Grove house. Our love feast will be held May 13, 22 and conducted meetings at the Hickory Grove house for three weeks. The weather was inclement and the roads bad at the start, but the attendance was fair. Bro. Rankel labored earnestly and presented the Word in its purity. Four were made willing to unite with the church and new converts were being added to fellowship. The membership was much strengthened.—(Mrs.) Ottilie Fisher, R. D. 1, Pioneer, Ohio, Feb. 28.

Troy Mission.—Bro. J. O. Garst, of Dayton, Ohio, came to us Feb. 8 and preached twenty-one Spirit-filled sermons. There were about twenty-two converts, two hundred families, and three Sunday-school scholars. The weather was very inclement during the meetings, which hindered many from attending.—Daisy A. Yount, Troy, Ohio, March 6.

OKLAHOMA.

Thomas.—Splendid interest is being manifested in the different lines of church work at this place. Two have been baptized since our last report, and one was restored.—Eliakim K. Sanger, Thomas, Okla., March 2.

PENNSYLVANIA.

Carlisle.—Since our report from this congregation, a few weeks ago, Eld. Wm. Miller, of Hanover, York Co., Pa., held a series of meetings for us. The meetings were continued for about two weeks. While none were baptized, yet we are confident that we are making good progress. The work is being done. Bro. Miller preached the Word fearlessly, and we can not help but believe that in due time the result of his labors here will be seen. The meetings were held in the hall on the second floor of the Cochran & Alcock Building, where services will be continued until our new churchhouse is completed—sometime in June. The work on the new churchhouse is progressing rapidly at this season of the year, but we expect our contractor to push the house to completion rapidly, as soon as the weather permits.—Abram S. Hershey, 110 W. South Street, Carlisle, Pa., Feb. 28.

Chiques.—Feb. 28 we held our yearly council. Two letters were received and two were also received eight applicants for membership. They will be baptized March 7. We elected our Sunday-school officers, with Bro. P. C. Gelb as superintendent for the Chiques house, and Bro. S. N. Becker for the Mount Hope house. Bro. H. F. Stauffer is our delegate to District Meeting, and Brethren S. S. Eshelman, M. B. Ginder and E. C. Gelb are our delegates to District Meeting. Our missionary solicitors received \$75.84. Of this amount \$27 will be sent for World-wide Missions, and \$48.84 will be used for home missions. Memorial services were held in the Chiques house for Chas. Emerson Becker, who died of diphtheria Jan. 30, 1913. The services were held on the previous four days. The bereaved parents, members of our church, suggested that Job 1:21, be used as a text.—Henry S. Zug, R. D. 1, Mount Hope, Pa., March 5.

Mummasburg.—As previously arranged by the Marsh Creek congregation, Bro. G. S. Fairlight, of Denton, Md., arrived here January 17 and conducted meetings the same evening in our union church at Mummasburg. Each evening, prior to his sermon, he gave a very interesting twenty-minute talk on Bible Lands to a large and attentive audience. The meetings closed on the evening of Feb. 4. On the preceding afternoon two young men were baptized.—Gertrude Shull, R. D. 6, Gettysburg, Pa., March 1.

Ridge.—Our church in Shippensburg passed through a very interesting and profitable series of meetings, from Feb. 7 to the time, yet the attendance was very good. Bro. W. K. Conner, of Harrisburg, Va., conducted the services. Bro. S. E. Miller, of the same place, conducted the song service, which was much appreciated. Bro. Conner gave a fifteen-minute talk each evening. Twenty dear ones were made willing to come out on the Lord's side. Most of them were Sunday-school scholars. We were truly grateful to our dear brother for the spiritual uplift he gave us.—Joseph Burkhardt, Shippensburg, Pa., March 6.

Roaring Spring.—A series of meetings is in progress here, conducted by the pastor, Bro. A. G. Crosswhite. The prospects for a fruitful revival are evident, since three have been made willing to accept Christ.—Elizabeth Barnett, Roaring Spring, Pa., March 2.

Spring Creek.—Our revival at the Palmyra house began on the evening of Jan. 24. Bro. David Hollinger and wife, of Greenville, Ohio, came to our assistance, and preached for about thirty days. The work was very successful. The scholars expressed a desire to live the Christian life. Sister Hollinger gave us four Bible Land talks, which were instructive and well received. After Bro. Hollinger left us, on the evening of Feb. 24, Bro. Frank Carper preached five more sermons for the same purpose. The work was very successful. The teacher-training class again are long. Twenty-two have enrolled their names for the course.—Mrs. Lydia Gipe, Palmyra, Pa., March 4.

Ten Mile.—I am engaged in a series of meetings in the Ten Mile congregation, Washington Co., Pa. So far there have been four conversions, and others are impressed with the Spirit. I do not know how long the meetings will continue.—E. B. Ludwick, Mount Pleasant, Pa., Feb. 26.

Uniontown.—Eld. C. M. Driver, of Staunton, Va., began a series of meetings at this place, which continued until March 1. He preached the Word with power. As a result of these meetings, ten have been added to the church by baptism. Eight of them are Sunday-school scholars. Others are thinking seriously. We feel very much encouraged. The attendance and interest were good at all the meetings. On

the afternoon of March 1 Bro. Driver preached at the jail. The prisoners seemed to appreciate the service very much. It was the more impressive, since a number of the prisoners are under sentence of death. Monday evening, March 2, we held our regular council.—Mary C. Fearer, 8 West Craig Street, Uniontown, Pa., March 5.

Upper Cumberland (Green Spring Church).—We have just closed a two weeks' series of meetings, conducted by our elder, Bro. S. M. Stouffer. He preached the Word with power. Three came out on the Lord's side, and many more are under conviction. The church members received much admonition and comfort.—Clemmie D. Gayman, R. D. 5, Newry, Pa., March 5.

West Greentree.—We held our council March 3, with Eld. D. M. Eshelman presiding. A Sunday-school is to be opened at the Flora house in the near future. A shed for horses is to be built near the same church. It was decided to have a sewing circle. Bro. Benjamin Reinhold was appointed a trustee for the Greentree house. Our delegates to the District Meeting are Brethren Hiram Kaylor, D. M. Eshelman and Nathan Martin. We received three persons into the church by baptism recently. One more has made application. Feb. 28 we began a series of meetings at Flora house, conducted by Bro. H. B. Yoder, of Lancaster, Pa.—S. R. McDannell, Elizabethtown, Pa., March 5.

TENNESSEE.

Notice to the Churches of Tennessee.—The one-cent tax per member for the Annual Meeting Treasurer is now due; also six cents per member for the expense of our delegate to the Annual Meeting at Scottsboro, Ala. Please remit by postoffice money order, giving name of your congregation.—Jas. L. Clark, R. D. 5, Johnson City, Tenn., March 6.

VIRGINIA.

Angels Rest.—Bro. Moses Dickerson, of Floyd, Va., came Jan. 28 and preached one sermon. As the weather was unfavorable, he could not continue his contemplated meetings. He returned home on Monday.—Abbie Holt, Eggleson, Va., March 2.

Bethel church met in council Feb. 8. Our elder, Bro. L. N. H. Beahm, presided. Thirteen letters of membership were granted. It was decided to hold a series of meetings in August. We do not know yet who will conduct these services. Sister Eva J. Bays was chosen church clerk. Brethren W. E. Cunningham and J. M. Miller, of Nokesville Seminary, were with us on the fourth Sunday. We are glad that Bro. Egan is thinking of coming to help in the good work here. Our next meeting will be held at the home of Bro. M. Glick, in spending some time in Tennessee at this time.—Maggie R. Cunningham, Box 19, Shipman, Va., Feb. 27.

Greentown.—Our congregation met in council Feb. 28, with Eld. J. M. Miller presiding. Some very important business was disposed of. Our delegate to District Meeting was Brethren George B. Flory, D. R. Miller and S. M. Bowman. The District Meeting will be held in the Greentown church April 9 and 10.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., Feb. 28.

Middle River.—The above church met in council Feb. 21, with Bro. A. B. Early presiding. The importance of building Sunday-school rooms to our Middle River churchhouse was discussed at considerable length, but no decision was made. It will be considered again later. Our love feast at the Middle River house will be held May 2. Sunday-school superintendent and elders were previously elected as follows: Brethren Isaac Spitzer and William Cline, for the Middle River house; Brethren J. P. Miller and Thomas Humphrey, for the Pleasant Hill house. The church also met in council at the last named place for the election of delegates for the Annual and District Meetings. Bro. Geo. W. Early was elected delegate to Annual Meeting, with Bro. John W. Wright as alternate; Brethren J. P. Miller, Isaac Spitzer and John W. Wright, delegates to District Meeting, with Brethren D. C. Cline, D. S. Garter and William Cline as alternates.—J. P. Miller, Grottoes, Va., March 3.

Midland.—Our church met in council Feb. 28, with Eld. M. G. Early presiding. Bro. E. E. Blough, of Manassas, Va., gave us a good talk on mission work. Four letters were granted and two received. Brethren J. D. Byrd and J. A. Hanger were chosen to conduct the love feast, which will be held at Midland Aug. 27 and 28. Our love feast will be held May 16 at the Midland house, at 1 P. M. We expect to have a series of meetings sometime in August, to be conducted by Bro. L. N. H. Beahm, of Nokesville, Va. Bro. A. L. Smith was chosen Mission Messenger. Bro. J. P. Miller, of R. D. 6, Switzer, Midland, Va., March 4.

Notice.—The District Meeting of the Northern District of Virginia will be held in the Greentown church, Rockingham Co., Va., April 9 and 10. Those coming by rail and desiring to be met at Harrisonburg should correspond with Bro. D. B. Harrisonburg, R. D. 6, Harrisonburg, Va. Those wishing to be met at Linville will confer with L. C. Sanger, R. D. 2, Linville Depot, Va. All the members of the Standing Committee are urged to meet April 8, at 2 P. M., in the church. The District Mission Board will meet at Bro. S. M. Miller's home on the evening of April 7.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., Feb. 28.

SISTERS' AID SOCIETIES

ASHLAND, OHIO.—During 1913 we held twelve regular and ten called meetings, with an average attendance of eleven. The goodwill offerings for the year amounted to \$17.81; cash donations received, \$3.50; total receipts, \$11.77. We donated work amounting to \$3, dry goods and provisions, \$2.30, cash, \$2.15; book, 50 cents; flowers, \$3.30; total donations, \$11.35; total expenditures, \$38.77; balance in the treasury Jan. 1, 1914, \$75. The devotional services were made an important part of our meetings, and were much enjoyed by all.—(Mrs.) Ada Dilgard, Secretary, Edge Hill Avenue, Ashland, Ohio, March 2.

CARSON VALLEY, PA.—The report of our Sisters' Aid Society for 1913 is as follows: Our enrollment was twelve. We held twenty-two all-day meetings, with an average attendance of fifteen. Our work consisted of the following: We made twenty-two prayer-coverings, twenty-five bonnets, seven princess aprons, four aprons, quilted three quilts, made three clothes-pin aprons, eleven children's bibs, four children's dresses, four boys' waists, one ladies' waist, one ladies' dress, four dust-caps, two cushions and piece three quilts. We have on hand one quilt and eight aprons. At the beginning of the year we had \$30.35 in the treasury, collected \$32.52; expenditures, \$61.56; balance in the treasury Jan. 1, 1914, \$1.31. We donated eighty-two articles of clothing, three quilts, one quilt, and about \$3 worth of supplies to the Ohio flood sufferers. We quilted one quilt for the Hollidaysburg Mission, and carpeted our church. Feb. 12 we elected the following officers for 1914: Sister Ida M. Bonner, President; Sister Flora Stiffen, Vice-president; the writer, Secretary; Sister Elsie Hower, Assistant Secretary; Sister Mary Treas. We close our meetings with Scripture reading and prayer. We meet in the different homes to do our work.—P. Pearl Brubaker, R. D. 1, Duncansville, Pa., Feb. 24.

COLORADO CITY, COLO.—Our work consists mostly of piecing and knitting comforts, yet we have helped in different homes by sewing and giving away many articles of clothing. In the churchhouse. Our meetings consist only of a short session (from two to four o'clock) every Thursday afternoon, in different homes. These meetings are closed with devotional exercises. Every first Thursday of each month we occupy the time in mothers' and daughters' meetings. We have very interesting programs, which we feel,

memory.—Elsie Winget, R. D. 1, Springfield, Ohio.
Myer, Bro. Jacob R., born Feb. 21, 1843, died Feb. 20, 1914,
in the bounds of the Conestoga congregation, Lancaster Co.,
Pa., aged 79 years, 11 months and 27 days. Death resulted
from a complication of diseases. He was a consistent member
of the Church of the Brethren for over thirty years. He
gave a wife, three sons and four daughters. Two of the
sons are loyal deacons in the church of his choice. Services
by Eld. M. Ebersole and the writer. Text, Gal. 6: 7; Psa. 116:
—D. S. Myer, Bareville, Pa.

Sunday, March Twenty-Nine

will be the last Sunday of the first quarter, 1914. It is therefore time to order your Sunday-school requisites for the next quarter. The constantly increasing number of schools that use our Sunday-school helps and periodicals is but the natural outcome of an effort to produce the best at a price that will enable the poorest school to have the needed lesson helps.

If you have not received an order blank on which to list your order, use the one found below.

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You will want to give each scholar in your school a remembrance on Easter Sunday, April 12. It is not too early to begin planning for that day. We have a very complete line of Easter goods at reasonable prices. Get our Special 1914 catalog and see the many attractive articles listed therein.

Remember that the second quarter is one of the best quarters in the year for a large attendance. Do not hinder the growth of your school by not having sufficient supplies on hand. There is a place in every school for each one of our Sunday-school publications. If you haven't tried every one do so this quarter and notice results.

Trained Teachers are needed in the Sunday-school. The best method of obtaining them is to start a teachers' training class.

There is not a better book on the market than "Training the Sunday School Teacher," which was published under the direction of the Sunday School Board. This book contains 288 pages and is well bound in cloth, almost 4,000 have been sold, which speaks for its worth. Price, 40 cents.

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Oxley, Sister Rebecca, daughter of Henry and Sarah Swoveland, born near Hagerstown, Ind., Feb. 26, 1856, died near Blountsville, Ind., Feb. 21, 1914, aged 57 years 11 months and 25 days. She was united in marriage to Joseph L. Oxley Nov. 11, 1878. They united with the Church of the Brethren March 16, 1876, and remained faithful. Her mother, her husband, five sons and two daughters survive. Services by Elders D. E. Bowman and L. L. Teeter. Text, Luke 12: 29.—Nettle Brown, Blountsville, Ind.

Peffley, Bro. Emmanuel, born Aug. 31, 1831, in Montgomery County, Ohio, died Feb. 22, 1914, in West Goshen, Ind., aged 82 years, 5 months and 21 days. His wife preceded him about nine months ago. They had one daughter, who died in infancy. Bro. Peffley united with the Church of the Brethren forty-seven years ago and remained faithful. Services by West Goshen church by Bro. Hiram Forney, assisted by West Goshen Calvin Huber and Wm. Hess. Interment in the West Goshen cemetery.—Sarah R. Shidler, R. D. 5, Goshen, Ind.

Purcell, infant son of Charles and Della Purcell, died in Johnson City, Tenn., aged 21 days. Interment in the Pleasant Valley cemetery.—Effie E. Miller, Jonesboro, Tenn.

Shidler, Roy Homer, son of Bro. Neri and Sister Martha Shidler, born Aug. 23, 1905, died Feb. 23, 1914, aged 8 years and 6 months. Roy was an invalid from birth, never having been able to walk or talk. He leaves his parents, one brother and one sister. Services at the M. E. church by Eld. C. L. Wilkins. Text 2 Kings 4: 26. Interment in the New Haven cemetery.—Allie L. Emrick, R. D. 2, Middleton, Mich.

Sinks, Simon, son of Andrew and Barbara Sinks, born near Union, Ohio, April 13, 1850, died Feb. 9, 1914, in the bounds of the Salem congregation, Ohio, aged 63 years, 5 months and 26 days. He was united in marriage to Alice Jackson Nov. 17, 1872. His wife, two daughters, three sons, five sisters and two brothers survive him. Services by Bro. B. F. Honeyman, of Dayton, Ohio. Text 2 Cor. 5: 1.—William Sherer, Union, Ohio.

Smith, Eld. John, born Nov. 30, 1827, died in the bounds of the Trotwood congregation, Montgomery Co., Ohio, Feb. 17, 1914, aged 86 years, 2 months and 17 days. The only son of Abram and Catharine Bowman Smith, he was born on the old Smith homestead, six miles northwest of Dayton. All the years of his long and active life were spent in that vicinity. When he was less than two years old the hand of death descended upon him of his mother's tender care. He grew up through young manhood with such opportunities for education and improvement as those early days afforded. Oct. 14, 1847, he was united in marriage to Susan Wolf, daughter of Jacob B. and Catharine Wolf. To them were born two sons and seven daughters, six of whom survive. Aug. 28, 1839, his wife was called from the scenes of her earthly labors. In July, 1851, he and his wife became members of the Church of the Brethren in the Lower Stillwater congregation. In August, 1856, they were called to serve in the office of deacon. In May, 1862, Bro. Smith was elected to the ministry and advanced to the second degree in October, 1869, and ordained to the eldership in November, 1879. Dec. 1, 1891, he married Sister Margaret Garver, widow of the late Eld. George Garver. They located in Trotwood, Ohio, where for more than twenty years he diffused the influence of a well-rounded Co. spent in his Master's service. His wife, two sons and four daughters survive. Services at Trotwood by Eld. Jesse Stutsman and the writer. Text, Rev. 14: 13. Interment at Fort McKinley.—L. A. Bookwalter, Trotwood, Ohio.

Snowberger, Sister Mary, was born in Pennsylvania. When about eleven years old her parents moved to Leeton, Johnson Co., Mo. After the death of her mother she attended school at McPherson College, Kans. Health and other conditions prevented her from completing her school work. She then bought a home on College Hill, where she lived until about six months ago, when, because of her failing health, she was prevailed upon by her brother (Eld. Snowberger) to discontinue housekeeping and come to his home near Larned, Kans., where she died Feb. 25, 1914. Services were held in the home where she died. Interment near Leeton, Mo., in the Mineral Creek cemetery. Services in the Brethren church by the writer. Early in life she united with the Brethren church and was baptized in the little stream that courses near where her body now reposes. She lived a faithful Christian life.—Jas. M. Mohler, Leeton, Mo.

Stuckmyer, Benjamin Franklin, born in Pennsylvania, Dec. 10, 1833, died at the home of his son, Joseph Stuckmyer, fourteen miles northwest of Marshalltown, Iowa, Jan. 17, 1914, aged 80 years. His death was due to the infirmities of old age. He was ill fifteen months. He came to Chubbuck, Ind., with his father's family in 1851, and to Iowa in 1855, then to Marshall County in 1882. In early life Bro. Stuckmyer married Roda Simmons, who was the mother of his six children. In later years he married Clara Campbell, who survives him. Services at the home of his son by Eld. F. M. Wheeler. Interment in the Marietta cemetery.—Mary Leach Wheeler, R. D. 7, Marshalltown, Iowa.

Studebaker, Virgil Eugene, infant son of Brother Russell Studebaker and Sister Cora Studebaker, born Feb. 10, 1914, died Feb. 18, 1914, aged eight days. Funeral services in the home by Eld. David Leatherman. Interment in the New Carlisle cemetery.—Elsie Winget, R. D. 1, Springfield, Ohio.

Thrift, Sister Phoebe, born in Stark County, Ohio, Sept. 20, 1814, died Feb. 12, 1914, aged 99 years, 4 months and 23 days. She moved to Indiana with her parents when she was three years old, then to Iowa, but two years later returned to Indiana. At the age of twenty-five years she was united in marriage to William F. Thrift, Sept. 26, 1869. Four sons and one daughter were born to them. She was a member of the Church of the Brethren for thirty years, and was a good mother and neighbor. Services at the Salamon church by Eld. H. B. Wike. Interment in the cemetery near by.—Hampson Zook, R. D. 6, Huntington, Ind.

Tipton, Bro. Elias, born May 11, 1880, died Feb. 18, 1914, five miles west of Mauretown, Va., aged 33 years, 9 months and 7 days. He is survived by his mother, two sisters and two brothers. Services in the Mount Airy schoolhouse by Eld. H. R. Mowry, assisted by Bro. J. H. Smith. Text, Matt. 12: 50. Interment in the Gochenor cemetery.—M. H. Copp, R. D., Mauretown, Va.

Turley, Anna, nee Lynch, was born in Franklin County, Va., Oct. 12, 1841, died near Dayton, Ohio, Feb. 20, 1914, aged 72 years, 4 months and 8 days. About twenty-eight years ago she united with the Church of the Brethren, and was faithful in her Christian life. Services by the pastor of the church in West Dayton, Ohio. Text, Isa. 51: 2.—D. H. Keller, Dayton, Ohio.

Wenger, Sister Mary Elizabeth, nee Weybright, born July 7, 1834, near Englewood, Ohio, died Feb. 19, 1914, in West Milton, Ohio, aged 79 years, 7 months and 12 days. She was married to Bro. Samuel Wenger Nov. 29, 1858. Six children were born to this union. Three preceded her in death. The husband, one son and two daughters survive. Sister Wenger united with the Church of the Brethren in 1888, and ever remained faithful. Services at the West Milton church by Brethren S. A. Blessing and Jesse K. Brumbaugh. Interment in the Fairview cemetery.—Effie F. Gnagney, West Milton, Ohio.

Zimmerman, May E., daughter of Henry B. and Sister Sophia B. Zimmerman, died of pneumonia at the home of her parents near Lebanon, Pa., Feb. 15, 1914, aged 1 year, 11 months and 22 days. One infant brother and one infant sister preceded her in death. Her parents and one brother survive. Services in the Brethren church at Lebanon by Rev. Henry Miller, of the U. B. church, and the writer. Text, Zech. 8: 8; Job 1: 21. Interment in the Ebenezer cemetery, northwest of Lebanon.—A. H. Brubaker, Lebanon, Pa.

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NOTES NOT CLASSIFIED

Summit.—Our regular spring council was held Feb. 28, with Eld. Peter Gagner presiding. Elders Hiram Miller, Abram Thomas and Perry Wenger, from the adjoining congregations, were with us. It was decided to divide the Valley congregation, and make Summit a separate congregation, apart from the Valley church. Bro. Peter Garber was elected as our elder for one year, with Bro. S. D. Miller as assistant elder. Bro. B. H. Crann was elected and, he was his wife, duly installed into the ministry. Bro. Wm. A. Crann was elected superintendent for the Glade Sunday-school, with Bro. Guy Brown as assistant. Bro. John T. Glick was elected delegate to Annual Meeting, with Bro. Wm. J. Glick as alternate. Brethren Wm. J. Glick and Wm. A. Crann were chosen delegates to District Meeting, with Brethren B. H. Crann, Marion Crann and D. L. Evers as alternates. Bro. B. H. Crann was chosen church treasurer; Bro. D. L. Evers, clerk; the writer, Messenger correspondent. Several letters of membership were given—Christina E. Sheets, R. D. 2, Weyer's Cave, Va., March 2.

Topoco church met in council Feb. 28. Eld. A. N. Hynton presided. Our delegates to District Meeting are Bro. N. E. Weddle and the writer, with Brethren Daniel Bowman and G. N. Hynton as alternates. We organized our Sunday-school, to begin April 5, with Bro. N. E. Weddle as superintendent. A collection of \$1.60 was taken for temperance work. The following Sunday Bro. A. N. Hynton preached an interesting sermon.—Lizzie Spangler, R. D. 2, Box 51, Floyd, Va., March 2.

Myrtle Point.—We recently closed a series of meetings which we enjoyed very much. Bro. C. A. Waltruff, of Ashland, Oregon, did the preaching, with the exception of two sermons by our home ministers at a time when Bro. Waltruff was quite ill. Our meetings began Feb. 1 and closed Feb. 18, with great interest and a good attendance. Nineteen Spirit-filled sermons were held, and one testimony meeting, by appointment, to begin April 5, with Bro. N. E. Weddle as superintendent. A collection of \$1.60 was taken for temperance work. The following Sunday Bro. A. N. Hynton preached an interesting sermon.—Lizzie Spangler, R. D. 2, Box 51, Floyd, Va., March 2.

Des Moines Valley.—Our church met in council March 5. Eld. S. M. Goughnour presided. A good number were present. We decided to hold our love feast June 6, at 2 P. M. We would be very glad to have members from other churches plan to be with us at that time. Sister Clara Goughnour was elected church clerk. The writer was chosen delegate to District Meeting.—(Mrs.) Lydia Bell, Anker, Iowa, March 5.

Lower Miami church met in council March 5. Eld. J. O. Garst presided. Elders John Breghly and Henry Eby, of the Bear Creek congregation, were with us, to assist in the meeting. A number of officers were elected. Eld. J. O. Garst was elected as our shepherd for two years. Bro. Chas. Stove was chosen trustee. Eld. Emmanuel Shank was chosen delegate to our Annual Conference. Brethren J. O. Garst and Emmanuel Shank are our delegates to District Meeting. Bro. Garst, who has been gone most of the winter, assisting other churches in series of meetings, preached an inspiring sermon for us March 1 on "Heaven." He has now left us again and is engaged in a series of meetings at Bellefontaine.—Jesse Noffsinger, R. D. 6, Dayton, Ohio, March 6.

Upper Cumberland.—Bro. S. M. Stouffer, our home minister, began a series of meetings at the Green Spring house Feb. 15 and closed March 10. He delivered fourteen inspiring sermons by which we were richly fed. The attendance and interest were good at all the services, considering the drifted roads and very severe cold weather. Three precious souls decided for Christ.—Emma Munner, Newville, Pa., March 7.

Ligonier.—Our elder, Bro. P. J. Blough, of Hooversville, came here Feb. 28, it being the time to hold our regular council. We met at the church at 2 P. M. Brethren H. H. Wolford and John Wolford were elected delegates to District Meeting, with Sisters Mary Kinsey and Opal Wolford as alternates. We are under consideration a relief fund, whereby we can assist our brethren and sisters who are sick, or in any way disabled, or any poor in our community, whom we deem worthy of our help. Sister Mary Kinsey, our Messenger agent, reported that all except one of our families are taking the help of the membership. We have put an acetylene gas plant into our church at a cost of \$75.50. At the council we raised \$56.58. We considered this very good, with a membership of only thirty-five, mostly widows and children and only about twelve wage earners. This finished our council. In the evening we met again for preaching services. On Sunday morning Bro. Blough preached again for us. After the preaching, Bro. Herman Wolford and wife were duly installed into the deacon's office.—Luella Penrod, R. D. 2, Ligonier, Pa., March 7.

"A HISTORY OF THE BRETHERN IN VIRGINIA."

It has been suggested that the "History of the Brethren in Virginia," under the adverse conditions of slavery, war, and the days of reconstruction is a heritage of the entire church. As the sale of the book has been such as to cover all costs of publication, including the electrotype plates, a new and revised edition can be published at a low cost, including the history of the church in Virginia to the present time, together with a map showing the newly-formed District.

The publication of this new edition will, however, depend entirely upon the number of advance subscriptions received for the book. The revised work will be a book of more than three hundred pages, well illustrated, printed on good paper, well bound in cloth, and will be furnished to advance subscribers at the extremely low price of 50 cents per copy. This price barely covers cost of publication and mailing, and is for advance subscriptions only. In lots of fifty or one hundred a slight reduction may be given.

Now, please note, if you are interested, take it up with your church, and find out how many books are wanted. Send the number of pledged subscriptions over your signature to the undersigned, but do not send any money until you are notified that a sufficient number of subscriptions has been received to bring out the edition at the price quoted.

Act at once! This offer will not appear again. Address the writer. D. H. Zigler.
Broadway, Va.

WOLF CREEK, KENTUCKY.

Our church work is progressing nicely, considering the inclement weather and prolonged winter. Owing to unfavorable weather we could not have our regular monthly council the second Saturday and Sunday in January. The brethren have been preaching at other points, however.

Feb. 22 our elder, Bro. R. H. Reed, and Bro. Robert Fields preached at the Muncy schoolhouse in an adjoining community, where some of our members reside. Feb. 28 and March 1 they preached at a point two miles below Inez, our county-seat. We have a brother and sister there. The meetings were largely attended, despite the unfavorable weather. Some lasting impressions were made. In fact, our ministers can not fill all the calls for preaching. There is a great opening, in and around Inez, for our Brethren. The people have learned of us, and want to know more. If some live evangelist would hold

a series of meetings at Inez, he would get some accessions for our church. Who will fill the call?

Our Sunday-school has been doing some commendable work this winter. The attendance has kept up right through the severest weather. This demonstrates the fact that a Sunday-school should not be closed during the winter season. The writer is of the opinion that it is detrimental to any school, and shows a weakness and a decided lack of interest on the part of officers and teachers. The writer has given teacher-training special attention this winter and is glad to report some of the results: My class is stimulated to a better preparation of the lesson. An ideal Sunday-school has been kept before them, so that they have increased their efforts for better work. My skill of questioning has increased, so that I am able to bring out many new things in the class, and I also cause pupils to do more thinking. The primary end of all teaching should be to cause pupils to think for themselves.

Teachers can not afford to miss taking a special training course. We are going to start another teacher-training class as soon as the weather permits. By that time my pupils that have been in attendance at winter school, will return. Our church hopes to increase in strength and numbers, and to do more for the great cause of Christianity.

Rufus M. Reed.

Laura, Ky., March 3.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 9, 10, Northern Virginia, Greenmount church, Rockingham County.

April 14, in the evening, Middle Pennsylvania, Carson Valley church.

April 15, 8 am, Western Pennsylvania, Scalp Level house.

April 21, 1:30 pm, Eastern Maryland, Bush Creek congregation, Pleasant Hill house, near Monrovia, Md., on the B. & O. R. R.

LOVE FEASTS.

California.
April 26, Santee.

Idaho.
April 18, Payette Valley, Fruitland house.

Indiana.
May 2, 6 pm, Nettle Creek, one mile west of Hagers-town.

May 9, Beech Grove.
May 9, 6:30 pm, Buck Creek, Kansas.

April 26, Kansas Center.
May 2, Salem.

May 3, 4 pm, Bloom.
May 9, 2 Pleasant Grove.

Maryland.
May 10, Denton.

Missouri.
May 9, 4 pm, Rockingham.

Pennsylvania.
March 8, 6 pm, Greensburg.

May 2, 4 pm, Pleasant Hill, at Pleasant Hill house.

May 3, 4, 10 am, Codorus.
May 9, 10 am, Upper Codorus.

May 9, 4 pm, Woodbury.
May 10, Hanover.

May 10, New Enterprise.
May 10, 10:30 am, Ligonier.

Virginia.
May 9, 3 pm, Woodstock.

Antioch house, three miles west of Woodstock.
May 9, Middle River.

About Seattle

The Conference City and The Route Thereto

There has been prepared for those contemplating a trip to the Seattle Conference, a folder containing pictures in and around Seattle, and scenery to be viewed en route to Seattle. This folder also gives comprehensive information prepared exclusively for Pastors and Members of the Church of the Brethren.

There are a number of routes to select from when planning your trip. Each has its special features, and the folder describes how one may see the entire West in this one visit and in minimum time. It also describes a number of side trips and stop-overs that may be enjoyed within the limits of round-trip Conference tickets.

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By Dr. Augustus E. Barnett

Pastor of the Church of the Redeemer, Philadelphia, Pa.

There is a great number of books dealing with the menace of Romanism in America. We have been looking for some time for an inexpensive book which will present the essential points of difference between Protestantism and Romanism. Dr. Barnett's book fills this need. The table of contents is as follows:

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- II. Protestants and the Papacy, II.
- III. Protestants and the Priesthood.
- IV. Protestants and the Sacraments.
- V. Protestants and Purgatory.
- VI. Protestants and the Bible.
- VII. Protestants and the Confessional.
- VIII. Protestants and Politics.
- IX. Protestants and the Virgin Mary.
- X. Can Protestants and Roman Catholics Ever Come Together?
- XI. Is the Pope to Rule America?

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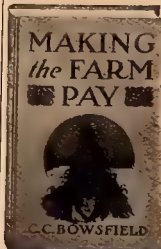
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The Annual Meeting

Of the Church of the Brethren at Seattle, Washington, 1914

Calls attention to the great and productive northwest, the Northern Pacific country. If you or any of your friends are seeking for a new home or are otherwise interested in the North Pacific Coast Country, let me send you free of charge, our illustrated literature giving detailed information regarding this region.

The Northern Pacific Country is greatly favored with the most excellent soil, mild and delightful climate, pure water, good schools, and churches. There are two daily trains from Chicago, three from St. Paul and Duluth, one from St. Louis to Puget Sound and the North Pacific Coast. Our University of Washington and special Annual Meeting will be run on the grounds, where the convention will be held, without transfer. Please be sure to keep this in mind. For further information or literature, write to
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., March 21, 1914.

No. 12.

AROUND THE WORLD

Right Influences at Washington.

Laying aside divergent political beliefs, there is one thing in which all right-thinking American people can heartily rejoice,—the salutary influence in favor of Christian principles, as evinced by the present administration in Washington. True, there are some things of which we, as a Protestant people, can not approve, and yet there is much that is praiseworthy and hopeful for the future. Philanthropy and altruism have been so strongly endorsed, in their best sense, by the Chief Executive and his Cabinet, as well as by leading officials, that others have fallen in line also. As an evident result of the efforts put forth, a helpful and most commendable influence is radiating from our nation's capital,—the ultimate effect of which is likely to reach America's remotest bounds.

The Record Tells the Story.

With its characteristic thoroughness, the German Government has been looking into the death-rate of drunkards' families, as compared with those of abstainers. A commission, appointed to make exhaustive examinations to that end, declares in its report that forty-three per cent of the children of drunkards die within a few months of their birth, against a mortality of but eight per cent, as found among children of abstainers. Still more shocking is the record of incurable diseases and stunted development, shown in the fact that among children of drunkards ten per cent are hopeless idiots, eight per cent epileptics, eight per cent dwarfs, and in only seventeen per cent of them does intelligence develop normally. Inebriety surely is a most iniquitous sowing to the flesh, but how infinitely more appalling is the harvest of woe!

The Country Boy Ahead.

Accurate tests were given at the Indiana State University, recently, by the professor of mathematics, to 250 students, coming from homes representing the various callings in life. Students from the farm made an average of 82.4 on their final examination, as compared with 74.5 for the students from professional circles, and 63.6 for the students from business life. Only seven per cent of the farmer class failed to make a passing grade, as compared with 14 and 17 per cent of the other classes, respectively. The professor's theory is that the country boy's powers of concentration are much better than those of the city-bred boy who naturally is more distracted by the excitement and turmoil, incident to great centers of population. The farm boy, after all, is probably better off, all around, than he often believes himself to be.

World-Wide Prohibition.

Why not? Already we have it "County-wide" and "State-wide," but why not go farther and make it "Nation-wide" and then "World-wide"? That keen and decisive Chinese diplomat, Wu Ting Fang,—at one time the official representative of his nation at Washington,—advocates world-wide prohibition, in a recent article in "Harper's Magazine," as being entirely feasible. He says that China's unflinching stand on the opium question is a vivid illustration of what any nation may do if her people are really determined to get rid of a known evil. The suave diplomat declares that determined action is soon to be taken to prevent further importation of liquor into China. "You know," he says, "laws in China are made to be obeyed. The violator can very seldom transgress the second time, for, as a rule, he is not on the scene of action."

An Appeal to the Christian Churches.

"In the name of the God of justice and love, in the name of our Lord Jesus Christ, the Prince of Peace, and in the name of the Holy Spirit, who leadeth into all truth," the Conference of the Evangelical churches of Switzerland has issued an appeal to the church forces of every land, to oppose the present portentous militarism and armaments of the great nations. After quoting the appalling amounts, annually wasted by the principal nations for the maintaining of formidable armies and navies, the following eloquent plea is made: "If the great majority of those who rightly or wrongly call themselves Christians, have contributed in part to this wretched condition of things, what, then, do the churches say which formally recognize Christ as their Sovereign Lord, and whose express mission is the establishment, on this earth of ours, of the Kingdom of Justice, of Love, and of Peace? Have they wrought, as they might, and ought to have, to

bring together the nations on the common ground of brotherhood, by reminding them ceaselessly that the fruit of justice is sown in peace, and that true greatness of nations, like of individuals, is found in the most complete service?" These are words that should not only arouse earnest attention, but consecrated action,—a determined effort to promote the blessed cause of peace in every possible way.

The Tower of Siloam.

Among the Jews in Christ's time there was much speculation as to the probable guilt of "those on whom the tower of Siloam fell," though Christ was not slow in setting them right concerning the true inwardness of the matter (Luke 13: 4). Now the indefatigable explorer claims to have discovered the very ruins of the tower,—his researches impressing anew the vivid story of the evangelist. The base of a circular tower has been found, which, according to its location and generally-accepted tradition, may well have been the Tower of Siloam, so strikingly referred to by Christ. A well-preserved Greek inscription speaks of "the presbyters and fathers with Simonides, laying the foundation of the tower, the synagogue, the baths, and the caravansary." One thing we may always depend upon,—the Bible story is in perfect harmony with the historical facts as, time after time, they are revealed to us by the explorer's spade.

In Promotion of Thrift.

A conservative estimate maintains that more than a billion dollars is spent each year by the people of the United States on indulgences which may please for a moment, but result in positive physical and moral harm in the end. Surely, a woeful waste! To arrest the mad rush towards such uncalled for extravagance, in these days of the much discussed "high cost of living," a new society has come to the fore, "The American Society for Thrift," which aims to establish branches in every city, large and small, to promote the best possible conservation of individual resources. Laudable as the aim of the society may be, it is within the power of any individual to achieve the same result without such affiliation, by carefully husbanding his own resources. Wastefulness is contrary to good judgment as well as to the teachings of Holy Writ. Christ had unseen resources in plenty to feed five thousand, and yet he said, "Gather up the fragments that remain, that nothing be lost."

The War Traders.

There is a striking similarity between the wily promoters of the ever-changing fashions of attire, and the shrewd manufacturers of constantly-reconstructed implements of war. Both of these great interests get their princely incomes not so much by reason of the natural wear and tear, to which their products are subjected, but by the changing styles which render replacement necessary at brief intervals. Recent disclosures of the inner workings of noted armament dealers seem to indicate that there is a close and well-understood relationship and agreement between all of them. With them "wars and rumors of war" are a much needed stimulus to their business, and again and again it has been demonstrated that, by the machinations of these sinister "war traders," the fires of contention between estranged nations have often been so thoroughly fanned that the flames of a bitter war brought desolation and woe to all concerned. Truly, with such men war is a real business, but what a business it is!

When Example Gives Force to Precept.

China's President may not have centuries of western civilization back of him, as evidenced in the development of his ancestors, but one thing is beyond question,—Yuan Shih-Kai can give practical lessons along the line of economy. Of his own free will, and in due recognition of the precarious state of the country's finances, he has cheerfully reduced his salary,—voted him by the cabinet and administrative council,—by twenty per cent. Then, too, he has decreased the appropriation granted him for the entertainment of foreign diplomats, etc., by the substantial sum of \$40,000. China's Chief Executive lives extremely unostentatiously, devoting most of his personal and official income to charity. Comparatively speaking, Yuan Shih-Kai is but a poor man, and yet he is rich in real patriotism. His devotion to the best interests of his country would spurn to enrich itself at the expense of the nation. What an object lesson in public integrity to the office-holders of his own land! And how his example puts to blush the unscrupulous, grafting officials of our own "land of the free and home of the brave."

Emperor William's Gift to Missions.

Usually those who are high in public station do not interest themselves in missions. It is surprising, therefore, but none the less gratifying that the many-sided German Emperor should give time, attention and considerable means to foreign missions. In addition to previous gifts he has just made a handsome donation to the mission interests in Samoa. Here the work is carried on by a society not German in its origin, its management, or the body of its supporters, though it happens to be at work in German colonial territory. Impressed by the remarkable results of the mission efforts among the natives of Samoa, the Emperor commended the workers in terms of highest praise, and expressed himself as being glad to contribute to the support of the work. Missions, after all, need but intelligent inspection, to demonstrate their excellence from every point of view. By their fruits they are known and appreciated.

The Uplift of Porto Rico.

About fifteen years ago this island came under control of the United States. Spanish dominance during many years' occupancy, accomplished practically nothing for the elevation of the natives, for there was then but one school building on the island. With the advent of American control came also educational privileges. School-houses were built in all parts of the island, until now there are 1,200 such structures. No less than 175,000 pupils are regularly enrolled in these schools,—quite a contrast to the 25,000 enrolled during the first year of American administration of island affairs. Commerce, also, has grown from \$20,000,000 to \$100,000,000. Thus our great nation has most graciously befriended a less fortunate people. The Christian forces of our land have not yet, however, placed Gospel influences within reach of all the people of Porto Rico, close as they are to our shores.

Clean Journalism.

That most of our city dailies are hopelessly shackled, hand and foot, by the rum power, is obvious to any one who scans their advertising columns. It is a matter of common knowledge that editorial utterances, regarding the iniquity of the drink evil, are largely modified,—if not entirely suppressed,—by the dominant influence of the liquor element, so largely in control of the general policy of those journals. It is the more refreshing, therefore, to learn that two of the Pittsburgh, Pa., daily papers,— "Gazette-Times" and "Chronicle-Telegraph,"—have, since the recent "Billy Sunday" evangelistic campaign, discontinued all liquor advertisements from their columns. Such a bold stand for the right means more than, at first sight, may be apparent. To antagonize brewers and distillers means a serious loss of revenue, which, however, we hope, may be but temporary. If only the hundreds of other metropolitan papers had a like degree of courage, these most effective molders of public opinion could be advantageously enlisted on the side of sobriety and decency.

The Book Output of Last Year.

In the words of Solomon we may well say today, "Of making many books there is no end," for the truthfulness of that assertion is amply verified. The number of new books issued in the United States last year was 12,230, or more than 33 books per day for every day in the year. The total increase over previous years was 1,227,—distributed unevenly over all but one of the twenty-three divisions in which books are arranged, known as the "International Classifications." The one exception is "Law," in which but 692 books were published,—a decrease of 170 from 1912, when 862 were issued. The large and commanding place accorded to books pertaining to religion, and Bible study in general, is emphasized in 1913 by 944 books, or an average of three a day for every working day. This was an increase of 28 over 1912, which showed a total of 916. During the past seven years the total number of religious books was 6,306,—more than the entire output of all books in the United States in any one year prior to 1900. It is encouraging that books of fiction, as compared with the more instructive works, are not as numerous as generally supposed, their proportion being but 9.45 per cent of last year's entire output. It is a matter of gratification that the really valuable books are so plentiful along any given line of study, that no one has any excuse to remain uninformed. "Get wisdom," says Solomon, "and with all thy getting get understanding," which would seem to imply that besides a thorough Bible knowledge, a good understanding of things in general is to be desired and cultivated.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Lord, Teach Us to Pray.

BY MARY STONER WINE.

Lord, teach us how to pray,
To worship thee alone,
Remove our doubts that often rise
When kneeling at thy throne.
Help us to know the pow'r
That brings thy Spirit down,
The pow'r that makes our wills thine own,
And all our labors crown.
O bring us near to thee,
And teach us day by day,
In fellowship let us commune;
Lord, teach us how to pray.
North Manchester, Ind.

The Most Important Thing.

BY PAUL MOHLER.

No one is able to do all he can find to do. Every hour we have to choose what we shall do for that hour. The wisdom with which we choose will decide the issue of our lives. He who chooses wisely his task for each hour is sure to succeed; and he who chooses foolishly will fail; there is no question about that. How shall we know what things to choose?

Suppose we agree for the present that we should always do that which is good. I mean that whatever we do should serve some good purpose. I can hardly think it possible that a real Christian would want to do anything that is not a good thing to do, even if it does bring in money. But if you do not agree with me in that, just leave that question open for the present, and let us discuss the good things one can find to do each hour. How shall we choose which of them we shall do?

There are several kinds of good. There is that which is beneficial to us, physically, and that which is good spiritually. We need both, and have to put forth effort and spend time to get either one. Sometimes it looks almost as if we had to choose between the one and the other. In case that should really occur, it would be a good thing for us to know which should give way to the other. Let us see how it works out in practice. But first let us notice a little incident in the life of our Lord that is significant.

As we read in Luke 10: 38-42, Jesus was one day stopping with Mary and Martha in their home at Bethany. Martha thought the thing for her and Mary to do was to look after the work; while Mary thought it was more important to hear what the Lord had to say. Martha put physical well-being first, and Mary the spiritual. Martha, not being satisfied with Mary's course, appealed to the Lord to send Mary to work. She even asked the direct question with its implied reproach, "Lord, dost thou not care that my sister did leave me to serve alone?"

Jesus' answer is very interesting. "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her." Notice that there were "many things," and none of them necessarily bad; but there was only one thing really necessary, and that one was absolutely necessary, and it was a spiritual thing, the spiritual teaching of Jesus. Mary chose to get that rather than to make so much fuss and extra work about caring for the guests, honorable as they were. I suppose she was willing enough to do what was really necessary for the comfort of their guests, but she knew where to draw the line. As a matter of fact there very seldom would be a clash between spiritual and material interests if people always were willing to live as simply and humbly as did our Lord.

If being established that spiritual interests are more important than physical, let us see how that will work out in practice. It is morning; you awake refreshed by a night of rest. You feel like work, and there is lots of work to do,—so much that you lie in bed awhile planning your day, or else you arise and plan as you work. Shall you take time for reading and

prayer; can you afford to do that just then? You know that if you don't do it then, you are not likely to do it later. You may have family worship later, but that is a different thing. I am talking about the "inner chamber" devotion that puts you into close touch with the Lord, and prepares the way for your consciousness of his presence and guidance all through the day, and without which your family worship will likely be a rather formal affair. Can you afford it, I ask?

Let us see. It may take a few minutes, and it may take much more. It takes some of us a good while when our hearts are waxed gross and our ears are dull of hearing. But it takes some time and definite, conscious effort to shut out the other voices and hear God's alone, and then to pray to him. And all this time other things are waiting, and something is going to go undone this day if we do not have time to attend to it. But Jesus says, "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me" (John 15: 4). That means that if you are to bear any fruit to God that day, you'll have to abide in Christ, and the sooner you start in him, the longer you will have to abide in him and to bear fruit to the glory of God. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15: 8). I think that now the question is reasonably clear to those who "love the Lord their God with all their heart, and with all their soul, and with all their strength, and with all their mind; and their neighbors as themselves," and it should not be difficult for anyone.

But what will the result be? Will you fail in your day's work? I think not. You don't work all day, anyhow. Most people waste a good deal more time each day than it would take to begin the day right with God. God makes the day long enough for every real duty, including reading, meditation, and prayer. But I think you will save time. The Spirit of God, which you will have in greater measure because of your prayer, will calm, clear and steady your mind, so that you will be able to approach calmly and work through patiently and intelligently problems and difficulties in your work that would defeat you if you should lose your patience or your temper. This is especially true if you have to handle men and boys, horses and machinery. If you don't believe it, try it. When the Lord said, "Seek ye first his kingdom, and his righteousness, and all these things shall be added unto you," perhaps he was not promising so much that should be considered miraculous, as simply the natural result of right spiritual conditions in the mind and heart.

I am sure of one thing, that it will decrease, if not entirely prevent worry, which always hinders work and weakens the whole man,—body, soul and spirit. If all the strength, lost through worry, could be expended in effort, it would marvelously increase the working power of the human race. Bible reading, spiritual meditation, and prayer, combined, make the best known, and only sure cure for worry. If you haven't learned how to get all this out of the Bible and prayer, it will pay you to take a vacation from your other work, and learn that much. It will be worth more to you than another farm.

But there is still another profit from putting spiritual things first. You know that most of our burdens are not burdens of necessity at all, but of ambition, imitation, rivalry, vanity, or greed. We are driven day and night, not by the Lord, but by the "lust of the flesh, the lust of the eye, and the vainglory of life." He who gets the Lord's viewpoint of such things every day, will not enter the mad rush for wealth and pleasure, vanity and show, that is wasting this generation. He will, "Having food and covering . . . be therewith content;" for he will learn that "they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition" (1 Tim. 6: 8, 9).

Finally, the blessing of the Lord does follow them that love, obey, and pray to him; and they only are truly blessed. Others may have health, wealth, and

that temporary satisfaction that passes for happiness in this world; but they do not and can not have the "peace of God which passeth understanding," neither can it be said to them, "That my joy may be in you, and that your joy may be made full." Money can not purchase the grace of God, nor can it buy eternal life. These are free to him who daily makes them his first desire and object of attainment. He who seeks these things first is promised the other things; but he who seeks the other things first is not promised the grace of God nor eternal life. Manifestly the wise thing to do is to seek the really important, the spiritual things, and thus be sure of both.

1341 Congress St., Chicago.

Blasphemy Against the Holy Ghost.

BY NOAH LONGANECKER.

To blaspheme is to revile; to speak reproachfully of God, Christ, or the Holy Spirit. To do this the heart must abound with malignant hatred. Christ performed a number of remarkable miracles. Nicodemus had said before, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Hence, the Pharisees and Herodians sought to destroy Christ. Jesus withdrew himself from them.

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils." *Beelzebub* was their *dung god*; the most filthy of all their gods. Nothing but malignant hatred could induce them to speak so revilingly and reproachfully of Christ, when they knew that the accusation was false. Nicodemus was a member of the Sanhedrim and, after Christ had performed but a few notable miracles, he said, "*We know*." They knew that Christ "cast out devils by the Spirit of God," but they accused him of casting out devils by Beelzebub. This was blasphemy against the Spirit. Mark adds, "Because they said, He hath an unclean spirit." He advances this as the reason why Christ gave the lesson on blasphemy. Let us briefly consider the lesson.

Matthew introduces the lesson by stating the cause: "*Wherefore* I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The question is frequently asked, Why may all blasphemy against the Father and the Son be forgiven, but blasphemy against the Holy Ghost, never?

The Bible recognizes three dispensations. (1) The dispensation of the Father. This is covered by the Old Testament. (2) The dispensation of the Son. This extended from the birth of Christ to the day of Pentecost. (3) The dispensation of the Holy Spirit. This extends from Pentecost to the end of time.

We may speak of these three dispensations as follows: The Father originates all things; the Son executes all things; the Holy Spirit consummates all things. If any one will not heed the Father, he may reverence the Son. But should he reject the Son, he may yield to the striving of the Holy Spirit. But should he blaspheme against the Holy Spirit, then all hope is forever gone. Some of those who blasphemed against the Son were convicted by the Spirit. They repented and were saved, under the dispensation of the Spirit.

Some contend that no one can commit blasphemy against the Holy Ghost under the dispensation of the Spirit. Christ's solemn warning certainly disproves this opinion. In Heb. 6: 4-6, we have the following: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Such are *apostates*, and join with the blas-

pheming Jew. In doing so they make their salvation impossible. Such reviling, reproachful, and malicious conduct is blasphemy against the Holy Ghost, and of course is unpardonable.

"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the cove-

nant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10: 26-29)?

Such is blasphemy against the Holy Ghost. Such as have done this have despised, quenched, and grieved the Holy Spirit, and are given over to hardness of heart. Such even now declare that they expect no more benefit from the sacrificial blood of Christ than from the blood of goats.

"Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Hartsville, Ohio.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 12.—The Communion.

CHRISTIANITY, the church, is an institution, the central figure and life of which is not a principle, nor yet a philosophy, but a personality,—a unique personality,—the greatest Character in history. "I am the way, and the truth, and the life." "Ye have heard that it was said . . . but I say unto you." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "And the Word was made flesh and dwelt among us." The perpetuity of an institution, based upon a principle, requires that the principle shall be a *live* principle, which finds expression in the activities of the institution.

That the principle may ever be kept in the consciousness of the individuals, of the institution, there must be provided, from time to time, ceremonies or symbolisms, especially adapted to suggest and impress the principle. To this end the various lodges have provided, in some cases, very elaborate ceremonies and symbolisms. In so far as the ceremonies and symbolisms are adapted to suggest the principles of the lodge,—whether they be good or evil,—are they rational and scientific.

As stated above, the foundation of the church is not a principle, but a personality,—a life. In order that the church may be perpetuated, this personality must ever be kept uppermost in the consciousness. This personality is itself "the way, the truth, and the life" of the church, and of the individual in the church. This was incarnation which, as a principle, "underlies the revelation and appreciation of all truth." "The law is that every word must be made flesh, must come into the actual experience of men, must be incarnate in lives which express the significance of the truth." "Otherwise the Word goes unheard and unknown." In Christ the Word became flesh, and only as "men bring it down into the actual realm of human experience and daily life," does his kingdom come.

In Christ we have the "fullness of the truth." He is "the light of the world." "In him was life, and the life was the light of men." "His claim, to be the way of God, rests in the fact that he lived the truth in his life." "God so loved the world that he gave his only begotten Son." "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Christ's life was everywhere and at all times a loving ministration to sinsick and suffering humanity. It was a life of sacrifice, of service. It was a life without sin,—perfect. It was a life of atonement. "God could not wink at sin." "It is perfectly clear that forgiveness would be impossible for God, so long as God is true to himself, except an atonement should open the way for love to be both just to the law of righteousness and justified in offering pardon to penitent sinners. This is the atonement which Jesus Christ accomplished in his life and death."—Dr. A. H. Johnson.

Jesus Christ gave to his disciples a sacrament whose purpose was to commemorate his life, suffering and death, so that it might ever be uppermost in the mem-

ory and consciousness of the disciples with transforming, life-giving power. Only as the Word, the life, the personality of Christ dwells in the disciple, is his life transformed into the likeness of Christ. Christ knew the nature of men. He knew the very innermost law of their psychic being, and so he was able to create a sacrament perfectly adapted to their needs. The "bread" suggests the "broken body,"—the life of suffering, humble sacrifice and service. The "blood" suggests the "atonement,"—the suffering, sacrifice and service even to death,—the death of the cross.

The sacrament is a perfect symbol. What could better suggest the "broken body" and the "shed blood"? It is scientific, psychological, practical. But here again the temptation has been to transfer the attention from the essential, in the sacrament, to the nonessentials. What conflict and controversy has there not been over the question of transubstantiation,—when the question is not, "Have the bread and wine been transformed into the very flesh and blood of Christ," but "Has the sacrament been taken under such a mental and psychic state that the soul was plastic, so that the suggestion of the life and death of Christ shall have had power to transform the life and character of the recipient into the very life and character of Christ?"—for only so may Christ's life be perpetuated in the church and "his kingdom come."

"Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

What is meant by eating and drinking unworthily, "not discerning the Lord's body"? Too many have been concerned about the other brother, lest he should eat and drink unworthily, and so have set themselves to examining the other fellow, and to seeing that he be not permitted to approach the Lord's table. But Paul says nothing about examining the other fellow. We are not responsible for him, but for ourselves. The other fellow can not eat and drink damnation to us. We are the only ones who can bring damnation to ourselves. "But let a man examine himself." What can this mean but eating and drinking, not believing, or carelessly, thoughtlessly, having the mind upon other things, so that the suggestion, which is meant to transform, can not take? Unless we are different, more Christlike, because of taking the sacrament, we deny the power of the sacrament,—we make the sacrament of no effect, and yet, trusting in it, it will mean our damnation instead of our salvation.

To be scientific and practical in administering this sacrament and in partaking of it, the mind must be prepared by a season of fasting and prayer, of reading, of presenting the life and sufferings of our Lord, followed by a season of meditation, fasting and prayer, for only so can the soul be prepared that the Christ impress may be made, the memory renewed, the soul transformed. Only so may we discern the Lord's body.

It seems to me that, by all means, our love feasts should begin in the morning, and should be continued during the day, until night, not by alternate seasons of preaching and feasting, but by a season of preaching, followed by a season of continued fasting and prayer during the day, so that when the time shall have fully come for the administration and reception of the sacraments, the soul may have been prepared to receive them, accompanied by Divine transforming power, which, because of the receptive, plastic soul state, will change them through and through and for all time to come. The great trouble is that too much is made of, and too much dependence is put upon, the mere doing of the ordinances, and too little attention has been given to their transforming power, and the conditions which must be met, in order that the transforming power may accompany the sacraments. We have had more concern to prove that the sacraments must be kept, than we have had to find the law of the ordinances, according to which they may have transforming power.

It has sometimes occurred to us that possibly the lovely lives of the love feast people would have greater power in a community than an argument, to show that the love feast institutions are scriptural. Not the argument, but the life, has power.

To be scientific, then, does not mean to put away the sacraments, but to meet the conditions of the law of the sacrament, and thus may we grow in knowledge and in grace, and in spiritual power, and in the full likeness of Christ, into the Christ-life,—true transubstantiation.

McPherson, Kans.

Time and Its Value.

BY J. LLOYD NEDROW.

"There is a time to every purpose under the heaven" (Eccles. 3: 1).

THIS is one of the sayings of Solomon, and he further tells us what all may be done in a certain period of time (Eccles. 3: 2-8). But I have never yet found it recorded anywhere in the Bible that there is time to squander the precious moments allotted us.

Jesus, in relating the parable concerning the ten servants that received ten pounds, said: "Occupy till I come" (Luke 19: 13), which applies to us also. If there is a time to every purpose under heaven, it behooves us, as God's children, to make the best possible use of our time.

Dear reader, how are you occupying your precious time? Are you improving your talent in a way pleasing to God, or are you spending your time foolishly? Let us be wide awake to the sense of our duty, because we sometime will have to give an account, at the eternal bar of God, for the manner in which we use our time.

We all have something to do, from the greatest to the least. Some have one talent, some five, some ten or even more. Dear friend, how many talents have you, and how are you improving them? Are you like those servants who labored and gained other talents, or are you ceaselessly wasting your precious time, as the one-talented man did, of whom we read in Matt. 25, who foolishly hid his Lord's money?

Note the difference between the ones laboring for God, "Enter into the joy of thy Lord," and the one wasting his time in idleness, "Cast him into outer darkness," etc. How important, then, to spend our time in usefulness, in the service of the Master, so that, when our work is done here, we can "enter into the joy of our Lord," there to receive "a crown of glory that fadeth not away" (1 Peter 5: 4). Matt. 12: 36 says: "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

Just think of it! When we look over our past lives, I know that most of us can see wherein we have wasted some of our time in idleness, one way or another. Let us, as Christian professors, profit in the future by our mistakes of the past, and show to the world by our actions, that we really mean to do more and better work for Jesus, until he tells us: "Come up higher."

Jones Mills, Pa.

Letters to Young Christians

By Galen B. Royer

3. Perfection.

MANY Christians are afraid of that word *perfection*. It is hard to account for their fear, when one recalls that Paul tells us to go on to perfection, and when Jesus commands his children to be perfect even as his Father in heaven is perfect. Evidently, what Christ meant is within the bounds of human possibilities, or he never would have commanded it. And the fact that he *did* command it, is sufficient reason why we should not only understand its meaning but strive to be perfect.

When Jesus was on earth, the standard of dealing with another was "an eye for an eye and a tooth for a tooth." The Jews loved those that loved them, and hated those that hated them. Today the world says, "Pay back in the kind of coin you receive. Scratch the back of him who scratches yours, and no more."

In direct opposition to such standards, Jesus teaches very forcibly that we should love our enemies, and pray for those who persecute us. He reasons that to love those who love us, does not raise us above the despised publicans. To salute those who salute us, makes us not one whit better than the Gentiles. After thus discoursing on loving the unlovable, Jesus commands us to be perfect even as the Heavenly Father is perfect,—a high but not an impossible standard!

Jesus also taught that, if we are smitten on one cheek, to turn the other also; if compelled to go one mile, to go two. Turning to his own life, we find that when he was smitten, he did not turn the other cheek but asked why they had struck him. He was speaking to men who knew right and wrong; he was not interested in his own self-defense so much as he sought to have his smiters see that they were doing wrong. No tinge of rebuke is found in his words, but a love for them that should have caused them to see their error and return his love.

Christ's sinless character was due to his great love. It is the foundation of his entire freedom from sin, for no matter what came into his life, it never destroyed his love for mankind. He was the essence of God's love, who gave him as an expression of infinite love to a sinful world; and as such Jesus himself was the fullness of love for mankind.

If one interprets perfection as sinlessness, then may we well be afraid of the term, for to conceive of being sinless is itself a most destructive delusion. As sinners, our hope is only in Christ Jesus, and the nearer we become Christlike, the greater will be our consciousness of sin.

But we are to be perfect. If the context has anything to do with explaining the text, we are to be *perfect in love*. We are to love our enemies, love those who persecute us, pray for them, treat them as friends, do good to them when they do us evil.

Now, the attainment of this virtue is perfection, but it is not easily reached. It is easy to love those who love us, but that does not put us above the unconverted about us. We love those in the church who treat us well and dislike those who do not. We visit with those we love; we let severely alone,—often do not speak to,—those for whom we have a dislike,—yet we are all sheep of the same fold, having one shepherd,—the Lord who loved us all. There is nothing difficult about loving those who love you. It is simple human nature,—the unregenerated kind.

But to love the unlovable in the world,—ah, there is the test! It is easy to love those who move in our social circle; whose clothes, homes, and so on, are on a par with our own. Leave the circle, however, and step into a lower stratum of life, and love the sinful, diseased, wretched, filthy unfortunates in life's wreckage on the shores of time,—to love such is a different task. How few there are, too, who thus love! Some people can not stand the "peculiar odor" of another race than their own, and so must ride in separate cars, or live in separate apartments, or eat at separate

tables, and so on. Where is the love of Christ in such exclusion?

It is easy for the schoolteacher to love the clean and tidy pupils; but to clean up and love into a better life the one with dirty clothes, whose very ugliness and sin-marred visage is repulsive to human nature,—to love such a one is a different task entirely. Yet these Christ urges us to love, for it is easier to love even these than to love one's enemies.

A well-dressed lady stepped into an orphan's home to ask the matron for a child to be adopted in her own childless home. Noting the marks of wealth and good breeding, the matron started to select one of the brightest and prettiest children she had to offer. But the childless woman noticed a little blind child, her face marked by disease,—a pitiful but not attractive sight. The matron remarked that the child was a very unfortunate one in the world. "Yes," replied the lady, "may I have this child as my own?" In great surprise the matron exclaimed, "You want that child? We thought no one would ever care for it." "That is the reason I want it. I want to love one whom no one else will love, and whom to love will be hard for me."

The real trial, however, is to continue to love those who do not love us. There are those about us who seek to do us harm; who would rob us of our property, our reputation; who trespass upon our rights with seeming joy; who despitefully treat us, who snub us, wound our pride and so on. How hard it is to love such persons as Christ would have us do!

Again; we have in our employ one who does not do right by us, who cheats us, who speaks ill of us when we favor him, and the time comes when he must be dismissed. How easy it is to send him away in such a manner that he ever afterwards will hate us, and how hard it is to dismiss him with such a heart of love that he is actually drawn towards us and is sorry that he must go.

Administering discipline in the home, in the church and in other places in life sometimes is necessary. How incongruous it is to administer it and say, "This is done because I love you," when the one receiving it feels the sting of revenge, rebuke and anger, instead of the drawing power of love! When discipline or correction is actually administered in love, the love needs no proclaimer. Its warmth reaches far beyond words.

On the other hand, to be the one who is suffering wrong, while those who are misusing you declare that they are "doing it for your good," when the air is cold because of the absence of love, when the sharp edge of intended injury is keenly felt,—then to bear it all quietly and faithfully and patiently, is another hard test of true, Christlike love. Yet Christ would have us love these, and to be perfect we must love them.

But, says one, "I can not love those who do not love me. It is impossible for me to love my enemies. Though Jesus thus commanded, there is no use of my trying." Dear child of the Lord, of course it is impossible to do it of yourself. Do not try to do it of yourself. That is why the people of the world do not love their enemies. All the love they exercise is of themselves, but it is possible by Jesus' help. Perfection, in loving those whom Christ wants us to love, is not reached in a day, nor does it come to us quickly, like the forgiveness of confessed sins; it is reached through a life-long struggle. It is, however, attainable. Jesus reached it. He is our Example. By his help each of us may reach it too. And what a glorious world this would be if every one loved everybody else,—enemies as well as friends! How blessed is the life, how full of sunshine and peace, whose main-springs are love, loving the unlovable, loving enemies, loving persecutors, loving sinners, loving the down-trodden, the wretched,—all! That we may do this, Christ came into the world. Through him, by him, in him, we may be perfect in love. It is worth while, for Jesus commanded, "Be ye perfect."

THE hope of immortality will never desert the breasts of men so long as the warm lips of surviving love kiss the cold lips of the dead. "They sin who tell us love can die."

Annual Meeting Notes.

BY D. B. EBY,

President of Committee of Arrangements.

WHILE up to this time our Committee has given out very little for publication in the columns of the MESSENGER, yet the preparation for the Conference has by no means been lagging, but is making satisfactory progress.

The arranging for an Annual Conference is a new experience to nearly all of the General Committee, and quite so to all the sub-committees, and we, therefore, are endeavoring to move carefully in every department. The people generally, of the Northwest, and especially of Seattle, do not have the faintest idea of the magnitude of our Annual Meetings; neither can they be impressed with a word picture, but, like an earthquake, it must be seen and felt to be known.

The State Board of Regents have shown us the utmost courtesy and liberality in turning over to our Committee the entire Campus, with all the buildings we need for our use during the Meeting, including a large open air Stadium, that will seat over 10,000 people.

The natural acoustic properties of the Stadium are excellent and with favorable weather it will be a valuable asset to our Meeting accommodations. The large university-armory building is also at our disposal for feeding purposes and has the capacity of seating from 1,200 to 1,500 people at one time.

Our Committee on feeding the people are all brethren of enterprise and push, who will spare no pains to make that part of the Meeting a success. This Committee is composed of the following brethren: Hubert Nead and R. A. Wise, of North Yakima; Bro. Booker, of Seattle, with Eld. Geo. E. Wise, of North Yakima, as Chairman.

Seattle claims the distinction of having originated the cafeteria system of feeding the people, and there are a number of cafeterias in the city, that, perhaps, are second to none in the United States.

The Committee on Program, whose names have already appeared in the MESSENGER, are endeavoring to make satisfactory arrangements in point of time and space for every department of the growing missionary, Sunday-school and educational interests of our Brotherhood. At the Conference of 1913 a dress reform committee was appointed, as a new department of our Annual Meeting program, and we fondly hope that the committee in charge of that department will greatly magnify their office and secure the best available talent on their program.

The Anti-Saloon League of the State is determined to launch the State of Washington in the list of Prohibition States this year, in view of which our General Temperance committee will, we trust, appear on the grounds with their banners lifted high, and an elaborate program for the occasion. The Committee on Program will have something for the readers of the MESSENGER soon.

The Committee on Lodging, with Bro. A. B. Peters as Chairman, has Bro. Alva Miller, of North Yakima, and Bro. Otto Woods, of Centralia, as his associates, with a reserve list to draw from as they are needed. Our Reception Committee, with Eld. S. H. Miller, of Sunnyside, as its head, will be found at the depots and other places, to see that our brethren and sisters are properly directed to the grounds.

The Northern Pacific R. R. has a depot at the University Grounds and will doubtless convey their passengers direct to the grounds.

Seattle has two union depots and they are practically in the same block, making it quite convenient for our people, coming over the trans-continental lines, to get together on their arrival in the city and go together to the grounds.

The purpose of our Committee is to do the best we can for all concerned in the material preparation for the Meeting. This, while necessary, is not of chief importance, for paramount to the material is the spiritual preparation, in order to secure the effect that will mean so much either for or against the cause.

We shall pray for a large Meeting, a good Meeting, a spiritual Meeting, a representative Meeting, and a Meeting to the glory of God and his kingdom.

Sunnyside, Wash.

Seattle and the University Grounds.

BY J. S. ZIMMERMAN.

SIXTY-TWO years ago a little party of pioneers landed at Alki Point, Wash., and established a settlement to which they gave the name of New York, believing that it would develop into a city rivaling the city of New York, in wealth and commercial importance.

During the following year some of these settlers moved from Alki Point to the eastern shores of Elliott Bay, and established their homes on the wooded slopes of the hills, a short distance back from the water. At that time the country in the vicinity of Seattle was covered with almost impenetrable forests.

Sixty-two years after the first settlement of Seattle, we note that the paved street has taken the place of the trail of the hunter, lofty buildings have arisen upon the sites of the cabins of the pioneers, and the railroads have made the passage of mountains a matter of hours instead of days. The city has had a rapid growth, climbing from 100 souls, in 1857, to 286,322 in 1913.

Seattle is set in the center of a wealth of beauty and regal grandeur, of which there is, possibly, no duplicate. It rises from the shores of Puget Sound, in a land where forest streams and crystal lakes abound. Undulating woodlands and giant mountains here contest for picturesque supremacy.

West of the Sound, and towering above the foothills of fir and cedar, are the Olympic Mountains,—about 60 miles away, from 5,000 to 8,000 feet high.

On the east, beyond Lake Washington, is the Cascade Range, with Mt. Baker, 10,000 feet high, at the north, and Mt. Rainier, 14,363 feet high, at the south, it being about 80 miles away but in plain sight from almost every point in the city and the University Grounds.

These mountains present a most pleasing sight. Many times have I stood on Greenwood Avenue, the street on which our church is located, and looked both east and west at the snow-capped mountains, while we in the city were enjoying the soft, balmy air.

There are many natural features within the city limits, but of them all, the lakes easily hold the first place in the hearts of its populace. Lake Union is entirely encompassed by the city, while Lake Washington lies along its eastern border. Both of these are fresh water and are to be connected by a government ship canal with Puget Sound. Then there is also Green Lake, a beautiful little sheet of water, nestled between the hills, reflecting the rays of gold as the orb of light climbs over the Cascade Range each morning. This lake is also encircled by the city, as well as by an electric railway.

Just across the Sound,—several hours' boat-ride,—is the United States Navy Yard. It claims to have one of the finest dry-docks of its type ever constructed,—836 feet long, 156 feet wide, and 47 feet deep.

Seattle has many fine buildings, including the L. C. Smith building of 42 stories,—the highest office building outside of New York. It has a good supply of fresh mountain water, splendid public markets, beautifully illuminated streets, and claims to have the lowest death rate of any large city in the world, it being, according to the report of Dr. Crichton, Health Commissioner, only 10.1 per 1,000.

Morally, the city is above the average large city. While there is much room for improvement, I am glad to say that her officials are not blind to the evil influences of the city. About one-fourth of her population lives in the north end, it being without a saloon.

I feel sure that to our people from the East,—both from rural and city environments,—Seattle will be a charming city. Its terraced hills will be of special interest to the prairie people. To the people from the extreme East, it will be roomy and clean, as compared with Pittsburgh and other cities.

Puget Sound gives to Seattle one of the best harbors. Here is the home of the *Minnesota*, the largest freight carrier plying the waters of the Pacific. She has carried all of our China missionaries. Here one may see boats from every country.

Seattle is the door to Alaska,—the tourists' and gold seekers' Mecca. Here is the starting point of boats

for California ports; for Olympia, Tacoma and Everett,—cities on the Sound.

The manufacturing industries are principally shingle-making, lumbering, ship-building and other wood-working specialties. Seattle's ship-building is a growing feature. She has, right at her door, practically all the raw material used in the construction and repair of vessels, large and small.

The University Grounds,—the place selected for the coming Conference,—are situated in the northeastern part of the city, away from the noise and traffic of the city. There are 355 acres in the grounds. They border on Lakes Washington and Union. A large part of these grounds is wooded, through which are well-made walks and driveways. There is a very beautiful and well-kept Campus. Walks lead to all points on the Campus, and there is an ample supply of seats for all who may desire to rest.

A good supply of mountain water flows from sanitary fountains, distributed over the grounds. Standing on the top of the knoll, one has a splendid view of the receding flower-gardens, and, judging by what I have seen this winter, there will be a beautiful display of flowers. These alone will be helpful to one in the promotion of religious thought. Bro. Early was right when he said: "The lawn suggests restfulness." In my judgment the general surroundings far excel in beauty Winona Lake, which has become a beautiful place to many.

There are a number of buildings at the disposal of the committee. The Auditorium is of modern architectural design, seating about 3,500. The stage is of ample dimensions to seat the Standing Committee. The acoustic qualifications are said to be excellent. The Standing Committee room is but a few steps from the Auditorium. This, I am sure, will be appreciated by the Committee, as it will give its members an opportunity for a few deep draughts of fresh, balmy air and a bit of sunshine, before entering the Auditorium.

There are other buildings suitable for other gatherings, overflow meetings, Bible classes, reunions, etc. There is an open stadium seating about 15,000 people that may be used, if needed.

A number of the buildings on the ground were erected for the Alaska-Yukon Exposition, and since then have been turned over to the University. One of these,—the Forestry building,—will be of interest to the people. It is a huge building, with 80 trees, about 30 feet high, and ranging, I should judge, from 3½ feet to 5 feet in diameter, used for its columns. In this are housed specimens of the forests of Washington. At present it is being fitted for a museum.

There is an immense porch on this building. In it there is a stick of wood from the Washington forest, measuring 156½ feet long by 1½ feet square. Another huge stick, on exhibition at the rear of the building, measures 74 feet long by 4½ feet square.

Another large building, known as the Armory, will likely be used for the dining hall.

There are good hotels near the grounds, and homes near by will be open to our people.

There are many inquiries concerning our coming Conference by the people of the city. The city does not expect to reap a financial harvest from our people. We are reported as being a plain, religious people,—advocates of the simple life. May they not be disappointed!

The street car service is ample to handle the people. All will be met at the depots, and conducted to the grounds.

The churches of Washington are fondly looking forward to the meeting, expecting to meet their eastern friends in their homes and churches. Both churches,—Olympia and Tacoma,—can be reached by a boatride of several hours on the Sound. Centralia is on the O. W. R. & N. R. R., a line of the U. P. R'y. It lies just halfway between Seattle and Portland. All the churches are easily reached from Seattle.

Seattle, Wash.

A National Prohibition Movement.

BY LEVI MINNICH.

MR. HOBSON, of Alabama, has introduced a resolution in Congress for an Amendment to the Con-

stitution of the United States, to bring about nationwide prohibition of the traffic in intoxicating liquors. This is known as the Sheppard-Hobson Joint Resolution No. 168. It is in the hands of the Committee on Judiciary of each body.

This Committee is appointed for the purpose of "hearing from the people." The Church of the Brethren claims to be a temperance body. Here is an opportunity to verify this statement. Every subscriber of the MESSENGER ought to be heard from. Write a letter to Hon. Charles A. Culberson, Chairman of the Judiciary Committee, U. S. Senate, Washington, D. C. Tell him briefly, kindly and firmly that you want this measure passed by Congress. Then write the same kind of letter to Hon. Henry D. Clayton, Chairman of the Judiciary Committee of the House of Representatives, Washington, D. C. Then, after you have written, ask your neighbors and friends to write also. Every letter will count. Let your church and Sunday-school be heard from. Get busy and show what you can do. This is the best opportunity ever presented to the temperance people of the United States for Nation-Wide Prohibition.

Greenville, Ohio.

A VISIT TO BETHANY BIBLE SCHOOL.

During my recent short stay in Chicago I arranged to visit Bethany Bible School. To the visitor it is a real surprise that the Bethany management could get hold of an entire square, and have it vacated, in that bustling city, in which real estate sells for such enormous prices. Then, too, they got the grounds at such low prices, with, seemingly, all necessary conveniences close at hand. Their custom of two meals per day,—breakfast at eight and dinner at four,—was new to me, but I saw that it proves of good advantage, leaving the day unbroken for their work. They are fortunate in having Brother and Sister Rothrock in charge of their kitchen,—persons of my childhood acquaintance.

The class work at Bethany to me was interesting, and I was impressed with its efficiency. The careful adherence of the school to the well defined and well-known principles of the church, is admirable. It is consistent and, besides, to their advantage. Schools and churches that claim to be under the jurisdiction of Conference, while neither teaching nor carrying out the principles of the church, are on the order of shams that Christ so severely criticised in our recent Sabbath-school lesson.

The students are divided into various bands, as mission workers in the city. One band works among the Jews; another among the Chinese; another among the Italians, etc. I was fortunate to be present at the time when all these met in conference, relative to their work. These efforts must prove a very great advantage to those fitting themselves for foreign or home fields.

Chicago is a field of almost unlimited opportunity for this line of mission work. The school is having a healthy growth in numbers, and seems to be prosperous. Many of the students seek employment in the city to pay their way through school. A sister, a former Bethany student, now in North Manchester, gave me a bit of her interesting experience along that line, as follows: "I, with a number of other sisters, while in Bethany, entered an office to apply for work. We found the office almost filled with ladies applying for work. The manager beckoned to me. I went to him. He gently inquired, 'How many of your people are here?' I replied, 'Several.' He then said, 'Tell them to come up.' I did so, and our sisters were all hired at an advance of twenty-five cents per day." Plainness and modesty are taken the world over as a badge of honesty. Paul said, "Godliness is profitable," and I aver that it is profitable in more ways than one.

After the dedication of the church at Washington, D. C., I returned and held a meeting of some weeks. While there, I noticed that the same preference is expressed for our sisters in the fine homes in the city. Personal application was frequently made to Bro. Hollinger for sisters as helpers in their homes. I. J. Rosenberg, Jr., Covington, Ohio.

Notices to the Churches of Southern Ohio. The District Meeting for 1914 will be held April 28 in the Poplar Grove church, Darke County, Ohio. Elders' Meeting at 10 A. M. on Monday previous. All queries, recommendations and papers, requiring action by the District Meeting, should be in the hands of the Secretary of last year's meeting at least ten days prior to date of the meeting, in order to be printed in the program. Otherwise the District Meeting will be under no obligations to accept or consider such business. In order that the new Secretary may intelligently mail the proper number of Minutes to each church, it is suggested that the number of families be noted on the information blank sent with the delegates. It will save much extra work for the Secretary if all reports and matter coming before the District Meeting be put into clear, readable shape. (A prewritten list of Minutes to each church, it is suggested that be in the printing of the Minutes, without transcribing. Poplar Grove church is on the Union City Division of the Ohio Electric Railway with a stop at the church door. Notice of local arrangements will be given by the church, caring for the meeting.—L. A. Bookwalter, Secretary, Troywood, Ohio, March 9.

THE ROUND TABLE

The Priceless Prize.

BY IDA M. HELM.

GODLINESS means to be Godlike. When the learned Apostle Paul ordained Timothy to the ministry, he said, "Exercise thyself rather to godliness." Why? Because it has the promise of the life that now is and the life beyond the sky. In the age and country in which Timothy lived games of different kinds, requiring bodily exercise, were the order of the day. The prize, so much coveted, was often only a wreath of flowers or laurel leaves. They would soon fade away, and the applause of the crowd was soon forgotten. They were of little profit. It is not by bodily exercise alone that we can gain the prize of life, although the body must exercise in prayer, in baptism, in feet-washing, in the Lord's supper, in the communion, in the holy kiss, etc.

To Timothy Paul says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 2-4). This charge is intended for ministers and teachers today, as well as it was for Timothy.

The prize offered in the Christian race is a crown of life. Paul says the prize is laid up for all who love his (Christ's) appearing. In the Grecian games only one won the prize. In the Christian race every one may gain a crown. To be a Christian is to be Christlike. We must be in union and communion with Christ. We must live a life strictly in harmony with the revealed will of God, and the prize shall be ours.

R. D. 2, Ashland, Ohio.

What Simeon Was.

BY EZRA FLORY.

"There was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. . . . He received him into his arms, and blessed God, and said, Now lettest thou thy servant depart, Lord, according to thy word, in peace" (Luke 2: 25, 28, 29).

Are there not still gray-headed Simeons waiting for the same consolation? Shall we not have a part in bringing that consolation to them? Only today we listened to a Persian missionary, telling of a Mohammedan who thus rejoiced, though past four score years. He had made seven long journeys to Mecca, hoping to unburden his crushing weight of sin, each time only to return with his guilt of conscience. What could he do? He did not want to leave this world in this unsettled way.

Through the work of colporters the light of life was brought to him. He came into possession of a New Testament which he read and reread secretly with much delight. When the missionary told in that village the story of Christ who came to redeem all who believe and accept him, this aged man gladly responded, and demanded the missionary to take him to the river and baptize him in the name of the Father, and of the Son, and of the Holy Spirit. In his reading of the Testament he had found the story of baptism. Like Simeon, he rejoiced in the prospect of departing in peace.

Hartford, Conn.

Facts About Four Counties.

BY EDGAR M. HOFFER.

LANCASTER County, Pa., has 68 ministers living within her bounds, and 22 of them are elders. There are 3,200 members in that county, and many country churches are located within its borders. Many of the brethren are efficient farmers. There are also some strong congregations in the different towns of the county.

Rockingham County, Va., has 64 ministers, 22 of whom are elders. There are 3,000 members living in Rockingham County. This county is located in the

beautiful Shenandoah Valley, and, we presume, there are a number of country churches.

Los Angeles County, Cal., has 60 ministers, and 30 of them are elders. There are 1,200 members living within the county.

Elkhart County, Ind., has 59 ministers, and 25 of them are elders. There are 2,400 members living in this county.

We observe that these four counties have more ministers than any other county, and all of them have a large membership.

Elizabethtown, Pa.

The Bible Our Creed.

(Some one sends in the following. It may help some of our readers to references along doctrinal lines that will be appreciated.—Ed.)

Faith, Mark 16: 16; Heb. 11: 6.
Repentance, Acts 2: 38; Acts 17: 30.
Confession, Matt. 10: 32; 1 John 4: 15.
Baptism, Matt. 28: 19; Mark 16: 16; Acts 8: 38.
Feet-washing, John 13: 4-15; 1 Tim. 5: 10.
Lord's Supper, Mark 14: 17-21; 1 Cor. 11: 20.
Communion, Luke 22: 19; 1 Cor. 11: 23-26.
Salutation, Rom. 16: 16; 1 Thess. 5: 26.
Peaceable, Heb. 12: 14; 2 Cor. 13: 11.
Prayer-covering, 1 Cor. 11: 1-15.
Plain Dress, 1 Peter 3: 3, 4; 1 Tim. 2: 8-10.
Nonconformity, Rom. 12: 2; 1 John 2: 15, 16.
Nonswearing, Matt. 5: 34-36; James 5: 12.
Nonlawing, Matt. 18: 5-17; 1 Cor. 6: 6.
Nonwarring, Matt. 26: 52; John 18: 36.
Nonsecret, John 18: 20; 2 Cor. 6: 14.
Anointing, James 5: 14; Mark 6: 13.
Crown of Life, Rev. 2: 10.

Doctrine and Its Effects.

BY JAMES A. SELL.

"Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6: 17, 18).

DOCTRINE is a teaching, or instruction, concerning some truth essential to our salvation. The whole Gospel is a system of doctrines. It came from God and leads to him. The Romans were the servants of sin, but are not now. The reason given for this change is, that they had obeyed from the heart the form of doctrine delivered to them. They were pliable, like melted metal. Cast into the mould of righteousness, they took the impression which it made. All who similarly allow themselves to be melted down, and cast into this mould, will receive the impression of the holiness of the Divine Author, and will be changed, like the Romans, from being servants of sin to being servants of righteousness.

Holidaysburg, Pa.

Sunday-School Lesson for March 29.

Subject.—Review.—Jesus the Great Teacher.—Matt. 7: 21-29.

Golden Text.—What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—Micah 6: 8.

Time.—Latter part of A. D. 29 and first part of A. D. 30.

Place.—See each lesson as to the exact locality.

CHRISTIAN WORKERS' TOPIC

The Prayer Veil.

1 Cor. 11: 2-16.

For Sunday Evening, March 29, 1914.

I. The Introduction to the Chapter (verse 2).

II. The Divine and Universal Order of Headship (vs. 3-9) Demands a Veil.—1. The order: (1) God, (2) Christ, (3) man, (4) woman (verse 3). This is universal. In Eph. 5: 23-24 he argues from the standpoint of husband and wife; no indication where it began. 2. Practical demands based upon this order (vs. 4, 5a). Man praying with physical head covered dishonoreth his divine Head, which is Christ. Woman praying with physical head uncovered dishonors her head, which is man, and disregards the divine order. (This divine order applies to every man and woman in the universe.) 3. Reasons for these demands (5b-9).

Note.—Long hair was given to woman as a natural glory to her (verse 15), a token of subjection to man. The veil is given to her as a spiritual glory to her, a token of subjection to Christ. Thus in prayer, with the veil on, she recognizes Christ as her spiritual Head, which must be; for all prayer must be directed in the name of

Christ. In this way she puts herself on an equality with man in praying or teaching, even though she was made subject to man by the curse (Gen. 3: 16). We are all one in Christ Jesus, but we must come in subjection to him if we would be in him. The woman must not disregard either her natural head (man), or her spiritual Head (Christ). (1) Logical (5b). A woman unveiled (in prayer amounts to) the same as shorn. This puts her in the dress of her superior and thus throws off her token of subjection. (2) Practical (v. 6), also conclusion of first. If a woman is not willing to honor Christ by the veil let her also dishonor man by being shorn; but if it is a shame to her to disregard her token of honor to man, it is also a shame to disregard her token of honor to Christ. (3) Creational (vs. 7-9). Man must not have his head unveiled. He is the image and glory of God (7a). He is not of the woman (8a). He was not created for the woman (9a). Woman ought to be veiled. She is the glory of the man (7b). (Her long hair a token of this glory—v. 15.) (A natural covering for a natural glory.) She is of the man (8b). She was created for the man (9b). (Therefore, if she wants to be the glory of God she must be veiled. A spiritual covering for a spiritual glory.)

III. The Angels Demand a Sign of Authority (verse 10). 1. Angels are to help Christians (Heb. 1: 14; Matt. 18: 10). 2. Angels do not know everything (1 Cor. 4: 9; 1 Peter 1: 12; Matt. 24: 36). The passover angel needed a sign (Ex. 12: 12, 13). 3. Angels have something to do with prayers (Luke 1: 5-14; Rev. 5: 8; 8: 3). 4. The prayer veil is a sign to the angels that the woman has authority over Gen. 3: 16. (This "should be a great incentive to every woman.") (The veil must be such that it is a "sign," not something worn for protection. God was particular about the passover sign.)

IV. The Inter-relation and Place of the Last Two (vs. 11, 12).—Verses 7-10 would seem to place man above woman. Though different, yet not separated. Each needs the other. Created one over against the other. Each has his or her particular place. But all things of God (one source): back to verse 3.

V. Judgment and Morality Demand a Veil (v. 13).—Christians must appear in such a way that there will be no question as to their standing (Eph. 5: 8).

VI. Nature Gives Us an Example (vs. 14-15).—1. Nature teaches in harmony with God (Psa. 19: 1; Rev. 1: 20). 2. Nature teaches by giving long and short hair, but does not supply the spiritual demand; spiritual (never natural) ordinances for spiritual demands, but same principle for spiritual as for natural. 3. Nature has always given woman this natural covering. 4. Nature teaches through instinct and provides for natural demands.

VII. The Conclusion (v. 16).—No church of God can have such a custom as contending about God-given ordinances.

PRAYER MEETING

"As a Man Thinketh So Is He."

Philpp. 4: 7-9.

For Week Beginning March 29, 1914.

1. The Christian's Thought-Life.—Man is what his thoughts make him,—a product of his inner self, the monument his thoughts have built, the finished architecture of his meditations. All education, therefore, mainly deals with the thought-life. To this end schools and colleges exist, and to this end, also, libraries are maintained. If there is to be a vital Christian life, there must be an inward stimulus to all that is best, for the outer life is but the outgrowth of inward grace (2 Cor. 3: 5; 9: 8; Rom. 12: 16; 14: 19; Eph. 5: 11; Philpp. 2: 14, 15).

2. God Gives a Chance to All to Think Nobly.—Thinking is the moulding of destiny, and the final structure will be what the architects make it. For the Philippians Paul's beautiful prayer was this: "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." When the peace of God is on guard, to see that our thoughts and hearts are in Christ, it may readily be seen what we shall be, or what we shall do, or what will be the issues of our life (Col. 3: 5, 8, 9; 1 Tim. 2: 1; 4: 12, 15; Psa. 1: 2; 19: 14; 104: 34; 119: 59).

3. There Need Be No Uncertainty.—Paul knew that if the thoughts of the members of the church at Philippi could only be directed along right channels, the God of peace would be with them. There need be no fears for the church whose members are in Christ, and whose meditations are along right lines (Gal. 5: 1, 16; Joshua 1: 8; 1 Tim. 4: 15).

4. Thinking on Things Worth While.—"Whatsoever things are true." The Christian seeks things that are real,—things that are genuine,—everywhere and always. "Whatsoever things are honorable." These should occupy the mind of man in every avenue of life, for honorable thinking means honorable living. "Whatsoever things are just." Justice should be the criterion of all our acts, the rule governing our entire life. "Whatsoever things are pure." Pure thoughts lead to pure lives, and only these are acceptable in God's sight (1 Thess. 4: 11; 1 Peter 2: 12; Psa. 24: 3-5; Matt. 5: 8; 1 Peter 1: 22).

HOME AND FAMILY

The Winning Side.

BY I. J. ROSENBERGER.

Where, oh, where's the winning side,
In which I may, I can confide?

Men stop to think, but don't decide,—

Sure, they're not on the winning side.

The winning side seems in the dark

To those who make this world their mark,

To each new creed they gladly hark,—

These are not on the winning side.

Some only would by crowds be led,

In paths of mirth and pleasure tread;

On idle husks in vain they're fed,—

These are not on the winning side.

Some choose according to their taste,

And, heedless on their journey, haste;

But vain their way, much time they waste,—

For they're not on the winning side.

The winning side is found alone,

Where seeds of truth with care are sown;

And these have strong, like stalwarts, grown,—

We find them on the winning side.

The way is narrow, travelers few,

So said our Lord, and Paul said, too;

All who believe these sayings true,—

Are surely on the winning side.

Sometimes we need just to stand still,

Until we learn to know God's will;

When, lo, his promise he'll fulfill,—

And lead us on the winning side.

There's good Elijah, hid away,

Fed by the ravens day by day;

Though dark his lot, to God he'd pray,—

Sure, he was on the winning side.

Under that tree he sat in fear;

He did not see the angel near,

Who spoke, and, lo, gave words of cheer.

True, he was on the winning side.

When Paul, imprisoned, seemed forlorn;

Shackled and chained, by tortures torn,

The saints for him did weep and mourn,

Yet Paul was on the winning side.

When he was tossed by wind and tide,

His mates in awe stood by his side;

When God good cheer and help supplied,

Then Paul was on the winning side.

Oh, ye who stop and wait to choose,

Ye stand with those who're sure to lose.

Hear now his call, do not refuse,

Step out and join the winning side.

Covington, Ohio.

A Sewing-Room.

BY ELIZABETH D. ROSENBERGER.

"MOTHER, this button is gone. What shall I do?"

"Bring it to me," and mother finds a needle and thread in a place inaccessible to any one else, discovers the button in a drawer, and proceeds to sew it on to the satisfaction of Johnny. Mother's sewing-room is wherever mother happens to be. She seems to have a needle and thread in every room, and can put in a few stitches just as easily as not when they are called for,—and only a mother knows how often this is the case.

"What is the happiest fate for a girl?" musingly repeated an educated woman. Her own life was a happy one and she was possessed of a deep insight into human nature, a sympathetic understanding of a woman's needs. "As I look at it, it is to grow up into a healthy, happy woman, doing womanly work in womanly ways," which means that the happiest girl is she who knows how to pray to God, to love man, and to cook and sew.

Let there be a sewing-room in your house, but see to it that Edith and Alice sometimes supply the missing buttons. If the girls are interested in sewing,—it will seem more worth while to have a sewing-room, a room set apart for the family sewing. Then everything pertaining thereto has its own place in this room, where you can get it at a moment's notice. It does not need to be a large room. One sewing-room we well remember was only seven by eight feet, but it was large enough for all the work done there. The floor was smooth,—uncarpeted,—and the ravelings,

which are so hard to remove from rugs or carpets, are easily swept from this floor.

As little furniture as possible is in the room. The sewing machine stands before the window, and close to it is a wastebasket which saves many steps. A discarded cupboard takes up almost one side of the room. In its capacious drawers are the left-over pieces of garments already finished, and some new goods to make up. In other drawers you will find buttons, lace, braid, patterns, fancywork, needles and thread. Somehow, so much of the well-being and peace of this family centers in this sewing-room, that it has come to be regarded as one of the most important rooms in the house.

Say what you will, it seems as if the fine art of sewing is often left out of a girl's education in our day. Of seventeen girls in a senior class at a girls' college, only one said she would rather cook and sew than do anything else. She was the youngest and sunniest of them all, and when they looked mournfully at her, and lamented her wasted education, she laughed merrily. Within a year she proved her sincerity by marrying a good man and doing the cooking and sewing for two. And such cooking! It was a work of art. So famed were her cakes that almost before she realized it she was baking cakes and adding to the family income in this way. She made a specialty of cakes of the most entrancing flavors and original combinations. Flowers and vines are produced in the icings, and every cake she sends out is a guaranty of her skill as an artist in the kitchen. Happy? Yes, as happy as a queen who has come into her kingdom.

Ruskin refers to a "passion for distinction," which so often proves disastrous to girls. Can we remember that the artist, the musician, the lecturer, must needs be born with that natural bent? Then they work, because they can't help it, and so we have music, painting and the liberal arts. But the girl who yearns to be Somebody, with a capital letter, sometimes mistakes her calling. Any slip of a girl may develop her finger-tips, and there today, as never before, she can find a career. Hand-made things are prized today, and the sewing-room has come into its own.

It is the spiritual quality in work that ennobles it and lifts it above drudgery. There are wives and mothers who take so much genuine pride in the texture of their bread, the quality of their pies, the general arrangement of their household, that they make a humble home a more desirable place to live than many a palace that is kept in order by servants. They contrive beautiful things to lend to home a charm and make it comfortable and lovely. When friends delight to spend an hour in their homes, they know that they have succeeded in having a pleasant abode, where others can find comfort and happiness, and this is real joy.

Home is the gathering together, under one roof, of all that is nearest and dearest to us. The advent of new possessions responds to something deep in the human heart,—the joy of united ownership, of building together for a larger future. It is this spirit that makes the pillow you have just completed seem finer and more beautiful than all the rich tapestry in the house across the street. It helps to make of home another Eden.

Covington, Ohio.

"Lessons from the Dog."

BY S. P. BERKEBILE.

HERE, in our shack, we have a pet dog. He is not very intelligent, and yet he has been taught a number of tricks. There are a number of other dogs, here on the farm, but "Brownie" prefers to leave his "own kind" and become man's close friend.

In Bible times the dog was regarded as a very low and dirty animal, and if one visits or lives in the Orient, he is convinced of the truth of the Sacred Record when it says, "For without are dogs."

In Christian countries the dog is given better care; he is fed and caressed. He is also trained to do many things that are interesting as well as useful. What is the secret of it all?

It is this: He appreciates kindness and responds to it by seeking the companionship of the higher, nobler, and more intelligent,—man.

The natural state of man is like that of the dog,—low and filthy. Jesus said, "It is not meet to take the children's bread and cast it to the dogs," meaning the unconverted heathen or Gentiles. Peter, in the second chapter of his second epistle, speaks of those who walk after the flesh in the defilement of lust, "as creatures without reason, born mere animals."

While we were in this low state, John says, "He loved us, and washed [or loosed] us from our sins in his blood." Paul says in Romans, "But God commendeth his own love toward us in that, while we were yet sinners, Christ died for us." God loves us and wills not that any should be lost, but that all should seek him and live.

Do we respond to our Master's love and kindness as the dog does to his? If we do, there is no limit to our possibilities, for the apostle says that "we are changed into the same image from glory to glory, even as by the spirit of truth."

No wonder, then, that Jesus says, "Seek the things that are above," and Paul says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Do we readily leave our kind and become friend and follower of the *Higher, Nobler, and Holier One*? The Lord bids us come out from among them and be separate, "and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty."

Are we faithful and true to our master? The faithful dog will risk his own life for his master's sake. Will we? Listen! "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto ME." What an incentive to faithful service!

Though *once* we were as dogs, *now*,—because we have responded to his love and kindness, "we are sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him: for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure."

Ohio State Sanatorium, Mt. Vernon, Ohio.

SISTERS' AID SOCIETIES

CEDAR RAPIDS, IOWA.—Our Aid Society organized March 1, '13 with Sister Rosa Miller as President; Sister Bess York, Secretary; the writer, Treasurer. We had a membership of nine and held thirteen meetings, with an average attendance of nine. Our work consisted of sewing for the needy, and for the benefit of the society. Twenty garments were made and donated. One comforter was sent to the Old Folks' Home at Marshalltown, Iowa. Seventeen aprons, eight sheets and eleven pairs of pillow-cases were made for the Sunshine Mission in Cedar Rapids. The total number of garments made was eighty-five, and the total amount of money received was \$27.69. We paid out \$15.16, leaving a balance of \$12.53 on hand. We have reorganized for 1914 with Sister Rosa Miller as President; Sister Alice Snyder, Treasurer; Sister Marie Zuck, Secretary.—Grace Tisdale, Cedar Rapids, Iowa, March 1.

GLENDORA, CAL.—During 1913 our Sisters' Aid Society held twenty-six meetings, twenty being all-day meetings. The largest attendance was twenty-seven and the smallest attendance eight. The average attendance was fourteen. The collections for the year amounted to \$18.87. We sent \$5 to the India Widows' Home, \$14.60 was paid out for clothing for some of our Sunday-school scholars, and \$39.52 was paid out during the year. Our work consists of making comforters, quilting quilts, doing all-day sewing for busy mothers, making garments for the needy. We gave out 291 garments, 107 of them were given to the South Los Angeles, Santa Fe, and Boyle Heights Missions and the Children's Home, all in Los Angeles. The following officers were elected for the year: Sister Emma Pfoutz, President; Sister Sallie Miller, Vice-president; Sister Annie Netzeley, Superintendent; Sister Ella Norcross, Secretary-treasurer. We hope to do more and better work for the Master this year.—Ella Shank Norcross, Secretary-treasurer, Glendora, Cal., March 5.

WATERLOO CITY, IOWA.—Our Sisters' Aid Society held a business meeting Dec. 18, 1913, and after devotional exercises we elected the officers for another year. Sister Anna Schrock is President; Sister Belinda Miller, Vice-president; Sister Mary E. Tisdale, Secretary; Sister Phoebe Hasbrook, Treasurer. We held forty-two meetings, with an average attendance of fourteen. Our enrollment is thirty-five. We quilted eighteen quilts, made two comforters for Bethany, the tops of these being pledged by Sister Mary Miller). We also donated two comforter-slips for Bethany comforters, \$25 towards furnishing a room at Bethany Bible School, \$5 for Messengers to be sent to different homes, \$16 to the India Mission, \$20 for the colored mission in Denver, Colo., and had a balance of \$32.56 on hand. During the year we received \$91.50, paid out \$31.06, and have a balance of \$30 cash on hand.—Mary E. Tisdale, Secretary, 614 North Seventh Street, Waterloo, Iowa, Feb. 27.

WESTMINSTER, MD.—During 1913 our society held twenty-four meetings, with an average attendance of six, and two all-day meetings. We made six quilts, also aprons and prayer-coverings, and quilted quilts and comforters. During the year we received \$74.98, and had \$19.66 in the treasury from last year. Our expenses amounted to \$17.91, and the donations were \$102.46. We also donated five comforters and two quilts.—Lydia A. Trostle, Westminster, Md., March 9.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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SIX were received by baptism in the Chiques congregation, Pa., March 7.

BRO. EDWARD RUFF changes his address from Redfield, Kans., to Fort Benton, Montana.

BRO. CHAS. O. BREKY, 1727 Mifflin Street, Huntingdon, Pa., changes his address to Pleasant Hill, Ohio.

BRO. HARVEY SNELL and wife, formerly of California, are to take charge of the Rockford, Ill., work sometime in May.

MARCH 8 five were received into fellowship by the members of the Cnewago church, Pa., and others are awaiting the rite.

BRO. B. B. GARDER closes his pastoral labors at Washington, D. C., March 31. His successor has not, as yet, been selected.

A CHURCH was recently organized in Wabash, Ind., and the new congregation starts out with good prospects for future prosperity.

DURING Bro. David Metzler's interesting meetings in the Yellow Creek church, Ind., five identified themselves with that congregation.

BRO. S. A. SANGER, whose postoffice has been Dow, Va., has moved to Free Union, same State, where he should be addressed hereafter.

BRO. J. M. PITTLINGER has been chosen by the District of India to serve as their delegate on the Standing Committee at the Seattle Conference.

LAST Sunday morning the Elgin church had the pleasure of listening to a very interesting discourse by Bro. D. D. Culler, of Mt. Morris College.

BRO. HENRY BRUBAKER has moved from 1201 Albina Avenue, Portland, Oregon, to Newberg, same State, and should be addressed accordingly.

THE DISTRICT MEETING of Eastern Pennsylvania will be held in the Midway church, Midway house, April 29 and 30. See notice on last page of this issue.

BRO. NATHAN MARTIN, of Elizabethtown, Pa., began a series of meetings Feb. 25 for the Shamokin church, same State. He closed March 7 with five conversions.

MIDDLEBURY, Ind., church desires to report a grade of eighty-five, as to congregational efficiency, on the points suggested by Bro. E. M. Cobb in a recent issue of the MESSENGER.

ANOTHER edition of Bro. Galen B. Royer's "Thirty-Three Years of Missions in the Church of the Brethren" is now being printed, to meet the growing demand for the work.

BRO. JNO. S. FLORY's second article, on the visit paid by him and Bro. J. H. B. Williams to the western schools, in behalf of the Educational Board, failed to reach us in time for insertion in this issue. We shall take pleasure in publishing it next week.

A SUDDEN influx of church news, just before going to press with this issue, could not be accommodated, in addition to the lengthy Financial Report. It will appear next week.

THE little band of members at Minneapolis, Minn., was organized into a congregation Feb. 26, Bro. A. P. Blough, of Waterloo, Iowa, and Bro. J. E. Rolston, of Sheldon, same State, assisting in the work.

SEVEN accepted Christ as their Savior at Golden Belt, a mission point of the Dorrance church, Kans. Five of the number have so far been baptized; the others will be received at the next meeting.

BRO. RUFUS BUCHER, of Quarryville, Pa., was with the Indian Creek church, same State, in a recent revival. Twenty-three souls were brought to a knowledge of the Truth and added to the believers.

BRO. WM. K. CONNER, of Harrisonburg, Va., began a series of meetings in the Antietam congregation, Rouzerville, Pa., on the evening of March 7. We hope to give the results of the meeting at an early date.

BRO. J. H. BROWER having taken charge of the mission at Council Bluffs, Iowa, he should hereafter be addressed at 808 Avenue E, North Eighth Street, Council Bluffs, Iowa, instead of South English, same State.

IF all goes as now planned, Bro. Moore will start home March 30, reaching Elgin the latter part of that week. Any mail, directed to his Florida address, should be sent before March 24, to reach him before his departure.

IT always affords us pleasure to note the continued activity of a pastor in a city mission. March 1 Bro. Virgil C. Finnell entered upon the fourth year of his pastorate at Des Moines, Iowa, with excellent prospects for the future.

THE DISTRICT MEETING for Southern Ohio will be held in the Poplar Grove church, Darke County, Ohio, April 28. The elders are to meet at 10 A. M. on Monday preceding. See notice by the Clerk on page 181 of this issue.

WE regret that an interesting report of the late session of the Mission Board of Northern Illinois and Wisconsin, prepared by Bro. J. H. B. Williams, reached us too late to appear in the present issue. It will be published next week.

BRETHREN Galen B. Royer and H. C. Early were to arrive at New York March 19 on the steamer *Cedric*. Ere this issue reaches most of our readers, they will,—if all goes well,—be hastening from New York towards their respective homes.

THE DISTRICT MEETING of the Southern District of Virginia will be held at the Bethlehem church on Friday, April 17. The elders are to meet on Wednesday, April 15, at 2 P. M. For further particulars see notice on last page of this issue.

PURSUANT to an evangelistic campaign, conducted at Mt. Pleasant, Pa., by Evangelist W. W. Hall, fourteen were received into fellowship by the Jacobs Creek church, and a number of others are still awaiting the administration of the initiatory rite.

BRO. T. T. MYERS, writing from Berlin, Pa., sends us the sad tidings that his father, Bro. Tobias Myers, passed to his reward March 10, in his eighty-ninth year. He died at the home of his nephew, Bro. E. L. Knepper, near Berlin, Pa. Interment is to be made at Sheldon, Iowa. We hope to publish further particulars at a later date.

ON page 180 we publish "Annual Meeting Notes" by Bro. D. B. Eby, Chairman of the Committee of Arrangements, and on next page Bro. J. S. Zimmerman fully describes Seattle and the University Grounds. If you did not know before just what to expect, there should now be no doubt, on the part of any one, that a glad hand of welcome is reached out to one and all. Seattle's latch-string hangs out in true western fashion, and yours will be the loss if you fail to enter.

JUST before going to press, and too late for insertion in the present issue, we received a communication from Sister Elizabeth D. Rosenberger, Covington, Ohio. We note that last Sunday fifteen chose the "good part which shall not be taken away from them."

THE members of the Little Swatara church, Pa., secured the services of Bro. Nathan Martin, of Elizabethtown, same State, for a two weeks' series of meetings at the Frystown church, closing Feb. 14. Ten expressed their willingness to follow Christ in all his ways.

BRO. S. E. THOMPSON, having served the Lincoln church, Nebr., as elder and pastor for five years, will, after June 1, take the pastorate of the church in Topeka, Kans. He desires us to state that it will be impossible for him to do any evangelistic work this fall or winter.

BRO. J. EDWIN JARBOE, of Red Cloud, Nebr., now at Bethany Bible School, will be in a position, after May 20, to hold evangelistic services or do any other church or Sunday-school work. Any church desiring his services will please address him at 3435 Van Buren Street, Chicago, Ill.

THE members near Chase City, Mecklenburg Co., Va., stand greatly in need of efficient helpers. They have a good country and excellent prospects for the future, provided competent assistance can be given them. Ministers who may feel inclined to enter this needy field, may address Mrs. G. T. Yagel, Chase City, Va.

ONE of our Virginia churches has entered upon an active campaign to secure regular attendance by all its members at the various church services. The degree of earnestness displayed, would seem to indicate that the committee will meet with good success. Other congregations may profitably enter upon a similar campaign.

WHILE mention has already been made of the pending prohibition measure in our National Congress, we publish, on page 181, a brief article by Bro. Levi Minnich, which should result in something more effective than mere talk. Actual work, that counts for improved moral conditions, is needed in this day of opportunity.

BRO. E. S. CODER, Smithville, Ohio, desires us to state that he is simply overwhelmed with applications for the Hymn Books he offered in MESSENGER of March 7. They were sent to the party who first applied, which closes the matter so far as Bro. Coder is concerned. Others who may have books to donate, will please notify us.

INCLUDING the number reported in a previous issue, sixty-four have been added to the Scalp Level church, Pa., recently. Following the Wm. Asher campaign, a number of sermons were preached by Bro. H. S. Replogle at the Windber house, and by Bro. Albert Berkley at the Scalp Level house, their efforts being richly blessed by the Lord, as noted above.

ONE of the active churches on the Pacific Coast, in preparing for a series of revival services, found that some of the men, whom they desired to reach, were employed in saw-mills, some distance from the place of meeting. Arrangements were made at once to convey these people to the services each evening. Such solicitude is bound to bring results. We commend the plan to other churches who may be similarly situated.

WOULD you be a partner in a large and important business concern and take no interest in the way its affairs are being conducted? We are sure you would want to be amply informed regarding the minutest detail. Should not every congregation of the Church of the Brethren be equally concerned, then, regarding the work of the Conference, and be represented at that important gathering by competent delegates? These may, upon their return, give a comprehensive synopsis of the proceedings, and every member, as a partner in the Father's business, may be fully informed. If any of our congregations have not already done so, they should be sure to elect delegates now for that important Conference at Seattle.

THE District Secretary in one of our Eastern States makes the request that all matter, to come before their forthcoming District Meeting, be *typewritten*, if possible, so that it will be in proper shape to be incorporated into his copy for printing the Minutes. His suggestion is a good one, and we herewith pass it on for the benefit of other Districts.

IN further explanation, regarding Bro. J. R. Snyder's Bible Institute work, we would state that he is prepared to give special attention to the Sunday-school lessons for this year and also next year. Then, too, he has a course of lessons on "Types and Parables." He aims, in all his teaching, to be on "safe and sane" ground, avoiding all radical views. Bro. Snyder may be addressed at Bellefontaine, Ohio.

IN this week's issue we publish the report of the General Mission Board for the month of January. It will be noted that so far, during the present fiscal year, \$31,744.08 has been contributed to World-wide Missions. With the constantly-increasing demands of the work in the foreign field, the liberality of our members must make a proportionate advance, if we are to hold the ground we now occupy, and move on to new conquests. We trust that the sacrifice and consecration of the workers on the field may inspire the congregations of the homeland to a like spirit of devotion.

MARCH 9 being Sister J. H. Moore's birthday, her many friends took pleasure in remembering the occasion by sending their heartfelt felicitations. As the first of these loving messages came to Sister Moore's temporary abode, in sunny Florida, she determined to answer every one of them, but when the missives kept on coming until there were a hundred or more,—nine States being represented,—she felt unable for the task. Sister Moore greatly appreciates the many tokens of kind remembrance from all her friends, and though unable to reply to them personally, as she would like, she hopes that her thanks, as here expressed, will serve as a personal message to each and all.

Presenting Matters of General Interest.

It is a very serious thing for an elder to ignore legitimate complaints handed in on the visit, especially so when such complaints relate to his own conduct or policy, or to a question of general interest. In any congregation injudicious complaints may now and then be handed to the deacons on their annual visit, and those in charge must exercise some discretion respecting the disposition of such complaints. But this does not serve as an excuse for turning down matters that must be regarded as strictly legitimate. If nothing more is done, the officials should at least be consulted, and even this body should not endeavor to keep from the church such matters as properly belong to the body. Every elder should take his church into his confidence, and be perfectly frank with the members as a body. He should remember that he holds his position by virtue of an action of the church, and that, while he is entrusted, by the Holy Spirit, with the care of the flock, he is, in a large measure, responsible to the church for his conduct. An efficient elder must be a man of firmness, but he should not be self-willed or domineering; nor should he, in an arbitrary manner, seek to have his own way about everything relating to the interests of the church. The mere fact that he is elder in charge, does not mean that he has the authority to deprive any member of his right to bring to the attention of his home congregation a question of general interest. Should a member attempt to abuse his liberties in this particular, it would be proper to instruct him respecting his privilege; but his rights, as a member of the body, must be guarded with sacred care. J. H. M.

* Self-Imposed Slavery.

THERE is a great deal of slavery existing in the world today for which there is but little sympathy expressed, because it is largely self-imposed. And the strange thing about it all is, that there should be a slavery of this class, since liberty to do, think, speak,

and act, is the greatest boon that has ever been vouchsafed to man. For it men and women are willing to work, sacrifice, suffer and die. And yet, today, we have millions in slavery as exacting, ignoble and crushing as that imposed by the Egyptians, which so touched the great heart of God that he was ready and willing to challenge the combined powers of men and devils, to break the power that fettered his people. Even a highway through the sea was opened that Israel might pass out of the land of bondage into a land where not only perfect freedom reigned supreme, but where the hills and mountains gave them their meat, where their rocks opened up living streams of water for them to drink, and where their bread was rained down from heaven, ready to eat.

This, we say, was a most wonderful deliverance from bondage, and we would naturally suppose that, after such a kindly expression of love and care, there would nevermore arise, in the hearts of this people, so miraculously delivered, any desire to go back again, and willingly to take upon their necks the same yoke.

But, think about it as we may, that was exactly what they were ready and willing to do. The fleshpots of Egypt had stronger attraction for them (in spite of the heavy burdens they would have to bear in making their tale of brick without straw) than had the bread of heaven, in a land of God-given liberty, forever hedged off from their enemies, whose pleasure it was to make slaves of them and crush them down with heavy burdens.

How simple, how foolish, and how unthinking are human nature and human beings, when left in their ignorance, and to their own choosing! Yea, verily!

But, of course, we, with our greater intelligence, and possessing the wonderful advantages which we do, in this glorious land of liberty and Christian civilization, would not,—could not,—think of voluntarily and willingly entering into a self-imposed slavery. Surely not,—and yet, where are found the hundreds and thousands of these self-imposed slaves of today? Everywhere,—all over this blessed land of liberty of ours. We have them in squads, in classes, in society, in our churches, in the country, villages, towns, cities, and everywhere else.

Some of us are slaves to our passions, to our eating, to our drinking, and to our habits, unconsciously formed: There are slaves to smoking and chewing tobacco, the use of intoxicating drinks and profane language; slaves to fashionable dressing, and scores of other things that bind their simple and foolish devotees in chains that hold them in a death grip, until nothing but the grace and power of Jesus Christ seems strong enough to break their bonds.

How many boys and young men have we, in our home towns, who are so strongly attached to the cigarette habit that they seem to be morally, physically and intellectually wrecked for life! They have been unconsciously, gradually, but surely enslaved by this body-and-soul-destroying taskmaster. It is one of the saddest sights to see so many of our bright and promising boys stricken and bound by this defiling habit, thus destroying their rightful ambitions for a happy and successful life, as well as the sweetest hopes and expectations of their parents.

Young men and boys, stop and think of the danger into which you are allowing this terrible habit to lead you, before it may be forever too late.

Then, again, look at the scores and hundreds of husbands, who started out in home-making with happy wives and loving children. They have fallen into the self-imposed slavery of strong drink. Oh, what slaves they have become! What a change they have made! See them as they stagger, cursing and swearing, towards the place they once called home! The wife of such a slave to liquor, instead of gladly rushing to the door, to welcome him in, quickly hides with fear and trembling from his presence, or flees to the darkness, to save herself and children from the curses and blows that he is so liable to give, when filled with whiskey and violence.

O God, have mercy on these poor slaves of this peace and soul-destroying habit!

And, lastly, what shall we say about the self-imposed slavery of pride and fashion? This slavery

applies to both sexes,—equally and yet different, because we would not have it otherwise. Our Father made it so for a purpose. He gave special endowments to the men, and others to the women. And while we have no objections to offer against woman suffrage, we never admire a "mannish" woman nor a "womanish" man. But we do admire a comely and tastefully dressed woman.

Women, as a rule, are more æsthetic in their life ideals, all through, and in their manner of dress as well, and there are few of us that would have it otherwise, because most men need a good example along this line, to help and encourage them to dress decently, and keep themselves somewhat respectable, and make their home and surroundings a desirable place to live and be.

But it is the extremes that cause the trouble and slavery. There are untold numbers of women who are making themselves, their homes, and their children, miserable, and their husbands bankrupt, because of their inordinate love and desire to follow the vain and foolish styles, invented and designed by the gay and flippant fashion-mongers, whose business and purpose it is to have light-minded, silly and ungodly women to ape after their foolish and, in many cases, immodest creations. We are hearing today much,—too much,—about some of the late fads, that are so lavishly displayed in the press and magazine advertisements, as well as in the publications wholly devoted to style and fashion, such as the hobble and split skirts, short sleeves, low-cut neck bands, and other oddities and vagaries, that are not only immodest, but ludicrous, and an outrage upon common decency. Of course, this kind of dress is especially intended for the stage, the dancing-halls, street dress parades, "the fashionable set," and for places where Christians are not expected to be found.

The pity is, church workers are not differentiating, as they should, between the two classes, and are inclined, too much, to join hands with the purely worldly and Christless, in devoting their time, their thoughts, and their means to worldliness, rather than to the upbuilding of the church and the saving of souls.

While the Christ, in his teachings, has said little or nothing about this vexing subject, we are glad that his disciples and apostles have given very reasonable, full and simple directions as to how Christian women should dress, to which, if we would all give heed, nothing more would need to be added. For the benefit of all, we here give what Timothy has to say, "That women adorn themselves in modest apparel, with shamefacedness and sobriety."

In this we have the idea given, that women are to adorn themselves in dressing, that is, appear in good taste and beautiful form, but *modest in style*, "as becometh women professing godliness." This includes all that a woman is to wear as apparel. Head-covering, body-covering and foot-covering,—all should be neat and becoming in design and purpose, but simple and modest in effect, and in harmony with the Christian life. If all of our sisters would live up to this ideal standard, there could be no room for complaint.

After the apostle directs how women should adorn themselves, he then gives the negative side, how *not* to adorn themselves,—"*Not with braided hair or the wearing of gold, or pearls, or costly array.*" In interpreting this apostolic instruction, we must keep in mind that the subject,—the whole of it,—has reference to Christian adornment, so that all these things named must be considered in this relation. Hair is a good thing, but it is to be properly worn. Gold is also a good thing, but it is to be rightly used. So, also, have pearls their uses, but not as ornaments. And so it may also be said of costly array. Expensive garments should not be worn simply because of their costliness; because such a practice would be wasting the Lord's money.

And, as a finality of the whole, don't forget the "good works," as they form the key to the whole situation. It is not the wearing of apparel or aping after the styles of the world that makes you living epistles of Jesus Christ, but doing good work in the Master's kingdom. H. B. B.

Our Visit to the Foreign Mission Fields.

No. 16.—Vyara.

VYARA is a city of 4,000, located on the Tapti Valley Railway, thirty-eight miles east of Surat, on the B., B. & C. I. Railway, a main line on which Dahanu, Bulsar, Jalalpor and Anklesvar,—four stations of the mission, are located. Vyara is Bro. A. W. Ross's station. He and his wife opened the work in 1905, and have continued steadily since until last year, when they went home on a furlough. Since then Bro. Long and wife have been in charge. Sister Sadie Miller aided in the work during a part of last year. Apart from this, Brother and Sister Ross have been the only foreign workers at this point.

Vyara has proved to be one of the fruitful fields of the mission. At first, conditions seemed stubborn; later they yielded slowly to the influence of the Gospel. When they did yield, however, they yielded freely, and the way seems open now for work on a large scale. There have been 342 baptized within the last three years; seventy-four of them during the last year, and there are many more seeking admission into the church at present. The work of the station extends over a radius of ten or twelve miles. It is a densely populated section, and there is room beyond this limit for the extension of the work where the field is just as promising. The urgent need is for more laborers of the right kind, that the field may be worked. Qualified native workers are urgently needed.

We sought opportunity to see some of the village work. One morning last week we drove out to a village where there are at present thirty-seven men who have applied for membership, but have not been baptized for lack of better understanding. They are held off for further teaching. They will be received when it is thought they understand the meaning of the step, and when the mission is in position to take care of them after their baptism. If the native Christians are not properly shepherded, and they fall away, it is much worse both for them and the work than if they had not been received. They must be cared for after they are baptized.

When we reached the village, the men were already in the fields at work. In fact, it may be said that many of them remain in the fields both day and night; at night to protect the crops against thieves, and in the day to work in them. They were called to assemble at the church, which is a little shack made of poles and a few bushes to break the sun. In a little while sixty or seventy men, women and children were assembled, all curious about the strange visitors and the called meeting.

They were a motley crowd. They presented an interesting scene, I confess. None of them were encumbered with too much clothing. It was one of the times when it was not necessary to preach against foolish dressing and extravagant fashion. The men, for the most part, wore simply a loin cloth, and the women a little more, at least the most of them. One woman had on her neck fifty-five strings of beads by actual count, but only very scant clothing, yet she seemed not at all abashed. Why should she feel ashamed? She does not know; she has never been taught. She feels that all is right in her primitive state. And yet that poor, heathen woman had a big enough heart to take care of a little orphan baby, left without father and mother when it was only several weeks old. Poor as she is, she managed in some way to provide for the child; and heathen as she is, she has the motherly instinct of love and compassion. And that big, fat boy, as he now is, clung to her as a dear mother.

When Bro. Royer and I attempted to speak to these simple people and ask questions, it was seen how simple in understanding they are. In mind and understanding they are as elementary as children. They have to be taught and led, all the way up to an appreciation of the love of God in Christ to save the world. Their condition shows the need of teaching, both before and after baptism, as the Commission provides. And it is often puzzling, no doubt, to decide when they understand sufficiently for baptism and membership. When we asked the applicants why they

were not baptized, one of them stood up and said, "We don't know enough." They seem patient in waiting to be taught.

The station is working to its limit in means and workers. Eight night-schools and six day-schools are operated, with an enrollment of 250. Also one boarding-school, located at the station, with an enrollment of fifty-four boys and eleven girls. This is one of the three boarding-schools of the mission. In all there are eighteen teachers; all Christians but one, and all members of the Brethren church but three. The teachers are paid from \$3 to \$10 per month, the master in the boarding-school getting \$10. Besides the teachers, there are three evangelists, or catechists, as they are called here, and three Bible women, making a total of twenty-four native workers under the station.

The plan of the work, or organization, it may be called, is something like this: Where there is an opening and a teacher can be secured, a village school is opened. Then the catechist makes frequent visits, assisting in working up an interest in the school, and preaching to the people, each catechist having a division of the field, reporting progress frequently to the missionary and getting further instruction. The missionary has the direction and supervision of the whole work. He makes frequent trips to the villages and over the whole field, teaching and preaching as he goes, and the results speak for themselves.

The mission property consists of eleven acres of land on which are a number of buildings. The bungalow is a good, two-story brick and stone building. The boarding-school building is a two-story stone building. There are two wells, with a windmill attached to one of them. Total value of mission property about \$5,250.

H. C. E.

Simplicity in Worship.

OF Gen. Grant, while on one of his trips across the country, when at the height of his popularity, and being feasted at the most fashionable tables in the land, it is said that one day he rushed into the cooking department of a restaurant and asked the manager if he could supply him with some good corned beef and cabbage. He was told to be seated at one of the neatly-spread tables in the dining room, and the beef and cabbage would be furnished. "No!" said Grant, dropping into an old chair at the kitchen table, "serve me right here." He was served as requested, and ate like a half-starved man. When through, he paid his bill and told the manager that was the best meal he had eaten for weeks. In fact, the General had been almost starved on the fine meals furnished at the big hotels and in fashionable circles. He longed for some old-fashioned corn bread, beef, cabbage and butter-milk.

By way of illustration, there are thousands of people today who are starving for some old-fashioned services like they enjoyed in years gone by. They are getting tired of the little so-called scholarly, fine-spun sermons, the most artistic music, and a host of other things advertised to draw the crowds. They want to have good, sound, earnest sermons that will make them feel the need of the grace of God in their souls. They want to hear a man who can tell them something about the Word of God. They also yearn for some of the old-fashioned hymns, sung by the whole congregation. They have a longing for a church service with the world, the fashions and the popular entertainments left out. Like Gen. Grant, they are almost starved on that which is furnished for show and popularity.

Under the head of "Going to Church," the editor of the *Rochester Post-Express* publishes a communication from a writer who is tired of this entertainment idea in church. He, like thousands of others, believes in going to church to worship. Here is what he says:

We go to church to worship and, if that purpose is lost sight of, all the social betterment ideas and lectures aiming at the improvement of the mind are beside the point. It would be interesting to compare the attendance at churches, in which the idea of making the service border on the character of entertainment has been followed, with what it used to be in the days when worship, and

worship only, was the thing which drew people to the sanctuary. It is all very well to make the service attractive, but if the service element tends to disappear, then the change is likely to do more harm than good. It is not social enjoyment that people ought to seek in church; the ideal of the minister should not merely be that of getting people away from the temptation of the streets. Recitations from the poets and beautiful music will be of little avail, if they do not form part of a direct and unmistakable preaching of the Gospel. It is not by alluring people with the bait of enjoyment that their souls are to be won; it is by appealing to their sense of duty.

To inveigle people into church under specious pretenses is not likely to win them to prayer, and unless they pray, they might just as well stay at home. Indeed, a man of character may very reasonably resent the trick—for such he is likely to esteem it—of getting him into church with a promise of some entertainment. But the minister with a high ideal of his responsibility, who bids him to come and hear the Word of God, will command respect, and stands a better chance of winning the man for a church-goer. We have had too much of the meretricious and the ad captandum in our churches; why not try the sound and substantial fare which won the hearts and minds of a generation ago? The Bible, explained by a minister in solemn earnest, is infinitely more interesting than talk about magic lantern slides. If we want men to come to church for their soul's good, why not appeal to conscience?

Ours are a simple-minded people. We have a plain religion, and at all times we ought to have a simple, and a very reverent way of conducting our services. We need to improve on some of our ways in church, so as to more fully emphasize the spiritual, and brush up somewhat on church ethics, but we must not get away from our simplicity. Other churches are starving the people, spiritually, with their lifeless entertainments, and under the circumstances it becomes us, more and more, to make much of the worship feature in the house of God. Let it be understood that we go to church to worship, and not to be entertained.

J. H. M.

What Is Expected of Preachers.

BISHOP SMILEY, in the *Religious Telescope*, hews close to the line in most of the things he says, as may be seen in the following: "A preacher, to satisfy the average congregation, would have to be as gentle as a lamb, as fierce as a lion, as eloquent as a Beecher, as musical as a Patti, as liberal as a philanthropist, as economical as a cash register, as quick as a deer, as cautious as a snail, as lively as a tadpole, as conservative as a possum, and as blind to the congregation's faults as a bat. But then the Lord never calls monstrosities into the pulpit,—he just calls folks." And we might well add,—as a concluding thought,—it is a real pity that some of us, who ought to know better, expect about everything from the preacher, though unwilling to do even the least thing ourselves, as a congregation.

The Givers Analyzed.

THE Southern Presbyterians have always been considered as being among the most munificent per capita givers to foreign missions. It has recently been discovered, however, that out of their 3,400 churches, 1,000 gave absolutely nothing, and that 137 of the congregations gave one-half of all that was contributed. While this makes the per capita amount all the greater for those who gave, what about the many in that church who, having given nothing, have no claim on the blessings promised the cheerful givers? As to our own givers and nongivers, it would be interesting to know the exact proportion, with a view of possible improvement.

The Life Worth While.

For most of us life, as it is ordinarily spent, does not yield its richest treasures. To live is not merely to exist,—it is to live unbiased and uninfluenced by malign and belittling human influences. It is to give breadth and expansion to the soul,—first through a clear discrimination between right and wrong, and then in living up to the right. Full manhood, the keenest realization and fruition of all that is best and greatest in man, depends upon soul growth, and that, in turn, depends upon freedom of thought and independence of action.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN

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 Galen B. Boyer, Sec. and Treas.,Elgin, Ill.
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 J. J. Yoder,McPherson, Kansas.
 Otho Winger,North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

MALVERN, IOWA.

As we note in the Gospel Messenger that Brethren are locating at different points in this State, we wonder why none of them settle in Southwestern Iowa. My sister and I are the only members of the church in this vicinity. Council Bluffs, thirty-two miles away, is our nearest church.

We can not say what the outcome would be, should a Brethren mission be started here. There are many lodges, and most of the people are basing their hopes of eternal life on these societies. Yet God's work should not be neglected here. This is a good farming country. The land is level and easily cultivated, with a fairly good yield of grain. People are sociable. We would be glad to have some Brethren minister, strong in the faith and willing to work, locate in this part of Iowa, and we pray to that end. I am sure the Lord will bless every effort put forth in his cause, here and elsewhere. We ask the prayers of the Brotherhood in our behalf, that though we are isolated from the church, we may grow in grace, and that our love for God and man and our faith may increase daily.

Mrs. John E. Bacon.

R. D. 1, Box 44, Malvern, Iowa, March 5.

ROANN, INDIANA.

Feb. 22 we closed a very interesting series of meetings, conducted by Bro. S. J. Burger, of Howe, Ind. The seed was sown bountifully, and the interest and attendance were very good throughout, though the weather was near the zero mark, and sometimes even colder, during the entire three weeks. On the last evening of the meetings about forty-five or fifty braved the blizzard, coming a distance of about five miles. Much good was done for the church and community. One soul was restored to fellowship, and many others felt their need of a Savior's love. Sister Myrtle Swihart conducted the song service during all the meetings.

We met in council Feb. 28. After devotional exercises, led by Eld. Geo. E. Swihart, we proceeded to business. A church having lately been organized in Wabash City, the congregational line was changed, and we granted sixteen letters to such of our members as are moving out. One letter was received. As two or three families of members are moving into our congregation, we hope to receive more letters soon. Eld. I. E. Warren was reflected church clerk, and was also chosen a member of the Committee on Program for the joint Sunday-school Meeting of the West Manchester, Osgans Creek and Roann churches, to convene at the Roann church May 10.

Mrs. Sarah C. Seitner.

R. D. 32, Roann, Ind., March 4.

PITTSBURG, OHIO.

Feb. 21 we organized a new local congregation. It is made up of the southern half of what was formerly called the old Ludlow congregation. This organization meeting was well attended, and our elder, Bro. Jesse Stutsman, presided. The visiting ministers present were Brethren Wm. Minnich and John Christian, who gave us some interesting talks.

The first thing attended to was the naming of our new organization. Two names suggested were "Pittsburg" and "Ludlow." By taking the vote, it resulted in calling it the Pittsburg church, because of our little village of Pittsburg,—the church being located just outside of the corporation line. This includes the Georgetown house also,—about five miles distant.

The following committees were elected by ballot: Finance Committee, Brethren H. G. Bright, Davis Longenecker and Anzi Reichard; Missionary Committee, Sister Susie Isenbarger, Brethren J. W. Eikenberry and Harry Delk; Temperance Committee, Brethren S. E. Delk, Chas. Hylton and Irvin Brumbaugh. Bro. J. W. Eikenberry was chosen clerk; Bro. H. G. Bright, treasurer; Sister Dora Binkley, Messenger agent; the writer, church correspondent.

Last, but not least important, was the choosing of an elder for two years. Brethren Minnich and Christian gave some very impressive talks at this time. After a season of prayer, each member was requested to vote, and the lot fell on Eld. Newton Binkley. Bro. Stutsman, who has had charge of this congregation for a number of years, and has always been very successful, gave a short talk relating to his service as elder, and thanked the members for their help in the past. He then turned the work over to his successor.

Since our council, we were called together in a private house for a short service, at which time one was received by baptism. A few weeks previous to this, two men were baptized. One of the men was eighty-three years old. Our Sunday-school is moving along nicely. We have a good attendance every Sunday. Bro. J. W. Eikenberry is our superintendent.

Ruth Delk.

R. D. 4, Arcanum, Ohio, March 4.

THE CITY MISSION PROBLEM.

Much is being done, just now, to bring to our notice the conditions of the declining country churches. This is a very sad state of affairs, but what can we do? We can not stop the emigration to the city. Statistics show that about one-half of the people in the United States live in the cities, and that a goodly number of the city population are retired farmers. They are good, plain people, but they can not enjoy the services in the fashionable city churches. Many of them are hungry for the simple worship. The city people are waking up to the real importance of the work. They are our reserve force, and will add largely to the development of our work in the city when once they swing into line with our forces.

Now is our God-given opportunity. Every sort of an ism is being planted.—Russellism, True-Lightism, Second Adventism, Christian Science, etc. What are all these "new movements" that come along periodically and herald themselves as cure-alls? They are heresies, dressed up and marched out to do service in deluding the unsuspecting. If we do not plant and cultivate well the true principles of righteousness now, we shall lose heavily.

The young people are catching a vision of the world's progress. They are eager to hear and receive the Gospel. Shall we give it to them? Let us pray the Lord of the harvest to send more laborers into the cities. We need more workers. We need pastors that can and will develop the churches to support the cause. The people have never been trained to give systematically. I make my appeal in behalf of the city missions because the influence of the city has permeated the whole country. The country boys and girls, as they come into the city, try to imitate the city boys and girls. The country boy smokes and chews tobacco, because he sees the city boy doing it. The country girl wears the hobble-skirt, because she sees the city girl wearing one. If we expect to suppress vice and crime, we must begin at the fountain. Jesus wept over Jerusalem, "And when he drew nigh, he saw the city and wept over it" (Luke 19: 41).

When Jesus sent out the twelve apostles on a preaching tour, he commissioned them, saying, "And into whatsoever city or village ye shall enter, search out who in it is worthy, and there abide till ye go forth" (Matt. 10: 11). Paul, the first great missionary, did most of his preaching in the cities. "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint in every city, as I gave thee charge" (Titus 1: 5).

The Gospel for all the world is a fundamental principle of the New Testament. But another is manifest. Our people, from one end of the land to the other, see, as they have never done before, the vital importance of city missions. It is foundation work. We are to protect ourselves, to save our people from the evil influence rising up in our midst. Think of the vast throng of more than a million foreigners coming to our shores every year, and landing in the cities! We have great opportunities in the cities. If we lay the foundation and build thereon wisely and well just now, the future is ours, but if we fail now, we fail for all time.

Our sincere desire, therefore, is that you pray and give of your means to the support of the city missions. I have been moved by my own personal experience to make this appeal for our city work. I ask an interest in your prayers for our work at this place.

Leander Smith.

216 E. Tenth Street, Newton, Kans., March 3.

THE VIRGINIA SUNDAY-SCHOOL CONVENTION.

It was my privilege to attend the twenty-third annual Convention of the Virginia Sunday-school Association, held in Lynchburg, Va., Feb. 18, 19 and 20. About 300 delegates from different parts of the State were in attendance. Twenty-seven counties reported 956 schools, with an enrollment of 93,285. A strong plea was made for reports from more of the counties and schools, there being 100 counties in the State. A number of prominent Sunday-school workers from Virginia and other States were present, and took an active part in the discussions.

Dr. McElfresh, of Chicago, urged the establishing of teacher-training classes wherever it can possibly be done. The convention address by Rt. Rev. Collins Denny, Bishop of the M. E. church, South, was eloquent and impressive. "The Sunday-school is no longer confined to the children," said Bishop Denny. "The church is truly the bride of Jesus Christ, the living God." In closing, he described scenes along the shores of the Dead Sea and the Nile River, comparing them to the lives of men. The devastation along the Dead Sea he fittingly compared to the lives of selfish men, while the bountiful crops that border the Nile would naturally suggest the works of men who have given their

every effort towards the service of their Maker and Master. After Bishop Denny's address, a letter was read from President Wilson, which is as follows:

White House, Washington, D. C., Feb. 13, 1911.

Virginia Sunday-school Association.
 Gentlemen:—No study is more important to the child than the study of the Bible and of the truths which it teaches. And there is no more effective agency for such study than the Sunday-school. It certainly is one of the greatest factors in our lives in the building of character and the development of moral fiber, for as its influence begins to talk, it continues through life. The Sunday-school lesson of today is the code of morals of tomorrow. Too much attention can not be paid to the work which the Sunday-school is doing.

Woodrow Wilson.

"Every boy or girl who enters your Sunday-school is a new opportunity for God." "We must lose sight of self in our Sunday-school work." "Everyone should try to get the most out of life, and this is not measured by the number of years a person lives." "We should all try to get the most out of life in the service of Christ."

There were a number of inspiring and helpful talks along the line of Sunday-school work. Nearly all the speakers urged the use of maps and blackboards in teaching. While the attendance was good throughout, there were not half as many of our members present as there were at Fredericksburg in 1913. Lynchburg is situated among the hills on the James River, in Campbell County, Va., about twenty-five or thirty miles from Appomattox C. H., where Lee surrendered his army April 9, 1865. It was founded by John Lynch, a native of Ireland, who came to this country about 1740 and bought a large tract of land. He had a large number of slaves, but being a member of the Friends, or Quakers, he set them free. The city has a population of from thirty to thirty-five thousand, is the third richest city in that section, according to population, has forty-one churches, thirty white and eleven colored; four large shoe factories. These, when running at full capacity, make about 12,000 pairs of shoes per day. There are also large tobacco warehouses, handling about 18,000,000 pounds per year; also fine schools and colleges.

We visited two colleges. Randolph Macon Woman's College, founded by Dr. Smith, less than twenty-five years ago, has an enrollment of 580. The institution cost about \$1,000,000, and has an endowment of \$2,000,000. It belongs to the Conference of the M. E. church, South. Virginia Christian College, whose motto is, "Christian Education the Hope of the World," has had, like many of the smaller colleges, its dark days. The Thornhill Wagon Works puts out about 50,000 farm wagons every twelve months.

While in Lynchburg, I had my home with Bro. U. S. Campbell, a minister in the second degree. Another minister, Bro. Dixon, lives here, but works for the Railroad Company away from home. There are twelve or fourteen members living in the city, and an effort is being made to secure a place of worship for them. On Sunday morning we were asked to preach in the West End Baptist church, where quite a number of the common people, who work in the shops, worship. We shall never forget the kindness of Bro. Campbell and family during our stay in their city.

Geo. A. Phillips.

R. D. 3, Box 45, Waynesboro, Va., March 3.

THE MEDICAL MISSIONARY.

The success and real good of the medical missionary depends upon his willingness to consecrate himself to the work of restoring health and strength to the heathen,—bodily and spiritually. He must give to this work his whole being. Christ said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." No part of the body will then be left for anything else. All his senses will be centered upon the one special thing. The work will become a part of his being. If we had men and women that have that kind of a spirit, the Mission Board would have plenty of helpers, and the Master would have many more at this business of saving souls, than at the present time.

The Need of Medical Missionaries.

When a person stops to think, for a moment, of the millions and millions of people, in the foreign field, that have no one to treat them medically, and that, because of this fact, thousands die every year, we can readily see that medical missionaries are an essential factor of mission work. The Mission Board is anxiously waiting for good, competent medical missionaries, who are willing to go to the foreign field and to do service for their Master.

Medical Missionaries' Preparation.

If we want a good amount of work done by any one, that person must at least have some knowledge of the thing that is to be done. The same thing is true of medical missionaries. They should have a good education. This will enable them to grasp the language more easily. They will be better able to interpret the Bible correctly. But the most important requisite is Bible knowledge. If the medical missionary has no adequate knowledge of the Bible, he can not accomplish the work confided to him. How can a medical missionary teach the heathen, if he does not know God's Word thoroughly? Christ said, "Teach them to observe all things whatsoever I have commanded you." How can a missionary do this if he does not know what Christ's commands are? One reason why more is not accomplished for the cause of

Christ, and why there is not a greater degree of harmony in the local churches today, is found in the fact that we do not know God's will, and in the further fact that we do not do what little of God's will we do know. Paul says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul puts "study" first; then "divide." The more knowledge of God's Word we have in us, the more of the Spirit of God dwells within.

The medical missionary should be an example of kindness. He will then accomplish far more than if he were unsocial or overbearing. The heathen appreciate kindness just as much as we do. Of all men, the medical missionary should have a loving disposition. What can not love do? We are commanded to love one another and hate no one. The medical missionary, with a heart full of love, will do wonders for the heathen who is sick and needs his help.

Why did the heathen love David Livingstone? Because he loved them first, and proved to them that he loved them by the work he did for them. The same thing can be done in this day, and even more. A good exemplification of love, at home as well as in the foreign field, is always in order.

A medical missionary has a wide field of usefulness. He can reach some that others can not. He can give them medical treatment when they are sick, or when some accident befalls them. He has a fine opportunity to tell his patients about the God they ought to worship, and to point out to them the folly of idol worship. He can impress upon their minds that by God's grace the power is given him to heal diseases, and that all real success depends upon God's sovereign power. They will then understand more clearly that God sent his only Son into the world, that whosoever believeth in him shall not perish, but have everlasting life. Dr. E. H. Brubaker, Flora, Ind.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Empire is my place of work at this writing. It is a pleasant place. I am making my home with Brother and Sister Smith in the new house which has been set apart as an Old People's Home. I can say that, as far as I am able to see, it is one of the pleasant places where old persons can enjoy the setting sun of their sojourn on earth. I still aim to go north, and if the members will give me work, I will work. We live at Empire, Cal., and I will get it. My health is good for one of my age. — Hutchinson, Empire, Cal., March 6.

ILLINOIS.

Astoria church met in council March 7. Bro. D. J. Bicknell, president. Two letters of membership were granted. Bro. D. J. Bicknell, of Minneapolis, Minn., intends to conduct a series of meetings for us sometime in August in the Astoria church. Bro. Bicknell was elected as our clerk in charge. Our love feast will be held May 28, at the South Fulton house. — Goldie Powell, Box 228, Astoria, Ill., March 9.

Girard—The members of our congregation met on Tuesday evening, March 10, for our regular bimonthly council. Our membership was quite well represented, considering the condition of the roads. The church accepted a paper recommended by the Pastoral Committee, to pay the home ministers a specified sum for each sermon. Our members decided not to send a delegate to Annual Meeting this year. Sister Lydia Miller was chosen clerk, and chorister for one year. — Mamie Gibson, Girard, Ill., March 11.

Yellow Creek church met in council March 3. Our elder, Bro. P. R. Keltner, was with us. Five letters of membership were received. We decided to have our love feast June 6 and 7 at 1 P. M. We also decided to have Bro. E. E. Kosler, of Plattsburg, Mo., conduct a series of meetings sometime in August. We decided not to send a delegate to Annual Meeting this year. We chose Bro. Henry Keltner as a member of the Joint Sunday-school Program Committee. — Pearl Studebaker, Box 148, Pearl City, Ill., March 8.

INDIANA.

Bachelor Sun congregation met in council March 1, with Eld. J. G. Stinebaugh, of Camden, Ind., and Eld. Benjamin Smith, of Ellettsburg, Ind., present. Eld. Stinebaugh presided. Brethren A. M. "Lingenburt" Wm. Hatter and John Wolf were elected church trustees. Four letters of membership were granted. The writer was chosen church correspondent, to succeed Sister Grace Meyer who requested to be relieved. — Chas. E. Meyer, Flora, Ind., March 5.

Bethany—Our congregation met in council March 7. Eld. Chas. Arnold presided. Bro. Otto Warstler, of Syracuse, was with us. We received four letters. The brethren who made the annual visit gave a good report. They found 162 members. We decided to hold a local Sunday-school meeting this summer. Sister Minnie Neff and Bertha Weybright, and Bro. Harley Weybright, were appointed a Program Committee. Our love feast has been announced for June 8. Bro. Noble Neff is president of our Christian Workers' Meeting. Our Sunday-school is progressing nicely, with Bro. Jesse Ikenhour as superintendent, and Sister Bertha Rowdabaugh as secretary. — (Mrs.) Bertha B. Weybright, R. D. 1, Syracuse, Ind., March 10.

Buck Creek—We met in council March 7, with Brethren D. H. Hoover and L. W. Teeter as visiting ministers. Bro. Teeter presided. Bro. Sherman Cross was chosen to the ministry, and Brethren A. J. Replinger and E. C. Teeter were elected deacons. All were duly installed into office. Brethren David Rhoades, John Oxley and Sherman Cross were appointed as trustees. A Missionary Committee was also appointed. The writer was chosen delegate to Annual Meeting. March 8 a collection of \$10.55 was taken for the Indianapolis Mission. — Nettie Brown, Blountsville, Ind., March 9.

El River church met in council March 7, with our elder, Bro. Geo. Swihart, presiding. Two letters were granted. Bro. Swihart preached for us on Saturday evening, March 7; also on Sunday morning following. Eld. Swihart remains here the coming week and preach for us each evening. Brother and Sister A. W. Ross, of India, were with us on Sunday evening and last evening, and gave us two interesting and instructive lectures on India. Bro. Swihart was chosen clerk. A collection of \$26 was taken for missions. — Lizzie Wolf, Blountsville, Ind., March 10.

Middletown—On account of the snowdrifts, last Sunday, we had no meeting at this place. Feb. 15, Bro. D. W. Bowman, of Anderson, Ind., preached an excellent sermon for us. Bro. Hoover does most of the work now, since Bro. Padelly, as one

of the District Mission elders of the Northern District of Indiana, can not be with us very often. Bro. Moses Smeltzer, wife and daughter, stopped off to see us before they take up their work again at Fostoria, Ohio. — Florida J. E. Green, Middletown, Ind., March 10.

New Salem—The third week of February Bro. W. R. Miller and wife of Onekama, Mich., were with us. The pleasure of listening Bro. Miller's excellent lectures, together with a number of views on the Bible Lands, was thus afforded us. On Sunday morning he preached to us, and on Sunday evening he described the remarkable life of his father, the Apostle to the Arabs. March 7 we met for council. The annual visit was reported. Two letters of membership were granted, and one was received. We now number fifty-two. The time appointed for our love feast is June 8. Bro. John the Peace was elected president of our Christian Workers' Meeting. — Dora S. Stout, Milford, Ind., March 10.

Pleasant View church met in council March 7. Eld. J. H. Wright presided. One letter was read, and four were granted. A committee was appointed to secure a minister to conduct a series of meetings for us in the future, and to decide to have only one love feast this year, which was held March 1. Bro. Amos W. Ross and wife gave us some very interesting talk. Bro. Ross spoke of the mission work in India, and Sister Ross told of the home life of the native women in India. On account of inclement weather, our attendance was not large. An offering of \$1.60 was lifted, to be used for mission work. — Oma A. Kreider, South Whitley, Ind., March 8.

Plunge Creek chapel church enjoyed several lectures given by Brother and Sister A. W. Ross of India. Bro. Ross told us about the mission work in India, and Sister Ross referred to the home life of the natives. An offering was taken for the purpose of supplying needed equipment for a mission in India. — J. C. Harp, North Manchester, Ind., March 9.

Salamonie church met in council March 7. Eld. J. B. Wike, of Huntington, was with us. Our elder, Bro. H. B. Wike, presided. Bro. William Ulrich was chosen delegate to Annual Meeting. Sister Grace Harding was elected Messenger. Agent; Bro. Levi Ulrich, a member on the Ministerial Committee, and Bro. John Udyke a member on the Temperance Committee. This was the time to elect our elder, but on account of a small representation of the membership, it was decided to postpone the election until the June council. Our present elder is to serve until his successor is elected. On account of the smallpox epidemic in our locality, it was decided to recall all services for a while. — Hampton Zook, R. D. 6, Huntington, Ind., March 10.

Shelburne church met in council March 7, with our elder, Bro. W. L. Hatcher, presiding. Bro. Hatcher was elected our elder in charge for another year. The writer was elected correspondent and Messenger agent. Bro. E. Hiatt was chosen church clerk. — Ella Hatcher, Summitville, Ind., March 11.

Sugar Creek—We met in council Feb. 28, at 9 A. M. Eld. H. J. Neff presided. We enjoyed a pleasant meeting. One letter was received. We elected Brethren W. H. Weybright and Roy Wine as an Auditing Committee. We decided to hold our love feast May 9. We had mission lectures on Monday and Tuesday evenings. Bro. George Harding was elected our church, by our India missionaries, Brother and Sister A. W. Ross. A contribution of \$10.60 was sent to the General Mission Board for the India work. — Ella Wagner, South Whitley, Ind., March 8.

St. Goshen—We met in council March 7. Our elder, Bro. Calvin A. Huber, presided. Bro. Hyman Potvin of the Gooden City church, was present. Two letters were received and one was granted. Bro. Melvin Stutsman was chosen as our delegate to the Annual Conference. A collection was taken for the past year. Brother John Miller, who has been a信徒 during the past year, was elected our clerk. March 8, during the hour of our Christian Workers' Meeting, Bro. W. B. P. gave a very interesting lecture, describing vice conditions as found in the slum districts of Chicago. — Sarah R. Shiller, R. D. 1, Goshen, Ind., March 10.

West Manchester church met in council March 7, with Eld. A. C. Young presiding. Six letters of membership were granted. Bro. C. F. Eller was chosen delegate to Annual Meeting. The Sunday-school was reorganized with Bro. I. Bruce Book as superintendent, and Sister Georgia Miller as secretary. Our love feast will be held June 6 at 5 P. M. The church also decided to hold a church conference next December, which will be conducted by Bro. Paul Muller, Mary Miller, Laketon, Ind., March 10.

Yellow Creek church met in council Feb. 28, with our elder, Bro. H. B. Reese, presiding. Eld. John R. Miller was with us. Three letters were received. Bro. David Metzler, of Nappanee, Ind., commenced an interesting series of meetings, which lasted three weeks. As an immediate result five have been baptized and we are sure that lasting impressions were made. — Irvin Miller, R. D. 5, Goshen, Ind., March 9.

Yellow River—Our church met in council March 7, with our elder, Bro. J. W. Kilson, presiding. Seven letters of membership were granted, and one was received. Sister Alma Shively was chosen clerk and the writer correspondent. It was decided to resume our Christian Workers' Meeting April 5. Our church will hold a special council April 1, to elect a minister, and one or more deacons. The date chosen for our love feast is June 13, and our Harvest Meeting will be held July 26. A committee was appointed to formulate plans for the remodeling of our house. On the evening of March 7, and also on the morning and evening of the Sunday following, Bro. Kilson preached to us. All these services were well attended, and greatly enjoyed by all. — Gladie R. Joseph, Bourbon, Ind., March 10.

IOWA.

Brooklyn church met in council March 7. Eld. John I. Diehl presided. The election of officers and committees was held. Sister Dora Heatwole was elected clerk. Bro. Elmer Schorr, treasurer; the writer, correspondent. Bro. W. E. Weir was elected elder in charge. Three letters have been granted, and two have been received since our last report. — Bessie L. Seeborn, Brooklyn, Iowa, March 11.

Dale Center church met in council March 7. Our elder, Bro. C. B. Rowe, presided. Our love feast will be held June 3 and 4. Bro. D. K. Miller, Jr., was chosen delegate to Annual Meeting. On Sunday morning, March 8 Bro. J. E. More, of Des Moines, Iowa, gave us a very helpful and instructive talk on Personal Purity. — May Runte, Dallas Center, Iowa, March 10.

KANSAS.

Dorrance—Our council was held Feb. 28. Our love feast is to be held May 22, at 10:30 A. M. We decided to have a series of meetings right after the District Meeting in October. Bro. Byron Tallheim expects to move to the Southeastern District. Several letters of membership were granted. Seven point. Five were baptized, and the others will receive this at the next meeting. Eld. Geo. Elder, of Quinter, Kans. was here in the interest of the Sunday-school and temperance cause. He gave us much encouragement. We look forward to the warm days, when we can again be together and enjoy the blessings of God's house. Our training class is about ready for the first examination. — H. Feller, Dorrence, Kans., March 11.

MARYLAND.

Pipe Creek church met for council March 7, with Eld. Chas. O. Bousack presiding. The question of organizing the Edgewood members was deferred until our next council, — May 2, at 10 A. M. Our love feast will be held May 16, at 2 P. M. The financial report showed a good balance on hand. Eld. C. O. Bousack was reflected as the pastor. At the close of your Brethren W. Philip Englar, D. C. Englar and Elfred Englar

are our delegates to District Meeting. The meeting will be held in the Pleasant Hill congregation, near Monrovia, April 21. Our series of meetings at the Union Bridge home will begin April 1, to be conducted by Bro. Clapper, of Myersdale, Pa. — Eliza J. Englar, New Windsor, Md., March 7.

MICHIGAN.

Grand Rapids. Much interest is taken in our meetings since the return of our pastor, Bro. C. Walter Warstler, who has been conducting evangelistic meetings in Indiana. Our church house is filled both morning and evening, and the Sunday-school is held at the high-water mark. Last Sunday two were baptized with Christ in the waters of baptism near the kingdom. — (Mrs.) Carrie Elliott, 72 St. John Street, Grand Rapids, Mich., March 10.

New Haven church met in council March 7. Eld. C. L. Wilkins presided. We elected officers for the year. Bro. Floyd Sherrick, chorister; Bro. G. E. Emrick, treasurer; Bro. Joseph Sherrick, correspondent. We will hold our love feast June 7, at 10 A. M. There has been so much sickness among our members that it was necessary to close our Christian Workers' Meeting for this quarter. — Allie L. Emrick, R. D. 2, Middleton, Mich., March 10.

Saginaw church met in council March 7. Our elder, Bro. J. E. Albaugh, presided. One letter was received, and four were granted. Bro. Royal Holder will serve as clerk to fill a vacancy. Sister Lizzie Streeter was elected on the Missionary Committee for the coming year, and Sister Hazel Albaugh was chosen as a member on the Temperance Committee for three years. We decided to hold our love feast June 6. We decided to use "Kingdom Songs" in our services. — Mattie Randall, Mich., March 10.

MINNESOTA.

Minneapolis—Beginning Jan. 25, our church enjoyed a two weeks' series of meetings, conducted by Eld. J. H. Brubaker, of Big Lake, Minn. Our meetings were favorably attended, considering the bad weather. Four Sunday-school scholars were baptized. Feb. 26 our church met in council. Bro. A. P. Blough, of Waterloo, Iowa, and Bro. J. E. Ralston, of Sheldon, Iowa, were with us to effect the organization of the church here. We organized a Sunday-school, and our members. Our church is to be known as the First Church of Christ, Brethren of Minneapolis. Our church officers are as follows: Bro. D. W. Shock, elder in charge; Bro. R. A. Wolfe, treasurer; Sister Bertha G. Dutcher, clerk; Bro. David Bughly, chorister; Sister Alice Shapere, solicitor; Sister Lillian Beach, correspondent. Bro. Ralston presided. We received three letters and granted two. — Myrtle Beach, 3126 Knox Avenue, North Minneapolis, Minn., March 10.

Morrill—Bro. J. E. Ralston was with us over Sunday, and preached on Sunday night. His presence and preaching were much appreciated by all as was his visit to our homes. Bro. Ralston had to face the worst storm of the season on his trip of about twelve miles from the train. — Ora Carter, Ramey, Minn., March 9.

Worthington—The church at this place met in council March 7. Bro. J. Schechter, president. Twelve letters were granted. We decided to get new seats for the church, also to paper and paint the building. We will have a series of meetings in June, if a speaker can be procured for that time, to be followed by a love feast. — Minnie Schechter, Worthington, Minn., March 10.

MISSOURI.

Fairview church met in council March 7. Our elder, Bro. J. H. Clinton presided. Two letters of membership were granted. Bro. Clinton was elected clerk for the coming year. Bro. C. H. Hylton was chosen superintendent, and Sister Lou Keith, secretary. — Lizzie Gass, R. D. 1, Macomb, Mo., March 10.

Shoal Creek—We met in council March 7. Our elder, Bro. J. H. Argabright, presided. Bro. E. J. Reece read a portion of the scriptures and gave an instructive talk. Two letters were granted. On Sunday evening, March 8, the church met. The attendance has been good all winter. — Virgie Argabright, Fairview, Mo., March 9.

MONTANA.

Troy—Jan. 29 Eld. I. H. Eby, of Payette, Idaho, came here and gave us one week's meetings. The people of Troy were interested, and all regret that Bro. Eby could not remain longer. Bro. Levi Eby, of Payette, Idaho, led the song service. We held our love feast Feb. 14, at the home of the writer. Bro. Eby officiated. We would be glad to have members, especially ministers, passing over the Great Northern R. R. to stop with us as they go to or from Annual Meeting. — (Mrs.) A. A. Cripe, Troy, Mont., March 8.

NEW MEXICO.

Clovis church met in council on the evening of March 5. We have just completed the construction of two additional Sunday-school rooms. We observed the day of the "everybody-go-to-church" day, and we had 160 present at our morning services. Two were added to our number by baptism last Saturday night. We expect Bro. J. H. Morris to be with us in a series of meetings the latter part of April. — Elmore Mae Brown, Clovis, N. Mex., March 6.

NORTH CAROLINA.

Fraternity church met in council March 7, with Eld. J. P. Roberts, presiding. Bro. H. J. Woodie, our elder in charge, being absent, Bro. J. P. Roberts presided. Bro. Woodie is school superintendent for one year. The writer was chosen correspondent. We decided to be represented at our District Meeting by Eld. C. R. Paw. The District Meeting of Southern Virginia convenes at the Bethlehem church. Our delegate has been selected to ask for the District Meeting to be held at Fraternity next year. We have an evergreen Sunday-school at Fraternity. Our congregation is not large, but regularly attended. Our congregation is blessed with four ministers, who preach the Word at five different points each month, besides holding services at the home church. — Russell Robertson, R. D. 1, Winston-Salem, N. C., March 10.

OHIO.

Black Swamp church met in council March 7. Our elder, Bro. C. W. Stutzman, presided, assisted by Bro. Nathan McKinney. We elected church officers: Bro. George Warner was chosen secretary; Sister Ella Garner, clerk; Bro. Walter Kufis, treasurer; the writer, correspondent. Bro. Geo. Garner was chosen delegate to District Meeting, with Bro. T. W. Cranio as alternate. Bro. Stutzman will remain our elder another year. We decided to have a series of meetings sometime next fall. Bro. McKinney gave us an excellent sermon on Saturday evening. — Alda L. Kufis, Stony Ridge, Ohio, March 8.

Blanchard church met in council March 7. Our elder, Bro. D. P. Weller, presided. Officers were elected: Bro. Weller, chosen as church clerk; Bro. William Prowant, chosen as church treasurer; Bro. Floyd Clevenger, church treasurer and Sunday-school superintendent. Bro. L. H. Prowant is our delegate to District Meeting. We decided to construct a rostrum in our church house, and to have a separate room for our primary department. A committee was appointed with instructions to attend to this work at once. A permanent committee of three brethren was chosen to secure ministerial help for our series of meetings from time to time. We expect Bro. C. S. Carter to conduct a series of meetings for us beginning Sept. 1. Our love feast will be held June 11, at 4 P. M. Considerable time was spent in discussing plans for raising finances for home and District work. At our next quarterly council it will be further discussed and some plans adopted. Bro. Weller remained over Sunday and preached two very

the month, \$116.59; previously received, \$702.07; for the year so far, \$818.66.

CHINA ORPHANAGE.

Pennsylvania—\$38.00. Scarp Level C. W., \$22; A. Brother and Sister, \$5; Primary Class Ridge S. S., \$1. **Indiana**—\$24.40. Rossville, S. S., Middlefork, \$4.40; Anna E. Wagoner, \$20. **Kansas**—\$14.00. Hutchinson Mission S. S., \$4; Mr. and Mrs. D. Yoder, \$10. **Iowa**—\$5.00. Elizabeth Gable, \$5. **Virginia**—\$5.00. Fairview, New Dale C. W., \$5. Total for the month, \$76.40; previously received, \$851.16; for the year so far, \$1,027.55.

CHINA BOYS' SCHOOL.

Iowa—\$34.15. Waterloo, \$15.40; Ladies' Adult Class, Waterloo City S. S., \$18.75. **Washington**—\$25.69. Seattle S. S., \$20.69; An Individual, \$5. **Virginia**—\$25.00. Ezra Welmer, \$25. **Ohio**—\$12.77. Upper Stillwater S. S., \$12.00; Kansas No. 2 Primary and Mrs. J. D. Yoder, \$10. **Pennsylvania**—\$4.45. Hooversville S. S., \$4.45. **Colorado**—\$2.00. Mrs. H. M. Long, \$1; Mrs. D. M. Brumbaugh, \$1. **Indiana**—\$1.00. Priscilla Ohme, \$1. Total for the month, \$115.96; previously received, \$4,638.26; for the year so far, \$4,754.22.

CHINA GIRLS' SCHOOL.

Indiana—\$5.00. Girl Junior Band, North Manchester, \$5. **Virginia**—\$32.50. Geo. W. Shaffer, \$25.00. Total for the month, \$7.50; previously received, \$69.72; for the year so far, \$77.22.

CHINA HOSPITAL.

Indiana—\$4.00. Jas. A. Byer and wife, \$4. Total for the month, \$4; previously received, \$2; for the year so far, \$6.

CUBAN MISSION.

Iowa—\$5.00. Elizabeth Gable, \$5. Total for the month, \$5; previously received, \$33.88; for the year so far, \$38.88.

DENVER COLORED.

Indiana—\$47.00. Turkey Creek, \$15; Geo. M. Martin, \$10; Eli J. Schrock, \$10; S. H. Beller, \$5; Moses Misher, \$5; Frank Lehman, \$2. **Pennsylvania**—\$5.00. Amanda R. Cassel, Indian Creek, \$5. **Illinois**—\$1.20. Brethren Mission Fund, Mt. Morris, \$1.20. Total for the month, \$53.20; previously received, \$609.57; for the year so far, \$662.77.

SUNDAY-SCHOOL TEXAS.

Indiana—\$74.00. Turkey Creek, \$14.91; Windfall S. S., \$5; Maple Corner of Prairie Creek, \$2; Salamone, \$10.45; Pipe Creek, \$5.80; Primary Class No. 3, Turkey Creek, 50 cents; Class No. 2, Panther Creek, \$35.37. **Iowa**—\$5.00. Cedar Rapids S. S., \$5. **Pennsylvania**—\$17.00. White Oak, \$15. Hooversville S. S., \$2. **Ohio**—\$15.59. Bear Creek S. S., \$5; Canton, \$10. **California**—\$2.42. Oak Grove S. S., \$4.42. **Illinois**—\$4.05. Bethany Graded S. S., \$3; Allison Prairie S. S., \$1.05. **Michigan**—\$4.00. Young People's Class, Sunfield S. S., \$4. **Kansas**—\$1.25. Verdigris S. S., Country House, \$1.25. Total for the month, \$129.41; previously received, \$904.86; for the year so far, \$1,034.27.

CHURCH EXTENSION.

Ohio—\$5.00. J. M. C. \$5. Total for the month, \$5; previously received, \$19.52; for the year so far, \$24.57.

CORRECTIONS.

In the August Visitor, under India Hospital, the total for the year so far should be \$23 instead of \$20, \$3 having been previously received.

In the February Visitor, under Denver Colored, John S. Kaufman should be credited with \$5.00 instead of \$1.20, and the name of Harvey Snell should not appear here, thereby making the total \$10.00 instead of \$14.50.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Sheller-Johnson.—By the undersigned, March 4, 1914, at the home of Mr. and Mrs. George Schwark, Bro. F. O. Sheller and Sister Minnie A. Johnson, both of the Iveser congregation, Grundy County, Iowa.—I. W. Brubaker, Grundy County, Iowa.

Shumake-Kiblinger.—By the undersigned, at the home of the bride's parents [date not given by writer], Bro. Lawrence A. Shumake, of Trevilian, Va., and Miss Bessie N. Kiblinger, of Blue Jay, W. Va.—H. H. Pownell, Trevilian, Va.

Souders-Davenport.—By the undersigned, at his home, Feb. 28, 1914, Bro. Chester Wilbur Souders and Sister Flossie Davenport, both of Lapaz, Ind.—J. M. Markley, R. D. 8, Plymouth, Ind.

Tigner-Branton.—By the undersigned, at the home of the bride's parents, Brother and Sister Walter Branton, near Wenatchee, Wash., March 1, 1914, Bro. Elmer Tigner and Sister Angie Branton, both of Wenatchee, Wash.—W. A. Dear-dorf, Wenatchee, Wash.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Bro. Andrew, born July 10, 1831, in Lancaster County, Pa., died at the home of his daughter, Sister Tenley, in the Hickory Grove congregation, Carroll Co., Ill., Feb. 27, 1914, aged 82 years, 7 months and 14 days. He was married to Anna Groff Harsh on Aug. 24, 1852. One son and six daughters were born to this union. Sister Baker, his wife, the son and four daughters preceded him in death. In 1857 Bro. Baker and his wife united with the Church of the Brethren in the Hickory Grove church, at the time of its organization. By his death the Hickory Grove church has lost one of its charter members. He served in the office of deacon for a number of years. Services at the Hickory Grove house, where he for many years, was a regular worshiper. Interment beside his faithful companion. Services by the writer.—W. H. Embs, Mount Carmel, Ill.

Barrick, Bro. David, son of Bro. Daniel and Susanna Barrick, born in Richmond County, Ohio, Feb. 28, 1852, died in Toledo, Ohio, Feb. 23, 1914, aged 61 years, 11 months and 25 days. While young in years he moved with his parents to Deance County, Ohio, where he united with the Church of the Brethren when he was fifteen years old. He was the youngest of a family of eleven children. His parents, eight brothers and one sister preceded him in death. Services by Bro. G. W. Sellers. Interment in the Sherwood cemetery.—John Spensler, Sherwood, Ohio.

Bealer, Sister Mary, born in York Township, Pa., Aug. 17, 1838, died at Dallastown, Pa., Feb. 1, 1914, aged 75 years, 5 months and 14 days. Her death was due to a paralytic stroke and the infirmities of old age. She united with the Brethren church early in life and was a member of the Codorus congregation until her death. Two brothers preceded her, two brothers and two sisters survive. Services at the Codorus church, Pa., by Elders Jacob M. Myers and D. Y. Brillhart, Text, Heb. 4: 9. Interment in the cemetery adjoining.—S. C. Greeff, Red Lion, Pa.

Beery, Sister Margaret, nee Hunsaker, born in Hocking County, Ohio, March 11, 1835, died at the home of her daughter in Covington, Ohio, Feb. 19, 1914, aged 78 years, 11 months and 8 days. She was married to A. S. Beery March 22, 1853. To this union were born eleven children. Nine of

them grew to maturity. One by one she saw them pass over the river until her husband and six children had gone before her. She was a faithful mother and a devoted member of the Church of the Brethren for fifty-eight years. During the past five years she was an almost helpless invalid, but patient to the last. She leaves one daughter, four sons (all ministers), one sister and four brothers. Services in the Covington church by Brethren G. W. Flory and D. D. Wine.—Martha Boggis, Covington, Ohio.

Benton, Bro. James, died at his home at Laurel Gap, Va., in the bounds of the Sangerville congregation, Va., Feb. 10, 1914, aged almost 87 years. The deceased was a member of the Church of the Brethren for a number of years. He made his home with his niece, Sister Emma Huffman. Services by Bro. C. D. Glasgow, Text, 2 Cor. 2: 1. Interment in the cemetery near by.—Vena S. Bussard, Bolar, Va.

Benton, James Woodrow, infant son of Sister Mary Benton, died Jan. 8, 1914, of pneumonia, aged 9 months and 4 days. Little James was a member of the Leamersville cradle roll. Services in the Brethren church at Leamersville by Bro. D. D. Sell. Interment in the Riverview cemetery.—Mrs. D. L. Bowser, Hollidaysburg, Pa.

Bents, Nancy Ann, born in Ashland County, Ohio, June 18, 1837, died in the bounds of the Pleasant View church, Whitely Co., Ind., Feb. 19, 1914, aged 76 years and 10 months and 10 days. The deceased was a life-long member of the Lutheran church. Services in the Pleasant View church by Eld. Erhart, of the Lutheran church, and Eld. H. J. Neff. She is survived by two sons and two daughters.—Oma A. Kreider, South Whitley, Ind.

Brewer, Sister Mary Rachel, born in Adams Township, Darke Co., Ohio, April 2, 1850, died Feb. 9, 1914, aged 63 years, 10 months and 7 days. Aug. 13, 1868, she married J. C. Brewer. To this union two sons and three daughters were born. About twenty-nine years ago she and her husband united with the Church of the Brethren and lived for thirty years, which she leaves a devoted husband, two sons, three daughters and three sisters. Services at the Oakland church by Brethren G. W. Flory and J. H. Christian. Interment in the Coppess cemetery.—S. A. Overholser, Bradford, Ohio.

Brewer, Sister Cornelia L., nee Gallagher, born July 15, 1821, in Bedford County, Pa., died Feb. 26, 1914, at the home of her daughter, Susanna Kline, of North Webster, Ind. She was married to Thomas Overstreet in 1841. To this union six children were born. With her husband she moved to Indiana in 1850, near the present site of Mentone. She suffered a paralytic stroke about sixty-three years ago, which left her without the use of her right hand. At about this time she united with the Church of the Brethren, of which for more than sixty years, she has been a devoted member. In 1854 she was left a widow, homeless and crippled, with six children to support. In 1856 she was united in marriage to Abraham Browder. They were blessed with four children, three sons and one daughter. The youngest son, John, died in infancy. In 1871 she was again left a widow. Since that time she has been cared for by her children. Seven children, all professing Christians, survive her. Services by the writer in the Tippecanoe church. Text, Ps. 116: 7. Interment in the North Webster cemetery.—F. O. Richkreef, R. D. 3, Syracuse, Ind.

Buck, Bro. Samuel, born June 7, 1837, died at his home at Zephyrhills, Fla., Feb. 28, 1914, aged 76 years, 8 months and 21 days. Services at the home of our deceased brother on Sunday evening, March 1. The next morning the body was taken to Spring, Fla., where it was buried in the cemetery where it was met by several brothers. The body was then taken to Spirit Lake, Iowa, for interment.—J. H. McKillips, Herndon, Fla.

Caylor, Sister Mary, daughter of Daniel and Mary Nebel, born Aug. 13, 1854, died Feb. 10, 1914, aged 59 years, 5 months and 27 days. In her girlhood days she and her parents moved from Clinton County, Ind., to Marion County, Ill. She was united in marriage to Wm. Caylor. To this union two sons were born. One son preceded his father and mother in death. One son and one brother survive. Soon after their marriage Sister Caylor and her husband moved to the Chicago, Ill., where she was met by several brothers. The body was then taken to Spirit Lake, Iowa, for interment.—J. H. McKillips, Herndon, Fla.

Crist, Sister Catharine, wife of Eld. H. F. Crist, and daughter of Bro. J. M. and Sister Mary Garst, formerly of Roanoke, Va., born in Clark County, Ohio, Aug. 3, 1864, died at her home, 724 West Cedar Street, Olathe, Kans., Jan. 29, 1914, aged 49 years, 5 months and 26 days. She moved with her parents to Marysville, Mo., where she lived for many years, where they resided in the Pleasant Hill congregation. At the age of sixteen she moved with her parents to Beatrice, Gage Co., Neb. She was united in marriage to Eld. H. F. Crist Dec. 15, 1881. They journeyed happily together for thirty years. They were blessed with three daughters, one of which preceded her in death. Sister Catharine united with the Church of the Brethren Oct. 16, 1884, in the Olathe congregation, of which she was a member at the time of her death. She lived a devoted, self-sacrificing life. She was afflicted twenty-five years, and for a number of years was a sufferer from chronic Bright's disease, but she bore her intense suffering patiently and with immediate cause of her death was uremic poison. She was an affectionate wife and mother. The church has lost a worthy member, and the community will miss a charitable neighbor. Her husband, four sons and three daughters, two brothers and two sisters survive. All her children are members of the Church of the Brethren except two. An infant son, her parents, two sisters and one brother preceded her in death. Services in the Olathe church by Eld. R. F. McCune, of Princeton, Kans., assisted by Eld. H. T. Brubaker, of Olathe, Kans. Text, Rev. 14: 13. Interment in the Olathe cemetery.—(Mrs.) Pearl (Musselman) Crist, R. D. 1, Paola, Kans.

Caney, Mary, born in Ohio Oct. 25, 1827, died in the bounds of the Pleasant View church, Whitely Co., Ind., Feb. 4, 1914, aged 86 years, 3 months and 7 days. Services in her own home by Eld. H. J. Neff. Text, 2 Tim. 4: 6-8. The deceased is survived by one son and two daughters.—Oma A. Kreider, South Whitley, Ind.

Edwards, Sister Ella I., nee Plecker, died Feb. 15, 1911, of pneumonia, aged 37 years, 4 months and 17 days. She is survived by her parents, brothers and sisters, her husband and two sisters in Marysville. All her children are members. One son preceded her in death. Services at the Summit church by Eld. Peter Garber, assisted by Bro. J. T. Glick. Interment in the cemetery near by.—Christina E. Sheets, R. D. 2, Weyers Cave, Va.

Edwards, Simon, born in Elkhardt County, Ind., Aug. 20, 1849, died in the bounds of the Yellow Creek congregation, Ind., March 2, 1914, aged 64 years, 6 months and 10 days. For six months he was sorely afflicted with asthma, and for a few months with dropsy, which ended his life. In January, 1914, he was visited. He leaves a widow, one son and two daughters. Services in the Yellow Creek church by the writer, assisted by Eld. Abraham Yoder, of the Menomonee Brethren in Christ. Text, 1 John 3: 2.—Frank Kreider, Goshen, Ind.

Fike, Sister Nancy Catharine, nee Montgomery, born Dec. 27, 1875, died at her home, in the bounds of the Fairview congregation, near Yellow Creek church by the writer, on Feb. 10, 1914, aged 38 years, 1 month and 27 days. The cause of her death was tuberculosis, from which she was a great sufferer for many months. She bore her afflictions, however, with Christian courage. During her illness she called for the Brethren and was anointed with oil. Two daughters survive. Services at the Fairview church, Ind., by Eld. J. H. Neff. Text, 1 Peter 5: 2-4. Interment in the Fairview cemetery near by.—Christina E. Sheets, R. D. 2, Weyers Cave, Va.

Flower, Sister Simon, born in Elkhardt County, Ind., Aug. 20, 1849, died in the bounds of the Yellow Creek congregation, Ind., March 2, 1914, aged 64 years, 6 months and 10 days. For six months he was sorely afflicted with asthma, and for a few months with dropsy, which ended his life. In January, 1914, he was visited. He leaves a widow, one son and two daughters. Services in the Yellow Creek church by the writer, assisted by Eld. Abraham Yoder, of the Menomonee Brethren in Christ. Text, 1 John 3: 2.—Frank Kreider, Goshen, Ind.

Fike, Sister Nancy Catharine, nee Montgomery, born Dec. 27, 1875, died at her home, in the bounds of the Fairview congregation, near Yellow Creek church by the writer, on Feb. 10, 1914, aged 38 years, 1 month and 27 days. The cause of her death was tuberculosis, from which she was a great sufferer for many months. She bore her afflictions, however, with Christian courage. During her illness she called for the Brethren and was anointed with oil. Two daughters survive. Services at the Fairview church, Ind., by Eld. J. H. Neff. Text, 1 Peter 5: 2-4. Interment in the Fairview cemetery near by.—Christina E. Sheets, R. D. 2, Weyers Cave, Va.

assisted by the home ministry. Interment in the Fairview cemetery.—Frank H. Harvey, Wilson, W. Va.

Fisher, John, born in Lebanon County, Pa., Dec. 22, 1822, died Feb. 1, 1914, aged 91 years and 15 days. June 7, 1846, he was united in marriage to Elizabeth Feaser. To this union five sons and four daughters were born. His wife, one son and two daughters preceded him in death. Four sons and two daughters survive. Services at the Oakland church by Elders J. H. Christian and H. J. Neff. Interment in the Oakland cemetery.—S. A. Overholser, Bradford, Ohio.

Fix, Rosalie, infant daughter of Mr. Joseph and Sister Rose Fix, born June 2, 1912, died Feb. 25, 1914. Little Rosalie had been sick ten days with measles, pneumonia and pleurisy. Her parents and two other children survive. Services at the church by Bro. S. S. Neher.—Alice Swab, R. D. 3, Twin Falls, Idaho.

Flora, Elizabeth J., nee Replogle, born Oct. 16, 1836, died Feb. 7, 1914, aged 77 years, 3 months and 21 days. She was married to Jacob Metzger Feb. 24, 1856, who died Jan. 6, 1876. Two sons and three daughters were born to this union. All of them, except one son, survive. June 14, 1877, she was married to David Flora, who died Feb. 10, 1890. Feb. 18, 1893, she was married to Willis Flora, who survives her. Besides those mentioned above there are two brothers and two sisters. For many years she was a faithful member of the Old Order Brethren church. Services at the Old Order Brethren church at Flora, Ind., by Eld. Balsbaugh and Bro. Fisher. Interment in the Musselman cemetery.—J. P. Replogle, Oberlin, Ohio.

Flower, Sister Lydia, of Burlington, Ind., died of paralysis Feb. 26, 1914, aged 78 years, 11 months and 19 days. She united with the Church of the Brethren when she was young, and remained a faithful member until her death. Her husband preceded her about thirty-five years ago. She was the mother of nine children. Six of them preceded her. Services by Eld. J. H. Christian, of Flora, Ind., assisted by Eld. B. S. Wray and Rev. Shields.—Text, 2 Cor. 5: 9-11. C. Snavely, Flora, Ind.

Folsinger, George S., born near Williamsburg, Blair Co., Pa., Aug. 16, 1829, died Dec. 27, 1913, near Polo, Ill. In 1856 he was married to Mary Hart, of Juniata County, Pa., and they had four children. One son, George, died in infancy. He resided until his death. Eight children were born to this union. His wife and four children preceded him in death. The remaining four were present at the funeral, which was conducted by Eld. John Heckman, assisted by Eld. C. C. Price, at the Pine Creek Brethren church. For several years she had been a member of the Church of the Brethren, and died trusting in Christ as his Savior.—W. S. Sanford, Ashton, Ill.

Hulse, Lowell E., infant son of Brother Lewis and Sister Lula Hulse, born June 18, 1913, died of measles Feb. 11, 1914. The mother died of measles Feb. 11, 1914, of the same disease. Lowell leaves his parents, two brothers and two sisters. He is sadly missed in the home—gone but not forgotten. Sister Hulse is still very sick, as she had pneumonia, following the measles. Services at the cemetery by Eld. C. Fairmyer.—Alice Swab, R. D. 3, Twin Falls, Idaho.

Imbler, Bro. John, born near York, Pa., July 4, 1856, died Feb. 24, 1914, at the Northwestern Hospital at Spring, Pa., aged 57 years, 7 months and 20 days. She was the mother of nine children. All of them survive, as also does her husband, Joseph Ickes. The body was brought to the Brethren church at Spring, Pa., where it was interred in the cemetery near the church. Services by Eld. Michael Cline, assisted by Eld. A. I. Claar and Bro. F. C. Dively. Text, Amos 4: 12.—Annie L. Dively, Claysburg, Pa.

Imler, Sister Susan, born in Bedford County, Pa., died of general debility, in the Ridgely congregation, Caroline County, Md., Feb. 25, 1914, aged 81 years, 10 months and 26 days. She united with the Church of the Brethren while young, and lived a consistent Christian life for about sixty years. She was united in marriage to Bro. C. H. Imler in 1850. Six children were born to this union. Five of them preceded her in death. One son, Elmer, preceded his father and mother in death. One son and one daughter survive. Sister Imler was a constant care for the past ten years. Her husband also preceded her in death. She was fifty-five years, and was a constant care for the past ten years. Services by Bro. S. I. Brumbaugh in the Ridgely church. Interment in the Boonsboro cemetery.—Deborah K. Reber, Ridgely, Md.

King, Virginia Lee, infant daughter of H. G. and Sister Alberta King, born in East Freedom, Pa., Feb. 23, 1914. Little Virginia was afflicted with pneumonia and whooping cough, and was sick only a short time. Services in the Leamersville church by Bro. W. S. Long. Interment in the Albright cemetery beside her sisters and brothers.—Mrs. D. L. Bowser, Hollidaysburg, Pa.

Kear, Sister Mary E., born in Orange County, Ind., Aug. 17, 1837, died Feb. 26, 1914, in the bounds of the Virthen church. She leaves a husband over ninety-two years of age, two sons and two daughters. Services at the church in Girard by Eld. M. Flory. Interment in the Girard cemetery.—Alice M. Goss, R. D. 10, Girard, Ohio.

Lowry, Edith, daughter of Mr. and Mrs. Clark Lowry, died at her home in the bounds of the Bethel Valley congregation, Va., Jan. 10, 1914, aged about 17 years. Diphtheria was the cause of her death. She leaves her parents and three brothers, she being the only daughter. Interment in the cemetery near by.—Bussard, Bolar, Va.

Mitchell, A. Rice, born at Marshall, Madison County, N. C., Oct. 20, 1851, died at Jonesboro, Ind., Feb. 22, 1914, aged 62 years, 4 months and 2 days. He was united in marriage to Mrs. Emma Grimm June 1, 1893, to which union were born three children. One son, Elmer, preceded him in death. One daughter preceded him. He leaves a wife, two sons and two daughters. Bro. Rice was a loving husband, a kind father, and a good neighbor, and loved by all who learned to know him. He united with the Church of the Brethren Aug. 22, 1912, and was a consistent member until death. Services by Bro. J. P. Spitzer, of Windfall, Ind., assisted by Bro. W. L. Hatcher, of Summitville, Ind.—J. A. Leckron, La Fontaine, Ind.

Moser, Sister Stella, nee East, born in Fayette County, Pa., Aug. 13, 1879, died of lung trouble at her home in Masontown, Pa., Feb. 1, 1914, aged 34 years, 6 months and 19 days. She was married to John W. Moser Dec. 25, 1902. Three sons were born to them. Her husband and three children survive. Sister Moser united with the Church of the Brethren Oct. 2, 1910, and lived a faithful Christian life until death. She was a devoted mother and a faithful Christian. She was a member of the church near Masontown by Eld. J. H. Baker and the writer. Interment at Fairview.—Jasper Barntown, Uniontown, Pa.

Nihart, Robert Paul, son of Bro. Clyde E. and Edith Nihart, born Feb. 1, 1914, died Feb. 26, 1914. Short services were held at the home by Bro. E. M. Reed.—Anna Nihart, Lake Arthur, N. Mex.

Ostrander, Sister Althea Theresa, nee Brown, born in Stockton, Chautauque Co., N. Y., Feb. 11, 1852, died Feb. 18, 1914, in Oklahoma, aged 62 years, 1 month and 7 days. When she was young her parents moved to Ohio, where she was married to womanhood. She became a Christian in early childhood. In 1891 she united with the Church of the Brethren, and lived faithful. In 1875 she was united in marriage to Chas. A. Ostrander. Seven children were born to this union, four sons and three daughters. The family left Franklin Grove, Ill., twenty-two years ago, moving to Minnesota, and lived there ever since, except for several winters spent in Oklahoma, where they were at the time of her death. Her body was brought to Franklin Grove, Ill., their old home, for burial.

On the day Sister Ostrander was buried, her husband, Mr. C. A. Ostrander, who was in failing health, was also called to his home. His body, too, was shipped to Franklin Grove for burial. Brethren C. M. Suter and C. W. Lahman had charge of the services. Interment in the Franklin Grove cemetery.—Anna S. Buck, Franklin Grove, Ill.

Parrott, Sister Pearl E., nee Stephens, born May 20, 1890, died March 2, 1914, aged 23 years, 8 months and 12 days. She was united in marriage to LeRoy H. Parrott Aug. 6, 1908. To this union were born two sons. One of them preceded her to the spirit world in infancy. Sister Parrott united with the Church of the Brethren at the age of sixteen and was an earnest, faithful worker. She leaves a husband, one son, her mother, a stepfather, one sister, one half-sister and six half-brothers. Services at the home by Eld. C. W. Gitt, interment in the family cemetery near by.—Ernest J. Chlie, Mountain Grove, Mo.

Postma, Sister Mary, nee Neff, born May 24, 1851, died Feb. 9, 1914, aged 62 years, 8 months and 15 days. She was married Aug. 4, 1872, to Bro. Wiebe Postma. Six sons and five daughters were born to this union. Three of them died in infancy. She leaves a husband, eight children and one sister. Services by Eld. W. A. Kintzle. Interment in the Washington Creek cemetery.—C. A. Farn, R. D. 15, Richland, Kans.

Poyner, Sister Neola Frances, daughter of Brother F. E. and Sister Susanna Poyner, born in Forest City, Mo., Feb. 18, 1890, died at Denver, Colo., Feb. 20, 1914, aged 24 years and 2 days. She united with the Church of the Brethren at the age of fifteen years. She came to Oklahoma with her parents about five years ago. Her health beginning to fail about a year ago, she went last October to Denver, in the hope of regaining her health, but grew steadily worse until the end came. The body was brought to Thomas, Okla., for interment. She leaves a father and mother, two sisters and one brother. Services in the Brethren church at Thomas by Eld. Jacob Appelman, Eld. J. S. Senger, Thomas, Okla.

Rinehart, Sister Annie Wanger, daughter of Abram and Mary Bergey Wanger, deceased, born Nov. 11, 1839, died Feb. 7, 1911. Feb. 22, 1870, she was married to Howard D. Rinehart. She was the mother of six sons, who are an honor to their godly parents. Sister Rinehart was baptized in 1858, and united with the Brethren Church at that time. Though, on account of sickness for a number of years, she was not permitted to attend church services, she always took an interest in the work. Interment in the East County Mennonite cemetery. Services at her late residence Feb. 11 by Brethren J. T. Myers, J. P. Hettrich, Ira Holsopple, and Rev. Madden of the Baptist Church, Ellettsville, Ind.

Robison, Enoch, born in Butler County, Ohio, Sept. 16, 1833, died Feb. 28, 1914, at his home in Union City, Ohio, aged 80 years, 5 months and 12 days. His wife and four daughters survive him. He was a member of the Methodist church. Services by the writer at the Brethren church in Union City, Ind. Text, Job 14: 10.—David Minnick, Union City, Ind.

Ruff, Sister Mary, born in Holmes County, Ohio, May 3, 1853, died at her home in St. Joseph County, Ind., in the bounds of the Pine Creek congregation, Feb. 24, 1914, aged 60 years, 9 months and 21 days. She was united in marriage to David Ruff Sept. 14, 1872. Two daughters and two sons were born to this union. All of them survive. Sister Ruff united with the Church of the Brethren at the age of thirty-seven, and remained faithful. She leaves a husband, four children, one sister and one brother. Services at the home by Eld. A. E. Peters, after which the remains were taken to the Pine Creek church (East house), where the services were conducted by Eld. Daniel Wysong, assisted by Eld. Jacob Hildebrand. Interment in the Fair cemetery.—M. S. Morris, R. D. 3, North Liberty, Ind.

Shoenaker, Reuben, born in Huntington County, Ind., Nov. 9, 1859, died in the bounds of the Sugar Creek congregation, Whitley County, Ind., Feb. 26, 1914, aged 54 years, 4 months and 17 days. He united with the Progressive Brethren in 1896. Services in the Sugar Creek churchhouse by Eld. H. J. Neff. Text, Rev. 21: 1. The deceased is survived by a faithful companion and two daughters.—Ella Wagoner, South Whitley, Ind.

Smith, Bro. George, died Feb. 10, 1914, at Monterey, Va., in the Thorny Bottom congregation, aged about 78 years. He left his home in the morning to go to Monterey, a town about three miles from his home. When he arrived there he did not feel well and died suddenly while seated in the drug store at that place. The deceased was a member of the Church of the Brethren for a number of years. He leaves a wife and eight children. He had many friends. Services by Eld. A. A. Miller. Text, Matt. 24: 44. Interment in the family burying ground.—Vena S. Bussard, Bar, Va.

Soyster, Sister Sarah Ann, nee Dilling, born near Martinsburg, Pa., Sept. 9, 1842, died of heart failure, at the home of her son, Ira, in Altoona, Pa., Feb. 8, 1914. Her husband, Joseph Soyster, died in 1882. She leaves eight children. Sister Soyster was a member of the Church of the Brethren from girlhood and remained faithful until death. Services by Brethren Walter S. Long and J. W. Wilt. Interment at Martinsburg.—Jacob Kinsel, 2310 Fourth Street, Altoona, Pa.

Stiffner, Susan, nee Crowl, born in Dayton, Ohio, Sept. 26, 1832, died March 4, 1914, aged 81 years, 5 months and 8 days. She came to Elkhart County, Ind., when a few years of age and later her parents moved to Kosciusko County, Ind. She was united in marriage to Eli Stiffner May 15, 1851. Fourteen children were born to them. A pair of twins died in infancy. Bro. Stiffner, the father, died May 27, 1881. After the father's death, the mother remained on the farm till 1891, when she moved to Syracuse, at which place she died. Two brothers, two sisters and ten children survive. Services by the writer at Syracuse, Ind., March 6, 1914. Interment in the cemetery at Syracuse. Text, Psa. 39: 4, 5.—J. W. Kitson, Syracuse, Ind.

Stover, Charles Wesley, born June 29, 1851, died near Bradford, Ohio, Jan. 17, 1914, aged 62 years, 6 months and 8 days. Sept. 17, 1874, he was united in marriage to Rachel Christian. Four sons and three daughters were born to this union. One son and two daughters preceded him to the spirit world. His wife, three sons, one daughter, one brother and two sisters survive. Services at the Ashland church by Elders J. H. Christian and H. Z. Smith. Interment in the Oakland cemetery.—S. A. Overholser, Bradford, Ohio.

Truitt, Martha A., daughter of Brother and Sister Joe Truitt, born in Muscatine, Iowa, Sept. 2, 1855, died at the hospital in Muscatine of typhoid-pneumonia March 5, 1914, aged 18 years, 5 months and 7 days. She leaves a father and mother, one sister, four brothers and one half-sister. One sister preceded her. Services at her home in Muscatine by the writer.—F. E. Miller, 205 Kinder Avenue, Muscatine, Iowa.

Yoder, Sister Sarah, born in Somerset County, Pa., May 15, 1845, died March 2, 1914, aged 68 years, 9 months and 15 days. She was married to Jacob D. Yoder in February, 1868. Four sons and two daughters were born to them. All of them, with the father, survive her. In the spring of 1879 she came with her husband and family to McPherson County, Kans., where she lived until she was called to her eternal home. Early in life she united with the Church of the Brethren, and lived a devoted Christian life until the end. Services in the Monitor church by the undersigned. Text, 1 Cor. 5: 1. Interment in the Monitor cemetery.—Ellis M. Studebaker, McPherson, Kans.

Young, John, born June 23, 1855, in Whitley County, Ind., died in the bounds of the South Whitley congregation, Ind., June 30, 1914, aged 58 years, 7 months and 7 days. He was a member of the Baptist church. Services in the Baptist church in South Whitley by Eld. H. J. Neff. Text, Deut. 12: 9. The deceased is survived by a faithful companion, one son and two daughters.—Ella Wagoner, South Whitley, Ind.

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BRETHREN PUBLISHING HOUSE
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ing, March 6, we held a gathering of our two organized Bible classes, to rally our forces, and get better acquainted with one another. Ninety were present. The meeting was opened with devotional exercises. We had a number of recitations and some splendid music. At the close of the program light refreshments were served. All expressed themselves as being well pleased with the meeting.—Mrs. T. R. Coffman, Pittsburg, Pa., March 10.

Rockton.—Our council convened March 7, with Eld. Geo. D. Cleaver presiding. Eld. A. Fyock was unable to be present on account of the illness of his wife. We are trying hard to get our new churchhouse built this summer. Our delegates to our next meeting are Elders Geo. D. Cleaver and A. Fyock. Our delegate to the Annual Conference is Eld. Geo. D. Cleaver. We expect to have with us, in the first part of May, Bro. D. R. Berkey, of Marion Center, Pa., to conduct our revival meetings, which will be followed with a love feast. We hope that much good will be the result of these meetings.—Dallas B. Kirk, Pentz, Pa., March 9.

Scalp Level.—March 7 we met in council. Eight letters were received and six granted. Our delegates to the District Meeting are Brethren D. S. Clapper, Peter Knevel and A. S. Hoffman. Our love feast will be held May 31. As a result of the campaign at Windbel by Rev. William Asher, and of the evangelistic services, following in both houses of this congregation, sixty-four have been added to the church. Bro. H. S. Repligie conducted the service in the Windbel house, and Bro. Albert Beckley, the Scalp Level house.—Amy O. Manges, Scalp Level, Pa., March 11.

Spring Grove.—Our church convened in council March 7, with Eld. David Killeheffer presiding. Brethren J. W. Taylor and Frank Wetzel were elected. Eld. J. W. Taylor presided at the District Meeting. The Sunday-school at the Kemper house April 5, with Bro. A. M. Martin as superintendent. Hereafter we shall dispense with the salutation between the Lord's supper and the communion.—Florence L. Mohler, New Holland, Pa., March 10.

TENNESSEE.

Mountain Valley.—Bro. D. M. Glick, of Trevilian, Va., came to this place Feb. 23 and continued with us until March 9, teaching a Bible class during the day and preaching at night, but on account of inclement weather the attendance was small. We feel that those who attended have been greatly benefited, and we trust that this will result in greater activities in the future. Bro. Glick leaves here for Afton, where he expects to teach a music class.—W. H. Wine, R. D. 1, Baileytown, Tenn., March 10.

Pleasant View congregation met March 8 for services, with Bro. R. C. Edwards as our minister. The attendance was very small, but we had an interesting sermon from Matt. 13: 23. We ought to be up and doing, for there is much work to be done for the Master.—N. T. Larimer, Jonesboro, Tenn., March 10.

VIRGINIA.

Elk Run church met in council March 7, with Eld. W. H. Zigler presiding. One letter was received. We decided to represent at the Conference this year by letter. Our delegates to District Meeting are Brethren D. H. Smith and C. W. Zimmerman. We expect Bro. J. S. Roller, of Timberville, Va., to conduct a series of meetings for us at the Moscow church, beginning May 2 or 3. We decided to have a love feast at Moscow May 16, at 1:30 p. m. We sent one delegate to the District Meeting. Bro. W. E. Sanger, of Cordova, Md., was with us on the Sunday following the council and preached an excellent sermon.—Sarah C. Zigler, Churchville, Va., March 8.

Johnsville church met in council March 7. Bro. J. H. Garst presided. Three letters of membership were given, and one was received. The church called Bro. Garst to serve as our elder for another year. We would be glad if some members (especially preachers), looking for homes, would settle among us. Our church is located on the north fork of the Roanoke River in the Catawba valley. The Ohio company is noted for blue grass and pure limestone water. This is a fine grazing country from which many cattle are shipped yearly. Land ranges from \$20 to \$80 per acre. We want a Brethren minister who is willing to stand by the church and live up to her principles. This is an old congregation, for many years in charge of Bro. Jacob Grisso. Since he has gone to his reward, the church has been cared for by the Peter's Creek congregation, a distance of twenty miles from us. We have an evergreen Sunday-school, and if we had a preacher, we might have a prosperous church.—Ella M. John, R. D. 1, Catawba, Va., March 10.

Red Oak Grove church met in council March 7. Eld. J. P. Keith presided. Bro. Abraham Spangler and the writer were chosen delegates to District Meeting. Bro. J. P. Keith was chosen Sunday-school superintendent. The Ohio company members were appointed on our Missionary Committee, which is now composed of six members. We are arranging to get our mission work on a more systematic basis, in order to accomplish more for the mission cause. On Sunday we met at 10 A. M. for Sunday-school at 11 A. M. Bro. J. P. Keith preached a good sermon for us. Asa Bowman, Floyd, Va., March 9.

Troutville congregation met in council March 7. Eld. Geo. H. Graybill presided. Our love feast will be held May 16. We decided to invite the District to hold the next Sunday-school convention at the Troutville church. This meeting will be held sometime during the month of April. The Mission Circle had a business meeting at the close of the council. Brethren J. W. Shaver, W. G. Spigle and T. D. Kinzie were chosen solicitors for mission fund.—Frank E. Showalter, Troutville, Va., March 16.

Valley Bethel.—We met in council Feb. 28, with a

good representation of members present. The delegates elected to the District Meeting are Brethren A. A. Miller and R. E. Bussard. Brethren P. E. Ginger, Walter Bond and J. D. Showalter, the Churches of West Virginia, will be at our council. Bro. Ginger preached for us on the Sunday following. Our Sunday-school is progressing very nicely.—Vena S. Bussard, Bolar, Va., March 1.

White Hill church met in council Jan. 14, with Bro. S. I. Plory presiding. The report of our last year's Sunday-school work was read and accepted. We donated our Christmas collection, \$23.50, to the Orphans' Home at Timberville, Va. Bro. George Hall was elected as our church treasurer, and the writer as secretary. Our birthday funds were used to provide things for our love feast services.—Frank H. Harris, Stuarts Draft, Va., March 9.

WEST VIRGINIA.

Maple Spring church met in council Feb. 28. Two certificates were granted. We decided to hold our love feast June 27, at 2 P. M.—Pearl A. Hamstead, Eglon, W. Va., March 10.

NOTES NOT CLASSIFIED.

Notice to the Churches of the Southern District of Virginia.—Our District Meeting will be held at Bethlehem church, on Friday, April 17. The Ministerial, Temperance, Missionary, and Sunday-school Meeting will be held the day before. The churches are requested to meet at West Virginia, April 15, at 2 P. M. in Elders' Meeting. Those coming by rail will please notify J. P. Flora, Boone Mill, Va., giving the time when they expect to reach the station.—L. A. Bowman, Callaway, Va., March 13.

Notice.—District Meeting of Eastern Pennsylvania for 1913 decided to hold all business intended for District Meeting of 1914 be in the hands of the Clerk not later than April 1. Any queries that your church may pass, intended for District or Annual Meeting, you will please mail so as to reach me not later than the above date. All committees, appointed by the District Meeting and all workers at mission points, are also required to have their reports in the hands of the Clerk by that time. Our District Meeting will be held in the Midway church, at the Midway house, April 29 and 30.—Sam'l H. Hetzler, Clerk, Elizabethtown, Pa., March 14.

Salisbury Spring.—Eld. William Kuntz presided. Several letters of membership were granted. Bro. Harry Brindle, our active and efficient elder, with his family, will remove from our midst to a farm near Gettysburg this spring. Our congregation, his labors and his family, will miss his leadership. We wish him Godspeed. Our membership now numbers 247.—Barry T. Fox, Shady Grove, Pa., March 11.

Kenmare.—Last Sunday our Sunday-school rendered a very appropriate temperance program, consisting of songs, recitations, essays, select readings, and various phases of the great work. The program, being well prepared, was both interesting and instructive.—Jennie Harris, Kenmare, N. Dak., March 11.

Monroe County church met in council March 7. Our elder being absent, Bro. Rodabaugh officiated. Five letters were granted and six received. We organized our Sunday-school and Christian Workers' Meeting. Bro. J. B. Bruere is superintendent of the Sunday-school, and Bro. Elmer Fouts is president of the Christian Workers' Meeting.—W. S. Roberts, Fredric, Iowa, March 10.

Quaker church met in council March 7, with Bro. Geo. Bruller presiding. We decided to hold a three weeks' series of meetings, beginning May 28. Our District Evangelist is to do the preaching. Our love feast will be held June 13. One letter was granted.—Mary G. Grossnickle, R. D. 3, Laurens, Iowa, March 13.

Butte Valley.—Yesterday we met in council, with our elder, Bro. H. F. Maust, in charge. One letter of membership

was read. Provision was made for conveying the men from two sawmills to church during our coming series of meetings. In this way we hope to reach some that otherwise would get no benefit from the meetings. Bro. C. S. Garber expects to be with us in April.—J. O. Snider, Macdonel, Cal., March 8.

Somerset church met in council March 7 at the Vernon house. Our elder, Bro. E. S. Brubaker, presided. Bro. J. W. Morris assisted in the work. Three letters of membership were granted, and one was received. Our love feast was set for October 3, at 5 P. M. Bro. E. S. Brubaker was reflected as our elder for two years.—Oma M. Rife, Converse, Ind., March 13.

Bay.—Bro. Chester Petry was here March 8, and gave us an inspiring sermon. Our elder, Bro. Wagenman, of Spring Brook, was with us.—Mrs. I. B. Miles, Ray, N. Dak., March 12.

ANNOUNCEMENTS

DISTRICT MEETINGS.	Kansas.
April 9, 10, Northern Virginia, Greenmont church, Rockingham County.	April 26, Kansas Center.
April 14, in the evening, Midway church, Carson Valley church.	May 2, at 10:30 am, Dorrance.
April 15, 8 am, Western Pennsylvania, Scalp Level house.	May 2, Salem.
April 17, Southern Virginia, Bethlehem church.	May 9, 4 pm, Bloom.
April 21, 1:30 pm, Eastern Maryland, Bush Creek congregation, Pleasant Hill house, near Monrovia, Md., on the B. & O. R. R.	May 9, 2 Pleasant Grove.
April 23, Southern Ohio, Popular Grove church, Darke County.	Maryland.
April 29, 30, Eastern Pennsylvania, Midway congregation, Midway house.	May 10, Denton.
LOVE FEASTS.	May 16, 2 pm, Baltimore, Fulton Ave. church.
California.	May 16, 2 pm, Pipe Creek.
April 12, 7 pm, Inglewood.	Missouri.
April 26, Santee.	May 9, 4 pm, Rockingham.
Idaho.	Ohio.
April 18, Payette Valley, Fruitland house.	March 27, 6 pm, Bellefontaine.
Illinois.	May 9, 7 pm, Donnells Creek.
May 16, Coal Creek.	New Carlisle house.
May 30, 11, 1:30 pm, Wadams Grove.	May 9, 7 pm, Logan.
Indiana.	June 10, 10 am, North Poplar Ridge.
May 2, 6 pm, Nettle Creek, one mile west of Hagers-town.	Oklahoma.
May 9, Beech Grove.	May 9, 6 pm, Paradise Prairie.
May 9, 8:30 pm, Chuck Creek.	Oregon.
May 9, Sugar Creek.	May 12, Albany.
May 9, 5:30 pm, White.	Pennsylvania.
May 14, 7 pm, Elkhardt City, 1618 South Sixth St.	April 11, 5 pm, Upper Dublin, near Ambler.
May 16, 7 pm, Bethel.	May 2, 4 pm, Pleasant Hill.
May 16, 6:30 pm, Anderson.	May 3, 4, 10 am, Codorus.
Iowa.	May 9, 10 am, Upper Codorus.
May 17, 6:30 pm, Des Moines.	May 9, 4 pm, Woodbury.
	May 10, 4 pm, Hanover.
	May 10, New Enterprise.
	May 16, 3 pm, Cook's Creek.
	May 17, Rockton.
	Virginia.
	May 9, 3 pm, Woodstock.
	Antioch house, three miles west of Woodstock.
	May 16, 4:30 pm, Elk Run.
	Moscow house.
	May 16, Troutville.
	May 16, 4 pm, Midland.
	May 16, Lebanon.
	May 16, 3 pm, Cook's Creek.
	Hinton Grove house.

Easter Supplies

Our Easter Goods have been selected with great care. We cannot do justice to the different articles in our description. They must be seen before you can appreciate their beauty. Quality considered, our prices are low. We have a large variety from which to select, and will be pleased to have your orders early.

Easter Cards

No. 67.—An exceptionally fine series of six designs, three of them showing the mother hen in the midst of her brood of newly hatched chicks. The other three chicks are represented as being without the mother among the broken egg-shells. The pictures are printed on hard cards in colors. On the face of each card is printed an appropriate Scripture text, making them not only handsome but highly suggestive. Size 3x6 inches. Ten in a pack. Price, per pack, 10c.

No. 401.—A pack of eight different designs. Printed on a superior quality linen-finish card, in three colors. Designs of Easter lilies, daffodils, and lilies of the valley. There are two pictures on each card. Each embossed in envelope to match. Size 2 1/2 x 1 1/2 inches. Per pack, 10c. Three packs for \$2.50.

No. 3130.—CHILDREN'S EGG SIGNS. Each contains a child, little chick, Easter eggs and flowers, embossed in a large Easter egg. In two pictures are boys and in two, girls. The flowers are lily, corn flowers, poppies and lilies. An Easter wish is shown on each card. Two packs for \$1.50.

No. 3131.—A pack of five cards, four varieties. Beautifully tinted cards with silver border. On each card is a basket of colored eggs and a vase of flowers, all embossed and printed in full colors. Per pack, 10c.

No. 3133.—Five cards, postcard size. Four designs, on the face of each card are printed in full colors, egg, chicks, and rabbits, with flowers as a border. Per pack, 10c. Two packs, \$1.50.

No. 3134.—PUSSY WILLOWS. There are five cards in this pack with four different designs. The cards show Easter egg shells suspended on Pussy Willow limbs. The pussy willows are just in bloom, giving a most beautiful effect. Below the egg shells are flowers, namely, clover, violets and forget-me-nots. All embossed in a rich, dark green background. Easter wishes appear at the top of each card. Four different designs. Per pack of four cards, 10c. Three packs, 25c.

No. 8003.—A HANDSOME POSTAL in colors. Printed in many colors on a green metallic finish card. A little chick is standing on or near an egg shell. Assorted designs of violets, forget-me-nots, daisies and clovers. Each card with Easter greeting in white. Per pack of 4 cards, assorted designs, \$1.00.

No. 8006.—Four beautiful and fine quality cards, four varieties, each on the edge of egg shells, each appearing a half egg shell, a greeting and flowers, all embossed in colors and gold. Background an imitation wood graining. Per pack 10c. Two packs, \$1.50.

Easter Booklets

No. 681.—An eight-page booklet bearing on the first page a music score with words and decorated with lilies of the valley and forget-me-nots. On the inside a greeting and an Easter verse. Tied with silk tassels. Size 4 1/2 x 5 inches. Enclosed in envelope. Each, 10c. Two for \$1.50.

No. 744.—HE IS RISEN. This is a very fine Easter card. It has fancy cut out edges and a design of a cross encircled with crocuses and forget-me-nots. Printed in colors and embossed. It has an Easter verse and occupies other pages. Tied with silk tassels. Size 2 1/2 x 5 inches. Each 10c. Two for \$1.50.

Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., March 28, 1914.

No. 13.

AROUND THE WORLD

Discrimination Evidently Needed.

During an investigation of recent bomb explosions in New York, an Italian confessed to the charge of being implicated in these outrages. He acknowledged that personally he placed eighteen bombs in as many tenement houses of that city, receiving from \$25 to \$100 for every such act. Regardless of human life imperiled, or property destroyed, this alien, hospitably received by this country, proved his utter unfitness to be a citizen of our fair land. It would seem, therefore, that present attempts at exercising greater vigilance, in admitting immigrants to our shores, are not only advisable, but imperatively necessary, if we would protect ourselves against wholly undesirable immigration.

Only on the Threshold.

As we, from day to day, note the marvelous discoveries that man, by his God-given genius, is able to achieve, we are realizing that at best we are but at the entrance of the pathway leading to untold possibilities, to be more fully revealed as time goes on. Just now Mr. Marconi, the magician of wireless telegraphy, is giving the world another glimpse of the marvelous powers hidden in the air. Using the wireless current, he recently lit an electric lamp six miles away, and he also assures us that telephoning without a wire is no longer a mere experiment but an established fact. Seeing that all these marvelous attainments,—and still others that may be achieved in the future,—are possible to the genius of finite man, why should any one doubt the infinite power of the Great Creator, "in whom we live, move, and have our continual being"?

Drinkers Placed Under the Ban.

When, recently, the workmen employed in one of Pennsylvania's largest industrial establishments, approached the entrance to the great manufacturing plant, they were confronted by the notice: "Workmen frequenting drinking places, coming to or going from their work, will be replaced by nondrinking men as rapidly as possible." Be it remembered that these manufacturers are not, by any means, temperance agitators; they are simply cool-headed business men who realize that the highest degree of business efficiency is not compatible with liquor indulgence. This, by the way, is being realized more and more by business concerns and large corporations throughout the country. The ban of disapproval is resting upon the vile traffic. It is doomed to fall sooner or later.

All His Treasure Left Behind.

Possessed of nearly fifty million dollars, Mr. George W. Vanderbilt, a member of one of New York's most noted families, recently passed to the great beyond. Sad to contemplate, however, is the fact, that of all his vast wealth he devoted scarcely a single dollar to the real betterment of humanity at large. He failed to recognize the sacred stewardship which seeks to bless and benefit mankind in every way possible, and he thus missed the highest joy that comes to a man of wealth,—genuine helpfulness. "It is more blessed to give than to receive." In all such instances of neglect there is a loss of means that might have been of great value to humanity in general, in its various charitable and missionary enterprises, but the greatest loss is to the individual who goes down to the grave with "no treasure laid up in heaven,"—unmindful of Heaven's bounty.

Foundations of Ancient Shechem Discovered.

Prof. Ernest Sellin, of Vienna, Austria, recognized as a leading authority on excavations in Palestine, reports the recent discovery of the foundations of Shechem, the ancient capital of Israel under the rule of Jeroboam. After fifteen days' work, the explorer found valuable objects connected with the Canaanite, Israelite and Hellenic periods of the city's history. Arrows, rings, pitchers and various household utensils, chiefly of bronze and silver, were found. Coins of various periods, discovered among the other articles, are indicative of the changing administrations during which the city flourished. Nablus, the modern name of the city, dates from the time of Vespasian. In the time of Christ the city was known as Sychar, and near it Christ had the ever memorable conversation with the Samaritan woman at Jacob's well (John 4: 5). The modern city of Nablus boasts of a

population of 5,000, among whom there are 500 Greek-Catholics, 150 Samaritans and 100 Jews. As in the days of old,—and quite in harmony with the spirit manifested at the time when the woman of Samaria so emphatically referred to it,—the Jews have no dealings with the Samaritans, and lose no opportunity to show their antipathy and even hatred,—much as such a spirit is to be deplored.

High Ideals Emphasized.

It is most encouraging that our Chief Executive in his recent address to Congress, as well as in his constantly-reiterated avowals, still insists upon the repeal of the provision exempting American vessels, passing through the Panama Canal, from paying tolls. President Wilson maintains that the agreement, as originally entered into with England, should be respected, thus putting vessels of all nations on the same footing. He considers it the paramount duty of our nation to put itself on record on the right side of the question. His stand is one of courage, conscience, a broad vision of right, and statesmanship of the highest order. By rising above the petty claims of partisan politics and commercial selfishness, to the higher plane of international honor, President Wilson has set before the world an example well worth emulating in this age when honor and right are too often sacrificed at the shrine of self-interest and base ideals.

A Remonstrance from Paris.

One can scarcely believe it, but it is true, nevertheless, that the "Patriotic League of French Women" has inaugurated a most emphatic campaign against "indecentry in dress." That such a move should start at the very fountainhead of fashion, is really remarkable, but it is encouraging to know that, after all, France is not wholly lost to all principles of decency. A manifesto has been issued, signed by a number of ladies of highest standing, in which an appeal is made to women everywhere to join this league, "thereby abolishing the use of garments contrary to decency." The league asks all women "not to yield to the present tendency, but to combine courageously, to show the better way by example and precept." Though this movement among the French women, in defense of simplicity and decency of attire, is being started at a rather late day, it is to be hoped that fashion's devotees will, to at least some extent, be impressed by the remonstrance.

Real Helpfulness.

Previous reference has been made to the Rufus Dawes hotel, in Chicago, for the special aid of stranded, homeless men. Built by Mr. Dawes in memory of his deceased son, it is proving a mighty power for good. So far, this season, 609 of its "guests," for whom work was found, have made good, and are now on the road to self-respect and decent citizenship. The Dawes hotel not only maintains a free employment bureau for its guests, but also takes a genuine interest in their welfare,—a point generally overlooked in the average institution of the kind,—especially those under municipal or State control. The helpfulness shown in the Dawes hotel is of the kind that teaches the unfortunate ones not only to help themselves, but is well calculated to bring out the very best that is in them. Such is the care that the apostle would have us exercise, when he so forcibly entreats us: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

Enemies of the Laborer.

"The Industrial Workers of the World," an oath-bound organization posing as a friend of the laboring man, has recently proved itself a band of lawless agitators. On the Pacific Coast, as well as at other points, where the unemployed had gathered by the thousand, these agitators did their best to aggravate the situation by dissuading the men from accepting the proffered employment. This was especially noticeable during the last few weeks in New York, when city officials as well as corporations offered work to snow-shovelers at fair wages. Delegates of the above association urged the men to decline all work at the wages offered, and even tried to influence men who were already employed, urging them to quit their jobs and to let the city officials, as well as the corporations, struggle along as best they might. The slogan of these vicious agitators is, "The wealthy must take care of the unemployed, and pay the wages we ask." Jude's description of such mischief makers is strikingly correct: "Without fruit, twice dead, plucked up by the roots; . . . wandering stars to whom is reserved the blackness of darkness forever."

The Problem of Church Attendance.

Careful investigators of declining church attendance in our larger cities declare that but one-third, or less, of the enrolled membership of the respective organizations is represented at the places of worship. Such a showing is doubtless discouraging, and various are the reasons assigned. An editorial comment in the "Knickerbocker Press," Albany, N. Y., after an exhaustive study of the question, runs as follows: "Even the finest music is not a pronounced success in bringing people to church. The popularity of preachers, reputation for eloquence,—all this even does not seem to count for much numerically. It would seem that in spite of all the attractions set forth, people can not be induced to come to church if the inward prompting is lacking." Looking at the matter from the Pauline viewpoint, we would say, in the words of the inspired apostle, "Many are sick among you and many sleep."

Women Petitioning Against Warships.

It is gratifying indeed that a committee of representative American women have become so fully imbued with the spirit of peace, as to memorialize Congress in opposition to the movement for an increased navy. Rightfully they point to the well-known fact that no effort of our nation, along the line of arbitration, has ever been refused. They direct special attention to the fact that "rumors of war" are mainly attributable to gun manufacturers, naval alarmists and interested technicians who are assiduously looking for dissensions,—however small,—that may be expanded into real causes for international disagreement. The committee further makes the sensible suggestion that, instead of entering the mad contest for naval supremacy, we devote the nation's bounty to the checking of preventable diseases and the conservation of child-life,—things of the highest importance to the nation. It is to be hoped that the memorial of the women will meet with the hearty support of every lover of peace.

Famine-Stricken Japan.

Far more destructive than the recent eruption of Sakurajima,—which brought in its wake scenes of desolation, and loss of life and property,—is the woeful famine in the Hokkaido district, Northern Japan, in which more than 1,000,000 acres are devoted to rice culture and general farming. The loss, by reason of crop shortage, runs to about \$10,000,000, and at the lowest estimate 66,000 persons are in need of help, according to an official report. For three years there have been poor crops, and the frosts of last season have left the people in a pitiable condition. They are endeavoring to subsist on the coarsest food imaginable,—bark of trees, acorns, and buckwheat chaff, powdered and made into a gruel. Pitiful stories of the utter destitution of the people are being reported day after day,—incidents that should impress anew, upon the people of the United States, the very fortunate condition which the kind hand of Providence has allotted unto us here.

Corrupting Influences.

Chicago's municipal authorities, having in mind the best interests of the city, appointed Major Funkhouser as second deputy of police, and confided to him the censorship of moving picture films. His well-meant efforts along the line of ruling out scenes of crime and immorality in general, have brought down, upon the entire bureau of censorship, the undisguised wrath of financially-interested moving picture concerns. The close scrutiny, however, is well justified. Recently the editor of the "Northwestern Christian Advocate" was given an opportunity of viewing the scenes that were barred out, and ever since, he says, "he has been striving to eradicate the turbulent impressions from his memory." "In quick succession came such a stream of filth, gun-play, shooting, indecency, drinking, carousal, suggestiveness, villainy, foulness, murder, robbing, etc., . . . that we were tempted to believe that the only one capable of thoroughly appreciating the presentation must be the devil himself. But for tender, innocent children who, with their mothers, form eighty-five per cent of the attendants upon such exhibitions, we can not but shudder at the thought of what they escaped because a sensible and sane jury stands guarding the portals." Who, after reading the above words of stern arraignment, can, for a moment, doubt the utter iniquity of the sensational moving picture show, as commonly conducted. And how can parents possibly countenance, and, still worse,—encourage the attendance of their children at these cesspools of sin and debauchery?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

"What Does It Mean?"

Selected by Laura Vaniman, Ovid, Mich

It does not matter what it means, poor heart;
The dear Lord knows, to bear it is your part;
Nor think some strange thing happens unto you,
Which he would not allow so if he knew.
He does know. In his all-wise Fatherhood
He knows it, and allows it for your good.
He is not hard; you do not think he is
When in the dark you find your hand in his;
When it was light you tried to walk alone,
And thought the strength he gave you all your own.
You did not ask what that last blessing meant;
Just smiled and took it, satisfied, content.
You did not think it strange, you thought he knew,
And planned the sweet surprise which came to you.
Tried one, then do you take life's sweet and good,
Yet can not trust that tender Fatherhood,
But think it makes mistakes when'er it sends
Some hindrance which your eager haste offends?
Or when he lets the wicked plot you harm,
And stir a whirlwind when you seek a calm;
You think it strange,—this trial swift and keen,
And in your weakness ask, "What does it mean?"
I think the language of God's heart would read:
"I love my child; I note his slightest need.
I long to prosper him in all his ways.
To give him quiet nights and peaceful days.
But if I do, he'll lose himself from me,
My outstretched hand he will not wait to see;
I'll place a hindering wall before his feet;
There he will wait, and there we two will meet.
I do it not in wrath for broken laws
Or wilful disobedience but because
I want him nearer, and I can not wait
For him to come for he might wander late.
My child will wonder, will not understand.
Still half in doubt he'll clasp my outstretched hand;
But when at last upon my heart he leans,
He will have ceased to wonder what it means."

The West Wind.

BY H. M. FOGELSONGER.

LAST night a storm came from the west, bringing with it snow and cold; the thermometer dropped ten degrees within a very short time. After seeing that no barn doors were left open and that everything was comfortably sheltered, I came into the house and made ready for the night's rest. The wind was whistling around the corners, and a steady roar came from the woods not far away. It was the kind of a night that makes one enjoy a comfortable home and warm fire.

As I lay on the bed I began to meditate about the wind and what it meant to humanity. I wondered under what conditions it found men, women and children everywhere it blew; whether there was a warm fire in each house; whether there was suffering, or whether all was joy. "The wind bloweth where it listeth," and sometimes it seems to blow the hardest on those least able to withstand the blast.

Not far away my companion lay suffering from a fever, and in the adjoining room a nurse was caring for a tiny newcomer not many weeks old,—a small organism, indeed, for such a stormy night, but it was soon resting cosily behind the stove, where not a breath of the storm touched it. As I meditated I wondered in how many homes there was sickness, and how many of the suffering ones were well protected. In our home we were enjoying no luxuries, but there was plenty of heat and shelter, for which we felt thankful. There was sickness, to be sure, but there was also hope. Our daily papers tell of the thousands out of work in the larger cities; of the poorly-built tenements and lodging houses; of the poor who have neither food nor coal, nor the prospects of getting any relief soon, except from charitable hands.

In such homes the west wind is not a welcome visitor. Each night finds homes where a life is barely hovering above the line that divides life, as we know it, from something which we call death. While father or mother or sister or brother is weeping, the cold wind seems to add tortures to their injuries. The lonely beggar may have crept in a shelter when the wind arose only to be frozen to death before relief

came. We read frequently of such instances. Perhaps he fell asleep dreaming of prosperous times before he dropped out of the race. The wind blows mercilessly, respecting neither persons nor animals.

Many years ago, in the eighties, I believe, there was a most disastrous flood all along the Ohio and Mississippi Rivers. Whole villages were swept away and there was a general destruction from Cincinnati to New Orleans. The people had scarcely realized what had happened when a storm came up the river, leveling to the ground what few structures had held together against the flood. Men lost faith in God, believing that only a cruel Master could send a storm at such a time. A similar catastrophe happened not long ago in the southern part of Indiana.

Before falling asleep my thoughts turned to the more hopeful side of life. It is true that "the wind bloweth where it listeth," and it is also true that while the wind brings suffering to some places it stimulates life and activity in other localities. During the day we had damp, foggy and rainy weather,—the kind that breeds la grippe and malarial troubles of all sorts. When the wind changed, how quickly there was a difference in the atmosphere! This morning the air is cold but crisp. The wind is yet blowing, and the snowflakes are flying, but every breath seems to put new life into one's muscles. The doctor reports that all his patients are doing better since the air has changed.

The very cyclone that left suffering in its path along the Ohio River, also called a whole army of relief workers from all parts of the country. Purses were turned inside out. Hearts were softened that had never known the tingle of happiness that comes from helping the suffering. I do not mean to say that accidents and catastrophes happen in order that men and women may be made to repent. Such things follow natural atmospheric conditions, but our bodies and minds are so constituted that we can make the best of misfortunes. What a blessing it is that we can do so! Had we no west winds to battle against and prepare for, we would become selfish creatures, lazy and unfit for life.

Does it not give you genuine pleasure to face a wind when the air is dry and cold,—to face it with the determination to do the day's work with all your might? You breathe deeply and your blood tingles as a result of the added nourishment. It takes a strong heart to face a storm literally or figuratively, but storms make men brave.

As I thought of the storm I thought also of the many brave people in the world who are spending all their lives sheltering and caring for the weaker ones. There are men of broad shoulders and broader minds who are persistently driving back to their dens the selfish politician, the cruel landlord, and the heartless wretch who wrecks the lives of unprotected girls. There are well-trained men of large hearts who are trying with all their might to reduce the number of deaths due to preventable diseases. These men are not alone, for there are just as persistent workers and even tenderer hearts among the women.

There is another large army, of religious workers, who are employing their best efforts to bring hope and inspiration to the world. True, many of them are handicapped because of a lack of preparation and training, but there are thousands of well-trained ministers and teachers who are persistent students, and who do their best to give the message as Christ would have it given.

Even though the west wind blows, let us not give up the struggle until we have to. It may bring a better atmosphere and a stimulating air that will impart to us renewed energy.

New Paris, Ind.

A Prodigal Who Did Not Get Back Home.

BY W. O. BECKNER.

YESTERDAY morning, when we went down to the school, we saw a sailboat coming into the harbor. It was larger than customarily puts in here, and we wondered who was coming on it. Not long afterward the sailors came ashore and reported that the captain was very sick and that they desired help for him.

Two Americans went to see him and to offer what assistance could be given. The captain was found lying on the deck of his vessel, a small sailing craft with three masts. He was an American, and already was unconscious, suffering with inflammation of the bladder.

There is no doctor in this place, so what help was possible was given, but it was plain that he could last but a short time. Tonight we carried his body out to the cemetery and laid his remains to rest as best we could.

The captain had a number of letters and papers that gave some facts concerning his life. He was Charles L. Morris, born in Boston in May, 1863. When only ten years old he was on the sea. During his career as a sailor he had been to various European ports numbers of times, had made one trip to some South American port, was on a vessel in the trade between San Francisco and Honolulu for several years, had been in Tahiti, in the South Pacific, and first landed in the Philippines eight or nine years ago. Since coming here he had been employed in both the lighthouse service and the coast guard service. For some time he had been running a small sailing vessel for a company of Spaniards in Manila, gathering up what cargo he could in different places and delivering it in Manila. He held a license to command vessels of certain size, either sail or steam, in Philippine waters. He had seen a number of years as a mate.

In that beautiful story in the 15th of Luke the wandering boy arrived back home. There were music and merry-making over his coming. Not all prodigals return, however. Our friend Morris steered his vessel into Cuyo Harbor, but there he anchored, and when his vessel leaves port he will not be with it. His sails are reefed. His voyage is over and he did not arrive home. At four o'clock this morning he breathed his last, attended only by those with whom he had chosen to live.

The American colony of the town took the matter in hand and made a strong casket, lined it appropriately and, just as the sun was sinking out of sight in the waters of the western sea, the small row-boat on which he was brought ashore reached the dock. He was carried to a grave down in the new cemetery, the first one to be made there, and with the moonlight beaming upon us and the stars watching from their windows in the heavens, we laid him away. A short Scripture reading, a few remarks and a prayer, and then the grave was filled. In the moonlight we made our way homeward.

No doubt Charles L. Morris had seen better days. He was some father's pride and some mother's joy. A letter from a former pastor discloses the fact that he had once held connection with an Episcopal church in Boston. When he last sailed, who knows what his ambition was? But he fell in a bad way. He died, accompanied on his vessel by the Filipino crew and by a Tagalog woman who claims that she was married to him about eight years ago. What a life he had lived only he and his Maker knew. In respect for a fellow-countryman, the Americans in the town, and the one Englishman here, gave him all that could be given. His body rests beneath five feet of sod; his soul is in the company which he himself chose for it by the life he lived.

Messages are being mailed to his brother, Sargent Morris, in Boston, advising him of the decease of the one who went away but did not return.

Cuyo, Palawan, Philippines, Dec. 4.

Our Visit Among the Western Schools. No. 2.

BY JNO. S. FLORY.

BRO. WILLIAMS and I continued our work as a committee the next week. As Bethany Bible School, in Chicago, has Monday for vacation, our first meeting with them was at their weekly faculty meeting on Tuesday morning. The regular business session of the faculty was turned into a conference, in which various matters pertaining to the school and its work were discussed. Here, as in our meetings with the faculties elsewhere, full liberty was granted and used,

and matters pertaining to the general school interests of the church were freely and frankly discussed. We appreciated this frank manner of taking hold of the real problems of interest on the part of our educators, here and elsewhere. We met with the school, later in the day, at their usual chapel service, and in the evening were witnesses at a street meeting, down in the neighborhood of Hastings Street. This was a new experience for both of us and we were glad for what we saw and heard.

On Wednesday morning, in company with Brother H. A. Claybaugh, we enjoyed a brisk walk through Garfield Park to the Chicago Conservatory. Here we took a stroll among the tropical vegetation and blooming flowers, in immense glass houses. Time permitted us only to walk through the various departments of the large structure, but it was a very refreshing and inspiring experience. The ground without was covered with snow, but here tropical vegetation was growing in all of its luxuriance.

We were back at Bethany in time for the general educational meeting at nine o'clock. The meeting was attended by the school and a few others, and our talks were listened to with evident interest. We visited a number of classes, both days we were here, and held a conference with the trustees,—Brethren A. C. Wieand, E. B. Hoff and James M. Moore.

Bro. Wieand, as president of the school, is administering the work with great skill. Although his health has not been robust, for some years, he manages to get a great deal of work out of his frail body. Bethany is enjoying this year, for the first time, the use of her new building, which is constructed very substantially, and in accordance with thoroughly up-to-date ideas. The school is pervaded by an orderliness and reverential atmosphere that is everywhere apparent. The trustees are pushing plans for an increase of their facilities and there is every reason for believing that their efforts, to establish a high-grade theological seminary amongst us, will be fully realized.

We took a night train from Chicago and reached North Manchester, Ind., early on Thursday morning. Here we found a large and enthusiastic student body in the midst of their winter term's work. We saw a good deal of their class work and had a very pleasant meeting with their entire faculty in the afternoon. Here again, matters pertaining to the school interests of the church were freely discussed. These informal conferences, held with the faculties of the various institutions, we think of as being among the most pleasant and helpful parts of our visits.

Bro. Otho Winger has built up the school wonderfully during the few years of his administration as president. Manchester is in the midst of a rich territory of our people and we were really surprised to find that the large student body is almost entirely made up of our own people. The growing school needs larger accommodations and the management is now making a solicitation for funds to erect needed buildings in the near future. Their constituency have rallied nobly to their school work, both in supplying students and in furnishing financial support, and there is scarcely a doubt but that they will do their full duty in equipping Manchester College so as to give back to the church, in the best way, a recompense in well-trained men and women.

Here, like at all of the other schools, the need of endowment is sharply felt. In fact, most of our institutions are, as it were, leading a hand-to-mouth existence as yet, scarcely knowing, from year to year, where the support of the next term is to come from. This always surrounds the work with more or less of a feeling of uncertainty and makes it impossible to provide the very best opportunities. There is every indication, however, that in all the schools we visited the Districts, owning the schools, are appreciating more and more the responsibilities of their educational work, and, at the same time, their opportunities to do the noblest work for the Master in preparing adequate opportunities for their young people. It appears to us that our schools have very bright prospects for the future.

The material equipment of all our schools has, to a large extent, been supplied, and the infusing of a genuine spirit of the Brotherhood into our work, and

establishing them upon the sound principles of the best educational standards, is gradually coming to pass. As all of our various enterprises of the church depend very largely upon our educational work, we can not hope for success in any of the distinct fields of endeavor that we have entered, without making adequate preparation for the thorough and complete training of our young people. And I am impressed

that, as a church, we are realizing this fact more and more all the time, and as we fully realize our duties and responsibilities, as well as our opportunities in this respect, we can expect to see our educational institutions receive the support in patronage, in equipment and in moral and spiritual support that the cause demands.

Bridgewater, Va.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 13.—The Ordination.

THE question is sometimes asked, "Whom shall the church set apart for special work by a special ceremony of prayer and laying on of hands?" Why should the church set apart anybody by such special ceremony? The only rational answer can be, In order that he may have greater power for sacrifice and service. The church, then, should ordain, by special ceremony, those of its number upon whom it intends to place such responsibilities as require special spiritual power and strength.

According to Acts 6: 5, 6 the apostles prayed and laid hands on a number, who were set apart and considered by not a few to have been deacons. Some of them afterwards also became preachers, as far as we know, without further ceremony. It has sometimes seemed to me that if we should ordain our deacons and our ministers, when first installed, perhaps they would receive powers which would make them of more use to the church, and perhaps a larger number of first degree ministers would qualify for the second and third degrees.

If the ordination is to have any meaning, it must be in terms of greater spiritual powers for service. Unless the person, by being ordained, is so changed that he has powers for service that he could not have had but for the ordination, the ceremony has been an empty form without power. Why is it that there are so many inactive elders,—elders who shirk responsibility and service? May it not be because our ordination services have become too much of empty forms? Only such as are really willing to assume, not merely the honor but the real responsibility and service of the eldership, and are willing to qualify by submitting to the psychic laws which underlie the ordination, are proper candidates.

First, there must be an honest desire, not for honor and selfish power, but for an unselfish, humble power to serve the church, and a willingness to make whatever sacrifices are necessary to that service.

Second, there must be an honest desire for greater willingness and power to make larger sacrifices, and to do greater work for the church.

Third, there must be a season of fasting and prayer. Christ spent forty days in fasting and prayer. How many subjects for the ordination have spent seven days in fasting and prayer as a preparation for the ordination? This power does not come but by fasting, meditation and prayer. It is psychologically impossible; for only as the mind and the soul become passive,—are made plastic,—can the impress be made so that the person ordained will be changed through and through, and be given powers to serve the church, to withstand temptations and to make sacrifices beyond the ordinary man. An ordained elder is a man to whom are given, according to psychic and spiritual laws, by the ordination, extraordinary powers for extraordinary responsibilities.

Fourth, there must be not only a season of fasting and prayer, but during that time there ever must be present the consciousness of the coming increasing responsibilities.

Fifth, there must be a profound faith that, in the ordination, God will bestow the required wisdom and power; that is, there must be faith in the Sovereign Power whence this new power is to come.

Sixth, there must be faith in the method.

Seventh, there must be faith in the administrators.

When all these conditions have been met, of honest desire and willingness, of fasting and prayer, of faith in the power, method and administrator, it is then not a question whether the ordination will be a success. It is already a success, in the fulfillment of the law of the ordination. If we desire spiritual powers, we must pay the price. Too many, perhaps, covet the honor and power, but are not willing to pay the price. For some elders the honest thing to do would be either to be reordained, or to drop the title. The responsibility that falls upon the elders exceeds every other earthly responsibility. Are you consciously faithful to your trust? This most exalted of offices is being cheapened and brought into disrepute because of the incompetency, inactivity, worldliness and, perhaps, even laziness of too many who like to have the title prefixed.

Shall we not strive so to conform to the conditions of the law of the ordination that the eldership may be restored to its former dignity and power? "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre" (1 Tim. 3: 1-8).

McPherson, Kans.

Light.

BY W. R. DEETER.

LIGHT always implies illumination. We have natural and spiritual light. The sun is the source of natural light, while the Son of God is the source of spiritual light. "I am the light of the world" (John 8: 12). "As long as I am in the world I am the light of the world" (John 9: 5).

It is equally true that Satan is the source of darkness. "To open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26: 18). From two things they were to be turned,—darkness and Satan,—and to two things they were to be directed,—light and God. Darkness and Satan on one side; light and God on the other.

We receive light from the moon, but it is reflected light. The moon is, of itself, non-luminous. All its light is borrowed from the sun. Christ said: "While I am in the world I am the light of the world." After he ascended into heaven he was not in the world personally. He said to his disciples: "Ye are the light of the world" (Matt. 5: 14).

God's people are still his light, but, like the moon, all the light they diffuse is borrowed or reflected from the true Light,—Jesus Christ. The nearer we live to the Christ-life, the brighter the light we reflect, and *vice versa*,—the farther we walk from that life, the darker will be our reflection.

Light is essential to life,—animal and vegetable. A child may be born of strong parents, but if reared in a dungeon, will not develop as strong a body and mind as it would, had it been raised in the light. Vegetables, grown in the dark, are greatly dwarfed; they lack light. This is shown by the potato sprouts, as they start in the dark cellar in the spring. If there is a small opening in the wall, where the rays of the sun penetrate, every sprout will reach for the light. To an equally great degree does the child of God want spiritual light.

It is much harder for young Christians to develop a strong character under evil environments than if they had the true light reflected in the home, the school and the church. We should endeavor to let our light shine in every activity of life.

(a) *As a Neighbor.*—The standard given by Christ is, "Love thy neighbor as thyself." The man who does this will reflect a bright light, but if we are selfish, clannish, and more ready to rejoice at our neighbor's misfortune than at his success, the light that is in us is darkness.

(b) *He Should Let Our Light Shine in Our Dealings With Our Fellow.*—I once knew a lady who had plenty of this world's goods, who would go to town with a few dozen eggs, and go from grocery to grocery, to obtain a half cent more on the dozen. She had a high standing in the church, and yet, by her avarice, her light was undoubtedly darkened.

(c) *We Can Let Our Light Shine by Being Liberal.*—I once knew a sister who, being blessed with this world's goods, was quite liberal. The poor never went unrelieved from her door. She passed to her long home years ago, but her deeds of charity live in the memory of the poor of that country. She was a bright and shining light.

This government has built lighthouses at every important harbor on her coast, and employs men to keep a light burning in each, so that vessels that come in during the night may not miss the proper channel.

It is said that a very wicked man lived on a hill not far from a lighthouse. He had a son in Europe. Desiring to gain greater earthly possessions, he thought of a plan to accomplish his ends. He built a great fire on his hill, one evening, to deceive the mariner. His plot was only too successful. In the early dawn of the next day he found that a vessel had been wrecked during the night by being misled by his false light.

Later on, in the morning, he rowed out to the wreck and began his looting. One of the first bodies to which he came was that of his own son. The ungodly scheming of that wicked father cost not only the life of his son but the lives of many other passengers also. Thus the deceptive light of false teachers may lead to the destruction of many souls, who are looking to them for the true light. How sad that the light that should be in them is darkness!

Kind reader, let us suppose you had a dear friend in the Orient, and were expecting her home soon. You know when she took passage, and also know that she may come at any hour. You are anxious; you go down to the wharf in the darkness, but discover that the lighthouse keeper has neglected his duty and there is no light. The vessel on which your friend embarked comes in during the night. The officers get their bearings, but where is the light? The vessel, in attempting to land, strikes a great rock. The frail craft trembles, the water rushes into her sides and she goes down with her cargo of human lives, among them your friend.

How will you always feel toward that man who neglected the light? You would censure him as long as you live. So with us. If we fail to let our light shine, our children, looking to us for the light, may rise up in judgment and condemn us.

Some years ago I baptized a very worthy lady. She told me next morning that her father and mother had been members of the church for many years, but, said she, "I never heard them pray, neither did they ever give me one word of encouragement to become a Christian." Had this sister passed away before accepting Christ, might she not rise up in the day of judgment against them? Let your light shine!

Milford, Ind.

Letters to Young Christians

By Galen B. Royer

4. Forgetting.

THE religion of Jesus Christ, if it means anything, is a positive religion. Its characteristic is, "thou shalt," rather than the "thou shalt not" of the Old Testament. In addition, very prominently stands out the admonition to remember,—remember the past mercies of the Lord, the "goodness of the Lord" and so on. Little is said in the Word about forgetting. Yet Paul,—whose sweep of the comprehension of heavenly things is measured only by the ascension to the third heavens, where he saw what he did not dare to tell, but yet helped him to speak knowingly and wisely on subjects that pertain to the Christian life,—exhorts every one by his own example to forget certain things which otherwise would retard progress.

Forgetting is usually termed a bad habit and well may it be. The person who forgets can not be depended upon. Perhaps the secret of many a disaster where lives have been lost, all lies in some one forgetting something, because of which other things went wrong.

Nevertheless, there are things that one should forget. Not to do so means to make the life fruitless and barren. An incident,—very unfortunate,—comes into the life of a person. Instead of forgetting it, he nurses it and it becomes a millstone about his neck, and drags him down into a useless life. This is very unfortunate, and the more so since he might have thrown the weight away through forgetting the incident.

We should forget our mistakes. True, they are many! But that should not discourage us. He who undertakes to learn a new language makes many blunders. He who learns a new work makes at least some wrong moves. Of course, mistakes are humiliating, but that does not argue that they should be remembered. On the boat, between Hong Kong and Singapore, a Catholic sister sat opposite to me in the dining room. In talking about learning the language of the natives on the Caroline Islands, she said they laughed at many of her mistakes and she always remembered those words the best, and yet she did not treasure the mistakes. So it should be with every Christian. Young Christians, through lack of experience, may make many mistakes, and it is very important for their growth that they rapidly forget them, and try again. Forget them as you did the falls you made while learning to walk. Leave them to the Father to dispose of, and press on towards the goal you have set for yourself in Christ Jesus.

We should forget the wounds that others make in our lives. No matter if they are made purposely and you have every right for redress, forget them. In the first place,—like some people who keep their physical system so healthy that any wound heals up without a scar,—it would be good if we could have our spiritual system so pure and well fortified that no one could wound us to make us sore. I have heard of a tree that, as soon as its bark is injured, secretes a sweet, waxy covering over the wound and soon it is healed. Try to do this in life. And if you are unfortunate enough to be wounded, and to have the wound grow sore, the best way out for yourself is to heal it over by forgetting it. It is dangerous to nurse such a wound. How many a case of blood-poisoning, resulting in a threatened loss of limb, has come from a small splinter under the skin! I admit that this forgetting may be very hard to do, and the more so if the one who did the hurt, is more or less around us, but forget it. Ask Jesus to help you to forget it. When you have done so, you are the better off.

Then we should forget our sorrows. The world is full of sorrow. Turn which way you will, sorrow fills the heart. In many a heart there is still a great sorrow when the crape no longer hangs on the front door. While in China, in 1913, I received a letter from a sister in the homeland whom I knew from

her childhood. I well knew the burden of her sorrow. Her life has been full of bereavement and through it all her friends, in and out of the church, think she is bearing her sorrows bravely, yet she wrote she was lonely, found it hard to move among her friends, to go to church and to be among her brethren and sisters, and that she felt others did not understand her. How easy it is to fall into such a mood!

True, the world does not understand us in our sorrows, and for the most part it does not care to do so. It is too busy after its own likings to stop for your sorrow or mine, but that does not help the burdened one. There is but one proper thing for you to do, and that is to forget your sorrow. Do it for the sake of the loved ones who are not. They would not, if here, be pleased to see you miserable. Do it for your own sake. Think of the years of misery ahead of you if you nurse your sorrow. God is pleased to have us forget our sorrows and rejoice in his mercies. How countless they are, even for the sorrowing ones!

Then, some people should forget their past victories and good deeds. Years ago I met a man, in a certain congregation, who some years before gave \$50 towards building a church. That was splendid. But instead of repeating it, as he had opportunity, he talked about this one to nearly every one who came to his home, and refused to do anything more because of what he had done. But he is not alone in such a spirit. There are Christians who always complain when called on to do a good work, and who tell what all they have done for the church in times past and so on. Forget it! Forget it! Use the present opportunity of doing good for the present development of your Christian character and leave the past go. If you did well in the past, you have simply met your opportunity. It will not answer for today, any more than the food you ate last year will suffice for today. Paul was an old man when he wrote about forgetting the things behind and pressing forward. He had a right, if any man, to rest on his past record. He did not, however, and neither should we.

It is dangerous to cling to the past in many things. Remember Lot's wife. Many things she clung to and they robbed her of life.

Let us forget the fears that fret,

The many thrills that pained us;

Mistakes we've made and pride displayed

By people who disdained us.

The greater wrongs, whose piercing thongs

Did grapple to destroy us;

The little things, like pinpoint stings,

That constantly annoy us.

Let us forget much quicker yet.

The failures that still taunt us;

Our fond desires, like tower'ing spires,

Whose wreck and ruin haunt us.

The fault of those we must oppose,

The malice that does press us;

The griefs we bear in hidden lair,

All else that does distress us.

But helpful deeds, like precious seeds,

In countless throng that blessed us;

And words of cheer with blessings dear,

In moments which distressed us

The generous gift, the loving lift,

The handshake that did arm us;

The holy life midst earthly strife,

May memory hold to charm us.

The sacrifice at any price

Which love is making for us;

The friends, though few, but nobly true,

Who labor to restore us:

The triumphs strong o'er mighty wrong,

The heavenly powers that grace us;

The good and true, the lovely too,

Lord, help us hold these precious.

We should remember the true, the pure, the good; that which makes music to the soul, adds lustre to the life, and brings peace and contentment every day. Whatsoever things are true, honorable, just, pure, lovely and of good report, take account of or remember these things but forget the rest.

Elgin, Ill.

SOME men seem to deem it easier to make an imaginary god to suit their religious or irreligious views than to make their religious or irreligious views to suit their God.

Did Moses Marry a Negro Woman?

BY JACOB KINSEL.

THIS query having been presented in an article in the MESSENGER of Feb. 21, I would say I do not think that Num. 12: 1, or any other scripture for that matter, necessarily implies that Moses married a negro woman.

First, a descendant of Ham was not necessarily a negro, as some seem to think. The Egyptians were descendants of Mizraim, son of Ham, and the Hebrew name for Egypt was Mizraim. Yet the Egyptians were not negroes, in the sense that we know the term. According to Webster negroes are an African race "distinguished by crisped or curly hair," "flat noses and thick, protruding lips."

Now, the word translated "Ethiopian" in the King James Version (in Num. 12: 1) is "Cushite" in the original Hebrew. It is translated "Cushite" in the American Revised Version, which is true to the original. The translation of the word with the term "Ethiopian" is, to my mind, all that has raised this thought of a negro woman as the meaning of the author of Num. 12: 1. The Cushites were descendants of Cush, son of Ham (Gen. 10: 6). How was it that the translators of King James', the German, the Vulgate, and even the Septuagint versions of the Bible, used the word "Ethiopian" to translate this word "Cushite"?

We must be careful how we put our faith in translators, for they are all too often governed by what a word means in *their own time*. But words have different meanings at different times in history, and should be translated in accordance with what they meant *when they were written*. At the time of the Septuagint translation of the Bible (begun 280 B. C.), and as far back as the days of Jeremiah (six centuries before Christ), the words "Cushite" and "Ethiopian" did practically mean the same. For if a Cushite was mentioned, the men of those days immediately thought of the then most prominent part of the children of Ham's son, Cush, viz., those living in Africa (south of Egypt) and known as Ethiopians, or "burnt faces," for that is what the term "Ethiopian" means.

Jeremiah was right in using Cushite for Ethiopian in his day, for all knew that he referred to those sun-blackened children of Cush, who had for centuries lived in torrid Africa (Jer. 13: 23). For in the days of Hezekiah, the Cushites of Africa had conquered Egypt. They set their kings on the throne of Egypt, as its twenty-fifth dynasty. The Tirhakah, mentioned in 2 Kings 19: 9, was possibly the most prominent of these Cushite kings of Egypt. They remained in power until conquered by the Assyrians, B. C. 674. Since this African, Ethiopian (burnt face) branch of the children of Cush was so prominent in world affairs during the days of the later kings of Judah, the Cushite spoken of then, and later, naturally referred to these African children of Cush.

But in the days of Moses matters were entirely different. Moses lived nearly a thousand years before these African Cushites became so prominent. In his day the Cushites of Africa are referred to in the Egyptian inscriptions as the "Kas" and almost with contempt. When folks spoke *then* (in Moses' time) of a Cushite (especially in Asia, where Num. 12: 1 took place), they naturally thought not of the then insignificant African branch of Cushites, but of the great power in the world at that day; viz., the Kassi (same as Hebrew Cushi), of Babylonia. The writer of Genesis thinks this way, for when he writes of the children of Cush, in Gen. 10: 8-13, he does not mention the African folks. But he does lay emphasis on the *Cushites of Asia, the children of Nimrod*, who built Accad, Babel, Nineveh, etc.

In 1 Chron. 1: 9-10 we have the same Cushites prominent (those of Asia). *Why?* Babylonian history tells the tale. In 1726 B. C., and thus before Moses, we find that these mountaineers, the Kassi (or the Hebrew Cushites), conquered all of Babylonia, put their kings on the throne of this greatest of nations, and kept them there for 576 years, or down to the time of the judges in Israel. In all these centuries, if the term "Cushite" was used, men would naturally

think of this great Asiatic Cushite world power of the same color as the Hebrews, and not of the "burnt face" branch of small consequence *then* in Africa. Moses, when he talked of a Cushite, during this time, was (in all reason) talking of this powerful Asiatic Cushite race, who then ruled Babylonia and its surrounding dependencies. Smith's Bible Dictionary says (under "Cush"): "The Cushites appear to have spread along tracts extending from the higher Nile to the Tigris and Euphrates."

Thus Moses, after forty years in the Sinaitic Peninsula, would know many of these powerful Asiatic Cushite tribes, and quite naturally chose his Cushite wife from one of these white Asiatic Cushite families. He had lived principally among foreign people. To choose a wife from them came natural, especially since Jehovah had only forbidden to marry the Canaanites (Ex. 34: 16), and had not included other children of Ham, since even the hated Egyptians, descendants of Ham, were marriageable, though to marry them was not desirable (Deut. 23: 7, 8).

Miriam, however, had always lived among Hebrews, and easily found fault with Moses for marrying any but a Hebrew. (Hebrews today have this same feeling.) Her criticism came all the easier, since she needed something to hide her real quarrel with Moses, which was jealousy of his leadership. So let us comfort ourselves with the thought that Moses, when he married a Cushite, most probably married an Asiatic woman of his own color, and not a negro woman, as we understand the term. Let us also note that it is dangerous to lift a word out of its proper setting, both in the matter of context and of time, even if the lifting is done by learned translators.

Since Zipporah was a Midianite (Gen. 2: 16), and thus a descendant of Abraham, by his son Midian, by his wife Keturah (Gen. 25: 4), it is clear to my mind that the Cushite woman, mentioned in Num. 12: 1, must have been a second wife taken by Moses after the death of his first wife. There is no son of Cush named Midian in the Bible, to my knowledge. It certainly does not appear in Gen. 10: 8-13, or 1 Chron. 1: 9, 10, where the sons of Cush are named. Moreover, the last we hear of Zipporah is when she came to Moses with her father, three months after Israel had left Egypt (Ex. 19: 1). The Cushite wife complained of by Miriam is first mentioned after Israel had left Sinai, or more than two years later (Num. 10: 11). This gives plenty of time for Zipporah to have died and Moses to have remarried. And Miriam speaks as if the Cushite marriage was a recent one, and not a marriage over thirty years old, as that of Zipporah must have been, since she married Moses early in his wilderness life (Ex. 2: 20, 21).
Altoona, Pa.

FROM THE PROGRAM COMMITTEE OF THE SEATTLE CONFERENCE.

There are a few things we want to say, regarding the program for the coming Conference at Seattle. Our silence through the press does not mean idleness on our part, as we are focusing our plans, and maturing our general program as fast as possible.

First we want to say that the management of the closing exercises of the university, on Wednesday, has granted us the use of the auditorium for Wednesday evening at 7: 30, as they expect to close at 2: 30 P. M., Wednesday, June 17. At that hour over three hundred students will receive their diplomas. There have been 3,355 students enrolled during the school-year. Those that remain and the faculty, which consists of 182 teachers, will then take their leave of each other and depart for their various homes.

We purpose to follow up these closing exercises with a few hours' rearranging. At 7: 30 P. M. there will be a song service followed by an address to the Standing Committee. Such an address seems very fitting at that stage of the meeting, and no member of the Standing Committee can afford to miss it.

The Standing Committee room will be ready at 8 o'clock sharp, on Thursday morning, for the organization of the Committee, and we will be ready, after some rearranging, for the opening sermon at 2: 30 P. M. of that day, the subject of the sermon being "Ministers' Obligations." From that time on, until Thursday, June 25, there will be busy times,—something doing almost every hour.

We have had in mind the needs of every special committee, and have arranged to make the programs a special feature. The Child Rescue work has Saturday afternoon.

Sunday will be a day of good things that will have to be

personally experienced to enjoy them all. Three important subjects will be discussed by brethren that know how to handle them. Each subject will be handled by four brethren who will speak at different places on the Annual Meeting grounds,—at 11 A. M., 2 P. M., and 8 P. M., respectively.

At 3: 30 all are to assemble at the Amphitheatre, that seats between 18,000 and 20,000 people, and listen to the program prepared by the Peace Committee. Sunday will, no doubt, be "Seattle Day," as thousands of citizens are anxiously looking forward to the "Dunkard Conference," as they call it. Their eyes and ears are going to be open, and the impressions that some of them gather there that day will, we hope, lead men and women to glorify God.

We have a Bible Institute in contemplation. A Musical Institute will also be a special feature. Just think of devoting two hours a day to the training of leaders to help others!

We have arranged to give the General Mission Board a large room, in which explanations of their work will be given. We have arranged for all the committees that have asked for time and space. The Educational Board, Temperance Board, Sisters' Aid Societies, Christian Workers, and District Mission Boards, are all provided for. More later.

M. F. Woods, Chairman.

Centralia, Wash., March 16.

JOHNSTOWN, PENNSYLVANIA.

This congregation met in council at the Walnut Grove house March 5, with Bro. W. M. Howe presiding. There was a good attendance and some important business transacted. In harmony with the privilege, given by Annual Conference, it was decided to discontinue the holy kiss between the supper and the communion. A paper was sent to District Meeting, asking that the District arrange to work with the General Committee on Child Rescue Work, in caring for needy children. Our delegates to District Meeting, to be held at Scalp Level, Pa., April 15, are Brethren L. B. Harshberger, V. E. Mineely, S. W. Pearce, and W. H. Keiper, with Sisters Annie Mineely and Elizabeth Howe, and Brethren W. M. Howe and Geo. F. Beam as alternates. We decided to send one delegate to Annual Meeting, Bro. W. M. Howe being elected. Letters were granted to Bro. J. W. Mills and family. Bro. Mills was one of our ministers, called to the pastorate of the Morrellville church, West Johnstown, Pa. We miss them in our work, but wish them Godspeed in their new field of labor. Our love feast will be held in the Walnut Grove house May 17.

At our local council it was decided to have an evangelistic meeting preceding our love feast. Bro. Jacob Hollinger, of Washington, D. C., will be with us over three Sundays, including our love feast. Committees have been appointed to arrange for special prayer meetings in preparation for our coming revival. Our elder, Bro. David Hildebrand, whose death has been noted by others, served the church faithfully for many years, and will be much missed.

Ida B. Keiper.

R. D. J. Johnstown, Pa., March 18.

PLEASANT HILL, VIRGINIA.

We met in council March 7, with Eld. A. N. Hylton in charge. Three letters of membership were granted. Brethren J. B. Sowers and A. B. Cannaday were chosen delegates to District Meeting, with Bro. E. H. Marshall as alternate. We reorganized our Sunday-school, with Bro. J. B. Sowers as superintendent, and Bro. A. B. Cannaday as secretary. The following Sunday Eld. Wyatt Reed, of the Pleasant Valley congregation, came to our church and commenced holding some meetings for us. He was assisted by our elder, Bro. A. N. Hylton. They continued preaching each evening until March 15, holding ten services in all. The weather was very inclement and the roads were bad, but the good Spirit was at work, and we had a good attendance. Much interest was shown from the start, which continued throughout the meetings.

Bro. Reed preached the Word in simplicity and power. The members prayed earnestly for the success of the meetings. Eight young people came forward and applied for membership. Baptism was deferred for a short time, on account of one young man who was seriously injured by being struck by a train Dec. 31, 1913, and who is not well enough yet to be baptized. The others who came forward preferred to wait until all can be baptized.

While there was much rejoicing over these dear young people making a start in such a commendable way, still there was a degree of sadness in the community, for there was a newly-made grave just back of the church. An uncle of the boy, who was so seriously injured, was killed by the same train almost instantly, and the lifeless body was brought home and laid to rest by the side of his mother in the Pleasant Hill cemetery. Those two young men had gone to West Virginia to seek employment. On New Year's morning the sad news of the accident was wired to loved ones of the unfortunate men,—just three days after leaving home. It was a shock to the entire community, and it has doubtless been the means of causing many to think more seriously than they ever did before.

Vertie E. Sowers.

R. D. 2, Willis, Va., March 18.

THE ROUND TABLE

When the Lord Was Nigh.

BY J. H. BOSSERMAN.

My experience, here related, is not recorded in the books about the flood sufferers in Dayton. It is, however, an example of trusting in the Lord.

With eleven feet of surging water, the flood was still rising. Having previously rescued two families from lower houses, close by, we now numbered eleven souls. All of us were on the loft of a two-story house, with the water already on the second floor. Anxiously we noted the heavy rainstorm. We heard the bursting of boilers and the dynamite explosions. In our attic quarters we had no fire and only a dim light. Cold, and feeling our need of help, we asked the Lord, remembering his promise, "Ask and ye shall receive." Thus committing ourselves to his care, we tried to get a little rest from the exciting scenes going on around us.

Later on, descending to the second floor, I dropped on a bed and picked up a song book. It opened at the song, "God Will Take Care of You." I had never seen it before, but the title led me to sing the entire hymn, which I tried to do "with the Spirit and with the understanding."

Reaching out to the floor, I felt the water still rising. Reporting my discovery to my associate, he asked me what I was going to do. I told him, "I shall stay right here." At the same time I told him that if he could do better he should do so.

I resumed my restful attitude and in full confidence in the Lord's power went to sleep. We remained together until that long, long night ended, and morning came.

When, at that time, a relief expedition drew nigh, I waved good-bye to my associate and nine others, as they rowed down the street on boats. I remained on a roof to which I had gained access by the use of a ladder, for which I had prayed while I "remained by the stuff." I was then almost sole possessor of Green Street, but I thanked God when, later on, speedy relief was given me by the "Associated Charities."

229 Green Street, Dayton, Ohio.

Did Moses Marry a Negro Woman?

BY W. F. KYGER.

SINCE the matter has been brought to our attention, by a recent article in the GOSPEL MESSENGER, permit me to say that Moses did not marry a woman of the curly-haired Negro race, as we know those people today. He married an Ethiopian princess by the name of Tharbis, daughter of an Ethiopian king, who ruled in the city of Saba. This was a royal city of Ethiopia, which Cambyes afterward named Meroe; after his sister. It was situated on the Nile and between the Astapus and Astaboras Rivers. Queen Candace once ruled in this city. These Ethiopians were close neighbors to Egypt, and a very dark people with straight, coarse hair of the Abyssinian type.

Now, when these people made war against Egypt, Moses was in command of the Egyptian army and, after driving his opponents out of Egypt into their own country, he laid siege to their capital city, Saba. During this siege of Tharbis, the young princess saw Moses from the wall and, admiring his gallantry, fell in love with him. She sent a messenger, proposing a marriage, which he accepted on condition that she surrender the city to him. This was agreed to, and the marriage consummated.

This, no doubt, was the woman to whom Miriam alluded, and not Zipporah, the Midianite wife, who was of kin to him, being a descendant of Abraham, through Keturah, his second wife.

For full particulars, see "Josephus," chapter 10. Irenaeus also refers to Moses as being a general of the Egyptian army. There is no doubt that Miriam, through jealousy, would like to have shorn her brother of some of his honor, but God gave her a reminder which, I think, she likely never forgot.

Port Republic, Va.

A Peculiar Experience.

BY S. K. JACOBS.

WHILE engaged at my brother's home, teaching a cottage Bible class, I received a call by telephone that I should come to my neighbor's house in haste. When I reached the place, I found there the parents, grandparents, the doctor and his wife, and a very sick child, about seven months old. The women were weeping and the mother stated that they had neglected their duty,—that their child was not baptized, and that, therefore, it would be lost. Not having had a pastor for some time, the child's baptism had not been attended to. Now they asked me to baptize their child.

I told them that I could not comply with their request, for the reason that I could find no scripture to sustain infant baptism. I frankly told them: "Your child will not be lost, for the Savior made atonement for the whole human family, and said, 'Of such is the kingdom of heaven.'"

I then preached a short sermon, telling them as to who is eligible to receive Christian baptism. The parents then appeared to be somewhat composed. I left, thanking the Lord for the opportunity to preach baptism to this family. The child has fully recovered.

Seven Valleys, Pa.

Christian Baptism in the Bible.

BY J. H. CASSADY.

Who Shall Be Baptized?

Those who can be taught,	Matt. 28: 19
Those who can believe,	Mark 16: 16
Those who can repent,	Acts 2: 38
Those who can receive the Word,	Acts 2: 41
Must know enough to believe,	Acts 8: 12, 13, 37
Those who can hear,	Acts 18: 8
Only Those Who Are Old Enough to Understand.	

Why Baptize At All?

Jesus commanded it,	Matt. 28: 19
"To be saved,"	Mark 16: 16
"To enter the kingdom,"	John 3: 5
"For the remission of sins,"	Acts 2: 38
Promise of the Holy Ghost,	Acts 2: 38
Figure of washing away our sins,	Acts 22: 16
To put on Christ,	Gal. 3: 27
Jesus gave the example,	Mark 1: 9, 10
Commanded and Essential.	

Where Shall We Baptize?

Jesus said, "In the water,"	John 3: 5
Matthew said, "In the water,"	Mark 16: 16
Mark said, "In the water,"	Mark 1: 8
John said, "In the water,"	John 3: 23
Jesus himself was baptized in the water,	Mark 1: 9, 10
Philip baptized the Eunuch in the water,	Acts 8: 38, 39
In Water.	

How Shall We Baptize?

The formula,	Matt. 28: 19
Paul says, "It is a burial,"	Rom. 6: 3-5
To be buried in baptism we must be covered,	Col. 2: 12
"Must be born in water," meaning to come forth,	John 3: 4, 5
"Bodies washed with pure water,"	Heb. 10: 22
Jesus was immersed,	Mark 1: 9, 10
Philip immersed the Eunuch,	Acts 8: 38, 39
By Immersion.	
Johnstown, Pa.	

Walking in His Footsteps.

BY MARTHA CLICK SENER.

A TEN-INCH snow had fallen, and drifted somewhat. On going to the mail box, I tried to step in the only tracks that were made that way. How I had to watch, lest I make a misstep! How I had to make a special effort to step a little farther than I usually do! How much more difficult it was when I stepped from the path!

Are we walking in the footsteps of Jesus? Can we let our minds dwell on things he has forbidden? Can we go to places he would not go, without getting into difficulty?

It is true we do not always understand, and like Peter (John 13: 8) want to have our own way. Let us make a special effort to step a little farther on, and be willing to do more than is really required (John 13: 9).

A simple, plain pattern is given us by our Savior, clearly outlined in both precept and example. Will we keep our eyes on that, and thus walk on the path that leads to heaven, or will we grow careless and perish by straying from the pathway marked by the footsteps of the Master?

Trevilian, Va.

BE grateful for your blessings and it will make your trials look small.

Sunday-School Lesson for April 5.

Subject.—Christ's Table Talk.—Luke 14: 7-24.

Golden Text.—Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14: 11.

Time.—Probably in January, A. D. 30.

Place.—In a Pharisee's house in Perca. Probably near the fords of the Jordan, east of Jericho.

CHRISTIAN WORKERS' TOPIC

The Way of the Cross Leads Home.

Rom. 5: 6-8.

For Sunday Evening, April 5, 1914.

Note.—Send to the General Mission Board, Elgin, Ill., for tracts entitled "Help for All," "The Way of the Cross Leads Home." These tracts are free. Get one for each member of your society. Use them for your outline this evening.

First Step.—Hear the Message of Salvation (Rom. 3: 23; 1 Cor. 15: 3; John 1: 29; Rev. 3: 22).

Second Step.—Believe the Good News (Acts 3: 27; Rom. 1: 16; Rom. 10: 11; Rom. 10: 7).

Third Step.—Turn from Satan to God, or repentance (Jonah 3: 8; Acts 26: 18; Acts 3: 19; Acts 2: 38).

Fourth Step.—Obey, keep all my words.—Christian baptism followed by obedience (Acts 19: Acts 8: 17; Acts 8: 36; Matt. 28: 19).

Fifth Step.—Forgiven, reconciled, cleansed (1 John 1: 9; 2 Cor. 5: 18; Eph. 1: 7; Eph. 1: 14).

Sixth Step.—The new life—saved to serve (Rom. 12: 1, 2; 2 Cor. 15: 16; 2 Cor. 15: 20).

Round Table.—(1) Some points in this tract that appeal to me. (2) Should this tract be in the hands of every sinner? Give reasons for your answer. If it should how can we get it there? (3) Each one give one reason why he wants to go to heaven. (4) Who invites the sinner to the better life?

PRAYER MEETING

"He Is Risen,"—An Easter Message.

John 20: 11-18.

For Week Beginning April 5, 1914.

1. Mary at the Sepulcher.—When, on that memorable, first Easter morn, Mary stood weeping at the Master's tomb, she saw that the stone had been rolled away, and concluded that the body had been removed. Looking into the tomb, she saw two angels in dazzling robes, who asked, "Woman, why weepest thou?" At once she replied, "Because they have taken away my Lord, and I know not where they have laid him." This was her one, all-absorbing thought, but one of vital interest to us also (Job 19: 25-27; Psa. 17: 15; Dan. 12: 2, 3; John 5: 21, 25, 28, 29).

2. If Christ Had Not Risen, We Would Have No Living Lord.—Only a risen Christ can say, "Lo, I am with you always." Again the question came to Mary, "Why weepest thou?" This time it came from the lips of the Lord himself, but she did not recognize him until, in his old familiar voice, he whispered, "Mary." Just a word, but what a change! Tears changed into smiles; sighing into songs; night into day. To every benighted soul the Lord appears, though often he is not known (John 11: 25; 14: 19; Rom. 8: 10, 11; 1 Cor. 6: 14).

3. If Christ Be Not Risen, Christianity Is But a Dream.—The disciples evidently believed Jesus to be dead, when his body was laid away in the tomb, but soon they attained to the faith that had no doubts as to his resurrection. And that faith of theirs is of more importance to us than any other form of evidence. They attested to their faith by life-long devotion,—enduring privations, and facing death itself, to win others to their belief (1 Cor. 15: 12-20).

4. If Christ Be Not Risen, There Is No Foundation for the Life Beyond.—Future bliss hinges upon Christ's resurrection. "Because I live," says Christ, "ye shall live also." Though our friends die, we have the blessed hope, through Christ, that some day we shall meet again in the blessed home where all is joy (1 Cor. 15: 52-57; 2 Cor. 5: 1-5; Philpp. 3: 10, 11, 21; 1 Thess. 4: 14, 16).

TOPICS FOR PRAYER MEETING.

Second Quarter, 1914.

For Week Beginning	
April 5, "He Is Risen,"—An Easter Message, John 20: 11-18	
April 12, Witnessing for Christ,	John 1: 7; Acts 1: 8
April 19, Gospel Simplicity,	Rom. 16: 17-20
April 26, The Things That Endure,	1 Peter 3: 8-13
May 3, Lessons from Men and Women of Great Faith,	Heb. 11: 1-40
May 10, The Power of a Surrendered Life,	Rom. 6: 1-23
May 17, Tactfulness That Wins,	John 4: 1-20
May 24, "Seek Peace, and Pursue It,"	1 Peter 3: 8-13
May 31, A Great Question and a Plain Answer, Acts 16: 23-34	
June 7, Purpose, Persistence and Power in Prayer,	Matt. 7: 7-12
June 14, Zeal That's Worth While, 2 Cor. 6: 13-21; Rom. 10: 1	
June 21, Perseverance That Does Not Fall,	Heb. 6: 10-20
June 28, Testimony That Counts,	John 1: 20-42

HOME AND FAMILY

Acrostic.

BY JAS. A. SELLS.

Respectfully and Affectionately Dedicated to Bro. Peter B. Shoemaker, of Plattsburg, Mo., an Aged Veteran of the Cross (Gen. 47: 8, 9).

8's and 7's.

Put your trust in God, your Maker (Psa. 125: 1);
Earthly hopes do not endure (1 Cor. 15: 19);
Turn to him in time of sorrow (1 Peter 5: 7);
Every day his peace secure (John 14: 27).
Rising to a higher level (Cant. 2: 10);
By the help of Grace Divine (Philpp. 4: 13);
Standing on the Rock of Ages (Psa. 61: 2);
Happy is that life sublime (Gal. 2: 20).
O, how loving is our Father (1 John 4: 16);
Even when we went astray (Rom. 5: 8);
Meets us with his smiles and blessings (Eph. 1: 3);
And forgives us every day (Psa. 86: 5).
Knowing him is Life Eternal (John 17: 2, 3);
Everlasting is his love (2 Thess. 2: 16, 17);
Righteous even in his judgment (Psa. 8: 9);
Sing the ransomed host above (Rev. 15: 3).
Holidaysburg, Pa.

Homeless Children.

BY DR. S. B. MILLER.

No. 5.—The Forsaken Baby.

"Oh, yes, a childless home may be a happy home, 'tis true;
But let a little baby come and give its heart to you,—
The rooms will so transfigured be,—they will not be the same.

Our home has been a different place,—since baby came."

Dick and Dolly Duncan had been planning for weeks to attend the Conference at Winona. It was to be their first Conference and meant so much to them. They had come to North Dakota and taken a claim, ten years before, as a bridal trip and honeymoon combined. They had suffered many privations, but through it all had been faithful in service and active in the upbuilding of the church.

Now, prosperity was coming their way. Grandma Duncan had come to share the home of her son, and add her benediction of Christian influence. Jim, the hired man, and Mary, the maid, were happy, not only in a new-found Christian experience, but in the sacred associations of this home. Grandma, Jim and Mary were united in encouraging Dick and Dolly to attend the Conference, and thus get a little relaxation from the duties of the ranch.

At last the day of departure dawned, and the family carriage stood at the door, with Jim and the boys ready for the long drive across the rolling prairies to the station. Dolly's parting promise was to bring them something from Chicago as a remembrance of this, to them, long-looked for experience. They arrived on time. A few hurried words were spoken as the train slowed down at the station, and then the long journey was begun.

The morning found them at St. Paul, and in the evening they reached Chicago. They were directed to a good hotel and enjoyed a rest, following so long a ride. It was decided to spend the forenoon in Chicago. After seeing some of the larger buildings and stores a policeman directed them to Lincoln Park, where they spent a restful hour or two, watching the beauties of nature, so different from the long vistas of the Dakota prairies.

As they sat in the shade, the cry of a baby arrested Dolly's attention, and yet she could see no woman in sight. Again hearing the cry, they began a search, and in a cluster of bushes found a baby girl, with but scanty clothing, clutching an empty nursing bottle. A note pinned to the dress appealed to the finder to keep the baby for "Jesus' sake," as the mother could no longer support it in the struggles of the great city.

The sight of a helpless, crying baby will open the undiscovered fountains of mother-love in the heart of a woman, and Dolly thrilled from head to foot as she held the tiny mite, and sought to quiet its cries. A policeman was called, but no clue could be found as to its identity.

"Dick, dear, you know I've long wanted a baby girl. Can't I keep her?"

"But, Dolly, you couldn't take her to the Conference with you."

"I know it, Dick, but for her sake I'll gladly give up the trip to Winona, and am ready to start home."

"She looks bright and healthy, but you don't know anything about her ancestry."

"Neither do I want to know. I know here's a homeless baby, and we have a babyless home. Please, Dick!"

"Dear Dolly, I am content. The heart of a husband can safely trust a noble wife. I, too, am ready to start for home."

"No, Dick, you go on to Conference. You put me on the right train and we'll get home all right."

"Not by any means. I would be unworthy to be a father of the child should I do that. I want to share in the sacrifice, and together we'll enjoy the blessings of the self-denial."

The policeman readily gave his consent for them to take the child. He was only too glad to see the baby in the arms of a loving woman, who plainly showed her Christian character.

So it was settled and, returning at once to the city, they made some necessary purchases for the baby, and the next train bore them westward on their homeward trip.

"Dolly, what shall we name the baby?"

"Will you leave that to me?"

"Of course I will. Upon you will fall the burden of care, and the privilege is gladly yours."

"By grace are we saved, through faith," and our faith in Jesus prompts us to save her; so this little sunbeam comes into our home, and Grace shall be her name."

Very little of interest occurred on the journey. After leaving the train, a livery team and driver were secured to take them out to the ranch that they had left four days before. Mary met them at the door. "Oh!" was all she could say, as she stood amazed at the bundle in Dick's arms. Crossing the room, he tenderly laid the baby in grandma's lap, and, kissing his mother affectionately, said, "I present to you our daughter, Grace."

Jim came hurrying from the barn, with a face turned into an interrogation point. The next day a stream of neighbors poured in to see the baby and hear the story.

It is a day of transfiguration when God sends into a home a child for angelic ministry. A new sun shines out of a new sky on a new world. The flowers are sweeter, the grass greener and the bird-songs have a new note of gladness.

Dolly took the care of the child upon herself, and, recognizing the increased work for Mary, very justly increased her wages. Dick became more domestic, day by day, and spent part of his leisure time in playing with Grace. Dolly's heart was at rest before she reached home, and the marvelous music which belongs to maternity began to reverberate in her heart. She could have been no more truly a mother, if Grace had been her own flesh and blood.

"My child is lying on my knees,

The signs of Heaven she reads.

My face is all the Heaven she sees,—

Is all the Heaven she needs."

Cedar Rapids, Iowa.

Would We Change Our Plans?

BY D. MANCY QUELHORST.

"If we knew Jesus were coming tomorrow, would we change our plans?" This pertinent question was placed on the blackboard by our Sunday-school superintendent a few Sundays ago. The thought appealed to me very forcibly. Taking it in a general sense,—as he undoubtedly meant we should,—I would answer, "No; for if my heart does not deceive me, my one great aim in life is to serve my Master unreservedly, striving to be ready at any time he may come."

But if we knew Jesus were coming to our house tomorrow, we would no doubt change a great many things in and about our homes. For instance, the mothers would put into the background the many foolish and nonsensical ragtime songs that have found their way into our innocent daughter's collection of music. Should she be invited to play, imagine her

turning to some such piece as "That Cubanola Glide," or "Casey Jones."

I fancy I can see the great soulful eyes of our Master grow dim with tears of pity for our poor, misguided daughter. Surely we would love to have her play and sing, "I Know I Love Thee Better, Lord," "In the Cross of Christ I Glory," "Come, Holy Spirit, Heavenly Dove," or "All Hail the Power of Jesus' Name."

Since our blessed Redeemer has promised to come in and sup with us, and we with him, have we been as careful as we should have been to have our house in order, to have our hearts, our hands, our *all* in readiness to do his service, as we would have done had he been with us personally? If not, why not?

Let us strive to live each day just as strictly pure and free from sin as if our Savior were personally with us.

Morrill, Kans.

SISTERS' AID SOCIETIES

BANDON, OREGON.—Our Sisters' Aid Society met Feb. 24 to elect its officers as follows: Sister Wagner, President; Sister Hoover, Vice-president; Sister Overholser, Secretary-treasurer. We decided to meet every Thursday afternoon at 1 P. M., and also decided to work for fifty cents an afternoon, doing anything we can for any one. Our collection was \$1.90.—Lena Allen, Bandon, Oregon, March 11.

ELK LICK, PA.—The following is the report of our Sisters' Aid Society for the year beginning Jan. 1, 1913, and ending Dec. 31, 1913: We met twenty-one times, and received \$43.06. We made and sold ten aprons, twelve sun-bonnets, twelve dust-caps, and twelve clothes-pin aprons, making forty-six articles. We quilted nine quilts and made one comforter. The donations of the society are two days' charity sewing for different families; \$5 to a brother and sister; to Bethany Bible School, two sets of pillow-slips, one quilt, two sheets and \$10. We reorganized for 1914, with Sister Annie E. Musser as President; Sister Ada Maust, Vice-president; the writer, Secretary-treasurer; Sister Alice Vought, Assistant Secretary.—Lucy Maust, Elk Lick, Pa., March 15.

LAMERSVILLE, PA.—The report of our Sisters' Aid Society for 1913 is as follows: During the year we held twenty-nine meetings, with an average attendance of ten. We have twenty-five members, with a total attendance of thirty-one visitors. We made 162 aprons, forty-four bonnets, five cushions, seven clothes-pin aprons, six quilts, four haps, eight broom-dusters, twenty-nine dust-caps, thirty-nine quilt patches. We have on hand the following: Fifteen aprons, 100 yards of muslin, one yard of flannel, one nap, and thirteen pounds of cotton. We received \$116.09; paid out \$74.93, with a balance of \$31.16 in the treasury. At the beginning of the year we had \$32.42; paid out \$20 for the Holidaysburg Mission; \$5 for a fence, which left a balance of \$7.42; plus \$1.42 makes a total of \$38.84. We elected the following officers for 1914: Sister Sara Sell, President; Sister Mary Greenleaf, Vice-president; Sister Barbara Benton, Superintendent; Sister Florine Snowberger, Assistant Superintendent; Sister Mary Greenleaf, Secretary; Sister Grace Benton, Assistant Secretary; Sister Sara Sell, Treasurer. We closed our meetings with Scripture reading and prayer.—Harriet M. McGraw, McKee, Blair Co., Pa., March 15.

LIBERTY, ILL.—During the past year our Sisters' Aid Society held ten meetings, with an average attendance of eight. Our work consisted mostly of piecing quilts and comforters, and giving clothing to the needy. We received \$37.50 and paid out \$35.20, leaving a balance of \$2.30 in the treasury. Our officers were as follows: Sister Mary Akers, President; Sister Dortha Stutsman, Vice-president; the writer, Secretary; Sister Milly Wolfe, Treasurer.—Thillie Phillips, Secretary, R. D. 2, Liberty, Ill., March 13.

PORTLAND, OREGON.—Our Sisters' Aid Society was reorganized. An urgent appeal from our State Secretary urged every member to make a greater effort. The writer was chosen President; Sister McAllister, Vice-president; Sister L. Chenny, Secretary-treasurer. Ten members enrolled that day, and others since then. Since then we had two meetings. All some work, and laid plans to secure the cooperation of every Aid Society in the Brotherhood for the good of all. We also hope to exchange ideas at our District Meeting in June.—Jennie Stephens, 1247 Northwick Street, Portland, Oregon, March 10.

ROCKY FORD, COLO.—Our Aid Society was reorganized June 29, with Sister Anna Tabhelm as President, the writer, Secretary-treasurer. The Managers are Sisters Mary Burson, Mary Elkenberry and Sister Hoffman. We have had five meetings so far this year, with an average attendance of eleven. The interest is good, and we pray that it may continue. Our work consists of quilting, knitting, comforters, making aprons, prayer-coverings, etc.—Jessie V. Bish, Rocky Ford, Colo., March 6.

WASHINGTON, IND.—During 1913 our Aid Society held fifteen meetings, with an average attendance of nine. Our work consisted of making thirty new garments, three comforters, sewing forty and one-half pounds of carpet rags, mending fifteen grain sacks and one sweater. We received through collections, donations, sales and for work done, \$46.33. Our expenditures were \$3.18, which left a balance of \$43.15. Of this \$38.65 was used in payment for a carpet that was purchased for the church. Several donations have been made by the society. This being the first year of our Aid Society at the Washington church, we are highly pleased with what we have been able to accomplish, and are hoping for greater things this year. Our new organization resulted as follows: Sister Bertha M. Neher, President; the writer, Vice-president; Sister Lizzie Loxler, Superintendent; Sister Myrtle Hedington, Secretary-treasurer.—(Mrs.) Viola Overholser, R. D. 4, Warsaw, Ind., March 11.

WOODLAND, MICH.—During the year our society held twenty meetings, with an average attendance of nineteen. We quilted twenty quilts, knotted thirteen comforters, began doing other sewing. At the beginning of the year we had \$12.35 in the treasury. During the year we received \$102.15 for dues, donations and work. The total amount received was \$114.53. Our expenses amounted to \$111.12. We sent \$25 to the Grand Rapids church, \$25 to Bethany Bible School, \$20 to the India Orphanage, sent the Messenger to a sister, gave three comforters to families whose property was burned, and sent a box of clothing, valued at \$23.80, to Grand Rapids. We have \$3 left in the treasury. Our officers for 1914 were elected as follows: Sister Catherine Gavitt, President; Sister Cora Flanagan, Secretary; Sister Lydia Hersberger, Treasurer; Sister Mary Fisher, Superintendent.—(Mrs.) Celia Townsend, Woodland, Mich., March 11.

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THE District Meeting of the Second District of Virginia will be held at the Pleasant Valley church April 23 and 24.

BRO. E. L. CLOWER, late of the Pleasant View church, W. Va., has taken charge of the Crab Orchard church, same State.

SEVERAL programs of Sunday-school and Ministerial Meetings, that could not be inserted in this issue, will appear next week.

BRO. G. O. REED, whose postoffice is given as Du-lany, Va., in the 1914 Almanac, should hereafter be addressed at Troutville, Va.

MEMBERS in the Southern District of Ohio will please note the request of Bro. A. B. Miller, District Secretary, among the Ohio notes.

A RECENT revival effort in the Lordsburg, Cal., church, by Bro. E. S. Young, resulted in eight accessions by baptism and one restored.

THE District Meeting of Northwestern Ohio will be held in the Baker church, near Harrod, April 17. Elders' meeting the day preceding.

DURING a brief revival effort by Bro. H. C. Collyer, in the South St. Joseph mission, Mo., five decided for the right,—two of the number being reclaimed.

BRO. HARRY BRINDLE,—for some years the active elder in the Falling Spring church, Pa.—expects to move to a farm near Gettysburg, same State, this spring.

THE Spring Run church, Ill., is arranging to move its house to a lot in Ellisville, where there is, seemingly, an excellent opportunity to extend the work of the Lord.

OUR correspondent from the Fairview church, Pa., reports twenty-five applicants for baptism. The work of the Lord is evidently moving forward in that congregation.

BRO. J. B. MOORE, of Cambridge, Nebr., who spent the winter in California, has returned to his home, and has again taken up his allotted work in the home congregation.

BRO. J. W. NORRIS labored most acceptably for the Marion church, Ind., in a recent revival effort. Twelve accepted Christ as their Savior, one of the number being reclaimed.

THE members of the Girard congregation, Ill., gave Bro. Cobb's questions careful and profitable consideration, and consider themselves worthy of a ninety-four per cent grade.

CONGREGATIONS will greatly favor us by delegating the sending of church news, obituaries, etc., to one person in their respective bounds, thus obviating needless duplications and great annoyance.

SIX confessions at Duncan's Chapel, a preaching point of the Pleasant Valley congregation, Va., were the result of a series of meetings held by Bro. Zion Mitchel some time ago, but not hitherto reported.

BRO. GEO. W. BURGIN, whose postoffice in the Almanac is given as Burlington, Iowa, should be addressed at Waldo, Kans.

BRO. D. M. ADAMS requests us to state that he has now taken up his pastoral duties in the North Manchester City church, Ind., and persons wishing to correspond with him should address him as above.

MARCH 5 Bro. J. Henry Brower took charge of the work at Council Bluffs, Iowa, under the auspices of the District Mission Board of Southern Iowa. He finds the outlook for the work most encouraging.

THE Crystal church, Mich., has just passed through a season of refreshing. During Bro. J. H. Fike's inspiring series of meetings nine determined to live renewed lives. The members were greatly built up.

THE Ash Grove congregation, Ohio, desires to secure the services of a minister, to assist in the work of that church. Those who may wish to learn further particulars will please address W. E. Coate, Celina, Ohio.

BRO. ISAAC FRANTZ arrived at Anderson, Ind., March 8, and since then has been engaged in a most flourishing revival. At latest reports four had made the good choice, with a number of others very near the fold.

THE District Sunday-school Convention of Southwestern Missouri and Northwestern Arkansas, for the first quarter of 1914, will be held in the Dry Fork church, Mo., April 12. See notice among the Missouri notes.

BRO. WYATT REED, of Floyd, Va., held some inspiring meetings in the Pleasant Hill church, same State, assisted by Bro. A. N. Hylton, of the local church. Eight were induced to accept the easy terms of salvation.

INCLUDING any previous reports that may have been given, sixty-one were identified with the members at Waynesboro, Pa., as the results of Bro. A. P. Snader's earnest series of meetings at that place. Three were reclaimed.

BRO. P. H. BEERY, of Ann Arbor, Mich., gave the MESSENGER sanctum a pleasant call last week. He is greatly interested in the Seattle Conference, and is very anxious that the church be fully represented at that important gathering.

MEMBERS of Middle Pennsylvania will please note the railroad arrangements for the approaching District Meeting, to be held in the Carson Valley church, as given by Sister F. Pearle Brubaker on page 205, under Pennsylvania notes.

THE Old Folks' Home, near Marshalltown, Iowa, desires to engage the services of a competent middle-aged sister as matron for that institution. Those who may wish to apply for the situation will please address Nellie Nicholson, R. D. 5, Marshalltown, Iowa.

At a special council in the Donnels Creek church, Ohio, it was decided to divide the congregation into two sections, in the hope of thereby doing more and better work for the kingdom. The two parts will be known as New Carlisle and Donnels Creek, respectively.

THE members of Greensburg, Pa., called Bro. J. H. Cassidy to conduct a series of meetings in their congregation. For four weeks Bro. Cassidy preached to crowded houses, his efforts being rewarded by 110 confessions. The entire community was deeply aroused.

BRO. J. C. DEMY, of the Astoria congregation, Ill., died March 15, aged eighty-one years, five months and eight days. Bro. Demy was a member of the church for fifty-three years, and served in the ministry for forty-one years. A more extended sketch of his life will be published at an early date.

A SPECIAL notice by Bro. M. F. Woods, Chairman of the Program Committee, Seattle Conference, will be found on page 197 of this issue. All matter of this kind is given prompt attention, and our readers may rest assured that we spare no pains to give them all available information at the very earliest date.

FOR a concise, yet comprehensive, compendium on Christian baptism we refer our readers to Bro. Cassidy's "Christian Baptism in the Bible," as given on page 198 of this issue. Many, who may wish to preserve it for future reference, can conveniently attach it to the fly-leaf of their Bible.

THE Mission Board of Southwestern Kansas and Southeastern Colorado requests us to state that they are in need of workers to take charge of the mission interests in Hutchinson and Wichita, Kans. Those who may feel impressed to offer their services to the Board, will please address M. J. Mishler, Sec., Conway, Kans.

ONE of our active Nebraska churches appointed a committee to place a collection of books, representative of the Brethren's faith and doctrine, in the city library. That is a move in the right direction, and we shall be pleased to cooperate with any congregation in selecting the proper books, and furnishing them at right prices.

At the District Meeting of the First District of India, Feb. 11, sixteen were baptized. There are between one and two hundred applicants for baptism within the territory of the Anklesvar congregation at present, but as the greatest care is exercised in preliminary preparation and teaching, their admission to church fellowship is being deferred until they are "instructed in the way of the Lord more perfectly."

BRO. D. W. KURTZ, who has been pastor of the First Brethren Church, Philadelphia, Pa., for the past four years, has resigned his pastorate, in order to accept the presidency of McPherson College, Kans.,—as recently mentioned. The members of the Philadelphia church request us to announce that they should like to come in touch with such of our ministering brethren as might be available for the position in question. Those desiring to learn further particulars, will please address the chairman of the committee, Wm. I. Book, 207 DeKalb Square, W. Philadelphia, Pa.

THE Cadre, on which Brethren Galen B. Royer and H. C. Early made the voyage from England to New York, was three days late, owing to stormy weather, hence, instead of reaching port on Thursday, as scheduled, they did not arrive until last Sunday morning. After spending part of the day at the Brooklyn mission, they turned their steps homeward. Bro. Royer arrived at Elgin on Tuesday forenoon. We are sure that our readers will join us in a hearty "Welcome" to our dear brethren who, after braving dangers seen and unseen, and enduring many hardships, are safely restored to us, ready for their allotted tasks in the work of the church.

IN spite of the warnings, constantly being published, the Oriental solicitors for alleged orphanages, hospitals, mission schools, etc., are still doing a lucrative business in places where their trickery is not suspected. At one point in Virginia where the impostors were fortunately discovered ere they could fleece the unsuspecting, it was found that of the hundred or more testimonials they carried, nearly all were absolutely fraudulent, never having been issued by the parties named. In this connection it is but proper to mention that Bro. Galen B. Royer's little booklet on this subject has been instrumental in preventing these deceivers from imposing upon the charitably-inclined in several localities.

BRO. H. C. EARLY, in an article concerning the District Meeting of India,—a future number of his interesting series,—speaks of the supper served on Monday evening preceding the meeting proper. About 400 persons, in all, including the missionaries, sat on the ground, and without knife, fork or spoon ate rice and curry in true native fashion. All were well fed, and yet the meal cost but \$12.24, all told, for the entire assembly,—only a trifle over three cents per capita. The expense of boarding the still larger crowd, during the entire time of the District Meeting, was but \$100, which even included the rental of a tent. Our India workers are certainly to be commended for their wise and economical management of so large a gathering.

THE old Warrensburg church, Mo.—well known throughout the Brotherhood,—was recently divided into two sections, the city congregation retaining the old name "Warrensburg," while the country church will be known as "South Warrensburg." It is thought that this division of territory will conduce to the building up of the work in a more extended way.

LAST Saturday Bro. Ross D. Murphy, Traveling Secretary for the General Mission Board, started on a tour of the Northern Illinois churches. He was with the Waddams Grove church over Sunday, and went from there to the Yellow Creek, Dixon, Sterling, Rock Creek and Franklin Grove churches. We trust that the work of our brother will be attended by the best of results.

A SISTER requests us to decide whether our sisters may consistently take part in local option elections,—in States where the franchise has been granted to women. Now, while it is well understood that the MESSENGER is on the side of temperance, first, last and all the time, we hardly feel like dictating in a matter that is clearly an individual privilege. Conference has declared itself, and there is no reason why our sisters,—in such States as have given the opportunity,—may not exercise the privilege with perfect propriety, as long as, in an unassuming and modest manner, they endeavor to aid the great cause of temperance. "To him, therefore, that knoweth to do good, and doeth it not, to him it is sin."

Box Suppers.

(Republished by Special Request.)

A CORRESPONDENT wishes to know whether it is right and proper for members to attend and take part in what is known as "box suppers." For a box supper, as generally conducted, each lady prepares a box of eatables with her name on the inside. These boxes are auctioned off to the men, the one bidding the highest getting the box sold. After the boxes are disposed of in this way, each man opens his box, and learns with whom he is to eat supper, each couple selecting whatever place in the room or building is desired to their taste. As a rule this means that some man's wife passes the evening with the husband of some other wife, or that some single woman has a nice time with some married man, or vice versa. It is another instance of mixing of sexes in a manner leading to jealousy, evil surmising, questionable conduct, and this, too, in the name of religion and society. It has been well said that all entertainments of this type belong to the vestibule that leads ultimately into questionable places. We do not say that all those who take part in these suppers are influenced in this manner, but enough evil has grown out of this type of entertainments to show that the tendency is degrading and corrupting rather than elevating and purifying. It ought never to be a question as to whether members should attend and take part in a box supper. The very nature of the gathering should be repulsive to any spiritual man or spiritual woman. They not only have the very appearance of evil, but, in many instances, have led to sin and ruin. Our people should discourage everything of this sort, and endeavor to live on a spiritual plane that will make such entertainments among us impossible. J. H. M.

Brother J. M. Pittenger.

MANY of our readers have learned that our dear brother, John M. Pittenger, at present home from the India Mission field on a furlough, submitted to an operation for appendicitis a few weeks ago. We are pleased to learn that the operation, under God's blessing, has been successful, and Bro. Pittenger had so far recovered his health that the doctors said he could leave the hospital on the 19th inst.

In a letter, just received from Brother John, he speaks of the many kind and helpful messages he received while in the hospital and says, "During the hours of pain it was blessedly helpful to know that here and there, in many parts of our Brotherhood, were dear ones remembering me in earnest prayer.

During these days I have had so many messages of help and cheer from dear ones in the various States that I have really been unmindful of the pain, because of the unnumbered blessings that the dear Lord has bestowed upon me during this experience. I should like much to write a message of thanks and appreciation to each and all who have written, but just now you see that is a physical impossibility."

As our dear brother can not write to all those who were so kind as to remember him, they will please accept his thanks in this public way and unite with him and his family in praising the Lord for what has been done for him. He further says that he is getting an appetite as he used to have when he was a rosy-cheeked boy of twelve summers.

We all rejoice that our dear brother is so speedily recovering his health, and pray that he may be so fully restored that he and his family may return to the field in India where they are so much needed and where they love to work. Brother John, if able, will attend the Conference at Seattle, where he will represent the First District of India on the Standing Committee.

May the dear Lord fully restore him to health and strength, and give many years of helpful service in his chosen field of labor! D. L. M.

Our Closing Trip in Florida.

IN our last report mention was made of another trip in Florida. We had reference to a visit to Middleburg, Clay County, about twenty-five miles southwest of Jacksonville. On the afternoon of Saturday, March 14, we were met at Doctor's Inlet by Bro. D. A. Crist, and conveyed to his residence, six miles to the west, and about three miles north of the town of Middleburg, once the county-seat.

In this part of the State there is a settlement of Brethren, numbering fourteen at the time of our visit. Practically all of them have purchased property, and are building up homes. There are three ministers,—viz., D. A. Crist, C. D. Fager and A. M. Eastwood, the first named being in the eldership, and the other two in the second degree of the ministry. Regular services are held in a country schoolhouse, and here a Sunday-school, using the Brethren literature, has also been organized.

We preached for the Brethren in the schoolhouse on Saturday evening and also on Sunday morning. The last service was well attended, and we had the best of interest. We dined with Bro. Fager, who lives near Middleburg, and it was at his home that thirteen of the members met in the afternoon for the purpose of considering the advisability of an organization. We had previously conferred with the elders in Florida, in regard to the matter, and it was deemed proper to effect an organization, provided there were reasonable indications of permanency upon the part of the present members. So far as we could understand, this condition was evidenced by the fact that they had purchased property and were establishing homes with a view of remaining.

Ten letters were handed in and, with the number thus represented, a congregation, to be known as the Middleburg church, was organized, all the members having first pledged themselves to work together in harmony with the rules of the Church of the Brethren, and to do their utmost to carry out the principles of the church. Bro. D. A. Crist was chosen elder in charge, and the other necessary officers were also selected. At this time there are no deacons, but the members are expecting this need to be supplied by those who contemplate locating in the neighborhood.

It occurs to us that those locating here ought to be able to build up good homes. This section is practically out of the orange belt, though there are some real productive groves in the county. The land is better adapted to light farming and early gardening. It can also be depended upon for peaches, plums, pears and oranges. But we say of this part of Florida, what we would say of every other part of the State,—that no one should purchase without taking time for a personal inspection.

An address to a large audience in the Methodist church in Middleburg in the evening, and a ride of

three miles after the service, closed the work of a busy day for your Office Editor.

The next morning we were called at four, and before daylight, with Bro. A. M. Eastwood as our Jehu, we were soon on the way to the small railroad station, six miles distant. A run of a few hours, passing through Jacksonville, brought us to Waycross, Ga., a city of some importance, where we lived in 1888 and 1889, and where rest the remains of the mother of our two sons and two daughters.

On our way southward we stopped over twenty-four hours at Keuka, Fla., the place at which we settled when we moved to the State in the spring of 1884. Here, on the bank of a charming lake, we established a lovely home and planted an orange grove. Soon after the grove came into bearing, we received a letter from Bro. D. L. Miller, then Office Editor of the GOSPEL MESSENGER, saying that it had been decided that we should return to the MESSENGER office, and that the company would not take "no" for an answer. Soon after our return to the North, came the great freeze, and nine-tenths of the citrus trees went to the ground, and Keuka, then, as now, a little village, came marvelously near going into ruins. The nice little congregation scattered, and the meeting-house passed into other hands.

After twenty-three years we came back to take a look at the place, and, if possible, find some of the old friends. We met Sister Overhultz, the wife of Bro. J. N. Overhultz, who was away teaching at the time. We also met a few others, and for a time lived over again some of the most pleasant years of our life. Around Keuka we find some nice, productive groves. In fact, those who stayed by their groves after the freeze, and replanted them, are now reaping splendid results.

A night at the Lake View Hotel, a charming resting place, so well known to scores of our members in the years gone by, completed our visit to the place that we once regarded as "Home, Sweet Home." A few hours' run, by way of Rochelle, Ocala and Leesburg, brought us to Eustis. This is the end of our travels in the "Land of Flowers," for this year at least. Inside of a few days we shall pack our trunks, return to Elgin, and resume our work at the MESSENGER desk. J. H. M.

Oratorical Contests.

COLLEGES and other educational institutions have for their purpose the development of the minds and hearts of their students in such a way as will best prepare them to fill, most successfully and honorably, the different positions in life to which they may be called. And the more general, full and complete this preparation can be made, the better and more satisfactory it will be.

Most colleges specialize on some particular phases of education, and because of this have their departments, thus adapting their teaching somewhat to the different wants, desires and purposes of the students. This enables them to reach soonest, and prepare best, for the business, profession or calling to which they may feel they are naturally and physically adapted. But in education, as in everything else, there are things that are first and, therefore, should be made first in the line of preparation.

The first thing a child has to do is to learn to walk and talk. Walking enables it to get out and about, where things are, and talking helps it to make its purpose known, that it may do things.

So, in getting an education, the first thing to do is to get the fundamentals. The fundamentals, when we started out for an education, were the three "R's,"—reading, writing and arithmetic." Of course, since that time the curriculum has been very much enlarged, even for what we now call a general education, which we look upon as being very essential as a foundation on which to begin specializing, and, as we said before, the wider, stronger and more complete the foundation is, the better, because our after-building depends largely on the foundation already laid.

On a recent evening we had the pleasure of attending an "Oratorical Contest" in the Juniata College Chapel. Oratory is one of the things on which

Juniata specializes, that is, prepares young men and women to do public speaking, to think intelligently, and speak fluently and gracefully, while on their feet. As we saw six apparently strong and well-prepared young men and one young lady sitting on the rostrum, and heard them so forcefully deliver their respective orations, we were made to do some solid and careful thinking. We are glad to say they gave us something to think about, as their orations were not only splendidly delivered, but their subjects showed that they had given to them much study and careful thought.

The only thing that disappointed us was, that, for the seven competitors, there were only two prizes to be awarded. We, with many others, would have been much pleased had a prize been given to each one of them, as in composition, as well as in delivery, the orations were all very good. We are told that all of these young people are preparing to do ministerial, missionary or church work.

Well, we told you that the occasion started us to do some thinking, and we will now tell you what some of our thoughts were.

1. We were made to think what splendid opportunities our young people have, in the way of Christian culture, development in the arts and sciences, in the preparation for life's work, as good citizens and, above all, in preparing to make good and acceptable workers for the Master.

2. What might have been the condition of the Brethren church today, had our young people of fifty years ago enjoyed all the educational advantages they are now having? Of course, these are things which we can not now certainly determine, but we can think about them and come to our own conclusions. These no doubt, would differ in character somewhat, as have been the experiences of those of us who have lived and labored through this period of time.

There is one thing that would seem to be very certain. Whatever advantages we believe to have accrued from our schools to the church,—its ministry, its Sunday-schools, its missionary work, and the attending church activities,—would have been so much gain to us in time, in progress, in power and preparation. And, further, we believe that we have the right to accept the idea that the hundreds and thousands of our young people that have been lost to the church, because of the lack of these advantages, might have been saved.

3. We name another line of thought which came to us,—that of a lack of appreciation, on the part of many of our young people, a failure to take advantage of the wonderful possibilities now placed before them. This thought came to us with added force when we reverted to our own boyhood and young manhood experiences, in our struggles after an education, which we so longed for and so highly prized. Our early winter days were spent in riding around and around in a circle, for hours and days, on the threshing floor, to tramp out the crop of wheat. After that was done, we were then introduced to the flail,—a homemade machine made of two pieces of hickory wood, fastened together with an eel skin. With this simple instrument, the writer and his brother pounded out the rye, in bunches of twelve sheaves at a "layout," until this job was done. After this we went to school in a log-house, the air saturated with the steam of sauerkraut that was placed in the stove oven, warming for dinner. After disposing of our elementary studies we were gradually advanced to reading, writing and arithmetic, but never received a graduate diploma. Well, those were some of the educational advantages with which we started out. Such as they were, we appreciated them, and were always hungry for more,—and even yet it is more.

If, under such conditions, boys and girls could push forward and purchase unto themselves a goodly "degree," what should be the attitude of our young people of today, who enjoy almost unlimited privileges, nothing standing in the way but lack of appreciation and indifference? Young people, awaken to your possibilities and improve, to the full, the talents which God has given you, and we are sure that you will never regret the time thus spent nor the sacrifices thus made.

H. B. B.

Our Visit to the Foreign Mission Fields.

No. 17.—Other Missions.

A FEW days were spent in visiting other missions north of Anklesvar, which is the most northern station under the auspices of the Brethren. Other missions are near by. They are easily reached and with but little expense, for travel third class, as we go in India, is only about a fourth of a cent a mile. Missions of the Methodists, Irish Presbyterians and the American Alliance were visited; also some of the Government schools. I should like to speak of them all at some length, but space forbids. At most I can not more than speak of them briefly.

At Baroda the Methodists have a big work,—the biggest of its kind that I have seen in India. They are a great people to do things, and to do them on a big scale. Here the Florence B. Nicholson School of Theology is located. George B. Nicholson, of Kansas, gave money for the purchase of fifteen acres of ground, and to erect a splendid, two-story brick building, to the memory of his wife,—the institution to be known as the Florence B. Nicholson School of Theology. It was dedicated in 1906. It is a splendidly-equipped institution, with Prof. R. D. Bisee, one of our Boston boys, in charge of the work, assisted by a body of able native teachers. The example of Mr. Nicholson's gift might recommend itself to the favorable consideration of our Brethren of means, for certainly it is worthy.

Baroda is the center of a community of 25,000 Methodist Indian Christians, scattered in the villages for some miles around. To the Florence B. Nicholson School of Theology is committed the tremendous task of training a native ministry for this body of Christians and for the work of the territory. The demand for capable native ministers is the most urgent. Upon these the work depends, to a great extent. At present there are 100 young men being trained in the institution. Twelve men and three women have finished the course of study this year. This is the fourth class graduated from the school,—in all fifty-three men and thirteen women. And what this means to the work, no one can tell.

Besides the theological school, there is a girls' school of 180,—in part the remnant of orphans brought in under the scourge of the famine of 1900, a large compound with a hospital and a number of excellent bungalows, in all a most admirable mission property which would be a credit to any body of Christian people.

At Anand an hour or two were spent in the home of Mr. and Mrs. Gavin, the doctors who operated on Sister Mary Quinter, and in whose home she died a few days later. Some time was spent in looking through their well-equipped hospital. It is a matter of the greatest comfort to the Quinter family and friends to know that Drs. Gavin are fine Christian people and also able physicians, and that they were particular friends of "Mamie."

At Borsad the Irish Presbyterians have a most interesting and prosperous work. It is based on the Christian Farm Colony plan. It is composed of six villages, having a total membership of about 1,200 Christians. Borsad is the central station, where Robert Henderson lives, who is in charge of the work, directing all the villages from his station. At each village a native pastor is located, who lives next to the people and ministers to their spiritual needs, while Mr. Henderson makes frequent visits to each village in the capacity of a general superintendent.

Land is leased from the Government for an indefinite period, at a fixed rental by the mission. Then the mission leases the same lands to individual Christians for a rental slightly exceeding the rental paid the Government,—the mission doing the necessary building, and furnishing funds, in necessary cases, to start the Christians in farming. It is done this way:

The Christian converts are moved from the heathen villages into the Christian Farm Colonies, that they may live among themselves, apart from the influence of the heathen, as far as possible. In other words, it is the segregation of Christians and Christian influence, which has its advantages and disadvantages. However, Mr. Henderson, who is a very fine Chris-

tian gentleman, a minister of the Presbyterian church, regards the project as a triumphant success.

Some of the advantages of the plan may be as follows: It provides a "city of refuge" for caste converts. In many cases persecution becomes very severe, when the natives break caste and become Christians,—quite often more than these poor, weak people are able to bear. It keeps the new converts rooted in the soil, which is most important in India, where the country is largely agricultural and promises to remain so. It establishes distinctly Christian communities, removed from the moral corruption of the heathen village, giving Christians the best conditions to grow up strong men and women, and to train their children in Christian principles. It lifts the people socially, morally and spiritually. It establishes strong Christian centers.

Here are some of the disadvantages of the plan, as I see it. First of all, it removes the Christian from among the people of his community and the heathen whom, by his influence, he should help to save. It robs the heathen community of the transforming power of personal Christian example, which is probably the largest influence in leading the heathen to Christ. It is the most expensive method of mission work. It would require a limitless amount of money to cover the heathen field after this manner. Money ought to be used to do the greatest good to the greatest number. But whatever may be said for or against the plan, it opens up an exceedingly interesting question.

At Ahmenabad a little time was spent in the home of Dr. G. P. Taylor, of the Irish Presbyterian mission, who, though of American parents, was born in this country,—and who has grown grey in the service. Much to our regret, he was not at home at the time of our visit. He is famous as a scholar and linguist in the Gujarati. For years he has been in the lead in the revision of the Bible in this language. He is also the head of the Divinity School of the Irish Presbyterian mission. The school is not in session at present, but the buildings are most substantial and elegant, though the school is not large. It is the training school for the native workers and ministers, which makes it of the greatest value to the mission.

H. C. E.

Systematic Relief.

IN the spirit of helpfulness, so lovingly taught by our Blessed Master, one of our eastern churches is arranging a systematized relief fund by which members who are poor, sick, or disabled in any way, may be promptly assisted until they are fully prepared to help themselves again. It is aimed, by this plan, to make a proper investigation of all cases, and to help, in an efficient and becoming manner, all those who are worthy. The proposed plan is a most commendable one, and a great improvement over the haphazard method of assisting applicants for relief, so often to be seen in our congregations.

Chain Letter Deception.

WE note that another chain letter, embodying an extremely rigid penalty for a failure to circulate it, is making its rounds, and several of our exchanges report the same sort of a letter as having started among their people. Some of the more timid are distressed, lest they incur the alleged penalty for neglecting to copy and forward nine copies of the letter, as directed. Let us say to all such that the immediate destruction of the delusive letter is the best possible disposition that can be made of it. It is absolutely devoid of any value whatever.

The Price Must Be Paid.

MANY of our congregations fail to derive as much benefit from the Christian Workers' Meetings as they might readily get, were they to make the right sort of an effort. Like everything else that is worth having, the price of a good meeting must be paid by those participating. This means well-systematized efforts and general cooperation by every member of the congregation. "Hard work,"—you say? Yes, but the results well repay the most arduous exertion put forth.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
 H. G. Early, Vice-Chairman, Penn. Ard., Ill.
 Galen B. Boyer, Sec. and Treas., Elgin, Ill.
 Chas. D. Bonzack, Union Bridge, Md.
 J. J. Yoder, McPherson, Kansas.
 Otto Winger, North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

REPORT OF MEETING OF MISSION BOARD OF NORTHERN ILLINOIS AND WISCONSIN.

The District Mission Board of Northern Illinois and Wisconsin met at Rockford, Ill., in their semiannual business session, on Monday, March 16. Bro. John Heckman presided. All members of the Board were present, with the exception of Bro. M. W. Emmert, who was unable to be present because of sickness in his home.

It has been arranged for Bro. Harvey Snell and wife, formerly of California, to take charge of the Rockford work sometime in May. Sister Bertha Brunskill is doing very efficient work there at the present time.

The Board plans to erect a churchhouse at Freeport, Ill., as soon as the funds in hand warrant them to proceed. The foundation of the building is in. The building is to be a very neat structure of the brick veneer type. Bro. P. R. Keltner, who is in charge of the mission work in that city, is to do considerable canvassing among the churches of our District, this coming summer, in the interests of this church.

The Board has received very loyal assistance during the past winter months from the minister students of Mt. Morris College, in filling the pulpits at Rockford and Mt. Carroll. These labors have been much appreciated.

Moline mission has been under the care of Bro. D. A. Rowland, of Dixon. We feel that a very good start is being made in the work in that city. It has been planned for him to continue his work there during the coming year.

The Wisconsin churches of our District present a real need to our District. Our Board is very anxious to assist them in their work in that great territory. We have some sacrificing ministers in that territory, but the field is large. The members of one of the churches there are planning to secure a minister themselves, during the coming year. The Board is especially anxious to see them do this. We feel that it will be the means of rallying their forces in a very marked manner,—far more than if a minister were merely sent to them.

History of mission work shows that the most permanent, enduring churches are those wherein the members are fully alive to their needs, and go just as far as they can themselves, before seeking assistance,—members that do all in their power, both to hold together and to keep moving forward. Outside agencies and assistance can usually be secured when earnest efforts are made by each individual member.

Eld. J. G. Royer, our efficient and experienced Sunday-school and Missionary Secretary, was present with us, as was also Bro. Ross D. Murphy, of Pennsylvania, recently appointed Traveling Secretary for the General Mission Board. Considerable time was spent in the discussion of systematic giving and Mission Study classes. Bro. Murphy plans to go among the churches of our District in behalf of these two causes and kindred interests of the General Mission Board.

The meeting was a good one. Considerable business was transacted. We feel that the Lord is blessing our mission work. We also feel that he will continue to shower his blessings if we do our best in rendering him assistance.

Elgin, Ill.

J. H. B. Williams.

WAYSIDE GLEANINGS.

The work, here at the Spring Run church, is moving along slowly. We made a contract to have our churchhouse moved to town, and expect to begin the work as soon as possible. We have enough pledges to pay for the moving, but not sufficient to repair and put the house in proper shape after we get it here. We expect to carry the work as far as our means will allow.

The writer has been preaching in the M. E. and Disciple churches, here in town, to very good audiences, both as to size and appreciation. We shall be very glad when we can take up the work "under our own vine and fig tree" again.

I held two services March 8 in the First Christian church in Monmouth, Warren Co., Ill., to very attentive audiences. Their elder said, in his closing remarks, that the best friend he ever had, before he was married, was a young Dunkard brother, clean inside and outside. They had been chums and schoolmates, and even went to California together. He said this young Dunkard brother was a Godsend to the speaker, because of his clean life. He also stated that he was well enough acquainted with the Dunkard people to assure his hearers that they were a clean people.

I have also started a mission point in Knox County,

east of Galesburg. If, in either of these two counties, there are any members whom I have not yet found, or their friends will please let me know. Or if there are any members' children, I would be glad to call on them, if possible.

Ellisville, Ill., March 10.

G. Nevinger.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

East Los Angeles.—The Christian Workers' Societies of the East Los Angeles, South Los Angeles, Pasadena, Inglewood and Long Beach congregations met in a joint meeting at the East Los Angeles church on Sunday evening, March 15. An interesting program was rendered on the vital subject of "Missions." The talks given were very instructive, and the music excellent. The attendance was large, every seat in the house being filled. These meetings are truly an inspiration to all who attend them, and always arouse within us greater missionary interest and zeal.—E. Rhea Deardoff, 3113 Manitou Avenue, Los Angeles, Cal., March 9.

Fresno.—Since our last report Bro. S. G. Hollinger, our District Sunday-school Secretary, was with us. Bro. A. Hutchison, while on his way to Empire, stopped with us Feb. 27 and preached in the evening to a well-filled house. Last Lord's Day Bro. Harvey Elkenberry, of Raisin, and Bro. D. R. Holsinger, of Laton, members of the Mission Board, gave us two inspiring sermons.—Miriam Rhoades, 1263 Glenn Avenue, Fresno, Cal., March 12.

Patterson church met in council March 7. Our elder, Bro. W. F. Haynes, presided. We expect Bro. C. S. Garber to be with us in a series of meetings about March 20. We will have a love feast at the close of the meetings. We also appointed a Building Committee to see about plans for a churchhouse. We are still holding our services in the temporary house put up years ago. Feb. 28 Bro. S. G. Hollinger, our District Sunday-school Secretary, was here and conducted meetings, which gave us courage to continue our Sunday-school work and do more and better service for Christ. March 1 the Christian Workers gave a helpful missionary program. An offering of \$3.55 was taken for missions.—Etta B. Haynes, Patterson, Cal., March 12.

INDIANA.

Beaver Creek church met in council March 7, with our elder, Bro. J. G. Stinebaugh, presiding. We organized a Sisters' Aid Society, with Sister Ida Deardoff as President; Sister Iva Whitson, Secretary; Sister Anna Hahn, Treasurer. Bro. Stinebaugh talked to us on Sunday and Sunday evening. These meetings were well attended. Our Sunday-school, on Sunday morning, was well attended with good interest.—Sarah Hahn, R. D. 1, Pulaski, Ind., March 10.

Elkhart City church met in council March 10. Eld. E. L. Herdson presided. One letter of membership was received and five were granted. Our love feast will be held May 11. Bro. J. W. Norris has been secured to hold our revival next November. A report of the pastoral work done during the past six months was given.—Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., March 9.

New Hope.—Two sisters were baptized here,—one in October, and the other in November,—without any revival services. Brethren J. Ross and James J. Spall have been preaching for us every two weeks, with good interest and a good attendance. We have lately started a prayer meeting. Feb. 28 Bro. W. I. Kintner, of Holton, Ind., began a series of meetings which closed March 9. Though we had cold, stormy weather and had roads, the attendance and interest were excellent. Two applicants are awaiting baptism, and others seem deeply impressed. The work here has been revived greatly.—Nettie Spall, Seymour, Ind., March 9.

Pipe Creek church met in council today. Brethren Frank Fisher and Jacob Crisp were with us. Bro. Jacob Wissinger was chosen to the deacon's office, but Sister Wissinger being absent, the installation service was deferred until some future time. Bro. Peter Hauk was elected delegate to Annual Meeting. We decided not to hold our love feast until fall.—W. B. Dalley, R. D. 8, Peru, Ind., March 12.

South Whitley church met in council March 12. Our elder, Bro. J. W. Norris, is assisting with revival meetings and could not be with us. Bro. D. C. Campbell was with us and presided. Brethren Joel Brubaker, Frank Huffman and Albert Huller were elected church trustees. We decided to raise our money for the church through the Sunday-school. Blanche Shorb and Hattie McConnell and the writer were chosen as Temperance Committee. Elder Shorb, Bro. Shorb and Albert Huller were appointed a Missionary Committee. Our sisters organized an Aid Society, with the writer as President; Sister Hattie McConnell, Vice-president; Sister Blanche Shorb, Secretary-treasurer. We decided to meet the first Tuesday of each month. A free will offering of \$2 was taken to start our society.—Anna Brubaker, South Whitley, Ind., March 13.

White Church.—Our council was held March 7, with Eld. D. C. Campbell presiding. We will have our love feast May 2 at 9:30 P. M. A collection of over \$13 was taken and sent to Indianapolis for the benefit of the poor. We decided to have Brethren Forest Groff and E. P. Dunbar represent our congregation by letter to our Annual Conference. Nine letters were granted. Our next council will be held June 6, at 1:30 P. M.—Lellah Wall, R. D. 30, Clarksville, Ind., March 14.

IOWA.

Des Moines.—Through the effort of some twenty-five of our young members we had 157 in attendance at Sunday-school on Sunday, March 1. This is the largest attendance on any day during the past three years, and since the day marked the beginning of our fourth year as pastor, it was gratifying to see the splendid attendance. Mr. W. D. Stem, General Secretary of the State Sunday-school Association, gave the address, taking as his subject "The Morning Vision of the Sun." Bro. Stem was designated as Brethren's Day-to-Church Day "in Des Moines." The total attendance at forty of the largest Protestant churches for the morning service was nearly 30,000, as against an average attendance of a little less than 20,000. Our church attendance was only a little less than the average, owing to sickness among the members.—Virgil C. Fennell, 1335 E. Sixteenth Street, Des Moines, Iowa, March 10.

South Keokuk church met in council March 7. Eld. H. N. Butler presided. Our Christian Workers' meeting was organized by electing the officers for six months, with Bro. D. F. Shelly as president, and Sister Jessie Gilliam as secretary. Three letters were granted. Bro. D. F. Shelly tendered his resignation as church correspondent, and the writer was chosen to take his place. The church decided not to represent us at the Annual Conference this year. Our love feast will be held June 6, at 2 P. M.—Glenn Williams, Richland, Iowa, March 12.

Beatrice.—Our members received rich blessings during Bro. Paul Mohler's Bible Institute work at this place. Our visions were enlarged as to God's will concerning us. March 1 Bro. Mohler gave us a powerful message from Rom. 12: 1. Since Christmas Bro. Sollenberger has been giving us a series of doctrinal sermons at our Sunday morning services, and on

Sunday evenings, character studies from the Bible. The sermons are full of inspiration and logic. Our Christian Workers are doing excellent work this year. The Christian people of our town are just now working and praying for victory in the coming election when the question of saloons, Sunday amusements and baseball will be voted on.—Allie Eisenbe, Beatrice, Nebr., March 14.

Bethel.—Our council was held March 7. Our love feast was appointed for May 30, with one week's meetings preceding the feast. The Easter program and the thirty-ninth anniversary of the Bethel church will be held April 7, and the Sunday-school outing and Harvest Meeting will be held sometime in June. Our series of meetings is to be held sometime in October, following right after the District Meeting, which is to be held in this church. Bro. B. E. Kesler, of Missouri, is to conduct our series of meetings for us.—Susan Rothrock, Carlisle, Nebr., March 11.

Falls City church met in council March 7. Bro. W. W. Blough was reflected elder and pastor for another year. One letter of membership was granted. It was decided to have Bro. A. D. Sollenberger conduct a series of meetings, beginning Sept. 6, and to have a love feast at the close of the meetings. A committee was appointed to secure several books on the Brethren faith, and place them in our city library for missionary purposes. Bro. S. G. Nickey, of Moorefield, Nebr., who is traveling in the interest of the District Mission Board, spoke at the church on March 9. He gave an interesting talk on the "Power of the Gospel." All of last year's mission pledges were renewed, and several new ones secured.—Lorena Humbarger, Falls City, Nebr., March 11.

NORTH DAKOTA.

Columbia Sunday-school.—After having postponed the meetings at Dundas, owing to the cold weather, Bro. Shorb, of Surrey, N. Dak., again greeted a goodly audience. March 8 about fifty were out for church. He also delivered an effective sermon in the evening. Bro. Slocum and family and Bro. Graham were with us too. At our members' meeting in which it was decided to hold a series of tent meetings, commencing June 7 and closing with a love feast June 20, Bro. Shorb was asked to take charge of the meetings.—Mrs. H. B. Row, N. Dak., March 11.

Surrey.—Last Sunday was red-letter day at our church. After a very interesting Sunday-school lesson at 10 A. M., Bro. A. B. Peters, of Wenatche, Wash., gave us an able discourse on "United Effort." At 7 P. M. Dr. A. J. McConnell took up the Christian Worker's topic, "Moral purity," and gave us a very interesting lecture. Then Bro. George Hilton followed with another talk on the famine relief work in China. The large crowd that was present indicated the appreciation of the people.—Manerva Lambert, Surrey, N. Dak., March 12.

Williston church met in council March 7. Our elder, Bro. J. E. Joseph, of Surrey, N. Dak., presided. Two were restored. We have secured Bro. George Hilton, of Surrey, N. Dak., for a series of meetings, to begin May 30. Our love feast will be held June 6. Bro. Joseph was with us over Sunday and gave two inspiring addresses. We also organized a Christian Workers' Meeting, with Bro. Abram Miller as president, and Bro. Claude March as secretary. Sister Pearl Sherland was anointed and has received a great blessing from the Lord.—(Mrs.) Eva Miller, R. D. 2, Box 114, Williston, N. Dak., March 12.

OHIO.

Middle District met in council March 11. Eld. S. A. Blessing, of West Milton, Ohio, presided. The brethren reported their annual visit and found all the members in love and union. We send no delegate to Annual Meeting this year. Eld. Blessing and Bro. Joseph F. Miller were chosen delegates to District Meeting, with Brethren D. L. Sollenberger and X. L. Coppock as alternates. A letter of membership was granted to our deacon, Bro. D. W. Vanlman, who has moved to Ovid, Clinton County, Mich.—Joseph H. Stark, R. D. 1, Tadmor, Ohio, March 12.

North Star church met in council March 7, with our elder, Bro. S. Z. Smith, of Sidney, Ohio, as moderator. Eld. Smith has had charge of the work at this place for some time, and his time expired at this meeting. He was chosen as our elder for another year. One letter of membership was granted. On account of the great distress, we decided not to send a delegate to Conference this year. Brethren F. P. Corder and R. T. Wagner are our delegates to District Meeting. Eld. Smith favored us with most inspiring discourses on the following Saturday evening, Sunday and Sunday evening. He also talked to the Sunday-school. All present at the meeting were seemingly lifted to a higher plane of living. We have a very interesting front-line Sunday-school, with our efficient brother, C. D. Miller, as superintendent. Our number is small, as compared with some of our large congregations. We made donations amounting to \$18.32 for the year. One of our sisters has been under the hand of affliction, but our prayer is that she may soon recover.—D. P. Groff, New Weston, Ohio, March 12.

Swan Creek.—We held our council March 7. Eld. George Sailer presided. We decided to hold our love feast March 30 at 10 A. M., at the East house. Brethren D. G. Berkebile and Aaron Smith were chosen delegates to District Meeting. Sister Effie Berkebile resigned her office as treasurer, and Bro. Vanier was chosen instead. It was decided to hold series of meetings at the East and West houses, and at the Fall or winter.—Nancy E. Smith, Wauson, Ohio, March 13.

PENNSYLVANIA.

Onestoga church met in council March 10. Eld. S. H. Hertzel presided. Six certificates were granted. Reports were made by the Temperance and Missionary Committees. A teacher-training class was started in our congregation. Bro. Hershey Groff and Bro. D. S. Myer are our delegates to District Meeting. We decided to hold our love feast June 4 and 5, in the Bird-in-Hand house, at 1:30 P. M.—(Mrs.) Sallie Pfautz, R. D. 1, Bareville, Pa., March 13.

Little Swatara.—Bro. Nathan Martin came here Jan. 31 and assisted with a two weeks' series of meetings at the Frytown house. The attendance and interest were very good. Bro. Martin had very carefully prepared with us. One of our souls expressed their willingness to forsake sin. Nine were received into the church by baptism. A series of meetings at Rankstown, Pa., close to the boundary line of the Little Swatara and Big Swatara churches, was commenced on March 1. Bro. Wenger, beginning Jan. 31, and continuing two weeks. The services were well attended, and considerable interest was manifested. Three were reclaimed. Our council was held March 9. Eld. E. M. Wenger presided. We decided to send no delegate to Annual Conference. Eld. Wenger, I. A. Gibbs, and A. J. Light will represent us at District Meeting. We will have our love feast June 2 and 3, at 9:30 A. M., in the Meyers house. A Missionary Committee was appointed as follows: Brethren Ira D. Gibbel, A. L. Light and John W. Lentz.—H. M. Frantz, R. D. 5, Meyers, Pa., March 10.

Shamokin.—Feb. 25 we began a series of meetings, conducted by Bro. Nathan Martin, of Elizabethtown, Pa., which was continued until March 7. The weather was very inclement, but we still had a good attendance and inspiring discourses. One came out for the Lord, and a few more are counting the cost. Three were baptized March 7. Two were hindered on account of death in the family, who will be received by baptism in a few days. Bro. Henry H. Moyer, of Reading, Pa., and our elder, E. M. Wenger, of Frederick, Pa., visited us during the meetings. Bro. Wenger officiated in the baptism. One was restored to fellowship recently. This adds six to our small number.—Mrs. G. W. Kraft, 428 Spruce Street, Shamokin, Pa., March 12.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale.—Sunday, at our morning service, Bro. Peter Forney preached for us. Our brother is eighty-five years old, but he has a remarkable mind for one so old. He has planned to go to Annual Meeting this year. We have organized a teaching class of sixteen members. The writer was chosen president. Bro. C. W. Guthrie, teacher. While the work here meets opposition, we have a steady growth. At our regular preaching services, on the evening of March 8, two made the good choice. They were baptized the following Sunday afternoon. Bro. C. W. Guthrie is working in the work. Two more are awaiting the rite.—F. F. Durr, Glendale, Arizona, March 16.

Mountain View.—Brother and Sister P. D. Buckwalter, recently from Los Angeles, are located in our midst. They are able workers in the Master's cause. Bro. Buckwalter is a deacon. Sister Buckwalter has been in charge of home department work, and has also been superintendent of the Ladies' Aid Society in the city. They are taking hold of the work here most commendably. We feel encouraged with their presence. Sister Buckwalter has been in charge of home department work, and has also been superintendent of the Ladies' Aid Society in the city. They are taking hold of the work here most commendably. We feel encouraged with their presence.

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CALIFORNIA.

Empire.—Bro. A. Hutchison held a two weeks' series of meetings for us beginning March 1. He delivered seventeen inspiring sermons, confining himself principally to doctrinal teaching. The membership has increased. In spite of a great deal of sickness in the community, our Sunday-school and Christian Workers' Meeting are progressing nicely. We are planning to have a teacher-training class in the near future. A Sunday-school class was organized about two weeks ago. Our young married people are holding twelve classes in our Sunday-school, with an average attendance of about 225.—Hattie B. Dearloff, Modesto, Cal., March 17.

Inglewood.—On Saturday morning, March 7, we held our council, with Eld. G. H. Bashor presiding. We will hold our love feast April 12, at 7 P. M. We have received Eld. J. P. Souders, of Louisville, Ky., to conduct our preaching service, and also a teacher-training class until May 15. Last Sunday morning two came out on the Lord's side, and were baptized the same afternoon.—Lizzie Diehl Thomas, R. D. 1, Box 554, Inglewood, Cal., March 13.

Live Oak church met in council on Saturday, Eld. J. H. Stover, of Chico, presiding. Three letters were received and three were granted. Our love feast will be held May 9, at 2 P. M. Bro. Stover preached for us on Saturday night. On Sunday forenoon and evening he also gave interesting discourses.—A. Critter, Live Oak, Cal., March 16.

COLORADO.

First Grand Valley church met in council March 7. Eld. Salem Beery presided. We had a very pleasant meeting. Sister Minerva Hixson, Brethren Frank Weller, Roy Mohler and Lewis Lapp were elected on the temperance committee. March 15 marked the close of a two weeks' revival, conducted by Bro. Beery, our elder. The weather was fine, and the attendance good. Bro. Beery delivered some inspiring sermons, and we feel that much good was done. Our Sunday-school and Christian Workers' Meeting are preparing a special program for Elders—Pearl Waltz Lapp, R. D. 2, Grand Junction, Colo., March 16.

CANADA.

Pleasant Valley.—Our Sunday-school gave a very interesting program on Temperance Sunday, March 8. A donation of \$2.10 was taken for the temperance cause. March 14 we met at the home of our elder, Bro. Peter Brubaker, for members' meeting. We decided to have a love feast—the time to be set later. After April 1 our services will be held north of the valley for the present. One member was received by letter. Sister Florence Fisher was chosen as solicitor. Bro. E. Franz was chosen church treasurer. In Bro. J. D. Reish's absence at Mount Morris, Eld. Hannah Dunnington, Box 1266, Medicine Hat, Alta., Canada, March 17.

DISTRICT OF COLUMBIA.

Washington City church recently received two members by letter. Eld. J. H. Stover and daughter, of Hagerstown, Md., returned from Cuba and Florida, where they spent the winter stopped over Sunday with us. Bro. Barnhart occupied the pulpit on Sunday morning. He reports wonderful opportunities in Cuba for mission work. Sister Rebecca Click, a patient sufferer for many years, was appointed by letter to Elders R. A. Garber and A. Chambers. Our council will be held April 6. We shall then be without a pastor, as Bro. Garber expects to terminate his work here March 31. We have a fine teacher-training class of about fifteen members. The first examination was taken last week. Bro. Jacob Hollinger is our teacher, and Bro. P. E. Miller is our assistant.—M. C. Flohr, 338 Eighth Street, S. E., Washington, D. C., March 12.

IDAHO.

Boise Valley church met in council March 7. Our elder, Bro. J. F. Ulrey, presided. Four letters of membership were granted. Bro. Russell Brockus was reflected as a member on the extension mission work. The church decided to have a love feast this spring. Bro. David Betts was chosen delegate to Annual Meeting. For papers go to District Meeting—Ida B. Flory, Caldwell Idaho, March 11.

Nampa.—March 8 Bro. Ulrey, of Boise Valley, preached for us. In the afternoon one of our Sunday-school scholars was received by baptism. A number of our members are moving from Nampa to the Madden View. Our last council two certificates were granted, and more will be called for in the near future.—Amanda Garber, Nampa, Idaho, March 12.

ILLINOIS.

Chicago (Hastings Street).—Last Sunday morning we had a pleasure in having Bro. R. D. Murphy, traveling Secretary of the General Mission Board, with us. Bro. Murphy gave us a very helpful talk in the morning, which will never be forgotten by those who had the pleasure of listening to him. Bro. Horner has charge of the work at the present time. We all appreciate the work he is doing. There are many opportunities for service in this neighborhood. Many of the homes have been opened to us and we are permitted to hold meetings. Street meetings are held each Sunday and Tuesday evenings. Bro. Claybaugh, of Bethany Bible School, is directing the work, and a number of the people from the school are assisting him. We greatly appreciate their efforts very much. Some of our young people take pleasure in attending them and doing whatever they can to make these meetings a success.

The workers usually stand in the street, and the people who listen are found along the sidewalk. It is wonderful how some of the people will stand there all through the service, listening to the Word of God. It may be the first time they ever heard anything at all about God and they are usually anxious to know more. After the service a good many inquiries are given in the morning. In the afternoon many of the souls of the Lord's own may fall on good ground.—Mrs. M. E. Dyer, 1614 W. Fourth-enth Street, Chicago, Ill., March 18.

Panther Creek.—March 15 Sister Elizabeth Howe Brubaker, our District Sunday-school Secretary, visited our Sunday-school, and gave us an interesting and inspiring Sunday-school talk. Owing to muddy roads, the attendance was small. We hope the most efficient work may be done here through her efforts in our behalf.—Jessie Switzer Yordy, Ronoke, Ill., March 17.

Polo.—Feb. 21 the Pine Creek, West Branch, Mount Morris and Polo congregations met at Polo for a four days' Bible and Sunday-school Institute, with Elders L. E. Miller and M. W. Emmert, of Mount Morris, and James M. Moore, of Chicago, as instructors. These meetings were very instructive and well attended. March 6 we met in council, with our elder, Bro. John Heckman, presiding. Two letters were granted, and one was reflected. Bro. Heckman's health is such that he will be unable to attend the next meeting. We held our last report.—Allison Reisinger, Box 314, Polo, Ill., March 17.

Waddams Grove.—We met in council March 7. A goodly number were present, outside of the brethren. Eld. P. R. Myers, of Waddams Grove, presided. We elected our church treasurer, clerk, and several other officers. Bro. Harvey Stouffer was chosen president of our Christian Workers' Meeting. We expect to hold our love feast May 30 and 31, at 1:30 P. M. We will also begin our series of meetings at that time. Bro. Myers is to do the preaching. We also decided to hold an election for two ministers at our love feast.—Albert Myers, Waddams Grove, Ill., March 13.

INDIANA.

Blissville.—Our congregation convened in council March 14, at the Blissville house, with Eld. J. Markley and Bro. Wm. Kilian presiding. Three letters of membership were granted. We decided to hold a Harvest Meeting Aug. 8, and a love feast Oct. 3. We also decided not to send a delegate to Annual Conference.—Cora Nitcher, R. D. 8, Box 51, Plymouth, Ind., March 17.

Bel River church met in special council March 13. The deacons reported their annual visit. We decided to have preaching services every Sunday instead of every two weeks. Our love feast will be held May 30, at 10 A. M. We elected our elder, Bro. George Swihart, as our delegate to Annual Conference. Bro. Swihart was elected church treasurer. Bro. Swihart was with us the past week. While here, he preached nine doctrinal sermons, delivering his messages with power. The interest throughout the meetings was excellent. One was baptized. Others were deeply impressed. Bro. Swihart visited with us on Monday and Tuesday, and has been here since. Sister Swihart was with us over Sunday.—Lizzie Wolfe, Claypool, Ind., March 16.

English Prairie.—Feb. 28 we held our council. Our elder, Bro. S. J. Burger, presided. Bro. J. H. Schrock, of Shipshewer, also was with us. Attention for a minister was held, which resulted in choosing Brethren Van Yoder and Charles Light. We elected Bro. Samuel Carper as president of our Christian Workers' Meeting, with Sister Leta Leer as secretary. Our members have started a union Sunday-school at Monon, with good interest so far. Our love feast will be held May 30.—Pearl M. Hays, English Prairie, Ind., March 16.

Fountain church met in council March 14, with our elder, Bro. E. O. Norris, presiding. One was restored. Three letters were granted. Bro. Norris preached an inspiring sermon on Saturday night. On Sunday he preached at one of our mission points, ten miles away.—(Mrs.) Amy Hoppes, R. D. 2, Holt, Ind., March 16.

Fountain (Antioch Mission).—Our elder, Bro. E. O. Norris, of Ingalls, Ind., was with us March 15. He preached two inspiring sermons, with a good attendance, both morning and evening. The members here feel greatly benefited.—Matton E. Hill, R. D. 1, Brewersville, Ind., March 15.

Howard church met in council March 14. Eld. J. W. Flora presided. Two members were received by letter, and two letters were granted. Bro. Elmer Phipps has moved to this congregation for which we are glad, as he is much needed here.—S. Paulus, R. D. 2, Kappa, Ind., March 15.

Plymouth church met in council March 14. Elders Gorman Heeter and John W. Root were with us. At this meeting one was restored to fellowship. Two letters were received, and two granted. Owing to the death of our elder, Bro. Dilling, Bro. Jeremiah Barnhart was placed in charge of the church. The church decided not to represent by delegate at our coming Annual Conference.—Lulu E. Ulrey, R. D. 4, Box 41, Delphi, Ind., March 15.

Spring Creek.—We have enjoyed another feast of good things. This time, Bro. C. Lauch, of Bethany Bible School, who has charge of the "Midnight Rescue Mission" work there, came here March 11 and talked to us on Saturday evening, Sunday and Sunday evening. These meetings were very much enjoyed and appreciated by all. A collection of \$17.25 was taken up for the good work. Bro. Root had the pleasure of receiving a new young sister into the church by baptism.—Amanda Rusler, Piercetown, Ind., March 16.

Syracuse congregation met in council March 11. Our elder, Bro. Clem, presided. We received five certificates, and five were granted. Bro. J. Edson Ulrey will assist us in a series of meetings in November. Our love feast will be held June 20.—Alice A. Kitson, Syracuse, Ind., March 18.

Turkey Creek.—Our congregation met in council March 7. Our elder, Bro. Henry Wysong, presided. The reports were read and accepted. One letter was granted. We decided to hold a singing class, to do one week. We have Sunday-school and preaching services every Sunday morning.—Maybelle Mishler, Milford, Ind., March 16.

Union Center church met in council March 14. Our elder, Bro. D. H. Anglemeyer, presided. Three letters of membership were granted, and eight were reflected. Bro. Root was elected delegate to Annual Meeting with Bro. David Miller as alternate.—Chloe Weldy, Wakarusa, Ind., March 17.

Union church convened in council March 14, at 1 P. M. Our elder presided. Four letters of membership were granted and two were reflected. We will not have a love feast at our Annual Conference this year. Our love feast has been appointed for Oct. 24 and 25. Our Harvest Meeting will be held Sept. 6, to be an all-day meeting and to be concluded with a temperance meeting in the evening. Our Christian Workers' Society is doing good work. The Sunday-school will render an appropriate program on Easter.—A. Laura Appelman, Plymouth, Ind., March 16.

Wabash City church met in council March 16, with Eld. J. W. Norris presiding. The committee, appointed to establish a church line, gave a satisfactory report. Three letters were received, and three were granted. We held the first Saturday evening in June.—(Sister) Charles Circle, 323 Indiana Street, Wabash, Ind., March 17.

Wabash church met in council March 5, with Bro. E. S. Brubaker, of Bethany Bible School, presiding. Bro. Elza Welmer and I. B. Wilke were with us. Bro. E. S. Brubaker resigned as elder of our congregation, and Bro. I. B. Wilke was chosen to take his place. Sister Maggie Brubaker was chosen as writing clerk. One letter was granted. Our love feast will be held May 30, after harvest.—Lula C. Pulley, R. D. 9, Wabash, Ind., March 16.

West El River church met in council March 14. Our elder, Bro. G. E. Swihart, presided. Brethren Gabriel Ulrey and

Amos Freed assisted in the meeting. Several letters of membership were granted and several were received. Many reports were read and accepted, and other matters of business were attended to in a satisfactory manner. Bro. Jerry Prutz was chosen as our delegate to Annual Conference.—Marie Butterbaugh, Silver Lake, Ind., March 18.

West Marion has just closed a three weeks' series of Bible lessons, and has elected as our elder Bro. J. W. Norris. The attendance was good, and much interest was manifested at all the meetings. After each sermon the privilege was given to ask questions on any point not understood, which proved a great benefit to all present. Twelve souls accepted Christ as their Savior. Eleven were baptized, and one was restored to fellowship. Other souls were almost persuaded to follow Christ.—Rosa France, Marion, Ind., March 18.

IOWA.

Greene church met in council March 7. Bro. W. H. Pyle was elected elder of our church for one year. We decided to hold our love feast May 30, to be followed by a series of meetings, conducted by our pastor, Bro. J. F. Burton. Our church is growing more active in the work of the Lord, as is evidenced by an increased attendance Sunday-school. Our Christian Workers' Society has been reorganized, and the meetings are growing in interest and attendance. We will give a special temperance program on Sunday evening, March 22. We have organized a teacher-training class of fifteen members, from which we hope to get more efficient teachers. Eld. L. E. Flora, R. D. 1, Greene, Iowa, March 16.

Panther Creek church met in council March 14. Our elder, Bro. J. B. Spurgeon, presided, assisted by Eld. A. M. Stine, Eld. C. B. Rowe, of Dallas Center, Iowa, and Eld. E. F. Caslow, of Panora, Iowa, were present to assist in holding an election, but the works postponed for the present. We re-elected our clerk, treasurer and trustee. Our elder is to represent us at Annual Meeting. Bro. C. B. Rowe is to conduct a series of meetings for us, beginning May 25. All work moved along pleasantly, and we trust that the Lord's cause at this place may grow.—H. A. Manssamer, Adair, Iowa, March 18.

Prairie City church met in council March 14. Our church officers for the coming year were elected, with Bro. B. F. Buckingham as church clerk; Bro. B. F. Milleson, trustee; the writer, correspondent; Bro. Carl Elrod, a member on the Temperance Committee; Bro. J. B. Bowie, a member on the Missionary Committee; Bro. W. L. Buckingham was elected delegate to Annual Meeting. We decided to hold our love feast May 30, at 6:30 P. M. We will have our annual missionary program the day following. We expect to have a series of meetings in October, if we can get away evangelists to help us at that time. Our membership is growing. We decided to use the envelope system of giving, to meet our finances. We received a young minister by letter since our last report. With the coping of spring our attendance at the services increases, and prospects are bright.—Nellie L. Bowie, Prairie City, Iowa, March 16.

Waterloo.—A number of our brethren and sisters met at the church last evening for the administering of baptism to two who are heads of families. This impressive service was immediately followed by a love feast in a near-by Brethren home. For the special benefit of a dear sister moving to a point in South Dakota, far away from any of our people; also for the two dear ones who had just entered the fold. Some of our aged brethren and sisters, and a few others,—twenty-five in all,—participated in this spiritual and enjoyable feast.—J. S. Hershberger, 1130 Hammond Avenue, Waterloo, Iowa, March 17.

KANSAS.

Belleview church met in council March 7. Our elder, Bro. E. D. Steward, presided. Bro. Albert Applegarth was elected District solicitor. Our love feast will be held May 23, at 4 P. M. Brethren Roscoe P. Baker and Warren Gish, who had been elected previously to the office, were installed in office.—Susie R. Williams, Rydal, Kans., March 12.

Cottonwood church met in council March 14, with our elder, Bro. C. A. Shank, in charge. Church officers were elected for the coming year. Bro. Shank was again chosen as our elder. We expect to begin a series of meetings May 2. Our love feast will be held May 30, at the home of Bro. D. Altus, three miles southeast of Americus. Our elder gave us three excellent sermons while with us, which were greatly appreciated. The members in this part are seldom privileged to have preaching services, and we greatly need a minister among us. We hope that we may long have one supplied.—Lillie Phillips, R. D. 1, Americus, Kans., March 16.

Larned church met in council March 9. Eld. M. Keller presided. We had a very pleasant meeting. Sunday-school officers were elected for the next six months, with Bro. R. F. Fox as superintendent, and Sister Agnes Baker as secretary-treasurer. Our offering for home missions amounted to \$48. We decided to hold our love feast May 9, at 2 P. M.—Ethel Bowser, R. D. 2, Box 10, Larned, Kans., March 16.

Monitor church met in regular council March 14. Eld. M. J. Mishler presiding. The deacons made good reports of their visit. It was decided that we have memorial services, May 30. Our love feast will be held May 9, at 6:30 P. M. Our church and Sunday-school work are progressing nicely.—Lulu Brubaker, Conway, Kans., March 11.

Notice.—The Mission Board of Southwestern Kansas and West Texas is holding a series of meetings for the purpose of raising a collection for the home of Bro. D. Altus, three miles southeast of Americus. Our elder gave us three excellent sermons while with us, which were greatly appreciated. The members in this part are seldom privileged to have preaching services, and we greatly need a minister among us. We hope that we may long have one supplied.—Lillie Phillips, R. D. 1, Americus, Kans., March 16.

Oberlin Mission.—Bro. Miles Blickenstaff and the writer went to Oberlin, Kans., March 6, and engaged in a short series of meetings. We gave them a short Bible lesson, followed by a sermon, each evening, and held a love feast with them on Saturday evening, March 11, closing our meetings March 15. This is a rural mission point, with a small number of consecrated members, who are without a shepherd. They have had no preaching since last August, and are anxiously waiting for some one to come to their assistance.—D. H. Heckman, Quinter, Kans., March 18.

Washington Creek congregation met in council March 7, with Eld. W. A. Kinzie presiding. Three trustees were chosen for the church collection. A love feast will be held at the church expenses. Several letters of membership were granted. We will not represent at Annual Meeting this year.—C. A. Ward, Richland, Kans., March 16.

LOUISIANA.

Roanoke.—Our church met in council March 13. Our elder, Bro. J. A. Miller, of Marvel, Texas, presided. The report of the annual visit was heard. With a few exceptions, all were found in love and union. A few admonitions were asked for, but no council was held. The love feast will be held at 6:30 P. M. We decided not to represent at the Annual Meeting by delegate. Bro. J. A. Miller preached for us nearly one week before our council. Two have been baptized since our last report.—J. I. Miller, Roanoke, La., March 14.

MARYLAND.

Bear Creek congregation met in council March 14, with Eld. S. A. Miller presiding. We decided to conduct a Sunday-school the coming summer, and Bro. J. A. Spelcher was elected superintendent. We will hold our love feast June 1, with a week's meetings previous to the feast.—W. A. Spiker, Accident, Md., March 16.

Meadow Branch church met in council March 14. Eld. William E. Rupp presided. On account of the prospective revival at the church, no love feast will be held at this time. The church collection was reported favorably. Sister Gertrude Smith and Bro. Noah Arbrough were reflected on the

March 7 the District Mission Board met at the home of Bro. T. L. Kimmel, Sheldon, Iowa.

Reports from the different mission points, as reported, are encouraging, there having been forty-three converts baptized and one reclaimed, so far this year.

We decided to dispense with the District Evangelist for this year, and to supply the calls for preaching by the resident ministers, as far as possible, using the money, thus saved, in locating ministers in the most promising fields.

The calls for workers are many, but we can only supply them as far as our finances will allow. If our members, when looking for a new location, would be more careful in selecting one where we already have organized churches, they would be just as well off financially, and much easier cared for by the District. We would like to hear from all isolated members, not yet reported to us, and we will help them get into communication with their nearest congregation.

We have been fortunate in securing the services of Bro. Virgil C. Fennell, of 1335 E. Sixteenth Street, Des Moines, Iowa, as our District Sunday-school Secretary, who is planning to visit all the Sunday-schools in the District. With his years of preparation and much actual experience in this line of work we are expecting good results from his work. We would ask the cooperation of each school in the work, and trust that the report blanks, sent out by him, will be promptly filled out and returned to him.

H. C. Sheller, Sec.

Grundy Center, Iowa, March 11.

CHICAGO CHURCH, ILLINOIS.

For many years the Chicago church has been struggling for a foothold. She has met many difficulties and surmounted great obstacles. A new day is dawning for this church, and at present her outlook is more encouraging than ever before.

During the past year the congregation has been divided into three organizations, a pastor being chosen for each, with one elder over the three. Bro. W. J. Horner has been chosen pastor of the Hastings Street church, Bro. E. E. Eshelman, pastor of the Douglas Park Mission, and Bro. E. B. Hoff, pastor at Bethany. The church felt the need of a special pastor at Bethany, in order to care for the neighborhood needs, but as yet a suitable man could not be secured, and that work is in the hands of a committee of three. Bro. Hoff serves as the student pastor.

The work at Douglas Park is taking on new life, under the directions of Bro. Eshelman. Much interest and enthusiasm have been added to the Hastings Street work through the street meetings held there. Some of the faithful workers there, with the help of some of the Bethany students, have been doing some very encouraging work along this line. Bro. Horner, too, is doing some very effective work in getting his forces organized, getting into new homes, and starting Bible classes in many of them.

Recently the church held an election for ministers and deacons. Two ministers and three deacons were elected. The ministers are Brethren H. A. Claybaugh and W. E. Buntain. The deacons are Brethren T. D. Christy, Clarence Clark and Irvin Leatherman.

Since July, 1913, ten have been baptized in Bethany,—five Chinese boys, one Chinese woman, three Sunday-school children and one Bethany student. The Chicago church has large opportunities for work. We come in touch with many different nationalities and are making an effort to reach them for Christ. Will you pray that the church here may really stand as a shining light in a dark place? Grace Gnagay.

3435 W. Van Buren Street, Chicago, Ill.

ROANOKE CITY, VIRGINIA.

Our church met in council March 6. Eld. P. S. Miller presided. Bro. J. A. Hoover's resignation, as a member of the Finance Committee, was unanimously declined. Brethren Highbarger and John Shickel were elected members of the Finance Committee, to serve in place of two of the members who have moved away. Bro. Miller read a letter from Bro. George W. Flory, of Covington, Ohio, in acceptance of our call to conduct a series of meetings. He will be here Aug. 23. He held a series of meetings here a few years ago, and we are all anxiously looking forward to his coming.

A campaign is on foot to get all our members to attend services regularly. A committee of four, with Bro. C. E. Trout as chairman, formulated plans to bring this about. It was decided to have a special service March 15, at 11 A. M. Special invitations were sent to every member of the church, Sunday-school, home department and cradle roll, requesting them to bring their friends. About thirty workers offered to help in the work.

The invitation card was neatly gotten up. One side of the card bore a picture of our church and the street number; also an urgent invitation to be present on that day,—the name of the person being given at the top. On the other side, at the top of the card, were these words: "Attend the church and you will be blessed;" also the subject divisions with references in full: "'With Gladness' (Psa. 122: 1), 'All Blessed Together,' (Psa. 84-

4), 'With the Best Day,' (Psa. 84: 10), 'With Strength' (Psa. 84: 5), 'With Help' (Psa. 124: 8), 'We Get Together' (Heb. 10: 25), 'With Results' (Acts 2: 1-4)."

The plan was endorsed by the church at this meeting.

The following Sunday the invitations were given to the workers. Each one was instructed to take but one excuse from those they were to see, and that "Providentially hindered."

The question of more Sunday-school rooms was discussed at this meeting. A committee was appointed to look into the matter, and to make a report March 20 at a special meeting. Brethren H. M. Miller, J. H. Yost, C. E. Trout and D. P. Shickel are the committee. The request of Bro. C. D. Hylton, to solicit endowment fund among our members at this place, for the Mission Board, was granted. Several other requests came before the meeting, and were disposed of as the church thought best.

Although there was a snowstorm, the meeting was well attended, and the members received words of praise from Bro. P. S. Miller for their interest in the Lord's cause. The Junior Christian Workers have reorganized for the year, with Sister Grace Peters as supervisor. March 8 Bro. William Elgin, of Elanville, Va., preached at the morning and evening services.

Lulu Shickel.
605 Third Avenue, N. W., Roanoke, Va., March 11.

HELPING THE ISOLATED.

In the Gospel Messenger of Feb. 28 I read a letter from a brother in Ankeny, Iowa, entitled, "Opening Work in New Communities." The situation there described is similar to our environments here, in Southern Virginia. The Church of the Brethren was not known here until we arrived a year ago.

Some of the Brethren ministers from Northern Virginia have been to visit us, and preached for us while here. The people seem interested and have been making inquiries as to our doctrines. There is no church-house of any kind, here in the country. The people have organized a Sunday-school at a small district school-mission with a fairly good attendance.

Bro. J. M. Kagey, of Dayton, Va., visited us over Sunday, Feb. 22, and preached one sermon. He was well pleased with the community and general surroundings. He considers the field good for opening up the work of the Brethren church.

We kindly ask the assistance and prayers of the church, to help us in our situation here. Husband and I are the only members. We have bought a farm and are permanently located. We came here from Indiana and are well pleased with our new home. We have a fine, mild climate, and a promising agricultural section. We are glad, at any time, to have brethren or sisters visit us, and do hope that at places where there are more helpers than are really needed, some may feel impelled to come to these isolated places, to help to further the work of the Master.

Chase City, Va., March 12.

RED OAK GROVE, VIRGINIA.

In this congregation we appointed a Missionary Committee of three members, and since that time we have been putting forth an effort to raise all the money we can for home expenses and for World-wide Missions. We have done fairly well. Last summer we had two Missionary Meetings, and raised \$43 for World-wide Missions, besides what we did for home and District work. At our March council we appointed three more members on our committee, making six members in all. We aim to put forth a greater effort to raise funds for home and District work and World-wide Missions, by soliciting each member of our church and strongly urging them to give liberally to the Lord's cause. We think this is the most systematic way of raising money for the Lord's work. We are also aiming to have missionary meetings during the year and to take up collections and preach missionary sermons.

We think if all the churches in the Brotherhood would appoint Missionary Committees to take up the work on a systematic plan, soliciting all the members and explaining the importance and necessity of giving, hundreds of dollars could be raised. There is no danger of doing too much for the Lord. Let us all work harder for the Lord, and see if more blessings do not follow. I should like to hear from more of the churches along this line in the Messenger. I am pleased with the Bridgewater church's plan of raising money for the Lord's cause. I think there is room for us all to do better along this line. Let us all try harder and see.

Floyd, Va., March 9.

THE CONSTRUCTIVE QUARTERLY.

George H. Doran Company, 38 West Thirty-second Street, New York, have placed on our desk the March number of The Constructive Quarterly, which, according to the original program of its publishers, "aims to present the divergent views of every type of Christian faith, each laying stress on his own positive and constructive life and thought." We are quite sure that not all of our

readers will agree with the various ideas and theories set forth. Indeed, we should be greatly surprised were such the case, this publication being an open forum for the discussion of various religious topics. Subscription price, \$2.50 per annum, or 75 cents per single number. It may be ordered from the publishers or through the Brethren Publishing House.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Miller-Lower.—At the home of the bride's brother, Mr. Henry Lower, near Maywood, Mo., Jan. 28, 1914, Mr. Roy Miller, eldest son of Bro. John and Sister Fannie Miller, near Julia, Ill., and Miss Marie Lower, of Maywood, Mo.—Mrs. J. M. Masterson, Chatham, Ill.

Wagoner-Hamm.—By the undersigned, Feb. 25, 1914, at the home of the bride's parents, near Oakley, Ill., Bro. David Wagoner and Sister Jennie Hamm.—Geo. W. Miller, Cerro Gordo, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold. Sister Harriet L., second daughter of Brother John and Sister Elizabeth Heiser, born in Gratiot Licking Co., Ohio, Nov. 22, 1840, died at her home in Somerset, Ohio, March 14, 1914, aged 73 years, 3 months and 22 days. May 22, 1861, she was united in marriage to Whitmore Arnold, a minister of the Church of the Brethren. Two sons and one daughter were born to this union. The daughter died in 1867. Sister Arnold was baptized by Eld. James Quinter in the fall of 1863, and remained faithful. For the past ten or more years she has been in ill health, suffering intensely most of the time. Her husband, two sons and one brother survive. Services by Eld. R. Wyatt in Somerset. Interment in the Somerset cemetery.—R. Wyatt, Somerset, Ohio.

Ashmore. Sister Madara H., daughter of W. A. and Sarah E. Glash, born Dec. 18, 1853, aged 60 years, 2 months and 12 days. She was married to Robert J. Ashmore Dec. 23, 1875. To this union were born six children. One died in infancy. Her husband, two sons and three daughters, four brothers and six sisters survive. Sister Ashmore and her husband entered the Master's service in 1877, and were faithful members in the Church of the Brethren ever after. Services by Eld. C. B. Smith, of Morrill, Kans., in the Juniata congregation. Text, Philp. 1: 21. During the last six weeks of her life she suffered intensely with a complication of diseases, which caused her death. W. Glash, Juniata, Pa.

Baker. Sister Hattie, nee Gibson, born Sept. 22, 1863, died at her home near Piney Flats, Tenn., March 8, 1914, aged 50 years, 5 months and 16 days. She was married to Bro. David Baker Jan. 29, 1885. Three sons and four daughters were born to this union. Two sons preceded her. Sister Baker united with the Church of the Brethren in 1886, and lived a very devoted life until the end came. She will be missed by all who knew her, especially by her husband. Services in the home by the writer. Text 1 Cor. 15: 19. Interment in the family cemetery.—R. B. Pritchett, Johnson City, Tenn.

Baldwin. Sister Mary M., nee Martin, born Dec. 5, 1834, in Butler County, Ohio, died at her home in Dalton, Ohio, in the bounds of the Donnels Creek congregation, March 7, 1914, aged 79 years, 3 months and 2 days. She was married to Ferdinand Baldwin Sept. 23, 1869. To this union were born two daughters and one son. The infant daughter preceded her in death. She identified herself with the Church of the Brethren Jan. 10, 1901. She leaves a husband, three daughters, one son and two brothers. Services at the Donnels Creek church by Eld. D. S. Dredge, assisted by Eld. David Leatherman. Text, 1 Peter 1: 3, 4.—Elsie Winget, R. D. 1, Springfield, Ohio.

Branson. Sister Susanna, daughter of Joseph and Margaret Burgess, born Nov. 26, 1834, died March 7, 1914, aged 79 years, 3 months and 11 days. She married Eld. Hiram Branson, and was the mother of six children. Three of them preceded her in death. She leaves one son and two daughters, three brothers and one sister, and eight stepchildren. Sister Branson united with the Church of the Brethren about the year 1866, and was ever faithful. Services at the Pleasant Run house, in the bounds of the Killbuck congregation, by Bro. W. L. Hatchcock of Summitville, Ind.—H. E. Millsbaugh, R. D. 12, Muncie, Ind.

Brumbaugh. Susanna, nee Katherman, born near Bradford, Darke Co., Ohio, Dec. 6, 1843, died at her home on West Fourth Street, Greenville, Ohio, March 6, 1914, aged 70 years and 3 months. She married Abraham Brumbaugh July 19, 1860. To this union were born seven children, five of whom preceded her in death. She leaves a devoted husband, one son and one daughter, six brothers and four sisters. Sister Brumbaugh united with the Church of the Brethren at the Harris Creek congregation and was baptized March 1, 1864. She always lived a devoted Christian life. She called for the anointing during her last illness, and made every needed preparation for her departure. For many years she stood by her husband and gave him encouragement in his official duties as a minister of the Gospel. Services in the Brethren church in Greenville, Ohio, by Eld. David Hollinger, and others, from Psa. 116: 15. Interment in the Harris Creek cemetery, north of Bradford, Ohio.—Catharine Hollinger, Greenville, Ohio.

Burkett. Bro. David, died of paralysis Feb. 27, 1914, at the home of his daughter, Mrs. Witt Sutherland, six miles southeast of Indianapolis, Ind., aged 61 years, 3 months and 11 days. He was the son of Wesley and Elizabeth Burkett. He married Charlotte Oliver March 13, 1860. To this union were born six children. Three of them died in early youth. His loving companion left him for the great beyond April 18, 1886, and on Sept. 9, 1889, he married Susan A. Oliver. To them were born five children. A little son preceded him in death. Bro. Burkett united with the Church of the Brethren about 1890, and was a faithful follower of Christ till the end of his life. He is survived by his wife, five sons and two daughters. Prior to his departure he called for the elders and was anointed. Services at the home of Mr. and Mrs. Witt Sutherland by Brethren S. D. Stoner and J. D. Ronk. Text, 2 Cor. 5: 1. Interment in the Blakesburg cemetery.—Lina N. Stoner, Ladoga, Ind.

Gran. Sister Annie, born in New York City, March 12, 1859, died in Brooklyn, N. Y., Feb. 5, 1914, aged 54 years, 10 months and 17 days. Death was due to a complication of diseases. Sister Gran was a cripple for over twenty-seven years. She was one of the oldest members of the Church of the Brethren in Brooklyn, and while, for the last few years, she was not permitted to be present at the regular church services in person, she was always present in spirit. Two sons and two daughters survive her. Services at the house. Interment in the Greenwood cemetery.—Emelia Gran Strayer, 339 Seventy-sixth Street, Brooklyn, N. Y.

Groff. Raymond Everett, born June 9, 1908, died Feb. 23, 1914, aged 5 years, 8 months and 14 days. This is the little son of Brother Henry and Sister Pearl Groff, who died about

three months ago. Thus three of this precious little family are now in the glory world, only one daughter, eight years old, remaining. Services by Bro. Barnhart. Text, Matt. 19: 13-15. The four grandparents of these little children are among the bereaved—J. L. Carter, Cartersville, Ga.

Groff, Bro. Levi R., born Nov. 2, 1870, died March 4, 1914, aged 43 years, 4 months and 2 days. He was loved by the people in the community where he lived, and will be missed by his many friends. He came to his end through the effects of arterio, administered during a surgical operation for appendicitis. He is survived by his wife, four daughters and two sons—all at home. Services at the Groffdale Mennonite church by Brethren Hershby Groff, M. Ebersole and the writer. Text, Jas. 4: 11.—D. S. Myer, Bareville, Pa.

Lahre, Sister Lydia, nee Penticoff, born at Lena, Ill., Sept. 7, 1849, died at her home in Pearl City, Ill., March 9, 1914, aged 64 years, 6 months and 2 days. In June, 1866, she was married to Elias Lahre, who passed away Feb. 5, 1914. Of eight children five preceded their parents. Sister Lahre is survived by two daughters and one son, three sisters and two brothers. In October, 1893, she united with the Church of the Brethren and remained faithful. Services by the writer in the Methodist church in Pearl City, Ill. Text, Rev. 11: 13. Interment in the Yellow Creek cemetery.—Charles E. Delp, R. D. 3, Shannon, Ill.

Mann, Bro. Frank, son of Martin Mann, died at his home near Hade's church, Falling Spring congregation, Pa., March 19, 1914, aged 23 years, 11 months and 2 days. He was a serious time and suffered much, but was very patient to the last. He passed away while sitting in his chair. His disease was consumption. He united with the church last fall during his illness. Services in Price's church by Bro. Harry Brindle, assisted by the writer. Interment in the adjoining cemetery.—Barry T. Fox, Shady Grove, Pa.

Mellinger, Sister Hannah, daughter of Brother Abraham and Sister Elizabeth Hufford, born in Fairfield County, Ohio, Feb. 2, 1823, died near Honey Creek, Ind., at the Old People's Home and Orphanage, March 23, 1914, aged 91 years and 18 days. She was the sixth of a family of twelve children. One brother and one sister survive her, who were present at the funeral. Sister Mellinger came with her parents to Carroll County, Ind., in 1833. She was married to Samuel Mellinger, who was the mother of one child, that died at the age of three years. She was widowed many years ago. She resided at the Home in May, 1906, where she has since resided. For more than a year she was mentally afflicted. She became a member of the Church of the Brethren nearly seventy years ago, and remained faithful. Her membership was in the Plymouth congregation. Services by Bro. D. F. Hoover, at the church east of town. Interment in the Miller cemetery. Florida J. E. Green, Middletown, Ind.

Minnick, Sister Elizabeth J., nee Ronk, daughter of Joseph and Elizabeth Ester Ronk, born in Botetourt County, Va., near Tinker March 18, 1828, died March 23, 1914, aged 86 years and 22 days. She came with her parents from Virginia to Indiana nearly forty years ago. She was married to Chas. F. Minnick Sept. 18, 1878, living with him for nearly thirty-six years. Three children were born to this union. One died in infancy. She is the last one of her father's family to be called away. Her parents and two sisters preceded her in death. Sister Minnick united with the Church of the Brethren in 1875. As she was not physically strong, she did not attend church very often during later years, but was strong in the faith, and often spoke of her joy and hope of eternal life. She was a member of the Church of the Brethren, though she had been ailing for a long time. Her death came unexpectedly. A sorrowing husband and two sons survive. Services at the church in Middletown by Brethren Hoover and Padeley. Text, John 11: 25. Interment in the Miller cemetery.—Florida J. E. Green, Middletown, Ind.

Newcomer, Sister Margaret, nee Fahney, wife of Peter Newcomer, died March 4, 1914, aged 63 years, 9 months and 13 days. She had several strokes of paralysis—the first one three years ago, and the last one a few weeks prior to her death. She was a devoted member of the Church of the Brethren for more than forty years. Her husband and one daughter survive. Services at the late home. Interment in the Green Hill cemetery.—Jessie Demuth, Waynesboro, Pa.

Riffe, Mary E., died of apoplexy at her home in Girard, Ill., March 7, 1914, aged 66 years, 6 months and 15 days. She was the daughter of Milton and Polly Riffe, and was born near Roanoke City, Va. She united with the Church of the Brethren at the age of fourteen years. She was united in marriage to Henry A. Riffe, Jan. 6, 1869. Soon after their marriage they moved to a farm near Girard, Ill., in which vicinity they resided until her death. To this union were born six children. Two died in infancy. The husband, Henry A., and four sons survive her. Sister Riffe won the love and respect of all who knew her by her beautiful Christian life. Services at the Girard Brethren church by Bro. M. Flory. Text, "She hath done what she could."—Mamie Gibson, Girard, Ill.

Rinker, Bro. Felix, died at his home in Gormanville, W. Va., March 4, 1914, aged 64 years. He was married to Ada Shillingburg. To this union were born four children. One son preceded him in death. Brother Rinker was a member of the Church of the Brethren a number of years. He was a wife three children, two brothers and two sisters. Services at his home by Bro. I. W. Abernathy. Interment in the Bayard cemetery.—Earl C. Cosner, Gormanville, W. Va.

Signe, David S., born in Wahash County, Ind., June 30, 1830, died March 23, 1914, aged 83 years, 8 months and 5 days. He was united in marriage to Mary Eliza Keiser Oct. 19, 1878, who survives. He united with the Church of the Brethren in January, 1877, and remained in fellowship with the Richmond congregation until called to his reward. Services at the Richmond church by the writer. Text, Heb. 13: 14. Interment in cemetery adjoining—Nia E. Long, R. D. 1, Mansfield, Ohio.

Swihart, Bro. Joel, born July 3, 1837, near Canton, Ohio, died in the Sand Ridge congregation, Henry Co., Ohio, March 9, 1914, aged 76 years, 8 months and 6 days. When he was eleven years of age he moved to Sand Ridge, Hancock County, near West Independence, and in 1860 moved to Putnam County. Bro. Swihart was married to Sister Harriet R. Bennett Jan. 25, 1866. His invalid wife mourns the loss of a devoted husband. He was a consistent Christian and a good citizen. The church has a faithful worker and a great help in the Sand Ridge church. Text, Job 16: 22.—J. L. Guthrie, Hamler, Ohio.

Witmore, Sister Mary Ann, nee Krabill, born near West Independence, Ohio, died at her home in Postoria, Ohio, March 8, 1914, aged 71 years and 25 days. She was united in marriage to J. C. Witmore, March 18, 1867. Two sons and two daughters were born to this union. One daughter preceded her to the spirit world while quite young. Her aged husband, three children, two brothers and four sisters survive. Sister Witmore united with the Church of the Brethren over sixty years ago, and was a faithful member. She suffered much, but bore it patiently. Just two weeks prior to her death she called for the elders and was anointed. Services by Eld. L. H. Dickey at the Postoria church from the text, "She hath done what she could." Interment in the Fountain cemetery near this city.—Lydia E. Long, Ohio.

Yoder, Ira, born in Elkhart County, Ind., Aug. 30, 1881, died March 8, 1914, aged 32 years, 6 months and 8 days. He was married to Florence Lutz March 24, 1912, who died about eleven months ago. The only one left to represent his home is a little daughter, the only child of Bro. Yoder. He died of pneumonia on Elkhart Prairie, near Goshen, Ind. Services at the Rock Run church by the writer, assisted by Bro. John C. Weaver and N. B. Heeter. Text, Prov. 27: 1. Interment in the cemetery adjoining the church.—L. L. Berkey, Johnson City, Tenn.

BOY WANTED

By Nixon Waterman



Here is a book that a boy, as long as he is a boy, will read with pleasure. The author evidently knows how to write for boys. Yet it is full of advice for boys, but it is put in such language that the child can understand it. The book is printed in the latest printing and the beautiful binding is quite beautifully decorated cover.

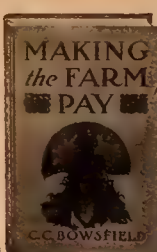
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Our Easter Goods have been selected with great care. We cannot do justice to the different articles in our description. They must be seen before you can appreciate their beauty. Quality considered, our prices are low. We have a large variety from which to select, and will be pleased to have your orders early.

Easter Cards

No. 67.—An exceptionally fine series of six designs, three of them showing the mother hen in the midst of her brood of newly born chicks; in the other three the chicks are represented as being without the mother among the broken egg-shells. The pictures are printed on fine cards in colors. On the face of each card is printed an appropriate Scripture text making them not only handsome but highly suggestive. Size 3x5 inches. Ten in a pack. **Per pack,10c**

No. 401.—A pack of eight different designs, printed on a superior quality linen-finish card, in three colors. Designs of Easter lilies, daffodils, and lilies of the valley. These are a new card and sure to please. Each embossed in envelope to match. Size 2 1/2 x 4 1/2 inches. **Per pack, 10c. Three packs for,25c**

No. 3130.—CHILDREN SERIES. There are four designs in this series. Each contains a child, little chick or Easter eggs and flowers, embossed in a large Easter egg. In two pictures are boys and in two are girls. The flowers are lilies, corn flowers, poppies and lilies. An Easter wish is found on each card. **Two packs for,15c**

No. 3131.—A pack of four different designs. Beautifully tinted cards with silver border. On each card is a basket of colored eggs and a vase of flowers, all embossed and printed in full colors. **Per pack, 10c. Two packs,20c**

No. 3132.—Five cards, postcard size. Four designs. On the face of each card are printed, in full colors, an egg, chicks, and rabbits with flowers as a border. **Per pack, 10c. Two packs,20c**

No. 3134.—PUSSY WILLOWS. There are five cards in this pack with four different designs. Each card shows Easter egg shells suspended on Pussy Willow limbs. The pussy willows are just in bloom, giving the cards a most pleasing effect. Little chicks are perched on the limbs and also on the egg shells. Eggs are colored red, green, purple and blue. Each card has a white background with a narrow gold border. **Two packs,20c**

No. 3135.—Especially attractive for children. Five cards, four varieties. On each card are embossed, in a picture, a chick, a box of girl chicks, and little chicks. The card has a gold border. **Per pack, 10c. Two packs,20c**

No. 3136.—Five cards, four different designs. Each card shows a picture of a chick, a box of girl chicks, and little chicks. The card has a gold border. **Per pack, 10c. Two packs,20c**

No. 7590.—Six egg-shaped cards, all different colors and designs. Each card shows a child's face and a beautiful bouquet of flowers, embossed in colors. **Per pack, 10c. Two packs,20c**

No. 8721.—Colored cards, 4 1/2 x 3 1/2 inches. Rabbits, egg shells and flowers. With greeting, printed in colors. Three varieties. **Per pack, 10c. Two packs, 15c**

Easter Post Cards

No. 114.—SUNKEN PANEL. An Easter card that will please. The colorings are white, green and purple. The designs are very appropriate for Easter, showing the resurrection and the new life. The designs are of Rock of Ages and the light breaking through the clouds, with the Lord's Prayer. Five designs. May be used as a postal. **Per pack of cards, two packs,15c**

No. 556.—A HANDSOME BLUE TINTED CARD. Heavily embossed with the fine lines of a prayer, egg-shaped cards, each card shows a picture of a beautiful landscape. Sprays of forget-me-nots, violets and lilies. A post card in four designs. **Per pack of 4 cards,15c**

No. 306.—Colored cards, 4 1/2 x 3 1/2 inches. On each card is a picture of a chick and an egg shell; also eggs, a greeting and flowers, embossed and printed in colors. **Per pack, 10c. Two packs,20c**

No. 711.—A pack of five cards, five designs, printed in colors. Embossed. Each card contains a greeting, a cross and flowers. **Per pack, 10c. Two packs,20c**

No. 1153.—A heavily embossed card, four in a pack, four varieties. Chicks in an egg shell, a prayer, egg-shaped cards. Printed in many colors. **Per pack, 10c. Two packs,20c**

No. 1161.—Six cards, three varieties. Each card shows a picture of a chick and an egg shell; also eggs, a greeting and flowers, embossed and printed in colors. **Per pack, 10c. Two packs,20c**

No. 2412.—In this pack there are a cross, greetings and in design and colors. Two in a cross, greetings and

flowers, two have eggs, greetings, and flowers, all embossed in colors. Five varieties. **Per pack, 10c. Two packs,20c**

No. 2413.—Five cards in a pack, each bearing a cross, with flowers and greetings, embossed and printed in colors. Five designs. **Per pack, 10c. Two packs,20c**

No. 3079.—EASTER CHICKS. These cards show little chicks in and on the egg shells, making a very beautiful effect. Below the egg shells are flowers, namely, clover, violets and forget-me-nots. All the chicks have a rich dark green background. Easter wishes appear at the top of each card. Four different designs. **Per pack of four cards, 10c. Three packs, 25c**

No. 3083.—A HANDSOME EASTER CARD. A large full design in many colors on a green metallic finish card. A little chick is standing on or near an egg shell. Assorted designs of violets, forget-me-nots, daisies, and lilies. Each card with Easter greeting in white. **Per pack of 4 cards, assorted designs,10c**

No. 3098.—Four beautiful and fine quality cards, four varieties. On the face of each card appears a chick in a half egg shell, a greeting and flowers, embossed and printed in colors and gold. Background an imitation wood graining. **Per pack, 10c. Two packs,20c**

Easter Booklets

No. 681.—An eight-page booklet bearing on the first page a music score with words and decorated with lilies of the valley and forget-me-nots. On the inside a greeting and an Easter verse. Tied with a silk ribbon. Size 4x5 inches. Enclosed in envelope. Each, 10c. **Two for,20c**

No. 744.—HE IS RISEN. An eight-page booklet. Cover has fancy cut out edges and a design of a cross encircled with crocuses and forget-me-nots. Inside are colors and embossed. A greeting and an Easter verse occupy other pages. Tied with silk tasseled cord. Size 2 1/2 x 5 inches. **Each 10c. Two for,20c**

No. 800.—A four-page booklet. Four different designs. Each card shows a picture of a chick and an egg shell, a greeting and flowers, embossed and printed in colors. **Per pack, 10c. Two packs,20c**

No. 850.—A four-page booklet, with flowers and greeting embossed in colors on front page. Greeting and a four-line stanza of poetry on third page. Enclosed in envelope. Size 3 1/2 x 4 1/2 inches. **5c each. Four for, 15c**

No. 1608.—Hand colored Easter greeting folders. A novelty in Easter folders. On the outside is a hand colored photograph of children with eggs and flowers. Greeting embossed in purple and gold. Easter couplet on inside. Three different designs in pack, each in envelope to match. Size 2 1/2 x 4 1/2 inches. **Per pack, 10c. Three packs for,25c**

No. 1610.—A beautiful four-page Easter booklet. Front page has design of daffodils in full color and gold. The center is cut out forming a frame for a hand colored photograph of children, flowers and eggs which is attached to the inside of the booklet. Inside are colors and a greeting. Size 4 1/2 x 5 inches. **Per pack of two different designs, 15c. Two packs,25c**

No. 2490.—EASTER OLD. A four-page booklet. Front page has design of landscape framed in snowdrops. Printed in colors. Inside are colors and a greeting. Size 4 1/2 x 5 inches. **Per pack of two different designs, 15c. Two packs,25c**

No. 4619.—THE LORD IS RISEN INDEED. A four-page booklet of twelve pages. The cover design is a cross composed of violets with lilies of the valley. The inside pages bear the poem indicated by the title and flower decorations in color. Size 3 1/2 x 5 1/2 inches. **Each 15c. Two for,25c**

No. 4995.—A twelve-page booklet printed on heavy paper. On the front page appear angel faces, a cross and a greeting. Inside are colors and a greeting. The inside pages bear the poem "A Holy Easter" and are decorated with flowers and angels in colors. Tied with a silk ribbon and enclosed in envelope. Size 4 1/2 x 5 inches. **Each 15c. Two for,25c**

No. 7437.—A twelve-page booklet, with cover design of violets in natural colors and a cross. The inside pages are printed Easter verses, beautifully decorated with flowers and pictures. Tied with silk ribbon. Size 4 1/2 x 5 inches. Enclosed in box. Each, 15c. **Two for,25c**

Brethren Publishing House, Elgin, Illinois

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Notes from Our Correspondents.

(Concluded from Page 205).

be conducted by our elder, Bro. Silas Hoover.—Richard Arno Dussdorf, Jones Mills, Pa., March 15.

Waynesboro.—Bro. A. P. Snader, of New Windsor, Md., began a series of meetings Feb. 15, in the Waynesboro church, and continued them very earnest in presenting the truth. The attendance was good at all the meetings. The members have been much edified, and many precious souls have been born into the kingdom. Baptism was administered on five consecutive Sundays preceding this date. In all sixty-one were baptized. On Wednesday evening, March 4, a members' meeting was held in the Waynesboro church, to meet with new converts and get better acquainted and in closer fellowship. Three certificates of membership were received, and three members were restored. Our elders gave helpful talks about caring for and helping one another. Bro. W. K. Conner, of Harrisonburg, Va., is now engaged in a revival at Rouzerville, Pa., three miles east of our city.—Jessie Demuth, Waynesboro, Pa., March 10.

TENNESSEE.

Jonesboro.—The Brethren met for worship in Jonesboro today. Bro. Robert Hilbert conducted the services. We are glad to notice the increase in our congregations, and hope that the interest may continue. We have services here every third Sunday at 10:45 A. M.—N. T. Larimer, Jonesboro, Tenn., March 13.

TEXAS.

Manvel.—We met in council March 13. Our elder, Bro. M. A. Peters, presided. On account of sickness, the attendance was small. We appointed a committee to arrange for a series of meetings and a love feast sometime in June.—P. Jane Radger, Manvel, Texas, March 13.

VIRGINIA.

Burks Fork church met in council, with Bro. Austin Hylton presiding. Two were restored to fellowship. Brethren S. E. Hylton and F. M. Weddle were elected delegates to the District Meeting, and Brethren A. J. Weddle and S. H. Hamman the alternates. The church decided to start a Sunday-school, and Bro. C. H. Hylton was elected superintendent. Brethren Austin Hylton and A. J. Weddle preached good sermons on the day following.—Clemmie E. Hylton, R. D. 2, Box 56, Floyd, Va., March 16.

Chimney Run (Second District).—We met in council March 13, with Eld. A. A. Miller presiding. We decided to organize this part of the Valley Bethel congregation, composed of one minister in the second degree, and five deacons, with forty or more members. The appointments are to be filled by the brethren of both churches, and in the past. This decision is subject to the approval of District Meeting.—Lillian Rodgers, Warm Springs, Va., March 12.

Lebanon church met in council March 7. Eld. P. J. Wenger presided. Bro. D. L. Andes is our delegate to Annual Meeting. Bro. S. D. Miller is the alternate. Our delegates to District Meeting are Brethren D. T. Cline and S. I. Cline, with Brethren J. W. Cline and E. C. Wine as alternates. Bro. L. C. Garber has gone to Buena Vista, to take up work. Bro. L. C. Wine was appointed secretary of the Home Mission Board. We decided to help pay the indebtedness on the Orphans' Home at Timberville. Bro. Varner, of Bridgewater College, was with us on Sunday, and gave a soul-inspiring sermon on the subject of "Prayer." Our love feast will be held May 16.—Lila B. Wine, R. D. 1, Mount Sidney, Va., March 11.

Pleasant Valley congregation met in council March 14. Eld. S. D. Miller presided. The District Meeting of the Second District of Virginia will be held at the Pleasant Valley church, April 23 and 24. Those coming by rail should write Bro. D. A. Cline, Weyer's Cave, Va. Our delegate to Annual Conference is Bro. P. F. Cline, with Brethren M. L. Wright and M. C. Miller as alternates. Brethren D. A. Cline and M. H. Hylton are our delegates to District Meeting, with Brethren W. E. Driver and B. F. Miller as alternates. We decided to hold our love feast May 23, at 3 P. M. A call was made for preaching and Sunday-school at a point some distance from the church, and a committee was appointed to see to the matter. A committee was also appointed to help with the Wayside Sunday-school.—Ruth E. Williams, Mount Sidney, Va., March 17.

Pleasant Valley congregation met in council March 14, with the writer presiding. One letter of membership was received and one granted. Brethren Peter Miller and M. D. Bethany chosen to represent us at District Meeting, with Brethren Silas Martin and Daniel Reed as alternates.—Michael Reed, R. D. 3, Floyd, Va., March 19.

WASHINGTON.

Seattle.—The first term of our Seattle Bethany Bible School is in the past, but we hope it will open again this fall, with a much larger attendance. Bro. Moy Wing, of Bethany (Chicago), our first Chinese minister, has been with us a few weeks. His purpose in coming was to do mission work among his own people. He seems encouraged with the progress and expects to leave it in the hands of others, and go elsewhere to labor. We are now in the midst of revival meetings, conducted by Bro. A. L. Gorham, of Payette, Idaho, which began March 8.—(Mrs.) Sue Montz, 108 North Eighty-second Street, Seattle, Wash., March 11.

Sunnyside church met in council March 14. Eld. S. H. Miller presided. The time set for our communion was May 2. Our council, preparatory to our communion, will be held April

28. At a joint meeting of the Outlook and Sunnyside Christian Workers, on Sunday evening, we decided to contribute toward the support of a Chinese Mission in Seattle. Eld. J. S. Zimmerman, of Bethany Bible School, is with us now in a series of meetings. The interest is good and the attendance increasing. Bro. Zimmerman is giving us sound teaching.—Orpha E. Zby, Sunnyside, Wash., March 15.

Tacoma.—Sunday, March 8, Dr. Ida Healey talked during the time of the Christian Workers' hour on the subject of "Personal Purity." It was instructive, and opened a new field of responsibility. Tuesday, March 10, Bro. Moy Wing, of Bethany, Chicago, now helping in the Chinese Mission in Seattle, came to visit the Tacoma church, and in the evening preached for us. The work here is progressing slowly.—E. Stanley Gregory, 718 S. Fifth Street, Tacoma, Wash., March 12.

Wenatchee church met in council March 7. Our elder, Bro. L. E. Ulrich, presided. Five letters were received, and seven granted. We decided to hold a love feast May 2. As our territory is large, and some of our members have now located at Wenatchee Park, a distance of about forty miles from here, they requested the church to allow them the privilege of having a love feast sometime this summer, which was granted.—Dollie Deardorff, R. D. 2, Wenatchee, Wash., March 12.

WEST VIRGINIA.

Crab Orchard church met in council March 7. Bro. J. W. Rogers presided. Bro. E. L. Clower and family have located at this place to take charge of the Lord's work for another year. He is a wide-awake man, and we trust he may do much good here. Bro. J. W. Rogers was elected elder in charge for another year. Bro. S. H. Snuffer and wife were chosen as a Missionary Committee.—Josie Snuffer, Crab Orchard, W. Va., March 14.

Snuffs Chapel.—March 8 Bro. W. M. Kahle gave us a very impressive discourse. Our attendance was small, on account of inclement weather. March 14 we met in council. Our elder, Bro. J. H. Garst, presided. Unfinished business from last council was disposed of. We elected officers for the coming year. We had two very impressive sermons by Bro. Garst, on the evening of March 14, and on the morning of the 15th. We have church services on the second Sunday of each month, conducted by our home ministers. We have an evergreen Sunday-school, and future prospects are very promising.—Effie E. Kahle, Littleburg, W. Va., March 18.

White Pine congregation met in council March 7. Eld. H. M. Kelley presided. We decided to hold our love feast Oct. 3. Bro. Jackson McGee has been appointed as our delegate to the Sunday-school and Ministerial Meeting. Bro. D. B. Arnold is to begin a series of meetings at White Pine sometime in May. Our next council will be June 6.—Robert A. Rinker, Purgitsville, W. Va., March 15.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 9, 10, Northern Virginia, Greenmont church, Rockingham County.

April 14, in the evening, Middle Pennsylvania, Carson Valley church.

April 16, 8 am, Western Pennsylvania, Scalp Level house.

April 17, Southern Virginia, Bethlehem church.

April 17, Northwestern Ohio, Baker church.

April 21, 1:30 pm, Eastern Maryland, Bush Creek congregation, Pleasant Hill house, near Monrovia, Md., on the B. & O. R. R.

April 23, 24, Second District of Virginia, Pleasant Valley church.

April 28, Southern Ohio, Poplar Grove church, Darke County.

April 29, 30, Eastern Pennsylvania, Midway congregation, Midway house.

LOVE FEASTS.

California.

April 12, 7 pm, Inglewood.

April 26, Santee.

May 9, 2 pm, Live Oak.

Idaho.

April 18, Payette Valley, Fruitland house.

Illinois.

May 16, Coal Creek.

May 28, Astoria, South Fulton house.

May 30, 31, 2 pm, Cherry Grove.

May 30, 31, 1:30 pm, Wadams Grove.

Indiana.

May 2, 6 pm, Nettle Creek, one mile west of Hagers-town.

May 9, Beech Grove.

May 9, 6:30 pm, Buck Creek.

May 9, Sugar Creek.

May 9, 5:30 pm, White.

May 14, 7 pm, Elkhart City, 1618 South Sixth St.

May 16, 7 pm, Bethel.

May 15, 6:30 pm, Anderson.

May 23, Bethany.

May 30, 6:30 pm, Bethel.

May 30, 10 am, Bel River.

May 30, English Prairie.

Iowa.

May 17, 6:30 pm, Des Moines.

May 23, 24, 2 pm, Panther Creek.

May 23, 24, Beaver.

May 30, 4 pm, English River, South house.

May 30, Libertyville.

May 30, 6:30 pm, Prairie City.

Kansas.

April 18, 19 am, Burr Oak.

April 26, Kansas Center.

May 2, at 10:30 am, Dorrance, May 2, Salem.

May 8, 4 pm, Bloom.

May 9, 2 pm, Pleasant Grove.

May 9, 5 pm, Cottonwood, three miles southeast of Americus.

May 9, 6:30 pm, Monitor.

May 9, 2 pm, Larned.

May 23, 4 pm, Belleville.

May 23, 7 pm, Vermillion.

Maryland.

May 10, Denton.

May 16, 2 pm, Baltimore, Fulton Ave. church.

May 16, 2 pm, Pipe Creek.

May 30, 21, 2:30 pm, Long Green Valley.

Michigan.

May 23, 10:30 am, Thorn-apple, East house.

May 30, 6:30 pm, Woodland.

May 30, Sugar Ridge.

Missouri.

May 9, 4 pm, Rockingham.

Nebraska.

May 9, 7 pm, Silver Lake.

May 30, Bethel.

New York.

April 12, 4 pm, Brooklyn, 358 Sixtieth St., N. Y.

May 9, 6 pm, Donnels Creek, New Carlisle house.

May 9, 7 pm, Logan.

May 30, 10 am, Swan Creek, East house.

May 30, 6:30 pm, Palestine.

May 30, 31, 2 pm, Hickory Grove.

Oklahoma.

April 11, Pleasant Plains.

May 9, 6 pm, Paradise Prairie.

May 9, Big Creek.

May 9, Oak Grove.

May 10, Guthrie.

Oregon.

May 12, Albany.

Pennsylvania.

April 11, 11 pm, Upper Dublin, near Ambler.

May 2, 2 pm, Mingo, Mingo house.

May 2, 4 pm, Pleasant Hill, at Pleasant Hill house.

May 3, 4, 10 am, Codorus.

May 6, 7, 9:30 am, Springville, Mohler house.

May 6, 7, Fairview.

May 6, 7, 9:30 am, Annville.

May 9, 10 am, Codorus.

May 9, 4 pm, Woodbury.

May 10, 4 pm, Hanover.

May 10, New Enterprise.

May 10, 10:30 am, Ligonier.

May 10, Rockton.

May 17, Johnstown, Walnut Grove house.

May 17, York.

May 23, 3:30 pm, Claar, Lower house.

May 30, 1 pm, Ephrata.

May 30, 31, Upper Conewago, Mummert house.

May 31, Scalp Level.

May 31, 10:30 am, Manor Penn Run house.

Virginia.

May 9, 3 pm, Woodstock, Antioch house, three miles west of Woodstock.

May 9, Middle River.

May 15, 4:30 pm, Elk Run, Moscow house.

May 16, Troutville.

May 16, 4 pm, Midland.

May 16, Lebanon.

May 16, 3 pm, Cook's Creek, Hinton Grove house.

May 31, 4 pm, Nokesville, Valley church.

Washington.

May 2, Sunnyside.

May 2, Wenatchee.

Finger Posts on Life's Highway

Showing How to Succeed in Life

By JOHN T. DAZE

A new book full of pointers which point in the right direction. A book for the young, the middle aged and the old.

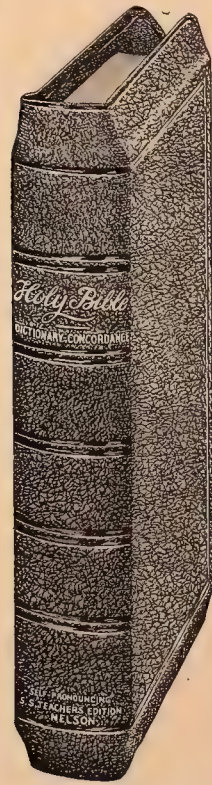
The purpose of the author, in gathering the material, during many years, was to assist those who are striving to gain character, intellectual power, business success, and merited esteem of their fellowmen. Out of a long and varied experience he has been able to collect into this volume more than one hundred articles on that many different subjects, touching human life from almost every possible angle. It is not a novel nor a story, nor yet a long and dry treatise upon some abstract subject, but a collection of articles on everyday topics, written in language and style easy to be understood, making the points so clear that the way of a truly successful and happy life is more easily found. The book abounds in words of wisdom, caution and warning.

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Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., April 4, 1914.

No. 14.

AROUND THE WORLD

What the Supreme Court Says.

One of our readers inquires concerning a decision passed by the Supreme Court of the United States, in reference to the liquor traffic, and we take pleasure in quoting it: "There is no inherent right in any citizen to sell intoxicating liquors by retail. It is not the privilege of a citizen of a State or of the United States. No legislature can bargain away the public health or the public morals. The people themselves can not do it, much less their servants." The inference is obvious to all: "The public health, the public morals, and the public safety may be endangered by the use of intoxicants. Without question, the liquor traffic is a menace to good government, and the most prolific source of crime and misery." Let us dispose of it when opportunity offers.

Nebuchadnezzar's Own Story.

Much information for students of biblical chronology was recently gained when clay cylinders in the Babylonian collection at Yale University were deciphered. One of these cylinders, inscribed for Nebuchadnezzar, who reigned B. C. 605-561, recounts his achievements in restoring and enlarging the walls and moats of Babylon, and of temples and sanctuaries thereabouts. He speaks of the rebuilding of "Marchuk," identified as the ancient tower of Babel, referred to in Genesis. Naram-Sin, an early ancestor, is spoken of as having been the builder of Babylon, and perhaps the greatest builder of all history. This and other Nebuchadnezzar cylinders were found near Nippur on the Euphrates, and in their various details fully confirm and supplement the Bible narrative.

Africa Still the "Dark Continent."

Notwithstanding the earnest and unabating efforts of devoted missionaries, Africa may still be regarded as being a large and needy field, so far as the benighted condition of its people is concerned. According to the latest and generally accepted figures the population of the Dark Continent is not less than 130,000,000,—more than 80,000,000 of whom are pagans of the most hopeless, degraded and benighted type. The followers of Mohammed number perhaps 40,000,000. Their intolerance of all that is Christian, and their blind zeal for the fallacious teachings of the prophet, make them opponents that must seriously be reckoned with in the progress of Gospel Truth. Less than 10,000,000 souls in Africa, all told, are adherents to Christianity, and when, upon closer analysis, the real workers are enumerated, their number is pitifully small.

The Church Paper.

Most officials in the Church of the Brethren are probably readers of the "Messenger," and yet there are some to whom the same criticism might apply, recently voiced in a leading Methodist paper. It is urged that many officials of that body fail to support the denominational organ, which failure is designated as an "unfortunate and unreasonable situation." Bishop Berry frankly says: "No man should be appointed or elected to an official position in the church who is not a regular reader of the denominational organ." He further affirms that no official can really afford to do without such a paper, since "the best and freshest information concerning the enterprise and movements of his own church are there given him, thus broadening his vision." While these statements, at first thought, may seem a little strong, they are worth pondering.

The Prince Who Wanted to Know.

Simply because he quietly visited certain squalid sections of London's East End, with a view of gaining first-hand knowledge of the submerged strata of its motley population, the Prince of Wales has been sent by his father, England's ruler, on an involuntary tour of recreation through the capitals of Europe. His royal parents feared that socialistic principles might be impressed upon the future monarch by too close a view of the real conditions among London's masses, but it would seem that the young man's desire, to know that very thing, should have been encouraged rather than repressed. All kings that have left a vital impress on the pages of history, as well as on the public mind, were rulers who knew the inner life of their people, and were fully acquainted with their needs and desires. Nowadays the great and important issues, in evidence everywhere, are demanding a hearing, and the fact that the Prince of Wales is seeking to become

fully acquainted with them, is no small testimony to his real worth as a future ruler. The vast circle of poverty-stricken, care-burdened humanity is becoming so wide and far-spread, that even royalty itself must acknowledge the responsibility that is resting upon both great and small. Prophetic vision, looking forward to a brighter day, beheld an ideal condition: "They helped every one his neighbor; and every one said to his brother, Be of good courage."

Christianity Still a Power.

In spite of the attacks of those who would belittle Christianity, its inherent power stands sublime, and far above all else. This is clearly brought out in a recent address by Bishop Quayle, a part of which we quote: "Christianity is not an opinion but a strong conviction; something to live for, not to argue about. There are plenty of ways in which the world can outargue the church, but with convictions we can prevail against it. There are many today who think that the church is always lagging behind, but as a matter of fact it has always led in everything worth while." It is a real power.

The Other Fellow

GIVE him a kindly, brotherly thought at least once in a while. Make him the center of things occasionally instead of yourself. Get into the habit of seeing a few things from his point of view. As you value the best things for which men were made, do not make all life a competition, and all humanity a field for your exploitation. Of course, you can get ahead of the other fellow if you try hard enough, and act meanly enough, but the net result of it all is bound to be terribly disappointing. The money in your pocket that ought justly to be in his may not burn a hole and get out, but it may do something very much worse than that; it may burn and scar and scorch your own soul. It is really a rather serious matter living alongside the other fellow. What we do with him may be important from his point of view, but it is very much more important from ours.

—The Christian Guardian.

A Threatening Situation.

When the Parliament of Great Britain, in response to incessant agitation in parts of Ireland, proposed to grant home rule to that entire portion of the British isles, it was hardly expected, perhaps, that such a determined opposition would be aroused in that large section of Ireland known as Ulster. Here the citizens are mainly Protestants, who greatly prefer to remain under direct control of the United Kingdom, being unwilling to run the risk of possible oppression, persecution, and above all fiscal extortion, on the part of the home rule government to be established at Dublin, with strong Roman Catholic tendencies. The Ulsterites have armed themselves, to resist any attempt at severing the relation they now sustain to the United Kingdom. Prominent British army officers have resigned, rather than march against the Ulsterites, and at this writing (March 30) the situation is assuming a very grave aspect. Should the Government press the question of "home rule," a most unfortunate civil war would be sure to result.

A Dispenser of Sunshine.

It has truly been said that "the good we do lives after us," and this applies to the recent decease of Miss Anna Risberg, of Rockford, Ill., the founder of the "Sunshine Club," a national organization for invalids. Herself prostrated with spinal trouble for fifteen years, she endeavored, during that entire period, to brighten the lives of other shut-ins. Thousands of letters were written, and hundreds upon hundreds of loving tributes cheered lonely hours in many a home. A spirit like this is the world's richest heritage, and there is all too little of this sort of sunshine. Often we seek far and wide for a sunny, congenial clime and fail to find just what we want. In this case radiant sunshine was given to those confined to lonely chambers, who most needed it,—the hopeless invalid, the sad shut-in, the despairing afflicted one. True, this benefactor died poor, so far as earthly riches were concerned, but rich in the joy of having brought sunshine to thousands of darkened lives. How blessed if more of us, like this devoted invalid, were real dispensers of sunshine! How easily we might change tears into smiles, and give the weary ones renewed courage.

Triumphs of Medical Skill.

Recent years have witnessed some of the most signal and really marvelous triumphs of the healing art. Were it not that the figures are supported by the most reliable medical authorities, one would hardly believe that in Germany the average duration of life has been lengthened by twenty-four years, owing to a more adequate understanding of the principles of health, and the application of scientifically correct principles of sanitation, hygiene and medical practice. For the United States the increase of the average length of life is but fourteen years. This less favorable showing, however, is not attributable to any lack upon the part of our practitioners, but it is due to less adequate municipal and governmental control of sanitary provisions, and to be ascribed, most of all, to the ceaseless grind and exhaustion of American life.

Where Responsibility Must Be Placed.

Many cases of delinquency, all too common among children of the present generation, are clearly traceable to parental neglect. Very truthfully, therefore, Miss Mary Barthelme, assistant judge of the Juvenile Court of Chicago, says: "It is the parents with whom we have to deal, not the children, when delinquency cases are brought into court. The companionship of the home is no longer what it used to be, and the parents are to blame." Miss Barthelme further states that seven hundred girls were brought into her court on charges of delinquency. She claims that the greed, the utter neglect, or the wanton ignorance of the parents are in many cases responsible for the failings of the child. As ways of redeeming the erring ones, Miss Barthelme recommends stricter supervision of children's literature and places of amusement, and, beyond all, the close, personal touch that makes the family circle a charming abode, where love rules supreme.

The Price That Must Be Paid.

It has frequently been said that all the real good of humanity,—the highest and best,—can be gained only at the expense of an agonizing struggle by some one, and even the very life blood itself. Nowhere, however, is this more clearly seen than in the great mission fields of the world. Men and women have gone to their allotted stations in the vigor of life, with purpose brave and true, only to succumb to a deadly climate,—their "sun set while it was yet day." Naught is left but a lonely grave, though the story of intense devotion to the great work of preaching the Gospel to benighted souls is enshrined in the heart of many a native convert, the grandest monument ever known. Taking, as an example, the one province of Shansi, China, the records show that the life of one missionary has been willingly surrendered for each thirty souls that were brought to the light. Do you say, It is a great sacrifice? The answer is clear and decisive: "The love of Christ constraineth us."

Where Modern Improvements Are Abhorred.

When the Turkish Government arranged with French capitalists,—as noted in a previous issue,—to grant the privilege of establishing trolley and electric lighting systems in Jerusalem, it was not anticipated, perhaps, that serious opposition would be encountered. It is alleged, however, that the city's leading men, as well as the lowliest toilers, are bitterly opposed to the introduction of the contemplated trolley lines, which they consider as "clashing with the ancient city's religious atmosphere." We are told by these adherents of ancient ways: "The natural features of the surrounding country remain the same as they were two thousand years ago, and the clanging of a tramway bell in the streets is a thing hardly to be thought of." Closer investigation, however, reveals the fact that most of the prejudice against the proposed conveniences for the traveling public is engendered and diligently fostered by those who for years have been reaping profits from providing horses, and carriages, etc., for those desiring to go from place to place in Jerusalem or to near by points. With the introduction of the trolley lines there would,—as is generally admitted,—be a perceptible diminution of travel by the more primitive methods, and hence the objections. As in Ephesus of old, the cry goes out, "Our craft is in danger." The men interested want none of the new methods, if their sources of revenue are thereby imperiled. And yet these objectors will not succeed in barring the onward march of human progress, even in staid old Palestine. It is bound to sweep aside the barriers of those who oppose, and it will establish itself even in that most pronounced stronghold of conservatism,—the City of David.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Between the Days.

Selected by A. W. Anderer.

Between the days, the weary days,
He drops the darkness and the heat;
O'er tired eyes his hands he lays,
And strength and hope and life renews—
Thank God for rest between the days!

Else, who could bear the battle stress,
Or who withstand the tempest's shocks?
Who tread the dreary wilderness
Among the pitfalls and the rocks,
Came not the night with folded floods?

The white light scorches, and the plain
Stretches before us, parched with heat;
But by and by, the fierce beams wane;
And lo, the nightfall, cool and sweet,
With dew to bathe our aching feet!

For he "remembereth our frame";
And for this good I render praise;
O, tender Master, slow to blame
The falterer on life's stormy ways,
Abide with us between the days!

General Review of 1913 Sunday-School Lessons.

BY S. N. McCANN.

THE lessons of 1913 are noted for their broad sweep of the beginning and the life of man in his relation to God. The great questions of origin and of evolution that have troubled and are troubling philosophers and metaphysicians, are settled forever in these lessons.

As to these questions: It is God that created the heavens and the earth, inanimate, material things, and animate, living things, as vegetable, animal, and spiritual life. It is God who is the Creator of mind and of matter. It is God who is the beginning, the unfolding, and the end of matter, mind and spirit. The whole cosmic process has God back of it, originating and working all things as he wills.

The universe, or any part of it, could not perform its work without the immanent God, and yet he is not bound, or confined to the universe, or any part of it, but is transcendent, and personally controls all, to his glory. It matters not if geology proves that this earth was a ball of molten material, or even gaseous substance that took ages to cool and solidify, when God, the Creator, is back of it unfolding all as he wills. It matters not if primordial life was very simple, taking ages to develop conditions suitable for man to inhabit this world, if God is back of all life, creating and unfolding after his own good pleasure.

All of science and philosophy, even geology, chemistry, biology, and psychology, must ultimately go to God for the Foundation upon which they build. Each can read something of God's methods of work in the earth's crust, in the molecules of matter, in the unfolding of life and of mind, but they must begin with a Creator or a great First Cause. All must finally come to the declaration made by the Infinite and Eternal, to Moses. God created the heavens and the earth; God created animal life and spiritual life; God rules over all to his glory.

The time element in creation is not, of necessity, a question of twenty-four-hour days, but it may mean age-long days, measured by the mind of God. The successive periods of creation show an unfolding, a development, an evolution of matter, life, and mind. Our last year's lessons treated on the development, the growth, the evolution of spiritual life, and not with inorganic or organic life, as such.

When God thrust man out of the stage of innocence into the stage of responsibility, his spiritual development began. The age, since man stepped out of the Garden, has been an age of evolution on spiritual lines. It had been an age of unfolding, of developing, ruled by the hand of God. In the process of development God has used the rod of chastisement in manifold ways. We see him sweeping the earth with the besom of destruction, saving but one righteous

family from the flood. Out of the numerous nations that sprang from this one survival of the fittest, God chose one nation through which to manifest himself to men as Savior, Sanctifier, Light and Life of the world.

The definite steps in the process of the unfolding in this nation, until the coming of the Incarnate Son of God, are gradual, but clear and positive. The Gospel was first revealed to Abraham, the father of this chosen nation, and of all the nations yet to be who will walk in the light of Christ's righteousness. God chose out a great leader here and there, suited to the needs of the time, such as Abraham, Jacob, Moses, Joshua, Jephtha, Samson, Samuel, David, Josiah, Daniel, Judas Maccabeus, and finally Jesus Christ, the One under whose leadership none can fail. God laid his hand on a prophet here and there, revealing himself as soon as men were ready for the light. Some of his prophets along the line of development are Enoch, Jonah, Moses, Elijah, Jeremiah, Micah, John the Baptist, and finally Jesus Christ—the one Prophet who leads to full light and life all who will hear him.

May the example of faith, as manifest in the life of God's chosen leaders, inspire every one of God's children to complete trust,—trust to take God at his Word and to go forward, even when the way looks closed and dark; trust that will prepare us to sacrifice the dearest and most cherished thing in life when God speaks, or his cause demands; trust that will lay not only the lives of our sons and daughters upon the altar, but will make a willing sacrifice to every call of duty. May his prophets inspire us to be teachers with a message, filled with fire from off the holy altar of prayer and Divine fellowship; messengers speaking the truth, even at the cost of chains, imprisonment, and death; messengers that will feel the weight of souls hanging upon the truth they bring fresh from their personal touch with Jesus.

We stand now in the light of the truth of ages, going forward in this work in our Sunday-school. Under the Divine Leader, the Heavenly Prophet, Jesus Christ, the Son of God, we must work.

May he be a living, personal presence and power in our lives during the remainder of this year, and not only for this year, but for eternity!

Bridgewater, Va.

Waiting-Rooms.

BY ELEANOR J. BRUMBAUGH.

A WAITING-ROOM is a testing place. Whether it be for medical attendance, railroad service, or for an interview of any kind, it is trying to wait your turn, feeling that you do not have time to wait; yet there is nothing else to do. On such an occasion there is opportunity for doing work that has been deferred for want of time,—possibly reading or writing, if the materials are at hand.

I. T. Headland asks an important question: "What do you do in your spare moments?" He urges that care be taken in their employment. He says that in our spare moments we may do great good or great harm. "Be careful how you spend time," is good advice.

Two young men, waiting for an interview with their teacher, moved about restlessly, thinking they could not longer tarry there. One walked up to a wall map, then turned to the other and asked about the location of a certain town. Time passed a great deal more rapidly and pleasantly in that way than while they were fretting and impatient.

Commit a verse of Scripture while you wait. You know of other ways of spending leisure moments. Choose the better plan.

In the tenth chapter of Acts we read how Peter passed the time. He was very hungry, and would have eaten, but the meal was not ready. It makes some people angry to come, hungry, for a meal and find it not prepared. Peter went to the housetop and spent the time in prayer. It is wonderful how quickly the moments go when you engage your thoughts in some such way.

Some do not pray while the meal is preparing, nor do they do anything to help. Sometimes there is

reason to complain, but much unreasonable complaining is done. Hunger is a difficult feeling to quiet, unless one has been practicing in this respect. There are times when the situation is such that we can not get food. We can teach ourselves patiently to wait.

There is much in the way in which we control our bodies. Paul knew how to abound. That means, he knew how to have plenty, and not eat too much; or, how to have plenty of money, and not be extravagant. He knew how to suffer need, how to abstain from food for a while, how to do without things that he really needed, when he did not have money to get them.

If we would help build churches with part of the money spent for candy and gum, more souls would be saved, and there would be healthier bodies. It might be better to build less expensive churches, and more of them; yet the equipment should be good, but not extravagant. It is a test of patience to wait while the building-fund grows, especially where a church-house is much needed.

A sick-room is another waiting-room that tests. In all these tarrying-places we may learn useful lessons. The knowledge we gained during a siege of sickness, or while recovering from an accident, are most important to our whole after-life. How may we cultivate the proper attitude to these things? Blessed are they who are willing to learn! A frequent reading of God's Word improves our willingness to put in practice that which we have learned.

Talking with the Lord cultivates acquaintance with him. Jesus tells us to learn of him. How shall we grow in our knowledge of the Lord, if we will not take time to study his Word or hold communion with him?

When detained in a waiting-room of any kind, improve your opportunity. Study a Sunday-school lesson, a prayer meeting or Christian Workers' topic. Let us see to it that such time is not wasted, or worse than wasted.

This life is a room in which we wait for the blessed place in preparation for us over there. We wait on God for direction in our work; we wait on him when trouble comes, and sometimes long for the day when we may go to the blessed abode of rest, where there is no sickness, no pain, and no death. While we wait, let us be patient. So long as God allows us to stay here, he has something for us to do. Perhaps it is only to rest in him and wait patiently for him.

Huntingdon, Pa.

Walking in the Way.

BY OMA KARN.

"I will instruct thee and teach thee in the way which thou shalt go. . . . Then shalt thou walk in the way safely, and thy foot shall not stumble."

In every age of the world we find abundant proof that these promises have been faithfully fulfilled to him who has entrusted the care of his life to the Great Author's keeping.

Abraham, the first missionary, is a fine example of the wisdom of following this Divine leading. Viewed from a natural, reasoning standpoint, what a risk Abraham took when he left home, kindred, and possessions! He started along the unknown way to that country of whose location he knew nothing, his only assurance being the promise that the Lord would be with him. The life of the great lawgiver, Moses, is another example that should inspire us to implicit confidence in God's Providential care. From the time his mother launched his frail reed cradle-boat upon the River Nile, until that sublime, and ever-mysterious occurrence on Mount Nebo's summit, we find God's care exercised over his wonderful life. Elijah, the fearless denouncer of backsliding Israel, is another splendid guidance-object.

Coming down to the time of the apostles and early church fathers, we find again the wisdom of reliance on this unerring guidance. What stronger proof can we desire than that of Paul's life? Look where one will, within the sacred volume of Truth, and there will be found these examples.

We believe all this, and yet, strange to say, we hesitate, and sometimes absolutely refuse to trust the

care of our own life-way to this competent guidance. Instead, we often take this matter into our own hands and start off along the way of our own will,—to meet with disaster, sooner or later.

One reason for this misfortune, and this delay on our way, is careless thinking. We unconsciously indulge the thought that this wonderful care on the part of our Guide is exercised mostly in matters of great moment. Our little lives and our small affairs appear insignificant. It seems almost foolish to think that the same watchful care that was bestowed upon those mighty leaders through great crises is just as surely exercised in guiding our faltering footsteps along the puzzling byways of everyday life.

But we are told, "The Lord will guide thee continually," and this is the Prophet Isaiah's prompting to hesitating feet. "The steps of a good man are ordered by the Lord," chants the one-time exile, King David. In these assurances we find the promise of a guidance over all the myriad meanderings of life. Let the person, the life, be as insignificant as it may, that same solicitous attention is exercised in its care. "I will guide thee with mine eye." Blessed, soul-cheering thought!

"Delight or suffering, toil or rest,
Thine eye, and thine alone can see."

Another reason for hesitation is the "unknownness" of the way. It is natural to want to see what is before us. He is a careless traveler who does not study the time table before he starts on his journey. But on this pilgrimage we must set out in total ignorance of the stopping or waiting places along our way. Aside from the order to start and keep going until we are told to stand still, no information is given concerning the route. We may know only as much as did Abraham when he began his journey,—the promise of protection and safety, and a destination in the end. "I will fear no evil, for thou art with me," is the promise that comes echoing down through the ages from one who was walking along the way with this assurance as his staff.

"Unknown to the way, but known the Guide;
And known the love that will provide."

And last, but not least, so often we do not want to go his way. The path we have mapped out for ourselves appears to be so much the better one. We can see along that road. We have the route all mapped out in our mind. The landmarks are all located, and we know just where we want to stop awhile. "The distant scene" looks very fair to our eager eyes. As a rule our path is a somewhat broad way. It is roomy and shady, and there are pleasant associations to lessen the tedium of traveling. There is nothing positively wrong about this way. Why should we not take it? So we question ourselves as we start,—alas! blind to the fact that in reality our guide is no other than unreliable "Selfishness."

Even when we do put our hand in God's and set out along his way, how easy it is to become sidetracked! One of these sidetracking agencies, and one which is certain to keep us for some time at a standstill, if it does not eventually remove us from the track, is that of chafing over our limitations. These are hindrances, which we, in our blind ignorance of the way, feel are keeping us from the work God wants us to do,—closing to us the way he would have us go. In seeking to change these limitations, or to make them conform to our ideas, we get entirely off the route and so lose the company of our Divine Attendant. Oh, if sooner we could realize that these limitations, these afflictions, these trials, these waiting-places, are in reality but great white guideposts, placed along the way for the purpose of assuring us that we are following directly in the footsteps of our Guide!

But how often, when these guideposts loom before us, do we conduct ourselves as did the boy of school-reader fame,—approach it with shrinking horror. Quite often we do not approach it at all, but simply turn and flee. On those occasions, when we did have the bravery to "march straight up to it," we were as agreeably surprised as was the schoolboy. Following that experience came a great enlightenment. Some

new knowledge of our Guide and the reason for the way he was leading us, was revealed.

With him directing our footsteps no way is to be feared. No perils are met through which he can not take us safely; no trials are so heavy but that, with him at our side, we can bear them; no pleasure will be so enticing that we shall desire to leave his company; no joy will be found so deep and lasting as that which will come to us while walking along his way.

"He leadeth me, oh, blessed thought,
Oh, words with heavenly comfort fraught;
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

Through lowly Galilee, out the Jerusalem road,

through Trial Court, and thence up Calvary's Steep, the way may lie. Let us not shrink from it. Plainly visible along its stony surface are the footsteps of our Guide. He is leading us to a definite end. Some day we shall emerge from the narrow, rocky pass, to find ourselves amidst the green pastures and the still waters.

"And the toils of the road will be nothing,
When we come to the end of the way."

With our hand in his, step by step may we go, confidently, praying as Newman did,

"Keep thou my feet; I do not ask to see
The distant scene,—one step enough for me,
Lead thou me on."

Warren, Ohio.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 14.—On the Anointing.

THE church and Christendom have been awakened by the multiplicity of the healing isms, and in part, perhaps, for self-protection have been forced to study anew the methods of Jesus, and the sacrament of healing, as given by James. My contention is that the methods employed by Christ were strictly scientific, and that the sacrament given by James meets most perfectly every condition of the law of psychic healing, and that none of the modern methods have improved upon it; in fact, that it is superior to all other methods, and therefore the most practical and scientific of all methods in that it accomplishes a healing of both soul and body.

"Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him" (American Revision).

Now, what is the first condition of successful psychotherapeutics? Faith in the method. The method here proposed is the New Testament method. In what method may we, as Christians, especially as members of the Church of the Brethren, place greater confidence than in the New Testament method? We can challenge the world to produce a method more worthy of our confidence than this New Testament method, and we have confidence not only because it is the New Testament method, but because it stands every practical and scientific test. It meets perfectly every condition of successful psychotherapeutics.

The second condition of successful mental healing is faith in the power, by virtue of which the healing is to be wrought. Now, what is this New Testament power and authority, by virtue of which our healing is to be wrought, but the power of the Lord Jesus Christ, who said, just before his departure from the earth, "All authority has been given to me in heaven and on earth," and the suggestion is given the greater force through the anointing, the laying on of hands and of prayer. In what power or authority shall we place our confidence and trust? In some man or the vital influence emanating from some man who perhaps himself is the blackest of scoundrels or deceivers? In electricity or magnetism, or some occult energy; in some metaphysical abstraction; in some relic or saint; in some patent medicine, concoction or some doctor's placebo; in some words, formula or symbol, about whose origin and authority we know nothing?

For us, who profess to believe in the Lord Jesus Christ and his power to heal the sick, raise the dead and to forgive sins; for us, who profess to believe the New Testament and claim to have accepted its teachings in full, I say, is it reasonable for us to put our trust and confidence in the above, rather than in the power of the Lord and his authority?

The third condition of mental healing is faith in the administrator. According to the New Testament method, the elders of the church, the men who themselves have been set apart and have been given special

powers and responsibilities by the laying on of hands and prayer, are the administrators. They are the ones whom it is our privilege to call and have anoint us and, laying hands on us, pray for us. May I ask, in whom can we, as members of the church, place greater confidence than in the elders? Does it seem reasonable that we should be able to place greater confidence in some one else?

In this sacrament for the healing of the sick, then, we have fulfilled every condition for successful psychotherapeutics. The sacrament, therefore, is practical and scientific.

Faith in the method,—the New Testament method.

Faith in the authority,—the Lord.

Faith in the administrator,—the elders of the church.

The world has not produced a saner, more rational, more scientific method of psychotherapeutics. But I have granted that results are obtained by other methods. What, then, are the advantages of the New Testament method? First, it has the advantage of meeting perfectly every condition of scientific mental healing. The results are certain if we meet the conditions. Second, it does not seek physical restoration for its own sake. Third, the physical healing is inseparable in it from the moral healing. "If he have committed sins it shall be forgiven him."

A fourth condition must now be added. A subjective condition compatible with the above, by which I mean the individual must have a legitimate reason for wanting to live. He must give up all selfish practices and habits, and he must consecrate the promised life to God. Only thus may he claim the promise.

Finally, we must remember that this sacrament does not give physical immortality. Standing by itself, it might seem to do so. The sacrament applies only to the believer, and is meant for his physical and spiritual comfort and upbuilding. May we use wisely and sanely these means of grace? When we submit ourselves fully to the will of God, and to the laws of his kingdom, to the Gospel of Jesus Christ, then comes that confidence, that comfort, that consolation, that healing of body and soul, which the world can not understand.

McPherson, Kans.

Then and Now.

BY J. D. HAUGHTELIN.

IN the autumn of 1853, when the writer was a youth, an apprentice, helping to build a house for a colored family in Southern Pennsylvania, near the Mason and Dixon Line, he read "Uncle Tom's Cabin," which had appeared before the public a short time previous, and created quite a sensation. Recently that same youth, now in the Middle West, a gray-bearded veteran, nearing fourscore years, read the book. How changed the conditions!

Then millions of human beings were held in abject bondage, subject to the arbitrary will, caprices and wishes of their masters. In some instances the slave

was superior to the master,—physically, intellectually, morally and spiritually,—but had no legal protection, even for his or her most sacred God-given rights. The masters were protected by law in gross crimes,—even murder and sometimes worse than murder. Comely, virtuous colored girls were purchased by licentious masters for immoral purposes. These sensual monsters were even protected by law in the crime of selling their own children as brute beasts.

Now legalized human slavery is a thing of the past, but in history and in memory it is as the recollection of a horrible nightmare. It is horrible to contemplate the awful destruction of property and human life, caused by slavery. It is very humiliating to know that our Government ever legalized and protected such a heinous institution.

Our martyred President Lincoln, on the day of his death, said to a close friend and adviser: "Merwin, we have cleaned up, by the help of the people, a colossal job. Slavery is abolished. The next great question will be the overthrow of the legalized liquor traffic. . . . In 1842, less than a quarter of a century ago, I predicted that the day would come when there would not be a slave nor a drunkard in the land. I have lived to see one prediction fulfilled. I hope to see the other realized." Alas! that night the assassin's bullet ended his life work.

The active workers of today had but little to do with slavery, but how about the liquor traffic? It is wider spread and much more dangerous to the people at large than slavery ever was. We are endangered by this monster in two ways. No State, no community, no family, no individual is safe where this abomination is fostered, or even tolerated. Some of the strongest men and women of our nation have become its victims, dragged down from wealth, opulence and honor to poverty, degradation and woe.

Another, a more general danger is, that we may become partakers of other men's crimes, if we fail to use our influence against this great national destroyer. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4: 17). What are we going to do about it? *To not do, is sin.*

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the skies."

Panora, Iowa.

Letters to Young Christians

By Galen B. Royer

5.—The Little Boat.

A LARGE mail steamer of 18,000 tonnage, carrying the mails for the Orient, was drawing near to Hong Kong. In its path lay a small fishing-boat. The large steamer turned from its course, as though to go in another direction, in order to steer far enough away from the small boat so as not to disturb it in its rights and duties.

The lesson was a most striking one, in the relations that men should hold to each other. Not all are endowed alike. Some are brighter, keener, abler than others; yet the weaker has rights which the stronger is under obligations to respect. No caravan goes faster than the slowest beast of burden; no member of a tourist party travels more rapidly than the slowest. It would appear that, from a human standpoint, the pace of life is set on the basis of the slowest and weakest, rather than that of the strongest and fastest.

In the "Other Wise Man" the author most beautifully pictures how the one who wanted to see Jesus, and yet could not pass the ministry of love to needy ones along the way to Jerusalem, saw the Christ indeed at the close of his life. He did not have the privilege of presenting costly jewels and fine spices to the Christ-Child, as did the other three wise men, but he presented a beautiful life of service to the Risen Lord that pleased him and Heaven the more.

In the biting struggle for the things of this life, there is room for some good lessons on the rights of the little boat. There are those in the world (may I

say in the church, too?) who, because of their wealth, ability or position, think they are entitled to special privileges which should always be recognized. In a certain congregation lives a brother, who took the lead in raising money for building a needed meetinghouse. He was willing to be active and give a goodly sum, providing the house would go up according to his notions. Because the congregation did not see fit to carry out his ideas he refused to give a cent, or help on the house. There are business corporations whose members claim to be Christians, which heartlessly trespass upon the rights of their employés, excusing themselves on the grounds that their corporate interests are so important that the employé can not be considered. Such institutions may accumulate wealth and power, but they are paying too costly a price for the joys of heaven.

On the other hand, there are those who also seek to gain in this life, but they do not do it at the expense of their fellows. They take time to render the service of love and helpfulness along the way. Perhaps they do not become so wealthy, but their success is a more blessed one. Some Christians are so eager for wealth,—in the face of all the teachings of the Bible, warning against the dangers of riches,—that they look upon every member of the family as a chattel to accomplish that end. The wife and the children, like galley-slaves, must work from early dawn till late at evening. Instead of developing the head and the heart of their children, by proper culture, the parent, in his unworthy pursuit, regards not the rights of these weaker ones in his care. The price paid for wealth under such conditions is something fearful!

One might think the world is made up of weak people. In fact, about every one is weak in some point. Because of this, each one of us has a duty to consider "him who is weak." It is not the privileges of the big boat, but the rights of the little boat, that should be uppermost at all times.

There is the weakness of old age that comes to those who linger beyond their generation. How easy it is for the strong to feel burdened by them! They are not up to date. Yet these who now are weak, nursed and made strong those who then were weak. The first boats were little crafts, not great ocean liners. The weak, childish, grey-haired soul, who abides a short while in your home, dear young Christian, was once fleet of foot and strong of arm, just like you now are. Now that his lifeboat has grown frail and small, compared to yours, there is no reason why you should plow ahead and not take proper notice of him.

Then there are the timid people of your own circle. No one but the bashful knows how much they suffer from this inborn weakness; no one but they know how much pain they endure because of the thoughtless, often heartless, treatment of those who are just the opposite, perhaps unmanly strong and bold. To make sport of their bashfulness, to take advantage of their weakness, is not even manly, much less Christ-like. Jesus was very tender to the bruised (frail) reed, and careful not to break it; and he whose life would throw out the greatest fragrance of goodness will do nothing to injure the tender social and spiritual life of the bashful. Champion his rights; be a hero for your weak, bashful brother or sister.

How many spiritually weak there are among us all the time! How easy it is, too, for the strong ones of the church to acquire the spirit of making the weak ones "toe the mark"! Sometimes this is done with such crudeness and hardness that they destroy the weak member, whom they sought to regain. This comes through a mistaken notion of church membership. Some look upon the church as a sample room of perfect Christians; but it is not. It is a schoolroom, with very imperfect learners,—very, very few of whom have completed the course and are ready for heaven. So Jesus viewed it. When ruthlessly committed to the insult of a mock trial, his ears heard the cursings and denials of that "rock" disciple. No severe word, however, passed his lips; no checking up Peter by saying, "I told you so" (though he had warned Peter). Christ did not say, "You ought to have known better, after all my teaching." Jesus, that great Bishop and

Shepherd of our souls, simply gave Peter a look of tenderest love. It won. And when Peter was penitent, Jesus did not ask him to promise not to deny him again. It was a wonderful example in handling the spiritually weak.

In a certain city in China, during the Boxer troubles, about half of the native members denied their Lord. When the workers returned, they decided to dis-fellowship every member and start anew. How unlike Christ! Is it any wonder they have not succeeded since?

Ye "that are strong ought to bear the infirmities of the weak." Who is strong? Even the massive *Titanic* on its maiden trip found a watery grave. It despised everything else save speed, and paid the awful price of destruction. You may think yourself strong in one line; perhaps you are. Take heed; reckon with yourself, lest by the same exacting lines that you mete out to your weaker brother, the Just Judge will mete out to you, and you become a cast-away.

Judging from his writings, Paul was much more concerned about the little boat than the big one. He talks about the "weak brother perishing for whom Christ died." Perhaps, when we read this, we thought of him, perishing through his own sins. That might be the meaning, but it is not the primary one. It is that the weak brother may perish because of the improper use of your strength. The little boat perishes because the big boat plows ahead, unmindful of all else than its own interests. It is not responsible for its being small; but the big boat is responsible when, in its greatness, it has no regard for the smaller one.

Christ died for the weak as well as for the strong brother. He died for the lambs as well as for the strong sheep. The strong sheep have no right to crowd the lambs back and starve them. Certain members, strong along certain lines of church rules, were heard to say words something like this: "If these weak members do not line up, we can not have a communion." There is no love for souls in such sentiments, and so the weak members said among themselves, "If we are not wanted at the communion table we will stay away." BUT CHRIST DIED FOR THESE WEAK ONES, and here it is the strong who are destroying them. *Not intentionally*,—no, no, but in their zeal of wanting everyone to come up to their fully-developed standards the destruction of the weaker ones is brought about.

I heard of a certain congregation of zealous Christians who decided to put every one out of the church who did not come up exactly to their standard. A friend, knowing of the movement, met one of the older officials one day and asked him, "How are you getting along with making your church pure?" "Well," was the reply, "we have found short and put out of the church all except Nancy [his wife] and myself, and I sometimes think she should go." It is easy to become so zealous of our ideals that we lose all love for Christ's little ones, for whom he died.

Dear young Christian, be not discouraged because you are a weak one, or that you have weak ones about you. Remember, you are made strong to help the weak, and never to destroy them. The rugged Rockies, through rain and melting snows, give soil-food to the tiniest grass in the plain, but never destroy it. God help every big boat to have loving regard for the little boats about it.

Elgin, Ill.

Representation at Annual Meeting.

BY P. H. BEERY.

THE delegates of the various churches at the Winona Conference, in 1913, voted unanimously to hold the Conference of 1914 in the State of Washington, on the Pacific Coast, and the committee of that District has located the Meeting at Seattle. It is the plain duty, therefore, of every congregation, to send a delegate. It is too late, now, to interpose the plea of distance and expense. All such matters were excluded by the vote of the 1913 Conference.

Imagine the results if only those churches sent delegates that are near the place of Meeting,—say within 500 miles! In such a case not half of Cali-

fornia would be represented, and not a single church east of the Rocky Mountains.

If only the large and wealthy churches were allowed to send delegates, and the small and poor churches were barred from representation, what a mighty protest would go up from every part of the Brotherhood against the dangers and injustice of such a course! But are the dangers lessened and is the injustice removed by excuse and neglect?

Judging from the reports, published in the GOSPEL MESSENGER, and from what one observes in travel, this line of thought needs to be pursued still farther.

On account of the great expense involved, a church decides not to send a delegate, and for the same reason, as well as that of the busy season, only a very few have any thought whatever of attending the Meeting. Among these few is Brother X—, who owns several farms, but has retired from active life and lives on a quiet street in town. He never was enthusiastic in the spiritual activities of the church, and now especially, since he has retired, he is entirely satisfied when he goes to preaching on Sunday and gives twenty-five cents a year to missions, and fifty cents a year to the local expenses of the church. He protests against the young people being so active in the work of the church, and especially if they do things differently than he did them, when he was young. Of the burning problems involved in missions, education, the ministry, the Sunday-school, and church government, he has scarcely heard mention, much less has he given them serious, prayerful thought.

Now it happens that this Brother X— has a son living in Oregon whom he wishes to visit, so he decides to attend the Conference at Seattle on the way. When the church learns this, she at once makes him her delegate to represent (?) her interests in the highest Council of the Brotherhood. Another congregation does the same thing! And soon many others do so.

And are we to believe that a group of men, selected for the reasons stated and appointed under conditions similar to those named, are to be the delegates that make up a considerable part of our highest church Council? No! No! Let it not be so! Let us do our duty to the Conference by sending a real delegate. Let us do our duty to the church by sending one who is active in church work and who represents the best there is in the church. Let us do our duty to the delegate by meeting our share of the expense.

There is more in this question than there seems to be, at first thought. Every year matters are brought to the Conference that are exceedingly delicate, and often require the profoundest thought, as well as skill and tact in their consideration.

It often happens, too, that queries are sent to the Conference which are extremely ill-advised, and which are used by the secular press to throw derision upon the church. Most of these come from churches that are not in close touch with the best life and activities of the Brotherhood,—such as, usually, are not represented at all by delegates at the Annual Conference, or, perhaps, are represented by one who brings back an "evil report."

Every Annual Meeting offers opportunity for great good to every local church. That local church profits most that is always represented at Conference by those who are hopeful for the future, teachable, and willing always to do better, and, above all, are of a spiritual rather than a legalistic temperament.

Such an one, meeting at Conference the church leaders of thought and spiritual activity, will drink deeply of spiritual good, and will return home with a message that puts new life into all his people.

A Conference, like this one, to be held at Seattle, offers double opportunity for good. The natural scenery along the way; the new and varied industries of forest, mine, shop, factory, orchard and irrigated fields; the home life and customs of strange and new peoples in the still stranger and newer land of the setting sun; all these and other things, added to the meeting itself, offer an opportunity for educational and spiritual uplift beyond our power to estimate.

Why not give this trip to that overworked preacher

who has served you so faithfully without ever a complaint? It will do him more good than a year away to college. And the new ideas, the new matters for thought and illustration, and above all the new hope and inspiration that he will bring back to you and to the work, will be the best possible return on your investment.

Ann Arbor, Mich.

A Mission Among the Deaf.

BY MARY A. CROSS.

A Prayer for the Deaf.

O God, our Heavenly Father, whose dearly beloved Son, Jesus Christ, when he dwelt on earth, went about doing good, unstopping the ears of the deaf, and loosening the tongues of the dumb, look down with loving eyes upon all thy deaf and mute children, and give them the special blessing of thy mercy and grace. Holy Spirit, ever be with them; so that they may learn the truth as it is in Jesus, and believe in and rest upon him as the Savior of their souls, and find in him that joy and peace which the Holy Ghost only can bestow. Be with them, we beseech thee, in all the trials and duties and dangers of this life, and may they so live in thy fear and love here, that in the world to come they may ever, with open ears, and loving tongues, show forth thy praises in thy Heavenly Kingdom.

Hear us, O Lord God, through thy Son Jesus Christ, to whom, with thee, O Father, and thee, O Holy Ghost, be all honor and glory, now and forever. Amen.

THE above prayer for the deaf was composed by Bishop Stevens, of Pennsylvania, and used in Trinity church, and as our church needs awakening in regard to the deaf, I send a copy of the prayer, hoping that by reading it hearts may be opened, and that more may aid in the spreading of the Gospel of the Brethren among the mutes.

There are several mute ministers in active services for Trinity church at present. The Methodists, the Lutherans, and several other denominations, also have mute ministers in active service. So far as I know, the Brethren have none, and the mute members are now dropping out and turning toward other churches, because these have mute ministers to hold services for them.

I sincerely hope that the prayer herewith published will be the means of opening a way for the mutes to be enlightened, and to be saved before it is forever too late, and the sad words come, "No more room."

There have been several attempts to start effective mission work among the mutes, but so far it has not been a real success. The mutes need the Gospel as much as any other people. Rom. 10: 14 says truly, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10: 15 says, "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Let me here copy from *The American Industrial Journal*, of Delavan, Wis., of April, 1910, what one interested in the mission work among the deaf has to say about it:

It has been sometimes asked, "Why have missions to the deaf?" It may as pertinently be asked, Why missions to any other class or community of people? If they were not needed or wanted, they would not exist. The need and desire is expressed by the deaf themselves and realized by Christian workers, else there would be no occasion for an article like this.

For the uneducated deaf little can be done in the way of definite religious teaching, but there are those who have been educated at the schools and thereby have acquired a knowledge of language, and of some trade by which to support themselves.

They have also some idea of God and religion. More than that they seldom learn. The schools are mostly "unsectarian" and no attempt is made to teach definite religious truths. The need is thus urgent of providing opportunities for the religious worship and pastoral care for them after they leave school. They have the Bible, and prayer books, it is true, but very often their limited command of language prevents them, unaided, from gaining any pleasure or instruction therefrom. Besides, few among their ordinary acquaintances possess the knowledge necessary for explanations; and often they are confused rather than helped by the well-meaning efforts of relatives and friends to instruct them. Again, the deaf delight in

graphic signs, as much as the hearing do in the modulations of a trained voice; for (tho) "signs are to the deaf what sounds are to the hearing," and in no other way can services be held for them to advantage. To fill this want is the object of the missions that now reach practically every part of this great country.

The above sets forth plainly the need of the mute mission fund. "But," you say, "there are the interpreters." True, yet no interpreter can so well lead the deaf as one of their own kind. So far as I know, only one interpreter has been able to hold the full attention and interest of the mutes. Why? Because an interpreter will unconsciously turn in the direction of any noise, or will at times become so interested in the services as to forget to convey the message to the waiting deaf. Thus the deaf are discouraged and drop away from, or make excuses, about not attending services.

Brethren, open your hearts and take heed, for "the harvest truly is great, but the laborers are few" among the mutes. Awake, let us be doing, and let not those precious jewels be lost forever.

Michigan City, Ind.

DEATH OF ELD. TOBIAS MYERS.

Eld. Tobias Myers was born Jan. 16, 1826, near Berlin, Pa., amid the beauties of the old, historic Glades, and within the bounds of the Berlin congregation. It was here that he united, in early life, with the Church of the Brethren. Here he worshiped in the old Grove churchhouse, for a number of years. Built in 1845, this was the first meetinghouse in the Western District of Pennsylvania.

Bro. Myers is a descendant of a noted family, that came from the eastern part of Pennsylvania and settled, during the latter part of the seventeenth century, on a farm adjoining Berlin, where his father, Jacob Myers, lived and died. His grandfather, Michael Myers, was the first brother ordained to the eldership west of the Alleghenies. Two of his sons, now living, are also elders, Jacob T. Myers, of Parkerford, Pa., and T. T. Myers, one of the faculty of Juniata College, Huntingdon, Pa.

Eld. Myers was married to Eliza Berkly. They purchased a fine farm near Berlin, now owned by Lewis Berkly, a nephew. Sometime in the fifties he sold out, and removed to Milford township, near Somerset, where he remained until 1876, when he removed to Carroll County, Ill. In 1887 he went to Sheldon, Iowa, where, in 1893, his wife died. Since that time he led a retired life, but spent most of his time in the service of his Master, in the ministry.

His life companion and three sons preceded him to the spirit world. Three daughters and two sons survive him, also one sister, Barbara, wife of Ephraim Cober, of Sabetha, Kans.

Bro. Myers was elected to the ministry over fifty years ago, and served in the eldership about forty years. He had not the advantages of a liberal education, but was a close observer and a constant reader. He learned in the school of experience and closely watched happenings in everyday life.

While he lived in Philadelphia, with his sons, he did considerable preaching in the East, and especially in New Jersey. Some years ago he represented the Eastern District on the Standing Committee.

Bro. Myers was an extensive traveler, and was well known throughout the Brotherhood. Very few of our ministers filled more of the Brethren's pulpits than Bro. Myers. He was a remarkable man in many respects. He was favored with a fine physique, walked upright, and stood erect in the pulpit, where he loved to be. His very appearance made a good impression before an audience.

Bro. Myers looked upon the bright side of life, and was not inclined to worry and complain. He enjoyed life, allowing no evil forebodings to enter his mind. He looked forward with bright anticipations to the future. He was an optimist in the true sense of the word.

He preached twice, one Sunday, only a few weeks before his death. He was never sick, and up to the last was in excellent health and spirits, for one of his age.

About five weeks before his departure he came to Bro. E. L. Knepper's home, full of ambition for the sugar season, as he was an expert in the art of making maple syrup and sugar, and usually spent the spring season at the home of Bro. Knepper, his nephew.

One morning, after partaking of breakfast, as usual, and while sitting in his chair, he was stricken with paralysis. After battling vigorously, for six days, against the effects of the stroke, he sank into a peaceful death, March 10, 1914, at the ripe age of eighty-eight years, two months and twenty-four days.

Funeral services were conducted at the Knepper home the following day by Eld. J. J. Shaffer and the writer. Text, Acts 13: 36. After the services Bro. T. T. Myers, a son of the deceased, departed with the remains for Sheldon, Iowa, where our aged brother was buried beside his wife in the family cemetery.

W. G. Schrock.
Berlin, Pa.

THE ROUND TABLE

The Ministerial Problem: Why This Waste?

BY D. A. ROWLAND.

WITH the present system of utilizing our ministerial force, a minister can locate where he pleases and stay as long as he wants to, so far as local churches have not, as yet, made a change.

I think it will be readily conceded by all fair-minded people that it is a waste of time, energy and funds for a minister to continue to labor for a term of years in a church after his usefulness is impaired or entirely gone. Personality will wear out in time, as a rule, especially in this twentieth century. Most people want a change of pastors, after a time.

There are many places in our beloved Brotherhood where churches are suffering. Ministers are not able to do their best, because of the clamor for a change of elders and pastors. It is a case of "tired of the preacher," and a desire, and most likely a need, of a new voice in the pulpit. Why this waste? These same brethren could be efficient and do a splendid work in other fields of labor.

A presiding elder, pastor or minister should not continue to labor in a church, for an extended term of years, without giving the members a chance to consult together, as to whether or not a change would be for the best interests of the church and community. Mission Boards, where they have located workers, should, if advisable, give the members of these missions a voice in the matter, as to how long any one worker should continue at the same place. By all means, protect the reputation and efficiency of the elder and pastor, but remember also that the conservation of the best interests of the local churches and the community should be above the any-one-man idea.

We sincerely hope and pray that our committee on the ministerial problem will give us a method,—a system,—that will enable the Church of the Brethren to utilize her ministerial force for the greatest good to the greatest number of congregations.

Dixon, Ill.

More Doctrine.

BY MRS. E. E. BLOUGH.

SEVERAL months ago an article was printed in the GOSPEL MESSENGER concerning more doctrine being taught in the Sunday-school lesson. My husband and I hoped there would be many Amens to it. We thought of sending our approval, but thought older and wiser heads would take up the matter. I will write a few thoughts to "stir up your pure minds by way of remembrance." The Brethren church claims to preach and practice the whole Gospel. Can I say preach? It is somewhat doubtful. If it is not preached, can it be practiced? We most assuredly need more doctrinal teaching and preaching. We would reach many more people with our doctrine if we could have at least one lesson quarterly on the doctrines as taught in the New Testament. We would not only reach more people, but make our own members stronger, and indoctrinate our children more thoroughly. What a power we might now be in the world if we could say as the Catholics, "Give us a child until he is seven years old, and he will be a Catholic ever after."

Teaching doctrine in the Sunday-school will be the means of closing a great gap in the church, and making strong, stanch members. Surely we, who claim to have the whole Gospel, should use every means to teach the world and bring it to Christ.

Manassas, Va.

A Bit of an Incident.

BY FLORENCE NEFF.

ONE of the little ones in my home being slightly ill one night, recently, I found it necessary to go into an adjoining room for something to give her. I had scarcely reached the room when I heard the child scrambling out of bed and following me. I hastened to the electric switch, to turn on the light, lest she be afraid or stumble over something. It was an in-

tensely dark night, but by the time I had reached the switch, the little one was by my side. I expected to see an expression of fear upon her countenance, but instead, to my surprise, there was a sweet, trustful smile. Why should she be afraid, even if darkness were everywhere? She was going to mother,—mother was there.

I returned to my pillow, not to sleep but to spend the remainder of the night in applying this incident to the Christian life. Some rooms through which we pass are so filled with the glorious sunshine that we go tripping along, scarcely taking a thought as to our direction,—it is all so easy, so sublimely beautiful! But perhaps the next room is so dreadfully dark that we can not see one step in front of us. As we grope our way, may we keep that sweet, trustful smile playing upon our countenance, and in our hearts, having ever in mind the thought that the dear Father is just over there. We are going to him; why should we be afraid?

Lordsburg, Cal.

The Master's Harp.

BY IDA M. HELM.

"God created man in his own image" (Gen. 1: 27).

AN ancient legend tells of a wonderful harp that hung on an old castle wall. Its strings were silent, and it was covered with dust and spider webs. The master of the castle, remembering how sweet was its music when he was a boy, longed to hear again its tones. So he sent for the best musicians of the land and had them try to repair the harp, but all failed. He had given up hope of again hearing it, when one dark, stormy night a poor, crippled old man entered the castle door. His eyes fell on the dingy harp, and he asked permission to play it. At first the castle master refused, saying, "It is beyond redemption." After earnest pleading the request was granted.

The old man tenderly took the harp, and with a master touch he worked on it for a short time, then swept his fingers over the strings, and lo! the sweet music of old came forth, and people moved about in awe as they listened. The castle master asked: "How could you do it, when the best musicians in the land failed?" "Ah," replied the old man, as he laid his hand lovingly on the instrument, "I made it."

Man was out of harmony with God; he was lost and marred with sin. It took Jesus, God's Son, to redeem him. He is man's Maker. "All things were made by him; and without him was not anything made that was made" (John 1: 3).

R. D. 2, Ashland, Ohio.

With the Land Breeze.

BY EZRA FLORY.

A GREAT Grecian general, knowing he was near his enemy, ordered his army to be ready in the morning. Boats were drawn ashore and all waited anxiously for dawn of day. But minutes and hours passed until at last, late in the forenoon, they were ordered to put to sea. One of the greatest victories was theirs.

When the general was asked later why he waited so long that morning, he replied, "I knew that the land breeze would come down to carry my men out easily. I was waiting for it. I did not want my men to go into battle wearied with rowing."

Are we as tactful in our spiritual warfare as that general? How often we are distressed with doubts, when we should rest in him and be patient! When Darwin turned thought to evolution, men of learning said, "We don't need God," and became agnostic. Now the pendulum comes swinging back again. And so it has happened again, and again. The sixty-nine objections to Christianity, by Frenchmen of science, only a few decades ago, are now all wiped off the "slate." True, there are new oppositions. Let us not, however, weary and distress ourselves needlessly before the battle, but "be calm in thy soul" and conserve our energies for soul conflicts, with the land breeze of the Lord working in our behalf. "And this is the victory that overcometh the world, even our faith."

Hosmer Hall, Hartford, Conn.

God Is Her Refuge.

BY GRACE HILEMAN MILLER.

LAST summer it became necessary for one of our sisters, who is a noble, self-sacrificing mother, to leave her home to go to work before her four children were awake.

Working away from her children was a new and unpleasant experience for her, and thus the early morning 'leave-taking was especially trying. "But," she says, "there is one comforting feature about it, for as I go to each little bed and give each dear face a good-bye look, I also breathe a little prayer to the dear Father in heaven, to watch over my dear ones until I return in the evening."

Lordsburg, Cal.

Sunday-School Lesson for April 12.

Subject.—The Journey to Emmaus (Easter Lesson).—Luke 24: 13-35.

Golden Text.—It is Christ Jesus that died, yea rather, that was raised from the dead.—Rom. 8: 34.

Time.—Sunday afternoon, April 9, A. D. 30.

Place.—The road from Jerusalem to Emmaus, which is seven and one-half miles northwest of Jerusalem.

CHRISTIAN WORKERS' TOPIC

The Resurrection (Easter Lesson).

Read 1 Cor. 15: 51-58.

For Sunday Evening, April 12, 1914.

1. It is a first principle of the Gospel (1 Cor. 15: 13, 14; Heb. 6: 1, 2).
2. They who deny it are false teachers (2 Tim. 2: 18).
3. It was taught by the apostles (Acts 4: 2; 17: 18; 24: 15).
4. Credibility proven by events in the life of Jesus. (Have these stories told by Sunday-school scholars.) (1) Jairus' daughter raised (Matt. 9: 18, 19, 23-25). (2) Many arose at time of crucifixion (Matt. 27: 52, 53). (3) The widow's son raised (Luke 7: 11-17). (4) The raising of Lazarus (John 11: 1-45).
5. Resurrection of Jesus proven by the presence of the Holy Spirit (Acts 2: 32, 33).
6. It will be effected by the power of (1) God (Matt. 22: 29). (2) Christ (John 5: 28, 29; 6: 39, 40, 44). (3) Holy Spirit (Rom. 8: 11).
7. What comes after the resurrection (John 5: 28, 29)?
8. How should these truths affect our lives?

PRAYER MEETING

Witnessing for Christ.

John 1: 7; Acts 1: 8.

For Week Beginning April 12, 1914.

1. **What It Means.**—To be a witness of or for Christ,—a true witness,—is not an easy matter. It may be comparatively easy to come out and profess Christ before men, but to live up to the highest conception of such a profession is a task that calls for the best there is in man (Psa. 68: 11; 126: 5, 6; Dan. 12: 3).
2. **The Necessity of Witnessing.**—Had there been no burdens to bear, Christ would not have told us to take up our cross and follow him. Were there no distinctions between the world and the church, there would be no need of the church. Were there no distinction between a Christian and an unbeliever, Christ would not have bidden us to separate ourselves from the world. There would have been no need to send disciples into the world. There would have been no need of the cruel sacrifice on Calvary. There is, however, a real difference, and that difference is shown in witness-bearing. That spirit of devotion sent Paul on those stormy voyages and to those inhospitable cities, and that spirit has spurred on every true believer, since that day, to loftiest achievements. And if we, today, are not witness-bearers, we are not true followers of Christ,—simply a mockery, a sounding brass, a clanging cymbal (Rom. 2: 21-23; 2 Tim. 2: 24, 25; Titus 2: 1, 7, 8).
3. **How to Witness for Christ.**—(1) By accepting Christ's teaching as the foundation of our lives and building upon it. On the Christ-Rock, the Rock of Ages, every professor should lay,—broad and deep,—the foundations of a noble character (Prov. 11: 30; Isa. 6: 5-8; Psa. 145: 11, 12). (2) By professing Christ before men,—becoming enlisted soldiers in the army of the Lord. We must come under that banner, fight under that flag, and bear the arms of that kingdom (Isa. 12: 4-6; Luke 12: 8, 9). (3) By obeying the laws of the realm. If the laws of the kingdom condemn this or that act of our lives, our witness-bearing must be in conformity to all that is enjoined. So, also, in right-doing must the witness-bearer live up to the highest standard (Philpp. 3: 10-14; 1 Peter 3: 15; Eph. 2: 10).

HOME AND FAMILY

Come, Lord Jesus.

BY MARY STONER WINE.

I am thinking today of that glorious time
When the Lord shall descend from on high,
With a shout shall he call every saint from each clime
To be gathered to him in the sky.

Will I be with the blest, when they enter sweet rest?
Yea, my heart answers thee, "Come, oh come,
Blessed Lord, haste the day when thy face we shall see.
Come, Lord Jesus, come quickly, I pray."

With the voice of the archangel he shall descend
And the trumpet of God shall resound,
And the dead of all ages, who've found him their Friend,
Shall arise and with him will be found.

In a moment of time, in the flash of an eye,
We shall each bear his image so fair,
Shall be changed as is he, who for us once did die,
And shall meet our dear Lord in the air.
North Manchester, Ind.

Back to Bethel.

BY ELIZABETH D. ROSENBERGER.

My friend showed me a small mirror. "You never saw any like this; it has some unexplainable qualities. I saw wonderful things done with it in India. If you look into it, long and intently, they say you can see the past scenes of your life. Even some of the future may be visioned there."

I looked long and intently, but nothing was to be seen. The mirror was black; no pictures of any kind appeared on its surface, and I doubt whether any ever have appeared. Perhaps those who fancied they saw things in it beheld only the pictures of their own imagination. Be that as it may, the darkened mirror had no attraction for me, and I laid it in its box of sandalwood, rather glad to see it put aside.

My friend said, "It was a fine mirror once and reflected clearly, but now it has become a thing of magic, and is really of no use to any one."

Straightway there came to my mind the vanished ideals of our early life. How clearly they stood forth! With what force they drew us on! Yet now we are living without them. We gaze into the blackened mirror and see nothing. Shall we be content to live without the ideals which made life something great and wonderful? There are many people who, having food and raiment, are therefore content to creep along, without thought of wings for rising. But life is hard unless the heart sings while the hand moves. The father, working for a day's wage; the mother, singing while she is busy for the family, are better for the visions which come to cheer them.

In the Bible we have a strange, pathetic story of one man who lost his early ideals, and his experience is repeated in our own lives. Jacob left his home, to go into an unknown country. Alone and in trouble, he lay down to sleep one night, with a stone for a pillow. In his dreams the angels visited him and he saw a ladder, which towered above him, upon which the angels of God were ascending and descending. Jacob worshiped and left there an altar. Then he journeyed on, and in this new country he was married and became rich. After many years he retraced his steps towards the land from which he had come as a young man. And God appeared to him and commanded him to find again the place where he had prayed and vowed to the Lord. "And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."

Sometimes it is difficult to go back to Bethel; sometimes we can not find Bethel. If it were a treasure which we had hidden and knew where to seek, we might earnestly set out to find again the place and treasure, but it is different with our lost ideals. No matter how greatly we desire it, no man can get back to the spiritual and mental plane on which he stood when he was younger.

You have a Bethel somewhere in your life, some religious convictions, some clearly-seen ideal. And dating from that Bethel you had more overcoming

power, and you went straight on from that day. But as you lived and worked, the vision faded; the rough jostle with the world left no time for meditation. Sometimes it is a lifelong compromise with unconquered sins that drives away the ideals which once were ours. Whatever it is that has come between us and the ideals which once meant spiritual growth and power, let us arise and return to Bethel. The revival meeting in your church may be the occasion for your taking time, and asking God to give you the power for service which you crave. You want Jesus to be to you a redemption of your life. You witness for God, not only by your testimony but by your power.

Let us go back to Bethel. Then we shall see clearly again the vision which will inspire us to greater endeavor, as God intended. The power of God, through his Divine Spirit, does not enter a church through new hymn books or new methods, but through new men and women,—Spirit-filled. It is a wonderful thing to feel that we need not do the work alone. God is working in us and with us, and his Spirit energizes our spirit. We have his promise, and we shall find him at Bethel,—perhaps. He is ready to give us what we need. Like the disciples, we have been toiling all night and there is no result. We are having something going on, but so little is done; Jesus will bring about the results,—leave all to him.

"The lives which seem so poor, so low.

The hearts which are so cramped, so dull.

The baffled hopes, the impulse slow,

Thou takest, touchest all, and lo!

They blossom to the beautiful."

Covington, Ohio.

The Boy of Today.

BY WILBUR H. BEERY.

ONE of the greatest problems which confront the American people today, is that of "Our Boys." This includes both the religious and moral values, pertaining to that great question.

The boy is one of the greatest "figures" in the nation of "tomorrow," but unless we treat him with some deference and appreciation, we will hardly have the kind of men we should. The same today, as yesterday, we find few men who are self-made, and, in consequence, the church and the nation must suffer from the lack of forethought by the preceding generation.

One of the easiest ways to push the boy down, so that he cares little for himself or any one else, is through the "ungentlemanly" or "unladylike" remark some thoughtless person may drop. Because he has made a mistake is no reason why he should be condemned. Instead of pushing him down, walk up to him and talk pleasantly to him. Show him that you are his friend; show him that life is worth living.

Many people have the conception that the boy is nothing less than a barbarian, and they proceed to treat him as such. Because the boy may live in undesirable surroundings is no reason why he should be looked down upon. It is not his fault. Because his clothes are torn and ragged, he is no less a boy, for beneath many a ragged and worn coat beats a heart that is warm and true.

To show that this is so, I will relate an incident. A number of years ago a certain business man in one of the large commercial cities of the East was standing on one of the wharves, watching the unloading of the ships. Near by he noticed a boy. At the same time a laborer, passing, pushing a truck, saw a small kitten asleep on a torn sack, and kicked at it. He had no more than done this than the merchant saw the boy's face become red with anger, as he sprang forward, knelt and picked up the kitten, while tears ran down his thin cheeks.

The merchant stepped up to the boy and said, "My boy, that was a noble deed, but why do you cry?"

The boy turned his large, round eyes to the man and answered, "Sir, every time I see anything mistreated, I think how people treat me."

This boy had a heart, though people treated him as a dumb brute.

There is nothing gained in mistreating a boy. On

the other hand, much may be accomplished by a kind word. Do not merely give the boy a chance, but help him to a chance. The poet certainly knew the meaning of a kind word when he wrote:

"Kind words can never die,

Though in the tomb

Our hopes are apt to lie

Wrapped in its gloom."

210 N. Thayer St., Ann Arbor, Mich.

SISTERS' AID SOCIETIES

MOUNT MORRIS, ILL.—Our Sisters' Aid Society for the year ending Dec. 31, 1913, met for work fifty-two times, with an average attendance of seven, plus. We quilted fifteen quilts, tied eight comforters, and sewed carpet rags. We gave \$15 to the Ohio sufferers, \$5 to the Decatur Aid Society, and a Christmas treat to the inmates of the Grapes Home, costing \$3.10. We sent two boxes of clothing to the Grand Rapids Mission in Michigan, one box to the St. Joseph Mission in Missouri, and gave \$10 worth of bed clothing to be used in the boys' new dormitory of the college. We paid \$6.45 for a new Bible for the Chapel. Sister Eliza Brunklin is our President—Amanda Mumma, Secretary-treasurer, Mount Morris, Ill., March 13.

NEW CABLESIE, OHIO.—Our Sisters' Aid Society, during the past year, held twenty-seven afternoon meetings, with an average attendance of eight. Our work consisted of making children's clothing and comforters, to give to the needy. One box of clothing containing sixteen garments, was sent to the Troy Mission. Another box, containing eighty-two pieces of clothing and two comforters, was sent to the Hastings Street Mission in Chicago. Forty-five garments were sent to the traction flood sufferers. We helped some poor children at home, and also sent some bed-clothing to Bethany Bible School. About forty-five yards of goods, some underwear, stockings, thread and other articles were donated to the society. The amount of money in the treasury at the beginning of the year was \$4.28. The amount received by offerings at the regular meetings was \$22.68; amount donated, \$4, making a total of \$32.96. The expenses amounted to \$22.43, leaving a balance of \$10.53 in the treasury. March 4 we elected officers for the coming year as follows: Sister Rachel Credlebaugh, President; Sisters Carrie Taylor and Bettie Plory, Superintendents; Sister Della Funderburg, Secretary; Sister Harriet Credlebaugh, Treasurer; Sisters Ethel Funderburg and Elma Swartz, Lookout Committee. We meet in the different homes to do our sewing. We close our meetings with Scripture reading and prayer.—Elma Swartz, New Cablesie, Ohio, March 18.

ROCK RUN, IND.—Our Sisters' Aid Society held twelve all-day meetings, with an average attendance of eleven. We meet once each month, and all manifest a good interest in the Lord's work. Sisters that are aged, and others who can not be present, ask for work to do at home. The aged ones desire to go to work to go to the Rock Run Home. During the year we made bonnets, prayer-coverings, aprons, comforters and one quilt. We donated \$8.51 to Bethany Bible School, \$43.40 to the Grand Rapids Mission, \$33.25 to the church in Brooklyn, N. Y., and \$9.65 was donated at home. During the year \$3.00 was collected. The society gave \$60.10. Our officers for the coming year are Sister Mary Hooper, President, Sister Flora Cripe, Vice-president; Sister Laverne Day, Secretary-treasurer.—Flora Cripe, R. D. 9, Goshen, Ind., March 22.

SPRING CREEK, IND.—During 1913 our society held eleven meetings to sew for the poor and needy, and to visit the sick. Our average attendance for the year was twenty-five. The free-will offerings amounted to \$23.56; sold two comforters for \$3.50, donated \$1, and had \$4.46 from 1912, making a total of \$32.32, less \$11.19 for expenses, leaving a balance of \$21.13 in the treasury. We quilted four quilts, knotted eight comforters, made seven aprons, and gave away garments. We donated forty-five yards of goods, one roll of cotton and numerous other articles; gave away forty-five newly-made garments; one barrel and one box of clothing for the Peru flood sufferers, and also some clothing to the Orphans' Home. We reorganized January, 1914, with Sister Ethel Miller as president; Sister Laura Cripe, Vice-president, the writer, Secretary-treasurer.—Nannie Sparks, R. D. 1, Sidney, Ind., March 9.

SPRING RUN, PA.—The following is the report of our Sisters' Aid Society from March, 1913, to March, 1914: During the year we met twelve times, with an average attendance of eleven. Our work consisted of quilting quilts and haps, making aprons, sewing caps and collars, and preparing garments and other small articles. We also helped the children of a poor family, so that they can come to Sunday-school. Our collections and dues for the year are \$19.93; refunded for articles, \$11.22; balance in the treasury from 1913, \$4.65. We paid out \$24.44, which leaves \$25.16 in the treasury. Of this we expect to give \$20 to our home church for needed repairs this spring. The officers selected for the year are as follows: Sister Anna French, President; Sister Kate Swartz, Vice-president; Sister Ethel French, Secretary; Sister Eliza Dunmire, Assistant Secretary; Sister Jonnie Swigart, Treasurer. We meet in the different homes, and close our meetings with Scripture reading and prayer, after which each one present recites a verse of Scripture.—Cora E. Rush, McVetown, Pa., March 19.

WAYNESBORO, PA.—Our Sisters' Aid Society met Dec. 3, 1913, to elect officers for 1914. Sister Bessie Stover was chosen President; Sister Susan Finner, Vice-president; Sister Anna Emmer, Superintendent; Sister Susan Shank, Assistant Superintendent; Sister Nettie Raer, Recording Secretary; Sister Fannie Rinehart, Treasurer; the writer, Corresponding Secretary. Fifty-six meetings were held during the year, with an average attendance of nine and a half. We received \$28.25 for making nine quilts, and \$12.65 for making thirteen comforters. Besides these, aprons, bonnets and broom-covers were made. The Treasurer reported \$15.33 in the treasury January, 1914. Receipts for the year, for work done and offerings, amounted to \$103.09, making a total of \$118.92. Payments for the year for benevolent purposes were \$94.04. The amount in the treasury January, 1914, was \$24.88. Our benevolent and missionary work consisted of the following: China Orphanage, \$20; Bethany Bible School, \$25; to a brother at Bethany, \$15; to a sick sister, \$5; Christmas remembrances, \$7.60; clothing for Sunday-school scholars, \$3.47; Brooklyn Mission \$5.25; Washington Mission, D. C., \$5.25. Telephone service for our elder, Bro. C. R. Oellig, was provided free of charge. We also sent two barrels of goods to Brooklyn, N. Y., containing comforters, second-hand clothing, canned fruits, etc., at Thanksgiving time. Two sisters of our number have been called from this life to the life beyond. We miss them very much, for they were always ready to do their share of the work when in good health. One was our Treasurer. Her daughter-in-law has taken up the work now and is doing efficient service.—Florence Hess, Secretary, Waynesboro, Pa., March 16.

THE GOSPEL MESSENGER

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Eight recent accessions are reported from the Midway church, Pa.

BRO. JACOB HEISTAND changes his address from Walkerton, Ind., to Sycamore, Ohio.

BRO. J. L. GUTHRIE, Hamler, Ohio, should hereafter be addressed at Upper Sandusky, same State.

BRO. C. S. GARDER'S meetings at Reedley, Cal., closed with twenty accessions by baptism and one reclaimed.

ABOUT the middle of April Bro. S. P. Early expects to leave Lima, Ohio, in order to take up the work at Fostoria, same State.

THE very interesting series of meetings, conducted by Bro. Isaac Frantz at Anderson, Ind., closed March 25 with twenty-five accessions.

BRO. WM. LAMPIN, of Polo, Ill., recently closed a successful revival at Naperville, this State. Eleven were baptized and one restored.

BRO. D. H. KELLER requests us to announce the change in his address from 1630 West Second Street to 20 College Street, Dayton, Ohio.

THE District of North Dakota, Eastern Montana and Western Canada will hold its District Meeting July 9 in the Cando church, N. Dak.

BRO. S. D. LONG, of Glendora, Cal., having decided to take up mission work at Hermosa Beach, Cal., should be addressed at that place hereafter.

BRO. C. H. MURRAY, pastor of the Akron church, Ohio, having gone to another field, Bro. A. F. Shriver has consented to assume pastoral charge for one year.

THE District Meeting of Oregon will convene in the Bandon church, July 22 and 23, with the Ministerial, Temperance and Sunday-school Meetings following.

JACOBS CREEK, Pa., after a thorough and profitable survey of its congregational efficiency, reports a grade of 96%, on the points suggested in Bro. Cobb's recent article.

BRO. IRA D. GIBBLE, of Frystown, Pa., held a series of meetings for the Schuylkill church, same State, recently. Nine decided for Christ, five of the number being restored.

CANADIAN subscribers will please remember that fifty cents must be added to each yearly subscription, when the MESSENGER goes to any point within the Dominion of Canada.

BRO. J. W. LEAR recently entered upon the third year of his pastoral labors at Decatur, Ill. The little flock at that place rejoices in six recent accessions,—two of them having been reclaimed.

By the time this paper reaches most of our readers, Bro. Moore will have returned to Elgin after an absence of about three months. We are sure that the entire MESSENGER family join us in a hearty "Welcome home!"

BRO. CHAS OBERLIN, of Logansport, Ind., was with the members of the Walton mission, same State, in a recent series of meetings. Nine were baptized, one reclaimed, and two are awaiting the administration of the initiatory rite.

BRO. J. L. GUTHRIE and family located in the Wyandot church, Ohio, April 1. Bro. Guthrie has been given charge of the church, and his labors will doubtless be greatly appreciated by the membership in his new field of labor.

BRO. A. G. CROSSWHITE, pastor of the Roaring Spring church, Pa., recently held a four weeks' series of meetings in his home church. Twenty-seven made the good confession and one was reclaimed. Others are under deep conviction.

BRO. DAVID M. RITTENHOUSE, an aged minister of the Silver Creek church, Ohio, died March 15, aged about eighty-one years. His ministerial career comprised a period of fifty-four years,—thirty-five years of which he served in the office of elder.

A TEN days' revival was held at the Rummel house, Shade Creek congregation, Pa., recently, thirteen coming out on the Lord's side, and others being under deep conviction. Together with those, received at the revival at Windber, this makes a total of thirty-three accessions.

LAST Sunday forenoon Bro. Galen B. Royer was with the members at Elgin in the first general service since his return. His discourse on the home life of our foreign missionaries made a deep impression on the membership, well-calculated to arouse a higher degree of missionary consecration.

THE Outlook and Sunnyside congregations, Wash., have decided to assume a goodly share of the expense of the Chinese mission in Seattle. Such interest in the work of the Lord bespeaks great activity in the congregations referred to, and hundreds of our churches might well profit by the example shown.

IN this issue we publish a brief obituary of Bro. David Hildebrand, who died March 9, 1914, aged about seventy-eight years. He was in the ministry for nearly fifty-four years, and an elder for about twenty years. We hope to have a more extended sketch of the life and labors of our departed brother at an early date.

ONE of our earnest evangelists gives an opportunity to all who may so desire, to ask, at the close of each evening's sermon, whatever questions they may have, in order to gain a more complete understanding of the topic under consideration. Properly conducted, the plan is a most excellent one, tending to enlist the interest of all present.

BRO. M. E. BOOK has resigned his work as superintendent of the Old People's and Orphans' Home at Mt. Morris, Ill., having turned over the work to his successor, Bro. John Deardorff, April 1. After nine and one-half years' faithful service, Bro. Book and his family return to their farm in the Panther Creek church, Iowa,—their future address being R. D. 3, Dallas Center, Iowa.

ONE of our aged ministers on the Pacific Coast deplores the fact that, comparatively speaking, there are few of our ministers, nowadays, who are willing to make use of the good old apostolic way of *walking*, in order to reach their appointments, when no other medium is provided. In closing he says: "It was a joy, in my younger days, to walk twelve miles to services on Sunday morning. I was *hungry*."

THE address of Bro. C. Walter Warstler is changed from 156 Quigley Boulevard, to 1934 Palace Avenue, Grand Rapids, Mich. Bro. Warstler having given up his work as pastor of the Grand Rapids church,—his resignation taking effect Oct. 1 of this year,—he will thereafter devote his entire time to the evangelistic field. Churches desiring his services during 1915 or 1916, will please make note of the fact that his time is rapidly being taken and that only an early application will secure a date during the period specified.

THE First Church of Dayton, Ohio,—better known as the West Dayton congregation,—has just finished the first week of a glorious revival, conducted by the pastor, Bro. D. H. Keller, assisted by his wife. So far eight have enrolled under the banner of the Great Commander, and others are under deep conviction.

AFTER carefully perusing Bro. P. H. Beery's timely article, "Representation at Annual Meeting," on page 212 of this issue, our readers will probably do some serious thinking. Vital issues are at stake, and their adequate disposal depends largely upon a general representation of all our congregations by competent delegates.

ONE of our western churches, at a recent council, deliberated as to the best method of paying off a church debt that had been hanging over them for some time. A brother suggested that a canvass be made then and there, and, to the surprise of all, the entire amount, and more, was raised in a very short time. The incident illustrates the fact that this matter of debt,—like many other problems,—readily yields to a determined effort in its practical settlement.

BRO. H. C. EARLY'S article on the India District Meeting, which, in regular order, would not appear until some weeks later, is of such marked interest that we make room for it this week on the opposite page. We shall then finish the India articles in their regular order. All of these productions are of rare interest, and not one of our readers can afford to miss reading them, or, better yet, give them intelligent study, with a view of greater missionary activity.

FOR the accommodation of those who have not, as yet, availed themselves of our Bible Premium Offer, we have decided to extend the time until May 1. In order to make the necessary arrangements for another supply of the Bibles, however, we should have the orders at the earliest possible date, and in no case later than the date specified. To those who want to secure a good Bible, in connection with the MESSENGER, this is an opportunity that should not be neglected. Send your order now, while the offer is open!

HAVING closed his evangelistic labors with the churches in Northern Missouri, Bro. B. E. Kesler will now devote as much of his time as practical to work in the First District of Arkansas, and series of meetings elsewhere. His time has been engaged up to Christmas. Finding the altitude in Colorado unsuited to the health of his wife, he traded his property at River Bend for land in Van Buren and Stone Counties, Ark., and this accounts for his return to the State that was the scene of his labors for a number of years. He may be addressed at Leslie.

CONTRARY to the usual make-up of the average church, one of the active Pennsylvania congregations, of about 210 members, has a larger number of men and boys than of women and girls. This preponderance of the sterner sex is ascribed to the influence of a large and prosperous class of men in the Sunday-school. The marked activity at this and other places certainly speaks well for the men, but we see no reason why the women and girls in all our Sunday-schools should not display an equal degree of zeal, still further to augment the general prosperity of both Sunday-school and church by well-directed efforts.

IT will be noted in reading Bro. H. C. Early's article, on opposite page, that the India churches contributed (including amounts added later on) \$380 at their recent District Meeting towards the Annual Conference offering. Bro. Early calls attention to the fact that the liberal contribution is larger than the entire Conference offering twenty-five years ago. Of our native members in India it may truthfully be said, "Their deep poverty abounded unto the riches of their liberality." There is a lesson, in this remarkable instance of consecrated giving, well worth considering, but we leave it to each of our members to make the individual application as he draws near to the Father in the silent hour of secret devotion. "Lord, what wouldst thou have *me* do?" may well be the burden of our heartfelt prayers.

Three Questions.

Not long since, when speaking of the sisters wearing the prayer-veil, a minister of another denomination said: "Paul was speaking to the women of the Corinthian church only, when he, in 1 Cor. 11, refers to the covering to be worn by women. Virtuous women of those days were veiled, and the command applied to no other church. It does not apply to churches of the present time, as women in this country do not veil themselves."

He also said that feet-washing was not intended as an ordinance, and that we were doing wrong to observe it as such in the church. He maintained that when it was not done for a literal cleansing of the feet it was wrong, and not as Christ intended, because the disciples' feet really needed cleansing when Christ washed them.

The third difference was on the question of baptism. He says that trine immersion is not the primitive form of baptism, but that backward immersion,—one dip,—was the primitive method.

I can not, of course, see it that way, but I am young, have not read up on these questions, and am asking you to give me some information on these three points.

THE minister of the other denomination does not seem to have read his Bible with care. Notice what Paul says in 1 Cor. 4: 17: "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." Here the inspired apostle tells the members at Corinth that his "ways" "be in Christ." Not only so, but he adds that these things he taught "everywhere in every church." What he taught was for all the churches. This means other congregations, as well as the one at Corinth. Beginning the chapter in question, Paul says: "Be ye followers of me, even as I also am of Christ." What follows was from Christ, and was not looked upon as a mere temporal custom. In fact, the whole of the chapter reads as though it was intended for all the followers of Christ, and not for the few only who worshiped in the city of Corinth. True, virtuous women veiled their faces, but they did not do it as an act of worship. Paul teaches that devout women should cover their heads, not as a sign of purity, but as an act of service while worshipping God. When in the act of praying or prophesying, the woman was to cover her head, not because she was virtuous, but because she was engaged in a religious service. While treating the subject, not a word is said in support of a custom on the ground of personal purity. It is the matter of worship that is under consideration.

Referring to the second point, it is sufficient to say that Jesus himself taught that feet-washing, as a religious service, is symbolical of an inward cleansing, for he says: "Ye are clean, but not all," referring, of course, to Judas (John 13: 10, 11). Though he had his feet washed, yet he was not clean. That is, he did not possess soul cleansing. In the early part of the service, Peter was told, "What I do thou knowest not now, but thou shalt know hereafter." Peter knew all about cleansing the feet by washing, but here was a washing that he could not at first understand. It was a religious rite, and as soon as he grasped the meaning of the service he was anxious to submit. And so will every other devout man be on learning that the feet-washing of John 13 is a religious rite, and not a mere custom for the purpose of cleansing the feet. This being true,—and it is true,—it follows that it is not wrong to engage in the rite, as the Brethren do. The wrong comes in when people refuse to do what Jesus says they "ought to" do.

What is said about single, backward immersion being the primitive method, shows a marvelous lack of information regarding the history of baptism. So far as we know, there is not an historian in the world who holds that backward, single immersion can be traced any farther back than about the time of the Reformation. Single immersion, by the forward posture, was known as early as the fourth century, but the backward posture is only about 400 years old. This question is considered in two tracts, "Origin of Single Immersion," and "Trine Immersion Traced to the Apostles," that may be had for five cents by addressing the General Mission Board, Elgin, Ill.

J. H. M.

Our Visit to the Foreign Mission Fields.

No. 18.—District Meeting Week—Monday to Wednesday.

THE District Meeting was held at Anklesvar. On Monday evening, Feb. 9, an introductory meeting was held in the large temporary tent, built for the purpose. The missionaries were all present, except Sisters Anna Eby and B. Mary Royer, who are at Poonah, some 300 or more miles away, in language study. However, they are expected later.

About the middle of the day the native members began coming, and they continued till evening, when 350 or 400 had arrived, and still more are expected tomorrow. It began to look something like the beginning of an Annual Meeting, and after all are in, I suppose it will be about like an Annual Meeting of a hundred years ago. Supper was served to all present. By actual count at least 400 ate supper, including missionaries and the children. The meal was served in the open compound, all sitting on the ground and eating rice and curry without knife or fork or spoon. It was all done native fashion. The meal cost, for rice \$4; meat, \$3.50; potatoes, 74 cents; seasoning, spices, etc. \$4; in all \$12.24; or 3 cents per capita on an average. Two hundred and twenty pounds of rice were consumed.

At 8 o'clock about 500 assembled for the introductory meeting. An address of general welcome was delivered by a young native brother, followed by a short address by the writer, Bro. Long interpreting.

Tuesday morning at 8:30, after devotional exercises, conducted by Bro. Long, chairman of the morning session, the interests of the Sunday-school were considered. First, a short time was spent on reports. Then teacher-training was taken up and considered at some length. The talks seemed very excellent to me, though I did not understand the language of the speakers. Here is the outline of one address, delivered by the young brother who is the principal of the Boys' School at Vyara: "The teacher needs to know these things: (1) The Seed,—the Bible. (2) The Ground,—the Pupil. (3) How to Sow,—to Teach." What do you think of this for a native boy under 20? When the discussion closed on this subject, all who desired to take teacher-training were asked to hold up their hands, and about twenty responded. Later in the meeting about fifty more volunteered,—in all about seventy.

Then general reports were made of the work at each station, giving the situation and the outlook for the future. The work is considered in a healthy condition, and high hopes are entertained for the future. All feel that, under the blessing of God, success is assured.

At two o'clock the meeting assembled for the afternoon session, with Bro. J. M. Blough in the chair. Sister Ida Shumaker conducted a model recitation, which was full of interest and instruction. "The Faithful Worker" developed a very warm discussion. The story of the Karens proved both entertaining and inspiring. "In What Does the Strength of the Church Consist?" was the last subject considered. The time had been well spent, and there was time for but one address, but it was thought to be very excellent. In fact, some thought that the best wine had been kept for the close. The discussions were by native talent altogether, except the recitation by Sister Shumaker.

Immediately after the close of the afternoon session, sixteen men were baptized in the presence of probably 700 people,—the largest number in attendance upon a District Meeting in the history of the India work. The baptism was administered in the baptistry on the compound.

There are between one and two hundred applicants for baptism within the territory of the Anklesvar congregation at present, but the greatest care is exercised in the previous teaching and preparation. About twenty-five appeared today, asking baptism, besides those just baptized, but it was thought they should be taught further, and so their baptism was deferred.

Previous to baptism, the applicants are expected to answer the following points pretty clearly: Do you know the Ten Commandments? The First and Second of the New Testament? The Lord's Prayer? A few Christian songs? Why do you believe in Jesus

as a sufficient Savior? Why do you want to be a Christian? Why do you want to be baptized? Will you cease to worship idols? Will you cease from the heathen festivals at marriages and funerals? Will you put off your jewelry? If you use liquor, will you stop it? What is it to be separate from the world? Will you attend prayers each evening in your village? Will you be honest in business? Are you in debt? If so, how do you propose to meet your obligations? How should you proceed in case of offenses? Will you hear the church? Will you return good for evil? And so on. So you see it means more for these heathen to become members of the church, than to apply for membership merely.

At 8 o'clock the crowd broke all previous records. There were at least 900 people present. Brother Royer's sermon, interpreted by Bro. Blough, had a telling effect. After the sermon the native members continued in a service of song and speeches until after midnight; then slept a few hours, and began again at 5 o'clock in the morning. It was the occasion of much rejoicing. They felt it was a time of victory.

Wednesday morning, at 8:30, the District Meeting was organized. Devotional exercises and the organization were conducted by Bro. Adam Ebey, the retiring Moderator of last year. Twelve delegates from the churches were present, all native brethren, who chose the officers of the meeting by ballot. Organization: I. S. Long, Moderator; J. I. Kaylor, English Secretary; Prema Ganesh, Gujarati Secretary. Prayer was again offered by the newly-elected Moderator, when he took the chair, and this was followed by the reading of Acts 15, whereupon the meeting was declared ready for business. Two queries of a local character were presented. One asked for the appointment of a committee of three, to work with the District Sunday-school Secretary, and the other one asked for a committee to provide for the entertainment and expenses of the District Meeting,—the committee to be made up of one member from each congregation. Both papers passed.

The report of the District Sunday-school Secretary showed up well. There are forty-three Sunday-schools in the District, with a total enrollment of 1,322. Total collections for the year are nearly \$300. Of this amount \$198 was given to missions. More will be said on the Sunday-schools, when a general survey of the work of the mission is written up.

Report of the District Mission Board showed total receipts for the year to be \$370. Three native brethren are employed by the Board, on the basis of about \$60 each, yearly. One station has been opened, where the work is supported by the Board. Besides, help is given at a number of villages.

Two native brethren were appointed new members of the Board, while the other three are two natives and one missionary.

A Temperance Committee of three was appointed, composed of Bro. W. B. Stover with two native brethren.

Interest reached the highest pitch, when the time came to lift the offering. The churches had taken offerings and sent them up, as we do at home for the Annual Meeting. This is their Annual Meeting. The offering reached the splendid sum of 1,008 rupees, or about \$335. And yet two congregations are to turn in their offerings, which, it is thought, will increase the amount to \$380, at least. This sum is more than three times as large as the offering of 1909,—the growth of five years. It is as large as Annual Meeting offering of twenty-five years ago. Think of it! Think of the little Indian Mission giving \$380 as its annual offering, and then ask yourself a few serious questions.

Bro. J. M. Pittenger was elected to represent the District on the Standing Committee of Annual Meeting of this year.

Boarding was provided on the grounds for all who attended the meetings during District Meeting week. It was managed by native brethren. Total cost, 250 rupees, or about \$80. Including the temporary tent and all expenses, the outlay reaches only about \$100. It seems marvelous to us that such a meeting could be provided with all things needful for this amount; but this is India.

H. C. E.

A Year of Conversions.

It is not our purpose, in approaching the subject of conversion, to discuss it in a critical or dogmatical sense, but in the sense in which it is generally used by church people, in speaking of church work and church doings. The general definition, as given by our dictionaries, is as follows: "A change from one state of mind or form to another, or a change of one religion or belief to another." And, we may add, from no religion at all to the religion of Jesus Christ.

With this scope of definitions before us, in connection with the many reports we have been having of the large number of revival meetings that have been and are being held throughout our country, and the unusually large number of converts reported, it would seem that the year just passed has been one of more than ordinary success, as far as reported conversions are concerned. There seems to have been an unusual awakening in the minds of the people, in reference to the subject of the Christian religion, and it would be well for us to do some careful thinking as to the cause and character of it. By some it is spoken of as a religious wave that has been passing over the country, touching and stirring up the hearts and feelings of the people in a most extraordinary way, such as, perhaps, has not been witnessed since the days of the Pentecostal outpouring of the Holy Spirit.

Another remarkable thing about it is, that the movement is not confined to any particular denomination, sect or church. We see the effects of it in our own church, as clearly as in others. Not only has the movement been general among all religious-bodies, but the methods used in doing the work have been sufficiently similar to indicate that the work is directed by the same Spirit.

Another peculiarity about the movement is the change made in the character of the preaching,—more real Gospel and less sectism. The idea is to get men and women interested in the salvation of their souls, by believing in Jesus Christ as their Savior, and accepting his plan, as revealed in his Gospel. Deciding to accept God's terms of grace and salvation, men and women publicly confess him by either coming forward or standing up where they are, when the decision is made. After having done this, they are considered converts, because this indicates that they have now changed their minds and have decided to become followers of Jesus Christ. After having gone thus far, the next step is to choose a church home, and become a legally-accepted member of that home by passing through the God-given rite or symbol, which is Christian baptism, thus symbolizing the new birth, the new relation, or being "born again." This gives them a full right to their new home, with all the attending advantages and privileges.

The manner of ascertaining the choice of the converts, is to present each one with a card on which he is requested to write the name of the church or sect with which he wishes to unite. This card is handed to the evangelist in charge of the meeting, and by him the card is handed to the minister or pastor of the church thereon named.

This seems both fair and reasonable, as in this way the convert is unrestricted, and free to unite with the church which, as he believes, holds and practices all the principles, ordinances and commandments of the New Testament, the Gospel of Jesus Christ, which is the power of salvation to all that believe it and do it. Into this church they are baptized, and receive the seal of sonship.

This, again, seems to be in harmony with the Gospel,—first convert them by preaching to them the Gospel plan or way, then baptize them; and then teach them all things whatsoever the Christ has taught.

On the day of Pentecost when, by the preaching of the Gospel by the disciples, the thousands were converted, they were baptized, and then were added to the church. As there were no divisions in the church at that time, there was, of course, no choosing to be done. But there was a teaching and living to follow, the same as today.

Jesus Christ, himself, formed his own church from the material as prepared by his servant, John the Baptist, and the disciples, as selected by himself, and

from that time forward his church has been enlarging by adding thereto believing converts, so that we may well believe and hope that we have been also added to this same church. And we further believe that the preaching of the Gospel, through the Holy Spirit, continues to be the power of God unto salvation. We have evidence of its continued converting power from what we have been, and are being made to see, in the thousands of souls that are being converted to the Christian religion, as a result of the evangelical efforts that have been, and are continually being made in our own land, and throughout the world. And from what we have seen, heard and felt, we can not but believe that the year now past, and the one in which we have, by God's grace, now entered, constitute a period of remarkable religious awakening, and if we are not awakened fully to the vision, we will sustain a great loss.

Some of our congregations have been greatly benefited and encouraged by receiving into Christian fellowship, as a matter of choice, a large number of the converts, that were secured by evangelical efforts.

Some of these efforts may be made in ways that are not to our way of thinking, and which we, therefore, would not feel to commend, but we should not, because of this, be too ready to pass judgment upon those who do not see and do as we do. It was John, the disciple, who saw one casting out devils in his Master's name, and said, "He followeth not us, and we forbade him." But Jesus said, "Forbid him not, for he that is not against us is for us." Hence if those who have sincerely professed and confessed Christ, desire to be admitted into the church, we ought willingly and joyfully to receive them, and encourage them to hold fast to the new life which they have received in Christ Jesus.

H. B. B.

The Country Preacher.

PROBABLY no denomination in the United States can boast of a greater per cent of country preachers than the Church of the Brethren, and, were they so disposed, some of them could say some exceedingly interesting things about their experiences. Just now the country preacher, as well as the country church, is receiving his full share of attention in most of the church publications, and especially is this true of the Disciple papers, where the country interest is discussed with considerable freedom. In a late issue of the *Christian Standard* we have the subject considered from the preacher view-point, and we feel sure that what the writer says will be appreciated by a number of our readers. We reproduce the following:

"The problem of the country church has always interested me. I suppose this is true partly because I was born and raised in the country; but it is not because I am unfamiliar with the problem of the city church. I recently left the ministry of a city church, the first church of a large city owning a modern building, and came to Indiana to serve the well-known 'Little Flat Rock' country church. I have been here over a year, and it has been the most delightful of all my experiences as settled minister. Every Sunday morning I preach to a large audience of attentive, reverent worshippers, the congregation frequently being made up of more men than women. The services are not formal, yet are impressive and dignified.

"I do not preach agriculture or animal husbandry to these people; they know more about that than I do. They do not come to the church to hear about these things, unless in the informal groups before and after services. They are a religious people (as are most country people), and they come to the house of God to satisfy a religious need. Shall I trifle and waste the opportunity that comes but once a week here in the country? No! Relying on God for help, I preach to them, with all the power he gives me, the Gospel of God's dear Son—the Gospel of love, of altruism, of forgiveness, of holiness and of culture. The country minister does not need to be an agricultural expert, but he ought to know much about the things of God and their ability to meet the needs of the soul of man.

"The idea prevalent in many quarters (usually in college faculties and editorial rooms), that a high standard of preaching is not required in the country, or that other things can take the place of the strong, interesting sermon, is a mistaken one. The best books and periodicals are found and are read in the country. The greatest number of *Standard* readers, I venture to assert, are from the country or small villages. So the country preacher of the right stripe understands, when he faces his audience, that he is before an expectant people, and if he has wasted the week in idle visiting (all visiting is not idle) and unprofitable reading, his people will be just as conscious of it after the service as he was before it began. But if he has drunk deep of the fountains of inspiration,—and these fountains are many,—and stands before his people on Lord's Day morning impatient for the service to begin, yearning to impart to his hearers that which he believes will help them and feed their souls, he will know by many signs (not always by the spoken word) that he has not failed in his mission. Country people are not usually profuse in their praise, neither are they hypocritical. The shallow superficiality, so often manifesting itself in the city church, is not met with here.

"All country churches are not like this one, you may say. Quite true, but when more of our better preachers learn that \$1,000 and parsonage in the country is better than \$2,000 in the city, and that time spent in driving along fragrant country roads is better than strap-hanging in an ill-ventilated street-car; that a small garden, a flock of pure-bred poultry, a few vines and fruit trees produce health as well as food; that the noisy telephone is not going to so often interrupt them in their reading and study; that they will awaken every morning without a headache and come to the end of the year stronger physically, mentally and spiritually—when these things are learned, then I verily believe that our country churches will prosper, and that thus the interests of both state and church will be safeguarded."

J. H. M.

Something to Be Avoided.

The *Christian Cynosure*, which keeps a sharp lookout for the oath-bound orders, has good reasons for concluding that the "Order of the Cobweb," for boys, is a secret institution, having secrets not to be revealed, as well as vows, pledges and degrees. We know little concerning the purpose of the order, but the mere fact that it is a secret association shows that it should be shunned by the boys who are members of the Church of the Brethren. One may say that practically all the boy orders,—including the Boy Scouts,—have about them some requirements that make them undesirable for a people holding the views maintained by the Brethren.

Distributing the Messenger.

BRO. WM. E. WHITE, Vinegar Bend, Ala., who, through the kindness of our readers, was kept well supplied with extra copies of the MESSENGER, last year, for distribution in the great and needy field where he so efficiently labors, is not receiving as many papers this year as he would like to have. He should have an ample supply and receive them regularly. How many of our readers are willing to pay for one or more copies of the MESSENGER at the special fifty-cent rate, that Bro. White may be regularly supplied with as many copies as desired?

To Our Correspondents.

MATTERS that are purely local, and of no possible interest to the Brotherhood at large, should not be incorporated with the church news sent us by our correspondents. At times, items of a clearly private character are sent us for publication,—reports that might unfavorably reflect upon the parties concerned. To give a wide range of publicity to such information, would be unwise, and our correspondents should not feel aggrieved when these details are omitted from their communications.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
E. C. Early, Vice-Chairman, Penn Laird, Va.
Galen B. Boyer, Sec. and Treas., Elgin, Ill.
Chas. D. Bonnick, Union Bridge, Md.
J. J. Yoder, McPherson, Kansas.
Otto Winger, North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

DENMARK'S DISTRICT MEETING.

To the writer, District Meetings in the homeland were always of unusual interest, and here it was none the less so, even though the attendance was the smallest of any meeting I ever attended. The meeting was held in the Vensyssel congregation, in the Mission House in the town of Sindal, Feb. 22. The District, at the present time, has but two congregations, and these were represented by three delegates from each.

There were four papers before the meeting,—all relating to the work of the District. The time of holding the meeting was changed to the last Sunday in September. A Missionary Committee of three was chosen to have charge of the missionary activities of the District. The membership, at the present time, including the writer's family, is eighty-one. One was baptized in the month of December. Several moved to America during the earlier part of the year, before we arrived. As to the future outlook, I am not as yet ready to give an expression. There are many, many hindrances before us for immediate progress, but we have implicit faith in our all-powerful Father.

We were indeed glad to have with us, at our District Meeting, Bro. J. F. Graybill, of Malmö, Sweden. His presence and help gave us much encouragement. I am very thankful that I knew the language sufficiently to take part in the discussions during the meeting. I was also much pleased with the spirit manifested in all of the work. The offering to the General Missionary Board, for World-wide Missions, was fifty-five kroner (about \$15 in American money). We regret that the contribution was not larger, but when the real condition, as to the financial standing of our membership, is known, the amount is encouraging.

A. F. Wine.

Aalborg, Denmark.

DISTRICT MEETING OF THE FIRST DISTRICT OF INDIA.

The coming of the District Meeting is an event looked forward to with much interest among our people,—not for the amount of business to be done, but for the great good that comes from the association and inspiration of the meeting. We came to Anklesvar on the afternoon train, and in the evening, for supper, we all sat down on the ground in lines, and ate rice and "shock." At meeting time we came together and listened to a good sermon by Bro. Early, which was translated by Bro. Long. On Tuesday morning was a Sunday-school Meeting, in which the problems of this line of work were ably discussed by our Indian brethren. In the afternoon Sister Shumaker gave a model recitation with her girls and boys. Again, in the evening, we heard a good sermon from Bro. Royer.

On Wednesday morning we assembled in regular District Meeting. Brethren Ebey, Holsopple, and Naranji Valji, the retiring officers, had charge of the meeting till a new organization was effected by electing Bro. Long, Moderator, J. I. Kaylor, English Secretary, and Prema Ganesh, Gujarati Secretary. There were ten delegates sent in by the churches. There were two papers presented to the meeting. The first asked for a committee to help the District Sunday-school Secretary (Bro. Emmert at present) in his work of making out reports, and pushing the Sunday-school work among the churches as much as possible. A committee of three was appointed. The second paper was a recommendation from our Field Committee, to appoint one member from each organized church, and two of the missionaries, as a committee to formulate a plan to entertain the District Meeting. It is like the Annual Meeting at home,—at first a small affair and easily handled, but is growing larger all the time, until it has become quite hard for one church to handle the meeting free. This paper was passed.

Bro. Emmert, our Sunday-school Secretary, gave the report of the District work for 1913. This report showed up very well. He had all the statistics printed out for circulation and study. In summing up, it was found that there were two Front Line schools,—Bulsar and Vullji; four Banner schools,—Ahwa, Anklesvar, Vada and Kara-doh; and six Star schools,—Dadal, Ajat, Bakrol, Umer-vada, Mortalav and Vyara. This report is a splendid inspiration for more and better work along this great avenue of spreading the Gospel. A stir is on in the study of a teacher-training book, and several classes will be organized. Our leaders are up and ready to learn how to do this work to better advantage.

The District Mission Board, through its secretary and treasurer, gave a report of the year's work at its station, Vadie. The time of two members expired at this time, so two new ones were chosen.

Last, but not least, of the business, was the collection. This was a very interesting feature. Among all our people we have what we call a "self-denial week," in which we deny ourselves of a meal a day or some other necessity, or do some extra work,—any way that money may be saved or earned. This, and any more that can be given, goes into this offering, which is given to the District Mission Board for its work. This offering amounted to 1,008 rupees (about \$336).—just a little more than last year,—and this time the Anklesvar church, which entertained the meeting, and Vadie, had not put in their part yet, but promised to do so later.

All around, the meeting was enjoyed by all. Each one went away with inspiration to do more for the Master, who has bought and freed all penitents from their former bondage. A special feature of this meeting was the presence of Brethren Early and Royer, whose sermons not only at this meeting but at the various churches, as they visited around, were appreciated by all. This meeting will long be remembered, and may the Father of us all add his great blessings to our weak efforts in his service.

Vada, India.

J. I. Kaylor, English Secretary.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Lordburg.—Last Monday evening closed our fifteen-day series of meetings, conducted by Eld. E. S. Young, of Claremont, Cal. Eight were baptized, and one was restored to fellowship. Eld. H. Miller, Lordburg, Cal., March 10.

McFarland.—Our church met in council March 14. Two letters of membership were granted. A local Temperance Committee was selected. The members gave Eld. Andrew Blickenstaff and his wife a pleasant surprise at their home recently. A short program was rendered, in which both old and young took part. At the close of the evening a payment of a new little package, containing letters of appreciation and an offering, was given to Bro. Blickenstaff. Since Jan. 1, we have a teacher-training class in our Sunday-school, taught by Bro. S. G. Hollinger, our District Sunday-school Secretary. —Josephine B. Hanawalt, McFarland, Cal., March 17.

ILLINOIS.

Decatur.—We met in council March 12, with our elder, Bro. J. W. Lear, presiding. Bro. Henry Dubes was elected writing clerk, to fill the unexpired term of Bro. J. A. Beckman, who moved to Pasadena, Cal. We decided to have our love feast following our revival meetings. Bro. J. P. Burton will assist us in our meetings, to begin March 23. Last Sunday evening, after a splendid sermon by the pastor, three confessed Christ and await baptism. Bro. Lear is starting on his third year with us, and already four have confessed and been baptized by baptism, and two to be restored. Others seem near the kingdom.—D. W. Cripe, 417 Stewart Avenue, Decatur, Ill., March 13.

Virdeu.—On account of the bad condition of the roads, our council, which was to be held on the evening of March 12, was postponed until March 14, at 10 A. M. Eight letters of membership were received. Eld. John H. Brubaker was chosen as our delegate to Annual Conference. Bro. C. C. Wirt was elected Christian Workers' president for nine months.—Alice M. Gible, R. D. 46, Girard, Ill., March 13.

INDIANA.

Bethel Center church met in council March 7. Eld. H. L. Fadyler presided. We re-elected Bro. Henry Pursley as our treasurer, to serve until Bro. J. Mavick's removal from his sickness. Annie Rogers, R. D. 24, Matthews, Ind., March 20.

Manchester church met in council March 12. The meeting was opened by our pastor, Eld. D. M. Adams, of Cerro Gordo, Ill., who is preparing to move into our midst. Our elder, Bro. Frank Fisher, of Mexico, Ind., presided. Twenty-five members were accepted by letter and seven-two letters were granted. It was decided that Bro. Otto Winger represent us at Annual Meeting. Bro. A. L. Wright is the alternate. Owing to the lack of room, the boarding students are to attend Sunday-school at the college instead of at the church. March 8 the hours for our Christian Workers' Meeting and church were given to Brethren Ebaugh and Moy Gwong, of Bethany Bible School, Chicago. Their visit with us was greatly enjoyed, and a better knowledge of that field of work was gained. An offering was lifted for the benefit of the work at Bethany.—Ella M. Cottrell, 728 North Sycamore Street, North Manchester, Ind., March 13.

San Francisco church met in council at the North house March 14. Eld. Frank Fisher, of Mexico, Ind., presided. Eld. S. T. Fisher, of Peru, Ind., was chosen as our presiding elder. Our love feast will be held Oct. 3, at 4 P. M. May 24 was set as the time for Joint Sunday-school Meeting.—Perry E. Coblenz, R. D. 21, Bunker Hill, Ind., March 19.

Walnut church met in council March 21, with our elder, Bro. J. F. Appleman, presiding. Two letters of membership were granted and seven received. Among them were those of Eld. J. H. Christner and wife, whom we welcome into our midst. Our next love feast was given on March 21. Bro. R. Rohrer, secretary, and Sister Lydia Brubaker, chorister for six months. The writer was chosen church correspondent for one year.—Edith Rohrer, R. D. 10, Argos, Ind., March 23.

Washington.—March 2 Bro. W. E. Miller and wife came to our meeting with their illustrated Bible Land lectures. The attendance was good throughout the course, and many were given larger views of missions. The interest in the work at this place is increasing steadily. Our Sunday-school averages about eighty in attendance. Recently one made application for baptism, and five members have been received by letter. At our recent council Bro. Overholser was chosen elder in charge. New trustees were elected as follows: Brethren Emmanuel Whitehead, Nat Maury and Peter Troup. At our meeting a new financial plan was adopted. As we enter upon the fourth year of our work at this place, our outlook is encouraging.—(Mrs.) Viola Overholser, Warsaw, Ind., March 21.

Windfall church met in council March 14, with Eld. Nath. Cripe presiding. Bro. Thomas Stout, Jr., was elected church trustee for three years, succeeding Bro. Elmer E. Fipp. Bro. Alva Hewitt was elected Sunday-school superintendent for nine months. We decided to have two love feasts a year. Our spring love feast will be held May 23, at 6 P. M.—A. F. Carpenter, R. D. 2, Windfall, Ind., March 28.

KANSAS.

Maple Grove.—We met in council March 19. Our elder, Bro. A. J. Wertenberger, presided. Our love feast will be held May 9. The church elected a Sunday-school Board. The brethren, in making the annual visit, found all members in love and union. We will have a series of meetings next fall. —Minnie D. Deater, R. D. 1, Oronoque, Kans., March 21.

Vermilion church met in council March 19. Our elder, Bro.

J. G. Eby, presided. Our love feast will be held May 23, at 7 P. M. Examination services will be held May 17. We will represent at Annual Meeting by letter. We organized our Christian Workers' Meeting with Sister Eva Fralin as president, and Sister Ada Bushy as secretary-treasurer. Bro. J. Dent and Sister E. T. Dent were held in the church. The crowd was small. His talks were good. March 8 he preached a temperance sermon, which was much appreciated. Three have been baptized since our last report, and one letter has been granted.—Lizzie Dellenhack, Beattie, Kans., March 19.

OHIO.

Donnels Creek.—Our church met in council March 18 at the country house, with our elder, Bro. J. D. Sandy, presiding. The attending elders present were Brethren Jacob Coppock, J. C. Bright and Aaron Coy. Our territory is large, and our membership numbers 439. This meeting ventured to arrange for the division of this church into two distinct congregations. We thereby hope to do more and better work for the kingdom of God. The dividing line, as prepared by a committee, was also accepted. The members of the New Castle church will meet March 28, to effect a new organization. A committee was appointed to adjust the finances and report at this meeting. Some unfinished business from the regular council was disposed of. A series of meetings is to be held at the Donnels Creek house in August. A paper is to be sent to the District Meeting.—Elsie Winger, R. D. 1, Box 173, Springfield, Ohio, March 19.

North Poplar Ridge church met in council March 14, with our elder, Bro. John Florey, presiding. Our love feast will be held June 20, 10 A. M. We decided to have a series of meetings in the near future. Bro. Jacob Florey was chosen delegate to District Meeting.—Effie Lehman, R. D. 2, Box 18, Defiance, Ohio, March 22.

Salem church met in council March 19, with Eld. William Minnich presiding. Elders Jesse Stutzman, J. C. Bright, D. M. Garver, N. W. Binkley and J. W. Fidler were with us and rendered valuable assistance. At this meeting twelve letters of membership were granted and six received. Brethren William Minnich and Samuel Snell were elected delegates to the Annual Meeting, with Brethren Albertus Bucklew and Enos Brumbaugh as alternates. Brethren Albertus Bucklew, Enos Brumbaugh, William Minnich and Samuel Snell were chosen delegates to the District Meeting. At the close of the meeting, two were baptized.—Josephine M. Folkerth, Union, Ohio, March 21.

South Poplar Ridge church met in council March 21. Our elder, Bro. John Florey, presided, assisted by Bro. William Hire. We elected church officers. Bro. Lennie Noffsinger was chosen clerk. Bro. John Caylor is treasurer, and the writer was retained as Messenger correspondents. We decided to have a love feast next fall, and also to have a series of meetings sometime next fall or winter, if a minister can be secured.—Sodie Noffsinger, Defiance, Ohio, March 23.

Wygant church recently enjoyed a very pleasant visit from Bro. N. L. Cool, member of the Mission Board. Feb. 28 Bro. H. V. Thomas was again with us. He had been filling appointments here regularly during last year, but, owing to illness, had not been able to be with us for some time. His efforts were greatly appreciated. March 14 we met in council. Our elder, Bro. L. H. Dickey, presided. Three church letters were received. We decided to have our love feast May 9, at 10 A. M. Brethren J. L. Guthrie and L. B. Newcomer are our delegates to District Meeting, and Bro. L. B. Newcomer is to represent us at Annual Meeting. Bro. J. L. Guthrie was chosen elder for the coming year. We rejoice in having him and his family locate here April 1. The prayers and best wishes of this congregation go with Bro. Dickey in his labors everywhere. Bro. John Coon was elected Messenger agent; the writer, presiding clerk and correspondent. Bro. Guthrie was chosen as president of our Christian Workers' Meeting for the coming three months.—Mary L. Cook, Nevada, Ohio, March 21.

PENNSYLVANIA.

Clear church met in council March 14. Bro. F. C. Dively, our elder in charge, presided. Brethren F. C. Dively and A. M. Dively are our delegates to District Meeting. Our love feast will be held at our lower house May 23, examination services at 3:30 P. M., and the love feast at 5 P. M. Eld. J. W. Witt, of Altoona, Pa., is to officiate.—E. F. Clear, Klahr, Pa., March 19.

Ephrata church met in council March 14. Ten certificates were granted. Brethren H. S. Gible and Samuel Kihlnefer are our delegates to District Meeting. Our love feast will be held May 30, at 4 P. M.—J. M. Neff, Ephrata, Pa., March 21.

Greensburg.—For a year we have been planning for good meetings, which began on Monday night, Feb. 16, and continued four weeks, closing with a love feast. During this time, the evangelist, Eld. J. H. Cassidy, of Johnstown, Pa., preached thirty-five splendid sermons, and in the afternoons gave a series of talks on "The Second Coming of Christ." Three sermons were delivered each Sunday. The house was always crowded in the afternoon and evening. Other church people showed a great interest in the meetings throughout. They are hungering for the Gospel. The sermons on "The Steps Into the Kingdom" and "The Ordinances" induced meetings there were 110 confessions. Thirty-eight of this number are parents,—eighteen fathers and twenty mothers. The congregational singing was very much appreciated. People like to have a part in the service. Our love feast, held at 7:45 P. M.—M. J. Brougher, 126 Washington Street, Greensburg, Pa., March 20.

VIRGINIA.

Carbon.—Eld. J. W. Rogers met with us March 14, and delivered three sermons. The attendance was very good, and the attention was given. We expect to have meeting again the third Sunday in April.—Sabella Miller, Carbon, W. Va., March 14.

Livville Creek church met in council March 14. Brethren Daniel Turner and George Fulk, of the Mountain Grove congregation, Bro. H. Kline, of Elm, Greenmont church, Bro. J. F. Driver, of Timberville, and Bro. I. N. Zigler, of the Unity congregation, were with us. Five letters of membership were given and two received. A committee was appointed to confer with the District Meeting concerning a change in the time of the Sunday-school meeting. It is desired to change the time from May 8 and 9 to May 15 and 16, in order that the brethren and sisters, engaged in school work, may attend the meeting. One query was sent to the District Meeting. Brethren A. J. Fitzwater and Joseph Humbert will represent us at District Meeting, and Brethren D. H. Zigler and Michael Zigler at Annual Meeting. Several committees were appointed to do special work.—Catharine R. Kline, Broadway, Va., March 18.

Pleasant Valley.—During meetings held at Duncan's Chapel (a point in this congregation) by Bro. Zion Mitchell, in the early part of November, six united with the church. Five were baptized and one awaits the rite.—Michael Reed, R. D. 3, Floyd, Va., March 18.

WEST VIRGINIA.

Pleasant View.—We met in council March 14, with Eld. J. S. Zigler presiding. As Brother E. L. Clower ad wife have left us to take charge of the Crab Orchard church, a letter of membership was granted to Bro. Clower. We regret to give up our brother and sister and the little Sunday-school pupils. Bro. W. E. Sanger and wife, of Cordova, Md., were with us at our council. The following Sunday evening Bro. Sanger preached to a large audience.—Anna F. Sanger, R. D. 1, Box 114, Fayetteville, W. Va., March 20.

Since the close of our revival in December, quite a number have come into the church. Twenty-seven have been baptized and five restored, making a total of over two hundred within the past twelve months. The entire Sunday-school class of the writer, numbering thirty-five, is now within the fold. Dr. E. R. Miller, of Harrisonburg, Va., has located in this city, and is quite a help to our Sunday-school. He has charge of the young men's Bible class, which promises to be quite a factor for good. During the absence of our pastor, Bro. A. B. Miller, who

conducted a meeting in Sharpsburg, Md., Dr. E. R. Miller and Dr. D. E. Hoff had charge of two of the services. The Young People's Missionary Association had charge of another service, conducted by the laymen of the congregation. All of these services were well attended and helpful.

On account of the great amount of work devolving upon our pastor, Bro. A. B. Miller, seemingly more than his strength would permit,—he presented his resignation at our last council, the acceptance of which was deferred for a while. Since that time Bro. Miller,—having been relieved to some extent,—has improved physically, and his physician informs him that a change of climate will not be necessary. We are glad to state, after much anxiety, Bro. Miller has decided to remain with us, for which we praise the Lord. We feel that Bro. Miller is the right man in the right place, and our prayer is that he may be strengthened physically and spiritually for the great responsibilities resting upon him, and that out of it all the Christ may be enthroned in the hearts of the people in this city.

Gamma L. Krider.

128 East Washington St., Hagerstown, Md., March 14.

LOMITA, CALIFORNIA.

In May of this year it will be seven years since a car load of members from the Los Angeles Conference visited this 1,600 acre colony land, where the village now stands. I was asked to select the town site and give it a name, which I did. Where the union churchhouse now stands, we knelt in the large field, and Eld. S. R. Zug, of Palmyra, Pa., led in a gracious prayer, asking God to bless the place and people who might come here. Four good lots were offered to the Brethren for church purposes, but after two years, for the want of church cooperation near by, and the necessity of a change of residence by the writer, on account of the loss of his home by fire, the four nice lots, promised to the Brethren, were yielded up, and a union house was built. There are now about 1,500 people living in the colony. Most of them live in neat houses on tracts of one to ten acres.

I was invited here to deliver three lectures on "The Coming New Nationalism," by the King Jesus, our Lord (Rev. 20: 6; Matt. 24: 29-31; 25: 31-34; 1 Thess. 4: 13-17), and 400 other direct and indirect inspired scriptures. An interested audience was present. Some are asking that a congregation of the Church of the Brethren be established on this needful field. Less than two years ago, Torrance, the industrial city, one mile north of Lomita, was opened in a bare field. It now has several large factories, and soon large structural steel works, from Los Angeles, will begin operations. Torrance has about 2,000 people, most bountiful homes, three and four-story business blocks, gas and electric lights on the streets, a good water supply, and magnificently-built boulevards and streets. All these pretty places, near the great Los Angeles harbor, ought to have Brethren churches.

I do not assume to solve the ministerial problem among our people. Why from six to thirty preachers should settle at a place and fill a few appointments, while white fields are all around about, is a mystery to me. Some of us are able to talk and bring edifying messages, but we surely are not good walkers any more. Where are the young prophets? Why are they not going about like their fathers, telling the good news of salvation? Are their feet sore or weary? It was a joy in my younger days to walk twelve miles to services on Sunday morning. I was hungry.

M. M. Eshelman.

Tropico, Cal., March 15.

CANTON CITY CHURCH, OHIO.

The dedication of our new church in this city occurred Feb. 1. Bro. Walter Keller, of Ashland, Ohio, spoke in the morning to a full house of earnest listeners. At 2:30 P. M. services were held in the interest of the community in general, and especially such of our friends as attended their respective services in the forenoon. At this service Bro. A. B. Horst, of Spencer, Ohio, Chairman of the Home Mission Board of our District, spoke to a full house. Following him, Prof. H. M. Shutt, of our city, also gave an address.

In the evening, at 7:30, Bro. Keller held forth the Word to a full house. At each of these services a collection was taken to meet the heavy indebtedness on the house. A total of a little over \$600 was secured in money and pledges. Brother and Sister Keller remained with us, and Bro. Keller preached the Word with power. Two were baptized Feb. 15, on the last day of the meetings.

Feb. 26, at our mid-week prayer meeting, a young man was baptized. He came to the city a stranger, and found work in one of our large shops. A wide-awake brother, devoted to Christ's cause, formed his acquaintance and taught him the truth. He became interested, attended a few services, and decided to follow the Savior. He teaches a class every Sunday morning, in his home town, fifteen miles south of the city, so we can say we have a missionary on the border-land. He attends the midweek prayer meeting regularly. He left the Odd-Fellow lodge to walk in fellowship with Christ. We hope many prayers will be offered in his behalf.

Our meetings have been well attended. Yesterday the Sunday-school numbered ninety-seven. A few more came later to the preaching service, making an attendance of over one hundred. A promising young man was baptized at the close of the services. This makes four accessions since the house was dedicated. We rejoice much in the prosperity of Zion, and feel encouraged to go on in the work of the Master.

Any one who has a dear friend in this city, will please inform us of the street and number of the residence, and we shall cheerfully call on all such, and do what we can to welcome them to the regular services. J. F. Kahler.

2224 North Cleveland Avenue, Canton, Ohio, March 16.

SOUTHERN VIRGINIA.

The annual Ministerial, Temperance, Missionary, Sunday-school and District Meetings of the Southern District of Virginia are to be held at the Bethlehem church, Franklin County, Va., April 16 and 17.

Ministerial Program, Thursday, 9: 45 A. M.

Moderator, A. N. Hyton.

10. Are We as Ministers Leading the Membership to a Deeper Consecration in the Service of the Master?—W. H. Naff. Discussion.

10: 20. What Constitutes a Genuine Conversion?—L. E. Brubaker. Discussion.

10: 40. Does It Lead to the Simple Life?—D. A. Naff. Discussion.

11. Would a Better Distribution of Our Ministers Result in Greater Good to Our District?—J. M. Weddle. Discussion.

11: 20. Are We, as a Church, Depending Too Much on Public Teaching in the Conversion and Training of Our Children?—J. W. Barnhart. Discussion.

Temperance Program, Thursday, 1:00 P. M.

Moderator, Asa Bowman.

1: 15. The Moral Evil of the Liqueur Traffic.—J. Alfred Flora. Discussion.

1: 35. Liquor for Revenue, Untrue.—C. R. Faw. Discussion.

1: 55. How May We, as a Church, Help to Win Out for State-Wide Prohibition at the Coming September Election?—G. A. Barnhart. Discussion.

Missionary Program.

Moderator, S. M. Krentz.

2: 15. In What Way May We Induce Systematic Giving in the Churches of the District?—J. A. Naff.

2: 30. What Are the Evidences of True Missionary Sentiment?—A. J. Weddle.

2: 45. Responsibility of the Southern District in Giving to Its People the Whole Gospel.—H. J. Weddle.

Sunday-school Program, 7:30 P. M.

Moderator, N. C. Peters.

7: 45. Do We Claim More for the Sunday-school Than It Is Able to Accomplish?—H. W. Peters. Discussion.

8. Are We Loyal to the Church When We Fail to Advocate and Support the Sunday-school Work of the Church?—Samuel Meach.

8: 15. Individual Responsibility of the Membership in Carrying Forward the Great Sunday-school Work of the Church.—Joseph Bowman. Discussion.

8: 30. How Make the Sunday-school Go?—Alice Harman.

District Meeting, Friday, 9 A. M.

The elders are requested to meet at 2 P. M. Wednesday, April 15, for the purpose of organization. Those coming by rail should notify J. F. Flora, Boone Mill, Va., Committee, L. A. Bowman, E. E. Bowman, J. Bowman.

SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

The District Sunday-school Meeting of Southern Missouri and Northwestern Arkansas will be held at the Dry Fork church April 12.

Forenoon Session, 9:45 o'clock.

Devotional Exercises.—C. E. Holmes.

Sunday-school.—Conducted by E. O. Slater.

Organization.

The Purpose of the Convention.—A. W. Adkins.

The Sunday-school as the Training School of the Church.—H. Sunderland. Geo. Barnhart, Edwin Groff.

Objects and Benefits of Having Well-organized Classes.

Earl Harvey, Grace Greenwood.

The Sunday-school: (a) Its Purpose.—I. D. Gibbel. (b) Its Needs.—J. L. Switzer. (c) Its Present Power and Influence.—D. H. Wampler, Oren Harvey.

Afternoon Session.

What Should Be the Sunday-school Teacher's Aim?—Walter Weimer, W. P. Burdick, Wm. Greenwood.

What Should Be the Personal Equipment of the Sunday-school Teacher?—M. Butterbaugh, F. Dunning, Wm. Holdeman.

How Best Illustrate and Apply the Lesson Truths: (a) To the Primary Department.—Estella Hoover. (b) To the Young People.—Anna Holmes. (c) To the Adult Classes.—D. W. Teeter.

What Is the Duty of Parents to the Sunday-school?—Sadie Young, Will Argabright.

How Can We Hold Our Children in the Sunday-school?—Erma Young, John Early.

How May We Develop More Reverence Among the Children in Our Public Services?—J. H. Argabright, Clara Miller.

Give a Tonic to Reach: (a) The Delinquent Talents in the Sunday-school.—Emma Wine. (b) The Misused Talents in the Sunday-school.—C. E. Holmes. (c) The Unused Talents in the Sunday-school.—N. Oren.

Our Sunday-school Standard for 1914, and How to Reach It.—A. W. Adkins.

Round Table. General Discussions.

Music in charge of F. M. Young. Everybody bring Song Books.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notifiers should be accompanied by 50 cents

Devilbiss-Pierson.—By the undersigned, March 20, 1914, at the home of the bride's parents, Mr. and Mrs. S. Pierson, Bro. Verne C. Devilbiss and Miss Augusta Pierson, both of Ottawa, Kans.—Willis B. Devilbiss, Ottawa, Kans.

Kemper-Frewing.—At the bride's home, Amity, Colo., March 7, 1914, George Kemper and Mabel Frewing.—Homer Ullom, Lamar, Colo.

Littler-Kemper.—By the undersigned, at the home of the bride's parents, Brother and Sister Newton Kemper, Feb. 19, 1914, B. Littler and Sister Bertha Kemper.—Homer Ullom, Lamar, Colo.

Nicarry-Kartman.—By the undersigned, at the home of the bride, March 5, 1914, Bro. H. S. Nicarry and Sister Margie K. Kartman, of Kauffman, Pa.—J. H. Brindle, Marion, Pa.

Royer-Buterbaugh.—By the undersigned, at the home of the bride, March 11, 1914, Bro. George B. Royer and Sister Sarah Buterbaugh.—C. B. Rowe, Dallas Center, Iowa.

Sehlman-Royer.—By the undersigned, at the home of the bride's father, George B. Royer, March 4, 1914, Bro. Frank Sehman and Sister Ella Royer.—C. B. Rowe, Dallas Center, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Akers, Sister Mary Ann, nee Chaffin, died March 10, 1914, aged 78 years, 8 months and 10 days. She was united in marriage to Lewis Akers in 1857. Nine children were born to this union. Two preceded her in death. The husband survives her. Sister Akers united with the Church of the Brethren about forty-eight years ago, and remained faithful. Short services at the home by Bro. A. N. Hyton. Interment in the home cemetery, Michael, R. D. 3, Elroy, Wis.

Alexander, Guy Ellis, son of Bro. Elzy and Sister Litha Alexander, born March 12, at 12 M., died two hours later. Services by G. G. Candfield. Interment in the cemetery near by. This was their only child.—Lizzie Dellenbach, Beattie, Kans.

Boley, Sister Nancy Adelina, wife of Bro. Newton K. Boley, born near Christiansburg, Montgomery Co., Va., Nov. 23, 1845, died in the bounds of the Sabetha congregation, Nemaha Co., Kans., March 3, 1914, aged 68 years, 3 months and 9 days. She was married to N. K. Boley in August, 1866. When she was twenty-five years of age she united with the Church of the Brethren, and remained faithful. She was the mother of three sons and five daughters. Four of them preceded her in death. Her husband, three daughters, one son, three sisters and three brothers survive. Services by the writer. Text, Psal. 74: 26. Interment in the Sabetha cemetery.—R. A. Yoder, Sabetha, Kans.

Chronister, Bro. Clayton, born Dec. 11, 1842, near Hampton, Adams Co., Pa., died March 10, 1914, aged 71 years, 2 months and 29 days. He was only thirteen years old when his parents emigrated from Pennsylvania to Lee County, Ill., in 1855. In July, 1905, he united with the Church of the Brethren and cherished his church fellowship to the last. He was united in marriage to Miss Elizabeth Bratton Jan. 23, 1873, at Franklin Grove, Ill. They lived on the farm one and one-half miles north of Franklin Grove until the fall of 1875, at which time they moved into the home where they have since resided. To them were born two sons. The eldest died in infancy. The wife and one son survive him. Services in the Brethren church by Bro. C. W. Lahman, assisted by Bro. C. M. Suter. Interment in the Franklin Grove cemetery.—Anna S. Buck, Franklin Grove, Ill.

Gerwold, Gertrude M., born Nov. 3, 1858, at Walkerton, Ind., died at the home of her sister, Mrs. Clyde Palmer of South Bend, Ind., March 10, 1914. She resided at Walkerton until after the death of her father, but her later life was spent in the West, until three months ago, when she returned. She was ill only a few weeks before she died. Her mother, Mrs. George Gerwold, of Plymouth, Ind., died about four years ago. She is survived by four daughters, three sons, one sister and three brothers. Services in the Bridgewater Brethren church by Eld. S. F. McCann, assisted by Dr. S. S. Flory. Text, Psal. 123: 1-4. Interment in the Independence cemetery.—Effie Lehman, Defiance, Ohio.

Click, Sister Rebecca A., nee Click, wife of John W. Click (deceased), died at her home in Washington City, D. C., March 14, 1914, aged about 60 years. She was an invalid for about eighteen years. Her husband preceded her death about four years ago. She is survived by four daughters, three sons, one sister and three brothers. Services in the Bridgewater Brethren church by Eld. S. F. McCann, assisted by Dr. S. S. Flory. Text, Psal. 123: 1-4. Interment in the Independence cemetery.—Effie Lehman, Defiance, Ohio.

Busman, Martha A., nee Wilder, born in Ashland County, Ohio, Feb. 20, 1845, died at her home near Jewell, Ohio, March 17, 1914, aged 68 years and 25 days. She was married to John Durham Feb. 26, 1866. This union was blessed with six children, five of whom survive. She also leaves four stepsons and one stepdaughter, two brothers and one half-brother. Her husband preceded her in death June 21, 1904. Sister Durman united with the Church of the Brethren about ten years ago, and lived a Christian life until death. Services by Bro. John Flory. Text, Heb. 13: 14. Interment in the Independence cemetery.—Effie Lehman, Defiance, Ohio.

Frantz, Aaron, grandson of Christian Frantz, the first elder of the Church of the Brethren in Clark County, Ohio, born April 10, 1830, died suddenly, while preaching from the last chapters of Malachi and Revelation, March 15, 1914, aged 84 years, less 26 days. In the division of 1831 he went with the Old Order Brethren. His wife and half of his children preceded him in the spirit world. He was an active, earnest preacher, and always held the attention of those to whom he spoke. While he traveled considerably, his residence was always in the township of his birth, and his body rests in what was part of the farm on which he was born. Services by Joel Wray. Text, Psal. 22: 26. Burial at Adam Frantz, Springfield, Ohio.

Gingrich, Sister Catherine K., nee Etter, wife of Bro. Amos Gingrich, born Nov. 18, 1854, died Feb. 17, 1914, at her home in East Hanover Township, Pa., aged 59 years, 2 months and 29 days. She was a member of the Church of the Brethren for twenty-six years, and was the mother of nine children. Two preceded her in death. The husband, seven children, an aged mother, and a number of brothers and sisters survive. Six of her children are members of the church. Services and burial at Hanoverdale. Brethren A. J. Shope and A. M. Kuhns officiated. Text, Rev. 22: 14.—Jennie A. Casse, R. D. 2, Union Deposit, Pa.

Harlan, Sister Rebecca, daughter of Michael and Anna Etter, born near the Little Walnut church, Putnam Co., Ind., Jan. 22, 1835, died at her home near Rainstown Dec. 27, 1913, aged 78 years, 11 months and 5 days. Aug. 10, 1856, she was united in marriage to James Simpson Harlan. To this union were born ten children. The husband and nine children survive her. She was a kind wife and mother, and a member of the Church of the Brethren for a number of years. Services at the home by Bro. E. N. Goshorn. Interment in the cemetery near her home.—Alta Carmichael, R. D. 5, Greencastle, Ind.

Haynes, Peter, born June 6, 1843, died at the home of his cousin, John Snyder, March 17, 1914, aged 70 years, 9 months and 12 days. For the past few years he made his home at this place, near Loudon, Ohio. He was married twice, and is survived by only one child, a son, whom he has never seen. Services at the home by the writer, from John 19: 20. Interment in the Locust Grove cemetery, Adams County, Ohio.—Van B. Wright, Box 26, Sinking Spring, Ohio.

Hildebrand, Eld. David, born in Cambria County, Pa., Nov. 10, 1825, died suddenly, of heart disease, at his home in Johnstown, Pa., March 9, 1914, aged 78 years, 3 months and 29 days. He was married three times. His wife, one son, three daughters and a brother survive. Bro. Hildebrand united with the Church of the Brethren in 1860. He was elected to the ministry shortly afterward, and was ordained to the eldership more than twenty years ago. He lived a faithful Christian life, and was a kind father and an affectionate husband, loved by all who knew him. Services at the Cone-maugh church by Brethren Albert Berkley and Abram Fryock. Text, 2 Tim. 4: 6-8. Interment in the Hildricks cemetery.—Ada M. Beeghly, 723 Thomas Avenue, Johnstown, Pa.

Hollinger, Ruth Pauline, daughter of D. E. and Ora B. Hollinger, born in Harrison Township, Darke Co., Ohio, Feb. 19, 1914, died Feb. 28, 1914, aged 9 days. She leaves a father and mother, three sisters and one brother. Services by Bro. Andrew A. Petry. Interment in the New Madison cemetery.—**Mrs. E. Rife**, D. 1, to J. 14, Hollansburg, Ohio.

Kornish, Sister Cora, nee Marcel, born April 26, 1873, in Adams Township, Defiance Co., Ohio, died at her home in the North Poplar Ridge church, Feb. 15, 1914, aged 40 years, 9 months and 19 days. She united with the Church of the Brethren about fifteen years ago. She remained ever faithful. Her husband, three sons and four daughters, her parents, and one sister and three brothers survive. Services by Bro. John Flory, assisted by Bro. G. A. Snider.—**Effie Lehman**, Defiance, Ohio.

Stacey, Sister Mary, wife of Bro. A. Janey, born in Floyd County, Va., Aug. 1, 1875, died of pneumonia Feb. 14, 1914, aged 35 years, 6 months and 13 days. She was a loving wife, and the daughter of Jacob Rutrough, of Floyd County. Her husband, three small children, an aged father, four brothers and one sister survive. She passed away in her home at Christiansburg, Va., and was buried in the cemetery there. She united with the Church of the Brethren at an early age, and lived a consistent Christian life until death.—**W. L. Spangler**, Christiansburg, Va.

Keefer, Shelton, died in Washington County, Tenn., March 3, 1914, aged 73 years. When he was a young man, he married Edna Hant, to J. 14, aged 19 years and 10 days. With her three sons. The mother and both daughters preceded him in death. His second marriage was to Mrs. Mary Hall Price, who, with six sons, survives him. Bro. J. M. Lair held short services at his home during our series of meetings. Services by the Pleasant Valley church, Bro. C. B. Baker, Interment in the cemetery near—**Emile E. Miller**, Jonesboro, Tenn.

Leckrone, Sarah, daughter of Jacob and Agnes Mack Leckrone, born in Fayette County, Pa., died at her home in Ankeny, Ohio, March 1, 1914, aged 82 years and 10 days. When her parents came to Ohio when but child, she united with the church in 1880, and became identified with the Old Order Brethren. She was a descendant of Alexander Mack, and could relate many interesting incidents of early church history. Services by Joseph Mohler and — **Bowman**, of Covington, Ohio.—**Omara**, Warren, Ohio.

Lupold, Sister Elizabeth, nee Shirley, born Sept. 28, 1831, died at the home of her son, Frank, near Shipshewana, Ind., March 20, 1914, aged 82 years, 6 months and 22 days. Sept. 17, 1848, she was married to Samuel Lupold. Two sons and two daughters survive. Her husband died May 9, 1877. In 1856 Sister Lupold and her husband united with the Church of the Brethren, remaining ever faithful. She was an invalid for a number of years, but bore her affliction very patiently. She was the first member of the Shipshewana congregation. Services by the Brethren in the Pleasant Valley church, Bro. Harvey Shrock. Text, John 11: 25, 26.—**J. H. Fike**, Middlebury, Ind.

Mathews, Sister Nora, born in Howard County, Mo., died at her home in Kansas City, Kans., March 18, 1914, aged 34 years. She lived here fifteen years. About eight years ago she united with the Church of the Brethren. She called for the elders and was anointed the day before her death. Her husband and three sons survive. The mother was permitted to see all of them united with the church of her choice. Funeral in the Central Avenue church. Text, John 13: 36.—**L. H. Crist**, Kansas City, Kansas.

McClain, Bro. Granville, son of Jerome and Catherine McClain, born in Dayton, Ohio, March 24, 1857, died at his home, southwest of Nappanee, Ind., Feb. 20, 1914, aged 56 years, 10 months and 26 days. He was married to Arvilla Dickey May 28, 1892. Five children, three sons and two daughters, survive and only one preceded the father to the better land about nine years ago. A loving wife and four daughters survive, also one sister and two brothers. Bro. McClain was a faithful member of the Church of the Brethren for twenty-one years. He had been in the Camp Creek church for many years. The members of the Camp Creek church mourn their loss, and the Kokomo Brethren Mission offers prayers and extends heartfelt sympathy to the bereaved.—**Grace Hilt**, 710 Valle Avenue, Kokomo, Ind.

Miller, Joseph I., youngest son of B. B. and Lydia Miller, born in Lagrange County, Ind., March 10, 1875, died of pneumonia March 12, 1914, at Thomas, Okla., aged 36 years and 2 days. He united with the Mennonite church at the age of twenty years, and lived a consistent member to the end. Not living near his own church for a number of years, he accompanied with the church in the Tiffin, Ohio, and the Sunday-school and Christian Workers' Meeting. He will be much missed. His wife, seven children, an aged mother, one brother and four sisters survive. His grief-stricken father passed away just one week after the son's death. Services in the Brethren church by Bro. Jacob Apple, and by Bro. J. J. Johns of the Mennonite church. Interment in the Amish cemetery near Swan.—**Elsie K. Sanger**, Thomas, Okla.

Musselman, Sister Julian, wife of Wm. Musselman, born at Miami, Pa., Jan. 24, 1848, died Jan. 4, 1914. She was a faithful member of the Church of the Brethren for forty-two years. She leaves a husband and four children. She always stood firm for the doctrine of the Brethren. Interment in the Clear cemetery. The writer, assisted by the Progressive minister, Rev. Jennings, conducted the funeral service. Text, John 11: 26.—**A. M. Dixon**, Clear Creek, Pa.

Myers, Hazel Glenn, son of Bro. John and Sister Nertha Myers, born Jan. 15, 1914, died March 7, 1914, aged one month and 22 days. Services at the Cedar Run church by Bro. D. Hays. Text, Isa. 11: 6.—**Catherine R. Kline**, Broadway, Va.

Post, Sister Minnie, Harris, born near Dresden, Ill., in 1834, died near Cuba, Mo., March 10, 1914, aged 30 years. Fifteen years ago she was united in marriage to Herbert Post, and nine children were born to this union. Two preceded the mother in death. She is also survived by her mother and five brothers and five sisters. Services in the Dresden church by Bro. H. Brubaker. Text, 1 Cor. 5: 1-4. Interment in the Pleasant Hill cemetery.—**Alice M. Gibbel**, R. D. 40, Girard, Ill.

Eightmoun, David A., born Sept. 18, 1844, died Feb. 27, 1914, aged 69 years, 5 months and 9 days. He is survived by his wife, three sons and four daughters. Services by Bro. G. S. Batzel. Text, 2 Kings 20: 1. Interment in the Hopewell cemetery.—**Joseph H. Clapper**, Yellow Creek, Pa.

Bittenhouse, Bro. David, born in Plain Township, Wayne Co., Ohio, Sept. 18, 1832, died March 15, 1914, aged 81 years, 6 months and 18 days. He united with the Church of the Brethren at the age of sixteen years. In 1860 he was elected to the ministry, and in 1879 ordained to the eldership. In 1855 he was united in marriage to Amanda Poorman. Five children were born to this union. Two sons and three daughters preceded him in death. His wife, two daughters and two brothers survive him. Services at the Hickory Grove churchhouse by the writer, assisted by Bro. J. W. Kelsner.—**D. P. Koch**, Pioneer, Ohio.

Wright, Bro. Shelby, born in Tazewell County, Ill., April 6, 1850, died at his home in Kearney, Nebr., March 6, 1914, aged 63 years, 10 months and 29 days. He was married to Mary E. Drons Dec. 25, 1872. To this union were born seven children. One infant son preceded him in death. He was united with the Brethren church in 1873, which he was a consistent member for forty-one years. He leaves a wife and six children, an aged mother, five sisters and four brothers. Services at the Brethren church by Bro. A. J. Nickey. Text, John 14. Interment in the Kearney cemetery.—**Mary E. Whitney**, Kearney, Nebr.

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Easter Cards

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No. 401.—A pack of eight designs. Printed on a superior quality linen-finish card, in three colors. Designs of Easter lilies, daffodils, and lilies of the valley. These are a new card and sure to please. Each embossed in envelope to match. Size 2½x4½ inches. Per pack, 10c. Three packs for, 25c

No. 313.—A pack of five cards, all different designs. In this series, each contains a child, little chick, Easter eggs and flowers, embossed in a large Easter egg. In two pictures are the eggs and the flowers. An Easter wish is found on each card. Two packs for, 15c

No. 3131.—A pack of five cards, all different designs. Beautifully tinted cards with silver border. On each card is a basket of colored eggs and a vase of flowers, all embossed and printed in full colors. Per pack, 10c. Two packs, 15c

No. 3133.—Five cards, postcard size. Four designs. On the face of each card are printed, in full colors, an egg, chicks and rabbits, with flowers as a border. Per pack, 10c. Two packs, 15c

No. 3134.—PUSSY WILLOWS. The cards in the pack will show four different designs. The cards show Easter egg shells suspended on Pussy Willow limbs. The pussy willows are just in bloom, giving a gift color and a beautiful effect. Little chicks are perched on the limbs and also in the egg shells. Eggs are colored red, green, purple and blue. Each card has a white background. Per pack, 10c. Two packs, 15c

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No. 8727.—Six beautiful cards, 3½x4½ inches. Rabbits, egg shells and flowers. With greeting, printed in colors. Three varieties. Per pack, 10c. Two packs, 15c

flowers, two have eggs, greetings, and flowers, all embossed in colors. Five varieties. Per pack, 10c. Two packs, 15c

No. 2113.—Five cards in a pack, each bearing a cross with flowers and ornaments, and a greeting, embossed and printed in colors. Five designs. Per pack, 10c. Two packs, 15c

No. 8075.—EASTER CHOICES. These cards show little chicks in and on the edge of egg shells, making a very beautiful effect. Background, white. All the cards have a rich, dark green background. Easter wishes appear at the top of each card. Four different designs. Per pack of four cards, 10c. Three packs, 25c

No. 8083.—A HANDSOME POSTAL in colors. Printed in many colors on a fine metallic finish card. A little chick is standing on or near an egg shell. All the cards are decorated with flowers, forget-me-nots, daisies and clovers. Each card with Easter greeting in white. Per pack of 4 cards, assorted designs, 10c

No. 9006.—Four beautiful and fine quality cards, four varieties. On the face of each card appears a chick in a half egg shell, a greeting and flowers, embossed in half egg colors and gold. Background an imitation wood graining. Per pack, 10c. Two packs, 15c

Easter Booklets

No. 631.—An eight-page booklet bearing on the first page a music score with words and decorated with lilies of the valley and forget-me-nots. On the inside a greeting and an Easter verse, and on the back a prayer. Each, 10c. Two for, 15c

No. 744.—HE IS RISEN. An eight-page booklet, five cards, showing cut-out eggs and a wreath of cross encircled with crocuses and forget-me-nots. Printed in colors and embossed. A greeting and an Easter verse on each card. Tied with silk tasselled cord. Each, 10c. Two for, 15c

No. 833.—A four-page booklet. A large lily and a path bordered with flowers and a greeting on inside. Size 3½x4½ inches. Each 5c. Four for, 15c

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No. 114.—SUNSHINE PANEL. An Easter card that will please. The colorings are white, green and purple. The designs are very appropriate for Easter, showing a gift cross and Easter lilies with Scripture verses or Rock of Ages and the light breaking through the clouds, with the Lord's Prayer. Per pack of 6 cards, 10c. Per two packs, 15c

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No. 706.—Colored cards, six in a pack, five designs. On each card is a picture of a chick and an egg shell; also eggs, a greeting and flowers. Embossed and printed in colors. Per pack, 10c. Two packs, 15c

No. 711.—A pack of five cards, five designs, printed in colors. Embossed. Each card shows a greeting in colors and flowers. Price, per pack, 10c. Two packs, 15c

No. 1153.—A heavily embellished card, four in a pack. A landscape. Printed in many colors. Per pack, 10c. Two packs, 15c

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Notes from Our Correspondents.

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committee, appointed to decide on the line between the Summit and the Valley congregation, gave their report. Bro. J. M. Glick reported on the settlement of the two congregations. The committee appointed for the Orphans' Home at Timberville, reported the debt as having been paid. Bro. J. T. Glick reported our share of the Bridgewater College debt as having been paid in full. Bro. B. H. Craun, having been called to the ministry, resigned as church treasurer. Bro. Ed. Evers was appointed to his place. Bro. F. B. Williams, J. T. Glick and Sister Emma Glick were appointed to serve on the Educational Committee.—Christina E. Sheets, R. D. 2, Weyers Cave, Va., March 24.

WASHINGTON.

Cashmere.—This is a mission point in the Sunny Slope congregation, seven or eight miles down the Wenatchee River from here. There are ten or twelve members in and around Cashmere, a live little town with no saloons. The Brethren from Sunny Slope have been preaching for us each Sunday night, and we have had many pleasant seasons of worship together. Last night, for some reason, we failed to have a minister, but we had a good prayer meeting. As it will soon be time for members from the East to turn their faces towards Seattle, to attend the Conference, we would be very glad to have a number of the brethren stop off with us at Cashmere. You will receive a hearty welcome. We need more workers in the Master's vineyard at this place. This is a good valley, and land here is not so high yet. For further information address Bro. Jacob Dinsmore or the writer.—(Mrs.) Malinda Ott, Cashmere, Wash., March 23.

NOTES NOT CLASSIFIED.

Mohawks Valley congregation met in council March 21. Bro. Ritter presided. We decided to hold a love feast June 13. We should be glad to have some of our members, especially ministers, stop with us while on their way to Annual Conference. Bro. H. H. Ritter was elected a delegate to Annual Meeting.—Mary E. Ritter, Mabel, Oregon, March 25.

Santee.—March 21 and 22 Bro. W. Q. Calvert, of Lordsburg, Cal., gave us three very impressive sermons. Our evening service was well attended, with a crowd of very interested listeners. On Easter Sunday we expect to render an Easter program. April 25 and 26 we expect our elder, Bro. G. H. Bashor, to preach for us. Our love feast will be held April 26, at 6 P. M. Two letters of membership were granted since our last report.—Anna R. Hyatt, Santee, Cal., March 23.

Kearney.—Our members met in council March 21, with Eld. George Minsberg presiding. Letters of membership were received, and three granted. Bro. J. J. Tawzer and family, of Arcadia, have moved into our midst, for which we are very glad.—Mary E. Whitney, 1606 Central Avenue, Kearney, Nebr., March 26.

Landessville.—We met in council March 21. We decided to have our love feast May 3. We intend to begin a series of meetings March 22, to be conducted by Bro. J. V. Norris, of Marion, Ind.—Mrs. E. L. Endsley, R. D. 30, Box 17, Van Buren, Ind., March 28.

Nappanee church met in council March 19. Our elder, Bro. David Metzler, presided. One letter was received, and three were granted. Bro. John Geyer was reelected a member of the Finance Committee. Eld. Daniel Wysong is our delegate to Annual Conference. March 8 Dr. Earl J. Cripe gave a lecture at our Christian Workers' Meeting on "Personal Purity."—B. J. Miller, Nappanee, Ind., March 26.

Wascott.—Eld. H. C. Baker, of Mondovi, Wis., came to us March 21 and held a service on Saturday evening at the home of the writer. He then preached five sermons at the First Presbyterian church in Wascott. The services were well attended. Eld. Baker also preached one sermon at Simms Lake schoolhouse, about ten or twelve miles east of Wascott. He held forth the Word with power. Today he leaves us for the Worden church, near Stanley, Wis.—J. H. Snell, Wascott, Wis., March 27.

Rock Lake.—Today our church enjoyed a pleasant council. We expect to hold our revival services in June, to close with a love feast July 4. Eld. D. M. Shorb, of Surrey, N. Dak., is to assist us in the meetings. Our Sunday-school is preparing a program for Easter Sunday. The Temperance Committee is arranging to celebrate July 1 in the interest of the Lord's cause. We have added another class to our Sunday-school, with Bro. Alfred Berry as teacher, to begin April 1.—J. C. Forney, Rock Lake, N. Dak., March 26.

MIDDLE DISTRICT OF PENNSYLVANIA.

Following is the program for District Meeting, to be held in the Carson Valley church April 14 and 15:

Tuesday, April 14.

Elders' Meeting, 9:30 A. M.; organization, 1:30 P. M. (1) Unfinished business. (2) Reading of papers from the churches and arranging the order of presentation. (3) Reports: Temperance Committee; Bible Institute Committee; Missionary Secretary; Mission Board; Report of Committee on Home for the Aged.

Missionary Meeting, 7:30 P. M.—Bro. H. B. Helsey, Bro. C. C. Ellis.

Wednesday.

Business, 9 A. M.; business, 1:30 P. M. Committee: M. J. Weaver, W. H. Holsinger.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 9, 10, Northern Virginia, Greenmount church, Rockingham County.

April 14, in the evening, Middle Pennsylvania, Carson Valley church.

April 15, 8 am, Western Pennsylvania, Scalp Level house.

April 17, Southern Virginia, Bethlehem church.

April 17, Northwestern Ohio, Baker church.

April 21, 1:30 pm, Eastern Maryland, Bush Creek congregation, Pleasant Hill house, near Monrovia, Md., on the B. & O. R. R.

April 23, 24, Second District of Virginia, Pleasant Valley church.

April 25, Southern Ohio, Poplar Grove church, Darke County.

April 28, 30, Eastern Pennsylvania, Midway congregation, Midway house.

LOVE FEASTS.

California.

April 12, 7 pm, Inglewood.

April 26, 6 pm, Santee.

May 2, 2 pm, Oak Grove.

May 9, 2 pm, Live Oak.

May 16, 7:30 pm, Pomona.

May 17, South Los Angeles.

Idaho.

April 18, Payette Valley, Fruitland house.

April 24, 6:30 pm, Twin Falls.

Illinois.

May 16, Coal Creek.

May 24, 6:30 pm, Dixon.

May 28, Astoria, South Fulton house.

May 30, 31, 2 pm, Cherry Grove.

May 30, 31, 1:30 pm, Wadams Grove.

June 6, 6 pm, Pine Creek.

June 6, 7, 10:30 am, Hickory Grove.

June 6, 7, 1 pm, Yellow Creek.

Indiana.

May 2, 6 pm, Nettle Creek, one mile west of Hagers-town.

May 3, Landessville.

May 3, 7 pm, Indianapolis, First Church of the Brethren, 57 N. Germania Ave.

May 9, Beech Grove.

May 9, 6:30 pm, Buck Creek.

May 9, Sugar Creek.

May 9, 6:30 pm, White.

May 14, 7 pm, Elkhart City, 1618 South Sixth St.

May 16, 6:30 pm, Anderson.

May 16, Walnut.

May 23, Bethany.

May 23, Pleasant Valley.

May 23, 6 pm, Windfall.

May 30, 6:30 pm, Bethel.

May 30, 10 am, Eel River.

May 30, English Prairie.

May 30, 6:30 pm, Upper Fall Creek, two and one-half miles east of Middletown.

May 30, 1:30 pm, Tippecanoe.

May 30, 6:30 pm, Killbuck.

Antioch house.

June 6, New Salem, four and one-half miles northwest of Leesburg.

June 6, 7 pm, Four Mile.

June 6, 6:45 pm, Monticello.

June 6, Bethany.

June 6, 7 pm, Mississinewa.

June 6, 5 pm, West Manchester.

June 11, Bremen.

June 12, 6 pm, Camp Creek.

June 13, Yellow River.

Iowa.

May 2, 6 pm, Grundy County.

May 17, 6:30 pm, Des Moines.

May 23, 24, 2 pm, Panther Creek.

May 23, 2 pm, Iowa River.

May 23, 24, 10 am, Garrison.

May 23, 24, Beaver.

May 30, 4 pm, English River, South house.

May 30, Libertyville.

May 30, 6:30 pm, Prairie City.

May 30, 31, 2 pm, Coon River, Fair house.

May 31, Cedar.

June 6, 2 pm, South Keokuk.

June 6, 2 pm, Des Moines Valley.

June 6, 8, 10:30 am, Dry Creek, near Robins.

June 13, Indian Creek.

June 13, Curlew.

June 13, Salem, country house.

June 13, 2 pm, Franklin County.

Kansas.

April 18, 10 am, Burr Oak.

April 22, Kansas Center.

May 2, 10:30 am, Dorrance.

May 2, Salem.

May 9, 10 am, Maple Grove.

May 9, 4 pm, Bloom.

May 9, 2 pm, Pleasant Grove.

May 9, 5 pm, Cottonwood, three miles southeast of Americus.

May 9, 6:30 pm, Monitor.

May 9, 2 pm, Larned.

May 17, Morrill.

May 23, 4 pm, Belleville.

May 23, 7 pm, Vermillion.

May 30, 10 am, Quinter.

June 6, Mont Ida.

June 6, Parsons.

Maryland.

May 10, Denton.

May 16, 2 pm, Baltimore, Fulton Ave. church.

May 16, 2 pm, Pipe Creek.

May 23, 2 pm, Bush Creek.

May 23, 24, 2 pm, Beaver Creek.

May 30, 31, 3:30 pm, Long Green Valley.

June 6, Bear Creek.

Michigan.

May 23, 10:30 am, Thornapple, East house.

May 30, 6:30 pm, Woodland.

May 30, Sugar Ridge.

June 6, Saginaw.

June 7, 10 am, New Haven.

May 9, 4 pm, Rockingham.

June 6, Bethany.

Nebraska.

May 9, 7 pm, Silver Lake.

May 30, Bethel.

June 6, Arcadia.

June 6, South Beatrice.

New York.

April 12, 4 pm, Brooklyn, 358 Sixtieth St., N. Y.

North Dakota.

June 6, Williston.

Ohio.

May 9, 6 pm, Donnels Creek, New Carlisle house.

May 9, 4 pm, Sugar Creek, Sugar Creek house.

May 9, 10 am, Kenton.

May 7 pm, Logan.

May 23, 10 am, Lick Creek.

May 30, 10 am, Swan Creek, East house.

May 30, 6:30 pm, Palestine.

May 30, 31, 2 pm, Hickory Grove.

June 6, Greenspring.

June 6, 2 pm, Middle District.

June 6, 2 pm, Ash Grove.

June 6, 5 pm, Beech Grove.

June 13, Blanchard.

June 13, Silver Creek.

June 13, Canton Center.

Oklahoma.

April 11, Pleasant Plains.

May 9, 6 pm, Thomas.

May 9, 6 pm, Paradise Prairie.

May 9, Oak Grove.

May 16, Big Creek.

May 16, Aylerworth.

Oregon.

May 12, Albany.

May 13, Mohawk Valley.

Pennsylvania.

April 11, 5 pm, Upper Dublin, near Ambler.

May 2, 12, Midway.

May 2, 2 pm, Mingo, Mingo house.

May 2, 4 pm, Pleasant Hill, at Pleasant Hill house.

May 3, 4, 10 am, Codorus.

May 6, 1:30 pm, Mountville, Petersburg house.

May 6, 7, 9:30 am, Springville, Mohler house.

May 6, 7, Fairview.

May 6, 7, 9:30 am, Annville.

May 9, 10 am, Upper Codorus.

May 9, 4 pm, Woodbury.

May 9, 6 pm, James Creek.

May 9, 4 pm, Akron.

May 10, 1 pm, Hanover.

May 10, New Enterprise.

May 10, 10:30 am, Ligonier.

May 17, Rockton.

May 17, Johnstown, Walnut Grove house.

May 17, York.

May 23, 3:30 pm, Claar, Lower house.

May 30, 4 pm, Ephrata.

May 30, 31, Upper Conewago.

May 31, Scalp Level.

May 31, 10:30 am, Manor Penn Run house.

June 2, 3, 9:30 am, Little Swatara, Meyers house.

June 2, 4, 10 am, Chiques, Chiques house.

June 4, 5, 1:30 pm, Conestoga, Bird-in-Hand house.

June 6, 4 pm, Little, Longenecker house, in White Oak congregation, one mile west of Little.

June 6, 4 pm, Carson Valley.

June 6, 7, 2 pm, Lost Creek.

June 6, 7, 10 am, Lower Cumberland, Mohler house.

June 7, Middle Creek.

June 9, 10, 9:30 am, Tulpehocken, Heidelberg house.

June 11, 12, Schuylkill, at Bro. Chas. Daubert's home.

Virginia.

May 9, 4 pm, Daleville.

May 9, 3 pm, Woodstock.

Antioch house, three miles west of Woodstock.

May 8, Middle River.

May 16, 4:30 pm, Elk Run, Moscow house.

May 16, Troutville.

May 16, 4 pm, Midland.

May 16, Lebanon.

May 16, 3 pm, Cook's Creek, Hinton Grove house.

May 31, 4 pm, Nokesville, Valley church.

Washington.

May 2, Sunnyside.

May 2, Wenatchee.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., April 11, 1914.

No. 15.

AROUND THE WORLD

Easter Cheer and Inspiration.

EASTER, as it dawns upon us in this season of buds and flowers, comes to us with a most inspiring message of renewed faith and deeper consecration. Joyful anthems tell the story of the Risen Christ, and it is but fitting that every believer show forth to the world newly-awakened animation in the Father's business. There is need of the tender ministry that seeks, in Christ-like devotion, to bring comfort to those who now sit in the shadow of death, or to give strength to those who pine in the barren region of a lifeless formalism. How very necessary, for all of us, to awaken, under the inspiration of this blessed Eastertide, to the highest and best that is in store for us! Too long, perhaps, have we lingered,—like Elijah of old,—beneath the juniper tree of discouragement. Why not, in a spirit of optimism, look at the momentous spiritual awakening that is now pervading the entire world-field? Rationalistic criticism of the Bible,—once so popular in certain religious circles,—is giving way, with marked emphasis, to the long-established, fundamental facts of historic Christianity. Increasing reverence is being given to the Bible as the Word of God, and the only infallible rule of faith and practice. The whole world, practically, is open to the preaching of the Gospel Message, and the greatest religious opportunity of the ages confronts the church. As, on this Easter Day, we see, by our spiritual vision, the Risen Christ, and note his nail-pierced hands and feet, and his riven side, may it inspire us to a more intense fervor and greater devotion, and may the true meaning of the resurrection help us to ennoble the most humble tasks of our life into glorious service for our King from day to day!

The Blight of India's Caste.

Press dispatches tell of a young engineer, in charge of the building of a bridge near Calcutta, India, who, while passing along a road, caught sight of an Indian, apparently in mortal illness, lying by the wayside, unprotected against the glaring sun. The engineer appealed to the natives, to assist him in removing the unfortunate one to a hospital, but was refused any aid. "Better let him perish uncared for," they argued, "than run the risk of breaking caste." The Englishman finally carried the sick man, unaided, to the nearest hospital. This instance,—one out of many,—well illustrates the blight of India's caste system. Its watchword is "Division,"—not a proper division of labor, but division of man from man, and its fruit is the meanest of caste pride. India, having never learned that "in union there is strength," is perpetuating, in her pernicious caste system, her greatest element of weakness, and here, too, is found the real reason why her people have never become an independent nation.

The National Prohibition Amendment.

Latest information from Washington seems to indicate that hearings have been definitely scheduled on the Shepard-Hobson Resolution for the National Prohibition Amendment, and that they will begin as follows: In the House on the morning of April 15, at half-past ten, and in the Senate the next day at the same hour. Ample opportunity is to be given the members of both bodies, to gain a thorough understanding of the matter in all its bearings, and the entire country will watch, with bated breath, the outcome of this most remarkable struggle. The liquor organizations and dealers are overwhelming the representatives and senators with letters and petitions, objecting to the passage of the proposed amendment, but that, of course, is to be expected. Meanwhile temperance people, all over the land, have not been idle, and thousands of letters and telegrams are being sent to the lawmakers at the nation's capital. It now remains to be seen whether our delegated bodies at Washington will act for the best interests of the people in general, or whether they will

bow to the all-powerful dictates of the liquor element. The choice will have to be made, and temperance workers can but hope and pray that the amendment will be favorably considered, and also receive the necessary final endorsement of a sufficient number of the States.

Dictator Rather Than President.

Latest reports from China indicate that President Yuan, in spite of arbitrary and dictatorial methods, is managing to retain full control of affairs. As the months pass, he contrives, more and more, to become the absolute ruler of the Chinese. Recently his deputies, who make up the provisional constitutional conference, passed resolutions approving Yuan's amendment to the Nanking constitution. Thereby all amendments to the national assembly are eliminated and all clauses restricting the president's

most important cities of Luzon, in the Philippines, we were inclined to regard it as one of the grossly-exaggerated newspaper reports, so common nowadays. Later information, however, confirms the first press dispatches. It reiterates what often has so boastfully been voiced by Catholics, "Rome never changes." The same old Bible-burning tactics of the Middle Ages are still in vogue,—when there is an opportunity. One of the Manila journals frankly says: "The Bibles were burned by representatives of the Catholic Church, in evidence of the displeasure of the old established church over the activity displayed by the Protestant missionaries, in spreading the Word of God throughout the provinces." The Blessed Bible, which is declared to be the Lamp of Life to benighted souls, is ever ready to enlighten all who read its sacred pages, but what shall we say of those who, claiming to be children of the Great King, consign his Message to the flames?

Bible Study in Texas Schools.

At the recent session of the Texas Sunday School Association steps were taken to recommend a course in Bible study and religious training for the students in grade and high schools of that State, and it is altogether likely that the Legislature will adopt the course as outlined. It is gratifying that the Lone Star State is taking steps along the line of throwing Bible influences around the rising generation, while in school, and that, too, during the most impressionable period of their lives. The children of tomorrow will be largely influenced by the training given to the children of today. Important issues confront us, and we must be alive to our duty. "Righteousness exalteth a nation, but sin is a reproach to any people."

Their Fateful Doom.

Like the mysterious handwriting on the wall that, in the days of Belshazzar, proclaimed Heaven's decisive retribution for his impious acts, so liquor men of today may readily discern the ultimate destruction of their iniquitous business, and some of them are keen enough to read aright the "signs of the times." One of the largest distillers in the West predicts that national prohibition will be a vital issue within ten years. He admits that anti-liquor laws and State-wide prohibition, so general today, in various parts of the country, would not have been thought of ten years ago, and he frankly concedes that the best informed men in the liquor trade fully realize what the future holds in store for them. Referring to the most remarkable, hearty cooperation of the churches in their earnest campaign against intoxicants, he admits that religion is more popular and influential today than ever before, and that the victory is sure to be on the side of truth and righteousness.

Russia Battling Against Alcoholism.

In a previous issue we described the sad plight of Russia, with its constantly-increasing consumption of liquor. Count Witte, the originator of the State liquor monopoly, had hoped to decrease the sales of "vodka" materially by that means, but he now realizes that this attempt at restriction does not in any way solve the problem. Russia's foremost citizens are now convinced that the deliverance of the nation from the drink evil can only be effected by the strong arm of national authority, which, after making needed-laws for the curbing of the drink evil, is prepared to enforce them. One of their ablest writers pertinently says: "Whether the people desire it or not, whether society approves it or not, the legislators must direct the straying nation to the way pointed out by God, and that is the way of sobriety. A nation that desires life and happiness can not be impious at its very root, and drunkenness is supreme impiety, the profanation of the Spirit of God." The words just quoted might be studied to excellent profit by some of our American defenders of "personal liberty." No excuse can be offered for the heedless waste of our country's resources to the amount of more than \$2,000,000,000 annually, for liquor!—saying nothing of the loss of character, health, and even life itself, far beyond a money valuation.



Courtesy of The Religious Telescope.

power are wholly ruled out. Yuan claims that the mass of the Chinese people are not yet ready for self-government, and accordingly he is administering national affairs with his own steady but unrelenting hand. One thing is sure,—Yuan keeps firm control of things in general, and guarantees absolute safety to missionaries in all parts of China. That feature is most gratifying and reassuring.

Further Improvements for Palestine.

Practically all the commerce of Jerusalem from the outer world reaches the city by way of Jaffa,—the Joppa of Bible times. The great inaccessibility of the port has been a matter of common knowledge, and especially will it be remembered by those who, in past years, endeavored to effect a landing during a stormy season. A French company now plans the establishment of proper landing facilities, also the construction of a railway from Rajak on the Beirut-Damascus line, to Lydda on the Jaffa-Jerusalem line. The new railway will aid in developing the rich plains of Sharon and Esdraelon,—ever memorable because of Gideon's defeat of the Midianites,—and will enable travelers to go by rail from Jerusalem to Constantinople, by way of the Aleppo branch of the Bagdad line. Commercially, much will be gained by Jerusalem through the contemplated improvements. Tourists, also, will largely profit by the improved traveling facilities.

Intolerance of Past Ages Revived.

When press reports first reached us, of the burning of over 250 Bibles, in the public plaza of Vigan, one of the

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Risen One.

BY B. F. M. SOURS.

In the coming of the daylight, in the beams that pierce the gloom,

In the glory as it breaks upon the sea,
Do we see the coming rapture as it banishes the tomb.
Bringing in the glad eternal jubilee?

For the Sun of righteousness is chasing all the night away,

And the morning breaks, immortal in its joy,
For the dead are now arisen, and the Risen One has sway,

And his sceptre never shall a foe destroy.
And we shout it, "Hallelujah!" for the weary One who trod

All the anguish steps to Calvary and death,
Is arisen, now immortal, the incarnate Son of God,
King forever, with a new immortal breath.

O Lord Jesus! Thou my Monarch! Risen One! my glad heart sings,

"Let me lay my heart a tribute at thy feet!"
For the chains of Death are broken, thou hast risen King of kings,

And eternity shall sing thy praises sweet.

I adore, and when the ages have adown the vistas trod,
With a harp and palm, the rapture, just begun,
Shall reach through the ether of the universe of God,
The eternal glories of the Risen One.
Mechanicsburg, Pa.

Tasted Death and Lived Again.

BY JOHN R. SNYDER.

It must be a great thing to have gone down into death and to live again in a physical sense. All believers expect to live again, in the new life which comes through Christ, in whom we, who were once dead, have been made alive. This is the joy of the resurrection, the beauty of the Easter time, the hope of the Christian. We wait for the "better resurrection," for the body celestial, but we will consider, for a while, some who have been raised with bodies terrestrial, whose outward man perished, but who, through the power of the Divine Life-giver, were permitted to come back to the life which now is.

In Holy Writ we have eight definite cases of persons being raised from the dead. Three of them were under the old dispensation, three came by the hand of the Son of God himself, and two by the hands of the apostles. It would seem, according to the Gospel by Matthew, that there were many others who were resurrected after the crucifixion, but the account is given in general terms, and no individual names are stated. For our study we will confine ourselves to the eight recorded instances of individual resurrection.

There is something out of the common in the number eight. Eight were saved from the flood. Under the old dispensation circumcision came on the eighth day. In other instances the term eight is used, in Scripture to denote the entrance into a new epoch of life, a new beginning, a new future, a passing away of the old order of things, of the old life, of the old being. So it may be that the Divine Planner had something more in view than just a mere happening when he gave eight individual cases of resurrected lives.

The Widow's Son.

The first recorded return to life of the one who had passed away is found in 1 Kings 17: 23, the raising of the widow's son by the Prophet Elijah. Out of her poverty she had not failed to succor the man of God in his time of hunger and need. And God had not failed her, for he gave to her an abundant measure. But not long after this her only son fell sick and died; "there was no breath left in him." She could not help herself, and, like many of us today, she began to blame the man of God for her trouble. But the man of God had another lesson to teach her, and it was not long until he could cause the mother heart to rejoice, with the words, "Thy son liveth." Happy, indeed, must have been that widowed mother that day. She had no claim on the Divine Giver of Life, but he came

to her of Zarephath, and with wondrous and gracious words said to her, "I am he that liveth and was dead: and behold I am alive for evermore."

The Shunammite's Son.

How different was the instance of the Shunammite woman, who came in as the next receiver of blessings from the Omnipotent! How different were the stations of the two women! One was a poor widow, the other a woman of high station. High and exalted perhaps she was, but not too high to know and satisfy the wants of the itinerant prophet, as he passed her house from time to time. The longing hope in that home was fulfilled as the prophet of God responded to the cry of their hearts. The son who came to bless their lives died. Their hearts were heavy, but the mother knew where to find comfort and help. Where did she go? To neighbors? No. She sought out the prophet and told him her story. Her faith was great and God rewarded it with life. She would have no one but the prophet. No servant would do. May it be so with us when we are seeking life. May we be satisfied with "Jesus only." She did not deign to ask great things, because her faith was great. May we not learn the same lesson? "O ye of little faith!"

The Man in Elisha's Tomb.

The third case recorded in the Old Testament is again different. No name is given. Elisha had died and they had buried him in a sepulcher. The Moabites had invaded the land and the Israelites were harassed on every hand. They had not time to bury their dead, and in their haste to escape the enemy they threw the body of one of their dead into the sepulcher of Elisha. The moment the man's bones came in contact with those of the dead prophet he revived and stood upon his feet. What a lesson to faithless Israel! What a lesson for us! Every unregenerate man is a corpse that defileth. Every regenerate man is alive with the life of Christ. The unregenerate, coming in contact with the life "hid with Christ in God," will be resurrected. Then, where is the victory of the grave and where is the sting of death? Are we giving the touch of life or receiving the touch of death?

The Centurion's Daughter.

The New Testament incidents are more familiar. They are nearer to us. The first was the raising of the daughter of Jairus. A comely maiden of twelve, she was the joy and delight of her parents. Oh, the sorrow, the mourning, the darkness when death came into that home! But the father had faith in the great Giver of life, and he sought for him at once. His faith was rewarded, and it was not long until the child's eyes were opened and the Master said, "Give her meat." She was weak and needed something to eat. Life and food,—just what we need and when we need it most. Is he our Life and Meat "just when we need him most?"

From the City of Nain.

Then came another sorrowful procession. Out of the little city of Nain was wending a funeral cortege. The Master also was passing that way. He always seems to be passing the way where he is needed most. Hear the words of comfort to the mother, "Weep not." The multitude doubtless stood amazed and perplexed, wondering what would come next. They had not long to wait. With the word of command, he that holds life and death in his hands, spoke: "Young man, I say unto thee, Arise." He heard and obeyed. That lifeless form was carried by the Life-giver himself and placed in the arms of the sorrowing mother. She sorrowed no more. In his presence there was "fullness of joy," and there always will be to those who are asleep in sin and by his command, "awake in his likeness."

The Sorrowing Sisters.

We come to the tomb outside of Bethany. The brother had lain there some days. "If thou hadst been here he would not have died," cried the sorrowing sisters. But a lesson must be taught. Unbelief must be admonished. The Jews stood about, proud, boasting, haughty unbelievers, claiming to be heirs of life through Abraham, yet bound by the bonds of sin, and unwilling to take hold of the hope of life through

Jesus Christ. Corruption had to give way to incorruption through Jesus Christ, and Lazarus stepped forth a new creature. Some day we shall know even as we are known, for "we shall see him as he is," and faith shall give way to reality.

The Stirring at Joppa.

We come to the work of the apostles. Prophet and the great High Priest himself had given life and hope where there were death and despair. The word had been given that "greater works than these" shall be done. The ninth chapter of Acts is full of apostolic marvels, and the neighborhood of Joppa was stirred. Dorcas was well known, because she was full of good works. Nature had its way and the body was prepared for the burial. Peter was not far from Joppa, and the keys of the kingdom were still with him. He opened the chamber of death and called for the imprisoned one to come forth. Obedience followed, and the Word tells us "that it was known throughout all Joppa: and many believed on the Lord."

The Quickening at Troas.

The next and last incident of the power of God over death comes from the hand of Paul. The man had been listening to the preaching of the great apostle, at an all-night meeting, it appears. He fell from the window to the ground and was picked up as dead. The quickening word was given and Paul could say, "His life is in him." Troas was stirred because of the act, and so it ever is. Dead souls raised from death to eternal life is enough to stir any community. The resurrection of Christ is our "lively hope," and is only the earnest of "that blessed hope and glorious appearing" of him who is our life. It is a blessed thought that, when he shall appear, "we shall be like him, for we shall see him as he is." It will be he who said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." "For this corruptible must put on incorruption, and this mortal must put on immortality."

Bellefontaine, Ohio.

Easter Joy.

BY IDA M. HELM.

CHRISTIANS today understand, as the disciples could not, the meaning of Jesus' death. The disciples stood by the cross and saw the Master, who, they hoped, should redeem Israel, extended on the cruel tree, numbered with the transgressors. They witnessed his agony and death. He was placed in Joseph's tomb, which then was closed and sealed with the royal seal. To them this meant the triumph of wrong over right. To us it means the triumph of infinite love over wrong and sin.

Read these gracious words from Holy Writ: "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: . . . who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls" (1 Peter 2: 21-22, 24-25).

The disciples could see only into the tomb. We look beyond the tomb and behold the new day breaking. "Old things are passed away; behold, all things are become new."

The Sabbath was past and in the early morning the women hastened to the tomb, intent on ministrations of love. They found the tomb empty, and lo! two men stood by them in dazzling apparel and said to them, "Why seek ye the living among the dead?" When Jesus was alive he raised people from the dead, but never, since the world began, did any one rise from the dead in his own power, and they did not understand the angels' words.

Mary lingered by the tomb, weeping. When the living Jesus appeared to her and said, "Why weepest thou? Whom seekest thou?" she did not recognize him, but supposed him to be the gardener. She implored, "Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away."

Then the sympathizing Jesus, in tender tones, ut-

tered the one word, "Mary!" Mary's whole soul was thrilled with joy. She realized that Jesus was indeed alive; that he was risen from the dead. He at once sent Mary on a mission to tell others that Jesus had triumphed over death and the grave and that a new and brighter day had dawned on the world. She became the first missionary for Christ.

There was joy at Jesus' birth, when the angels wafted to earth the glad words, "Glory to God in the highest, and on earth peace among men in whom he is well pleased." How much greater must have been the joy when it was announced that he, in whom they trusted, had broken the power of death!

Jesus also appeared to the other disciples. They heard his voice and they received higher power. He appeared to Saul on the Damascus road and talked to him. It changed Saul's whole life.

Today Jesus may join us unawares, as we walk by the way, and talk to us till our hearts are made to burn within us. He meets with us when we gather in his name. Each one of us has heard his voice. Do we act as though we had heard it? The same wealth of Spirit should be ours as came on the early disciples.

The faith of the ages has rested upon the resurrection of Jesus. It is the foundation of the Christian religion. It has withstood the fiercest storms of persecution and opposition for almost two thousand years, and it has spread far and wide. Today the story of the first Easter is told in all lands, and the islands of the seas have heard the voice of the Son of God.

But there are yet vast domains that have not received the joyful news. Jesus bids us hasten to these unlighted regions with the glad Easter tidings. We can not fathom God's love, but we can obey him in all things and walk close by him. Then we will grow more and more like him, and when he comes, at the first resurrection, we shall come out of our graves and be fashioned like him.

Ashland, Ohio.

Our Lightened Gloom.

BY OMA KARN.

"Jesus saith unto her, Mary. She turned herself and saith unto him, Master."

THERE is so much in the way in which a voice, thrilling with love, pronounces a name. The one who, a few months since, left our home for the home not made with hands, had a way of speaking, the name of the writer in a tone which made the voice distinguishable among all others. In that time of glad reunion "over there," even should the theory of some Bible scholars be correct, that there will be no visible presence by which we may recognize one another, if that voice speaks my name,—and I feel that it will,—there will echo from my own in glad recognition the one word—"mother!"

It was this feeling in the tone that brought recognition to Mary in the garden. She did not recognize the figure, neither did she recognize the voice when she was first questioned, but when the voice spoke her name identity was instantaneous. In fancy we can see her, sitting there in the early morning light, gazing sorrowfully into the empty tomb. We feel safe in saying that it was the saddest, darkest hour of her life. To her was denied even the comfort of breaking over his cruelly-mangled form the precious alabaster box she held in her hands. "They have taken away my Lord, and I know not where they have laid him." Could human words hold more grief, more heart-breaking longing? Dead! Gone! Not even the body left for her consolation!

In response to the question of the supposed gardener, she turned beseechingly, entreating to know where her dead had been taken. "Tell me where thou hast laid him, and I will take him away."

And then, on the stillness of the morning breeze, there was wafted to her ear a single word, "Mary!"

In the face of the overwhelming joy this single word must have brought to the heart of the grief-stricken mourner, description is powerless. Neither voice nor pen can portray this resurrection feature of that first Easter morning. We know what it is to stand at the bedside of our sick friends and feel hope spring anew within our breast. But none of us ever

felt the rapturous hope that must have moved Mary as, unhesitatingly, without any questioning, in a voice which thrills with affection, like unto that sounding in the voice which had just addressed her, she said, "Master!"

How, that recognition must have lightened the impenetrable gloom that had surrounded her! With what illuminating force faith must again have arisen within her. "He is alive! He has triumphed! He IS the resurrection Lord!"

Have we not the same hope, the same convincing facts, the same Lord today? There are graves in our lives, mounds of earth and vaulted crypts, over which we have hung in agony as great as was that of Mary at the tomb in the garden. Death is everywhere. Continually neighbors and friends and loved ones are passing over into the unknown land. The shadow of parting is ever present with us. We know that, sooner or later, for each one, the great, mysterious change must come.

But our loved ones are not in the tomb. The very sight of that place ought to be sufficient to convince us that it can not hold the undying souls of those who

The Conqueror.

BY J. O. BARNHART.

O grave, where is thy victory?
O death, where is thy sting?
I catch a gleam of yonder shore,
I hear the angels sing,
The glory of eternal day
Has swallowed up the night.
All sorrows now give place to joy,
And faith is lost in sight.

Chorus.

Christ is the Conqueror,
Unto him the praise belongs;
Raise your songs of triumph high,
Swell the chorus of the sky,
Christ has gained the victory.

The Lord of life is Lord of death,
And reigns eternally,
And we will love and trust him here,
Till we his glory see.

For we have seen the Morning Star
Dispel the night of gloom,
And see the rainbow through our tears,
Now arching o'er the tomb.

The gates have opened wide their doors,
The King has entered in,
O'er all the realms of Paradise
Dominion to begin;
And we, who love and serve him here,
His glory, too, shall share;
Who keeps the faith shall conquer death,
And reign with Jesus there.
Oakley, Ill.

so recently walked and talked and worked at our side. As empty as was the tomb in the garden, so are these tombs to which we have so sorrowfully resigned the bit of clay left to us when those souls, by way of the portal of death, entered into paradise. What to us seemed to be the breaking up of life, the end of all things, was for them the completing of this earthly existence and the taking up of a fuller, richer, grander life, for which this life was only the preparation.

"Death is the crown of life;
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Death gives us more than was in Eden lost,
This king of terrors is the prince of peace."

"He is risen; he is not here; behold the place where they laid him," was the message of the angel to the wondering, sorrowing women. It is the message of the day to us. Look up, not down. The thought of those who are keeping Easter in a wider, brighter room of our Father's home, should not bring sorrow to our hearts. Rather, it should cause us to rejoice. The sorrow of present separation should be lost in the joy of coming reunion. Life at its longest is but a few short, fleeting years. By many of us

the glow of the dawn can be seen faintly showing low down in the east. Not far hence is the morning, when, at the gates of the Celestial City, those familiar voices, which we have

"Loved long since and lost awhile,"

will speak our name again, and the sorrows and shadows of this earthly life will vanish in a flood of that illuminating light such as came to Mary when she said, "Master!" Shall we not wipe the tears of grief from our eyes, that we may be able more clearly to see, and more quickly to recognize, our risen Christ,—and through him our safe and happy loved ones?

"Lord, we can trust thee for our holy dead,

They, underneath the shadow of thy tomb,

Have entered into peace; with bended head

We thank thee for their rest, and for our lighted gloom."

50 High Street, Warren, Ohio.

The Resurrection.

BY MARY NILL.

Did Christ Live Again?

THIS is an age pervaded by the spirit of criticism, and the bodily resurrection of our Lord has not escaped the tendency to question and analyze every statement found in the annals of history. This has resulted in the denial, by some, of the real bodily resurrection. The appearances of Christ are explained as having been either an objective vision, or a subjective hallucination. If an objective vision, then the materialization of his spirit made it possible for the disciples to behold his spiritual body; that is, they really beheld an object, but it was a spiritual object. The subjective hallucination theory is that the disciples, having passed through the agony of beholding their Master's crucifixion, became subject to an overwrought imagination and had simply a mental vision of the risen Christ.

The empty tomb disproves either of these theories. If Christ shook himself free from the clay, and appeared, from time to time, as a spirit, what became of the clay? The tomb was empty. If the vision of the risen Savior was the result of an overwrought imagination, then the empty tomb must also have been an hallucination. Then why should the elders have considered it necessary to offer large money to the soldiers to disprove an hallucination? The body in the tomb would have been proof enough.

Many other modern theories might be clustered about this one fact,—the empty tomb,—and proven erroneous, but why trouble ourselves with other people's doubts? It is probable that all our readers accept the resurrection as a fact. That these doubting theories are modern is proven by certain unquestionable facts in history and by the way the subject is referred to in the Book of Acts, and in the Epistolary writings. Here it is referred to as an accepted fact. Nowhere is an effort made to prove it. It is witnessed to and set forth not so much to prove that Christ rose, as to show the bearing of the doctrine of the resurrection of the body on the Christian hope. There were disputes and controversies among the Christians of apostolic times, but no differences of opinion existed on this point. Even the Jews did not dare to question the fact of the resurrection. In the fifteenth chapter of First Corinthians Paul argues with the Christians that said, "There is no resurrection of the dead," on the ground of their belief in Christ's resurrection. Men who had seen and heard for themselves had to believe their own senses. To have done otherwise would have made them appear either senseless or dishonest. Seeing is believing. They saw and had to believe. Believing without seeing is faith. Jesus said to Thomas, "Because thou hast seen me thou hast believed: blessed are they that have not seen and yet have believed." "Faith cometh by hearing and hearing by the word of God," and not by men's theories. So let us search the Word for the truths it teaches concerning the resurrection. The fact that it is mentioned at least one hundred and four times, in the New Testament alone, shows that the subject is held of great importance in the Word of God, and of great interest to us.

Shall We Live Again?

Our hope is built on the resurrection of Christ, for if Christ be not risen there is no resurrection, our faith is vain, and we are yet in our sins. Our resurrection from our sins is the most important fact alluded to here. If, in a bodily resurrection, only we have hope in Christ, we are of all men most miserable. Having been brought into the gospel light, the Christian, of all men, realizes most the awfulness of the guilt of sin, and would therefore be the most miserable of all men, if brought into the presence of God, if it were not for the justification brought about by the resurrection of Christ.

In Rom. 4: 25 Paul says, "Christ was delivered for our offenses, and was raised again for our justification." This shows that the resurrection is one of the two fundamental truths of the Gospel. The death of Christ is the other. The one is incomplete without the other. The death of Christ forgives; the resurrection justifies. But what is the difference between forgiveness and justification? Forgiveness is negative; that is, it reckons not with the guilty. It puts away the debt incurred by sin, but leaves us destitute and lifeless. Justification is positive; that is, it ascribes positive righteousness. The one takes away our debt, the other gives life. It says we may live again. "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The resurrection is God's declaration of the acceptance of the propitiation and atonement, and is therefore the declaration of our justification. God declares he is satisfied with the settlement Christ made, and by the same operation through which he raised Christ from the dead, he raises us to newness of life. There is no one so dead in sin but that he may be brought to life again through the resurrection power.

Yes, we may live again. True, bodily we shall be made alive in due time, but just as true, spiritually, we may live again right now.

Present Day Witnesses.

There are a number of witnesses to the resurrection in the world today. The first day of the week took the place of the Jewish Sabbath as the day of rest and worship, because of the resurrection of Jesus on the first day of the week. Every week, then, through the Christian era this memorial day has borne testimony to Christ's resurrection. Easter Day is another memorial. But the greatest witness to the resurrection in the world today is found in the transformed lives of all true Christians. Just as it was confirmed in a remarkable manner by the sudden and complete moral transformation of those who witnessed it, so it is testified to today in the transformed lives of those who walk in newness of life. As the frightened and fleeing disciples, who had denied their Lord, gathered again with dauntless courage, right in Jerusalem, and bore witness to the resurrection, so we may be living witnesses to it today.

The very same power that accomplished the historic resurrection is the means of a personal resurrection of each one of us. "As in Adam all die, even so in Christ shall all be made alive." "Now is Christ risen from the dead." "If ye then be risen with Christ seek those things that are above." Allow him to catch you up into his life and carry you along over the range of the dead and dying things of this life, sweeping you on evermore to larger and truer usefulness. The world turns to the Christian for a living record of the resurrection. Nothing can so surely demonstrate the resurrection power as the life of one who is in Christ Jesus. We said we thought you believed in the risen Christ without having it proved to you. But there is no such thing as believing it,—as Christ would have us believe it,—without being a living witness to it through living the risen life here and now. "If ye then be risen with Christ, seek those things that are above."

417 No. Catalina Ave., Pasadena, Cal.

THE devil is coming close on the trail of the man who is really doing things.

Letters to Young Christians

By Galen B. Royer

6.—The Broken Pieces.

WHO does not have them! Whether we look amidst old age, middle life or in youth, they are found. In fact, it would sometimes appear that life's best effort is broken pieces. One hardly lives long enough to complete anything. And with many it appears all a failure. Men start out to become wealthy, succeed for a while, then die paupers. Broken pieces! Others started out to accomplish some great good for the Master, and made very good progress in the divine life for perhaps a number of years, then contrary winds blew, and broken pieces are the result.

Much depends upon the purposes of life, as to what value broken pieces are to the individual. Were they of no greater worth than the muck of earth, and, through their being broken, the individual looked up and found the crown of life,—that has been awaiting him all these years,—just above his head, how blessed was the Providence that made the pieces! Though he has little or nothing to save, thanks be to God, he himself is saved as one snatched from the burning.

But if one has planned for his Master's kingdom, sought noble ideals, wrought righteously and his plans have been shattered, and he stands with tearful eye, as he beholds the havoc, his relation to the broken pieces is very different. Jesus would as plainly say to such a one, "Gather up the broken pieces that nothing be lost," as he said to the disciples after the feeding of the five thousand.

There is reason, too, for this. Though there were but five loaves and a few fishes, the fragments filled twelve baskets full. That was good food, the food of a miracle, and surely not one piece should be wasted. That is a kindly thoughtfulness of God's mercies, which the good housewife shows when she saves the crumbs for the birds in the winter time. How beautifully she is carrying out the Father's care for the little feathered tribe about her door!

How full of broken pieces, is the ocean of life! Here are found splendid resolutions, noble purposes, righteous plans, wrecked along the way. Dreams, long and tenderly nursed, when just about to be realized, are often all broken to pieces. Shall we lose heart and give up? How strong the cords pull in that direction! How gladly would Satan have us do that very thing! Yet this is the last thing we should do. The very fact that our plans for the advancement of the kingdom have been shattered, makes the pieces precious in the eyes of the Lord. "All things work together for good to them that love him," and so, in the midst of all this wreckage, faith says, "He doeth all things well; I'll gather up the pieces, for they are the fragments of a life of trust and are precious in his sight." Jesus would not have one portion wasted. From the pieces he is able to make something better than we had ourselves planned. It is related that a famous violinist went to a skilled manufacturer and bargained to have the best possible violin made. The player was sent for, to try the newly-made instrument. He played on it, and being disappointed, dashed it to the floor and broke it into pieces. Paying the price, he went away. Afterwards the player was again sent for by the maker and again he tried a violin. The player now was so greatly pleased that he asked, "Of what did you make this instrument?" The reply was, "Of the pieces of the instrument you broke." So Jesus, who could work the miracle of feeding the five thousand, can as easily work a miracle in bringing together the broken pieces of our noble ideals if we but gather them up to use them.

Think, too, of the broken pieces of time in each life,—gone to waste because not bound together by some noble purpose. Morning, noon and night, when the regular routine of duties is not on, these pieces slip from us unused and yet, how valuable they are! A young man, in a certain publishing house, was learning to operate a linotype. He was an uncouth country lad when he entered, the butt of some sport among the

employés. He used his broken bits of time to a good purpose, however, and in less than two years had developed to such a point of efficiency that the house could not afford to keep him.

David used the broken pieces of time, while watching his father's sheep, to become a skillful player on the harp, and this was the real steppingstone introducing him into the king's palace. He learned to throw stones, and in the critical hour he became the hero of his nation. The secret lay in his use of broken bits of time which he tied together by a golden thread of purpose, and this brought forth most noble results.

There are the broken bits of friendship that lie scattered along life's way. Two start out as friends, and enjoy each other's association along the high and noble plains of true friendship. Something intervenes, and the wreckage of friendship and the great pain of disappointment are all that is left. Why not gather up these broken fragments today yet, by making a brotherly call or writing a kindly letter, showing that in your heart the warmth of the old association is not all gone? Or to the "shut-ins,"—God's most precious fragments of the social life of every circle of acquaintance,—why not drop in some sunshine in the form of a good letter, or call and make their hearts lighter? Or, perchance, these lines may come to the eyes of the child who is far from home, grown cold in the Master's service as well as cold to parental love. Why not write to the parents in the old home, and cheer the hearth and home again? Gather up the fragments along the way, that nothing be lost.

But there are larger basketfuls to be saved. Jesus came to earth for the sake of the salvation of the world. He saw, in all the debris that sin has made of the human race, infinite possibilities, and for the joy of seeing the redeemed rest in him, he endured the cross and despised the shame. Though sent to the "lost sheep" of Israel, the Gentiles, too, were remembered. They were the "other sheep" he wanted saved. So, in all the wreckage from all the nations of the earth, he longs to have the fragments of humanity saved. As one looks into the soul through the eyes of the Asiatic, the African, or the man and woman of any race, he can not help but feel, "How precious are these broken pieces to God's purpose of world salvation!"

Are we gathering up these pieces as we may? Young Christian, are you planning to help in this noblest of duties in the kingdom of grace? These are precious fragments, the miracle of creation and preservation, and the Lord would not have one lost. Remember, it was the disciples who were told to gather up the fragments. Be loyal to your commission.

There should be much helpfulness in the thought that the Master is looking on and does not want any one of the pieces lost. How strange that he should be concerned about what we thought were but worthless pieces of our life purposes, yet that is Godlike. His ways are not our ways and his thoughts not our thoughts. Some mechanics never throw away a piece of wood or metal, though apparently a useless fragment. They have a scrap pile into which it is dumped for the time being. Sometimes the pile may grow rather large, but how often does he go to that pile, and find just what he needed, even in the most important part of something he is making. How much more, then, can the Infinite One gather together the fragments of our lives and make them into something good, after all. Perhaps, too, this breaking up of our purposes and plans, and then gathering up the fragments with a contrite heart, is Christ's way of giving us just what we had hoped and planned for in the beginning.

Look about you, dear young Christian, and note the broken promises, broken resolutions, broken portions of time, broken friendships that already mark your Christian way. Gather them up! Life is before you! Do it now, so that in life's way you have the largest use of them! It is your opportunity to have God work the miracle of using the fragments better than the plan. The plan is yours; the broken pieces rebuilt are God's. "A broken and a contrite heart thou wilt accept."

Elgin, Ill.

Thoughts on the Sacraments

A Series of Discussions

By H. J. Harnly

No. 15.—Marriage a Sacrament.

"YOUNG persons of both sexes should be taught, for they will not otherwise think of it, that the conscious effort of a young man to win a young woman in courtship is a step toward marriage,—the union of one man to one woman for life,—and with a prospect of rearing children. Many a merry hour may be properly passed in the genial society of others without any purpose of marriage; but courtship, if it is honest, upright, Christian, is a series of acts intended to end in the establishment of a family. If it is not that, it is false, cruel, selfish, and must end in sorrow of some degree and kind, perhaps in tragedy."—Henderson, "Social Duties from the Christian Point of View."

Whether or not marriage deserves a place in this series of discussions, depends upon whether or not it is a sacrament. The Catholic church considers it one of the seven sacraments. Protestant churches, as far as I know, do not consider marriage a sacrament. One of the highest authorities in the Church of the Brethren, in a series of special lessons on the sacraments, said he considered marriage a civil contract, and not a sacrament.

After studying the question carefully, I have the conviction that marriage for the state is a civil contract, and for the safety of the state and society must necessarily be that, but that for the church it is both a civil contract and a sacrament. Even as a civil contract, marriage differs from all other civil contracts. "Marriage legally begins with a voluntary act of both parties to the contract, but even after that act the union can not legally be dissolved without the permission of the proper judicial authority. The lawyers say that marriage begins with a free act, but that it becomes a 'status.'"—Henderson, "Social Duties." There have been tendencies, recently, towards looser views of marriage, but the far-reaching consequences of marriage make such views not only dangerous to the church, but to the state. Where church and state are separate, as is now almost universally the case, the state, for its own protection, must, of necessity, regulate and control marriage. I hold that, for the church, marriage is a civil contract, and more. "For this cause shall a man leave his father and his mother, and shall cleave, to his wife, and they shall become one flesh." "What therefore God hath joined, let not man put asunder." "It is thus a religious ordinance; contrived and instituted by God, which is to control the whole human race as long as the present laws of earth and man shall continue." A sacrament differs from a civil contract, in that a civil contract can be annulled ordinarily by the mutual voluntary agreement of the contracting parties.

The tremendous consequences of marriage have led the state to safeguard this contract. As stated above, it becomes a status which can be annulled or dissolved only by the special action of the civil court.

For the church, marriage, as a sacrament, is more than a contract that becomes a "status." God is the active Agent; an indelible character and relationship is conferred. The two become "one flesh." What "God hath joined" can not, by civil authority, be "put asunder."

We lower the sanctity and dignity of marriage tremendously by making it only a civil contract. That the sanctity and dignity of marriage have been lowered, is manifest in the increasing number of its laws. "Marriage and religion being the two main supports of society in all its forms, from family to the state," it is of the utmost importance that reverence for marriage should be maintained.

Why make marriage more than a civil contract? Can and does the church really add anything? Unless it can be shown that marriage, as a sacrament, may add something to marriage, as a civil contract,

there can be no place for the contract. Now, what is the purpose of a marriage sacrament, but to bring about conditions under which two souls may unite and become one for life, establish a Christian home, and, under its protection, bring up children? Religion and the home are the great bulwark of the nation, but they are inseparable. Any attempt to separate religion from marriage is to weaken the latter, for just as religion and the home are essential to the state, so is religion essential to marriage and the home. Recognizing the sacramental element in marriage will tend to strengthen the union and make possible the ideal home. "The good, the true, the tender,—these form the wealth of home."

In order that we may be happy in the home, we must meet the conditions of the law of a happy home. We must pay the price, keep the skeleton out of the closet, or, sooner or later, its bones will surely rattle.

I believe that there is too much familiarity during courtship, and often during engagement, especially if the engagement is prolonged. Too much familiarity breeds contempt. Engagements should be made public and short. Both parties should be thoroughly instructed as to the meaning of marriage, its duties, its responsibilities, its sacredness, its inviolability. The very thought or suggestion of a possible separation is like a cancer in the vitals. As a preparation for the sacrament, both parties should pass some time in meditation, fasting and prayer, and should be physically and mentally at their best. The ceremony itself must be such as to give the suggestion of an inseparable union, in which God is the active Agent, so that, after the sacrament has been administered, the thought of a possible separation will not occur.

Some ministers are entirely too careless about the form of the ceremony. I believe that the church should provide a proper, fitting and impressive ceremony. It should be dignified, suggestive and impressive. The impress of the sacrament must be such that the twain become indeed one flesh.

In order that this sacrament may be what God intends it to be, there must be a still larger and broader preparation, which does not so much depend upon individual teaching and suggestion as upon the general atmosphere, both in the church and out of it. When public ideals have become lowered it may take years, possibly even half centuries, to recreate and purify. The public mind, especially of the young, has become vitiated by false and dangerous ideas about marriage. If there is to be any improvement, it will have to come largely through the teaching and practice of the church. Society can not save itself. Its only hope of the future lies not in lowering marriage to a civil contract, but in exalting it as a sacrament. Only thus will it have power to save the home.

McPherson, Kans.

FREEPORT, ILLINOIS.

It has been but a short time since we have been holding services in this city, and these beginnings have been through the winter season. We are emerging from them with a hopeful forecast. It has been a little more than seven months since our first service was held. Until we are able to secure the needed funds, we will continue to hold our meetings in a little, old and discarded store building that was on the lot when we purchased it for our future church building. Freeport has a number of churches of the Brethren surrounding it. They have been organized for at least half a century. Through all this period, this city has been a trading center for many of our people. It still continues to be such a center.

During most of these years a few of our members have resided here, and yet it is strange that these are the first services ever held here by the Brethren. Repeated calls have been made, from time to time, for meetings, and partial plans were worked out at different times to start a mission, but for inexplicable reasons no effort, until now, has materialized.

The work is yet in its infancy. We are, as fast as we are able, making acquaintances, creating sentiment and

laying lines for the Lord's work here. We pray that the Lord may use us for his name. The work is growing in interest. Both the Sunday-school and preaching services are growing and gathering numbers, even with the uninviting place we have, in which to hold our meetings. The neighborhood in which we are located looks good to us, and a future harvest can be seen, but even the best of city missions do not yield visible results until much earnest, prayerful time and labor have been expended. This must be done here. Our greatest need now is a churchhouse in which to hold our services and to which we can invite the people. No permanent and effective work can be done until a suitable home has been built and permanency has been established.

The work here is under our District Board's care. We are dependent upon the churches of the District and the liberality of our people. We are trusting and believe that the work is the Lord's and it will be provided for by his people. We already have a splendid lot bought and paid for. Last fall the foundation was built for the church, and the rough grading done. This, too, has been paid for. This was done so that the building might be placed upon it during this season.

If the money were at hand, we should proceed at once with the erection of the building on the completed walls, but funds are lacking. They are yet to be secured. Our Mission Board is anxious that this might be met, and the work go on. We pray that our members, whom the Lord has blessed, will respond to this need.

As we try to pray for God's help on our efforts here, in the responsibilities we must assume, as workers, we, too, are trying to pray that the Good Father may help us to realize this need, and supply the needed funds. This will hasten the work. The longer we are without a churchhouse, the longer will the work be delayed, and cause additional expense. The churches nearest to us have shown an enthusiasm for the work, and as an evidence of their good faith, have shown a very marked degree of liberality. Especially is this true of the Yellow Creek and Waddams Grove churches, adjoining us on the west. There are evidences, too, in other ways that the Lord is directing the work. Two families of members, Brethren Richards and Snyders, have moved here since we came, and we are persuaded that it was the Father's leading that has brought them to our much needed aid. Without their help we should be materially handicapped for help. God hears and answers prayer, and we pray that he may lead in this, and in all our work for him, so that his name may be praised and sinners saved.

Freeport, Ill., March 26.

P. R. Keltner.

ANNUAL MEETING NOTES.

Owing to the many inquiries as to the routes leading through the Yakima Valley to Seattle, I take this means of answering. Without any attempt at favoring one road above another, leading to the Conference City, permit me to say, for the benefit of those wishing to visit this valley, that the Northern Pacific Railroad, from Pasco, on the Columbia River, enters the Yakima Valley, and follows the Yakima River to its source in the Cascade Mountains,—a distance of over 160 miles.

The Chicago and Northwestern Railroad routes its trains over the Northern Pacific line, connecting with trains Nos. 1 and 2 of the Northern Pacific. The Chicago, Burlington and Quincy Railroad also routes its trains over this line, connecting with trains Nos. 3 and 4.

Extensive arrangements are being made to entertain all on their going or return trip, who desire to stop off and visit the valley.

In addition to the Northern Pacific, the Union Pacific Railway, the Great Northern Railway, the Chicago, Milwaukee and St. Paul Railway and the Canadian Pacific Railway, all have terminals in Seattle.

The street car system of Seattle is second to none in the United States. With the beautifully-illuminated streets at night, it is a real pleasure to travel over the city and around the lakes.

Sunnyside, Wash., April 1.

NOTICE REGARDING SEATTLE CONFERENCE.

Inasmuch as there seems to be considerable dissatisfaction on the part of some of the leading railroads, leading into Seattle, in regard to our Committee of Arrangements naming any one road as the official road to the Conference, to be held in Seattle this year, the inference being taken from some of the articles already published in the Messenger,* I have been asked to state whether or not such has been done by the Committee. I want to say, therefore, that the Committee of Arrangements for the aforesaid Conference has not selected any road whatsoever as the official road for the Conference. Furthermore I wish to state that the Committee is not responsible for any recommendations made for any one road by any individuals, or even by members of the Committee.

A. C. Root,

Secretary of Committee of Arrangements.

Seattle, Wash., March 24.

*If anything, favoring one railroad above another, has appeared in the Messenger, aside from the railroad advertisements, we do not recall it. The policy of the Messenger is to treat all the roads alike, and we shall expect the same of our contributors when using our columns.—Ed.

THE ROUND TABLE

My Mother.

BY A. C. SCHUE.

"O for the touch of a vanished hand,
And the sound of a voice that is still."

O THAT my mother were here to guide me yet! A place is vacant in our home which no other can ever replace. She, in her kindly, sympathetic way, would keep me true and on the right track. I have been left alone, indeed, these nine long years. How long it has been since I saw, for the last time, her slender form, as she lay upon her deathbed, in an upper room near a little town of the Blue Ridge Mountains! How I looked upon that thin, pale but loving face for the last time, just as the leaves and flowers were bursting forth in response to the call of spring!

In those days I was young and giddy, and did not appreciate the meaning of things in their true light. During the last few years of my mother's life I was staying at the home of my grandfather, some fourteen or fifteen miles away. A few days before my mother died, my grandparents, taking me along, paid a visit to the home of my father. It was an ideal April day, indeed. I had not been home for quite a while, but what a change I noted from the usual condition of neatness in our home. Things were out of order. The facial expression of all was completely changed, for our dear, noble-hearted, self-sacrificing mother was fast passing away.

I went to the upper room, in the west corner of the house, where she lay. Did she know me? Yes, but I then hardly realized that she was my best friend in this life. She was so thin, frail, and almost ready to leave. Yes, she knew me. I gave her my hand. She said, "My son, never swear." This was about all. How I wish I could have asked her a few more things, but she could not speak, except with great difficulty. Have I done as she told me? No. I did not realize what those words meant, just then. But as the years have gone slowly by, without her presence and counsel, gradually the meaning of those words has grown.

Although she is not here now, I can imagine what she wishes me to do. It seems to me that she sees me as I travel on this earth, exposed to the snares and pitfalls of life, always ready for the young man.

Since she is here no longer, I feel that I shall meet her some day. May the Holy One keep me in the "hollow of his hand" from sins which are sapping out of the young men of today their very life-blood and energy. I pray that he may help me to live better, to be stronger, to be truer to the trust committed to me, and that I may live so that I may not be ashamed

"To meet my Pilot face to face
When I have crossed the bar."

Blue Ridge College, New Windsor, Md.

Is There Safety in Counsel?

BY ASA BOWMAN.

SOLOMON, the wise man, says: "Where no counsel is, the people fall: but in the multitude of counselors there is safety" (Prov. 11: 14). He also says: "Without counsel, purposes are disappointed: but in the multitude of counselors they are established" (Prov. 15: 22). How true these statements are!

I fear the Church of the Brethren is neglecting this important matter too much, of late years. When I first united with the church, the Brethren had a private council at each church meeting, regularly. The presiding elder always called the official body together. This gave each of the officials a chance to speak of anything that needed to be looked after, and it was a matter of importance. The questions presented were acted upon by the church body, and by this means the church, I believe, was kept more pure.

I know of a congregation that has not had a private council with the officials for two years. This does not give them the needed opportunity as they should have, to mention the things that should be taken care of by the church. If the presiding elder would call a council at each church meeting, and ask each official to mention anything that needs attention, such

matters could then be considered properly, and wisely disposed of.

By this means the church could be kept more harmonious and along right lines. Probably there would not be so many departures from the well-established principles of the Gospel, as believed in by the Brethren, nor would there be as much disorder among our members in dress, if this good rule were still practiced. Brethren, let us look after this matter more closely. Let us heed the instructions of the wise man and follow the example of our primitive brethren, who stood firm, and faithfully practiced what the Gospel teaches. Let us see if, by so doing, we can not obtain better results.

Floyd, Va.

An Easter Song.

BY GRACE IMOGENE GISH.

He is risen today.
He is risen today.
The lilies bend low
And the soft breezes play.
The whole earth rejoices
With myriad of voices
To join in his praises,
Who's risen today.

He is risen today.
He is risen today.
O hills, throw aside
Your mantles of gray!
O valleys, grown fair
In the wealth of warm air,
Be glad now to greet him,
Who's risen today.

He is risen today.
He is risen today,
O weary hearts, weeping.
The stone's rolled away:
From out the dark portal
Gleams light that's immortal;
Let us, too, receive him,
Who's risen today.
Roanoke, Va.

The Talebearer.

BY ETTIE E. HOLLER.

TALEBEARERS are found everywhere. They are persons who reveal what is told them in all confidence, who exaggerate that which they hear, and who imagine that things they talk about are real, when, in fact, they do not exist at all. They are persons to be avoided. A righteous person often suffers by the calumny of his enemies. "Where no wood is there the fire goeth out: so where there is no talebearer, the strife ceaseth" (Prov. 26: 20). "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips" (Prov. 20: 19).

You can easily distinguish the talebearers when you meet them. By their very actions and conversation they reveal to you the evil bent of their mind. He that is of a faithful spirit is grieved because of the harmful results of the talebearer's words. The wounds they cause are many. When there are so many good and noble things to talk about and to be doing, there should be no occasion for any talebearing. He that is really interested in the good and pure is no talebearer.

Hagerstown, Md.

Too Many Papers.

BY JOSEPH H. CLAPPER.

LOCAL churches sometimes feel that, unless they occasionally send some paper to the District Meeting, and have it passed on to the Annual Conference, they are of little importance to the great Brotherhood.

The strength of a congregation is not measured by the number of papers originating therein, for many of the papers, in the things which they ask, show signs of weakness.

Let us not ask ourselves, "What paper can we have passed at District Meeting?" but, "How can we best live up to the ones already passed?" What we need is more spirit to *live out*,—not more papers to *rule out*,—the principles of the church.

It matters not how isolated or small a congregation may be, if it remains true to the principles of the church, it is one of its strongest pillars, as well as the source whence it receives recognition from the world at large.

Yellow Creek, Pa.

Sunday-School Lesson for April 19.

Subject.—The Cost of Discipleship.—Luke 14: 25-35.

Golden Text.—Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.—Matt. 16: 25.

Time.—Most likely in January, A. D. 30. Early in the last three months of Jesus' life, during his Perea ministry.

Place.—Jesus was journeying southward through Perea, east of the Jordan.

CHRISTIAN WORKERS' TOPIC

Some Homes Where Jesus Found Entrance.

Read Rev. 3: 20.

For Sunday Evening, April 19, 1914.

1. The home of Simon, the Pharisee (Luke 7: 36-50). He was received here as a Stranger-guest; he would have entered as a great Forgiver.
2. The home of Zachæus (Luke 19: 5-9). He entered here as a great Savior.
3. The home of Peter (Mark 1: 30, 31). He entered here as a great Physician.
4. The home of Jairus (Luke 8: 49-56). He entered here as a great Comforter.
5. The home in Cana of Galilee (John 2: 1-11). He entered here as a great Provider.
6. The home where the Lord's supper was inaugurated (Luke 22: 7-12). He entered here as a great Master.
7. The home of Martha and Mary (Luke 10: 38-42). He entered here as a great Friend.
8. The home of the two disciples at Emmaus (Luke 24: 29-32). He entered here as a great Revealer.
9. The home of a certain disciple after the resurrection (John 20: 26-29). He entered here as a great Confirmer of faith.

Round Table: (1) Why should we bring Jesus into our homes? (2) What is the importance of daily worship in the home? (3) What effect will Jesus have on the daily life in the home?

PRAYER MEETING

Gospel Simplicity.

Rom. 16: 17-20.

For Week Beginning April 19, 1914.

1. **Simplicity Counts.**—There is great gain in simple, easily understood language, and no one, perhaps, was more perfect in its wise employment than the Blessed Master. His strongest arguments were clothed in simple language, easily understood by his humblest hearers. He used the language of the common people, and his pertinent illustrations were of the common scenes and events of life. Look at the parables of the sower, the vine, the birds of the air, the flowers of the field, the fig-tree by the roadside, the water in the well, the lost coin, the sheep that had wandered away from the flock, and scores of other everyday incidents. Through all of these Christ reached the heart, making a deep impression (Isa. 35: 8; Job 28: 28; Micah 6: 8; Psa. 138: 6; Prov. 22: 4; Isa. 57: 15; Matt. 18: 2-4).

2. **Lessons We Should Learn.**—We should remember that Christ's was a simplicity leading to wisdom. One of the hard things, for many of us, is to tell what we know in a comprehensible, commonplace way. It is our business to present the mysteries of Divine Truth in a way so simple, so attractive, that the toiler on the railroad, the man in the mine, or the boy behind the plow will not have to rack his brain to get at our meaning. When Christ told the parable of the lost coin, not one of his hearers failed to catch his meaning. We should study to attain a like degree of simplicity (Matt. 20: 26, 27; Luke 10: 21; Rom. 12: 3, 10, 16).

3. **A Steady Effort Required.**—The apostle would have us be wise unto that which is good; know all we can of it, study it profoundly, trace it to its fountain, make it all our own. As for evil, the less we know of it the better. God's Word teaches abstinence from evil. The meaning of Christ's teachings is not to be mistaken, neither should our teachings (2 Cor. 4: 6; Philpp. 3: 15; 2 Tim. 1: 7; James 3: 17; 2 Peter 1: 2, 3, 4, 5, 8, 12; 3: 18; 1 John 5: 20).

HOME AND FAMILY

Easter Lilies.

BY GRACE IMOGENE GISH.

The Easter lilies are blooming again
With the message they bring to the hearts of men;
Quaint little hooded flowers are they,
That seem a part of the holy day.

Crowded close on the altar there,
They bend their heads in a fragrant prayer,
Peep at the people who come and go,—
Pure little lilies, with hearts of snow.

Massed in the flower stalls, pure and white,
For days they gazed at the passing sight,
Tatters of poverty, robes of pride,
Of all the townsfolk, and sighed and sighed.

Some in a churchyard old were placed,—
Looked at the sky through boughs close-laced,—
Dreamed in the silence their dreams so true,
Woven of sunshine and crystal dew.

And the message the lilies bring today
E'en to the lowliest heart finds way.
"Peace," say the lilies, "God's peace to you,"—
Good little lilies,—the whole day through!

"If you could see them, the loved and dear,
Those who have gone from your heart and here,
Feel as they feel and know as they know"—
Whispering, the lilies bend down low.

"Then, only then, would you understand
How, in the light of the heavenly land,
Where holy angels in rapture tread,
They are deemed living and you the dead."

Roanoke, Va.

Homeless Ones.

BY DR. S. B. MILLER.

No. 6.—Sinned Against!

"For the men who lied, and stole, and killed,
Who have slain the woman's soul,
We have worked, and prayed, and seen them made
All clean, all pure, and all whole.
But we drive her out, with a righteous shout,
In our man-made righteous trust.
So the man goes free,—but we did not see
What Jesus wrote in the dust!"

PEARL PRICE was one of a large family, who, desiring to make her own way, and thus relieve her father of some of the burdens of support, was lured to the city with the hope of larger wages. Her training in the home and Sunday-school had developed a sweet Christian disposition, which made her attractive to all social circles. Her conduct, after reaching the city, was in keeping with her training, and joyfully she wrote home of her good wages in a good Christian family. In due time she became acquainted with a girl of about her own age, who worked for a neighbor, and they spent the quiet summer evenings in friendly visits and sometimes strolling around a few blocks.

One evening they walked a little farther and to a different part of the city from any they had visited before. Here they paused before the open doors of a skating rink, where the dazzling lights, gay music, cheerful chatter and merry laugh of the young people seemed a fairyland to these girls.

Men invent traps for animals,—mice, rabbits and other helpless creatures. They also invent traps for unsuspecting girls! As they stood, watching the sport, a young man stopped and said, "Hello, Nellie." Pearl told him he was mistaken, and he humbly apologized and explained his mistake and in so doing learned the names of the girls, and a few little items about them.

Another young man, who has been posted for the purpose, later saunters up and calls Pearl by name, and insists that he met her in her home town. As he makes himself friendly, he later introduces another young man passing by.

After making themselves agreeable for awhile, the girls are invited across the street to have a glass of lemonade. As they were sipping the lemonade some one cries, "Run, the police are going to raid the place," and all run out the back way or to a place of hiding.

The lemonade was drugged and the girls awoke to find themselves the victims of man's villainy and inhumanity and prisoners in a house that made their souls sick to consider. They were threatened with

violence if any outcry was made or any attempt to escape, and terrified, crushed, humbled, they became unwilling inmates of a hell on earth.

The families who employed the girls reported their disappearance, but the police seemed unable to find them. Later, as Pearl's physical condition became serious, not so strict a watch was kept on her and she escaped to the street and found her way to the Sunshine Mission, where she was cared for during her illness, and until she was able to go to work again. She had not the courage to face her family and bring shame upon them, so she changed her name. Her child, from whom she would not be separated, gave her something to live for, something to work for, and though crushed in spirit she gladly assumed the task and began to plan and work to support herself and Pansy.

She moved into a room in a tenement quarter, where she was considered to be a widow, lately bereaved. Her sweet disposition and devotion to her child soon won the confidence of the neighbors, to whom she became a veritable Dorcas, and of whom it was said the neighborhood had been blest by her presence.

When Pansy became old enough, they became regular attendants at the Sunday-school of the church of her choice, and while enjoying its beneficent influences, she refused to enter into its fellowship, feeling that were she to do so, some of the good women might learn her story, and, having never been deceived, have no sympathy for the unfortunate sister. The majority of women seemingly have no mercy for one who was once weak, and "pass by on the other side," leaving her lying by the pathway of life.

But overwork and an exhausted physique soon gave way under the burdens she was attempting to carry, and realizing that her condition was serious, she sent for the minister to whose sermons she had often listened, and whose messages had been such a help to her in her unequal battles.

To him, as to a spiritual adviser, she told her pitiful story, and closed by requesting his aid in looking after Pansy. "My dear little Pearl, I accept the trust. If I can lead her in the future, as well as you have done in the past, I shall be satisfied." A happy smile lit up Pearl's face and the weary eyelids closed as she whispered her "Thank you."

By the outer door the minister met Pansy, who had been a familiar figure in the Sunday-school, and, circling his arms about her, he pressed a loving kiss upon her forehead, with a silent blessing and benediction.

In the few days that remained for Pearl, the minister and his wife were frequent visitors at the little home, and were present to close the eyes in death's repose.

The neighbors gathered around in earnest grief, knowing well they had lost a friend. To them was given to see the soul of one who was accepted for what she does and is to them. There was not one among them to whom Pearl had not been a friend in time of need. Pansy's devotion to her mother, in these last days, had completely won the hearts of the good minister and his wife. Their own children were grown and gone out into the world, and believing that Pansy would be to them a comfort in their old age, they gladly and willingly took her into their home and hearts. And the dear Lord, who promised that whosoever receiveth a child in my name, receiveth me, verified his promise by a singleness of purpose and devotion.

"And inasmuch as ye have done this unto one of these Lowly little outcasts, and forsaken ones.

Precious to me, though of my brethren all they are the least.

Ye did it unto me,—my daughters and my sons."

Cedar Rapids, Iowa.

SIDNEY, OHIO.

We met in council March 19. Our pastor and elder, Bro. S. Z. Smith, presided. At this meeting three letters of membership were granted and one received. The following persons were elected on the committees specified: Finance Committee: Bro. S. P. Knupp, three years; Bro. Lewis King, two years; Bro. Warren Brenneman, one year. Temperance Committee: Bro. Joseph Kaylor, three

years; Bro. Judson Friend, two years; Bro. Jacob Reed, one year. Missionary Committee: Sister Bessie Schmidt, three years; Sister Geneva King, two years; Sister Sadie Brenneman, one year.

On account of the distance, we will not be represented at Conference this year. Brethren S. Z. Smith and J. M. Brenneman were chosen delegates to the District Meeting. Sister Smith was reelected Sunday-school superintendent,—her tenth term. As church treasurer Bro. Jacob Reed was elected for one year.

Bro. Sylvan Bookwalter, a member of the Missionary Board of our District, was also present. The church made a strong plea for help from the Board for more room,—a larger churchhouse. Bro. Bookwalter gave a hearty talk of encouragement and appreciation of the good work being done at Sidney, assuring us that something would be done in our behalf. Bessie P. Schmidt.

Sidney, Ohio, March 26.

SISTERS' AID SOCIETIES

BELLEVILLE, KANS.—The report of our Sisters' Aid Society from Dec. 4, 1913, to March 19, 1914, is as follows: We held seven all-day meetings. Our enrollment was twenty-four, and our average attendance of members was fourteen, with an average attendance of five visitors. Our collections amounted to \$7.13; we received \$8.80 for comforters made and sold; we carried \$10.85 over from last quarter, and we have a total of \$23.93 on hand. Our expenses during the quarter were \$13.29, leaving a balance of \$11.49 in the treasury. We made forty-seven new garments, and several garments were donated. One box was sent to South St. Joseph, Mo., amounting to \$18.90. At this time we feel that our work is greatly increasing, and that we are doing good. Our President is Sister Oliver Ball; Sister Louvina Baker, Vice-president; Sister Nora Ogg, Secretary-treasurer; Sister Luella Baker, Assistant Secretary-treasurer; the writer, Corresponding Secretary.—Mary C. D. Ball, R. D. 2, Belleville, Kans., March 26.

ROMEBRAD, MICH.—March 19. The society met at the home of Sister Rosa Kalsner for the purpose of reorganizing, the following officers being elected: Sister Celestia Culliflower, President; Sister Clara Luny, Vice-president; the writer, Secretary; Sister Rosa Kalsner, Treasurer; Sister Mary Nixon, Superintendent; Sister Della Helmtz, Assistant Superintendent. During the months from Sept. 24, 1913, to March 19, 1914, we held twelve meetings,—four all-day meetings and eight half-day meetings, with a total attendance of 108, and an average attendance of nine. Our work consisted principally of making aprons, comforters, rugs and other articles. We also answered calls to work at fifty cents per day. We donated some work, by way of making several garments and bed clothing. The total amount received from the sale of articles, donations and free-will offerings was \$21.32; paid \$3.50 for one dozen "Kingdom Songs," and gave 25 cents to the State Aid Society Secretaries. The total expense was \$15.75. We have a balance of \$5.57 on hand.—Anna Harshbarger, Benzonia, Mich., March 18.

HUNTINGTON CITY, IND.—The report of our Sisters' Aid Society for 1913 is as follows: We have an enrollment of twenty-five members. The society held eighteen half-day meetings, with an average attendance of thirty-plus. At the beginning of the year we had \$2.55 in our treasury. The free-will offerings lifted at these meetings were \$11; cash donations received, \$4.49; earnings for work and the sale of different articles, \$14.50; total receipts, \$27.16. We donated \$8.35 cash to some needy ones at home; paid \$9.50 for new quilts in our work; and loaned \$13.21 in the treasury. Our society sent a barrel of clothing and three comforters to the Old Folks' and Orphans' Home at Mexico, Ind. Devotional exercises are always a part of our program.—(Mrs.) Cora E. Collesser, Secretary, 738 Byron Street, Huntington, Ind., March 24.

MUNCIE, IND.—July 17, 1913, our sisters met at the church in reorganizing the Sisters' Aid Society. The following officers were elected: Sister Holsinger, President; Sister Dora Nixon, Vice-president; Sister Rosalie Garrett, Secretary; Sister Reynolds, Treasurer. Since then we have had fifty-four meetings, with an average attendance of fifty. The monthly collections amounted to \$17.76; donations, \$6; quilting, \$5.80. We made and sold comforters to the amount of \$11.45. As our church is a mission point, our funds were used at home. Seven windows were repaired, some work was donated to a sick sister, and we presented Sister Holsinger with a Bible for her birthday. We gave \$19 to different members for special charity. We donated \$12.75 to a needy brother and sister; paid \$12.43 for carpet for class rooms, and \$8.70 for material for comforters, besides other expenses. We have a balance of \$10.50 on hand. March 25 the members of the Aid Society gave a dinner and the members of the church gave a farewell to Brother and Sister Holsinger, who are leaving us in a few days for their new home in Michigan, where Bro. Holsinger hopes to regain his health. Dinner was served to eighty members and friends. Early in the afternoon the sisters gave a short program, consisting of talks on the "Women of the Bible," "Prayer Meetings," and "The Good That an Aid Society Can Accomplish." New officers were elected, with Sister Rarick as President; Sister Mahon, Vice-president; Sister Dora Nixon, Treasurer; the writer, Secretary.—Anna Whitesell, 322 East Gilbert Street, Muncie, Ind., March 30.

FOUL GROVE, OHIO.—During 1913 our Aid Society held twenty-three meetings, with an average attendance of six. We knitted eleven comforters, made children's dresses, waists, skirts, gingham aprons, and hemmed twenty-eight towels. We sent two comforters and six gingham aprons to East Dayton. We made one donation to the Mission at Decatur, Ill.; two comforters and twenty-nine garments to Dayton, Ohio; twelve dresses and four petticoats to the Circleville Mission, Ohio. Our collections for the year amounted to \$14.70; cash donations, \$5.10; total, \$19.80. Expenses for the year, \$10.75. We have a balance of \$13.91 in the treasury. We reorganized our society, with Sister Laura Blocher as President; Sister Maggie Halladay, Vice-president; the writer, Secretary-treasurer.—Florence B. Hufford, R. D. 42, Union City, Ind., March 17.

ROARING SPRING, PA.—The Sisters' Aid Society of the Albright church, in the country, with whom we worshiped in years gone by, met with us in a joint meeting March 11. Several sisters of the other adjoining churches were also present, making about thirty in all, besides the pastor, Bro. Crosswhite, his son, and some young people and children. The day was spent in devotional services, and quite an amount of sewing and quilting was done. About \$10 came into the treasury during the day. Since the first of the year we have earned over \$40 for the offering on Easter toward the debt on our church building. More such meetings are anticipated. At one of these meetings we expected to have with us the Sisters of the Chambersville church. At a recent reorganization the following officers were elected: Sister Hannah Metzker, President; Sister Addie Crosswhite, Vice-president; Sister Lydia Brumbaugh, Superintendent; Sister Sarah Reigle, Assistant Superintendent; Sister Barbara Suckey, Treasurer; Sister Elizabeth Barnett, Secretary, and Sister Carrie Snyder, Assistant Secretary.—Hannah Metzker, Roaring Spring, Pa., March 22.

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SEVERAL notices, regarding the Seattle Conference will be found in last column of page 229, this issue.

BRO. ELMER E. FIPPS, late of Windfall, Ind., announces his change of address to R. D. 1, Kokomo, same State.

BRO. IRA E. LONG, of Mansfield, Ohio, has, with his family, located in the Andrews church, Ind., where he should be addressed hereafter.

BRO. L. F. LOVE has moved from Denver to Limon, Colo., where he has assumed pastoral charge of the church in that place.

BE sure to read our Bible Premium Offer on last page of this issue. This is your last opportunity to obtain these excellent Bibles on the terms offered.

THE District Meeting of Middle Maryland will be held in the Manor house, Manor congregation, April 15 and 16. The elders are to meet on Wednesday, April 15.

THE revival, conducted by Bro. O. P. Haines, of Chicago, in the Denver church, Colo., resulted in nine applicants for baptism, and a great refreshing of the membership.

BRO. T. D. BUTTERBAUGH, of the Ogans Creek church, Ind., was in a recent revival effort in the Peru church, same State. Thirteen accepted Christ and others are near the Kingdom.

BRO. D. G. BERKEBILE was with the members of the Toledo mission, Ohio, March 22. On Saturday following two were baptized and six more await the administration of the sacred rite.

THE Colorado City church, Colo., is in the midst of an interesting series of meetings. Six have made the good choice, and others are seriously impressed. Bro. O. P. Haines is doing the preaching.

THE Jacobs Creek church, Pa., was cheered by five recent accessions,—four as a result of the union evangelistic meetings in Mt. Pleasant, and one through the instrumentality of the cottage prayer meetings.

A REFRESHING series of meetings was held by Eld. George L. Studebaker, of North Manchester, Ind., in the Clear Creek church, same State. Five testified to their allegiance by passing through the baptismal waters.

AN obituary of Sister Elizabeth Coffman, nee Greiner, reaches us without the name of the writer, and there is no means of tracing the authorship. If the proper information is given us, we will promptly publish the notice.

THE Union Meeting of the Christian Workers of Chicago, Batavia, Naperville and Elgin is to convene in the Highland Avenue church, this place, the coming Sunday. There will be addresses by Brethren A. C. Wieand, S. C. Miller, Galen B. Royer and I. R. Beery.

MARCH 26 Bro. John Zug, of Palmyra, Pa., closed an interesting series of meetings in the Souderton mission, Hatfield church, same State. Eight enrolled themselves with the believers.

AS previously announced, the next session of the General Mission Board will be held at Elgin April 15. Important business is to be considered by the Board. Of special note will be the report of Brethren H. C. Early and Galen B. Royer, regarding their tour among the churches of the foreign mission field.

A SERIES of meetings in the Ten Mile congregation, Pa., began Feb. 4, with Bro. R. T. Idleman in charge. Later Bro. B. B. Ludwick continued the work, the last four sermons being preached by Bro. S. W. Bail. Eight passed from darkness unto light, and are now rejoicing in the assurance of pardoning grace.

IT may be of interest to give the final summing up of the accessions to the Shade Creek and Scalp Level congregations, Pa., in connection with the "Asher" meetings. Sister Amy O. Manges informs us that 120, in all, were received,—part of whom, perhaps, were previously reported. Surely, a fine ingathering.

IN further explanation of what we said in last week's issue regarding Bro. M. E. Book, late superintendent of Old People's Home, Mt. Morris, Ill., we would say that the "nine and a half years' service" referred to, on the authority of our informant, include four years spent at Marshalltown, Iowa, in charge of the Old People's Home in that place.

A NUMBER of MESSENGER subscriptions expire with May 1, and we have not, as yet, been favored with all the renewals. All those whose address label on the paper indicates that date, will greatly oblige us by arranging for an early remittance. We can not afford to lose one of our subscribers, nor can any of our readers afford to do without the MESSENGER.

A LETTER from Bro. D. N. Eller, Daleville, Va., informs us that he has been unable to do any work for an entire year. He is anxious to get well and strong again, in order to be of service to the Master and the church. He is grateful for the many expressions of sympathy that have been extended to him, and would like to respond to them, were he physically equal to the task.

MANY of our dear members, intent upon donating various articles to our mission enterprises in India and China, hardly know just what would be suitable and appreciated. We suggest that before anything whatever is sent, our members consult the General Mission Board, the Secretary of which is ready, at all times, to give such assistance as will be to the best interests of the recipients as well as the givers.

BRO. J. D. MISHLER, an earnest minister of South Whitley, Ind., bade farewell to the scenes of earth March 29, aged fifty years, one month and nineteen days. Bro. Mishler was not called to the ministry until approaching the meridian of life, but when chosen at once proceeded to "make full proof of his ministry," and as an efficient evangelist was the means of leading many men and women into the kingdom.

A SERIES of meetings at the Morrellville arm of the West Johnstown church, Pa., closed March 29. Bro. John W. Mills preached the first week, after which Bro. J. H. Cassidy continued the meetings. Including some that came out at the regular services, previous to the revival, forty applied for membership up to the date above given. Nine have been added since then, which makes a total of forty-nine, not previously reported.

A CARD from Bro. J. G. Royer informs us that he spent Sunday, March 29, with the members at Rockford, Ill. His health, he says, is good, and he expects to be actively engaged in the Lord's work as opportunity offers. April 22 he will pass the seventy-sixth milestone in life's pilgrimage. Bro. Royer is one of those fortunate ones to whom advanced age is no barrier whatever to real activity. He goes on in his appointed way, thankful that he can be of use to the Master.

IT is the practice of one of the Maryland churches to appoint a competent committee of three members, whose special duty it is to organize and superintend Sunday-schools in remote parts of the congregational limits. The plan is an excellent one, providing, as it does, for the thorough cultivation of the entire congregational field. As but little expense is involved, practically every congregation may readily adopt this method to most excellent advantage.

WE are informed by Bro. I. J. Rosenberger that he is supplying a number of our city missions with his "Doctrinal Calendar." Bro. James M. Moore writes him that the Bethany mission workers greatly appreciate the real helpfulness of these Calendars. Bro. Weaver, of the Omaha mission, and Bro. McKimney, of the Toledo mission, also find them of great value in their work. The pictures give force to the truth, and appeal to the eye. The scriptural text speaks for itself. All in all, the Calendar is a real blessing wherever it is placed.

ONE of the active Virginia churches decided that every member should attend services,—not only once but regularly. Workers were appointed to visit the dilatory ones, making it a point to see them personally, and not to be satisfied until they got a definite promise. In some cases five visits were paid until a definite promise was secured, but all this trouble was amply compensated for by the results achieved. In this, like in all else that is worth having, a well-directed effort is sure to be effective. We commend the plan to our churches in general.

IN a recent letter, received from Bro. George L. McDonough, now residing at Alhambra, Cal., he informs us of the serious illness of his wife. She submitted to a painful operation and, after a partial recovery, had an attack of inflammatory rheumatism. By reason of her afflictions, Bro. George was kept from writing to many of his correspondents, but by this notice they will understand why their letters have not been answered. As is known, Bro. McDonough has retired from the railway business, but is still interested in his old line of work.

THE GISH COMMITTEE,—Brethren I. B. Trout, J. H. B. Williams and J. E. Miller,—met at Elgin, in regular session, on the afternoon of April 3. The committee has been trying to arrange for a doctrinal book, but action on this was delayed until after the Seattle Conference. Five new books have been placed on the list, which move would seem to indicate that the brethren of the committee are fully alive to the growing needs of our ministers. It was arranged to have a public meeting at the Seattle Conference, in the interests of the Gish Fund. Further particulars of this will be announced later.

WE have already referred to the great value of Bro. Galen B. Royer's little booklet, exposing the trickery of so-called solicitors from the Orient. A letter, recently received from Miss G. Y. Holliday, Tabriz, Persia, expresses her hearty endorsement of the booklet. We quote in part: "I wish to say how entirely true it is to our experience and observation, and how justly and carefully you have written, though,—as the Queen of Sheba said,—'The half has not been told.' I hope what you have written may be of the greatest service in warning Christians against giving money to these people, which is worse than throwing it away."

AT the time this issue of the MESSENGER goes to press (forenoon of April 7), about three hundred Illinois townships are seeking to decide, in a battle of the ballots, whether the rule of the Bible or the bondage of the bottle is to prevail in their respective communities,—our own fair city of Elgin being among the number. The prayers and earnest endeavors of the temperance hosts have been freely given to the best interests of the cause, and while it is hardly possible that victory will crown the efforts of the earnest workers in every instance, substantial gains will doubtless be made. Even in case of a defeat, for the time being, there is no reason for despair. The battle is not ours but the Lord's. In his own good time he will give the victory; his promise can not fail.

In the Messenger Sanctum.

AFTER an absence of fourteen weeks, your Office Editor is at his desk again, having reached Elgin a few days after the last issue of the MESSENGER went to press. So far as traveling facilities could make it so, the home trip was a pleasant one, and while we regretted to leave Florida, just when it is at its best, still we are glad to be at our post of duty, and where we shall now buckle down to regular work again.

Though busy most of the time we were in the South, still the trip was a rest to us. As for Sister Moore, the three months in a genial clime, where she could be out every day, proved real helpful to her, though it would have been better, could she have remained longer. And to say that she fell in love with Florida, with its charming lakes, beautiful orange groves, and ever present flowers, to say nothing of the ideal climate, is putting the case mild enough, at least. But duty demands that we take up our work, trusting that some of the later years of life may yet be spent in a climate especially suited to the conditions of those who can not stand the cold winters of the North.

We found everything in the MESSENGER sanctum running smoothly. We had left the paper in full charge of our faithful assistant, Bro. L. A. Plate, and he has done his work in a most creditable manner, for which we are quite sure all our readers feel like congratulating him. Not only so, but the subscription list is even larger than it was one year ago at this date. On account of the western drouth we had expected some falling off, but instead there has been an encouraging increase. To resume our work under these conditions, is indeed a pleasure.

We have in mind an article about the South that must appear in a later issue. We visited different sections of the country, made some careful observations, and may possibly say something that will prove helpful to those who would like to take an active part in building up churches and prosperous communities in a climate not so rigorous as that found in most of the Northern States. We endeavored to look over the country with an unbiased mind, and what we shall say will be from the practical viewpoint.

Brother Early's Articles.

WE are not in the habit of commenting on the significance and value of anything said by a member of the editorial staff, but it occurs to us that the write-up which Bro. H. C. Early has been giving of the mission tour, which he and Bro. Galen B. Royer have just completed, is entitled to more than a passing notice, though attention has now and then been called to some of the very striking parts of his series of splendid articles. The General Mission Board deemed the visit advisable, and appointed the two brethren to make it. The General Conference approved the appointment, and so the visit was undertaken.

When Bro. Early left this country, we urged him to take our readers into his confidence and tell the story of the trip as completely as circumstances would permit. This he has done, and we are now certain that the MESSENGER patrons know much more about the situation on the mission fields of China and India than they ever before knew. Bro. Early has the knack of telling the things that may be seen and heard in such a way as to make interesting and even delightful reading. The mission was one of much more importance than some of our people may have been led to think. It was official, and has been reported with sufficient painstaking to satisfy those wishing to understand the present conditions, and the outlook for the future. The report thus given will afford the Brotherhood a basis for action. Knowing this much of the different fields visited, we will know only the better how to supply the needs and to direct the work. Considered from the literary viewpoint, the series of articles has also been of special merit, though written under many disadvantages, and often in great haste. The few remaining chapters are certain to be read with the same interest that has characterized the reading of those already published. And we are quite sure that our patrons will not only appreciate

the efforts put forth, but they will be grateful for the results of the work of the two brethren, sent forth on the mission of love.

Easter Day.

THE observance of Easter Day, in commemoration of the resurrection of our Lord Jesus Christ, began very soon after the organization of the Christian church. It grew out of a desire, on the part of the disciples, to hold special religious services and to give thanks to God for the great day when Christ vanquished death, opened the doors of his tomb and came forth victorious over the grave. The spirit of the observance of the day, and the rejoicing accompanying it, find expression in the exulting words of the great apostle when he cries out, in the fullness of his joy, "O death, where is thy sting? O grave, where is thy victory?" These words have been on the lips of every child of God for all the centuries since they were first uttered.

The history of Easter Day, and the controversies aroused in regard to its observance, are to be found in the annals of the past, and while these are interesting to those who desire to search ancient records, they fail to give voice to the spirit of the observance of the day. At first it was kept as a simple act of worship, a simple giving of thanks to God for the full consummation of the plan of salvation, exemplified in the well-attested fact that our crucified Redeemer had conquered death and the grave. It was an act of deep devotion, the offering of redeemed souls. In later years the observance grew into one of the greatest festivals of the church and was kept with much pomp and show, quite out of keeping with the spirit of the teachings of our Crucified and Risen Redeemer.

One of the most touching and pathetic scenes, found in the New Testament, is that recorded in John 20: 11-18, reciting the events of the resurrection morning, and especially of the visit of Mary Magdalene to the place where the kind-hearted Arimathean had laid the body of the Crucified One in his own new, rock-cut tomb. The entire account, given in all its simplicity of detail, is so plain and natural that it carries with its recital the conviction of truth. Critics of the Bible may cavil, and place the New Testament on the same level as other literature, and do their best to overthrow the inspiration of the teachings of the lowly Nazarene, but fail they must. The New Testament truths shine forth brighter and brighter as the critics come and go, for the Word of God endureth forever.

It was very early in the morning, before the break of dawn, "when it was yet dark," when the devoted disciple "last at the cross and first at the tomb," who loved so much because so much had been forgiven, came to the sepulchre and, finding the stone taken away from the door of the tomb, ran immediately to tell Peter and John the startling news of her discovery. There was no lagging when she found that the body of Jesus no longer rested in the tomb, where in sorrow they had laid it. Love lent speed to her willing feet as she bore the message to the two noted apostles. She told them what she had seen, saying, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

Then the three ran hurriedly to the burial place, and John, coming first to the open tomb, stooped down and looked in, but the impetuous Peter, less swift of foot than the beloved apostle, coming later, could not satisfy himself until he had entered the tomb and made a careful examination of the place where the Lord had been laid to rest. Meanwhile the tender-hearted Mary stood without, giving vent to the sorrow of her heart in a flood of tears. Her devotion and love gave her a vision of two angels sitting where the Lord had lain.

"But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where

the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

Hard and calloused, indeed, must be the heart that can read this pathetic and truly touching story of the first Easter Day without deep emotion. It is full of the sweet devotion of a loving heart, and a recognition of that love by the risen Redeemer. How the heart of that humble, sincere disciple must have thrilled with joy when Jesus called her by her familiar name in a voice familiar to her ears! It is a well-known fact that the ears recognize the voice of a friend when the eyes do not recognize the face, and it must be remembered that it was still in the early dawn of the morning, and possibly Mary could not see clearly. When she recognized the voice that had spoken the words of pardon to her repentant soul, she cried out, "Master!"

As we worship on the Easter Day, soon to be, it will be well with us all if we can, with hearts full of love and devotion, such as characterized Mary on the first Easter morn the world ever knew, cry out as did she, "Rabboni," Master. And thus recognizing our risen Redeemer, let us resolve in our hearts to obey him in all things whatsoever he has commanded us.

D. L. M.

Our Visit to the Foreign Mission Fields.

No. 19.—Vali.

VALI is a small village of about 200. It is the central station of the Brethren mission in the Rajpipla State, and a most interesting place,—the only mission work in the State. Rajpipla embraces 17,000 square miles, and has a population of 160,000, most of whom are considered accessible to the Gospel at the present time. It presents a tremendous opportunity, as well as a tremendous responsibility.

Bro. S. N. McCann opened the work in Rajpipla in 1901. In 1905 Bro. D. J. Lichty and wife located at Vali, and have been in charge of the work ever since. It is their station. Brethren Adam Ebey and E. H. Ebey, with their wives, and Sister Sadie Miller, Eliza Miller and Mary N. Quinter have labored in the State in the meantime. At present Sister Eliza is stationed at Vali.

The work in Rajpipla was commenced right after the famine scourge of 1900, when the people were greatly afflicted and in the severest need, suffering great loss both in friends that perished and material comforts. In this condition large numbers applied for baptism, and from 1901 to 1904 hundreds of them were baptized. The strongest effort was made to teach them and prepare them for the important step, and the greatest care was taken to guard them against improper motives. But the most of them lapsed into heathenism when conditions became a little easier, notwithstanding the care exercised in receiving them. After the large number had been baptized, there were not sufficient workers on the field to give them the needed after-care and help. They could not be properly shepherded. This is probably the chief reason why so many fell back. It's a case showing the need of pastoral care, indispensable to a body of heathen converts. It is indispensable even in Europe and America, where people have centuries of Christian teaching and influence back of them, and much more so in heathen lands. Every American and European should be ashamed to open his mouth, when

heathen converts lapse into sin for want of proper shepherding.

Conditions have become normal in Rajpipla, and the mission work has gained a solid footing. The future is considered hopeful. There are 128 members in the State at present, organized into two churches, with one native minister in each, two deacons in one, and one deacon in the other congregation. Nine outstations are worked from the central station. Nine schools are running, with a total enrollment of ninety-one children, ten of them girls, and all of them at the central station, which shows how the people feel on educating girls. All the teachers are members of the Brethren church. There are twenty native workers in the State, all told, whose monthly pay roll is \$70, or \$3.50 to the worker, on an average. The twenty natives and the three Americans make up the working force of the mission in the State, with a population of 160,000, or one worker to 7,000, on an average.

On the evening of February 2, there was a love feast at Vali. Just before the love feast three men and two women were baptized. They seemed to be the rawest sort of material. Great interest, therefore, was felt. The greatest interest centered in their examination, previous to baptism. The first twenty verses of Matthew 18 were read to them. Then, after some explanation, they were asked how they would proceed in case of trespass. They were asked also why they believed in Jesus, why they believed he is a sufficient Savior, and why they wanted to be baptized. Their answers were a marvel to me. Then, as a test of their Bible knowledge, they were asked to repeat the Ten Commandments as their numbers were called. They did it. When the second one was called for, they said, "Thou shalt not worship idols." It made me wonder how many applicants at home would be able to answer so admirably, so intelligently. They were baptized without further delay by one of the native ministers, and in a little while were seated at the Lord's table, happy, I think.

The love feast was most interesting. However, I might say, it was conducted just as a love feast at home, except that there was no table, no seats, and no dishes excepting plates. All sat on the ground floor, with their legs folded tailor-fashion, with a cloth spread, on which the plates of food were placed, and all ate with their fingers as the natives do always. These conditions were purely Oriental. It would not be wise to do it European fashion, that is, as we do at home. The communicants were quiet and reverent.

Bro. Royer preached a short sermon on self-examination, Bro. Lichty interpreting. The feast followed without intermission, Bro. Lichty officiating. Forty-five native brethren and thirty native sisters sat at the table, besides the five Americans,—eighty in all. It presented a unique scene, one that I shall never forget.

One night was spent at Amletha, which is the center of the second congregation, and the weaker one. The people of the community were called together for a meeting. A goodly number assembled. During the service the greatest interest developed. The fullest sanctions were given to what was said. The people spoke right out. They were not too modest to give vent to their feelings. It was most inspiring.

After the service the members were held a few minutes. It was to receive their offerings for District mission work. The week previous had been fast week, when all the congregations collected offerings for District mission work, the offerings to be brought together the week of the District Meeting. Twenty-one members were present, that is, twenty-one adults remained. I am not sure that they were all members, but they gave as if they were members in good standing. The offerings amounted to \$21, one dollar apiece, on an average. One brother alone gave \$6.50. He owns, it is said, \$600 or \$700 worth of property. He gave, you see, on the basis of one dollar to each hundred dollars' worth of property owned. All the rest are very poor. If the churches at home should give at this rate, what would the Annual Meeting offering be?

The property holdings of the mission in Rajpipla amount to about \$4,500, all told. There are about

60 acres of land at Vali, in connection with the bungalow. Bro. Lichty is conducting some farming. It is managed something like this: The Christian boys of the village are taught how to farm. This is called their apprenticeship. Then, if they promise well, he helps them to a pair of bullocks and grants them a piece of ground, to begin business for themselves. When they return the price of the oxen, they are charged a rental for the land farmed, and later they may buy it and own their own home, and thus become independent citizens. Already ten families have been helped, and are now comfortable in the light of Indian conditions, and six boys are learning. It is turning the village into a community of Christian farmers, which is a splendid foundation for mission work in the surroundings.

H. C. E.

The Material and the Spiritual.

THIS is a subject that may seem a little outside of the scope of our field of work, but think of it as we may, we, as teachers and preachers, have it to meet and deal with, and, therefore, it becomes us, as good stewards of the Lord, to be able to give a reasonably intelligent answer to those who persist in knowing. And as we, ourselves, are a combination of matter and spirit, is it not wisdom on our part to try, at least, to know the what, the which, and the why?

To open the discussion, we will begin by defining terms, and to save space, we will use Webster's abridged definitions: "Material; consisting of matter: not spiritual: corporeal: the substance of which things are made." "Spiritual; incorporeal: not material: possessing the nature or qualities of a spirit; pure, holy, heavenly-minded: not lay or temporal: ecclesiastical."

Now, if we are willing to accept such a batch of definitions, we ought to be able to explain wisely on the subject. But we are very sure that many of our best thinkers would ask for something more definite and conclusive. They would want a definition that discriminates more clearly between the material and the spiritual, that defines clearly the difference between the two, that designates where the one ends and the other begins. Can a man be partly material and partly spiritual? Or, again, Do the terms or words used, really designate a difference in the quality of the two classes of things that are somewhat similar in being and purpose? The first is the part which we comprehend by our physical senses. The second applies to the things which we believe to exist, but which are of such a character as can not be thus comprehended,—so fine and so subtle that we can neither see, feel, taste nor hear them.

We are in the habit of speaking of the dual life, the physical and the spiritual. The physical life dies, passes away, but the spiritual, the soul-life, does not die, but returns to God, whence it came.

Now, while this may seem reasonable, is it not most unreasonable and confusing? Is there not in it a confusion of terms, and, by accepting them, are we not made to say things which we do not really believe?

In Gen. 2:7 we have: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a *living* soul," or a soul that had life,—life in the highest sense, a life after the likeness and image of God.

Because of transgression, this body became subject to death. It died, or returned again to dust, from which it was taken; but the life, the soul, continued to live and will again appear before God in the judgment.

Now, the question that comes to us is, Of what does this soul consist? We know that it is a living entity,—a something that will not pass away,—something that is, as far as we can see and understand, everlasting, eternal. But it seems impossible for us to think of it without relating it to something tangible, something that is, that exists as an entity.

According to the late animistic theory or philosophy, the brain is divided into a large number of centers or cells, where the different powers or forces of the mind, or soul, are distributed or placed. To these are attached nerve tissues, from the sense organs, and by these tissues a knowledge of the outside world is

transmitted to the different mind or soul cavities or centers, and in this way it is made possible for men and women to learn and become educated. If any of these nerve tissues become disturbed, closed up or affected by diseases or accidents to the brain, that brain center becomes non-acting, and blindness, deafness, loss of memory, loss of speech, or loss of physical action follows. And because of this, we have a world of decrepits.

But we have not the time nor the space to extend our thoughts along this line any further, except as they may have a bearing on the subject we have under consideration. Here, again, we have the soul or mind under advisement, and as, according to this theory, these brain centers are no part of the soul whatever, except for the convenience of its activities, is the soul a material object, or a thing that must have a place or apartment in which to perform its activities? We have decided that it must.

Then we must also decide that the soul is a living entity and as really material as are the many other things that we are in the habit of calling spirit, as we can not think of spirits independent of a tangibility of some character or form, no matter how small or fine and invisible the parts or particles may be.

And now, should any of you feel like asking us to answer our own question: "Where does the material end, and where does the spiritual begin?" we would answer candidly, we don't know, because we can not, and never could get an intelligent concept of spirit, or the spiritual, without connecting with it both form, shape and matter, visible or invisible. To the Holy Spirit, the Son and the Father, we always give personality. And when we think of the coming of the Christ,—bringing with him those that are his,—we think of them as persons having tangible bodies, endowed with all the senses as we now have them, but wonderfully enlarged and developed, even beyond anything we can imagine or conceive. But, let us hope that "when we shall know as we are known and see him as he is," our veil of flesh will be removed, and we will not only see clearly, but we will be satisfied.

H. B. B.

Electing Church Officers.

On page 849, Minutes of Annual Meeting, there is a report of a committee on electing ministers and deacons that has led to a little confusion. At the end of the report we have this notice: "Report to be spread on Minutes one year." Since nothing more is heard of the report, one of our elders is of the impression that it must have been adopted. We hear no more of the report, for the reason that it was voted down at the next meeting, and that was the end of it. Glancing through the Minutes, one may find a number of reports that were disposed of in the same manner.

The present rule for electing a minister or a deacon, after first consulting the officials, is to secure the consent of the church to enter into an election. The election should be conducted by adjoining elders. Before taking the vote, it will be found helpful to give a talk on the New Testament qualifications of the official, or officials, to be chosen. After this the members should appear before the elders, one at a time, and cast their votes. In some churches the voting is done by written ballots, and in a few the ballots are written while the members are seated. These ballots are then collected by the elders, taken into an adjoining room and counted. But in whatever way the votes are taken, it is understood that they are to be counted privately, and the one receiving the highest number of votes is declared elected. Nothing is reported concerning the other votes. The elders having the election in charge are supposed to keep that part of the information wholly to themselves. After the choice has been announced, then follows the installation service, which, in the hands of an elder of experience, may be made instructive, as well as impressive. And in order that this may be done, the one entrusted with the delivering of the charge should know, some days in advance, or a few hours, at least, that he is expected to officiate in this part of the service.

J. H. M.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
 H. C. Early, Vice-Chairman, Penn. Laird, Va.
 Galen B. Royer, Sec. and Treas., Elgin, Ill.
 Chas. D. Bonzack, Union Bridge, Md.
 J. J. Yoder, McPherson, Kansas.
 Otho Winger, North Manchester, Ind.
 Address,
 General Mission Board, Elgin, Ill.

ROARING SPRING, PENNSYLVANIA.

Seasons of refreshing from the presence of the Lord have been experienced by our church during the splendid revival meetings, conducted by our pastor, Eld. A. G. Crosswhite, for the past four weeks.

Some time previous to our special meetings, three young people from the country were received into the church by baptism, and later one dear little sister from the Sunday-school was baptized in a tank at her home. Owing to her physical condition, she was unable to go to the stream. We were prompted by the revival spirit to begin work. Our pastor seemed to have a special message each evening, full of convicting and convincing power, and without the least excitement men and women, boys and girls, came out on the Lord's side, until twenty-two were baptized and one restored to fellowship, during these four weeks, making twenty-seven in all. We expect the revival interest to continue, even though the evening meetings during the week are discontinued. There are more sheaves to be gathered.

Among those who came were four mothers and two fathers. Most of the others were grown young men and women, except two dear little girls, nine years old, who also were determined to follow the Savior, and proved that they understood what they were doing. How we rejoiced to see dear ones coming home to the Savior, even little ones in their purity! Another one, a few weeks older, came out without telling her parents, although they were members of the church. After her baptism, she went home rejoicing and told them she was "all a new girl," and how she became so. That the lives of these brave ones, who covenanted to remain faithful until death, may be a decided victory, is our prayer.

A peculiar fact was brought out in a recent census of our church membership, which is worthy of note, and we attribute it to the influence of a large organized class of men in our Sunday-school. The membership of the church is about 210. Among this number there are more men and boys than women and girls. Organize your men and boys and set them to work, and you will see the results in a few years' time. The Sunday-school is the church at work. May the good work go on!

Roaring Spring, Pa., March 23. Elizabeth Barnett.

BULSAR NOTES, INDIA.

On Saturday, Feb. 14, we returned home from the District Meeting at Anklesvar, where we had a glorious meeting indeed. The Anklesvar church did splendidly in entertaining the large crowd which had gathered there. On Sunday following Bro. Royer preached twice to the Gujarati congregation through an interpreter, and in the evening Bro. Early gave a sermon to the English congregation. On Monday evening Bro. Royer preached again, after which six boys and five girls were baptized. On Tuesday, Feb. 17, we held our love feast. At 4 P. M. Bro. Royer preached the examination sermon. In the evening about 120 communed. The service seemed to us the nicest and most quiet feast we ever enjoyed in India. Many of the communicants were young in years. Our men, who work on the railway, were not present, and some were absent on account of sickness. Some, too, considered themselves unworthy. There should have been over 150 present. That day, too, a little girl in the community suddenly died, and was buried in the afternoon.

The following day was the last day Brethren Early and Royer were to be with us, so, at one o'clock, we appointed a meeting in the church where they might give us their last words. A large congregation assembled and both elders gave us splendid instruction, to walk by after their departure. The church here hopes they may be permitted to return. That evening Bro. Early led our prayer meeting, and that night they went to Bombay. On Friday, the 20th, four of us were permitted to eat breakfast with the brethren on the steamer in Bombay harbor, just before they sailed away from our land. It was a very pleasant occasion, though, of course, we were not glad to have them leave our shores. But this is a world of partings.

Yes, the visiting elders have come and gone, it seems much like a dream. Their presence was greatly appreciated. How nice it would have been to have kept them with us for a whole year! We really believe that a prolonged stay would have been profitable to the Board and the home church also, but this time it seemed impossible. They came as visitors, and, no doubt, saw and learned as much as visitors could be expected to, but we would have been pleased to have kept them longer. We have only the highest praise for these two members of the Mission Board who sojourned with us almost two months. They

came with a true purpose and kept it well. They were extremely busy and eager to learn all that would be of value to them and the church. They spent no time in empty sight-seeing, nor in selfish pleasure. They worked for the cause only. They were most sympathetic and helpful, and encouraged us much. They certainly did not lord it over God's heritage, but were with us rather as learners. Of course, we put our hard questions before them and we received good advice, too. They helped us to settle some questions for which we are extremely glad. It would be very nice, indeed, to have such help every year.

Brethren, we can not tell you how much we enjoyed the visit of these two elders, and we only wish that they might return to us again in a few years. We believe it is profitable to have frequent visitors in behalf of the Board and the home church. The better our work and great opportunities are known, the better for the cause. We praise the Lord for this visit; we asked for it; we are grateful for it; we were encouraged and greatly profited by it. Brethren Early and Royer know how to come into missionaries' homes and into their good graces as well. The days they spent with us here were most pleasant and refreshing. God bless them as they return to America, so that they may be a great blessing there. God bless the Board and church for sending them on this mission of love. God help us to profit by their fellowship and instruction.

Feb. 25. J. M. Blough.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Oak Grove church met in council March 14. Our elder, Bro. D. R. Holsinger, presided. Our love feast will be held May 2, at 2 P. M. Eld. Harvey Eikenberry, of Raisin, Cal., gave us a good sermon on "Missions" March 15.—Rilla Vaughn, Eaton, Cal., March 24.

South Los Angeles.—We met in council March 13. Our elder, Bro. W. H. Wertenbaker, presided. One letter of membership was received. Our love feast will be held on Sunday evening, May 17. Bro. M. Q. Calvert was elected church treasurer, and Bro. J. W. Cline, trustee, to fill the office vacated by Bro. J. D. Burkhalter, who with his wife, has moved to Phoenix, Ariz. Brethren W. H. Keim and M. Q. Calvert were called to the deacon's office. There has been one conversion here since our last report. Recently we organized the Junior Christian Workers. We meet at 5:30 every Sunday evening, and are having some very enthusiastic meetings.—Lina Irene Swank, 1156 East Forty-fifth Street, Los Angeles, Cal., March 23.

ILLINOIS.

Dixon church met in council March 16. Eld. O. F. Shaw presided. The following officers were elected: Bro. A. B. Boyd, church clerk; the writer, correspondent; Bro. R. V. Hoyte, secretary of the Christian Workers' Meeting. It was decided to hold our love feast May 24, at 6:30 P. M. Nothing outside of the regular business was transacted. The meeting was well attended, for which we feel encouraged that such interest is taken in these meetings.—Emma Boyd, Dixon, Ill., March 25.

Naperville.—Last night Bro. Wm. Lampin, of Polo, Ill., closed a very successful revival service at this place. He held forth the Word in twenty-two powerful and heart-searching sermons. Eleven were baptized and one was restored. One of those baptized was a Greek Catholic, and one a most devout member of the Evangelical church, to whom the glorious light of the Gospel shone more brightly. Seven were Sunday-school boys and girls. The other two were a mother and a young man.—Elizabeth Beery, 90 Benton Avenue, Naperville, Ill., March 27.

INDIANA.

Anderson.—March 24 we closed our series of meetings at this place, which was a glorious success from the beginning. The house was filled at every service. The best of order and interest were manifested. The meetings were conducted by Eld. Isaac Prantz. He delivered twenty-four sermons with such power that we had a number of conversions. Twenty-two were born into the kingdom by baptism. Two were restored to fellowship, and two await baptism. Others are seriously counting the cost.—C. Hilbert, 3214 Coles Avenue, Anderson, Ind., March 28.

Anderson church met in council March 14. Our elder, Bro. J. W. Norris, presided. A Sisters' Aid Society was organized. Sister Angie Ruggles was chosen President; Sister Emma Jeffery, Secretary; Sister Louise Poe, Treasurer. Brethren John Leedy, Stephen Leedy and Chas. Eckman, were appointed to secure a parsonage, and to make all necessary arrangements to receive our new pastor, Bro. Tra E. Long, and his family, of Mansfield, Ohio, who are to locate here soon. We are looking forward to a series of meetings, to be conducted at this place in the near future.—(Mrs.) Martha Duncan, Andrews, Ind., March 18.

Goshen City.—Our church met in council March 27. Bro. David Metzler presided. Elders Roose, Frank Kreider and Eli Heestand were with us. Three letters of membership were received and eleven were granted. Bro. W. H. Greenwalt was chosen delegate to Annual Meeting, with Bro. D. R. Yoder as alternate. The attendance at our Sunday-school and church services is splendid. March 29 Bro. Roose preached a greatly appreciated sermon for us.—Dora Stiver, 506 South Fifth Street, Goshen, Ind., March 28.

Pleasant Valley church met in council March 21. We had a very pleasant meeting. A report of the annual visit was given. All were found in peace and harmony. One letter was received, and one was granted. Our love feast will be held May 23. Bro. J. Edison (Verny of Onekama, Mich.), has been secured to conduct our meetings in the fall. Our Aid Society, Christian Workers' Meeting, and all other services are well attended. The Christian Workers will render a special Aes program.—Orpha Miesher, Middlebury, Ind., March 28.

Rock Run church met in council March 28, with our elder, Bro. I. L. Berkex, presiding. Five letters were granted. Our love feast will be held May 9. Bro. I. L. Berkex was chosen delegate to Annual Meeting. The date for our next council was changed from June 27 to June 13, on account of Annual Conference.—Myrtis L. Weaver, R. D. 8, Goshen, Ind., March 30.

KANSAS.

Hutchinson.—Sunday, March 29, our hearts were made glad by the birth of three souls into the kingdom. Others are thinking seriously. The Pleasant View church, near Darlow, of which our mission is a part, decided to hold their spring love feast, here in the city churchhouse, thus giving an opportunity for the city people to observe the administration of these sacred rites. This love feast will be held on Sunday

evening, May 10. We pray that the appeal of the District Mission Board may induce some consecrated brother and sister to take up the mission work here. My wife and I are expected about May 10. If you wish to be used by the Lord, address M. J. Miesher, Conway, Kansas, or C. C. Flory, 721 East Eighth Avenue, Hutchinson, Kans., March 30.

Kansas City (Central Avenue) church met in quarterly council March 25, at 8 P. M. We had with us Brethren Crues and Lentz, of the Kansas City, Mo. church. Our spring love feast was appointed for the evening of May 30, at 7:30 P. M. The church unanimously decided to call a brother to the ministry, the lot falling on Bro. E. J. Goons. He, with his wife, was duly installed by Bro. Lentz. One was received by baptism,—the father of two children baptized one year ago.—Roy E. Crist, 16 N. Ferree Street, Kansas City, Kans., March 26.

Morrill church met in council March 18, with our elder, Bro. C. B. Smith, presiding. Five letters of membership were granted. Several families of members have moved into our congregation this spring. We elected our Christian Worker Elsenbise as secretary. Our Christian Workers and our Sunday-school are prospering. Several of the classes have organized recently. Our love feast is set for May 17. Sisters Lela Myers and Evelyn Stoner were elected missionary solicitors. The Christian Workers' Society secured the service of Prof. H. J. Harnly, of McPherson, Kans., who came March 25 and delivered three splendid lectures. His lecture to men, on Sunday afternoon, was something out of the ordinary, and was well attended.—Eldon Engle, Morrill, Kans., March 23.

Paint Creek church met in council March 21, with Bro. James Hardy presiding. Eld. J. P. Goss, tendered his resignation, which was accepted, and Bro. John S. Sherry was chosen elder for one year. One letter was received, and three were granted. Bro. M. L. Richard was re-elected trustee for three years. Bro. Bert Buck was chosen foreman for the coming year. Bro. Hardy preached three very interesting sermons white with us.—(Mrs.) Annie Richard, Uniontown, Kans., March 24.

MARYLAND.

Bush Creek church met in council March 26. Eld. S. H. Utz presided. The annual visit was made prior to our love feast. A call for a brother to the ministry, was presented, and passed favorably for an election in the future. Bro. J. M. Bural and Bro. S. K. Utz were elected delegates to District Meeting. The Temperance Committee was represented by two delegates at Washington, D. C., and Annapolis, in held May 23, at 2 P. M.—C. C. Duval, New Market, Md., March 28.

OHIO.

First Church of Dayton (known best as the West Dayton church) has finished the first week of a glorious revival, conducted by the home ministry, assisted by the wife of the pastor. As a result of the first week's effort eight entered the kingdom. Many others are under conviction.—D. H. Keller, Dayton, Ohio, March 28.

Maumee church met in council March 28. Our elder, Bro. John Flory, presided. We will not be represented at Annual Meeting this spring. Bro. John Spenseller was elected as our delegate to District Meeting, and Bro. George Killian as the alternate. Sister Huff was invited to our council.—John Spenseller, Sherwood, Ohio, March 29.

Notice.—The District Meeting of Northwestern Ohio is to be held at the Baker church April 16 and 17. All persons coming by rail will be met at Harrod. Those coming from the west will leave Lima over the Erie Railroad at 3:15 P. M., or 8 A. M. Those coming from the east will leave Kenton over the Erie Railroad at 8:25 A. M., or 6:32 P. M.—J. P. Baker, Harrod, Ohio, March 30.

OKLAHOMA.

Aylsworth.—Our church met in council March 31, with Bro. A. M. Peterson presiding. Three letters of membership were received. We decided to hold our love feast May 16. We elected a committee to select two acres of ground, for a churchhouse and burying ground. Our elder, Bro. M. M. Ennis, will be with us at our love feast. All members passing by here are invited to stop with us.—J. D. Luttrell, Cumberland, Okla., March 27.

Thomas church met in council March 28. Our elder, Bro. Jacob Appleman, presided. A brother, who had recently been restored, was reinstated into his former office as deacon. His wife, who had recently become a member, was also installed. One sister was restored to fellowship. We will have our love feast May 8. A committee has been appointed to work up interest in tithing in our congregation. Several of our number have been tithing, and found it quite satisfactory. Our Christian Workers rendering a testimonial to the church on the subject March 22. In this meeting one brother made this point: Let us assume that the membership of the Church of the Brethren is nearly one hundred thousand, and that the earning capacity of each member would average \$100 per year. If each member were giving a tithe, we would have \$10,000,000 a year to use for the Lord's work. We have a live, working congregation, located in a beautiful rich country, and have a good churchhouse in town, all paid for.—Elsie K. Sanger, Thomas, Okla., March 27.

PENNSYLVANIA.

Lower Cumberland church met in council at the Baker house March 26. Bro. Henry Beelman presided. Bro. I. W. Taylor, of Neffsville, Pa., was present. One letter of membership was received and one was granted. Bro. Jacob A. Miller was chosen delegate to Annual Meeting, and Bro. Henry Beelman as alternate. Our love feast will be held June 6 and 7, at the Mohler house. Previous to this it was decided, at one of our meetings in the Mechanicsburg house, to elect Bro. Ephraim for our pastor on year. The Christian Workers' Meeting decided to support one in India, the Sunday-school one in China, and the Sisters' Aid Society one in China.—J. W. Galley, 420 West Main Street, Mechanicsburg, Pa., March 27.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—We feel led to give up our pastor, Bro. D. Webster Kurtz, for he is greatly needed in this part of the Lord's vineyard, but we think there is a larger field awaiting him as President of McPherson College, Kans. Brother and Sister Kurtz have labored hard, and accomplished much good during their four years' stay with us. One letter of membership was received and one was granted at our last Sunday morning service. Bro. Kurtz has just closed a series of sermons on the Book of Amos. He is now giving us a series of sermons on Revelation. These sermons are intensely instructive and helpful.—Mrs. Wm. H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., March 26.

Red Bank.—Our church met in council March 21. Eld. L. R. Holsinger presided. One candidate was granted. After the business was disposed of, it was decided to have a church rally. We also decided to have Bro. C. C. Ellis lecture for us, as soon as it may be convenient for him to be with us. Bro. L. R. Holsinger and the writer were elected to represent this church at District Meeting. Brethren C. Shetler and D. Detrick are the alternates. We were glad to have Bro. Peter Knavel, of Scalp Level, with us last Sunday. He preached an inspiring sermon on Sunday morning, and also gave an interesting talk at the Christian Sunday-school meeting on the evening of March 22. Our Sunday-school is increasing in number and interest in every department.—Narcissa Ferguson, R. D. 6, New Bethlehem, Pa., March 26.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale church met in quarterly council on Saturday, March 28, Eld. F. E. Durr presiding. Three letters were received and one was granted. Eld. Peter Forney is our delegate to Annual Meeting. The writer was chosen Messenger correspondent. The church decided to have a love feast at the Phoenix mission some time this spring.—Ella F. Durr, Glendale, Arizona, March 30

CALIFORNIA.

Covina.—There is a State-wide movement to make California dry in 1914. The members of the District Temperance Committee are trying to create sentiment along that line by doing all they can to enlighten the minds of our people. March 29 Bro. Burnham occupied the Sunday-school hour, delivering an address on "The Effects of Alcohol on the System for Good or Evil." He illustrated it by charts. This was followed by Bro. Frantz, of Lordsburg, Cal., who vividly portrayed our duty as Christians, toward all the evils of the day. An offering of \$11 was given for the temperance cause.—Eulalia Overholzer, Covina, Cal., March 29

Glendora.—Our council was held March 28. Our elder, Bro. S. W. Funk, presided. Letters of membership were granted. Bro. S. D. Long and wife have moved to Hermosa Beach, to take up the mission work at that place. Bro. W. F. England is to conduct a series of meetings for us, to begin sometime in April. March 29, our Sunday-school was closed. Sister Bruhaker, of Palmar College, has charge of this work and gave us a very interesting talk. Four have been received into the church by baptism since our last report.—Sallie E. Miller, Glendora, Cal., April 1

Lordsburg.—At the close of preaching services, last Sunday morning, one of our Sunday-school boys was baptized by our elder, Bro. W. F. England.—Grace H. Miller, Lordsburg, Cal., March 28

Redley.—Our church met in council March 20. Our elder, Bro. J. J. Brower, presided. Three letters of membership were received and three granted. Brethren Eld. Bruhaker, Leroy Clark and M. Keller were elected to serve as a local Temperance Committee. It was decided to have a children's prayer meeting, to be conducted by Sisters Mary C. Emly and May Brower on Sunday evenings at 5 o'clock. The young members were granted the privilege of organizing a mission study band. Their meetings are to be held on Friday evenings. We also decided to take up "Dispensational Bible Study" in place of the Christian Workers' Meeting. Our love feast will be held May 9, at 2 P. M.—(Mrs.) Lizzie Furnas, Redley, Cal., April 3

Sacramento Valley.—Our little band of workers at this place was again made to rejoice when, after earnest pleadings by our home minister, a father and son accepted the faith and practice of the Brethren. They were formerly Catholics. It was said to the mother hold back, but we are praying that the time will soon come when she, too, will join the Lord's people. Our community here has been shut in for several weeks by scarlet fever, which has practically stopped our efforts for the present, and our series of meetings, which have been so fondly anticipated by us all, will be given up entirely.—W. R. Shively, Glenn, Cal., March 30

CANADA.

Battle Creek congregation met in council March 14, with Eld. George Struyker in charge. A good offering was taken at this meeting. A letter of membership was granted. Bro. Ralph Palmer, Sisters Mae Palmer and Ruth McCartney. Our Sunday-school and preaching services are very well attended, with fairly good interest.—Marla L. Swihart, Kelvinsburg, Sask., Canada, March 20

COLORADO.

Denver church closed a three weeks' revival, conducted by Bro. O. P. Haines, of Chicago, Ill. There were nine applicants. The members greatly appreciated the earnest efforts of Bro. Haines. He comes to be remembered as the one who conducted a revival. Our pastor, Bro. J. A. Robinson, began a revival at the Victor church March 28. Eld. Love has moved to Limon, Colo., to take charge of the work at that place, their departure from us being greatly regretted.—H. C. Long, Littleton, Colo., March 25

Sterling church met in council March 28. Eld. D. B. Miller presided. We decided not to send a delegate to Annual Conference this year. The time for a series of meetings and a love feast will be set later. The following Sunday morning Bro. David Wine and wife, of Enders, Neb., were with us. Bro. Wine delivered a sermon. We are somewhat isolated, and are always glad to have members visit. Those going to Annual Conference are invited to stop with us. Bro. J. C. Groat is to remain as our pastor for this year. The work is growing.—(Mrs.) Cora E. Miller, R. D. 1, Box 8, Atwood, Mo., April 2

Wiley.—Our church met in council March 28. It was decided to take up an offering for missions at the Christian Workers' Meeting each Sunday evening, except on the first Sunday of each month. On Sunday evening, March 29, a very instructive joint temperance meeting was given by the Christian Workers' Band and the Epworth League. March 30, the Mothers' and Daughters' organization gave a public program. The husbands showed their interest by being present and taking part in the discussions. The benefits derived from Mothers' Meetings were emphasized, and a special meeting was called to complete arrangements for working with the Mothers' National Congress. This noted body is to hold a great conference in Washington, D. C., in the near future. Since our last report our Aid Society has had two surprise sewing bees. We took a basket of sewing and sewing with us, visited and sewed for needy ones.—Laura Vanman Ulom, Wiley, Colo., March 30

FLORIDA.

Zion.—March 29 a young man was received into the church by baptism at Seminole. Bro. J. V. Felthouse did the baptizing in the Baga Ceiga Bay. Many of our neighbors and friends gathered to witness the baptism. The young man will be led to search the Scriptures and accept the whole Gospel.—Sarah G. Felthouse, Seminole, Fla., March 31

ILLINOIS.

Bethel church met in council April 1, with Eld. W. J. Horner presiding. Bro. Horner was reflected as our elder for another year. Bro. I. R. Beery was asked to continue as our pastor. Bro. S. J. Yohn was chosen church treasurer; Bro. E. S. Yohn, treasurer of the pastoral fund; Sister Emma Martin, Messenger agent; Sister Desha Miller, president of the Christian Workers' Meeting; Sister Etta Overcash, secretary-treasurer; the writer, church clerk and Messenger correspondent. The date of our love feast has been set for May 17, at 3 P. M.—Elizabeth Beery, Bethel, Ill., April 3

Blue Ridge congregation held their first council March 21. Bro. W. F. Heckman presided. One letter was received. We decided to assist the members of Champaign in their Sunday-school and Christian Workers' Meetings, and in the Sisters' Aid Society.—John Barnhart, Mt. Morris, Ill., March 28

Correction.—In Bro. Andrew Baker's obituary, Vol. 63, No. 12, March 21, 1914, it is stated that "the Hickory Grove congregation lost one of her charter members." It should read, "lost 'the last' one of her charter members."—W. H. Eisenstein, Mount Carroll, Ill., March 31

Hudson.—Today our congregation met in council. Much love prevailed. Bro. J. H. Neher, our elder, presided. We expect to have a love feast this spring. We will not send a delegate to Annual Meeting this year. We now have a cradle roll department in our Sunday-school. Our Sunday-school and preaching services are not largely attended at present, on account of bad roads and inclement weather.—Rebecca L. Shively, Box 44, Hudson, Ill., April 2

Martins Creek.—We met in council March 31. Our elder, Bro. C. Gruber, presided. Three letters were granted. We decided not to send a delegate to Annual Meeting this year. We will have a two weeks' series of meetings next fall, from Oct. 17 to Nov. 1. Our love feast will be held Oct. 31, Bro. Gruber was appointed to secure an evangelist to help conduct these meetings.—N. Eichenberg, Jeffersonville, Ill., April 1

INDIANA.

Clear Creek.—Eld. George L. Studebaker and wife, of North Manchester, Ind., conducted a series of meetings at this place, beginning March 24, and closing March 29. Sickness in the neighborhood, and rainy weather during the last week of the meetings, were quite a hindrance to the attendance, yet we had very good meetings. Five were baptized and two were received by letter. March 29 our Sunday-school was reorganized, with Bro. J. C. Collessey, as superintendent.—John C. Hunter, North Manchester, Ind., March 30

Bel River.—Brother and Sister Jesse Smeltzer, of North Manchester College, were with us on Sunday morning, March 29. Bro. Smeltzer preached an inspiring sermon.—Lizzie Wolfe, Claypool, Ind., April 1

Elkhart Valley church met in council March 28, with our elder, Bro. Frank Kreider, presiding. Two letters of membership were received and three were granted. John Felt has been secured to conduct a revival here next November. Our love feast will be held May 23.—Florence M. Kulp, R. D. 3, Goshen, Ind., April 3

St. Wayne.—Our congregation convened in council March 27, with the writer in charge. We decided not to send a delegate to Annual Meeting this year. A Committee on Program was selected for a joint Sunday-school Convention, to be held sometime in June, by the Cedar Lake, Cedar Creek, Blue River, Pleasant Hill and Ft. Wayne churches. Our Sunday-school is preparing to give an Easter program. Much interest is being manifested.—J. Ahner, 2346 Anthony Blvd., Ft. Wayne, Ind., April 1

Indianapolis.—We met in council March 28, with our elder, Bro. H. L. Fadely, presiding. At this meeting one brother was restored to fellowship, and steps were taken to strengthen the faith of a few. The church decided to have a love feast hold a love feast May 3, at 7 P. M. Bro. Fadely remained here over Sunday and favored us with two excellent discourses. The attendance at the evening service was unusually large, in spite of the rainy weather. There has been sickness among our members during the past few months, but with one exception, all have been restored to health. This exception is a sister, who is afflicted with a serious malady, which baffles the skill of the physicians. She was anointed a few weeks ago, and the church is praying earnestly for her recovery.—W. A. Lawrence, Central Indiana Hospital for the Insane, Indianapolis, Ind., March 30

Logansport.—Our elder, Bro. Norris, met with us in council March 26, and consented to assist us in a series of meetings, to begin about the middle of May. We decided to hold our love feast May 24.—Pave Parker, Logansport, Ind., March 30

Pleasant View church met in council March 28, at 7 P. M. Eld. Jeremiah Barnhart, of the Pleasant View house, presided. Two members were received by letter. Three letters of membership were granted. A report was made by the Ministerial Committee, regarding the filling of vacancies, and appointments were accepted. Some instructions were also given regarding the securing of an evangelist to conduct a series of meetings. A committee was appointed to solicit funds to paper the Rossville churchhouse. By a special vote, the members present expressed their choice of Bro. Barnhart as our elder for one year. On account of the death of a first select, Bro. Barnhart came second.—J. W. Vetter, Rossville, Ind., April 3

Peru church enjoyed a very strengthening series of meetings, conducted by Bro. T. D. Butterbaugh, of the Ogans Creek congregation. During these meetings he delivered twenty-seven sermons in French and English. There are no more near the kingdom. Bro. Roy Mishler, Bro. Levi Butterbaugh, of Argos, Ind., and our elder, Bro. J. W. Norris, were with us in several very interesting sermons. We held our council March 28. Bro. J. W. Norris presided. We decided to have a love feast April 11.—Alice Emery, Peru, Ind., April 1

Springfield.—Our council was held March 28, with Eld. J. W. Kitson presiding. We decided to hold our love feast May 30, at 5 P. M. A committee was appointed to make arrangements to have a Harvest Home, during coming season. Bro. Kitson preached for us the Sunday following and the same day, in the afternoon, with Bro. Elson, attended the call of anointing a sister.—Hattie Weaver, Brimfield, Ind., April 2

IOWA.

Council Bluffs church met in council April 1. Our elder, M. R. Weaver, of Omaha, Neb., presided. Three letters of membership were received. We decided to hold our council meetings on the first Friday of each quarter in the year the writer was chosen Messenger correspondent. We are making special arrangements for an Easter program.—J. H. Brower, 808 Avenue E, Council Bluffs, Iowa, April 4

Dry Creek congregation met in council March 4. Bro. D. W. Miller presided. Christian Worker officers were elected, with Sister Belle Menter as president. We decided to hold our love feast June 6 and 7. Our series of meetings, which was to begin April 6, was postponed on account of sickness in Bro. Isaac Frantz's home. We have great reasons to rejoice that Eld. J. D. Myers and family have moved into our midst.—E. W. Werner, Robins, Iowa, March 28

Franklin County church met in council March 28, with Bro. J. R. Allen presiding. Our love feast will be held June 13, with examination services at 2 P. M. We decided to represent by letter at Annual Meeting this year.—Frank K. Allen, Dumont, Iowa, March 28

Yale church met in council March 27. Bro. Alfred Bartholow was the leader, though a man in the sixties or seventies. Another night Bro. Moses Deardorff, advanced in years, made his first attempt. This evening Bro. Ellis Caslow, our elder, led the Christian Workers' Meeting, using the subject of "The Prayer Yoke" which he handled in a commendable manner. These aged brethren, together with the elder in charge and the young leaders in their turn, make the meetings instructive and spiritual. Bro. Earl Deardorff has returned to Yale from Bethany. His presence will add to the help here.—Ailie Lookingbill, Yale, Iowa, March 29

KANSAS.

Ablene church met in council at the Holland house—March 21. Eld. George Manon presided. Five letters were granted. Eld. J. F. Hantz was elected delegate to Annual Meeting, with Bro. Geo. Manon as alternate. Our love feast will be held June 5, at 8 P. M. Bro. C. E. Cline, of the Chapman church, was here on Sunday, March 29, and preached two very earnest sermons for us.—W. A. Mourer, Elmo, Kans., March 30

Altoma.—We met in council, with the writer in charge. We elected Sister Blanche Kepley as church clerk. We decided to have a love feast May 16, at 7:30 P. M.—P. E. Button, Altoma, Kans., March 28

East Maple Grove church met in council March 28. Eld. E. Joyce presided. Five letters of membership were received. Sunday-school and church officers were elected for the com-

ing year.—John A. Myers, R. D. 2, Box 18, Gardner, Kans., March 31

Fredonia church met in council March 28. Bro. J. E. Crist presided. We decided to hold our love feast May 9. We will not be represented by delegate to Annual Conference this year.—Addie Studebaker, Fredonia, Kans., March 30

Kansas City (Mission Church).—We met in our regular council on the evening of March 26. We had with us Bro. Henry Brubaker, of Olathe, Kans. We decided to call one brother to the ministry. Bro. S. B. Howard was almost unanimously chosen, and he and his wife were duly installed. A few days ago one was added to our number by baptism. This has been a hard winter on many, on account of a lack of work, and conditions are not much better yet. Last week I was called to the home of a sick mother and a deaf father, with three children, who had nothing to eat but a little dry bread. We are truly thankful for clothing and a few cash donations for the helpless poor. I. H. Crist, 16 N. Ferree Street, Kansas City, Kans., March 30

Ottawa.—Our council was held March 27. We decided to hold a love feast May 9. Bro. P. E. Whitmer was elected delegate to Annual Meeting. Sister Martha Futerbaugh was received as deaconess. Our Sunday-school and Christian Workers are preparing an Easter program.—Oliver M. Wheeler, 723 Olive Street, Ottawa, Kans., April 2

Pleasant View.—We held our council March 28. The following Committee of Arrangements for the coming District Meeting was selected: Brethren A. G. Miller, Wilmer Keedy and W. S. Sisters Minnie Rexroad and Barbara Rexroad. Showalter were appointed to secure an evangelist. We will have no love feast here this spring, but will have one at the Hutchinson Mission on Sunday evening, May 10. Our Christian Workers' Band was disorganized, and during the next month we will conduct a song and prayer service each Sunday evening. Diste M. Showalter is serving in the army, restored to fellowship, and one awaits baptism since our last report. Bro. Ray Florv, of Hutchinson, was present at our council.—(Mrs.) Mary Finckoff, Darlow, Kans., March 29

Ramona.—Our council was held March 28. Eld. O. O. Button presided. Our love feast was appointed for May 2, at 5 P. M. Bro. Button was appointed delegate to Annual Conference.—Verona Hurt, R. D. 2, Ramona, Kans., March 28

Tonoka.—We met in council March 28. Eld. I. H. Crist presided. He was chosen as our elder for the ensuing year. Our love feast will be held May 16. One letter of membership was received. We will not represent at Annual Meeting this year.—Minnie Mariner, 135 Kellam Avenue, Oakland, Kans., March 29

Verdigria church met in council March 25, at the Madison house. Our elder, Bro. S. E. Lantz, presided. Two letters were granted. Our love feast will be held at the Madison house June 8. Preparations were made for a Sunday-school meeting, to be held May 17 at the Madison house, and also for a meeting, to be held on Sunday, July 1, at the country house. Our series of meetings will begin May 24 at the Madison house, to continue two weeks.—Mrs. Audrey Green, R. D. 4, Madison, Kans., March 31

Victor church met in council March 28. Our meetings passed off very pleasantly. Some officers were elected. One letter was granted, and one was refused. We decided to hold our love feast April 18. Our Sunday-school is going along nicely, under the supervision of Bro. Sanger. Bro. J. A. Robinson, of Denver, Colo., who was with us in a three weeks' series of meetings last fall, is now with us, ready to take up the work again in our spring meetings. Six gave their hearts to Christ last fall.—Martha A. Daggett, Cover, Kans., March 30

MARYLAND.

Beaver Dam.—Our congregation met in council March 14. Our elder, Bro. G. K. Sappington, presided. We reorganized our Sunday-school with Bro. J. R. Kline as superintendent. We elected Brethren J. R. Kline and Thomas Albright as our delegates to District Meeting, with Bro. C. C. to assist us. Our Ezra Stoner as alternates. July 18 Bro. W. K. Connor, of Harrisonburg, Va., is to begin a series of meetings for us. Three have been added to our congregation by baptism since our last report.—Edna A. Dotterer, Union Bridge, Md., March 30

Sams Creek church met in council March 28. In the New Windsor house, Eld. A. P. Snader presided. All church expenses were paid, with funds left for further use. One letter was granted. Since our last report, three have united with this church in baptism. Brethren S. F. Englar and William Gooden were elected delegates to the District Meeting, to be held at the Pleasant Hill meetinghouse, near Monrovia. Our church decided to hold our love feast Sept. 26, at 1:30 P. M. We also decided to begin a series of meetings at the Sams Creek house July 26. We have procured the services of Eld. A. Martin, late from Long Beach, Cal., to assist us. On Sunday we enjoyed two discourses by Eld. George Rairigh, of Denton, Md., delivered in the College Chapel.—Minerva Ropp, New Windsor, Md., March 31

Notice.—The District Meeting for Middle Maryland will be held in the New Windsor church, near Hagerstown, on Wednesday and Thursday, April 15 and 16. The Elders' Meeting will be on Wednesday, April 15.—C. M. Hicks, Writing Clerk, Clear Spring, Md., April 2

MICHIGAN.

Harlan church met in council March 28. Our elder, Bro. J. W. Harshbarger, presided. One letter of membership was granted. We decided to hold our love feast May 9, at 6 P. M. In the Marilla house. The yearly report of the treasurer was read and accepted. A report of the Aid Society was also given, showing that since our organization, Nov. 4, we have had an income of \$54.80. This we decided to use toward the furnishing of our churchhouse. Officers for the coming year were elected. Bro. Harshbarger was reflected elder for another year. We decided to adopt a cradle roll and home department in our Sunday-school. There is moving along with good interest, and an average attendance of about seventy. Bro. A. W. Taylor is superintendent. Bro. Harshbarger gave us an uplifting sermon on Sunday morning.—Rosa Weiler, Comstock, Mich., April 2

Yale View church met in council March 21. As our elder, Bro. C. L. Wilkins, could not be with us on account of sickness in his home, Eld. J. W. Harshbarger presided. Five were received by letter, and two letters were granted. Church officers were elected, with Bro. C. L. Wilkins as elder in charge. Bro. C. V. Keith, foreman; Bro. C. M. Miller, clerk; the writer, correspondent. We decided to hold our love feast June 6, at 10 A. M. We expect to commence a series of meetings in December. Bro. Harshbarger remained over Sunday with us, and preached two very interesting sermons.—(Mrs.) E. M. Brown, Mich., March 29

Zion church met in council March 28, with our elder, Bro. John P. Bowman, presiding. Six certificates were granted and six received. Our aged brother, Sylvester Noland, who is very ill, was anointed on Sunday afternoon. Our Sunday-school is well attended.—Jennie Bowman, Prescott, Mich., April 2

MINNESOTA.

Root River church met in council March 27, with the pastor, Eld. J. H. Graybill, presiding. Two certificates of membership were received. The church decided to hold a series of meetings this spring. We organized Bible class will give the regular program on Sunday afternoon. Bro. A. T. Taylor met twice a month all winter and spent the afternoon in Bible study. Our Sunday-school teachers meet on Saturday afternoons. The District Meeting will convene at this church in October.—Julia M. Graybill, Preston, Minn., March 29

MISSOURI.

Cabool church met in council at the Greenwood house March 28. Eld. C. W. Gitt presided. The congregation was well represented. Bro. C. O. Bogart, our love feast June 6. A committee was appointed to secure funds for the church building. We also appointed a committee to purchase material. The writer was chosen Messenger correspondent. Seven letters of membership have been granted since our last report. Bro. C. O. Bogart was elected to secure a minister to conduct our series of meetings to be held this fall.—Howard Oxley, R. D. 1, Box 30, Mountain Grove, Mo., March 30.

MONTANA.

Milk River Valley.—Our regular council was held March 31, with our elder, Bro. E. Koller, and Bro. Chester Petty present. We decided to have a series of meetings, to be followed by a love feast, immediately after the Annual Meeting, if a minister can be procured at that time. Our services are to be moved to the new schoolhouse at the beginning of the next quarter. Bro. Petty preached for us on Sunday forenoon, and Bro. Koller spoke in the evening.—Mrs. J. Y. Sollenberger, Kremlin, Mont., March 24.

NORTH DAKOTA.

Columbia Sunday-school.—Bro. D. M. Shorb, of Surrey, N. Dak., preached to a fair congregation at Dundas on the evening of March 21. On Sunday morning and evening he also addressed us. His sermons were much appreciated. March 28 the Sisters' Aid Society decided to help us do some sewing and needle work. Our love feast has been postponed on account of a broken arm, but, owing to the long drive and the inclement weather, not many were able to attend. March 28 the Sunday-school was reorganized for the next six months, with Bro. F. Burns as superintendent, and Bro. D. Aultman as secretary. We hope to have a series of meetings this year as we ever had before. Our meetings will commence June 7, and close with our love feast June 20.—Mrs. Harry Row, Brantford, N. Dak., March 28.

Kenmare church met in council March 27, with Bro. G. I. Michael in charge. Bro. Michael could not be with us at this time, on account of sickness in his home. Three letters of membership were received. Bro. G. I. Michael was chosen to represent us at the District Meeting, with Bro. Sanders as alternate. Our love feast will be held June 27, at 5 P. M. Bro. Geo. Hilton is to begin a series of meetings June 13, to continue until after our love feast. Our love feast training class has been reorganized, with Bro. Jacob Schwartz as teacher.—Jennie Harris, R. D. 3, Kenmare, N. Dak., March 30.

OHIO.

Bear Creek.—At our council, March 4, over which Eld. J. W. Beeghly presided, three letters of membership were granted. Eld. Beeghly was elected delegate to Annual Conference, with Bro. P. M. Filbrun, alternate. Our delegates to District Meeting are Eld. Josiah Eby and Bro. P. M. Filbrun, with Bro. Beeghly as alternate. Our love feast will be held June 15, at 6 P. M.—Elmer I. Bright, R. D. 4, Dayton, Ohio, March 31.

Bagle Creek church met in council with a goodly number of our membership represented. Our elder, Bro. G. A. Snider, of Lima, Ohio, presided. We intend to hold our love feast about the middle of May, on Sunday evening. Our minister, Bro. A. J. Anglemeyer, will hold a series of meetings for us sometime in December or January. We will send no delegate to Annual Meeting this year. Our delegates to District Meeting are Sisters Dossia Freed and Amanda Anglemeyer. Sister Hattie Bame and Bro. E. Bosserman are the alternates.—Sara Freed, Williamstown, Ohio, March 31.

Everson.—Our council convened Feb. 26, with our elder, Bro. Samuel Horning, presiding. Elders Jonas Horning and John Fidler were with us. One letter of membership was granted. Bro. Samuel Horning was chosen as our delegate to Annual Conference, and Bro. Samuel Garber as the alternate. Brethren Samuel Horning and John Fidler were chosen to represent us at District Meeting. We decided to have our love feast June 6, at the Wolf Creek house.—Clara Erbaugh, R. D. 2, New Salem, Ohio, April 1.

Loramie.—Our congregation met in council March 21, with Elders Jacob Coppock, H. C. Longenecker and U. R. McCorkle present. Our minister, Bro. Longenecker, presided. The church and wife have placed their letters of membership with us. One letter of membership was granted. Bro. Coppock remained with us over Sunday, and preached for us on Sunday morning and evening. Our Sunday-school is arranging a program for Easter, and the District Meeting of Sister Mae Carpenter also a temperance program, under the direction of a wide-awake young man, Bro. Earl Helman. March 28 the Tri-township Sunday-school Convention was held at the Hopewell U. B. church, and a splendid program was rendered.—(Mrs.) Nannie McCorkle, R. D. 1, Dawson, Ohio, March 29.

Pittsburg church met in council for the first time since our new organization, March 21. The meeting was well attended. Our elder, Bro. Newton Binkley, presided. Brethren Wm. Minnich, Samuel Snell and Wm. Royer were with us. Eight letters were received and sixteen granted. Eld. Binkley represents us at the Annual Meeting. Elders Newton Binkley, Chas. Hytten and John C. Smith will represent us at the District Meeting. We decided to have preaching services every Sunday.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio, March 28.

Rush Creek congregation met in council at the Bremen house March 28, with Eld. E. B. Bagwell presiding. Our clerk, Bro. Dan Bagwell, presided. Bro. Bagwell presided. Bro. H. M. Stoner officiated in his absence. Bro. E. B. Bagwell was chosen delegate to District Meeting. We will not represent at Annual Meeting this year. Bro. Daniel Beery and Bro. H. M. Stoner are continued as church solicitors another year. We will retain Bro. Bagwell as our pastor for another year. We have organized another teacher-training class, using our book, "Training the Teacher." Bro. Levi Stoner is the teacher. Most of the old class that graduated previously, are taking the course, with four new members. We organized a prayer meeting here last fall, and think that it is doing much for the church.—(Mrs.) Levi Stoner, Bremen, Ohio, March 30.

Strait Creek Valley church met in council March 28, with a goodly representation of the membership present. Bro. Wright presided. Sisters Owenna Reed and Zora M. Setty were elected as our delegates to District Conference. We decided to hold our love feast on the evening of April 18. A home department and a cradle roll have been organized at this time. In connection with the Sunday-school work, steps were taken to provide a library for the school by a local donation system. We are also planning for several all-day sessions, to be held in this congregation during the summer months. On Sunday, Bro. Wright preached a sermon about a mile and a half east of town, in a schoolhouse. Our brethren have more calls than can possibly be filled, and each call seems to be promising.—Senthia Setty, Sinking Spring, Mo., March 30.

Toledo Mission.—Bro. D. G. Berkebile preached for us in the evening. March 28 two were baptized, a husband and wife. Six more await the rite of baptism. March 29 Bro. Stutsman delivered a fine sermon. Our Sunday-school is growing. We have a membership of two hundred. At Eastwood, 1306 Camden Street, East Toledo, Ohio, March 28.

Trotwood church met in council March 25, with Eld. D. M. Garver presiding. The visiting ministers present were Elders L. A. Bookwalter, J. O. Garst, J. W. Beeghly, Wm. Minnich, Samuel Horning and Eby. Three letters were received and nine granted. Bro. D. M. Garver was chosen delegate to Annual Meeting, and Brethren Wm. Swinger and C. M. Bantz as our delegates to District Meeting. Bro. Nor-

man Conover, with his wife, was installed into the second degree of the ministry. Our home department is gradually increasing, and the progress of our teacher-training class is certainly encouraging.—Ethel Sollenberger, Trotwood, Ohio, March 30.

Troy church met in council March 24, with our elder, Bro. Sylvan Bookwalter, presiding, assisted by Elders I. J. Rosenberger, John Fidler and J. C. Bright. A division line was established between Castwood and Troy. The church at Troy was fully organized, and the Sunday-school and Christian Workers' Meeting were organized with a few members. We decided to hold our love feast May 31, at 6 P. M. Six letters of membership were granted. Our Easter program will be held at the close of Easter Day.—Daisy A. Yount, Troy, Ohio, March 26.

Wooner.—Last Sunday Bro. Edson Wolf, of the East Nimitz church, was with us. He is our Sunday-school Secretary, and also Home Missionary Solicitor. He gave us a talk in the morning, and also one in the evening at our Christian Workers' Meeting. Both were helped and encouraged.—Mary Brubaker, Wellersville, Ohio, March 30.

OKLAHOMA.

Prairie Lake.—Our church met in council March 28, with Eld. H. Boose presiding. Two letters of membership were granted, and two received. We decided to have a protracted effort to commence May 1, and to close with a love feast. The official body is to secure a minister to assist in the meetings. Bro. J. A. Root has moved into our midst, and has been chosen pastor in charge, to act in the absence of our elder, who lives twenty-seven miles from the church. The writer will take up the work of soliciting. This is a good country, and our congregation would be pleased to have other members locate here.—T. C. Root, Waynoka, Okla., March 30.

Red River church met in council March 26. One letter was granted, and one received. The church house has been repaired, and we are holding regular services now. We decided to use "Kingdom Songs."—Gay Nill, Hollister, Okla., March 30.

OREGON.

Ashland church met in council March 21, with our elder, Bro. S. E. Decker, presiding. We decided to organize a cradle roll department. The writer was chosen superintendent of this department. Two were received by letter. Our Sunday-school is growing.—(Mrs.) Sarah Miller, Ashland, Oregon, March 23.

Newburg church met in council March 28, with Bro. S. P. Van Dyke presiding. Bro. Van Dyke was elected delegate to Annual Meeting, with Bro. Van Dyke as alternate. Eld. Henry Brubaker and wife have located in Newburg. Our church and Sunday-school work are moving along smoothly. Sister Jeannette King is leader of the Christian Workers' Meeting this month.—Sarah A. Van Dyke, Newburg, Oregon, March 28.

Weston church met in council March 28. Our elder, Bro. John Bonewitz, presided. The writer was chosen delegate to District Meeting, with Bro. Troyer as alternate. March 16 four put on Christ in baptism. We expect to have a short series of meetings sometime in June, after Annual Meeting, to be conducted by Eld. Samuel Decker, of Ashland, Oregon. He comes under the auspices of the Sunday-school Mission Board. He is a forceful speaker.—Oliver Nevlin, Weston, Oregon, March 31.

PENNSYLVANIA.

Big Swatara congregation met in council at the Hanoverdale house March 9, with a fair attendance of members. Our elder, Bro. John H. Witmer, presided. Bro. John A. Landis, president of our Cemetery Association, gave an excellent report, showing a remarkable increase in finances. A plan for the erection of a new cemetery was presented. The plan was approved by council. Bro. C. W. Smith is the new member of our Temperance Committee. The regular monthly Sunday services at the Paxton house will be reopened in the near future. Bro. Jacob Cromas was appointed trustee and janitor of the Baker house. Bro. George J. Shiffer is the Sunday-school superintendent at the Baker house, and Bro. George J. Shiffer at the Hanoverdale house, and Bro. George H. Augst at Hoerstown. Our Advisory Committee, concerning a plan to elect Sunday-school officers, is composed of Brethren Albin, Ginchir, Samuel Shiffer, William Moore and William Koonitz. Our delegates to District Meeting are Brethren David Baker and George Augst, with Brethren Abraham Fackler and Thomas Patrick as alternates. We decided not to represent at Annual Conference this year. Our members who were baptized were granted. Recently we were pleased to have with us, at our Sunday evening meeting at Hoerstown, Bro. Clayton Miller, who favored us with an inspiring discourse. Our love feast will be held at Hanoverdale May 28, at 9:30 A. M.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa., March 28.

Hatfield church met in council March 28. Our elder, Bro. F. P. Cassel, presided. At this meeting we greatly missed the wise counsel of our dear brother, Hilary Crouthamel, who died lately. We decided to have our love feast May 9, at 2 P. M. Our delegates to District Meeting are Brethren Wm. Pretz and Peter Frederick. We have just closed a very interesting series of meetings at the Souderton Mission. Bro. John Zug, of Palmyra, Pa., began meetings at this place March 8, and continued until March 26. The room not being very large, night after night the people had to stand throughout the entire service, while many, who could not even get inside, had to return home. Eight came out on the Lord's side. All of these, together with one from the Lansdale meetings, conducted by Bro. Samuel Shearer, of Rheims, Pa., await baptism.—Mrs. George H. Light, Hatfield, Pa., March 30.

Jacobs Creek.—We convened in council March 28. Eld. J. K. Elcher presided. Brethren Peter Shaffer and Milton Metz were elected to the deacon's office. Our love feast will be held May 17, with a series of meetings to begin May 10 and to continue indefinitely. Our delegates to District Meeting are Brethren F. S. Myers and B. B. Ludwick. Brethren J. K. Elcher and Lawrence Christner are the alternates. Four have been received into the church by baptism since our last report, as a result of the union evangelistic meetings in Mount Pleasant, and one as the result of our cottage prayer meetings, making a total of five. Our church and Sunday-school are growing numerically and spiritually.—Mrs. B. B. Ludwick, Mount Pleasant, Pa., March 30.

Lower Conewago church met in council March 28 at the Bermudian house. Eld. O. W. Cook presided. Five certificates were granted. Our Sunday-school was reorganized, and Bro. B. B. Ludwick, with the wife as superintendent, and Sister Anna M. V. Trimmer secretary. Trustees were elected for the Bermudian house as follows: Bro. D. B. King, three years; Bro. Absalom Trimmer, two years; Bro. Wm. Mummet, one year. Aug. 1, Bro. Ralph Schlosser, of Elizabethtown, Pa., will begin a series of meetings in the Bermudian house. We decided to hold a revival at the Wolgast house also. Bro. Schlosser will preach in the Davidsburg union church May 9 and 10, in the evening, and on the morning of the 10th at the Hoeswam house. Our love feast will be held Sept. 20 and 27. Our next council will be Aug. 29.—G. W. Harlacher, Dover, Pa., March 30.

Maiden Creek.—March 28 we held our council, with Bro. Wm. Oberholtzer presiding. The time for our love feast is to be May 16 and 17, at the Mohrsville house. Our delegates to District Meeting are Bro. J. G. Reber and the writer. We

decided to hold a local Sunday-school and Temperance Meeting during the summer.—Barbara Beaver, R. D. 1, Shoemaker, Pa., March 30.

Marsh Creek.—March 28 we met in council. One letter of membership was received. Our love feasts will be held June 6 and 7 and October 31, both at the same place. We decided to hold a love feast at the Friends Grove house Aug. 1. We will have two series of meetings—one at the Friends Grove house, and the other at the Gettysburg house. Bro. Harry Weaver was chosen superintendent for the Sunday-school at the Marsh Creek house, and Bro. Ed. Cline for the Friends Grove Sunday-school.—Ida M. Lightner, Gettysburg, Pa., March 30.

Scalp Level church met in council March 24. Brethren Geo. Fyock, Harvey Knave, J. H. Lehman and S. B. Hoffman were elected deacons. March 29 the Missionary and Christian Workers' Convention of the Shade Creek and Scalp Level congregations was held at the Weaver house. The house at Windber, which had been too small to accommodate the growing Sunday-school, has been remodeled. The building has been raised, and five Sunday-school rooms have been finished in the basement. The rooms were used for the first time March 29. Our District Secretary, Bro. I. E. Holsinger, expects to visit the Sunday-schools of the Shade Creek and Scalp Level congregations the latter part of next week. April 12 the two congregations will hold a Sunday-school bazaar in the Scalp Level house. We expect Bro. Holsinger to be with us at this service. As a result of the Asher meetings at Windber, 120 have been added to the Church of the Brethren in the Shade Creek and Scalp Level congregations.—Amy C. Manges, Scalp Level, Pa., April 2.

Spring Creek.—On Wednesday evening, March 25, instead of having our regular prayer meeting, the applicants for baptism, numbering thirty-seven, were given attention. Four of these applied during our revival services, and three have since joined the number. March 29 we enjoyed a spirit-lifted feast. Bro. F. S. Carper gave a splendid doctrinal sermon on baptism, based upon Matt. 3:13-17. At 2:30 P. M. thirty-three were baptized. Eld. J. H. Longenecker, Eld. J. C. Zug and Bro. F. S. Carper performed the rite. A large crowd of people witnessed the scene. Recently six letters of membership were received, and sixteen granted. Our love feast will be held May 21 and 22, at 3 P. M.—Harry S. J. Gerber, Palmyra, Pa., March 30.

Ten Mile.—Our delegates to District Meeting are Brethren S. W. Ball and W. H. Howe, our elder in charge. Feb. 4 Bro. I. T. Idlemann began a series of doctrinal sermons. Feb. 16 Bro. R. E. Ludwick, of Mount Pleasant, Pa., came and delivered two sermons. Bro. S. W. Ball preached four sermons. As a result, eight were baptized. Since last March, twelve have been baptized. One was received by letter, and one awaits the rite of baptism.—Mrs. R. T. Idlemann, Scenery Hill, Pa., March 30.

Welsh Run.—March 18 we closed a series of meetings, conducted by Bro. D. K. Clapper, our District Evangelist. The interest and attendance were good, considering the severe snowstorm we had during the first week of our meetings. Part of the roof was blown off our church. For several days Bro. R. E. Ludwick, of Mount Pleasant, Pa., came and preached in the church in the evening. Four have accepted Christ. One is a man fourscore years old, who was baptized March 21. Three others await baptism. March 21 we met in council. Eld. D. M. Zuck presided. Two letters of membership were granted. Brethren Omer Martin and John Miller were chosen delegates to District Meeting. We decided not to send a delegate to Annual Meeting this year. Our love feast will be held May 28 and 29.—Mary K. Fries, R. D. 2, Mercersburg, Pa., March 28.

West Johnstown.—Since Bro. John W. Mills has become the pastor of the Morrellville arm of the West Johnstown church, Feb. 1 of this year, forty persons have united with the church at that place. About one-third of these came at the regular meetings, and the remainder during a three weeks' series of meetings, which commenced March 10. Bro. Cassady came to the first week, after which Bro. Cassidy came to his assistance. The meetings were largely attended and the interest was excellent. Since our meetings closed in Roxbury, nine more have been added to the church, making forty-nine additions to our congregation not previously reported. Recently two excellent temperance programs were rendered by our young people to full houses. One was held in the Viewmont house, and the other in Roxbury. We are now preparing an Easter program. Our love feast will be held June 7, at 6 P. M. in the Roxbury house. Eld. M. C. Swigart will conduct a week's meetings for us before the feast. We expect to use the large basement of our church at the love feast. In addition to the audience room, in order to make room for all, Bro. Clark will be holding a series of meetings, making a total of six. He will be giving lectures. He will also give talks on "The Gospels and Doctrines of the Bible."—Jerome E. Blough, R. D. 5, Johnstown, Pa., April 2.

TENNESSEE.

Bearthorne.—Bro. D. M. Glick, of Trevilian, Va., came to this place March 15, and continued a Bible class until March 29. He gave lectures on his travels in Palestine, India and China, and did some preaching. It was a feast of good things. Bro. Glick was very kind to K. C. Swigart, who he will conduct a class in vocal music.—Angie Clark, R. D. 5, Johnson City, Tenn., March 31.

(Concluded on Page 240.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NINTH ANNIVERSARY AT SIDNEY, OHIO.

Last Sunday our pastor gave a very encouraging report of the work for the past nine years at this place. He gave large credit to his collaborators. Sister Smith, with her band of Sunday-school teachers, was also given a large place, in appreciation of the work done at Sidney.

At the time the Mission Board called Bro. Smith to take up the work at this place, he was living on a farm in Darke County. One year prior to his moving here, he came to Sidney every two weeks and preached for us. Feb. 22, 1905, Bro. Smith moved here and took up the Mission Work. At that time there were only thirty members. The average attendance at Sunday-school, the preceding year, was eighteen, with an enrollment of thirty-eight, under the supervision of Sister Caroline Holipeter.

The work here has had a very steady growth. In the past nine years there were 172 baptized and twenty-eight reclaimed,—making a total of 200. Out of these twenty-five have died, and seventy-three have moved away into other fields of labor.

The Sunday-school enrollment at present is 245, with an average attendance of 109 for 1913. The average attendance for the nine years was ninety. Total Sunday-

school offerings for nine years, \$1,273.40; missionary offerings for nine years, \$432; total amount of money paid out by Sidney church in 1913, \$620.61.

Our school, in 1912, was one of the two "Front Line" Sunday-schools in Shelby County, and one out of four in Southern Ohio. It also ranked second best in Shelby County, in attendance, according to enrollment.

The future outlook for the advancement of the work here is good. We are rapidly outgrowing our present churchhouse and Sunday-school quarters. Bro. Smith's class, especially, needs a larger Sunday-school room. The official board met at the pastor's home last night, in consideration of same. At the conclusion of the report and message, the pastor read that united efforts be continued in every department of the church and Sunday-school, that the kingdom of Christ be made larger.

Bro. Smith has given all an opportunity to take up the work. His methods are marked out through organization, and we feel that the city problem is largely solved in adaptation of one's self to the conditions. Our people, here in this city, have a larger influence with the people in general than ever. Bessie P. Schmidt.

Sidney, Ohio, March 26.

COUNCIL BLUFFS, IOWA.

Under the direction of the District Mission Board of Southern Iowa, we came to the city of Council Bluffs, March 5, to take charge of the little church, consisting of thirty-five members.

We found this little nucleus of true piety located in a beautiful, thriving city, with a population of thirty thousand, planted in the fertile valley of the Missouri River. It is joined on the West by Omaha, a city of one hundred and forty-five thousand, known as one of the great commercial centers of the Middle West.

There is a bit of interesting history connected with the city's name. Though the city in general is quite level, just to the east there is a range of bluffs, varying in height from one hundred to three hundred feet. On one of these elevations a great council was held between the Indians and the whites, and from this incident the city derived its name. A number of the streets are laid out on the old Indian trails.

The city is noted for its fine scenery,—its lakes, parks and summer resorts. To the west is the mystery of the ever-changing channel of the Missouri River. On the east are the bluffs,—some barren, others dotted with clumps of dwarfed pines, shrubs, and larger timber of the oak variety. Many of the fine residences of the wealthy classes are located high up on these bluffs, overlooking the twin cities and the plains of Nebraska. Up here, too, is the city cemetery. Another point of interest is the large monument, erected in memory of the visit of Abraham Lincoln to Council Bluffs, and marking the spot where he stood, Aug. 19, 1859. From this point he viewed the extensive panorama of the valley of the Missouri River, and in compliance with the act of Congress, passed Nov. 17, 1863, he selected this city as the eastern terminus of the Union Pacific Railroad.

Ten great trunk lines of the United States have their divisions here in the city, from which they branch out over all parts of the Great West.

Best of all, we were glad to find a flourishing little congregation of the Church of the Brethren, with a warm, influential band of members, formerly under the care of Bro. Homer F. Caskey, the founder of the work here, and of its early ministers.

We were much encouraged to find a live wire Sunday-school here, with an average attendance of forty-six, a lively Christian Workers' Meeting and midweek prayer meetings, all having good attendance.

We are located in a good section of the city, with no other denomination near by. The people seem to be "hungering and thirsting after righteousness." I feel that there is a great future for the work here. It seems that the harvest is not far in the distance. Pray for us!

J. Henry Brower.

808 Avenue E, Council Bluffs, Iowa.

OSCEOLA, IOWA.

Our minister, Bro. Lee Fisher, has been giving us some special sermons on the church ordinances. Already we see the fruits of our brother's efforts. One has been brought to a knowledge of the truth, and was buried with Christ in Christian baptism. Our brother gave us two splendid discourses on "Trine Immersion" and "The Lord's Supper," respectively.

A certain minister in this town invited everybody to come to his church on a certain Sunday, promising to tell them what Christian baptism is. He had his sermon published, and then the doctrine was sent all over the country that Jesus was sprinkled, and taught no other baptism, that the baptism of John was not Christian baptism, that sprinkling was Christian baptism, and that it was given to us instead of circumcision. Another church contended that the backward mode of immersion is the only mode of Christian baptism, and also spoke of the Lord's supper as being the passover.

Information was given by our pastor to the press that

these subjects would be taken up and discussed at the Brethren church, that we would tell them what Christian baptism is, as to when the Lord's supper was instituted, and that we would speak of other things commanded by Jesus our Savior. Our brother, in defending the truth, received help from on high, thus making a marked impression upon the people and honoring the name of the Lord. Jennie Alexander.

R. D. 6, Osceola, Iowa, March 23.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Alexander-Kinzle.—By the undersigned, March 25, 1914, at the home of Brother and Sister G. K. Hildreth, Bro. Charles P. Alexander and Sister Lydia Mae Kinzle, both of Burr Oak, Kans.—T. E. George, Burr Oak, Kans.

Blocher-Inks.—By the undersigned at the home of the bride's parents, Brother and Sister C. E. Inks, March 22, 1914, Bro. Edward J. Blocher and Sister Lena N. Inks, both of Wenatchee, Wash.—G. W. Buntin, Wenatchee, Wash.

British-Allen.—By the undersigned, at the home of the bride's parents, Brother and Sister Thomas Allen, Bro. J. Homer Britsch and Sister Bertha B. Allen, both of York, N. Dak.—A. H. Blocher, York, N. Dak.

Chockley-Wickert.—At the home of the bride's parents, March 25, 1914, by Eld. S. G. Bucher, Bro. Orley Chockley and Sister Ida Mae Wickert, both of Ipava, Ill.—Fannie Bucher, Astoria, Ill.

Lehman-Boyd.—By the undersigned, March 7, 1914, at the home of Bro. J. A. Beckley, at Nezperce, Idaho, Brother Frank Lehman and Sister Loa Boyd, both of Nezperce, Idaho.—B. J. Pike, Nezperce, Idaho.

Messersmith-Hassler.—By the undersigned, March 20, 1914, in Hanover, Pa., Mr. John W. Messersmith, of Menges Mills, Pa., and Miss Florence V. Hassler, of Spring Grove, Pa.—D. H. Baker, Hanover, Pa.

Winand-Leigh.—By the undersigned, March 12, 1914, in Hanover, Pa., Bro. Paul T. Winand and Sister Rebecca V. Leigh, both of Hanover, Pa.—D. H. Baker, Hanover, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Ballard. Violet Alta, infant daughter of Brother James and Sister May Ballard, born Feb. 11, 1914, died Feb. 20, 1914. She leaves her parents, one sister and one brother. Services in the Graceland church by Eld. R. Bridge, of Monticello, Ind. Interment in the Bedford cemetery.—Mrs. E. C. Kellenburger, R. D. 10, Reynolds, Ind.

Bonestel. Bro. N. D., born in Sheridan, Chautauqua Co., N. Y., Dec. 23, 1834, died at his home near Shellsburg, Iowa, March 4, 1914, aged 79 years, 2 months and 25 days. He was married to Miss A. E. Mount, at Union Mills, Ind., May 5, 1855. Seven children were born to this union. One died in infancy. Five of them survive. Bro. Bonestel came from Indiana to Iowa in 1856 and settled on a farm near Shellsburg, Iowa, on which he lived until his death. He united with the Church of the Brethren in 1858, in which faith he died. Besides his sons and daughters, his wife, one brother and one sister also survive. Thus husband and father, a pioneer brother and neighbor, has gone to his reward. Services by the writer at Parkers Grove, Iowa, in the bounds of the Garrettsville church.—Wm. Long, 1627 Fifth Avenue E., Cedar Rapids, Iowa.

Carter. Sister Hulda, daughter of William and Mary Babcock, born in Milford, Ohio, July 17, 1829, died March 21, 1914, at her home in Gravelton, Ind., aged 84 years, 8 months and 4 days. At the age of six years she and her parents moved to Hendricks County, Ind. In 1856 she was united in marriage to Benj. Carter. Seven children were born to this union. Three preceded her in death. In 1890 Sister Carter united with the Church of the Brethren, in which she remained faithful until death. She leaves an aged companion and four children. Services by the writer at the Gravelton home in the Turkey Creek congregation. Text, 1 Cor. 15: 51.—Henry Wysong, Nappanee, Ind.

Claar. Bro. J., died March 9, 1914, in the Dunnings Creek congregation, Bedford County, Pa., aged 41 years, 1 month and 7 days. He leaves a wife and five children. Services by the writer at the home of the deceased. Interment in the Anderson cemetery near Cessna.—Levi Rogers, Alum Bank, Pa.

Cosner. Bro. John, born Dec. 25, 1841, died at his home in the bounds of the Allegheny congregation, W. Va., March 19, 1914, aged 72 years, 3 months and 24 days. He was married to Eunice C. Cosner. To this union nine children were born. Four preceded him. He leaves a wife, two sons and three daughters. Bro. Cosner was a consistent member of the Church of the Brethren for about fifty years.—Earl C. Cosner, Gormanville, W. Va.

Eshelman. Bro. Abraham, died at his home in Arcadia, Ind., March 22, 1914, aged 71 years, 9 months and 5 days. He was born in Wayne County, Ohio. April 28, 1844, he was married to Anna Morris. Nine children were born to them. Bro. Eshelman united with the Church of the Brethren in 1867. His wife and two children preceded him in death. Services in the Arcadia Brethren church by Brethren Wm. Burcham and Elmer Fipps.—Sarah Kinder, R. D. 15, Arcadia, Ind.

Fisher. Bro. Isaac, born in Franklin County, Va., Jan. 3, 1827, died in Denver, Ind., March 18, 1914, aged 87 years, 2 months and 15 days. He was the oldest of a family of ten children. In 1853 he was married to Mary Lybrook. Two children were born to them, one of whom survives. In 1860 he was married to Sarah Moss, who preceded him. This union was blessed with nine children. In early manhood he united with the Church of the Brethren. Later he was elected to the deacon's office. He served faithfully in the office. He leaves four sons, four daughters, three brothers and one sister. Services in the Mexico church by Eld. J. F. Appleman, assisted by Eld. Frank Fisher. Text, Heb. 11: 16. Interment in the Mexico cemetery.—Bertha I. Fisher, Mexico, Ind.

Fox. Sarah, born in Shenandoah County, Va., May 13, 1839, died March 16, 1914, near Honey Creek, Ind., aged 74 years, 10 months and 3 days. She came to this country with other relatives sometime after the Civil War. Aug. 16, 1878, she married Amos Fox. She is survived by her husband and two stepsons. She was the mother of ten children. All of them have died. Though she united with the Disciple church at Springport, several years ago, she was a strong believer in the Brethren doctrine. Services by Bro. D. F. Hoover at the old church. Text, "By the grace of God I am saved." Interment in the Miller cemetery.—Florida J. E. Green, Midleton, Ind.

Good. Herschel Rosewell, little son of John S. and Sister Jennie Good, died March 19, 1914. Services by Elders C. E. Long and Samuel Pence. Interment in the Mill Creek cemetery.—Pearl M. Showalter, North River, Va.

Hakes. Montrose, died at Lake Ridge, N. Y., March 15, 1914, at the home of his brother, L. A. Hakes, aged about 65 years. He leaves a number of brothers and sisters. Services by Eld. R. A. Nedrow.—Mrs. E. F. Nedrow, Ludlowville, N. Y.

Hancock. Bro. Thomas, born in Scott County, Ark., June 24, 1868, died of typhoid pneumonia, March 20, 1914, aged 45 years, 8 months and 24 days. He united with the Church of the Brethren Jan. 12, 1908, and remained faithful. Four children survive him. The three eldest children united with the church several years ago. The mother died five years ago. He was the church clerk of the Society. Bro. Hancock cared for his family until he died, leaving the children helpless, fatherless and motherless. His sickness lasted thirty-five hours. He never gained consciousness from the time he took sick. His great concern was to raise his children in the Brethren church. They attended church and Sunday-school regularly. Services in the Brethren church by Bro. E. J. Pike. Text, James 4: 14. Our members are caring for the homeless children.—Wm. H. Lichty, Nezperce, Idaho.

Hartsok. Anna R., born in Carroll County, Md., Sept. 25, 1841, died March 23, 1914, at her home in Plymouth, Ill., aged 72 years, 6 months and 28 days. Feb. 10, 1870, she was married to Martin Hartsok in Schuyler County, Ill. Seven children were born to this union. Two children died in infancy. She leaves her husband, a mother ninety-four years old, five children, two sisters and three brothers. Sister Hartsok united with the Church of the Brethren and was baptized by Elder Danes in 1863, remaining faithful. She suffered intensely from a cancer, which caused her death. Services by the writer in the Camp Creek house of the Brethren church. Text, Rev. 7: 13, 14. Interment in the cemetery near by.—A. H. Lind, Astoria, Ill.

Kaylor. Sister Savilla R., nee Funk, died in the Beaver Creek congregation, Washington Co., Md., of cancer, March 15, 1914, aged 67 years and 4 months. She united with the church young in years, and for some time labored faithfully as a deaconess. Her husband, two daughters and one son survive. One daughter is a member. Services in the Mount Zion church by Elders J. S. Rowland and Caleb Long. Text, 2 Cor. 1: 1. Interment in the cemetery adjoining.—Verge M. Fahrney, Mapleview, Md.

Lichty. Mary, nee Baer, wife of Bro. Abraham J. Lichty, born in Somerset County, Pa., Jan. 6, 1853, died at the home of her sister near Whittier, Cal., March 9, 1914, aged 61 years, 2 months. She remained faithful to the Church of the Brethren, remaining ever faithful. In January, 1913, she accompanied by her husband and daughter, she went to California. Soon after reaching their destination, she began to fall, and for about six weeks her life hung in the balance. Shortly before her death she was anointed. Services in the mortuary chapel at Whittier, Cal., by Bro. S. Funk. The husband and daughter accompanied the remains to the home at Waterloo, Iowa, where services were conducted at the South Waterloo church by the writer, assisted by Eld. W. H. Lichty. Interment in the Orange township cemetery.—A. P. Blough, Waterloo, Iowa.

Lower. Josiah, born Jan. 19, 1843, in Coshocton County, Ohio, died March 25, 1914, at his home in Lagrange County, Ind., of apoplexy, aged 71 years, 2 months and 6 days. In 1865 he was united in marriage to Isabelle Harbaugh. Six children were born to this union. His wife, one daughter and one son survive. Services by the writer at his home. He was assisted by Bro. N. B. Heeter. Text, John 14: 1-3.—I. L. Berkley, R. D. 9, Goschen, Ind.

Mariner. Lola Lyndall Mae, daughter of Brother George and Sister Mariner, born May 10, 1910, died March 21, 1914, at the Mariner home in Oakland, Kans., aged 3 years, 10 months and 11 days. Services at the home by the writer. Interment in the Rochester cemetery, Topeka, Kans.—Ira W. Welder, Oakland, Kans.

Marker. Velma Irene, daughter of Brother and Sister Ora G. Marker, died in Dayton, Ohio, from the effects of bronchial pneumonia March 25, 1914, aged 1 year, 1 month and 2 days. Services in the Dayton church by Bro. F. Sharp, assisted by Brethren David Hollinger and D. H. Keller. Text, at both places, Isa. 11: 6. Burial in the cemetery at Greenville, Ohio.—D. H. Keller, 30 College Street, Dayton, Ohio.

Metzger. Bro. Charles H., born in West Virginia, July 30, 1836, died March 25, 1914, aged 77 years, 7 months and 25 days. He was brought up in the Missionary Baptist faith. He married Charlotte I. Thurman, of West Virginia, Oct. 13, 1859, and soon after he and his wife united with the Church of the Brethren. In after-years he was elected to the ministry and labored in that capacity about twenty-five years. He was an earnest Christian man, in church and Sunday-school. He often attended church services when others thought it impossible to go. Since last October he suffered from a sore foot, and finally gangrene set in, but during his suffering he came to church. He was a member of the church in North Dakota and Missouri. His companion and six children survive. Five children preceded him in death. There was but one son present at the funeral. Services by the writer. Text, 1 Thess. 4: 13-18.—Phineas L. Pike, White Church, Mo.

Mumma. Bro. Emanuel, died at his home near Benevise, in the bounds of the Beaver Creek congregation, Mo., November 13, 1913, aged 77 years. For some time he had been in failing health, and nearly a year ago was paralyzed. He was a faithful member of the Church of the Brethren for a number of years. His first wife was Barbara Fahrney; his second wife was Florence Kaylor. He is survived by his second wife and three sons. One is a minister in the church. Services at the Mount Zion church by Eld. John Rowland. Interment in the adjoining cemetery.—Katie S. Grossnickle, Boonsboro, Md.

Metzger. Margaret, nee Shoemaker, daughter of David and Catharine Metzger, born in Adams County, Ohio, Aug. 28, 1830, died Feb. 25, 1914, aged 83 years, 5 months and 28 days. She moved with her parents to Huntington County, Ind., in 1852. May 22, 1856, she was married to Jacob Metzger, and moved to Kosciusko County, Ind. To this union seven children were born, and three have preceded her. She preceded her to the spirit world five years ago. Since that time she had her home with her son Eli. One brother and ten children survive her. For many years she was a faithful member of the Old Order Brethren church. Services at the Brethren church by Bro. John Rowland. Run, March 1914, aged 18 days, and Ruth Elsie died March 1914, aged 13 days. Services at the home of the parents near Spring Hope, by the writer. Interment in one grave in the Fishertown cemetery.—Levi Rogers, Alum Bank, Pa.

Minnich. Bro. Leo B., son of Henry and Lydia Minnich, born Sidney, Mo., March 20, 1891, aged 31 years, 6 months and 6 days. Feb. 16, 1908, he was united in marriage to Sister Alma Shank. To this union one son was born. In February, 1908, he united with the Church of the Brethren. For about one year Bro. Minnich was afflicted with spinal tuberculosis, and during the last weeks of his life he was suffering intensely, though enduring it with a Christian spirit. Leaving home Dec. 9, Bro. Minnich spent about five weeks in Arkansas, but secured very little relief. On the evening of Jan. 25 he was anointed. His companion, one son, a father and mother, one brother and one sister survive. One brother

preceded him in death twenty-seven years ago. Services at the Brookville church by Elders J. W. Fidler and D. M. Garver. Interment in the Arlington cemetery.—W. E. Shank, Brookville, Ohio.

Mossberg. Howard, son of Brother and Sister John Mossberg, of Cutler, Ind., born Aug. 24, 1836, died March 21, 1914, of consumption, aged 78 years, 6 months and 27 days. Howard was a good boy, and won the respect of all who knew him. Services by the writer. Text, James 4: 11.—I. C. Snively, Flora, Ind.

Myers. Isaac B., died at the General Hospital in Lancaster, Pa., March 12, 1914, from a complication of diseases, aged 67 years. He leaves a wife and one daughter. Services at his late home at Leola by Eld. Martin Ebersole and the writer. Interment in the Myers cemetery.—H. B. Yoder, 313 Charlotte Street, Lancaster, Pa.

Petrie. Bro. Samuel, born Dec. 9, 1836, died at his home near the Mill Creek church, Va., Feb. 22, 1914, aged 77 years, 2 months and 13 days. In 1853 Bro. Petrie became affiliated with the Church of the Brethren. He was installed into office as a deacon in 1869, and two years later elected to the ministry. He served the church faithfully in that capacity until the last ten years of his life, when he retired from active work on account of his advanced age. Four children, all members of the Church of the Brethren, survive. Services by Elders Samuel Myers and C. E. Long. Burial in the Mill Creek cemetery.—Pearl M. Showalter, North River, Va.

Rieley. Sister Angeline A., widow of the late George Rieley, died at the home of her daughter, Mrs. M. D. Nibling, in Roanoke County, Va., Feb. 24, 1914, aged 81 years and 4 months. Her death was caused by heart disease, from which she had suffered for six months. Sister Rieley was married twice. Her first husband was Peter Rieley. Besides her daughter, who so faithfully cared for her, she is survived by one son and one brother. Sister Rieley was a member of the Church of the Brethren. Services at the home by Brethren James Graybill and J. A. Dove. Interment in the Tombstone cemetery, near Hollins, Va.—Lucy E. Rieley, Blue Ridge Springs, Va.

Sellers. Sister Jessie Cleo, second daughter of Wm. H. and Sarah A. Gaunt, born at Hagerstown, Ind., June 11, 1887, died at her home in Covina, Cal., March 2, 1914, aged 26 years, 9 months and 22 days. She was united in marriage to Arthur Sellers at Matthews, Ind., March 15, 1906. To them were born three children. The oldest preceded her about one year. She leaves a husband, two children, a father and three sisters. Soon after coming to California, two years ago, she was affected by heart trouble and a complication of diseases, and for a while was in the hospital. While there, she was able to read her husband's Bible, and from that time on she was a constant reader, but happy in her new life. Services by Bro. Chamberlain, after which interment was made in the Oakdale cemetery.—Eulalia Overholzer, E. B. Covina, Cal.

Shiery. Sister Lucy, born July 28, 1858, died at the Covina, Cal., her brother near the Mill Creek church, Va., March 2, 1914, aged 55 years, 7 months and 4 days. Sister Shiery united with the Church of the Brethren at an early age, and remained a faithful member until death. Two sisters and three brothers survive her. Services by Elders Samuel Pence and C. E. Long. Interment in the Mill Creek cemetery.—Pearl M. Showalter, North River, Va.

Shoop. Sister Lydia, born Myers, died in Mapleville, Md., March 16, 1914, of a complication of diseases, aged 80 years. She was a member of a number of years. Two sons and three daughters survive her. Services at the Mount Zion church by Bro. Culeb Long, assisted by Rev. Snyder. Text, Heb. 8: 27. Interment in the cemetery adjoining.—Verge M. Fahrney, Mapleville, Md.

Stottlemeyer. Bro. Hiram, son of Hiram and Elizabeth Stottlemeyer, born in Frederick County, Md., Jan. 20, 1840, died March 13, 1914, at his home in Portville, Ind. He was united in marriage to Meta C. Hages March 8, 1860. Four sons and six daughters were born to them. Bro. Stottlemeyer and wife united with the Church of the Brethren in September, 1911. He was then married to Eliza A. Lutz Nov. 13, 1912. He leaves a surviving companion, two daughters and four sons. Four daughters preceded him in death. Services in the Beech Grove church by Bro. Wm. Hatcher. Interment in the Beech Grove cemetery.—Hattie Shull, Ingalls, Ind., March 22.

Strader. Mrs. Margaret, daughter of Silas and Rachel Moomaw, died March 11, 1914, aged 54 years. She lived at Upper Twin, Ross Co., Ohio, near South Salem. In 1878 she was united in marriage to Robert Strader. One daughter was born to them. Mrs. Strader was on a visit with relatives at Washington, C. H. While there, she was taken sick with measles, which terminated in pneumonia, ending her life in a few days. A daughter and one son-in-law, her aged mother, two brothers and two sisters survive. Her husband, her father, two brothers and two sisters preceded her several years ago. Interment at Greenfield, Ohio, beside her husband. Services by the Methodist minister of that place. She was a member of that church for many years.—Mary Sheely, Lyndon, Ohio.

Stutsman. Jacob, born in Cambria County, Pa., May 16, 1839, died March 1, 1914, aged 74 years, 9 months and 15 days. In 1853 he located with his parents in Elkhardt County, Ind., west of Goshen. July 8, 1877, he was united in marriage to Susanna Stickel. One son and a daughter were born to this union. His wife, two children, one brother and two sisters survive him. Services at the South Union house by Bro. Stump and the writer. Text, Psal. 23. Interment at the same place.—J. H. Miller, Box 28, Nappanee, Ind.

Troubaugh. Bro. John, died Dec. 3, 1913, aged 81 years, 11 months and 21 days. He was a member of the Progressive church for a number of years. A few weeks before his death he united with the Church of the Brethren. His wife and nine children survive. Services by Eld. C. E. Long. Interment in the Mill Creek cemetery.—Pearl M. Showalter, North River, Va.

Walter. Bro. Joseph, born in the bounds of the Claar congregation, Bedford Co., Pa., March 7, 1836, died at the home of his daughter and son-in-law, Mr. Samuel and Sister Emma J. Hetzel, March 21, 1914, aged 78 years and 14 days. He was married to Susannah Walter in 1856. Three sons and two daughters were born to this union. One companion preceded him June 22, 1913; also one son thirty-five years ago. Two sons and two daughters survive. At the time of his death, Bro. Walter was the oldest member in the Claar congregation. He was a faithful, consistent Christian in the Brethren church fifty-four years. Services in the Lower Claar church by the pastor, Bro. A. M. Dixon, assisted by Elders A. I. Claar and F. C. Dively. Text, 2 Tim. 4: 6-9. Interment in the cemetery near the church.—Annie L. Dively, Claysburg, Pa.

Woolley. Edmond, died in the bounds of the Lake Ridge Mission, Lake Ridge, New York, March 15, 1914, aged 76 years. He was a life-long resident of the community. He leaves two sons. Services by Bro. E. F. Nedrow at the home of his son. Text, Isa. 38: 1.—Interment in the Ludlowville cemetery.—Mrs. E. F. Nedrow, Ludlowville, Ind.

Wortinger. P. L., born in Elkhardt County, Ind., June 23, 1845, died March 17, 1914, aged 68 years, 3 months and 24 days. He died suddenly of apoplexy. Services by the writer at the Forest Grove church, in the bounds of the Rock Run congregation. Text, Num. 23: 10.—I. L. Berkey, R. D. 9, Goshen, Ind.

Yeater. Ora Virginia, born March 22, 1913, at Clarence, Iowa, died at Flora, Ind., March 20, 1914, of measles, aged 1 year. She was the infant child of Brother and Sister Samuel Yeater. Services by the writer. Text, Mark 10: 13-16.—I. C. Snively, Flora, Ind.

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(Concluded from Page 237.)

VIRGINIA.

Beaver Creek.—Our congregation met in council March 21, with Eld. Henry Reed presiding. Brethren G. C. Reed and N. S. Mmons were elected delegates to District Meeting, with sister Minnie Hurt and the writer as alternates. Eld. Henry Reed preached an inspiring sermon on the Sunday following, taking his text from Matt. 7: 4.—Enoch Reed, Floyd, Va., March 26.

Coal Creek (Virginia).—We filled our appointment at Coal Creek March 14 and 15. One more applied for church membership, and will be baptized April 19. We have been requested to preach on "The Design of Baptism." We are much interested in those people.—E. T. Lowe, Ennice, N. C., March 26.

Copper Hill church met in council March 21. Eld. D. H. Shaver presided. We organized our Sunday-school, with Bro. V. T. Wimmer as superintendent, and Bro. Irvin Shaver as secretary-treasurer. On Sunday, at 11 A. M. Bro. Eugene King preached an inspiring sermon.—Nancy Shaver, Copper Hill, Va., March 27.

Pleasant Valley congregation met in council March 14. Eld. S. D. Miller presided. The District Meeting of the Second District of Virginia will be held at the Pleasant Valley church April 23 and 24; Elders' Meeting to be April 22, at 2 P. M. Those coming by rail should write Bro. D. A. Cline, Weyers Cave, Va. Our delegate to Annual Meeting this year is Bro. P. P. Cline. Brethren M. L. Wright and M. C. Miller are the alternates. Our delegates to District Meeting are Brethren D. A. Cline and M. H. Shaver; alternates, Brethren W. E. Driver and B. F. Miller. We will conduct our love feast May 22, at 3 P. M. A call was made for preaching and Sunday-school at a point some distance from the church, and a committee was appointed to see to the work. A committee was also appointed to help with the Wayside Sunday-school.—Ruth E. Williams, Mount Sidney, Va., April 1.

Holling Creek church met in council March 23, with our elder, Bro. J. C. Jones, presiding. Bro. Lurty Kegly was elected deacon. On Sunday at 11 A. M. Bro. J. C. Jones gave an excellent missionary sermon, after which a collection of \$2.50 was taken for the General Mission Board.—Belvia Thompson, R. D. 1, Box 59, Seven Mile Ford, Va., March 30.

WEST VIRGINIA.

Mount Union congregation met in council in the Wiles Hill house March 24. We reelected Bro. Jasper Barnhouse of Uniontown, Pa., as our elder in charge. We decided to advance one of our second degree ministers to the eldership, as we have six ministers, but no elder among us. We will not represent at Annual Meeting this year. Brethren Ross Reed and Arthur Bailey were elected delegates to District Meeting, and Bro. John Osborn as alternate. Bro. Marshall Wolfe of Oakland, Md., will conduct a series of revival meetings here, beginning April 12. We expect a fruitful harvest. Our love feast will be held April 25, to be conducted by Bro. Wolfe.—Mrs. Nettie Durham, 438 Beechurst Avenue, Morgantown, W. Va., April 3.

WASHINGTON.

Seattle.—Our revival services, which began at this place March 7, conducted by Bro. A. L. Gorham, closed on Sunday night, March 22. Four dear souls, who had wandered away, decided to return to the fold. A few weeks prior to these meetings one was baptized. On Saturday evening, March 28, we met in council, with Bro. A. C. Root presiding. Four letters of membership were received (one from a deacon, and another from a minister). Two letters were granted. Bro. H. C. Wenger was chosen delegate to Annual Conference, with Bro. R. T. Hiner as alternate.—(Mrs.) Sue Montz, 108 North Eighty-second Street, Seattle, Wash., March 29.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 14, In the evening, Middle Pennsylvania. Carson Valley church.

April 15, 8 am, Western Pennsylvania. Scalp Level house.

April 15 and 16, Middle Maryland. Mancos congregation, near Hagerstown.

April 17, Southern Virginia. Bethlehem church.

April 17, Northwestern Ohio. Baker church.

April 21, 1:30 pm, Eastern Maryland. Bush Creek congregation, Pleasant Hill house, near Monrovia, Md., on the B. & O. R. R.

April 23, 24, Second District of Virginia. Pleasant Valley church.

April 28, Southern Ohio. Poplar Grove church, Darke County.

April 29, 30, Eastern Pennsylvania. Midway congregation, Midway house.

LOVE FEASTS.

California.

April 12, 7 pm, Inglewood.

April 26, 6 pm, Santee.

May 2, 2 pm, Oak Grove.

May 9, 2 pm, Redkey.

May 9, 2 pm, Live Oak.

May 10, 7:30 pm, Pomona.

May 17, South Los Angeles.

Idaho.

April 18, Payette Valley. Fruitland house.

April 24, 6:30 pm, Twin Falls.

Illinois.

May 9, 10, 2 pm, West Branch.

May 16, 6 pm, Coal Creek.

Canton house.

May 17, 3 pm, Bethel.

May 24, 6:30 pm, Dixon.

May 28, Astoria, South Fulton house.

May 30, 6 pm, Franklin Grove.

May 30, 31, 2 pm, Cherry Grove.

May 30, 31, 1:30 pm, Wad-dams Grove.

June 6, 6 pm, Pine Creek.

June 6, 7, 10:30 am, Hickory Grove.

June 5, 7, 1 pm, Yellow Creek.

June 15, 7 pm, Polo.

Indiana.

April 11, Peru.

May 2, 6 pm, Nettle Creek.

one mile west of Hagers-town.

May 3, Landessville.

May 3, 7 pm, Indianapolis.

First Church of the Breth-rens, 57 N. Germania Ave.

May 9, Beech Grove.

May 9, Rock Run.

May 9, 6:30 pm, Buck Creek.

May 9, Sugar Creek.

May 9, 5:30 pm, White.

May 14, 7 pm, Elkhart City.

1618 South Sixth St.

May 16, 7 pm, New Bethel.

four miles northeast of Con-nersville.

May 16, 6:30 pm, Anderson.

May 16, Walnut.

May 23, Bethany.

May 23, Pleasant Valley.

May 23, 6 pm, Windfall.

May 23, Elkhart Valley.

May 30, 5 pm, Springfield.

east of Wawaka.

May 30, 6:30 pm, Bethel.

May 30, 10 am, Eel River.

May 30, English Prairie.

May 30, 6:50 pm, Upper Fall Creek.

two and one-half miles east of Middletown.

May 30, 10:30 am, Tippe-canoe.

May 30, 6:30 pm, Killbuck.

Antioch house.

May 31, Logansport.

June 6, New Salem, four and one-half miles northwest of Le-burg.

June 6, 7 pm, Four Mile.

June 6, 6:45 pm, Monticello.

June 6, Bethany.

June 6, 7 pm, Mississinewa.

June 6, 5 pm, West Manches-ter.

June 11, Bremen.

June 12, 6 pm, Camp Creek.

June 13, Yellow River.

Iowa.

May 2, 6 pm, Grundy County.

May 17, 6:30 pm, Des Moines.

May 23, 24, 2 pm, Panther Creek.

May 23, 2 pm, Iowa River.

May 23, 24, 10 am, Garrison.

May 23, 24, Beaver.

May 30, 4 pm, English River.

South house.

May 30, Libertyville.

May 30, 6:30 pm, Prairie City.

May 30, 31, 2 pm, Coon River.

Panora house.

May 31, Cedar.

June 2, 4, Dallas Center.

June 2, 2 pm, South Keokuk.

June 6, 2 pm, Des Moines Valley.

June 6, 7, 10:30 am, Dry Creek, near Robins.

June 13, Indian Creek.

June 13, Curlew.

June 13, Salem, country house.

June 13, 2 pm, Franklin County.

June 20, Syracuse.

April 18, 2 pm, Victor.

April 18, 10 am, Burr Oak.

April 26, Kansas Center.

May 2, 10:30 am, Dorrance.

May 2, Salem.

May 2, 6 pm, Ramona.

May 8, 10 am, Maple Grove.

May 9, 4 pm, Bloom.

May 9, 2 pm, Pleasant Grove.

May 9, 5 pm, Cottonwood.

three miles southeast of Americus.

May 9, 6:30 pm, East Maple Grove.

May 9, Ottawa.

May 9, Fredonia.

May 9, 6:30 pm, Monitor.

May 9, 2 pm, Larned.

May 10, Pleasant View, Hutch-inson Mission.

May 15, 7:30 pm, Altoona.

City, Central Avenue.

May 23, 4 pm, Belleville.

May 23, 7 pm, Vermillion.

May 30, 10 am, Quinter.

May 30, 7:30 pm, Kansas City, Central Avenue.

June 6, 11 am, Portia.

June 6, Mont Ida.

June 6, Parsons.

June 6, 6 pm, Abilene, Hol-land house.

June 8, Verdigris, Madison house.

Maryland.

May 10, Denton.

May 16, 2 pm, Baltimore, Ful-ton Ave. church.

May 16, 2 pm, Pipe Creek.

May 22, 2 pm, Bush Creek.

May 22, 24, 2 pm, Beaver Creek.

May 30, 31, 3:30 pm, Long Green Valley.

June 6, Bear Creek.

Michigan.

May 9, 6 pm, Harlan, Marilla house.

May 23, 10:30 am, Thorn-apple, East house.

May 30, 6:30 pm, Woodland.

May 30, Sugar Ridge.

June 6, 10 am, Lake View.

June 6, Saginaw.

June 7, 10 am, New Haven.

June 11, 6:30 pm, Grand Rapids.

Missouri.

May 9, 4 pm, Rockingham.

May 10, Kansas City.

June 6, Bethany.

June 6, Cabool.

Nebraska.

May 9, 7 pm, Silver Lake.

May 30, Bethel.

June 1, Octavia.

June 6, Arcadia.

June 6, South Beatrice.

New York.

April 12, 4 pm, Brooklyn, 358 Sixtieth St. N. Y.

North Dakota.

June 6, Williston.

June 20, Columbia, near Brantford.

Ohio.

April 18, 6 pm, Strait Creek Valley.

May 9, 6 pm, Donnels Creek.

New Carlisle house.

May 9, 2 pm, Oakland.

May 9, 4 pm, Sugar Creek.

May 9, 10 am, Wyandot.

May 9, 7 pm, Logan.

May 16, 6 pm, Bear Creek.

May 23, 10 am, Lick Creek.

May 30, 10 am, Swan Creek.

East house.

May 30, 6:30 pm, Palestine.

May 30, 31, 2 pm, Hickory Grove.

May 31, 6 pm, Troy.

June 6, Greenspring.

June 6, 2 pm, Middle District.

June 6, 2 pm, Ash Grove.

June 6, 5 pm, Beech Grove.

June 6, Eversole, Wolf Creek house.

June 13, Blanchard.

June 13, Silver Creek.

June 13, Canton Center.

June 20, 10:30 am, Richland.

June 20, 10 am, North Poplar Ridge.

Oklahoma.

May 2, Monitor.

May 3, Guthrie.

May 8, 6 pm, Thomas.

May 9, 6 pm, Paradise Prairie.

May 9, Oak Grove.

May 16, Big Creek.

May 16, Aylesworth.

Oregon.

May 12, Albany.

June 13, Mohawk Valley.

Pennsylvania.

May 2, 2 pm, Indian Creek.

Montgomery County.

May 1, 2, Midway.

May 2, 2 pm, Mingo, Mingo house.

May 2, 4 pm, Pleasant Hill.

at Pleasant Hill house.

May 6, 7, 8:30 am, Codorus.

May 5, 6, 1:30 pm, Fairview, near Manheim.

May 6, 1:30 pm, Mountville.

Petersburg house.

May 6, 7, 8:30 am, Spring-ville, Mohler house.

May 6, 7, Fairview.

May 6, 7, 9:30 am, Annville.

May 9, 2 pm, Hatfield.

May 9, 10 am, Upper Codorus.

May 9, 4 pm, Woodbury.

May 9, 6 pm, James Creek.

May 9, 4 pm, Akron.

May 10, 4 pm, Hanover.

May 10, New Enterprise.

May 10, 10:30 am, Ligonier.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., April 18, 1914.

No. 16.

AROUND THE WORLD

Fifty Thousand Peace Sermons.

Some weeks ago we mentioned Andrew Carnegie's plan, by which he established the "Church Peace Union" on a practical and permanent basis. Since then the Secretary of the Union, Rev. Frederick Lynch, has made needed arrangements for active work upon the part of all the churches, and now announces that the executive committee is ready to arrange with 50,000 ministers of all denominations, throughout the country, to preach on the peace movement May 17,—the Sunday before Peace Day. On that day the ministers are to urge the calling of the "Third General Peace Conference" at The Hague. A "World Church Peace Conference" is also to be arranged for, to be held in some European city during the coming summer.

A Campaign Against Profanity.

Painfully apparent to all who revere the principles of our holy religion, is the all too prevalent practice of swearing. It is encouraging, therefore, to learn that the women of Cleveland, Ohio, have entered upon a most effective campaign against the reprehensible practice. They have succeeded in securing the hearty cooperation of the police department, and every officer has strict orders from the chief to reprove all who indulge in profanity of any sort. If they do not desist, they are arrested, and, according to the Ohio statute, a fine of \$1 is levied for each oath. We are impressed with the fact that Christian men and women might do much, by example as well as by precept, to throw their influence against swearing, and if, by judicious efforts, they can help to secure the cooperation of the authorities, so much the better.

Hospitality Better Than War.

By the recent expulsion of eight hundred more Spaniards from Torreon, by the Mexican rebels, the United States has added to its already large number of exiles for whom it is caring near the frontier. The previous expense of \$10,000 per day will now be largely augmented. Adding to this the maintenance of the troops along the Mexican border, brings the total expense to a figure of some magnitude. While at this time there is no telling how soon the Mexican muddle may be adjusted, some are inclined to criticize this unexpectedly large expenditure as being uncalled for. And yet all this is but a mere trifle, compared with the immense sums of money that would have been required, had war been declared, as some of the hot-headed war enthusiasts have urged. President Wilson's policy of "watchful waiting" is far better than a bloody war.

In Just One Century.

Have you ever taken a close look at the real progress of the Gospel during the last hundred years? Then nearly every country in Asia and Africa was closed to the Gospel, and missionaries were very few indeed; now there are 22,000 missionaries in the world field. Then the Bible had been translated into sixty-five languages or dialects; now more than five hundred versions are available. Then but a few thousand dollars a year were contributed; now \$25,000,000. Then there were just a few mission schools; now over 30,000 Protestant schools and colleges bring light and knowledge to darkened minds. Then there was not a solitary mission or charitable institution; now there are over four hundred mission hospitals and over five hundred orphanages and asylums. There is much to be thankful for, in all this, and yet a great task is still before us, challenging our best efforts.

Ruling Out Liquor Advertising.

Considerable stir was created in the newspaper world, recently, when the "Record-Herald," of Chicago, in its issue of April 4, declared its firm resolve to eliminate all liquor advertisements from its columns. Existing contracts will, of course, have to be carried out, but no more will be accepted. The reason, assigned by the management of the paper, applies with equal pertinency to all other periodicals, and we take pleasure in quoting it: "The 'Record-Herald' goes into many thousands of homes. In virtually all of these homes there is an abiding sense of the need of protection against the abuses of the liquor traffic, especially for the young. In a constantly increasing degree there is abstention from the use of liquor for the sake of the young. There is the haunting fear that from the first indulgence the young and unformed character may unconsciously drift into an uncon-

trolled and destructive habit of excess." What this journal so wisely and pertinently impresses upon its readers, is well worth pondering. Might not the same reasoning be brought to the attention of other influential journals by their thousands of readers, who for years have been faithfully supporting them? There is not a single good argument why any periodical, intended for the family, should defile its columns by liquor advertisements, if it really means to cater to the best interests of its patrons. The time is here when temperance people should make themselves felt, and when, by a united effort, they should insist on the elimination of all liquor advertising from the journals that desire their patronage.

The Lure of the Dollar.

Fire Chief Kenlon, of New York, ascribes twenty-five per cent of all fire losses in that metropolis to those who, for the purpose of collecting the pending insurance, set fire to a building. If we inquire as to the real motive that would influence any one to commit such an evidently unlawful act, the answer may be summed up very briefly in the two words: "Money worship." In the eyes of too many, nowadays, the word "success" has become synonymous with an abundance of money, no matter how it is gotten. Such worshippers at the shrine of Mammon pervade all avenues of human activity, but wherever they go, they carry the same spirit of avarice, which stops short of nothing in its eager chase for "the wealth that perisheth."

Philippine Slavery Abolished.

Strong efforts were made in past years to abolish slavery in the Philippines, but apparently there were no applicable laws of either the United States or the Archipelago, punishing that practice as a crime. Early last summer the Philippine Commission took steps, through the Secretary of War, to secure a necessary Congressional enactment, but ere this could be fully consummated, the Philippine Assembly took action on the matter. Desiring to demonstrate their thorough capability for self-government, the Assembly has now made ample provision against both slavery and peonage, and there is every probability that the new law will be carried out to the very letter. It is to be hoped that by missionary endeavors ample opportunity for deliverance from the equally grievous spiritual bondage will be afforded those of the poor natives, who are nominally members of the Church of Rome, but total strangers to the true liberty as found in Christ Jesus.

Prohibition for the Navy.

Wherever else "personal liberty" may be made the all-sufficient excuse to imbibe freely of the cup that "steals away our reason," "Uncle Sam" does not propose to take any chances with the costly vessels of the navy, by entrusting them to liquor-muddled brains of officers and men. The order has gone forth that, after July 1, next, absolute prohibition must rule throughout the navy, including even the wine on the officers' tables, which heretofore has been considered indispensable. The order, as issued, constitutes one of the most notable victories ever won by the prohibition forces. Issued on the recommendation of Surgeon-General Braisted, it reads: "The use, or introduction, for drinking purposes, of alcoholic liquors, on board of any vessel, or within any navy yard or station, is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order." Secretary Daniels, acting from knowledge begotten of past experience, has fully approved the order.

Thorough Organization Counts.

Again and again we have been told by defenders of the drink traffic that theirs is the most complete and effective organization for actual results achieved. It would appear, however, by a close analysis of the recent struggle in our own city of Elgin, that the liquor men have no monopoly on thorough work and best methods. When the temperance women of Elgin determined to rule out the demon of drink, they realized that a great struggle confronted them. They knew that at the previous campaign, when only men voted, there was a majority of 1,300 votes for the saloons, and it was clear that the women would have to furnish the necessary surplus of votes to gain the day. They set to work, therefore, to organize the work in the best possible manner, that every vote might be secured, and there was general rejoicing when a majority of 596 votes was gained for temperance. All this was done in a courteous and altogether becoming manner, and at no time were questionable methods employed. To our mind it was a most emphatic object lesson, teaching the great value of thorough organization.

The Wonders of the Air.

With special reference to the many marvelous achievements, made possible by reason of our constantly extended knowledge of electricity, this period has often been termed the "electrical age." And while so far man has been obliged to generate the much desired current by means of mechanical appliances, at some expense, at least, there is now a fair prospect that the atmospheric electricity may be condensed and utilized in a practical way. A Spanish electrician, Señor Iglesias, gave a successful demonstration April 5, at Madrid, of an apparatus that draws electricity direct from the air. With his appliance he was able to light and extinguish electric bulbs at a distance of six hundred yards, and he insists that by his method a cheap current of electricity may be obtained for industrial purposes. As we think of the many triumphs of genius that may yet be achieved, we are lost in wonder and amazement.

When the Truth Could Not Be Spoken.

Presumably, ours is a land of religious liberty, guaranteeing the protection of the "powers that be" to the humblest citizen of the republic. It does not always work out just that way, however, as was recently experienced by Rev. Otis L. Spurgeon, a Baptist minister, who ventured to lecture in Denver, Colo., against some of the practices and teachings of the Catholic priesthood. April 5, after having returned to his hotel from a lecture given that evening, he was rudely dragged from his room, thrown into an automobile, and whirled away to a lonely spot, fourteen miles north of Denver. He was later on rescued and taken to a hospital where, at latest reports, he is slowly recovering from the ill-treatment bestowed upon him. The minister alleges that police protection was denied him. If so, the situation is grave indeed, giving just cause for apprehension to all who may feel impressed to defend the truth and expose error.

Anglo-German Conciliation.

Amid the frequent bickerings and criminations, so common in English and German newspapers in their attacks upon one another, it is truly refreshing to find that one of Berlin's most influential journals recently published an article by Professor Schiemann, in which the weapons of criticism are for once laid aside. This eminent professor of history, in the University of Berlin, suggests, in his very able article, that an alliance between England and Germany,—entirely feasible,—would lead to a mutually satisfactory relation. The professor, after referring to the peaceful settlement of German and English relations in Africa, where their respective territories are contiguous, says, very logically, "Why not pursue the same pacific policy in Europe? There is no reason whatever why an Anglo-German alliance should not be entered into. It would eliminate, in a truly ideal manner, the rivalry of useless armaments. Putting aside personal vanity and sensitiveness, errors of the past might be retrieved, and peace be made perennial."

When There Is a Willing Mind.

Have you ever realized that many of the really valuable things, pertaining to human progress, are not planned by giant intellects or financed by the resources of Wall Street? This thought is newly emphasized by the pending erection of a \$100,000 mission building in Philadelphia, for the uplift of the "down-and-out" of that city,—the entire project being the outgrowth of a very humble beginning. Some years ago a little band of earnest workers among the derelicts of humanity decided that something of more permanent value should be attempted for the unfortunate ones. These workers themselves were "brands plucked from the burning,"—living examples of God's grace. They determined that the district of the city assigned them, known as "Hell's Half Acre," should have the benefit of the best possible means of uplift. Their combined capital was practically nothing,—as the financial world would regard it,—and yet they had resources of greater value,—unfailing faith and tireless perseverance. And so they worked on, doing as best they could, under discouraging circumstances, fully determined to carry out their cherished plans, and the commodious building, soon to take the place of the cramped quarters occupied heretofore, bears eloquent testimony to their devoted endeavors. We refer to this instance of real helpfulness, to give inspiration to those of our number who may feel like reaching out to broader fields of human endeavor. There are opportunities in plenty all about us, but too often we lack the Spirit-anointed vision to grasp them, and fail to devote the fruitage thereof to God's glory.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

The Spirit's Call.

BY C. J. COFFMAN.

"Come higher, child." I was younger then
And my heart in a willful way
Said, "No, not now. I have pleasures here.
I'll come some other day."

"Come higher, child." Again that voice
With a note of pleading came.
I had older grown, and the world seemed lone,
But my answer was the same.

"Come higher, child, and trust the Word
So plainly marked for thee."
But my way seemed right to my short sight
And well enough for me.

"Come higher, child," and the pleading voice
Had a note of warning stern;
"You tread the path that leads to Death,—
Make haste now, and return."

"Come higher, child," I have heard the voice,
Will I heed what God hath said?
Or wrongly make my eternal choice
Ere I join with the silent dead?

Edgewater, Colo.

The Power of a Name.

BY S. Z. SHARP.

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

It has been said, "There is nothing in a name." A rose by any other name would smell as sweet." Yet in a certain sense there is great power in a name. We remember that during the time when slavery existed and the negroes were kept in ignorance, a slave wanted his child christened and desired a Bible name that was not in common use, so he selected the name Beelzebub for his son. This was a great detriment to the son when he grew to be a man, for people think there is a relation between the name of a person and his character. When this man walked along people would say, "There goes Beelzebub." We also knew a girl named Delilah, and no matter how innocent and amiable that girl was, whenever her name was mentioned the character of the wily traitor of Samson came up in our mind.

That there is a relation between the name of a person and his character appears from the fact that so many people call their children after persons whose character they admire,—it may be some relative or some person of renown; hence, we have so many Washingtons, Jeffersons, Franklins and Abraham Lincolns.

When we study the names in the Bible, we find that every one has a specific meaning. The word Adam means "red earth," since his body was made of the dust of the earth. Eve means "living," since she was the mother of all living human beings. God changed the name of Abram, meaning "high-father," to that of Abraham, meaning "father of a multitude." The name Jacob means "supplanter," and he was so called because he cheated his brother out of his birthright; but when the Lord promised that he should be the head of a great nation he changed his name to Israel, which means "a prince unto God." Moses means "drawn," or "saved out of the water." He was so called because of his escape from a watery grave.

When we study the names of the Deity, we find that every one is significant and represents some quality or attribute of his being. Thus the word God means "good," and represents his being. The word Jehovah represents the attributes of the Supreme Being. When Moses asked to see the glory of the Lord he was told that no mortal being could look on the face of God and live. "And Jehovah said unto Moses, I will do this thing also that thou hast spoken; for thou hast found favor in my sight and I know thee by name [character]. . . . Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, that when

my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand until I have passed by and proclaimed Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving kindness and truth, and I will take away my hand and thou shalt see my back, but my face shall not be seen." The name Jehovah represents his attributes.

Every name applied to the Son of God represents some attribute, office or activity of his. When Isaiah (9: 6) foretold the coming of the Messiah he said, "His name shall be called Wonderful, Counsellor, the Mighty God, Everlasting Father, Prince of Peace." There is a meaning and a power in each one of these titles. When the angel Gabriel told Mary that she should be the mother of the Son of God, he said his name should be Jesus, for he would save his people. When he was called Immanuel it meant, "God with us." To this day the Jews revere the name Messiah, since it means the Anointed or the One who as King shall marshal them into an organized nation and rule over them.

The name of Jesus had the power to arouse intense hatred among the Jews in the days of the apostles; hence he said to them, "Ye shall be hated of all men for my name's sake." He further indicated the power of his name when he said (John 14: 13), "Whatsoever ye shall ask in my name, that will I do." It is through the power of his name that the blessings may be secured.

There is power in the name a woman assumes when she enters into a covenant relation with a man, becomes his wife and assumes his name. That name immediately has the power of giving her rights and privileges which she never had before. When he deserts her it gives her alimony. When he dies it gives her a part of his estate.

As an illustration of the power of a husband's name for the benefit of a wife, we may mention the case of a very honorable pair about to be married. They had loved each other long and well. It was understood by all the friends and neighbors that they were to be married. The day was set. The relatives assembled to witness the marriage ceremony and offer their congratulations. The minister was present. The fair young couple, with their attendants, marched up solemnly and stood before him. It was an interesting moment. The pair joined hands. The minister said to the young man, "Do you take this young lady, whom you hold by the right hand, to be your lawful wife?" Before he could say "Yes," he dropped dead. So near was this a marriage, but it was none.

The young man was wealthy and in due time the intended wife applied for her share of his property. His heirs objected. The case was brought into court. The judge asked her what her name was. She gave her maiden name. The judge said, "Since you never obtained your intended husband's name, you can not obtain any of his property." In vain she protested that they promised each other to be married and that they loved each other dearly, but she was told that promises unfulfilled do not count.

This is similar to the case of those who intend to enter into covenant with the Bridegroom, Christ Jesus, but never do so. To get into Christ we must be baptized into his name. That is our marriage with him. We are not baptized into the Father literally, but into the name of the Father; not into the Son, but into the name of the Son. The power is in the name. It will do us no good to say we love Jesus, and not obey his commandments, or to say we intend to become a Christian. It is said that "hell is paved with good intentions." "Many will say in that day, 'We have prophesied in thy name, in thy name cast out devils, and in thy name have done many wonderful works.' Then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

The power of a name is illustrated in the case of the apostles, Peter and John. One morning they went up to the temple to pray, and met a man lame from birth, asking alms of Peter and John. Peter said, "Silver and gold have I none; but such as I have give I unto thee. In the name of Jesus Christ

of Nazareth, rise up and walk, and leaping up, he stood, and began to walk." This offended the chief priests, who called the apostles before them and said, "By what power or in what name have ye done this?" Peter said, "Be it known unto you all, that in the name of Jesus Christ of Nazareth, in him doth this man stand before you whole." The power of healing was in the name.

John, the revelator, saw that those who were sealed unto eternal life bore the insignia of the name of the Lamb and that of his Father written on their foreheads (Rev. 14: 1; 22: 4). The name of Christ has such power that "In the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth" (Philpp. 2: 10). "Neither is there any other name given under heaven whereby we must be saved."

Fruita, Colo.

Giving of Our Substance.

BY NETTIE C. WEYBRIGHT.

"Honor the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3: 9).

In Luke 8: 3 we are told, as explained in a recent Sunday-school lesson, how certain women who had been healed of evil spirits and infirmities ministered of their substance unto Jesus and his twelve apostles.

Jesus was poor, as men reckon poverty. The reason is stated in 2 Cor. 8: 9. He was rich, yet for our sakes he became poor, that we through his poverty might become rich.

Christ was truly worthy in his poverty. He was with the twelve in this instance and set them the example of willingly receiving money or any other gift that the brethren and sisters might desire to bestow upon them. Until we, as Christian people, learn that it is not only our duty, but a blessed privilege, to contribute of our substance,—our money, help, encouragement,—to our spiritual servants, the ministers of God, he can not open up the windows of heaven in blessing upon us as he otherwise could.

We should be continually on the lookout for ways of using our money, time and labor directly for the Lord's work. I have known neighborhoods where there were no poor people, and those who were able to give seemed to congratulate themselves on their good fortune. Apparently with a clear conscience they kept their money in their own pockets, closing their eyes to all other needs. If this be our condition, let us study again the question, "Who is my neighbor?"

Almost weekly, through the MESSENGER, there come calls for clothing, food and money for the poor in our large cities. We should consider this the Lord's call, and open our hearts and purse-strings for the needy. If there be first a willing heart, avenues for our charity will soon present themselves.

Many of us have friends in the mission field. Should we not, much oftener than we do, send them money for use in their work? Seeing the needs as they do, how often do they pray for increased funds,—not that they might live a more luxurious life, but that they might be able to do more for the Master?

We have among us godly, self-sacrificing educators, who are worthy of all we can do for and give them, for they are of much value to the cause of Christ. Our educational institutions are a standing appeal to our charity and love for the cause. Let us not close our eyes and ears to these needs, but thank God that we can add our mite to such noble enterprises, and give, not grudgingly, or of necessity, but cheerfully, as unto the Lord.

Sometimes there arises the complaint that so many poor people are unworthy,—poor because of shiftlessness and bad management, or a lack of ambition; therefore, we will keep our money. Listen, dear reader, is it yours to keep? Is it not the Lord's? Is there not danger of your thus becoming an unfaithful servant? Is the Lord not a better Judge than we are as to who is worthy? Are we worthy of the Lord's gifts to us? Do we always make proper use of them? Might not the Father often be disappointed in the profligate, selfish use we make of his benefits? Shall he, then, cease to bestow his favors upon us? We

know what our answer would be. Let us act accordingly. If there is any good we can do, it is our business to do it, and trust God for results. He is abundantly able, and will bless us for our gift.

True, we must seek Divine guidance in our giving, as in any other labor. We must use wisdom. We must bestow to the best of our ability. If money is needed, use it, and thank God we have it to give. If we have money for our own comforts, it goes without saying that we have some to apply for worthy causes if we are but willing, and have a truly converted heart. If food or clothing is needed, give that. But perhaps it is real, true, constant friendship, love and helpfulness that will do the most good. Then lavish that unstintedly, as unto the Lord. If it is real, downright manual labor, do that.

I have known persons to take flowers and magazines to sick mothers. This was, of itself, all right, but sewing, washing, cooking, or scrubbing was really more essential. It may have required more love and sacrifice and energy to give that, but it was the thing to do.

Syracuse, Ind.

"The Country Church Problem."

BY H. M. FOGELSONGER.

VERY few magazines or church papers, published during the past four years, have failed to mention something about the "country church problem," and many readers may turn aside when they see additional articles on the subject.

The idea that there is, or was, a special rural church problem has been ridiculed by many, and in some instances their criticism has been sincere; but for the person who is willing to look on all sides of the question there is a country church problem. It may be said that there is a city church problem, also, and this problem may be just as complicated as the one in the country. If the rural churches, on the average, are showing the same degree of progress that agriculture and the various phases of rural life have shown during the past generation, then there is no very alarming rural church problem.

Suppose we look, for a minute, at the situation. Practically speaking, each State has, at some time, established agricultural colleges, and in some States there are more than one. Sometimes the normal schools have an agricultural department in connection with their teachers' course. And, furthermore, during the past few years agriculture has been added to the country school curriculum. This is only one side, or rather only one indication, of rural progress.

Notice the sudden changes that have taken place in the methods of animal husbandry. Since the Babcock milk tester has been in common use, it has become possible to breed dairy cows along definite lines. The tester has made it possible, also, for a dairyman to conduct his business according to the best of modern business methods. He can determine the cost, selling price and profits from the products of each cow. The results of the purely academic sciences have filtered their way into agriculture to such an extent that many farmers are now breeding their stock with a fair degree of knowledge of the methods of reproduction. It is common, nowadays, to see pure-bred stock on the farm; in fact, there are few energetic farmers who do not have at least one or two pure-bred cows, horses, hogs or sheep.

In comparison, think of conditions fifty years ago. Compare the hog, then, with the specialized hog of today. At that time how many were put on the market when eight months old, weighing from two hundred to two hundred and fifty pounds? A generation ago how many heard or talked about acid and humus and nitrogen in soils, and the need of bacteria-bearing plants? The new, freshly-broken soils of the West and Middle West were, seemingly, unlimited in fertility, and there was more brawn and less intelligence needed in those days to produce a crop. From the clearing to the harvesting strong, sound bodies, above everything else, were required.

Today, when there is a tool for every operation, there is more business ability and more planning, with less muscular strength necessary. We need not mention all the machines that have come into use during the past generation. If you are a farmer, just take a mental inventory of your implements and ask yourself how many of those tools your father or grandfather could have purchased in his day.

We ought to think, also, of the conveniences which have become common in recent times. Most of us have telephones, and all of us in the country have our mail delivered each day. It sometimes is easier to shop by mail than to drive to town. People are also realizing that it is usually cheaper to install a sewer system and bath in the country than it is in town. No matter where we look, we see radical changes taking place on the farm and in farm life. The old fences of our forefathers are being replaced by modern steel ones, which are a decided improvement in every way.

Intellectually, the country people are making rapid strides, but they could do much better. For a few dollars it is possible to have good reading matter come regularly to the home, and books are just as cheap for us in the country as they are for city folk.

After such a rapid and incomplete survey of farm life, suppose we turn to the religious progress that the farmer has made during the past fifty years or less. The first things that most of us think about are the Sunday-school and other auxiliary meetings in the church. No reaper or planter ever created such a forward step in agricultural methods as did the Sunday-school and Young People's Meetings in church work. Those services have opened gates to new fields and have liberated the minds and hands of the laity. They have made the church an institution in which all can take part and in which all can develop a religious personality if they so wish. Methods of church service have been improved. On the average, sermons are shorter and more adapted to the young, so that time is also given for songs and other meetings. The minister is no longer required to do it all. His work has become specialized.

However, we honestly believe there has not been as much progress in church endeavor as there has been in agriculture. In some communities the two have kept pace with each other, but that is not true everywhere. It may be that the dairy cow has made a greater improvement than her keeper during the past twenty-five years. Every farmer, who has a spark of ambition about him, is posting himself on seed selection in order that his yields may be increased. Has a like progress been made in church efficiency? Nearly every farmer has found by experience that live stock will not do well when overcrowded. Is the same true of a Sunday-school?

Since the price of feeds has steadily gone higher, we farmers are constantly trying to find a ration that will be the cheapest and at the same time the best. At one time, when there were not so many attractions for the country boy and girl, the church service would hold them intact, even if it was not so well adapted to their wants. Today, are we studying sufficiently the spiritual rations with which we are trying to feed souls? With modern methods of feeding it is possible to market stock in a better condition and in a shorter time than farmers once did. Are boys and girls becoming better church workers, and sooner than they did when our fathers were young? In some communities they are. In other communities no improvement has been made in feeding souls, and the young folks are no better than could be expected with such treatment. When a boy is taught by a reasonably competent teacher in the public schools, he is quick to see the defects of a crippled and lame Sunday-school teacher. When it is possible for a boy to hear a popular lecturer or agricultural speaker treat his subject intelligently, he soon becomes restless, listening to the awkward sentences and evasive general statements of a poorly-prepared sermon.

There is no religious system that so readily adapts

itself to the progress of civilization as does Christianity. The religion of Christ is one of growth, and if this generation does not have a clearer conception of its meaning, there is something wrong with us. If the next generation can not make some progress in church work and religious efficiency, there will be something radically wrong with it. It is worth while for us to ask whether we have progressed as much in church work and in a realization of what Christianity means as we have in agriculture.

All know that in some communities the church ceases to grow, because the young are not studying their Bible, nor any secular books, for that matter. When this non-studying habit predominates among the ministry and deacons, the stagnation becomes deplorable. It is a shame for any deacon or deacon's wife not to be familiar with the ordinary incidents, as related in the Bible, especially concerning the life of Christ. When we consider the progress that has taken place on the farm, most of us will admit that we ought to know more about the Bible and religion than our forefathers did. Growth means renewal of worn-out parts and changes that are required to meet new obstacles of development.

New Paris, Ind.

Letters to Young Christians

By Galen B. Royer

Leaving God Out.

THUS the ten sons of Jacob planned and worked when they sold Joseph into Egypt. Thus Saul, from whom the spirit of the Lord had departed, sought David as a fowler hunts a bird. Thus those forty men of Jerusalem were so sure of Paul's death that they were even willing to bind each other with a vow of not partaking of food or drink until their fanatical deed was done. But Joseph turned up as ruler of Egypt, the complete master of his brothers' lives, and God's hand was seen in saving much people alive. David was shielded and saved from every danger until the king himself recognized God's miraculous protection, and at last gave up his insane opposition to Jehovah. The record is silent as to what consternation befell the forty men who had imposed a penalty upon themselves because of their vow; but Paul was safe.

All this misfortune on one side because God was left out in their plans and efforts. All this blessed deliverance and prosperity because their "times were in Jehovah's hands," as David was wont to put it.

Men today leave God out of their planning and thinking, and reach some very strange conclusions. For instance, Christians will reckon the increase of the population of the world, and compare it with the progress of Christianity and say it is impossible to evangelize the world. As they reckon that is true. But they leave God out of their plans. They have not reckoned, nor can they do so, on the cumulative force that Christianity is gaining each year through the blessings of the Lord, nor on God's providential dealings and Spirit-filled movements that cause the most hopeful and trusting to stand in amazement. They forget that the people of the Fiji Islands, a half century ago, were cannibals, but that today they are more thoroughly Christian than is their own land.

Though men leave God out, that is not saying that he will stay out of their plans. In fact, Jehovah is in such a relation to the affairs of this world that he, instead of man, has the last act in the disposition of all things. Error may appear in control, and truth may be trampled under foot, yet

"Behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."

It would be well if every Christian learned to think and believe that God is in his life. So many are so fearful,—afraid of sickness, of accident, of disappointment,—all of which clearly indicates that they do not think that God is in their life, and direct-

ing its affairs. If they did, fear would fly away and peaceful trust would take its place. Surely, the instances given above should assure every fearful one. There were plenty of Christians who gave up going abroad after the *Titanic* disaster; there were others who felt sorry for the missionaries who had to go aboard ship to return to their fields. Just as though God had passed out of the lives of the missionaries and as though his strong hand was shortened in the great work in which he is pleased to follow his children to the ends of the earth.

The proper thing to do is to renew, in reality, the thought of God in our lives and that he seeks only to do that which is best for us. Surely the instances mentioned give every assurance that this is true. Of course there are those who think that Joseph, David and Paul had advantages over the Christian of today, yet this can not be possible. Joseph lived in an age of cruelty when even family ties did not keep a set of wicked brothers from selling their helpless brother into the harsh hands of slavery. David lived in a day when God's people exterminated by war, rather than converted people to faith in Jehovah. As for Paul, he met a cruel pagan world and hardships of a kind almost unknown today. But grant that your trial is greater than any of these, "much more" is grace abounding unto you, if you will but trust the Lord fully. The difficulty or hardship lies not in these having a better chance, but in your not trusting as they did. God's arm is never shortened for that one who trusts him fully.

A great issue is at stake in your life, dear young Christian. Perhaps it is the settling of the question of a life companion. What shall you do? I know there are those who make sport of taking such matters to the Lord: but you can afford to take God into your matrimonial plans, just the same, and not move in any direction that you are not assured he will be with you. Be not hurried nor anxious about the result. With God there can be no mistake.

Or, perhaps, you are a young married man on whom a wife and small children are depending for food and clothing and your employer has asked you to do what you believe is wrong,—compromise, in some particular, your religious convictions. The trial is a keen one. In such an hour Jesus would first urge you not to be anxious: then, by all means, stand by your convictions.

I read of a lad that endured hunger with pride after his mother told him, "Johnny, the firm wanted your papa to do wrong or quit his job. Papa has had no work for a couple of days, though he has been hunting for some, and our food is running low. But we will trust God." It is far better to go hungry, with God in our lives, than without him to be filled.

Several years ago a young man, who had been doing splendid work for a certain express company in Elgin, was assigned to a delivery wagon. His duties required him to deliver packages into saloons. This was much against his convictions, and after a few days' meditation he went to the manager and said he could not serve as delivery man. He found it was that or leave the employ of the company. He left. The incident was written up in the daily papers and before a week a number of business men were after the young man who would rather lose a job than compromise a principle. It is always best not to leave God out of our plans.

Some one has said, and rightly, too, "Every man is immortal until his work is done." Then, why be concerned about ill results? It is ours to plan with God, work for God and let him take care of results. And what a comfort it is to think that God will protect one until his work is done! No greater disaster can fall to any one than to have to die without having completed his task.

"Let me not die before I've done for thee
My earthly work whate'er it be.
Call me not hence with mission unfulfilled,
Let me not leave my space of ground untill'd.
Impress this truth upon me, that no one
Can do my portion, that I leave undone."

To have God in all our plans, in our lives, is a sure protection against all evil. What comes is for

our good. O, always to believe this and thus to receive it! It does not necessarily mean that deliverance will come as we would like it. Far from that. It does mean that God's best for our lives is being worked out and God's best is better than anything that you or I can plan for ourselves. James and Stephen were killed by the persecution of Jerusalem; Peter, John and Paul escaped. Joseph, Daniel, David and others were miraculously delivered; John the Baptist,—just as good a man as any of them, was beheaded. Yet all is well. Even we, who live far this side of these noble lives, see enough of God's goodness in them to speak his praise. Joseph lived to say to his brethren, "Ye meant it for evil but God meant it for good to save much people alive."

Then, if God is in our lives, we will see him all about us in the world. A trustful man can not be a pessimist; for a pessimist is one who leaves God out. He is not a man of faith, but of sight. He draws conclusions from the small horizon of his own narrow experiences, when a larger view would change his perspective.

Why not have God in our lives? We have him in our worship; we call him Father. But just as soon as the affairs in church or home do not go to please us, our hands go up in despair and we lament, "It was not this way before." Dear reader, God is behind the shadow, keeping watch. Just take God into your lives and trust, and all will be well.

Perhaps these lines will have a reader, a young reader, who has not yet given his heart to the Lord. Let me ask you how you can go forward even one day without God in your life? What plans can you make, what real good can you accomplish without him? But you say, "I will take him later; at least that is my purpose." Suppose you wait till you are thirty and then take him,—what about all the foundation work of your life being laid without him? Jesus' blood will cleanse you of sin at thirty, but it will leave thirty years of your life a blank, as far as Christian service is concerned. Take God now into your life. Young Christian, make God a part of your life plan and purposes!

Elgin, Ill.

Twentieth Century American Slaves.

BY STUART HAMER.

THE wheels of social reform turn slowly. Society gradually becomes conscious of its evils and seeks to purify itself, either by an internal reformation of its institutions, or by a forcible expulsion of the undesirable. Thus the immoral church of the sixteenth century gave birth to Protestantism: thus Europe rose and placed her hated Napoleon on St. Helena: thus the Federal North declared and granted equality of rights to a race of slaves: thus the saloon awaits universal judgment and condemnation and thus, today, the modern world of purity demands not governmental regulation, but international abolition of that human slavery which Mr. Rockefeller has named as the greatest and darkest single curse of American civilization.

Yesterday the world was asleep to the great social evil of our cities. It was ignorant of a slavery existing in civilized lands that delivered every right of body and soul to a master, but today it is awakening—not awake—but awakening. African slavery is dead but a new race of slavery has been born. Was black slavery a shame to our nation? White slavery is a still greater disgrace. No other social factor is a greater menace to the public health of our people,—no other affects it so vitally. It threatens America's manhood and womanhood, and no other is so ruinous to the basal institution of our nation, of our civilization, of our religion,—the American home.

What a slavery we permit when women are sold as chattels, when souls are bought at auction, when the officers and guardians of law and order are also guardians and participants of the vilest systems of crime ever instituted! We stand for morality, but permit a red light district in every city. We license by law the house of prostitution. We stand for order but permit more than fifteen thousand women to be

kidnapped and wrecked morally every year. A high-handed system of crime is the "White Slave Traffic" and as such the city, the State, the nation recognizes it. Each year more than five hundred foreign girls disappear between New York and Chicago. To go where? Yearly, thousands upon thousands of half-paid women drudge in factory and store. To live how? Nightly, the vaudeville, ballroom and saloon are dedicating to death dungeons, scores of women whose life limit is but five years.

Thus, with drugs, liquor, deceit, betrayal, and theft, the system continues, until yearly thirty thousand women, two-thirds of whom were entrapped or betrayed, are thrown into the abyss of immorality, until, in all the cities of our nation, a grand total of three hundred thousand women, friendless, hopeless, homeless, Christless, flee out a living death in slavery. Think of it,—one hundred thousand voluntary, two hundred thousand wronged, stolen slaves. "New York City," says Rockefeller, "yearly sells \$57,000,000 of white slaves at the block, ninety-five per cent of whom were stolen, or kidnapped."

Why are the loyal men of this nation not moved to action by the wrongs committed by American degenerates? It is a cold, sad fact that the United States has forty thousand men, whose sole occupation and business is the entrapping of women into lives of vice,—forty thousand men as Johnson, unworthy of the name "man." Yet these are but a handful of the great army that enter dens of destruction, defiling all laws of purity, disregarding the highest conceptions of manhood, and defying the sacred God-given code of morals, implanted in every human organism. The moral degradation of the soldier and sailor is proverbial. The modern system of vice returns the soldier-protector of our native land, unfit to be an honorable citizen of it.

Our nation's greatest destructive force of all powers of mind and body is the saloon. It is the gateway to delinquency, the main demander of segregated districts of vice, the destroyer of the sane-minded, the pure-hearted. It enthrones passions that demand social wrongs. The saloon fills vice dens with both victims and patrons. It is the father of the white slave traffic. Those who are unstained with liquor, are generally unstained with vice. Liquor is a synonym for ruin,—the saloon is a synonym for vice. Build more saloons and our country's curse of immorality will extend beyond all bounds of law and order. Let the saloon live and the fires of passion will overstep the bounds of chastity and burn up the vital energies and progressive forces of all posterity.

The brothel of our cities is one of the greatest propagators of deadly disease, known. Medical authorities claim that from fifty to eighty per cent of our large city populations are affected by one or both of the diseases with which nature has cursed the violators of chastity and the destroyers of purity,—diseases that destroy nervous tissue, moral and intellectual faculties, diseases that destroy bone, muscle and strength,—a literal leprosy ending in death. Death? Yes, twenty-two out of a hundred recover, seventy-eight die or become invalids. Why are there divorces? There must be. The leper's chaste wife! The contagious disease! The invalid husband! The desolate home!

The crimes due to our modern double standard of morality are appalling. What an inheritance of woes it transmits to generations yet to come! The mortality of the born and unborn children is unbelievable. They die by hecatombs. Ninety per cent is common, and often the posterity of whole families is exterminated. The American "black plague" is the most deadly of contagious diseases. Bloch says, "Its eradication is civilization's first problem." When the promoters of public health awake, a quarantine will be placed before every "red mill" of our cities and every vice district will be branded according to its mortality,—a den of death.

The modern social evil is the only result that can naturally and logically follow where there is so great a dearth of knowledge of self and sex hygiene, where such character-crushing factors as saloon, ball-room, theater, etc., destroy all will power, personal morality and individual responsibility, where national legis-

lation is lacking, where municipal laws are enforced at the option of municipal authorities. To every sound moral book or novel published, there are one hundred fifty detrimental ones. There is no dearth of good literature, but a surplus of character-wrecking novels. There is no dearth of city officials, but where, save behind the bars of our penitentiaries, can a more corrupt criminal class be found than the city police? They, the salaried champions of justice, have been convicted as mercenaries and paid allies of crime in every city from ocean to ocean, standing with itching palms to aid in woman's slavery and man's ruin. We plead for officials not measured by the rule of feet and inches but weighed in the moral balances of reputable citizenship.

The virtue of virtues is honesty to self. Ignorance of self makes this impossible. Ignorance is not innocence. The art of living is the greatest of arts. Its perfection depends on an intimate knowledge of man,—his duties and functions. How many of our social crimes are due to ignorance! Today the father is not his son's keeper, the mother is not her daughter's keeper. Our homes, our schools, our religion, our people, our civilization have tabooed the study of these subjects, most vital to human health, morals and happiness, and granted them no place in the curriculum of modern education. That our moral degenerates and social lepers have chosen their professions of crime before they have finished their teens, is a social science fact. Vice logically follows ignorance.

Education will purge our social system. Canada has introduced sex physiology and hygiene into her public school system. Chicago and other American cities, in their dire need for reformation and morals, hold education as the solution. "The World's Purity Federation" representatives are proclaiming before people and legislators that the need of the hour is education,—for education has built our social structure and will maintain our social future. "The International Eugenics Association," headed by men of the David Starr Jordan type, "The Purity Federation," led by such men as Judge Ben Lindsey, Bell, Roe, the Medical Associations, composed of the world's eminent physicians,—all demand such courses in public schools, under proper instructors, as will prevent the great crimes of ignorance, and give not only cold facts but, in the light of the "highest moral instruction" and "soul culture," establish the social right and wrong with respect to both God and man.

Present legislation against the "White Slave Traffic" is lacking and ineffective, though our Federal constitution declares that neither slavery nor involuntary servitude shall ever exist in this nation and, further, that Congress shall abolish it. But it does not. Washington, our national city of legislation, is filled with resorts patronized by the highest officials of this Christian nation, and there are, in the United States Congress, senators openly accused of procuring slaves. Senator Kenyon says, "Many of the monuments raised to our great men should stand for dishonor and shame." National law only touches those who entrap innocent victims, or make merchandise of them. It does not touch the system, neither does it make slave trade a crime. Municipal and State laws are insufficient.

When twenty-three of Cleveland's respectable ladies were kidnapped, who was convicted? No one. When the levees of Chicago were ordered closed, what happened? The officers left them open. Many employment bureaus of Chicago, New York and Boston are notorious slave-recruiting stations. National law should exterminate this evil. National law should prohibit slave transportation by railroad; it should deny the use of telephone and telegraph for immoral purposes; it should make it criminal to further the traffic by mail or postal system; it should give fallen women the same right to testify in court as fallen men possess; it should pass a "minimum wage law" for women; it should provide funds for its suppression commissioners,—but, strange to say, the nation, with untold wealth for every other human project, in 1912 granted this department a sum so paltry and inefficient that six months' prosecution exhausted all

its resources. In our nation the slave driver flourishes. Rome, sensible Rome, put such men to death. England, grand England, gives them fine, prison and the whipping-post, but the national law of America, Christian America, legalizes and protects these dealers in human slaves.

What a people we are, bewailing our country's citizens lost by fire and flood, sorrowing for the victims of Galveston's tidal wave, or San Francisco's earthquake, burning with grief at the great *Titanic* disaster, or Dayton's flood, but sacrificing annually, with tearless eyes, under the notice of law, the permission of officials, and the knowledge of America's populace, more women to the social evil than all our nation's dead by flood, tidal wave, earthquake, shipwreck, in a quarter of a century.

When shall this system cease? Not until purer homes and grander institutions replace the sin-spots of this land; never until you, the makers and builders of society, realize the truth of history, "that no healthy moral condition has ever existed without religion;" never until the united voice of those still true to the sacredness of womanhood awakes, and dares to right the wrongs that no great government may ever long legalize or tolerate; no, never until the great heart of American manhood is touched to its depth, and inspired by a patriotism more grand, more noble, more sublime than ever before broke a black man's bond, rises to free his own wronged, fettered sister,—the white slave.

Waterloo, Iowa.

Banquets.

BY I. J. ROSENBERGER.

THERE are a few allusions to banquets in the Old Testament in the Books of Esther and Daniel. The history given of these, with connected events, has nothing in it that would at all commend banquets to be introduced into the church today; but to the contrary. Their associations were wicked.

Peter lists banquets in the following carnal, degenerating list: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." Associated with the foregoing, is revelry, which, Webster says, is "feasting with noisy merriment." Of these Paul says: "They that do such things shall not inherit the kingdom of God." This most clearly shows that the sad fruitage of unlawful acts, such as enumerated by Peter, includes banquets.

Again, one sin leads to other kindred sins. Notice Peter's list: "Lasciviousness, lusts, excess of wine, revelings, banquetings and abominable idolatries." He closes with idolatrous worship. People who engage in banquets, frequently engage in other sinful pastimes and amusements, such as moving picture shows, theaters, evening parties with games, even dancing; in short, any means that will draw crowds and amuse, especially the young. This nonspiritual, carnal, downward trend will continue until it reaches the low stage that Peter names,—lasciviousness and lusts,—and even these receive, in many places, such mild treatment that they are not considered so very bad, by many. Paul fully explains this point when he says: "Evil men wax worse and worse."

We are not only warned against evil, but against the very appearance of evil. How much the Scriptures teach of soberness, gravity! The influence of festivals and banquets in our churches is evil, sinful and wicked. Such things lead to mirth, causing men to become "lovers of pleasure more than lovers of God." Such will be without a vestige of spirituality.

Dr. Hammond was High Royal Chaplain of King Charles II. He was a most distinguished theologian. In his paraphrase of the New Testament he quotes Peter's text in this way: "Ye must therefore, seeing Christ hath suffered for you, resolve to follow and

imitate him in suffering also, or dying with him, viz., dying to sin. . . . That for the remainder of the life that ye live, this frail mortal life, ye live not one minute longer in obedience to those lusts that are ordinary among men. . . . For ye have surely continued long enough in those heathenish villainies, so ordinary in the Gentile world; ye have sufficiently gratified them by accompanying them in unnatural acts of uncleanness and carnal lusts, in wine drinking, amorous dresses, bacchanals, and those detestable sins of lust used in the idol worship of the Gentiles." This places banquets on a very low plane. Christians must seek, as we sing, "things that are higher."

Covington, Ohio.

OMAHA MISSION, NEBRASKA.

Wife and I left our Canadian home last fall, and are now located near this city. We found very active mission work being carried on here by our son, Milton R. Weaver, and his wife. They are doing a splendid work, and have a good report within and without the church. The Lord's cause at this place is gradually growing, and all seem much interested in the work. There is much sin and wickedness here, which makes city mission work very difficult. We are well pleased with the progress that has been made, and feel that the outlook is good for souls to be gathered into the church. The saving of souls, in a city like this, is a grand work, and requires earnest prayer and the guidance of the Holy Spirit.

March 8 Bro. Paul Mohler came here and remained until March 22. He conducted Bible class studies almost the entire time. The lessons were all good, and they gave us a clearer understanding of the teachings of the Scriptures. He took as his principal lesson, "The Sermon on the Mount." He showed how the Master taught these great truths, by going from one step to another, starting with the lower truths, "Blessed are the poor in spirit," etc. (Matt. 5: 3), and going on up, step by step, higher and higher, thus showing the richness and depth of this wonderful sermon. If carefully obeyed by each Christian, it will bring about a deeper consecration in their lives. Many are not as much interested in Bible study as they should be, and, therefore, do not avail themselves of these opportunities of gaining more Bible knowledge, and thus getting clearer views of the way of salvation. Some good impressions were made during these studies, which later may result in much good. Bro. Mohler was hindered somewhat by an attack of la grippe. Our son will follow up Bro. Mohler's class work with a series of meetings, to begin April 5. J. A. Weaver.

R. D. 5, South Omaha, Nebr., March 31.

DEATH OF ELD. J. D. MISHLER.

Bro. John D. Mishler, son of Daniel and Catherine Mishler, was born in Whitley County, Ind., Feb. 10, 1864, and died March 29, 1914, aged fifty years, one month and nineteen days. He was united in marriage to Sarah A. Haines Feb. 25, 1886. To this union were born two children, Alice Pearl and Ray. The little son died when two years old. The daughter became the wife of Floyd Reiff. To them have been born two children,—J. D. and Helen.

Brother and Sister Mishler united with the Church of the Brethren, May 1, 1886. Bro. Mishler was elected to the deacon's office May 2, 1896, and Aug. 5, 1899, was called to the office of the ministry. In this office he proved faithful to his trust, and won the confidence of his brethren and sisters. Aug. 27, 1900, he was advanced to the second degree of the ministry, and was ordained to the eldership, Dec. 29, 1906, at Rossville, Ind.

Though he was in middle life when called to the ministry, he at once made the best preparation possible for his work. He became very efficient as an evangelist, and was the means of leading many men and women into the kingdom of God. His heart was much in this work, and he continued actively in the service until failing health caused him to cease his labors. For several years he was troubled, occasionally, with hoarseness, which developed into an acute form in October, 1912, while he was engaged in his last series of meetings in the West Manchester church. A trip to the West, and another to Florida, during the past winter, failed to relieve him. He reached home from his last trip just two days before he passed away.

As an elder, Bro. Mishler was tactful and able in directing the work of the church. At one time he had oversight of three congregations. He was active in the work of the Middle District of Indiana, and frequently served on important committees. For two years he was Trustee of Manchester College, and during a part of this time he served as a member of the Executive Board.

He leaves a faithful wife, who has been his constant companion in all his ministry and afflictions; also one daughter, two grandchildren, four brothers and one sister. Funeral services by the writer at the Spring Creek house.

Otho Winger.

North Manchester, Ind.

THE ROUND TABLE

Joy.

BY J. G. ROYER.

THE word "joy" is but short, as we write it, but it is a big word when we consider it. It is larger than the word "happiness," which is itself dependent on happenings. It is larger than the word "amusement," which literally means the cultivation of the muses.

But the little word "joy" covers both those two big words, and other big words besides. Some one has said, "Joy is like a good appetite and a good stomach; it likes and digests everything."

Joy is not a thing made and kept somewhere in heaven, that, when people pray for it, pieces of it are somehow let down and fitted into their souls. No one can get real joy merely by asking for it. It is a fruit of the Spirit,—a fruit of the Christ-life,—and, like all other fruits of the Spirit, it must be grown.

Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." The things spoken were about the vine and the branches. Jesus calls himself the "True Vine"; and as such he represents the source of all true joy. The steps that lead to it are, "Abide in me," and "Bear much fruit." To "abide" in Christ is to live in him. To "bear much fruit" is to live and work for others, as he did.

"He that abideth in me . . . bringeth forth much fruit"; and bringing forth much fruit is joy,—fulness of joy. The religion of Jesus expels misery from the hearts of those who receive it in its fullness, and gives joy in its stead. It was to drive misery and wretchedness out of the world that Jesus came into it.

There is, therefore, no mystery about joy. Drummond says, "Put in the right ingredients and joy must come out." Men have tried every other conceivable way to find joy, and have failed. Every day should add a new layer of joy to your life and mine, even though trials and tribulations overtake us. Paul would say, "I am exceeding joyful in all our tribulation."

It was not intended that one part of life should be filled with joy and the remainder be barren. When Jesus said, "These things have I spoken . . . that your joy might be full," his design was to fill the joy of his people with a fullness that rises and rises, higher and higher, till it comes to perfection when "ye enter into the joy of your Lord." Then all the fountains of joy shall be broken up in their fullness for evermore.

Mt. Morris, Ill.

On the Other Side.

BY IDA M. HELM.

I SUPPOSE the priest and the Levite were genteel-looking men, and doubtless both had a good reputation. The way to their destination lay along the dangerous Jericho road. They were anxious to get over it, as quickly as possible, and had no inclination to help any needy person along the way. When they saw the wounded and bleeding man, they drew their cloak of selfishness more closely around them and passed by on the other side. The Samaritan was despised in Judea, but he proved himself a neighbor to the wounded man. It took of his time, money and strength to render the help necessary to convey the robbed man to a place of safety, and where he would be cared for.

"Let not appearances deceive you." We can not be truly cultured nor truly Christian unless we have an active interest in those who are in need. We must really do everything in our power to help them. We can not expect to do anything of value without paying the price.

Jesus loved us and left heaven, with all its riches and happiness, came to earth and lived a life of poverty. He gave his life blood that the wounds sin inflicted on us might be healed, and that our

heavenly estate, of which the enemy (Satan) robbed us, might be restored. We call him Lord and Friend and our Elder Brother. Then we must treat every person that may need our help exactly as we would treat Christ if he were in this condition. He died for every one. We must set ourselves earnestly to the task of ministering to the temporal needs of others and of leading wounded souls to the Master Healer.

Ashland, Ohio.

Purity.

BY CALEB ALTIS.

WE are often made to wonder, as we view the dizzy heights of countless memorial towers. Each one, from its base to its summit, reflects the beauty and grandeur so carefully sought for in its construction by the artistic touch of the builder. We ask ourselves the question, "What great genius constructed the marvelous towers?"

Often we are overcome with a feeling of reverence, as we think of the many noble men and women who have made their lives memorial towers that send gleaming lights of purity far out over the ocean of life, to welcome voyagers to that safe landing, after the storms have spent their fury.

Very recently I noticed on the wall the picture of a ship, as she was out at sea. At a distance around her, darkness rests on the water, but near her is light. I looked beyond, and beheld a great tower, and at the summit I saw a beautiful light, sending forth its bright rays and kissing into radiant splendor the waves that bear the ship on their golden crest.

I can make no better comparison as to what a life of purity means to us, as sailors on the ocean of life, than the one just given. What great good can one accomplish without purity of heart? We are, as it were, ships out at sea, and sooner or later, we must come to a landing. Oh! let us not sleep, while we are drifting, lest we should be crushed against a dark and merciless shore; but let us keep in the light of purity, that we may have the assurance of a safe landing. The purity of this life becomes a tower on the shore of eternity; and a gleaming light reaches far out to sea, welcoming weary sailors to a peaceful haven. "Blessed are the pure in heart, for they shall see God" (Matt. 5: 8).

R. D. 1, Hoxie, Ark.

"The Vengeance of God."

BY WILLIAM LEWIS JUDY.

MOST people believe what it pleases them to believe. Too often they mistake wishes for judgment. This is well illustrated by a certain present-day tendency to argue away eternal punishment. "There is no hell," some people say, "for God is a merciful God." The real reason for their professed belief is that, with hell eliminated, they can allow themselves a freer rein and a lower morality.

"You can't eat your cake and have it, too," is a saying as true as it is old. It is an established rule of law that one can not lay claim to the benefits of a contract unless he assume the obligations as well. So with those who have mentally abolished hell and its torment, but nevertheless have retained heaven and its reward. In this they are inconsistent, for if we are rewarded for the good, we are just as surely punished for the evil. Perhaps our preachers of old may have had a little too much brimstone in their discourses, yet a smell of it in the sermons of today is badly needed and sadly lacking.

It is true that we may be punished in this life by the wrong we do, but we shall be punished after death for the wrong we do, unless we have made our peace with Jesus Christ. Too many are slipping through the nets here below, and surely there must be a finer net farther on that will catch those who slip through here on earth. God is a merciful God, but he is also a just God, for mercy and justice are virtues inseparable. "Vengeance is mine; I will repay, saith the Lord."

1316 South Michigan Avenue, Chicago.

Sunday-School Lesson for April 26.

Subject.—The Lost Sheep and the Lost Coin.—Luke 15: 1-10.

Golden Text.—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 10.

Time.—January, A. D. 30.

Place.—Perea, beyond Jordan.

Central Thought.—All sinners are welcome in the presence of Jesus, and recipients of his blessing.

CHRISTIAN WORKERS' TOPIC

Christian Adornment.

Read 1 Tim. 2: 1-8.

For Sunday Evening, April 26, 1914.

I. Matt. 6: 19-34.—1. Christians must not be anxious about what we "shall put on" (vs. 25, 31). Examples (verses 26-30). 2. We are to seek the inward first and God will care for the rest (v. 33).

II. Romans 12: 2.—1. Christians must not appear like the children of the devil (Rom. 12: 2a). Conformed—fashioned; same word as in 1 Peter 1: 14. This includes every form of appearance of evil; world-wide. 2. Christians must feed their minds on holy things so they will want to appear as children of light (Rom. 12: 2b; Eph. 5: 8). This applies to our actions in general, eating and drinking, our living, places we go, estimate of self, methods of getting money, treatment of others, feigning righteousness, dress, etc.

III. 1 Tim. 2: 8-10.—1. Men must pray, having lived pure lives (verse 8). 2. Women as well as men must live consistent Christian lives (vs. 9, 10). (a) Their apparel must be modest. Modest—simple, comfortable, neat, decent, or such as will give assurance of morality in contrast with Rev. 17: 4, 5. (b) Must appear with shamefacedness and sobriety. Shamefacedness—same word as reverence in Heb. 12: 28. Sobriety—not loud, giggly, or giddy, but pleasant. (c) Unnecessary outward array forbidden. The word uses such as "broided hair, or gold, or pearls, or costly array" as their badges (Rev. 17: 4). The Christian must have nothing to do with such. (d) Good works (good manners, etc.) is the adornment that becometh people professing godliness (verse 10).

IV. 1 Peter 3: 3-4.—1. Christian's adorning not to be that outward adorning (v. 3). (a) Not plaiting of hair. (b) Not wearing of gold. (c) Not putting on of apparel. (Worldly people trust in these.) 2. Christian's adorning to be hidden man of the heart (inward). Meek and quiet spirit (Rom. 8: 14-17; Gal. 4: 6, 7). Reasons: (1) Great price in God's sight, (2) example of holy women of old (v. 5), (3) incorruptible.

PRAYER MEETING

The Things That Endure.

Psa. 102: 24-28; Heb. 12: 25-29.

For Week Beginning April 26, 1914.

1. The Fleeting Things of Earth.—The language of the Bible texts, above referred to, indicates that there are many things that do not abide, and this applies even to the earth itself. While the years of God are "throughout all generations," "man cometh forth as a flower and continueth not." He is as "a vapor that appeareth for a little while and then vanisheth away." He is as a shadow, —as a tent that is taken down and folded away. Man may boast of his high station in life, but the hour will come when all, from the least to the greatest, must depart from the scenes of earth (Job 4: 17-21; Psa. 39: 4; 90: 10; Eccl. 2: 22, 23; Heb. 13: 14; James 1: 10; 11).

2. The Spiritual Things That Abide.—The greatest things in God's throbbing world are not the things material,—much as we may depend upon them. Whatever may fall and pass away, nothing is said about the dissolution of the spiritual. David spoke of material things passing away, but he was strongly assured that all things spiritual, together with the Great Creator, would endure forever (Rom. 2: 7; 6: 22; Gal. 6: 8; 1 Thess. 4: 13-18; 1 Tim. 4: 8).

3. The Kingdom That Abides.—Having an Abiding King, there must, of necessity, be an abiding kingdom. The author of the Book of Hebrews speaks of One whose voice shook the earth, and whose voice would also cause the heavens to tremble, which means, as he himself expresses it, "the removing of those things that are shaken." Then he says: "Wherefore, receiving a kingdom that can not be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe." (Hab. 2: 14; Mal. 1: 11; Matt. 16: 18; Rev. 5: 10, 13, 14; 22: 1-5).

4. The Subjects of the Kingdom.—The King would have a valueless throne, were there no subjects, and so the apostle includes himself and all whom he is addressing, as enrolled citizens of this eternal dominion of the ever-abiding King. Jointly we share an inheritance that endures (John 15: 14; Rom. 8: 5, 6, 9, 14, 15, 16).

HOME AND FAMILY

Some Reasons for Going to Church.

Selected by J. Lloyd Nedrow.

Some go to church just for a walk,
Some to stare, to laugh and talk;
Some go there to meet a friend,
Some their idle time to spend;
Some for general observation,
Some for private speculation;
Some to seek or find a lover,
Some a courtship to discover;
Some go there to use their eyes,
And newest fashions to criticise;
Some to show their own smart dress,
Some their neighbors to assess;
Some to scan a robe or bonnet,
Some to price the ribbons on it;
Some to learn the latest news,
That friends at home they may amuse;
Some to gossip false and true,
Safely hid within the pew;
Some go there to please the squire,
Some his daughter to admire;
Some the parson go to fawn,
Some to lounge and some to yawn;
Some to claim the parish doles,
Some for bread and some for coals;
Some because it's thought genteel,
Some to court their precious zeal;
Some to show how sweet they sing,
Some, how sweet their voices ring;
Some the preacher go to hear,
Some to praise him or to jeer;
Some forgiveness to implore,
Some their sins to varnish o'er;
Some to sit and doze and nod,
But few to kneel and worship God.

Who Was to Blame?

BY ELIZABETH D. ROSENBERGER.

DICK TURNER had been called a wild, reckless boy; he was spoken of as a "good-for-nothing" later in life. Nobody was greatly surprised when he was committed to prison. The judge looked solemn when he pronounced sentence: "Ten years."

The people in the court-room went home, the jury was dismissed and Dick, with a strange, wild look on his boyish face, followed the turnkey down to his cell. Ten years in prison with thieves and murderers! He had intended, some day, to repent and make good. Now his chance was gone. In prison no one would care whether he was good or not. He had sometimes tried, in his feeble way, to do better, but this was the end.

Who was to blame? As the young man was on trial that day, all those implicated were not beside him. No words of ours can picture the tragedy of a young life immured in prison walls until all the instincts of manhood are crushed out and he emerges a mere outer shell. Dick Turner's father punished him occasionally when he caught him in some act especially displeasing to him. He punished him, too, when he was angry and out of patience. Then Dick "got what was coming to him." Occasionally he said, "You ought to know better," as if the very fact that Dick was his son should preclude the possibility of his going wrong, but he never talked to him about Jesus, who could give him the strength to live right. He never urged him to go to church. For that matter, Mr. Turner never went himself.

There was Dick's mother. She was a lovely housekeeper, and her horror of muddy footprints had driven Dick into the street many a time when he would rather have been at home. She could not endure having Dick's friends in the house, because she was nervous. The sewing and worrying she did, to keep in style on a limited income, were largely responsible for her nervousness. She was a dainty, neat little woman who liked everything "just so," and poor Dick seldom was neat and clean enough to suit her fancy. He knew that he worried her, and so it was easier to keep out of her way than to be constantly nagged at.

Dick had a sister. How he had loved her and played with her when they were children, for Dick was unusually affectionate for a boy. He had al-

ways looked up to her, though he was several years older than she. But she said Dick bored her and she usually found fault with his manners, or criticised him for something or other. So, hurt and wounded, Dick drew back into himself and would not again expose himself to snubs and lectures. He did not confide in her, because she never appreciated his confidence. Other boys were interesting to her; she pushed Dick out of her heart.

What of the boys who, at one time or another, had invited Dick to go with them to a saloon? Most of them were stronger than he, and they could walk in the sunshine, free; while poor Dick was locked into a cell.

Many a boy, taking his first step on the downward path, would draw back appalled if he could see the vision of himself, after years of wrongdoing have left their mark upon him. To some of us God has given the foresight to understand that there are paths which a boy's feet should never tread, and the saddest of all waste is the waste of possibilities in human character.

"What are we here for, you and I,
As the long and wonderful days go by;
Each one stretching to us a hand
Filled with privilege high and grand?
Born of a meaning our lives must be;
God has a purpose in you and me."

The boys who need help are many; and we should be willing to do all in our power to keep them from a fate like Dick Turner's. We have a chance to encourage the boy whose home is not what it should be. Unless a boy is exceptionally callous to his surroundings, he becomes sullen and resentful when under constant reproof. The hearty friendliness of a good, sympathizing man or woman can do much at this time. One teacher in physical training said that children, who are constantly nagged, are hollow-chested and sullen. The fear and resentment of which their hearts are full shows in their physical bearing. It is impossible to make a boy hold up his head and look the world bravely in the face when his spirit has been broken by brutal, domineering methods. The world needs more natural kindness of heart, more sympathy for the boys who are likely to get into trouble. We should enter into their lives to the fullest extent. If we neglect these boys we sin against them, and, to a certain degree, we are responsible when one of them stumbles and falls. We are face to face with a great duty to our little brothers. Let us love them and save them!

Covington, Ohio.

Mahala Sell Koontz.

BY ROSIE S. MYERS.

"She who would lead must first herself be led;
She who claims the rod of power must first have howed
her head;
This know all those who leave the world their names."

"Our leader is gone," was the plaintive declaration of a neighbor, a sister and coworker, immediately after the subject of this sketch had breathed her last.

Sister Mahala, wife of Eld. Jacob Koontz, of near Loysburg, Pa., was a daughter of John and Susan Sell, and was born Oct. 14, 1829. She died Oct. 31, 1905, aged seventy-six years and seven days.

She was reared to womanhood in the southern end of Morrison's Cove, Bedford

County, Pa. On the fifteenth day of January, 1852, she was joined in marriage with Jacob Koontz. They commenced housekeeping in the home where she died, having lived happily together for over fifty-three years in the same place. A few months after her marriage she, with her husband, was received into



Mahala Sell Koontz.

the Church of the Brethren in the Snake Spring Valley congregation, where she always had her membership.

Sister Koontz was a remarkably active woman all her life, even until her last illness, which lasted only five days. She was not only concerned about the cares and interests of her own home, but everywhere in the community where sickness and death reigned, her presence was sought, for she always responded with willing service to the afflicted and bereaved.

She was a quiet, unassuming woman and was, perhaps, not widely known outside of the State District where she lived, but all who were fortunate in forming her acquaintance could readily attest to her devotion and loyalty to the church of her choice.

Her education was limited to the extent that she would not undertake to lead a prayer meeting or take charge of a Sunday-school class, but she was a regular attendant at all the services of the church, where her presence was an inspiration to the many who regarded her as a "mother in Israel." In her "little corner" she faithfully and silently worked, though her many acts of kindness and deeds of love were not heralded.

Her home was near the church that bears her name, and her house was always open for the entertainment of visiting brethren and sisters. Nothing seemed too much trouble for her, to promote the comfort of her guests. Not only were Brother and Sister Koontz satisfied that their home should be a home to the Brethren during their lifetime, but they made provision with their son and family, who were their successors, that this same hospitality should be continued at the "old homestead" after their death.

Sister Koontz was the mother of two sons and two daughters,—all members of the church. She also reared four orphan children, and faithfully cared for her father-in-law and mother-in-law in their declining years.

Much might be written of the devotion and interest that Sister Koontz always manifested in the prosperity of the church, but it can all be summed up in the memorable words of the Master, "She hath done what she could."

Curryville, Pa.

The man who wishes truth to be on his side may be wrong and stay that way, but the man who wishes to be on the side of truth won't stay wrong long.

SISTERS' AID SOCIETIES

BERTHOLD, N. DAK.—Our sisters met March 8, 1913, and organized a Helping Hand Society. We held thirty-two meetings, with an average attendance of six. Our work for the year consisted chiefly of making quilts, aprons, comforters, bonnets, prayer-coverings, clothes-pin aprons, dust-caps, petticoats and children's clothes. We sewed one day for a busy mother, and one day for a brother whose wife is dead. We donated some bedding to a family who sustained a loss by fire, and gave some clothing to a poor family. Our donations for the year were \$25.93. We received \$14.53 for work done and goods sold, making a total of \$40.46. Our expenses were \$19.40, leaving a balance of \$21.06 on hand. Our officers for the year are as follows: Sister Allie Petry, President; Sister Ella Petry, Vice-president; Sister Martha Jones, Superintendent; Sister Emma Ingle, Assistant Superintendent; the writer, Secretary-treasurer.—Olive Inks, Berthold, N. Dak., April 2.

DES MOINES VALLEY, IOWA.—The following is a quarterly report of our Sisters' Aid Society from Jan. 2 to April 2, 1914: We held twelve all-day meetings, with an attendance of 158 workers, and thirty-seven visitors. Our average attendance of workers was thirteen, and our average attendance of visitors, three. We quilted eight quilts, made some quilt blocks, and twenty-five children's garments. We have an enrollment of twelve members. We received \$1.10 for membership fees, \$1 for one day's work, \$27.75 for serving a sale lunch, sold a carpet and some calico for \$5.20, received \$15.20 for free-will offerings, making a total of \$55.50, plus \$17.25 from last year, making a total of \$72.75. Our expenses were \$11.44. We sent money to the following places: Bethany Bible School, Chicago, \$10; Iowa Orphans' Home, \$10; Oklahoma Orphans' Home, \$5; Sunday-school Extension Fund, Chicago, \$5; to widows in our community, \$5; to Des Moines, with a bundle of clothing, \$5. We sent thirteen children's garments to Ottumwa, Iowa. We have \$24.31 in our treasury. Sister Frank Berkey is our President; Sister Folger, Vice-president; Sister Eva Sage, Treasurer and Assistant Secretary; the writer, Secretary.—(Mrs.) Mabel Meyer, Ankeny, Iowa, April 6.

ELKHART, IND.—From Jan. 1, 1913, to Jan. 1, 1914, we held twenty-six meetings, with an average attendance of nine. Jan. 1, 1913, we had \$21.60 on hand. During the year we received \$24.22, making a total of \$45.82, less \$25.90 for expenses, leaving a balance of \$19.92.—(Mrs.) Jennie Mayer, Secretary, Elkhart, Ind., April 1.

NAPEVILLE, ILL.—We reorganized our Aid Society for another year, with Sister Emma Shiffer as President; Sister Elizabeth Beery, Vice-president; the writer, Secretary-treasurer; Sister Della Shiffer, Assistant Secretary. During the year we held twenty-six meetings, with an average attendance of eight, and an average contribution of 38 cents. We made comforters and garments, all of which were sent to the poor. We sent one sack of goods to the Hood sisters, one to one to Court Bluffs, one to Detroit, and bedding to Bethany Bible School.—Bessie M. Fry, 328 North Center Street, Naperville, Ill., March 30.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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THE members at Covington, Ohio, are rejoicing because of ten recent additions to their number.

BRO. D. W. HOSTETLER changes his address from Reynolds, Ind., to R. D. 1, Bourbon, same State.

THE District Meeting of Idaho and Western Montana is to convene at Twin Falls, Idaho, April 22.

BRO. J. HARMAN STOVER, now residing at Chico, Cal., expects to move to Patterson, same State, in June.

BRO. NATHAN MARTIN's meetings in the Shamokin church, Pa., have so far resulted in six accessions to that congregation.

BRO. I. M. McCUNE, after passing through a most serious operation, has returned to his home at Medicine Lake, Montana.

BRO. J. P. DICKEY, late of Lordsburg, Cal., has located in the Raisin City church, same State, where he should be addressed hereafter.

BRO. D. W. SHOCK, of Minneapolis, Minn., is to take pastoral charge of the Batavia church, Ill., May 1, and should be addressed accordingly.

A NOTICE, concerning arrangements for the District Meeting of Eastern Pennsylvania, will be found among the notes of that State on page 253.

ACCOMPANIED by his family, Bro. A. W. Ross arrived in Elgin on Monday evening, to be in attendance at the meeting of the General Mission Board.

BRO. J. G. ROYER is spending several weeks in the vicinity of Bridgewater, Va., and while in the State will probably take in a few of the District Meetings.

TEN accessions are reported from the Johnstown church, Pa.—the result of a series of refreshing meetings, conducted by Bro. H. S. Replogle, of Windber, same State.

BRO. GALEN K. WALKER, late of Johnstown, Pa., is to locate in the Plum Creek church, same State, to assume pastoral charge of that and also the Glade Run congregation.

THOSE who are interested in the transportation facilities for the District Meeting of Southern Ohio, will please note the instructions by the committee, among the Ohio notes.

MARCH 29 Bro. Wm. K. Conner, of Harrisonburg, Va., closed his three weeks' series of meetings at Rouzerville, Pa. At this writing baptism has been administered to fourteen recruits for the Lord's army, and others are ready for the administration of the sacred rite.

As this issue goes to press on Tuesday forenoon, we are, of course, unable to say anything regarding the meeting of the General Mission Board, which begins its sessions on Wednesday morning. We hope to give a report of the business transacted in next week's MESSENGER.

We publish, on last page of this issue, a brief notice from the Committee of Arrangements for the Seattle Conference. These brethren are working hard to make the meeting a success.

A SERIES of meetings, held by Bro. J. Edson Ulery, at Onokama, Mich., resulted in seven making the good choice. Four of these have been baptized; the others are to be received at an early date.

AMONG the mountains, thirty miles east of Reedley, Cal., a new colony of members, numbering ten in all, has been located. With a few further accessions they hope to organize a church in the near future.

ONE of the wide-awake Mission Boards of the West has made arrangements by which the District Missionary Secretary regularly visits each congregation, thus inspiring the Local Mission Boards to greater activity.

BRO. E. S. MILLER, who is now in the midst of an interesting series of meetings in the Astoria church, Ill., desires to state that his services may be secured for revivals by addressing him at Astoria, Ill., up to April 20.

BRO. DAVID ROWLAND and wife have returned to their home at Lanark, Ill., after a stay of some months in California. The Shannon church, of which Bro. Rowland is the elder, is making good progress in the Lord's work.

A SPECIAL Elders' Meeting of Southeastern Pennsylvania, New Jersey and New York is to be held during the Sunday-school and Missionary Convention, announced for April 22 and 23 in the Geiger Memorial church, Philadelphia, Pa.

BRO. EDGAR M. HOFFER, of Elizabethtown, Pa., writes us that of the elders ordained before the division, Bro. I. J. Rosenberger is the only one left in Southern Ohio, he having been ordained in 1876 by Brethren John P. Ebersole and Daniel Brower.

BRO. T. L. WOODIEL, who formerly resided at Palestine, Ark., recently located at Judsonia, same State. He is now ready to entertain calls for revival meetings, being ready to engage in that line of work after July 1. He should be addressed at Box 95, R. D. 1, Judsonia, Ark.

NICKELS and dimes, entrusted to a score of children of a Maryland Sunday-school last spring, to be invested or utilized as they deemed best, yielded the goodly sum of \$20.43. A fine investment and, incidentally, an excellent way of impressing young hearts with the importance of working for missions.

BRO. C. P. ROWLAND, who is spending some weeks in the mission field around Cabool, Mo., is finding great opportunities for the extension of our faith and doctrine among the people of Missouri as well as Arkansas. Apparently the whitening fields are beckoning for the willing reapers, but the workers are slow in responding.

BRO. IRA P. EBY having retired from the work in Cuba, the little flock on that island is now without a shepherd. As a promising part of the great world field, Cuba should not be neglected. The "Go ye" should prompt some devoted worker to come to the rescue of these earnest members, who are doing their best to hold up the banner for Christ and his cause.

WE have the following from the Conference "Committee on Program," and make room for the communication on this page: "Notice is hereby given to all General Committees of the Brotherhood to send in their programs to the Secretary, that their work may be completed for publication by the first of May.—M. F. Woods, Chairman; E. S. Gregory, Vice Chairman; A. D. Bowman, Secretary."

WE are told that Congress appropriates \$100,000 per year for the suppression of the liquor traffic among the Indians. Well and good,—but why stop with the "red men"? Why not be equally solicitous for the "black men," who are just as greatly cursed by drink as the Indians? And why not curb the traffic for the benefit of the nation in general? We see no reason why all might not be equally favored.

WE note that the active elder of a Southern church is urging his members to qualify themselves to lead in public prayer whenever called upon. We can not emphasize the cultivation of this means of grace too strongly. We may not all be called upon to do great things, but we may, by the grace of God, all be mighty in prayer, and a prayer life is the greatest life, because it touches the eternal throne.

THERE is a growing tendency among our congregations to make the members' meetings,—monthly or quarterly, as the case may be,—as helpful as possible. To this end they arrange for instructive talks by some of the ministers or others, at times when there is but little business to be transacted. Such a plan insures a better attendance, and gives the members a needed inspiration towards greater efficiency.

As compared with other meetings, the date of the Seattle Conference, June 23, is not as late in the season as some might think. In 1886 the Annual Meeting convened at Pittsburg, Ohio, June 15, only eight days earlier than the time announced for the meeting this year. In 1848 and 1859 the date fell on June 12, and several times since then on June 11. Then, too, a few called Conferences have been held in the fall.

A RIGHTeous verdict was rendered by a Nebraska jury, recently, when it decided that a saloonkeeper should pay \$11,400 to the widow of one of his customers, who, in a drunken stupor, lay down on a railroad crossing, and was mangled by the passing cars. Not always is responsibility placed by a jury so strikingly correct as to fall where it justly belongs, and in a measure, at least, atones for the wrong that was done.

ONE of the California churches, combining beauty with utility, has arranged for the planting of a belt of olive trees around her church premises, making it "a matter of record," at the same time, that any returns therefrom, in future years, shall be wholly given to the missionary cause. An excellent plan, from any angle, and one that is certain to direct general attention to the work of missions, by the practical object lesson in plain sight of the entire congregation.

THE UNION CHRISTIAN WORKERS' MEETING of the Chicago, Naperville, Batavia and Elgin societies, held at this place last Sunday afternoon and evening, was exceptionally well attended and brimful of interest. We regret that a lack of space prevents us from giving a detailed description of the inspiring gathering. Suffice it to say, that if those in attendance will endeavor to put in practice even a part only, of the many excellent suggestions offered, the result will be most promising for the four societies.

THE church at Lindsay, Cal., has decided upon a plan of increasing congregational efficiency that, to our mind, is deserving of special commendation. To bring the church, and the people whom they desire to reach, into closer touch, they appointed a committee to visit each home of the community, and to arouse greater interest in church and Sunday-school. It is the special aim to encourage more regular church attendance. These are all matters of vital importance, deserving of far more attention than is usually bestowed upon them. By all means, let there be plans promotive of greater efficiency, but having made a plan for the work, let us not forget to work the plan.

It will be noticed that our Ministerial List for the 1914 Almanac, contains forty-nine less names than the list for 1913. This is caused by the thorough cleaning up which the entire list received. We removed over 100 names that had been duplicated, or stood for parties who had been dead for years, or who had been deposed. Practically every name in the list was investigated, and it was found that we were carrying names that should have been removed from previous lists. A number of new names were added, but not enough to make up for those that were taken off. We, however, feel quite certain that if as many ministers should be installed as were reported last year, the list in the Almanac for 1915 will show a decided increase.

A CALIFORNIA correspondent informs us that there is a vigorous movement on foot, to enroll that State among the prohibition forces ere the close of 1914. We are sure that the Golden State can work for no better move in the real development and progress of the commonwealth.

Representation at Conference.

A BROTHER writes us of a congregation, with an assessment property valuation of nearly a half million of dollars, that has decided, on account of the expense, to send no delegate to the Seattle Conference. In our judgment, this church has made a mistake, and should rescind her former action, and see to it that she is properly represented at the Annual Meeting. This is a matter of too much importance to be overlooked by the congregations that are well able to pay the expenses of at least one delegate. There are probably fifty or more congregations that should reconsider their former action respecting non-representation, and decide to send a delegate to the approaching Conference. The meeting being to one side of the Brotherhood, will have a small enough body of delegates at best, and for that reason, the churches which are financially circumstanced so they can represent, should not neglect their duty in this particular. The business to be disposed of being of general application, is too important to be entrusted to a small body of delegates. In the United States we now have 975 congregations, and at least half of them ought to be represented at our June Conference.

The Conference and Her Work.

HOWEVER much our people may differ regarding the value and advisability of the decisions of the Annual Meeting, they should, in their speaking and writing, show some respect for what the Conference may have seen proper to recommend. We are not saying that the Conference is infallible,—that she makes no mistakes,—but we do say that, as a deliberative body, made up of devout members, she is entitled to a little more than ordinary respect. And, furthermore, if there is any one place where the Holy Spirit's influence is felt among us, it should be at the Annual Meeting. Here we have, in our great assembly, many of the most pious, the most zealous, and the best-informed brethren and sisters in the Brotherhood, and if the Spirit can not be depended upon to aid in directing a body of saints of this type, then we are wondering where we should look for his manifestation of power among God's people. If he can not influence the best informed, the most devout, and the most sincere of the followers of Christ, then what must we say of his work in other assemblies? In addition to this, it might be well for us to bear in mind that "in the multitude of counselors there is safety," and this, of itself, gives occasion for respect. The way some members write and speak of the Annual Meeting, and her decisions, is at times painful. Even if they can not fully endorse everything that is said and done, they can at least show a little regard for the one great gathering of the body of which they are members.

A Stand for Temperance.

TUESDAY of last week was an interesting day in Elgin. Nearly every voter in the city,—6,193 women and 6,239 men,—went to the polls and voted on the local option question. Saloons or no saloons, was the issue. The same question had been voted on before, only to be settled in favor of the saloons. But this time the women were permitted to cast their ballots, along with their husbands, fathers and brothers, and the day was won for the cause of temperance. The majority was not large,—practically 600,—but large enough to eliminate the saloons, and so Elgin is to be a temperance city.

The field was most thoroughly worked, especially by the women, and to them must be accorded the honor of settling the question. Every member of the Church of the Brethren, able to reach the polls, voted for temperance. The powers that be granted

them the privilege, and they made use of it in the interest of morality, humanity and righteousness. Not all the churches in the city took their stand on the side of prohibition. It is said that a full half dozen refused to take an active part in the campaign against the liquor interests. In fact, the saloon people congratulated themselves on having the influence of two of the large churches on their side. It is hardly conceivable that churches, claiming to be the body of Christ, should so far lose sight of consistency, as to throw their influence on the side of those who, by the liquor traffic, wreck homes, and ruin thousands of the most promising young men in the land. But that is just what is being done all over this great land of ours.

If all the churches of the United States would take their stand against the liquor interests, every saloon could be closed. But with one of the largest religious bodies on the continent, along with a few not so large, voting in favor of license, the struggle has become as unfair as it is desperate. The temperance forces must not only overcome the world, but a misdirected part of Christianity as well.

It occurs to us that the time has come when the churches standing for temperance should demand of those favoring the saloons, either to come out squarely on the side of the higher order of morality, or let it be known that they stand with the element that the saloon represents. The Master teaches that those who are not for him are against him, and surely one can not be on the side of the most gigantic evil of the world, and yet be on the side of Christ. As we view it, a church that deliberately places herself on the side of the saloons, and works for the liquor interests, in a great struggle like the one now going on in this country, is not worthy of being called a church of Jesus Christ. A thorough canvass of this question, in the religious journals of the land, would be an eye-opener to the masses.

Our Visit to the Foreign Mission Fields.

No. 20.—Anklesvar.

ANKLESVAR is a city of 10,000, on the B. & C. I. Ry., north of Bombay 200 miles, and the most northern station of the Brethren mission in India. Work was opened at this station in 1899 by Bro. S. N. McCann and wife, who remained in charge of it until 1907, when, on account of bad health, they withdrew from the field and went home to America. The work was just taking form, when the famine of 1900 came on. Much attention, during this scourge, was given to relief work and the care of orphans. An Orphanage was built and something like 150 orphan boys were brought in and cared for until 1906, when some of them were sent to Bulsar to school, and some to Vali, to learn farming. Since then the Orphanage has been occupied by native Christians. At present seven families are living in it, which makes a good Christian community at the bungalow.

In 1907 Bro. W. B. Stover and wife took charge of the station, and have been in charge since, except during their recent furlough. Brethren J. M. Blough, D. J. Lichty and Q. A. Holsopple, with their wives, have labored here in the meantime. During the days of the Orphanage, the late Sister Mary N. Quinter did very acceptable work. Those to whom she ministered remember her most kindly to this day. Sisters Himmelsbaugh and Ziegler are located at this station. Bro. Ira Arnold and wife, and Sister Olive Widdowson, are here at present for language study.

The membership of the Anklesvar congregation is, at present, about 435, scattered over considerable territory. Eleven village schools are running, two of them day schools and nine night schools, with a total enrollment of 137,—twelve or thirteen of them girls. The number of girls in school, in this country, is always a significant figure. It has much meaning for the future. The teachers are all members of the Brethren church. Besides the nine teachers, there are thirty-five native workers,—in all forty-four,—twenty-eight men and sixteen women. Among them are ten evangelists and a few Bible

women. Their monthly pay roll is \$110, or \$2.50 on an average. The range of support runs from \$1 to \$5.50 per month. The \$1 wage is paid to some of the wives of the men workers. This seems incredibly low to us at home, but the top figure is considered pretty good in this country, where men work at common labor for eight cents a day. Just now, in the harvest time, men are getting about fifteen cents a day, which is regarded as a high wage.

The Anklesvar territory has proved to be a fruitful field, and the work, it would seem, is just beginning. There have been 431 baptized since 1908 and there are many applicants for baptism at the present time. A considerable number is to be baptized next week, during the District Meeting, while the larger number of them are not to be baptized now. They are held for further teaching and preparation. Many apply for baptism before they are ready. The missionary must be the judge, however delicate the duty, and when applications are premature there is but one thing to do,—they have to be held off and taught more fully.

The membership of the congregation is in forty villages, within a radius of eighteen or twenty miles of Anklesvar, and the work is carried on from Anklesvar as the central station. The work is done mostly at night, since the people are in the fields during the day, and can not so easily be gotten together. They have no Sabbath, except those who are Christians, as you know. Trips are made to these villages at night, when the people are called together for service by ringing a bell, or by going around to their doors and calling them, or in both ways. Then they quickly assemble in the street, if there is no house at command for the purpose, and all sit down on the ground. Then the service begins. It may begin at 8 or 9 o'clock, and continue till late in the night. The last three nights Bro. Royer and I were out with Bro. Stover, we got in between 12 and 1 o'clock each time. Very often a service is held in two villages on the same evening. This was done each evening we were out.

The village work is the most interesting as well as the most perplexing,—especially as one gets back into the jungle. Railroads are the great heralds of enlightenment and civilization. There is the greatest difference between the people along the railroad lines and those farther back. There is considerable intelligence where there are railroads, even in heathen India; but as one gets back from these roads, the people become most ignorant and primitive in their ways. Not more than one in a hundred can read. They know no more about books than a farmer about a flying machine. And so, when a body of these backward people submits itself for instruction, it is the greatest problem to find an effective approach. It is hard to tell where a point of contact may be found.

The teaching, therefore, must be the most simple, the most elementary. There is no such thing as preaching sermons and making orations to them, as it is done at home. It all takes the nature of a conversation. Many questions are asked and answers given. It is carried on with a crowd as it might be done between two persons. At times one will answer, then more, and sometimes the whole audience will be answering and talking at once in the most excited tone of voice,—so interested they become and at the same time feel so certain that they understand the point raised. In this way the teacher may learn whether the people understand, and where they are. And when the teacher gets near them, it is interesting to hear them speak out. They never fail to let you know, so unlike are they to most people who consider themselves educated Christians. A man may preach a strong sermon in the States and not get a single nod, or "Amen," or "That's so." But not so here, unless it does not touch the people. It may be taken for granted, I think, that when there is no response, the teacher is not near the people. When he gets near them, they always let him know it by free responses. And who is it that does not enjoy an honest response? And do not such responses add greatly to the good of any meeting? I think so.

Now a word as to the logical outcome of these conditions. The work at Anklesvar and in Rajpipla State is among the Bhils, who are aborigines,—not Hindus,—and therefore not hampered by caste as the Hindus are. There are 100,000 of them in this territory. They are accessible. The work is taking deep root among them. Every indication is that they are getting ready in large numbers. It is expected that they will move in masses at an early day, as it has been in other parts of India, and so still. Thousands of them may apply for membership at once. When the influences bearing upon the under-currents of their life culminate, there is no telling what may be the extent of it. And what is true in this field, may be true in the territory of the other stations. And all effort should be made to bring it to pass,—at the same time guarding against any improper motive. Then, too, we should be getting ready to take care of such a proposition when it comes. It will mean much to take care of such a movement. The present resources of our mission would be entirely inadequate. It would require many shepherds to care for such multitudes. The thing to do, then, is to provide native workers as rapidly as possible, because that is the only way mass movements can be cared for. Besides, is it not true that such workers are the most essential factor in bringing about mass movements?

The property of the station consists of two bungalows at Anklesvar, with the Orphanage, church, dispensary and a few other buildings, on six acres of ground, two good wells and one windmill, worth, all told, about \$6,000. There are three buildings, owned in as many villages, with a little land. These buildings afford room for residence, school and church purposes. They add to the property valuation about \$750, making it altogether about \$6,750.

H. C. E.

How We Do Things.

Do you know that we learn to do a great many things by getting into the habit of doing them and that some of them are not really very well founded? The origin of doing things in this way, is the same as seeking after what we call "precedents,"—some of which, on close examination, seem to be "far-fetched." Now there are a great many things done that are right and proper, and just as good and proper in their use and results without precedents as with them. Their merits do not, at all, depend on their precedent, but on the circumstances that gave them their origin, and justified their perpetuation.

We were impressed with these thoughts, the other evening, while reading the fifteenth chapter of the "Acts of the Apostles," as written by Luke. We are not contending that this chapter is especially irrelevant to the purpose for which it is employed,—as an introduction to the opening of the business sessions of our Annual Conferences,—but the thought came to us, Why is it that this particular scripture should always be used and read at this special time, in preference to the twenty-third psalm, or scores of other scriptures that might be used with an equally devotional effect?

Let us, for a moment, get the true setting of this chapter. Paul and Barnabas were, at the time, at Antioch and the near by cities, preaching the Gospel. After holding a successful revival at Derbe, they returned again to Lystra, Iconium and Antioch, confirming the souls of the disciples and ordaining elders in the different churches which they had organized. They then continued their preaching in the different cities, and finally sailed for Antioch.

When they had called the church together, they made a report of the work they had done, especially how God had opened the door of faith to the Gentiles. As they continued at this place, we are told that certain men came down from Judea and taught the brethren, then and there, that the Gentile converts, in order to be saved, must be circumcised. In other words, these men, who came down from Judea, taught that these Gentiles, in order to be saved, must first become Jews, and it was this doctrine that caused much trouble among the disciples

here assembled. The matter became so aggravated that Paul and Barnabas could not render full satisfaction, and in order that they might have the mind of the apostles and elders at Jerusalem, Paul and Barnabas and certain others were sent up there.

Of course, we all believe that this was the right thing to do, but why this particular circumstance should be accepted as a precedent for holding our Annual Conferences, and why that particular chapter should be read as an introduction to the business sessions, we may not be able to see as others do. The objection which we would offer to the fixed custom is merely this: Such use seems to wrest the chapter out of its true setting and purpose, and thus detracts from it the force and beauty of its true interpretation, as intended by the writer. And this view of it seems the more evident from the fact that we seldom or never hear it read or used on any other occasion. Not to our knowledge did we ever hear the chapter, or any part of it, taken as a text or subject matter for a sermon. As it seems to us, it has been set apart for the special purpose above alluded to, thus being assigned to a duty that we all know was entirely foreign to the intention of the author in writing it.

It is possible that we have among us those who would feel entirely out of order were they to omit using that scripture on the occasion, or substitute for it some other scripture, notwithstanding the fact that our brethren of yore did not use it for that special purpose, at all, but read a number of other scriptures that were equally appropriate for the occasion, and, we might add, equally appropriate to the subject matter of the sessions that were to follow.

Again, our District Meetings, as now held, are very similar in purpose, in subject matter, and in their manner of doing the business at hand, and yet we do not know any of the business sessions to be opened or introduced by first reading the fifteenth chapter of Acts.

But, you may ask, What is the difference? What if the business sessions of Annual Meetings are opened by first reading the fifteenth chapter of Acts, while sessions of District Meetings are opened by reading some other Scripture lesson, would this difference in any way affect the character, the spirit, and the efficiency of the meeting? In practice the church says, "No." But why not? Why hold so tenaciously to a certain form in the one case, and entirely ignore it in the other?

In our mind we see no good reason for any such difference. We have fallen into this form of services as we have fallen into some other forms,—by some one, with the best of motives, perhaps, suggesting it as being a good thing, or suitable for the occasion. It was then adopted and continued until it became a habit,—a form without a real scriptural basis. And we may, with propriety, object to it as a form, on the same ground that we object to all merely formal services, because, in proportion as any religious service becomes formal, it loses its spiritual element. All acceptable service for the Lord must be done in the spirit and in the truth.

H. B. B.

As an Editor Sees It.

AFTER attending a Sunday-school Convention, in one of the Eastern States, where something was said in the interest of fashionable dressing, the editor of a secular paper thought it would be good for the community to have something on the other side of the question. Omitting what he says, by way of introduction, we give the following from his sensible editorial:

While visiting in a certain town with a good, noble, Christian woman, she said: "I belong to the large church on the hill; but I seldom go there. The people are so proud and dressy. I go out here to the little Dunkard church, where the people are more common, and I hear good preaching there too." The modest lady could not even feel at home in the church of her choice.

Many a time have I heard expressions like this: "I heard a good sermon, but would have enjoyed it much more if I could have seen the preacher; but all I could see was the millinery."

Is pride a hindrance? I do not think the well-to-do and rich of the church should dress like the poor, but they

should dress modestly, so that all can feel at ease in their midst.

Fashion defenders say: "People may be very stylishly dressed and not be proud." Then, why wear the emblems of pride? Some one has well said: "There is no religion in the dress," but the dress is a good index to the religion in the heart, nevertheless. The daughters of Zion were censured for their haughtiness, their vain adornments and immodest dress (Isa. 3: 16-24).

Fashion is a tyrannical king, having many followers and worshippers, eagerly watching and waiting for his next orders,—"the latest,"—that they may do his bidding. O that we were as much concerned about the will of our Heavenly King and made as great an effort to be obedient to him! We sing, "I'll be what you want me to be," "Where he leads me I will follow," etc., but would it not, perhaps, be more appropriate if some church people would sing, "Where fashion leads me I will follow, follow, follow all the way"? "Ye can not serve two masters." "The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2: 16).

The vain, silly and ever-changing fashions in the church have a tendency to attract and divide the attention of worshippers. How, then, "worship him in Spirit and in truth," "in the beauty of holiness"?

Scripture does not suggest the style of cut or the make of our garments, but it does teach modesty and simplicity in the selecting and making of apparel. "That women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works" (1 Tim. 2: 9, 10). "Whose adorning let it not be that be outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3: 3, 4).

Why cling to some Bible teachings and ignore others? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction" (2 Tim. 3: 16).

Reading the Scriptures.

WHEN we had no services of our own, on Sunday evening, while in the South, we now and then listened to an aged minister of fine scholarship, who made it a rule to read an entire chapter from the New Testament before beginning his address. We were always favorably impressed with this part of the services. It showed a respect for the Word of God that is to be highly commended, and reminded us of the time when the deacons read a chapter, each Sunday, at our meetings. However much ministers of the various persuasions may differ, regarding the meaning of the Scriptures, they make no mistake when they read, in the hearing of the people, what God, through the Holy Spirit, has to say to the children of men. There is no better way of inducing persons of the different churches to see and to think alike, than to have them listen to the reading from the same Book. The Book always tells the same story, and when it is read all over the land, every Lord's Day, we should naturally look for the most devout of every Christian organization to draw closer together. The custom of quoting, or reading, one verse, or a part of a verse, as the basis of an address, may be in keeping with public sentiment, but it does not, as a rule, show the respect for the Word that should characterize our religious services. It might be wise for us to do more reading of the Scriptures in our meetings, and then see to it that the reading is well done.

The Pastoral Letter.

A PASTORAL letter by Bro. W. F. England, is an interesting feature of the "Bulletin," issued by the Lordsburg church, Cal. The appeal to the members is well calculated to arouse even the most indifferent to a more consecrated life. One significant suggestion is this: "Each member of the Lordsburg church ought to read the GOSPEL MESSENGER, in order to keep in touch with the affairs of the church at home and abroad." The list of members shows a total of 336, among them being eleven elders, twenty-three ministers, and twenty deacons. The formidable array of officials would suggest that the Lordsburg church is well able to cultivate the immediate home field, besides reaching out to the great territory, contiguous to her borders, and not, as yet, reached by our church influences.

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PING TING HSIEN, SHANSI, CHINA.

Herewith I give a few experiences in connection with a short preaching trip in a new part of the country. I call it "new," for though it is not more than thirty miles from Ping Ting Hsien, I am of the opinion that I was the first foreigner ever to get to some of the places.

Two of our converts of last year and myself started out to be gone several days. We hoped, beside preaching as opportunity came, to sell Gospel portions and to distribute tracts.

Our first stop was to be at Le Ping. This is one of our out-stations, and has a primary school. We had planned to put in some time in preaching on the street at this place. During the first month festivities were still on, and there were people not a few. We did, indeed, have good times here, for the men who were with me, and the man in charge of the opium refuge at this place, were quite anxious to preach. At times there would be two preaching at a time. I would also take a turn every little while. Our object was to get the people to see that there was and is a true and false way of doing things. The true way is to know Christ and the Father God. The false way is to continue in the present way.

We sold a lot of Scripture portions and spent as much as ten hours, in the two days, standing at the street corner where the crowds were the thickest. I think I never have preached in this place when the people were more respectful and when they listened as well as they did at this time. Beside this outside work we were daily having morning and evening lessons at the chapel for the school-boys and any others who would come. On Sunday we gave two lessons beside the regular morning and evening lessons.

At this place there are several regular inquirers. At least three of them have taken down their idols. In two of the villages these people are meeting with real opposition. It is the custom in these villages to have all the families unite, once or twice a year, to hire a theatrical troupe to give a performance in honor of the temple gods.

Of course, once the people become Christians they must leave off this. So, in this village, where two of these inquirers come from, the people are not glad to let them out of the group, for even when the whole town helps, the expense is heavy enough on those contributing. So their refusal to go in with the rest, this year, has brought out some persecution. We need to pray much for these persecuted ones. The opponents threatened to keep these two families from getting water at the village wells, but our helpers told some of the villagers that they could not do that or the officials would punish them. This stopped the agitation for a time. We hope the time will soon come when many of these villagers will know the Lord.

These three days over, we started into the mountains. This led us into side-roads, where the foreigners do not often go,—not even the tobacco sellers. Our first stop was to be at a village on market day. This would have brought the surrounding villagers to the market, and would have given us a good opportunity to preach some, and to sell Gospels and distribute tracts. We came to the place at about 5 P. M., and soon had many visitors at the inn. After supper we talked with the people until late in the evening. Then we tried to get what rest we could on the native bed. It was not very restful, for the side next to the bed kept getting tired of the place, and we had to keep rolling, in order to find a new place to put next to the brick. Outside it was beginning to snow, and this made the mule-drivers restless, who were also stopping at the inn for the night.

With the hard bed and the confusion of the drivers in the inn, we could not sleep much. We were glad when the night was over. The morning revealed quite a snow-fall. The market could not be held on account of snow. The drivers were not content to stay, and even though the snow was still falling, all of them but our party left. While the market people could not come to town from the outside districts, still we had a lot of visitors, and we felt that the day was well-spent. The two helpers were busy, a good part of the day, talking to the people. I would assist at intervals. I met here, for the first time in my experience in mission work, a man who wanted to argue. A few well-directed remarks not only quieted his argument but made him more attentive. He, with all the rest, settled down to a listening attitude and even though it was in the kitchen of the inn, there was not any stir, not even by the innkeeper, for he felt that he must furnish a place for our business.

The snow continued to fall all day and part of the following night. We did not move to another place. So, when night came, we had another turn or, rather, several

turns. But we did not have the confusion of the drivers, for we were the only guests at the place that night. This gave us a little better chance for rest.

On the second morning we started out over an entirely new road. The snow was five inches deep. The road was a small mountain trail. No one knew the way and the villages were not close together. The innkeeper escorted us to the outside of the village and, looking in the direction of our next stopping-place, he politely bade us goodbye.

We started in that direction. In about an hour we were, as we thought, lost from our trail, but with a little courage we pressed on till we came in sight of a village on the mountain-side. The people told us we had lost our way, but if we went on we could yet come to the town by adding about three miles extra to our day's travel.

We came to our next stop just at dark. We were no more than inside the inn until one of the workers displayed the books and tracts, and that night yet we sold several books, and talked till we forgot our hard day's tramp. Even though we had donkeys, the roads were so mountainous and rough that we had to make most of the distance on foot. One other guest, besides our party, was all we had at this inn. This fellow proved to know something of the church, and it made it interesting, for we wanted him to know more. The last thing the writer heard was this fellow reading one of our books, and the innkeeper and his coolie looking on the same book, listening.

Another day in the snow brought us to another market, or rather where there would have been a market, had there not been so much snow. During the night the snow fell heavily again. We decided, therefore, to make a straight line for home. This we did. We were glad for the nine days' experiences, even though all were not quite as good as we would have had, had not the heavy snow come. We were glad for the snow, though, for it almost insures a wheat crop and this is what the farmers want. Pray for the seed sown! F. H. Crumpacker.

Feb. 28.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Chico.—March 28 we met in council. Brethren Davis and William Brubaker, of Live Oak, Cal., were with us. Bro. Brubaker presided. He was chosen as our elder for one year. Bro. J. Harman Stover expects to move to Patterson in June, having purchased a home there. Bro. Davis remained with us over Sunday and preached two strong sermons. We are sorry to have Bro. Stover leave us, for he has been a great help to us here. We chose him to represent us at Annual Meeting.—J. C. Wright, Chico, Cal., April 1.

Endicott church met in council March 28. Bro. Andrews, our elder presided. Since our last report, two have been received by letter.—Bertha G. Kerr, Bangor, Cal., April 2.

Lindsay church met in council March 28. Our elder, Bro. I. S. Brubaker, presided. A number of church letters were read. Brethren I. D. Yoder, T. H. Lilly, M. N. Overholzer and A. O. Brubaker were appointed a Committee of Arrangements for the District Meeting of Northern California, to be held in our congregation in October. At the election this fall, the people in our State will have an opportunity to vote on a constitutional amendment, to make California a prohibition State. We consider this an opportune time to do aggressive temperance work, and a committee was appointed to get in touch with the field, and thoroughly to organize for effective work. Brethren S. J. Miller, A. M. Stutsman and H. P. Guest constitute the committee. In the decorating of our church grounds we decided to combine both utility and beauty. We arranged for the planting of a border of olive trees, making it a matter of record that any returns from the same, in future years, shall be given to the missionary cause. We will not be represented at Annual Meeting this year. It was decided to organize a new department in our Sunday-school, and Bro. I. D. Yoder was chosen superintendent. A committee was appointed to go out into the homes and arouse interest in Sunday-school and church, and to encourage attendance at all church services. We expect to hold a series of meetings this fall. Our membership is gradually increasing, indicating a healthy, normal growth. One was received by baptism since our last report.—A. O. Brubaker, Lindsay, Cal., March 31.

Santa Ana church met in council March 30, with our elder, Bro. G. H. Bashor, presiding. Five letters were granted. It was decided to hold our love feast April 11, at 10 A. M. Bro. Snowberger was elected delegate to Annual Meeting, with Bro. Bashor as alternate.—Alta Colbert, Santa Ana, Cal., April 2.

COLORADO.

Bethany.—March 29 Bro. Wassam was here and gave us two excellent sermons. Bro. L. F. Love, formerly of Denver, Colo., has located in our midst and will preach for us in the future. We have been without a resident minister for eighteen months. Bro. Wassam informs us that he may be secured for the holding of revival meetings, the coming fall and winter, by addressing him at Yoder, Colo.—Ruth B. Akers, R. D. Box 59, Limon, Colo., April 2.

Colorado City.—Our congregation is in the midst of a very interesting series of meetings. Six have made the good choice, and many others are counting the cost. Bro. O. P. Haines is doing the preaching.—Bettie Root, Colorado City, Colo., April 3.

ILLINOIS.

Cerro Gordo church met in council April 1 with Eld. D. J. Bickensatt presiding. One letter of membership was granted. We decided to call for the District Bible Institute and Sunday-school Meeting. We have a live prayer meeting, and our older members desire to be commended for their help and encouragement.—Emma Sensesbach, Cerro Gordo, Ill., April 1.

Coal Creek church met in council April 2. Our elder, Bro. M. L. Hahn, presided. Our Sunday-school was reorganized for the summer and fall. Bro. C. O. Johnson was chosen president. The church decided to not represent at the Coal Creek house. Our church decided not to represent at Annual Meeting by delegate. Our pastor, Bro. M. L. Hahn, will preach at all three points in our congregation: at the Coal Creek house, at Canton and at Macedonia, Sunday morning and evening at each place. Our love feast at the Canton house will be held May 16, at 6 P. M. We decided to have a series of meetings this fall at the Coal Creek house.—Sarah Hahn, R. D. 1, Canton, Ill., April 3.

Shannon church met in council April 4. We decided not to send a delegate to Annual Meeting this year. Bro. D. Rowland, who spent the winter in California, is again in our midst and welcomed by all. Our Christian Workers are preparing an Easter program for Sunday night, April 12. The Lord's work here is prospering nicely. Bro. Arthur Bryan preached an excellent sermon for us this morning.—Bessie V. Winger, Lanark, Ill., April 5.

MISSOURI.

Kansas City (First Church).—We met in council April 2. Eld. G. W. Lentz presided. Two letters of membership were granted, and two letters of membership were received. Bro. Arthur Wynn was chosen to continue as Sunday-school superintendent; Sister Prudence Miller, president of the Christian Workers' Meeting; Bro. T. C. Ninsinger, church clerk. The Temperance and Finance Committees were reelected. We will not send a delegate to Annual Meeting this year. Our love feast will be held May 10.—Ellen Jordan, 339 South Layndale Avenue, Kansas City, Mo., April 4.

Mount Hermon church met in council March 28, with Eld. J. B. Hyton presiding. Church officers were elected for the ensuing year as follows: Bro. J. B. Hyton, elder in charge; the writer, assistant; Bro. Ralph Miller, secretary; Bro. W. L. Hyton, treasurer. Our Sunday-school will probably start soon. We held services at the home of one of our neighbors on Saturday night, for the benefit of one of our aged ones, who is badly afflicted with rheumatism, and has been unable to walk for about five years. We need more Sunday-school workers. Who will come and help us?—N. A. Duncan, Norwood, Mo., April 1.

MONTANA.

Glasgow.—March 19 we organized a new congregation. We formerly held our membership with the Medicine Lake congregation. Our elders, Bro. J. W. Kellar, president, Eld. C. H. Petty, of Berthold, N. Dak., was with us also. Our new organization will be known as Valley congregation. The following officers were chosen by ballot: Bro. J. E. Keller, elder in charge; Sister Bessie Stong, clerk; Brethren O. M. Foust, Norman Stong and Glen Mahoney, trustees; Bro. J. B. Winger, treasurer and Messenger agent; the writer, correspondent. We also organized a Sunday-school, with Bro. J. C. Cripe as superintendent.—Millsie Gilbert, Glasgow, Mont., April 2.

OHIO.

Casstown church met in council March 21, with Elders Sylvan Bookwalter, J. W. Bright, I. J. Rosenberger and J. W. Fidler present. Eld. Bookwalter presided. A reorganization took place, and most of the former officers were reinstated. The name of the Casstown church was changed to W. Weddle and wife are our delegates to District Meeting, with Sister Priscilla Weddle as alternate. Bro. J. W. Fidler was chosen as our elder in charge for one year. The meeting was highly spiritual throughout.—Martha Rinehart, Casstown, Ohio, April 4.

Ricksville.—There are only ten members at this place. Preparatory to building a church here in the city, we went out one-half day and raised \$600. We should like to build a plain, comfortable churchhouse. Some are ready to unite with us if we get a church building. My wife, formerly a Catholic, is now a member of our church. My grandparents, who died, were members of the Brethren church. My wife's folks are all Catholics, but several of them say they will join our church. We have an able young minister here in this city.—Bro. G. H. Killian.—J. H. Topper, Hicksville, Ohio, April 4.

OKLAHOMA.

Boyle church met in council March 28. No elder being present, Bro. T. M. Ames, minister, took charge of the meeting. He later returned from the district meeting. In our last report I stated that as Bro. Boozie wished to be relieved of the eldership at this place, we chose Bro. E. J. Smith as our elder, but since then he has moved away,—two of the members of the most of the church, we again chose Bro. Boozie as our elder. Bro. J. H. Morris was elected to hold meetings near Drummond, this congregation, with three accessions by baptism. Should any of our ministers pass this way, we would be glad to have them give us some meetings.—Mary E. Root, Ames, Okla., April 1.

PENNSYLVANIA.

Farmers Grove.—Our church met in council March 28, with our elder, Bro. C. R. Oellig, of Waynesboro, presiding. Bro. O. Hoesly was chosen as our pastor. Bro. H. H. Hoeninger, home mission solicitor; Sister Annie Gibbons, collector of fees for the Old Folks' Home; the writer, church correspondent. We decided to have our love feast sometime in August.—Ethel Dehl, Honey Grove, Pa., April 3.

Holidaysburg church met in council March 25, with Bro. W. N. Hoover in charge. One member was baptized, and four members were received by letter during the year. Our Auditing Committee gave a report of last year's finances. All bills are paid and a small surplus is in the treasury. The new church is under construction, and we decided to build this coming summer. We have the lot and foundation complete and paid for, with almost half enough money to pay for the building. Brethren W. N. Hoover and M. W. Sell were elected delegates to District Meeting. Bro. Hoover will represent at Annual Meeting by letter. Our love feast will be held May 24, and Bro. A. G. Crosswhite is to be with us. He will give Bible lessons for several evenings preceding the love feast. We decided to hold a series of meetings this coming fall. Bro. W. N. Hoover was chosen as our pastor. Bro. Paul H. Bowman, on Sunday evening, March 29, we had a very impressive service. The church was packed and our prayer meeting room was half filled with eager listeners. Our pastor's text was the fourth word from the cross, "It is finished." He showed the utterance came from the lips of Jesus while in a bitter physical, intellectual and spiritual experience, by virtue of which he stands by us in all our trials and temptations. Following the sermon, four were received into the church by baptism. One of these was a young married woman and the other a mother. The other two were fine young men from the Young Men's Bible class. The baptism was very impressive. We trust that many more will follow.—Lydia M. Humphries, Philadelphia, Pa., April 4.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—On Wednesday evening, March 18, we held our first teacher-training graduation exercises. There were nine graduates, all of whom had a part in the program. The main address was given by Mr. Frank W. Lange, General Secretary of the Philadelphia County Sunday-school Association. The diplomas were presented by a brief address by our pastor, Bro. Paul H. Bowman. On Sunday evening, March 29, we had a very impressive service. The church was packed and our prayer meeting room was half filled with eager listeners. Our pastor's text was the fourth word from the cross, "It is finished." He showed the utterance came from the lips of Jesus while in a bitter physical, intellectual and spiritual experience, by virtue of which he stands by us in all our trials and temptations. Following the sermon, four were received into the church by baptism. One of these was a young married woman and the other a mother. The other two were fine young men from the Young Men's Bible class. The baptism was very impressive. We trust that many more will follow.—Lydia M. Humphries, Philadelphia, Pa., April 4.

Pittsburgh.—Our church met in council March 28, with Bro. S. Lehman presiding. One certificate was granted. Our love feast is to be held June 6 and 7, at 10:30 A. M., at the Fogslinger house. Bro. Chas. W. Schaefer is to conduct the series of meetings at the same place May 24. Brethren Henry Beelman and E. S. Miller were with us, and ordained Brethren Hosfelt and Allison to the eldership.—Joseph Burkhardt, Shippenburg, Pa., April 2.

White Oak church met in council March 10. Eld. Hiram Gible presided. Our delegates to District Meeting are Brethren Hiram Gible, Nathaniel Minnich and Eugene Brubaker. We decided to have our love feast June 9 and 10, in the Pennville house.—H. G. Minnich, Lititz, Pa., April 2.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Oneonta church met in council March 21 at the home of Bro. J. J. Shockey, on Sand Mountain. It was our first council. We decided to hold a love feast May 27. Brethren Harry Hoover, William Miller and the writer were appointed a committee to suggest plans for the council, to raise money for church expenses. We donated five dollars for the benefit of Bro. Samuel Casey, who lives in Florida. He was injured while at work, and since then has been disabled. A collection of two dollars was taken for the church treasury. Our elder recommended that each member be qualified to lead in public prayer, when called on. We need helpers in this great field. Come!—J. M. Petrie, Oneonta, Ala., April 8.

ARKANSAS.

St. Francis.—Our church met in council March 28, with our elder, Bro. W. T. Price, presiding. We decided to have our love feast May 9, at 5 P. M. Bro. Price preached some inspiring sermons while with us.—Minnie Brown, Palestine, Ark., April 8.

CALIFORNIA.

Badger.—This is a new colony of men of us now located here on the mountain side, thirty miles east of Reddick, in an apple, grain and vegetable district, where no irrigation is needed. We have a fine climate and good water. We hope to have a church organized in the near future.—D. J. Fink, Badger, Cal., April 9.

El Centro church will hold a love feast April 25. We would be glad to have visiting members, especially ministers, with us. April 5 the churches of our city observed "go-to-church-Sunday" and made a special effort to have every one attend some service. As it came on the first Sunday of the month, Bro. Platt gave his usual illustrated talk to the children, which is appreciated by all.—Anna Strickler, El Centro, Cal., April 6.

Patterson church recently closed a ten days' revival conducted by Bro. C. S. Garber, with Bro. Smeltzer as special singer. The singing was grand and uplifting. Bro. Garber gave the people the whole Gospel. We started with a good crowd, which continued throughout the meeting. This proves that the people are seeking the pure Gospel, and are getting tired of the shams and foolishness which the popular churches are indulging today. During these meetings we were baptized. On the last night of these meetings six promised to make a change for the better soon. We contemplate having our love feast in about three or four weeks, with a week's meetings preceding our feast.—W. F. Haynes, Patterson, Cal., April 4.

CANADA.

Irricana church met in council March 28. Our elder, Bro. Shambarger was not with us, so Eld. Jno. Culp presided. Four letters were received. We have been on the outlook for members within our territory, and should be glad to have any members or members' children reported to us, so far as we are not already in touch with them. The treasurer had a very good report. We will be represented at the Annual Meeting by Bro. Geo. W. King, and Bro. Jno. Culp as alternate. We also made arrangements for a Christian Workers' Meeting. A committee was appointed to effect an organization and to provide a program until we can secure literature.—Pearl Cawley, Irricana, Alta., Canada, April 6.

Sharon church met in council April 4. Eld. G. A. Shambarger was not with us. We decided to send Bro. John Hollenberg as our delegate to the Annual Meeting. The church has decided to ask for an extension of the Sharon congregation.—Grace Hollenberg, Brant, Alberta, Canada, April 6.

COLORADO.

Antioch church met in council March 25, with our elder, Bro. A. G. Fillmore, presiding. Two letters of membership were received, and two granted. Our love feast will be held May 9, at 5 P. M. Our church work has been greatly hindered by the severe winter weather and hard roads. But prospects are bright for better work next summer. We asked our elder that he and his good wife pay a pastoral visit to each family in our congregation this spring. We are to pay him for his time, either in cash or by assisting him in his farm work.—Minnie Heaton Correll, Yoder, Colo., April 2.

Frulla church met in council April 4. Sister Effie Gagey was elected Sunday-school superintendent. The remainder of the year. Two letters were granted. We are planning to begin a revival effort sometime in June. Our home ministers are giving us some excellent sermons. Our singing class, under the management of Bro. F. L. Baker, is doing some splendid work, and will continue through the month of May.—J. A. Austin, Frulla, Colo., April 5.

Mount Garfield church met in council April 4. Our elder, Bro. Salem Berry, presided. We decided to hold a love feast June 6, at 6 P. M. We will have a large number of ministers and others, on their way to Annual Meeting, to stop off and attend our feast.—John A. Reed, Palisade, Colo., April 6.

Smith Fork church met in council March 28. Our pastor, Bro. George Dove, presided. Though we were few in number, we had a nice meeting. Several interesting talks were given. Five letters were granted. The writer was our Messenger correspondent. We had a good temperance program March 8, which was well attended, and much interest was manifested. We need more help here at this place.—(Mrs.) Dollie Flynn, Hotchkiss, Colo., April 6.

CUBA.

Omaja Pastoral church had a very pleasant council March 27. Bro. Ira P. Ely and wife were present, and we decided to leave us without a minister. Is there not some one to come over and help us? The harvest is ready. Attendance and interest in our Sunday-school continue good. An excellent spirit prevails in our Christian Workers' Meetings, though the attendance is small. The summer is just upon us, and we can not do as much as in winter, for roads become rather bad at times.—Grant Mahan, Omaja, Cuba, April 8.

DISTRICT OF COLUMBIA.

Washington City church met in council April 6, in the evening, with Eld. A. P. Snader, of New Windsor, Md., in charge. Our pastor, Eld. B. B. Garber, having terminated his work for us here, with Sister Garber, was granted a certificate of membership. The deacons reported the annual visit. All the items were handled satisfactorily, either by final action or by reference to a special committee for further investigation. The report showed a slight increase in membership for the year. Two were baptized, and one died since the last visit. Our present membership is 177. We will not be represented by delegate at the Annual Meeting this year. Brethren John A. Garber and Harry C. Spielman will be our delegates to District Meeting. Brethren D. E. Miller and M. C. Flohr are the alternates. Our love feast will be held April 26, at 7 P. M. Eld. A. P. Snader will be our guest, and will address us, and will possibly give us a few doctrinal sermons before the love feast. All the different organizations of the church seem to be going forward. The temperance work is receiving encouragement from every hand. May 3 Eld. W. J. Swigart, of Huntington, Pa., will be with us to address us on the subject. The two brethren elected to the office of deacon, at the January council, have been received into this office. Our local Ministerial Committee is endeavoring to secure a brother to serve as pastor. They have the promise of a brother

for the summer, and hope for the best results to follow. For the present, the pulpit will be filled by the local brethren.—M. C. Flohr, 338 Eighth Street, Washington, D. C., April 8.

FLORIDA.

Zion church met in council April 4, with Elder J. V. Felt-house presiding. Three letters were received. Bro. Edward Patterson was received by baptism at Seminole, Fla., by Eld. J. V. Felt-house March 29. On Sunday evening, April 5, Bro. Frank R. Cox, of Zephyrhills, Fla., was received into full fellowship with the church. Bro. Eli Cassel, of Norristown, Pa., who has been enjoying the winter in Florida, started for his home April 6.—J. H. McKillips, Herndon, Fla., April 6.

IDAHO.

Moscow.—Sunday afternoon Bro. C. M. Yearout closed a week's series of meetings at Randall Flat, which is a little community nestled among the hills some twelve miles east of Moscow. The attendance was good and the best of attention was given. One returned to the church and another was persuaded to decide for Christ. Others seem very near the kingdom. The outlook for this field is promising, but we have a great need of more workers. Bro. Yearout gives us four good sermons a month, coming to us the second and fourth Sundays of each month.—Anetta C. Mow, Moscow, Idaho, March 31.

Nezperce church met in council March 31. Our elder, Bro. I. J. Pike, presided. The treasurers of the church, Sunday-school and Christian Workers' Meeting presented their reports, which we accepted. I would be willing to do the distance and roundabout way to reach the place of District Meeting. It was decided to be represented by letter. Steps were taken to be separated from the Idaho District, and be joined to the Washington District. The Nezperce church is so located that it is inconvenient to get there for the District Meetings or conventions. A committee was appointed to draw up resolutions to that effect and send them to the District Meeting.—Wm. H. Lichty, Nezperce, Idaho, April 6.

ILLINOIS.

Astoria.—I began a series of meetings in the Walnut Grove house, in this congregation, April 4, and expect to continue for a few weeks. I intend to spend the time in Illinois and Kansas up to the time of starting to Annual Meeting. Should my services be desired, I would be glad to render assistance in the cause of the Master. I may be addressed at Astoria, Ill., until April 20.—E. S. Miller, Astoria, Ill., April 9.

Liberty church convened in council April 4, with Bro. G. O. Statton, presiding. Bro. M. R. May, of Girard, Ill., was received as our elder for another year. Our church is prospering, but we hope to make the Sunday-school still larger and better.—Lillian W. Harshbarger, Liberty, Ill., April 9.

Oakley church met in members' meeting March 28, with our elder, Bro. W. T. Heckman, presiding. Six letters were received. Sister Verma Bickelstaff was chosen as a member of the Program Committee for our joint Missionary Meeting, to be held July 4. Sister Ida Garber was re-elected secretary of the Christian Workers' Society. The committee on securing a minister to assist our revival, reported the season report that they had the promise of Bro. R. N. Leatherman, of Chicago, to begin our meetings Sept. 13.—J. J. Hamm, R. D. 2, Cerro Gordo, Ill., April 5.

INDIANA.

Blue River church met in council March 28. Our elder, Bro. Walter Swihart, presided. We decided to hold our love feast June 13.—Mrs. Chas. Zumbur, R. D. 1, Churubusco, Ind., April 6.

Fairview church met in council April 4. Three letters of membership were granted and three received. Our Sunday-school was reorganized, with Bro. Roy Brant as superintendent, and Sister Alma Kirkwood as secretary. Bro. Perry Waggoner was elected trustee for three years. Bro. J. L. Mahon is to assist us in a series of meetings the latter part of August. Our mission report for the first quarter is good. We delivered a missionary sermon May 17, to be followed with a missionary offering. A temperance lecture is to be given on the evening of April 25, by A. W. Gehres.—Lulu E. Root, Buck Creek, Ind., April 7.

Church met in council April 1. Church and Sunday-school officers were elected. We decided to have Christian Workers' Meeting each Sunday evening at 6:30 one hour before preaching services. Bro. I. F. Burns, of Goshen, is moving here to take charge of the ministerial work. We are very much encouraged in our work.—Hesta E. Carpenter, Topeka, Ind., April 9.

Maple Grove.—Our delegate to next Annual Meeting will be Bro. Chas. Neff, alternate, Bro. James Peters. Bro. W. R. Miller came here March 22, and the following week gave his illustrated lectures, which were very interesting and instructive. Sunday, March 29, Bro. Milo Geyer gave us two inspiring sermons.—Clara E. Burtisfield, New Paris, Ind., April 5.

Middlebury church met in council March 27, our elder, J. H. Pike, presiding, assisted by Elders Harry Schuch and John Mishler. The report of the annual visit found the congregation in love and union. An offering was taken to cancel the debt on our churchhouse. The church, feeling the need of more help in the office of deacon, called Brother and Sister Geo. Sherck. They immediately installed the latter in that office. Brethren Ira Weaver and wife and Cyrus Steele and wife were advanced to the second degree of the ministry. We decided to have our love feast June 13.—Nellie Zimmerman, Middlebury, Ind., April 8.

North Liberty church convened in council April 5. Our elder, Bro. David Whitmer, presided. Five letters were received. We decided to hold our Harvest Meeting Aug. 22. Our love feast will be held Sept. 26. Bro. Daniel Whitmer was chosen delegate to Annual Meeting. Bro. Paterbaugh, of Argos, Ind., was with us over Sunday and delivered four instructive sermons.—Dorothy D. Foote, North Liberty, Ind., April 6.

North Manchester.—It was my pleasure to spend the first Sunday of April with the brethren in the Muncie congregation. Wife and I labored for nine years in that city. We moved from there to North Manchester, Ind., in the fall of 1906. For some seven years we were associated with the Manchester College. Last June we severed our connection with the school, and since then have been engaged in evangelistic work. This is a needy field. We are in need of work and purpose, the Lord willing, to devote most of our time to this work. Eld. L. T. Holsinger has had charge of the Muncie Mission for some time. Owing to a severe trouble with his throat, he resigned charge of the work and, with his family, has moved to Brethren, Mich., where it is hoped, he will regain his health. Muncie is a thriving city of about 40,000 population. Under the Local Option law the city was voted dry the first of March. This is one of the largest cities of the Indiana dry list. We are in the midst of a dry campaign. The cities and towns voting dry in this fair land of ours.—Geo. L. Studebaker, North Manchester, Ind., April 8.

Special Notice to the Treasurer of Each Church in Middle Indiana.—Please send in your District dues of ten cents per member, before May 1, 1914.—J. L. Cunningham, District Treasurer, Fort Wayne, Ind., April 6.

West Marion church met in council March 28. Our elder, J. W. Norris, presided. Bro. D. M. Byerly was with us and assisted in the work. Four letters were granted. We decided to have our love feast May 10.—Rosa France, Marion, Ind., April 5.

IOWA.

Ankeny.—Bro. F. E. Miller, our District Mission Secretary, was with us on Monday and Tuesday, March 16 and 17, and held a profitable meeting with our local Missionary Committee

on Monday evening. He gave us a splendid missionary sermon on Tuesday evening. The District Mission Board expects good results from Bro. Miller's visits to the various churches in our District.—W. E. West, Ankeny, Iowa, April 4.

Fairview church met in council April 4. Three were received by letter. Our love feast will be held June 6, at 6 P. M. We will have an all-day meeting at the church July 4. April 5 we organized a Christian Workers' Meeting. Bro. James Hardy, of Kansas City, Kans., will begin a series of meetings Oct. 8, Aug. 29.—Mrs. Maude Koons, R. D. 2, Moulton, Iowa, April 6.

KANSAS.

Newton.—Our church met in council with the mission in the city April 4. Eld. M. J. Mishler, presided. The following were elected for the remainder of the year: Church officers, Bro. M. J. Mishler, elder; John Dudge, clerk; Adam Graybill, treasurer; Leander Smith, Messenger agent; Elizabeth Pierce, Messenger correspondent (she will return from a trip in Florida soon). The following Sunday-school officers were elected: Victor Orpin, superintendent; Margaret Dudge, secretary. Our love feast will be held at the Newton Mission June 8, at 7 P. M. Our work is moving along as usual. Our attendance has been small during the winter, but we hope to have better attendance when the weather improves again.—Leander Smith, 414 E. Tenth Street, Newton, Kans., April 8.

Wichita church met in council March 25, at the East Side Church. Our elder, Bro. Jacob Funk, presided. We expect Bro. Isaac Frantz, of Ohio, to begin a series of meetings on the West Side about April 20.—Susie Jacques, 1109 Washburn Avenue, Wichita, Kans., April 3.

KENTUCKY.

Wolf Creek.—Our church and Sunday-school work is getting along fairly well. We had good preaching March 15 by our elder and Bro. Robert Fields. Owing to unfavorable weather we could not do as much as we wished. The winter was as anticipated. We want to do more to enlarge the borders of Christ's kingdom during the coming season of warm weather. March 29 we reorganized our Sunday-school for the second quarter. Our elder, Bro. R. H. Reed, was re-elected superintendent, and Sister Mary Williams, secretary. We have an evergreen Sunday-school. All the pupils seemed enthusiastic for a better Sunday-school the next quarter.—Rufus M. Reed, Laura, Ky., April 8.

MARYLAND.

Middletown Valley.—We met in council April 4. Eld. Geo. S. Harp presiding. We appointed May 30 as the date of our love feast. We decided to hold two series of meetings this fall, one at Harmony and the other at the Grossnickle church. Brethren T. F. Grossnickle and John N. Leatherman will represent us at District Meeting.—C. N. Frushour, Myersville, Md., April 6.

Monocacy congregation held a council at the Rocky Ridge house April 4. Owing to the affliction of our elder, Bro. Thomas J. Kolb, Eld. T. S. Reed presided. A large amount of business was before the meeting and the members were well represented. Our elder having asked for an assistant, the church elected Eld. Tobias S. Fike to that work for one year. Eld. Chas. D. Bonsack being present gave us some good things to think about. Our delegates to District Meeting were Brethren W. C. S. Byers and Jesse W. Wright. Our love feast will be held at the Thurmont house May 9, at 2 P. M., and at the Mountandale house May 23, at 2 P. M. Our next council will be Aug. 1, at 9 A. M., and our Harvest Meeting the Sunday following.—Helen D. Hoover, Graceham, Md., April 5.

MICHIGAN.

Beaverton congregation met in council April 4, with our elder, Bro. William Neff, presiding. Five letters were granted and nine received. A Bible Institute is to be held here this year instead of a series of meetings. We decided to hold a singing school at this place next winter. We also decided to give next fall service for the children on the second Sunday morning of each month. We will not send a delegate to Annual Meeting this year. Our love feast will be held June 13, at 2 P. M. Our ministers will conduct services at the Dundas schoolhouse, three miles from the church, every two weeks. We will also conduct services at the Montgomery schoolhouse, four and one-half miles from the church, every two weeks. Our teacher-training class is moving along nicely. We will take the examination on the Old Testament at our next meeting.—Kate Patterson, Beaverton, Mich., April 5.

Crystal church met in council April 4, at 2 P. M. We decided to hold our love feast June 13, at 6 P. M. We voted that Bro. Stone make arrangements with Bro. J. H. Pike to hold another series of meetings for us in December or January, next. The deacons were authorized to make repairs about the church and sheds. We will not send a delegate to Annual Meeting this year.—W. H. Roose, Vicksburg, Mich., April 6.

Grand Rapids.—We met in council March 18. In the absence of our elder, Bro. C. Walter Warstler presided. We decided to hold our love feast June 13, at 6:30 P. M. We arranged for our missionary fee of \$25, and also elected our Sunday-school treasurer. At this writing, Sister Warstler's condition has somewhat improved. She has been under the doctor's care for the last week. Until this date our pastor, Bro. C. Walter Warstler, has been absent from his home. We are.—(Mrs.) Carrie Elliott, 72 St. John Street, Grand Rapids, Mich., April 1.

Harlan (Marilla House).—Eld. J. W. Harshbarger, of Homestead, Mich., preached two uplifting sermons on the evenings of March 26 and 27. March 29 we reorganized our Sunday-school and Christian Workers' Meeting. Sister Mary Hawbaker was chosen superintendent, and Bro. Harley Arnet president of the Christian Workers' Meeting. One sister has been baptized since our last report. We expect Bro. Harshbarger to be with us in a series of meetings during the coming year.—Ota E. Moss, Copemish, Mich., April 4.

Hart.—The members at this place met in council March 27, and organized a Sunday-school, with Bro. J. J. Scrogum as superintendent, and Bro. Ira Scrogum as secretary. The writer was chosen correspondent. We also organized a Christian Workers' Meeting, with the writer as president, and Sister Dora Scrogum as secretary. We have Sunday-school, preaching services and Christian Workers' Meeting every Sunday, and the interest is growing.—Arthur Scrogum, Hart, Mich., April 5.

Onekama church met in council April 4, our elder, J. Edson Utery, presiding. Our love feast will be held May 24, at 6 P. M. Bro. Utery began a revival meeting at this place March 15, and closed April 3. His sermons were inspiring and uplifting. The attendance and interest were good from the beginning. Four were made willing to accept Christ in Christian baptism. Three others await baptism, and one is to be reinstated. Many others were convicted. Some who were already baptized were convicted. We also organized a Bible class, and the interest is growing.—Mrs. Agnes D. Stauffer, Onekama, Mich., April 7.

Riverside church met in council April 4. Our elder, Bro. W. G. Winters, presided. The meeting was presided over by Bro. Good. Two were received by letter, and two letters were granted. The attendance at all of our services is steadily increasing.—Conway C. Tyson, McBain, Mich., April 6.

MISSOURI.

Carthage.—At our members' meeting, held April 4, no important changes were made in the church or Sunday-school management. Letters of membership were granted to Bro. Albert Oran and wife, who have moved to the eastern part

Jesus went throughout every city and village, preaching and showing the glad tidings of the kingdom of God. While he knew that some seed would fall by the wayside, some upon rocks, and some among thorns, he knew, too, that some would fall upon good ground and bear fruit a hundredfold. Let us, then, keep sowing, knowing that some seed will fall into hearts that are honest and good,—

hearts that will receive the Word and bring forth fruit with patience. A good wife, a godly woman, may be living with an ungodly husband, but if she is happy in the Lord she will be bearing fruit "with patience."

It was while working for some years in Chicago that we saw the great need of an institution like Bethany Bible School. Not having a Bible School of our own, we attended the Moody Bible Institute. The first building of the school was formally opened in September, 1889. At present over 450 students continually reside in the four Institute buildings, while attending lectures and pursuing their studies, and more buildings are in contemplation.

Our Bethany Bible School has two commodious buildings. Another building is needed now to accommodate students. Families represented in the student body are paying rent to outside parties. These conditions are not ideal. Some one has said, "As a rule, only those who are poor in this world's goods seem to respond to the Lord's call to do Christian work." The sacrifices some make are touching. I have known persons who, for some time, lived on less than one dollar a week, and yet did not complain. There are those who must work their way through. They pay for their board and room by doing some sort of manual labor while in school. Some of these same workers are tithing their income. When the Lord's part has been set apart and current expenses are met, there are times when the purse is empty. When men and women are willing to pay this price for the privilege of needed training in Christian work, do they not deserve the best accommodations our church can afford? From the time of the organization of Bethany, it has been blessed of God and enjoyed a steady growth. Let us unite in prayer to God that his people may remember Bethany. We are now working with and for the Sunday-schools of the Southern District of Illinois.

Elizabeth Howe Brubaker.

Viriden, Ill., April 2.

ROANOKE CITY, VIRGINIA.

On Sunday morning, March 8, when the Sunday-school classes assembled in the main auditorium for the closing exercises, the workers for the proposed campaign met in one of the Sunday-school rooms to receive final instructions for the work. Eld. P. S. Miller and Brethren J. H. Murray and C. E. Trout gave helpful suggestions. The territory had been gone over very carefully, and the work was divided among the workers. There was a written invitation for every member of the church. Those who were present at the morning service were given their invitation at the close of the service. The same afternoon, although it was snowing, the workers were on hand.

It must be remembered that all the members of the Roanoke City church do not live in the northwest section of the city, where our churchhouse is located, nor do they all live within the city limits. Some of the workers covered a territory of not less than eight miles on foot, and some even more. Some of the members had changed location, and some were not at home. As they must be seen personally, this meant extra work. Some workers had their own conveyances. They visited those who lived in the country. All reports of success or failures were brought to the committees. When any one reported a failure, other workers were sent. If this did not work, then the chairman of the committee went with another written invitation. As many as five visits by different ones were made to see one person, but they finally got the answer.

Was it worth while? Yes, every one of the workers, without an exception, enjoyed the work, and the good they got out of it by far overbalanced the few hours' work they had to do. But the greatest blessing came on Sunday morning, March 15. It was a bright, beautiful day. At 10 A. M. we had a very large Sunday-school. Even the little folks seemed to feel that something unusual was taking place. Many visitors were present. Before the hour appointed for preaching services, the house was filled. As Eld. P. S. Miller came before the audience, he said: "This is the largest audience I ever had the pleasure of addressing." He then took his text from Acts 2: 1, and plead with all to help build up the church of the living God, and to receive a blessing. After the close of the services, the workers greeted those who came, and invited them to come back. It was a great success. The organization is a permanent one, and the campaign is to be continued. Easter Sunday will be the next day.

Lula Shickel.

605 Third Avenue, N. W., Roanoke, Va., March 24.

HOT SPRINGS, ARKANSAS.

Since our last report we have rented a cottage, and Sister Shepherd is living there. She uses two rooms, and the large front room we use for our services. We have fitted it up with chairs and a few benches. The house is new and papered. We have a few wall mottoes, and now have a real cosy place in which to meet. Our school is gaining in interest. Considering that this is a new mission point, the interest manifested is all, and even more, than could be expected. About eighteen months ago no Sunday-school or preaching had been held in the neighborhood, and the people were very indifferent. Now we have an interesting Sunday-school and an attendance of

fifteen to thirty-four. Last Sunday twenty-six were present, and future prospects are promising. We herewith gratefully acknowledge a number of donations. The Sisters' Aid Society of the Lanark church, Ill., sent us a package of clothing, also one quilt, forwarded by Sister Alice Garber. We received a large package of clothing, including two quilts, from the Sisters' Aid Society of the Germantown church, 6611 Germantown Avenue, Philadelphia, Pa., forwarded by Sister M. C. Swigart, and a donation of \$8.47 in cash by the Bethel Sunday-school, of Carleton, Nebr., forwarded by Bro. Jacob Yoder. A donation of \$2 in cash was received from the Omaha Mission, Nebr., forwarded by Bro. M. R. Weaver, the minister in charge there.

We met at the mission on Saturday afternoon, at 2 o'clock, and after devotional exercises distributed to all, as seemed needful and proper. The writer wishes that the donors could have seen the bright faces and glad hearts. After the distribution was made, all went away happy and thankful, and we think the cause of Christ was much strengthened and built up. We have not received any clothing, as yet, for boys or men. We could use, to good advantage, some clothing for boys, as we have about six or seven needy ones, and several men. We also need about a dozen hymnals.

O. B. Stauffer.

Hot Springs, Ark., March 24.

PINE CREEK, INDIANA.

Our congregation met in council March 21, at the East house. Our elder, Bro. Lafayette Steele, presided. Seven letters of membership were granted. Among them were those of Bro. James O. Kesler and wife. He is a minister in the second degree. Four have been received by letter since our last report, among them Bro. I. C. Eisenhower and wife. He is a minister in the second degree. Eld. A. M. Rupel and the writer were elected delegates to Annual Meeting. As Bro. James O. Kesler, our president of the Christian Workers' Meeting, will move away, Bro. W. M. Summers was elected in his stead.

We have decided to remodel the East churchhouse and put a basement under it. We elected a building committee to look after the work. The contractors will begin the work about May 1. We have decided to have a special service for the old people on Sunday in the old house, April 26. We expect our elder, Bro. Jacob Hildebrand, to conduct the services. On the evening of May 3 there will be a special service for the young people. Everybody is invited to attend these services, as they will likely be the last meetings in the old house. The building committee is to arrange for a place of worship during the remodeling of the house.

M. S. Morris.

R. D. 3, North Liberty, Ind., March 28.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Hertzler-Ziegler.—By the undersigned, at the home of the bride's brother, John C. Ziegler, March 20, 1914, Eld. Samuel H. Hertzler, of Elizabethtown, Pa., and Mary C. Ziegler, of Limerick, Pa.—Jesse Ziegler, Royersford, Pa.

Krabill-Beals.—By the undersigned, April 2, 1914, at the home of the bride's sister, at Tiffin, Ohio, Eld. John Krabill and Sister Malissa Beals.—M. Stetson, Fostoria, Ohio.

Musselman-Forney.—By the undersigned, at the home of the bride's parents, Brother and Sister Edmund Forney, March 27, 1914, Bro. Franklin P. Musselman and Sister Dora Esther Forney.—P. A. Nickey, R. D. 3, Kearney, Neb.

Shultz-Hoover.—By the undersigned, March 26, 1914, at the home of the bride's parents, near Huntington, Ind., Bro. Charles Shultz and Sister Jeannette Hoover.—Lawrence Shultz, North Manchester, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Aubry, Sister Evaline, nee Hevner, born Dec. 25, 1830, died April 2, 1914, aged 83 years, 3 months and 7 days. She spent her long life in the Brooks Gap congregation. She was the last of her family. She died at the age of 83. She was laid to rest in the family graveyard near the old homestead near Fuls Run, Va. Funeral services at the home by the writer, assisted by Eld. Daniel Turner and Bro. Geo. Fuik, the home brethren.—W. C. Hoover, Timberville, Va.

Bryant, Catharine, born in Ohio May 3, 1834, died at the home of her son, Sherman Bryant, in the bounds of the Salem congregation, near Owego, Ind., March 20, 1914, aged 79 years, 10 months and 17 days. Soon after her marriage to Wm. Bryant, of Pierceton, Ind., in 1852, she united with the Troy Center Presbyterian church, where she held her membership until death. She leaves one brother, one son and four daughters. Services at Owego by Rev. Unthank, assisted by Bro. J. C. Stout.—Dora A. Stout, Milford, Ind.

Cox, Lula May, nee Taylor, daughter of Sister Emily Abbott, born Jan. 18, 1895, died at Ashland, Oregon, March 24, 1914, aged 19 years, 2 months and 6 days. She leaves her husband, her mother, a stepfather, two sisters, three little half-brothers, and an infant child. Services in charge of Eld. M. C. Lininger in the Brethren church. Scripture lesson, 1 Cor. 15: 12-14. Sermon by the writer. Text, Job 19: 25.—C. A. Walruff, 328 Holly Street, Ashland, Oregon.

Culp, Sister Sarah Ann, nee Marx, wife of Eld. A. S. Culp (deceased), born in Clark County, Ohio, Sept. 14, 1840, died March 26, 1914, aged 73 years, 5 months and 12 days. She was married to Eld. A. S. Culp in 1865, who died Feb. 15, 1902. To this union were born four sons and two daughters, who survive her; also two brothers and one sister, she united with the Church of the Brethren in 1869, and remained faithful until death. She had great love for the church of her choice, and was held in high esteem by all who knew her.

In early life she moved to Indiana, and at the time of her death lived with her daughter, Laura Bridge, in Nebraska. Interment by the side of her husband, near Auburn, Nebr. She selected for her funeral text Ps. 17: 15; also hymn 580 in the Brethren Hymnal. Services by the writer.—J. A. Weaver, R. D. 6, South Omaha, Neb.

Davis, Mary Anne, nee Clark, born in Ohio, July 10, 1843, died April 1, 1914, at the home of her daughter, Ida E. Stotts, Stanley Street, Logansport, Ind., aged 70 years, 8 months and 22 days. She was married Feb. 16, 1861, to Joseph Davis, and they moved to Logansport, Ind., where they were united. One son preceded her in death. She was survived by her husband and one brother. Sister Davis and her husband united with the Church of the Brethren over fifty years ago, and lived faithful until death. She was anointed the day before her death, which was the day of her interment. Services at the Logansport mission by the writer. Text, 2 Tim. 4: 6.—Charles R. Oberlin, Logansport, Ind.

Dodson, Marion R., son of T. A. and Sister Hattie Dodson, born April 10, 1905, died Feb. 23, 1914, aged 8 years, 10 months and 13 days. He was ill only a few days. He was taken to a hospital in Washington, D. C., for an operation, where he died. He leaves his father and mother, five brothers and four sisters. Services in the Brethren church at Oakton, Va. Interment in the cemetery near by.—Kate S. Miller, Oakton, Va.

Fike, William M., born in Somerset County, Pa., Sept. 5, 1848, died in Carroll County, Md., March 15, 1914, aged 65 years, 6 months and 15 days. He moved with his parents to Carroll County, Ill., when twenty-one years of age. One year later he returned to Pennsylvania and married Mary A. Walker. They located at Millersville, Ill., where they lived until four years ago, when they moved to Carroll, Md. Of ten children born to them two preceded him. He leaves a devoted wife, four sons and four daughters. He also leaves an aged mother, one brother and four sisters. His father, S. F. Fike, two sisters and one brother preceded him. Bro. Fike and wife confessed Christ at the age of 22.—the same year they were married. He served in the deacon's office for more than a quarter of a century. Services by the writer, assisted by Brethren Harvey Eikenberry and D. H. Weaver. Text, 1 Sam. 20: 3.—E. M. Cobb, Raisin, Cal.

Frederick, Bro. Cornelius, born near Hagerstown, Washington Co., Md., Nov. 28, 1842, died at his home at Grundy Center, Iowa, March 26, 1914, aged 71 years and 4 months. The cause of his death was the hardening of the muscles of his heart. Bro. Frederick was united in marriage to Sister Mary Emma Miller near Mount Carroll, Ill., in 1865. After they moved on a small farm eight miles west of Grundy Center. One child was born to them. One year after Bro. Frederick united with the church he was called to the ministry, in which capacity he served for some years. He was also an officer and trustee of the Old People's Home of Grundy Center. His death came very suddenly. We can say of him as Enoch of old: "He walked with God; and he was not, for God took him." Services by the writer.—W. H. Lichty, Waterloo, Iowa.

Fryck, Sister Sarah Jane, wife of Bro. Nelson Fryck, born Jan. 3, 1850, died at her home at Penn Run, in the bounds of the Manor congregation, Pa., March 31, 1914, aged 64 years, 2 months and 28 days. Sister Fryck was a consistent member of the Brethren church for many years. She leaves her husband, four sons and two daughters. Services in the Brethren church at Penn Run by Bro. D. R. Berkey, assisted by Bro. W. N. Myers. Interment in the Brethren cemetery, two miles distant.—Nora M. Myers, R. D. 3, Clymer, Pa.

Garner, Galen Arthur, infant son of Brother George and Sister Ida Garner, born Jan. 6, 1914, died March 26, 1914, aged 2 years, 3 months and 11 days. He was born to his mother, two brothers and one sister. Services by Eld. C. W. Smith. Text, 2 Kings 4: 26. Interment in the Walbridge cemetery.—Alda L. Kurfs, Stony Ridge, Ohio.

Glass, Lillian Dorcas, little daughter of Mr. and Mrs. Miller, Glass, W. Va., died March 26, 1914, aged 2 years, 3 months and 11 days. Little Lillian contracted a short while, having been taken with scarlet fever on the Friday before. Interment in the Maple Spring cemetery. The funeral will be preached sometime in the near future.—Pearl A. Hamstead, Begon, W. Va.

Harris, Sister Edith, daughter of Brother Newton and Sister Ellen Harris, died in the Troutville congregation, Va., March 20, 1914, aged a little over twenty-eight years. For several months Sister Harris had been afflicted with Bright's disease. She was devoted to the Lord, and was anointed, and then committed herself to the will of the Lord. She suffered little pain, but gradually grew weaker till the Lord called her hence. She was a consistent member of the Church of the Brethren for a number of years. She is survived by her parents, two sisters and three brothers. Services by Eld. Jonas Graybill and others. Text, 2 Cor. 5: 7. Interment in the Troutville cemetery.—C. D. Hynton, Troutville, Va.

Hilkey, Sister Elizabeth, nee Michael, born Nov. 23, 1826, died Dec. 12, 1913, at the home of her daughter, Mrs. M. J. McNeill, aged 87 years and 19 days. She was the wife of Bro. Jacob Hilkey, who died in 1885. They were united in 1848. Two daughters survive. Sister Hilkey made a devoted mother. She was a faithful companion, an affectionate mother, and loved her children. She was devoted to the Lord. Services by Bro. W. Smith. Text, 1 Thess. 4: 14. Interment in the Brethren cemetery near by.—E. Woodrow Baker, Laurel Dale, W. Va.

Jacques, Mary A., born in Williams County, Ohio, died in Wichita, Kans., Jan. 28, 1914, aged 77 years, 1 month and 15 days. She was united in marriage to Theophilus Jacques in the county where she was born. They united with the Church of the Brethren in early married life. Soon afterwards they came to Brown County, Kans., where they lived twenty-eight years. Her last twenty-three years were spent in Sedgewick County, Kans. She was the mother of twelve children, nine of whom are living. Services at the Brethren church by Bro. L. H. Root. Interment in the Maple Grove cemetery, near Wichita, Kans.—Susie Jacques, Wichita, Kans.

Lonest, Sister Sue J., born near Chiquapien, N. C., Aug. 11, 1851, died in New York, N. Y., March 15, 1914, aged 56 years, 6 months and 12 days. She was united in marriage to a man who died in 1885. She was a devoted mother and a faithful companion. She bore her great suffering with Christian patience and courage. She was a widow for a number of years, rearing her large family alone. She had the love and respect of all who knew her. Her four daughters and two sons mourn the loss of a kind and loving mother. Services at the home by Eld. I. M. Neff.—Kate S. Miller, Oakton, Va.

Kulp, Bro. Samuel B., of Mastersville, Pa., died in the bounds of the Chiques congregation, Pa., March 29, 1914, aged 69 years, 10 months and 15 days. His wife and one son survive. Services at the Chiques house by the home ministers. Text, Mark 2: 35. Interment in the adjoining cemetery.—Henry S. Zug, R. D. 1, Mount Hope, Pa.

Light, Sister Amanda, nee Hossier, born in Greentown, Ohio, Aug. 18, 1841, died at the home of her daughter, Mrs. John Anglin, at Mount Tabor, near Leesburg, Ind., March 29, 1914, aged 68 years, 7 months and 20 days. She was united in marriage to Reuben Light at Etna Green, Ind., Feb. 18, 1866. Her husband died in 1885. She was a devoted mother and a faithful companion. She bore her great suffering with Christian patience and courage. She was a widow for a number of years, rearing her large family alone. She had the love and respect of all who knew her. Her four daughters and two sons mourn the loss of a kind and loving mother. Services at the home by Eld. I. M. Neff.—Kate S. Miller, Oakton, Va.

McCauley, Bro. Samuel B., of Mastersville, Pa., died in the bounds of the Chiques congregation, Pa., March 29, 1914, aged 69 years, 10 months and 15 days. His wife and one son survive. Services at the Chiques house by the home ministers. Text, Mark 2: 35. Interment in the adjoining cemetery.—Henry S. Zug, R. D. 1, Mount Hope, Pa.

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10 months and 16 days. She leaves a husband, one little daughter, one sister, two brothers and an aged mother. Services in the home by Bro. B. F. Miller. Interment in the Flint Hill cemetery.—Kate S. Miller, Oakton, Va.

McCullough, Sister Sarah Elizabeth, born in Holmes County, Ohio, Sept. 1, 1837, died at the home of her son in Lantz, Ind., April 3, 1914. She was united in marriage to Joseph McCullough in 1855, who preceded her in death June 22, 1878. Five sons were born to them. All of them survive. Sister McCullough united with the Church of the Brethren in 1897, and remained steadfast. She was ill only few days. March 23 she was stricken with paralysis. Services at the Center house in Blissville congregation by Bro. Jacob Hildebrand, assisted by the writer. Text, John 14: 1-3.—J. M. Markley, R. D. 3, Plymouth, Ind.

Michael, Bro. Reuben, born in Darke County, Ohio, Feb. 2, 1838, died near Mayette, Kans., March 17, 1914, aged 76 years, 1 month and 15 days. He, with his family, came to Kansas in an early day, and settled in the Ozarkville congregation. He served the church as deacon for a number of years. On account of failing health and being almost blind, he spent the last few years with his children. Services in the Ozarkville church by the writer. Text, Job 5: 26, 27.—H. L. Brannell, Ozarkville, Kans.

Mumford, Hazel Eva Marie, daughter of Bro. Elmer L. and Sister Goldie H. Mumford, born May 6, 1913, died at the home of her parents, in Springfield, Ohio, March 20, 1914, aged 10 months and 14 days. She leaves her parents, two grandfathers and one great-grandmother. Services at the church of our mission point in Springfield by Eld. D. S. Drege. Text, Mark 3: 17.—Eld. H. W. D. D. S. Drege, Springfield, Ohio.

Folston, Sister Martha Ellen, nee Green, born in Montgomery County, Ind., May 1, 1841, died at the home of her son, Grant Crawford, at Oakton, Ind., aged 72 years, 10 months and 5 days. She lived in Dayton, Ohio, and was on a visit when she died. This life. Four children and one daughter survive her. The eldest daughter died many years ago. Sister Polston was a member of the Church of the Brethren for thirty-five years. Services by Eld. O. B. Redeno in the Allison Prairie congregation, Ill., assisted by Eld. J. H. Jefferson. Text, 2 Cor. 5: 14. Interment in the cemetery near by.—Sadie Redeno, R. D. 2, Lawrenceville, Ill.

Blackner, Bro. John H., born in Franklin County, Pa., Oct. 14, 1832, died at his home near Mount Ridge, Kans., March 9, 1914, aged 81 years, 10 months and 23 days. He was married to Elizabeth Man in Greencastle, Pa., Sept. 11, 1856. To this union one son and one daughter were born, who survive him. About ten years ago he enlisted in the service of Christ. His death was caused, presumably, by heart failure. While burning brush he fell into the fire where he was found by his son. His body was badly burned. Services at the home by the writer. Interment in the Halstead cemetery. Text, Rev. 14: 13.—U. S. Royer, Newton, Kans.

Shesler, Bro. Oliver Flinly, born in Iroquois County, Ill., April 17, 1867, died March 16, 1914, aged 46 years, 10 months and 23 days. He was married to Mary Ann Shesler, nee Smith. Three children were born to this union. Two preceded the father. Bro. Shesler united with the Church of the Brethren in Burnettville, Ind., in 1910. He leaves his widow and one son; also a sister and five brothers. Services by Eld. J. J. Brower, at Rutley, Cal. Text, Psa. 23.—(Mrs.) Lizzie Furness, Redley, Cal.

Sonafrank, Sister Barbara Margaret, nee Hananawit, born near McVeytown, Millin Co., Pa., April 1, 1873, died April 1, 1914, aged 41 years. She moved to Iowa in 1902. June 29, 1904, she was married to Walter Sonafrank. He is a clerk, was born to this union. Sister Sonafrank became a member of the Church of the Brethren at the age of thirteen years, and remained faithful until the end. She is survived by her husband, five children, a stepmother, eight brothers and six sisters. Services by the writer at the home, one mile west of Bristow, Iowa, assisted by Bro. Edward Elkenberry. Her church home was in Franklin County congregation.—Eld. Wm. H. Pyle, Box 3, Greene, Iowa.

Stodoupe, Bro. John, born Oct. 17, 1840, died Feb. 26, 1914, aged 73 years, 4 months and 9 days. He was united in marriage to Hannah H. Brumbaugh April 18, 1869. Eleven children were born to them. All except one are living. He resided in the Clover Creek congregation, Blair Co., Pa., and was a faithful member for thirty-three years. He held the office of deacon for thirty-one years. He taught in the two terms of school. Some of his pupils, now grown to manhood, attribute their success in life to the way he impressed them, both by his teaching and his consecrated life. In his family he was mild, kind, affectionate and considerate. In his intercourse with his fellow-men he never spoke unkindly. He lived a peaceful life and died a peaceful death. His funeral was the largest ever held in the Martinsburg church. Services by Bro. M. T. Brumbaugh, assisted by Bro. F. R. Zook. Text, Gen. 6: 2. James A. Sell, Hollidaysburg, Pa.

Swihart, Catherine, nee Uirey, daughter of Samuel and Esther Uirey, born in Montgomery County, Ohio, July 24, 1825, died March 20, 1914, aged 88 years, 7 months and 26 days. She was united in marriage to John Swihart in February, 1850. Three sons and four daughters were born to this union. Her husband died at the home, one mile west of Bristow, Iowa, assisted by Bro. Edward Elkenberry. Her church home was in Franklin County congregation.—Eld. Wm. H. Pyle, Box 3, Greene, Iowa.

Tawzer, Bro. J. B., born in Adams County, Pa., Jan. 11, 1825, died March 27, 1914, at his home, one and one-half miles east of Roanoke, Ill., aged 88 years, 2 months and 16 days. He was married to Barbara Thomas Feb. 22, 1848, who preceded him twenty-one years ago. Eight children were born to this union. Four preceded him. About fifty-four years ago he moved to Illinois, and lived in Peoria County one year. Since then he lived in the bounds of the Panther Creek church, of which he was a faithful member for more than fifty years. Soon after baptism he was elected to the deacon's office, which he filled until death. Services by Bro. J. H. Neher, of Hudson, Ill., at the church March 30. Text, Matt. 26: 6-13. Interment in the cemetery near the church.—Jessie Switzer Yordy, Roanoke, Ill.

Toel, Perry Jefferson, born in Virginia, Nov. 24, 1862, died in the Donnels Creek congregation, Clark Co., Ohio, March 23, 1914, aged 50 years, 3 months and 28 days. He was married to Allie Sink in December, 1884. To this union were born eight sons and two daughters. His wife, seven sons and two daughters, one brother and four sisters survive him. Services at the New Carlisle church by Eld. David Leatherman.—Eld. H. W. D. D. S. Drege, Springfield, Ohio.

William, Bro. John, born March 8, 1853, died at his home near Pe. Deffance, Va., in the bounds of the Lebanon congregation, March 20, 1914, aged 61 years and 12 days. He was married to Bettie Hawkins in August, 1875. March 17, 1894, he and his wife united with the Church of the Brethren. About three years before his death he was stricken with paralysis and was anointed. Besides his wife, he leaves a stepmother, two brothers, one sister, three half-sisters, and three half-brothers. Services at the Lebanon church by Eld. D. S. Drege and Bro. P. J. Cline. Text, 1 Cor. 15, and latter part of 1 Thess. 4. Subject, "The Resurrection." Interment in the Lebanon cemetery.—Lila B. Wine, R. D. 1, Mount Sidney, Va.

Woolery, Sister Sadie, born near Clayton, Ohio, Sept. 5, 1864, died of acute rheumatism at the home of her eldest son, John Woolery, Feb. 10, 1914, aged 49 years, 5 months and 4 days. In 1876 she was married to Elmer Woolery. Eleven children were born to this union. One son and two daughters survive the mother. Sister Woolery was an earnest member of the Church of the Brethren. She died suddenly. Services by Eld. John Pifer at the Bear Creek church.—Elmer I. Bright, R. D. 4, Dayton, Ohio.

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is for those who desire to visit California, either going or returning. It matters not whether you travel alone and at leisure or in party with limited time. The same trip is open to you. These matters are explained in fuller detail in our conference folder which will be sent to you upon request.

The Party Already Pledged

for this trip over the Santa Fe, will leave Seattle after the Conference, and give a week to visiting or sight-seeing in California. Leaving Los Angeles July 20, a week will be spent on the way to Chicago, with stops at Albuquerque, Santa Fe, Colorado Springs, and Fort Collins. Fourth of July program and Sunday worship at the mile deep Grand Canyon, arriving at Chicago Friday morning, July 10th. The trip will be made in special tourist sleepers from Los Angeles to Chicago without change, occupying the same at Stop-over places, thus avoiding all bother with baggage and much of the worry and expense.

200 Page Book Free

If you will send us your name or the names of friends interested, we will send free to each a beautifully illustrated book of over 200 pages descriptive of these and many other interesting things along the way; also a folder giving fuller particulars and rates of our special coach parties on this grand trip.

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Passenger Traffic Manager

Chicago, Illinois

1117 Railway Exchange

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Ann Arbor, Michigan

210 N. Thayer Street

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Notes from Our Correspondents.

(Concluded from Page 253.)

ately, our District Sunday-school Secretary, visited our school and also preached for us at the morning service. At 7:30 P. M. a joint program of the Cloverdale, Daleville, Oak Grove, Peters Creek and Roanoke Christian Workers' Meetings was rendered at this church. The subject for the evening was "The Prayer Veil." Bro. P. S. Miller being in charge. The subject was considered most thoroughly. Those present expressed themselves as having enjoyed the meeting very much. The speakers were clothed with power, and their addresses were well received by the audience. At the close of the meeting it was decided that these congregations form a league, to hold joint meetings once a quarter. A committee, previously appointed, presented a constitution, which was read and adopted. Bro. C. S. Ikemberry was elected president; Bro. Jonas Showalter, vice-president; Sister Florence Shaver, Secretary-treasurer. A program committee and a committee of arrangements are to be elected,—one from each congregation.—at their regular meetings.—Lula Shickel, 605 Third Avenue, N. W., Roanoke, Va., April 7.

CONFERENCE NOTES.

The Committee of Arrangements met on the grounds of the coming Conference March 31, and spent two days planning for the Conference. The spacious lawns are always green the winter through. The trees and shrubbery, of which there is an abundance, are beginning to put forth their foliage. Seemingly nature is putting forth a great effort in making the place especially beautiful for the occasion. The committee is doing its utmost to make it as convenient as possible for all who attend, and we believe that those who do attend will never regret it. Amidst the green trees, the beautiful lawns, a great abundance of beautiful roses and other flowers, of great variety, a number of imposing buildings, a grand lake in the background, and a picturesque view of a beautiful city, the brethren and sisters in attendance are sure to be delighted. Filled with the Spirit of God, the Annual Conference can not be otherwise than enjoyable to them, and do much good for the kingdom of our Heavenly Father.

Seattle, Wash., April 13. A. C. Root, Secretary.

ANNOUNCEMENTS

DISTRICT MEETINGS.	
April 21, 1:30 pm, Eastern Maryland, Bush Creek congregation, Pleasant Hill house, near Monrovia, Md., on the B. & O. R. R.	May 30, 6 pm, Franklin Grove.
April 22, Idaho and Western Montana, Twin Falls, Idaho.	May 30, 31, 2 pm, Cherry Grove.
April 23, 24, Second District of Virginia, Pleasant Valley church.	May 30, 31, 1:30 pm, Wad-dams Grove.
April 23, Southern Ohio, Poplar Grove church, Darke County.	June 6, 6 pm, Pine Creek.
April 29, 30, Eastern Pennsylvania, Midway congregation, Midway house.	June 6, 7, 10:30 am, Hickory Grove.
LOVE FEASTS.	June 6, 7, 1 pm, Yellow Creek.
Alabama.	June 15, 7 pm, Polo.
May 23, Oneonta.	Indiana.
Arkansas.	May 2, 6 pm, Nettie Creek, one mile west of Hagerstown.
May 9, 5 pm, St. Francis.	May 3, Landessville.
California.	May 3, 7 pm, Indianapolis.
April 26, 6 pm, Santee.	First Church of the Brethren, 57 N. German Ave.
May 2, 2 pm, Oak Grove.	May 9, Beech Grove.
May 9, Kalsin City.	May 9, 6:30 pm, Buck Creek.
May 9, 2 pm, Reedley.	May 9, Sugar Creek.
May 9, 2 pm, Live Oak.	May 9, 5:30 pm, White.
May 10, 7:30 pm, Pomona.	May 9, Burnettville.
May 17, South Los Angeles.	May 10, Cedar Creek.
Colorado.	May 10, West Marion.
June 6, 6 pm, Mount Garfield.	May 14, 7 pm, Elkhart City, 1618 South Sixth St.
District of Columbia.	May 16, 7 pm, New Bethel, four miles northeast of Connorsville.
April 26, 7 pm, Washington, corner of Fourth St. and N. C. Ave., S. E.	May 16, 6:30 pm, Anderson.
Idaho.	May 16, Walnut.
April 24, 6:30 pm, Twin Falls.	May 23, Bethany.
April 25, 7 pm, Nampa.	May 23, Pleasant Valley.
Illinois.	May 23, 6 pm, Windfall.
May 9, 10, 2 pm, Leaf River.	May 30, 5 pm, Springfield, east of Wawaka.
May 9, 10, 2 pm, West Elmhurst.	May 30, 6:30 pm, Bethel.
May 10, 3 pm, Naperville.	May 30, 10 am, El River.
May 10, 5:30 pm, Mt. Morris.	May 30, English Prairie.
May 16, 6 pm, Coal Creek, Canton house.	May 30, 6:50 pm, Upper Fall Creek, two and one-half miles east of Middletown.
May 17, 6:30 pm, Elgin.	May 30, 10 am, Tippecanoe.
May 24, 6:30 pm, Dixon.	May 30, 6:30 pm, Kibbuck, Antioch house.
May 28, Astoria, South Fulton house.	May 31, Logansport.

June 6, 7 pm, Four Mile.
June 6, 6:45 pm, Monticello.
June 6, Bethany.
June 6, 7 pm, Mississinewa.
June 6, 5 pm, West Manchester.
June 11, Bremen.
June 12, 6 pm, Camp Creek.
June 13, Yellow River.
June 13, Churubusco.
June 13, Middlebury.

Iowa.
May 2, 6 pm, Grundy County.
May 17, 6:30 pm, Des Moines.
May 23, 24, 2 pm, Panther Creek.

May 23, 2 pm, Iowa River.
May 23, 24, 10 am, Garrison.
May 23, 24, Beaver.
May 30, 4 pm, English River, South house.

May 30, Libertyville.
May 30, 6:30 pm, Prairie City.
May 30, 31, 2 pm, Coon River, Pandora house.

May 31, Cedar.
June 3, 4, Dallas Center.
June 6, 6 pm, Fairview.
June 6, 2 pm, South Keokuk.

June 6, 2 pm, Des Moines Valley.
June 6, 7, 10:30 am, Dry Creek, near Robins.
June 13, Indian Creek.

June 13, Curlew.
June 13, Salem, country house.
June 13, 2 pm, Franklin County.

June 20, Syracuse.
Kansas.
April 26, Kansas Center.

May 2, 10:30 am, Dorrance.
May 2, Salem.
May 2, 5 pm, Ramona.

May 2, 4 pm, Eden Valley.
May 9, 10 am, Maple Grove.
May 9, 4 pm, Bloom.

May 9, 2 pm, Pleasant Grove.
May 9, 5 pm, Cottonwood, three miles southeast of Americus.
May 9, 6:30 pm, East Maple Grove.

May 9, Ottawa.
May 9, Fredonia.
May 9, 6:30 pm, Monitor.
May 9, 2 pm, Larned.

May 10, Pleasant View, Hutchinson Mission.
May 16, Topeka.
May 17, Morrill.

May 23, 4 pm, Belleville.
May 23, 7 pm, Vermillion.
May 30, 10 am, Quinter.
May 30, 7:30 pm, Kansas City, Central Avenue.

May 31, 7 pm, Peabody.
June 6, 11 am, Portis.

June 6, Mont Ida.
June 6, Parsons.
June 6, 6 pm, Abilene, Holland house.

June 6, 4 pm, Newton.
June 8, Verdigris, Madison house.

Maryland.
May 9, 2 pm, Monocacy, Thurmont house.

May 10, Denton.
May 16, 2 pm, Baltimore, Fulton Ave. church.

May 16, 2 pm, Pipe Creek.
May 23, 2 pm, Monocacy, Mountaineer house.

May 23, 2 pm, Bush Creek.
May 23, 24, 2 pm, Beaver Creek.

May 23, 2 pm, Ridgely.
May 30, 31, 3:30 pm, Long Green Valley.
May 30, 1:30 pm, Middletown Valley.

June 6, Bear Creek.
Michigan.
May 9, 6 pm, Harlan, Marilla house.

May 23, 10:30 am, Thornapple, East house.
May 24, 6 pm, Onekama.
May 30, 6:30 pm, Woodland.

May 30, Sugar Ridge.
June 6, 10 am, Lake View.
June 6, Saginaw.

June 6, 10 am, New Haven.
June 11, 6:30 pm, Grand Rapids.
June 13, 2 pm, Beaverton.

June 13, 6 pm, Crystal.
Missouri.
May 2, Spring River.

May 2, 5:30 pm, Peace Valley.
May 9, 4 pm, Rockingham.
May 10, Kansas City.

June 6, Bethany.
June 6, Cabool.
June 13, Smith Fork, at Plattsburg.

Nebraska.
May 2, Afton.
May 9, 7 pm, Silver Lake.

May 24, Beatrice.
May 30, Bethel.
June 1, Octavia.
June 6, Arcadia.

June 6, South Beatrice.
June 6, 7:30 pm, Alvo.
North Dakota.

June 6, Williston.
June 20, Columbia, near Brantford.

June 27, 5 pm, Kenmare.
Ohio.
May 9, 6 pm, Donnels Creek, New Carlisle house.

May 9, 2 pm, Oakland.
May 9, 4 pm, Sugar Creek house.
May 9, 10 am, Wyandot.

May 9, 7 pm, Logan.
May 16, 6 pm, Bear Creek.

May 23, 10 am, Lick Creek.
May 30, 10 am, Swan Creek, East house.

May 30, 6:30 pm, Palestine.
May 30, 31, 2 pm, Hickory Grove.

May 31, 6 pm, Troy.
June 6, Greenspring.
June 6, 2 pm, Middle District.

June 6, 2 pm, Ash Grove.
June 6, 5 pm, Resch Grove.
June 6, Eversole, Wolf Creek house.

June 13, Blanchard.
June 13, Silver Creek.
June 13, Canton Center.

June 20, 10:30 am, Richland.
June 20, 10 am, North Poplar Ridge.

Oklahoma.
May 2, Monitor.
May 3, Guthrie.

May 2, 5 pm, Washita.
May 8, 6 pm, Thomas.
May 9, 6 pm, Paradise Prairie.

May 9, Oak Grove.
May 16, Big Creek.
May 16, Aylesworth.

Oregon.
May 12, Albany.
June 13, Mohawk Valley.

Pennsylvania.
May 2, 2 pm, Indian Creek, Montgomery County.

May 1, 2, Midway.
May 11, 2 pm, Mingo, Mingo house.

May 2, 4 pm, Pleasant Hill, Pleasant Hill house.
May 3, 4, 10 am, Codorus.

May 3, 6 pm, Everett.
May 3, Bellwood.
May 5, 6, 1:30 pm, Fairview, near Mahan.

May 6, 1:30 pm, Mountville, Petersburg house.
May 6, 7, 9:30 am, Springville, Mohler house.

May 7, 7, 9:30 am, Annville.
May 9, 2 pm, Hatfield.
May 9, 10 am, Upper Codorus.

May 9, 4 pm, Woodbury.
May 9, 6 pm, James Creek.
May 9, 4 pm, Akron.

May 10, 2 pm, Elizabethtown.
May 10, 4 pm, Hanover.
May 10, New Enterprise.

May 10, 10:30 am, Ligonier.
May 10, 5 pm, Lewistown.
May 16, 17, Maiden Creek, Mohrsville house.

May 17, Rockton.
May 17, Johnstown, Walnut Grove house.

May 17, York.
May 17, Jacobs Creek.
May 17, Pittsburgh.

May 17, Shamokin.
May 21, 22, 3 pm, Spring Creek.

May 23, 3:30 pm, Claar, Lower house.

May 24, Hollidaysburg Mission.
May 28, 9:30 am, Big Swatara.

May 28, 29, Welsh Run.
May 30, 3 pm, Ephrata.
May 30, 31, Upper Conewago, Mummert house.

May 31, Scalp Level.
May 31, 10:30 am, Manor, Penn Run house.

May 31, Fairview.
June 2, 3, 9:30 am, Little Swatara, Meyers house.

June 3, 4, 10 am, Chiques, Chiques house.

June 4, 5, 1:30 pm, Conestoga, Bird-in-Hand house.

June 6, 4 pm, Little, Longenecker house, in White Oak congregation, one mile west of Little.

June 6, 10:30, Ridge, Fogelsanger house.

June 6, 4 pm, Carson Valley.
June 6, 7, 2 pm, Lost Creek.

June 6, 7, 10 am, Lower Cumberland, Mohler house.

June 6, 7, Marsh Creek, Marsh Creek house.

June 7, 6 pm, West Johnstown, Roxbury house.

June 7, Middle Creek.
June 7, Juniata Park.
June 7, Summit Mills.

June 9, 10, 9:30 am, Tulpehocken, Heidelberg house.

June 9, 10, White Oak, Pennsylvania house.

June 11, 12, Schuykill, at Bro. Chas. Daubert's home.

June 20, Raven Run.

Virginia.
May 8, 4 pm, Daleville.

May 9, 3 pm, Woodstock, Antioch house, three miles west of Woodstock.

May 9, Middle River.

May 16, 4:30 pm, Elk Run, Moscow house.

May 16, Mill Creek.
May 16, Troutville.

May 16, 4 pm, Midland.
May 16, Lebanon.

May 16, 4 pm, Peter's Creek.
May 16, 3 pm, Cook's Creek, Hinton Grove house.

May 23, 3 pm, Pleasant Valley.

May 23, 4 pm, Bridgewater.

May 31, 4 pm, Nokesville, Valley church.

Washington.
May 2, Sunnyside.

May 2, Wenatchee.

West Virginia.
April 25, Morgantown, Wiles Hill house.

June 27, 2 pm, Maple Spring.

ONE MORE CHANCE

If you want to get one of the Premium Bibles send in your order now. Our offer will positively be withdrawn May 1. As this will be our last order to send to the publishers for these Bibles, we must know soon how many to order so every one can have a copy. Remember the No. G300 is King James' Version, No. G400 American Revised Version. These Bibles are listed by the publishers at \$4.00; you can get either of them in connection with a year's subscription to the Gospel Messenger for only \$1.50 extra, making \$3.00 for both.

Don't forget the closing date, May 1. Send in your order now.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philipp. 1: 17.

Vol. 63.

Elgin, Ill., April 25, 1914.

No. 17.

AROUND THE WORLD

A Thousand Bibles to Distant Islands.

At an expense of \$1,367, a thousand Bibles, printed in the Gilbert Islands language, were recently sent from the Bible House in New York on a voyage of fifteen thousand miles to Sydney, Australia, thence to be forwarded to their destination,—the Gilbert Islands. The translation was a labor of love by the famous missionary, Dr. Hiram Bingham. The American Bible Society donated these books to this far-away mission field in the South Pacific archipelago. To those islanders these Bibles will be precious beyond all else this earth affords. Carping critics may jeer and sneer at the absolute faith, shown by these simple-minded aborigines. In some way, however, truths hidden to the would-be "wise and prudent" are revealed to these babes in Christ.

Another Peril.

Just when the lines are being formed for a further attack upon the forces of King Alcohol, with a strong prospect of ultimate success, a new and even more stealthy enemy is challenging public attention. Competent statisticians assure us that America has distanced every other nation in the per capita amount of illegitimate drug consumption. The use of opium,—now being successfully driven out of China,—seems to have taken a strong hold upon a large part of the population in our country. Cocaine,—most pernicious in its effects,—is habitually being used by many who are mentally and physically wrecked thereby. It is claimed that this and other fatal drugs are largely responsible for the alarming increase of crime, so noticeable in the slum districts of our large cities.

The Ever-Active Colporters.

That the Bible is being introduced most thoroughly in many localities where, hitherto, it has been denied admittance, presents, perhaps, one of the most encouraging conditions of Christianity's future and ultimate success. The American Bible Society makes use of a most efficient plan to reach the entire country contiguous to the river Nile. Two boats are used by the Society's colporters. One of these operates on the upper Nile, while the other covers the Delta region. Near by villages are reached direct from the boats, while bicycles are used to reach points more distant. A cordial reception is often accorded to the colporters where least expected. Other Mohammedan localities are also being reached by these workers, who find many open doors since the Balkan war. Constantinople, even, is being entered by these ambassadors of the Cross.

Placing the Blame Where It Belongs.

According to a recent, authoritative utterance of Dean Davenport, of the College of Agriculture, a part of the University of Illinois, the people of the United States can not look to agriculture to reduce the cost of living, for with a constantly-increasing population, food of all kinds is bound to increase in cost. In the opinion of Dean Davenport, the country must cut down on its expenditure for elaborate and expensive clothing, extravagance in the building and furnishing of residences, and in the attendance at wholly unprofitable places of amusement. He argues that, while food costs more than it did a generation ago, it is, relatively speaking, far cheaper than the items of expense above enumerated. After all, as Benjamin Franklin pertinently remarked in his day: "The heaviest tax we pay is that which we voluntarily put upon ourselves, to gratify perverted appetites or desires."

Helping the Toilers.

In behalf of the workers, and with the special aim of providing better housing facilities for them, German cities are buying large tracts of land in their immediate environs. It is the common experience of most large cities that real estate advances rapidly in value, often making the owners thereof quite wealthy, though "they toil not, neither do they spin." This inflation in value results in greatly-increased rentals for workingmen's homes, entailing considerable hardship upon the toilers. The German cities propose to "socialize" the land, and to build houses for the working people that afford the maximum of comfort for the moderate rental that can be paid. Little parks, and playgrounds for the children, are also a part of the municipal plan. Those cities do not seek to go into the real estate business for the gain there is in it, but for humanity's sake. In doing the best possible thing for their people, the city authorities are look-

ing to the highest and best interests of the future. A little more of this spirit, clearly shown by all, would make this earth an Eden,—a foretaste of millennial conditions.

Frenzied Liquor Men.

Disguising their consternation as best they may, there is no denying that liquor defenders are very much alarmed regarding recent temperance victories. The gains in Illinois, especially, are a thorn in the flesh, and, judging by present indications, a desperate attempt will be made to contest election results in many of the townships that recently ruled out liquor. Millions, it is boastfully asserted by leaders of the saloon element, are at their command, and it now remains to be seen how far they can influence legal action in their behalf by the pressure of that all-powerful weapon. Secretary Daniels, of the navy, is also experiencing that the pathway of a reformer is beset by difficulties. Since he ruled out the use of intoxicants throughout the navy, he is being overwhelmed by bitter denunciations and aspersions, and yet his reason for the prohibitory ruling is unquestioned.

A Threatening Outlook.

Because of the unjustifiable arrest of a boat's crew from the steamer "Dolphin," of the United States navy, by Mexicans, April 4, at Tampico, relations between the two nations have become exceedingly tense, and at this writing (April 21) the sentiment in favor of war seems to be so overwhelming as to silence the pleas of those who favor a further delay, with the hope of effecting an amicable adjustment. President Wilson, in a comprehensive address, has laid the matter before Congress, and secured the unqualified endorsement of the House for aggressive action against Gen. Huerta, though the Senate has not yet concurred in the resolution passed by the House. Meanwhile battleships and troops are being hurried to the scene of the conflict, and the outlook is ominous, to say the least, though friends of peace, at even this late hour, still hope that a peaceful settlement may be made.

Saloon Men Out of a Job.

One of the favorite arguments, made by defenders of the saloon, is the plea that "saloonkeepers will lose their jobs, and their families will suffer, in case the saloons are ruled out." It has never occurred to these shrewd reasoners (?), perhaps, that where the saloons flourish now, hundreds of their patrons are losing their jobs all the while, causing untold suffering to their families. Moreover, when a saloonkeeper puts a man out of a job, he disgraces the man, humiliates his family, and makes him unfitted for another job. When prohibition puts a saloonkeeper out of a job, it does the best possible thing for that man, for it puts him in the way of becoming a more honorable citizen,—a wealth-producer for the good of the community, instead of a wealth-destroyer who robs his patrons of all that is worth having. Far better, therefore, that a saloon man be out of a job, and thereby enabled to enter a really honorable line of employment, than to have him go on in his iniquitous business, to go down to his grave resting under the solemn denunciation of Holy Writ: "Woe unto him that giveth his neighbor drink, . . . and maketh him drunken also."

Jerusalem's Walls to Fall.

According to press reports, demolition threatens the ancient walls of Jerusalem. It is not a hostile army that is attacking them, but merely the onward march of modernization. The walls are to be demolished, and offered as building material. Owing to the large number of Jews returning to the home of their ancestors, there is now a larger city outside the walls than within, and modern improvements, previously mentioned in these columns, make the elimination of the walls an absolute necessity. A new water system and electric street-lights are being installed. Trolley-cars will surround the city in a belt line, and will serve, in addition to other uses, to carry tourists to the reputed site of Calvary, to the Garden of Gethsemane, the Mount of Olives and other places of interest. By trolley, also, Bethlehem can be reached from the Jaffa Gate in half an hour. Telephones have been in service for more than a year, in Jerusalem, all opposition to this and other innovations having been fully overcome. An efficient police force, mounted on bicycles, is said to provide ample security to the traveler throughout the city and beyond, so that a man might now go down from Jerusalem to Jericho with the perfect assurance of not falling among thieves.

A Victim of Relentless Antagonism.

Up to the date of this writing (April 20) nothing definite has been learned as to the whereabouts of Louis R. Patmont, who was last seen on Tuesday, March 31, at Westville, Ill., where he had been called by the "dry forces" to do personal work among the foreigners, for three weeks preceding the election of April 7. Whether he was kidnapped, and is now being held in seclusion, or whether he was murdered and his body stealthily disposed of, is not known, and even the skill of a number of expert detectives has so far failed to unravel the mystery. A letter, written by Mr. Patmont some days before his disappearance, indicates that he entertained serious forebodings. We quote in part: "I fully realize the dangerous position in which I am placed because of my opposition and agitation against the liquor traffic and the saloon. I am not only ready, but also willing to lay down my life upon the altar of sacrifice, in defense of the cause."

When Earthly Greatness Did Not Avail.

Recently there died, by his own hand, a man once known as a scholar of note and instructor in a prominent university. About three years ago he was the recipient of the esteem and favor that the world of culture and social aspirations delights to bestow upon the man of rare talent. Then, of a sudden, little suspected by any one, there came a series of troubles and complications, affecting both his family and business life. All that was most precious to him,—his wife, his position, his salary, his literary emoluments,—was now denied him. Forsaken by all his former friends, he went from bad to worse, and finally there came a day when in his last refuge,—a cheap boarding house in a Connecticut city,—he ended his fitful career with a revolver shot. What a lesson such a life of barren worldliness suggests! Had he fully trusted in Christ, there might have been pardon and peace for the failings that plunged him into the abyss of despair, which ended in a suicide's grave.

Responsibility Can Not Be Evaded.

Under laws of several States owners of fruit trees are compelled to spray them one or more times during the period from Nov. 1 to May 15,—a non-compliance making the offenders liable to a fine. While, at first thought, such a law might seem to be somewhat arbitrary, it should be remembered that each fruit tree may become a pest center, harboring and scattering destructive insects. As such it does not concern the owner merely, but the entire community that may be injured thereby. Making the wider application to the various phases of our closely-interwoven relations today, it will be noted that in no way can we shirk the responsibility justly devolving upon us, by reason of the influences which we bring to bear upon others. No man has a right to be a pest-center of immorality, or a promoter of aught else that defiles. "No man liveth unto himself," says the apostle, and we must needs look well to our influence, as a vital factor for good or ill. We are either lifting others to heights sublime, or casting them downward to despair.

Northern Michigan's Labor Struggle.

By the votes of the miners, the great copper strike in Northern Michigan has been ended. Starting last July, it has been attended by violence and suffering, obstinacy and tyranny. Those who surrendered were practically exhausted. For fifteen years general conditions, as to wages and work, have shown no improvement; hence the united remonstrance on the part of the workers. The strike has been a costly experience to all concerned, but some things of great importance have been learned. In Houghton County the copper companies have proved to be more than mere employers,—they are the government, controlling streets, houses, schools, churches and local officials, as well as the mines. Manifest and important privileges accorded them, undoubtedly enabled the employers to wage war upon the workers most effectively. Having these advantages at their command, and refusing any approach at arbitration, they now boast of their notable victory over a naturally industrious and peaceable people, against whom starvation proved a formidable weapon. In the light of the more humane principles that are supposed to control dealings between man and man, nowadays, struggles like the one just ended in Michigan seem strangely out of place. Had there been a disposition to apply the broad and universally acceptable principle of the "Golden Rule," it would speedily have ended the Northern Michigan strike to the general satisfaction of all.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

The Sheep of His Fold.

BY MARY STONER WINE.

Safe and secure from the world's dread alarms,
Safe from its cares, its allurements and charms,
Safe from the storms, from the darkness and cold,
Safe are the sheep in the great Shepherd's fold.

Yea, e'en the Shepherd, the Lord of the sheep,
Cared for them more than his own life to keep,
Opened the door of the fold for his own,
Keeps them in safety never to roam.

Compassed about by the armies of hell,
Safe in the fold with my Shepherd I dwell.
Yea, e'er secure in his love may I stay,
Sheltered from harm in the night or by day.

Naught can destroy the sweet joy of the heart,
Hearing his voice I shall never depart.
Life he has given, eternal and grand,
Holds it from Satan for ever in his hand.

North Manchester, Ind.

The Book of Nature.

BY J. S. ZIMMERMAN.

God's first revelation of himself to the world was "through the things that are made"; nor has creation ceased to reveal God since a perfect revelation has been given, but he is made even more clear in nature by means of the Written Book.

He, who is in tune with his God, looks out upon the earth carpeted, terraced, fragrant with blossom, flower and fruit; covered with a mantle of snow or its rich verdure; in the valley or on the mountain peak; by the babbling, laughing brook, the mighty river, or by the quiet, placid "still waters"; in the storm or in the peaceful calm, and exclaims, "How excellent is thy name in all the earth!"

In the still watches of the night, as he lifts his eye toward the twinkling star in its glorious splendor, with his soul thrilling, he exclaims, "Who hast set thy glory upon the heavens!"

David-like, out close to "nature's heart," he watches the day disappear and the night approach, and says, "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Again he stands and watches the darkness recede, and over the mountains, in the east, he beholds the orb of light coming out of his tabernacle, robed in richest splendor "as a bridegroom," challenging everything in his path, "as a strong man to run his course."

This same man hears the distant thunder and the waves lashing on the sea in time of storm, and says,

"The God of glory thundereth,
The voice of Jehovah is powerful;
The voice of Jehovah is full of majesty."

He sees the "flames of fire," the breaking of the cedars, the Lebanon Mountains shaking, the shaking of the wilderness, the forest stripped, ruin and devastation in its path as the storm proceeds southward toward Kadesh; but listen to what he says: "Ascribe unto Jehovah glory and strength. Ascribe unto Jehovah the glory due his name; worship Jehovah in holy array," for "in his temple everything saith Glory," for "Jehovah sat as King at the Flood; yea, Jehovah sitteth as King forever. Jehovah will give strength unto his people; Jehovah will bless his people with peace" (Psa. 29).

How different is this picture of peace in Psa. 29 from the fear of the disciples in the little storm-tossed boat on the Sea of Galilee! "Carest thou not that we perish?" "Why are ye fearful? have ye not yet faith?" Little faith, much fear; much faith, little fear. To exercise strong faith, or to live close to the Master, not only drives away fear, but also reveals the truths, which to the outside are hidden (Mark 4: 34).

To many the plains, the valleys, the mountains, the flower and the fruit have no special significance. The city boy is denied all this rich field of revelation

of God; the country boy, because of its commonness, having always been in its environment, does not give it very much thought.

It seems to me there is no place quite so helpful for meditation on God as out among the mountains and valleys. In a recent trip over the prairie States, westward through the sagebrush country of Wyoming, ascending the Rockies, then sliding down on the other side into rich, green valleys, where springs bubble, and nature blossoms in response to sunshine and water, I found a rich opportunity for reflection. Everywhere I looked I was made to think of Paul's language: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity."

Oregon and Washington are veritable paradises of mountains and valleys. To pass through the Grande Ronde Valley, where vegetation is luxurious, where hot springs abound, causes one to think that snow and winter are far away, yet in less than an hour we are in snow and in the depth of winter. But the scenes are ever changing, and in a very short time we are gazing again upon the rich, green earth.

At Umatilla we are introduced to the Columbia River,—"briefest of the mighty streams of earth and Achilles of rivers." For about two hundred miles we follow this majestic flood of waters.

As we passed scene after scene, each seemingly growing richer, my companion said, "Who can behold these wonders and say, 'There is no God'?" Only the fool can do so. Here are the Dalles, which have become famous in legend and Indian tale. It is one of the early settlements along the Columbia. It was a strategic point during the Indian warfare, and from here the white man directed operations and gave succor to the imperiled. The old fort buildings are still to be seen. Gen. Grant once had his headquarters here. Jason Lee, a pioneer of the church, preached his first missionary sermon from a rock known as Pulpit Rock, and thousands of Indians were numbered with his congregation.

The Dalles are a succession of rapids, until a cumulation is reached and the water rushes over falls twenty feet in height at low water. The river here is disturbed, angry, annoyed with sunken lava teeth which rend and gnaw; and, without rest for restoration, comes to its second and greater trouble, still vexed and complaining. A large canal, costing about \$5,000,000, is being constructed here.

Leaving the Dalles a splendid panorama begins to unfold on this lordly stream. Travelers from the East pronounce it superior to the Hudson, and assert there is nothing like it anywhere. Points of interest come in rapid succession. Here are Cascade Locks, 462 feet long by 92 feet wide, costing the government over \$4,000,000. The river here is forced into a narrow, rocky gorge for a distance of about four miles.

Multnomah Falls is next in sight. This is a filmy veil of water falling 720 feet into a basin on the hillside, and then 130 feet to the river.

Cape Horn, with rocky walls towering a thousand feet, on past the curious freak of nature, Rooster Rock, and the Palisades, on past Fort Vancouver, where Grant and Sheridan were once stationed, into the famous Hood River Valley, known as the great university of apple culture. But richest of all is Mt. Hood, off in the south, rising in a keen pyramid nearly 12,000 feet. Mr. Henry T. Finch, an eminent critic, in the *Century Magazine*, writes in a charming way of the peak. He says:

"For my part, after touring Europe nine times and the Pacific Slope nearly as often, I usually make it a toss-up which to visit next. Mt. Hood is to Oregon, and especially to Portland, what Fuji is to Japan. It unites beauty with grandeur as, perhaps, no other mountain does, except the Swiss Jungfrau."

To the north is Mt. St. Helens, 9,750 feet high. A beautiful and wonderful sight that,—the two old volcano cones, facing each other across the valley, with the broad rolling Columbia between! If the mountains were deadly enemies in the old days, as the Indian legends tell, there is little to show it now.

"Green are the valleys at their feet, and softly white their summits," yet there must have been strange sights, when the fierce cannonadings were going on from these old earth rents.

As I now reflect upon this wonderful river, with its beauties of nature, towering rocks and mountains, rich, green valleys and rocky glens, I more and more am willing to acquiesce with Job, when he said: "Behold, I am of small account; what shall I answer thee?"

As I write, I look out through the window and behold one of the stateliest mountain peaks of the western coast, of which Geo. F. Edmunds, "the old man eloquent," of the Senate, in speaking of the scenic wonders of our own country, once said, "I have been through the Swiss mountains and am compelled to own that there is no comparison between the finest effects exhibited there and what is seen in approaching this grand and isolated mountain, Mt. Tacoma, or Mt. Rainier." It reaches a height of 14,363 feet. It was once an active volcano, emitting flames of lava that poured down its rocky sides. Today it is silent. Its cañons are filled with snow and ice, packed into glaciers. A dozen streams are formed of the melted snow and ice.

"Hemmed in between the rivers, on every side of this mountain, are natural parks extending from the line of snow down into the valley, and abounding in flowers, shrubbery, luxuriant foliage, and riotous streams. The handiwork of man is not seen here. Nature has assembled them in such perfect harmony and blended them into such surpassing beauty, under widely-varying climatic conditions. From temperate heat and tropical verdure it is but a step to arctic cold and frigid bleakness. Hugging up against glaciers, delicate flowers grow in gardens of brilliant verdure."

"It is a giant mountain dome of snow in depths of tranquil blue. Kingly and alone stood this majesty, without any visible comrade, though far to the south and north there were isolated sovereigns. This regal gem the Christians have dubbed Mount Rainier, but more melodious is its Indian name, 'Tacoma.'" So wrote Theodore Winthrop.

The silent majesty of a great mountain is one of the divinest suggestions on earth. The mounds are stateliest; calmer, more divine than rugged peaks. Our lives forever demand and need visual images that can be symbols to us of the grandeur or the sweetness of repose. So these domes of snow silently teach this lesson to every human heart, with their spiritual uplifting and message of calm, and we know them as emblems of divine power and divine peace. "O Jehovah, our Lord, how excellent is thy name in all the earth!"

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Obsolete.

BY L. D. BOSSERMAN.

WELL, what is obsolete? Have we made Scripture or some apostolic practice obsolete?

Read Acts 6: 1-5, and see the picture: a large, active, live, growing church, busy saving souls. Read verse one, then two, three, four, five. Then stop and think of twelve ministers, desiring to give themselves continually to prayer and to the ministry of the Word; to give their entire time and attention to feeding the flock. Think of those seven chosen men who would look after the needy ones, after the business of the church. Now notice that multitude of members, who were just as worthy and as desirous to save souls, making it possible for this work to be successfully carried forward. Everybody had a work and every one was a worker,—a properly-organized body, each one and all together laboring to the same end. No wonder that at that time results were mentioned first, in verse one: "In those days, when the number of disciples was multiplied." Think of it,—multiplied!

In those days ministers were expected to be wholly engaged in ministerial work; deacons were the business managers, and the multitude made it possible. This arrangement pleased the whole multitude. Well, I wish it were so in these days.

Have this scripture and apostolic practice become

obsolete? Reread that scripture; then note the picture. In those days they would *re-tire* for service, but in these days we *re-tire* from service.

The multitude is retiring, while the ministry must go to the farm, ranch, orange grove, shop, the store,—and why? It is because this apostolic practice in many instances is obsolete. Let us paraphrase Luke 12: 16: "Another parable he would speak unto us, saying, The ranch [farm, grove, shop, etc.] of certain members brought forth abundantly; and they thought within themselves, saying, What shall we do? for we have an abundance, and we cannot use it all ourselves, and to keep on we will be sorely perplexed to store it away, and we now have a big PLENTY for us. [In this connection read Prov. 14: 22.]

"This will we do: we will retire, move to town, yes [school our children and what not for a 'pretense'], and take life easy,"—yes take it easy. "Why, dear wife, we have plenty just for you and me, and our children, too, especially if they marry well [i. e., rich]. Our groves will not be as profitable, but we have more now than we can possibly use ourselves."

"Yes, dear husband, I think, too, that we have toiled hard, and God certainly has blessed us so abundantly that we can well afford to retire and take life easy while we are both young and have health to enjoy what our hands have made."

"Yes," say the children, "we think it would be a good thing for the ministers to know what it means for us to earn what we have, and perhaps they could have something, too, if they would work."

Now read Acts 6: 1: "And in those days, when the number of disciples was"—diminishing, etc.? Do you see the picture? Can you catch the point? Obsolete? What is obsolete?

"My brethren, these things ought not so to be."

Listen to Paul: "Now in this that I declare unto you I praise you not."

The Spirit: "I know thy works, that thou hast a name that thou livest and art dead."

Now let us read Rev. 2: 4, 5, turn a new leaf and be apostolic; be it in these days as it was in those when the number of disciples was multiplied.

296 S. Mentor Ave., Pasadena, Cal.

Attractions of Rural Life.

BY EMMA GLICK.

DURING the former years, when the rural folk were almost shut off from the best educational opportunities, when they had to drive many miles to attend religious services, when they had to spend months in hauling their grain to market, when there were difficulties to be faced on every hand, country life, to many, was undesirable. But since modern civilization has dotted our rural districts with good schools and beautiful churches, and has brought, within easy reach of almost every farm-house, a railroad station and, in fact, has offered almost every inducement within her grasp, life in the country home is becoming more and more attractive.

First of all, rural life is conducive to health. Health is the first and best of all blessings, and it is preserved and fortified in the country. It is that state of well-being which we feel and can not define; that self-satisfied disposition which depends, perhaps, on the perfect equilibrium and easy play of vital forces, turns the most insignificant acts into pleasure, and makes every exertion of our faculties a source of enjoyment. This inestimable state of our bodily functions is most vigorous in the country, and if lost elsewhere, may be regained in the country.

A well-kept country home affords the best possible opportunity for breathing pure air. The stifling atmosphere of the city and its evil effects are undreamed of by the people who are taking into their bodies the very essence of life itself from the exhilarating air of the country.

The food products in the country are always fresh, coming, as most of them do, from the farm of the consumer. The chief articles of food in the country, its dietary consisting largely of vegetables, are

more wholesome than those of the city, and satisfy better the needs of the body.

Many of the physical ills, to which human flesh is heir, are due to improper clothing, loss of sleep and a lack of sunshine. The Goddess of Fashion reigns supreme in our cities today. She pinches the feet with tight shoes. She chokes with a tight neckerchief, or squeezes the breath out of the body with tight lacing. She makes people sit up by night, when they ought to be in bed, and keeps them in bed in the morning, when they ought to be up and doing. It is true that many devotees of fashion reside in the country, but the very nature of the work, engaged in by the majority of country people, makes it almost impossible for them to bow to the dictates of fashion. Moreover, as people come in contact with nature, as they behold its marvelous beauty and yet its perfect repose, they are instinctively led to saner ideas as regards the clothing of their own bodies. After a day of honest toil, there comes a night of restful sleep to the weary laborer. Plenty of outdoor exercise and an abundance of sunshine are potent factors in the maintenance of perfect health, both of which are special blessings of country life.

Rural surroundings promote the simple life. Unfortunately many people look upon physical labor as being a disgrace. This idea is not, and can not be so prevalent in the country as in the city. In the country the usefulness of labor is more apparent. It clears the forest, drains the swamps and makes "the wilderness rejoice and blossom as the rose." The honest toil of the husbandman provides with daily sustenance the thousands and millions of earth. It gathers the gossamer web of the caterpillar, the cotton from the field, and the fleece from the flock, and weaves them into raiment soft, beautiful and warm. The purple robe of the prince and the grey gown of the peasant are alike the country dweller's handiwork.

In the country, as a rule, there are scant class distinctions. People live more like a great family, and are ever willing and ready to help each other.

The moral condition of the country is on a much higher level than that of the city. In the rural districts young people do not have the difficulties and temptations at the close of the day, so common to the city. Instead, there are delightful firesides and friendly circles.

Last and best of all, rural life affords communion with nature. He who loves not nature loves not God.

"To him who in the love of nature
Holds communion with her visible forms,
She speaks a various language."

It is this charm of nature that has made the country the retreat of the hero, the asylum of the sage and the temple of the historic muse. The strange desire,—the longing after the country,—which animates the bulk of mankind, points to it as the real abode of sublimity bliss.

As we go abroad in nature, the refreshing air, the blue of the unclouded sky, the shining sun, and the green, flower-bedecked carpet beneath our feet, are all conducive to the greatest enchantment of man. We breathe freer in this pure, untroubled world. The fresh, clear delight that charms our senses, revives our spirits. The scenes upon which we look breathe peace and harmony. The characters we read tell a story, mysterious and full of promise, as they draw us on with an eager and undefined desire. Delicate flowers, huge trees, naked crags, gulfs, calmly-gliding streams, precipices, raging torrents, desolate places,—all speak, in some way, to the spirit. As we roam over hill and dale, under the blue canopy of heaven, and listen to these still, small voices, we are wafted upward to that realm where truth, goodness and beauty blend in the white light of God, which is the highest attainable perfection of humanity.

As we study the laws of nature and see how her forces have been harnessed, and are now doing the work of the world, we can get a far-off glimpse of the infinite wisdom of God in his wonderful creation.

If we go to nature in a joyful mood, she has for us a voice of gladness. If we go to her in a sorrowful frame of mind, she speaks in comforting tones. Communion with nature produces an innate love of liberty.

As humanity begins to appreciate, more and more, the blessing of good health, as mankind realizes the advantages of the simple life, as men everywhere long for the sweet communion of nature, the country home shall continue to grow attractive.

Bridgewater, Va.

The Ministerial Problem.

BY C. WALTER WARSTLER.

MUCH is being said today about the "ministerial problem" in our church; of the relations of the pastor to the other ministers of the same congregation. These articles no doubt have been written by the "other ministers," or their sympathizers, who are honest and sincere, yet, as it seems, look at only one side of the picture. Very little has been heard from the active pastor, who often meets the situation face to face. Therefore, it is with reluctance we write on this subject, owing to the greatness of the so-called problem. We would like every reader to think intelligently on the matter and reason it in the same light.

First of all, are there pastors in our church, who take charge of the pastoral duties, and receive their support without a decision of the church? We must say, No, at least no such proposition was ever placed before the writer of this article.

Again, the places where pastors are most needed, and are serving to the credit of the entire church, are in cities. There the congregations are composed of young men and women of talent, who are abreast (intellectually) of modern minds and thinking,—these cities and young people demand the most spiritual, systematic and consecrated teachers and leaders of our Fraternity.

As a result, a pastor is selected or elected to perform pastoral duties, to visit members and others who seem friendly toward the church and Sunday-school, to look after the sick, both physically and spiritually, and to attend to the things that only a busy and consecrated pastor can understand. Finally, the pastor arrives. He finds from one to a dozen ministers, mostly retired farmers, who have moved to the city to enjoy the conveniences of modern living. Presently the gulf appears between the pastor and the other ministers, and by no means is it always made by the pastor. Many things may be done by the congregation in electing the pastor, not in harmony with their desire, and when he (the pastor) asks and urges the other ministers to preach, he meets with square refusal, notwithstanding his real desire for them to do so.

Do not always censure the pastor (who is a busy man; if not he is no pastor) for the inactivity of his brother ministers; neither should one side be presented and the other entirely ignored.

To be sure, the pastor should confer with the official board and other ministers. If he does not, he should not be retained, unless he is acting under the instructions of the District Mission Board. But what is to be done, or who is to be censured, when the other ministers fail to work with the pastor the church has selected? And why should the pastor carry the blame, with no modification in the statements? Part, if not all of these things, certainly have been observed by the pastors of some of the churches, and some have carried a load which rightly belonged elsewhere.

Grand Rapids, Mich.

From the Upper Room.

BY ELGIN S. MOYER.

MANY have been the rich mountain-top experiences, joys and blessings, that are recorded in the Bible narratives. From the mountain tops have come some of the greatest blessings and some of the happiest seasons that have ever come to mankind. The occurrence of these incidents in an elevated place may be significant of the highest

plane of Christian living to which the sacred teachings point the follower of Christ. The influence and sequence of many of these mountain-top experiences and revelations do not stop with the individual or individuals to whom they come, but these revelations have come down to us and have become principles of the Christian religion. These incidents are some of the high points of the Bible story and the principles involved and the teachings set forth point to the high places of our Christian living.

Many are the mountains that have become sacred because of their association with the divine teachings and revelations that were given from their summits and their sides. These mountains are still held sacred and the narratives with their teachings have flowed down the ages through the channel of Bible history, and are just as precious to the true Christian today as they were to God's people centuries ago.

But there is a high-place incident recorded on the pages of sacred history, that is more important and more precious to us than most, if not all, the mountain-top experiences recorded. Before Christ ascended, he told his disciples to wait in an upper room in Jerusalem until they should receive power from on high. As a result of their tarrying in the upper room, there originated an influence which may be compared to the tiny stream that Ezekiel saw issue from under the threshold of the house. The stream became deeper and wider, first ankle-deep, and then knee-deep, and then waist-deep, and finally it became impassable. Even so, the diminutive stream that flowed from this little meeting and waiting has become a mighty torrent. At the expiration of the ten days of waiting, the disciples received the promised Comforter,—a Comforter indeed and a Guide to them as well as to thousands of Christians since that day.

The disciples, while waiting during those ten long, sorrowful days, undoubtedly were filled with anxiety and heartaches. Their Master and Leader had been taken from their side, first by death and then by ascending into heaven, and they were left alone without a Comforter. I wonder what motive most prompted them to linger so long, what they had uppermost in their minds as they desired and prayed, whether they looked for Christ to return to them, or for another leader in personal form, or whether they looked for the Spirit of Truth, who did come and bless their waiting. Just think of the results had the disciples grown weary of waiting, and on the eighth or ninth day had given up, saying that all was in vain! What would it have meant to us? Can we not say, then, that this event was of vital importance to us?

The event itself is interesting to us only as a sacred story. The influence it should have upon us and its lasting results are the things of paramount importance. We see, first, that this little band of disciples was united. It was one body. They served the same Christ, and alike had this Christ uppermost in their minds. They possessed a common love for one another, and for their absent Lord. What was of interest to one was likewise of interest to the rest. I can see them all tarrying together, and as one finishes a prayer the other one hundred and nineteen utter a hearty "Amen."

Oh, that the church today could be united as that little band was! There would then be no denominationalism; we would be one body,—the church. How glorious if all the professed followers of Christ were thus united and guided by the same Spirit, the Holy Ghost, the Spirit of Truth! If such were the case, just think what a mighty torrent and what divinely-given power we would possess! It causes our hearts to ache when we see how the great stream is divided into hundreds of streamlets, thus greatly lessening the force of the stream. If that little band had believed and talked as the so-called Christian church does today, we would see them scattered in little groups over the room, some arguing one thing, and some another, some thinking that all of God's plans are necessary, others thinking that most of them are necessary, and still others that but very few are necessary. But we see them all alike, be-

lieving, loving, and worshiping the same Father and Son, and waiting for the promised Comforter. Their faithfulness, tarrying, and united efforts should be an appealing example to every Christian Band today.

Next we think of the results of their long waiting and united praying. On Pentecost, after ten days of supplication, the Comforter, the Holy Spirit, descended upon them and they were given almost unlimited power. They began to speak in many languages and preached with power to many nations. The disciples received the Holy Spirit so completely that Peter's preaching touched the hearts of thousands. The Scriptures tell us that about three thousand people received Christian baptism and were added unto the church that day.

It seems remarkable that Peter's sermon could have had such a far-reaching and soul-touching effect. Yet when we think of the source of his power it is not to be wondered, after all. When one hundred and twenty people, banded together in love and union, praying for divine strength, receive the Holy Spirit in all his power, miracles will always be performed. Such was the case this time. Peter, who was filled with the Spirit, was backed up by one hundred and nineteen other Spirit-filled Christians.

I sometimes wonder whether we could not have such Pentecostal revivals today if the Spirit-filled revivalist had eleven Spirit-filled ministers at his side, and one hundred and eight Spirit-filled helpers in the congregation. Just think, Christian friends, what power the Holy Spirit gives and what power we can have if we but lay hold of our divine rights and privileges! The Holy Spirit is accessible today as he was to the disciples in Peter's time. In that upper room he came mightily upon God's faithful followers, and he will do so today. Christ has promised us the power of the Holy Spirit and all we need to do is to lay hold of the promise and receive the power from on high. Since the apostles' time many mighty works have been done through the power of the Spirit,—works that otherwise would be impossible to perform.

Surely that little stream, regardless of the many difficulties and divisions, has grown to be a mighty torrent. Through their ten days of earnest, sincere prayer and supplication the disciples received power to change the lives of thousands of men and women. If we put ourselves into the proper attitude the same power will be granted to us today. With the numbers and the possibilities of Christians today, and with the promises of divine help, it is indeed possible to make the stream a still mightier one.

When we think of the preserving and saving force of the church, even as it now exists, it is wonderful to think what would be its influence and power if all her members were really true, loyal Christians, living as they did in the apostolic church, following the teachings and ordinances of Christ and being directed by the Holy Spirit. When we think of the Divine power a few faithful Christians possess, and the work they can do, it is marvelous, even inestimable, what a great and mighty band of Christians, bound together with like purposes, united efforts, and a common love, could do. Oh, that we all, as Christians, could be moved by that mighty torrent that nineteen centuries ago issued as a little stream from that room of united, devoted, Spirit-filled band of Christian men and women!

Manchester College, Ind.

From the Firing Line.

BY O. H. FEILER.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot" (Acts 8: 29).

WHAT obedience on the part of Philip did for the Ethiopian eunuch, when Philip obeyed the leading of the Holy Spirit, can be done today.

God has promised the help of the Spirit to those that ask him, and when we are willing to make the sacrifice he will bring us to the "chariot" and tell us what to say. "GO NEAR." Verse 27 says, "He arose and went." Philip did not say, "Well, he is a foreigner and of a different color; let him get through

the best he can." Some professors would do well to bear in mind that all of us are what we are by the grace of God, and it is our duty to help those whose opportunities have not been as favorable as ours.

The chariot is the preaching place. The audience is a stranger of a different color, but the Gospel and cleansing blood made them brothers. It will do the same today.

Some time ago the writer received a letter from a young sister, who was living true to her Savior and the church in an isolated district, some twenty-two miles from the home congregation, asking him to come and preach for them. For almost two years she had prayed for her companion and neighbors, that they might know and accept the Jesus she had learned to trust, who had made her life happy. Arrangements were made and the meetings began with but three to kneel in prayer the first few evenings. Then Satan worked too. One man said, "You will never get these people up there out to meeting." But, like Nehemiah, we took it to the Father in prayer. The attendance and interest grew at each meeting.

The first few days were spent in house-to-house visits, Bible reading and prayer. Many of the people had never heard of the doctrine as taught by the Brethren. In one of the homes, when the subject of John 13 came up, the man said, "Well, now, is that in the Bible?" Another asked, "Is your Bible different from that of the other denominations?" We convinced them by selling a few dozen copies of the Word that shall judge men in the last day.

After a few sermons on the subject of the Bible, prayer, Jesus, the atonement, and the Holy Spirit, other voices began to call on the name of the Lord. God answered our dear sister's prayer. She rejoiced when she saw her companion and four others follow Jesus into the baptismal stream, to walk in newness of life. Two others are to be baptized at our next meeting. A Sunday-school was organized, and preaching announced for every fourth Lord's Day.

One man, fifty-four years old, walked fourteen miles, a number of evenings, to enjoy the meetings. When he told me of the distance my mind was directed to Paul's admonition in Heb. 10: 25. Say, brother, how does a fourteen miles' walk correspond with the way many of us "make Christ known," or go to learn of him? Yes, there are homes and school-houses by the thousands where the blessed story of Jesus should be preached and taught.

Do you believe Mark 16: 16? Then "GO NEAR."

You say, "Go where?" "The field is the world."

You say "Who?" "Go YE" means the one reading this article.

Dear reader, let us not look for the easy tasks, but give ourselves to God on the altar of sacrifice. Let us not stop with one-tenth of our income and one day in seven, but let us give time and means until it becomes a real sacrifice. Will some one be lost, because we failed to go near? Come, brother, let us tell them of Jesus, and enjoy heaven together.

Dorrance, Kans.

Notes and Jottings.

BY I. J. ROSENBERGER.

I. We need to distinguish between a mistake and a sin.—A mistake is an error of the head, while sin is an error of the heart. We make mistakes because we do not know any better; but in sinning we know better, or have the means of knowing better. Such a transgression, therefore, is a sin, because "To him therefore that knoweth to do good, and doeth it not, to him it is sin." The mind, the motive, remains pure in a mistake; the heart is unsullied.

A mother, by mistake, gives her child arsenic. It results in its death and she is thrown into great grief. Another mother gives her child the same fatal drug with intent. In the first instance it was a mistake. The same deed in the second instance was a sin. Those saintly women who came early to anoint their Lord, when he had told them he would rise, made a mistake, but went unreprieved by their Lord and the good angel, since it was only a mistake.

In the foregoing the motive classifies the deed, but it is not always so. Paul's motive was good, when per-

secuting the church, but the deed was more than a mistake,—it was sin of the darkest hue. There are those who are living in open, clear violation of the Gospel, with motives perfectly pure, intentions good, but they are sinners; their deeds will surely be charged up as sins, "for every transgression will receive a just recompense of reward."

II. "Christ, who is . . . at the right hand of God, . . . maketh intercession for us."—What a message of cheer! Stephen saw Jesus at the right hand of God. Moses, at times, did much for Israel in pleading with God, but we have the Son pleading for us. Think of his fitness! He "was tempted in all points like as we are"; "He knows our frame, that we are dust." If we confess him before men, he will confess us before his Father and the holy angels. What is implied by confessing Christ? But, mark, "If we deny him, he will deny us." If we deny his Word, or any part of it, we are denying him. If we represent, hold him up, here, he will represent, hold us up, over there. If we plead for Jesus, his Word, his cause, here, he will plead our cause up there. Would you not like to know what Jesus says to the Father about us? Ordinarily, when we hear our name mentioned, how eager we are to hear what is being said about us! If we be meek and faithful, Christ will say naught but good of us, but if we live in violation of our baptismal vow, if we love the world with its amusements and its fashions, if we are lovers of pleasure more than lovers of God, if our lives are not good or fruitful, nothing that is good can be said of us, and we will be left without an Advocate. We will be left, left, left! For we must not only make a preparation down here, but we must have some One, who has gone before, to make preparation for us over there.

III. *Thoughts regulate our conscience, conscience regulates our conduct, conduct regulates our character, and character determines our destiny.*—Our interest, therefore, our eternal all, is in our own hands, and man is responsible for his great future. As we are constantly surrounded and exposed to the contaminating influences of sin, so are we provided with the constant cleansing and sanctifying influence of gospel graces. Our souls are said to be purified by obeying the truth. In our daily prayer we ask God to "forgive us our sins," hence our Christian attainments are "from glory to glory."

Covington, Ohio.

Encouragement.

BY WM. H. EILER.

ENCOURAGEMENT: The act of giving courage or confidence of success; incitement to action or to practice; incentive; as, the encouragement of youth in generous deeds.—*Webster.*

All mankind have some of the God-given principles in common, and every human heart contains a spark that can be fanned to a flame and made useful for the development of hidden talents if the proper thing be applied; and that one essential thing, many times, is encouragement.

Many a boy or girl has been enabled to achieve greater things in the schoolroom, and in after-life, because of encouragement given by a tactful teacher.

New inventions have benefited the whole world because some one spoke a word of cheer that caused a discouraged man to try again and make a greater effort. A boy has been known to double his employer's returns because a talent, seen in him, was encouraged.

Many young people, and older ones as well, who were timid and backward, yet had a burning desire to DO, have been transformed into soul-winners, church workers, Sunday-school teachers and useful laborers for Christ, because the one thing needed,—encouragement,—was applied and kindled the flame. Ministers have been known to do greater and more efficient work when a little encouragement was shown them by the church or older ministers.

A young minister once moved into a congregation where the elder was somewhat envious. For about three years the elder never entered his home to pay

a visit, give a word of encouragement or counsel with him. The young minister desired to see the cause of Christ prosper and did what he could to this end. A prayer meeting was started, but, because the elder was not in favor of it, and had not thought much about having prayer meetings, Christian Workers' Meetings, Bible Institutes, singing schools, etc., which are a great help in the work for Christ, he would not attend, nor would he give any encouragement. Thus it was with everything attempted; if he were not at the head he would not encourage it. If he did not talk against it he would simply stay at home, which clearly showed his attitude. In time the outside world began to see the conditions. The attendance became less and less. The more spiritual members found homes elsewhere. The church was disorganized and the building, which had been erected at no little expense and sacrifice, was sold and made into a barn. Thus disgrace was brought upon the cause in the community. A little encouragement and help from the elder might have transformed things wonderfully for good.

We need more encouragement for the church, Sunday-school, prayer meeting, singing school, and all branches of church work. If it be not our talent to sing, teach or do those things, we should at least not discourage others. Christ said, "It is impossible but that offenses will come: but woe unto him, through whom they come" (Luke 17: 1)! Those of us who are in a position to offer encouragement should not neglect it. Our indifference may hinder the cause of Christ, and for it we will be held accountable.

If it had not been for some one giving encouragement, there would not be a school in our Brotherhood; we would have no Sunday-schools, nor would there be a missionary on the field today. There always have been those who would work, but must be encouraged, and there always have been those who would discourage.

Encouragement will make better families and happier homes, better schools with higher standards, prosperous Sunday-schools and more efficient workers and live churches, awake to all the needs of mankind.

The human heart craves encouragement, and very few can exist without some of it, at times. Flattery is said to be the food of fools, and kills spirituality, but encouragement gives hope, help and strength for greater efforts. May each of us, by the help of God, take courage, impart it to others and encourage every lawful effort put forth for good!

Froid, Mont., R. D. 2.

"Please Give Us a Rest."

BY LEANDER SMITH.

THAT'S just what a good many of us desire,—not a rest from labor, but a chance to mind our own business, stay by our own stuff, and do our own work.

In these days of reform measures, that call for conferences, conventions and councils, to consider the forward or backward movements, meetings are so numerous that a mere recital of their number makes one dizzy and disgusted. We are asked to run here and run there, and do this, that and the other thing. We are given to understand that if we do not line up with all the present-day movements we show, most unmistakably, that we are sadly lacking in large-heartedness, public spirit and Christian enterprise; that we ought to hang our heads in shame or be relegated to "a lodge in some vast wilderness, some boundless contiguity of shade."

As a matter of fact, so far as many ministers are concerned, in these days, that would please them mightily, for they are sick and tired of this constant round of conventions and conferences. They are tired of this interminable talk,—"only that and nothing more,"—and they would be glad to be let alone so that they could, like men, do in their respective parishes the work that so much needs to be done.

There is enough advice in the Bible, if heeded, to run a dozen worlds like this. It is not "expert advice," and "statistics concerning social service," and all the rest of it that ministers desire. Many of them know much more about such matters than is absolutely necessary. If half the time that is used in talking about the Lord's work were spent in the honest, earnest and hearty doing of it, there would be no need of this endless river of talk. There is altogether too much pious fooling in some directions, and too little recognition of the obligation actually to do the necessary work for Christ and the church and the country.

We are solicited about like this: "Let us go to the Y. M. C. A. Hall. Let us have a conference, or let us have a supper. Let us get together a column of statistics and a carload of plans. Then let us lay down the law. Let us lambast the elect. Let us tell ministers and churches how negligent they are. Let us give them clearly to understand that they should do the work,—they should do it, mark you. Then let us lift the biggest kind of a collection and blow our bugles and go on to the next town and do likewise."

What the world needs is regeneration rather than reform. Christ has separated his church from the world. "They are not of the world, even as I am not of the world" (John 17: 16). "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation" (1 Pet. 2: 11, 12).

414 E. Tenth St., Newton, Kans.

CONFERENCE RAILROAD ARRANGEMENTS.

I have, at several times in the past, sent notices of fares arranged for our coming Annual Meeting, to be held at Seattle in June.

Below I now give the authorized rate, as sent to me by Mr. Bevington, Secretary of the Transcontinental Passenger Association, Chicago. I have been holding this for a few weeks, hoping that I would hear from the Central Association and the Trunk Line Association, but as yet have not heard, further than that they have the matter under advisement, and say they will let me know soon. However, the fare from the Eastern States is going to be, I think, about \$91 for the round trip.

Rates of Transcontinental Association.

The following table will inform you of the round-trip fares, authorized from principal eastern gateways to Seattle and to San Francisco, via routes shown in second and third columns:

FROM	SEATTLE Via Direct Routes	SAN FRANCISCO In One Direction via North Pacific Coast Points.
Chicago,	\$65.00	\$92.50
St. Louis,	62.50	80.00
Memphis,	74.85	86.20
New Orleans,	80.00	88.75
Missouri River Gateways (Omaha to Kansas City Inclusive),	55.00	72.50
St. Paul,	55.00	73.25
Duluth,	55.00	82.25
Port Arthur,	61.00	96.70

Sale Dates.—June 5 to 18, both inclusive.

Final Return Limits.—Sept. 6, 1914.

Stop-Overs.—Stop-overs will be allowed within final limit of tickets as follows: **ON GOING TRIP**, at and west of Port Arthur, St. Paul and Duluth, Missouri River gateways (Omaha to Kansas City, inclusive), Bismarck, Harrisonville, Sullivan, St. Genevieve, or Windsor, Mo., Thebes, Ill., Memphis and New Orleans, and **ON RETURN TRIP**, at and west of Chicago, Peoria, Bloomington, St. Louis, Memphis, New Orleans and Port Arthur, but passenger must reach original starting point within final limit of ticket.

Stop-overs will also be allowed on going trip at intermediate stations in North and South Dakota on tickets reading via Aberdeen, Edgeley, Oakes, or C. M. & St. P. and C. M. & P. S. Railways.

E. L. Bevington, Secretary.

The fare mentioned in the above is the same as was published in the Gospel Messenger several weeks ago. I then stated that it was not official, but that it could be depended on as being correct. I will send further notice as soon as received. I have been urging all possible for an early agreement on the fares east of Chicago.

Roanoke, Va., April 13.

P. S. Miller.

LETHBRIDGE, ALTA., CANADA.

We have been in this city for nearly six years. This is a city of about 13,000 people, of many different nationalities. Most denominations are represented here, except ours. Our nearest churchhouse is in the country, about fifty or sixty miles north. Bro. George Shamberger is the elder in charge. We attend services at the Christian

(Concluded on Page 368.)

THE ROUND TABLE

The Widow's Mite.

BY J. F. GRAYBILL.

CHRIST was in the temple at Jerusalem, sitting by the treasury, and saw how the rich cast in of their abundance. It was well that these rich had much to put into the treasury; for the Lord required a liberal offering from his people for the temple service and his work in general. The rich had the means to give then, and they have the means to give now, and the Lord will bless their offering, and bless the offerings if they give with the proper spirit. The Master did not reprove the rich for having cast in of their abundance. He referred only to their offering by way of comparison, or contrast, to show how much the poor widow gave, or how little the rich contributed, according to the method the Master applies in reckoning, which is not by *how much* one gives, but how much one reserves for "spending money."

The widow was honored by the Master's commendation, because she reserved nothing. She, "of her penury hath cast in all the living she had." She "cast in more than all the rest," because she reserved less than any of the rest.

The story of the widow's mite was greatly impressed upon me while on a visit in Denmark when, in company with Bro. Wine, and two Danish brethren and two sisters, we visited an aged sister in the Old Folks' Home at Hjørring. We had not been there long, before she emptied her savings bank and handed its contents, eighty öre,—a little more than twenty cents,—to the mission treasurer, who was in our company. As she did this, she said to me, "Whenever I have something for the Lord I put it into this bank, and when the treasurer comes, I give him what I have been able to gather in it." She seemed so glad to be able to give a little offering to the Lord, but it may have looked greater to the Lord than to her. It is quite natural for us to consider the things big in the eyes of God as little, and that which appears little in God's eyes, as big,—so different are our eyes and way from our Creator's.

It might be well, for many of us, to have a savings bank and put into it some of the money that we carry to the national bank, so that when the Master comes, to reckon with us, he "may receive his own with usury."

I know not how often this sister empties this bank. Had Christ been present, might he not justly have said of this sister, "She of her penury hath cast in all the living she had"?

Malmö, Sweden, March 9.

A Hint to Our Churches.

BY GRACE GNAGEY.

ARE the churches today doing their duty to their young people? This thought has impressed me for some time.

There are in school many young people who have little or no means. They give much of their time to manual labor in order that they may be in school. This work, in most cases, hampers them in securing an education.

Surely, most churches, or individuals in churches, who have young people in school, could easily send them an occasional donation that would help to lighten their burden.

Many young people are prevented from going to school because they lack the necessary means. In many cases the parents easily could send them, and pay all expenses, but they refuse to do so.

No one knows these young folks better than the church from which they came. If they are worthy, and are really trying to prepare themselves for better and larger service, why not assist them?

Some churches say they would help them through school if they would promise to come back to the home church and work there. This is hardly a fair proposition. Young people, after entering school, see new visions, form new ideals, receive calls they

never had before. These calls may be to return to the home church, or they may be to go elsewhere.

What church would insist that one of her members return, in face of the fact that the Lord calls him or her to some other place?

Should you refuse to help those of your members, just because the Lord has called them to another field? Some other church may be helping the brother or sister who will be asked to work in your church.

Brother, sister, if you have money you are just as much under obligations to use it for the Lord's work as is the man or woman with talent under obligations to use that in preaching or teaching or performing any other kind of service. I know of no better use for some of your means than to help needy young people to get the education they require to make of them efficient workers.

Think the situation over and see if you can not help somebody.

3435 Van Buren St., Chicago.

Slow Suicide.

BY IDA M. HELM.

If all boys and young men understood how harmful tobacco and alcohol are to them, they surely would not use either, and the dealers in these poisons would be compelled to go out of business during the present generation.

Let me give some statements by an earnest temperance worker. In a certain drugstore window was a poison exhibit. Little piles of various deadly drugs were placed in a semicircle around a human skull. In the center of the semicircle were the words, "Everything in this window is poison." Besides the drugs, there were a cigarette, held between the jaws of the skull, a deck of cards, some dice, a quart of whiskey and a quart of wine. These things are slowly, but surely doing their deadly work every day.

A doctor had forbidden one of his patients to take alcohol, but the man pleaded, "I get cold, doctor, and it warms me." The doctor picked up a stick of wood and said, "See, this wood is cold." He laid it on the fire; then he said, "Now it is quite warm, but has it been benefited any by the warmth?" The invalid watched the wood, as first there were little puffs of smoke and then consuming flame, and he had to admit, "Of course not; the stick is burning away." "Well," replied the doctor, "that is just what you are doing when you take alcohol. You are literally burning up the delicate tissues of your stomach and brain."

An appalling illustration of the widespread havoc caused by strong drink was shown in the finding of the body of a young man in the Mersey River, England. In his pocket was a paper containing these words: "A wasted life. Drink was the cause. Let me die. Let me rot." Within a week the coroner of Liverpool received over two hundred letters from fathers and mothers, asking for a description of the young man.

Ashland, Ohio.

Mormonism in Europe.

BY W. M. NICHOLS.

In more than one country of Europe evidences abound that the Mormon propaganda has been revived, and that strenuous efforts are being made by Mormon missionaries to get converts and emigrants for Utah. English papers are particularly alive to the fact that preparations are under way in London and Liverpool, to send out a large number of emigrants in the spring. They declare that the Latter Day Saints in the States are arranging to receive these converts. The papers are giving considerable information as to what Mormonism is and what are its aims.

It is shown that at the time of the inquiry, in the famous Smoot case, President Joseph F. Smith admitted that he had had eleven children born to him by his five wives, after he had pledged himself to obey the revealed manifesto of 1890, forbidding po-

lygamous relations. The question is again raised, Is Utah capable of defying the United States Government?

Joseph F. Smith, it is said, enjoys an income of about \$1,000,000 a year from the tithes paid by his people. He is president of half a dozen or more great business enterprises, and has five mansions in Salt Lake City, one for each of his wives.

Elkmont, Ala.

Sunday-School Lesson for May 3.

Subject.—The Prodigal Son (Temperance Lesson).—Luke 15: 11-32.

Golden Text.—I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight.—Luke 15: 18.

Time.—January, A. D. 30.

Place.—Perea, beyond Jordan.

CHRISTIAN WORKERS' TOPIC

Why I Believe in Missions.

Memory Verses for Scripture Lesson.

For Sunday Evening, May 3, 1914.

1. Because God wants all to be saved (1 Tim. 2: 3, 4).
2. Jesus himself a ransom for all (1 Tim. 2: 5, 6).
3. Because Jesus commanded it (Matt. 28: 19, 20).
4. Because we are to be Christ's witnesses (Acts 1: 8).
5. Because the Lord is the only way of salvation (Acts 2: 23; 4: 11, 12).
6. Because of the common brotherhood of man (Rom. 5: 12).
7. Because the heathen are under sin (Rom. 3: 9).
8. All sinners are doomed to second death (Rev. 21: 8; Rom. 2: 12).

Note.—Send to the General Mission Board, Elgin, Ill., for tracts such as, "A World-view of Missions," "The Threefold Call," "Six Facts Concerning the Heathen," "Do Foreign Missions Pay?" "God's Call for 'Volunteers,'" "Our Field, Opportunities and Needs," etc., and have the main points of these discussed by talks, essays or readings.

Round Table: (1) What will we do for the missionary offering to be given at Annual Meeting this year? (2) Why should I give to that offering? (3) How much should I give?

PRAYER MEETING

Lessons from Men and Women of Great Faith.

Heb. 11: 1-40.

For Week Beginning May 3, 1914.

1. **God's Roll of Honor.**—There is no limit to the lessons that may be learned from these Bible worthies. Nothing can be found that is their equal. Here are the names of men and women who knew God intimately, who lived upon his promises and trusted him just as they would trust any true and faithful friend. The chapter is a roll of honor, recording the virtues of men and women of noble aims, who did not let the world come between them and their God, who, in the simplicity of their faith, leaned upon him, and in their darkest trials unwaveringly trusted him (Rom. 5: 1-5; Philpp. 3: 12-14; 4: 13; 2 Tim. 4: 6-8; 2 Peter 1: 5-9).

2. **Abel's Blessed Record.**—We are told that Abel's sacrifice was more acceptable to God than Cain's, because of the evident trust that entered into it. Abel's offering showed that there is far more to an offering than the thing itself. In God's sight the value of any offering depends upon the spirit of the giver. He whose heart is right with God, he who will come to him in faith, will find his gift accepted, no matter how poor and apparently unimportant it may be (Matt. 6: 24; 10: 32; Col. 2: 6, 7; 1 Tim. 6: 11, 12).

3. **Noah's Remarkable Faith.**—It is not Noah's boat building, but his sublime and far-reaching confidence in the word of the Infinite God, that is of chief importance. He believed God, and everything else must stand aside for that. It was Noah against the world, and Noah won. And he won because he leaned hard on God, made him his confidant, and went to work on that strange craft that was to sail on seas not, as yet, in existence (Psa. 121: 2; Isa. 25: 9; Rom. 8: 18, 28; 1 Cor. 9: 24-27).

4. **Abraham's Notable Career.**—He saw deeper than those about him. His ears heard voices unheard by other ears. Radiance streamed down upon him from heights where the sun never sets. When God's voice called, he responded with his life (Gen. 12: 1-3; 22: 1-19; James 2: 21, 22; Rom. 4: 16-18; Gal. 3: 6-9).

HOME AND FAMILY

"He Careth."

Selected by R. Anna Britton, Rhoadesville, Va.

(1 Peter 5: 7).

What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And glad, strong music of happy psalms,
And bliss, unruffled by any strife;
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be;
When the lights are gone from the path I take;
When strength is feeble and friends forsake;
When love and music that once did bless
Have left me to silence and loneliness;
And my life song changes to sobbing prayers,
Then my heart cries out to a God who cares.

When shadows hang o'er me the whole day long
And my spirit is bowed 'neath shame and wrong;
When I'm not good and the deepening shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through;
And I long for a Savior,—can it be
That the God of the universe cares for me?

Oh! wonderful story of deathless love!
Each child is dear to that heart above!
He fights for me when I can not fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh and awakens the song:
The burdens that bow me down he bears,
And loves and pardons because he cares.

Oh, all that are sad, take heart again!
You are not alone in your hour of pain;
The Father stoops from his throne above
To soothe and comfort us with his love.
He leaves us not when the storm beats high
And we have safety, for he is nigh.
Can it be trouble when he doth share?
Oh, rest in peace, for your Lord does care!

Homeless Ones.

BY DR. S. B. MILLER.

No. 7.—Institutional Homes.

"The noblest thoughts my soul can claim,
The holiest words my tongue can frame,
Reverently I breathe her name,—
The name of 'mother.'"

JACK and Mamie Gray had been married ten years and no babies had come to their home. They had often spoken of taking a child, but had always put it off for one reason or another. Jack wanted a girl, so Mamie could take more pleasure in social affairs later in life, while Mamie wanted a boy, so Jack could be relieved of some of the chores, and later be able to get away from home on occasions of neighboring communions, Sunday-school Institutes, and District Meetings.

One of the neighbors had an adopted child, and that fact gave them increased opportunity for discussing the question. One day, while in the city on a shopping trip, having a little leisure time, they visited a Home for Friendless Children.

Thirty boys and girls were there at the time, and the task of making a choice seemed greater than ever. When Jack asked them how many would like a home in a family, thirty hands were raised! Had there been more children there would have been more hands! "God setteth the solitary in families." Call it instinct, if you will; after all, it is the call of God!

"What do you do when these children all cry at once?" asked Mamie.

"Oh, these children never cry," said the nurse. "There is nobody to cry to." (Oh, what pathetic words!—"nobody to cry to!" In heaven's name give them new mothers and let them weep out their grief on their breasts!)

"But how are they taught not to cry?" said Jack, his heart shocked by the tragic statement.

"When a baby, or small child, is brought to us," said the nurse, "the first time it attempts to cry we hold the hand tightly over the mouth, so that

all sound is stifled. Not hearing its own voice, and always feeling the discomfort of suffocation when it tries to cry, after a few futile efforts, the child will not attempt to cry at all!"

The nurse showed how mute and silent the children were. Then she asked them to sing,—but what a jumble of sounds! There was no gladness in it; it was more a wail than music, and Mamie's eyes filled with tears as she thought of the Israelites in Babylonian captivity, when their captors asked them to sing the songs of Zion. How shall we sing the Lord's song in a strange land! How shall these children face the world, so abnormal in soul and body!

Jack and Mamie left, feeling very sad and depressed. They decided to visit their neighbors and learn more from them about their little girl, Helen.

Mrs. Young told them how lonesome she had been for a little girl, and while visiting an orphanage she saw this child playing with others, and made arrangements to take her home that day. She was four years old. When ready for bed, Mrs. Young took her in her lap, and noticed Helen close her eyes as tight as she could and hold them closed.

"Why do you do that, Helen?"

"They made us do it," said the child, "and if I didn't they put their fingers on my eyes."

Later, Mrs. Young told Mamie she had seen Helen sit with tears rolling down her cheeks, but never so much as a sigh. The sobs were imprisoned in her little heart!

Jack and Mamie were almost ready to take a child and set its little soul free from orphanage bondage, but they still were undecided as to whether it should be a boy or a girl. To take two seemed out of the question to both of them.

About this time a lady of limited means and poor health offered to take a boy and girl for the summer, and Gordon and Gay spent several very happy weeks away from the Home. But a sudden turn came and she passed from earth, to enjoy the realities of a life in Jesus' presence.

Little Gordon overheard some kindly women say that now he and little Gay would be returned to the Home. His heart rebelled at the thought. He resolved to slip away that night, and with Gay steal softly out the back door and go where neither these people nor the Home could ever find them!

"I want a mother for Gay,—one that she can call mama; somebody to keep her till I grow up and then she can live with me. I want a mama, too, if there's enough, but not unless."

Away into the quiet summer night, by the light of a full moon, the little ones trudged, until, completely wearied, they fell asleep by the roadside, where Jack Gray found them as he went on an errand to the neighbor's.

Gordon's story was simply told, as Jack and Mamie sat eagerly listening. "I want a real mama for Gay, one to 'dopt her and love her, and one for me too, if there's enough, but not unless,"—and there was a mother heart waiting big enough to mother them both, and Jack also was willing, so that their indecision was thus ended.

To Gordon and Gay the love they had missed and craved, that something not provided for in a Home with a capital H,—a morning cuddle-down in mama's bed, a ride on papa's knee, the daily jumble of childish joys, gentle caressing, endearing words, twilight stories, good-night kisses, motherly tucks-in-bed,—were at last a reality.

"If nights were only twice as long,

'Twould be a splendid thing.

'Cause, don't you know, when you're tucked up

Sometimes your mother'll sing,

And then you lie and watch the stars,

Or maybe there's a moon,

And then you get all nice and warm

And sleepy pretty soon."

Cedar Rapids, Iowa.

Pray Without Ceasing.

BY BERTHA A. KLEPPER.

It was a cold, windy morning in February. A Sunday-school teacher was at her place in the

school. A little boy had, the Sunday before, told the teacher he never prayed, but promised to do so during the week.

The teacher was anxious to know if he was as faithful in keeping the promise as he was faithful and childlike in making it. So she asked him how often he had prayed during the week. As he gave no answer she asked if he had prayed at all. To this he replied, "No."

"Why, Charlie, you promised so faithfully to ask Jesus to help you be a good little boy. What happened? Did you forget it?" questioned the anxious teacher.

The little boy looked at the teacher and said, "Mama wouldn't let me."

I need not state that the teacher scarcely knew what to say to this. On further inquiry she learned that the little boy's parents were not Christians. So, no doubt, he had never heard his mother pray.

Ah, how many just such small boys and girls can say, "I never heard my parents pray"! How many homes in the land, or in our own community, where the children never hear the parents pray! Children love to hear prayers, that are short and earnest, so they can understand them. Let us work and pray, that all parents may be praying parents, and that the family altar may be in every home.

Oh, that the people of God were a more praying people!—for prayer is the connecting link between heaven and our souls. How invaluable to the real child of God is this most precious privilege of communion with God, of pouring into the ear of the Omnipotent our every want and desire! What a lonely, dreary world this would be without the comforting influences of the blessed Spirit! 'Tis when our hearts are uplifted to God in earnest prayer, that

"Heaven comes down our souls to greet,
While glory crowns the mercy seat."

Each of us has a work that no other can do. May we "do it so well, that angels will hasten the story to tell," and when our work on earth is done, it will be ours to hear the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Rogersville, Tenn.

My Creed.

BY GEORGE HOLSINGER.

To respect my profession, my company and myself; to be honest and fair with all men, as I expect all men to be honest and fair with me.

To base my expectation of reward on a solid foundation of service rendered; to be willing to pay the price of success in honest effort.

To look upon my work as opportunity, to be seized with joy and made the most of, and not as painful drudgery, to be reluctantly endured.

To remember that success lies within myself, in my own brain, my own ambition, my own courage and determination.

To expect difficulties, and to force my way through them; to turn hard experience into capital for future struggles; to dispel ill temper with cheerfulness, to kill doubt with strong conviction, and to reduce active friction with an agreeable personality.

To make a study of my business or line; to know my profession in every detail from the ground up; to mix brains with my efforts and use system and method in my work.

To find time to do everything needful by never letting time find me doing nothing; to hoard days as a miser hoards dollars; to make every hour bring me dividends in commission, increased knowledge, or healthful recreation.

To keep my future unmortgaged with debt; to save money as well as earn it; to avoid expensive amusements; to steer clear of dissipation and guard my health of body and peace of mind as my most precious stock in trade.

Finally, to take a good grip on the joys of life; to be a man in every sense of the word; to fight against nothing so hard as my own weakness, and to live a clean, pure life.

Mount Morris, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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BRETHREN P. S. Thomas and J. Carson Miller have been chosen to represent Northern Virginia at the Seattle Conference.

FIFTEEN have been received by baptism and one reclaimed, in the Rocky Ford church, Colo., since the last report from that place.

BRO. C. P. ROWLAND, after an evangelistic tour of some weeks, among the churches of Missouri, has returned to his home at Lanark, Ill.

Two new congregations.—Trout Run and Greenville,—were added to the District of Western Pennsylvania during the fiscal year recently ended.

THE new church, built at Brownsville, Md., is to be dedicated May 3, at 10 A. M. Bro. C. D. Bonsack, of New Windsor, Md., is to preach the dedicatory sermon.

BRO. W. M. HOWE, after faithful service as pastor of the Johnstown church, Pa., is to assume pastoral charge of the Meyersdale congregation, same State, sometime in September.

BRO. LEONARD F. LOVE, formerly of Denver, Colo., has taken charge of the work at the Bethany church, near Limon, same State, and should be addressed at Box 44, R. D. 2, that place.

BRO. E. H. EBY and wife, who have been in attendance at Bethany Bible School, Chicago, for some time, were interested visitors at several sessions of the General Mission Board, last week.

THE SUNDAY-SCHOOL MEETING of the Northern District of Virginia is to be held in the Linville Creek church, Rockingham Co., Va., May 15 and 16. The program will appear in our next issue.

AN interesting article by Bro. F. H. Crumpacker, concerning some of the difficulties encountered in the Orphanage work at Ping Ting Hsien, China, will appear in next week's issue.

THE DISTRICT MEETING of Western Pennsylvania, held at the Scalp Level church, Pa., elected Bro. J. J. Shaffer to represent that District on Standing Committee at the Seattle Conference. An excellent spirit pervaded the meeting.

It is planned by Bro. Chas. A. Miller, R. D. 2, Westphalia, Kans., to give the greater part of his time to evangelistic work during the coming fall and winter. Those desiring his services will please address him as indicated above.

THE Ministerial and Sunday-school Meetings of the First District of West Virginia are to be held at the Knobley house, in the Knobley congregation, Grant County, May 22 and 23. Further information will be found among the notes from that State. The programs will be published next week.

BRO. W. F. SPIDLE, Quakertown, Pa., having resigned from his work of public school teaching, is now open for calls in the evangelistic field. Those desiring his services will please address him as above.

BRO. EDWARD FRANTZ has been secured by the Trustees of Lordsburg College, Cal., to finish the year's work as Dean of the Bible Department.—Bro. J. F. Souders, as stated elsewhere, having left for his old home at Preston, Minn.

BRO. DAVID BOWMAN, who has been, with the exception of two years, the active elder of the Prairie View church, Mo., left that congregation recently, and with his wife is now on a tour through Southern Texas, Colorado, and California.

BRO. J. E. ALBAUGH, of the Saginaw church, Mich., has been in a very critical condition for some time, and but little hope is being entertained by his medical advisers. We are requested to ask that the prayers of our people be offered in his behalf.

ALL queries and other matters, intended for the Conference Booklet, should be forwarded to the MESSENGER office at the earliest date possible. We should also have the names of the elders chosen at the spring District Meetings to serve on the Standing Committee.

BRO. I. J. ROSENBERGER, during a brief stay in Elgin, on Thursday of last week, attended part of a Mission Board session, and gave the MESSENGER sanctum a pleasant call. From here he went to Mt. Morris, where he expected to remain over Sunday.

BRO. A. W. ROSS, together with his wife and two children, spent several days in Elgin last week, in attendance at several sessions of the Mission Board. From Elgin he went to Mt. Morris, expecting to deliver several talks on our India mission interests. Later on he is to make a tour of a number of churches on the Pacific Coast, delivering missionary addresses.

JUDGING by the many reports, now being received, of interesting Easter services, there must have been seasons of real uplift on that ever memorable anniversary of our Lord's resurrection. It is well to emphasize these important occasions as they come to us from time to time, thus infusing a spirit of greater consecration and more real devotion to the Lord's work.

COLUMBIA FURNACE, a mission point within the bounds of the Woodstock congregation, Va., was recently favored with an interesting series of meetings by Bro. S. I. Bowman, of Harrisonburg, Va. Ten made the good choice, eight of whom have been baptized. The other two, together with some who are under deep conviction, will, it is hoped, be received into fellowship at an early date.

THE MISSION BOARD of Northern Missouri is in a position to assist in locating an elder in that District who can give time and attention to the care of one or more churches in that District, and who can also do some missionary or evangelistic work. Here is a good opportunity, for the right sort of man, to make himself really useful. Address: E. L. Shoemaker, Secretary of Mission Board, Plattsburg, Mo.

In the Correspondence Department of this week we publish the "Report of the Temperance Committee" up to April 1. It will be noted that the members of the committee have made the best possible use of the means contributed, and yet, much more might doubtless have been accomplished had there been sufficient funds for a more extended campaign of really aggressive temperance work, with the cooperation of the various District Committees!

BRO. J. F. SOUDERS has tendered his resignation as Dean of the Bible Department of Lordsburg College, Cal., to take effect April 21. In the interest of his wife's health he will leave at once for Preston, Minn., the climate of Southern California not having proved congenial to her health. Bro. Souders expects to devote as much time as possible to evangelistic, missionary and Bible Institute work, and may be addressed at Preston, Minn., for the present.

THE members of the Cedar Lake church, Ind., have just enjoyed a refreshing series of meetings at Hudson, a mission point of that congregation. Under the earnest efforts of Bro. J. L. Mahon twelve were baptized, and there are good prospects of more to follow.

BRO. W. H. TIGNER, formerly of Wenatchee, Wash., has removed to Springdale, same State, where his correspondents should hereafter address him. This is a new locality for our Brethren, about forty-seven miles north of Spokane, and Bro. Tigner looks forward with bright anticipations to its future prosperity.

THE AUDITING COMMITTEE, Bro. P. F. Eckerle, Lanark, Ill., R. E. Burger, South Bend, Ind., and F. L. Reber, Richland, Pa., began their work of auditing the books and accounts of the General Mission Board and the Brethren Publishing House, early this week, their task requiring several days of arduous labor.

ON page 261 we publish a communication by Bro. P. S. Miller, Roanoke, Va., in reference to Conference railroad rates. The brethren of the Railway Committee are doing all that can possibly be done, in the way of securing the very best rates procurable, and our members should give them due credit for their arduous efforts.

It is none too soon for most of our churches to begin planning for the Annual Meeting offering. And, by the way, the offering for 1914 ought to exceed any offering that has yet been made. As stated elsewhere, we should like to see all the churches, so far as practicable, represented at the Conference by delegate, but what would be out of the way in insisting that all the churches, not represented by delegates, send a good offering to the Seattle Conference? If a church can not send a delegate, then send a liberal offering. Both, however, would be appreciated.

BRO. ROSS D. MURPHY, Traveling Secretary for the General Mission Board, expects to be at Lanark, Ill., on Sunday morning, April 26, and at Mt. Carroll on the evening of the same day. Tuesday evening, April 28, he will spend at the Shannon church. He will then have visited most of the churches in Northern Illinois. During the month of May, and the first half of June Bro. Murphy hopes to reach the churches of Southern Indiana. As he goes from church to church, he hopes to create greater missionary sentiment, to offer suggestions for mission study, and to give such other information as may enhance the cause of missions.

BRO. I. B. TROUT left Elgin on the evening of April 20 for Philadelphia, Pa., to attend a joint meeting of the International Lesson Committee, the officers of the International Sunday School Association, and the Sunday School Council of Evangelical Denominations. The aim of the gathering is to discuss various phases of the Sunday-school lesson system. This meeting, which is appointed for April 22, 23 and 24, is one of far-reaching importance, and of considerable bearing upon the success of the Sunday-school during the years to come. In connection with the meeting above referred to, there will also be a special session of the International Program Committee, of which Bro. Trout is a member.

At its late meeting the General Mission Board had an unusual amount of business, and was in session two days and two evenings. Brethren H. C. Early and Galen B. Royer made a report of their findings on the field, and this added much to the interest of the meeting. Bro. D. L. Miller was also in his accustomed place, and presided most of the time during the day sessions. He tendered his resignation as Chairman of the Board, which position he had filled with rare ability for a number of years. The Board expressed its high appreciation of his efficient service during the thirty years he has been connected with the work, and especially for his service as presiding officer, and then elected Bro. H. C. Early as Chairman, with Bro. Chas. D. Bousack, Vice-chairman. In this issue we do not have room for an extended account of the proceedings, and for that reason must hold the report over until next week.

Personal Explanation.

It has been the rule of the writer's life to pay little attention to reports circulated in regard to his church work. He has not referred to them in a public way, preferring to let his life speak for itself. Occasionally a personal letter has been written to correct erroneous impressions, but this is the first time reference has been made to such reports in this manner. It goes without saying that I have my faults and limitations. It has been truthfully said that men without faults are generally men without force. The occasion for what is here said is found in a letter from a beloved brother, deeply concerned in the welfare of the church, saying, "It is reported that Brother Miller has changed his mind on important questions of church polity."

Admission is at once made that my mind has changed on many questions since I united with the church, more than half a century ago. These changes have not touched the principles of the Gospel of Jesus Christ, but relate only to methods used in carrying out the doctrines of the New Testament.

The church has changed materially during the last sixty years and it is my settled conviction that not a few of these changes were made for the betterment of the body. Then there was not a Sunday-school in the Brotherhood, unless the one started by Dr. Geiger, of Philadelphia, was then in progress, neither were there Sunday-school Meetings, Sunday-school papers, nor a Sunday-school Board, to forward this important branch of church work, and as for Christian Workers and prayer meetings, they were practically unknown. Then our meetinghouses,—the few we had,—lacked the conveniences we now have in a marked way. In those days, at all our regular meetings, it was the rule for the deacons to read a Scripture lesson, and also to bear testimony to the Word preached. At that time Home and Foreign Missions were but a desultory dream, yet to be materialized by permanent organization, and then, who even thought of such an immense Publishing House, as we now have, sending out our church literature and the best of Sunday-school supplies? Then there was not a Ministerial Meeting, nor was there a Rest Home for the aged in the entire Brotherhood. The double mode of foot-washing was the practice in all the churches, and the sisters were not permitted to break the bread and pass the cup of blessing, as they now have the privilege of doing.

Yes, in these years there have been some changes, resulting from a change of mind in the membership of the church. Personally I rejoice in every change for the better that has been made. None of us would want the church, in these particulars, to be what she then was. And this is, in no way, to be construed as a reflection upon the noble Christian men and women who then lived and labored. Our fathers did their best in living up to the light they had. Those of us who have lived through the changing life of the church have done,—in weakness it is true,—our best, and those who follow us will do their best as God gives them the light, and he will bless their efforts as he has blessed the efforts of those who have preceded them, and the church will grow and prosper and double her membership as she has during the last two score years.

While the changes noted have taken place, a study of our Book of Minutes will show that no attempt has been made to change in the fundamental principles of the New Testament, held and practiced by the church. These have never been called in question. Methods of administration have and will change, but this was always done with the hope of coming closer to the Gospel. Never has there come, before our Conference, a question as to the validity of trine immersion, the religious rite of foot-washing, the Lord's supper or the communion. The questions that have come concerned methods and not principles.

Changes in methods have taken place in the church, and such changes will continue to take place in the future. When another half century shall have passed, the church will not be what she is today. We sincerely hope and pray that she will be a better church. The aged apostle cried out, saying, "Brethren, I count not myself to have apprehended; but this one thing I

do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Franklin, in his writings, refers to one of our brethren, Michael Wohlfart, who said to him, speaking of the Brethren: "When they were first drawn together as a society it pleased God to enlighten our minds so far as to see that some doctrines, which we once esteemed truth, were errors; and that others, which we had esteemed errors, were real truths. From time to time he has been pleased to afford us further light, and our principles have been improving, and our errors diminishing. Now we are not sure that we have arrived at the end of this progression, and at the end of spiritual or theological knowledge; and we fear that if once we should print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive farther improvement, and our successor still more so, as conceiving that what we, their elders and founders, had done, to be something sacred, never to be departed from." Franklin, commenting on what our brother told him, said, "This modesty in a sect is perhaps a singular instance in the history of mankind, every other sect supposing itself in possession of all truth."—*Bigelow's "Life of Franklin," Vol. 1, pp. 286-287.*

While the changes, here referred to, have been made for the better, there are some tendencies to be noted that are not for the best. We are not maintaining our growth in grace and in spirituality as we should. Some of us are falling into the money-grasping habit, and there is nothing that will save one from the corrupting influence of wealth but liberal and generous giving. We are extravagant in having fashionable homes, and in some cases in building expensive houses of worship. We are drifting worldward in fashionable attire and, on the part of some, in attending places of amusement and entertainment wholly unbecoming Christians making the profession we do. On these things I have not changed. I stand where I have stood for years,—in favor of the simple life, to be exemplified in plain living, and in modest and inexpensive apparel. In my writing, preaching and talking at Conference, I have always plead for conformity to Christ and the church, and there is where I stand today.

It must not be forgotten that the principles of the Gospel are unchangeable and endure forever. Among these are the principles underlying the simple life, in opposition to the world and its sinful and foolish maxims and fashions. The church must stand against worldliness or lose her identity as the church of Jesus Christ. These are not the words of radicalism but of calm, sober judgment, the expression of years of experience, of much thought and study on these questions. So long as we hold to the inspiration of the New Testament, we will also hold to the injunction that women should have their heads veiled in time of prayer and prophesying, and against wearing immodest and costly apparel, gold and pearls and braided hair for ornament. For these principles of the Gospel I have stood for years, and there I stand today.

On these principles the church should stand united and on the last decision of the Conference on the dress question we can unite solidly. We labored for it honestly and consistently, and while it did not meet the views of all, it did meet the approval of more than two-thirds of the voting body of the Conference. Those who favored it and voted for it are in honor bound to live up to the spirit and the letter of the decision. This decision, if carried out "in love and forbearance, and that every effort be made to save all to the church until they can see the beauty of making a larger sacrifice for Christ and the church," will unify us as the body of Christ. To save all our members and to add to the church all such as shall be saved is the hope and aim of every child of God. It is also his aim to live the Christ-life, and when discipline is administered, it will be done in love and forbearance, and that not to force our own preconceived notions and opinions, but for the salvation of immortal souls.

My work in this world is almost done, and soon the call will come for me to go home and rest. If, when

the summons comes, I can feel that the church is united in love and peace, and is growing in spiritual things and not drifting worldward, it will add much to the joy of my departure for the better home.

D. L. M.

Death of Sister Amick.

MENTION has been made of the continued sickness of Bro. Joseph Amick. He is still confined to his bed, with fair prospects, however, of recovery, but his wife, Sister Hannah Amick, is dead. After a comparatively brief illness, in which she was confined to her room only a few days, she closed her life April 17, lacking one day of being eighty years old. She had not been in good health for some months, but her condition was not considered especially serious until a few weeks ago, and though very weak, she took her bed less than a week before her death. Her age, and the anxiety growing out of the protracted illness of her husband, proved too much for her frail body.

Sister Amick, whose maiden name was Reiff, was born in Chester County, Pa., April 18, 1834, and united with the Church of the Brethren before she was twenty years old. When about twenty-three years old she moved with her parents to Tennessee, and a few years later to Indiana. In 1871 she was united in marriage with Eld. Joseph Amick, becoming his second wife. They made their home on a farm near Burnetts Creek, White County, Ind. To this union were born three daughters, there being in the family, from Bro. Amick's first marriage, one son and one daughter. To all of them she proved an ideal mother in love, sympathy and kindness. In 1882 the family removed to Mount Morris, Ill., and seventeen years later to Elgin.

Sister Amick was an earnest Christian woman, a faithful wife and a devoted mother. She had few equals as a home keeper. She lived her religion in her home, as well as in her neighborhood. The latchstring of the Amick residence was always out, and she seemed to take pleasure in providing for the comforts of those who were permitted to enjoy the hospitality for which her home became noted. She certainly did her part in entertaining strangers, as well as friends. The prominent part her husband played in the public work of the church, and her relation to others, widely known in the Brotherhood, being the sister of Bro. J. G. Royer's wife, the aunt of Bro. Galen B. Royer, and the mother-in-law of our Business Manager, Bro. R. E. Arnold, to say nothing of her relation to others, brought her in touch with nearly all of the leading brethren of the church for a full generation.

The sickness of Bro. Amick made the occasion of her death one of unusual sadness. He was not strong enough to visit her in her room while she was sick, nor could he be with her when she died, and, of course, could not be present at the funeral, nor could he see her laid away in her last resting place. The funeral services were held in the Brethren church, in Elgin, last Sunday at 3 P. M., being conducted by Bro. I. B. Trout. She was buried in the Bluff City cemetery here in Elgin. To mourn their loss, our dear sister leaves a sick husband, two brothers, one sister, three children, two stepchildren, and a long list of other relatives and friends. Her life was not in vain. She lived to serve others, and scores who read this notice of her departure will recall many of her acts of kindness.

ON page 270 of this issue we publish the Financial Report of the General Mission Board. Much in these reports, as published from month to month, is well worth studying. Those who have given liberally, and that, too, in many cases, out of slender resources, should certainly energize and inspire to greater activity all those who are disposed to be "at ease in Zion." Properly considered, the monthly report of missionary donations may well be a strong means of "provoking one another to love and good works,"—love for perishing souls, and good works that manifest themselves in a consecrated devotion of all that we have and are, to the propagation of the Gospel in lands of darkness.

Our Visit to the Foreign Mission Fields.

No. 21.—Our Last Days in the Mission.

THESE last days were full of interest. At the close of the District Meeting at Anklesvar, a conference of two days was held with the missionaries, to go over their perplexing questions, and to counsel together. Such questions as Comity, The Occupation of the Field, Boarding Schools, Education of Missionaries' Children, Divorce and Remarriage, Furloughs, The Jewelry Question, Hospital, Election of Indian Brethren to the Ministry, Churchhouses in the Villages, Self-supporting Churches, Relation of the Indian Membership to the Work of the Church, Enlargement of the Bible Training School, Land and Machinery for More Farming, and such like, were considered.

All these can not be discussed in this letter. Some of them may be considered briefly in writing a general survey of the field and work. They are mentioned here to show that the mission is not without its problems. Something of the nature of the problems is also alluded to. They are many and hard. In all great undertakings there are great problems to meet, because of the very nature of things. And since the evangelization of the world is the greatest thing in the world, here are the greatest problems to work out, and the greatest wisdom and grace are needed to meet them. Every member of the church should pray earnestly for the missionaries in their struggle with these big questions.

A few evenings later a love feast was held at Bulsar. Bro. Royer conducted a few preparatory meetings through Bro. Blough as interpreter. In the meantime six boys and five girls applied for membership, in age from nine to thirteen,—children of Christian parents and training. They were considered young, but they had had the best advantages afforded so far, for the children of the Christian community. After questions and explanations at some length, they were baptized, and that same evening took their places at the communion table. It was a matter of no small interest to see these youngsters engaging in a love feast in this land of heathendom. It shows what can be done.

About 125 or 130 communed,—twelve of them Americans. All sat on the floor, as I described the love feast at Vali. It was an interesting scene. And in point of order, quietness, reverence, I never saw it better. No clattering of shoes on the floor, no clanging of dishes, no stalking about. All quietly sat and reverently attended unto the things of the feast. No whisperings, no noddings in sleep. All were wide-awake and alert to the occasion.

Funerals are common in all lands or, rather, I should say death, and funerals are most common in India, where there are so many people and the death rate is so very high. But one of the most interesting as well as one of the most sad funerals I ever witnessed, took place at Bulsar, and I want to tell you about it.

A little girl of about four years old died. Her father and mother are both Christians, and members of the Bulsar church. Bro. Blough conducted the funeral at the home of the parents. Some fifteen or eighteen assembled. The little mud house was full, quite full. Its walls are four or five feet high. There is one door, and that not more than four feet high at most. There is no window, and everything is scant and poor accordingly. All sat on the ground floor, except the few Americans present. The corpse lay on an old, rickety bedstead, with a light spread on the cords beneath the child. The body was wrapped closely in a white cloth, face and all. This was its preparation for burial. There was no coffin. The father sat at one end of the old bed on the ground and the mother at the other end. It presented a pitiable scene, the like of which I think I have never quite seen.

After the service the body was buried in the cemetery nearly a quarter of a mile away. The father carried the corpse in his arms about half way, when another took it. The mother followed in the procession, about half way back. The husband seemed to pay no attention to her at the house, in

the procession, or at the grave. The grave was ready. The ground was very hard and dry, and the dirt came out mostly in big chunks. One stood in the grave to place the body gently, while another handed it to him. It was laid on its back. Then an arch was built up over the little body with the big clods, so as to prevent the dirt from resting immediately on it. This was most interesting. The father helped to hand the clods to the man building the arch. Then the grave was filled, and the people dispersed. Altogether it was such a scene and such a procedure as I had never seen.

Did the parents mind it? Yes, these poor people love their children, even if they are poor and ignorant. The instincts of affection abide, in the midst of their lack in other respects. During the short service, I noticed the tears running down the father's cheeks. Every now and then he would take care of the nasal discharge with his fingers, giving his nose a good pull, and then wiping his hand on the ground floor. Once he broke down and wept bitterly. The face of the wife I could not see. Only once she broke down during the service, and I never heard such a wail of sorrow, as it seemed to me. It was the voice of a mother's broken heart, crying piteously for her child taken from her bosom. It was enough to touch a heart of stone. All pitied the bereaved.

The day before taking our leave, a farewell service was held at the church, with the native members. It was a marvel how they turned out. More people were present, I think, than I had yet seen. Remarks were made in the interest of the work and its future, and prayers were offered. All felt that farewells are painful, yet necessary in this world. They are a sort of necessary sorrow. It is joyous to look forward to the time when farewells will be no more. Then followed the big handshaking, and the last good-bye was said.

On reaching Bombay, on the morning of Feb. 19, expecting to sail on the 20th, we were told that it would be better to go on board that evening yet, for the ship would sail early the next morning. When this was known, it was wired back to the missionaries who expected to come to Bombay to see us off, and we expected that we would have to forego the pleasure of a last word with them. But to our surprise, and at the last moment, what should happen? Bro. Stover and his good wife, and Brethren Long and Blough were seen climbing the gangway. It was joyous. There was time enough to eat breakfast together, for they had traveled most of the night and had not had breakfast. Then we hurried to our stateroom, where prayers were offered, good-byes were said, and we were off,—they to their work and we to ours. Thus was our visit to the Brethren Mission in India brought to a close. And we leave with mixed feeling, having a desire to remain and a desire to go. Solomon says there is a time for all things, and under the blessing of God we feel that the time has come to go, and so we are yielding.

The visit has been the most pleasant, and we trust that it has not been without profit. Our prayer is that God will bless the work and workers, and that he will glorify himself in using these godly men and women, who have given all for his sake, to bring peace to many precious souls in this benighted land. And now, after attempting to give a general survey of the field and the work, which will make two or three letters, in addition to the one pertaining to the homeward trip, my letters on the visit abroad will close.

H. C. E.

Keeping the Churches Open.

THE ministers of New York City have been asked to close all their churches each Sunday during the revival to be conducted by Billy Sunday. This simply means that one or two hundred thousand people must be deprived of Sunday services in order that about 15,000 may have the pleasure of listening to the noted evangelist. This may be up-to-date revival tactics, but it is not good sense. One might as logically insist on two hundred thou-

sand people fasting, in order that one-tenth of this number may enjoy a good square meal. Wisdom would dictate, it seems to us, that all the regular church-going people should attend services at their respective places of worship, and give the thousands of nonchurch-going people of New York an opportunity of hearing Mr. Sunday. We believe that the policy of closing all the church doors in a city of even 60,000, in order that eight or ten thousand men and women may listen to a stirring evangelist, shows poor judgment. It is, of course, a good way to develop enthusiasm and create excitement, but it is not the way to induce the masses to worship God. Personally, we like the course pursued by one of our leading and wide-awake elders, when a popular evangelist came to his city to conduct a union revival. The elder, along with the other ministers, was asked to close his church, so that all the people might concentrate at one point. The elder declined to close his church, saying that the tabernacle, provided for the revival, was not large enough to hold half of the people in town, and he did not propose to have any of his members deprived of religious services. On Sunday morning his church was opened as usual, and he had the pleasure of preaching to a full house, while the tabernacle, where the evangelist preached, was also packed.

How Letters Cut No Figure.

At the Annual Meeting no account whatever is taken of churches that are represented by letter. Such letters go into the hands of the Committee on Credentials. They may possibly read them, but that is all there is to it, for no entry is made of them. The committee makes a careful record of the churches represented by delegates, but keeps no record of such as try to represent by letter. In the Full Report a list of the delegates, and the churches they represent, will be found from year to year, but there is no list of the churches that send letters. From this it will be seen that letters cut no figure in the Annual Meeting. In fact, the only practical way to represent at an Annual Conference is by delegate. It is not a question of so many churches represented by delegates, and so many by letters. Those that send delegates are entered on the records, while all others are left off. The mere fact that a few send letters, is never taken into consideration. And what is true of the delegate body, in this particular, is true of the Standing Committee. If a District is represented, it is so stated in the records kept. If no one answers the roll call for a given District, that District will be put down as "not represented." So far as the records are concerned, any attempt at representation by letter is useless. The only way to represent is by delegate, and if a congregation does not propose to send a delegate, she might as well say that she is not going to represent at all, for that is what it means. The better way is for all the congregations in the Brotherhood to be represented by delegates in some manner, either by sending a duly chosen delegate, or entrusting the representation to some member of the congregation, who has planned, of his own accord, to attend this meeting.

A Well-Directed Sermon.

It is reported that in a Moravian church, in Ohio, the minister preached a strong sermon on consecration, greatly emphasizing sacrifice as one of the conditions of a full consecration. This discourse must have been a well-directed one, for it so thoroughly affected a merchant, who was present, that he fully resolved to remove all tobacco of every class from his store, and run his business without handling the weed. In these days, when the use of tobacco is so popular, it takes a bold man to stand before the public and condemn the useless habit. In fact, we are wondering how many of our 3,000 preachers are fearless enough to tackle the subject in their respective communities. They may be induced to preach against the saloon interests, and some other great evils, but when it comes to preaching against the use of the weed, not a few of them will flinch. This can not be said of all of them, but it can be said of some at least.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
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 Galen B. Boyer, Sec. and Treas., Elgin, Ill.
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 Otto Winger, North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

COLORADO CITY, COLO.

The fight is well begun with us, and the first victory is won for God! Bro. O. P. Haines, of Chicago, came here and began a series of meetings last Sunday, March 29. He delivered six able sermons. The crowds have increased steadily, and the interest has grown. In response to fervent prayer, the power of the Holy Spirit has come upon us, and tonight, as a visible evidence of this power, six came out on the Lord's side, in direct response to the sermon, "A Call to Service." Three of them are Sunday-school scholars, and three of them are adults. Others are mightily under conviction. Bro. Haines says: "I seldom find a field apparently more white to the harvest," as far as outward indications are an index. We believe that by much prayer many more precious souls will soon be garnered in.

We are just now installing our baptistry, but will scarcely be able to have it ready for baptism by the time it is needed. We lack funds for its installation, and also need funds to finish the basement for Sunday-school rooms and other purposes. We were able to collect all past-due pledges, we would have sufficient funds. "A hint to the wise is sufficient."

How our hearts rejoiced tonight, in the fact that our house is so nearly completed, and, better yet, the building of the spiritual body is well under way. We give God the praise! He answers prayer. E. F. Sherfy.

2028 Armstrong, Colorado City, Colo.; April 2.

WAYSIDE NOTES.

By the request of Eld. C. W. Gitt, of the Cabool church, Mo., I left my home March 5, to labor in the bounds of the Cabool church, about sixty miles from the main body of the members. At this place our brethren preached about thirty-five years ago, but at present the principles and doctrines of the Church of the Brethren are practically unknown. I found a very good class of people. I labored with them four weeks. The people commenced to investigate their Bibles, and talked about the matter. Some, though fifty years old, had never heard the whole truth preached. In my experience I found the South a great mission field right at our door.

As an immediate result of the meetings, on Monday, April 6, we met at the waterside, where a large concourse of people assembled, and a husband and wife were baptized into Christ. This was the first time many of them had ever witnessed the threefold action in baptism. There are great opportunities for work in the Cabool congregation; also in their adjoining State, Arkansas. I have been over both States, and find them in great need of the Lord's workers. Who will heed the Macedonian call? May the home churches pray the Lord of the harvest to send laborers into the harvest!

By special request, I make an appeal for helpers, both for Southern Missouri and Arkansas. When, last October, I attended the District Meeting of the First District of Arkansas, they made a special request that I make this appeal. Their ministers are few in number, and theirs is a very large territory to work. There is great need of helpers. In some of the Northern States they could readily spare some of their ministerial help. Let one travel and work in the Southland a while, and he will become thoroughly convinced that no minister of the Church of the Brethren needs to idle away his time. May our Heavenly Father abundantly bless all of his work and workers! C. P. Rowland.

Lanark, Ill., April 8.

THE HARVEST IS GREAT.

Our Blessed Savior, in looking upon the world with eyes which saw much more than we see, was led to the above exclamation, but this harvest has not yet been reaped and I fear that the South—great as the work here unquestionably is—is not the only field where the precious grain is wasting. Is this loss justifiable when, by a systematic use of available material and opportunities, many precious sheaves might be gathered for the Lord's garner?

To our mind there is no question as to material, and surely the opportunities are everywhere. Only last week, while in the school-room, we were handed a message, telling us to come at once to anoint a sister. Not aware of any special possibilities for good at hand, we left on the first train for the sister's home. One witness to the ordinance was a minister from Central Mississippi—the father to the two sisters who were baptized the week before. He seemed much impressed.

Leaving the sister much improved, seemingly, we boarded the train for home. A few moments before arriving at our station, my name was mentioned by a young friend, whereupon a very intelligent young lady came to me and, learning of my home and occupation, she said that she was referred to me by a friend.

In conversation, a few moments later, the anointing was mentioned, when out came a Testament, to see if it was true. Being convinced on this point, we went on to others until she, neglecting her train but not her salvation, went with me to our home, then out to our mission point next morning, was baptized and left us upon her travels next morning—a becomingly-arranged sister. She seems fully consecrated and quite intelligent in Bible work.

Her work, as traveling agent for the Hurlbut books, will give her a wonderful opportunity for witnessing for Jesus. Two others have since called to learn "if it be true." They have been aroused by her profession. And all this because of one anointing service, faithfully attended to.

Again I ask, Are we opening missions in the territory adjacent to our churches, or are we holding large areas of unworked fields? If so, who is to blame? Have we not much undeveloped talent, willing to be used but not "called"? Why is it so, and who will be called to account by our Savior in that last great day? Surely not the one who was not called. Surely not the one who knew it not. Then who, brethren, will it be? Let each one answer for himself, but let all determine to push out and occupy "till he comes." Wm. E. White.

Vinegar Bend, Ala.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Empire.—From March 8 to 22 we were blessed with a two weeks' series of meetings by Bro. A. Hutchinson, who is moving northward on his way to the Conference. April 1 we held our quarterly council. The Spirit of the Lord pervaded the meeting and the work was cared for with precision and pleasantness. Church, Sunday-school and Christian Worker officers were elected for the ensuing term. Bro. S. P. Sanger was chosen presiding elder for the new year. Bro. G. W. Dorman was elected Sunday-school superintendent. Brethren Eller and Livingston were advanced to the second degree of the ministry. Initiatory steps were taken for the opening of the work in Modesto. Teachers' training work is receiving special attention now; also the home department of the Sunday-school. Our love feast is appointed for June 6, services beginning at 2 P. M. and 7 P. M. A number of brethren and sisters from here will attend the Conference with our delegate, Bro. S. F. Sanger.—Callo P. Smith, Modesto, Cal., April 10.

Raisin City church met in council March 28, with Eld. Harvey Eikenberry presiding. He will be our delegate to the Annual Meeting. Two letters were accepted. Our love feast will be held May 9. Bro. J. P. Dickey was elected elder for the ensuing year. He and his family have located among us, and we give him a hearty welcome. We regret that we had to give up Bro. Eikenberry, who has served us ably for some years, but his health would not permit him to accept the position another year. Bro. Hollinger, of McFarland, Cal., was elected Sunday-school Secretary. He was with us March 1, and gave us some good ideas on Sunday-school work. He said that our Sunday-school has the honor of being the only front-line Sunday-school in the Northern District of California. Our Young People's Meeting gave an interesting program March 29. We were disappointed in not having a report for the year ending March 31, but we feel that many good lessons were given in the program.—Nellie E. Flickinger, Raisin, Cal., April 11.

INDIANA.

South Bend.—The First Church of the Brethren convened in quarterly council on Monday evening, April 6. Eld. Frank Kreider presided. Three letters were received and one was granted. Our pastor, Bro. M. Clyde Horst, was elected delegate to Annual Conference. A love feast was appointed for Sunday evening, May 3, to begin at 5 P. M. Bro. Horst was invited to preach the examination sermon on Sunday morning. We recently rebuilt and finished our church basement, so that it might be utilized for Sunday-school purposes. The building committee gave a final report at this meeting. The pastor gave an interesting report for the year ending April 1. There were forty-eight additions to the church during the year—eleven from the men's class, ten from the boys' department, nine from the women's class, eight from the girls' classes and two from the River Park mission Sunday-school. This is an indication of the importance of the Sunday-school as an evangelistic agent. At the present time we have about thirty-five young people under twenty years of age in the church, and one of the biggest problems facing us now is—How can we best develop the talent of these young Christians so that they may become stalwart men and women for Christ and the church? The women's Bible class has shown a very marked increase in attendance during the past few months and the general interest in Bible study is very evident. Our monthly class meeting for April was held at the home of Mrs. C. M. Wenger April 3, with an attendance of about seventy. Sister Bertha Neher, of Milford, gave an interesting talk on "The Woman of Today." For the past year we have been following a course of lessons in Old Testament history at these monthly social sessions of the class, which the women have seemed to enjoy very much.—Cora V. Wise, 126 N. Lafayette Street, South Bend, Ind., April 10.

Spring Creek.—March 29 Sister Neher, our Sunday-school District Secretary, was with us and gave an interesting talk. April 5 Bro. A. W. Ross preached for us again, and in the evening of the same day Bro. Geo. Mishler, of Cambridge, Nehr, preached for us. Both sermons were much enjoyed. Bro. Mishler was called here on account of the death of his brother, J. D. Mishler, our former elder.—Amanda Rusher, Piercetown, Ind., April 10.

Washington.—April 5 four members of the Volunteer Mission Band of North Manchester College conducted our morning and evening services. The brethren Carl Schubert, Oran M. Miller, J. M. Smetzler and Sister Smetzler, of the morning Bro. Schubert talked to us on "The Work of Christianity in New Zealand." In the evening Sister Smetzler gave a talk on "Personal Work," and Bro. Smetzler gave their experience in mission work in Chicago. The services of the day were very interesting. We were glad for the privilege of having such a consecrated band of workers in our midst, for we realize the influence that goes out from such lives can

not but lift us higher spiritually. Our love feast will be held June 6.—(Mrs.) Viola Overholser, Warsaw, Ind., April 13.

OHIO.

Marion Mission.—Our mission is still growing. We have an average attendance of between forty and fifty at Sunday-school, and a fair attendance at church services. We organized our Sunday-school last Sunday. Bro. R. J. Kogler, superintendent, and Sister M. Min Young is secretary-treasurer. Sister Bowers supervised the call of our new Bible class to double our attendance by Jan. 1, 1915, and keep on growing until our present quarters will prove too small. By that time we may have a new churchhouse, which is much needed. Our Christian Workers' Meetings are very interesting. We have an increased attendance at nearly every meeting. We have a fair attendance at our Bible class, which meets every Wednesday night. Bro. R. J. Kogler and family have recently come into our congregation from the Pleasant View church, and were heartily welcomed by all.—Thomas G. Tunison, Marion, Ohio, April 11.

New Carlisle congregation was organized March 28, having formerly been the western part of what was known as the Donnels Creek church. Although the weather was somewhat inclement, the meeting was well attended. Eld. Jacob Cockcock, of the Hickory Grove congregation, and Eld. Jacob Coy, of the Beaver Creek congregation, were with us. The following officers and committees were elected: Clerk, Bro. Roy Teahr; treasurer, Bro. A. K. Danner; trustees, Bro. Danner, Bro. H. Funderburg, H. A. Baker, and Jason Denlinger; finance committee, Bro. Guy Studebaker, Bro. Herbert Funderburg, Bro. W. H. Funderburg; Messenger agent, Bro. Roy Teahr. Bro. W. H. Funderburg, corresponding. Bro. David Leatherman was chosen as our elder. We decided to organize a new congregation in the New Carlisle church. The old Donnels Creek congregation had a membership of 439 and included four churches. Owing to the largeness of the territory, and the distance between the churches, the New Carlisle house petitioned the District Meeting to have a separate organization at New Carlisle, hoping thereby to do better work for our Blessed Master. The New Carlisle house was purchased from the Miami Presbytery in August, 1863. Owing to the growth of the church, this building proved inadequate, and in 1892 a new building was erected on the old land. The new congregation now has a membership of 190. Our services are well attended and our Sunday-school is growing.—Viola Muselman, R. D. 1, New Carlisle, Ohio, April 9.

Oak Grove church met in council March 31, with Eld. B. F. Snyder presiding. He was chosen elder for another year, and also elected delegate to the Annual Meeting. He expects to spend some time in the West. During his absence Eld. H. V. Thomas will be in charge. Brethren H. V. Thomas and Albert Wolf were chosen delegates to District Meeting. Bro. V. V. Thomas was also chosen leader of our prayer meeting. Bro. S. Schubert, treasurer and Messenger agent. Two letters were received. The writer was chosen church correspondent.—(Mrs.) Elma Thomas, Carey, Ohio, April 10.

Portage church met in council April 9, at 1:30 P. M. Bro. J. P. Krabill presided. Five letters of membership were granted. The church appointed Bro. Krabill to represent us at the District Meeting. We decided to hold a series of meetings in the near future. We have preaching every two weeks by our home minister, Bro. J. P. Krabill. Should any one decide to help us in the work here, he will please come by train to Prairie Depot. From there a stone road leads past the church, just three miles from the depot. Write to Bro. J. P. Krabill, Prairie Depot, Ohio.—Edna Dauterman, R. D. 1, Box 25, Portage, Ohio, April 11.

Rugar Creek church met in council March 14. Our elder, Bro. Edward Sheffer, presided. We decided to install a baptistry in the church. We sent a letter to the District Meeting, once this year. Bro. D. R. McFadden, of Smithville, Ohio, is to begin a series of meetings for us May 17, with Sister Zuma Heestand to conduct the song service. Our love feast will be held at the close of the meetings. We have organized a teacher-training class at the church, with Bro. William Fisher as teacher.—Nettie Fair, R. D. 1, Baltic, Ohio, April 9.

PENNSYLVANIA.

Hanover church met in council April 1. Our elder, Bro. Wm. H. Miller, presided. Elders Daniel Boyer and D. B. H. were with us. Bro. Wm. H. Miller was re-elected presiding elder for one year. Bro. H. S. Baker was elected to the ministry, and Brethren Charles Staub and Charles Langerman, deacons. The church has twelve members, were only nine. Bro. Schubert's wife, however, was not present. Bro. George Shriver was re-elected church secretary for one year. One church letter was received last Sunday March 22 Bro. J. J. John, of New Windsor, Md., preached a very interesting temperance sermon in the church and lectured in the evening on temperance, to a full house.—W. B. Harlebach, 401 Fulton Street, Hanover, Pa., April 8.

Juniata Park.—At our council, April 2, we decided to hold our love feast June 7. Our pastor, Bro. S. Long, of Altoona, Pa., is to officiate. Bro. Jacob Kinsel is to be in charge of the arrangements for us May 31. Brethren J. W. Wilt and Jacob Kinsel were elected delegates to District Meeting.—Merle Brallier, Altoona, Pa., April 10.

Plum Creek church.—Bro. G. K. Walker, of Johnstown, Pa., has filled several appointments for us. He has accepted a call from the Plum Creek and Glade Run congregations, and will locate here not later than June 1, to begin his pastoral labors. Bro. David Shumaker, of Johnstown, filled the appointment for last Sunday, March 29.—Estella Kimmel, Elderton, Pa., April 6.

Summit Mills church met in council April 10, at 1 P. M. Eld. Joel Gnavey presided. Our letter of membership was granted. Bro. John P. Saylor and Sister Alice Saylor were installed in the season's office. Eld. Joe Gnavey was elected delegate to our District Meeting, and Bro. S. J. Berkley as alternate. We decided to hold our love feast June 7.—Sada Peck, R. D. 2, Meyersdale, Pa., April 11.

VIRGINIA.

Mount Zion.—Our church met in council March 25. Our elder, Bro. D. N. Splitter, presided. Bro. Newton Varner was chosen church treasurer. The writer was reappointed clerk for one year. Brethren J. M. Cline and J. L. Driver were the writer were chosen delegates to District Meeting, with Brethren Jacob Huffman and J. A. Racer as alternates. We have an evergreen Sunday-school, which is working nicely. Bro. S. C. Foster is our superintendent.—H. F. Sours, R. D. 1, Box 17, Luray, Va., April 8.

Salem church met in council April 4, with our elder, Bro. N. D. Cool, presiding, assisted by Bro. C. M. Brown. One letter was granted. We decided to have a series of meetings this spring. Other business was transacted.—Mittylene Deltra, Stephens City, Va., April 6.

Sangerville.—We met in visit council April 2, at 10 A. M., with our elder, Bro. J. W. Vine, presiding. We had six ministers present from adjoining congregations, and a number of lay members. A number of addresses were given by the brethren. We also had inspiring talks by the brethren that came to us. We decided to send Bro. J. W. Hess as our delegate to Annual Meeting, with Brethren A. L. Miller and J. L. Driver as the alternates. Brethren A. L. Miller, J. D. Sanger, J. M. Cline, and J. L. Driver are our delegates to District Meeting, with Brethren G. E. Garber, M. G. Sanger, I. B. Miller, S. L. Hess and J. W. Vine as the alternates. After the noon hour we had our council. Six letters of membership were granted and three were given. We had a teacher-training class, which is being enjoyed by many. Bro. J. W. Hess is our teacher.—Annie V. Miller, Spring Creek, Va., April 8.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Fruitdale church met in council April 11. Bro. Wm. E. White was advanced to the second degree of the ministry. He and his wife were installed. Bro. Glen Fletcher, of the Cedar Lake church, was present to assist in the work. We decided to have a love feast April 25; consecration services at 2 P. M., and examination services at 5 P. M. During the past month three have been received into the church by letter and five by baptism.—Two at State Line, in Georgia. We also have a Missionary Committee, or a "Mission Band," as we call ourselves. The purpose of this committee is to help the ministers look up mission points and organize Sunday-schools. We had a meeting one week prior to our council at which we planned for more effective work. This committee is to accompany a minister, when he goes to an isolated point, and assist him in his work. We should be pleased to have tracts or papers to distribute, and those who want to send us some, will please address the undersigned, chairman of this committee. Anything sent to the Fruitdale church for missionary purposes should also be addressed to him. At this time many are inquiring about our faith. The opposition that we experienced is gradually wearing off. Our way of plain dressing is a great deal for the spread of the Gospel. It gives us a chance to offer a reason for the hope that is within us.—J. Z. Jordan, Fruitdale, Ala., April 15.

CALIFORNIA.

Covina church met in council April 10, with Bro. G. P. Chamberlain presiding. Christian Worker officers were elected. Bro. Frank Helstand was elected president. Sister Mae Hepler is secretary. Other vacancies in the ranks of the church officers were filled. We decided to hold two love feasts a year. The first, in the spring, and the second, in the fall. A. M. talk will be given to the children on May 17.—Eulalia Overholzer, Covina, Cal., April 11.

Fresno church met in council April 10, having with us Brethren Harvey Elkenberry, D. R. Holsinger and S. J. Strole, members of the Mission Board. Bro. Forney, of Reedy, Cal., Bro. Holsinger was chosen as our elder for the remainder of the year. Brethren Sanger and Forney stayed with us over Sunday. Bro. Sanger delivered an inspiring Easter sermon in the morning, and in the evening Bro. Forney delivered an interesting missionary sermon. Next Lord's Day we expect Bro. Andrew Billekstaff, of McFarland, Cal., to give us a temperance sermon.—Miriam Rhoads, 1263 Glenn Avenue, Fresno, Cal., April 16.

Kerman church met in council March 28. Eld. Samuel Edgcomb presided. Bro. Forney, of Reedy, Cal., was here, and while with us preached two good sermons. Bro. Hollinger, District Sunday-school Secretary, visited our Sunday-school, and gave us good advice as to carrying on a successful Sunday-school.—Marj Edgcomb, Kerman, Cal., April 10.

Lordsburg church met in council on Tuesday evening. Our elder, Bro. W. F. England, presided. As our elder has moved from us into the Covina congregation, he offered his resignation, but this was declined, as he will be accepted. As our assistant elder, Bro. Dickey, has moved to Northern California, Eld. E. Frantz was elected to take his place. Bro. Frantz was also elected as our delegate to Annual Meeting, with Eld. W. F. England as alternate.—Grace H. Miller, Lordsburg, Cal., April 10.

Trigo church met in council April 11. Bro. Edw. M. Follis was chosen as treasurer. Sister Bessie Bailey, Bro. Edw. M. Follis and the writer were chosen a local Temperance Committee. We have our new church building enclosed and are ready to receive the children. We hope soon to be able to find it inside and to paint it. We are located in Madera County, on the main line of the Santa Fe R. R., about sixteen miles north of Fresno.—Mamie Sink, Trigo, Cal., April 13.

CANADA.

Pleasant Valley.—April 5, after a very interesting Sunday-school, Bro. A. J. Brubaker gave us a good sermon. Our elder, Bro. Peter Brubaker, has been called to California on account of the death of his father. April 12, after a very interesting Sunday-school lesson, we had a short, but a very good program. Sister Ida Brubaker gave a good talk at the close.—Hannah Dunning, Dauntless, Alberta, Canada, April 14.

COLORADO.

Rocky Ford.—Our church met in council April 4. Bro. N. J. Miller resigned as presiding elder, on account of his health, and Bro. John Bjorklund was chosen. It was decided to employ a sister missionary worker, to devote all her time to church and Sunday-school work. We organized the primary department of our Sunday-school, with Bro. E. F. Whitmer as superintendent. Our series of meetings will begin July 11, with Bro. E. F. Sherfy, of Colorado City, Colo., to conduct the services. Fifteen have been taken into the fold by baptism, and one was restored since our last report. On Easter morning the Sunday-school and primary had a very interesting talk to the children, who rendered a very interesting and instructive program.—Ruth Fisher Miller, Rocky Ford, Colo., April 14.

IDAHO.

Clearwater church met in council April 9. Our elder, Bro. Chas. M. Yearout, presided. We received Bro. Yearout as our elder for another year. Bro. John Harbacher is foreman in his absence. Bro. Yearout preached for us on Thursday and Friday nights. We appreciated his labors very much. We set our hope to have a minister to locate here soon.—Mollie Harbacher, Lander, Idaho, April 10.

Nepzepe. At sunrise on Easter Sunday we had prayer meeting at the Brethren church, where a special service by the different churches was held. At 10 A. M. we had Sunday-school and then a sermon by our pastor, Bro. E. J. Pike. At 2 P. M. we met in a Missionary Meeting. Bro. E. J. Pike gave us a mission work among the Indians. A missionary collection of \$7 was taken. At 7 P. M. the Christian Workers rendered a splendid program. At 8 P. M. our elder addressed us on the subject of the Christian Worker. April 12.

Payette Valley church met in council at the Fairbank house April 8, with Bro. L. H. Eby presiding. Two members were received by letter. Bro. L. H. Eby was elected chairman of the Mission Board. We decided to hold an election for a minister and an elder on April 14. Bro. E. J. Pike, of Idaho, was chosen. We are thinking of putting a basement under the church, as we are in need of more room for our growing Sunday-school. Our congregation put in a call for the District Meeting for 1915.—Marvel Bowers, Fruitland, Idaho, April 9.

Winchester church met in council April 10. Bro. E. J. Pike, of Nepzepe, Idaho, presided. The following officers were elected for one year: Bro. Chas. Eisenble, clerk; Bro. John Shuss, Jr., treasurer, the writer, correspondent and messenger; and Bro. Harry Koles, was chosen trustee for three years. We will reorganize our District Meeting for 1915 at Annual Meeting by delegate.—Amanda E. Flory, Winchester, Idaho, April 9.

ILLINOIS.

Batavia church met in council April 6, with our elder, Bro. James M. Moore, presiding. One letter was granted and three were received. We expect Bro. James M. Moore as our elder for another year. Our love feast will be June 13. We expect Bro. D. W. Shock, of Minnesota, to locate here as our pastor May 1.—Cecilia Houch, Batavia, Ill., April 18.

Mount Morris.—We are arranging to hold our love feast May 10, at 5:30 P. M. On that day an election for two ministers will be held. The work on the new churchhouse near the Columbia schoolhouse is progressing rapidly.—Chas. H. Keltner, Mount Morris, Ill., April 13.

Mulberry Grove.—Bro. D. E. Sower, of Manistee, Mich., was with us in a series of closing Sunday night, April 12. These services were well attended and the interest was good, but owing to sickness in Bro. Sower's family, and their need of him at home, he did not feel like remaining with us longer.—Mrs. Edna Stauffer, Mulberry Grove, Ill., April 18.

INDIANA.

Flora church held a council last evening. Elders Benjamin Wray and Gilbert Stinebaugh were present. Brethren Jacob Klingery and Jerome Shegry were elected to the deacon's office and their wives, duly installed.—Mattie Welty, Flora, Ind., April 17.

Hudson.—A refreshing series of meetings was held here in the Putt schoolhouse, a mission point in the Cedar Lake congregation, by Bro. J. L. Mahon. Twelve were baptized, and there are good prospects for more to follow soon. S. C. Perkins, Hudson, Ind., April 13.

Mettie Creek.—Our church met in council April 12. Eld. L. W. Teeter will represent us at Annual Meeting. Since my last report one brother has been received into the church by baptism.—M. M. Smith, Mettie Creek, Ind., April 13.

Yellow River church met in special council April 4. Our elder, Bro. J. W. Kitson, presided. Elders J. P. Appleman and D. W. Hostetler were present also. Three letters of membership were received. Some unfinished business was attended after which the session was closed by prayer, and two deacons. The deacons and their wives being present, were installed into office. Bro. Kitson preached four sermons while with us. Bro. Hostetler recently moved into our congregation, and his labors among us, as a minister, will be much appreciated.—Goldie Joseph, Bourbon, Ind., April 15.

IOWA.

Oedar Rapids church met in council April 7. Bro. D. E. Miller presided. Four letters of membership were received and four were granted. Our love feast was held on June 11. It was decided to hold a series of meetings sometime this fall. Easter was observed with a program, after which an offering of \$42.93 for World-wide Missions was lifted. Our church services Sunday evening are well attended, and we are encouraging and hopeful.—Grace Tisdale, Cedar Rapids, Iowa, April 13.

KANSAS.

Altamont church met in council April 12, with Bro. W. H. Miller, our elder, in charge. We decided to have a love feast May 31. As our minister is located with us now, we will have preaching each Sunday at 11 A. M. We organized a Christian Workers' Meeting, to commence upon receipt of our booklets. Bro. L. C. Carlson was chosen president, and Sister Nancy Talhelm, secretary-treasurer. We also decided to secure an evangelist to conduct a series of meetings for us this fall. Brethren N. Oren and J. L. Switzer, from the Carthage church, were with us in council. In the evening we rendered an Easter play, which was well attended, and an excellent sermon by Bro. W. H. Miller. We hope to revive our work more fully, since Bro. Talhelm is here to help us. We should like to hear of others who want to change their location. Helpers are needed here. Will you be one?—Pearl Morrison, Altamont, Kan., April 13.

Conway Springs.—We met in council April 11. One letter of membership was granted. Bro. Downing was chosen delegate to Annual Meeting. We are making an effort to secure a house in Argonia, so as to have preaching there. Our Sunday-school is being started, and a program on Mothers' Day.—W. E. Thompson, Conway Springs, Kan., April 13.

Independence.—Our church met in council April 5, with Eld. W. H. Miller presiding. Six were received by letter. Two of them were deacons. One was dismissed by letter, and one brother was restored. We had our love feast May 9, and an all-day meeting on Sunday. Our temperance program will be rendered in the afternoon. On Easter, after Sunday-school, an enjoyable program was rendered by the children and young people. We had an attendance of 123. In the evening we had Christian Workers' Meeting, led by Sister Clara Conant. After this Bro. W. H. Miller preached a good sermon on "I believe that Jesus Christ is the Son of God" (Acts 8: 37). This discourse was enjoyed by all.—Pella Larson, R. D. 2, Box 8, Independence, Kan., April 14.

Osborne.—Our church met in council April 11, and since our last council, we have church work very active, and fourth Sunday of each month, both morning and evening. We have a fine Sunday-school every Sunday. Our love feast will be held April 26. We are few in number at this point, and would be very glad to welcome members from adjoining churches at our feast.—J. A. Waters, Lyons, Kan., April 11.

Larned church met in council April 7, with our elder, Bro. J. Edwin Jones, presiding. Two letters of membership were granted. The Sunday-school gave an Easter program on Sunday morning.—Edna Cook, R. D. 1, Box 20, Larned, Kan., April 13.

Ottawa.—Our love feast will be held May 9, at 7 P. M. Adjoining churches will please take notice. We appointed a special service for Bro. J. Funk, of Peabody, Kans., for the evening of April 25. Bro. Funk has been given the privilege of soliciting funds and also students for Emerson College. He failed to get here that evening, but was with us next day, March 27, the day of our regular quarterly council. He addressed the members regarding the importance of sending their children to Emerson College, and also urged them to help the school in a financial way. Bro. P. E. Whitmer is to represent us at the Annual Meeting, should he decide to go. Sister Martha Puterbaugh was received as a deaconess. Six members have united with us lately by letter. Bro. W. R. West, of Ankeny, Iowa, is to be with us at our next meeting. The attendance and interest at our church service of our Sunday-school, Christian Workers' Meeting and mid-week prayer service are encouraging.—G. M. Throne, R. D. 5, Ottawa, Kans., April 11.

Pleasant Grove.—April 5 we reorganized our Sunday-school, with Bro. E. H. Brillhart as superintendent. The attendance and interest are commendable. The work here is moving along nicely, with Bro. Brillhart in charge. Our series of May 9.—Martha Ford, Baldwin, Kans., April 11.

Scott Valley.—We met in council April 4, at 2 P. M. Our elder, Bro. Chas. A. Miller, presided. Three letters of membership were granted. Our Ministerial Committee has secured Bro. J. Smith, of Conway Springs, Kans., to conduct our series of meetings Oct. 1. On Easter Sunday we had a Sunday-school scholars was baptized. Our Sunday-school is growing in interest and numbers, with Sister Clark as our leader.—Anna Miller, R. D. 2, Westphalia, Kans., April 14.

White River church met in council April 11. Our elder, Bro. S. L. Myers, presided. One letter was received. Our love feast will be held May 16, at 2 P. M. We decided to hold a series of meetings this fall, to begin in September. We can secure an evangelist.—Elnora E. Switzer, Potosi, Kans., April 14.

Wichita (West Side Mission).—Easter Sunday was our banner Sunday for Sunday-school attendance.—one hundred being present. The preaching services are gradually increasing in attendance. Our pastor, Bro. S. Frantz, has sown much good seed since he came here, and we feel that the harvest is now ready to be garnered in. At the Sunday evening service two mothers and one young man expressed their willingness to follow their Master. We expect Bro. Isaac Frantz to be with us on May 3, to begin a series of meetings. A goodly number have been gathering together each Friday evening to practice songs for the meetings. The sisters have organized

an Aid Society, with Sister Anna Garst as President and Sister E. E. White, secretary and treasurer. Bro. Root, pastor of the Eastside church will lead our church in singing the Parables, on Wednesday evening.—Edgar R. Harris, 504 N. Martinson St., Wichita, Kans., April 13.

KENTUCKY.

Wolf Creek.—We held our regular council April 11. Many of the members were absent on account of sickness. Our elder, Bro. R. H. Reed, presided. We have secured Bro. Lester Helsey, of Chillicothe, Ohio, to give us a three weeks' series of meetings, beginning July 1. Plans are being made to make the meetings successful. We think Bro. Helsey will accomplish much for the Master here.—Rufus M. Reed, Laura, Ky., April 13.

MARYLAND.

Brownsville church met in council April 4. Eld. A. B. Barnhart presided. Our delegates to the District Meeting are Brethren John Bowlin, N. F. Cline and M. A. Younkins. Bro. William Holder was elected chorister. We decided to hold our love feast May 9, at 1:30 P. M. The new church, recently built in our congregation, to accommodate the large Sunday-school that had outgrown the schoolhouse, will be dedicated May 9. Bro. C. D. Bonrock, of New Windsor, Md., will preach the dedicatory sermon. At our monthly Temperance Meeting, April 4, we were favored with a splendid address by Bro. E. B. Blough, of Virginia; also one by Bro. E. B. Hicks, April 5. Bro. Blough gave us two spiritual sermons. This one was a mission sermon. Our next Temperance Meeting will be held at the West Brownsville house May 2, at 8 P. M. We decided to repair the Brownsville house. Our Easter service, consisting of appropriate songs and recitations, was held at West Brownsville on Easter Sunday at 2 P. M.—Mrs. Laura E. Fowler, Brownsville, Md., April 13.

Ridgely church met in council April 8. Eld. T. F. Imier presided. Four letters of membership were accepted and two granted. Reports of the Local Missionary Committee, Sunday-school advisory and the Henderson's Committees were read and accepted. A Missionary Meeting is to be held June 14, under the direction of the Local Missionary Committee. A request was made that the Ministerial Meeting of the Eastern District of Pennsylvania be held here in 1914. Our Sisters' Society was reorganized. Sister Eliza Freely was chosen President. Bro. J. P. Imier was chosen pastor. We were chosen delegates to District Meeting, with Brethren L. R. Brumbaugh and D. C. Crouse as alternates. Our love feast will be held May 24. The monthly Sunday-school mission collections, amounting to \$3.74, are assigned to home missions. The proceeds will be used in the following way: \$1.00 brought in from the dimes and nickels, given them in the spring, amounted to \$20.43. This offering is to be used for the Girls' School in China, so being decided by the children.—Debra K. Reber, Ridgely, Md., April 8.

MICHIGAN.

Saginaw church has changed the time of her love feast from June 7 to June 14, at 6:30 P. M., as the New Haven church had appointed her love feast for June 5. We hope that by this change a great many will be enabled to attend our feast. Owing to bad roads and much sickness, we postponed our Sunday evening services for a few evenings. Our elder, Bro. J. E. Albaugh, has been in a critical condition for some time. His illness has nearly disappeared for a few days. The doctors have grave fears, but they say that if we ask all to remember him at a Throne of Grace, that he may be spared to us for further service for the Master. We are few in number here, but are doing the best we can to push the work along. Our Sunday-school is doing nicely, with Bro. J. W. Bue as superintendent.—Marie Randall, Elsie, Mich., April 14.

Thorntonville.—We met in council April 11, to make further arrangements for our District Meeting, to be held at the East side, where two were baptized at the West house on Easter. The children and young people of our Sunday-school gave us a splendid Easter program, instead of having our regular Christian Workers' Meeting. Our Sunday-school is increasing.—Ora Mote, Clarksville, Mich., April 13.

Woodland Village church met in council April 4. Our elder, Bro. I. P. Fairlight, presided. Two letters of membership were read. We decided not to wait until just before the love feast to pay the church visit, as we have been accustomed to do, but attend to that work in the month of June of each year. Our elder, Bro. Fairlight, gave us a missionary sermon, March 29, after which an offering was taken. We decided to send \$15 to the Long Lake congregation, to assist in their new church building. Eld. J. Edson Uley, of Onekama, Mich., is engaged to assist us in a series of meetings during the month of December. We are pleased to attend to the children, and we hope that we are enrolled for Sunday-school, with an average attendance of fifty-three during the winter months.—Anna Christian, Woodland, Mich., April 13.

MISSOURI.

Happy Hill Mission.—Bro. I. V. Enos, of Adrian, Mo., spent several evenings with us on Institute work. We studied Paul's missionary journeys. We appreciated Bro. Enos' help in our offering of \$3.25 for the mission work. A few weeks previous we took an offering of \$7.75 for the same purpose.—Nora Beshore, Rich Hill, Mo., April 14.

Mound church met in council April 4. Eld. Ira Witmore presided. Sister Fern Wagner was chosen president of our Christian Workers' Meeting for three months. A District Mission collection of \$3.50 was taken. Our series of meetings will be held by Eld. James M. Mohler in October.—Della Enos, Adrian, Mo., April 14.

Nevada church met in council April 4. Our elder, Bro. D. W. Teeter, presided. Our love feast will be held May 9, and we hope to have a good attendance. Bro. James Hardy, of Kansas City, Kans., will begin a series of meetings for us April 25, to continue indefinitely.—A. W. Adkins, R. D. 6, Nevada, Mo., April 14.

Spring River church met in council April 4. A District Mission Board of the Northern Missouri District is now in position to help locate an elder in the District who can give time enough to take the oversight of one or more churches, and also do some mission or evangelistic work. Any one interested will please correspond with the writer.—E. L. Shoemaker, Secretary of District Mission Board, Plattsburg, Mo., April 12.

Freddie View.—Bro. David Bowman, who has been elder of this congregation for about forty years, except for an interval of two years, delivered his farewell sermon April 5. He preached both morning and evening services. His wife went to Southern Texas to visit their son and family. Thence they will go to Grand Junction, Colo., to visit their daughter and family. From there they will go to Empire, Cal., to visit another daughter and her family, besides other relatives and friends in the "Golden State." They expect to be gone for an indefinite period. We shall miss his labors very much. We received one member by letter, recently.—Chester F. Holtsopple, Versailles, Mo., April 12.

Spring River church met in council March 28. Our elder, Bro. J. H. Argabright, presided. One letter of membership was read. The church decided to retain Bro. Argabright as elder for the remainder of the year. May 2 is the date of our love feast. Bro. Slater was elected delegate to the District Sunday-school convention for three months. A District meeting evening a few members met at the home of Bro. J. O. Younce, where they were addressed by Bro. Argabright. On Sunday morning he preached a good sermon. On Sunday afternoon Sister Josephine Powell gave us an interesting talk on the work in India.—Mae Wine Younce, Verona, Mo., April 10.

MONTANA.

Medicine Lake.—We met in council March 28. Our elder, Bro. J. E. Kells, presided. One letter was received. Sister Mitchell and family, of Navarre, Kans., have moved among us.

for which we are glad. Bro. McCune is home again, after having undergone an operation, which was a success. He is gaining strength rapidly. God be praised that he has been spared for the church and family. Brethren Koller and Wm. Eller had letters inviting them to preach at the McCabe schoolhouse, a new point about twelve miles from our churchhouse. Bro. Eller took up the appointment, and is preaching there every week, with good interest. Our love feast will be held July 4. Members of adjoining congregations are cordially invited to be with us. Our Christian Workers elected their new officers, with Sister Swank as president, and Bro. Quintler Eller as secretary. June 20 Bro. Wm. Bixler, of the church at Danville, Va., presided at our us—Mrs. J. E. Keller, R. D. 2, Froid, Mont., April 9.

NEBRASKA.

Beatrice church met in council April 4. Eld. H. A. Frantz assisted in the meeting, in the election of a minister. The vote of the church was a tie for a father and son, Brethren C. S. and Forest Elselsbier. Installation services will take place at a later date. Bro. H. A. Frantz was chosen elder in charge of the church here, to take effect in May when Bro. Sollenberger closes his work to enter the evangelistic field. Our love feast will be held May 24, when Eld. E. M. Studebaker, of McPherson, Kans., will begin a series of meetings for us. Sister Rebecca Esser will represent our church at Annual Conference. The Lord's work here is growing. Our Sunday-school made its mark at the annual conference of this year—A. D. Sollenberger, Beatrice, Nebr., April 8.

Junata church met in council March 30. Our elder, Bro. C. P. Hargreder, presided. We decided to represent at Conference by letter. Four certificates were granted. Several officers were chosen to fill the unexpired terms of those who moved away. The writer was chosen Messenger agent and church correspondent.—Mary Butler, Junata, Nebr., April 10.

NORTH DAKOTA.

Salem church met in council April 10. Bro. J. W. Shively presided. Adjoining elders, Brethren J. D. Kesler, A. Sharp and J. C. Forney, were present. Our elder resigned from his charge in this congregation, Bro. A. M. Sharp, of Eglendale, N. Dak., was elected for one year.—A. B. Hollinger, Starkweather, N. Dak., April 10.

OHIO.

Cincinnati Mission.—On Easter Sunday, at the close of the Sunday-school, a very interesting program was rendered here, consisting of appropriate recitations and songs, after which each scholar was remembered with a small Easter basket. Flowers were given to the scholars. At the close of the program a committee of the mission, and nearly the entire school, carried them to the grave of Sister Nellie Bell, our former secretary, who passed to her reward last August.—(Mrs.) Mabel Knoepfle, 4152 Chambers Street, Cincinnati, Ohio, April 10.

Goshen.—Bro. R. Wyatt, of Somerset, Ohio, has been doing our preaching for some time past. At the close of our services, on Easter Sunday, four were received by baptism. We feel much encouraged at this place. Bro. Wyatt has been preaching for us every four weeks, but from now on he will preach every two weeks until further notice.—Q. E. Horn, Rossville, Ohio, April 14.

Lexington.—At our regular preaching services, last Sunday morning, one accepted Christ and was baptized after the service. Two of our Sunday-school boys will likely be baptized in the near future. We reorganized our Sunday-school, with Bro. Allen and the writer as superintendents, and Sister Blanch Hixson as secretary-treasurer. Our council was held March 28. Bro. Allen Ockerman presided.—Jennie Henry, R. D. 3, Hiram, Ohio, April 16.

Newton.—Our Sunday-school rendered an Easter program of appropriate songs and recitations, by the children and older ones, to a crowded house. Bro. Flory gave an illustrated talk to the children afterward. In the evening he delivered a sermon on "Destiny and the Future." The Lord Sunday afternoon Bro. Ralph Raiford, of Indiana, preached to a large audience. Our special temperance program was held two weeks ago. Our Sunday-school is growing in interest and attendance.—Mary West, Pleasant Hill, Ohio, April 12.

Slukey.—Last Sunday-school we had the pleasure of having with us Bro. Jacob Coppel, whose interesting sermon was enjoyed by all. At the close of the sermon the pastor gave an invitation, and one young lady came forward. She now awaits the sacred rite of baptism. One returned to the faith Sunday evening, we held our Easter program. Both services were well attended.—Bessie F. Schmidt, Slukey, Ohio, April 16.

Toledo.—Easter Sunday we spent at this mission. The mission room, seating about eighty-five, was filled with devout worshippers. The District meeting will be held in the near future, and the prospects are bright for even greater results in the future. After services we went to the home of Brother and Sister G. W. Kaser, where Sister Kaser, who has been in poor health for some time, was anointed.—D. G. Berkebile, Delta, Ohio, April 13.

OKLAHOMA.

Antelope Valley church met in council April 4. Our elder, Bro. W. G. Cook, presided. We had a good attendance and a very enjoyable meeting. A great amount of work was done. We have now secured two acres of ground for a church building, and arrangements are being made to secure a churchhouse. We decided to hold our love feast at the close of our series of meetings.—Gracie Underwood, R. D. 4, Billings, Okla., April 9.

Indian Creek.—On Saturday evening we held our love feast. Many of the fifty-three communicants had never partaken of the Lord's supper before. April 12, at the evening meeting, we organized a Christian Workers' Meeting, with Bro. Bert Brubaker as president, and Sister Hazel Clovis as secretary. Feb. 9 we began our new churchhouse, and when it was completed, March 11, Bro. J. H. Norris began meetings in it. We held meetings each night, and three or four services each Sunday. Bro. Goswami was our minister on Sunday afternoons. During the meetings six letters of membership were received, five members restored, nineteen were baptized, and five yet await the rite. Three Sunday-schools have been organized in our congregation, one in the schoolhouse, and two in the outposts in the congregation, in schoolhouses. All three are superintended by some of our members. Two of them are union schools. The interest in our meetings was increased by inspiring talks, and songs conducted by Sister Dora Clipse. She is the soloist, and an excellent leader. Our congregation now numbers sixty-seven, with two elders. We have regular services every Sunday.—(Mrs.) Mollie Brubaker, R. D. 3, Box 25, Woodward, Okla., April 15.

North Star (Oklahoma).—Our little band of workers has been increased by the addition of a new member, an excellent deacon and his wife are among the number. On Sunday night the children and young people rendered an excellent Easter program to a large audience. On account of conflicting with a neighboring congregation, we decided to hold our love feast May 9.—one on the subject of "The Kingdom of God."—Mrs. E. L. Mannen, Caldwell, Kans., April 14.

PENNSYLVANIA.

Big Swatara.—Since our last report we have appointed officers for a Sunday-school house. Bro. Aaron Kaufman is the superintendent. In my last report it should read "Bro. John J. Shiffer" (and not George J. Shiffer) is the superintendent of the Sunday-school at Hanoverdale. Our Advisory Committee, concerning a plan to elect Sunday-school officers, are Brethren John J. Shiffer, A. M. Kuhns and George

H. August, instead of the ones mentioned. Brethren Abner Gingrich, Samuel Shiffer, William Moore and William Kooztz are our missionary solicitors.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa., April 14.

Carlisle.—April 6, the Carlisle church met in council. Our elder, Bro. Jos. A. Long, of York, Pa., presided. Four letters were granted to members who moved out of the congregation. The writer was elected church secretary, and Bro. Ed. Roth, church treasurer for the year. The "envelope system," to supply all church treasury funds, was adopted. A "Sisters' Aid Society" was authorized. This craft roll, lately organized in connection with the Sunday-school, is doing nicely. The contractor on our new churchhouse is about ready to begin on the brick work, the foundation walls being about completed. With favorable weather, the building of the new church will be pushed to rapid completion.—Abram S. Hershey, Carlisle, Pa., April 10.

Codorus congregation met in council at the Codorus house April 13. Our elder, Bro. D. Y. Brillhart, presided. Part of the business was disposed of by a committee, consisting of Eld. O. W. Cook, of the Lovett, Pennsylvania, congregation, and Eld. Andrew Bowser, of York. The meeting was opened by Bro. Bowser. Ten certificates were granted. Bro. Samuel A. Myers was appointed sexton. Bro. D. Edw. Keeney was chosen Messengers agent, and the writer correspondent. The meeting was closed by Bro. J. H. Keller.—S. C. Godfrey, Red Lion, Pa., April 14.

Lancaster City.—On Tuesday evening, April 7, our Missionary Society held a monthly meeting. The subject for the evening was "The Sunday-school." The program was rendered by the members of the teacher-training class. The only speaker, Bro. Nathan Martin, of Rheims, Pa., gave an inspiring talk on "Training for Better Service in the Master's Field." Bro. G. Beelman, our Sunday-school superintendent, then reported on the class of the diplomas, given by the Pennsylvania State Sabbath School Association, April 8 and 9, and held in council. Our elder, Bro. H. B. Yoder, presided. Seven certificates of membership were received and five were granted. Our delegates to District Meeting are Brethren H. B. Yoder, J. W. Meyer and L. K. Ziegler. Bro. John Ebersole was elected president of our Christian Workers' Meeting for six months.—Leah N. Phillips, 227 Lancaster Avenue, Lancaster City, Pa., April 14.

Meyersdale church met in council April 6. Bro. P. S. Miller, of Rockledge, Pa., presided. The sexton, Bro. E. K. Glapper opened the meeting, but could not be present for the only reason. As delegates to District Meeting we chose Bro. B. B. Dickey and Sister Linda Griffith. We will be represented at Annual Conference also. Our love feast will be held May 31. Bro. W. M. H. Johnston, of York, Pa., consented to be our pastor. Beginning sometime in September, two new classes have been organized in our Sunday-school.—Ella Mae Fluke, Meyersdale, Pa., April 14.

Montgomery church met in council April 3. Our elder, Bro. Oran Fyock, presided. The sexton, Bro. J. M. Mohler is to begin a series of meetings for us June 6. June 12 is the date of our love feast.—Mrs. Frank Fyock, R. D. 1, Reading Mills, Pa., April 13.

Reading church met in council April 5, with Eld. J. B. Brumbaugh, of Huntingdon, Pa., presiding. Bro. J. N. Coran and the writer were elected to represent our church at the District Meeting, with Sister Louie Oaks as alternate. Bro. B. Miller, of Curry, Pa., was chosen as our elder for the ensuing year. Sister Anna Calkins was elected to represent Sister S. B. Harclerode as assistant solicitor, and Bro. Robert Devillibus is to succeed the same sister as church clerk, with Sister Wilmer Oaks as assistant. Sister Alverda Oaks was elected to serve as secretary for Christian Workers' Meeting. Bro. J. N. Coran was re-elected as our church treasurer and janitor. One was received by letter. An interesting program was rendered by the Christian Workers on Easter Sunday.—H. H. Brumbaugh, Defiance, Pa., April 13.

Lehigh Valley.—The District Meeting of Western Pennsylvania was held at the Lehigh Valley Hotel, April 10. Twenty-eight congregations were represented by fifty-nine delegates. The meeting was presided over by Eld. J. H. Cassidy. The Reading Clerk was Bro. J. J. Shaffer, and the undersigned was the Lehigh Valley Clerk. Bro. J. J. Shaffer was elected delegate on the Standing Committee at Scranton. Bro. J. J. Shaffer was elected as alternate. Bro. Galen K. Walker was appointed a member of our Mission Board. Two new congregations were organized and recognized by this District Meeting.—Trout Run and Greencreek. One hundred and fifty-one were baptized at the mission stations during the year. One hundred and eight baptisms were reported for the District. The spirit of the meeting was excellent from start to finish. All went from the meeting, feeling strengthened for another year's work. The next District Meeting will be held in the Quemahoning congregation.—H. S. Repligie, Writing Clerk, Sculp Level, Pa., April 16.

Snake Spring Valley.—We met in council April 11. Elders William S. Ritchey, Herman S. Guyer and D. M. Vanhorn were present and delegates from the Lehigh Valley church. We will not represent by letter at the District Meeting this year. We decided to hold a series of meetings sometime in November, and also to elect a few deacons at the love feast council. Our love feast is appointed for May 31; examination services at A. A. Schaeffer's, on Saturday at 6 P. M. The County Sunday-school Convention is to be held in our church April 23.—Joseph F. Snyder, R. D. 1, Box 59, Everett, Pa., April 15.

Upper Cosawaga church met in council at the Hampton house April 19, with Eld. J. B. Brumbaugh, presiding. Several letters were received by letter, and eight letters were granted. Bro. Wm. E. Brough was elected general treasurer, and Brethren Jacob C. Brown and George Harbold, trustees. We decided to have our deacons make the annual church visit in August, instead of in the spring. We also decided to improve the interior of the Mummert and East Berlin churchhouses. We will not send a delegate to Annual Meeting this year. We intend to organize a Sunday-school at the Hampton house. Our next council will be at East Berlin May 16.—Andrew Bowser, East Berlin, Pa., April 15.

Upper Cumberland.—We met in council at Huntsdale April 11. Eld. Samuel Stouffer presided. Eld. Albert Hollinger, of Gettysburg, was with us. The church unanimously reelected Bro. Stouffer as our active elder. One certificate was granted. Our love feast will be held May 9. At the last year's report, four young people have accepted Christ. We have organized a home department of the Sunday-school at the Brethren Home near Huntsdale.—A. A. Evans, R. D. 8, Carlisle, Pa., April 15.

SOUTH DAKOTA.

Willow Creek church met in council April 4, with Bro. Geo. Heagley presiding. The general business and some special business were disposed of. One item of much interest was the report of the Finance Committee, which was accepted. We expect Bro. W. J. Barnhart to commence a series of meetings June 14.—Ellen Harlison, Frederick, S. Dak., April 8.

TENNESSEE.

Knob Creek.—Bro. D. M. Glick began a class in vocal music here March 30, and continued ten days. Then he gave two series of lectures on the subject of "The Kingdom of God." Bro. Glick also preached several sermons while he was here. We greatly appreciate his work here, and the church has been strengthened spiritually.—Angle Clark, Johnson City, Tenn., April 14.

Pleasant View.—Our church met in council April 11. Bro. R. C. Edwards presided. On Sunday Bro. Robert Hilbert preached for our congregation. It was decided to have council meeting every second Saturday, and it is hoped that the brethren and sisters will attend these meetings as much as possible. June 13 one of our sisters, wife of Bro. J. F. Swiney,

departed this life. She was a member of the Pleasant View congregation, a consistent Christian and a good neighbor.—N. T. Lorimer, Jonesboro, Tenn., April 14.

VIRGINIA.

Bridgewater.—Our church met in council April 4. Eld. H. G. Miller presided. We had eight ministers with us from adjoining congregations. They gave us many good admonitions, which we appreciated very much. The meeting was opened by Bro. W. K. Conner, of Harrisonburg, Va. We had an encouraging report of the annual visit. Ten members were received by letter, and one letter was granted. Eld. S. N. McCann is to represent us at Annual Meeting. Our delegates to District Meeting are Eld. H. G. Miller, Marshall Gantt, John E. Miller, but near the close of the District Meeting, who were a tie. Two queries were sent to District Meeting. We expect to hold a series of meetings in August. We decided to have our love feast May 23, at 4 P. M. We expect Eld. A. S. Thomas, of the Beaver Creek congregation, to preach April 26 on "The Reasons Why the Brethren Church is Opposed to Secret Orders." A March 8 temperance program was rendered at the church by students from Bridgewater College. Eld. S. N. McCann is to preach for us on Sunday evening, April 5. Eld. S. H. Flory, of Nokesville, preached for us on Sunday morning, April 5. The Sunday-school is progressing nicely. The attendance yesterday was 226, and the offering \$5.80.—Ida E. Fry, Bridgewater, Va., April 6.

Columbia Furnace.—At the earnest solicitation of Bro. L. D. Wakeman, the writer began meetings at the above place stock congregation, but near the close of the Pleasant View congregation. The church was built many years ago by the Furnace Company, while in operation.—It being the aim that the house be used by all denominations. The meetings were held on Sunday, April 5, and continued on Monday, April 6, and rough weather the first week. The people seemed eager to hear the truth. The blackboard was used for the outlines and Scripture references of the doctrinal sermons, which were quite an interest. Bro. L. D. Wakeman, who is the only minister living in the Pleasant View congregation, was a great help in the meetings, devoting his time, talent and means to the work of the church and the saving of souls. Bro. Charles Wakeman led the song service, which added much to the interest of the meeting. Bro. R. H. Mowry, elder of the Woodstock congregation, was present, and presented a part of the time. As an immediate result ten came to the meetings, of whom eight have already been baptized. Two await the rite and others are counting the cost. The members were very interested, and we trust, spiritually strengthened. Eight of the number had decided to accept Christ, and living in the Pleasant View congregation. The meetings closed March 29, with a full house of eager listeners. It was decided to have a love feast May 2, which will be the first communion ever held at this place. The writer expects to be present at the feast.—S. I. Bowman, Harrisonburg, Va., April 6.

Harrisonburg.—The members of the Harrisonburg church of the Brethren met in quarterly council Friday evening, April 10. Eld. Bro. Thomas presided. Brethren Jos. Pence, of the Mill Creek congregation, and Bro. W. K. Conner, of the home congregation, were present. At the close of the annual church visit was given. Our appointment of the "Orphan's Home" obligation was presented and accepted. The questions were: breaking bread, and passing the cup to each other, and the omitting of the communion at our communion, were presented. Two letters were granted, and five letters were received. We represent at Annual Meeting this year by letter. We send two delegates to our District Meeting, Brethren P. S. Thomas and W. K. Conner. On Saturday evening, April 11, Bro. Conner was present. The church is placing her communion at the close of these meetings, May 10. We are glad to state that there are about thirty members in our congregation and we trust that the number may continue to grow. The report given us at this meeting, as well as the effect of the meeting, was good. We feel much encouraged.—Anna B. Wetzel, Harrisonburg, Va., April 8.

Monticello.—The church met for worship March 25. We had a good congregation and an excellent sermon by Bro. J. R. Kindig, of Waynesboro, Va. April 5 we met to organize a Sunday-school. Bro. C. E. Carr was elected superintendent, and Bro. Willie Farnham secretary. Teachers for the various classes were also chosen.—Belle Painter, Irish Creek, Va., April 15.

Mount Camel.—Bro. Jacob Calkins was called to give a call during his mission travels. He held three meetings in Haneytown. He was with us at Mountain Grove chapel from April 9 to 11. He preached two sermons and conducted the church service of our friends, Mr. Joseph Morris. We held our next meeting at the Evergreen church on Saturday evening. He remained with us over Sunday. Bro. J. A. Maupin was also with us on Sunday and preached an Easter sermon. Bro. H. L. Yager filled the regular appointment at the Chapel on Sunday afternoon. Our Sunday-schools are starting out with Sunday afternoon sessions. The Mountain Grove Chapel school open all the year. We have organized a Christian Workers' Meeting at Evergreen. The young people have taken quite an interest, and the attendance and offerings are increasing.—Nellie Wampler, Irish Creek, Va., April 12.

Peter's Creek church met in council April 4, at the Peter's Creek house. Bro. C. E. Eller presided. One letter of membership was granted. Important business came before the meeting. Eld. J. B. Brumbaugh was present. The date appointed for our love feast is May 16, at 4 P. M.—Ida Showalter, R. D. 3, Roanoke, Va., April 13.

Red Oak Grove.—Bro. W. F. Vest, one of our home ministers, began a series of meetings at this church April 4 and preached each evening until April 10, when he became sick and had to go home. He delivered some strong sermons. We had good

(Concluded on Page 272.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

LETHBRIDGE, ALTA., CANADA.

(Continued from Page 261.)

church, and husband and I teach in their Sunday-school. They appointed my husband to bring into existence their Sunday-school library, which now is in good running order, with 225 volumes.

Many people here are seeking the truth. They would make good, willing workers. Our people are practically unknown, as to our faith and practice. Many people come to us, wanting to know something about our faith. It is hard to teach them we can do much, no more than tell them what we know, teach them, and give them the Gospel Messenger.

I feel sure that a strong Sunday-school and church could be built up here, if the work were attempted in the right way. There are only about six members of the Brethren here, but every one of them would be live wires for the cause of Christ, if they were in position to do at least some mission work.

We need a good, consecrated and devout minister, well versed in the Scriptures, and able to preach with power. We are anxious to build up our faith and doctrines here, but it can not be done successfully without a minister. Some one will be held responsible for neglecting this field when the need is so great, and when the field is so large as it is here.

We have a beautiful city, and an excellent climate, etc., but many souls around us are asking for the pure Word of God. Must we tell them that nothing can be done for them? We trust that our need will be supplied soon in some way, that the Lord's cause may prosper.

Mrs. D. W. Inman.

Box 28, Lethbridge, Alta., Canada, March 19.

GENERAL TEMPERANCE COMMITTEE.

Treasurer's Report to April 1, 1914.

Receipts.

1913.	1, balance as reported in Messenger,	\$ 68.11
Nov.	6, Temperance Society of Norristown church,	3.00
Dec.	2, Elkhardt City church, Ind., per John A. Wallace,	2.80
Dec.	10, District of N. W. Kans. and N. E. Colorado, per Geo. P. Brown,	9.25
Dec.	11, Sacramento Valley Christian Workers, per Ray Shively,	2.15
1914.	Jan. 3, Locust Grove Sunday-school, per W. G. Wilson, Mineral Point, Pa.,	2.50
Jan.	10, Ida C. Lehmer, New York City, N. Y.,	2.00
Jan.	14, District of N. Dak. Can. and Eastern Mont.,	2.61
Jan.	23, Pleasant Valley congregation, Medicine Hat, Alberta, Canada, per Jos. D. Reish,	9.25
Feb.	8, District of Okla., Pan Handle of Texas and Pecos Valley, N. Mex., per Elsie K. Sanger,	3.80
Feb.	11, District of N. C. S. C. Ga. and Fla., per W. C. Prince, Chesnee, S. C.,	1.16
Feb.	12, Middle Iowa Temp. Com., per Virgil C. Pinnell, Treas. Des Moines, Ia.,	3.20
Mar.	4, District of Idaho and Western Montana, per Fred A. Flora,	4.80
Mar.	19, Locust Grove Sunday-school, per W. G. Wilson, Mineral, Pa.,	2.00
Mar.	20, Bethel Sunday-school, Carleton, Nebr., per Jacob Yoder,	5.25
Mar.	26, Maple Glen Sunday-school, Ft. Hill, Pa., per Simon M. Folk,	2.00
Mar.	26, Elk Lick Sunday-school, Elk Lick, Pa., per Annie E. Musser,	2.00
Mar.	30, Unity congregation (N. Dist. Va.), Newdale, Temperance Meeting,	2.85
April	1, Maple Grove Sunday-school, New Paris, Ind., per Alpheus Neff,	6.00
	Total,	\$133.74

Expenditures.

Dec.	29, Postage on "Bulletins,"	\$ 3.83
Dec.	29, Brethren Publishing House for printing last issue of "Bulletin,"	72.50
1914.	Feb. 6, Postage on "Bulletins,"	5.36
April	1, Postage on "Bulletins,"	2.45
	Total,	\$ 41.14
	Balance in Treasury, April 1, 1914,	49.60
	Timberville, Va., J. Carson Miller, Treas.	

FINANCIAL REPORT

During the month of February the General Mission Board sent out 64,873 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of February

WORLD-WIDE.

Virginia—\$126.35. Cloverdale, \$20; Willis, \$2.70; T. S. Moherman, \$1.50; Fairfax, \$8.04; Nannie J. Miller, 10 cents; J. F. Ross, \$4; H. H. Shaver, \$1; John W. Wright, \$1; Ollie F. Ross, \$5; T. H. H. Shaver, \$1; Flat Rock, \$11; J. H. Shaver, \$1; Shavertown, \$1; Sister, \$5; Mary Smith, \$1; Antioch, \$6.35; Mattie V. Carle, 50 cents; Bettie E. Carle, 50 cents. Illinois—\$56.40. West Branch, \$27.75; D. J. Blocher, \$12; Mrs. Howard Flier, \$5; J. Hugh Heckman (marriage notice), 50 cents; E. R. Keltner (marriage notice), 50 cents; Woodland Mt. Pleasant House, \$1.03; Woodland S. S., \$5.56; P. R. Porter, \$1. Pennsylvania—\$51.00. Amanda Roddy, \$3; Cora Christner, \$1; D. L. Miller, \$5; W. M. Howe (marriage notice), 50 cents; Andrew Grimes, \$10; Sister J. C. Miller, Tyronne Congregation, \$1; D. P. Hood (marriage notice), 50 cents; W. D. Stroup, \$8; Mrs. M. O. Myers, \$2; D. H. Baker (marriage notice), \$1; S. A. Honberger, \$2; Ella Wilhelm, \$1; Eld. J. P. Hetric and wife, \$10. Indiana—\$40.50. Maple Grove S. S., \$30; John Huntington, \$1.50; A. M. Eby, \$1; T. D. Butterbaugh (marriage notice), 50 cents; John P. Hetric (marriage notice), 50 cents; Brick S. S., Nettie Creek Congregation, \$7. Oklahoma—\$34.41. Wasnita, \$9.11; Oklahoma Thithers, \$16; J. H. Morris, \$5; Bertha Ryan Smith, \$5. Kansas—\$33.11. A brother and wife, \$3; J. F. Hantz (marriage notice), \$1; James and Nancy Harris, \$5; Andrew Neher, \$1; Larned, \$14; Slate Creek, \$4.11; M. B. Brown, \$2.50; L. H. Root (marriage notice), 50 cents. Ohio—\$34.76. Hickory Grove S. S., \$5.92; Mrs. Mamie Troxel, \$1; Eldth Baker, \$1; Chippewa, \$5.74; Moses Hower, \$1; Geo. H. Irvin, \$1.10; John Ockerman (deceased), \$6; the Lord's Share of Uncle John's Estate, \$2. Iowa—\$17.50. Granger, \$10; I. W. Brubaker (marriage notice), \$2; W. E. West, \$5; W. I. Buckingham (marriage notice), 50 cents. Missouri—\$11.00. John Dotterer, \$5; Cabool, \$5; Sophia Daron, \$1. California—\$6.50. D. S. Butterbaugh, \$1; R. Holsinger (marriage notice), 50 cents; Collin Butterbaugh, \$5. Maryland—\$6.00. Katie S. Grossnickle, \$1; Mrs. P. S. Pike, \$2; W. H. Swam, \$1.50; F. N. Welmer, \$1.50. Colorado—\$5.00. W. T. Brumbaugh, \$5. Oregon—\$4.10. Newburg C. W., \$1.40; J. M. Overholzer, \$1.70; Mrs. Alice Christlieb, \$1. Washington—\$3.63. J. B. Simmons, \$2.63; Alice Dull, \$1. North Carolina—\$3.00. H. M. Griffith, \$3; South Carolina—\$3.00. Brooklyn, \$3. Nebraska—\$2.90. D. Vasey, \$1.50; C. P. Hargreder (marriage notice), 50 cents; J. J. Tawser (marriage notice), 50 cents. Idaho—\$1.25. Mrs. C. Zimmerman, \$1.25. Canada—\$1.20. Alonzo E. Cable, \$1.20. Nevada—\$1.00. Mrs. H. J. McDaniel, \$1. Arizona—\$0.50. J. W. Guthrie (marriage notice), 50 cents. Total for the month, \$433.11; previously received, \$31,744.98; total for the year, \$32,178.19.

INDIA MISSION.

Idaho—\$120.00. Twin Falls S. S., \$20; Susan Fogle, \$100. Virginia—\$30.00. A Sister, \$30. Kansas—\$27.34. Kansas City, \$24.75; Independence C. W., \$3.09. Ohio—\$23.00. Kate Riley, \$20; the Lord's Share of Uncle John's Pension Check, \$3. Indiana—\$17.70. New Salem C. W., \$4.60; Ogan's Creek

C. W., \$3.10; "K. K.", \$10. Connecticut—\$10.00. A Sister, \$10. Missouri—\$9.15. Mary Quinter Memorial, North Bethel Congregation, \$9.15. Illinois—\$5.32. Cherry Grove C. W., \$5.32. Pennsylvania—\$5.24. Montgomery C. W., \$2.17; J. L. Ankeny, Plum Creek Congregation, \$1.75; Fairview C. W., \$1.42. Oklahoma—\$6.00. Antelope Valley C. W., \$5. Maryland—\$4.30. Woodberry C. W., \$4.30. Canada—\$3.00. Elsie C. Moyer, \$3. Colorado—\$2.30. Colorado City, \$2.30. South Dakota—\$1.00. A Sister, \$1. Total for the month, \$264.55; previously received, \$1,196.27; for the year, \$1,460.82.

INDIA ORPHANAGE.

Illinois—\$67.04. Primary Department, Elgin Sunday-school, \$3.93; A Sister, Yellow Creek Congregation, \$40; A Sister, \$10; Sugar Creek S. S., \$13.11. Ohio—\$40.00. North Poplar Ridge S. S., \$20; East Nimishillen S. S., \$20. Washington—\$28.50. Sunnyside S. S., \$28.50. Maryland—\$27.92. Maugansville C. W., \$20; Brownville C. W., \$7.72. Pennsylvania—\$26.00. Maiden Creek, \$5; Eld. J. P. Hetric and wife, \$16; Annie M. H. Dick, \$5. Idaho—\$20.00. Twin Falls S. S., \$20. Iowa—\$16.00. Waterloo, A. S., \$16. North Dakota—\$10.00. Williston, \$10. Michigan—\$20.00. Sunfield S. S., \$8. Oregon—\$5.50. Mrs. Mary E. Spangle, \$3.50. Missouri—\$3.00. Alice L. Mohler's Class, Prairie View S. S., \$3. Kansas—\$1.51. Slate Creek S. S., \$1.51. Total for the month, \$250.87; previously received, \$2,772.87; total for the year, \$3,023.74.

INDIA WIDOWS' HOME.

Pennsylvania—\$2.00. Amanda Roddy, \$1; Anna E. Shank, \$1. Total for the month, \$2; previously received, \$162.43; total for the year, \$164.43.

INDIA BOARDING SCHOOL.

Iowa—\$75.00. J. K. Miller, \$60; Mr. and Mrs. L. A. Walker, \$25. Pennsylvania—\$30.00. Sister J. C. Miller, Tyronne Congregation, \$3. Total for the month, \$78; previously received, \$400.87; for the year, \$478.87.

INDIA NATIVE SCHOOL.

Iowa—\$4.00. Old Sisters' Class, Panther Creek S. S., \$4. Total for the month, \$4; previously received, \$461.10; for the year, \$465.10.

CHINA MISSION.

Idaho—\$30.00. Mrs. Viola Betts, \$25; Lizzie Greene, \$5. North Dakota—\$25.00. Receipt No. 2394, \$25. Pennsylvania—\$20.00. Eld. J. P. Hetric and wife, \$20. Connecticut—\$10.00. A Sister, \$10. Illinois—\$10.00. A Sister, Yellow Creek Congregation, \$10. Maryland—\$5.00. K. Mae Rowland, \$5. Kansas—\$4.55. Slate Creek, \$4.55. Virginia—\$1.00. Fannie Sandy, \$1. South Dakota—\$1.00. A Sister \$1. Ohio—\$1.00. A Sister, Stonelick Congregation, \$1. Total for the month, \$107.55; previously received, \$1,177.65; for the year, \$1,285.21.

CHINA ORPHANAGE.

Illinois—\$48.11. Hickory Grove C. W., \$20; Loyal Class, Middlebury S. S., \$10; Mrs. Howard Flier, \$5; Sugar Creek S. S., \$13.11. Indiana—\$20.00. Young Married People's Class, Spring Creek S. S., \$20. Ohio—\$32.00. Owl Creek A. S., \$22. Total for the month, \$80.11; previously received, \$1,027.55; total for the year, \$1,107.66.

CHINA BOYS' SCHOOL.

California—\$100.00. Receipt No. 23302, \$100. Pennsylvania—\$29.81. Amanda Roddy, \$1; Sister J. C. Miller, Tyronne Congregation, \$3; Richard S. S., \$8.63; Mary Brown's Class, Mercersburg S. S., \$10.38. Ohio—\$17.45. Hickory Grove S. S., \$11.75; Rush Creek, \$5; the Lord's Share of Uncle John's Estate, \$6 cents. Washington—\$9.50. Primary and Juvenile Classes, Majestic Valley S. S., \$9.50. Illinois—\$3.93. Primary Department, Elgin S. S., \$3.93. Total for the month, \$153.59; previously received, \$6,133.32; total for the year, \$6,286.91.

CHINA GIRLS' SCHOOL.

Michigan—\$6.35. Sunfield Congregation, and S. S., \$5.28; Sunfield C. W., \$1.07. Indiana—\$0.90. West Manchester C. W., \$9. Total for the month, \$15.35; previously received, \$77.22; total for the year, \$92.57.

CHINA HOSPITAL.

Indiana—\$50.00. Spring Creek S. S., \$50. Total for the month, \$50; previously received, \$6; total for the year, \$56.

SOUTH AMERICAN MISSION.

Louisiana—\$5.00. Edna L. Spaulding, \$5. Ohio—\$1.00. Sara Bigler, \$1. Total for the month, \$6; previously received, \$38.90; total for the year, \$44.90.

DENVER COLORED.

Illinois—\$21.00. Owen Harley, \$5; Maurice Cluts, \$5; Amos Wolfe and wife, \$1; Mrs. Frank Gilbert, \$10. Missouri—\$2.00. C. O. Bogart, \$2. Total for the month, \$23; previously received, \$662.67; total for the year, \$685.67.

SUNDAY-SCHOOL EXTENSION.

Indiana—\$59. Eld. Nettie Creek S. S., \$7; New Salem S. S., \$15; Cherry Grove S. S., \$14.75; Lamotte Prairie S. S., \$3.82. Ohio—\$10.00. Akron, \$10. North Dakota—\$6.02. Surrey S. S., \$5; Primary Class, Kenmare S. S., \$1.02. Total for the month, \$56.60; previously received, \$1,034.37; total for the year, \$1,090.97.

CORRECTIONS.

In the March Visitor, under China Boys' School, the total for the year so far should be \$5,133.32 instead of \$4,763.32. \$5,018.25 having been previously received instead of \$4,638.25.

In the February Visitor, under Sunday-school Extension, the \$13.30 credited to the Junior Sunday-school Class should be credited to Shannon Sunday-school, instead of to Lanark.

SISTERS' AID SOCIETIES

DORRANCE, KANS.—Our Aid Society met April 2. We reorganized, with Sister Zelpha Weir as President; Sister Emma Sprinkle, Vice-president; Sister Alma Feller, Secretary; the writer, Treasurer. We met twenty-eight times last year, with total attendance of 173. We had an average attendance of six. Our work consisted of piecing comforters and knitting of comforters, piecing and quilting quilts, making bonnets and aprons. We paid out \$10 for a stove for our church, gave \$5 to the Old Folks' Home, \$1 for a Sunday-school Christmas treat, making a total of \$27.37. Cash on hand and money we received for things sold during the year, amounts to \$12.26. We held one Mothers' Meeting, sewed one-half day for a sick neighbor, and one-half day for a sister. We had one all-day meeting. Articles on hand, two quilts, three bonnets and two aprons, besides \$3.29 in cash.—Sarah A. Shank, Secretary-Treasurer, Dorrence, Kans., April 11.

SALEM, KANS.—We finished our first year's work April 1, with an enrollment of fourteen members. During the year we have had nineteen meetings, with an average attendance of nine. We quilted fourteen quilts, sewed one comforter, made six bonnets and sewed three aprons. We also collected and sent three sacks of clothing to the poor. We made \$25.34, and have \$19.48 in the treasury. The following officers were elected for the coming year: Sister Alma Ringer, President; the writer, Secretary-Treasurer.—Mrs. J. A. Lolling, Nickerson, Kans., April 11.

YORK, PA.—Our Sisters' Aid Society held thirty-seven meetings during 1913, with an average attendance of five. Our work consisted of making quilts, comforters, bonnets, aprons, dust-bonnets, wall-dusters and sewing carpet bags. The amount of cash received from benevolent purposes was \$16.49. Jan. 1, 1913, we had \$46.65 in the treasury; total amount of receipts for the year, \$27.87; expenditures, \$24.79, leaving a balance of \$49.74 in the treasury Jan. 1, 1914. The present officers are Sister Ella Heddings, President, and the writer Secretary-Treasurer. Sister Anna Grude Dorrance, 303 West Locust Street, York, Pa., April 9.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Andes-Hollar.—By the undersigned, at his residence [date not given by writer], Bro. Willard J. Andes and Sister Ora T. Hollar, both of Bealeton, Va.—C. Chambers, 519 N. C. Avenue, S. E., Washington, D. C.

Habe-Poyner.—By the undersigned, March 25, 1914, at the home of the bride's parents, near Thomas, Okla., Mr. Verne W. Habe and Sister Sarah Mabel Poyner.—W. B. Glish, Thomas, Okla.

Hoffman-Rule.—By the undersigned, April 7, 1914, at the home of the bride's parents, Argos, Ind., Bro. Albert Hoffman and Miss Ethel Rule, both of Argos, Ind.—Levi Putterbaugh, Argos, Ind.

McKinney-Kaser.—By the undersigned, at the home of the bride's parents, April 12, 1914, Bro. Hurley McKinney and Sister Fay Kaser, both of Toledo, Ohio.—D. G. Berkebile, Delta, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold, John, son of David and Susan Arnold, born in Mercer County, Ohio, Sept. 6, 1840, died April 4, 1914, aged 73 years, 5 months and 23 days. Services at Mongo, Ind., by Bro. S. J. Burger.—Pearl Agley, Howe, Ind.

Bard, Galen, son of Mr. and Mrs. Bruce Bard, died April 12, 1914, aged 10 months. Services and interment at Price's church.—B. F. Fox, Shadyside, Pa.

Blackburn, Sister Hannah, born Oct. 13, 1850, died April 6, 1914, aged 64 years, 5 months and 24 days. Deceased was united 5 months and 23 days. Services at Mongo, Ind., by Bro. S. J. Burger.—Pearl Agley, Howe, Ind.

Cripe, Ida Pauline, infant daughter of Brother and Sister Norman Cripe, born March 30, 1914, died April 3, 1914, in the bounds of the Bethany congregation, Ind. Interment at Maple Creek cemetery. Services by the writer.—Iverson E. Mishler, New Paris, Ind.

Daggett, Sister Altha Melinda, nee Hulse, born at Marshalltown, Iowa, Dec. 25, 1882, died April 2, 1914. Having lost her mother in early childhood, she moved with her father, two daughters and two sisters, in 1889, to Sheridan, Mo.; to Simpson, Kans., in 1896; to Belleville, Kans., in 1898; in 1908 to Haxtum, Colo. She was married to Ezra Alvin Daggett March 3, 1909. Her infant daughter was laid to rest by the side of her mother in the cemetery. Sister Daggett leaves a husband, two brothers and two sisters, in 1889, to Sheridan, Mo.; to Simpson, Kans., in 1896; to Belleville, Kans., in 1898; in 1908 to Haxtum, Colo. She was married to Ezra Alvin Daggett March 3, 1909. Her infant daughter was laid to rest by the side of her mother in the cemetery. Sister Daggett leaves a husband, two brothers and two sisters, in 1889, to Sheridan, Mo.; to Simpson, Kans., in 1896; to Belleville, Kans., in 1898; in 1908 to Haxtum, Colo. She was married to Ezra Alvin Daggett March 3, 1909. 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March 15, 1914, aged 2 years, 6 months and 1 day. His parents and two little brothers survive. Interment in the Evergreen cemetery.—Mrs. Chas. Fetters, Lisco, Neb.

Graham, William Charles, son of John P. and Jane Graham, died at his home near Bentonville, Nov. 13, 1873, aged 41 years, 4 months and 23 days. He was a victim of the dreaded white plague. Services at the Cedar Mills M. E. church. Interment in the cemetery near by, by the undersigned.—Van B. Wright, Sinking Spring, Ohio.

Henricks, Bro. David, born in the bounds of the Rush Creek congregation, Ohio, Dec. 15, 1842, died at the Grant Hospital, Columbus, Ohio, April 6, 1914, aged 71 years, 3 months and 23 days. He was the son of Joseph and Elizabeth Henricks, and was married to Sarah Merrick Oct. 19, 1864. Their home was blessed with three children. Two in them preceded him. He leaves a wife, one daughter and four sisters. Bro. Henricks was a member of the Church of the Brethren thirty-nine years, and was a faithful deacon for thirty years. The family has lost a devoted husband and father, the church a faithful servant, and the community a noble citizen. Services at the church in Bremen by Eld. E. B. Bagwell. Text, 1 Sam. 20: 18.—Mrs. Levi Stoner, Bremen, Ohio.

Holl, Sister Romain, wife of Bro. Alonzo Holl, born Oct. 23, 1855, at New Berlin, Ohio, died March 21, 1914, aged 58 years, 6 months and 28 days. She was married to Alonzo Holl, Nov. 6, 1874. Two sons and four daughters blessed this union. One son preceded her to the spirit world. Sister Holl united with the Church of the Brethren in 1884, and lived an exemplary Christian life. Services by the writer and Bro. Samuel Spunkel.—Rouben Shroyer, New Berlin, Ohio.

Horner, Jeremiah M., son of Wm. and Mary Horner, born in Fayette County, Pa., Oct. 15, 1854, died at his home near Mondak, Ind., aged 59 years, 4 months and 26 days. Interment in the English Prairie church cemetery.—Pearl Agley, Howe, Ind.

Lehmer, Bro. Philip, born in Columbiana County, Ohio, Nov. 8, 1830, died March 26, 1914, near North Manchester, Ind., aged 83 years, 4 months and 18 days. He came to Indiana while quite young. He was united in marriage to Leann Harshman, to whom were born three sons and six daughters. He is survived by three sons and four daughters. Most of them are members of the Church of the Brethren. Services in the Manchester church by the writer, assisted by Eld. E. Gilbert. Text, Psa. 116: 7, 8.—S. S. Blough, North Manchester, Ind.

Lint, William, born at Lancaster, Pa., Sept. 18, 1838, died near Dayton, Ohio, March 3, 1914, aged 76 years, 6 months and 3 days. He was united in marriage to Eva Ann Stauffer July 27, 1865, at Lancaster, Pa. Ten children were born to this union. Two preceded him in death. Services in the Brethren church at Ft. McKinley by the Brethren. Interment in the cemetery near by.—A. L. Klepinger, Dayton, Ohio.

Mies, Mitchell A., born at Marshall, Madison Co., N. C., Oct. 20, 1851, died at Amesboro, Ind., Feb. 23, 1914, aged 62 years, 4 months and 2 days. He was united in marriage to Mrs. Emma Grim June 1, 1893, to which union were born three sons and three daughters, of whom one son and one daughter preceded him. He leaves a wife, two sons and two daughters. Bro. Rice was a loving husband, a kind father, and a good neighbor, loved by all who knew him. He united with the Church of the Brethren Aug. 22, 1912, and lived a consistent Christian life until death. Services by Bro. J. F. Spitzer, of Windfall, Ind., assisted by Bro. W. L. Hatcher, of Summitville, Ind.—J. C. McKinnon, Ellettsburg, Ind.

Rowland, Anna R., widow of Jacob Rowland, and daughter of George and Elizabeth Stouffer (deceased), born in Washington County, Md., Nov. 6, 1835, died in Melbourne, Iowa, Dec. 25, 1913, aged 78 years, 1 month and 20 days. She was one of a family of fourteen children. Her husband died, and she survived her.—Thomas H. Parker, Marshalltown, Iowa.

Shaffer, Benjamin, born in Perry Township, Richland County, Ohio, May 2, 1825, died April 6, 1914, aged 88 years, 11 months and 4 days. He is survived by one son. He was a member of the E. church. Services at the home by Eld. G. S. Strausbaugh. Text, Heb. 13: 14. Interment in the Baldwin cemetery.—Mabel E. Strausbaugh, Fredericktown, Ohio.

Shahr, Cella Ann, born in West Virginia March 17, 1838, died at the Brethren Home, Greenville, Ohio, March 26, 1914, aged 76 years, 9 days. She leaves a son and a daughter.—G. W. Minnich, Superintendent, Greenville, Ohio.

Shultz, Cyrus, son of Peter and Susanna (Hostetter) Shultz, born in Somerset County, Pa., Nov. 26, 1853, died of pneumonia, at his home near Howe, Ind., April 1, 1914, aged 60 years, 4 months and 5 days. He was married to Lovina Bock. To this union five sons were born, who, with his wife, survive him. Services at the English Prairie church by Bro. S. J. Burger.—Pearl Agley, Howe, Ind.

Simmons, Sister Sallie, died of cancer March 22, 1914, in the Beaver Creek congregation, Rockingham Co., Va., aged 64 years, 1 month and 27 days. She was a devoted member for many years. She suffered intensely for over a year, but bore her affliction patiently. She was anointed twice.—The first time about a year ago, before she underwent an operation, and the second time a few days before she died. She had made all arrangements for her funeral, selecting Brethren A. S. Thomas and M. B. Miller to conduct the services. She had also chosen the pall-bearers and those whom she wished to prepare her body for burial. The text, Rev. 14: 13, and the hymns she wanted sung, were also her own selection. One sister and two brothers survive her.—Nannie J. Miller, R. D. 2, Bridgewater, Va.

Sours, Sister Frances, died March 7, 1914, at the home of her son, Bro. H. F. Sours, in the Mount Zion congregation near Luray, Page Co., Va., aged 78 years, 7 months and 24 days. Services in the Mount Zion church by the home ministers. Interment in the cemetery near by. She was a devoted member of the Church of the Brethren for about thirty-five years. She leaves a daughter and two sons; also four sisters. Her husband, Bro. Henry Sours, preceded her in death about a year ago. She was a great sufferer from asthma for a long time.—Bettie Blahm Sours, R. D. 2, Luray, Va.

Stahly, Sister Minnie, wife of daughter of Brother and Sister W. H. Stahly, born near Nappanee, Ind., March 8, 1856, died at the home of her parents, 423 Vista Avenue, South Bend, Ind., April 1, 1914, aged 28 years and 23 days. At the time of her death her brother, Perry, had just submitted to an operation at the St. Joseph Hospital, Milwaukee, Ind., and was not able to be told of her sudden departure. Her struggle with disease was heroic and ended in defeat. She leaves her parents, two brothers and two sisters. At the age of nineteen years she accepted Christ and lived a devoted Christian life to the end. Services at the family residence by Rev. Chas. A. Decker, of the Baptist church, and the writer. The body will be held at the receiving vault at Riverview cemetery until the recovery of her brother, Perry, after which interment will take place in Riverview cemetery.—M. Clyde Horst, 1530 Virginia Street, South Bend, Ind.

Stump, Margaret, nee Bessecker, wife of Conrad Stump, born near Arlington, Montgomery Co., Ohio, Nov. 6, 1837, died March 30, 1914, aged 76 years, 4 months and 24 days. She leaves an afflicted husband, one stepson, three brothers and four sisters. She was united in marriage to Conrad Stump Nov. 12, 1862. Her parents and two brothers preceded her.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Thompson, Ralph, youngest child of Mr. and Mrs. Thompson, died April 3, 1914, after a four-week illness, aged 3 years, 2 months and 14 days. His parents, four brothers and three sisters survive him. Services at the home by the writer.—C. Walter Warstler, 1934 Palace Avenue, Grand Rapids, Mich.

Webb, Henry B., born Jan. 28, 1834, died March 16, 1914, aged 80 years, 1 month and 16 days. He was for many years a resident of Boiling Springs, Pa. Services by Bro. Wm. Murphy assisted by Bro. Jacob A. Miller. Text, Job 14: 10. Interment in the Baker cemetery.—J. W. Galley, 420 West Main Street, Mechanicsburg, Pa.

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audiences. On the second Sunday was our regular preaching day at this church. We met at 10 A. M., and for Sunday-school at 11 A. M. Bro. W. H. Naft preached a good sermon on "The Resurrection."—Asa Bowman, Floyd, Va., April 14.

Timberville congregation met in council April 4. Bro. John P. Driver presided. Bro. W. C. Hoover was elected as our delegate to Annual Meeting, with Bro. John P. Driver as alternate. Delegates were also selected to represent our church at District Meeting. Bro. Jacob Andes was chosen superintendent of the Mount Olive Sunday-school for this year.—A. C. Garber, Timberville, Va., April 16.

WEST VIRGINIA.

Notice.—The Ministerial and Sunday-school Meeting of the First District of West Virginia will be held in the Knobley congregation. Knobley church is situated on W. Va., May 22 and 23. Those coming by rail and wishing to be met, should be in Keyser May 21, in time to take the train on T. M. & P. R. R., at 9 A. M. Leave train at Liller Run station. Notify Bro. W. J. Leatherman, of Antioch, W. Va.—R. B. Leatherman, Williamsport, W. Va., April 17.

Spence Run congregation met in council April 11. Our elder, Bro. Hutchison, not being in good health, Bro. John Showalter, of Salem, Va., presided. We reluctantly accepted Bro. C. E. Eller's resignation as our assistant elder, who has called this office for some time, but is remnant of much work at other places we relieved him for the present, and made a call for Bro. D. C. Neff, of Roanoke, Va., to be our assistant elder. We decided to have our love feast May 9. Our Sunday-school, which had been discontinued during the past winter, was reorganized. Bro. Showalter remained with us and preached for us on Saturday night and on Sunday.—Mary H. Bradley, R. D. 1, Box 46, Lindsie, W. Va., April 15.

ANNOUNCEMENTS

DISTRICT MEETINGS.	May 9, Sugar Creek.
April 23, Southern Ohio, Popular Grove church, Darke County.	May 9, 5:30 pm, White.
April 29, 30, Eastern Pennsylvania, Midway congregation, Midway house.	May 9, Burnettsville.
LOVE FEASTS.	May 10, Cedar Creek.
Alabama.	May 10, West Marion.
April 25, 2 pm, Fruitdale.	May 14, 7 pm, Elkhart City.
May 23, Oneonta.	1618 South Sixth St.
Arkansas.	May 16, 7 pm, New Bethel.
May 9, 5 pm, St. Francis.	four miles northeast of Connersville.
California.	May 16, 6:30 pm, Anderson.
April 26, 6 pm, Santee.	May 16, Walnut.
May 2, 2 pm, Oak Grove.	May 23, Bethany.
May 9, Raisin City.	May 23, Pleasant Valley.
May 9, 2 pm, Reedley.	May 23, 6 pm, Windfall.
May 9, 2 pm, Live Oak.	May 23, Elkhart Valley.
May 10, 7:30 pm, Pomona.	May 30, 5 pm, Springfield.
May 16, 4 pm, Covina.	east of Wawaka.
May 17, South Los Angeles.	May 30, 6:30 pm, Bethel.
June 6, 2 pm, Empire.	May 30, 10 am, El River.
Colorado.	May 30, English Prairie.
June 6, 6 pm, Mount Garfield.	May 30, 6:50 pm, Upper Fall Creek, two and one-half miles east of Middletown.
District of Columbia.	May 30, 10:30 am, Tippecanoe.
April 26, 7 pm, Washington, corner of Fourth St. and N. C. Ave., S. E.	May 30, 6:30 pm, Kilbuck.
Idaho.	Antioch house.
April 25, 7 pm, Nampa.	May 31, Logansport.
Illinois.	May 4, Baugo.
May 9, 10, 2 pm, Leaf River.	June 6, Washington.
May 9, 10, 2 pm, West Branch.	June 6, New Salem, four miles northeast of Leesburg.
May 10, 3 pm, Naperville.	June 6, 6:45 pm, Monticello.
May 10, 5:30 pm, Mt. Morris.	June 6, Bethany.
May 16, 6 pm, Coal Creek, Canton house.	June 6, 7 pm, Mississinewa.
May 17, 6:30 pm, Elgin.	June 6, 5 pm, West Manches-
May 24, 6:30 pm, Dixon.	June 12, 6 pm, Camp Creek.
May 28, Astoria, South Fulton house.	June 13, Yellow River.
Indiana.	June 13, Churubusco.
May 2, 6 pm, Nettle Creek, one mile west of Hagers-	June 13, Middlebury.
town.	June 20, Syracuse.
May 3, 6 pm, South Bend.	Iowa.
May 3, Landessville.	May 2, 6 pm, Grundy County.
May 3, 7 pm, Indianapolis.	May 17, 6:30 pm, Des Moines.
First Church of the Brethren, 57 N. Germania Ave.	May 23, 24, 2 pm, Panther Creek.
May 9, Beech Grove.	May 23, 2 pm, Iowa River.
May 9, Rock Run.	May 23, 24, 10 am, Garrison.
May 9, 6:30 pm, Buck Creek.	May 23, 24, Beaver.
	May 30, 4 pm, English River, South house.
	May 30, Libertyville.
	May 30, 6:30 pm, Prairie City.
	May 30, 31, 2 pm, Coon River, Panora house.
	May 31, Cedar.
	June 3, 4, Dallas Center.
	June 6, 6 pm, Fairview.
	June 6, 2 pm, South Keokuk.
	June 6, 2 pm, Des Moines Valley.
	June 6, 7, 10:30 am, Dry Creek, near Robins.
	June 13, Indian Creek.
	June 13, Curlew.

June 13, Salem, country house.	May 23, 10:30 am, Thorn-apple, East house.	May 2, 6 pm, Washita.	May 31, 10:30 am, Manor, Penn Run house.
June 13, 2 pm, Franklin County.	May 24, 6 pm, Onekama.	May 3, Guthrie.	May 31, Fairview.
June 14, Cedar Rapids.	May 30, 6:30 pm, Woodland.	May 8, 6 pm, Thomas.	June 2, 9:30 am, Spring Grove.
Kansas.	May 30, Sugar Ridge.	May 9, 6 pm, North Star.	June 2, 3, 9:30 am, Little Swatara, Meyers house.
April 26, Kansas Center.	June 6, 10 am, Lake View.	May 9, 6 pm, Paradise Prairie.	June 3, 4, 10 am, Chiques, Chiques house.
May 2, 10:30 am, Dorrance.	June 14, 6:30 pm, Saginaw.	May 9, Oak Grove.	June 4, 6, 1:30 pm, Conestoga, Bird-in-Hand house.
May 2, Salem.	June 8, 10 am, New Haven.	May 16, Big Creek.	June 5, 4 pm, Dunning's Creek, New Paris house.
May 2, 6 pm, Ramona.	June 11, 6:30 pm, Grand Rapids.	May 16, Aylesworth.	June 6, 4 pm, Littlez, Longe-necker house, in White Oak congregation, one mile west of Littlez.
May 2, 6 pm, Eden Valley.	June 13, 2 pm, Beaverton.	Oregon.	June 6, 10:30, Ridge, Fogel-sanger house.
May 9, Independence.	June 13, 6 pm, Crystal.	May 12, Albany.	June 6, 4 pm, Carson Valley.
May 9, 10 am, Maple Grove.	Missouri.	June 13, Mohawk Valley.	June 6, 7, 10 am, Lower Cum-berland, Mohler house.
May 9, 4 pm, Bloom.	May 2, Nevada.	Pennsylvania.	June 6, 7, Marsh Creek, Marsh Creek house.
May 9, 2 pm, Pleasant Grove.	May 2, Spring River.	May 1, 2, Midway.	June 7, 6 pm, West Johns-town, Roxbury house.
May 9, 5 pm, Cottonwood, three miles southeast of Americus.	May 2, 5:30 pm, Peace Valley.	May 2, 2 pm, Indian Creek, Montgomery County.	June 7, Juniata Park.
May 9, 6:30 pm, East Maple Grove.	May 9, 4 pm, Rockingham.	May 2, 2 pm, Mingo, Mingo house.	June 7, Summit Mills.
May 9, 7 pm, Ottawa.	May 10, Kansas City.	May 2, 4 pm, Pleasant Hill, at Pleasant Hill house.	June 9, 10, 9:30 am, Tulpe-hocken, Heidelberg house.
May 9, Fredonia.	June 6, Bethany.	May 3, 4, 10 am, Codorus.	June 9, 10, White Oak, Penn-ville house.
May 9, 6:30 pm, Monitor.	June 5, Cabool.	May 3, 6 pm, Everett.	June 12, Schuylkill, at Bro. Chas. Daubert's home.
May 9, 2 pm, Larned.	June 13, Smith Fork, at Plattsburg.	May 3, Bellwood.	June 20, Raven Run.
May 10, Pleasant View, Hutch-inson Mission.	Montana.	May 6, 8, 12:30 pm, Fairview, near Manheim.	June 20, Pleasant View.
May 14, 7:30 pm, Kansas City (Mission church).	July 4, 2 pm, Medicine Lake.	May 6, 1:30 pm, Mountville, Petersburg house.	June 21, Montgomer.
May 16, 7:30 pm, Altoona.	Nebraska.	May 6, 7, 9:30 am, Spring-ville, Mohler house.	Virginia.
May 17, Morrill.	May 2, 7 pm, Silver Lake.	May 6, 7, Fairview.	May 2, Columbia Furnace.
May 23, 4 pm, Belleville.	May 24, Beatrice.	May 6, 7, 9:30 am, Annville.	May 2, 5:30 pm, Timberville.
May 24, 7 pm, Vermillion.	June 1, Octavia.	May 9, 2 pm, Hatfield.	May 9, 4 pm, Daleville.
May 24, 10 am, Quinter.	June 6, Arcadia.	May 9, 10 am, Upper Codorus.	May 9, 3 pm, Woodstock, Antioch house, three miles west of Woodstock.
May 30, 7:30 pm, Kansas City, Central Avenue.	June 8, South Beatrice.	May 9, 4 pm, Woodbury.	May 9, Middle River.
May 31, 7 pm, Peabody.	June 6, 7:30 pm, Alvo.	May 9, 6 pm, James Creek.	May 9, 8 pm, Fairfax.
May 31, Altamont.	North Dakota.	May 9, 4 pm, Akron.	May 16, 4:30 pm, Elk Run, Moscow house.
June 6, 11 am, Fortis.	June 6, Williston.	May 9, 10, Upper Cumberland.	May 16, Mill Creek.
June 6, 11 am, Portis.	June 20, Columbia, near Brantford.	May 9, 10, Falling Spring.	May 16, Troutville.
June 6, Mont Ida.	July 4, 2 pm, Kenmare.	May 9, 10, 6 pm, Red Bank.	May 16, 4 pm, Midland.
June 6, Parsons.	June 4, Rock Lake.	May 10, 2 pm, Elizabethtown.	May 16, Lebanon.
Louisiana.	Ohio.	May 10, 4 pm, Hanover.	May 16, 4 pm, Pater's Creek.
July 4, 6:30 pm, Roanoke.	May 9, 6 pm, Donnels Creek, New Carlisle house.	May 10, New Enterprise.	May 23, 3 pm, Bridgewater.
Maryland.	May 9, 2 pm, Oakland.	May 10, 10:30 am, Ligonier.	May 31, 4 pm, Nokesville, Valley church.
May 9, 2 pm, Monocacy, Thur-mont house.	May 9, 4 pm, Sugar Creek, Sugar Creek house.	May 10, 5 pm, Lewistown, Dry Valley house.	Washington.
May 9, 1:30 pm, Brownsville.	May 9, 10 am, Wyandot.	May 10, Lancaster City.	May 2, Sunnyside.
May 10, Denton.	May 9, 7 pm, Logan.	May 16, 17, Malden Creek, Mohreville house.	May 2, Wenatchee.
May 16, 2 pm, Baltimore, Ful-ton Ave. church.	May 16, 6 pm, Bear Creek.	May 17, Rockton.	May 30, Centralia.
May 16, 17, 4 pm, Manor.	May 23, 10 am, Swan Creek, East house.	May 17, Jacobs Creek.	West Virginia.
May 16, 2 pm, Pipe Creek.	May 30, 6:30 pm, Palestine.	May 17, Pittsburgh.	April 25, Morgantown, Wiles Hill house.
May 23, 2 pm, Monocacy.	May 31, 6 pm, Troy.	May 17, Shamokin.	May 9, Spruce Run.
May 23, 2 pm, Bush Creek.	June 6, Greenspring.	May 17, 6:30 pm, Altoona.	June 27, 2 pm, Maple Spring.
May 23, 24, 2 pm, Beaver Creek.	June 6, 2 pm, Middle District.	May 21, 22, 3 pm, Spring Creek.	
May 24, 4 pm, Ridgely.	June 6, 2 pm, Ash Grove.	May 23, 3:30 pm, Claar, Low-er house.	
May 30, 31, 3:30 pm, Long Green Valley.	June 6, 5 pm, Beech Grove.	May 24, Hollidaysburg Mis-sion.	
May 30, 1:30 pm, Middletown Valley.	June 6, Eversole, Wolf Creek house.	May 28, 9:30 am, Big Swa-tara.	
June 6, Bear Creek.	June 13, Blanchard.	May 28, 29, Welsh Run.	
Michigan.	June 13, Silver Creek.	May 30, 10 am, Snake Spring Valley.	
May 9, 6 pm, Harlan, Maritta house.	June 20, 10:30 am, Richland.	May 30, 4 pm, Ephrata.	
	June 20, 10 am, North Poplar Ridge.	May 30, 31, Upper Conewago, Mummert house.	
	Oklahoma.	May 31, Meyersdale.	
	May 2, Monitor.	May 31, Scalp Level.	

YOUR LAST CHANCE

If you want to get one of the Premium Bibles send in your order now. Our offer will positively be withdrawn May 1. As this will be our last order to send to the publishers for these Bibles, we must know soon how many to order so every one can have a copy. Remember the No. G300 is King James' Version, No. G400 American Revised Version. These Bibles are listed by the publishers at \$4.00; you can get either of them in connection with a year's subscription to the Gospel Messenger for only \$1.50 extra, making \$3.00 for both.

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BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

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No. 18.

AROUND THE WORLD

The Life of Christ Printed in Japanese Dailies.

While the daily newspapers of the United States frequently render good service to the cause of Christianity, missions, etc., it must be conceded that Japanese dailies have surpassed them in one respect,—the fair and ample presentation of Bible topics and teachings. Recently three prominent Japanese dailies printed, serially, the complete life of Christ. The story was well written, and was read with the greatest of interest by the patrons of the journals in question. Then, too, the matter was undertaken on their own volition by these publishers, who are always ready to open their columns for matter of this sort. Missionaries find potent allies in Japanese journals, and are not slow to make use of them in the best possible manner.

Systematic Bible Reading.

That the Book of books is ignored altogether too much, in these days of many and varied attractions, is apparent to all. It is most gratifying, therefore, to note that by a well-directed effort about eighteen hundred people in Dayton, Ohio, have enrolled in a systematic Bible-reading League, thereby pledging themselves to read one chapter a day. The New Testament is thus completed in one year. Many others, not definitely pledged, are following the same course of reading. While it is true that a plan like the one outlined, is apt to deteriorate, with some, into a mere routine, it is, nevertheless, far better than no plan at all. To get the best there is in life, we must make the Bible a part of ourselves, and not until we have done so, can we hope to be of practical use as ambassadors for the Lord.

The Power That Never Fails.

Is it not a great and abounding comfort that, amid the many disappointments and vexations of all things terrestrial, we may depend, with absolute assurance, on the Divine Verities, knowing that God's Word "shall not return unto him void"? Only ten years ago the Miao, aborigines of Southern China, were heathen, sunk to an almost unbelievable state of degradation, drunken and dissolute. Just then a determined missionary effort by devoted ambassadors of the Great King was undertaken. It was a long and arduous struggle, but the results are self-evident today to the most superficial observer. Drunkenness has given way to devotion, and dissolute practices are no longer tolerated. Not all, to be sure, are Christians, but Gospel principles, emphasized by great liberality for the Lord's work, pervade the entire district.

The Lord's Army on the Foreign Field.

During 1913 the missionary army of the Protestant churches of America in the foreign field numbered 6,979 missionaries, supplemented by the wives of missionaries to the number of 2,807. Gratifying as these figures would seem to be, they appear wholly inadequate when we take into account the vast multitudes in heathen lands, not as yet, won to the Truth. Native workers,—the real hope of permanency for the work in the future,—numbered 48,454, last year, while the entire membership of native churches, belonging to American missions, reaches a total of 1,366,551,—showing the most remarkable increase of 200,000 over the previous year's record. Quite encouraging is the unprecedented advance toward self-support, since native churches on the foreign field, under American control, raised nearly four million dollars for the work.

Russia's Czar and Temperance Reform.

In previous issues we have referred to the prevalence of the drink evil in the realm of the Czar. As chief beneficiary of the revenue from the liquor monopoly, he has not, heretofore, been greatly concerned about the deplorable effects of "vodka" upon his people. During a recent tour of the empire, however, he became deeply impressed by the demoralization due to drunkenness, and the consequent poverty, everywhere apparent. About five hundred millions of Russia's annual revenue is derived from the liquor monopoly, but at what a cost to the unhappy people! Seemingly the Czar's eyes have just been opened to the enormity of the situation, and the new minister of finance, M. Bark, has been instructed to raise revenues by some other method than the levying of toll upon the reprehensible traffic. A special railroad car, fitted out with various charts, appliances, etc., to show the ruinous effects of drinking, is to be taken to the principal stations, a lecturer and several specialists demonstrating

to all who may be in attendance, the fatal effects that follow the drinking of intoxicants. For Russia, such an unwonted display of zeal in behalf of temperance is really remarkable.

The Bible in China.

Practically a hundred years ago the first Bible was printed in China. Classic Chinese was used in that translation of the Bible, but experience soon demonstrated that the masses, unfamiliar with that rendering, needed something more easily understood, so another translation was made, and in 1872 the first "Mandarin" version appeared. Since then edition after edition has been printed. Records of the American Bible Society show that 35,000,000 copies of the Sacred Volume have gone into China since the beginning of systematic Bible distribution. During the last five years the number of copies distributed has increased phenomenally. The apparent eagerness with which the Bibles are purchased and read, would seem to indicate that there is a real hunger and thirst for righteousness among these earnest readers, and we have no reason to doubt that, according to promise, "they shall be filled."

In the Presence of Death.

Recently four young men of the eastern metropolis, implicated in a most brutal murder, paid the extreme penalty of the law by being electrocuted at Sing Sing prison, N. Y. One of the men, through his spiritual adviser, sent a most touching message to his former associates. Confronted by the certainty of death in a very few moments, he said: "There are many boys who are well brought up and have good parents, but who are not careful as to the company they get into. Bad company is the cause of their fall. Keep away from bad company is the best message I can send." Another said: "A fellow who earns six dollars a week is better off than he who gets one thousand dollars a week, if he does not get it straight." These messages, crude as they may seem, are but a confirmation of the age-old truths penned by Divine Inspiration: "Be not deceived; evil companionships corrupt good morals." "Whatsoever a man soweth, that shall he also reap."

Is Ours the "Land of the Free"?

Remembering the severe penalty, undoubtedly dealt out to Louis R. Patmont, the temperance and anti-Catholic lecturer, whose recent disappearance was referred to in these columns, we are made to wonder whether our boasted liberty is really a fact or a mere theory. Sad to say, Mr. Patmont's case is not by any means an isolated one. Recently an ex-priest of the Roman Catholic Church came to Vandalia, Ill., to lecture against some of the fundamental errors of that church. His address was to be given in Armory Hall,—the place usually made use of for lectures. Catholic influences, however, obtained a prohibitive order from Governor Dunne, and a like exclusion from the courthouse. Finally a small church was secured. To insure safety the speaker had to be heavily guarded on his way to the church, protected during his address, and escorted on his way to the train. That such things can happen in this land of liberty, and in a progressive State like Illinois, is almost past belief, and yet the incident is vouched for by responsible eye-witnesses.

Further Barriers to Strong Drink.

In a previous issue we referred to the notable edict of Secretary Daniels, of the Navy Department, in barring intoxicants from all vessels and stations under his control. While, as might have been expected, intense antagonism is now trying to rescind the well-meant order of this official, there are good and sufficient reasons why the authorities should uphold it. Postmaster General Burleson is also giving renewed emphasis to his recently promulgated order, regarding the appointment of postmasters,—so far as those coming under his jurisdiction are concerned. He has announced that he will not entertain the selection of any postmaster addicted to the use of intoxicants. The records of all appointees, therefore, are likely to be closely scrutinized in the future. He cites Thomas Jefferson as his authority for such a precedent, quoting the following words: "The habit of intemperance by men in office has occasioned more injury to the public, and more trouble to me than all other causes, and were I to commence my administration again, the first question I would ask, respecting a candidate for office would be: 'Does he use ardent spirits?'" This is a clear statement of a well-known fact, and one that is apparent to any one who has observed the pernicious effects of liquor upon even the brightest intellects. Efficiency ceases when strong drink takes possession.

Mission Efforts Among Africa's Blacks.

The Boers of South Africa, while making use of the native blacks as farm laborers, never considered them, in years gone by, as being capable of understanding spiritual truths. In fact, there was a day when they did not consider them as being possessed of a soul, and when, above their church doors, there was placed this inscription: "Dogs and Hottentots Not Admitted Here." All this, however, has been greatly modified in the course of years, until today a strong and most effective campaign of mission work is being carried on by the Boers, to reach these very same despised Hottentots. The movement began during the Boer-British war, when wounded Boer soldiers were ministered unto by missionaries, and when they were impressed, as never before, by the loving spirit of Christianity which reaches out in tender compassion to all mankind, of whatever race.

When Men and Money Are Lacking.

Serious difficulties seem to be threatening the Chinese republic, judging by recent press reports. The President and his supporters seem to have been unable to secure money from the provinces for the expenses of the administration. Instead of contributing their lawful share of taxes, they seem to depend upon the general government for needed funds to meet local needs. The greatest and most serious difficulty in China, however, is found in the lack of men, throughout the nation, of the requisite character and intelligence to manage the different functions of a modern system of government. So far the administration has not been able to collect a sufficient amount of revenue except by the aid of foreign officials. Whether the negotiation of the pending loan from French, German, British, Japanese and Russian banks will be a satisfactory solution of the problem, facing the republic, remains to be seen.

The Mexican Situation.

When, some days ago, a proposal was made that representatives from three South American republics act as a committee of mediation between Mexico and the United States, hopes were entertained that, possibly, there might be a speedy adjustment of pending differences. At this writing (April 28), it is reported that Gen. Victoriano Huerta has formally accepted the proposal of thus settling the points in dispute, but much will now depend on his willingness to make needed concessions. Meanwhile a strong sentiment of opposition is gaining ground in Mexico City against Gen. Huerta, and his removal from office is imminent. Gen. Villa, of the rebel army, seems to favor the efforts of Pres. Wilson to establish orderly conditions, and may possibly be of some help along that line. It is thought that prospects for a speedy settlement of Mexican affairs are now quite favorable, and we hope that such may be the case.

Making Amends for Wrong Judgment.

That judicial decisions, at best, are imperfect, is likely conceded by all, and the fact becomes the more apparent when we note that at times sentences are pronounced upon supposed offenders who later on are discovered to be wholly innocent of the crimes charged against them. Strange to say, however, no State of our Union ever made provision for the reimbursement of prisoners wrongfully sentenced, until Wisconsin, in a recent enactment, placed herself in the forefront of humanitarian endeavor, so far as making amends to falsely-condemned prisoners is concerned. By a recent enactment the Badger State appoints a "Board of Investigation," which carefully looks into all cases of wrongly-condemned prisoners. As soon as the innocence of a convict has been definitely established, he is compensated by the State, in proportion to the real loss sustained. The officials are empowered to collect and examine all evidence bearing on the case, and to render their decision in accordance with the facts at hand. While the plan, so successfully put in operation in Wisconsin, may well be followed in other States, the need of its very introduction is but a renewed evidence of man's fallibility and lack of discernment. Only God's judgments are "true and righteous altogether." It must be confessed by even the best of us that often, in our daily intercourse, we are altogether too ready to judge and condemn others upon very insufficient testimony. If, later on, their innocence is established, we are often very slow to make amends for the anguish of heart and mind which they have sustained because of our mistaken judgment. Full atonement, perhaps, can never be made, but we can, at least, show our willingness to make restitution as far as possible.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

"I Protest."

To sit in silence when we should protest
Makes cowards out of men. The human race
Has climbed on protest. Had no voice been raised
Against injustice, ignorance and lust,
The inquisition yet would serve the law,
And guillotines decide our least disputes.
The few who dare must speak and speak again
To right the wrongs of many. Speech, thank God,
No vested power in this great day and land
Can gag or throttle. Press and voice may cry
Loud disapproval of existing ills;
May criticize oppression and condemn
The lawlessness of wealth-protecting laws
That let the children and childbearers toil
To purchase ease for idle millionaires.
Therefore, I do protest against the boast
Of independence in this mighty land.
Call no chain strong which holds one rusted link.
Call no land free that holds one fettered slave.
Until the manacled slim wrists of babes
Are loosed to toss in childish sport and glee;
Until the mother bears no burden, save
The precious one beneath her heart, until
God's soil is rescued from the clutch of greed,
And given back to labor, let no man
Call this the land of freedom.

—Ella Wheeler Wilcox.

Worthy Living.

BY J. G. ROYER.

It is a splendid thing to make a profession. It is a more splendid thing to honor that profession with a consistent life. It is certain that if Christ dwells in our hearts by faith, there will be a revelation of Christ to the eyes of men. "Walk worthy of the vocation wherewith ye are called," is Paul's injunction to those who make a profession. It will be well to remember that we are "called to be saints." To "walk worthy" of that calling is to live as becomes "an heir of salvation,"—an heir of glory. That is the goal that God has set before us; and that is the goal that we ought to set before ourselves. "He hath called us with a holy calling"—a calling which leads to holiness. "But ye are a chosen generation, a holy nation,"—a nation consecrated to God. If, therefore, we are to honor our profession, and walk worthy of the vocation wherewith we are called, ours must be a life on high levels,—higher than the levels of those round about us.

Walking "worthy of the vocation," indicates the banks, so to speak, within which the stream of our lives must flow, if we mean to honor our profession. The love of Christ in the heart will enable us to make due allowance for the weaknesses and failings of others, and will aid us in our effort to avoid harsh and unkind criticism. It will also prompt the Samaritanlike helping hand in time of need. Paul would have us "walk,—*live*,—thus. He would have us show our faith by our works; our religion by our lives; and our discipleship by our actions.

To do this, self must be denied, displeased, and put upon the cross. Self must be dethroned that Christ may be enthroned. That Christ may reign in our hearts, we must rise above the world in thought, in purpose, in judgment. We must "seek those things which are above, where Christ sitteth on the right hand of God."

It follows, therefore, that he who lives to gratify self and its desires can not honor the profession of a Christian; and unless his aim and purpose is *not* to gratify self, he can have no evidence of true piety. "Ye are our epistle . . . known and read of all men." Paul realized that men are reading us as we live and move among them, and that what we do and are, speaks very much louder than what we say. Hence we honor the Christian profession just to the extent that our lives and actions harmonize with our profession.

But while it is true that deeds speak louder than words, and often contradict the words, we must not make the mistake to think that words do not count for anything. "By thy words thou shalt be justified,

and by thy words thou shalt be condemned," is the Savior's own teaching on the question of our words. Words are an index to the state or condition of the heart. The state of the heart is known by the words that issue from it, as the tree is known by its fruit. If the words are true and becoming, chaste and instructive, they prove the rightness of the heart; if false and envious, malignant and impious, they prove the wrongness of the heart. The whole tenor of our conversation, according as it is gracious, or its opposite, will be an evidence for or against the honor of the Christian profession. Vain, idle, impertinent talk is displeasing to God.

Again, Paul would have us "Recompense evil to no man," but "Provide things honest in the sight of all men." The teaching is, that we shall not render evil for evil, but overcome evil with good. That we may be prepared to do so, we should think about meeting an evil,—the manner of meeting it,—before it is at hand. We should train ourselves by meditating upon it beforehand, so that the manner and spirit in which an injurious person should be met may become a fixed purpose of heart.

"Things honest," as used here, does not refer to property or provision for a family, but to conduct; especially to *our* conduct as Christians towards those who injure us. It requires us to evince a spirit, and manifest a behavior, in such cases as will be lovely and comely in the eyes of disinterested parties,—a spirit which all men will approve because they admire it. Paul very wisely cautions us not to neglect to "provide" for this. He would have us think of it beforehand, making it a matter of thought and prayer, so that we shall not be overtaken unprepared and become passionately excited. If such preparation is neglected or left to the time when the offense must be met, I may be off my guard, lose my temper, and bring reproach upon my profession as a Christian. I am sure that all who have ever been provoked by a person bent on injuring them can readily see the wisdom of the apostle's counsel to train the will and school the temper by previous thought and preparation.

We are to do this "in the sight of all men." In other words, we are to manifest a spirit, such as all men must approve, and against which no man can bring just censure. The Christian spirit is one that the world must approve, however little it is disposed to act on it. And if all church members would live out Paul's instruction, as given here, "those that are without" would have to provide for their famishing souls some other kind of diet than "the faults of Christians."

—Mt. Morris, Ill.

The Heart.

BY NOAH LONGANECKER.

THE heart is the fountain of thoughts, affections, desires, passions, etc. It is the inner man. The wise man has said, "As he thinketh in his heart, so is he." Hence, thoughts form character. Christ says, "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." The Lord said unto Samuel, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

The Lord sees all. He knows all our thoughts. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." He says, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins."

Man knows not his own heart. When the Lord revealed to Elisha the wickedness of Hazael's heart, Elisha wept. "Hazael said, Why weepeth my lord?" When the prophet told him, he said, "But what, is thy servant a dog, that he should do this great thing?" (2 Kings 8: 7-15)? Hazael did not believe that his heart was "desperately wicked"; but Elisha said, "The Lord hath showed me."

Just the hour when Hazael purposed in his heart

to kill King Benhadad, we know not. But it was shortly after he left Elisha. The moment he purposed in his heart to do the wicked deed, he was a murderer. King Benhadad did not know that Hazael was a murderer, because he looked on his outward appearance. But the Lord knew his wicked character, for he could read the thoughts of his heart. God's rule is, "As he thinketh in his heart, so is he." So Christ teaches, "I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Thoughts certainly form character. Hence, when God reads the thoughts of our hearts, he reads our character. I can not read the thoughts of my neighbor's heart; hence, I know not his character. True, I can judge from outward appearance; but, like Samuel, I may be wrong.

How devoutly that brother prays! How reverently that sister sings! From appearance we all say, "Certainly, they are devout Christians." But still the Lord *might* say, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." *Reputation* is what people *think* us to be. *Character* is what God *knows* us to be. Our minds are given to us, but our characters we make ourselves.

Matt. 18 gives us much light on Divine and human forgiveness. It contains the most solemn parable on forgiveness in the Bible. Christ makes the following application of the lesson: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." It seems to me Christ would have us to place special emphasis on the words, "FROM YOUR HEARTS." We "glory in appearance, and not in heart." Even before the flood "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The title of the Sunday-school lesson for Feb. 15 was "Christ's Hatred of Shams." It is a sham to pretend to be that which we are not. Christ calls all who so pretend, hypocrites. Christ always labored for the righteousness and purity of the heart of man. He taught that all goodness springs from the heart. Goodness can not be enforced by outward constraints. Even well-regulated State prisons have tried this method in vain. Christ's way is to change the *heart*. The only method of fighting all "shams" successfully is by changing the heart. Then our thoughts, affections, purposes, and lives will be in harmony with the mind (Spirit) of God.

Well may the wise man say, "Keep thy heart with all diligence; for out of it are the issues of life." "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." This will make us new creatures in Christ Jesus. Then only can we love God with all our heart. "Blessed are the pure in heart: for they shall see God." Then all our affections, passions, purposes, thoughts, etc., will be new. Peter speaks of the Christian's adorning as follows: "Let it be the hidden man of the heart." "O for a heart to love my God."

Hartville, Ohio.

Church Discipline.

BY P. B. FITZWATER.

I. The Occasion of Discipline.

THE church at Corinth was guilty of tolerating, within her communion, a man who was guilty of incest, an immorality to which even licentious Corinth was a stranger (1 Cor. 5: 1). This did not even meet the disapproval of the church, for it seems that they were rather glorying in it. Perhaps this man was rich, educated and influential. So glad were they to have him as a member of their church that they were willing to condone his sin. The Corinthian church is not the only one which has been remiss in discipline toward the rich, educated and influential. Seeing the awful end of such remissness of discipline, Paul authoritatively demands that immediate and drastic measures be adopted to rid the church of such scandal. The offender was to be excommunicated, given over to Satan for the destruction of the flesh. This

was more than excommunication,—it was the infliction of Divine judgment.

There is an utter lack of church discipline today in all our churches. This is one of the secrets of the ineffectiveness of her testimony. In many places men and women may conduct their business affairs and live such lives as may please them, and yet be regarded as in good standing in the church, especially if they are wealthy and somewhat clever. Members may attend church services only occasionally,—may not even take part in prayer meetings, or even have prayer in their own homes, scarcely contribute a mite of their possessions to the Lord's work,—yet when they move away from our congregations we give them letters, certifying as to their good standing. There ought to be an awakening along this line. In 1 Cor. 5 we have a precedent for church discipline which dare not be ignored.

II. The Authority of the Church to Discipline Its Members.

In many quarters there are those who question the right of the church to discipline its members. This is never done by those who have a proper conception of the Word of God. The church has the inherent right to pass judgment upon its members, to determine who shall be members, and as to how they shall live as members. She not only has the inherent right by virtue of her organization as a body, but she has the apostolic precedent and command. (See verse 4.) This position is challenged by some, who misinterpret Matt. 13: 30, saying, "Let the wheat and the tares grow together." They fail to see that that scripture applies to the *age* in which we live, and not to the members of this called-out body called the church. This authority to discipline resides in the congregation,—does not inhere in the officials, but in the congregation as a whole. If the congregation has not this authority, Paul was in error when he held that congregation responsible for its administration. To question this is to question Paul's inspiration. He emphatically affirms in 1 Cor. 14: 37 that he was speaking from God, speaking by the Spirit, and he held them responsible for the administration of discipline, and most severely censured them for its neglect.

III. The Necessity for Church Discipline.

First, to save the individual. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (verses 4 and 5). This discipline was for the *destruction* of the flesh, but for the *salvation* of the spirit. The flesh means the evil passions. He does not say for the destruction of the body, for in the fifteenth chapter he tells us of the glorious resurrection of the body. In all church discipline the good of the individual should primarily be kept in mind. This dare not be neglected.

Second, to keep the church pure (verse 6). For the church to fail to pass judgment upon its members who sin, is to countenance sin. To disregard sin in one means to disregard it in all. Sin is a dreadful contagion. "Know ye not that a little leaven leaveneth the whole lump?" Just as one rotten apple in a barrel of good apples may cause them all to rot, so one sinner in the church, undisciplined, may affect the whole body. As a cancer, unremoved, may cause death to the whole body, so, to preserve its own life, the church must cut off its sinning members. The Lord can not and will not bless that church which tolerates sin. Achan's sin and its disastrous consequences are a warning to all ages. The position of the church is analogous to that of the Israelites who were forbidden, under penalty of death, to eat leaven during the seven days that followed the death of the paschal lamb. Christ is to us what the lamb was to Israel. As no leaven was allowed in the house of Israel, so the church should remove the sinning member. The death of the paschal lamb placed the obligation upon the Israelites to put away the old bread and bring the new; so the death of Christ obliges us to put away sin and live the new life. Sin, like leaven, communicates its nature to all

it touches. As every nook and corner was to be searched, lest leaven be found, so we should not only search our own hearts, but the church as a body, lest sin be found (verses 7, 8). It is this disregard of sin and sinners that has brought the barrenness upon the efforts of the church today. If we are to have a return of the spirit of revival, there must be the judgment for sin and separation from it.

IV. The Grounds Upon Which the Church Discipline Is to Be Administered (Verses 9-11).

First, licentiousness (verse 9). This should be strictly attended to, for we live in a very immoral age. Licentiousness is gnawing at the vitals of the home, society, the church, and the Nation. Divorce is fearfully prevalent. The records of the Census Bureau show that, in the United States, during the last twenty years, there have been granted on the average, all told, twenty divorces per hour, and the average is rapidly increasing. In Peoria County, Ill., in 1908, there was more than one divorce for every five marriages. In Chicago, in 1913, according to a newspaper report, there was one divorce for every seven marriages.

Second, covetousness (verse 10). This, too, is a sin of widespread influence. All about us men and women are grasping after money. Even in the church many are more interested in the accumulation of money than in the building up of the cause of Christ.

Third, extortion (verse 10). This has reference to the forceful taking of goods from another. It may be the taking of excessive interest, just because one is in the position to demand it. It may be in the manipulation of business affairs, so as to bring about forced sales.

Fourth, idolatry. This has reference, primarily, to the worship of false gods by the heathen, but may also apply to conditions as they exist in many places today. Every man has his god. If it is not the true God, it is a false one. That which is uppermost in the minds and affections is a god to us. Our activities constitute our worship. Various are the gods which Americans worship today,—gold, pleasure, power, lust, beauty, dress, fame.

Fifth, raillery (verse 11). This applies to slander and abusive speech. Every church member guilty of such conduct should fall immediately into the judgment of the church. If he will not repent, he should be expelled from the church.

Sixth, drunkenness (verse 11). Everyone who becomes intoxicated is a subject for discipline. However, this requires patient dealing, for many have inherited weaknesses along this line, which require great effort to overcome.

V. The Difficulties of Church Discipline.

The first difficulty arises from the consequence of personal guilt on the part of the individual church member. Even those who are leaders in the church frequently feel this, causing them to shrink from bringing others into judgment when they themselves are guilty. Then, too, some may use such circumstances as an occasion to get even.

The second difficulty is human limitation. The imperfection of human knowledge renders it extremely difficult properly to discipline members. Sometimes that which seems to be sin on the part of one, does not seem so on the part of others, and actually may not be. While this is difficult, it is not impossible, for the Lord has said, "If any of you lack wisdom, let him ask of God." If selfish interests are left out and the mind of God is honestly sought, there will seldom be a mistake.

VI. The Salutary Effects of Church Discipline.

First, upon the person disciplined. It seems from the Second Epistle to the Corinthians that the man disciplined in this case repented and was restored. While great care should be exercised, lest one of these little ones who believe in Jesus should be made to stumble, it should be remembered that, if one is really a child of God, the discipline will have the effect of working repentance and reconciliation. It was said of a certain pastor that, when of necessity he administered discipline to a member of his flock, he earnestly remarked to the offender that his sin was of such a nature that it became necessary to excom-

municate him, but that the church door stood open for his return whenever he repented and confessed his wrongdoing. However if he were really a sheep he would come back bleating to get into the fold again, and would not, as a pig, endeavor to root out the foundation of the church. The reason why some parties try to destroy the influence of the church itself, when they have fallen into her judgment, is because they never were Christians at all.

Second, upon the church itself. The best working churches are those where discipline is exercised. It is said of a certain church, where members were disciplined for gossiping, that scarcely a week passed by without conversions. What a happy effect it would have upon us if for gossiping, prying into others' business, dishonesty, lying, and all acts of immorality and evil conversation, members were brought into judgment! While we would insist upon rigid church discipline, it should be carried out in the spirit of the love of Christ, and great care should be exercised, lest the limits of the inspired Word of God be transgressed. We should most carefully distinguish between human and divine standards.

Chicago, Ill.

Letters to Young Christians

By Galen B. Royer

"Gott und Ich."

QUITE frequently, in his sermons and lectures, Bishop D. L. Miller used to relate how he saw, on the lintel of the door of a certain home in Germany, these words, "*Gott und Ich*." They mean "God and I." He used to say further that these words were not only on the outside but were the ruling thought of the home. Each member of the family moved as though God were the senior partner in the everyday affairs of life. A certain Christian, writing about his father, says that it was one of the most cherished memories of his boyhood days, to remember that each morning, as his father went out of his home to his daily task, he was heard to say, "I go forth this day in the name of the Lord." One of the most striking petitions I ever heard in a morning prayer was a few years ago uttered by a young minister who prayed, "Lord, we would not go forth this day unless thou go with us."

We have printed on our silver dollars, "In God We Trust." There was once a movement to omit those words. Sad will be the day when this is done, even though our dollars are often prostituted to uses where the words seem out of place. They still have their lifting force in our everyday life. It is bad enough that "A. D." (in the year of our Lord), once seen on letter heads and wherever dates were written, has been omitted save in the most formal documents. No longer do we have in thought so strongly that this year, this day, this moment belongs to the Lord. How much need is there of getting back to the true spirit of having God with us every day we live!

This we should do because of God's unfailing companionship. No such assurance with any earthly friend. Two start out in life together,—happy, hopeful. But they do not go far until the close companionship is broken by duties in different fields. A man, already grey in service, was heard to say on the deck of a ship in a foreign port, "I am three months from my home and my wife,—the longest since we have been married." But separation sometimes comes keener than that. Often the ties are broken entirely, and that early in life.

"A little way to walk with you, my own,

Only a little way;

Then one of us must weep and walk alone

Until God's day."

These partings are sad,—where is the heart that would not like to miss them? Nevertheless they are a part of life's sorrows, to be borne by the one. But not so with the companionship of God. He never breaks association. "Lord, thou hast been our dwelling place in all generations." God can not die. He does not forsake us under any trial. He is loyal and

true to the end. He even makes our earthly sorrows sweet, our yokes easy, our burdens light.

The Lord is One who can be and is with us everywhere. When traveling in heathen lands one is greatly impressed, not only with the multiplicity of gods, but with the difference of their supposed nature and power. One is said to possess a good ideal; another a fiendish one. The heathen traveler must change to suit the gods of the lands he visits. But our God is everywhere and the same flow of love, protection, strength and sympathy comes from him to the heart on one side of the world as the other.

Having God with us there is no need of fearing any difficulties. Some people fear simply because they do not understand or believe that God stands ready to take their lives into his hands and direct all its affairs. With him all difficulties and obstacles vanish. Of course, the road will not necessarily be always smooth, nor is a smooth road a good one to "ascend the hill of the Lord." Those who try to ascend Ararat are not led up the smooth, icy, steep snow incline, nor even up the ashy ridge; but over the rugged, rocky way, climbing with hands and feet from rock to rock, because it is the best and safest way of ascent.

Then, too, with God every day means advance, no matter what betides. Sometimes we start out to do a day's work and find it at the close all broken into bits. We sometimes are heard to say, "We accomplished nothing today," simply because what we had planned was not done. Yet if we performed the broken bits of duties as God would have us do them, the day was filled with just what he wanted done. Since we are to give an account for every moment and every word, how important, then, that we have God with us to direct each moment and each word!

Some people say that they can not see God anywhere. They are not alone in such notions. Philip, after being so long with the Lord, asked to have the Father shown to him. He did not realize that he had been looking upon the Father when he saw the Lord. Many people go about in this world and fail to see God in the commonest things of life, because their lives are not in tune with him. Moses, longing for the living God, saw him in the burning bush by the wayside. Mrs. Browning has strikingly put the thought thus for us:

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who seeks takes off his shoes:
The rest sit round and pluck blackberries."

One sees the language of heaven in the wild flower of the field, and stoops to get its message; another grinds the same sweet thought under his heel. One plants his front yard with beautiful flowers, to be reminded constantly of God's beauty and tenderness; another, hardened by the sordid things of this life, which he constantly seeks, makes his front yard into a pen for pigs and calves. One looks over the field of growing grain and sees that goodness of God which leads to repentance and closer communion; another calculates on the bushels per acre and the price for which they can be sold. God is everywhere, but too many are simply picking blackberries. An infidel tried to make his little girl believe there was no God and wrote for her, "God is nowhere." But she, in the purity of her soul, longing after the living God, read it, "God is now here."

It is a joy to know that God is found in the most unlikely places. You ask the day laborer why he sings at his tedious toil. He tells you of a wife and children at home, whom he is feeding and clothing. You ask the traveler why he carefully draws from his pocket the oft-looked-at picture, and sits down with dreamy eyes, looking far away, and he will tell you that he looks at it because of the loved one on another shore. Love is the mainspring that makes life move. God is love. And love of God and love for God are the two great,—the greatest,—propelling powers of the world.

To have God with us means proper growth. The days are going by for you, dear young Christian. Till you reached your maturity they may have seemed slow. But not after that. Some people measure

growth by pounds, height, acres, bank stock, dollars. There is little growth there. Can you make yourself believe that the man, born with the possibilities of goodness, noble service to fellow-man, and a righteous life has really grown when he has given himself to the making of a successful business man or the establishing of a large fortune? If such a one has grown, it is from the possibilities of noble manhood into a thing of life not worth remembering one generation. Growth is an inner something; and life's conflicts and trials, disappointments and sorrows,—when they make the heart more tender, the voice gentler, the tear of sympathy flow easier, while the soul is passing into fuller peace,—are productive of real soul growth.

But "God with us" sweetens the humdrum of life. How much we need that help! For the most part life is made up of drudgery, of plain days, of common things. It is easy to be brilliant and patient and

A Call to Prayer

Realizing that every good and perfect gift cometh down from our Father,—at whose behest many of our number have gone forth to labor in the harvest,—in city, country and foreign lands,—we, the General Mission Board of the Church of the Brethren, humbly ask our brethren and sisters to remember in special devotions and interceding prayer, our missionary efforts throughout the world, on

Sunday, May 3, 1914.

God hath so far wrought wonderful successes in mission work out of our weak efforts, and they have been seasoned with much prayer. In making this request of our membership, we are under the profound conviction that he has greater victories in store for us in the future if we but ask in faith believing. In making this request, it is our desire that no special offering be taken on this day, but that it be a day devoted to prayer for that work so close to our hearts. Let the sermon be one of consecration and spiritual things. Let much time be given over to intercession. Let us

Pray earnestly for our workers in India, China, Denmark and Sweden.

Pray for the work in each land and that the light may come quickly to the millions in darkness.

Pray for our city workers and their needs in the city.

Hold up before the Throne the needs of our country churches.

Remember in prayer our young people, our students, our ministers in preparation, our missionaries to be.

Pray for a deeper spirit of consecration in the church at large.

From our nine hundred and eighty churches on this day let a universal voice of supplication go forth to the Father. From him will come blessings upon our church, our work and our own souls. His cause will thus be enlarged and strengthened and our efforts, performed in weakness, will be enriched through the victory of the Cross.

We trust that our ministers may take this matter into careful consideration and work out the program as is best suited to the needs of their own congregations. And may this united intercession avail much in strength to our work and workers everywhere!

In Behalf of the Kingdom,
GENERAL MISSION BOARD.

kind for an evening. Most anybody can be a Christian when he has on his Sunday clothes, but to manifest that same spirit in the week day when "everything goes dead wrong," is quite another thing. But "God with us" transforms all, and "bad days" become joyous ones. Drudgery is transformed into noble service for the Lord; our hearts grow buoyant with the thought of God as we go forth with him day after day.

All in all, God made a most wonderful world for his children. He fills it full of himself through songsters. There is beauty in earth, sea and sky. He would have us make our homes beautiful and joyous, with pretty landscapes, cheering flowers and sweet music. A man and his wife had a beautiful flower and vegetable garden by their home, in which they took much delight. Many drove by to admire it. One evening two boys, dirty and weary from their day's toil, were passing by on bicycles, on their way home. The leader alighted and stopped the other as he said, "Say, look at that; isn't that garden beautiful?"

"Gott und Ich." What better motto can be displayed brightly on the walls of our hearts! With this,—with God as our Senior Partner,—life can be no failure we can not miss in occupation, in growth, in peace, in joy. The bush is burning for you; will you remove your sandals and be God's junior partner?
Elgin, Ill.

Now and Then.

BY A. HUTCHISON.

WE are very anxious to know what the future has in store for us. But we must remember that our future will depend upon the way we use the present, because we must reap of the kind we sow (Gal. 6: 7, 8). Rom. 8: 9 says, "Now if any man have not the Spirit of Christ, he is none of his." It is said, also, "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8: 14).

Will any one say that the Spirit of God will lead us to the theater? If not, then what spirit does lead us to that place? 1 Cor. 2: 12 says, "Now we have received, not the spirit of the world, but the spirit which is of God." There is a rule given by Paul, that will settle this question: 1 Cor. 10: 31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

But we prefer having things our own way, yet we notice it was not so in olden times. Deut. 12: 8, 9 says, "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you."

Even Christ himself did not have his own way all the time. Rom. 15: 3 says, "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." Then let us see Job 31: 14, which says, "What then shall I do when God riseth up? And when he visiteth, what shall I answer him?" Will we try to hide? Isa. 2: 19 says, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." It is no use to try to hide. The Lord says, "Behold, I will send for many fishers, saith the Lord; and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

The present is our time to get ready, so when he comes we can be like him, and see him as he is (1 John 3: 2). Luke 13: 24, 25 says, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer . . . I know ye not." That will be the trying time.

Questions on Baptism.

BY J. H. MORRIS.

WITH special reference to an article in the MESSENGER of Aug. 30, 1913, I am asked to answer the following questions through the columns of the MESSENGER:

1. Why was Jesus not baptized till he was thirty years of age?
2. What was the righteousness to which Jesus was alluding, when he said to John the Baptist, "It becometh us to fulfill all righteousness?"
3. Was it the righteousness which Moses describes, which is of the law, or is it the righteousness which Paul describes which is of faith?
4. Why asked the Pharisees of John the Baptist: "Why baptizest thou, if thou be not the Christ?"
5. How could Jesus be manifested to Israel through the operation of John's material water baptism?
6. Why was John the Baptist never baptized with material water?
7. Why did Jesus not become the Way in baptizing with material water?
8. Why did not Christ send Paul to baptize with material water, but "to preach the everlasting Gospel" (1 Cor. 1: 17)?
9. What kind of water had Jesus in mind when he said,

"Except a man be born of water and the Spirit he can not enter into the kingdom of God" (John 3:5)?

10. Why did Simon understand certain things when he was called to preach for Cornelius and household: "As I began to speak the Holy Spirit fell on them as on us at the beginning; then remembered I the words of the Lord, John indeed baptized with water, but ye shall be baptized with the Holy Spirit," etc. (Acts 11:16)?

11. What is meant in Eph. 4:5, "One Lord, one faith, and one baptism"? Is this water baptism or Spirit baptism?

12. What did the prophet mean, when speaking of the Savior, that "he should sprinkle many nations"? Had he reference to material water baptism or the Holy Spirit baptism?

"Christ's baptismal consecration was forthwith followed by his taking his place as King in the new theocracy, ruling and legislating and displaying all kingly power and dignity, henceforth, as the Messiah of God."—*Geikie*. There was an age at which a Jewish boy entered upon his work, and that age was thirty. Jesus had now reached that age and was consecrated to his work. Jesus was to be a Priest, and to be consecrated as such he must needs be thirty years old. "Jesus as well as John began his work at the regular Levitical age of thirty."—*Smith*.

To fulfill all righteousness,—"to receive the divine declaration of his Messianic dignity."—*Schaff*.

"To fulfill every requirement to which God's will might point." (Read Psa. 40:7f.)

"Not to fulfill the requirements of the law, for there is no evidence that the law enjoined a baptism like that of John. It seems to mean: To do the whole will of God in regard to Christ's human nature and office."—*F. C. Cook*.

"But at all events, there is no record of such a rite [proselyte baptism] conducted in the name of and with reference to a particular person before the ministry of John."—*Smith*.

"Jesus had come in the likeness of sinful flesh . . . [likeness only], and he felt it as much his part 'to condemn sin in the flesh' by renouncing it through water-baptism as by expiating it by his blood upon the cross."—*Smith*.

The fourth question was answered by John himself in John 1:26: "I baptize with water; but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me."

"My water baptism does not in any case impinge on that of the Messiah, . . . it prepares for it merely."—*Godet*.

"John's baptism had implied a vow to live in the strict and painful Jewish asceticism of washings, fasts, and legal observances; that of Jesus transformed this life into one of Divine liberty and loving joy. The material baptism, moreover, was but the symbol, and might well be left to his disciples, himself retaining the far grander ministry of the dispensation of the Spirit, which cleansed the moral nature as water did the body. They [disciples] had the emblem; he . . . kept in his own hands the substance and reality."

Water baptism is a necessary preparation for Spirit baptism; it served only to cleanse the body as Christ's Holy Spirit baptism cleansed the moral nature; and since John came to introduce water baptism and prepare for Christ and his water baptism, as well as Spirit baptism, he, being filled with the Spirit from his birth, needed no water baptism.

In answer to the seventh question: Jesus became the Way in baptizing as he did in all other things. John says: "I am the way, the truth and the life: no man cometh unto the Father, but by me" (John 14:6). If we can not come to the Father except by Christ, and since we come to Christ through baptism (Gal. 3:27), it seems to me we are justified in saying that he was the Way in water baptism. Then, too, in the statement of John 14:6, there is no limiting word to show that he is the Way in some things and not in other things; and, since Jesus taught them how to be baptized in water, in example as well as in command, he surely became the Way in baptizing with water.

"In Paul's time, as in Christ's time, 'to preach the Gospel' was the special commission of an apostle. Humbler agencies could be left to perform the rite of baptism; to the higher office Jesus devoted his

higher rank" (1 Cor. 1:17; John 3:22 and 4:2).—*Geikie*.

"Born of water and Spirit." The image suggested is that of rising reborn out of the water and out of that spiritual element, so to speak, to which the water outwardly corresponds.

Water,—purification, cleansing, etc.

Spirit,—quickening, etc.

The first implies a definite external rite; the second an energetic, internal operation. The two are complementary.

"The interpretation which makes this figurative and descriptive of the cleansing power of the Spirit is defective, because they are also opposed to all ancient tradition."—*F. C. Cook*.

"I need not tell you that 'born of water' means baptism. There is not a denomination in Protestantism but admits it. We may find a few twistical specimens that do not admit it, but we will admit it."—*Miller-Sommer Debate, page 154*.

Seattle Conference

A Letter of Greeting

To the Churches
from

The Committee of Arrangements

In looking over the church correspondence pages of the Gospel Messenger, we note that a number of the churches of the Brotherhood have decided not to represent at Annual Conference this year by delegate, owing mainly to the expense involved. When we consider what the Church of the Brethren stands for in the world, her relation to the Kingdom of Christ and of God, and her grave responsibility in evangelizing the world and the consequent responsibility of a proper solution and disposition of the important questions coming before the Conference, we seriously wonder whether the money involved in the expense of one delegate to Annual Meeting should even be considered, much less be allowed to block the way for such representation.

The stewardship of the church is hardly of less importance than her purity in doctrine and government. When we consider that even other churches are looking with alarm upon the inroads of worldliness, commercialism, intellectualism and destructive higher criticism, ought we not to lift up our heads and consider whether these same powerful influences may not already be seriously affecting our beloved Fraternity? With nearly one thousand congregations in the United States and Canada we have, as yet, had barely half that many delegates at our Annual Conference, while no congregation should have less than one and many of them two.

While we admit that the Meeting for 1914 breaks the record for lateness in the season, yet in 1886 at Pittsburgh, Ohio, it was as late as June 15, and in 1889, at Harrisonburg, Va., it was on June 11, and yet these meetings were both well attended.

In view of the above considerations, is it too much to hope that the congregations that have decided not to represent, will yet reconsider their action and make the coming meeting the largest on record for representation?

In behalf of the Committee of Arrangements,

D. B. EBY, Chairman.

Sunnyside, Wash., April 17.

In explanation of Acts 11:16, we would say that according to promise, the Holy Spirit was to "bring to their remembrance all things whatsoever I have said unto you" (John 14:26).

Simon Peter now had witnessed the extension, of the promised baptism with the Holy Ghost, to the Gentiles.

In Eph. 4:5 the rite of baptism is meant, which includes the water, with its complement, Spirit baptism. Mr. F. C. Cook says: "The same rite, with the same formula, admitted each and all into the church, being the seal of the faith possessed in common by all."

In answer to question twelve, I say that it doesn't refer to baptism at all, neither water nor Spirit. It refers to the purifying rites as mentioned in Num. 19:17: "And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent."

The symbolical purport of these legal observances

is exhibited in the Epistle to the Hebrews,—in the ninth chapter, especially.

Cordell, Okla.

Perishing Food vs. Abiding Food.

BY ELLIS M. STUDEBAKER.

CHRIST said, "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed" (John 6:27).

Just the day before Christ quoted these words he had fed the five thousand. Many of this same multitude followed him to Capernaum. Christ knew they were more concerned about satisfying their physical appetites than they were about his works; he therefore said, "Work not for the food which perisheth."

The multitudes thronged after Christ to satisfy their physical nature, but few followed him to satisfy their spiritual nature. Today, likewise, there is a mad rush for bread. Men are known to follow Jesus for bread; some even enter upon religious duties for this purpose. Those who follow and serve him that their divine nature may be benefited, are only too few.

Perishing food, of itself, is a dead thing. It sustains physical life; but that only when physical life acts upon it. When physical life is gone, perishing food is of no avail. Christ therefore said, "Do not work for it." Since this food is neither eternal, within itself, nor in its effect, the life that has its acquisition as its highest ideal will be disappointed.

Abiding food is Christ himself. In striking contrast to the enthusiasm manifested concerning perishing food, many people of the Christian age have been indifferent. Perishing food has been made the first concern, and Christ the second.

Abiding food has life within itself, and is eternal. Christ, therefore, well said that it is the true bread, for it not only has the power to sustain life, but can act upon a lifeless thing and make it live. Christ's admonition to work for it will stand the test of the reasoning mind. For since this food is both eternal within itself, and in its effect, the life that has its acquisition as its highest ideal will never be disappointed.

Christ was ordained by God to give this food to the world. He therefore lived a life and died a death that we might live. Consequently, when asked by the Jews how to work, he said, "This is the work of God, that ye believe on him whom he hath sent." Work is necessary if one would obtain perishing food. Likewise, it is necessary for one to fulfill the conditions of receiving abiding food. He who so relates himself to Christ that his life is a constant demonstration of an active, constructive belief in Christ, will receive sustenance from God, through Christ. He will abide in Christ and Christ will abide in him. He will live because Christ lives, as Christ lives because God lives (John 6:56, 57).

McPherson, Kans.

Added Unto.

BY DAVID BAILEY.

"If any man shall add unto them, God shall add unto him the plagues which are written in this book" (Rev. 22:18).

In 1878,—more than thirty-five years ago,—I wrote and published a tract of several pages, under the title, "Seven Reasons Why the Lord's Supper Was Not the Jewish Passover." I was moved to do this by the fact that outsiders generally seemed to be of the opinion that the Lord's supper had its origin in the Passover, and in that day the ministers of the Church of the Brethren did not seem to notice any inconsistency in perpetuating the Passover which was, in truth, but a type of Jesus, the Lamb of God, who had come to be offered once for all.

When I came to Luke's account of the supper, I was almost staggered by the words: "For I say unto you I shall not any more eat thereof, until it be fulfilled in the kingdom of God." But I was us-

(Concluded on Page 284.)

THE ROUND TABLE

A New Chance.

BY EDGAR ROTHROCK.

It is springtime. The first flowers have just awaked. The trees are beginning to grow,—the elms and cottonwoods are in bloom. The wheat fields are a mass of waving green. The alfalfa meadows are shooting up juicy, leafy stems, to carry the purple bloom. Everything, everybody, is full of hope. The moist earth, warmed by the bright April sunshine, is revealing myriad buds of promise. All vegetation is showing renewed life.

Nature seemed to be dead, but how the magic touch of spring has changed everything! So it was at the time when Christ touched sinsick souls. The adulterous woman seemed to be dead to everything good, an object of pity and despair, a menace to society, fit only to be stoned. But the loving Savior rekindled the spark of divinity within by saying: "Neither do I condemn thee; go and sin no more." He found Mary Magdalene's heart throne usurped by seven demons. She was miserable and hopeless, but Christ's tender mercy gave her a new chance,—the privilege of being the first to see the risen Lord.

Grievous sins forgiven and intimate relation with the Good Shepherd reestablished made David sing: "He restoreth my soul." When the prophet said, "I will restore unto you the years the locusts have eaten," he declared the wonderful doctrine of a new chance.

A lady, living in Hartford, Conn., at a recent auction in New York purchased a painting begrimed with smoke and dirt. Her friends laughed at her for buying what looked to them but a worthless picture. She took it to a man who patiently and carefully removed the dirt, thus bringing to view an almost priceless sixteenth century painting, representing a mother and her children.

We are created in the image of God and for his glory. The skin may be brown or yellow, black or white,—it matters not. The soul even may be blackened and shriveled by a life of sin, but when Jesus comes into the heart, he restores that soul in the Divine Image. He gives to man a new chance.

Carlisle, Nebr.

Forgiveness.

BY MABELLE L. MYERS.

THE plainest and most natural sentiments of justice agree with Divine authority to enforce the duty of forgiveness. Let him, who has never in his life done wrong, be allowed the privilege of remaining immovable. But let such as are conscious of frailties, consider forgiveness as a debt which they owe to others. Common failings are the strongest lesson of mutual forbearance. Were this virtue unknown among men, order and comfort, peace and repose, would be strangers to human life. Returning evil for evil, according to the extravagant measures which passion prescribes, would excite strong displeasure in return. The injured person would become the injurer, and thus wrongs and fresh injuries would circulate in endless succession.

Of all passions which enter the human breast, revenge is the most direful. When allowed to reign, it is more than sufficient to poison the few pleasures which remain to man in his present state. No matter how much a person may suffer from injustice, he is always in danger of suffering more from the prosecution of revenge. The violence of an enemy can not inflict what is equal to the torment he creates to himself, by means of the fierce and desperate passions which he allows to rage in his soul.

These evil spirits, who inhabit the regions of misery, are represented as delighting in revenge and cruelty. But all that is great and good in the universe is on the side of kindness and mercy. The Almighty Ruler of the world, though for ages offended by the unrighteousness of men, and insulted by their sinfulness, is "long-suffering and slow to anger." His Son, when he appeared in our nature, displayed both

in his life and death the most eminent example of forgiveness which the world ever beheld.
Greensburg, Pa.

Responsible,—for What?

BY NETTIE C. WEYBRIGHT.

IN a recent Sunday-school lesson the question was asked, and discussed, "For what are we responsible?" "To what extent?" Our responsibility does not end, always, when we have lived up to the best of our knowledge. Ofttimes we may be responsible for what we do not know.

If we do not know our duty because we do not want to know, we are guilty of sin. We may desire to be ignorant of the requirements of our mission fields, that we may not need to give so much toward their support, but in this we are not guiltless.

There are many ways of closing our ears to the truth. We may be absent intentionally from church services. We may neglect to pray for wisdom and Divine guidance, or fail to search the Scriptures to know the will of God. Neglecting to read our church literature may be one means of stopping our ears to gospel teaching. In our conversation with one another, we may prefer to talk on any other topic than the subjects relating to the higher life, and thus fail to grow in grace as we should.

"But ye would not," was applied to sinful, headstrong Jerusalem of old, but it comes mournfully down through the ages even to us. How much better we could live if we only would! We reject the light of additional knowledge in spiritual things, because we prefer to think on other subjects,—we prefer knowledge of another sort. We love to walk in darkness, because our deeds are evil. "Walk in the light." Let us pray that we "may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God" (Col. 1: 9, 10).

Syracuse, Ind.

The Fruits of the Spirit.

BY DOSSON WADE.

JESUS said unto his disciples: "A new commandment I give unto you, That ye love one another; as I have loved you" (John 13: 34). Oh, how glorious it would be, if all would love one another as Jesus loved us! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Would that all could have such love!

When we have grace enough in our heart to prompt us to do good to our enemies, who have wronged us, then we have the Spirit of Christ. Unless we have the Spirit of Christ, we are none of his. "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Rom. 12: 20). "And the King shall answer and say unto them, . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

Now turn to Heb. 2: 1, which reads thus: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

May God give us the spirit of true Christian love and piety. Then the Lord shall say unto us, in that "great and awful day," "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25: 21).

Littleton, W. Va.

A wise man forgets old grudges. Life is altogether too short to nurse a grudge against another. It does not pay to cultivate such worthless weeds as malice, envy and hatred.

What Is Life?

BY MARY UMPHLET.

WHAT is life? The question must be answered by each individual. Life to some is what they call having a "good time," which often consists of pleasures of a very doubtful nature.

To others it is to gain goods in this world and to enjoy them, while those less favored than themselves must get along as best they can.

Others live for what fame they may gain in the eyes of the world, with talents that God gave them, which might be used to honor his name; yet they take the honor to themselves, forgetting that to God they owe it all.

Surely, there is more to life than this. Ought we not to try to win pleasure in the eyes of our Lord, who will reward us more than mortals can?

Life means not to live only for self, but ever to be thoughtful of others and unmindful of ourselves. So was Christ. He strove only to do the will of his Father which is in heaven. If we would know what it is to enjoy happiness, which only God can give, we must do his will. Search the Scriptures to know what his will is, and strive to do it.

Kensal, N. Dak.

Sunday-School Lesson for May 10.

Subject.—The Unjust Steward.—Luke 16: 1-13.

Golden Text.—He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much.—Luke 16: 10.

Time.—January, A. D. 30.

Place.—Perea, beyond the Jordan.

Central Thought.—If men were as diligent in seeking eternal habitations as they are in establishing earthly ones, very few, if any, would miss heaven.

CHRISTIAN WORKERS' TOPIC

Special Old Folks' Program.

Psalms 1.

For Sunday Evening, May 10, 1914.

- I. What Young People Did When I Was Young.
- II. When I Was a Girl.
- III. Life's Outlook at Forty.
- IV. How Life Looks to Me at Seventy.
- V. Counsel to Young Men. (By a father.)
- VI. The Kind of a Girl I Like. (By some loved aged lady.)
- VII. Some Things the Bible Has to Say to Young People (Ex. 20: 12; Prov. 2; Eccles. 11: 9; Matt. 6: 33).

PRAYER MEETING

The Power of a Surrendered Life.

Rom. 6: 11-23.

For Week Beginning May 10, 1914.

1. **Surrender That Counts.**—As we look at the noble careers of men and women who have accomplished things of note, we soon discover that their lives were concentrated upon one pursuit. Only the life that cheerfully surrenders the minor things for the one great and supreme object,—the one thing needful,—is really achieving the aim of its existence. The world is full of the achievements of consecrated men and women who willingly gave up all other pursuits to the accomplishment of the one great desire. No spiritual heights are ever gained unless some devoted soul, at the expense of all else, climbs the rugged steps (Rom. 8: 1, 4, 12; 12: 1, 2, 9; 1 Cor. 7: 23; 2 Cor. 13: 7, 8).

2. **A Choice Must Be Made.**—Our energies can not be diverted in a thousand other directions. We must make up our minds that something is to be surrendered. We can not grasp the new and hold on to the old. We can not expect any great revival of religion in our heart if the devil already holds every chamber of the soul as his choice possession. There can be no indwelling righteousness if sin is permitted to abide in the heart (1 Cor. 12: 31; 15: 34; 2 Cor. 6: 14-17; Eph. 4: 20-24).

3. **The Power of a Surrendered Life Can Not Be Estimated.**—The amount of good, possible to one short life, is beyond mortal computation. As a striking example, take the life of Moses. Think of the good he accomplished in his own and succeeding generations. Take the life of a devoted Christian mother! Her children rise up to call her blessed, and, in turn, hand down the heritage of a godly Christian character to generations yet to follow. No mortal man can measure the power of that one life (Eph. 1: 4, 13, 14; Philpp. 1: 10, 11; 2: 15; 4: 8; 1 Thess. 2: 12; 3: 13; 1 Tim. 4: 8, 12; 2 Tim. 3: 17).

HOME AND FAMILY

The Graveyard.

BY JAMES A. SELL.

8's and 7's.

Out upon the sloping hillside,
Is a spot to memory dear,
There we lay our friends and loved ones,
When our hearts are sad and drear.
They have laid aside their burdens,
And their bodies are at rest,
They are sleeping till the morning,
With no heavings in their breast.

Their repose is sweet and lovely,—
On their couch the flowers bloom,
And their beauty and their fragrance
Dissipate all dismal gloom.
Here the dove sings plaintive music,
In the foliage of the trees,
And the strains are wafted upward,
On the gentle evening breeze.

When life's burdens made them weary,
And at last they laid them down,
Here they found a resting pillow,
And put on the spotless gown.
Here they fold their hands in slumber,
Noting neither night nor dawn,
But in nature's silent chamber,
Sweetly sleeping on and on.

Here the friends who journeyed with them,
Gave them to the open grave,
Death had baffled their attentions,
And they had no power to save.
Now to them the place is sacred,
Where the precious dust is laid,
Their affections linger round it,
Here their footsteps often strayed.

Here life's journey is completed,
And the staff is laid aside,
And we join the countless numbers
Who, like us, have lived, and died.
We give back to God, our Maker,
What he fashioned from the dust,
Leave it here to rest in comfort,
Till it rises with the just.

Hollidaysburg, Pa.

Candle Molds and Spinning Wheels.

BY ELIZABETH D. ROSENBERGER.

AFTER Alice returned from the city, where she had been visiting her sister, Edith, the entire family were anxious to hear what she had to say about Edith and her home. Alice laughingly told them she was in danger of becoming an incessant talker. They questioned her, and were greatly interested in her account of the city, as it impressed her, and of Edith's life in her new role as wife and mother.

Alice was enthusiastic about many things. When asked about several of Edith's friends she was rather non-committal. One day, when father referred to the fact that a man must give all of himself to the pursuit of money if he wants to succeed, as the world counts success, Alice said, with an air of finality, as if she had settled the matter for herself, "It is a bad thing for women when men do that. I do not admire several of Edith's friends for this one reason. They are pretty and wear beautiful clothes, and are as polished as a stone in a well, the kind you see in a jeweler's window. I do believe they are as cold and as lifeless, too. I know they are hard and bright. I told Edith before I left that I hoped she would come back for a visit before she became like some of the women I met."

The family looked their surprise, and father remarked, "I supposed that Edith's friends would do much towards making you enjoy your visit."

"They did," answered Alice, tersely. "But I do not like the type. When they do things they are capable enough. Their aim seems to be the *mode* in manner and appearance, and to be able to converse on any subject which may arise. They acquire all this with the least possible expenditure of time. Most of their culture has come like the condensed food tablets,—easily digestible. Why, mother dear, I'd rather be like you than any one of those women, who think so much of spending their husbands' money that they have little thought for the husbands themselves. I am glad there are no more of that sort."

As Alice said, we may know only a few of these women, but we do not admire them. The husband is silent, engrossed in his business affairs, often needing sympathy and help which the wife is too busy to give. She is absorbed in foolishly pursuing some,—to her,—important social position, with many side interests. Restless, hard, ambitious, haughty in bearing and self-assertive in manner, those in need instinctively shun her. This type of woman is found among the poorer classes as well as among the rich.

There is no use in looking backward. We can not return to the old methods of housekeeping; neither do we wish to go back. The candle molds and spinning wheels have had their day. But when a woman is so intensely practical, so occupied with the machinery of life, that she wants the wheels to whirl round as fast as possible, she loses something that grandmother had,—the serene calm with which she poured the tallow into the molds was indicative of a contented mind. After the spinning was done, grandmother read about Persis, the beloved worker; about the women of the household of Onesiphorus, who ministered unto the saints in Paul's time. And, brooding over these, were born the inner spiritual graces which some of us lack today. If love be the greatest thing in the world, then the first of all moral obligations is to be lovable. Perhaps in this matter-of-fact day, when we are trying to reduce everything to a system, we have no time for long hours of dreaming over great books. Ruth, binding her few sheaves, homesick, amidst the alien corn, is a forgotten heroine. But she was lovable, and our hearts glow as we muse on her steadfastness of purpose, her sacrifice.

Lovableness is the one grace that must be genuine. We can pretend honesty and piety, but we can not pretend lovableness. It is the very essence of our personality, a part of self. We are glad that it does not depend upon a pretty face or grace of manner, for then many of us would have to go through life without this quality, so essential to true womanhood. You ask, How can one obtain this charm? And we answer, "Be ye transformed by the renewing of your minds." By coming under the influence of some lovable soul we are changed, as iron is magnetized by iron. By coming under the dominion of Jesus, the Cross-bearer, we lose ourselves in his love. By thinking on things lovely, pure and of good report, by feeling the sentiment and charm of some wonderful picture, or stopping to see new beauty in some familiar landscape, are the inner graces vouchsafed to our keeping. Like the leaven hid in three measures of meal until the whole was leavened, so the kingdom of love within us leavens our entire personality, and we grow into the likeness of Jesus.

Covington, Ohio.

Blessings That May Be Ours.

BY H. W. STRICKLER.

WHAT abundant reasons we have to thank God, that the "Sermon on the Mount," as delivered by our blessed Redeemer is so faithfully recorded by the sacred historian! Let every one that "hath ears to hear" attend to it, for surely no man ever spoke as the Savior did on this occasion. Let us give humble attention, that we may "receive the law from his mouth."

Christ's discourse is rich in blessings,—repeated and important blessings. But on whom are they pronounced? Who should be regarded as the happiest of mankind? The meek, the humble, the penitent, the merciful, the peaceful, the pure; those that hunger and thirst after righteousness, those that labor and faint not under persecution. How different are the maxims of the Lord from those of the children of this world! "They call the proud happy," and admire the gay, the rich, the powerful, and the victorious. Let a vain world take its gaudy trifles, which can never satisfy the longings of an immortal soul.

Let us cultivate the amiable virtues which are here recommended to us; this humility and meekness; this penitent sense of sin; this ardent desire after righteousness; this compassion and purity; this peacefulness and fortitude of soul. In a word,

let us cultivate this universal goodness, which is so becoming to the character of "the salt of the earth," and "the light of the world."

Should we not lament that we represent Christ's character no better? Should we not exclaim, with a good man of former times, "Blessed Lord, either these are not thy words, or else we are not Christians"? May we implore the Lord to season our hearts more effectually with his grace! May we pour forth divine oil on our lamps. Then shall the flame brighten; then shall the ancient honors of thy religion be revived. Multitudes shall be awakened and animated by its luster.

Lorraine, Ill.

AMONG THE CHURCHES.

One of the most delightful trips, in the spring of the year, is the one from the tide-water region over these "everlasting hills," with their ever-widening expanse of plateau and valley. Entering the network of trolley lines that now traverse all parts of the "Blue Ridge" country, the writer, in less than an hour's journey, was brought to the fine estate of the late Dr. Fahrney, of Chicago. By his munificence, this property was given as a Home for the Aged in Maryland. It is now cared for by Trustees representing the different Brethren churches of this State. As a home, it has lost none of its former beauty. It is now called the "Fahrney Memorial Home," or "San Mar." Within the spacious rooms of this stately building, there assembled, March 29, a goodly number of veterans of the cross. Many of them were inmates, others were from the surrounding community. As their cheery voices rang out with sacred song, bent forms were lifted and bowed hearts were turned heavenward. The writer talked about "Our Master," and "Walking the Wav." Realizing that many of our dear old friends have already traveled farther than most of us, along the heavenward way, he assured them that our Lord leads us all the way to the home beyond. We can but love, honor and comfort such aged saints, whom we hold but for a short time as hostages of heaven, for soon they must enter the gates of pearl. Bro. Williamson and family have just begun their work as devoted superintendents at "San Mar."

Beautifully kept Beaver Creek church, nestled in a lovely landscape, has a history all its own, but too voluminous to be ventured on now. Brethren Reese and Hose are bringing flowers and fragrance into the lives of the children here, by their delightful efforts as Sunday-school superintendents. The church service, following the Sunday-school session, was characterized by zeal and earnestness, and most inspiring to the writer.

On the journey homeward the writer stopped off in the Hagerstown church, where he addressed an eager audience. Bro. A. B. Miller, the courteous pastor, lifted us heavenward in the soul-stirring harmony of cheerful song. The large congregation was deeply impressed by the story of the abounding love of God. At the close, two came forward for fellowship and service with Jesus as our Lord.

At home again, amid the environments of Westminster, immortal memories still linger, as we think of our pilgrimage among the saints, so recently enjoyed.

Westminster, Md., April 15.

Wm. E. Roop.

SISTERS' AID SOCIETIES

BREMEN, IND.—Our Aid Society was reorganized March 13, 1913, after having been dropped for a number of years. The writer was elected President; Sister Lizzie Carlbrenner, Vice-president; Sister Emma Bollman, Treasurer; Sister Emma Kauffman, Secretary. Our work consisted mostly of making quilts. We quilted two quilts of our own and two for another lady. We also made comforters, aprons, prayer-coverings, and often did sewing for the sisters where the meetings were held. We held fourteen meetings, with an average attendance of eleven. We received \$25.40 by collections and donations, and paid out \$21.95. Having \$3.45 in the treasury from years ago, we paid \$100 to the building of our new church in Bremen. We also paid \$14.95 for fifty "Kingdom Songs," and we purchased a door-mat for the church. We sent a quilt to a dear sister who formerly lived here. The writer was chosen President for the next term, with Sister Edna Hoke as Vice-president; Sister Elzina Landeman, Secretary-treasurer. We now hold our meetings in the basement of the church. Being scattered over a large territory, we find it more convenient to meet in the church than in the homes.—Mabel Weaver, R. D. 2, Box 58, Plymouth, Ind., April 14.

LORDSBURG, CAL.—During 1913 our Aid Society held forty-five all-day meetings, with an average attendance of eighteen. The amount of money received for articles made and sold, sewing done, and free-will offerings is \$229.55. We paid \$100 toward the support of the college; also \$35.49 for carpet for the college halls; sent \$10 to the Dayton flood sufferers; \$5 to the Widows' Home in India; gave several boxes of clothing to the poor in Los Angeles, besides helping the poor in our own town; paid \$6 for remodeling done to our churchhouse; and \$15 to the District Treasurer for Rescue Mission Work in Los Angeles. Jan. 1, 1914, we had \$16.47 in the treasury. Mrs. Minnie Eby is our President, and the writer is Secretary-treasurer.—Lela Byerly Newcomer, Lordsburg, Cal., April 15.

TROPICO, CAL.—April 9 the sisters of our church met to organize the Aid Society. Sister Ora Shively was chosen President; Sister Saloma Eshelman, Superintendent and Vice-president; Sister Minnie Stutsman, Assistant Superintendent; Sister Lola Hilkey, Secretary; Sister Iva Shively, Assistant Secretary; the writer, Treasurer.—Maggie L. Nofsiger, 204 Mountain View, Tropico, Cal., April 18.

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A RELIGIOUS WEEKLY

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BRO. L. C. HOWARD changes his address from Buchanan, Mich., to Stevensville, same State.

DURING the present month Bro. E. S. Miller, of Lineboro, Md., may be addressed at Lanark, Ill.

HEREAFTER Bro. D. S. Filbrun should be addressed at R. D. 1, New Carlisle, Ohio, instead of Circleville, same State.

BRO. W. O. BECKNER, now in the Philippine Islands, expects to return to the United States in the course of a few months.

BRO. PAUL MOHLER, of Chicago, has changed his place of residence, and should hereafter be addressed at 1607 S. California Avenue.

UNDER the labors of Bro. C. S. Garber, in a series of meetings at the Sacramento church, Cal., five were recently added to the fold.

THE Northwestern District of Ohio will be represented by Bro. David Byerly, of Lima, Ohio, on the Standing Committee of our next Conference.

ACCOMPANIED by his parents, Bro. H. A. Claybaugh, of Bethany Bible School, Chicago, called at the MESSENGER office on Monday of this week.

MIDDLE PENNSYLVANIA will be represented by Bro. D. A. Stayer on the Standing Committee of the Seattle Conference. One paper is sent to the Meeting.

BRO. ANDREW HUTCHISON, who for the present may be addressed at Albany, Oregon, care of Hiram Smith, writes us that he has not felt better for years. He is planning to be at the Seattle Conference.

NEBRASKA members will please note Bro. J. Edwin Jarboe's request, as given on last page of this issue. As State worker of that District, he will be under great obligations for any help that may be given him.

For the Committee of Arrangements at Seattle, the House has just brought out a convenient paper cover edition of "Kingdom Songs." It will be disposed of on the grounds, and everybody who attends the Conference will want a copy.

We are requested to state that all mission churches in cities or country, that may desire to make use of Bro. I. J. Rosenberger's "Calendar" for their work, may secure as many copies as they can use by sending their order to the Publishing House, enclosing postage at the rate of two cents per copy.

LAST Sunday evening the Elgin church was favored with an excellent sermon by Bro. J. G. Royer, who impressed his audience with the vital importance of Sunday-school work in the real success of the church. Bro. Royer stopped off here on his way home from Bridgewater, Va., and will, for some weeks, devote his time to the special duties assigned him as District Secretary for the Sunday-schools and Christian Workers of Northern Illinois and Wisconsin.

THE District Meeting of Eastern Maryland is represented by Eld. A. P. Snader on the Standing Committee of next Conference. No papers go to Annual Meeting. A report of the District Meeting will follow soon.

MEMBERS of the District of North Dakota, Eastern Montana and Western Canada will please note the special announcement by Bro. J. E. Joseph, District Clerk, among the North Dakota notes, on page 284 of this issue.

BRO. J. H. CASSADY has resigned his charge as pastor and elder of the West Johnstown church, Pa., to take effect Sept. 1, at which time he goes to Juniata, Huntingdon, Pa., to become pastor of the college.

We are still awaiting reports from a few District Meetings. As soon as we hear from them, the remaining papers intended for the Annual Meeting will be published, and the copy for the Conference Booklet handed out to the printers.

SPECIAL attention is directed to Bro. Lafayette Steele's "Notice to Sunday-school Workers," as given on last page of this issue. It is of the highest importance that all who are in a position to help the Board, should favor it with a prompt response.

BEGINNING March 29, and closing April 12, Bro. John F. Burton, of Ankeny, Iowa, was with the Decatur church, Ill., in a series of meetings. So far six have entered into the baptismal covenant and one is to be restored. Others are under deep conviction.

YOUR Office Editor had the pleasure of worshiping with the Bethany Bible students in Chicago last Sunday morning. One seldom has the privilege of addressing a more appreciative body of people. The school year for Bethany, which, by the way, has been a very successful one, closes May 20.

We are requested to state that Bro. Samuel Bowser, of Astoria, Ill., expects to spend a month or more at his old home, Hancock, Minn., beginning with May 2. From that point he proposes to start for the Conference at Seattle. His correspondents will please address him accordingly.

THE House has secured the services of Mr. James Abbott for the Full Report of the Seattle Conference. As in previous years, we shall endeavor to publish a report which, in every respect, will give a fair presentation of the proceedings. It will be of special interest to those who can not be in attendance at the Conference.

BRO. ELMER BLOCHER, who resides at Raleigh, N. Dak., would like to ascertain if there are any members living in Morton County, his State, and if so, to be favored with name and address of all such, so as to be able to come in touch with them. Those who may have the desired information, will please address Bro. Blocher as indicated.

We are told that at a recent council meeting, the members of the Greensburg church, Pa., voted unanimously in favor of sending their pastor, Bro. M. J. Brougher, as delegate to the Seattle Meeting, and pay all his expenses. How is this for a congregation not over two years old, and how does it compare with some older and stronger churches that have decided not to represent at the Conference on account of the expense? It might be well for a few dozen churches to reconsider their action, for it is not yet too late to send a delegate.

BE sure to turn to page 276 of this issue, on which "A Call to Prayer," by the General Mission Board, has been assigned a prominent position. "The harvest truly is great, but the laborers are few," says Christ, "pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Prayer, then, is the key-note of missionary success, the open door to unbounded possibilities in the Lord's work. Let not one of our 980 churches fail to make Sunday, May 3, an occasion long to be remembered by reason of a mighty outpouring of the Spirit upon the congregation, in answer to fervent and united prayer!

BRO. F. L. REBER, Richland, Pa., who came to Elgin last week to serve on the Auditing Committee, was taken ill suddenly with an affection of the kidneys, and removed to the hospital. At this writing (April 28) he is still confined to his room, but hopes are entertained that inside of a few days he shall have recovered sufficiently to return to his home.

THE Germantown Sunday-school, Pa., has grown from an attendance of forty-five, eight years ago, to one of fully two hundred and twenty-five at the present time. The credit for this enlarged attendance is attributed to the successful operation of the home department and cradle roll of the school. Could not many others of our schools profit by the experience of the Germantown workers?

Of special importance to the churches west of the Rocky Mountains is the following from Bro. George C. Carl, Portland, Oregon: "The North Pacific Coast Passenger Association has informed me that on April 28 I am to receive definite information as to local rates, dates of sale and time limit of tickets to Seattle Conference. As soon as I receive this information, I shall forward it for publication."

BRO. B. F. WAMPLER, of Huntingdon, Pa., who directed the song services at the Winona Conference, last year, will have charge of the song services during the Seattle Meeting. Should there be any churches along the leading roads, between Chicago and Seattle, desiring his services in the study of music, they will please communicate with him at once. It is Bro. Wampler's intention to spend the entire summer teaching music in the churches of the West.

THE joint meeting between the Sunday-school Council of Evangelical Denominations, the officers of the International Sunday-school Association and the International Lesson Committee, which Bro. I. B. Trout attended April 23 and 24, in Philadelphia, was an epoch-making meeting. Some radical changes in the personnel of the Lesson Committee were decided upon, and some new departures in the lesson systems were proposed. These and other things will be explained to the public in due time.

AMONG the churches of the East, whole car-loads are being made up for a trip across the continent to the Seattle Conference. Bro. J. H. Cassady, of Johnstown, Pa., writes us that he is arranging for a coach load, and that those interested can communicate with him. A number of coaches will be filled in Pennsylvania, Maryland and Virginia. We have not heard from Ohio and Indiana, but as a rule the members in these States do not if they can help it, permit others to excel them in representation at the Annual Meeting. Well, what about Illinois and Iowa? How many coach loads are they preparing to send? Matters are getting interesting, and hundreds who had decided not to go may yet change their minds, and go.

An Important Correction.

IN my write-up of our China mission, Letter No. 9, published in the GOSPEL MESSENGER of Jan. 31, current volume, I gave the population of the field at about 75,000, which has proved to be a tremendous mistake. These figures were given by the workers on the field, but since then an official statement of the population of this particular field shows it to be something over a million, indicating that the field is densely populated.

It need not concern us how the mistake was made, further than to know that it was not intentional, but it is a matter of the greatest concern to know that the population of the field is so great. The size of the territory, occupied by our workers in China, is abundantly large for a good, strong mission; and now it is shown that there is a sufficient number of people in this field to justify the effort and expense to build up a strong mission, for here are thousands upon thousands to be saved. Here is the foundation for a great work. Let us all labor and pray to the end that these poor, benighted souls may be led to find salvation!

H. C. E.

The Open Letter to the Churches.

ON page 277, this issue, will be found a splendid open letter by Bro. D. B. Eby, addressed to all the churches in the United States and Canada. In this letter Bro. Eby, as Chairman of the Committee of Arrangements, is urging the importance of each congregation being represented at the Seattle Meeting by delegate, and the reasons urged for a full representation deserve all the consideration that he gives them. It occurs to us, as well as it has occurred to others, that there is more or less indifference upon the part of some of the churches, that can well afford to send at least one delegate, but for some reason have decided not to represent at the approaching Conference. As Bro. Eby suggests, it may be well for these congregations to reconsider their action and decide in favor of representation. The lateness of the date should not prove an obstacle. That could not well be avoided, and where there is a disposition to overcome seeming hindrances, a way can be found for carrying out the purposes. Let us not forget the fact that there are about 980 congregations in the United States and Canada, and that if only half of them would decide on representation, it would mean nearly five hundred delegates.

The General Mission Board Meeting.

THE General Mission Board met in Elgin, Ill., on Wednesday, April 15, at 8 A. M., and continued in session throughout Wednesday and Thursday, until late in the evening of each of these two days. Not for years have so many items of business been before the Board, as were considered at this meeting. Of great significance was the report of Brethren H. C. Early and Galen B. Royer, concerning their recent sojourn among the Brethren in China and India. Inasmuch as these brethren were sent out to view the fields, from the Board's angle, and inasmuch as the members on the foreign fields had petitioned for this visit, and had many problems in store for their consideration, it would be but natural that they should bring home with them, for the consideration of the Board, some questions of great import. All these items, along with the full budget of business, that always accumulates for the spring session, made the meeting a very long and important one.

All members of the Board were present. Also, at different times during the sessions, Brethren A. W. Ross and E. H. Eby, along with their wives, and also Sister B. F. Heckman, and others, were present. Some of these responded to the call of the Board for such information as they possessed.

Considerable time was spent by the Board in considering the best means of introducing our Sunday-school supplies into the schools where they are not as yet used. The management of the House hopes to enlist the coöperation of some leader in every school in the Brotherhood, in introducing our literature. In view of the fact that we are doing our utmost to spread our plea, and in view of the further fact that our literature is well up to the standard, and that we have our money invested in the machinery which turns out this literature, it is deplorable that there are Sunday-schools among us that fail to give us their patronage. Why should any school insist on training workers for future church efficiency by using the literature gotten out by other publishing houses, thereby neglecting to teach our distinctive principles, and turning the profits away from our own mission work?

After considerable correspondence with other Boards, and much deliberation given to the subject by a sub-committee, it was decided that the most practical way of adjusting the support of our missionaries, who are home on furlough on account of sickness, is to proceed in each individual case as may be necessary. The Board feels its obligation adequately to care for the needs of those who become sick while in their employ, and in each instance, so far, have endeavored to adjust matters satisfactorily.

The work in India came in for a long period of discussion, and enlightenment was given thereon by our visiting brethren. The report which they bring

back shows that the work is growing, and that our missionaries are rejoicing in the cause which has been committed to them. Their visit to the field only intensifies the conviction that we must educate natives for use on the field. While the force of American workers should be increased until they number at least sixty, on the India field, it was shown that each missionary could direct the work of from twenty to forty native workers, and thus increase the avenues of witnessing for Christ manifold. The educational problem looms large on the India field, and the next decade will no doubt see many permanent schools in our India territory.

The Board approved of the request from India to send out a teacher to instruct the children of our missionaries, and it is hoped that a competent sister may soon be found for this work. The Girls' Boarding School at Vyara, India, was endorsed by the Board, and Bro. W. A. Ross was instructed to continue to gather funds for this needy cause. Some of our Virginia brethren have responded nobly to the call. The term of service for our India workers was placed at nine years for married missionaries, and eight years for single sisters, this period to include a furlough of eighteen or nineteen months.

The educational problem in China likewise called forth a protracted discussion and careful consideration. The work in China is well established, and their greatest need on the field is additional equipment and more workers. A building for the Boys' School has been erected at Ping Ting Hsien,—thanks to the liberality of our good brethren and sisters during the last fall and winter. A Girls' School and ladies' quarters are also soon to be built at that station. Money was also appropriated for the purchase of ground at this station for an enlarged mission compound. Money was appropriated for the purchase of land at the Liao Hsien station, and the erection of a Boys' School. The advent of missionary physicians in both India and China necessitates the consideration of suitable quarters for the work of these doctors. The hospital station was discussed quite thoroughly, especially with respect to China, and steps were taken to interest our people in this worthy line of mission work.

The work in Sweden and Denmark evoked considerable favorable discussion. Bro. Graybill is seeking to interest a substantial class of people in Sweden, and to secure favorable quarters for the prosecution of his work there. Bro. Wine is succeeding well in getting command of the Danish language, and in due time the work, by the aid of the missionary sisters, will move along encouragingly.

Appeals were before the Board for workers for both Cuba and South America. No workers are in sight for these places, and each member of the Board was appointed as a committee of one to seek for workers who are willing to respond to these earnest calls.

The members of the Board, at this meeting, again placed themselves on record as being willing to invest our missionary endowment funds only in first mortgages on farm lands in approved sections of the country. While there are classes of bonds which are, possibly, perfectly safe as an investment, still it was thought that farm properties are the most valuable security that can be found for the investment of church funds. The Board seeks to exercise the utmost care in safeguarding the funds which are being given for the maintenance of their work, and for the support of their many annuitants.

There is being felt, among us, an increasing need for prayer for our mission work. Our missionaries could do more if they were held up before the Master in increasing fervor and devotion by our home church. Therefore, the Board set apart the first Sunday in May of each year, henceforth, as a day of special prayer in our homes and churches, for our missionary interests, emphasizing especially our foreign missionaries and their work. Our city missionaries, and the interests entrusted to them, and the missionary movements and impulses of our church at large, need to be emphasized. It is hoped that our dear brethren and sisters will remember this day

with special seasons of prayer for every avenue of our mission work.

The report of the Brethren Publishing House for the year, which closed Feb. 28, shows that the period covered has been one of the most prosperous in our history. Subscriptions have been increased for all our publications, and strenuous efforts are being made by the House management to serve our people with courtesy and promptitude in the handling of their business. The job and merchandise departments also show a commendable increase of business and creditable earnings.

Volunteers for mission work, as they go out from our colleges each year, do not, for some reason or other, make their way into active, self-sacrificing church work. A committee was appointed by the Board to seek to establish closer relations between the Board and our Volunteer Bands.

The editors of the various papers were commended for their care in seeking to represent the true interests of the church. It also afforded the Board pleasure to know that the policy of our papers evokes the commendation of the large constituency whom they seek to serve.

As has been announced in the MESSENGER, Bro. Ross D. Murphy, formerly Sunday-school Secretary of Western Pennsylvania, has been appointed by the Board to represent its work among our churches as Traveling Secretary, his duty being to emphasize proportionate, systematic giving along lines outlined at the St. Joseph Conference. He is also to explain the endowment plan of giving to our missions, and to encourage and foster missionary education among us. Bro. Murphy appeared before the Board, and his plans for mission study classes and missionary education were endorsed by the Board. It is coming to be a well-founded conviction, that if we desire to do our part by the future generations, that shall fall heir to our vast missionary interests, we must begin to interest the young people of the home church along missionary lines. It is hoped that a new era is dawning in missionary education.

Considerable money was appropriated towards the assistance of mission work in organized State Districts. Some calls to solicit money for various missionary enterprises were passed upon or deferred. The church loans petitioned for were not granted because of a scarcity of funds in our Church Extension account.

Several missionaries were considered for appointment to service in our foreign fields, but not nearly as many as the Board had been hoping would apply, were available for consideration. The news of the small number of workers, to go forth this fall, will not be as encouraging tidings to our overworked foreign forces as we should like to have given them. God moves in a mysterious way and it is to be hoped that he will move many of our young people to a favorable consideration of the foreign outposts of our church.

For thirty years our dear brother, D. L. Miller, has never missed a meeting of the General Mission Board, when in this country. But the condition of his health made it imperative that he should hand over his responsibilities as Chairman of the Board to another. The action, contemplated for some time, and regretted by all, was announced to the Board. In view of the condition of his health, the resignation was accepted reluctantly. The following resolution was passed by the Board:

"We accept, Eld. D. L. Miller's resignation as Chairman of the Board, expressing our regrets that his health will not permit longer service, and also express our appreciation of his long and faithful and efficient service. We invite him to return whenever he can, and take an active part in the deliberations of the Board."

Bro. H. C. Early, for many years Vice-chairman of the Board,—as stated last week,—succeeds Bro. Miller as Chairman, and Bro. Chas. D. Bonsack succeeds Bro. Early as Vice-chairman. Under the direction of these brethren of broad sympathies and experience, the work will go forward. In this assurance we thank the Lord and take courage. Thus ended one of the most important Mission Board meetings yet held in Elgin.

Our Visit to the Foreign Mission Fields.

No. 22.—A Brief Survey of Our Indian Mission Field and Its Work.

The Field.—It lies on the western coast of India. Its southern boundary is about 60 miles north of Bombay, and in extent, north and south, it is about 145 miles long by about 50 miles wide, embracing something like 7,250 square miles. But there are two small blocks of territory within this field, on the coast, occupied by two other missions. The Irish Presbyterians, well up to the north end of the field, with headquarters at Surat, occupy a block about 30 miles square, and the American Wesleysans, an independent mission, occupy a block of about 30 by 15 miles, well to the south end of the field, while the field back of these two small blocks of territory is solid. About 1,350 square miles are covered by these two missions, leaving to the Brethren Mission about 5,900 square miles.

Accessibility of the Field.—There is a railroad, with good service, running north and south on the western side of the field, which makes this part of the field easily accessible and very desirable from this standpoint. At present there is a railroad running east from Anklesvar, and also one from Surat, and another is expected in the near future from another point. These roads, running east and west, greatly facilitate reaching the eastern side of the field, yet much of it is without railroad facilities, and will, most likely, remain so for many years to come. It is jungle, and must be reached by horseback or ox-cart, which are slow and laborious means of travel. Six of the eight stations, maintained at present, are on the railroad, four of them on the main line, running north from Bombay. Vada is 29 miles out, and Ahwa about 50 miles from the railroad, while much of the more distant territory has not yet been reached for want of workers.

Language.—The field embraces two languages,—the Gujarati and the Marathi. About four-elevenths of the people speak Marathi, while seven-elevenths speak Gujarati; but a much larger portion of the territory than four to eleven is Marathi-speaking, because a large part of this side of the field is jungle, and less densely populated, therefore. The operation of the mission would be simplified and made easier, if there were but one language. Some even doubt the wisdom of working in both languages. This question was considered at some length in conference with all the missionaries on the field, but it was finally thought wise, under the circumstances, to continue both languages, so now it is considered a settled question.

The People.—The population, in round numbers, is 1,200,000. Speaking definitely, it is a little less. There are 749,000 Gujarati-speaking and 422,000 Marathi-speaking, in all, 1,171,000. Besides the division by language, they are divided into two general classes. Those living in the cities and in railroad communities are considered the forward classes, and those back are looked upon as the backward classes. The forward classes are those considered somewhat advanced in knowledge, while the more ignorant make up the backward classes. Taking the Dangs, as an example, it is said that all of the 29,000 population are illiterate. In all the jungle territory, illiteracy runs very high,—nearly all are illiterate. Taking the territory as a whole, about 90 per cent are illiterate. Between the forward and backward classes the people of this territory are divided as follows: Of the Gujarati-speaking, 284,000 are considered to belong to the forward class, and 465,000 to the backward class. Among the Marathi-speaking, the two classes are about equally divided, and I may add that there is marked difference between the two classes.

In stature the people are small, frail-looking, delicately built, as a rule, as are all people of the torrid zone, so far as my observations have gone. This is true not only of men, but the same is true of animals. The cattle, sheep, horses, etc., are small, as a rule. The fact is, I have not seen what I would call a first-

class team of horses since I left the States. This is due to climatic influences, in large part, but apart from the influences of the climate, the small stature of the people may be understood on other grounds,—two, chiefly, I should say. First, the prevailing practice of child marriage. You know, of course, that in this country children are married from earliest childhood, and at the age of ten or twelve years they begin to live together as husbands and wives. The boys become fathers at twelve to fourteen, and girls become mothers at the same age. Weakness and degeneration follow,—little, delicate babies and dwarfed men and women. Mortality among the little ones is very high. What else can be expected? How is it possible for boys and girls of this tender age to bear strong, rugged children? That the offspring may be strong, the parents must be strong. And, first of all, people should not bear children until they are developed according to age. The system of child marriage has continued in India for generations, and the result is seen on every hand. It is one of the greatest curses of the land. Not until this curse is removed from the nation, may rugged sons and daughters be given.

Another condition that enters into the question is the fact that many, very many, are underfed. There is great want both in the quantity and quality of food. Want in either is bad, but when the two go together it is doubly bad. A child strong at birth can not grow into a strong adult without good, nutritious food, and plenty of it. If plenty of good food were at hand for the children, much of the weakness entailed by birth might be overcome. It is said that many thousands go to bed hungry every night. These two conditions, coupled with the influences of this enervating climate, explain, for the most part, I think, the stature and physical development of the people.

These conditions, no doubt, have an influence upon the people in their intellectual and moral natures. Some of them, it is said, can not learn, apparently, and in some cases their moral nature seems most stupid. Is it any wonder? Put these conditions behind any strain of people for generations, and what follows? Degeneration, of course. The Indian springs from a strong ancestry, which has served to hold him up against the unfavorable influences brought to bear upon him, but these have left their marks, notwithstanding.

Yet many of them develop splendidly. The orphan children, brought in during the famine of 1900, have had a chance to show what they are made of. They have had shelter, good food, teaching and kind treatment. Some of them are now among the sprightliest young people to be found anywhere. They are really brilliant. They would be so regarded anywhere. And they were all low caste. The high caste are considered more capable. But these orphans are an example, showing what can be done. And their moral natures seem equally responsive. Nearly all of them, that grew up in the Orphanage, became Christians, and I am told they are devoted Christians. It is a mistaken notion of the man of the States, to think that there is nothing in the Indian. Let him not deceive himself; and let him not think that the young foreign missionary, who is capable of excellent things at home, is wasting his life to no purpose in laboring for the uplift of the Indian intellectually, socially, morally and spiritually.

As to their accessibility, many, very many, are open to the Gospel. Nearly all of the backward classes, and many of those regarded as belonging to the forward classes, are accessible at the present time. They have tried out caste and their heathen religions, and still their longings are not satisfied. They want something better, and as they learn of Jesus as the Savior of sinners, they are expecting to find peace in him. What they need, most of all, is teaching to show them the way to Jesus.

Whole villages, practically speaking, could be baptized. Many of the natives apply for baptism; in fact, hundreds of them could be baptized at the word. They are not baptized because they need more preparatory teaching, and they also need further teaching and development after their baptism. They must be

cared for, else they fall,—these poor people just brought up from heathendom. It would be bad policy to baptize more than can be shepherded. It would be easy to yield to the pressure, with the small number of workers on the field, and there are many temptations, no doubt, to do so.

There is no telling the limit of the work among the backward classes, if a sufficient force of workers were at hand to care for them. Every indication is that they are getting ready to move in large numbers. Mass movements are very probable in the near future. Any way, it seems very certain that a large membership can be built up in India within the next generation or two, if the home church will furnish the men and means necessary to work the field, and shepherd the flock. The people are open and ready. The sickle needs only to be thrust in. And this does not mean that the work will be confined to the backward classes. It is thought, however, that it will begin among them in a large way, and then spread. This view is held in common among the various missions of India, as I understand it.

H. C. E.

Some Searching Questions.

THE pastoral letter referred to recently, and addressed to the members at Lordsburg, Cal., contains some searching and suggestive questions that are well worth repeating. We quote:

How many services did I attend within the past year? "Not forsaking the assembling of ourselves together" (Heb. 10: 25).

Was this the best I could do? "Every one of us shall give an account of himself to God" (Rom. 14: 12).

Am I a member of the Sunday-school? Does the Sunday-school need me?

How often was I at prayer meeting? Have I paid what the Lord requires of me? "Can a man rob God" (Mal. 3: 8-12)?

Is the Lord pleased with the amount I have given? A heart question (2 Cor. 9: 7). Can I expect the Lord to bless me till I have paid him that which I owe?

Is the church better because I am in it? "Every man stood in his place" (Judges 7: 21).

What effort have I made to convert one sinner? Am I responsible for the fact that many people in Lordsburg attend church nowhere? What kind of a church would my church be if every member did just like me? Am I willing to meet God and the judgment with this record (John 5: 28, 29)?

What Has Infidelity Done?

IN conversation with a gentleman of fair scholarship, the other day, he took occasion to say something about some gatherings which he and others are carrying on in a hall in our city. He said: "We have arrived at the conclusion that the Bible is not inspired, as is claimed, and that there is nothing in religion whatever." We expressed our regret that their researches should have led them to such deplorable conclusions, and after he left us, we could not but think about the utter fallacy of his reasoning. What, really, has infidelity ever done? Has it ever won a drunkard from his bondage to the demon of drink? Has it ever redeemed a prostitute from her unchastity? Has it ever built a hospital for the disabled or sick? Has it ever dried the tears of orphans and widows? Has it ever built a mission for the rescue of the down and out? In fact, has infidelity ever done a single commendable act to add to the sum total of human happiness?

Frontier Efficiency.

WHEN it comes to organizing for real church efficiency, some of our congregations on the frontier are not a whit behind those that have been established for years on the home base. One of the active Alabama churches has a special mission committee, charged with the duty of helping the minister in every way possible,—to look up new mission points, and to organize new Sunday-schools where prospects are favorable. The plan requires no great expense, gives the minister a corps of special helpers, and would seem to afford opportunities for church expansion not readily attainable by any other method. Many of our congregations could adopt a like plan to general profit.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
 E. C. Early, Vice-Chairman, Penn Laird, Va.
 Galen B. Royer, Sec. and Treas., Elgin, Ill.
 Chas. D. Bonasack, Union Bridge, Md.
 J. J. Yoder, McPherson, Kansas.
 Otto Winger, North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

The Sunday-school Meeting of our District was held in the Dry Fork church April 12. We had ideal spring weather. Bro. A. W. Adkins, our District Secretary, had charge of the meeting. Many helpful suggestions were given in the discussions of the various topics. Seven schools sent delegates. Four sent statistical reports only. The children of one class rendered a short program. Bro. James M. Mohler, of the General Sunday-school Board, was at the meeting, and his help was much appreciated. We had with us Sister Josephine Powell, who gave a talk on India at the close of the Sunday-school Meeting. She also promised to give talks on Monday and Tuesday nights. Bro. J. H. Argabright preached on Saturday night preceding. C. F. Holmes, Secretary.

1047 Cedar Street, Carthage, Mo., April 12.

VALLEY BETHEL AND CHIMNEY RUN CHURCHES, SECOND DISTRICT OF VIRGINIA.

The above names are quite familiar to many, and I think it will be appropriate, at this time, to write something concerning their history.

The Valley Bethel part of the congregation was, for many years, a mission point of the Beaver Creek and Sangerville congregations. It represents the result of many years of labor. It was started and carried on by many of our older brethren of sacred memory—Jacob Thomas, Martin Miller, George Wine, Daniel Miller, Samuel Driver and Solomon Garber—all familiar to the writer. Eld. John Cline, in company with Bro. Daniel Thomas, labored there in 1859. In his book, page 425, he speaks of preaching in the home of Bro. Hinegardner, as he was returning from a preaching tour through West Virginia.

During later years the work has been placed in the hands of younger brethren, and in 1900 the little flock was organized into a congregation, with Eld. J. M. Kacey, of Dayton, Va., as her first elder. Two years later Bro. A. A. Miller was ordained, and chosen as elder in charge.

The Chimney Run congregation is the result of about twenty years of labor. It was started in response to a call by Brethren Josiah Beverage and Joseph A. Miller at Rocky Ridge school-house, about five miles from where the Chimney Run church now stands. At their meeting Bro. Perry Ginger, the only minister at Chimney Run, with several others, was taken into the church. From this nucleus the work seemed to grow. A few years later Bro. Ginger secured the use of a sawmill shanty and opened a Sunday-school. Here the work was carried on by the assistance of the ministers of the Valley Bethel congregation and a few others who were called from time to time to hold series of meetings.

By the generous gifts of the brethren, sisters and friends of the Second District of Virginia we now enjoy a good, comfortable house of worship at each place. Finally, however, the question of division had to be considered. At a late council the majority voted in favor of division. By this decision, when ratified by the District, Chimney Run mission will become a separate congregation.

And now, since the division has been made, may the Lord add his blessing, and may each congregation open new fields for the expansion of the Kingdom!

Bolar, Va. Chas. B. Gibbs.

CHINESE GAS AND ITS EFFECTS.

This may seem like a very simple thing to the readers of the Messenger, but if we could all see the conditions that exist in China, we would not wonder at the subject. The brick beds are built in such a way that there can be fire under them in the winter time. Sometimes, when the wind is from the wrong direction, all the gas from the fire is blown into the room. When this happens, it often makes the occupants of the room sick, and sometimes it is even fatal. The people die from gas suffocation if they get more than the lungs can throw off.

We knew of the terribleness of this gas and made special effort to get the fires out of the room when we built our school dormitory. We did this, thinking that we would have no further trouble with the gas. To a very large measure our fires in the hall keep the gas out of the rooms, but several times this winter our boys have been sickened by it. If they are quite well, they can soon throw off the poison, but if they are not well otherwise, and get

this poison in addition, it is very hard for them to get over it.

Not long ago four boys were affected by the gas poison. We opened window and door of their room and thought we gave them plenty of air. We thought that they were getting along all right. The Chinese, who understand this much better than we foreigners, said they were coming through nicely. Three of them did come through all right, but the fourth succumbed. About twelve o'clock the little fellow died. He was one of our brightest orphan boys, happy and cheerful. He had not been baptized, but counted himself a member of the church. In our observance of the week of prayer, during the winter time, he was among those who stood up and thanked the Lord for saving his life and giving him a home when the famine was on. His name was Liao Ching Yui. I think he was supported by a sister in Mexico, Ind. This lady will feel the loss, I am sure, but those of us, here on the field, can not easily get over it. This bright little fellow was cheerful on Friday night at bed-time. The next eve, at sundown, we laid him away in his quiet little home, to await the call from the Master. He had not felt well for two or three days but had not complained much. This was told us by the other boys after his death. Since his system was not in a good condition to throw off the poison, the gas did its deadly work.

When we first came to China, Bro. Hilton and another worker were overcome in a way much like this. Bro. Hilton was unconscious for some time. The doctor who was with him was not affected quite as much and managed to get himself and Bro. Hilton out into the yard. After a long time in the open air, they revived. It is a very dangerous condition for one to get into, if he is alone. He soon becomes unconscious and then, if he is exposed long enough, can not overcome it.

We had wanted, from the first, to heat our school and Orphanage dormitory with hot air or steam heat. We did not have the money to do it and did the best we could as it was. We must arrange for something better for another winter, if there is a way opened for us to move.

I have not written this article to create sympathy, but rather to keep the home church informed of our sorrows as well as our joys. Had we five or six hundred dollars, we would put in a hot air plant or a steam plant, thus overcoming at least one danger. All the rest of our happy boys are well, and we can only pray that they will stay well. We have quit the use of the brick beds fire for this winter.

Our work in this place is heavy and when an added weight is suddenly thrown upon us, we can hardly stand up under it. The home church can not understand how this affects us. At home, when one of a family goes, the whole community comes to the rescue,—in one way or another. Here only the half dozen of us, who know what this means, have the load of grief to bear. Even our Chinese Christians have not arrived at the place where their superstitious fears do not overcome them at these times. May we have the prayers of all interested in China's future!

F. H. Crumpacker.

Ping Ting Hsien, China, March 21, 1914.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

McFarland.—The Sunday-schools of Lindsay and McFarland held a joint program at McFarland on Easter Sunday. During the Sunday-school hour the adult classes were taught by Bro. A. O. Brubaker, of Lindsay. During the hour following Bro. S. J. Miller gave an address on "The Life, Teaching and Death of the Great Teacher." At noon lunch was served in the basement of the church. During the afternoon the following topics were discussed: "Leaves in the Sunday-school and How to Stop Them," "Is There a Lack in Lesson Preparation?" "How to Remedy It," "What Is the Sunday-school Doing?" and "What Should It Do?" Several numbers of special music were given. The attendance was good, and the meeting proved to be beneficial to all.—Mrs. Josephine B. Hanawalt, McFarland, Cal., April 20.

Rio-Linda.—On the evening of April 4 Bro. A. Hutchison came to conduct a revival for us. After hearing so many good sermons delivered by our dear brother, we felt like entering a love feast together. On the evening of April 15, therefore, with all the members present except two, we enjoyed a spiritual meeting, with a few others present from the Live Oak church. We extend a hearty invitation to all members passing through Sacramento, to stop with us when passing through. We are only eight miles north of the city of Sacramento. By way of the Northern Electric Railway it is only a few minutes' ride, through a part of the country that is beginning to develop rapidly.—Mrs. J. M. Fisher, Rio-Linda, Cal., April 18.

Sacramento Valley.—The doors of this church are still closed, but if it is the Lord's will we hope to open April 26 for Sunday school, at least. Our minister is still quarantined on account of scarlet fever. Some of the brethren are at Elk Creek, in the back of this congregation, where Bro. C. S. Garber is engaged in a series of meetings. It was the writer's pleasure to be with them April 11 and 12. The night previous to our arrival two decided for Christ, and on Sunday night another one came out on the Lord's side. Since then two more have entered the fold. April 12 was a busy day for Bro. Garber. Having preached at Elk Creek at 11 A. M., all went with him to the schoolhouse in Oak Dale, a distance of about five miles, where, after a lunch, we had a sermon at 2 P. M. We then returned to Elk Creek, where a delightful Easter program was rendered at 7:40 P. M. We had another sermon. The meetings will close on Thursday night, April 23, with a love feast.—W. R. Shively, Glenn, Cal., April 18.

ILLINOIS.

Dahinda.—April 4 and 5 Bro. G. Nevinger, of Ellsville, Ill., preached three very edifying sermons at this place. The people seemed very much interested. We are very glad the Mission Board has decided to send Bro. Nevinger here to preach

for us, and we believe much good will be done. There is plenty of work to be done in this part of the Lord's vineyard, and the workers are few.—Lulu M. Thurman, Gilson, Ill., April 15.

Panther Creek church met in quarterly council April 17, with our elder, J. W. Switzer, presiding. Our love feast will be held May 30, at 6 P. M. Two letters of membership were granted and one received. Bro. Joel Yordy was elected trustee. Bro. J. H. Nohr, Hudson, Ill., will assist in our revival meetings, to begin Sept. 20, and to continue two weeks.—Jessie Switzer Yordy, Roanoke, Ill., April 20.

Sterling church met in council April 13. The report of the annual visit shows the membership to be in love and union. Three letters of membership were granted. We decided not to send a delegate to Annual Meeting this year. An election for two deacons will be held June 7, at 7 P. M.—Lillie A. Prantz, Sterling, Ill., April 17.

INDIANA.

Cedar Lake.—We held our joint Sunday-school Convention at this place April 4, with a good attendance and interest. Brethren Ernest Frick, Lafayette Steele and J. L. Mahon were present. Bro. Steele preached for us on Saturday night, and on Sunday afternoon gave a talk. Bro. Mahon also made helpful remarks. Their help was greatly appreciated, and much inspiration was gleaned.—Sarah E. Holman, R. D. 3, Box 34, Avilla, Ind., April 11.

Notice.—The Bremen church has changed the date of her love feast from June 11 to Sept. 3.—Ella Kaufman, Bremen, Ind., April 17.

IOWA.

Muscatoine.—The members of this church met in council April 18. Our elder, Bro. W. E. West, of Ankeny, Iowa, presided. Church officers were elected for one year. Bro. West was rechosen as our elder. Bro. W. G. Williams was selected clerk, and Bro. A. M. Stutsman was selected church treasurer. Bro. M. C. Wiesby was chosen trustee for three years. As our vice-president of the Christian Workers' Society has moved away, Bro. W. G. Williams was elected to fill the vacancy. A deacon and his wife were added to our number by letter. It was decided to have a revival and a love feast following. The dates of these meetings will be announced regularly. All our services have been increasing in interest during the winter. Twenty new members have been added, and ones received in the cradle roll and in the home department, were enrolled in our Sunday-school during the first quarter of this year. Most of this increase is due to the efforts of our church superintendent.—P. E. Miller, 205 Kindler Avenue, Muscatine, Iowa, April 20.

OHIO.

Prices Creek.—Bro. T. J. Rosenberger was at our Prices Creek house during Easter, and gave us three soul-cheering sermons. The one on Sunday evening was directed to the young people. On the last Sunday of March we took an Annual Meeting collection of \$2.00 at our Prices Sunday-school.—Mandilla Petry, West Manchester, Ohio, April 18.

PENNSYLVANIA.

Pleasant View congregation will meet in council March 15, with Eld. S. C. Umble presiding. We have our love feast June 20, with a two weeks' series of meetings to be conducted by Bro. A. W. Arnold. Bro. Solomon Bucklew, of Lenox, Iowa, presented his letter of membership and was received into the Markleysburg church. Our delegates to District Meeting are Brethren J. M. Thomas and Andrew Dennis. We have Sabbath-school, Christian Workers' Meeting and preaching services every Lord's Day, and the interest is growing. Our Christian Workers' membership has increased to seventy-two. Bro. J. Prizer, Markleysburg, Pa., April 18.

Upper Codorus.—This congregation met April 13, with an unusually large attendance. Eld. A. S. Baugher presided. We decided to hold two series of meetings this year.—one at Chestnut Grove and the other at the Melrose house. Our church will not be represented next delegate at Annual Meeting this year. Since our last report, two were received by baptism. Our love feast will be held May 9, at 10 A. M.—N. S. Sellers, Brodheads, Pa., April 17.

VIRGINIA.

Fairfax church met in council April 11. Eld. I. M. Neff presided. Our congregation decided not to represent at Annual Meeting this year. Our love feast will be held May 9, at 6 P. M. The Ministerial and Sunday-school Meetings will be held at the Oakton house May 21 and 22, and on Sunday school previously decided to use the Easter collection for local missionary work. A liberal contribution, amounting to \$8.63, was taken. A home department, with an enrollment of eight members, has been added to our Sunday school.—Kate S. Miller, Oakton, Va., April 17.

WASHINGTON.

Centralia.—Our love feast will be held here May 30. The following Sunday our Sunday-school and Christian Workers' Convention will be in session here. Our young people have returned from Bible School at Seattle. We can now put forth renewed efforts along missionary work. We expect to begin some new work in the way of a Junior Bible class, street meetings on Wednesday evening, and other lines of activity.—J. L. Whisler, Centralia, Wash., April 18.

North Yakima.—Bro. J. S. Zimmerman, of Bethany Bible School, has just closed a series of meetings in this church. Two accepted Christ and were baptized, and many others were seriously impressed. Our congregation in general has been greatly strengthened, and Bro. Zimmerman's powerful sermons will be an inspiration for a long time to come. We expect to have our love feast April 25, and on Sunday school and Christian Workers' Convention will convene. Our Sunday-school continues to grow, with 150 present last Sunday. We extend an invitation to as many as can, to stop off here, on their way to or from the Annual Meeting.—Mary Derrick, 114 Seventh Avenue, S., North Yakima, Wash., April 19.

Springdale.—We arrived here April 9. This is a new field of labor. We are the only members of the Brethren at this place. We expect, by the Lord's blessing, to scatter the gospel seed. We should be pleased to see other members move here. We are forty-seven miles north of Spokane. Land is cheap and we have a good climate. There are perishing souls to save here. Come over and help us!—W. H. Tigner, Springdale, Wash., April 18.

Steverson congregation met in council March 27. Our elder, Bro. C. A. Wagner, presided. Four letters were received. April 12 we had a large crowd in attendance at our services. A very interesting program was rendered by our Sunday-school. Our Sunday-school is progressing nicely.—Ann C. Castle, Laurel, Wash., April 13.

WEST VIRGINIA.

Beaver Run.—April 10 our church met in council. We decided to hold our love feast Sept. 25. Bro. B. Leatherman was ordained to the eldership. We have not been idle this winter, although we have not reported work done. Our Sunday-school was continued throughout the winter, and we have been having Bible readers go from house to house during the holidays.—Allie K. Leatherman, Burlington, W. Va., April 18.

Added Unto.

(Concluded from Page 277.)

ing a Testament with marginal notes and I noticed that the Greek particle *eti*, joined to the negative, was not found in the best manuscripts, so I read, "I shall not eat it," and based my argument on that. Three years after, when the English Revision was issued, I found it was so rendered.

This, I thought, should have settled the question, but about fifteen years later, some time in the nineties, I felt called upon to discuss the matter further. To satisfy myself, though not much of a Greek scholar, I went to the original Greek, and was surprised to find that the verb *tao*, in the first person, singular, present tense, subjunctive, was translated into future, indicative; that is, instead of "I can not eat it," it is rendered, "I shall not eat it."

On investigating this I found, in the first Greek Lexicon published in America, that the word *tao* was obsolete, so that in all probability the word would not be found elsewhere in the New Testament or contemporaneous Greek literature.

On investigating further, I discovered, in a later lexicon, the very form used in this passage, and a statement that it was a contracted form of the first person, future indicative, with a reference to Luke 22: 16.

Now the question is, Does this one example make a rule? As a matter of fact, or logic, it amounts to but little. Since the "any more" is acknowledged to be an error or a fabrication, the "shall" can be construed but one way, but rhetorically, it seems to me, there is a serious fault. The text now reads: "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God." Would you be satisfied if a dear friend should say to you, "I have an earnest desire to be with you, but I shall not?" Would you not feel that some explanation was necessary?

Christ said, "With desire I have desired to eat this passover with you before I suffer, but I can not," etc. He would if he could, but it is impossible. We know why. Within a few hours he was to be apprehended and condemned by the Jews; this sentence was to be approved by Pilate; he was to be crucified, to die and to be laid in Joseph's tomb before the time at which this passover could be eaten.

So I claim boldly that Jesus would not have said, "I shall not," but, under the circumstances, certainly, "I can not," and we need not say the *sigma* of the future was changed to *iota*; the *iota* appearing between two vowels was dropped by elision and written as a subscript to the *omega*. But when we see the regular form of the first person, present, subjunctive, we know that it means, "I can not eat," and we have a simple, logical and rhetorical expression.

I condemn no one. I suppose the motive was good. It must have been done long, long ago, or King James' translators would not have been misled. I suspect that some Christian Jews in the early centuries wished to show that Jesus was a true Jew, and they probably thought he ate the passover in that upper room. So they added the particle to the negative which called for the future tense for the following verb.

This "adding unto" has created confusion in the church for nearly two thousand years, and has caused many well-meaning men to speak lightly of a plain command, and to miss one of the blessed privileges of the enlightened Christian.

Ashland, Ohio.

Notes From Our Correspondents

As old water to a thirsty soul, so is good news from a far country

ARIZONA.

Phoenix Mission.—We held our Easter exercises April 12, with the largest morning attendance we have ever had. There were recitations and songs. The children did well. Our superintendent gave us a good talk, and the pastor gave an illustrated sermon to which plainly the children very much responded. Our love feast will be held May 10. The presence on that occasion, of any of our brethren and sisters en route to Annual Meeting, would be very much appreciated.—Lula Q. Guthrie, 655 Grand Avenue, Phoenix, Ariz., April 23.

CALIFORNIA.

Inglewood church met in council April 4, preparatory to our communion. Our elder, G. H. Bashor, not being present, Bro. J. G. Calvert presided. Our communion was held on the evening of April 12. Several ministering brethren were present. We had a very quiet, spiritual and uplifting meeting. Two letters of membership were received. On the evenings of April 18 and 19 Eld. J. C. Sanders gave us illustrated lectures on Palestine, temperance, and missionary work, which were very good. We all regret that Bro. Sanders had to leave us so soon. We hope that Bro. J. C. Sanders, of Los Angeles, will soon be able to take charge of the work again as before.—Lizelle Diehl Thomas, R. D. 1, Box 559, Inglewood, Cal., April 22.

Tropico church met in council March 21. Our elder, Bro. L. G. Lehmer, presided. Eld. S. S. Garst was also present. Visiting elders present were David Roland and W. H. Wertenbaker. Steps were taken to organize a Sisters' Aid Society. Since last reported ten letters of membership have been received, and two members were added to the church by baptism. Brethren J. J. Reppert and John H. Getz have been called to the ministry. We also have an interesting class in Ephesians, taught by Bro. M. M. Eschelman.—Margie L. Nofziger, 201 Mt. View Avenue, Tropico, Cal., April 25.

CANADA.

Fairview.—Our regular March council was deferred until April 11, on account of some of our members being away. Eld. James Harp presided. One letter was received and one granted. We reorganized our Sunday-school, with Bro. D. A. Peters as superintendent, and the writer as teacher of the primary department.—Olive E. Baker, Alpha, Sask., Canada, April 14.

COLORADO.

Bethany.—The writer has taken charge of the work at this church for the time being. There will be regular services each Lord's Day. We will have Sunday-school at 10 A. M. and preaching at 11 A. M.—Leonard F. Love, R. D. 2, Box 14, Limon, Colo., April 17.

IDAHO.

Coeur d'Alene.—On Easter Sunday we organized a new mission Sunday-school at Benewah, Idaho. Sister Etta Yearout was chosen superintendent, and Sister Fern Yearout is secretary. No members are at that place, but we have started the work and are using the Brethren literature. I think a good work can be done there.—A. K. Yearout, 1102 Sixth Street, Coeur d'Alene, Idaho, April 22.

Lost River church met in council March 29. As our elder, Bro. C. K. Kierney, could not be with us, our minister, Bro. Isaac Thomas, conducted the meetings. Two letters of membership were read. We made up our quota for District Meeting. Sister Becca Thomas is our delegate to District Meeting at Twin Falls, Idaho, April 21. We are deeply grateful and are near God's vineyard, and we hope that some of our brethren will drop in to see us, as they travel to and from Annual Meeting, thus being a help to our work.—Alice Sutter, Leslie, Idaho, April 15.

Payette Valley church held a love feast April 18 at the Fruitland house, with Bro. Waltman, of Nampa, Idaho, officiating. Some members from adjoining churches were present. Just preceding the feast, we held an election for a minister, and Bro. Chaney Shamberger, a young man, was elected. Bro. Troy Schubert was chosen deacon. On the good talk given by Bro. and Sister Shamberger were installed into their respective offices. The attendance at Sunday-school was 158. Bro. Waltman preached for us on Sunday morning.—Marvel Bowers, Fruitland, Idaho, April 19.

ILLINOIS.

Decatur.—The revival meeting in the Decatur church began March 29 and closed April 12. Bro. Jno. F. Burton preached seventeen soul-winning sermons. Six were baptized, and one is to be reclaimed. Others were deeply moved, and are near the kingdom. On the evening of Easter Sunday the Sunday-school scholars rendered a splendid program, which was listened to by a large and appreciative audience. All did their part well. Sister Leary, our efficient superintendent, had charge of the service.—D. W. Cripe, 417 Stewart Avenue, Decatur, Ill., April 25.

INDIANA.

Pleasant Dale.—Sister Katie Neher, of Flora, Ind., District Sunday-school Secretary of Middle Indiana, was with us April 19 in the interest of the Sunday-school. She talked both morning and evening. Our Sunday-school has been doing very good work, but we have a clearer vision of Sunday-school work, and understand it better. The good talk given by Sister Neher. One of her main points was to have trained teachers. Our school has decided to organize a class in the near future.—(Mrs.) Lena M. Olwin, R. D. 1, Monroe, Ind., April 22.

KANSAS.

Maple Grove.—On Sunday, April 12, our elder and several of the members went to the cemetery from our regular place of meeting, to hold services with an aged couple, and to restore them to the fold. They are now happy in their new hope. We have organized a Christian Workers' Meeting.—Minnie D. Deeter, Oronoque, Kans., April 23.

McPherson church was well represented in a business session April 6. Eld. E. E. John presided. Bro. H. J. Harny was elected delegate to the Annual Meeting, with Eld. Jacob Witmore as alternate. Bro. Clyde Forney was elected and installed into the ministry. On Easter Sunday the primary department gave a short but interesting program after Sunday-school. This was followed by a well-prepared sermon by Prof. J. A. Blair on the "Assurance of the Resurrection." All the different activities of the church are in good working condition. Our prayer meetings are interesting. The Sisters' Aid Society is working enthusiastically for money to help refresh the Department. Both our church and Sunday-school are looking forward with interest to the coming of Brethren D. W. Kurtz and A. J. Culler.—Laura E. Folger, McPherson, Kans., April 15.

Ozawie.—On Sunday evening we closed a very interesting series of meetings, conducted by Bro. J. E. Smith. He began meetings at Mount Pleasant, Mo., and continued nearly two weeks. The attendance and interest were splendid, and we think many good impressions were made. Following this effort, Bro. Smith preached at the church in town for two weeks. The members have been much strengthened.—E. L. Brammell, Ozawie, Kan., April 22.

Protection church met in council April 4, with our elder, Bro. J. W. B. Hyton, presiding. Bro. Hyton was retained as our elder in charge; Sister Ruth Brubaker was chosen clerk; Bro. Roy Hyton, treasurer; the writer, Messenger correspondent. We decided to hold a series of meetings to take place followed by a love feast. Our Sunday-school is growing nicely. We need more members at this place. Come where help is needed.—Mary E. Jones, Protection, Kans., April 22.

MARYLAND.

Beaver Run (Furnace Chapel House).—Our congregation met in council April 11. Elders B. W. Smith, J. B. Leatherman, of Beaver Run, and Luther Riggelman, of Bean Settlement, were present. Bro. Riggelman presided. The purpose of this council was to organize a new congregation, which was effected very pleasantly. The new congregation is the Beaver Run congregation. Bro. B. W. Smith was chosen as our elder for one year; Bro. William Abe, clerk; Bro. Jacob Abe, treasurer; the writer, correspondent and Messenger agent. We named our congregation the "Old Furnace" congregation. Our new

church is near an old furnace, built in 1844. We decided to hold our love feast Sept. 12, and also to hold a series of meetings sometime this fall. We also received two by letter. We have thirty-eight members in our congregation.—A. J. Whitacre, R. D. 1, Box 11, Pinto, Md., April 18.

Pipe Creek.—Our series of meetings in the Union Bridge church, conducted by Bro. Daniel K. Clapper, of Meyersdale, Pa., began April 4 and continued until April 19. He preached the Word with power, and gave us sound, practical sermons. The church was very large with many people. Large crowds continued until the close. A little girl was made willing to stand for Jesus. Many others seemed to be near the kingdom. We thank our Heavenly Father for the spiritual blessings we have enjoyed, and hope to do more and better work for the Master in the future.—Carrie L. Garner, Union Bridge, Md., April 20.

MISSOURI.

Spring Branch church met in council April 12. Our elder, Bro. L. B. Ihrig, presided. We had the pleasure of having Bro. James A. Campbell and wife, of Pristoe, with us. Bro. Campbell gave us a short, but very interesting talk. We elected our Sunday-school officers, with Bro. Leslie V. Ihrig as superintendent, and Sister Audra Ihrig secretary. Two letters of membership were received. We decided to begin our series of meetings Aug. 15. Bro. Israel Cripe, of Washington, Mo., the first leader of the Spring Branch church, was chosen as our minister. Our congregation will not send a delegate to Annual Conference this year.—Wilbur S. Jones, Avery, Mo., April 25.

NORTH DAKOTA.

Carrington church met in council April 11, with our elder, Bro. Kreps, presiding. Two letters were granted, and four letters read. Our series of meetings will commence June 21. We will have a love feast with Bro. Kreps as superintendent in getting Bro. J. G. Royer to preach for us at that time. Our pastor, Bro. Kreps, and wife have returned after having spent the winter in Mount Morris. The Sunday-school scholars gave a very good program on Easter Sunday. We decided not to send a delegate to Annual Meeting. We met April 16 and organized a Ladies' Aid Society, with Sister Kreps as President; Sister Laura Beaty, Vice-president; the writer, Secretary; Sister Emma Stambaugh, Treasurer. No change was made in the Sunday-school officers.—Sadie E. Plock, Carrington, N. Dak., April 22.

Golden Willow church met in council April 11, with Bro. W. J. McCann in charge. Brethren George Clapper, D. J. McCann and E. B. McCann were appointed as a committee to arrange for our Christian Workers' Meetings. We decided to varnish and paper the interior of our church this spring, and also paint the outside. We expect Bro. A. H. Minot, to be with us in a series of meetings this summer.—Ruth Wine McCann, Sykeston, N. Dak., April 18.

Minot church met in council Feb. 2, with Eld. D. F. Landis presiding. Officers were elected for another year, with Bro. George Hilton as our elder, but on account of poor health he could not serve. Bro. Steele was chosen as our elder. Bro. Harris, clerk; Bro. Fisher, trustee; Sister Fisher, chorister; Sister Lambert, Messenger agent; the writer, correspondent. As the churches had to be closed on account of scarlet fever, and Bro. Landis' family being quarantined, we did not meet in March council, April 2 our congregation met in council, and Bro. J. H. Gordon, of Surrey, N. Dak., was chosen as our elder. Sister J. M. Myers was elected superintendent of our Sunday-school. One letter was received. Bro. Gordon will conduct a series of meetings at this place, to begin May 3.—Mabel Rink, Minot, N. Dak., April 22.

Western Canada.—All regular queries and papers from the churches, intended for action at the District Meeting of 1914, should be in the hands of the Writing Clerk of former District Meeting by May 26, 1914. See Art. 6, page 43. "Compiled Minutes of Western Canada, Eastern Montana, and Western Canada."—J. E. Joseph, Clerk, Surrey, B. C., April 23.

Ray church met in council May 4, with Bro. Wagenman in charge. Two letters were granted.—Mrs. Miles, Ray, N. Dak., April 10.

OHIO.

Greenwood church met in council April 11. Bro. George Strausbaugh presided. He was chosen as our elder in charge for one year, and has accepted. We have had pleasant meetings on Sunday and Sunday night. Our love feast will be held May 24.—(Mrs.) Elize Leckrone, Glenford, Ohio, April 20.

Middle District.—Since my last report, four were received by letter, and two letters were granted.—Jos. H. Stark, R. D. 1, Tadmor, Ohio, April 23.

OKLAHOMA.

Antelope Valley church met in April 15 received two by baptism. Services by our elder, Bro. W. G. Cook.—Gracie Underwood, R. D. 4, Billings, Okla., April 18.

Pleasant Plains.—We held our love feast April 11. Our elder, Bro. H. Boonze, officiated. Thirty-five members surrounded the Lord's tables. On account of bad weather, no visiting ministers were present. We had a very spiritual meeting. On Easter Sunday Bro. Boonze presided and an interesting sermon to which followed a very interesting service. We had an interesting Children's Meeting.—Hulda Prentice, R. D. 3, Allene, Okla., April 19.

OREGON.

Albany.—Our council was held April 4, with Eld. Hiram Smith presiding. It was decided to have Eld. Andrew Hutchins hold a series of meetings at Albany, and one at Lebanon. These meetings will commence April 19. Eld. Hiram Smith was elected as a delegate to the Annual Meeting. It was decided to deed the church property in Albany to the District Mission Board of Oregon. Eld. Hiram Smith was elected as delegate to District Meeting.—Mrs. F. A. Baltimore, Albany, Oregon, April 15.

Bandon.—Our church met in council April 18. Eld. C. H. Barklow presided. We made plans to fit up our church basement, preparatory to the District Meeting, to be held here in July. We held our love feast on April 25, just after the District Meeting.—Lena Allen, Bandon, Oregon, April 20.

Myrtle Point church met in council April 4, with Bro. J. F. Stevens presiding. The church instructed the clerk to give delegate's credentials to any one of our members, going to Annual Conference. Bro. Stevens was chosen as our minister. It was also decided to call more help to the ministry and the deacons' office. It has been decided to hold an election April 26, at 2 P. M. We decided to organize another Sunday-school at the Twin Oak schoolhouse, April 19, following preaching services. Bro. C. H. Barklow and the writer were appointed president and vice-president, respectively, of the Christian Workers' Society for the next quarter.—Mollie Barklow, Myrtle Point, Oregon, April 19.

Seneca.—We need a Brethren in this part of the State. Three of my own family are the only members of which I know, within one hundred and eighty miles of here. The nearest Brethren church is at Weston. This District is thinly settled, and some of the young people have never seen a sermon. The majority would like to organize a Sunday-school, but there will have to be a few more Brethren workers before we can do that. Prairie City, the terminus of the railroad, would be a good field for a Brethren minister. There are many souls to be saved.—Mrs. S. Camblin, Seneca, Oregon, April 20.

Talent church met in council April 4, with our elder, Bro. M. C. Lininger, presiding. We decided to hold our love feast May 16. Sister Zimmerman was chosen as our delegate to Annual Meeting, with Sister L. E. Miner as alternate.—(Mrs.) Ora L. Stump, Talent, Oregon, April 21.

PENNSYLVANIA.

Altouna.—Please note that our love feast has been appointed for Sunday evening, May 17, at 6:30 o'clock, to which the usual invitation is extended.—Sadie L. Morsec, 613 Bell Avenue, Altouna, Pa., April 25.

Bollivar.—We met in council March 31. Our elder, Bro. W. M. Howe, of Johnstown, Pa., presided. We elected Bro. C. A. McDowell and Bro. James N. Betts as delegates to District Meeting. It was decided to put a baptism into the church. We reinstated two members. It was decided to hold our love feast May 3. Our church, started from a union meeting, held in our little village of about six hundred population, has prospered until twenty-six have been baptized and six reinstated. The total number and confessed Christ in the union meetings was 140. Bro. L. R. Holsinger is now conducting meetings in our church.—Russell D. Betts, Robinson, Pa., April 27.

Germanstown.—On Sunday evening, April 5, one was received into our church by baptism. On Easter morning our Sunday-school held appropriate exercises. We had an excellent program given entirely by the primary department. On Friday afternoon, April 17, we held our first cradle roll Mothers' Meeting, in the interest of the Sunday-school. We had present eighteen women and sixteen babies. Through our cradle roll and active home department our Sunday-school has grown to an attendance of 222. Eight years ago the attendance was forty-five.—(Mrs.) Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., April 20.

Maple Glen church met in council on Good Friday. Eld. L. A. Peck presided. Two more trustees for the church, and two trustees for each of the two cemeteries, were appointed. We decided to hold our love feast Sept. 6, at 4:30 P. M., and to have one week's preaching prior to our love feast.—H. G. Peck, Fort Hill, Pa., April 22.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—On Easter we had special services. The afternoon was given to the children. Their program was well rendered and appropriate for the occasion. In the evening we had special music and confession of sin. At the close of these services two men, whom we have long been praying for, were received into the church by baptism. During the winter our pastor gave us six illustrated lectures on his Oriental trip. These were very instructive and interesting. Our love feast will be held in our church on May 11. Schnell, 1904 North Park Avenue, Philadelphia, Pa., April 20.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—At our prayer meeting, Wednesday evening, April 8, our pastor gave a very helpful talk on the subject of "Self-examination." At the close of this service one dear sister entered into the joys of the Christian life by baptism. The following evening (Holy Thursday) we held our communion meeting. Bro. M. J. Weaver, formerly of Pittsburgh, officiated. Other ministers present were D. W. Kurtz, J. M. Booz, and our pastor, Paul H. Bowman. The attendance was fairly good and we feel that every one present went away happier and stronger. On Easter Sunday an Easter program was given by the Sunday-school. The attendance was very large. The songs and recitations of the little folks are always a strong attraction for the parents. Our church has held a love feast on Monday evening, April 20. Our elder, Bro. J. T. Myers, being absent, our pastor presided. One letter of membership was granted. Our church will not send a delegate to Annual Meeting. The reports from the various departments indicate progress, but still we feel that we do but little compared with what there is to be done in this neighborhood.—Lydia M. Humphries, Philadelphia, Pa., April 23.

Shamokin.—Our love feast will be held May 16 and 17, instead of on the 17th only, as had been announced previously.—Mrs. G. W. Kroff, Shamokin, Pa., April 22.

West Greentree.—April 19 we received four persons into the church by baptism. Our Sunday-school, which was opened at Florin, has had a good attendance thus far. The other schools at Greentree and Rheeds are doing nicely.—S. R. McDannel, Elizabethtown, Pa., April 19.

TENNESSEE.

Crocket Ridge.—Bro. J. S. Clark, of Jonesboro, Tenn., came here April 11 and began his ministry. The very best of attention was given. Our congregation is still increasing, and we may yet succeed in building up a strong congregation in this, the oldest town in our State. Since our last report, another one of our members, Bro. David Miller, has taken his departure into the other world. He was a devoted Christian man, strong in the faith. It is said that the mother, with a family of children, is thus left without the father's protection and care. We commend them to the All-wise God.—N. T. Larimer, Jonesboro, Tenn., April 19.

VIRGINIA.

Little River church met in council April 18, with our elder, Bro. Homer Zigler, of Churchville, Va., presiding. This church is a mission branch of the Elk Run congregation, and better known as the Crab Run Church. The church, but having just been purchased by the Church of the Brethren, the name has been changed as indicated above. On the following Sunday Bro. Zigler gave us some very interesting talks. We also have prayer meeting and have organized a Sunday-school. The writer and another minister are visiting the church. We had forty-five scholars present, besides a number of visitors. We were very much encouraged by a short talk from Bro. S. L. Huffman.—W. H. Huffman, Goshen, Va., April 20.

Mill Creek.—On account of conflicting with the Southern Convention of the Northern District of Virginia, we decided to change the date of our love feast, holding it May 23 instead of May 16. The Temperance Band of Bridgewater College gave a very interesting and instructive program at the Mill Creek church on Sunday morning, April 19. Bro. Major Greyer, of the same college, who has been pastor of the Church of the Brethren at Buena Vista, has moved with his family into our congregation. We welcome them into our midst.—Pearl M. Showalter, North River, Va., April 23.

Packs Branch.—Bro. James A. Riner, of Braggville, W. Va., filled his regular appointment here on Saturday night and on Sunday, April 19. We had Bible reference reading by members of the congregation, good singing, good behavior, and very good sermons.—(Mrs.) E. A. Bolen, Packs Branch, W. Va., April 20.

Unity congregation met in council at the Union Chapel house March 28. All the officials were present except two. Our elder, Bro. J. Carson Miller, presided. All unfinished business was attended to. The committee, appointed to make repairs on the Union Chapel house, reported some work done, and the rest to be finished in the near future. A committee was appointed to make some repairs at the Fairview house. Two letters of membership were granted. Bro. I. N. Zigler and wife will be our delegates to Annual Meeting. We expect to have a series of meetings at the Union Chapel and New Dale houses sometime in the fall. Our love feast will be held at the Fairview house May 30, at 6 P. M.—Mrs. J. E. Roller, Timberville, Va., April 22.

WEST VIRGINIA.

Tear Coat.—We met in council April 18, Bro. A. W. Arnold presiding. We decided to hold our councils quarterly hereafter, on the last Saturday of March, June, September, and December, respectively. We elected Bro. I. J. Saville as our delegate to Ministerial Meeting. We also decided to advance Bro. C. E. Grapes to the second degree of the ministry. Bro. W. K. Conner, of Harrisonburg, Va., is to hold a series of meetings for us in August. Our love feast will be Oct. 3.—E. D. Conbs, Pleasant Dale, W. Va., April 21.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

UNION BRIDGE, MARYLAND.

This "college-robbed" and "cement-dusted" town of Union Bridge has had a season of refreshing from the Lord. Bro. D. K. Clapper, of Meyersdale, Pa., came here on the evening of April 4, and preached in all nineteen interesting and cheering sermons. All arguments advanced were supported by scriptural proofs, and the increased attendance each night testified to the interest awakened.

We hope more of the good results of these meetings may be reported later. Only one little girl gave evidence of her desire to unite with the church at this time, but surely there are those whom the "little child shall lead." Others seemed to be near the kingdom.

Sudden death and extreme illness seemed to have made tender the hearts of some, who, we trust, will come in the future. If the lukewarm members have been revived, surely a good work has been done.

We regret that one of our dear aged members, Sister Hetty Engel, who was instrumental in getting Bro. Clapper here, was unable to attend the services, being in a suffering condition. She is well known in the Hope church, Kansas, and at Peace Valley, Mo. She is now in her seventy-ninth year. Her life has been full of good works for the church of her choice. Her means, which were ample, have gone to lay up treasures in heaven. She has gone to our Aged People's Home at San Mar. Many loving expressions and fervent prayers ascend in her behalf, that she may have comfort in her declining days. Union Bridge, Md., April 20. Rebecca L. Rinehart.

NORTHWESTERN OHIO.

The District Meeting of Northwestern Ohio convened in the Baker church, near Harrod, April 17. Eld. G. A. Snider was elected Moderator; Eld. Edward Kintner, Reading Clerk, and Eld. David Byerly, Writing Clerk. Besides disposing of a considerable amount of business, relating especially to the work of the District, the following paper was sent to Annual Meeting: "We, the members of the Baker church, Ohio, ask Annual Meeting, through District Meeting, to decide that no Committee of Arrangements for Annual Meeting shall change the time for holding Annual Meeting more than two weeks from the present set time, without the consent of Annual Meeting. Passed to Annual Meeting."

We were favored with fine weather during the meeting, and the churches of the District were well represented, both by delegates and other members. A letter was read from our former missionary, Bro. S. P. Berkebile, now at the Mount Vernon Sanitarium. His health is improving, and he hopes to be able to do some talking this summer. In answer to his request for Bibles to be placed in several of the shacks of the institution, a collection of \$25.21 was taken for Bibles and Gospel Messengers, and forwarded to him. Eld. David Byerly was elected a member of the Standing Committee. Lima, Ohio, April 22. Blanche Lentz Byerly.

EASTER SERVICES AT MT. MORRIS COLLEGE.

Sunday, April 12, was Easter, and I was accorded the privilege of speaking both morning and evening to the congregation which worships in the Chapel at Mount Morris College. Every one seemed to be in the joyful spirit of the occasion. "Easter's Full Fruitage" was my theme in the morning service.

In this church was Eld. D. E. Price elected to the ministry and here he served faithfully for many years. Bro. M. W. Emmert has charge now. It is his desire and that of his collaborators to guide and help spiritually those who attend school, as well as the permanent membership. Recently he said, in speaking of the people in and around Mt. Morris, "Oh, how much there is to do, and how I would like to do some of it, if only I had the time; but my time is so much taken up with teaching that I can do but little of what I see to be done." It is and has been the aim of the school to help young men and women to get an education along lines of training demanded today, with sufficient Bible training and religious atmosphere to build good morals and Christian character. Scientific education without the Bible leads to doubt; and Bible education, without at least some other training, leads to fanaticism. The great truths of the Bible are taught, and the distinctive doctrines of the church are also regularly taught in class. Tuition is free to those who take the full Bible course.

Mount Morris College came into the hands of the Brethren in 1879. It came into the possession of the District of Northern Illinois and Wisconsin in 1903. Recently other Districts have been invited to accept part ownership. Some have already accepted. The school is owned by the church and should serve the church's interests. This is the aim of the Trustees. If they fail to make it do this, the Districts should elect Trustees who will make the institution serve the highest interests of the church.

Mission work and religious education go hand in hand. Only the educated are sent to the foreign mission fields. They only are able to meet the conditions successfully. It is true, also, that our ablest leaders are those who have the best Christian education. Money given to our schools is as well spent as money given direct to missions,—only a little farther removed from direct results.

Our people believe in education. They give for its support. Nearly 1,500 persons gave to the fund to rebuild Mount Morris College after the fire, two years ago. Their average gift was slightly under \$30.

The records show that more than 150 men who are now ministers in the Brethren church have been at Mount Morris College during the past thirty-five years. Many of their wives were there also. They are scattered far and wide, in many lands and States. They help to shape the policies of the church. How very important, then, that we guard carefully the educational interests of the church!

Polo, Ill.

John Heckman.

AN IMPRESSIVE SERVICE.

When it was first decided permanently to mark the place where Eld. John Kline was killed, little thought was given as to the advisability of having a memorial service at the time of erecting the monument, but as the work progressed, a strong feeling arose in favor of it. However, those in charge much preferred, if such service should be held, that it should be of the most informal character. No program was arranged nor was there an announcement made. But, when the day came to erect the stone, a goodly number of brethren and friends came together, and when the memorial stone was firmly set, all present went to the home of Sister Dove, near by, and crowded into her house.

Eld. Daniel Hays took charge of the meeting and introduced the services by the use of a hymn that Eld. Kline sang when they first met, in 1848. After prayer, Bro. Hays spoke at some length on incidents with which he is familiar, and which well illustrate the strength and beauty of Eld. Kline's character. Bro. Joseph Schickel, of Roanoke, Va., was present, and took part in the services. Bro. C. E. Nair read a paper in verse on "The Last Ride of Eld. John Kline," which awakened a keen interest. A request was made for its publication. Bro. Michael Zigler, who had direct supervision of erecting the monument, and who has a most vivid recollection of Eld. Kline during his most active years, spoke of his unusual activity and of his great devotion to the welfare of the church. Bro. Zigler closed by singing Eld. Kline's favorite closing hymn, "When Shall We All Meet Again?"

The monument is erected on a small parcel of ground, deeded to the trustees of the Linville Creek church. It stands five and a half feet above a heavy concrete base, into which the lower part is securely set to the depth of two and a half feet. The stone, weighing some 3,000 pounds, is of pleasing proportions. The front and the back are beautifully polished, while the sides are rough hewn. "At this place Elder John Kline was killed June 15, 1864," appears in very distinct characters on the front. On the reverse side we read, "Erected in the year 1914 in memory of Elder John Kline, a peace martyr." Below this, in script, is chiseled, "This parcel of ground, ten feet square,—is secured by deed and is on record."

The stone was taken from the quarry owned by Eld. Kline. From the same place, also, Bro. Kline secured the large posts, erected at the entrance of the Linville Creek churchyard more than half a century ago. The cutter, in dressing the monument, cleverly left a few imprints of the steel, driven into the rock at that time. On the whole the work is a credit to those who had it in charge, and for long ages will tell, in a simple way, where a most useful life was ruthlessly taken away.

It was thought that the fiftieth anniversary of Eld. Kline's death would be a most fitting time to erect the monument, but circumstances were such that this could not be done. The growing crops on the adjacent land would be injured at that time, and some of those forwarding the work will then most likely be on their way to the Conference at Seattle. Unseen influences put the time on the eve of Easter, the anniversary of far greater signification, and it occurred to those, engaged in the services, that the monument near at hand is a token of the truth of the resurrection, so faithfully preached by Eld. Kline. Then, too, it marks the place where he gave his life blood.

Broadway, Va.

D. H. Zigler.

NORTHERN DISTRICT OF VIRGINIA.

The Fourth Annual District Sunday-school Meeting of the Northern District of Virginia is to be held in the Linville Creek Church, Rockingham County, Va., May 15 and 16.

Friday, May 15, 9:30 A. M.

Opening Exercises. Organization. The Sunday-school—A Force for Good.—J. S. Wampler (15). Our Sunday-schools—(a) Individual.—By Delegates (45). Note.—Each delegate will be allowed one minute to report the number of months in session, the amount contributed to missions and benevolences, the main school enrollment, average attendance, the number of conversions, the number of points reached in the Standard, and any commendable line of progress in the school. (b) Our Progress.—District Sunday-school Secretary (30).

The Importance of Each Superintendent Correctly Reporting His Sunday-school.—J. D. Wine (6). J. F. Wampler (5).

Afternoon—1:30 o'clock.

Devotional Exercises.

Recitation.—Pearl Showalter.

Our Greatest Need and How to Meet It: (a) Evergreen Sunday-schools.—Stuart Ayer (10). (b) Better Equipment.—B. S. Landes (15). (c) Reverence.—L. Katie Ritchie (10). (d) Spiritual Life.—J. M. Foster (10). (e) Trained Teachers.—W. A. Myers (15). (f) Question Box.—J. Carson Miller (20).

How May the Sunday-schools Aid the Temperance Cause in the State?—Speaker Supplied by the District Temperance Committee (30).

Night Session—7:30 o'clock.

Opening Exercises.
Recitation.—Mary Wampler.
The Advantage of Graded Lessons in Sunday-school Work.
Elsie Shickler (25).
The Difficulties in Obtaining Them.—D. H. Zigler (25). Discussion.

Saturday, May 16, 9:15 A. M.

Book Service. Scripture and Prayer.
The Mission Sunday-school.—L. R. Dettra (15).
Missionary Recitation.—Linné Driver.
Report of Missionary Treasurer.—(6).
Training the Children in Missions.—J. M. Crabill (15).
The Ways and Means Afforded by the Church to Train Our Workers.—Dr. J. S. Flory (30).

Afternoon—1:00 o'clock.

Song and Prayer.
Errors and Hesitations—How to Avoid and Counteract Them.
H. C. Early (25).
How Secure a Uniform Interest in Sunday-school?—J. W. Lentz (10).
What Should Prompt Us, as Members, to Attend Sunday-school?—J. W. Lentz.
Note—"Kingdom Songs" will be used. Bring yours. They will be given for general discussion. Each school is expected to represent by delegate, but let every Sunday-school worker attend. All parties coming by rail will notify J. L. Humbert, Broadway, Va. Speakers, who find it impossible to attend, will please notify the committee.
Committee, John C. Myers, Howard E. Kline, C. E. Long; J. W. Wampler, District Sunday-school Secretary.

FIRST DISTRICT OF WEST VIRGINIA.

The Ministerial and Sunday-school Meeting of the First District of West Virginia is to be held in the Knobley congregation, Knobley house, Grant Co., W. Va., May 22 and 23.

Thursday Evening.

8. Sermon, Why Prohibition Should Be Made a National Issue.—Jonas Fike.

Friday Morning.

9. Devotional, Ezra Fike, Address of Welcome.—Peter Arnold. (1) The Need of More Thorough Organization for Church Work.—E. T. Fike, C. R. Wolfe. (2) What Are Some of the Needs of Our Ministers of the Present Day?—M. R. Wolfe, B. W. Smith. (3) Essay: Why the Minister Should Love His Work.—Mary Hamstead. (4) Will a Supported Minister Better Meet the Demands of the Church of the Present and Future than Past Methods? (a) In Holding Her Own. (b) In Converting the World.—Geo. S. Arnold, Jeremiah Thomas.

Noon.

1. 30. (1) Should There Be a Greater Effort to Establish Our Church in Towns and Cities?—Ezra Fike, Peter Arnold. (2) How the Ministerial Meeting May Be of the Most Use to the Church.—L. H. Fike, J. B. Leatherman. (3) Factors That Lead to a Prosperous Church.—Geo. W. Van Sickle, A. S. Arnold. (4) Essay, Happiness of the Christian Life.—Harold Miller. (5) Why Are So Many of the Brethren's Children Lost to the Church?

Evening Session.

7. 15. Report of Ministerial Delegates: (1) Name of Congregation. (2) Number of Elders and Ministers. (3) Number of Deacons and Laymen. (4) Helps and Hindrances.
7. 45. Report of Sunday-school Delegates: (1) Name of Congregation. (2) Name of Sunday-school. (3) Number Enrolled. (4) Number Classes. (5) Literature Used. (6) Do You Have Teachers' Meetings? (7) Number Conversions During Year. (8) Encouragements.
8. 15. Sermon, A Faithful Church, Its Power for Good in a Community.—Jeremiah Thomas.

Saturday Morning.

9. Sunday-school Meeting Devotional, Raphael Leatherman. (1) What Is a Successful Sunday-school?—Allie Leatherman, W. L. Teats. (2) What This Meeting Should Mean to the Sunday-schools of the First District of West Virginia.—Luther Riegelman, J. B. Leatherman. (3) What Are the Greatest Needs of Sunday-schools of the First District of West Virginia? How Supply Them?—Chester Thomas, Washington Fike. (4) Essay, What You Should Do for Your Sunday-school.—Susie Arnold.

Noon.

1. 30. (1) The Demand for Trained Religious Teachers in Our Sunday-schools.—James Wolfe, H. N. Kelley. (2) How to Interest a Community in Sunday-school Work.—Jno. S. Fike, C. W. Martin. (3) Class Organization. What Is It? Results.—L. H. Fike, J. D. Bevy. (4) The Sunday-school as a Missionary Force.—Joshua Knox, Seymour Hamstead.

Evening Session.

8. Missionary Sermon.—Obed Hamstead.

Sunday Morning.

9. 30. Sunday-school.
10. 30. Sermon, Pure and Undivided Religion.—Enna T. Fike. (Some Round Table Work will also be conducted.)
Committee, A. W. Arnold, Geo. T. Leatherman, Albert Johnson.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents.

Erb-Becker.—April 16, 1914, at the Brethren Home, Neffsville, Pa., Mr. Asa G. Erb, of Reading, Pa., a grandson of the late Michael Zug, and Miss Anna C. Becker, of Wernersville, Pa.—L. W. Taylor, Neffsville, Pa.

Shively.—By the undersigned, April 12, 1914, at the home of the bride's parents, Eld. E. E. Shively and wife, Bro. Geo. Russell Hanawalt, of Lordsburg, Cal., and Alma K. Shively, of Bourbon, Ind.—Daniel Wyson, Nappanee, Ind.

Miller-Munt.—By the undersigned, at his home, April 11, 1914, Mr. Chas. E. Miller and Sister Ollie Hunt, both of Nappanee, Ind.—Daniel Wyson, Nappanee, Ind.

Miller-Shively.—By the undersigned, at the home of the bride's parents, Brother and Sister Henry Shively, April 11, 1914, Bro. Ezra H. Miller and Pearl Shively, both of Clay City, Ind.—D. E. Bowman, Hagerstown, Ind.

Johler-Shawalter.—By the undersigned, at his residence, on Easter Sunday, 1914, Bro. Harry B. Mohler, of Elizabethtown, and Sister Shawalter, of Thomas, Okla.—E. B. Hoff, Maywood, Ill.

Stoner-Myers.—By the undersigned, at Hanover, Pa., April 16, 1914, Bro. Daniel Stoner and Sister Mary E. Myers, both of near Abbottstown, Pa.—D. H. Baker, Hanover, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barnhart. Bro. Jackson B., son of Bro. Geo. W. and Sister Sarah B. Barnhart, born at Garrison, Iowa, Sept. 6, 1867, died April 16, 1914, aged 46 years, 7 months and 10 days. He was married Jan. 6, 1888, to Sister Jennie Long, who, with three adopted children, survives him. He united with the Church of the Brethren at the age of twenty-two years, and for fifteen years was superintendent of the Sunday-school. The past five years he suffered from cancer in the face. Services by the writer, assisted by Brethren Gnagay and J. F. Edmister.—Dr. S. B. Miller, Cedar Rapids, Iowa.

Brooks. Sister J. W., born near Rogersville, Tenn., March 31, 1862, died at the Rogersville Hospital March 21, 1914, a few hours after undergoing an operation. She was the daughter of Simon Isenberg, a Brethren minister. Oct. 15, 1883, she was married to J. W. Brooks. Seven children were born to them. Three of them died in infancy. Sister Brooks united with the Church of the Brethren about thirty-five years ago. A few days before she died she was anointed. She was a constant reader of the Bible, and a devout self-sacrificing Christian. Services at the home by her pastor. Interment in the Brethren cemetery near her home.—Barbara Shanks, Rogersville, Tenn.

Brown. Sister Rhoda A., wife of Samuel Brown, of Sabula, Clearfield Co., Pa., born Feb. 20, 1842, died of cancer at her home March 28, 1914, aged 72 years, 1 month and 8 days. She was baptized by Eld. Peter Beer, of Indiana County, Pa., in 1872. No minister of the Brethren lived nearer than Indiana County, forty miles away.—Elizabeth Holloper, Rockton, Pa.

Brubaker. Bro. Moses, son of Joel and Elizabeth Brubaker, born near Salem, Va., Oct. 5, 1830, died at his home in Pomona, Cal., April 2, 1914, aged 83 years, 5 months and 27 days. Bro. Brubaker spent the greater part of his life in the home, and later moved to Illinois, where he spent the greater part of his active life. For the last fifteen years he lived in Pomona, Cal. He leaves his companion and eight children, two brothers and one sister. Bro. Brubaker lived a quiet and exemplary Christian life, and the evening of April 1 "Grandpa" retired in his usual health, and in the morning was found peacefully asleep in Jesus. Services in the Pomona church by the writer, assisted by Bro. W. F. England, of Covina, Cal., and Bro. B. F. Masterson, of Long Beach, Cal. Interment in the Lordsburg cemetery.—S. E. Yundt, Pomona, Cal.

Brumbaugh. Jacob B., son of Brother George H. and Sister Rebecca Brumbaugh, of Martinsburg, Pa., died March 27, 1914, aged 28 years, 7 months and 9 days. He was an invalid from childhood. Services by Brethren A. B. Burget and F. R. Zook. Text, Mark 5: 35.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Brumbaugh. Mildred Cathryn, daughter of Bro. Andrew and Sannie Brumbaugh, of Martinsburg, Pa., died March 17, 1914, aged 7 years, 7 months and 25 days. Services by Bro. J. B. Miller. Text, Job 1: 21.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Burgess. Albert Williams, son of J. W. and Mollie Burgess, born June 20, 1899, died April 6, 1914, aged 15 years, 9 months and 17 days. His death was due to being kicked by a horse. Services in the Brethren church by Eld. T. B. Digma, assisted by the writer. Text 2 Cor. 5: 1. Interment in the Knobley cemetery, near Snyder, Pa.

Burget. Sister Susan, wife of Bro. Isaac B. Burget, died at Clover Creek, Pa., March 19, 1914, aged 73 years, 11 months and 13 days. She lived a Christian life for many years. One son survives her. Services by Brethren J. C. Brown, F. R. Zook and A. S. Arnold. Text, Ex. 33: 15.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Cannon. Sister Parthenia F., born in Virginia, died of pneumonia at her home at Parsons, Kans., April 16, 1914, aged 70 years. She was married to Stewart Cannon Dec. 19, 1869. To this union five children were born, all of whom are living. She was a consistent member of the Brethren church over seventeen years. Services by Bro. J. F. Campbell. Text, 1 Sam. 15: 43. Interment in the Brethren cemetery.—Julia C. Jones, Parsons, Kans.

Clair. Samuel, born June 15, 1841, died April 9, 1914. He is survived by a wife, two sisters and a dumb and step-children. He never united with any church, but the faith and practice of the Brethren always appealed to him. His brother is a minister in the church. Services in the Upper Merion, Pa., church, the writer having charge of the service, assisted by Elders F. C. Dively, J. C. Dixon and A. I. Clara. Text, James 4: 14.—A. M. Dixon, Huntingdon, Pa.

Cushwa. William Henry, eldest son of John and Barbara Cushwa, born Jan. 16, 1860, died April 15, 1914, aged 54 years, 2 months and 29 days. He was stricken with inflammation of the brain and was sick only a few days. His church and two sisters preceded him in death. He was united in marriage to Emma Weaver. His wife, two children, his mother, one sister and two brothers survive. Services by the Old Order Brethren, J. B. Wray and S. Frantz, in the West Charleston church.—Henderson C. G. Jones, Ind.

Eikenberry. Sister Elizabeth, nee Moss, wife of Eld. J. F. Eikenberry, born in Carroll County, Ind., Sept. 2, 1831, died at the home of her daughter, Mrs. W. H. McRoberts, near Greene, Iowa, April 9, 1914, aged 82 years, 7 months and 7 days. She was married to J. F. Eikenberry in March, 1849, and moved to Greene, Iowa, in 1855, where they have since made their home. She was the mother of eight children, all of whom survive. Sister Eikenberry united with the Church of the Brethren early in life, and has always been loyal. Services in the Brethren church at Greene by Eld. A. F. Blough, of Waterloo, Iowa. Interment in the Brethren cemetery near Greene.—E. L. Flora, Greene, Iowa.

Foft. Laura Alice, daughter of Eld. D. E. and Mary Brubaker, born in Ogle County, Ill., May 2, 1863, died in Wauke, Iowa, April 13, 1914, aged 50 years, 11 months and 11 days. In 1887 her parents moved to Story County, Iowa, locating on a farm. At the age of sixteen years she gave her heart to God and remained faithful. She was married to Bro. Samuel F. Foft Sept. 11, 1881. The earlier days of their married life were spent on the farm. In 1891 they moved to Wauke, Iowa, where they have since made their home. She leaves her husband, three sons and three daughters. All were present at the funeral; also her father, two sisters, and a brother. She was a very affectionate and kind wife and mother, always ready to administer to the wants of the sick, often forgetting her own health to wait on others. For the last fifteen months she was a constant though patient sufferer. Funeral in the Presbyterian church in Wauke, Iowa, by the undersigned, assisted by Bro. C. B. Rowe. Interment in the Village cemetery near Wauke, Iowa.

Fyock. Sister Nancy Varner, wife of Eld. Abraham Fyock, born Jan. 27, 1844, died March 29, 1914, aged 70 years, 2 months and 2 days. Sister Fyock was a resident of Walnut Grove for many years. She moved to New Paris, Bedford County, about a year ago. Brother and Sister Fyock were visiting relatives in Walnut Grove, when she was seized with a fatal illness. Services in the Walnut Grove church by Eld. Levi Rogers, of Pleasantville, Bedford Co., and W. M. Howe, pastor of the Walnut Grove church.—Ida Kelper, Johnstown, Pa.

Kaynes. Esther Lilith, born Oct. 3, 1910, in DeKalb County, Ind., died April 16, 1914, aged 3 years, 6 months and 13 days. She was the youngest child of Bro. William and Sister Ida Kaynes, who leave two children, one son and one daughter, two grandfathers and grandmothers, and one great-grandmother. Death was due to a complication of diseases. Interment in the

Union cemetery, and services at the Union church by Eld. J. A. Gump, of Churubusco, Ind., assisted by Bro. C. A. Wright, of North Manchester, Ind.—Sarah E. Holman, R. D. 3, Box 34, Avilla, Ind.

Irvin. Sister Isabella, daughter of Joseph and Jane Garver, born in Westminsterland County, Pa., Aug. 16, 1833. In May, 1856, Henry Ruff, of Pennsylvania, offered to marry her to the spirit world. Five children were born to this union, four of whom died in infancy. May 18, 1865, she was united to Eld. Geo. Irvin, of Wayne County, Ohio. Four children were born to this union. With eight others, by Eld. Irvin's former wife, Sister Irvin, she was the mother of a true mother in Israel. In her early years she united with the Church of the Brethren. She was baptized in the Painter Creek church, Ohio, Oct. 28, 1848, by Eld. James Quinter, and lived an earnest Christian life until she was called home, March 27, 1914. Interment at the Bereah Grove house of the Chippewa church. Services by Eld. Jacob Murray and the writer.—H. H. Helman, R. D. 1, Wooster, Ohio.

Jones. Bro. Jacob, eldest son of Morris and Elizabeth Jones, born in Augusta County, Va., Nov. 20, 1828, died in Mexico, Ind., April 2, 1914, aged 85 years, 4 months and 12 days. At the age of two years he migrated to Freebie County, Ohio. In 1859 he moved to Miami County, Ind., where he has since resided. March 4, 1862, he was married to Elizabeth Eikenberry. To this union three sons and one daughter were born. He united with the Church of the Brethren in 1872, and was strong in his convictions for the right. He was anointed a few days before he died. His aged companion, two sons, one daughter, three brothers and two sisters survive. Services by Eld. J. F. Appleman, of Plymouth, Ind., assisted by Eld. Frank Fisher.—Bertha L. Fisher, Mexico, Ind.

Kenedy. Sister Barbara, died at her home near New Hope, Middle River congregation, Augusta Co., Va., April 7, 1914, aged 79 years and 10 months. Sister Kenedy lived a consistent Christian life in the Brethren church for a number of years, and was always willing and ready to do what she was asked to do. Her convictions for the right were very strong. Services by Brethren D. C. Flory and A. B. Early. Text, Psa. 116: 15.—J. F. Miller, Grottoes, Va.

Kreiter. Monroe, son of Henry and Anna Kreiter, born in Stark County, Ohio, June 17, 1838, died April 9, 1914, aged 75 years, 9 months and 22 days. He was married to Elizabeth Cloakston Nov. 25, 1860. Seven children were born to them. Bro. Kreiter and wife united with the Church of the Brethren over thirty years ago. Dec. 8, 1910, he was stricken with paralysis, which left him an invalid. Services on Easter Sunday at the Eel River church by Bro. T. D. Butterbaugh, assisted by Bro. Samuel Leckrone. Text, Philipp. 1: 21. Interment in the adjoining cemetery.—Marie Butterbaugh, Silver Lake, Ind.

Kreider. Sister Susan, seventh child of Christian and Catherine Erlsman, born in Adams County, Pa., Nov. 10, 1831, died in the bounds of the Lower Stillwater congregation, Montgomery Co., Ohio, April 8, 1914, aged 82 years, 4 months and 28 days. When nine years old she came to Ohio with her parents. She was married to John Louis Lambert. To them were born seven children, two of whom preceded her in death. She was a devoted member of the church. Services at Happy Corner by Bro. B. F. Honeyman and the writer. Text, Psa. 103: 13.—L. A. Bookwalter, Trotwood, Ohio.

Meek. Bro. Howard W., born in Howard County, Ind., July 20, 1838, died of a leakage of the heart at his home in Flora, Ind., April 14, 1914, aged 62 years, 8 months and 24 days. He was married to Esther Cripe in 1875. Five children were born to this union. He leaves a faithful wife, two sons and two daughters. Bro. Meek united with the Church of the Brethren much before his marriage, and was a faithful worker. For his services he was anointed. Services at the church by Bro. I. C. Snavely. Text, Rev. 14: 13. Interment in the Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

Miller. Bro. Cyrus, son of Daniel and Mary Miller, born in Seneca County, N. Y., June 27, 1837, died in the Lanark congregation, Ill., April 12, 1914, aged 76 years, 9 months and 15 days. He united with the Church of the Brethren at the age of twenty-two years, and had served in the office of deacon for the past thirty years. Feb. 20, 1869, he was married to Emma Miller. To this union five children were born, all of whom are living. Bro. Miller and wife lived a Christian life. For his services he was anointed. Services at the church by Bro. I. C. Snavely. Text, Rev. 14: 13. Interment in the Lanark cemetery.—I. B. Trout, Lanark, Ill.

Mishler. Sister Emma, daughter of Samuel Frazier and wife Susan, born in Jersey County, Mo., Aug. 18, 1839, died April 10, 1914, aged 74 years, 7 months and 15 days. When about four years of age she moved with her parents to Michigan, and when about thirteen years old she moved to Elkhart County, Ind. She was united in marriage to John Thomas, son of Rev. John Thomas, on Oct. 8, 1859. One son was born to this union, who preceded her in death Aug. 12, 1909. Her husband died in December, 1863. She married Eld. Mishler Nov. 23, 1865. To this union were born two sons and two daughters. The sons preceded her. About thirty-six years ago the deaconess had a severe attack of paralysis, which left her unable to do any work. She leaves a faithful wife, a sorrowing husband, and two daughters. Sister Mishler united with the Church of the Brethren about thirty years ago, and lived a consistent Christian life until she died. Services in the home by the undersigned. Interment in the Plymouth cemetery. Text, Rev. 14: 13.—J. D. Mackley, R. D. 1, Plymouth, Ind.

Morris. Joseph Casser, born near Pirkey, Va., May 16, 1837, died April 9, 1914, aged 76 years, 11 months and 23 days. Mr. Morris lived a quiet and peaceful life, yet he never made a mistake. He died very suddenly, being sick only a few minutes. His wife preceded him some years ago. He leaves a daughter and two sons. Services at his home by Bro. Jacob Kurtz. Text, "Be ye ready."—Nelle Wampler, Pirkey, Va.

Musselman. Hattie, daughter of John and Esther Musselman, born Oct. 10, 1838, met death by strangling on Easter Sunday, April 10, 1914, aged 5 years, 8 months and 4 days. The child was hunting eggs in the barn. While climbing up to look into a nest, and then releasing her hold to jump down, her coat was caught on a nail. She was pinned fast to the wall, and unable to move. In the morning, April 11, 1914, at 11 o'clock, she was found around her neck, choked her. Interment in the Upper Merion cemetery. Services by the writer, assisted by Elders C. F. Dively and Michael Clara.—A. M. Dixon, Huntingdon, Pa.

Moyer. Morris D., son of Benjamin and Rebecca Moyer, born in Seneca County, N. Y., May 10, 1837, died in the State Sanitarium, Lincoln, Neb., aged 42 years, 2 months and 16 days. When about twenty years old he united with the Church of the Brethren. Jan. 1, 1897, he was married to Anna Patton, of Washington, Kans., who, with four children, accompanied him to Nebraska. He was employed by the R. R. Co., until overcome by affliction in January, 1914, and taken to the sanitarium for treatment. Services by the writer in the Brethren church at Washington, Kans. Text, 2 Cor. 5: 14. Gaby, Wauke, Iowa.

Myers. Sister Mandella, widow of Brother Andrew Myers, who died some thirty years ago, died at her home in Prizelburg, Md., March 30, 1914, after one week's illness with pneumonia, aged 73 years, 4 months and 2 days. Four married daughters survive her. They were members of the Washington Church of the Brethren. An aged brother also survives her. Services in the Prizelburg Chapel by Eld. Chas. D. Bousack and the writer, assisted by Eld. W. P. Englar at the house. Interment in the Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

Newcomb. Sister Georgia, nee Nicely, died of consumption

in the Bethel congregation, Salt Petre Cave, Va., April 12, 1914, aged 46 years, 11 months and 1 day. Interment in the Bethel cemetery. Services by the writer.—W. H. Byer, Salt Petre Cave, Va.

Ramsey, Sister Anna Belle, daughter of William Campbell, born Jan. 2, 1848, died of consumption at the home of her parents, in Nelson County, Va., aged 28 years and 16 days. April 21, 1907, she was married to Leavy Ramsey. Two children were born to this union, who preceded her in death. She leaves a husband, her parents, two brothers and five sisters. Three years ago she united with the Church of the Brethren, and died in the faith. Interment in the South Mountain cemetery.—Belle Painter, Irish Creek, Va.

Ransbottom, Bro. John, born in Virginia Feb. 14, 1821, died near Macedon, Mercer Co., Ohio, April 11, 1914, aged 92 years, 1 month and 28 days. In 1841 he was united in marriage to Mary Swaine. Five sons and one daughter were born to this union. Aug. 15, 1876, his wife died, and on Sept. 24, 1878, he was married to Phebe Wisdon. To this union one daughter and one son were born. About twenty-six years ago Bro. Ransbottom united with the Church of the Brethren, and lived in that faith until death. Services at the Macedon churchhouse by the writer. Text, Gen. 48: 21.—F. P. Cordier, R. D. 5, Celina, Ohio.

Replogie, Bro. Abraham, son of Samuel and Elizabeth Neff Replogie, born near Hagerstown, Wayne Co., Ind., Feb. 6, 1835, died at his home near Hagerstown, Ind., April 10, 1914. Jan. 1, 1865, he was married to Esther Funder. Seven children were born to this union. His wife died Jan. 17, 1888. In 1894 he was married to Lizzie Myers, who died a few months later. About forty-seven years ago he united with the Church of the Brethren, in which he remained faithful until death, serving the church about twenty-nine years as deacon and services at the Brick church by Eld. L. W. Teeter, assisted by Eld. A. Bowman. Text, Psal. 90: 5. Interment in the cemetery near by.—Chas. W. Miller, Hagerstown, Ind.

Rhoades, Sister Mary Ann, daughter of Jonathan and Frances Overhultz, born near Camden, Erie Co., Ohio, Nov. 23, 1852, died at her home near New Lisbon, Ind., March 29, 1914. Dec. 29, 1872, she married Franklin Rhoades. This union was blessed with four sons and three daughters. Nov. 29, 1909, she united with the Church of the Brethren, in which faith she lived and died. Services by Eld. H. E. Padelford, Irish Creek, Ind., assisted by Bro. Benj. Herr. Text, John 15: 16. Services at the Locust house. Interment in the cemetery near by.—Chas. W. Miller, Hagerstown, Ind.

Roesch, Sister Susanna, nee Bowman, born in Carroll County, Ind., Feb. 12, 1839, died at her home in Quinton, Kans., April 11, 1914, aged 75 years, 1 month and 29 days. She united with the Church of the Brethren early in life and lived faithfully until death. She married Gottlieb Roesch Feb. 23, 1862. Four sons and one daughter were born to this union. These, with their father, survive; also one sister and one brother. Sister Roesch is the first one out of a large family to take her departure. She bore her affliction with Christian patience. Services at the Quinton church by Eld. J. W. Jarboe, assisted by Brethren G. R. Eller and D. H. Heckman. Text, 1 Thess. 4: 13-18. Interment in the Quinton cemetery.—Mary M. Jarboe, Quinton, Kans.

Rowley, Bro. Josiah, born Sept. 23, 1837, died March 28, 1914, aged 76 years, 6 months and 5 days. He lived a consistent life. Two sons and one daughter survive him. Services by Bro. Ora Fyock, Text, Luke 20: 35, 36. Interment in the Rowley cemetery, close to his home.—Mrs. Frank Fyock, R. D. 1, Rochester Mills, Pa.

Royer, Sister Vernie, wife of Bro. Frank Royer, died in the Wake church, Kans. She was a great sufferer for several years. She was taken to the State Hospital, Kansas City, Mo., for an operation, April 3, and died April 11, 1914. She was united in marriage to Bro. Royer Sept. 4, 1895. To this union were born five daughters and one son. She was baptized in February, 1896. She was a faithful member. She leaves a husband, six children, a mother, one brother and five sisters. Services in the Baptist church in Wellsville, Kans. Interment in the Wellsville cemetery.—L. H. Crist, 16 N. Ferree Street, Kansas City, Kans.

Shifflett, Mrs. Jane, wife of Isaac Shifflett, born March 6, 1837, died at her home at Amicus, Va., March 5, 1914, aged 77 years. She leaves an aged husband and several children. Services by Bro. H. L. Yager at the Evergreen church. Interment in the Christian cemetery.—Nellie Wampler, Pirkey, Va.

Shifflett, Polly Jane, little daughter of George and Sister Lulu Shifflett, born July 11, 1912, died April 8, 1914, aged 1 year, 8 months and 23 days. She leaves her parents and two brothers. Interment in the family graveyard.—Nellie Wampler, Pirkey, Va.

Stoudbourer, Bro. John H., of Martinsburg, Pa., died Feb. 26, 1914, aged 73 years, 4 months and 9 days. He lived a Christian life for a number of years. As a deacon, he was always at his post of duty. He leaves a wife, four sons and five daughters. Services by Brethren M. R. Brumbaugh and F. R. Zook. Text, Gen. 8: 24.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Swihart, Glennard Gale, son of James and Lulu Swihart, born near Trotwood, Ohio, Jan. 31, 1903, died April 11, 1914, aged 11 years, 2 months and 10 days. His father and mother, together with his mother and three brothers, are members of the Brethren church by Bro. Martin Shively and the writer. Text, 1 Thess. 4: 14.—L. A. Bookwalter, Trotwood, Ohio.

Thorne, Bro. David, died in the Upper Cumberland congregation, Cumberland Co., Pa., April 12, 1914, aged 69 years, 8 months and 3 days. He was a faithful and consistent member. His death came very unexpected. Having attended services in the morning, he was called home by his Heavenly Father during the night following. He leaves his wife and three daughters. Services by Eld. Samuel Stouffer, assisted by Bro. W. L. Sheaffer. Interment at Huntsdale cemetery.—A. A. Evans, R. D. 8, Carlisle, Pa.

Werking, Sister Elizabeth, born Feb. 25, 1832, died April 11, 1914, aged 82 years, 1 month and 16 days. She spent her long life in the New Enterprise congregation, and was laid to rest in the church cemetery at the home of her husband. She leaves one son and one daughter survive. Mother was the first to break the family circle.—Margaret Replogie, New Enterprise, Pa.

Wise, Mrs. Catherine F., wife of the late Elias T. Wise, died April 6, 1914, aged 90 years, 11 months and 23 days. For fifty-seven years she was a devout Christian. She bore heavy burdens with the utmost patience and her life was chastened by much sorrow. The last ten years were spent in the bosom of my own family, to the great joy of our hearts. She was a faithful member of the Brethren church, loyal to the church, and read with pleasure the Gospel Messenger until almost the last day of her life. She was a descendant of Eld. Jacob Price, one of the early ministers of the Brethren. He, with Johannes Naas, emigrated from Germany in 1717, settling in Montgomery County, Pa., where many of his descendants still live. In the direct line of descent, reaching my mother, there have been nineteen ministers of the Gospel, most of them in the Brethren church. Services at New Berlin, Ohio, her old home, by Brethren Sprankel and Shroyer.—E. F. Wise, East Liverpool, Ohio.

Wright, Bro. Jacob, died at his home in Bridgewater, Va., April 10, 1914, aged 80 years and 3 days. He made his home with his brother, Robert J. Wright, for many years. He is survived by his sisters and three brothers. Services by the Brethren of the Brethren church by Eld. S. N. McCann, assisted by Bro. J. S. Flory.—Ida Fry, Bridgewater, Va.

Yeagley, Sister Sarah N., nee Yingst, widow of Bro. Samuel Yeagley, of Iona, Lebanon Co., Pa., born May 10, 1836, died March 31, 1914, aged 77 years, 10 months and 21 days. She is survived by three sons and one daughter. Services by Eld. John Herr and Rev. Zellers. Text, Job 14.—A. Z. Brubaker, R. D. 6, Lebanon, Pa.

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- Men and Morals. By James Stalker.
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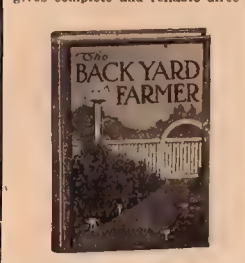
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NOTICE TO SUNDAY-SCHOOL WORKERS.

The General Sunday-school Board is arranging for a Sunday-school exhibit at the Conference at Seattle. Any material you may have,—such as charts, maps, practical work done, or anything else that will be of general interest,—will be greatly appreciated. Send to any member of the Board or take direct to Seattle.

Walkerton, Ind. Lafayette Steele, Chairman.

TO THE CHURCHES AND SUNDAY-SCHOOLS IN NEBRASKA.

Having been chosen by our State Mission Board to spend the summer among the churches, Sunday-schools, and isolated members in Nebraska, I asked the cooperation of all to assist me in any way they can. I shall expect a letter, at least, from each church or Sunday-school wishing my assistance. I will greatly appreciate a letter from pastor or superintendent, or both, telling me of their needs and desires and what they shall expect from me. I will appreciate very much any helpful suggestions from any lay-member or officer that might help in the service to our Master. I also want to correspond with any isolated member or members' children at once, as we want to reach all we can in the helpful way. I shall be in the State, ready to begin work, about May 20. Address me here until that date.

J. Edwin Jarboe.

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ANNOUNCEMENTS

DISTRICT MEETINGS.	
July 9, North Dakota, Eastern Montana, and Western Canada, Cando church, N. Dak.	
LOVE FEASTS.	
Alabama.	
May 23, Oneonta.	
Arizona.	
May 10, 7:30 pm, Phoenix Mission.	
Arkansas.	
May 9, 6 pm, St. Francis.	
California.	
May 9, Raisin City.	
May 9, 2 pm, Reedley.	
May 9, 10 pm, Live Oak.	
May 10, 7:30 pm, Leomona.	
May 16, 4 pm, Covina.	
May 17, South Los Angeles.	
June 6, 2 pm, Empire.	
Colorado.	
June 6, 6 pm, Mount Garfield.	
Illinois.	
May 9, 6 pm, Hurricane Creek, Hurricane Creek church.	
May 8, 10, 2 pm, West Branch.	
May 10, 3 pm, Naperville.	
May 10, 5:30 pm, Mt. Morris.	
May 18, 6 pm, Coal Creek, Canton house.	
May 17, 6:30 pm, Elgin.	
May 24, 6:30 pm, Dixon.	
May 28, Astoria, South Fulton house.	
May 30, 6 pm, Franklin Grove.	
May 30, 31, 2 pm, Cherry Grove.	
May 30, 31, 1:30 pm, Wadams Grove.	
May 30, 6 pm, Panther Creek.	
June 6, 6 pm, Pine Creek.	
June 8, 7, 10:30 am, Hickory Grove.	
June 6, 7, 1 pm, Yellow Creek.	
June 7, 7 pm, Sterling.	
June 13, Batavia.	
June 15, 7 pm, Polo.	
Indiana.	
May 2, 6 pm, Nettle Creek, one mile west of Hagers-town.	
May 3, 6 pm, South Bend.	
May 3, Landessville.	
May 3, 7 pm, Indianapolis.	
First Church of the Brethren, 67 N. Germania Ave.	
May 9, Beech Grove.	
May 9, Rock Run.	
May 9, 6:30 pm, Buck Creek.	
May 9, Sugar Creek.	
May 9, 5:30 pm, White.	
May 9, Burnettville.	
May 10, Cedar Creek.	
May 10, West Marion.	
May 14, 7 pm, Elkhart City.	
1618 South Sixth St.	
May 16, 7 pm, New Bethel, four miles northeast of Connerville.	
May 16, 6:30 pm, Anderson.	
May 16, Walnut.	
May 23, Bethany.	
May 23, Pleasant Valley.	
May 23, 6 pm, Windfall.	
May 23, Elkhart Valley.	
May 30, 5 pm, Springfield.	
May 30, Cedar Creek.	
May 30, 6:30 pm, Bethel.	
May 30, 10 am, El River.	
May 30, English Prairie.	
May 30, 6:50 pm, Upper Fall Creek, two and one-half miles east of Middletown.	
May 30, 10:30 am, Tippecanoe.	
May 30, 6:30 pm, Kilbuck.	
May 30, Antioch house.	
May 31, Logansport.	
June 4, Baugo.	
June 6, Washington.	
June 6, New Salem, four miles northeast of Leesburg.	
June 6, 7 pm, Four Mile.	
June 6, 6:45 pm, Monticello.	
June 6, 7 pm, Mississinewa.	
June 6, 5 pm, West Manchester.	
June 12, 6 pm, Camp Creek.	
June 12, Yellow River.	
June 13, Churubusco.	
June 13, Middlebury.	
June 20, Syracuse.	
Iowa.	
May 17, 6:30 pm, Des Moines.	
May 23, 24, 2 pm, Panther Creek.	
May 23, 2 pm, Iowa River.	
May 23, 24, 10 am, Garrison.	
May 23, 24, Beaver.	
May 30, 4 pm, English River, South house.	
May 30, Libertyville.	
May 30, 6:30 pm, Prairie City.	
May 30, 31, 2 pm, Coon River.	
May 31, Faneuse.	
May 31, Cedar.	

June 3, 4, Dallas Center.	
June 6, 6 pm, Fairview.	
June 6, 2 pm, South Keokuk.	
June 6, 2 pm, Des Moines Valley.	
June 6, 7, 10:30 am, Dry Creek, near Robins.	
June 13, Indian Creek.	
June 13, Curlew.	
June 13, Salem, country house.	
June 13, 2 pm, Franklin County.	
June 14, Cedar Rapids.	
Kansas.	
May 9, Independence.	
May 9, 10 am, Maple Grove.	
May 9, 4 pm, Bloom.	
May 9, 2 pm, Pleasant Grove.	
May 9, 5 pm, Cottonwood, three miles southeast of Americus.	
May 9, 6:30 pm, East Maple Grove.	
May 9, 7 pm, Ottawa.	
May 9, Fredonia.	
May 9, 6:30 pm, Monitor.	
May 9, 2 pm, Larned.	
May 16, Pleasant View, Hutchinson Mission.	
May 14, 7:30 pm, Kansas City (Mission church).	
May 16, 7:30 pm, Altoona.	
May 16, Topeka.	
May 16, Grenola.	
May 17, Morrill.	
May 23, 4 pm, Belleville.	
May 23, 7 pm, Vermillion.	
May 30, 10 am, Quinter.	
May 30, 7:30 pm, Kansas City, Central Avenue.	
May 31, 7 pm, Peabody.	
May 31, Altamont.	
June 6, 11 am, Fortia.	
June 6, 11 am, North Solomon.	
June 6, Mont Ida.	
June 6, Parsons.	
June 6, 6 pm, Abilene, Holland house.	
June 6, 4 pm, Newton.	
June 8, Verdigris, Madison house.	
Louisiana.	
July 4, 6:30 pm, Rosaoke.	
Maryland.	
May 9, 2 pm, Monocacy, Thurmont house.	
May 9, 1:30 pm, Brownsville.	
May 10, Denton.	
May 16, 2 pm, Baltimore, Fulton Ave. church.	
May 16, 17, 4 pm, Manor.	
May 16, 2 pm, Pipe Creek.	
May 23, 2 pm, Monocacy.	
Mountaineers house.	
May 23, 2 pm, Bush Creek.	
May 23, 24, 2 pm, Beaver Creek.	
May 24, 4 pm, Ridgely.	
May 30, 31, 8:30 pm, Long Green Valley.	
May 30, 1:30 pm, Middletown Valley.	
June 6, Bear Creek.	
Michigan.	
May 9, 6 pm, Harlan, Marilla house.	
May 23, 10:30 am, Thornapple, East house.	
May 24, 6 pm, Oneskama.	
May 30, 6:30 pm, Woodland.	
May 30, Sugar Ridge.	
June 6, 10 am, Lake View.	
June 6, 10 am, New Haven.	
June 11, 6:30 pm, Grand Rapids.	
June 13, 2 pm, Beaverton.	
June 13, 6 pm, Crystal.	
June 13, 14, 6:30 pm, Saginaw.	
Missouri.	
May 9, 4 pm, Rockingham.	
May 10, Kansas City.	
June 6, Bethany.	
June 6, Cabool.	
June 13, Smith Fork, at Plattsburg.	
Montana.	
July 4, 2 pm, Medicine Lake.	
Nebraska.	
May 9, 3 pm, Silver Lake.	
May 24, Beatrice.	
May 30, 6 pm, Omaha.	
June 1, Octavia.	
June 6, Arcadia.	
June 6, South Beatrice.	
June 6, 7:30 pm, Alvo.	
North Dakota.	
June 4, Rock Lake.	
June 6, Williston.	
June 20, Columbia, near Brantford.	
June 27, 6 pm, Kenmare.	
July 4, 10 am, Flora.	
Ohio.	
May 9, 6 pm, Donnels Creek, New Carlisle house.	
May 9, 2 pm, Oakland.	
May 9, 4 pm, Sugar Creek.	
May 9, 5 pm, Sugar Creek house.	
May 9, 10 am, Wyandot.	
May 9, 7 pm, Logan.	
May 16, 6 pm, Bear Creek.	
May 23, 10 am, Lick Creek.	
May 24, Greenwood.	
May 30, 10 am, Swan Creek, East house.	
May 30, 6:30 pm, Palestine.	
May 30, 31, 2 pm, Hickory Grove.	
May 30, 6 pm, Postoria.	
May 31, 6 pm, Troy.	
June 6, Greenspring.	
June 6, 2 pm, Middle District.	
June 6, 2 pm, Ash Grove.	
June 6, 5 pm, Beech Grove.	
June 6, Eversole, Wolf Creek house.	
June 13, Blanchard.	
June 13, Silver Creek.	
June 13, Canton Center.	
June 20, 10:30 am, Richland.	
June 20, 10 am, North Poplar Ridge.	
Oklahoma.	
May 8, 6 pm, Thomas.	
May 9, North St.	
May 9, 6 pm, Paradise Prairie.	
May 9, Oak Grove.	
May 16, Big Creek.	
May 16, Aylesworth.	
Oregon.	
May 12, Albany.	
May 13, Mohawk Valley.	
Pennsylvania.	
May 3, Bolivar.	
May 5, 6, 1:30 pm, Fairview, near Manheim.	
May 5, 1:30 pm, Mountville, Petersburg house.	
May 6, 7, 9:30 am, Springville, Mohler house.	
May 6, 7, 9:30 am, Annville.	
May 9, 6 pm, Parkersford.	
May 9, 2 pm, Hatfield.	
May 9, 10 am, Upper Codorus.	
May 9, 4 pm, Woodbury.	
May 9, 6 pm, James Creek.	
May 9, 4 pm, Akron.	
May 9, 10, Upper Cumberland.	
May 10, 10, Falling Spring, Hade house.	
May 9, 10, 6 pm, Red Bank.	
May 10, 2 pm, Elizabethtown.	
May 10, 4 pm, Hanover.	
May 10, New Enterprise.	
May 10, 10:30 am, Ligonier.	
May 10, 5 pm, Lewistown, Dry Valley house.	
May 10, 6 pm, Clover Creek.	
May 12, 13, 10 am, Greentree, at Cheems.	
May 16, 17, Malden Creek, Mohrsville house.	
May 16, 17, Shamokin.	
May 17, Rockton.	
May 17, Johnstown, Walnut Grove house.	
May 17, York.	
May 17, Jacobs Creek.	
May 17, Pittsburgh.	
May 17, 6:30 pm, Altoona.	
May 21, 22, 3 pm, Spring Creek.	
May 23, 3:30 pm, Clear, Lower house.	
May 24, Lancaster City.	
May 24, Hollidaysburg Mission.	
May 28, 9:30 am, Big Swatara.	
May 28, 23, Welsh Run.	
May 30, 10 am, and June 6, 10:30 am, Antietam, Price house.	
May 30, 10 am, Snake Spring Valley.	
May 30, 4 pm, Ephrata.	
May 30, 31, Upper Conewago, Mummert house.	
May 31, Meyersdale.	
May 31, Scap Level.	
May 31, 10:30 am, Manor, Penn Run house.	
May 31, Fairview.	
June 2, 9:30 am, Spring Grove.	
June 2, 3, 9:30 am, Little Swatara, Meyers house.	
June 3, 4, 10 am, Chiques, Chiques house.	
June 4, 5, 9:30 am, West Conestoga, Middle Creek house.	
June 4, 5, 1:30 pm, Conestoga, Bird-in-Hand house.	
June 5, 4 pm, Dunning's Creek, New Paris house.	
June 5, Mechanic Grove.	
June 6, 4 pm, Littitz, Longenecker house, in White Oak congregation, one mile west of Littitz.	
June 6, 10:30, Ridge, Fogelsanger house.	
June 6, 4 pm, Carson Valley.	
June 6, 7, 2 pm, Lost Creek.	
June 6, 7, 10 am, Lower Cumberland, Mohler house.	
June 6, 7, Marsh Creek, Marsh Creek house.	
June 6, 7, 3 pm, Reading.	
June 7, 6 pm, West Johnstown, Roxbury house.	
June 7, Middle Creek.	
June 7, Juniata Park.	
June 7, Summit Mills.	
June 7, Shade Creek, Berkey house.	
June 9, 10, 9:30 am, Tulpehocken, Heidelberg house.	
June 9, 10, White Oak, Pennville house.	
June 10, 11, 2 pm, Buffalo.	
June 11, 12, Schuylkill, at Bro. Chas. Daubert's home.	
June 20, Raven Run.	
June 20, Pleasant View.	
June 21, Montgomery.	
Virginia.	
May 9, 4 pm, Daleville.	
May 9, 3 pm, Woodstock, Antioch house, three miles west of Woodstock.	
May 9, Middle River.	
May 9, 6 pm, Fairfax.	
May 16, 4:30 pm, Elk Run, Moscow house.	
May 16, Troyville.	
May 16, 4 pm, Midland.	
May 16, Lebanon.	
May 16, 4 pm, Peter's Creek.	
May 16, 3 pm, Cook's Creek, Hinton Grove house.	
May 23, Mill Creek.	
May 23, 3 pm, Pleasant Valley.	
May 24, 4 pm, Bridgewater.	
May 30, 6 pm, Unity, Fairview house.	
May 30, 2:30 pm, Spring Creek, Branch house.	
May 31, 4 pm, Nokesville, Valley church.	
Washington.	
May 30, Centralia.	
West Virginia.	
May 9, Spruce Run.	
June 27, 2 pm, Maple Spring.	

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

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No. 19.

AROUND THE WORLD

The Mexican Situation.

At this writing (May 5) there is little hope that efforts along the line of mediation between the United States and Mexico will avoid a further clash of arms. The administration is somewhat disturbed over the possibility of an attack by the Huerta forces on the American troops occupying Vera Cruz. Brig. Gen. Funston has asked for reinforcements, and Rear Admiral Badger, Commander-in-chief of the North Atlantic fleet, is preparing to furnish Gen. Funston with all the men he may require. The mediators have notified the Secretary of State at a conference that they can not continue to use their good offices for the pacification of Mexico, in view of the flat refusal of Gen. Carranza to enter into an agreement for the suspension of hostilities.

German Protestantism Reviving.

Many of the recent reports, concerning the decay of Protestant faiths in Germany, seem to be grossly overdrawn, if we may believe the evidence of leading Protestant journals, which take a more favorable view of the present conditions. We are told that with few exceptions only the preachers of the "new theology" must beg for audiences,—their non-evangelical message awakening no echo, no response. On the other hand, "preachers of the old faith, filled with the Spirit, and speaking with conviction, are drawing the people after them, and many of their churches are filled to overflowing." Peculiar as it may seem, the rank and file of German Protestants are thoroughly dissatisfied, in most places, with the empty husks of liberal theology and are demanding a return to the old-time religion.

Prizes for Peace Essays.

Some weeks ago we referred to the Church Peace Union, recently endowed with \$2,000,000 by Andrew Carnegie. In the endeavor to carry out the really commendable objects of the Union, a prize of \$1,000 is now being offered to the minister of any denomination who will write the best argument for international peace. Such a production is to contain at least 10,000 words, but not more than 20,000. Three prizes of \$500, \$300, and \$200, respectively, are offered to Bible students for the best contribution on the same general subject, the dissertations not exceeding 5,000 words. Other awards, amounting to \$3,000, all told, are to be given to young men and women of the Sunday-school, and younger pupils as well, who may succeed in presenting the most convincing arguments for peace.

Christians Tested in India.

Those of us who are living amid the congenial environments of the homeland, naturally know but little of persecution in the real sense of the word. Not so the Christian converts in India. In one case that came under the notice of an American missionary, native Christians touchingly appealed to him in these words: "Please help us to get water." At the time referred to,—three o'clock in the afternoon,—the heat was terrific. Yet these unfortunate people, in easy reach of fresh water, were refused all access to it, and could only obtain their needed supply from a filthy tank. In a number of other ways, also, native Christians are greatly annoyed and inconvenienced. And yet, when asked if they retaliate, they nobly reply: "No; Christ teaches us to endure." Such is the influence of the Gospel upon these earnest Christians!

When Justice Fails.

Court records indicate that every three years as many persons are killed in the United States as perished in the South African war which lasted the same length of time. Out of an average of 9,000 homicides, annually, in this country, only one out of every hundred cases incurs the penalty justly due the slayer. The remaining ninety-nine, for some reason, escape from the toils of the law. It might be asked, "Why is life so cheap in the United States? And why are we the greatest law-breaking nation on earth?" The answer is found in the "ease and frequency with which convictions for crime are reversed on mere technicalities, which do not affect the merits of the case in the slightest." This peculiar condition in our criminal courts is still further abetted and aggravated by tricky lawyers, whose constant aim it is to deceive the court, and who, in concocting false evidence, frequently are guilty of subornation of perjury. To him who is

wholly intent upon living holy and righteous in all the Lord's commandments, there is something inexpressibly sad in this open disregard of the sanctity of human life, and in the deplorable stigma thus thrown upon us, that we are "the greatest law-breaking nation on earth." Christ came that we might have "life and have it more abundantly," and he has delegated each of his followers to picture that perfect life to a world lost in sin and corruption.

The Very Best Short Story.

An attempt was made, in the magazine section of the "New York Times," recently, to answer the question, "What is the Best Short Story in English?" Twenty-four noted authors expressed their preference; but finally all agreed that Mr. Owen Johnson, in his reply, named a story which, undoubtedly, stands ahead of any other. Here is his preference: "Put me down as ascribing the highest meed of praise to the story of Ruth and Naomi. All things considered, it is the greatest love story ever written." And so it is. After the weary world has gone hither and thither, in quest of a story that enters into the real experiences of the soul, and grips man with an interest that does not flag, he returns at last to the Old Book that has ever soothed the weary heart in moments of sorrow and despair, and that still whispers its sweet message of peace and joy to all who will listen.

Inexcusable Excesses.

Public attention having been largely riveted upon Mexico and the threatening conditions prevailing there, little heed was given to the deplorable occurrences connected with the labor troubles in the Colorado mining regions. At latest reports the differences between the striking miners and their employers are about to be settled, but one is really made to wonder why such lamentable scenes, as characterized the attempted suppression of the Colorado labor war, should be tolerated. According to the Denver "Rocky Mountain News," there was a wholly unjustifiable slaughter of defenseless men, women and children at Ludlow, where the tent colony of the miners was fired upon with machine guns by the mine guards. While we look with horror upon the atrocious acts of the Mexicans, let us not forget that there are conditions in our own land that need to be attended to in the interests of humanity.

Hidden Danger.

While we do not usually regard the clouds of dust, blown hither and thither by the passing winds, as being especially dangerous, there may be, after all, dire and little suspected danger in the myriads of atoms. A prominent journal, "Medical Council," of Philadelphia, declares that the kingdom of dust is a universal one, and that the rule of this realm spells disease and often death. A large part of this organism-charged dust, of course, originates in some part of the earth, often being carried by currents of air to high altitudes before it again settles, but much of the dust is declared, by the experts, to be from parts of the universe other than the earth. New diseases may, at times, originate in this way, and probably do. We often breathe the dust-laden air, wholly unaware of the danger that lurks near. So, too, spiritually, we may be exposed to hidden influences for evil when we least expect them. Eternal watchfulness, temporally and spiritually, is imperative.

Amid the Ruins of Pithom.

Sacred Writ tells of Pithom, the "store-city," built by the Israelites during their bondage in Egypt. Confirmation of previous discoveries, a recent explorer among the ruins of the ancient city found an inscription by Rameses the Great, near the old-time gateway, which reads, "I built Pithom at the mouth of the East," interpreted as meaning that Pithom was in the eastern part of the land of Goshen. Here it was,—as the Bible tells us,—that the lives of the Hebrew workers were made "bitter with hard bondage in mortar and in brick." Not until Prof. Naville cleared the granary pits at Pithom and found them lined with "brick laid in mortar," did Egyptologists admit the accuracy of that statement in the Sacred Record, for most other structures show bricks laid without mortar. The bricks at Pithom, also, tell a story all their own. Bricks of the lowest courses of masonry show that the clay was mixed with plenty of straw as a binder; higher up the bricks show an admixture of roots of weeds, stubble and reeds; still higher the bricks appear to have been made out of pure clay. How clearly this coincides with the account in Ex. 5: 7-19! Carping critics may question the accuracy of the Bible story, but the walls of the old granary at Pithom offer unanswerable testimony.

Perils of the Mine.

While, perhaps, no occupation is wholly devoid of danger, that of the miner is attended by greater risk, undoubtedly, than many others. April 28 the daily press recorded a serious explosion in mines No. 5 and No. 6, of the New Rivers Collieries Company, near Eccles, W. Va. The bodies of eight men, who met death in mine No. 6, have been recovered and prepared for burial. Sixty-seven men, injured in the same mine, were rescued and are rapidly recovering. At last reports a number of miners are still entombed in mine No. 5, and there is little chance of effecting their release. Owing to the intense heat, and the noxious gases that are being generated in the mine, expert miners have abandoned all hopes. Truly it has been said, "In the midst of life we are in death," and nowhere is this more true than among those who are exposed to the many perils of the mine. To the miner, as well as to any other worker, comes the solemn warning: "Be ye ready."

Ford's Plea for Better Lives.

Some weeks ago we briefly mentioned the profit-sharing plan of the noted automobile manufacturer, Mr. Henry Ford, by which he proposes to distribute several millions of surplus earnings among his employees. According to a recent announcement, however, he does not propose to so favor any of his workers unless they are willing to live up to well-established standards of cleanliness and purity. Mr. Ford, confronted by grave perplexities in adequately dealing with his cosmopolitan aggregation of workers, wisely says: "These men of many nations must be taught best ways of living." Married and single men, alike, are expected to conform to the most approved standards of modern life, or they will be eliminated from the Ford organization. Were the same degree of care exercised, to live up to Gospel precepts, in the spiritual domain, there would be a most commendable improvement in the lives of all who profess the name of Christ. Why not have better lives?

The Love That Faileth Not.

Recent press dispatches record an incident that occurred at Eugene, Oregon, which illustrates anew the never-failing power of love. A three-year-old girl had strayed on the railroad track just when a train was approaching at high speed. Spectators, who might readily have effected a rescue of the little girl, stood horror-stricken. Suddenly, however, the girl's older sister was seen speeding towards the track with almost miraculous rapidity. Headless of all possible danger to herself, she snatched the little one from the very jaws of death, the large locomotive merely grazing her in passing. As the people gathered about the two children, the older girl was asked: "How could you ever do it?" With shining eyes the answer came: "She is my sister; I love her." What a lesson of real devotion this might suggest to the spiritual family of God's children, impelling us to nurture a like spirit of genuine love toward those of like precious faith! A church where such love prevails can not fail.

Rich and Yet Poor.

Not long since, the San Francisco, Cal., police officers offered lodging in one of their stations to a beggar, who claimed to have no funds to secure a shelter elsewhere. The officer who was to assign him to a cell, noticed that the wayfarer was carrying a package under his coat. Naturally, an investigation was ordered, and, to the astonishment of all bystanders, a box containing \$23,000 in gold coin and paper money was found. Here was a man with ample means who, as a beggar, was content to seek for food among the garbage of the well-to-do families, at times when the doles of the charitably-inclined failed to meet his needs. Here was a man who might have had the comfort of a bed, and yet he willingly endured all the discomforts of sleeping on the bare ground, exposed to the inclemency of the elements. How very strongly the conduct of this vagrant reminds us of the folly of the so-called professor of religion, who, with the wealth of the Father at his command, is content to dwell among the beggarly elements of the world! Though the "Bank of Faith" is ready to honor whatever checks he may draw upon it, he lives in spiritual penury and utter squalor. Even those of us who have found the Savior precious to our souls, are often too much absorbed in delving among the useless rubbish of earth, wholly oblivious of the glorious fact that a golden crown is hanging just above us,—the pledge of our adoption as children of the Great King.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

At Mother's Knee.

BY CAMPBELL COYLE, D. D.

The days are pressing hard on me, the fight is stiff and sore,
But faith still sings the sweet old song it sang in days of yore.
The first faint flakes of winter's snow are falling on my head,
And flowers that bloomed by childhood's path are faded now and dead.
The bold black eagles of the storms beat fiercely with their wings,
And memories of the other years oft hurt me with their stings.
But from the past, the distant past, a vision comes to me—
The vision of myself a lad in prayer at mother's knee.
A holy hush is in the air, the evening chores are done,
And down behind the treetops goes the chariot of the sun.
The fire-flies glimmer in the gloom, the crickets sing their song—
It seems to me I hear it still, although the years are long.
Beside the hearth my mother sits, a glory in her hair,
As if some hidden presence had entwined a halo there.
The open Book is in her lap; once more I clearly see,
The vision of myself a lad in prayer at mother's knee.
She reads to me the story, in the lamplight's cheerful glow,
Of One who died to save me, because he loved me so.
Her toil-stained finger on the page, she points the path of truth,
And in accents tender tells me of the sanctity of youth.
Her face is like a beacon, shining still across the years,
And it seems to me seraphic as I view it through my tears.
It calls to mind the vision that brings deepest joy to me—
The vision of myself a lad in prayer at mother's knee.
Full many years have gone since then, the old home is no more,
My mother beckons to me from the shining golden shore.
Yet memory keeps the picture of those dear old scenes in view,
And it touches me with rapture as it once was wont to do.
The old brook babbles through my dreams, I can hear the vesper bells
Wafting silver flakes of music over all the hills and dells
But 'mid it all this vision brings the deepest joy to me—
The vision of myself a lad in prayer at mother's knee.
About her form the angels seemed to hover when I prayed,
And I always climbed the stairway to my chamber unafraid;
For when she kissed and left me in the gathering gloom,
A glory as of heaven seemed to linger in the room.
And my eyelids closed as softly as the petals of the flowers,
And the dew of sleep lay on them till the fragrant morning hours.
Oh, of all the pasts this vision brings the deepest joy to me—
The vision of myself a lad in prayer at mother's knee.
Pittsburgh, Pa.

Rizpah: A Story of Mother's Love.

BY DR. S. B. MILLER.

"Love of a mother for her darling child,
Love for a son,—affectionate, mild,
Love that brings joy and tears to the eye,—
This love is something that money can't buy."

THE story of Rizpah is the story of love and motherhood,—a tragedy in life, as revealed centuries ago. "Saul had a concubine, whose name was Rizpah, the daughter of Aiah." "She bore unto Saul Armoni and Mephibosheth." Thus briefly is introduced this sweet character. Her only fault, perhaps, was her beauty and foreign birth. She paid the price of beauty to a selfish, lustful tyrant. Without making her his wife, King Saul, in his tyranny, made her his slave. That she pleased him much is evidenced by the children she bore him. No shame should attach to her, because of her day and environment. She performed her duty and loved her sons as only a mother can love.

But there came a day when the armies of Israel met the Philistines in Mount Gilboa, and Saul and

his three sons died on the battlefield. Rizpah, left in worse than widowhood, sought safety in retreat with her two sons. Tribute is due to Rizpah because she found favor with Abner, one of David's generals and to Abner, because he was loyal to her. She had but begun again to feel the pleasures of home and protection, when Abner was slain by a traitor, and again Rizpah went out into the world, alone with her boys. The light of her life was again grown dark. Her happiness was again wrapped up in her sons. She loved them and lived for them. She watched them grow to youth and manhood.

Then came three years of famine,—blind, pitiless, merciless famine! The weeks and months passed by, when, even by greatest effort, living was very, very scant. Then a rumor pierced her very soul.

Saul had slain some of the Gibeonites (the descendants of those people who had tricked Joshua into making a treaty of peace with them), and the blame for the famine was placed upon the house of Saul. David, as king, was anxious to please them, so he said, "What shall I do for you? What ye shall say, that will I do." The Gibeonites, as descendants of the Amorites, demanded human sacrifice to appease the wrath of God and that the famine might cease! "The king took the two sons of Rizpah, and the five sons of Michal the daughter of Saul, and delivered them into the hands of the Gibeonites, and they hanged them. All seven were put to death in the beginning of barley harvest."

Denied the right of burial, accursed of heaven by hanging, they must remain exposed as prey for the birds and beasts! But motherhood was not broken. Love yet reigned supreme! "Rizpah, the daughter of Aiah, took sackcloth and spread it for her upon the rock from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night." O love! The love of a mother for her sons! Day and night, weeks and months, she kept her lonely vigil, her face veiled, her heart broken! Alone with her holy dead! "And it was told David what Rizpah had done, and he went and gathered the bones of them that were hanged, and buried them."

Mother's lonely vigil was over; her dead were properly buried. Mother, the eternal feminine! The queen of earth with a scepter of love!

"The noblest thoughts my soul can claim,
The holiest words my tongue can frame,
Reverently, I breathe her name,—
The blessed name of 'mother.'"
Cedar Rapids, Iowa.

Aunt Barbara Yount.

BY ALICE GARBER.

BARBARA YOUNT was born Broadway, Rockingham Co., Va., June 27, 1807. She was the daughter of Benjamin and Barbara Yount, who moved to Rockingham Co., Va., from Pennsylvania.



Barbara Yount.

She was married to Benjamin Yount. To them were born six children, two dying in infancy. She was left a widow before her youngest daughter (my mother) was born. Thus she was left to struggle alone, with the care of her little children.

She lived near the Linville Creek church, in the house now owned by Eld. D. H. Zigler, and carried water from the spring under the "old oak tree," about which Bro. Zigler wrote some time since. She was a close neighbor of Eld. John Kline. Her home always was open for the members of the church. Often at love feasts she would entertain as many as forty people. That meant much, for so many rode horseback then, and it took a great deal of feed for

the horses; yet she did it willingly, even if she did have to support her family by weaving.

When her youngest daughter was sixteen years old, she moved to Augusta Co., Va., near the Barren Ridge church. Here she lived till the spring of 1882, when she moved to Iowa and lived with her eldest daughter, wife of Eld. Samuel Flory. The last five years she resided with her youngest daughter. She was helpless during those years. She died April 8, 1893, aged almost eighty-seven years.

She was familiarly known all over the valley of Virginia as "Aunt Barbara Yount." She had a very wide acquaintance, and a remarkable memory, especially in tracing relationship.

The Annual Meeting was once held in her father's house, which was built specially for holding meetings. It had hinged partitions, which could be raised and fastened to the ceilings.

She was the youngest sister of Eld. Peter Nead's wife. She was baptized by Eld. John Kline. After she could not attend church, we frequently had services for her in the home, which she greatly enjoyed.

Only two of her children are living. "Aunt Bettie Flory," as every one knew her, was called home three years after grandma, and one year ago "Aunt Sue" Yount passed away at the home of her nephew, Frank Cox, near Barren Ridge, Va. Aunt Mollie Cox, of Virginia, and her mother (Kate Garber) are living. There are only five grandchildren living, four women and one man. All are members of the Church of the Brethren. One is married to a minister, one to a deacon, and Bro. Frank Cox (the only grandson) is a deacon. Thus her children, grandchildren, and great-grandchildren (five of whom belong to the church) are trying to follow in her steps.

Lanark, Ill.

Grandmother's Church,—Our Church.

BY M. ELIZABETH BARNETT.

To know the God of his fathers, and the law of his God, was considered, of all things, the most important for the Hebrew child. To those of us, who enjoy the same church fellowship as did our mothers and grandmothers, it is a great pleasure to recall some interesting facts about their church and home life. We seem to have been climbing up through the years until we stand on the zenith of our earthly career. At this point it is our privilege to look into the past and take courage to press forward on our journey. As we face the future of the church we rest in the assurance that God will remain with the church, if the church will remain with God. Let us, however, beware of the plains of Sodom, lest we encounter the dangers that beset Lot and his family.

We love to think that our pious grandmothers chose to remain on the table-lands of Canaan. With much pleasure we remember the joy we experienced in going to meeting, with the whole family, on the big spring-wagon. This usually meant that there we would see our grandmother, with all the other grandmothers and aunts who assembled on one side of the large church, while the brethren occupied the other side. Because of their uniform appearance, as they were assembled for worship, they reminded us of soldiers, ready for marching orders, as we had seen them pictured in our school history. Now we are pleased to compare them to Gideon's band. They seemed to have one mind, one aim and purpose in view. They were ready to do the same thing at the same time.

Behind the long table sat a row of devout, reverent elders and ministers, facing the congregation. In front of them, on the opposite side of the table, sat a long line of deacons, one of whom usually read the chapter which contained the text for the sermon. Sometimes the whole chapter was the "basis of remarks" by the minister, whose turn it was to preach.

When the "big meeting" began during sledding time, the neighbors would be invited to go along. The capacious sled never seemed to get too full to admit one more. The large church often was filled by the time we arrived there. As we drew near the church, the songs of praise seemed to roll out to welcome us, and as we entered it the music appeared to roll higher and higher, as if to join the chorus of the angels. The

solemn prayers and Spirit-filled sermon, full of warnings to the sinner, and promises for the Christian, all had their part in shaping our future faith.

Often the tears on the sweet face of grandmother would cause my tender heart to swell with sympathy, even though I did not realize, as she did, the weight of the message, as it fell from the lips of the minister. But the impressions of those meetings have left their stamp on my heart, never to be effaced by time. May they be fully realized in eternity!

The splendid biographies contained in the book, "Some Who Led," indicate that the product of the minds of these pious church fathers constituted the church literature, so precious to our sainted grandmother. My mother presented to me several copies of the *Gospel Visitor*, edited by Elders Henry Kurtz and James Quinter. They were published before my time, but they are sacred to me, because they were precious to her whose soul feasted on their contents. The essays, in their simplicity of construction, plainly portray the thought and life of the writers. To me the world has nothing so grand as the relation, confidence and fellowship of those who helped to lay the foundation of our beloved Fraternity.

One of the blessings of our childhood life was the privilege of spending many happy days with grandmother in her later years. Near her favorite chair lay her great yellow Bible, and from it she frequently read to me while I prepared the meal or washed the dishes. Then the church paper was a welcome guest, and she seemed to fall into a deep spiritual reverie as she eagerly read it through. She would relate to me very effectively any thought which might be of interest to me.

Another characteristic of her life was that none of her precious time was spent in designing new ways to fashion her clothing. It was simple, modest, and yet very comfortable and durable. We dare say it was more attractive than that worn by the average woman of today. Some of the cloth was spun and woven by her own hands. With all her duties she had time to wait on her sick neighbors, and to care for more children than those of her own home.

The family circle never was so closely welded but that a homeless child might enter and share its blessings, though the house was not a palace, as many are today. It did not have in every corner mirrors such as now constantly remind our girls that their hair is not just as the fashion decrees it should be worn, in order to fit the latest style of hats. Were there misfits in grandmother's toilet arrangements? No. With her simple conveniences she was as easily and perfectly dressed in a few moments as is the average woman of today after an hour before the glass. We can not expect the present-day girls to be as quaint as were our grandmothers, but we can give to the cause of Christ our girls, possessing intellectual ability equal to that of our boys. A sad fact, however, is evident among our young people of today,—the growing tendency to ignore the uniformity so sacred to the founders of our beloved Fraternity. To them it was a beautiful medium, through which to practice the ordinances as they were "once delivered unto the saints." On us, as mothers and sisters in the church, the mantle of our grandmothers has fallen. They presented to our charge "pure and undefiled religion," and, since we have received it "spotless from the world," will we deliver it to our posterity as we have received it?

It is our privilege to make the church mean more to the next generation. Our church schools and colleges are preparing our girls to be missionaries, wives of pastors, Sunday-school teachers, and leaders in all lines of church activity.

We rejoice to see so many more of the young enroll in the church, than it was the privilege of our ancestors to see. The church seems inclined, as was Father Abraham, to compromise and say, "Let there be no strife . . . for we be brethren." As the young people are "choosing" to cast their lot with the people of God, on the easy terms of salvation, they have a right to the protection and fellowship of the church of our faith. But let us not fail to teach them that only as they are willing to be subject to a reasonable uniformity, as advised by our Annual Conference, will the humble yet beautiful ordinances of the church be perpetuated.

For convenience's sake, because of existing fashions, it may be almost impossible, sometime, for the sisters to engage in the ordinances of feet-washing and the Lord's supper. God forbid that we lose sight of these blessed, soul-inspiring services!

Is it safe for us to choose our own idea of keeping plain? Lot never meant to be swallowed up in the wickedness of Sodom, not even to live in that city, when he decided to "pitch his tent toward Sodom." He made the mistake in choosing for himself.

Our dear young sisters nobly acquit themselves in the Master's cause. Teaching in Sunday-school is a

Thomas and Mary Slifer.

In this issue we are publishing several articles about aged mothers, and thinking that the fathers should not be overlooked, we present a splendid picture of Bro. Thomas Slifer and his wife Mary, of Lanark, Ill. The former was born in Petersburg, Md., Feb. 22, 1818, and is now ninety-six years old. Sister Slifer was born in the same community Jan. 12, 1819, and has reached the age of ninety-five. They were married March 24, 1839, and at this time have seventy-five years of married life to their credit. Sister Slifer has been a member of the Church of the Brethren seventy-one years, having been baptized by Bro. Jacob Long in 1843. Bro. Slifer was baptized by Bro. Henry Koontz one year later, and has therefore given seventy years to serving his Master.



Thomas and Mary Slifer.

They are the parents of three children, all of whom are still living, one of the number being Sister Mary Stitzel, in whose pleasant home the aged couple are spending the last years of their lives. Brother and Sister Slifer emigrated to Illinois in an early day, and have therefore spent many years in this State. Of them it is said, that, though married over seventy-five years, they have never been separated twenty-four hours. Where one went, the other went, and, having implicit confidence in each other, their journey through life has been of the most pleasant type. And, while true to each other, they have been no less true to the Master they delight to serve. What Peter says has certainly been verified in their experience: "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Peter 3: 10).—Ed.

most effective way of bringing souls to Christ. Leading in Christian Workers' Meetings is another great advantage that was not within reach of our fathers. Will we not, then, honor God and our Savior, and strengthen our armor by laying aside the worldly styles, especially those that are so annoying to the peace and safety of the church? If we considered it necessary to put off our worldly garments, to follow Jesus in baptism, and if it is still necessary to lay them off to engage in the solemn communion services, why not do so every time we "pray or prophesy"?

God is unchangeable,—the same yesterday, today and forever." The same Spirit that prompted grandmother to become a Christian has called me, and will call my girls, and the same Jesus of Nazareth, who was welcomed in the home of the Bethany sisters, is the Head of the church. All the sacrifice we make

because of her protection to our souls, is nothing compared to the price that was paid on Calvary for her. Let us, therefore, teach our girls to "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

Roaring Spring, Blair Co., Pa.

"Mother."

BY S. FLORENCE FOGELSANGER.

"God could not be everywhere; therefore he made mothers," is an old Hebrew proverb, and there is much in it. Of course we do not believe that because God could not be everywhere, he made mothers to take his place. We do believe, however, that God is Love and that he wishes that love to reach and touch all humanity; so he has left an undying manifestation of his own perfect and immeasurable love in the "mother's affection." For what, of all human loves, is so nearly divine, so Christ-like, so like our Father "who art in heaven"?

"There is no Love like a mother's—

'Tis the Sun that shineth forth;

There is no Truth like a mother's—

'Tis the Star that points the north;

There is no Hope like a mother's—

'Tis the April in the clod;

There is no Trust like a mother's—

'Tis the Charity of God:

The Love and Truth, the Hope and Trust
That make the mortal more than dust."

—J. J. Holden.

And we agree with the author of the above words,—there is no love like a mother's love except the Great Father Love which it approaches.

The qualities of God's love, which make of him a Father to all mankind, are depicted in true mother love as nowhere else in this world. I shall attempt to illustrate this by quoting what certain noted authors have said along this line:

"The mother's heart, like the Great Father's, is always with her children."

The prodigal is pretty sure of his mother, and very often, through her, he sees the outstretched arms of the Father above. The little child learns to know and love God only as he knows and loves his mother. She, to him, is the measure of all things. Thackeray says: "Mother is the name for God in the lips and hearts of little children."

Like the Divine Love, made flesh in Christ, the mother-love is not selfish. "The good mother saith not, 'Will you?' but gives." "Heaven is kind as a noble mother," says Thomas Carlyle.

The patience and tenderness and steadfastness of true mother love are indeed divine qualities.

"For unwearying patience and unchanging tenderness, the love of a true mother stands next to our Father in heaven."

"Mother's arms are made of tenderness and children sleep soundly in them."—Victor Hugo.

Mother is not a "sermonizer" but "a sermon" and the very embodiment of religion. Oliver Wendell Holmes says: "The real religion of the world comes from women much more than from men,—from mothers most of all, who carry the key of our souls in their bosoms."

And then she is the great comforter. "As one whom his mother comforteth, so will I comfort you," saith God through the prophet Isaiah.

To the mother has been given the greatest trust and the largest responsibility in the development of the race. If either the father or mother must be sacrificed in sin, the children have a much stronger chance of winning the victory on the side of the right if the mother remains chaste and virtuous.

"Mother" is, indeed, a sweet name, and her station is a holy one; for in her hands are placed minds, to be molded almost at her will."

Alfred Tennyson says: "The mother makes us most." John Quincy Adams said at one time: "All that I am, my mother made me." And Abraham Lincoln uttered these words: "All that I am or hope to be I owe to my angel mother." And again he said: "I remember my mother's prayers and they have always followed me. They have clung to me all my life."

As our Heavenly Father holds out his saving arms to the wayward child, no matter how deep in sin, so the mother's hope burns bright as long as life remains in her child. Quoting from Washington Irving,

"A father may turn his back on his child; brothers and sisters may become inveterate enemies, husbands may desert their wives, and wives their husbands. But a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways and repent."

Napoleon at one time said: "The future destiny of the child is always the work of the mother." And again, he said: "Let France have good mothers and she will have noble sons." And so it is with any nation. Let the United States have true-hearted, modest and brave mothers, and her sons will be honest, noble and kind. So I would make this appeal to the womanhood of our country: Let us, for the love of our own mothers, in respect to the sweet memories of the mothers of yesterday, and for the hope of the girls of tomorrow, measure up to the highest standard of true motherhood, unselfish helpfulness.

Not only is true motherhood limited to those women who have been blessed with little ones of their own flesh, but some of God's best mothers are women who have never married and wives who have not known natural motherhood. These women are "mothers in spirit," and I believe that God means that there should be many such women to mother the many little friendless children, and to "mother the world." Oh, how this world of ours needs mothering! This desire to mother is woman's natural inheritance; her crown of glory. But, oh, how pitiful when it is subverted! Sad it is that there are some women who squander this holiest of possessions upon selfish, worldly pleasures. May we, then, as young women, be kind and helpful,—big sisters to the girls in need! May we, as mothers, reach out that helping hand that we know so well how to offer, beyond our own hearths, and lift the fallen one who is some other mother's daughter.

"Lord, give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls true motherhood,
Which aims at universal good."

—Ella Wheeler Wilcox.

"No matter how far from the right she hath strayed;
No matter what inroads dishonor hath made;
No matter what elements cankered the pearl—
Though tarnished and sullied, she is some mother's girl."

"No matter how wayward his footsteps have been;
No matter how deep he is sunken in sin;
No matter how low is his standard of joy;—
Though guilty and loathsome, he is some mother's boy."

"That head hath been pillowed on some tender breast;
That form hath been wept o'er, those lips have been pressed;
That soul hath been prayed for, in tones sweet and mild,
For her sake deal gently with—some mother's child."

—Francis L. Keeler.

"A mother's love,—how sweet the name!
What is a mother's love?—
A noble, pure and tender flame
Enkindled from above,
To bless a heart of earthly mold;
The warmest love that can grow cold:
This is a mother's love."

Mother, home and heaven are, to many of us, the sweetest words of the English language,—far too sacred to be uttered with anything but a feeling of deepest reverence. The mother is the heart in which throbs the life of the home, and through her and it we come to understand something of the love of our Father who is preparing for us the eternal home. And may it not be that there, too, mother will occupy the seat of honor?

"Mother! Home! That blest refrain
Sounds through every hastening year;
All things go but these remain."

"Held in memory's jeweled chain,
Names most precious, names thrice dear:
Mother! Home! That blest refrain."

"How it sings away my pain!
How it stills my waking fear!
All things go but these remain."

"Griefs may grow and sorrows wane,
E'er that melody I hear:
Mother! Home! That blest refrain."

"Tenderness in every strain,
Thoughts to worship and revere;
All things go but these remain."

"Every night you smile again,
Every day you bring me cheer:
Mother! Home! That blest refrain:
All things go, but these remain!"

—J. J. Holden.

The dear old mothers! While we have them, may we be kind to them; may we show our appreciation more. I once heard of a little girl, who had two grandmas living,—grandmas who belonged to the "social set," club women. She wished, very sorrow-



OLD-TIME RELIGION.

Grandmother's room, showing her open Bible, from which she drew sustaining faith. Hers was a simple life. Her religion was a simple one: "To work and pray."

fully, that she had a "really and truly grandma." When asked what she meant, she said that she wished she had a grandma who had time to sit by the fire and sew and tell little girls stories. Yes, we love the "old-fashioned" mother and, with Walt Whitman may say:—

"Behold a woman!
She looks out from her Quaker-cap—her face is clearer
and more beautiful than the sky.
She sits in an armchair, under the shaded porch of the
farmhouse,
The sun just shines on her old white head."

"Her ample gown is of cream-hued linen:
Her grandsons raised the flax and her granddaughters
spun it with the distaff and wheel."

"The melodious character of the earth,
The finish beyond which philosophy can not go, and
does not wish to go,
The justified mother of men."

How these dear old mothers do love their boys and girls, and how proud they are of their achievements! A certain daughter, in connection with her college work, did some painting. Some of the pictures were placed in the old home, and how they were prized by the mother! Not so much because of any value in the paintings themselves, but because they were the work of her daughter. On returning home one time, the daughter found a large painting hanging on the wall upside down. The mother made some loving remark concerning the picture. When she had left the room, the daughter, with tears in her eyes, reverently righted the painting and said, "The dear old mother's eyesight is failing, but she loves my work

and me through it all." Yes, let us be kind to her. She will leave us all too soon.

"Kiss the dear old mother, her cheek is wan and wasted,
Feeble are the footsteps that once were light and gay;
Many a bitter cup of sorrow she has tasted,
Borne unnumbered trials since her wedding day.
Think of all the hours that she is sad and lonely,
All her vanished pleasures living o'er again;
Cheerful and contented will she be if you will only
Kiss the dear old mother now and then."

—Josephine Pollard.

"Never comes mortal utterance so near to eternity as when a child utters words of loving praise to a mother! Every syllable drops into the jewel-box of her memory to be treasured for ever and ever."

So the mother stands in beauty and grandeur at the summit of our earthly experiences only approached in glory by the earthly father who sustains and supports the mother in all of her trials.

"Memories of mothers are sweet but never as sweet as the mothers themselves. Some of us forget this."

"Here, in her old work-basket—
Now that my mother's gone—
I find a thread of silver—
A single hair alone,"

"Than fligree more slender;
And yet that thread is strong
To draw my heart and crush it,
Till tears are all its song."

"I knew when her locks were golden,
And here, night after night,
Over this old work-basket,
I saw them change to white."

"This little thread surviving,
That tender mother's gone!
What wonder I am weeping
As I sit here alone!"

—Christopher Bannister.

"It may be, mother mine, when you departed,
White and silent, that you did not wholly go,
Never left your children broken-hearted,
Help them more, are nearer than they know,
And your remembered tones are more than music,
More than day, the memory of your smile;
Clear from all the cadences of sorrow,
May I hear them and behold them in a little while!"

—Rodén Noel.

To my own sweet mother and to those splendid women who have helped "to mother" me when, as a girl, I have been away from home and mother, and when I needed mothering so much,—to these I dedicate this article. May we ever remain within the circle of some mother's prayer!

Shippensburg, Pa.

"Training the Unskilled."

BY ESTELLA B. M. EBB.

IN reading Matt. 6: 18-23 we find the manner in which Christ chose his disciples. We note that their past history was not consulted, nor their ability, at that time, towards their fulfilling the law as they knew it. Indeed, they were raw recruits, so to speak, regarding the work the Master had for them, but Christ knew they could be molded for the work, and that was about all he required of them.

We liken the church to Christ. Would it not be well, then, for each individual church, in looking over its membership, not only to pick out those who are doing the most for the cause, but to select those who have the characteristics of a Peter, a James and an Andrew, and give them something to do? Even though their fitness for certain kinds of work in the church may not be of the best, yet, by the support and co-operation of the more earnest workers, they may be trained for more efficient work in the Master's service.

Take a child and never give him anything to do. How about his mental and physical growth in the course of time? It is the nature of many children never to do anything unless told. Does not the same condition prevail among some professing Christians? At one time we were all babes in Christ. If the church never were to give these or the timid ones anything else to do but to be regular attendants at the house of worship, and give of their means, could we expect them to grow very much spiritually? Is it surprising, then, that we find discouraged ones? Is there no work we could give them, be it ever so

small, to help them to realize that their services are needed? There are large numbers who are not born leaders, and who will not push themselves forward in any church work, other than trying to live the Christ-life. These certainly should be encouraged by giving them some special work to do. Placing some responsibility upon them will often work wonders towards strengthening their faith.

Then we have the other class,—the leaders in the church, who have practically more work given them than they are able properly to attend to; while others are standing idly by, who could, perhaps, do the work as commendably, if they were given an opportunity.

The church needs true leaders. To meet this increasing demand we must reach out and train others.

It is not sufficient for us to try to live the Christ-life in our every-day conduct, in prayer and in attendance at services, but we ought to have something to do occasionally for which we are held responsible by the church. Then only is it that many reach their happiest moments in the Christian life.

This division of church work is hard to accomplish in a large congregation, but in smaller ones there should be no drones.

Naperville, Ill.

The Pastor's Hands.

BY IDA M. HELM.

"So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill" (Ex. 17: 10).

JOSHUA and his warriors are fighting the battles of the Lord, and they are acquitting themselves valiantly, but the fate of the battle is not being decided entirely down on the plain. Ever and anon Amalek prevails, and the actions of the three men on the hill contribute to the success of Joshua. While Joshua is struggling with the enemy, the three men on the hill are watching, and their thoughts are ascending upward to God in prayer. They are striving for help from God, who knows no defeat.

The Bible tells us that "Joshua discomfited Amalek and his people with the edge of the sword." But it gives us to understand that much depended on Moses and his companions upon the hill, and Moses had the rod of God in his hand. "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy, and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

Then it was that Joshua discomfited Amalek. Fighting alone was not enough. Prayer alone was not enough. Both were required. Both are required now. James tells us: "The effectual fervent prayer of a righteous man availeth much." The prayer and help of Moses and his companions availed much when Joshua was struggling on the plain, and that kind of help will avail much today, when the Lord's servants are working for him. If we think prayer alone is enough, we are mistaken. If we think our work is enough we are mistaken.

While the energies of Joshua were taxed to the utmost, Moses on the hill became weary. Each needed the other's help. So it is today. While the energies and skill of the pastor in the field are taxed his co-workers may become weary, and the great work may be affected by it. Joshua needs help and Moses needs help, and his loyal companions render it. They find a stone for him to sit on, and they support his tired arms, and with their help he is buoyed up and can go on praying, and the help that comes from the hills of God reaches and benefits Joshua on the field of battle. He prevails over the Amalekites. Moses is encouraged to keep on holding up his hands with the rod of God, and together they strive till God, who giveth the victory, crowns their labor with success.

God could give the victory without effort on man's part, but that is not his way of working. He would have us apply all the means he has given us, and when we humbly and trustingly do our part, his presence is with us to give us the victory.

The minister today needs help. He needs encouragement and sympathy. If he knows his efforts are appreciated, and if his material comforts are looked after, he will be able to preach better sermons, and he will have more time for study and personal work, to strengthen the weak members and instruct them more fully in the teachings of God's Word, and to visit the needy and afflicted. The whole burden should not be left for the pastor to bear alone. His congregation can hold up his hands if they practically second his work, and cheer him by walking in the way of righteousness, by being loyal to the Lord and the church he died to save, by being obedient to the teachings of Jesus as they are pointed out from Sunday to Sunday. They can help the pastor by helping the needy people in the community, by visiting the sick, by helping to get other people to come to church, and by being in attendance themselves. How cheering when earnest petitions for God's blessing upon the work go up to a Throne of Grace! Working together in this way, in the strength of God, the minister and his people may overcome the weariness of the flesh. They can overcome every obstacle and, though the strife be hard, they will see it turn to glorious victory.

R. D. 2, Ashland, Ohio.

THE DISTRICT MEETING OF SOUTHERN OHIO.

It was held in the Poplar Grove church, not far from Union City, Ind., and it was my privilege to attend. The Elders' Meeting convened at ten o'clock, April 27. The first business was the hearing of reports of committees on ordination. This was followed by requests for ordinations. When the name of a brother was proposed, the invariable question to the meeting was, "What have you to say in favor of the ordination?" There was no attempt to ascertain why the person should not be ordained.—the work was constructive and not destructive,—commendable, sure. When the roll-call of elders was taken, there was a slight hesitation. Some shed tears and many sighed as they thought of their dear departed collaborer, Bro. John Smith. Then came the names of Brethren Hyer and Jonathan Hoover. The latter died just the Sunday before, and the interment took place after District Meeting. Beautiful are the words of comfort which are sent from the Elders' Meeting to the bereaved families even at this late date,—the first opportunity.

Other business of the Elders' Meeting was attended to in that love and helpfulness that made every one glad he was there. Of seventy-eight elders of the District, sixty-three were present,—a good percentage when one considers those who are aged and afflicted. Yet the meeting longed that every elder might have been present, and somehow I felt that the longing will reach the missing ones, and they will be present the next time. The meeting can do without the absent elders, but it is hard to see how the absent ones can afford to be out of touch with the meeting.

In the evening there was a sermon, at the close of which there was a collection for World-wide Missions.

Tuesday morning, at eight, the District Meeting organized by electing the following officers: Bro. J. Calvin Bright, Moderator; Bro. D. M. Garver, Reading Clerk; Bro. J. W. Fidler, Writing Clerk.

A number of the churches, during the year, have divided their territory. The new churches were reported and accepted into the roll call. When the roll call of the District was made, it was noted that forty-one out of the forty-six congregations of the District were represented by delegates.

The first business was to consider the report of the Secretary of the District Mission Board, Bro. C. A. Baker. It was interesting, and listened to with marked attention, for Southern Ohio is doing splendid work in her own District, as well as outside of it. The amount expended during the year was some over \$5,000; 791 sermons were preached, 2,656 visits made, and 92 received into fellowship through the workers under the Board. They report 508 members on their mission fields. One mission station is nearly self-supporting. The Board modestly asked for \$4,000, to carry forward the work for another year, but the meeting, anxious to push things, said, "We vote you \$4,500." That speaks well for the District's missionary enthusiasm. It must be a pleasure to serve such a District.

Sidney mission has outgrown its quarters, needs more house room, and Bro. S. Z. Smith, the leader of that effective work, is authorized to go among the churches and make his appeal.

The Brethren's Home had an interesting report. Twenty-nine dear ones are under the care of the love of the District. Nine, during the year, went to the beautiful home in heaven. Expenditures were \$4,487.99; endowment nearly \$30,000. They asked for \$2,800 for the ensuing year, which was granted.

Manchester College gave a splendid report through its Trustee, his report having been entered on the sheet of business. The Trustee himself, Bro. J. F. Brubaker, was home, sick, but his heart was there and it was felt in the meeting. President Otho Winger made a good speech at an opportune time. Manchester is not only growing, but is meeting the requirements of Indiana and Ohio along educational lines.

Just before the noon recess, word came that a brother of the Moderator, Bro. J. Calvin Bright, had passed away and the meeting arose to express its sympathy in the time of bereavement of their leader.

The District Board is asked to assist Donnels Creek to develop the rapidly-growing work in Springfield. The District Missionary Secretary had outlined a good plan on developing missionary enthusiasm, which was approved by the meeting. The Committee on "Distribution of Flood Funds" reported that they had received and distributed properly \$4,015.40.

The Temperance Committee, through Bro. Levi Minnich, made a good showing for the year's campaign and urged that every one unite for the hope of gaining State-wide temperance legislation. It was urged that now is the time to use the opportunity that will soon go by for the Brethren.

The delegates made short work of the balloting, after they had considered all the queries,—none for Annual Meeting,—and only two for the District, pertaining to development of churches. The officers of the preceding District Meeting had been authorized to make two nominations for each vacancy. These names were printed on ballots and each delegate simply ran a pencil through the name he did not want. The ballots were counted in a short time, and a long list of appointments was duly announced. It was quick and effective work.

The District has live men doing things. There was a touch of pathos to note the former leaders,—because of the years that the Lord in his goodness had showered upon them,—sitting by, interested as always, but leaving others to carry the burden. Having sought to do well, they are now leaving it all "to him with whom they have to do." They are gradually entering into that rest from their labors which their years of faithfulness assure them.

Galen B. Royer.

Elgin, Ill.

A RARE OPPORTUNITY.

With many, who expect to attend the coming Conference at Seattle, the question, as to which route to select on the going trip, and which to select as the returning route, is one difficult to decide. All the transcontinental lines have excellent equipments and each offers abundant scenic inducements. With those who have no intention of changing location or climate, the scenery feature will doubtless have considerable weight, while those who are contemplating a change of location and climate,—and especially is this true of ministers,—the country and needs of the church will be matters of first importance. Our members are known principally as an agricultural people, and because of this no pains will be spared by the residents of the various localities to furnish the best of facilities to our Brethren and friends to see the largest area of country in the shortest possible time without any additional expense to the tourist. Even those who have no thought of changing location can share these courtesies as well.

Following is what the Sunnyside Chamber of Commerce offers to our people, either on the going or return trip, without any solicitation on our part:

The people of Sunnyside, Yakima Valley, Washington, hereby extend an invitation to all people attending the Annual Meeting in Seattle in June, to stop off on their way, either going or coming, at Sunnyside.

The owners of automobiles offer the free use of their cars to give every one who stops off a free ride over the irrigated district.

It would be appreciated if all wishing to take the ride, would drop us a line and state, as near as possible, the day when they will be here. Also we would like to know of any one who is thinking of locating in the West, in order that they may be assigned to cars whose drivers will be able to give them information with regard to the country.

If you have friends in the valley here, whom you wish to visit, our committee will see that you find them, and will be of any further assistance possible. Address: Sunnyside Chamber of Commerce, R. C. Lichty, Secretary of Committee, Sunnyside, Wash.

The above plan contemplates that where Brethren come on a special train over the Northern Pacific, or in carload lots, the train or car, as the case may be, will be sidetracked a sufficient length of time to enable them to tour the valley,—visit or call briefly with friends, view the orchard tracts, alfalfa fields, and anything that will most interest the tourist. At all events may the success of the Seattle Conference and the advancement of God's kingdom be the first consideration and may the Father's protecting mercy attend our Brethren on their journey by whatever route they come!

D. B. Eby.

Sunnyside, Wash.

Notice.—We should like to get into correspondence with some evangelist who is coming to the Seattle Conference, and could arrange to give us a series of discourses at McFarland, Cal. We are on the main line of the Southern Pacific Railroad, about thirty miles south of Fresno. If he should be traveling via the Santa Fe Road, we could meet him at Wasco. Communicate with any member of the committee: Bro. A. Blockenstaff, elder in charge, Bro. A. W. Leavell or the writer.—H. A. Whisler, McFarland, Cal. April 30.

THE ROUND TABLE

Ruth Ann Judson Miller.

BY PETER BROWER.

SOME of our sisters go through life in their own quiet way, yet leave behind them a record and an influence for good and the church that time and eternity only can reveal, and if any one will ever receive a bright and shining crown, it will most likely be one of those faithful mothers and sisters.

Such will likely be the case with Ruth Ann Judson Miller, of Monroe County, Iowa. She was born in an humble home in Ohio May 25, 1825, not having the privilege of an education, and other helpful surroundings, as many have at this time. In the early '40's she, with her parents, came to the above county, locating near Fredric. The buffalo and the Indian then roamed over the vast plains.

December 25, 1843, she was married to Peter Miller, which was rather a novelty among the pioneers of that early day, as it was the first pair who ever entered into this sacred obligation in the county. No minister was at command, marriage licenses were not easily obtained, there were no railroad facilities, hence the groom walked about forty miles to obtain legal papers. Upon his return, they traveled about eighteen miles to a justice of the peace, who performed the ceremony for them.

Returning, they entered a piece of land. Here they lived most of the time, and here Sister Miller died Jan. 30, 1913. The title, during all these years, was never changed or transferred.

Some time later our people began preaching in the community, and she and her husband united with the church. When the Monroe County Church was organized, both became charter members. "Aunt Ruth," as she was familiarly called by all who knew her, soon became a very prominent figure in the development and building up of said church.

She had a strong physical body, well calculated to withstand pioneer life, and was also strong mentally; so she became a natural leader, and whatever "Aunt Ruth" said was generally accepted by the entire community as well as the church. She always stood firm for the church, and attended services,—especially love feasts,—when others would have felt too infirm to go.

The Lord blessed them with this world's goods and, while her husband lived, their home was truly a home for our people. In charitable work she was also a leader. It needed but the mention of a needy cause to Aunt Ruth, to secure her hearty response.

She raised eight of her children to maturity, who have done much to build up the church and people in the county. One of her boys is a minister and one a faithful deacon in the church. She has many other relatives who are faithfully serving their Master.

South English, Iowa.

Rebecca C. Diehl.

BY J. D. HAUGHTLIN.

REBECCA, daughter of David and Catherine Chamberlin, was born at Cashtown, eight miles west of Gettysburg, Pa., July 25, 1836, and died at her home, near Panora, Iowa, Nov. 25, 1905. Her parents were pious and zealous members of the M. E. church. She united with that church in her girlhood days.

She was married to Bro. J. W. Diehl Feb. 14, 1856. They mutually agreed to take the New Testament as their standard, and by prayer and the guidance of the Holy Spirit, to get together in their religious views. She united with the Church of the Brethren in October, 1863, and was among the first to be baptized in the vicinity of Panora. She proved a faithful helpmeet to her husband in all the responsible positions he occupied in the church.

Three of their children died in infancy. The rest, —four sons and four daughters,—are living. All united with the church in their youth. Though most of them married companions not raised in the faith of the Brethren, in time those companions united with the church.

Brother and Sister Diehl, with favorable environments,—locating their children around them,—exerted an influence that extended to the next generation; most of their children coming to the church as they became old enough.

Sister Diehl seems to have had a special "gift of healing," and her presence has been a benediction in many homes where there was affliction.

As age and infirmities pressed upon her, they appeared to increase her zeal and confidence. In her lingering illness (heart trouble), a few weeks before her death she called for the elders and received the anointing, with great comfort.

The morning of her death she arose, took part in family worship, and ate her breakfast. Later, feeling weary, she lay down on the sofa and said to her daughter, "You had better make your report to the doctor." The daughter replied, "I must examine you first. I will go to the kitchen, and will then arrange to make the examination and report." In five minutes she returned and found the spirit had fled. Mother was "safe in the arms of Jesus." Funeral services were conducted by Bro. M. Deardorff, after which her mortal remains were laid to rest in the beautiful silent city. "She hath done what she could" (Mark 14: 8).

Panora, Iowa.

Before It Is Too Late.

Selected by Dr. S. B. Miller.

If you have a gray-haired mother
In the old home far away,
Sit right down and write a letter,
Don't put it off from day to day.
Don't wait until her weary steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you have a tender message,
Or a loving word to say,
Don't wait till you forget it,
But whisper it to her today.
Who knows what bitter memories
May haunt you if you wait,—
So make your mother happy
Before it is too late.

The tender words unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent,—
For these some hearts are breaking,
For these some loved ones wait,
So don't forget your mother,
Until it is too late.

Barbara Bixler Eversole.

BY ASENATH BAKER.

SISTER EVERSOLE was born in Rockingham County, Va., in November, 1790. She moved with her father's family to Perry County, Ohio, possibly in 1810 or 1812. Her education was limited. She was married to Jacob Eversole (afterwards an elder in the Church of the Brethren) about 1815.

In her early life she became a member of the Methodist church but was baptized by trine immersion. In later life, when she decided to join the Church of the Brethren, she was taken in on her confession of faith without being rebaptized. Near the close of her life, when past eighty years of age, the fact became known to the church (she then resided in the Yellow Creek congregation, Elkhart County, Ind.). Objections being made, she was rebaptized by Eld. David Y. Miller.

She was the mother of thirteen children,—seven sons and six daughters. All lived to maturity. She also raised two orphaned granddaughters. Five sons and three daughters were members of the Church of the Brethren. One son, Simon P. Eversole, was a minister in the second degree.

In 1833 the family removed from Perry County to Sandusky County, Ohio, then an unbroken wilderness, and she became acquainted with the vicissitudes incident to pioneer life. Her husband's call to the ministry necessitated many journeys, mostly on horseback.

These led him great distances from home,—as far as to Virginia and Kentucky. During these periods she remained at home with her family; but when his appointments were nearer home she usually accompanied him and assisted in the singing, having great talent along that line. On funeral occasions it was then the custom to sing at the grave. The hymn beginning, "Hark! from the tomb a doleful sound," was frequently sung, Sister Eversole blending her voice with that of her husband in sweet melody.

In 1866 they again moved to Elkhart County, Ind., where five years later she was called to her reward. At the age of eighty-one years she was laid to rest in the Miller cemetery, to await the resurrection.

Lemoine, Ohio.

Sunday-School Lesson for May 17.

Subject.—The Rich Man and Lazarus.—Luke 16: 14, 15, 19-31.

Golden Text.—Whoso stoppeth his ears at the cry of the poor, he shall also cry, but shall not be heard.—Prov. 21: 13.

Time.—January, A. D. 30.

Place.—Perea, beyond Jordan.

CHRISTIAN WORKERS' TOPIC

Seeking the Lost.

Luke 15.

For Sunday Evening, May 17, 1914.

I. Stories of the Lost.—Told by Sunday-school scholars. 1. The Lost Sheep (Luke 15: 3-7; Mark 18: 12-14). 2. The Lost Coin (Luke 15: 8-10). 3. The Lost Son (Luke 15: 11-24).

II. Why Seek the Lost: 1. Because of their condition. (Note especially Luke 15: 17.) 2. Because of the joy it brings (Luke 15: 6, 7, 9, 10, 24). 3. Because of what it means to the Father (Luke 15: 20-24). 4. Because of its effect upon the sinner (James 5: 20). 5. Because of the effect upon the worker (Dan. 12: 3). 6. Because God has provided such a grand way of salvation (John 3: 16).

III. How Seek the Lost: 1. "Go after" them until we find them (Luke 15: 4). Tactfully. Enthusiastically. Persistently. 2. "Seek diligently" until we find them (Luke 15: 8). Be sure you miss none of the unconverted. 3. Cause the sinner to "come to himself" (Luke 15: 17). What is the condition of one who is away from God?

Round Table: 1. Lessons from Luke 15 that appeal to me. 2. Why have revivals? 3. Relation of prayer to soul-winning. 4. Relation of good singing to soul-winning. 5. Personal work. What it is. Who may do it? When and where should it be done?

PRAYER MEETING

Tactfulness That Wins.

John 4: 1-30.

For Week Beginning May 17, 1914.

1. Christ's Tactfulness in Approaching the Point at Issue.—Christ, in dealing with the Samaritan woman, brings out a lesson that Christian people should ponder deeply. One of the greatest hindrances is often in ourselves, our inability to reach the heart by the right door, our blundering method of presenting truth. We quote the wrong verse, and, through our inexperience with the Word, we are not able rightly to answer when the inquirer parries our advance. We have not, perhaps, ourselves had sufficient acquaintance with Christian work, and have not shown sufficient interest in the activities of the church, to bring others to Jesus (Prov. 15: 1, 2; 1 Cor. 9: 19-22; 2 Cor. 12: 6; Philipp. 1: 10-22).

2. Lessons We Should Learn.—More and more we should get familiar with the methods so admirably employed by Christ. See the many things the Master might have said, but did not say; the many things in this woman's life and character which many another would have smitten with an unrestraining hand, but to which Christ referred so tactfully as to win the woman instead of angering her, or placing her on the defensive. At every step her interest and curiosity are aroused. He asks for a drink. She can not understand why a Jew should ask a drink of a Samaritan, but finally she solicits the very thing that Jesus is anxious to bestow. The lesson to us is clear (Psa. 111: 10; Prov. 4: 7, 18).

3. Skillful Handling of a Delicate Situation.—Christ's tactful manner is so convincing that the woman leaves her waterpot at the well and turns evangelist. She said to her people: "Come, see a man who told me all things that ever I did. Can this be the Christ?" By tactfulness Christ found his way to the woman's heart, she found her way to the hearts of her people, her people found their way to Jesus (Isa. 2: 3; Dan. 12: 3; Hosea 14: 9; Eph. 5: 15-17).

HOME AND FAMILY

Neglect Not Your Mother.

BY J. G. ROYER.

I AM sure I am stating a truth when I say that all the men and women, whose words have been treasured because of their wisdom and goodness, cherished, with the utmost tenderness, their memories of mother and home.

We know that the love of home is universal. The ties of home should be, and usually are, the strongest and most sacred of any on earth. True, in this busy age, many young people go rushing on and on, all day long, with mind and heart upon the object of their pursuit; but when night comes the heart is apt to wander back to home and mother.

There are no ties so near and dear as the ties of the family circle,—the ties of home. More tears fall around the family hearth for the absent ones, the fallen ones, the lost ones, than any place else on earth. We sing, "There's no place like home," and the reason is, we know we are loved and remembered there,—we know that mother is there.

It is a great mistake for a young man not to write often to his mother, but it is seldom for want of love and respect for her that he neglects to do so. It is more often carelessness. The young too often do not fully appreciate the self-sacrificing love of mother, neither do they fully realize her kindness and gentleness and large-heartedness toward them.

Like the air and sunlight, mother and her tender ministries are received and looked upon as a matter of course. Too often the wealth of her loving kindnesses is not known and felt until she is at rest in the home of the soul. Then the children regret their thoughtlessness and negligence, and pay for it in bitter tears. And I know that no tears are so bitter as those "too-late tears," shed for the neglect of duty toward those who are beyond the reach of our penitence.

I beg, therefore, of all children,—sons and daughters, whether at home or away,—that they send, in kindly appreciation of their mothers, tokens of love and remembrance on "Mothers' Day." Do this not only on Mothers' Day, but on her birthday as well; and again on your own birthday. Let the son, who is away from home, be it in college or already in business,—write a good old-fashioned letter to mother, and tell her how much he loves her. Let the daughter who is away,—be she in school or already a home-keeper,—think of the lonesomeness of the good mother-heart, and then write mother a good letter. Let the children in the home show in every possible way that they mean to make mother's pathway the coming year smoother. Let all children in all homes do this. Heaven forbid that any son or daughter be faithless to mother.

Mt. Morris, Ill.

Christena Baker Long.

BY D. P. KEEFER.

SISTER LONG was born in Pennsylvania about 1774, and died May 1, 1856, aged eighty-one years, eleven months and twenty-eight days. About 1795 she was married to Christian Long, Sr., of Huntingdon County, Pa. Both were of German ancestry. The father of C. Long was named Joseph. He was the first white man to settle in Germany Valley when the place was a dense forest.

In 1802 she was one of six members who organized the first Brethren church, known as the Aughwick church, her husband being the first minister of the Brethren in that county. Nine children were born to them,—five sons and four daughters.

In 1797 their first-born son, Peter Long, first saw the light. He was elected to the ministry in 1826, and proved to be one of our ablest ministers in his day. He was a great help. He was the third minister elected in the then new organization. Afterwards it began to grow in numbers, and others were elected. In the '40s it was the leading church of the Valley, with Andrew Spanogle, Michael Bollinger, Grabill Myers,

C. Long, Jr., John G. Glock, John Spanogle, and Abram Funk comprising the ministry. With their wives they were alive in the Master's cause.

My grandmother and companion lived together over half a century, and saw the church prosper and rejoice over sinners being saved. C. Long, Sr., departed this life in November, 1848, nearly seventy-seven years old. Grandma lived to see all but two of her children members of the Brethren church. The other two belong to other churches. Her son, Peter Long, lived to the age of eighty-nine years, four months and twenty-seven days.

After attending the York Conference, I visited my native county in June, 1912,—my first visit since 1865. I found many changes, but enjoyed my trip very well. I visited the cemetery near the Brethren church in Germany Valley, where my grandparents lie. Many dear brethren and sisters, whom I once knew, are laid away there. I am a grandson of Christian Long, Sr., and Grandma Baker Long. I am now eighty-four years old.

Mountain Home, Idaho.

Grandmother's Memories.

By Helen A. Byrom.

Grandmother sits in her easy chair

In the ruddy sunlight's glow;

Her thoughts are wandering far away

In the Land of Long Ago.

Again she dwells in her father's home,

And before her loving eyes

In the light of a glorious summer day

The gray old farmhouse lies.

She hears the hum of the spinning wheel,

And the spinner's happy song;

She sees the bundles of flax that hang

From the rafters dark and long;

She sees the sunbeams glide and dance

Across the sanded floor,

And feels on her cheek the wandering breeze

That steals through the open door.

Beyond the flowers nod sleepily

At the well-sweep, gaunt and tall;

And up from the glen comes the musical roar

Of the distant waterfall.

The cows roam lazily to and fro

Along the shady lane;

The shouts of the reapers sound faint and far

From the fields of golden grain.

And grandma herself, a happy girl,

Stands watching the setting sun,

While the spinner rests, and the reapers cease,

And the long day's work is done;

Then something wakes her,—the room is dark,

And vanished the sunset glow;

And grandmother wakes, with a sad surprise,

From the dreams of long ago.

—Evangelical Messenger.

Mary E. Miller.

BY SUSIE E. DUKES.

SISTER MILLER, daughter of George and Mary Shannon, was born Nov. 28, 1845, in Stark County, Ohio, and died at her home, in the Greenspring congregation, Jan. 22, 1913, aged sixty-eight years, one month and twenty-five days. While quite young, she moved with her parents to Seneca County, Ohio, where she spent the rest of her years. While they did not reach the threescore and ten, yet hers was a life filled with many good works.

In a schoolhouse near the home of her parents the Brethren held services. Here she first became acquainted with them and the gospel doctrine held forth by them. It made an impression on her young mind that clung to her ever after.

In 1866 she was married to Jesse Miller. A few years later she united with the church, and became an earnest worker in the Master's cause. A few years of faithfulness of the loving wife brought the husband to Christ. Then an only sister, next a brother, then mother and father came into the church, helped by her influence.

She was the mother of five children. Two died while quite small. The husband, too, was called

home while the children were quite young, which meant much toil and care for the widowed mother, to rear and educate her children. But it was gladly done for those she loved.

Her place in the sanctuary was seldom vacant. Her joy was in service for the Master. She was always ready for every good work to advance his cause. She was the first to suggest the organizing of our Sisters' Aid Society, in 1898. Undaunted were her efforts, and great was her ability in that work. In the Christian Workers' Meetings she could always be counted on as being present. Though up in the sixties, she frequently drove alone, the two miles from her home, to the church in the evening to attend Christian Workers' Meeting.

She was a friend to the young, and in her home they always found a welcome. Her hope for the church was in the young, and no sacrifice was too great for her to help in their spiritual development. She loved to attend the love feasts in the adjoining churches, and always arranged to take with her some of the young members or some one who, she thought, would not have a way to go. She never seemed to mind being crowded; the more she could take along the better she enjoyed it.

She was a successful Sunday-school teacher for a number of years. Her modest, unassuming manner never suggested authority to any one. Was there sickness or need in the neighborhood, her willing hands were always ready to help.

The keynote of her life was service; and in her frequent prayers in the sanctuary was the thought expressed, "Lord, bless us and make us a blessing." Rom. 8: 1 was often referred to in her last sickness. She had the joy of knowing that two of her children and four grandchildren were in the church, to help fill the vacancy left by her departure.

Greenspring, Ohio.

ANTIETAM, PENNSYLVANIA.

Our congregation met in council April 18. Our elder, Bro. C. R. Oellig, presided. Two certificates were received and three granted. Eld. M. A. Jacobs was chosen as our delegate to Annual Meeting, with Eld. H. M. Stover as alternate. Our elder will represent the Southern District of Pennsylvania at the Annual Meeting. We will hold two love feasts this spring at the Price meeting-house. The first one will be held May 30, at 10 A. M., and the other June 6, to begin at 1:30 P. M. It was also decided to have preaching at the same place every evening during the time between the two love feasts. These two love feasts are required in order to accommodate our largely-increased membership, and members from other places. Since our former council, our church received ninety-one members by baptism, eight by letter, and three were restored. Our members decided to hold an election at our next council for two deacons. We have arranged with Bro. J. Kurtz Miller to conduct a series of meetings for us in the Waynesboro church next October. April 19 a Sunday-school was organized at the Price church, with Brethren J. W. Newcomer and Daniel Baer as superintendents. This is the first one at said place since 1894. We now have Sunday-schools at Waynesboro, Wely's, Rouzerville and Price's. We also take part in a union school at Ringgold. Bro. George S. Rairigh, of Denton, Md., began protracted meetings in the Ringgold church April 22. Waynesboro, Pa., April 23. Jessie Demuth.

SISTERS' AID SOCIETIES

ROCKFORD, ILL.—The Ladies' Aid Society of the Rockford church was organized in January, 1914. Sister Bertha Brunck was elected President; Sister George Andrews, Superintendent; Sister Ed Wolfe, Secretary-treasurer. During the past three months we held nine meetings,—four all-day meetings,—with an average of eight members present. Four comforters have been pledged and tied, one quilt was quilted. All of these articles have been sold with the exception of eight aprons. We have been able to help several families during the winter. The total amount received was \$39.17, and our expenses amounted to \$20.48.—Mrs. E. Wolfe, 1127 Ferguson Street, Rockford, Ill., April 25.

SCALP LEVEL, PA.—The following is the report of our Sisters' Aid Society from April 1, 1913, to March 31, 1914: We held forty-nine meetings. We have an enrollment of twenty-six, and an average attendance of twelve. We quilted twenty-eight quilts and made twenty-six sun-bonnets. We received \$51.44 for quilts and quiltings, \$7.90 for sun-bonnets, \$12.10 for dues, \$19.97 for selling "Angema." Our expenses were \$12.44, which leaves a balance of \$79 in the treasury. We had \$89 on hand from 1911 and 1912. We paid \$102.33 for a carpet for the Scalp Level church, and received \$13.83 for old carpets and by donations. We reorganized April 1, 1914. The old officers were reelected. Sister Mary M. Blough is President; Sister Ellen Spencer, Vice-president; the writer, Secretary-treasurer; Sister Dillie Fry, Assistant Secretary-treasurer. We hope to do more and better work this year than we did last year.—Folly C. Hoffman, Scalp Level, Pa., April 24.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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A NEW meetinghouse in the Zion, Mich., congregation is being pushed to early completion.

BRO. A. B. BARNHART has been chosen to represent Middle Maryland on the Standing Committee.

AFTER spending the winter in Kansas, Bro. J. R. Smith has returned to his home at Carrington, N. Dak.

BRO. LORENZO H. MILLER, late of Lost River, W. Va., should be addressed at R. D. 1, Medmore, same State.

BROWNVILLE congregation, Md., recently divided its territory. The new organization will be known as Pleasant View.

IDAHO and WESTERN MONTANA will be represented by Bro. J. F. Ullery on the Standing Committee of our next Conference.

BRETHREN J. Calvin Bright and David Hollinger will represent Southern Ohio on the Standing Committee of the Seattle Conference.

BRO. S. P. REED, of Dulaney, Va., will represent the Southern District of Virginia on the Standing Committee of our next Conference.

A NEW house is being built by the Middle Creek congregation, Pa., to be known as "Pike Church," located between Lavansville and Bakersville.

DURING the revival meetings, conducted by Bro. John A. Robinson, of Denver, Colo., in the Victor church, Kans., ten were added to the fold by baptism.

BRO. GALEN B. ROYER was in attendance at the District Meeting of Southern Ohio. An interesting report of the gathering is given on page 293 of this issue.

MEMBERS in the District of Tennessee will please note the announcement by the Clerk, Bro. P. D. Reed, Limestone, Tenn., as given in the notes from that State.

BRO. J. J. BROWER, of Reedley, Cal., expects to be in attendance at the Seattle Conference. He writes us that he hopes to meet many of his old friends at that great gathering.

TENNESSEE is asking that the Annual Conference be held in that District in 1915, the meeting to be located in the northern part of Bristol,—the section of the city that extends into Virginia.

BRO. I. J. ROSENBERGER, we understand, expects to attend the Conference at Seattle. On his return trip he is to stop with the members at Fairview, Saskatchewan, Canada, for a series of meetings.

THE members of the Colorado City church, Colo., secured the assistance of Bro. O. P. Haines, of Chicago, Ill., in a series of meetings. Thirty-four were buried with Christ in baptism, and the little flock at that place was greatly refreshed.

PLEASE note Bro. D. B. Eby's communication on page 293. The people on the Pacific Coast are making a strong effort to favor our members in every way possible.

AGAIN we announce that Bro. S. Bucklew, late of Lenox, Iowa, should now be addressed at Markleysburg, Pa. The notice in a former issue seems to have been overlooked by his correspondents.

LAST week we spoke of the illness of Bro. F. L. Reher, a member of the Auditing Committee. A few days later his wife arrived in Elgin, and on last Monday returned with him to their home in Richland, Pa.

WE direct special attention to the notice of the committee, appointed by the McFarland church, Cal., concerning the securing of an evangelist for a series of meetings. The notice will be found on page 293 of this issue.

WE are apprised of the death of Bro. John S. Kauffman, of the Bremen congregation, Marshall Co., Ind., who went to his reward April 19, 1914, aged about seventy years. He labored in the ministry for over thirty-two years.

ONE hundred and fifty-one were baptized at the various mission stations of Western Pennsylvania during the year just closed. Throughout the District more than eight hundred baptisms were reported for the same period. A commendable showing!

Too late to appear with the Conference papers, found on page 299, this issue, we received queries from Idaho and Western Montana, Southern Virginia, and the Second District of Virginia, all of which, with others that may yet reach us, will be published next week.

ONE of our western congregations, which has just closed a most successful series of meetings, during which her membership was more than doubled, ascribes much of the favorable result to the special emphasis given to doctrinal preaching. The experience of that congregation might be duplicated in many other churches.

CHURCHES in the West, who may desire the services of an evangelist during the summer months, should address Bro. O. P. Haines, 3435 W. Van Buren Street, Chicago, Ill. He is spending some months in the western States, and besides the engagements already entered into, can arrange for further meetings during July and August.

ON last page of this issue we publish a communication by Bro. George C. Carl, Portland, Oregon, regarding railroad rates from points in the Pacific Coast territory to the Seattle Conference. Bro. Carl has labored faithfully in securing these rates, and we trust that many will now avail themselves of the opportunity, thus afforded, to attend the Conference.

DURING Bro. Isaac Frantz's refreshing meetings in Virden, Ill., which closed recently, thirteen were received into church fellowship. The excellent interest shown strongly indicates that, with a further continuance of the meetings, there might have been other accessions, but as Bro. Frantz was suddenly called home by the death of his aged father, the present revival effort had to close.

THE members in and about Arcadia, Fla., have arranged to meet May 15 and 16 to perfect their organization. The building of a churchhouse is also contemplated. Any one knowing of members in Southern Florida, will do a favor to the Arcadia church as well as the isolated ones by notifying them of the meeting referred to above, and urging their attendance and cooperation.

BRO. ROSS D. MURPHY, Traveling Secretary of the General Mission Board, has now finished his tour of the Northern Illinois churches and on Saturday of last week started for Pymouth, Ind., where he expected to be over Sunday, preparatory to a general canvass of the churches of Southern Indiana. We bespeak for our brother the kind consideration to which his work and message are so fully entitled.

BRO. D. M. GLICK, of Trevilian, Va., is now in a position to enter into engagements with churches to hold Bible Institutes and singing classes, and to do evangelistic work wherever his services may be required. Those interested will please address him at an early date.

BRO. J. T. EVANS, son of Bro. James Evans, a once widely-known preacher and writer, in the Middle West, is living at Eugene, Oregon, and is anxious that some of the members, attending the Conference, visit his part of the great Northwest. He writes us that he will attend the Seattle Conference, and that he will be glad to confer with those wishing to visit Eugene.

BRO. J. B. DEETER, of West Milton, Ohio, writes us concerning the sudden departure of their beloved elder, Jonathan Hoover. On Sunday, April 26, he was earnestly discoursing on 1 Tim. 4: 8, when the silent messenger, whose call none may evade, beckoned him to a fairer clime. Bro. Hoover was about sixty years of age when he closed his earthly pilgrimage.

BRO. QUINCY LECKRONE, who for four years has been in pastoral charge of the Royersford, Pa., congregation, has resigned from that work. We are not advised as to his plans for the future. The members at Royersford, through their committee, Brethren W. S. Price, B. F. Roeller and A. P. Harley, invite communications from any of our ministers who may wish to consider a call to the pastorate at that place.

ON page 301, this issue, will be found information regarding rates to the Seattle Conference. This, along with what was published two weeks ago, probably completes the railroad announcements. Bro. P. S. Miller, Chairman of the Transportation Committee, Roanoke, Va., writes us that while the railroad people have manifested much interest in the Annual Meeting, still they have become aware of the indifference in many parts of the Brotherhood, respecting representation. There is still time for at least two or three hundred congregations to redeem themselves, and decide to send delegates. With a large representation we can accomplish only the more good, and will, at the same time, not disappoint the railroads. They are certainly treating us kindly.

THE GENERAL SUNDAY SCHOOL BOARD has just published three new booklets,—“Organized Adult Bible Classes,” “The Home Department of the Sunday School,” and “Teachers of Girls.” We have had the pleasure of examining these excellent treatises on the subjects named, and have no hesitancy in recommending them to our Sunday-school workers as being thoroughly dependable. All told, the Board has now published eleven booklets, and those who are thoughtful enough to secure them as issued, will soon have a complete series of valuable Sunday-school helps. To our knowledge, no other Sunday-school Board publishes an equally desirable and handy series. All our booklets are uniform in size, fit into an envelope, or can be carried in the pocket for ready reference. They may be had free for the asking by addressing General Sunday School Board, Church of the Brethren, Elgin, Illinois.

THE Church of the Brethren has always taken a great interest in the work of the National Christian Association,—coworkers together with ourselves in the great campaign against the unfruitful works of secrecy. We give room, therefore, to the following notice, hoping that there may be at least some representatives at that meeting, from our ranks: “The Annual Meeting and Convention of the National Christian Association occurs on Thursday and Friday, May 21 and 22, in the Moody Church, corner Chicago Avenue and North La Salle Street, Chicago, Ill. The opening session will be at 10:30 o'clock Thursday morning, followed by an afternoon session at 2, an evening session at 7:30, a Friday morning session at 9:30, an afternoon session at 2, and an evening session at 7:30. Besides the election of officers and the transaction of other important business, there will be addresses by able speakers.”

Mothers' Day.

NEXT Sunday is Mothers' Day. It is a day set apart in the interest of mothers, and in some manner ought to be made one of the most helpful days in the year. Possibly, the more we make of the day, the more we shall help the mothers of the land, as well as the sons and the daughters. Some of the best mothers this world has ever seen are in their graves, and yet there is a host of them still performing the active duties of life. Generation after generation has passed over, but there are generations yet to come. In a public way, we did not make as much of the mothers in the past as we are endeavoring to make of them now. This looks like a step upward, and such it is. We are striving to make the atmosphere better for the mothers, and to the extent we do this, to that extent are we going to aid in a great uplift of humanity. Sons and daughters, who honor their parents, call down a great blessing on themselves, and every Mothers' Day makes them only the better in heart, mind and soul. It will do them good to read what the papers have to say about mothers, as well as what the ministers may say. Then, as stated elsewhere, while honoring the mothers, let none of our readers overlook the fathers. Let them also be remembered in the prayers, the greetings and the sermons. In fact, it might be well to divide up the blessings between the fathers and the mothers, for the former need encouragement as well as the latter.

Our Attitude in Time of War.

FOR several days it looked as though there might be a serious clash between the United States and Mexico. While the danger point is by no means past, there are fair indications for a satisfactory settlement. But, should war be declared, what attitude must the Brethren take? Should members enlist, or will our people do as they have done in the wars of the past,—remain neutral? That is what we did during the late Civil War. We had many members in the South, as well as a large membership in the North, but, so far as is now known, not one of them took up arms on either side. As a body, the Church of the Brethren is opposed to war. We are a non-resistant people, and, while remaining loyal to our country and to the flag, we can take no part in the strife between nations. This is fully recognized by the Government, for in 1903 an Act was passed by Congress, and approved by the President, exempting from military duties members of religious orders whose creed forbids communicants taking part in war. This means the Brethren, Mennonites, Quakers, River Brethren and possibly a few others. While enjoying the favors thus guaranteed, because of our non-resistant principles, we can well afford to show, by our manner of living, some appreciation for such blessings. If there must be a conflict, let those who believe in war do the fighting. In the meantime we should labor for peace, as well as pray for it. We live in hopes of that blessed period when misunderstandings between nations shall be settled on Christian principles, and when wars shall be unknown.

God's Way and Man's in Mexico.

ONE of our correspondents calls our attention to the fact that God has a better way of doing things than we have. Aided by some suggestions let us reason a little. It is one of the fundamental principles of human experience that, as we sow, so shall we reap. There is a natural result of any line of action. When God has his way in anything, the results are certain. When man has his way, the results are also certain. In Mexico man has long had his way. It is not necessary to recount here how selfish all parties have been. What we need to consider, just now, is our own way with Mexico. What has been our way, and what is the result?

It may be thought that we have not had any "way" in Mexico at all; that we have just left the people to themselves. Well, that has really been our "way," most of the time, in dealing with our neighbors to the South. And what is the result? Why, they have remained in ignorance, superstition and sin, while

we have been advancing in everything but in helpfulness to them. Of course, that left them subject to the kind of disorders that have proven a thorn in the side of our own nation. If this country should now be induced to enter into a costly war, in order to safeguard our ideas of national honor, and to protect the lives and property of American citizens, we should recognize the fact that it is because we have not, in the generations past, done anything to enlighten and prepare our neighbors for citizenship in a real republic.

Now, what would have been God's way with them? His way is always to save the people from their sins and to enlighten them with his Word and his Spirit. If we had taken God's way in the past, we should have filled Mexico with missionaries, teachers, Bibles and churches; and the people would, by this time, be civilized and capable of self-government.

True, that would have cost money, and even lives. Well, how about war? Would it have cost any more, in money and in lives, to have evangelized Mexico than it will to subjugate her by force of arms, and to keep her quiet afterwards? Which do you think is the cheaper,—God's way or man's way? And which leaves the best conditions afterwards? There can be but one answer.

When God's plan has reached its full development in a country, the whole populace is enlightened, inspired with higher and better ideals, and is fortified against the forces of corruption by universal habits of rectitude and powerful institutions, organized to promote righteousness. When man's plan has brought forth its natural fruit, there is everywhere the wreckage, the devastation and the despair, wrought by cruel war, to say nothing of the hatred of two nations for each other. When war ceases, every good and uplifting institution will be found immeasurably weakened and every savage passion revived. Even the most righteous war ever waged, resulted in a degradation so great as almost to overbalance the good gained for the cause upheld. Only God's plan, set to work after war has done its best (or worst), can conserve the little good that may have been gained. Then, God's plan, set to work in time, might have gained all the good without a resort to arms.

It may now be too late to avoid our harvest. We have despised our brother beyond our border. We have lived for our own interests solely, and at this late date somebody must pay the price in blood and money. We have sowed to our own flesh, and of our selfishness we may have to reap a terrible harvest.

• The Brethren are a "peace" people, so far as going to war is concerned, but have we "followed after the things that make for peace"? Are we free from responsibility for the present situation? Have we done what we could to remove the conditions that have brought on the strained relations? Have we carried the Gospel to Mexico? Will not God judge us for having failed to put his plan into operation, as certainly as he will others for having taken man's way of settling the difficulties? Brethren, we have much to meditate upon right here, and much to do in the present as well as in the future. It is for us to pray the Lord of the harvest to send out laborers into the harvest; not alone in distant lands, but also into the countries just over the line.

Our Visit to the Foreign Mission Fields.

No. 23.—Brief Survey of Our India Mission Field and Its Work (Continued).

What Has Been Accomplished.—Since closing last week's letter, a forward glance at the work was taken. It is well to ask now, What has been accomplished? Nothing talks like work done. Let us see.

It will be remembered that our first three missionaries to India went in the fall of 1894; but, in reality, they did not begin active work until 1896, for the first years had to be given to the study of the language. This, then, gives us a retrospect of a little more than seventeen years. And, too, these were foundation years, when the workers were few and much had to be done with but little apparent result. It was time used in getting ready to do things. In

other words, it was laying the foundation for the future; and, like many other pioneer workers, it is probable that this little group of young, inexperienced workers built better than they knew.

The membership of the Indian church, as reported to the thirteenth District Meeting, held in February, numbers 1,198, or, in round numbers, 1,200. There are seven organized churches; one under each of the following stations: Bulsar, Jalalpur, Anklesvar, Vyāra, Ahwa, and two under Vali. Sixty-eight out-stations are worked. Fifty-three village schools are maintained, with an enrollment of 1,108. Four boarding schools are running, with an enrollment of 161. The Bible Training School, at Bulsar, taught by Bro. J. M. Blough, which runs six months in the year, enrolled 28 last year, which was its first year. Twenty-one of them were brethren and seven sisters. In this school the Indian brethren and sisters are given their Bible training for work on the field.

Forty-three Sunday-schools were maintained last year, with a total enrollment of 1,380; average attendance, 1,011; teachers, 87; offerings, \$275; amount given to missions, \$190; scholars baptized, 37; schools holding teachers' meetings, 7; pupils that entered the All-India Sunday-school Examination, 398; those that passed, 291; those who won prizes in the examination, 9; those who won medals, 3. One of the three made 100 per cent, and the second boy 99. A few of the schools met the ten points in the standard of excellence, while a number of them reached points of special merit lower down the scale.

You notice, of course, these especially deserving points in the Sunday-school work. The enrollment exceeds the membership by 182; percentage of attendance is 73; number of teachers' meetings, offerings, and the amount given to missions, and where the report makes the best showing is in the matter of examinations. Think of nearly one-third of the whole number of pupils offering themselves for examination, and nearly 300, or one-fourth of the whole number, passing! Then consider this as the showing in Sunday-school work of a mission only 17 years old. What do you say? Can you consider it less than excellent? And then calculate, if you can, the meaning of this line of work on the future of the mission. The annual offerings of Sunday-schools and church combined amount to about \$700.

The *Prakash Patra*, a monthly religious paper, edited by Bro. W. B. Stover, and the Sunday-school quarterlies, edited by Bro. J. M. Blough, each have considerable circulation outside of our own mission.

The property holdings of the mission, which are held in the name of the church at home, amount to \$50,000, in round numbers. They consist in bungalows, native residences, school property, church buildings, and lands. There is a good bungalow at each station, and two at Anklesvar. Another is to be built at Bulsar yet this year. Much of the property is very good.

Workers on the field are 35 Americans, when none are on furlough,—13 men and 22 women; 9 of them single sisters. Indian workers number 148,—103 men and 45 women.

This gives, in brief, what has been done by the mission so far as figures can tell. There is much in this kind of enterprise that can not be told according to the rules of mathematics. The work of the Spirit eludes the grasp of figures. The praying, the strivings in spirit after the lost, the place gained in the hearts of the people, the planning for the future, etc., all under the leadings of the Holy Spirit, are things not to be reckoned by men. God knows; he only.

The Needs.—This is a large and important part of the survey, and I will not promise to name them in the order of their relative importance, except the first two. First of all, there is absolute need of the Divine Blessing and Guidance. One may plant and another water, but the blessing comes from God. It is time to know that without him we can do nothing. In the second place, there is the greatest need of the complete moral support of the home church. The church should understand, first of all, that the mission, under God, is her work; not the work of the

missionaries. The missionaries are her servants sent out to do her work; and they are sent in the name of the King of the earth. To say that the church should pray for the mission is almost superfluous. It is strange, passing strange, if the church does not pray for her work and workers. The interest of this work ought to rest like a consuming fire on the altar of the heart of each member of the church, that would send up prayers day and night. As a woman in travail to be delivered, ought the church to pray, and then she will bring forth children. Not until then. It is the only condition that God can use in bringing his will to pass.

About 60 American missionaries are needed to man the field. At present there are 36. There should be 20 or 25 more to keep the work going. It has been much crippled in the past for want of workers. The need is urgent and imperative. Then there is the need of native workers. These are they who, in the main, must deal with the people. They are of the people; they know them, and when they deal with them they are dealing with their own. Their place is to work between the foreign missionary and the people, the foreign missionary heading the work and directing it. This is the idea.

Each missionary in India, with the right kind of organization, can use to good advantage from 20 to 40 native workers, depending on the number of capable, trustworthy evangelists available. These stand between the missionary and the teachers and workers in the villages. If each missionary could have a half dozen such men, an enormous work could be set going, and there is no telling the result. The lower grade of workers are not so hard to get. The need for the native worker is tremendous. And the only way to get them is to raise them up. This is slow and expensive. The borrowed worker is not reliable. This shows the need of school equipment. It means teachers and school property. It's the only way. And since the mission is in two languages, there must be two sets of equipment to finish the preparation of the native workers for the field. There is the need of means and a few teachers having special preparation. It is thought that when the mission is equipped with the necessary property and workers, it can be run at an annual outlay of from \$75,000 to \$90,000. At present the cost is about \$35,000. This gives a little idea as to the future financial side of the work.

And since there are now two physicians on the field, Doctor Raymond Cottrell and wife, the time is near at hand when the medical work will be opened. This will mean a hospital. The medical work is located at Bulsar.

As to problems, the mission has them, plenty of them. But many of its problems are unknown on the home field, while many of the problems on the home field are unknown on the mission field. Take the dress question, for instance, which has troubled much at home. It is no question in India, except the jewelry. The question here is not *how* one shall dress, the question is *whether he shall dress at all or not*, for many of the men go with not more than 20 or 30 cents' worth of clothing. Those who dress in the European style wear the standing collar coat, for the most part. As to jewelry, all the missions teach against it, and very many of them will not receive women into membership until they are willing to lay off their jewelry. So, taking the question as a whole, there is no trouble at all, except in the matter of jewelry. The sisters always cover their heads in time of worship. But there are perplexing questions, and if space were at my disposal I would briefly discuss some of them. But I forbear.

H. C. E.

The "Attest."

THE "attest" is the subject of the first query that came before our Annual Conference for action and discussion,—so far as known. This meeting of 1778 was held at Pipe Creek, Md.,—being the first meeting of the kind ever held by our church.

And, further, the "attest" was the only matter, as far as we know, considered at said meeting. These were troublesome times for those who con-

sidered the peace principles as a very essential element of their religion,—that period being the closing part of the Revolutionary War.

The "attest," as here used, has largely lost its significance, and, in fact, because of change of conditions, has become obsolete, there being, at this time, no use for it. And had not the subject been referred to, and reconsidered during several succeeding years, it would be difficult for us to determine what the word meant, as then used.

We have examined a number of our best standard dictionaries as to the meaning of the word "attest," as now used, and find the following definition: "One who, or that which attests, or is received as evidence; testimony; also a form of testimony."

As many of you may not have access to the decision, to which we are referring you, we will here give the first or main part of it: "After much reflection, in the fear of the Lord, it has been concluded, in unison, that the brethren who have taken the 'attest' should recall it before a justice, and give up their certificate, and apologize in their churches and truly repent for their error." The only clue we have to the word "attest," as it was used by our brethren in their decision, as above given, is found in the clause "also a form of testimony."

It seems that at that time the Revolutionists had a form of testimony which they called "certificates," in which was signified the willingness of the signer to be loyal to, and to prefer a state government, rather than that of the English King. Now the wrong which our people saw in this, at the time, was not a matter of their preference, as to the different forms of government, for as yet they had no new forms of government, still being subjects of England." By signing this certificate, therefore, they would show themselves rebels, and instead of praying for their King, as they conceived to be their religious duty, they showed themselves to be disloyal subjects.

This time of revolution, transformation and conversion, was truly a critical period of experience on the part of those who were conscientiously religious, and although we, at this distance from the conditions by which they were then surrounded, may feel that the position they took, in condemning those who signed the "attest," was unwise, yet we should be slow in passing judgment before we understand fully all the conditions that entered into the decisions thus made.

In the application of religious principles and truths, there are always more or less contingencies to be reckoned with. This fact does not change the truth or the principle, but it does change the method and the approach. The correlation of things has much to do with arriving at decisions and results. These are truths that are so evident that no arguments are needed to prove them. They are not only seen in the things around us, and our relation to things of time and sense, but they are especially noticeable in the work of the church, as seen in our Conference decisions, as made and recorded from year to year. These changes do not come by skips and leaps, but by a gradual coördination of things, that originate and develop new terms for thought and action.

We are in the habit of saying that good and bad are intrinsic and therefore never change. But this is a mistake, as some things may be good or bad only as they are correlated and coördinated with other things, conditions and circumstances.

None of us would say that because, decades ago, our Conferences were opposed to Sunday-schools, and decided against their introduction among us, such decisions were necessarily bad things,—and yet, had they been arbitrarily introduced under the conditions then existing, they would have proved bad in their results, and would have been the source of much bad feeling and trouble. What was the wise thing to do to enable them to do the good they are now doing? Go to work, as was wisely done, and get the contingencies coördinated with the cause itself, and thus convert them into helpers instead of being hindrances.

After American Independence had been declared and acceded to, after the Constitution had been written and accepted, and after a President had been elected and a government established, our Brethren could have, with all good conscience, prayed for him and signed an "attest," thus showing their preference for the good and free government which the Lord had given them in their new and free country.

H. B. B.

Children's Idea of War.

A LITTLE child, on hearing all this talk about the probability of war between the United States and Mexico, was led to ask, in her innocent way: "What is war?" Being told that long lines of men stand up, and with real guns shoot at each other, and actually kill all they can, she then wanted to know why they do such terrible things. Of course, her instructor could not, to her childish way of thinking, explain the situation, so as to justify even the semblance of war. And, by the way, who can give a reason for military strife that will prove entirely satisfactory to any group of children? And the more innocent and the more childlike men and women become, the more terrible does war appear to them. Of his peace-loving disciples Jesus once said, "If they were of this world they would fight." From this we would infer that the Master did not intend that his faithful followers should take part in military conflicts. When people are thoroughly imbued with the Spirit of Christ, it is as difficult for them to comprehend the propriety of the innocent men shooting each other, as it is for a little child to understand why such a terrible thing should be resorted to. We say, "innocent men," for the reason that, as a rule, those who suffer most in war are not the ones who have a grievance. If the men who bring about strife between nations had to do all the fighting, there would be marvelously little of it done.

The Origin of Mothers' Day.

THIS year Mothers' Day, which falls on the second Sunday of May, will be celebrated for the fifth time. Six years ago, so says the *Woman's Outlook*, while Miss Anna Jarvis, of Philadelphia, was commemorating the death of her own mother, on the second Sunday of May, it occurred to her that the day, falling as it does in a season of blue sky and of blossoms, might well be set aside as an annual festival upon which due tribute of affection and remembrance should be rendered to the mothers. Though naturally a retiring and modest little person, Miss Jarvis pleaded her cause so eloquently with leading clergymen, financiers and public officials, that upon May 10, 1910, Mothers' Day was celebrated, not only in Philadelphia, her home city, but also in many other places throughout the Union. Special commemorative services were held in the churches of Philadelphia, and Miss Jarvis personally arranged for the conveyance of the old and infirm to their houses of worship. Besides devoting much time to correspondence, Miss Jarvis has made several trips to Europe, spreading the cult of Mothers' Day abroad. Thousands all over the country will celebrate the day, and those who are absent from home expect to write to mother, or send her a message of some kind. And while remembering the mothers in this way, do not forget the fathers. It would be well to associate the father with the mother in all messages and well wishes.

What the Sermon Did.

IN writing about a liberal missionary offering, a correspondent from a wide-awake church in the Middle West very significantly refers to "the strong missionary sermon" that preceded the consecrated giving. May it not be true that many congregations fail to give because the privilege and blessing of giving have never been seriously impressed upon their hearts? We need more missionary talks that will cause members to give because of *their love for lost souls*, and not merely because the church so demands. Duty may prompt us to give what is asked, but only love impels us to make a complete surrender of ourselves and our substance, as the Lord's stewards.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman,Mt. Morris, Ill.
H. C. Early, Vice-Chairman,Penn Laird, Va.
Galen B. Boyer, Sec. and Treas.,Elgin, Ill.
Chas. D. Bonsack,Union Bridge, Md.
J. J. Yoder,McPherson, Kansas.
Otho Winger,North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

Papers for the Annual Meeting.

BELOW will be found all the unpublished queries for the Annual Meeting, received up to the time of going to press. We are also publishing the reports of a few committees to whom papers were submitted. While the Annual Meeting has decided that such reports should appear in the MESSENGER on or before April 15, yet not one of them reached our desk until after the expiration of that date. However, we are placing them in the Conference Booklet, and the meeting can do as she thinks proper about suspending the rule, and considering the reports.

Colorado, Western, and Utah.

1. We, the Fruita church, ask Annual Meeting, through District Meeting, to grant that any State District, having less than ten churches, may have at least twenty delegates at its District Meeting, apportioned according to the membership in each church, and that all former decisions, conflicting with this query, be repealed.

Passed to Annual Meeting.

2. We ask Annual Meeting, through District Meeting, that Article 5 of Minutes of 1869 be so amended that, in case a brother has lost all his property by misfortune, and is deeply in debt, and liable to have his wages garnisheed, so that he can neither acquire means, unmolested, to pay his debts, nor support his family properly, he may take the benefit of the bankrupt law for the purpose of paying his debts.

Passed to Annual Meeting.

3. Inasmuch as the Gospel Messenger is the property of the entire Brotherhood, we ask Annual Meeting, through District Meeting, that its advertising columns be not used in the interest of special members, thereby discriminating against others, and that Section 11 of Minutes of Annual Meeting of 1899 be not violated; also that a committee of three disinterested brethren be appointed by Annual Meeting to examine the business methods and transactions of the Publishing House and the handling of missionary money, and report to next Annual Meeting.

[The decision referred to reads thus: We recommend that the advertisements in the Gospel Messenger be limited to books and papers of moral and religious character, and to such other notices as shall be necessary in carrying forward the interest of the church.]

Northern District of Virginia.

Inasmuch as Standing Committee, delegated by the local churches to the District Meeting, bears the same relationship to the proceedings of the meeting and the work of the District as Standing Committee, delegated to Annual Meeting, bears to the open Conference and the general work of the church, and since Standing Committee at Annual Meeting and Standing Committee at District Meeting, thus delegated, have been strong factors in maintaining the unity of the church, in safeguarding important appointments and in forwarding the work of the church, therefore the Northern District of Virginia petitions Annual Meeting to decide that it is the privilege of a District, deeming it to its best interest, to perpetuate the plan of the local churches delegating Standing Committee to District Meeting.

Answer: Granted, and former decisions on representation at District Meeting are hereby amended, so far as may be necessary to admit of it.

Texas and Louisiana.

Inasmuch as the present method of deciding the date of Annual Meeting frequently brings such date prior to the date upon which railroad rates can be secured in some of the outlying Districts of the United States, subjecting the churches of such Districts to heavy expenditures in sending District and local church representatives to Conference, we, the Roanoke church, petition Annual Meeting, through District Meeting of Texas and Louisiana, to decide upon June 8 as the earliest possible date upon which Annual Meeting may be held.

Answer: Passed to Annual Meeting, and we pray that the request be granted.

From the General Sunday-School Board.

1. The General Sunday-school Board asks the Annual Meeting for further instructions as to the book on Doctrine, referred to them by last Annual Meeting. See Art. 7, of Minutes of 1913.

2. The General Sunday-school Board asks Annual Meeting, through the Standing Committee, to advise all State Districts to elect by District Meeting their District Sun-

day-school Secretary for a term of three years, and that these Secretaries begin their terms of office on Nov. 1.

From the General Mission Board.

The General Mission Board petitions the Annual Meeting of 1914 to grant permission to set apart three inside advertising columns of the Gospel Messenger for unobjectionable advertisements.

Middle District of Pennsylvania.

We, the members of the Huntingdon church of the Brethren, holding that the truth can not suffer by investigation or discussion, respectfully petition Annual Meeting through District Meeting to instruct the Mission Board of the church, also the Editorial Staff of the Gospel Messenger, together with its Advisory Committee, to open the columns of the Messenger to a wider and freer discussion of topics which are of interest to the church at large.

When articles are signed, it is understood that the editors do not assume responsibility for opinions expressed. In all things the spirit of Christ should be manifested.

Passed by District Meeting and sent to Annual Meeting

Northwestern Ohio.

We, the members of the Baker church, Ohio, ask Annual Meeting, through District Meeting, to decide that no Committee of Arrangements for Annual Meeting shall change the time for holding Annual Meeting more than two weeks from the present set time, without the consent of Annual Meeting.

Passed to Annual Meeting.

Dress Reform.

We, the Bridgewater congregation, petition District Meeting of the Second District of Virginia to ask Annual Meeting of 1913, assembled at Winona Lake, Ind., to appoint a committee on dress reform to formulate plans and to confer with other religious bodies in an effort to bring about greater simplicity in dress throughout the religious world.

Answer of Annual Meeting, 1913.—Decided to appoint a committee of five to consider this question and report at next Annual Meeting. Committee: J. J. Yoder, A. S. Thomas, C. D. Bonsack, Florence H. Myers, Mary Teeter.

Report of Committee.

1. Believing that the Church of the Brethren is right in its persistent endeavor to maintain modesty and simplicity of dress and that the immodesty of modern fashions is not only contrary to the Word of God, but hinders Christianity, and leads to the degeneration of the race, we, therefore, recommend that the purpose of this query be granted.

2. That the Temperance Committee of the church, in its largest purpose, is a proper committee to promote this work. And, in order to avoid confusion and the increased machinery of many committees, we recommend that this work be given to that committee.

3. That the Temperance Committee be increased to five members by adding two sisters to the present number, one for one year, one for two years and thereafter for three years, in harmony with the present plan of election.

4. That the committee shall maintain an aggressive campaign of education on the subject of dress, presenting it in its aesthetic, economic, social, moral and religious aspects. This shall be done by special lectures, sermons and teaching, wherever possible, in the churches, schools and conferences of our own and others. Also through publications that will grant space for the material.

5. That this work be supported by liberal contributions from the churches through the channels already established by the Temperance Committee, or as may be otherwise provided by Conference.

Committee, J. J. Yoder, Chas. D. Bonsack, Mrs. Florence H. Myers, Mrs. Mary E. Teeter, Abram S. Thomas.

County and State Fairs.

We, the Prairie City church, ask District Meeting to petition Annual Meeting for a reconsideration of Art. 29, Minutes of 1853.

Answer by District Meeting: We ask Annual Meeting to reconsider the whole subject of members attending and exhibiting at County and State Fairs.

Answer of Annual Meeting, 1913.—Decided that a committee of three be appointed to study this question and report next year.

Committee: W. E. West, L. T. Holsinger, Paul Mohler.

Report of Committee.

1. We are informed that the institution, generally known as the fair, consists of two main features: Exhibits and entertainments, with sometimes educational features for the benefit of the farmer and his family. The exhibits are of farm machinery and farm products, and are of value in increasing the interest in better agriculture and better country life. The educational features are designed to serve the same purpose. The entertainments, on the other hand, are not so commendable, but range all the way from the innocent and harmless to the positively harmful and demoralizing. These features are generally worse in the county and local fairs than in the State and national fairs.

2. We find that where the fair managers are influenced more by the demand for racing and carnival features than by the agricultural interests, the entertainment features are so prominent and the character of the attendance is so evil that the whole institution is tainted and demoralizing in its influence. It is only in the better regulated fairs that it is possible to secure benefit without coming in close contact with the evil features. Even in the best fairs, racing is a prominent feature, betting is

common, and weak members, attending the fair, in company with worldly companions, are led into temptation.

3. We also find that the evil features, so objectionable in fairs, sometimes appear in cities and small towns under the name of "Races," "Carnivals," etc., without any of the good features found in the best fairs. On the other hand, the good features of the fair are sometimes offered separate from the entertainment features, under the name of "Live Stock Show," "Land Show," "Farmers' Institute," etc.

In view of the foregoing, we recommend:

1. That Conference decide that no member of the church should attend races, carnivals, or other vain, worldly amusements under whatever name; and that all officials and members of the churches should labor earnestly by teaching, exhortation and discipline, to keep the church pure from such things. See 1 John 2: 15-17; 1 Peter 1: 13-19; 4: 1-4; Heb. 12: 14-17; Titus 2: 11, 12; 1 Thess. 5: 12-14; 2 Thess. 3: 6; 2 Tim. 2: 22-26; 3: 1-5.

2. That local churches labor in the same way to prevent attendance or exhibition of products by members at any fair or similar institution where the carnival side-show and racing features, etc., are prominent and in close connection with the exhibits, for fear (1) of contamination (1 Cor. 15: 33; 2 Cor. 6: 14 to 7: 1); (2) of leading weak members or others to attend that which may prove to be harmful to them (Rom. 14: 13-21; 1 Cor. 8: 1-13 and 10: 31-33).

3. That Brethren, desiring to attend or exhibit at exhibitions which are comparatively free from objectionable features, may do so ONLY when it is clear that they will not injure themselves or others (see scriptures cited above); accounting that moral and spiritual interests are more valuable than material improvements or financial gains (John 6: 27; 1 Tim. 6: 6-11), and that any fair, show, or exhibition that can not exist without the help of or separate from abuse is wrong and demoralizing, and not to be encouraged by the presence of Christian people (Rev. 18: 4; James 1: 27).

4. That Brethren be encouraged to take part in farmers' institutes, fruit, stock, grain, and dairy exhibits, etc., with which there are no objectionable features, and to labor with others of like mind to influence, by petition and otherwise, the managers of fairs to eliminate racing and other objectionable amusements from the fair.

Committee, W. E. West, L. T. Holsinger, Paul Mohler.

DEATH OF ELDER HILARY CROUTHAMEL.

Bro. Hilary Crouthamel was born in Hatfield Township, Montgomery Co., Pa., Nov. 14, 1841. When he was nineteen years old he moved to Line Lexington, same county, and two years later, Nov. 8, 1862, he married Mary Eckhart. To this union were born four children.

At the time when he moved to Line Lexington he apprenticed himself to Bro. Samuel Souder, to learn the trade of merchant tailoring. He engaged in the mercantile business and the making of clothing for about fifty years, until the date of his death, being very successful as a business man.

He was elected to the ministry in the Hatfield church Aug. 9, 1895. Some years later he was ordained to the eldership and had charge of the same church for a number of years. He did not go out preaching very frequently, but always served his part well in the home pulpit. In later years he was not so active, owing to failing health. He was a deliberate counsellor and his counsel was safe.

He was the first of the family to leave this world. He leaves a widow and four children. He died Feb. 14, 1914, at his home at Line Lexington. Mrs. George H. Light.

Hatfield, Pa., April 20.

DISTRICT MEETING OF THE SOUTHERN DISTRICT OF VIRGINIA.

On Thursday, April 16, at 9:45 A. M., the members of the Southern District of Virginia met at the Bethlehem church in Annual District Conference. The first day of the meeting was devoted to the rendering of Ministerial, Temperance, Missionary and Sunday-school programs. The attendance was good, and each program proved to be interesting. A special effort was put forth in the Temperance program to stir the entire audience. We were urged to do our best, as a church, to win the victory for State-wide prohibition at the September elections.

Eld. D. H. Zigler, from the Northern District of Virginia, gave stirring addresses at both the Temperance and Sunday-school sessions. Much inspiration was gotten from these brethren, wide in experience. Their influence is bound to spread throughout the District, and will accomplish much in the expansion of God's kingdom.

On Friday morning, at 9 o'clock, the District Conference proper was called to order by Eld. W. H. Naff, who had been elected Moderator of the meeting. Several queries of interest were presented to the meeting, and disposed of in a business-like way.

Prof. T. S. Moherman and Eld. C. D. Hylton, from the First District of Virginia, were with us, for which we were very glad. When the meeting closed, every one went away feeling that it was good to be there.

Wirtz, Va., April 25.

H. W. Peters.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

East Los Angeles.—The Sunday-school and the preaching services at this place, together with the appointments at Boyle Heights and Santa Fe (both mission points under the care of this church), keep our ministers and a number of others occupied much of the time. Occasionally some minister from an adjoining congregation favors us with additional help, and this we greatly appreciate. Bro. D. W. Crist is the delegate to Annual Meeting. Sister Della Lehmer is alternate. Last evening Bro. Edward Frantz, of Lordsburg, gave a most excellent address on "The Call to Social Service." The subject was so convincingly presented that the speaker gave no uncertain sound regarding the Christian's duty on the temperance question. (Mrs.) J. Z. Gilbert, 3300 Griffin Avenue, Los Angeles, Cal., April 27.

Glendon.—Our council, prior to our love feast, was held April 23. Our elder, Bro. S. W. Funk, presided. He was elected delegate to the Annual Meeting, with Bro. L. B. Netzel as alternate. Our love feast will be held May 17, at 6 P. M. Examination services will be preached on Sunday at 11 A. M. Bro. W. F. England doing the preaching. He gave us two excellent sermons May 26.—Sallie E. Miller, Glendon, Cal., April 27.

Oak Grove church.—In special council April 18. Our elder, Bro. D. R. Holzinger, presided. We elected Bro. Chas. Brabb as pastor. Bro. J. C. Coffman, to the ministry. Bro. Dickey and Bro. Ikenberry, of Raisin, were with us at our council, and Bro. Ikenberry preached for us on Saturday evening. Bro. Dickey had charge of the services on Sunday morning. Rilla A. Vaughn, Laton, Cal., April 25.

Pasadena.—On Sunday morning, March 15, Bro. Bashor, of Los Angeles, Cal., gave us an interesting talk concerning the plan of Rescue Mission Work, now being taken up by our people in the city. He asked for volunteer workers to help in this great harvest field, and several have already responded to the call. On the morning of April 22, the Christian Workers' hour, the graduating exercises of the teacher-training class were held. Dr. H. A. Dowling, the General State Sunday-school Secretary of Southern California, delivered a masterful address, which was greatly appreciated by all. Sister Flora F. Teague, of Los Angeles, who has faithfully served as teacher of the class, during the past year, then presented the diplomas to the six graduates. Miss Rebecca Krehorian, a native of Armenia, talked to us on some of the opportunities, as well as the hindrances, in mission and temperance work in Turkey.—Bertha Harper, Pasadena, Cal., April 26.

Patterson.—Bro. J. H. Stover, of Chico, Cal., was with us in a week's meetings. He preached the Word with power. His sermons were interesting and made us feel like doing more and better work for our Master. April 25 we held our love feast. Forty-seven members communed. Bro. J. H. Stover officiated. Some of the brethren from Empire were with us. On the evening of the 26th the young people gave a temperance program, after which Bro. Stover preached an excellent temperance sermon.—Etta B. Haynes, Patterson, Cal., April 27.

South Los Angeles.—We were favored with an excellent program on Sunday evening, April 5, rendered by the Volunteer Mission Band of Palmdale College. Bro. Sanders, Dean of the Bible Department, gave a well-considered sermon. An offering of \$29.20 was given for the collection. Our Easter exercises were well rendered to a full house, there being 306 in attendance. The greater part of the program consisted of songs. It was inspiring to hear the children of our primary and intermediate departments sing. On the morning of April 13 Bro. Bashor, of the Santa Fe Mission, delivered a very practical sermon for us on "The Prayer Vell." His address was very much appreciated.—Lena Irene Swank, 1156 East Forty-fifth Street, Los Angeles, Cal., April 23.

FLORIDA.

Arcadia.—We have decided to meet May 15 and 16 to perfect our organization. Any one knowing of Brethren living in northern Florida will do us a favor by informing them, so they can be with us. We are also taking steps to build a churchhouse.—C. H. Slifer, Arcadia, Fla., April 27.

IDAHO.

Nampa church met April 25 to engage in a love feast. Visiting ministers present were Brethren Isaac Thomas and C. A. Williams, of the Madden View congregation, Bro. D. Betts, of Boise Valley, and Bro. Chas. M. Yearout, who officiated. Bro. Yearout also preached on Sunday morning. Sixty-eight members communed. The Bible Workers' services every two weeks were well represented. At the Sunday evening service a young man decided for Christ.—Amanda Garber, Nampa, Idaho, April 28.

Twin Falls.—The District Meeting of Idaho and Western Montana was held here April 22 and 23. Our love feast was held April 24. Ten delegates were present at our District Meeting. Several of the ministers were with us over Sunday. Just preceding our love feast service, Brethren J. S. Flory, Earl Farnell, and E. J. Farnell, decided to the ministry and, with their wives, fully installed into office the same evening. Bro. Fred A. Flora, with his wife, was ordained to the eldership.—Alice Swab, Twin Falls, Idaho, April 27.

ILLINOIS.

Moline Mission.—The work in Moline is still progressing, and souls are being saved. On the afternoon of April 19 three applicants—a father with his son and daughter—were baptized in the Mississippi River. The day was very cold and the waves ran high on account of the wind that was blowing, but everything passed off nicely, and left a lasting impression for good on the large crowd of spectators. Many of them had, perhaps, never witnessed a scene like this before. They are rejoicing because these dear souls have turned to God. Bro. Rowland is conducting our services every two weeks. We pray for the time to come when we can have a churchhouse and services every week, so that more efficient work may be done for the Master here in the "Quad" city. May God bless the Lord's work in the Moline church. It is through their assistance and generosity that the little band of members here has been permitted to enjoy services every two weeks. Brethren and sisters, the Moline Mission needs your help and prayers.—Clara A. Hoak, 308 Thirteenth Street, Moline, Ill., April 29.

Salem church met in special council, with our elder, Bro. C. W. Miller, of Cerro Gordo, Ill., present; also Bro. S. S. Pouts, of Rome. We reorganized our Sunday-school by electing Bro. J. W. Hersherger as superintendent. We decided to have a series of meetings in August or September. We are few in number, but are trying to hold up the banner of our blessed Master as best we can.—Jacob Hersherger, Salem, Ill., April 29.

Springfield, Ohio.—On the evening of April 7 Bro. Isaac Frantz, of Springfield, Ohio, gave us a splendid temperance lecture, which was well attended, especially by the citizens of Virden. He remained with us two weeks, during which time thirteen were received into the church by baptism. The interest was great and we had a number of meetings, but no converts, but on account of the death of his aged father, Bro. Frantz was called home.—Alice M. Gibbel, Girard, Ill., April 25.

INDIANA.

Spring Creek.—Our church met in council May 2. Our elder, Bro. Chester A. Brallier, presided. The report of the annual

visit was made. All the members were found to be in peace, and willing to work together for the furtherance of the cause of Christ. Three letters were read, and one aged brother was reinstated into fellowship. Seven letters were granted. We decided to hold a love feast May 23, at 6:30 P. M. and another one this fall—an all-day meeting. Bro. S. S. Blough, of North Manchester, Ind., will conduct our revival meetings; the latter part of August. Bro. Clyde E. Rasmussen, chosen delegate to Annual Meeting. Sister Agnes Hardman was chosen president of our Christian Workers' Meeting for the next six months.—Amanda Roush, Pleiceton, Ind., May 2.

IOWA.

Muscataine.—Yesterday a mother was received into our church by baptism. She came forward at the close of our regular morning services. We have now fifty-one members. Others are very near the kingdom. Our love feast will be held May 24, at 6 P. M. E. Miller, 265 Kinder Avenue, Muscatine, Iowa, April 27.

Ottumwa.—On Easter morning Bro. Orlando Ogden delivered an instructive sermon. In the evening we held our Easter program, which was well attended and a complete success. We held our council April 24. Our love feast is set for May 23.—S. L. Cover, 118 South Moore Street, Ottumwa, Iowa, April 26.

KANSAS.

Abilene.—On the morning of April 30 Bro. Will Van Dyke was taken sick suddenly. He suffered extreme pain, and desired to be anointed immediately. His father, Eld. Archibald Van Dyke, being here at the time, was asked to do the work. The anointing being attended to, according to God's Word, the pain and suffering were removed.—E. M. Van Dyke, Abilene, Kans., May 1.

MARYLAND.

Brownsville congregation met at the Pleasant View church April 26, for the purpose of dividing the congregation. Brethren A. B. Barnhart and Silas Harp had the meeting in charge. By the consent of the congregation a new organization was duly effected, with eighty-three members. Fifty-three of them were present. Bro. J. S. Bowles was elected as our elder for one year. Hereafter we will be known as the Pleasant View congregation. A committee was elected to formulate plans for the remodeling of our meetinghouse and getting it in order for a love feast. We hope to do more and better work for the cause of Christ.—J. S. Bowles, Burkettville, Md., April 27.

Meadow Branch.—The first service for preaching was held in the Meadow Branch schoolhouse April 26 by the writer, assisted by the home brethren. The meetings will continue every two weeks, while the old church is in process of reconstruction. Hereafter we will be known as the Meadow Branch congregation. During the entire winter the attendance was good at both places. The newly-begun cradle roll and home department will doubtless grow. A regular session of the teacher-training class will be held May 7. Your correspondence was chosen by the Secretary at the late District Meeting for the Eastern District of Maryland.—W. E. Roof, Westminster, Md., April 28.

MICHIGAN.

Zion.—Our new churchhouse is now under construction. We praise the Lord for those who assisted us. The schoolhouse can not accommodate the people any longer, as over 100 are in attendance each Lord's Day. On Sunday evening, April 12, our Christian Workers' Society gave an Easter program to an attentive audience.—Tennie Bowman, Prescott, Mich., April 28.

MINNESOTA.

Hancock.—April 19 the angels of heaven were made to rejoice when two young men decided to join God's army. April 26 one more young man took the same step, and the three were immersed by Bro. Swallow. Others are thinking seriously. If some evangelist is able to stop here on his way to Annual Meeting, much might be accomplished. We are taking special Bible study on Sunday evenings now, instead of having our Christian Workers' Meeting.—Mrs. R. A. Nafus, Hancock, Minn., April 25.

MISSOURI.

Mineral Creek.—We held a special council April 5 to grant certificates to seven of our members who have moved from here to New York. We are sorry to lose them, but hope that they may be able to do the good work for the Lord in their new homes. April 19 one was baptized. Our regular council was held April 25. Eld. Jesse Mohler, of Warrensburg, Mo., was with us. Brethren Jack Saxton and David Wenrick were chosen to the deacon's office, to fill the place of the ones who have left us. We have a good attendance at our Sunday-school, and the work is progressing. Our teacher-training class will be ready for examination May 10. The other organizations of our congregation are also growing.—Mary Mohler, Leeton, Mo., April 30.

Osceola church met in council, with Eld. T. J. Simmons presiding. We have already granted six letters this year, and others are to be granted soon. The three continued droughts have affected us very much, and the chinch-bugs are at work now on the small grain. However, we are trying, with a willingness to do the best we can. Bro. A. Renflec is our Sunday-school superintendent, and Bro. Glen Minert is president of the Christian Workers' Meeting. Both are doing well.—Elizabeth Lyon, Osceola, Mo., April 28.

NEBRASKA.

South Beatrice church enjoyed a good Easter program, which was rendered during the hour of the Sunday-school. Bro. Harrison Frantz then gave us a good sermon on "Who Were the Witnesses?" The weather was ideal, and we had a large audience.—Lydia Dell, Beatrice, Nebr., April 27.

NORTH DAKOTA.

Columbia Sunday-school.—Bro. G. M. Gordon, of Surrey, N. Dak., filed Bro. Sholt's appointment on April 5 and 19. He gave us very interesting sermons. The attendance has been excellent. The Sunday-school is increasing gradually, and is becoming more interesting. Our Sisters' Aid Society has been postponed until after the busy spring work is over.—Mrs. Harry E. Buford, N. Dak., April 25.

Egeland.—April 26 we reorganized our Sunday-school at the George Coe schoolhouse, with an attendance of about thirty-five. Several families who usually attend, were hindered by sickness. Bro. W. H. Deardorff was chosen superintendent, and Mrs. George Coe was chosen secretary-treasurer. Bro. J. C. Forney, of Ellison, and the home ministers will conduct preaching services each Sunday. We consider this a promising field. Bro. J. W. Shively, of Neville, was with us in Egeland on Easter Sunday, and delivered a good sermon on "The Resurrection." The Lord's work here is moving along steadily. The attendance and interest are good.—Alice E. Stevens, Egeland, N. Dak., April 27.

Home Again.—After spending the winter in Kansas we are glad to be at home once more. What a grand home-coming it will be when we shall be "one part again!" When in Kansas we visited fifty homes, preached twenty-four sermons, gave four temperance lectures, and found the churches all in a prosperous condition, for which we give God the praise. My present address will be as below.—J. R. Smith, Carrington, N. Dak., April 28.

OHIO.

Covington.—On Easter Sunday 538 persons were present at our Sunday-school. The singing was good, and the interest in "The Walk to Emmaus" showed that many hope to see Jesus again when he shall come in the clouds of his glory. Our pastor came very near to parts again! What an encouraging one of this congregation, as he preached on "The Life Re-

yond," where we shall meet those who have gone before. In the evening there were songs of the resurrection. The church on Sunday-school auditorium were filled, even the galleries. Some were standing, and hundreds were turned away, unable to gain admittance. Bro. Flory preached the old story of the sufferings and death of Jesus to many new hearers that night.—Elizabeth D. Rosenberger, Covington, Ohio, April 28.

May Hill.—Our meetings commenced April 11 and continued until April 22. Bro. Van B. Wright conducted the services and delivered strong sermons.—weather being inclement, the attendance was small. The interest, however, was good and all seemed to enjoy the services.—Tirzah Ellenberger, R. D. 2, Seaman, Ohio, April 30.

Galinda church met in council April 25, with Eld. J. H. Christian presiding. Nine letters of membership were received, and ten were granted. Sister Cora Miller and Bro. Willis Cassel were elected choristers for our church services and the Sunday-school. Arrangements were made for our love feast to be held May 9 and 10.—S. A. Overholser, Bradford, Ohio, April 25.

Toledo Mission.—April 23 one young man was baptized. On Saturday he was anointed. We held our council April 25. Our love feast will be held May 23. Our Sunday-school is growing, and our room is getting too small. The meetings are well attended and the interest is good.—Cora Eastwood, R. D. 6, Box 5 B, Toledo, Ohio, April 30.

To the Churches of Northwestern Ohio.—In behalf of the Toledo Mission, we want to call upon the churches, Aid Societies, Christian Workers and Sunday-schools of our District to lend a helping hand. As Brother and Sister McKimmy go from door to door to bring joy to your own family, are you too poor to own a Bible. In many of these homes God's Book would be appreciated. Will you help to supply them? Then, too, most of the sisters who unite with the church know nothing of the making of prayer veils and bonnets. As a result, this work falls very heavily on Sister McKimmy. Here is an opportunity for the Aid Societies to help. If each society would send a few prayer-coverings and a bonnet or two, their help along this line would be greatly appreciated and they would greatly relieve our overworked missionaries. We would like to have each sister have a prayer veil and hat. Our workers may use for purchasing clothing for the needy. This they can buy cheaper by watching the sales than you can buy the goods at home. Especially is this true of little bonnet clothing. Will you not all join in helping this worthy cause? This would bring joy to your own family, and help out to some of those less fortunate than yourself. Send all money and goods to Eld. N. K. McKimmy, 1118 Earl Street, East Toledo, Ohio.—D. G. Berkebile, Secretary of Mission Board, Lima, Ohio, April 25.

Wardonia church met in council April 23, with Eld. D. H. Keller presiding. Bro. Raymond-Lantis was elected clerk. Bro. Artie Smith, trustee; Brother and Sister Keller, delegates to our District Meeting, and Sister Lena Miller were chosen delegate to Annual Conference. Our love feast, April 19, was well attended. Many members were coming. We were greatly helped by the efforts put forth during our series of meetings. The attendance at our Sunday-school is increasing. The past three Sundays the attendance has been over 100. Recently our churchhouse was refurnished inside. The Sunday-school room are about completed.—Cordie M. Murray, 2020 West Third Street, Dayton, Ohio, April 24.

OREGON.

Notice to the Elders of the Various Congregations in Oregon.—Please ascertain how many are contemplating to attend the District Meeting to be held at Bandon, Oregon, July 22 and 23, and notify me as one of the Lodging Committee. Then we can arrange to provide lodging for all.—Mrs. Willis A. Hoover, Box 443, Bandon, Oregon, April 28.

PENNSYLVANIA.

Chambersburg church met in council April 18. Bro. Peter S. Lehman presided. Our love feast will be held May 24. We have had preaching services on Saturday evening, Sunday morning, and Sunday afternoon, and will continue with the East. We expect Bro. W. F. Spidle, of Quakertown, Pa., to begin a series of meetings for us Oct. 15.—Cathryn Byers, 23 South Federal Street, Chambersburg, Pa., April 27.

Chest Creek.—Bro. Silas Hoover and our elder, S. P. Zimmerman will hold two weeks of love feast meetings at this place May 2, closing with a love feast May 17, at 7 P. M.—Amelia Kitchen, Mahaffey, Pa., April 26.

Glade Run church met in council Feb. 28. Bro. T. R. Coffman, of Pittsburgh, Pa., will preach for us May 25, and remain over Sunday. Our love feast will be held May 30.—Ida B. Bowser, R. D. 4, Kittanning, Pa., May 1.

Norristown church met in council April 17, our elder, J. B. Shisler, presiding. One letter of membership was granted. Bro. E. M. Detweiler was unanimously elected as our pastor for the next year. We decided to hold our love feast May 24, at 5 P. M.—Emma N. Cassel, 723 W. Marshall Street, Norristown, Pa., April 24.

Boaring Spring.—Our Easter services were appropriate to the spirit of the occasion. Bro. O. R. Myers, of Huntington, Pa., preached a very inspiring sermon. An offering of \$400 was made for the home church. At our recent council it was unanimously decided to retain Bro. A. G. Crosswhite as our pastor and elder for one year; also to have Bro. George W. Confer, of Erie, Pa., to represent our church at the Seattle Conference, and Bro. William Barnett, of Boaring Spring, Pa., April 30.

Royersford.—Our council was held in the Reformed church, April 6. Bro. J. P. Hetrick conducted the opening exercises. The time for our love feast was set for May 16, at 6 P. M. We hope many of the adjoining members will attend this feast with us. After the general confession, we read the will of our pastor, Bro. Quincy Leckrone, who has been laboring with us for four years, resigned his charge. This was accepted with many regrets by the members of our congregation. We hope that, when he leaves us in June, the Lord will go with him and his wife and bless them in their new home. An undertaking. A Pastoral Committee was appointed to secure another pastor. Brethren W. S. Price, B. F. Roeller and A. P. Harley were chosen for the work. Any one who may think of taking up pastoral work at this place, will please correspond with any of the brethren mentioned. Address them at Royersford. There is still much to be done here, and we trust that the Lord may soon direct some brother to take charge of the work.—(Mrs.) Elizabeth G. Harley, Royersford, Pa., April 28.

SOUTH DAKOTA.

Willow Creek.—On Easter Sunday, at the close of the Sunday-school, a very interesting program was rendered here, consisting of recitations, reading and some special music. We had a large attendance. We extend a hearty invitation to all who can attend our series of meetings, to begin June 14.—Ellen Hardison, Frederick, S. Dak., April 26.

TENNESSEE.

Notice to the Churches of Tennessee.—At our last District Meeting it was decided that all subject matter for the District Meeting in the hands of the churches be brought before the meeting. Please send it in by Aug. 10.—P. D. Reed, Clerk, Limestone, Tenn., April 30.

VIRGINIA.

Montebello church met in council April 27, with our elder, Bro. J. R. Kindig, present. Bro. C. B. Carr was reflected clerk; Bro. W. T. Fauber, secretary; Bro. E. C. Carr, Messenger agent; the writer, reflected Messenger correspondent. The thank offering for the year was left on the table. Address then to Belle Painter, Irish Creek, Va., May 1.

New Creek.—We met in council April 18. Our elder, Bro. B. W. Smith, presided. We decided to have a series of meetings at Laurel Dale, one at the New Creek church, and also

one at Keyser, if a suitable place can be procured to hold the meetings. The interest at Keyser is growing. After the meeting, Bro. Smith drove to Laurel Dale, where he preached two very able sermons on Saturday night and on Sunday morning. Our love feast will be held Sept. 5.—E. Woodrow Baker, Laurel Dale, Va., April 25.

Roanoke.—April 28 we held our regular Easter service. A large audience was present. Bro. C. E. Trout preached a very instructive and interesting sermon. At the close of the service the resignation of our Sunday-school superintendent, Bro. H. Allen Hoover, was presented. He is to move to Winston-Salem, N. C. Bro. Hoover was elected superintendent of our school when very young, and has served the church in this capacity faithfully, spending much time and money for the advancement of the school. It now has an enrollment of not less than 250. Bro. Hoover's wife was also a Sunday-school worker.—Lulu A. Shickel, 506 Third Avenue, N. W., Roanoke, Va., April 29.

Trevilian church met in council April 20, with Bro. D. M. Glick in charge. Brethren M. G. Early and S. A. Sanger were with us. Much business came before the meeting, as our former elder, Bro. I. N. H. Beahm, had not been with us for some time, and the regular council had been postponed for this special meeting. Brethren C. L. Snyder and Lawrence Shumake were elected Sunday-school superintendents for one year. Bro. Beahm's resignation as our elder was read and accepted. Bro. M. G. Early was chosen to fill his place. Bro. A. C. Miller was advanced to the eldership and, with his wife, duly installed. Two letters of membership were received. Our congregation agreed that any one member, going from this place to Annual Conference, or to move to our delegate.—Emma Whisler Glick, Trevilian, Va., April 30.

White Rock.—We had no meeting Jan. 3, on account of the big snow. Our church assembled in council Jan. 31. Bro. Wallace Akers presided. One letter of membership was granted. Officers were elected for 1914, with Bro. Wyatt Reed as elder in charge; Bro. Roscoe Reed, clerk; Bro. Asa Burnett, treasurer; Sister Ollie Hurt, chorister; Sister Susan Alley, assistant chorister; Bro. H. M. Reed, Messenger agent; the writer, correspondent. The deed for the church cemetery at White Rock was accepted by the church. Brethren Burdine Hurt, L. P. Lester, Chas. Wade and W. C. Duncan were elected trustees of the cemetery near the church. We assembled in council Feb. 28, with Eld. Wyatt Reed presiding. Two letters of membership were accepted by the church. The delegates elected to District Conference were Bro. Asa Burnett, Wallace Akers and Emory Alley, with Bro. H. M. Reed and Sister Ollie Hurt as alternates. One query was sent to District Meeting.—Lissie Reed, Carthage, Va., April 24.

WASHINGTON.

Tacoma church met in council April 24. The deacons reported nearly all the members as being in sympathy with the church. Bro. Alva Musser is our delegate to Annual Meeting. Sisters Grace Stiverson and Iva Musser are our delegates to the Sunday-school and Christian Workers' Convention, to be held at Centralia May 31. Bro. Zimmerman, of Bethany Bible School, commenced revival services here May 3. We will hold our love feast May 24. As we are few in number, we are very anxious to have members coming to the Annual Meeting, with the intention of locating in the Northwest. Investigate the advantages of our city. The work here is great, and we are in need of help. Any one wishing to correspond with us, will please address our pastor, Bro. E. Stanley Gregory, 718 South Fifth Street.—(Mrs.) Alice O. Rothrock, 6498 Pacific Avenue, Tacoma, Wash., April 27.

WEST VIRGINIA.

Accident.—Bro. Ezra Fike began a series of meetings at this place April 18. He delivered eleven inspiring sermons. None were added to the church, but one applied to be restored. The people have been greatly benefited. We have Sunday-school here every Sunday, and preaching services every third Sunday.—Ilda M. Biddinger, Egion, W. Va., April 27.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

CHURCH OF BRETHREN, NATIONAL CONFERENCE, SEATTLE, WASH., JUNE 17-26.

Fares and Dates of Sale.

Two cents per mile in each direction, short line mileage, to Chicago or St. Louis, plus the following fares therefrom for the round-trip,—one and one-half west-bound differential to apply:

(a) **To Seattle, Wash.** (Chicago, \$65.00; St. Louis, \$62.50), going via any regular direct route, returning via same route or any other regular direct route. Tickets to be sold from June 5 to 17, inclusive.

(b) **To San Francisco, Cal., one way via Portland, Seattle, or Victoria** (Chicago, \$82.50; St. Louis, \$80.00), going via any regular direct route to San Francisco, returning via Portland, Seattle, or Victoria and any regular direct route, or vice versa. Tickets to be sold from June 5 to 17, inclusive.

When exchange orders are used, the sale of tickets to be so regulated, as to require presentation of exchange orders at Chicago, St. Louis, or other exchange order points not earlier than June 6, nor later than June 18.

Destinations.—Tickets to be sold to Seattle and San Francisco only. **Final Return Limit.**—Tickets to be limited to reach original starting point not later than Sept. 6, 1914, and the final limit to be punched accordingly in tickets by issuing agent.

Limits and Stop-overs.—Going trip must begin on date of sale, and stop-overs will be allowed at and west of Missouri River gateways (viz.: Council Bluffs, Omaha, St. Joseph, Atchison, Leavenworth, or Kansas City), Bismarck, Mo., Sullivan, Mo., Windsor, Mo., St. Paul, Duluth, or Port Arthur within final return limit. Return trip must begin on date and train stamped on validation certificate by Joint Agent, and stop-overs will be allowed at and west of Chicago, St. Louis, St. Paul, Duluth, or Port Arthur, within final return limit.

Routes.

Tickets to Be Sold via the Same Line and via the Same Gateway in Both Directions in Trunk Line and Central Passenger Territories, but beyond tickets may read going and returning via same route or via such variable routes as are authorized by western lines to Seattle or San Francisco.

Tickets to Seattle must read in both directions via Chicago, St. Louis, Toronto, or Montreal only, and via the same route in both directions east of such gateways.

Tickets to San Francisco, one-way via Portland, Seattle, or Victoria, must read in both directions via Chicago or St. Louis only, and via the same route in both directions east of such gateways. Tickets must not be issued nor exchange orders drawn for tickets via any route through Memphis, Shreveport, or New Orleans.

Tickets must not be sold as follows: To Seattle via California. To San Francisco both ways, via Portland, Seattle, or Victoria.

Tickets.—Through tickets, as prescribed by Trans-Continental passenger lines to be used, or tickets Standard Form RE, with exchange order drawn on Chicago, St. Louis, Hamilton, Toronto, or Montreal, according to destination. The contract and each coupon of tickets, also exchange orders, when used, to be endorsed, **special excursion.**

Validation of Tickets and Joint Agencies.

Tickets will be good for return only when validated in the name of E. L. Bevington, Joint Agent.

Tickets must be presented for validation by original purchaser in person to Joint Agent, and will be validated not to exceed one day in advance of departure. Joint Agent will attach validation certificate to ticket and stamp thereon the date and train on which return trip must begin and also punch in the certificate the final return limit of ticket.

A fee of 50 cents for the validation of each ticket will be collected by the Joint Agent.

Fares via Indirect Routes, Optional Routes, Joint Agencies, Side-trips, and other details to be in accordance with T. C. P. A. Circular 817 and subsequent advices in connection therewith.

Applicant.—Mr. P. S. Miller, Chairman, Transportation Committee, Roanoke, Va.

A SUCCESSFUL REVIVAL.

The Colorado City church has just passed through a most successful revival. Last night the last one of the thirty-four converts was baptized. Bro. O. P. Haines, of Chicago, had charge of the services each night for four weeks. He preached the Word with power. Seventeen of those baptized are heads of families. Five couples, husband and wife, came together. There were also some young men and young women among the number. This makes an increase of 141 per cent to the church here, as we had only twenty-four members when the meetings were begun. The converts are a splendid type of the "middle class,"—neither aristocrats nor slum dwellers. This gives us fond hopes for a good, working church.

For the benefit of other congregations and pastors, I might state what seems to have been the secret of this phenomenal success. To begin with, there was a period of seed sowing. This church has not had a series of meetings of any length in her history of four years. You can not expect a harvest until there has been diligent seed sowing. Then, too, earnest prayers had been offered before the revival began, and the spirit of prayer prevailed during the meetings. Bro. Haines had a prayer list in the prayer room, and a half hour was spent each evening for those on the prayer list. No one in these meetings could doubt the fact that God answers prayers.

Bro. Haines did some strong doctrinal preaching. He is an able defender of the principles of the Brethren church. Not less than fifteen of the converts came as a direct result of the doctrinal sermons. Bro. Haines preached three able sermons on baptism.

Beyond all else we had the power and defense of the Holy Spirit. Bro. Haines says he never saw the Spirit so manifestly present before. The preaching was strong, but it was evident, as is always the case, that the Holy Spirit really did the convicting, as Jesus said he would. See John 16: 16.

I wish to say, in behalf of Bro. Haines, that he and his wife have come west for the summer. The railroad fare from Chicago is no small item. So far he has arranged for only four series of meetings (two of them have been already held). He ought to hold several more revivals in the West during July and August. If any of the churches in the West can use an evangelist, they will do well by engaging Bro. Haines.

E. F. Sherfy.

2028 Armstrong, Colorado City, Colo., April 29.

A CALL FOR THE ANNUAL CONFERENCE IN 1915.

At the District Meeting of Tennessee the following request, with its answer, was passed:

"We, the Bristol congregation, petition District Meeting to call for the Annual Conference of 1915, to be held in Tennessee. Answer: Decided to make the call, provided a suitable place, with necessary buildings and other means necessary for such a meeting can be secured."

Brethren C. H. Diehl and N. B. Sherfy and the writer were appointed to investigate in ample time. We have looked over the different places.—Bristol, Johnson City, Morristown and Knoxville. The Exposition Grounds, with its excellent buildings, little lakes and fine shade trees makes Knoxville one of the best places for holding the Conference. The city is well equipped with splendid car

and auto services, and a Conference would mean much, in a missionary way, to teach the southern people more about our doctrine. However, as it is 130 miles west of Bristol and farther from our churches, we thought best not to consider that place.

Morristown is also a beautiful town. From that point the Southern Railroad runs to eastern cities, via Asheville, but it lacks street car service. Johnson City would be an excellent place, but is lacking in suitable buildings. Hence, we decided on Bristol as being the best place. The advantages, in many respects, surpass the others. Should we get the meeting, it will be held in Virginia Park, located in North Bristol. It is a beautiful grove, with large trees on high ground. A nice auditorium has been built recently. The street cars run close, and there are good walks leading to the park. The city council assures us that we shall have all needed buildings, and also assures us that our people will be well taken care of, so far as lodging, board, etc., are concerned, at very reasonable rates. We have had one Conference at Bristol, and know what such an undertaking means. We hope the delegates at Seattle will decide to give us the Conference next year.

P. D. Reed.

Limestone, Tenn., April 30.

WHAT SHALL THE HARVEST BE?

Having closed my labors in the Northern District of Missouri March 1, I am now located at Leslie, Ark., from which point I am to work, for a time, for the First District of Arkansas. After that I shall enter the evangelistic field for the fall and winter.

April 9 I boarded the train for an extended trip through Northeastern Arkansas and Southeastern Missouri. As the train pulled out from the station, and went thundering down the line, I cast a last anxious look at the humble cot on the hill, which we now call home. Many puzzling questions, not unminged with suspense, came to mind. What does this day (April 9) mean to the family? To myself? To others?

To the family it means nine months of privations,—among strangers in a strange city. It means husband's and father's absence from the home for a long time. They will not have the company and association of those of like faith. At the same time they will be surrounded by evil influences and sin.

To myself it means nine months separated from home and its attractions. I will have only an occasional "visit" to the dearest place on earth. Much anxiety, fraught with suspense as to the welfare of those most dear to me, will naturally be felt. Often cruel demands are made upon the minister, to deny himself of home and its joys, to minister to others, point them to a higher life, and lead them in the paths of righteousness.

To others our sojourn in Arkansas will mean nine months of service to them. It will mean nine months of precious opportunities to them, to make their peace with God, to serve him, and to work for the salvation of others. What shall the harvest be?

I often wonder if the minister's family is given the consideration, on the part of others, it should have? Is there given to them the occasional letter of comfort and consolation, the tear of sympathy, the prayer for safety and welfare, the fraternal ministrations of love and esteem?

Then, too, I wonder if those making calls for ministers stop to think what it really means, how they would feel if they should exchange places. Brother, sister, suppose you were called to leave home, wife, husband, children,—all, to serve others, month after month, year in and year out, what would it mean to you? Could you do it? Would you?

What shall the harvest be to the family, because of privations endured and trials borne?

What shall it be to myself, in submission and in consecration of mind in God's service, in answer to urgent demands upon my time? What shall it be in winning souls to Christ, and in enlarging the borders of his kingdom?

What shall the harvest be to others, in gaining knowledge, and in having the offer of salvation proclaimed to them? How blessed for those who are persuaded to turn from sin to Christ?

What shall the harvest be for Christ? Will his name be honored, magnified and glorified? Will he smile approvingly upon the labors when done? Will his benediction rest upon all, and his presence cheer and comfort during all these months?

These and more such like questions come to me while wondering, pondering and meditating upon the work as it lies before me.

After all, what does it mean,—all this desire for the minister's service, all this forgetfulness of self, sacrifice of home and family ties, necessitated by demands upon the minister? What about the trials borne, all this service rendered for Christ's sake? Can we grasp the meaning of all these great questions? Not now, but some good time we'll understand and surely know.

When the train, in its onward rush and wild rumbling, had torn home and its surroundings from view, I settled down to meditations. With emotions that in vain sought

expression, irresistibly there came into my consciousness this silent prayer. "God be with them and keep them."

A few hours' run on the train brought me to Hoxie, Ark. Before me were five miles' ride in an open wagon through rain, mud and water. At last I arrived in the humble home of Bro. Caleb Altis, and finally, last evening, (April 12) I found myself at church. After meeting we had the pleasant (?) experience of a three-mile walk "cooning" logs and climbing fences to keep out of mud and water, with book satchel in hand, which, when the three miles were covered, I was willing to call "heavy." Five services were held at this place in a schoolhouse with small but interested audiences.

Our next stop was at Frisco, Mo., where three services were held with the members and friends who worship at that place. The work there has been sadly neglected for want of men and means to keep it up. Still, there is a band of faithful and earnest members there who are ready to give the minister a most cordial welcome, and would be glad to have a pastor locate with them.

Our next stop was at Rombauer, Mo. Here the Brethren have a fourth interest in a churchhouse, made possible by the sacrifice and zeal of Bro. Geo. Mohler, who was a minister but passed away Nov. 25, 1912, leaving a widow,—the only member in the town. Later a sister was baptized. Some other members live in the adjacent country. A meeting was begun here on the 21st to continue over the 26th.

Here I met and renewed the acquaintance of Bro. I. P. Eby and wife, of Cuba, who are on their way to Conference. This was a most happy meeting as I had not seen them since their sojourn in Cuba, about eight years. Bro. Eby formerly worked in this part of Missouri, and many friends were made glad, once more to meet him and family. These dear ones sacrificed much for them when in the work here. What shall the harvest be?

Rombauer, Mo., April 24. B. E. Kesler.

OUR BOOK TABLE

THE George H. Doran Company, New York; N. Y., have just published a series of copyrighted religious works, at the uniform price of fifty cents per volume, with ten cents per copy added for postage. Below is a list of some of the books in the series, which we have had the pleasure of examining. Any of these works may be ordered from this office:

"The Glorious Company of the Apostles, Being Studies in the Characters of the Twelve."—By J. D. Jones. A series of twelve sermons that give an intelligent grasp of the lives so admirably set forth.

"Modern Substitutes for Christianity."—By P. McAdam Muir, D. D. This book gives a masterly survey of recent attacks on New Testament Teachings as a sufficient guide to eternal life. It gives also a sketch, which takes the place of extended argument, showing the inevitable confusion to which all substitutes have tended.

"Aspects of Christ."—By W. B. Selbie, M. A. These sermons are not addressed to scholars but to the eager and thoughtful minds of Christians, fully awake to the needs of the age, and keenly conscious of modern intellectual perplexities.

"Christ Is All."—By Handley C. C. Moulle, D. D. With Christ as the theme of these admirable addresses, this volume puts religion back into its supreme place as the one great and supreme essential in the world's real progress.

"Studies on the Epistles of St. Paul."—By F. Godet, D. D. Intelligent consideration is being given in this volume to the life and character, the trials and triumphs of this noted apostle. While not all may wholly agree with the author, none can deny his evident effort to produce a story of interest.

"Israel's Iron Age."—By Marcus Dods. This book of sketches, from the Period of the Judges, deals with the lives of Joshua, Gideon, Jotham, Jephthah, Samson, Eli, and others. A graphic picture of an age of war and strife.

"The Prayer-Life."—By Andrew Murray, D. D. In this volume the eager searcher is led nearer the inner life of the Master, enabling him to gain an intelligent knowledge of the privilege and power of prayer.

"The Cardinal Virtues."—By W. C. E. Newbolt. This volume deals with subjects of special interest to men of this generation,—with topics of such permanence and importance as the present age demands.

"Fellowship with Christ."—By R. W. Dale, D. D. Various phases of spiritual experience are clearly elucidated in this volume, the subjects being of general interest.

"Stems and Twigs."—By J. Ellis. Eighty-seven outline addresses to children, on different subjects, are presented in this volume. The topics are well chosen.

"A Year's Addresses to the Young."—By J. Reid Howatt. This volume contains fifty-two miniature Sunday sermons,—such as an experienced preacher to children found of special value.

"What Jesus Said."—By Will Reason, M. A. In these talks to boys and girls the author aims to give material

that can not fail to reach the child mind most forcibly. Stories and incidents are strongly welded and admirably told.

"The Epistles to the Colossians, Philemon, and Thessalonians."—By Joseph Parker, D. D. The striking unity of Paul's mind and heart may well be regarded as one of the proofs of his apostleship, and this the author clearly demonstrates.

"The Model Prayer."—By J. D. Jones, M. A. This book of devotional study discusses nine phases of human need, as voiced in the Lord's Prayer. It is sure to interest consecrated minds and hearts.

"Christianity in the Modern World."—By D. S. Cairns, M. A. In no period of its history has Christianity been subjected to a more severe intellectual strain than during the nineteenth century. As a champion in the interests of the Bible faith, this volume is sure to be of value.

"The Heritage of the Spirit and Other Sermons."—By Mandell, Bishop of Peterborough. The spiritual and satisfying rewards of the Christian life are here allotted due consideration. Those who appreciate the upward move, spiritually, are sure to be interested.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Babylon, Sister Amelia E., wife of Bro. Uriah J. Babylon, of Fountain Valley, Pa., died at the home of her daughter, Mrs. Jacob J. Bankard, April 21, 1914, aged 54 years, 4 months and 13 days. She had been in ill health for some time, suffering from a nervous breakdown. She was married twice, her husband, with one son, survives; also three children from her first husband. Services at the Baust church by Brethren E. C. Brown, J. W. Thomas and the writer. Interment in the adjoining cemetery.—W. E. Roop, Westminster, Md.

Baughman, Joseph Henry, infant son of Bro. W. A. and Sister Mary E. Baughman, born Feb. 13, 1914, died Feb. 16, 1914, aged 3 days. Interment in the Husband cemetery. Services by the writer. Text, Luke 18: 15-17.—J. W. Wegley, Somerset, Pa.

Bayless, Bro. W. H., died at his home in Peru, Ind., Feb. 3, 1914, aged 63 years, 3 months and 20 days. He was united in marriage to Armita J. Wampler Feb. 26, 1879. To this union was born one daughter, who preceded him five years ago. Bro. Bayless united with the Church of the Brethren twenty-three years ago, and lived a devoted Christian life. His wife, one foster-son, seven brothers and two sisters survive him. Services at the Brethren church in Peru by Bro. S. T. Fisher. Interment in the Mexico cemetery.—Ruth Lappard, 327 Euclid Avenue, Peru, Ind.

Bock, Mrs. Kathryn, died at her home in Shepherdstown, Cumberland Co., Pa., April 12, 1914, aged 33 years, 3 months and 4 days. She was a daughter of Brother John and Sister Susan Williams, of the Upper Cumberland congregation. Her parents, three children, two brothers and one sister survive. Services by Eld. David Allison, Mary E. Weller, Palestine, Ill., of Shepherdstown, and Rev. Stair, of Centerville. Services at the home of Bro. Williams. Interment in the cemetery at Centerville.—A. A. Evans, R. D. 8, Carlisle, Pa.

Bookwalter, Sister Mary Elizabeth, daughter of Daniel and Esther Stoner, born in Montgomery, Pa., April 11, 1840, died April 11, 1914, aged 73 years, 3 months and 1 day. She was married to Samuel M. Culley. One son was born to them, who preceded her in death. In 1866 she was married to John F. Bookwalter, and in 1870 they came to Illinois. In the fall of 1870 she united with the Church of the Brethren. One week before her death she was anointed. Her husband, two brothers and one sister survive. Service at the Oak Grove church by Bro. O. B. Redeno, of Allison Prairie, Ill. The text, Rev. 21: 4, was her own selection. She also set the songs to be sung at her funeral. Interment in the Oak Grove cemetery.—Mary E. Weller, Palestine, Ill.

Boon, Sister Catharine, nee Cripe, born April 4, 1838, died April 5, 1914, aged 76 years and 1 day. She was united in marriage to Martin Boon in 1856. Three sons and five daughters were born to this union. Her husband and three children preceded her in death. Sister Boon united with the Church of the Brethren over six years ago, and lived a faithful Christian life until death. She called for the anointing service, which she enjoyed to its fullness. Services in the Hocking City church in the morning. Interment at her former home, about twenty-five miles southwest, where a funeral service was held. Interment in the Stony Point cemetery. Services by the writer. Text, Job 14.—Hiram Forney, Goshen, Ind.

Brightbill, Harry, son of Milton and Sister Emma Brightbill, born Dec. 3, 1894, died very suddenly at his home near Myerstown, Pa., aged 19 years, 3 months and 17 days. He was united in marriage to Anna Ulrich, who, with his parents, brothers and sisters, survives him. Services by Bro. I. D. Gubbel and C. M. Risinger (a Reformed pastor) at the Goshert church. Interment in the adjoining cemetery. Text, Matt. 24: 36-44.—Henry M. Frantz, R. D. 5, Myerstown, Pa.

Brightful, Sister Mary C., known as "Aunt Kitty," wife of Mr. Luther Brightful, of Westminster, Md., died at the Johns Hopkins Hospital, in Baltimore, Md., April 21, 1914, aged 66 years, 6 months and 5 days. She leaves her husband and three sons from a former marriage. Sister Brightful was a faithful member of the Church of the Brethren for forty years, having united with the Meadow Branch church, under the preaching of Eld. D. P. Sawyer (deceased). Services at the Brethren church on Belle Grove Square by Eld. E. A. Snider and the writer. Interment in the Meadow Branch cemetery.—W. E. Roop, Westminster, Md.

Cori, Lenora E., daughter of Samuel and Elizabeth Swinehart, born in Suffolk, Ohio, June 13, 1876, died April 9, 1914, aged 38 years, 9 months and 7 days. She was united in marriage to Sylvester S. Cori Jan. 1, 1901. A son and a daughter were born to this union. She leaves her husband, two children, and an aged mother. Services at the Brethren church in Hartsville by our minister, Eld. E. A. Snider, and Bro. Carlisle cemetery.—Viola Musciman, R. D. 1, New Carlisle, Ohio.

Credlebaugh, Sister Jane, nee Young, born at Tiffin, Ohio, Feb. 23, 1832, died at her home in New Carlisle, Ohio, April 16, 1914, aged 82 years, 1 month and 23 days. She was married to Anthony Credlebaugh Sept. 25, 1851. To this union were born seven children. She leaves her husband and five children. In 1862 Sister Credlebaugh united with the Church of the Brethren. Services at the home by Eld. David Leatherman, Brethren church, Hartsville, Ohio, and the writer. Interment in the New Carlisle cemetery.—Viola Musciman, R. D. 1, New Carlisle, Ohio.

Dague, Nellie Gertrude, third daughter of John and Mrs. Victoria (White) Dague, born Sept. 26, 1879, near Spencer, Medina County, Ohio, died at the home of her mother, near Eberhart, Ohio, April 19, 1914, aged 14 years and 7 months. Her mother, three sisters and two brothers survive. She had been a constant sufferer for several months. Her death was due to cerebral meningitis. Services by the writer. Text, Heb. 9: 27.—Claude H. Murray, Kenmore, Ohio.

Deeter, Sister Hettie, daughter of John and Mary Deeter,

born Nov. 11, 1840, died April 11, 1914, aged 74 years and 5 months. She leaves four brothers and one sister. She united with the church more than fifty years ago. Services by her pastor (the writer). Text, 2 Cor. 5: 1-10. Interment in the Sugar Grove cemetery.—Chas. L. Flory, Pleasant Hill, Ohio.

Decker, William A., son of Eld. J. C. Flory, Pleasant Hill, Ohio, 1884, died of appendicitis, April 9, 1914, aged 29 years, 5 months and 28 days. He and his wife united with the Church of the Brethren in October, 1913, and he lived a devoted life until death. He was one of the most vigorous young men in his congregation. He will within a few days be buried in his wife (who is very delicate), one son, his parents, three brothers and three sisters survive. Services by the writer, assisted by Bro. I. R. Fletcher, in the County Line house, Indian Creek congregation. Interment in the Brown cemetery. Text, 2 Cor. 5: 1.—B. Ludwick, Mount Pleasant, Ohio.

Frantz, Bro. Jacob, born Nov. 30, 1823, died April 19, 1914, aged 90 years, 4 months and 19 days. He was married to Phebe Studebaker Feb. 24, 1848, who preceded him twenty-six years ago. He was a faithful member of the church for more than sixty years and served the church for many years as a deacon. He led an active life on the farm until about twenty-six years ago, when he was thrown from a horse and crippled. His daughter Martha tenderly cared for him all these years. He leaves a son, Isaac, the well-known evangelist, and a daughter. Services at the home by Eld. E. A. Snider from Dan. 12: 13 at the church at West Charleston, by the writer.—Chas. L. Flory, Pleasant Hill, Ohio.

Geller, Bro. Moses R., born May 21, 1841, in Fayette County, Ohio, died April 14, 1914, at his home, Silver Lake, Kans., aged 72 years, 10 months and 24 days. He was married to Ursula Darling, of Bryan, Ohio, where they resided until the winter of 1882; then they moved to Kansas, where they lived until his death. In 1890 he and his wife united with the Church of the Brethren, and have always remained true to the faith. He leaves a son, a daughter and one brother. Services in the M. E. church at Silver Lake by the writer, assisted by Rev. Groat, of the M. E. church. Interment in the Silver Lake cemetery.—Ira W. Weldner, Oakland, Kans.

Gottel, Bro. Samuel Z., born in Lebanon County, Pa., March 28, 1848, died at his home in Myerstown, Pa., March 21, 1914, aged 65 years, 11 months and 24 days. He was united in marriage to Sister Rebecca Royer. This union was blessed with three sons. Sister Gottel and one son preceded him to the spirit world. Later Bro. Gottel was united in marriage to Sister Magdalene Ziegler, who survives him. He was a consistent member of the Church of the Brethren for many years, being actively engaged in the deacon's office. Services by Brethren William Oberholzer and Michael Kurtz at Ziegler's manse. Interment in the Myerstown cemetery. Text, Job 19: 25.—Henry M. Frantz, Myerstown, Pa.

Helney, Sister Catherine Elizabeth, born in Henry County, Ind., Dec. 22, 1836, died April 16, 1914, aged 77 years, 3 months and 24 days. She was the daughter of Andrew and Sarah Klepper. When about fifteen years of age she came to her parents to Huntington County, Ind., where she lived the rest of her life. She was married to Abraham Helney Oct. 19, 1861. Seven children were born to this union. One died in infancy. Her husband preceded her in death ten years ago. Six children, one stepson and one stepdaughter, one sister and one brother survive. Sister Helney was a member of the Church of the Brethren for many years. Services at the Brethren church in Lancaster by Eld. O. C. Ellis, assisted by Eld. I. E. Wike. Interment in the cemetery near by.—Hampston, R. D. 6, Huntington, Ind.

Hester, Catharine, nee Snyder, born Feb. 10, 1841, in Ross County, near Chillicothe, Ohio, died in Cerro Gordo, Ill., April 6, 1914, aged 73 years, 1 month and 26 days. In 1859 she was united in marriage to Washington Hester. To this union were born six children. Six of them preceded her in death. At age fifty-four years ago she united with the Church of the Brethren, and lived ever faithful. During her last illness she received the anointing service, which gave her much comfort. Services by Eld. W. T. Heckman in Cerro Gordo at the Brethren church, at which the body was taken to her home and laid to rest. Text, 1 Peter 1: 3, 4.—Emma Sensenbaugh, Cerro Gordo, Ill.

Horning, Sister Stella Anna, nee McVey, daughter of James and Nancy White McVey, born Oct. 9, 1832, near Roanoke, Ill., died at Lonsburg, Cal., April 14, 1914, aged 81 years, 5 months and 5 days. About 11 A. M. on Tuesday, April 14, our community and town were grieved to learn that, while burning some refuse,—as was her daily habit,—Sister Anna's clothing had suddenly caught fire, and she was severely burned. Although having neither head nor hands, she survived the accident, she lived only six hours after the accident. Sister Horning had been ailing for several years, or probably her life could have been spared. The members of her family are much grieved over the accident. When she was only four months old her mother died. At the age of twelve years she was taken into the home of Elder and Sister W. T. Keiser, coming with them to Lonsburg in 1858. At the age of twelve she united with the Church of the Brethren, and died in the faith. In June, 1908, she was united in marriage to Benj. C. Horning. During their lives she was kind and cheerful, and her family and congregation were represented at her funeral, conducted by Eld. Daniel Wyson and the writer. Text, 2 Tim. 4: 7, 8. He leaves his devoted wife (Sister Emma), one brother and one sister. He was anointed April 13. Interment in the Southern Union cemetery near Lonsburg, Cal.

Kaufman, Eld. John S., born in Lancaster County, Pa., Nov. 10, 1843, died April 19, 1914, at his home near Bremen, Ind., aged 70 years, 5 months and 9 days. His disease was typhoid fever. He was united in marriage to Mary Ann Neppaugh in 1866. He confessed Christ as his Savior and united with the Church of the Brethren in 1869, in which he remained faithful until the end. He was elected to the ministry in 1882, and forwarded to the eldership about the year 1887. He had charge of the Bremen church until last June, when, on account of failing health of himself and wife, he resigned. While he had charge, he faithfully endeavored to maintain the principles and best interests of the flock entrusted to his care. He was quiet, reserved and unassuming, and through kindness he won the respect and confidence of his people. His congregations were represented at his funeral, conducted by Eld. Daniel Wyson and the writer. Text, 2 Tim. 4: 7, 8. He leaves his devoted wife (Sister Emma), one brother and one sister. He was anointed April 13. Interment in the Southern Union cemetery near Lonsburg, Cal.

Lamsdale, Sister Ada May, eldest daughter of James and Lena Lamsdale, born March 26, 1890, died April 16, 1914, aged 24 years and 20 days. She united with the Church of the Brethren early in life, and ever lived faithful. She bore her illness with patience and courage, and as death drew near, expressed herself as being ready to go. Her mother preceded her Feb. 4, 1910, leaving Ada to care for the younger children, which place she filled well. She leaves her father, one brother and one sister. Services in the Lower Miami church by Eld. E. A. Snider, assisted by Eld. E. A. Snider. Text, 1 Peter 2: 23. Interment in the cemetery near by.—Jesse Noffsinger, R. D. 6, Dayton, Ohio.

Laughman, Bro. Jacob, born near Pleasant Hill, Ohio, died at his home near Gettysburg, Ohio, April 11, 1914, aged 62 years, 4 months and 13 days. He was married to Mary to Isabel Elker Sept. 10, 1881. To this union one son was born, who died on Easter Monday, 1913. Bro. Laughman and his wife united with the Church of the Brethren April 23, 1884. Services at the River church by Brethren Jesse Stutsman, Lawrence Kreider and William Royer. Interment in the Harris Creek cemetery.—T. S. Eikenberry, Arcanum, Ohio.

Leach, Bro. Russell Elwood, son of John E. and Rettle Leach, born in Perry Township, Tippecanoe County, Ind., Aug. 21, 1898, died of meningitis, April 6, 1914, aged 15 years, 8 months and 4 days. He remembered his Creator in the days

of his youth. It was the writer's privilege to administer to Russell the sacred rite of baptism Aug. 31, 1909, at the age of ten years. To this faith he remained true until death. He leaves his father and mother, two brothers and one sister. One sister died in infancy. Services by the writer in the Pymont church. Text, Luke 12: 40. Interment in the cemetery near by.—John W. Root, Buck Creek, Ind.

Martin, Sister Sarah, wife of Bro. David L. Martin, died of cancer March 29, 1914, at her home near Mercersburg, in the bounds of the Welsh Run congregation, Franklin Co., Pa., aged 64 years, 10 months and 18 days. Sister Martin was a member of the Church of the Brethren for nearly fifty years, and lived a devoted Christian life. She served the church in the office of deaconess for twenty-three years. She also took an active part in Sunday-school work, being a teacher for a number of years. Her last sickness continued for over four months. She is survived by her husband, three sons and two daughters; also one sister. Services in the Welsh Run church by Eld. D. K. Clapper, assisted by Brethren Rowland and Elliott. Text, Matt. 25: 21. Interment in the cemetery adjoining. Her children are all members of the Church of the Brethren, having joined in their youth. The two eldest sons are deacons.—C. E. Martin, Maugansville, Md.

Miller, Sister Maria, widow of Bro. John G. Miller, died at the home of her daughter Ella, near Spring Grove, Pleasant Hill congregation, Pa., April 1, 1914, aged 74 years and 1 month. Services at the Reformed church near her home by Brethren Israel Bowser and David Hoff. Text, Rev. 14: 13. Interment in the adjoining cemetery.—Amanda K. Miller, R. D. 2, Spring Grove, Pa.

Myers, Sister Mary A., nee Bashore, born March 8, 1850, near East Royal, Pa., died at her home near Dallas Center, Iowa, April 24, 1914, aged 64 years, 1 month and 16 days. She married Joseph K. Myers Dec. 30, 1873, and united with the Church of the Brethren the following year. She lived a consistent Christian life, ever giving to them were born or son and six daughters. Two daughters died in childhood. She is survived by her husband, one son and four daughters, two brothers and two sisters. Services at the Brethren church by the writer, assisted by others.—C. B. Rowe, Dallas Center, Iowa.

Persyoun, Sister Sarah, nee Rock, born in Montgomery County, Ohio, July 8, 1849, died at her home in Canton, Ill., April 19, 1914, aged 64 years, 9 months and 11 days. She had been afflicted for some time. The end came very suddenly, while sitting in her chair. She was united in marriage to Bro. Persyoun Nov. 17, 1871. He preceded her to the spirit world some years ago. This union was blessed with nine children. One died in infancy. Six sons and two daughters survive her; also two brothers and six sisters. Services by Eld. M. L. Hahn. Text, Isa. 64: 6.—Sarah Hahn, R. D. 1, Canton, Ill.

Porch, Sister Amanda J., nee Whipkey, wife of Henry Porch, died of diabetes at her home in Kecksburg, Pa., April 21, 1914. She was a member of the Church of the Brethren for many years, and will be much missed in church, home and neighborhood. Her husband, five children, two brothers and one sister survive. Services by the writer, assisted by Rev. J. L. Updegraff, of the Church of God, in the Kecksburg church of that denomination. Interment in the Fairview cemetery near Alice, Pa. Text, Rev. 7: 13, 14.—B. E. Ludwick, Mount Pleasant, Pa.

Raffensberger, Sister Catherine, nee Troup, born March 1, 1842, died April 1, 1914, at the home of her son in Penbrook, Pa., aged 72 years and 1 month. Her remains were brought to the Latimore church in the Upper Conewago congregation and buried. Her husband, who died a few years ago, and Sister Raffensberger was a life-long member of the Church of the Brethren. Services at the church by Bro. W. G. Group.—Ruth Group, R. D. 1, York Springs, Pa.

Savage, Bro. Silas, died April 15, 1914, in the Markleysburg congregation, aged 49 years. April 14 he called for the communion service, and also desired to be anointed. Some of the members gathered at his home and ministered to his wants. His wife and eight children survive him. Services at the Pleasant View house by Bro. George Vansickie. Interment in the Thomas cemetery.—Mary J. Frazee, Markleysburg, Pa.

Spahr, Sister Celia A., nee Benson, born in Preston County, W. Va., March 17, 1828, died March 26, 1914, aged 86 years and 9 days. One son and one daughter survive her. Sister Spahr united with the Church of the Brethren in the fall of 1903, and remained faithful until death. She had been an invalid for ten years, caused by paralysis. She bore her affliction patiently. Services at the Holsopple church by Bro. H. M. Baker. Interment in the cemetery near by.—Clara Groff, New Weston, Ohio.

Stauffer, Bro. John G., residing near Lawn, Pa., in the bounds of the Chiques congregation, died of apoplexy, aged 73 years, 9 months and 6 days. He was of a family of six, and only one brother is living. His wife, four daughters and one son, all members of the church, also survive him. Bro. Stauffer was married Oct. 11, 1860. April 8 following they moved to the farm where he died. Many times he hospitably entertained the ministers who were here to conduct series of meetings. Services by the home ministers at the Chiques house. Interment in the adjoining cemetery. Text, Isa. 3: 10, 11.—Henry S. Zug, R. D. 1, Mount Hope, Pa.

Turner, Bro. Chas. E., son of George and Lucinda Turner, born in Delaware County, Ind., May 17, 1861, died at Stanley, Wis., April 11, 1914, aged 52 years, 10 months and 24 days. April 29, 1888, he was united in marriage to Miley A. Patten. To this union were born two children, who died in infancy. His wife and five half-brothers survive him. Bro. Turner was a member of the Church of the Brethren for twenty-four years. Services at the Worden church by the writer.—G. L. Fruit, R. D. 2, Viola, Wis.

Urey, Sister Esther, nee Wagoner, born near Dayton, Ohio, Oct. 10, 1817, died of the infirmities of old age in La Place, Ill., April 12, 1914, aged 96 years, 6 months and 2 days. Some time previous to her death she called for the elders and was anointed. She united with the Church of the Brethren in early life and remained faithful. The last few years of her life she was altogether blind and almost deaf. She was married to Washington Musselman in the early forties, who met his death in the gold mines of California about the year 1848. This union was blessed with two sons and two daughters, of whom one son survives. After having lived a widowed life for almost thirty years, she was married to Aaron Urey in 1870. She resided in Missouri for eleven years; then returned to Pymont in 1881. Here Bro. Urey died Dec. 4, 1907.

His widow then came to Illinois, where she was lovingly cared for by her only son, Bro. David Musselman, and his kind-hearted companion, during the last seven years of her life. The remains were brought back to Pymont, where services were held by J. W. Root. Interment in the Pymont cemetery.—Lulu E. Urey, R. D. 4, Delphi, Ind.

Yoder, Bro. Solomon F., born in Wayne County, Ohio, July 15, 1836, died at his home on College Hill, McPherson, Kans., April 18, 1914, aged 77 years, 9 months and 3 days. Dec. 11, 1861, he was united in marriage to Elizabeth Stutzman, of Elkhart County, Ind. To this union were born eleven children. Two of them died in infancy. He leaves a wife, four sons, five daughters and two brothers. In 1863 he united with the Church of the Brethren, to which he remained loyal to the last. He loved to read the Bible and the Gospel Messenger. Interment in the McPherson cemetery. Services by the writer. Text, Heb. 13: 14.—Ellis M. Studebaker, McPherson, Kans.

Young, Sister Agnes, born March 30, 1829, died at the home of her son-in-law, Jacob Swann, at Redlands, Md., April 16, 1914, aged 85 years and 17 days. Sister Young was a consistent member of the Church of the Brethren for more than fifty years. Her husband, Bro. William Young, preceded her in death about twenty years. She is survived by her son and her daughter. Interment at Middletown, Md. Services by the writer.—J. H. Keller, Shrewsbury, Pa.

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ST. MATTHEW, 5.

15 *The land of Zeb'ul-on, and the land of Neph'thali-m, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

16 *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.

A. D. 31.
Mt. 5: 1-2.
Lk. 9: 37.
Mt. 1: 14.
Lk. 1: 14.
Lk. 1: 16.
Lk. 5: 2.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 *Blessed are the poor in spirit: for their's is the kingdom of heaven.
4 *Blessed are they that mourn: for they shall be comforted.
5 *Blessed are the meek: for they shall inherit the earth.

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NOTES NOT CLASSIFIED

Hyndman.—The Greenville and Hyndman churches have recently been made separate organizations by the division of the Meyersdale church. Eld. E. K. Hostetler is our elder. By the consent of our elder, we have secured Bro. Geo. Batrel of Yellow Creek, an earnest and able brother, to give us two sermons every other Saturday and Sunday evening. He has already organized a Christian Workers' Meeting.—Edward Harden, Hyndman, Pa., May 2.

Santee.—April 25 our elder, Bro. G. H. Bashlor, of Los Angeles, Cal., preached for us in the evening. On Saturday morning he delivered a very good sermon on 1 Cor. 13. In the afternoon we held our regular council meeting. Bro. Bashlor presided. In the evening we held our love feast at the home of Bro. Odis Hyatt. Bro. Bashlor was elected as our delegate to Annual Meeting.—Anna R. Hyatt, Santee, Cal., April 29.

Allegheny.—Our church met in council April 25. Eld. John S. Fike presided. We decided to have our love feast Oct. 17, and a series of meetings to begin Oct. 9. Our Sunday-school Convention will be held July 12. Brethren Seymour Hamstead, Newton D. Cosner and the writer were appointed a committee. One certificate was granted, and one was received by baptism. Bro. Zina G. Cosner was chosen delegate to the Sunday-school Meeting, and the writer was elected delegate to the Ministerial Meeting. Bro. Newton D. Cosner and the writer were advanced to the second degree of the ministry.—Earl C. Cosner, Gorman, W. Va., April 28.

NOTICE TO THE CHURCHES WEST OF THE ROCKY MOUNTAINS.

As promised in a previous publication of the Messenger, I herewith submit, for publication, a letter secured from Mr. A. D. Charlton, Assistant General Passenger Agent of the Northern Pacific Railway Company, who interceded for us at a joint meeting of the officials of the western roads. I regret that this information could not have appeared at an earlier date. There were a number of meetings held by the various lines interested, before the following statement could be received.

Portland, Oregon, April 29. Geo. C. Carl.

Referring to your letter of March 30, regarding rates for the meeting of the Church of Brethren at Seattle in June next, it was decided at the meeting today to apply a fare and one-third on the certificate plan from all points in Oregon, Washington, Idaho and British Columbia. Passengers under this arrangement can purchase one-way tickets on the going trip on any date June 10 to 20, inclusive, taking receipts therefor on one of the usual receipt certificate blanks and this receipt will be honored for return ticket at one-third fare, if presented for the return ticket at Seattle not later than June 27. The basis from California will be the same except that the going dates of sale will be any day June 8 to 25, inclusive; return limit can be started any day from June 18 to 30, inclusive. The rates have not been named as yet from O. S. L. territory in Southern Idaho, Utah, etc., but it is not very likely that any rates will be named other than the usual summer tourist rates to Pacific Coast points. The same basis would apply from Montana, as they have summer tourist rates in effect from Montana to Seattle June 1, and continuing during the summer season.

If there is anything further I can do in the matter, kindly advise. A. D. Charlton, A. G. P. A.

ANNOUNCEMENTS

DISTRICT MEETINGS.	May 30, 31, 2 pm, Cherry Grove.
July 9, North Dakota, Eastern Montana, and Western Canada, Cando church, N. Dak.	
LOVE FEASTS.	
Alabama.	May 23, Oneonta.
Arizona.	May 10, 7:30 pm, Phoenix Mission.
California.	May 10, 7:30 pm, Pomona.
May 16, 4 pm, Covina.	
May 17, South Los Angeles.	
May 17, 6 pm, Glendora.	
May 23, 6:30 pm, Lindsay.	
June 6, 2 pm, Empire.	
Colorado.	June 6, 6 pm, Mount Gardfield.
Illinois.	May 10, 3 pm, Naperville.
May 10, 5:30 pm, Mt. Morris.	
May 10, Hudson.	
May 16, 6 pm, Coal Creek, Canton house.	
May 17, 6 pm, Elgin.	
May 24, 6:30 pm, Dixon.	
May 28, Astoria, South Fulton house.	
May 30, 6 pm, Franklin Grove.	
May 30, 31, 2 pm, Cherry Grove.	
May 30, 31, 1:30 pm, Wad-dams Grove.	
May 30, 6 pm, Panther Creek.	
June 6, 6 pm, Pine Creek.	
June 6, 7, 10:30 am, Hickory Grove.	
June 6, 7, 1 pm, Yellow Creek.	
June 13, Batavia.	
June 15, 7 pm, Polo.	
Indiana.	May 10, Cedar Creek.
May 10, West Marion.	
May 14, 7 pm, Elkhart City, 1618 South Sixth St.	
May 16, 7 pm, New Bethel, northeast of Connersville.	
May 16, 6:30 pm, Anderson, Bradford.	
May 16, Walnut.	
May 22, Pleasant Valley.	
May 23, 6 pm, Windfall.	
May 23, Elkhart Valley.	
May 23, 6:30 pm, Spring Creek.	
May 28, Haw Patch.	
May 30, 3 pm, Springfield, east of Wawaka.	
May 30, 6:30 pm, Bethel.	
May 30, 10 am, El River.	

May 30, English Prairie.	May 30, 6:30 pm, Palestine.
May 30, 6:50 pm, Upper Fall Creek, two and one-half miles east of Middletown.	May 30, 31, 2 pm, Hickory Grove.
May 30, 10:30 am, Tippecanoe.	May 30, 6 pm, Postoria.
May 30, 6:30 pm, Kilbuck, Antioch house.	May 31, 6 pm, Troy.
June 8, Logansport.	June 6, Greenspring.
June 4, Baugo.	June 6, 2 pm, Middle District.
June 6, Washington.	June 6, 2 pm, Ash Grove.
June 6, New Salem, four miles northeast of Leesburg.	June 6, 6 pm, Beech Grove.
June 8, 7 pm, Four Mile.	June 6, Eversole, Wolf Creek house.
June 8, 4:45 pm, Monticello.	June 13, Blanchard.
June 6, 7 pm, Mississinewa.	June 13, Silver Creek.
June 6, 5 pm, West Manchester.	June 18, Canton Center.
June 6, 6 pm, Shipshewana.	June 20, 10:30 am, Richland.
June 12, 6 pm, Camp Creek.	June 20, 10 am, North Poplar Ridge.
June 13, Yellow River.	Oklahoma.
June 13, Churubusco.	May 16, Big Creek.
June 13, Middlebury.	May 16, Aylesworth.
June 20, Syracuse.	Oregon.
Iowa.	May 12, Albany.
May 17, 6:30 pm, Des Moines.	June 13, Mohawk Valley.
May 23, Ottumwa.	July 25, Bandon.
May 23, 24, 2 pm, Panther Creek.	Pennsylvania.
May 23, 2 pm, Iowa River.	May 10, 4 pm, Hanover.
May 23, 24, 10 am, Garrison.	May 10, New Enterprise.
May 23, 24, Beaver.	May 10, 10:30 am, Ligonier.
May 24, Muscatine.	May 10, 5 pm, Lewistown, Dry Valley house.
May 30, 4 pm, English River, South house.	May 10, 6 pm, Clover Creek.
May 30, Libertyville.	May 10, Huntingdon.
May 30, 6:30 pm, Prairie City.	May 12, 13, 10 am, Greentree, at Rheems.
May 30, 31, 2 pm, Coon River, Panorama house.	May 16, 17, Maiden Creek, Mohrsville house.
May 31, 2 pm, Greene.	May 16, 6 pm, Reversford.
May 31, Cedar.	May 16, 17, Shamokin.
June 3, 4, Dallas Center.	May 17, 6 pm, Roaring Spring.
June 6, 6 pm, Fairview.	May 17, Rockton.
June 6, 2 pm, South Keokuk.	May 17, Johnstown, Walnut Grove house.
June 6, 2 pm, Des Moines Valley.	May 17, York.
June 6, 7, 10:30 am, Dry Creek, near Robins.	May 17, Jacobs Creek.
June 13, Indian Creek.	May 17, Pittsburgh.
June 13, Curlew.	May 17, 6 pm, Altoona.
June 13, Salem, country house.	May 17, 7 pm, Chest Creek.
June 13, 2 pm, Franklin County.	May 21, 22, 3 pm, Spring Creek.
June 14, Cedar Rapids.	May 23, 3:30 pm, Claar, Lower house.
Kansas.	May 24, Lancaster City.
May 10, Pleasant View, Hutchinson Mission.	May 24, Chambersburg.
May 14, 7:30 pm, Kansas City (Mission church).	May 24, 5 pm, Norristown.
May 16, 7:30 pm, Altoona.	May 24, Hollidaysburg Mission.
May 18, Topeka.	May 28, 9:30 am, Big Swatara.
May 16, Grenola.	May 28, 29, Welsh Run.
May 17, Morrill.	May 30, 10 am, and June 6, 1:30 pm, Antietam, Price house.
May 23, 4 pm, Belleville.	May 30, Glade Run.
May 23, 7 pm, Vermilion.	May 30, 4 pm, Ephrata.
May 30, 10 am, Quinter.	May 30, 31, Upper Conewago, Mummert house.
May 30, 7:30 pm, Kansas City, Central Avenue.	May 31, 10 am, Snake Spring Valley.
May 31, 7 pm, Peabody.	May 31, Meyersdale.
May 31, Altamont.	May 31, Scalp Level.
June 6, 11 am, Portia.	May 31, 10:30 am, Manor, Penn Run house.
June 6, 11 am, North Solomon.	May 31, Fairview.
June 6, Mont Ida.	June 2, 9:30 am, Spring Grove.
June 6, Parsons.	June 2, 3, 9:30 am, Little Swartz, Meyers house.
June 6, 4 pm, Abilene, Holland house.	June 3, 4, 10 am, Chiques, Chiques house.
June 6, 4 pm, Newton.	June 4, 5, 9:30 am, West Conestoga, Middle Creek house.
June 8, Verdigris, Madison house.	June 4, 5, 10 am, Conestoga.
Louisiana.	June 4, 5, 10 am, Conestoga.
July 4, 6:30 pm, Roanoke.	June 5, 4 pm, Dunnings Creek, New Paris house.
Maryland.	June 6, 2 pm, Springfield.
May 16, 2 pm, Baltimore, Fulton Ave. church.	June 6, 2 pm, Lost Creek.
May 16, 17, 4 pm, Manor.	June 6, 4 pm, Little, Longe-necker house, in White Oak congregation, one mile west of Little.
May 16, 2 pm, Pipe Creek.	June 6, 10:30 am, Ridge, Foglesanger house.
May 23, 2 pm, Monocacy, Mountaine house.	June 6, 7, 2 pm, Marsh Creek.
May 23, 24, 2 pm, Beaver Creek.	June 6, 7, 10 am, Lower Cum-bert, Marsh house.
May 24, 4 pm, Ridgely.	June 6, 7, Marsh Creek, Marsh Creek house.
May 30, 31, 3:30 pm, Long Green Valley.	June 6, 7, 3 pm, Reading.
May 30, 1:30 pm, Middletown Valley.	June 7, 6 pm, West Johnston, Rodbury house.
June 6, Bear Creek.	June 7, Middle Creek.
Michigan.	June 7, Juniata Park.
May 23, 10:30 am, Thorn-apple, East house.	June 7, Summit Mills.
May 24, 6 pm, Onkama.	June 7, Shade Creek, Berkeley house.
May 30, 6:30 pm, Woodland.	June 9, 9, 9:30 am, Tulpe-hocken, Heidelberg house.
May 30, 6 pm, Sugar Ridge.	June 9, 10, White Oak, Penn-ville house.
June 6, 10 am, Lake View.	June 10, 11, 2 pm, Buffalo.
June 6, 10 am, New Haven.	June 11, 12, Schuylkill, at Bro. Chas. Daubert's home.
June 11, 6:30 pm, Grand Rapids.	June 13, Aughwick, Germany Valley house.
June 13, 2 pm, Beaverton.	June 20, Raven Run.
June 13, 6 pm, Crystal.	June 20, Pleasant View.
June 13, 14, 6:30 pm, Saginaw.	June 21, Montgomery.
Missouri.	Virginia.
May 10, Kansas City.	May 16, 4:30 pm, Elk Run, Moscow house.
June 6, Bethany.	May 16, Troutville.
June 6, Cabool.	May 16, 4 pm, Midland.
June 13, Smith Fork, at Plattsburg.	May 16, Lebanon.
Montana.	May 16, 4 pm, Peter's Creek.
July 4, 2 pm, Medicine Lake.	May 16, 3 pm, Creek, Hinton Grove house.
Nebraska.	May 23, Mill Creek.
May 24, Beatrice.	May 23, 3 pm, Pleasant Val-ley.
May 30, Bethel.	May 23, 4 pm, Bridgewater.
June 1, Octavia.	May 30, 6 pm, Unity, Fairview house.
June 6, Arcadia.	May 30, 2:30 pm, Spring Creek, Branch house.
June 6, South Beatrice.	May 30, 3 pm, Greenmount, Zion house.
June 6, 7:30 pm, Alvo.	May 31, 4 pm, Nokesville, Valley church.
North Dakota.	Washington.
June 4, Rock Lake.	May 24, Tacoma.
June 6, Williston.	May 30, Centalla.
June 20, Columbia, near Bradford.	West Virginia.
June 27, 5 pm, Kennmare.	June 27, 2 pm, Maple Spring.
July 4, 10 am, Flora.	
July 4, Carrington.	
Ohio.	
May 16, 6 pm, Bear Creek.	
May 23, 6 pm, Lick Creek.	
May 23, 6 pm, Toledo Mission.	
May 24, Greenwood.	
May 30, 10 am, Swan Creek, East house.	

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., May 16, 1914.

No. 20.

AROUND THE WORLD

"Go-to-Sunday-School" Day.

Realizing that at least some real good has been derived from the "Go-to-Church" movement, which swept over our land to even its remotest bounds, a new campaign is now being suggested to bring the Sunday-school into more universal public favor. The "Go-to-Sunday-School" campaign aims to enlist superintendents, teachers and scholars in a mighty and forcible demonstration of the real value of the Sunday-school to the community. Governor McCreary, of Kentucky, recently appointed May 3 as "Go-to-Sunday-School" Day for the people of his State, he being the first governor thus to emphasize the valuable work the Sunday-school is doing in the formation of character, constituting, as it does, the chief power and glory of our national life.

Greece Prohibiting the Bible.

According to recent reports, the Greek Government has now extended its rigid prohibition, barring the Greek New Testament from any part of the Kingdom, to all its newly-acquired territory. It is surprising,—to say the least,—that the country,—once the repository of learning, art, and culture during the brightest age of its existence, and which gave its language to the inviolate perpetuation of the Sacred Canon,—should now forbid the circulation of that mightiest specimen of ancient culture! The Greeks have always loved to pose as exponents of liberty. Why not, then, give free course to the Word of God, that all, from the least to the greatest, may read the Blessed Volume? "Where the Spirit of the Lord is there is liberty."

Responsibility Can Not Be Evaded.

In last week's issue we mentioned the deplorable labor war in Colorado. Later reports show that Mr. John D. Rockefeller, Jr., as representative of the controlling interests, disavows all responsibility for existing conditions among the unfortunate toilers, claiming that the dividend-bearing side of the business is the limit of his activity. While Mr. Rockefeller has freely given, of his time and money, to "white slave" reform work, one is made to wonder whether his sympathy should not reach out to the more immediate field of his employees? Can he evade his responsibility to those who, by the sweat of their brow, contribute to the financial returns of his business enterprises? Long ago one asked, "Am I my brother's keeper?" The issue is just as pertinent today as ever, and no one can shirk the responsibility that justly belongs to him.

Mission Work Duly Recognized.

Not far from the coast of China are the Chusan Islands. When, recently, Mr. Hylibert, an American missionary, settled at Dae San, a town on those islands, Mr. T. K. Shu, a leading official, issued a proclamation, in which he, among other things, emphasized the following: "Christianity teaches men about Jesus Christ, and leads all men to worship the only true God. This new doctrine has done much to help the Chinese people to a better life and greater liberty. Christianity, therefore, should be gladly heard, greatly honored and highly protected. If any should be so impolite as to disturb these meetings, they will be arrested and severely punished." Such are the words of a heathen official upon whom the Gospel of Christ has made a deep impression, and who will, doubtless, soon lay hold upon it as an actual possession. And what an influence for good he will be in his official position!

More Changes in Palestine.

In the recollection and personal experience of many of our members of the Church of the Brethren, whose good fortune it was to pay a visit to the Promised Land in recent years, many of the ancient methods of agriculture were still quite the same as they are said to have been for thousands of years preceding. They saw the ancient threshing-floors, with the patient oxen treading out the grain. They saw the winnowing of the grain, just as described in the Scriptures, and they were made to feel that there is a perfect agreement between the story of the Book and the land to which it refers. Today, however, changes are in evidence here and there. American mowers and reapers are seen on Esdraelon's plain, and even other modern appliances are no longer a novelty. Profiting by the experience of experts from far-off California, irrigation ditches are utilized in orange and olive

groves. Motor boats are on the River Jordan, the Sea of Galilee, and the Dead Sea. Additional railroad lines are also to penetrate some of the more remote parts of the Land of Promise.

Pleading for Peace.

Recent conferences in New York City, under the auspices of the "Federal Council of the Churches," formulated an address to President Wilson in behalf of peace and arbitration. Seventeen million Christian people are endorsing the plea presented to our Chief Executive. The first paragraph of the memorial dwells upon "our steadfast friendship for the Mexican people," and urges that we "express our sympathy to them in the disorders which now trouble their country." Further on the assurance is given that "the thought of war between Mexico and the United States is abhorrent to the vast majority of our people," and "that the voices clamoring for war do not represent the sentiment of the sane and substantial people of our republic." To all this we can most heartily subscribe, and we trust that our people everywhere will throw their influence in the right direction.

Moravian Missionary Mottoes.

Numerically considered, the Moravians do not rank very highly as a denomination. Judged by their most remarkable missionary endeavors, however, they take first place. Their three mottoes are therefore, in this connection, of decided interest: "(1) Every believer's work is witnessing for God. (2) Every believer's place is where he can do the most good. (3) Every believer's cross means absolute self-denial for the Master's sake." The mottoes are well put and may, broadly speaking, be practically applied to every believer. If it is every Christian's business to testify for God, he is bound to labor earnestly to that end all through life. If his place is where the most good can be done, his field of labor is right there, no matter what the attractions may be elsewhere. If his cross implies absolute self-denial for the Master's sake, he must be willing to say, "All of Christ and none of self!"

Jewish Ascendancy in Jerusalem.

At least 80,000 Jews are now said to reside in and about the Holy City, but such a large increase in Hebrew immigration would not have been possible under conditions as they prevailed even ten years ago. Stringent laws barred out Jewish immigration, and no Ottoman could sell land to a Hebrew without incurring the most dire penalties. It is most significant, also, that more and more the Hebrew tongue is being used among the Jews throughout the city. Twenty-five years ago the Hebrew language was heard but little in Jerusalem, because the Jew found it safer to conceal his identity under the language of the country from which he chanced to come. Today the Hebrew is heard in the markets, the banks, the shops, and especially in many of the schools, and ere long many who are not Jews will have to learn the Hebrew tongue in order to do business with the latter day representatives of God's chosen race. Instead of the old-time persecution, soon the friendship of the sons of Abraham may be anxiously sought and treasured.

What Is Real Success?

That the mere accumulation of multiplied millions does not really constitute success in the best sense of the term, has been demonstrated again and again. Whether any one's life is a success in all that is best and highest, can not be accurately determined, perhaps, until the summation of all things, on the day of final reckoning, and yet all may aim at a high ideal. An Eastern firm recently offered a prize of \$250 for the best definition of the word "success," and a Western woman carried off the honors of the contest by submitting the following: "He has achieved success who has lived well and wisely, cheered his fellows, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by a flower,—fairest and brightest of all,—a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an incentive to higher thoughts, whose memory continues to be an inspiration." To the above we would add: Set your ideal high, live a holy life, push hard for victory, trust God implicitly, and success is assured.

Foreign Nations Protesting.

Alarmed by threatened anarchy and looting in Mexico City, representatives of foreign governments at Washington are urging that it is the duty of the United States to take measures for the protection of the lives and property of foreign men and women in the Mexican capital. They insist that if protection be not accorded these people, the United States would be responsible for a crime against humanity. It would appear, therefore, that while the provisions of the Monroe Doctrine prevent any foreign power from interfering in Mexican affairs, it is, undoubtedly, the duty of the United States government to take steps by which life and property of any aliens in Mexico are duly protected. Whether, under present circumstances, the mediation movement will prove to be of real value, is open to serious question.

The Silent Influence of a Church Paper.

Under the blessing of God the influence of religious journals has been of great and undoubted value, and were all the facts along this line made known, the record would be a most interesting one. The New York "Christian Advocate" relates a remarkable instance of this sort. A student at school received the weekly denominational paper through the thoughtfulness of a friend. Busy with his studies, he did not always accord to it the attention it should have had, but one day his room-mate, glancing through the paper, was aroused by an article which appealed to young men to live ideal, Spirit-filled lives. That fervent message was the beginning of a changed life, and prompted the young man to consecrate his life to missions. He is now an honored missionary in Japan. May not, by the agency of our own paper, many a son or daughter, away from home and at school, be touched by a message which will prove to be a "word in season"?

Chicago's All-Night Church.

It is not at all unusual, in our cities, to note various business establishments in full blast all through the night. In harmony with that tendency, Trinity church, Chicago, aims to "have a clergyman in attendance at all hours of the day and night, to adjust the various matters that may demand his attention. A midnight service for workers who can not attend church at any other time, is also arranged for." All-inclusive as such a program would seem to be, one is really made to wonder whether the actual exigencies of this extremely busy age require such a move. There is all too great a tendency, nowadays, to live at high tension, and to turn even the quiet hours of night,—designed by an Allwise Creator as a season of repose,—to the pursuit of business or pleasure. Might not a return to simpler ways of living obviate much of the activity during the long hours of the night, now deemed absolutely indispensable?

When God Is a Partner.

About a year ago we referred to the proposed plan of Mr. H. X. Duke, a Baptist of Texas, to give, to the progress of religion in general, the proceeds of his entire chain of twenty-one nickel stores. Mr. Duke, since his earliest days in business, has always and most conscientiously given the tenth, and even more, to the work of the Lord, and his still higher resolve of a year ago is being carried out with the greatest fidelity. He has made God a Partner in the splendid business he has built up. Every penny earned, from the thousand and one things sold in the stores, will be used in Christian work. Missionaries will be supported, the needy will be comforted, lessons of Christian love and sympathy will be taught the wayward and downtrodden. As we think about Mr. Duke's commendable plan, the question presents itself: "Do we really have the right to ask God to prosper us in any undertaking if we are unwilling to recognize his rights in the matter?" If our past life has shown our unwillingness to "honor the Lord with our substance," how can we expect him to shower further blessings upon us? He is entitled to the means we are selfishly hoarding,—not because he really needs our little to work out his glorious plans, but because he wants to develop us for the highest uses of the Kingdom, and this he can not do as long as we are steeped in selfishness. "If we are 'close' WITH God, we can not be close TO God." A dollar from a man or woman who really wants to give it, is more precious to him than a thousand dollars from the man who merely gives because he can not well evade the persistent appeals of men. Exalted stewardship implies absolute trust and coöperation with our Partner above.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Unspoken Kindness.

The kindly words that rise within the heart,
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own.
The kindly word unspoken, is a sin—
A sin that wraps itself in purest guise,
And tells the heart that, doubting, looks within,
That not in speech, but thought, the virtue lies.

But 'tis not so; another heart may thirst
For that kind word, as Hagar, in the wild—
Poor banished Hagar—prayed a well might burst
From out the sand, to save the parching child;
And loving eyes, that cannot see the mind,
Will watch th' expected movement of the lip.
Ah! Can ye let its cutting silence wind
Around that heart and scathe it like a whip?

—John Boyle O'Reilly.

Reading Acts Fifteen at Conference.

BY PAUL MOHLER.

IN his editorial, "How We Do Things" (April 18, 1914), Bro. H. B. Brumbaugh calls our attention to the danger of making the reading of the fifteenth chapter of Acts, at Conference, a mere formality, and the warning is well-timed. We have done that with too many things in the past and are suffering from it today. The less of meaningless formality we have the better.

But it is not necessary for this reading to be a mere formality; it can easily be made of the utmost value to the Conference and to the church. It is full of significance, inspiration and guidance for the church and for Conference. It is my aim, in this article, to set this forth clearly.

As our Lord's ministry drew toward its close, he endeavored to prepare his disciples for the ministry which was to be theirs upon his withdrawal. He told them of his coming death, resurrection, and ascension. He promised them the Holy Spirit as their Guide and Comforter. He assured them that he and the Father would both be present with them, and that they would do greater works than he had done. With all of this in mind, he also said, "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven" (Matt. 18: 18). That is the great commission of the church, as a legislative, executive, and judicial body under God. It either means much, or it means nothing. If it means anything, it means that things of vital import are to be decided, here upon earth, by godly men, and that their decisions are to stand in heaven. And it is not simply the apostles only that receive this authority,—the previous verse makes it a church proposition.

Now this is a great general principle which needs demonstration. The demonstration we find in Acts fifteen. Notice that a local church was troubled about a very important question of doctrine and practice. There were strong men there,—as strong as the church has ever had,—but they did not finally settle this question (a local question at that time) without consulting the church. How much that means to us today, as an example of humility on the part of a local church, dealing with what appears to be a local matter, but which is really of great general importance! Perhaps the real place to read this chapter is in the local churches, first of all. Notice, when the question was brought up to Jerusalem, it was considered by the apostles and elders gathered together. We go further than they did, in admitting others besides elders into Conference, for which we have authority in Matt. 18: 17, 18. Certainly, if the action of the elders and apostles at that time means anything to us today, it indicates that the way of settling vexed questions of a general character, arising in local churches, is to carry them up to a conference of spiritual leaders for their consideration.

Furthermore, the question was thoroughly dis-

cussed, and some strong speeches were made, of which we have several extracts. Finally a decision was rendered which was accepted unanimously (verse 25) as the decision of the Spirit (verse 28) and which was sent forth to the churches to be kept as decrees ordained by the general conference (chapter 16: 4).

Now this all shows how the church at that time interpreted Matt. 18: 17, 18, in actual practice. When a question arose too large for a local church, it was decided by a general conference of Spirit-filled men, who sent their decisions forth as the decisions of God, to be kept by the churches. To me, this is exceedingly significant. If the local church needed outside help *then*, it needs it *today*, when it meets a perplexing problem of doctrine or practice. If it was necessary *then*, to have Spirit-filled men to consider their questions, it is necessary for us to have the same kind *today*. If the Spirit was willing *then*, to guide their conferences, he must be willing to do the same for ours. If that conference had to come to *one accord* before sending forth a decree, our Conferences of today ought to at least approach *unanimity*, although such perfect unanimity could hardly be expected in a body whose delegates are as carelessly elected as are many of ours today. As the decrees were delivered to the churches *then*, to be kept, so it should be with us *today*. It is a sad fact today that so many of the decisions of Conference are set aside as being the "decisions of men."

This is either true or it is not true. If it is true that Conference decisions are "man-made," there is certainly something seriously wrong, which should be set right. If we have no Conference that God can use to direct his people, we had better be establishing one, for God knows we need his guidance today, if anybody ever needed it. If we are to be *one* as Christ and the Father are *one*, we must "be of the same mind," and stand together in everything under the power and grace of God. To be *one*, we must have the mind of God in doctrine, in practice and in methods of work.

Do I think that all Conference decisions are sanctioned in heaven? No, I do not; I think some of them are open to question as to their justice and reasonableness. Do I think we ought to obey questionable decisions? I certainly do, unless my obedience to them would cause me to disobey God, and I know of no such decisions on our Minutes. It is considered the duty of every good citizen to obey the laws of the land as long as they are on the statute book, whether he thinks they are just or not. Certainly we, as members of the church, ought to have as much respect for the decisions of our Conference as we have for the laws of our land. But I think unreasonable decisions should be changed as soon as possible, and I believe in taking steps to change such decisions even while obeying them.

But how important all this makes our Conference decisions! How sad it is when a wrong decision is made! How hard it is to change when it is once made! How careful we should be always to send the right kind of delegates to Conference! What folly it is to authorize a man to serve as delegate simply because he has earned the "honor," or because he is able to pay his own way, or for some other untenable reason! To send men as delegates who are not strong in spiritual character and wise in judgment, is to insure that Conference decisions will be man-made and unworthy the serious respect of the church. Better no representation than that kind. God give us a Conference through which he can speak.

4341 Congress Street, Chicago.

Those Nestorians Again.

BY GALEN B. ROYER.

THEY are in America now, carrying on their work. I hear of them in Oklahoma, parts of Ohio and Pennsylvania. What can we do to stop them? Tell your neighbors about them and have every door closed against them.

Perhaps some people think I am too strong in my statements about these "Cross-Stealers," as they are

called in their own land. A missionary from Persia, on reading the little pamphlet which was published last fall, wrote me concerning my statement: "Like the Queen of Sheba, the half has not been told." The Rev. S. W. Gentle-Cackett, Secretary of the Bible Lands Missions' Aid Society, of London, in a letter dated April 20, 1914, says of the pamphlet, "Your pamphlet, *re* the Nestorians, came to hand this morning and I have read it with interest. If there is a fault it is that you are too mild in your judgment." He has published a folder, setting forth correspondence on the subject. Let me quote from Dr. Wigram's letter in this folder. Please know that Dr. Wigram is head of the Archbishop of Canterbury's Mission, at Van, Turkey-in-Asia, and the letter was addressed to Milo Jewett, the American Consul, Trebizond, Black Sea. Dr. Wigram is an English clergyman, sent out by the Archbishop of Canterbury, England, to work under the Patriarch of the "Assyrian," "Nestorian" or "Chaldean" church, for the education of their clergy. He declares he is well acquainted with all the bishops of the church, and believes that most of them are disgusted with the scandal, and desirous to abate it. From his letter I extract as follows:

Mar Sergius is undoubtedly a bishop of the church called "Assyrians," "Nestorians," or "Chaldeans," whose members are, for the most part, in the district known as Kurdistan. He is about 23 years of age [1909 the letter was written].

Letters of Recommendation.

This bishop does often give letters, commending the bearer to the charitable, and giving him more or less authority to collect "for the church" in the countries to which he goes. The bearers represent themselves as collecting for church-building, schools or orphanages, etc. In no case have I ever known any of the money given to be spent on anything but the benefit of the collector himself, nor could the Patriarch of the church (who is known as Mar Shimun, and who resides at Julamerk) tell of such a case. All churches in Jilu are ancient; there are no orphanages, and such schools as exist are the property of foreign missions. The men who go out thus, collect simply for themselves, though the bishop in question may so far forget himself as to accept a small share of the plunder.

The Patriarch has made efforts to stop this traffic, both because of the scandal, and because he knows that the money thus given would suffice to supply all the schools, etc., which his church needs, if it were spent for the purpose for which it was given. He has sent letters to the Government of India, authorizing the prosecution of any who collect in his name, and he would no doubt do the same for the American government, if requested. He has not, however, been able to control his colleague.

There are, of course, excuses for those who practice this traffic: (1) The utter poverty in which the people and the bishop dwell, which makes them willing to adopt any means of earning. (2) The fact that for generations neither property nor life has had any sanctity in the country, and these men only collect contributions with a letter instead of with a gun. There is no very clear distinction between robbery and swindling, and in this country robbery is and always has been fair play. (3) The folly of those in every country who have apparently more charity than brains. A man in utter poverty knows that by going to America and "pitching a yarn," which he would not expect to be taken seriously in his own land, he can collect £3,000 (about \$15,000), which is a fortune here, and live well meantime. It will be seen that the temptation to take advantage of the criminal folly of those who trust these Orientals as they would never dream of trusting their own countrymen, is very great.

The first edition of the pamphlet has been sent out and gladly received by Christian people throughout the States, Canada and England. Another will be off press in a few days. I am doing this at my own expense. The pamphlet is free to any one. If persons wish to help bear the expense by sending postage, covering what copies they desire, it will be accepted thankfully. But do not stand back on account of this expense. Send the pamphlet out and stop these "Cross-Stealers." I have been told that a few years ago two of them went through the southern part of the States and took back \$45,000 as the reward for their efforts. In the name of Christianity, turn these fellows from your doors empty-handed, and if you want to help their people, do it through organized, legitimate channels.

Elgin, Ill.

The Relation of Good Farming to Christianity.

BY H. M. FOGELSONGER.

WHAT difference does it make how a man farms, so long as he is a good Christian? Or, again, what difference does it make how a man lives, so long as he is an excellent farmer? These are questions that men ask themselves every day. They may not be put in just those words, but they are asked, just the same. There are men and women who are, to all appearances, careless about their daily work, whether it be plowing, feeding cattle, or cooking, but at the same time they think that their church record is about as nearly perfect as it can be. They see no relation between farming and religion. Another class of people are equally sincere when they ask the second question. They think that to assist in building up a community by good farming is about as worthy as anything that one can do. They see no further than physical well-being.

Many people who are farming would make a better success at something else, but these misfits must not be considered in what follows. I am thinking about the farmer who is willfully careless and negligent, or who is not making a success, because of a lack of knowledge concerning agricultural problems. Ruling out the misfits, then, we ask whether it makes any difference how a man farms, so far as his religion is concerned. I believe it does make a great difference. This opinion is held by many who are more able to write on the subject than I, and whose experience has been longer and more varied.

Instances can be cited where ministers have built up run-down country churches by interesting the members in better methods of farming, as well as in religion. We must remember that we have but one mind, one pair of eyes, and one set of senses all through. We accept religion with the same mind that we use in planning our farm work. We read the Bible with the same eyes with which we see our green fields and growing stock. The person who is active and ambitious about his farming is, as a rule, more likely to be the same in church work, providing he is interested in religion.

If you know of any country church that is not growing very rapidly, or that is showing signs of dying, notice whether many of the members are interested in improving the fertility or appearance of their farms. Do they ever attend farmers' institutes or any of the special crop improvement lectures, or special trains conducted by the State experiment stations? Do many of them keep their fences in repair? Are the buildings ever painted? In such a congregation you may also notice that a few of the more ambitious young folks, whose spirits have not been deadened by the general stagnation, have left the farm and have become interested in some trade or profession in the city.

Some medicine companies sell headache tablets and recommend them to be used whenever a person has headache, no matter what is the cause of the pain. Usually the trouble is not in the head. It may be in the stomach. The same kind of treatment frequently is given churches that are "run down." All the trouble may not be in the church itself. A disease may be working on the daily life, as it is lived on the farm. When that is removed, people sometimes get better spiritually. Now, do not understand me to say that farmers' institutes will call sinners to repentance. What is meant is simply this, that we can not bring about any reform in a one-sided manner. If there is anything the matter with our country churches, as we hear, let us first find out whether country life is worth living.

A minister moved into a certain congregation to take charge of the church work. The congregation wanted him to "build them up." He found deplorable conditions, not only in the church, but outside. The roads were bad; in reality, it was difficult for those living a distance from the church to attend the services. One of the first things he did was to interest the farmers in good roads. This was a difficult matter, because the old clay roads had been used so long that there were ruts in the minds of the farmers as well as in the roads. After an experimental section of

road was built, all were anxious for a general improvement.

In the same community methods of farming also were out of date. The young men could not see any future but drudgery in farm life, and as a result the best had left for town. The new minister next introduced, with the help of one of the more progressive farmers, newer and more scientific methods of cultivating, dairying, etc. It was not long until the general grade of farm stock in the community was much improved. New barns were erected here and there and, more important than any of these improvements, was the fact that the young people began to return from the city.

All those activities of the new minister were carried on as side lines to the regular church work. He found he had to have better farming in the neighborhood before there could be much growth in the church. There was a steady improvement in the church attendance and interest. Without any special revival meetings, conversions occurred regularly throughout the year. It was not long until the membership was doubled. This and other similar instances that might be cited show that there is a very close connection between good farming and Christianity.

It does make a difference how a man farms or performs any other occupation for a living. A man who is not honest with himself, who neglects his live stock, who mistreats his farm, is sometimes the man whose religious convictions can not be trusted.

New Paris, Ind.

"It Is for the Church."

BY W. O. BECKNER.

IN the seventh chapter of Mark we are told of a dispute which the Pharisees and scribes raised with the Master over the matter of ceremonial observances. They had noted that the disciples ate their food without washing their hands. The question raised was not one of sanitation, but simply one of ceremony. Jesus quite sharply rebuked the critics for their strictness in obeying the prescribed ceremonies in the letter, while purposely evading them in their essence and spirit. He cited the case of a young man denying help to his parents when they were in need, giving as his excuse that he was busy helping the Lord instead. Jesus made plain his attitude as to such practices.

The habit of ritual has its fangs fastened into many a person in this age also. Not only was it the people of Jesus' time who laid aside human good for ceremonial observance, but the same is done today. An instance of this recently came to me very forcibly. In a certain town the grass roof of the church had become bad and was to be changed for a roof of galvanized iron. The priest was on hand personally to oversee the work. He had the roof removed, all except that over the altar. On Sunday morning I happened to walk down by the church. I saw the priest there and went in to chat with him. He had a number of men on the roof, over the altar part, hard at work, and was hurrying them. He said he expected a number of others there soon to join in the work. I jokingly asked him if the day was not Sunday. He said yes, it was Sunday, but that he had told the people in his sermon that morning that they might come and work that day for the church; that he had made it all right for them to do so. He further stated that in the time of rice harvest four Sundays are given in which people may labor on Sunday without incurring the displeasure of the church.

I had to ponder his statement, "It is for the church." That was reason quite sufficient for breaking the rule. The season of year when this occurred is exceedingly dry; there is practically no rain for months. The weather was fine at the time, yet he wanted the roof over the altar removed on Sunday, so the workmen could get the iron on quickly without exposing the altar to rain. He further stated that the men who were employed that Sunday were working gratis; that many of them were from out of town; that the town people had donated money for the project, and that he had called on those out of town to contribute some labor on Sunday to make up their share. He said he had provided *tuba* for them,

so they would all be happy while they worked. *Tuba* is the fermented sap of the cocoanut tree, caught at the stem of the flower. It is a common native drink, and when imbibed in quantities it produces intoxication. But still it was all right in the sight of God, because "it was for the church."

It might be added that, during the time the carpenters were employed, the noon bell in the church tower failed to ring for noon until about half an hour after twelve o'clock. Before that time, and after the carpenters were done, the bell rang at twelve. But no matter about a little thing like that. What is wrong about cheating a laboring man out of half an hour's work each day when "it is for the church"?

Religion, which finds its expression in obedience to ceremony, has not the sanction of the Master. The church is not a thing to be slavishly served, as the Pharisees and scribes served their church, but rather is an organization for human good, an organization of men for the distinct purpose of getting more of God into the heart and fountain springs of life. He who would work for God serves him best, not in blind obedience to ceremony and ritual, but in helping his fellow-men. God does not approve of one man cheating another in the interests "of the church."

Cuyo, Palawan, Philippines.

Five New Books for Our Ministers.

BY J. H. B. WILLIAMS,
Secretary of Gish Committee.

THE Gish Fund Committee met in their regular annual session at Elgin on April 3, to consider various questions that had arisen relative to the work under their supervision. Of greatest importance in their discussion was the question of suitable books to offer our ministers this spring. Inasmuch as our ministers are engaged in so many lines of employment and naturally have but a short time in which to prepare their sermons, it oftentimes becomes an exceedingly puzzling task to choose such books as will fit the busy man, the pastor, the student and him who is seeking inspiration.

Not for several years has our Committee seen their way clear to add as many books to our list as they have this spring. And they have added the best that it has been their good fortune to discover. During the year a goodly number of books have been examined. Some manuscripts have been kindly submitted for examination. Some have offered to prepare manuscripts. But the Committee, at best, have only a limited amount of funds to invest in this worthy enterprise and hence must make their money go the farthest, both in expenditure and in the selection of such books as can be of most general use.

Considerable pressure had been brought to bear to add another volume of Dr. Schaff's "History of the Christian Church." Volumes I, II and VI have in the past been offered, but only Volume VI remains on the list. Volume III has now been added and can be secured from the Publishing House at the same price as was charged for the others, viz., 88 cents to ministers of the Church of the Brethren,—this to include cost of packing and postage. The regular price of this volume is \$4, hence our ministers are enjoying a very substantial discount. The ministers who have received the other three volumes should also have this one, as a companion. It covers that eventful period of Christian emperors, patriarchs and councils, from Constantine the Great to Gregory the Great, A. D. 311-600. The student will find this volume indispensable in his consecutive line of research into church development, but for the general reader it will not be found to contain as much of general interest as the volumes of Schaff that have heretofore been offered. We are pleased to offer it to our ministers, feeling assured that if it is read and studied as it should be, we shall the more readily appreciate the blessed Christianity which has been in development during these nineteen centuries. We offer this book, feeling that it will have a wide sale among our ministers.

For a considerable period of time the Committee has been seeking for a book treating on the Old Tes-

tament in such a way as effectually to meet the destructive criticisms that have been lodged against that Blessed Volume. Different books have been examined, in different years and at different times, but not until Dr. James Orr's "Problem of the Old Testament" came into their hands, did they feel that they had found a book of sufficient merit, to meet the attacks of a certain school of destructive higher critics. We devoutly believe that in this book, which we now offer, we have found a defender of the Old Testament, who, from the standpoint of logic, reason and truth can meet the destructive critic with effective weapons. The book is intellectual and profound, written to offset the arguments of profound, learned men. The student naturally will most enjoy this book, but many of our brethren will take keen delight in the power of this godly Scotch scholar. Handling, as it does, questions assaulted by the destructive critic, it naturally must discuss some very dry subject matter,—dry to the casual reader, but of intense interest to the one who reads with a critical eye. This book containing 562 pages is now available through the terms of the Gish fund, and can be secured by our own ministers for 25 cents. The Gish Committee takes pleasure in commending it.

Possibly no danger is more imminent today in our country than the policy of "nation-absorption" by those who have announced, as their program, the making of America Catholic. It is not the desire of the Gish Committee to unduly arouse our ministers, nor is it their feeling that our ministers should allow themselves to be deceived and lulled into sleep over the thought that there is no danger imminent from this arch-enemy of Protestantism. The Committee takes pleasure in offering to our ministers a book written by an ex-Catholic in a kindly spirit to his former Catholic friends. This book, "Roman Catholicism Capitulating before Protestantism," by G. V. Fradryssa, is devoid of the polemical spirit so prevalent in anti-Catholic quarters these days, and it endeavors, through reason and logic, to refute the many doctrines so tenaciously held by the Roman Catholic Church. It is a powerful appeal to Catholics, and will enable our people to peer behind the curtain and understand some of the problems with which Romanism is beset. This book, containing 359 pages, should be in the hands of every minister of our church, and having come into his hands, it should be studiously read. It may be secured by our ministers for 20 cents.

The Committee takes special pleasure in offering to our constituency a volume by Dr. Newell Dwight Hillis, entitled "Contagion of Character." Some of our ministers, who have read it, pronounce it exceedingly fine. The chapters are very short, written in a terse style, very fertile with illustrations and ideas that will be of material assistance in lending life to sermons. Short intervals of time can be utilized in reading this book and still one can be able to finish a chapter. Such subjects as the following are discussed: Sins that Crouch at Your Door, Life an Undeveloped Estate, Gold or Yellow Clay, etc. The book contains 327 pages, divided into 52 chapters. It should be on the study table of every minister. Price to our ministers, 15 cents per copy. We bespeak for it a wide circulation.

In Dr. Charles Goodell's "Pastoral and Personal Evangelism," the Committee feels that they have found something distinctly worth while for the busy pastor. Practical methods of soul winning are treated in a way that is sane, reasonable and capable of being put into practice. In these days of many methods, so many of which are mere theory, it is difficult to select a volume that will contain only such plans as are suitable for work. The simple method of winning souls, one at a time, is the gospel method and Dr. Goodell lays special stress on this point. The author, a busy, successful pastor himself, treats among others the following subjects: Pastoral Evangelism, Personal Evangelism, Laymen in Evangelism, Evangelistic Preaching, Pulpit Power, Special Revival Periods, Decision Day, Ways of Reaching the Young. There are 22 chapters in this book, which contains 221 pages. To ministers of our church, 15 cents.

In addition to these five books the Committee feels that we need a good live book on devotion and none has been found that surpasses the little volume, "Alone with God," which was on the list some years ago. We therefore have replaced it on the list and it may be secured by those ministers, who have never ordered it, for 10 cents. We hope it will be secured, along with the other new ones on the list.

The total retail price of the five new books placed on the list is \$8.20. They may be secured through this fund by our ministers for \$1.63. In offering these books it is our confident hope that they may be widely circulated. We hope that our ministers, who are able, will purchase them. We appeal to the local congregations in behalf of that faithful minister who is not financially able to secure the entire set of Gish books, and hope that those who ask the man to preach will see that he has the set of books now offered. In the assurance that our ministers will be pleased with these new volumes offered, we respectfully suggest that all who may wish to avail themselves of their use may order them as soon as possible.

Elgin, Ill.

Visiting the Sick.

BY NETTIE C. WEYBRIGHT.

It requires prayerful Bible study, careful guarding of our own lives and a wise use of our time to live up to the New Testament standard of Christian perfection or consistency. We are so likely to become selfish, to think that time is ours for our pleasure, self-seeking, or securing of wealth. When some one is sick, destitute, or otherwise in need, the call must be loud and long, and aimed directly at us, before our dull ears can hear, or our minds comprehend that it is our opportunity of giving the needed assistance.

Oathbound secret societies boast that they give their sick better care than do the Christian churches. It is time for us to awaken from our lethargy, and to do more for those in need of help. Their needy ones receive help because of the dues they have paid. Our needy should be served because we are all brethren and sisters,—children of the same Divine Father, drawn together by bonds of Christian love, the poor as well as the rich receiving our love and service. After all, love is a wise guide in all our work for others' good.

Different persons have many different ways of visiting and caring for the sick. "Some, wearing their best clothes, come hurriedly to the sick-room, exchange a few words of greeting, leave a bouquet of flowers, and go away, thinking they have performed their duty to the suffering one. Others go to read, sing and pray with the sick, which is well and good, but sometimes is not all that should be done. There is yet another class of visitors, whose aim seems to be to unburden themselves of their vast store of neighborhood gossip, local news, and the memory of all the ills they and their friends have ever fallen heir to,—doing all this at the expense of the shattered nerves and aching body of the helpless one on the bed of affliction.

I have often been impressed with our lack of real helpfulness in our ministrations for our sick friends. Flowers are an ever welcome gift for sick people, but are there not times when more than flowers is needed? If the mother in the home is sick, and no help can be secured to do the housework and care for the family, the help of a loving neighbor, neatly clad in calico gown, who comes in to do some necessary work in the home, is appreciated far more, certainly, than the kid-gloved hand that bestows its gifts of flowers and leaves again. The writer remembers well an instance of this kind when, after a few hours of cleaning, cooking and baking, the mother being sick, the little four-year-old boy, came to express his gratitude, saying, "I'm glad you came to make us some cookies." Since then, his little life is ended, his soul has gone to be with God, but the picture of his grateful baby-face is still on memory's walls.

It is often easier to send a postal, expressing our love and sympathy, than to do scrubbing, baking, washing or sewing, but the more we are willing to give our real selves, usually the more good we can

do. Sometimes a five-dollar bill or a few days' plowing might be the gift the Master would have you give. Let God direct.

Syracuse, Ind.

Motive.

BY J. EDWIN JONES.

A GENTLEMAN who, in his boyhood, had had the care of a flock of sheep, told me that often, upon opening the sheds in which they were accustomed to feed, he placed his cap on the earth before the door. The sheep would hesitate a moment; but the leader, having leaped over the cap, every sheep would follow his example, no matter how many there were or whether, meantime, he snatched up the cap.

We do not wish to be called "muttonheads," but do not many of us act with as little motive as these sheep?

St. Patrick lived and died. Whatever his virtues, few people now believe the legend that he banished the snakes from Ireland. But multitudes, many of whom would repudiate the idea of being either credulous or superstitious, will follow the lead of those who seek profit or prestige from observing March 17 as an anniversary of this saint. "The wearing o' the green" has been popularized by some people to give prestige to their religion, and the fad has been copied by many thousands who would resent the conclusions which the act suggests.

It would be interesting to know how many of those who send beautiful tokens of love on St. Valentine's day know who St. Valentine really was, and what connection there was between the saint and love-making. Tradition and allusion fail to make clear to searchers why we should persist on this day in keeping up the custom. In fact, many take advantage of the day, not to send messages of love, but of ridicule, hate, and silly distortions. It may be a good thing for manufacturers and dealers, but it is also a fine commentary on the credulity of the average mind, that so many fall in with the custom only because it is a custom.

It seems quite evident that many people have become professing Christians for no clearer reason. Because Christianity does rest, not on tradition, or custom, or superstition, but on Christ, the Rock of Ages, Peter says, "Sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you" (1 Pet. 3: 15).

Jesus Christ lived; he wrought; he was crucified; he rose in triumph; he is glorified as our High Priest. No fact in history is better attested. Yet many are blindly following others in the customary path of Christian ethics, impelled, not by who Christ is and what he did; neither by what he taught; but by the desires of their own heart, as compared with the conduct of others.

What should be the impelling factor in our activities? It seems clear that we should not blindly follow just any person or movement; and it seems equally clear that our actions are based on some motive. Do we always act from some motive? If so, what should it be? and is one motive sufficient for all of life's activities?

Some people act from policy; that is, they weigh their actions by their possible effect on others and upon themselves. Such persons are always in trouble, have no stability, beget no confidence. The policy man is always wanting to know what people think of him. He also wishes first to know what is the popular side before he takes a stand. His ambition is to please all, that he may advance. He can not be depended on in any great undertaking. There is nothing by which you may gauge his possible actions. He is vacillating. From such a motive can develop no worth-while character.

Some people are impelled by selfishness. All the larger plans and outlines of their lives are chosen with reference to their own advancement. They give of themselves or their money only when they expect to profit by it. "To be seen of men," to receive their praise, they act.

One of the strange motives is fear. And there is

no more cruel bondage, and perhaps none more frequently met. It suppresses our development. We can not do this for fear of offence. If we do this, we shall be thought bold. If we do not do this, folks will think strange. In bondage to everyone, with no freedom of conscience, such a person becomes a burden to himself and a menace to the peace of his associates. Scripture truly says, "Fear hath torment."

Another motive, terrible in its effect on the person who allows it, is hate. Living in the shadow, seeking darkness, vengeful and without mercy, hate saps the very fountains of life. It is, perhaps, the most unreasoning and unreasonable of all motives. The atmosphere that surrounds it is chilling. It emanates from Satan and will find its consummation in hell.

Pride, the deceptive motive, is akin to selfishness. Like all other motives, it grows with exercise. It is despicable in its operation. It begets exaggerated thoughts of one's importance; makes one boastful, haughty, unpleasant. "Pride goeth before destruction, and a haughty spirit before a fall."

Duty, the exacting motive, robs one of the joy of living. To do one's duty is beautiful, but duty as a motive is prosaic and unworthy. It measures out the moments grudgingly. It doles out charity by rote. It keeps one laboring to live, rather than living to labor.

It is evident that none of the foregoing is worthy as a dominant motive. A combination of them, or even a selection from them, but increases the difficulty. What, then, is the proper and all-inclusive motive?

Love to God and man is set forth by our Lord as all-inclusive. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." On these two commandments the whole law hangeth, and the prophets." Love to God leads to joyful acquiescence in his every known wish. Love to man, which is the test of our love to God, calls into expression those activities that oppose and eradicate every improper motive.

In Paul's matchless delineation of love we discover that love never calculates. Hence, he who is dominated by love can not act from policy. Love never seeks her own; therefore, one can not be impelled by selfishness when love reigns. Perfect love casteth out fear. Love rejoiceth not with evil; it is the very antithesis of hate. Love makes us humble and leaves no occasion for pride. And love glorifies duty. Therefore, if love be the dominant motive, no unworthy motive can long exist. May indeed "the love of Christ constrain us," that we may love him because he first loved us.

Larned, Kans.

Report of Auditing Committee.

We, the undersigned committee, appointed by Annual Conference to audit the books and accounts of the General Mission Board of the Church of the Brethren, including the Publishing House, operated under the control of the said Board, make the following report:

This report embraces the operations of the Board for the fiscal year beginning March 1, 1913, and ending Feb. 28, 1914. A careful and painstaking examination was made of all business transactions during the fiscal year. All expenditures of money were evidenced by vouchers, duly receipted; securities were examined and found as shown by their books and this report; interest on securities is paid promptly, with but few exceptions. As far as your committee is able to ascertain, after carefully examining securities and decisions of the Mission Board, it feels that every precaution is taken to avoid losses in loaning the funds of the Board. We further recommend that the Board maintain the policy of loaning its funds only upon first mortgages on improved farm lands in settled and established communities.

On critical and careful examination of pay roll and salaries, we do not find that any individual or officer is receiving an exorbitant salary.

All donations as reported in the Missionary Visitor and aggregating \$50,041.19 are shown on the books of the Secretary and credited to the accounts as published.

The earnings of the Publishing House are very satisfactory, and commendation is due to the executive officers, managers, superintendents and heads of departments, for their earnest endeavors in bringing about the results, as shown by the loss and gain account and statement of affairs.

The Missionary Department, and the work of the General Mission Board are carried on, we believe, at the least possible expense, considering the magnitude of the work and the responsibilities assumed.

We submit herewith a summarized statement of receipts and expenditures of the Missionary Department, as shown by the books of the Secretary-Treasurer.

We also submit a summary of the ledger balances, after all transfers and chargings off for the last fiscal year have been completed. These balances also represent the condition of the ledger for the new fiscal year, beginning March 1, 1914.

Summarized Report of Receipts and Expenditures of General Mission Board for Year Beginning March 1, 1913, and Ending Feb. 28, 1914.

RECEIPTS.	
Cash on hand at beginning of fiscal year,	\$ 21,620.78
Total of all funds reported in Missionary Visitor,	50,041.19
Income, endowment, business earnings and rent,	54,474.33
Earnings Brethren Publishing House,	20,000.00
Church extension, bills receivable repaid, proceeds of Palestine, Ark., church sale,	3,347.41
INDIA FUNDS.	
Interest Loan Fund, dormitories and refund,	1,119.73
Special supports,	8,075.00
Transmissions,	1,143.16
Natives and Girls' School,	2,708.26
China Funds.	
Support of missionaries,	3,500.40
Support of native workers,	269.69
Refund and transmissions,	655.40
Gish Funds.	
Sale of Testaments,	730.06
Sale of Gish Books and income of Gish endowment,	3,537.28
Donations to Endowment Funds.	
World-wide endowment,	38,470.25
Annuity Mission endowment,	4,200.00
India and China endowment,	200.00
Gospel Messenger endowment,	50.00
Repayment of Loans.	
Endowment, bills receivable,	67,256.82
Brethren Publishing House,	2,037.29
SUNDY ACCOUNTS.	
Sale of old brick, etc.,	31.10
Real estate sold,	11,269.35
M. L. Bruce farm,	4,178.20
Denmark Poor Fund,	176.32
Sundry receipts,	117.66
Total receipts,	\$279,208.73
EXPENDITURES.	
Annual Meeting Committee and general expenses,	5,274.21
Annuitants,	22,561.21
Publications,	5,738.62
MISSION WORK.	
District Mission,	7,945.00
Sweden,	2,604.61
Denmark,	2,112.52
India.	
General Mission Work,	23,263.13
Bungalows and repairs, native quarters, buildings and equipment,	6,940.00
Medical equipment,	750.00
Schools and industrial work,	5,102.20
Native workers,	2,085.79
Transmission,	1,143.16
China.	
General mission work,	13,963.65
Medical equipment, journals,	1,072.50
Schools, native workers and Orphanage,	1,716.44
Ministerial and missionary relief,	1,160.00
Gish Testament and publishing expense,	3,087.70
Denver Colored Work,	281.50
Chicago Extension expense,	1,390.97
Flood sufferers,	2,223.76
Building and ground expense, new boiler and installation, taxes, insurance, etc.,	5,230.49
Denmark Poor Fund,	100.00
Whitmore farm expense,	1,000.00
Michigan farm,	51.14
Loans made during the year,	148,350.00
Missionary deputation work,	2,050.90
Interest on reserve fund and General Mission endowment to Publishing House,	2,616.65
Accrued interest on loan purchased and interest on loan and income expense,	1,264.25
Total expenditures,	\$271,561.61
Cash on hand at close of fiscal year,	7,547.12
LEADER BALANCE SUMMARIZED.	\$279,208.73
Cash on hand,	\$ 7,547.12
Missionary deputation work,	2,050.90
Church extension bills receivable,	13,033.25
Brethren Publishing House,	130,000.00
Endowment bills receivable,	717,388.19
Real estate,	3,298.00
Accounts receivable,	1,610.18
Special support accounts,	2,150.77
Gish Testament,	648.56
Ministerial and missionary relief,	11,786.59
Funds of various mission work and enterprise,	28,201.96
Church extension donations,	13,033.25
Publishing House reserve,	33,200.00
Endowment funds,	729,709.42
Estates, etc.,	60,334.12
Publishing funds,	1,119.85
Job work in process of completion,	2,044.66
Special support accounts,	\$877,078.41
RESOURCES.	\$877,078.41
The resources of the Publishing House are made up of the following accounts:	
Office fixtures,	\$ 2,479.50
Outfit,	11,898.58
Machinery,	51,179.90
Accounts receivable,	20,828.55
Merchandise,	11,579.43
Material of publications,	60,334.12
Job work in process of completion,	38,825.64
Cash on hand,	28,676.55
Total,	\$166,111.42
LIABILITIES.	
Advance subscriptions paid on publications,	\$ 32,619.49
Net resources,	\$133,491.93
The inventory for the fiscal year we have checked, and noted that proper depreciations have been made on machinery and outfit and that the invoices are taken with care to avoid any over-valuation on city stock, merchandise or machinery. The inventories are taken by the manager and heads of departments, and certified to by them. The buildings and stock of merchandise are covered by fire insurance. The aggregate amount of Assets of the General Mission Board holdings, exclusive of the properties in foreign lands, are as follows:	

Brethren Publishing House inventory,	\$133,491.93
Notes receivable of all kinds,	730,421.44
Real estate,	3,298.00
Building and grounds, Elgin,	130,000.00
Cash on hand,	7,547.12
Accounts receivable,	1,610.18
Total,	\$1,006,386.67
The above report is hereby respectfully submitted, completed this twenty-fourth day of April, A. D. 1914.	
P. F. Eckerle,	
R. E. Burger,	
P. L. Reber,	

Papers for Annual Meeting.

Eastern Pennsylvania.

(1) Elizabethtown College, through Elizabethtown Church of the Brethren, through the District Meeting of Eastern Pennsylvania, petitions Annual Conference of 1914 to be recognized as a Brethren's School.

Answer by District Meeting.—We so petition the Annual Conference of 1914.

(2) Spring Creek church asks Annual Meeting, through District Meeting, that the Annual Meeting of 1915 be held at Hershey, Pa.

Unanimously passed to Annual Meeting by the District Meeting of Eastern Pennsylvania.

Second District of Virginia.

Petition: Inasmuch as the deliberations in the Standing Committee room would often be a great help to the next meeting, we, the Buena Vista congregation, petition District Meeting of the Second District of Virginia, to ask Annual Meeting at Seattle, Wash., to authorize the Moderator of each Standing Committee to appoint a Secretary, to keep a record of the work of said committee, and, further, to authorize the Moderator to turn the record over to the next Moderator in office.

Answer: Passed.

Idaho and Western Montana.

Inasmuch as the work of the Sunday-school and Christian Workers' Society is inseparable, we, the Twin Falls congregation, petition Annual Meeting, through District Meeting of Idaho and Western Montana, to place the management of the Christian Workers' Society in the hands of the General Sunday-school Board, with instructions to employ a Christian Workers' Secretary, who shall be an assistant to the General Sunday-school Secretary; to issue such literature as may be helpful; to assist in the spiritual development of our young people, along lines harmonious with the General Brotherhood; to secure the necessary funds for this work through offerings from the Christian Workers' Societies and such other avenues as may be thought advisable.

Sent to Annual Meeting.

Southern Virginia.

Inasmuch as there is a difference of opinion as to the decisions of Annual Meeting of 1911, on the dress question, in regard to the necktie, we, the Beaver Creek congregation, Floyd County, Va., petition District Meeting to ask Annual Meeting if that decision forbids the wearing of the tie.

Sent to Annual Meeting.

EASTERN DISTRICT OF VIRGINIA.

The annual Ministerial Meeting and the annual Sunday-school Meeting of the above-named District are to be held in the Fairfax congregation, at the Oakton Church, Fairfax Co., Va., on Thursday and Friday, May 21 and 22.

MINISTERIAL MEETING PROGRAM.

Thursday, May 21, 1914.

First Session, 10 A. M.

1. Benefits of Worship: (a) Family (15 minutes).—J. M. Kline. (b) Public Service (15 minutes).—A. C. Miller. General Remarks (30 minutes).

2. What Are Our Greatest Needs as Ministers of This District (15 minutes)?—W. H. Sanger. General Remarks (30 minutes). Adjournment, 12 Noon.

Second Session, 1:30 P. M.

Devotional.—G. A. Maupin. Business Period (30 minutes). 3. Should We Not Do More Teaching Along the Line of Giving as a Privilege Rather than a Duty (15 minutes)?—Geo. W. Boehm. General Remarks (30 minutes). 4. Song, Selected by the Chorister. 5. Essay: "Why I Am a Member of the Church of the Brethren" (10 minutes).—Densie Hollinger. 6. What Are the Advantages of Pastoral Visits, and Who Should Make Them (15 minutes)?—S. A. Sanger. General Remarks (20 minutes).

Third Session, 8 P. M.

Sermon: The Relation of the Church to the World.—E. J. Egan.

SUNDAY-SCHOOL MEETING PROGRAM.

Friday, May 22, 1914.

First Session, 10 A. M. to 12 M. Moderator, Martha C. Senger.

1. Devotional. 2. Our 1914 Motto.—W. H. Sanger. 3. Recitation.—Johnnie Kline. 4. Discussion of Some Steps Forward. (1) Steps Forward for the Class.—Densie Hollinger. (2) Bible Bringing.—S. C. Harley. (3) Class Organization.—E. J. Egan. (4) Home Department.—J. A. Seese. (5) Increasing the Collections.—W. F. Hale. (6) A Library for the Workers.—E. E. Blough. (7) Teacher Training.—E. D. Miller. 5. Music, Furnished by Hebron Seminary. 6. Devotional. (Each speaker limited to 10 minutes.)

Second Session, 1:30 to 3:30 P. M. Moderator, J. J. Conner.

1. Devotional. 2. Business Period: (1) Roll Call. With Brief Reports from the Schools on Steps Forward Taken in 1913. (2) Report of the District Sunday-school Board. (3) Collection. (4) What Shall Be Done with Our District Sunday-school Library? 3. Recitation.—Lella Eady. 4. Music, to Be Furnished by Hebron Seminary. 5. Address.—J. H. Hollinger. Committee, M. G. Early, I. M. Neff, J. T. Flory, J. M. Bowman, Chorister.

THE ROUND TABLE

Pride and Humility.

BY ETTIE E. HOLLER.

"Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16: 18). "Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4: 10). "For whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted" (Matt. 23: 12).

Pride is a very common sin in the land today. A punishment awaits every sin. Pride is founded upon too great self-esteem, a high opinion of one's self. True, there is an honest pride,—a proper sense of what is becoming to one's self; a feeling of pleasure on account of having done something worthy. I do not mean to speak of this pride, but to dwell upon the pride that is sin, wholly opposed to humility.

How can Christians feel proud of themselves? Let us stop to think of our insignificance. Our life is but a moment, compared with eternity,—just a few days and we shall be called away. When we get such an exalted opinion of ourselves that we fail to see the good in others, we are standing alone. To be proud is to be unfit for the service of the Master. The fact is, the Lord can not use a proud person at all. When pride is in the heart, the Spirit of Christ is not there. We may pretend to do Christ's service, but it is all mockery. Pride is hindering the progress of the Master's work. It is actually keeping souls from being saved.

True happiness and pride can not dwell together. How different with humility! To receive grace from God is a blessing we can not afford to miss. "He giveth grace to the humble." To have a consciousness of need, and a feeling of submissiveness in the hands of the Lord; to feel God's Spirit within,—these are blessed experiences, which come only to the humble child of God.

There is nothing that produces love like humility. There is nothing that produces hate like pride. Pride seldom accomplishes its end. Humility makes men angels. With humility the Christian is fortified and strengthened for the duties of life, and able to do much for the Master. To be humble in the hands of our blessed Lord, and feel our insignificance, helplessness and dependence on him, without any boastful pride, will be strength to our souls. Then the work of the Master will prosper as he would desire.

Hagerstown, Ind.

"Facts."

BY ESTELLA B. M. EBB.

REGARDING "Facts About Four Counties," published in GOSPEL MESSENGER of March 21, 1914, the writer has been impressed with the thought of so many inactive ministers.

Altogether there are 251 ministers in the four counties mentioned, with a charge of 9,800 members. Probably fifty-one of the 251 ministers are too aged or too infirm to be of much service. This leaves 200 who are able-bodied and can and should preach.

Now, say there are seventy-five churches in these four counties. That would mean an average of about 134 members to a church. We will allow 125 ministers to take charge of the seventy-five churches. That ought to be plenty, ought it not? We have seventy-five ministers left, and what shall be done with them? Let us quote Matt. 28: 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Why does the church install ministers? Is it not that the above command may be observed? Can it be obeyed if so many ministers remain at home? There are many churches in the Brotherhood that have four, eight or ten men in the ministry. Would not one be sufficient for a small congregation, and two, or perhaps three, for a large one? Is it not time that the "Go ye" is observed, when we are constantly receiving calls for more workers for the for-

eign field, and many calls from needy fields in our homeland?

Twenty-five of these seventy-five ministers ought to be preparing for foreign work, while the other fifty, perhaps a little too old to take up foreign work, could be used by the Lord in the many needy places in our own land.

Must the doors of God's churchhouse be closed, in some localities, while in others men are living at their ease, not living up to the privileges of their "calling," in which they could use the greatest opportunity of their lives, in being instrumental in saving souls for the kingdom?

Naperville, Ill.

A Scotch Blessing.

If after kirk ye bide a wee,
There's some wad like to speak to ye.

If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.

The one that's in the seat with ye
Is stranger here than you, maybe.

All here hae got their fears and cares;
Add you your soul unto our prayers;
Be you our angel unawares!

—From an Old Manuscript.

The Best Blessings.

BY PAUL MOHLER.

THERE are two kinds of blessings which God grants to his children: temporal and spiritual. Most people are thankful when they have the former, but not particular about the latter. Only wise men realize the value of the spiritual blessings.

What is the value of temporal blessings? That all depends upon the spiritual blessings that are given with them. For instance: a family may have every physical blessing that it requires to make a good home, and still have no home. Paul says that "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." These are the things that it takes to make a good home. The finest house in the world, with the best provision that the world can supply, is not a home unless it has the spiritual blessings named above. It takes the spiritual blessings to give value to the temporal.

The same is true of a church. A church with the finest house of worship, the ablest minister, the finest music, and the most intelligent membership, is still a failure without these spiritual blessings. Without them, nothing in the world can bring any real, lasting happiness.

On the other hand, it is amazing how little of the temporal is required when the spiritual blessings abound. How poor were our Lord and the apostles, and yet how full of joy! How poor the house may be and yet be a home if the spiritual blessings are there! How rude the church building, how unlettered the minister, how faulty the singing, and how uncultured the membership may be, and yet the church may still be a bit of heaven on earth, where the spiritual blessings abide! "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ" (Eph. 1: 3).

Chicago, Ill.

"Finding the Way."

BY J. HOMER BRIGHT.

THE above is the title of one of the many fine books written by Dr. J. R. Miller.* I enjoyed perusing it on a recent trip through the hills of Shansi. Some parts of it I read again and again and shall ever cherish the wholesome instruction imparted.

*The book may be ordered from Brethren Publishing House, Price, 88 cents postpaid.

The first chapter, "Finding the Way," is a very fitting opening, and "Learning God's Will" is just as fitting a complement in the second chapter. Then there is "God's Silences to Us," "Letting God In," "In the Love of God" and "The Abundant Life."

Then there are the words the disciples used which the author has used as fitting subjects, such as, "We Are Able," "At Thy Word, I Will," and "One Thing I Do."

In all there are twenty-four helpful chapters and many sides of the Christian life are touched. Let me still note a few in contrast: "The Duty of Pleasing Others," "Fault of Over-Sensitiveness," "As If We Did Not," "The Glasses You Wear," "Making a Good Name," and "Letting Things Run Down."

If you are in need of words of cheer, let Dr. Miller talk to you through this little book. If you want to give a friend a wholesome book as a memento you will make no mistake in getting him one of Dr. Miller's. Liao Hsien, Shansi, China.

Sunday-School Lesson for May 24.

Subject.—Unprofitable Servants.—Luke 17: 1-10.

Golden Text.—He that glorieth let him glory in the Lord.—1 Cor. 1: 31.

Time.—January, A. D. 30.

Place.—In Perea, beyond the river Jordan.

CHRISTIAN WORKERS' TOPIC

The Three Christian Graces.

1 Corinthians 13.

For Sunday Evening, May 24, 1914.

I. Faith.—1. Its importance (Gal. 2: 20); 2. How it comes (Rom. 10: 17); 3. Results of it (John 3: 15, 16; Heb. 4: 3); 4. Gives access to God (Rom. 5: 21); 5. Instances of faith: (1) Abraham (Heb. 11: 8, 9); (2) Parents of Moses (Heb. 11: 23; Ex. 2: 1-10); (3) Joshua and Caleb (Num. 13); (4) Martha (John 11: 20, 21).

II. Hope.—1. As an anchor (Heb. 6: 19); 2. Ground of hope (1 Cor. 15: 19); 3. Gives encouragement (Col. 1: 27); 4. Paul's hope (Heb. 6: 18); 5. Some objects of hope. (1) Eternal life (Titus 1: 2; 3: 7); (2) Glory (Rom. 5: 2; Col. 1: 27).

III. Charity (Love).—1. The first commandment (Matt. 22: 37, 38); 2. Fulfills all requirements of the law (Rom. 13: 8-10); 3. Definition of God (1 John 4: 16); 4. Casts out fear (1 John 4: 18); 5. Assists the needy (James 2: 15, 16); 6. Makes due allowance (1 Cor. 13: 4, 5).

PRAYER MEETING

"Seek Peace and Pursue It."

1 Peter 3: 8-18.

For Week Beginning May 24, 1914.

1. Seek Peace by Watching Your Tongue.—"He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." It ought to be easy enough to keep one's mouth shut in times of provocation, and it certainly is worth trying. It may keep friendships from being broken. If you have been insulted and misunderstood, and still have kept your temper and your tongue, you know the great value of keeping these under perfect control. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city" (Prov. 16: 32; Psa. 15: 1-3; 39: 1; Prov. 10: 11; 21: 23; Eph. 4: 22, 25, 29).

2. Seek Peace by Turning Away from Evil and by Doing Good.—Not only negative but also positive action is necessary. It is not enough that a man refrain from vulgar songs; he must learn to sing the sweet, the beautiful, the pure. Ceasing to profane the name of God, he must learn to pray. Refraining from walking in paths of vice, he must turn his steps into the ways of righteousness. As Peter intimates,—it is not enough to depart from evil, but we must turn to ways of perfect rectitude (Prov. 14: 29; 19: 11; 20: 3; Rom. 14: 19; 1 Cor. 6: 7; 10: 32; 13: 4, 5, 7; 2 Cor. 13: 11).

3. Seek Peace by Earnestly and Persistently Pursuing It.—It is not enough, for the earnest child of God to desire peace, but he must earnestly seek after it. The hunter is not satisfied with the mere scaring up of the game; he "pursues" until it is overtaken. He keeps right on. Peace does not come by merely wishing for it. Like all good things it is found by "seeking." No other way avails. "Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you" (Matt. 7: 7, 8; Prov. 25: 15; Matt. 5: 5, 9; Rom. 12: 14; James 3: 18; Heb. 12: 14).

HOME AND FAMILY

"The Life and Work of Fanny Crosby."

(An Appreciation.)

BY FLORENCE FOGELSANGER.

"Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'ershadowed
Sweetly my soul shall rest."

THIS is the first stanza of a hymn with which we are all familiar. It is the life-story of the author of this hymn that we wish to consider for a little while.

All over this country, and one might say the world, Fanny Crosby's hymns are singing themselves into the hearts and souls of the people. They have been doing this for many years and will continue to do so as long as our civilization lasts. There are today more of her inspired writings, used in religious meetings, than of any other poet living or dead. Not only those hymns with which she is credited in the singing books, but thousands of others have come from her heart and mind. Her sacred lyrics have been translated into several languages. She is easily the greatest living writer of hymns and will always occupy a high place among authors.

But what of Fanny Crosby, the woman? Is her personality as sweet and inspiring as her poems? Has her life been an example and illustration of them? From those who know her well such questions would call forth a smile. Whoever has had opportunity of witnessing her patience, her sweetness of thought and life, her bright winsomeness and her all-around and all-through goodness, would not even take the trouble to answer in the affirmative; they would say: "There she is, there is her life; let them speak for themselves." But compared to the thousands who have sung her inspiring hymns, and partaken of her gentle spirit, few have had the opportunity of knowing her personally. In order that we may know more of this sweet woman, I shall endeavor briefly to give a sketch of her life.

March 24, 1820, there came to the home of Mr. and Mrs. John Crosby, Putnam County, New York, a baby girl with a pair of as good eyes as any baby ever owned. When this little girl was six weeks old there came over her eyes a slight touch of inflammation. The family physician was called to attend them. What he did to them, or what happened in spite of him, has never been definitely known, but as a result the sight was entirely destroyed, and Fanny Crosby was doomed to blindness all the rest of her earthly career.

As a child, although blind, she was by no means helpless or of a sedentary disposition. She indulged in many of the sports enjoyed by her little playmates. She could climb a tree and ride a horse as well as any of them, and many people seeing Fanny at play were surprised when told of her misfortune. One of her chief amusements was to sit with hands clasped, or engaged with some piece of work with needles, and listen to the many voices of nature. The laughing and sighing of the wind, the sobbing of the storm, the rippling of water, the rain on the roof, the artillery of the thunder, all impressed her. In speaking of these early days she says: "I lived many lives with my imagination. Sometimes I was a sailor standing at mast-head and looking out into the storm; sometimes a general leading armies to battle; then a clergyman addressing large audiences and pleading with them to come to Christ; then the leader of a gigantic choir of voices singing praises to God. My ambitions were boundless; my desires were, intense to live for some great purpose in the world and to make for myself a name that should endure."

A poor blind girl without influential friends could have as many ambitions as any one, but how was she to achieve them? She was often discouraged upon being told that she could not do this or that because she was blind, or that she could not go to a certain place because she could not see anything. Often, when such circumstances made her feel blue and depressed, she would creep off alone, kneel down, and

ask God if, though blind, she was not one of his children,—if in all his great world he had not some little place for her; and she seemed to hear him say: "Do not be discouraged, little girl, you shall some day be happy and useful, even in your blindness." Then she would go back among her associates, cheered and encouraged. Gradually she began to lose her regret and sorrow at having been robbed of sight. God's promises and consolations were ever present. Not only the Scriptures, but the hymns she heard sung, Sabbath after Sabbath, made deep impressions upon her. With the ultra-acute hearing which generally accompanies blindness, she could distinguish every word of the hymns, however indistinctly they might be sung. Even as a child she began to wonder who made the hymns and if she could ever compose one that people would sing.

When Fanny was five years old her mother took her to New York City for treatment. There the most celebrated surgeons of the day examined her eyes and told Mrs. Crosby that there was no hope for them,—malpractice had spoiled them. This was the first trip Fanny had ever taken. They took a boat



Fanny Crosby Before an Audience.

at Sing Sing, along the Hudson, and sailed for twenty-four hours down the river, when New York City was reached,—a journey which may easily be made now, by rail, in sixty-five minutes. Fanny says that when she heard the name "Sing Sing" she thought everyone who lived there must belong to the choir. She enjoyed this trip very much. It may seem hard for us who see, to comprehend, but all through her life she has been an ardent lover of nature and beautiful scenery.

Perhaps the greatest fortune that attended Fanny Crosby, while still a little girl, was the way in which the Bible was taught to her,—line upon line, precept upon precept. When ten years old, she could recite the first four books of the Old and the first four books of the New Testament without a mistake and she knew secular poems almost without number. Her first poem, composed when eight years old, was as follows:

"Oh what a happy child I am,
Altho' I can not see!
I am resolved that in this world
Contented I will be.

"How many blessings I enjoy
That other people don't!
So weep or sigh because I'm blind,
I can not, nor I won't."

This poem is not very remarkable so far as literary style is concerned, but it does indicate the optimistic

spirit which has been characteristic of the author all through her life.

During these early days Fanny began to realize most keenly the way by which she was handicapped from receiving the knowledge she so much craved. Yet she always felt that, somehow, God would provide a way. She had not long to wait. When she was fifteen years old, arrangements had been completed for her to attend the school for the blind in New York City. It is needless to say that Fanny was rejoiced. Later in life, when speaking of this school, she says: "If the founders and sustainers of such institutions could only know a millionth part of the joy they cause, they would feel repaid for their money and their efforts again and again."

While at school, Fanny fell in love with almost all of her studies except arithmetic. She expressed her affection for this study in the following words:

"I loathe, abhor, it makes me sick
To hear the word 'Arithmetic.'"

However, she set out with a will to conquer this foe, wishing all the time that every assault would give the arithmetic a twinge of pain.

Among the interesting things that were taught the students in this school, was the fact that scores and hundreds of individuals had achieved fame and fortune in spite of blindness. They were told of Homer, Ossian, the Celtic King, Milton, Francis Huber and many others. Perhaps the most pleasant school memories were the vacations which Fanny spent at home with her mother and two little sisters, all of whom she loved very dearly. It was her greatest desire some day to be able to support her aged mother.

At the age of twenty-two Fanny Crosby became one of the regular instructors of the institution, teaching Grammar, Rhetoric, and Ancient and Modern History. To be a teacher had long been her ambition, so it was with much pleasure that she imparted to others the blessings of knowledge for which she had toiled through so many weary days and nights. During this time in her career, Fanny Crosby appeared at Washington, before the Senate and House of Representatives, gathered in joint session, and delivered a poetical address, in behalf of the blind, before the great national assembly. But in 1864 began the real work of her life, hymn-writing. She had a dream or a vision which led her to this work.

I shall relate this dream in Miss Crosby's own words: "I was in an immense observatory and before me the largest telescope I had ever imagined. I could see everything plainly (for in my most vivid dreams, the sense of sight appears fully restored). Looking in the direction pointed out by my friend, I saw a very bright and captivating star, and was gradually carried toward it,—past other stars and any amount of celestial scenery that I have not strength even to describe. At last we came to a river and paused there. 'May I not go on?' I asked of my guide. 'Not now, Fanny,' was the reply, 'you must return to the earth and do your work there before you enter those sacred bounds; but before you go I will have the gates opened a little way, so that you can hear one burst of the eternal music.' Soon there came chords of melody, such as I never had supposed could exist anywhere: the very recollection of it thrills me and in the writing of my hymns the memory of that journey toward the star always cheers and inspires me."

While Mr. Bradbury lived, he composed most of the music for Miss Crosby's hymns. The first hymn she wrote, after her vision, begins:

"We are going, we are going,
To a home beyond the skies,
Where the roses never wither,
And the sunlight never dies."

Many hymns followed until, at the present time, she has written between five and six thousand.

Our hymn writer has always been and is still known as Fanny Crosby; yet, for fifty-six years, she has been Mrs. Alexander Van Alstyne. In 1844 Mr. Van Alstyne entered the same school in which Fanny had been a student and in 1858 they were married.

(Concluded on Page 314.)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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EASTERN PENNSYLVANIA is calling for the Annual Meeting for 1915, to be held at Hershey, that State.

BRO. OWEN BARNHART, who formerly resided at Morehead, Ky., should now be addressed at Custer, Mich.

On page 309, this issue, will be found a few papers for the Annual Meeting. These probably complete the list.

BRO. JOS. MAHON is to hold a week's series of meetings at Topeka, Ind., closing with their feast, May 23, at 5 P. M.

EASTERN PENNSYLVANIA will be represented on the Standing Committee at Seattle by Brethren I. W. Taylor and S. H. Hertzler.

BRO. WM. KINSEY, of Chicago, Ill., has consented to take pastoral charge of the work at Washington, D. C., until Sept. 1 of this year.

FOUR Chinese and one Japanese were recently received into fellowship at the Berean Chinese Mission School, of East Los Angeles, Cal.

THE Second District of Virginia is to be represented on the Standing Committee at the Seattle Conference by Brethren H. G. Miller and D. C. Flory.

BRO. I. J. ROSENBERGER, Covington, Ohio, wishes us to announce that he can fill no more orders for his tract, "The Solution of the Ministerial Problem."

CHURCHES in Northern Indiana are requested to pay special attention to the announcement of Bro. J. H. Fike, Middlebury, Ind., as given among the Indiana notes.

BRO. IRA LONG, having severed his connection with the work in the Richland church, Ohio, and assumed the pastorate of the congregation at Andrews, Ind., should now be addressed accordingly.

By the list published on next page it will be seen that every District in the United States, save three, will be represented on the Standing Committee at the Seattle Conference. This is encouraging.

WE notice, with pleasure, that some of the congregations are reconsidering their action with reference to sending no delegates to the Seattle Conference, and will now be represented.

OUR printers are now at work on the Conference Booklet, and we hope to be ready to fill orders inside of ten days. Those desiring copies should let us have their orders at once. Price, five cents.

AT an election, held at Mount Morris last Sunday, the following brethren were called to the ministry and installed: John Emmert Stover, Walter K. Mahan, Hervin R. Ellenberger and Chalmer G. Shull.

SIX put on Christ in baptism during Bro. J. H. Morris' refreshing meetings in the Union Center church, Okla. One was restored and three are still awaiting the administration of the initiatory rite.

BRO. W. F. ENGLAND, who has changed his place of residence from Lordsburg to Covina, Cal., is engaged in an interesting revival meeting at Glendora. When last heard from, five had applied for membership.

BRO. H. S. REPLOGLE, of Windber, Pa., was with the members at Stonerstown, in a series of meetings, recently. Of twenty-eight who made the good choice, twenty-one were baptized, six reclaimed, and one is to be baptized later.

THE members at Landess, Ind., were recently favored with an excellent series of meetings, Bro. J. W. Norris, of Marion, same State, bringing unto them the treasures of Everlasting Truth. Five accepted Christ and are now enrolled as soldiers of the Great Commander.

BRO. WALTER J. BARNHART, late of Minneapolis, Minn., has canceled all engagements for revival services, though he is in a position to hold one meeting next fall and one next spring. He has taken up pastoral work at Mount Carroll, Ill., where he should now be addressed.

As soon as ready for distribution, the Conference Booklet will be mailed free to all the members of the Standing Committee. Others, including the delegates from churches, are expected to pay the usual price, five cents. And, by the way, each delegate should have a copy before leaving home for the Conference.

BRO. A. D. BOWMAN has an important announcement, concerning the Annual Conference Daily, among the notes from Washington. At the low price of twenty-five cents for eight issues, many will doubtless want to subscribe for the Daily. All orders should be addressed to E. S. Gregory, 718 Fiftieth Street, Tacoma, Wash.

In this issue we publish the financial report of the General Mission Board for the month of March. It will be noticed that the Board has just entered upon a new fiscal year, and one that, with largely increased demands upon the resources hitherto available, will mean a period of largely-increased giving. Progress in missions means more workers and more funds. The Board feels assured that all our members will respond liberally to the needs of the hour, thus advancing the work along all lines.

BRO. DAVID BOWMAN, of Glensted, Mo., writes us that for the present he is located within seven miles of Garwood, Colorado Co., Texas, at which point he should be addressed. He would also be pleased to communicate with the members in the part of Texas where he lives, with a view of getting in touch with the nearest church. Wishing to be about his Father's business, though greatly isolated, he has organized a Sunday-school and will do what he can to plant the seed of the kingdom in the hearts of the people.

ON the opposite page will be found an appeal by the General Mission Board, concerning the offering at the Conference Missionary Meeting on Monday, June 22. We ask our readers to give the article a prayerful reading and then to donate "as the Lord hath prospered." Christ has woven the scarlet thread of his blood into every dollar the Christian owns. Real consecration will not rest content until the Lord's full share has been brought into his storehouse. "Prove me now herewith," saith the Lord.

THIS week we are publishing such parts of the Auditing Committee's report as will prove especially interesting to our patrons. The full text of the report will be found in the Conference Booklet. This is the first time that the report of the committee has appeared in the MESSENGER, and we are quite sure that it will be carefully read by thousands of our patrons. Should there be those who do not understand any part of the report, we suggest that they write Bro. P. F. Eckerle, Lanark, Ill., or, for that matter, speak to any member of the committee. The purpose of the committee is to make a report, from year to year, that can be understood by any one of even ordinary ability.

BRO. THOMAS J. KOLE, of Detour, Md.,—a member of the Standing Committee at the Des Moines, Iowa, Conference,—was taken seriously ill April 21, while in attendance at the District Meeting of Eastern Maryland. He had not been in good health for over a year, having been taken with an attack of diabetes on April 5 of last year. April 28, 1914, he passed to his reward, aged sixty-nine years, six months and twenty-three days. At the time of his departure he was the elder of the Monocacy congregation, Md., and greatly respected by all. A more extended sketch of our departed brother will appear at an early date.

BRO. J. H. B. WILLIAMS' article, "Five New Books for Our Ministers," will undoubtedly be of special interest to our preachers. The members of the Gish Fund Committee have given much anxious thought to the selection of helpful books,—works that will be instructive as well as inspiring to our ministers. It is to be hoped that all our preachers, at all able to pay the small nominal charge for these books (\$1.63), will order them at once. Should there be active ministers in any of our congregations who feel unable to secure these or previously-announced Gish Fund books, we suggest that the congregations in question take steps immediately, to see that all these faithful workers are supplied. They are entitled to the books and should have them.

LAST Lord's Day your Office Editor met the largest audience he has addressed at Batavia for years. Sister Margaret Brim, of Flora, Ind., was present and conducted the song service. In the afternoon an automobile ride across the country, twelve miles, with Bro. Henry Barkdoll at the wheel, brought us to Naperville, where a feast had been appointed. We found Brethren James M. Moore and Wilbur J. Horner in charge of a three o'clock meeting, called for the purpose of selecting two deacons. The vote of the members resulted in the choosing of Brethren Earl Fry and John Erb, Jr. In the evening, after the close of the feast, they, along with Bro. Chas. E. Barkdoll, who had been chosen at a former meeting, were installed. The love feast was not only well attended, but was one of the most spiritual ordinance services we ever enjoyed in Naperville.

LAST Saturday Bro. Peter Brower, of South English, Iowa, passed to his reward. He was one of the most helpful and aggressive elders in the State, was highly respected wherever known, and will be greatly missed by the people he had so faithfully and cheerfully served. Bro. Brower was born in Augusta County, Va., Jan. 15, 1851, and when a boy moved with his parents to Iowa, where he has since resided. In 1878 he was united in marriage to Sister Sarah E. Stoner, the next year united with the Church of the Brethren, and at once became active in Sunday-school work. In 1887 he was called to the deacon's office, elected to the ministry in 1894, and ordained to the eldership eleven years later. He has filled various positions in his State District, served one term on the Standing Committee, and has always been found faithful and efficient in every department of labor entrusted to him.

ON page 306, this issue, Bro. Galen B. Royer has an article warning the public against certain Nestorians going around among the churches begging money. It is to be presumed that all of our patrons have had sufficient warning, and that none of the churches are likely to be deceived. If they should be, after all that has been said, they have no one but themselves to blame. But the interest of others must be protected, and we now suggest if any foreigners come into your community, collecting money for some mission or charitable institution in Persia, or anywhere else, that you immediately write the legation of the country that they claim to represent, addressing such a legation at Washington, D. C. Those in charge of the foreign legations are on the lookout for these "Cross-stealers" and will arrest them at the first opportunity. Law was made for the lawless, and some of our patrons may possibly assist the "powers that be" to find the parties who stand in need of a vigorous application of the law.

We note that several families of our members have recently located in the Lake Ridge mission at Ludlowville, N. Y. Nokesville, Va., and Leeton, Mo., are contributing to the reinforcements thus furnished. This plan of strengthening a mission point by the addition of faithful and substantial members from established congregations, is highly commendable, and will go far towards giving the work that degree of power and influence, so very desirable in a community where our church has been established for only a comparatively short time.

Standing Committee for 1914.

1. Arkansas, First Dist., and S. E. Mo., ...Not represented
2. California, Northern, ...Jesse Overholzer
3. California, Southern and Arizona, ...Simon E. Yundt
4. Colorado, Western and Utah, ...A. A. Weaver
5. Denmark, ...Not represented
6. Idaho and Western Montana, ...J. F. Ullery
7. Illinois, Northern and Wisconsin, ...J. E. Miller
8. Illinois, Southern, ...W. T. Heckman
9. India, First District, ...J. M. Pittenger
10. Indiana, Middle, ...S. S. Blough, Frank Fisher
11. Indiana, Northern, ...David Metzler
12. Indiana, Southern, ...E. O. Norris
13. Iowa, Middle, ...Ellis F. Caslow
14. Iowa, Northern, Minn. and S. Dak., ...J. E. Rolston
15. Iowa, Southern, ...J. H. Keller
16. Kansas, Northeastern, ...C. B. Smith
17. Kansas, Northwestern and N. E. Colo., ...D. A. Crist
18. Kansas, Southeastern, ...J. E. Crist
19. Kansas, S. W. and S. Colo., ...E. M. Studebaker
20. Maryland, Eastern, ...A. P. Snader
21. Maryland, Middle, ...A. B. Barnhart
22. Maryland, Western, ...I. W. Abernathy
23. Michigan, ...C. L. Wilkins
24. Missouri, Middle, ...James M. Mohler
25. Missouri, Northern, ...G. W. Ellenberger
26. Missouri, Southern and N. W. Ark., ...A. Killingsworth
27. Nebraska, ...Edgar Rothrock
28. North and S. Car., Ga. and Fla., ...S. P. Jones
29. N. Dak., E. Mon. and W. Can., ...J. E. Joseph
30. Ohio, Northeastern, ...G. S. Strausbaugh
31. Ohio, Northwestern, ...David Byerly
32. Ohio, Southern, ...J. Calvin Bright, David Hollinger
33. Oklahoma, Pan. of Tex. and N. Mex., Not represented
34. Oregon, ...S. E. Decker
35. Pennsylvania, Eastern, ...I. W. Taylor, S. H. Hertzler
36. Pennsylvania, Middle, ...D. A. Stayer
37. Pa., S. E., N. J. and Eastern N. Y., ...J. Kurtz Miller
38. Pennsylvania, Southern, ...E. S. Miller, J. A. Long
39. Pennsylvania, Western, ...J. J. Shaffer
40. Sweden, ...Not represented
41. Tennessee, ...S. H. Garst
42. Texas and Louisiana, ...A. J. Wine
43. Virginia, Eastern, ...E. E. Blough
44. Virginia, First District, ...J. A. Dove
45. Virginia, Northern, ...P. S. Thomas, J. Carson Miller
46. Virginia, Second District, ...H. G. Miller, D. C. Flory
47. Virginia, Southern, ...S. P. Reed
48. Washington, ...Geo. E. Wise
49. West Virginia, First District, ...John S. Fike
50. West Virginia, Second District, ...Not represented

Our Conference Minutes.

IN answer to those making inquiry about the book of Minutes, we regret to state that the book is now out of print, and that there is little likelihood of another edition being published. We can, however, fill orders for the Revised Minutes, a book containing the Minutes in classified form down to 1907. Possibly we might be able to fill a few orders for the Minutes, unbound, for the remaining six years. During the last 100 years the Annual Conference has made not less than two thousand decisions, and most of them have some bearing on questions that should still concern the church. Not a few have become obsolete, while a few hundred are duplicates. It can hardly be presumed that most of our elders and pastors will be able fully to master even those that are entitled to consideration, and for that reason the Classified Minutes serve an excellent purpose. The decisions of Conference, however, should not be looked upon as law. Conference is not a law-making body. Her business is to interpret the Scriptures on the questions submitted for advice, and then see to it that the Gospel on these points is carried out. Those who employ the Minutes as they make use of law, fall into some serious mistakes. They should study the Minutes with a view of ascertaining what the understanding of the Brotherhood is on the question under considera-

tion, and the elder or pastor who will remember this in his church work, will find the Conference decisions helpful. Let it, at all times, be remembered that the real purpose of the Annual Meeting is to unify the different congregations in their understanding and application of the Gospel.

Our Visit to the Foreign Mission Fields.

No. 24.—Homeward.

FEB. 20, after a sojourn of something over eight weeks in India, Bro. Royer and I took passage on the *Semiramis* of the Austrian Lloyd Line, from Bombay to London, going across country from Trieste,

The Seattle Conference Offering

Readers of the Gospel Messenger are perhaps better informed, as to the condition of our mission fields, through the editorials that have been running through the paper during the past winter, than they have been for several years. It is not necessary, at this time, to emphasize the need of liberal offerings for the work of the General Mission Board. What a blessed thing it would be, for the growing work of the church on the fields in other lands, if every member of the church would give at least \$1 into this Conference offering! Surely, our bishops, pastors and ministers will lend every word of encouragement to this end! Surely, the membership of the church will be glad to respond to this end! Each one may be assured that the windows of heaven will open to their lives for such liberal giving.

SUNDAYS,

May 31 and June 7

Are set apart as proper days to present the mission cause, along with an opportunity to give. In this way every one has part in sending some one, even if he can not himself go. Of course, the churches who usually send a delegate or two, but this year do not, because of the unusual expense, will not keep this money for themselves, but let the mission work have it. The churches who send the delegate will not want him to sit there, in that grand Missionary Meeting, which Bro. Early will address, without affording him the blessed privilege of putting in a liberal offering. Every congregation has the one annual opportunity of giving. You will do it too, will you not?

To the few who will not be represented by delegate, we say, Your offering may be mailed to the General Mission Board, Elgin, Ill., so as to reach the office by June 12, and it will be counted in the offering at Seattle. After that date, up till Conference time, send it to the General Mission Board, in care of Brethren Conference, Seattle, Wash.

Do not forget that all those who give a dollar or more, either direct or through the offering of their congregation, are entitled to the Missionary Visitor for one year. If you are getting the paper, you can send it to another. Send your list of subscribers to the General Mission Board, Elgin, Ill.

The eyes of our needy fields, brother, sister, are looking upon you as you reach into your purse for this offering. The eyes of the Master are upon you, as he stands over against the treasury, more real today than he did in the days of his temple sojourn, and is noting WHAT YOU CAST IN, AS COMPARED TO WHAT YOU KEEP BACK. Your own better nature will strive with you to meet the needs of the fields and the approval of the Master. Will you let some earthly demand deny you the blessing? The General Mission Board, your servants, pray that you may see your opportunity and gain its blessing while your ministry blesses the world.

GENERAL MISSION BOARD,
Elgin, Illinois.

Austria. The *Semiramis* is a small vessel of less than 4,000 tons capacity, but for a boat of this size its movement is rather steady. It has a tremulous side motion of which the passengers complain a bit.

Karachi, north of Bombay several hundred miles, was the first stop. It is a small city of little importance. Here we spent Sunday, and attended service at the American Methodist Episcopal Church, where the service is supported, in part, by the Government, for the benefit of the English soldiers and all Englishmen in Government service. When England appoints the pastors directly,—and this is her right,—she appoints them from the Church of England or the Established Church of Scotland, or the Roman Catholic Church. In all such cases the Government is at all expense of supporting the service, and attendance is compulsory. The soldiers and Government servants

must attend one service each Lord's Day, when not on duty, or be dismissed. It is an interesting case, and the only case in the world in which a nation provides religious instruction for its soldiers and servants, and then sees to it that they attend it. This is done in all English territory, and in this respect England is in a class alone. It is an enviable class, too.

At Aden, located at the mouth of the Red Sea, a short stop was made. Aden is a small city, built on the coast around the foothills of the barren, desolate mountains back of it, and is of no importance except as a fort, where soldiers are garrisoned.

The trip up the Red Sea was full of interest. In the south end of the sea are many small islands, here and there, in the shape of small, curiously-shaped mountains, absolutely barren. Mecca of Arabia, the Jerusalem of the Mohammedans, was passed near by, but not near enough to be seen. The passage through the Gulf of Suez, the north end of the Sea, was in full view of the mountainous coast on either side. On the Arabian side is the Sinai System, much broken, entirely barren, with sand drifted far up on its sides. The peak, where it is thought Moses received the Law, stands back from the coast some fifteen or eighteen miles, and can not be seen from the ship. After the Children of Israel crossed the Sea, much farther north, they wandered southward to the Mount, in the Sinai System, where God called Moses apart to give him the Law. On the Egyptian side the mountains are also much broken, totally barren, with drifted sand. The mountains are not high, but slightly higher, on the whole, than the Sinai System.

It is not known exactly where the Israelites crossed the Sea. The opinions of all agree that it was at or near the north end. There are several gaps in the mountain on the Egyptian side, well up to the north end, where a large body of people could approach the Sea. But whether it was across the Gulf or north of the Gulf, where it is thought the tide came in from the Bitter Lakes above, or wheresoever it was, it was where there was much water and considerable width. When the Israelites left Egypt, they must have numbered not less than 2,000,000 souls, counting all, for there were 600,000 men able for war. In addition, they took all their herds of stock, so, taking it altogether, much space was required. The same was true of Pharaoh's army, for he followed with all the chariots of Egypt. And it would require miles of space for the destruction of such an army by drowning.

The Suez Canal, connecting the Red Sea and the Mediterranean Sea, is about eighty miles long, the longest canal of its kind in the world, and probably the most important. Were it not for it, all vessels from the Atlantic would have to round the southern boundary of Africa to reach the Far East. The Canal is without locks, deep enough to float the largest ships, and wide enough that they can pass, with walled sides. It is splendid.

Port Said, located at the north end of the Canal, and on the Mediterranean coast, is happily situated for commerce. This fact has drawn many Europeans. Nearly half of its population, which is about 60,000, are Europeans.

After a short stop at Port Said, we entered the historic Mediterranean. A moderate gale was sweeping the coast, and it was soon evident that the old Sea had not forgotten her capers of centuries ago. Our little barge rocked and swayed; the billows surged; the winds played. We thought of St. Paul in the storm, when he took refuge under the lee of Crete, and we remembered Jonah when he was thrown from the threatening ship to find certain refuge in the belly of the whale, and, withal, the continued call to certain duty. Soon most of the passengers were persuaded to fast, some of them remaining in bed continuously for sixty hours, eating almost nothing; and contrary to the instruction, to wash our faces and be glad when we fast, they appeared haggard and sad, though they washed oft. Fasting and gladness seem divorced under such conditions, and I should think it would add only insult to misery, to remind one of his duty to fast with gladness, when he feels exhausted in attempting to bring up what should stay down.

Trieste is a beautiful city of 250,000, located at the north end of the Adriatic Sea. It is Austria's only seaport worth mentioning. It is, therefore, a most important city. Here we took train for London.

The trip across Germany was delightful, including a few hours on the Rhine. Most of the country we passed through is fine, agriculturally, in a high state of cultivation. Many of the farmers live on their farms, and not in villages, as they do in most Eastern countries. Most of the older buildings are painfully plain, built totally without regard to taste or ornamentation, while the modern buildings show more artistic taste.

The Valley of the Rhine is narrow, the high hills coming almost down to the river, which winds like a silver thread through the little valley. Many of the hillsides are terraced and planted to vineyards clear to the top; some are slightly wooded; some are rock-ribbed, and stand almost straight up, all of which presents a scene of enchanting beauty. It beggars description. I have never seen its equal.

London is the world's metropolis, not only in name but in fact, or it may be said that it is a little world of itself. Two hundred and sixty-two cities the size of London would equal the population of the whole earth. To say that London is a great city, with every attraction, is to put it mildly.

We had but one day in this great city, and could see but little of it. Among the places visited were Saint Paul's Cathedral, Westminster Abbey, and a hurried view of the Parliament Buildings, Buckingham Palace and Queen Victoria's monument. These are places of the greatest interest, and especially is the Queen's monument beautiful. I should like to speak of these things at some length, but for the fact that this letter has already grown beyond the proper limit.

The run from London to Liverpool took us through the finest country. It is beautifully undulating, highly developed and rich. In location and the character of its soil, it looks much like the best parts of Lancaster County, Pennsylvania, though the buildings are very different. No big Pennsylvania barns. The hay is stored in sheds, and the grain is not stored in the straw, but threshed at once. England is a great country, a beautiful country, and does great things.

At Liverpool we took passage on the good ship *Cedric*, of the White Star line, for New York. It is a large and well-equipped vessel of more than 21,000 tons capacity. The voyage was somewhat delayed because of a rough sea for some days, but was without special interest except the death of a child about four, on the way. It was buried at sea. Burials are always sad, but none are so sad, it seems to me, as a burial at sea. The mother became disconsolate.

Joy filled our hearts as we stepped off at New York under the Stars and Stripes, in the land of the free. There was no greater joy for the time but to look forward to the happy meeting of loved ones at home, which soon followed. The joy of such an occasion gives something of a foretaste of the joy of meeting the redeemed in the paradise of God, where painful separation is not known.

The visit among the missions has afforded me great pleasure, notwithstanding the pain of separation from loved ones, and rare opportunities to observe as well, and now this letter closes my write-up. The letters have grown in number and length far beyond what was expected in the beginning, although I have confined myself almost entirely to missions, and our own missions in particular. There are many other subjects with which I came in contact and on which I might have written, that would have been of greater interest to the general reader. But I took it that the home church should know something of our mission work abroad, and so I have given a brief write-up, not merely of the work in general, but of each station. And now I humbly submit it all to your judgment, with the prayer that God will bless both it and you, and that his blessing may rest richly upon the work and workers in the foreign field.

The preparation of these letters has afforded me much joy, for they have kept me very busy every

step of the way. Otherwise I could not have been happy. Much of the writing had to be done under conditions most unfavorable to such work, and I am painfully conscious of the imperfect manner in which it was done, yet I give it to you with the hope of your forbearance, and that it may not be wholly without profit. God's blessing be upon it! Amen.

H. C. E.

Proselyting.

At the time of Christ there were a good many proselytes to the Jewish faith, and they are not highly spoken of when he refers to them. The Jews were anxious to make proselytes; but did not strive that they might become faithful servants of God.

Nowadays there are many persons who are just as anxious as were the Jews, to make proselytes. They compass sea and land in order to do so. And in most cases it is well; for we worship the only true God and should desire that others know him as we do. To tell of him to those who know him not is a privilege and a duty.

But sometimes people are not satisfied to seek those who know not God, do not believe in him; they are zealous to convert to their own peculiar faith those who already believe on him, but differ to some extent in their manner of worship. To illustrate: A good many years ago I was in a town where a minister was holding revival meetings. About half the people in the town professed religion and less than half attended church. This revivalist, so called, gave most of his time to those who were already church-goers, neglecting those who did not believe in God or enter his house. He was a proselyter; he thought more of tearing down the work of others than of building up his own work.

In the years since that time there have been other similar experiences. When one denomination goes in where another is working, often the newcomers make a greater effort to gain those already attending church than to reach the poor fellows on the outside, who always will be on the outside unless a special effort is made to reach them. So long as there are so many untaught persons in the world, it is surely better for Christians to seek to teach them than to gain those already being taught.

We must stand up for what we believe, and when questioned must be able to give a reason for the faith that is in us. But we have no right to pass by an unsaved man in order to reach one who already worships God. Sometimes this is done because the former is one without standing and the latter a man of influence. In so doing we are respecters of persons and disobedient to God. Not the wise, not the rich, not the great are the ones who bear the message of salvation most willingly and become most faithful servants of God.

We have seen church work carried on in such a way that those interested seemed more anxious to tear down the work of another denomination than to convert sinners. There is no law to compel us to attend services in which we do not believe; but, so long as any body of people is working in the name of Christ, we ought not to seek to destroy them and at the same time leave the ignorant man in his ignorance.

Let us stand by our beliefs, but let us do so in a Christian way. At one time an apostle wished to call down fire upon some men who were not of the apostles' band; but the Master would not countenance anything of that kind. There are some services which I do not care to attend, which appear almost a mockery to me; but those who do attend and worship there have as much right to their belief as I have to mine. We have the same Book which will be our final judge; and we are responsible for what we read into it or leave out of it. If anyone asks me for my objections to the other body of professors, it is my duty to be able to give them—and they must be something better than personal prejudice. When something that God commands is left out of the creed of any church, that is sufficient reason for rejecting that creed.

Our business is to live up to the Word and take it to those who have not heard it. When a church

begins to spend more effort to gain members from other churches than it does to reach those making no profession of religion, it is not a Christian church. Our part is to give every man the Word. If he rejects a part or all of it, the responsibility rests with him. We have done our part when we give every man a chance to know and have urged him to accept Christ as his Savior.

G. M.

Burning Bibles.

SOMETHING was said, a few weeks ago, concerning the burning of 2,500 Bibles in the plaza of Vigan, Philippine Islands,—the largest and most important city of that section. We now learn that these Bibles had originally been distributed by Mr. James L. McLaughlin, in connection with a cinematograph exhibition of scriptural films, under the auspices of the Sunday School Association of the Philippine Islands. Aroused by his evident success, the Roman Catholic leaders arranged for a competitive exhibit, exacting as an admission fee, from each one in attendance, a copy of the Bibles, distributed by Mr. McLaughlin. Some 2,000 people gave this strange fee, and then the Bibles were publicly burned on the plaza by the Catholic authorities. While the event was celebrated as a notable victory for the defenders of the Church of Rome, later events proved that apparent victory may be defeat in the end. On the day following, a sudden and unprecedented demand sprang up for the Bible, and 3,000 copies were so quickly disposed of that not all demands for the Sacred Volume could be immediately supplied. The unique incident proved to be the best possible advertisement for the Bible, and much impetus will doubtless be given to the thorough and most effective dissemination of the Bible throughout the Philippines. It may well be described as one of the cases in which "the wrath of man" was made to "praise God," for most truly were the devices of the Bible opponents brought to naught.

The Divorce Question.

INSIDE of one week there came to our desk two letters about the looseness in certain congregations regarding members marrying divorced persons, having living companions. We can not understand why there should be any complaints along this line, for our people have always held strict views respecting the remarriage of those having been divorced for any other cause than that of fornication. As a body, we maintain that a divorce, procured on any other grounds, followed by a remarriage, is contrary to the plain teachings of the New Testament, and the Conference of 1898 so decided. Under no circumstances can the church permit one of her members to marry a divorced person, having a living companion, unless it can be clearly shown that the divorce was procured on the ground of fornication or adultery. This being the rule of the church, founded on the plain statement of the Gospel, it becomes the duty of every elder to see that it is strictly carried out. In these days of loose divorce proceedings it is important that our ministers do some plain teaching on the subject. This part of the Gospel needs to be especially emphasized. Not only so, but our ministers should refuse to solemnize a marriage where either one of the parties, having procured a divorce, is known to have a living companion, and then let the public know where they stand.

Good Behavior.

MANY of our correspondents, in reporting meetings held in their respective congregations, make special mention of the "good order," "commendable behavior," etc. It occurs to us that such features need not be referred to as being of special note, as all these are part and parcel of proper conduct in the Lord's house. A person of good sense and refinement,—saying nothing of Christian courtesy,—will always show the proper degree of reverence for the house of the Lord. This, by the way, is a subject that in a few localities, at least, might be given needed attention, in order that all in attendance might worship the Lord in "the beauty of holiness."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN

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 General Mission Board, Elgin, Ill.

FROM BULSAR, INDIA.

On March 14 Pyaribai, one of our first orphan girls, died of plague. She was sick for a week with fever. At first we hoped it was only malaria, but it turned out to be the dreaded disease. The railway doctor attended her and Sister Blough directed her care and treated the bubo at his direction. For a few days there was hope of her recovery but finally she had to yield. It is a very sad case. When it was found out to be plague, booths were built out in the field, and all the families in that line of buildings moved out into them. A separate booth was built for her, and here her young husband cared for her. Another young man assisted with the cooking, etc. The other people were warned to keep away from them. She leaves a baby boy, ten months old. It was pitiful to see him cry for his helpless mother, while his weeping father tried to comfort him. There these four young people were in their sorrow, hoping, praying, weeping. At 4:30 A. M. the word came that she died. Though expecting such news, yet it made us very sad. In the morning the grave was dug and the body prepared for burial. At 10:30 a few of us gathered near the booth, in the hot India sun, and held a short service. How sad! She, the pride of the village, helpful, sympathetic, loving, of the home wife and mother, now cold in death—cruel plague! Many came to the cemetery. Gently the clouds were laid on the body as it was buried out of sight. Our thoughts turned to the living, to save them, hence instructions were given, and care taken, that the disease should not spread. At noon the whole church assembled in the church for special prayer, and so every evening for a whole week. And we praise the Lord that thus far there have been no new cases. In the town of Bulsar there have been many deaths.

This morning news comes that in a new house a rat, has died. This is the sign of plague. The disease germs are carried by fleas, and through these, rats become infected and die. Just before they die, they fall from the roof. This shows that there are infected fleas in the house, and the best thing is to leave the house and throw it open to the sun's heat. We hope no other people will take it. The danger is in these same infected fleas biting people and infecting them. And fleas are plentiful here. The rats carry the fleas. There is inoculation against plague, so we called the Government doctor to inoculate us. About one hundred of our community were inoculated, including the missionaries. The reaction on some was rather severe. The writer had fever for twenty-four hours, sometimes as high as 102°, and severe pain in head and back. How dreadful the disease itself must be! Inoculation does not wholly prevent it, but modifies its severity.

We are glad to present our Messenger readers with a picture of the Bible School buildings. There are two of them close behind the church, each containing ten rooms. They are 120 feet long and 26 feet wide, including verandah. Up until the present, a part of the shop was standing between the buildings, hence could not take the picture before properly. They furnish nice small homes for families while attending the school. The Normal Glass, which is here now, will leave May 1, and the Bible students will come in June.

After a few days, in company with Sister Ziegler, we expect to go to Panchgani for a hill vacation. We may stay two months, some of our work going with us, yet we hope for a chance to build up our strength. Work in general is going nicely. J. M. Blough.

IDAHO AND WESTERN MONTANA.

One of the most spiritual and far-reaching meetings ever held in this District has just closed. It was held in the Twin Falls congregation, commencing on Tuesday evening, April 21, with the District Mission Board in charge. A live missionary program was rendered, followed by a collection of \$32.46. The trend of the meeting throughout showed plainly that missionary endeavor was strongly felt in every heart. This was further demonstrated in the Mission Board's financial report, showing that nearly all of the District churches had paid \$2.50 per member for the District work, and some exceeding that amount.

On Wednesday morning was the opening of the District Meeting proper, with delegates present from all the

churches save three. One of these delegates came a distance of 800 miles, while the three churches, not represented, were equally as far distant by railway. The area of our District is exceedingly large and unworked. The organization was effected as follows: Eld. J. E. Shamberger, Moderator; David Betts, Reading Clerk; S. S. Neher, Writing Clerk. Eld. J. F. Ullery was chosen as delegate on the Standing Committee, with Eld. J. E. Shamberger as alternate. Five queries were considered. Three of them were passed and two returned. One query goes to Annual Meeting. The others pertained largely to the missionary work of the District.

The District Meeting continued until ten o'clock at night, after which an hour was fully occupied by the Child's Home-Finding Board. They reported that three children had been given homes during the year. Two of the children were present at the meeting.

Considerable matter of vital interest came before the District Meeting. Eld. A. I. Mow reported for the Historical Committee that a booklet was nearly ready for publication, giving the history of the various activities of the Brethren in Idaho and Western Montana. This booklet will be well illustrated and doubtless will be desired by many members of our Brotherhood. Already one thousand copies have been ordered. Price, postpaid, twenty-five cents.

A petition from the Boise City church, asking disorganization, was placed into the hands of the elders for action. The report of Eld. Chas. M. Yearout's work, as missionary in Northern Idaho, was of much interest, and showed fruitage for the efforts made. The Mission Board brought a recommendation that the District Meeting appoint one or more District missionaries, whose duty it shall be to hold missionary services in all the churches, and evangelistic services in the weak mission points and churches, taking collections and reporting all funds to the Board. That body shall be responsible for all such ex-



Bulsar Bible School Buildings (In Front); Church in Rear to the Left.

penses, and under its direction such Brethren shall work. This live and far-reaching step was discussed with much enthusiasm and unanimously adopted. The writer was chosen for this work.

Thursday was a busy day until nearly midnight. The Ministerial Meeting, the Bible School, the Sunday-school, Christian Workers' and Temperance programs were the very best. The house was well filled at most of the sessions, and all present seemed greatly interested and Spirit-filled. Especially does the local church feel the effect of this spiritual meeting. A temporary building had been erected near the church, which was used as an eating house. S. S. Neher, Clerk.

Twin Falls, Idaho, April 25.

WEST DAYTON, OHIO.

We have great reasons to rejoice, because God has so bountifully blessed us. About one year ago Eld. D. H. Keller and wife came to this church, in answer to a pastoral call. They entered into the work with ability and confidence, knowing that Divine help would not be withheld. They had unserved devotion to God's service, and trust in his promises: "I am with thee: . . . I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41: 10). With this fourfold assurance, they began to work, establishing, first of all, a spirit of unity and co-operation, which is a necessary foundation for success. As a result, we have a united membership, with an increase of nearly fifty per cent. There were about 170 members in this congregation one year ago. Now we have a membership of about 270, active in spiritual and temporal interests of the church.

Our churchhouse has been greatly improved by painting the interior walls, installing electric lights, converting a part of the basement into Sunday-school rooms, and cementing the basement. In this work our pastor was very active, assisting with the carpentering, digging, shoveling, mixing cement, and finishing the same. It was very encouraging to have this help, though we did not ask him to do it. However, he was inclined to do according to Eccles. 9: 10: "Whatsoever thy hand findeth to do, do it with thy might." So he labored diligently during the day, and made pastoral calls at night.

Our pastor and wife, desiring to increase enthusiasm and develop our Christian Worker organization, which they regard as one of the greatest activities of the church, suggested that we have junior and senior departments. We consider this a splendid opportunity, especially for

our juniors, who, in a meeting of their own, feel greater liberty to take part in the devotional exercises, as well as in the discussion of the topics. Sister Keller, with quite a number of our young people, meets on Sunday, at 6:30 P. M., in the Sunday-school room, for development in our Junior Christian work, while our Senior Christian Workers gather in the auditorium, to discuss the topics in a way most helpful to them. Seeing the results, we feel that the efforts are bearing fruit.

Our young people's society of "Willing Workers" meets each Tuesday evening to study and practice in song, and to study and discuss problems pertaining to personal work in soul-winning. They aim constantly to keep in touch with our dear young members, who are surrounded by so many temptations. If the church would use as much persistency to accomplish its purpose as the world does, many more might be saved.

We also have an interesting teacher-training class for those of our young people who have a desire better to qualify themselves for teaching God's Word.

Our Sunday-school, with its earnest and faithful band of officers, teachers and other workers, superintended by Bro. W. C. Baker, is increasing in attendance and interest, and the good that is being accomplished can never be estimated.

Only those who attend the Wednesday evening prayer meetings know the value and helpfulness obtained there. We received much inspiration and spiritual strength in our prayer meetings, during the past few months, in the study of the Book of Mark. Sister Keller, who directed the study, is amply able to present the work properly. She is a valuable assistant to her husband in his noble and important work.

During a series of meetings, held last summer, conducted by our pastor and his wife, two were baptized; and during a recent three weeks' series of meetings, conducted by them, assisted by Bro. Hodgden and Bro. Lantis, sixteen were baptized, and four reinstated into fellowship. Sister Keller has had the pleasure of seeing nearly the whole of her class of girls come into the kingdom. Her manner and method of presenting the truths of the Bible, in teaching and in public speaking, make an impression that clings to the heart. The loyalty of our members to the principles of the Gospel is very encouraging.

The Aid Society is doing splendid work. Our love feast, held April 19, was largely attended. Bro. Blessing officiated. One hundred and seventy communion. Many others were denied the privilege of partaking of the Lord's supper at this feast, owing to a lack of room. Rejoice with us in praise to God that by his help we may continue in this good work. S. D. Musselman.

109 Orchard Street, Dayton, Ohio, April 25.

DOING BUSINESS IN CHINA.

In some lines of business transactions there is lots of red tape in our own good country, but there is a frankness that is lacking when dealing with our Chinese friends. Their evasiveness and politeness often leaves one in the dark as to the trend of events for some time. Under the old regime it was much more so, and there are many places where plenty of it can still be found. The process of renting property is an interesting one, and we have just had a taste of it, in trying to get larger quarters for our chapel at Liao Hsien, and at the present writing have not yet been able to rent anything suitable. We thought we had several places and then something would deter us.

But the matter about which I wish to speak is our buying a plot for a cemetery, which will serve as an example of the way business is done in China. There are no public cemeteries outside of the larger towns, and most of these are in cities near the coast. Instead, each family has its own burying ground where each is buried according to position in the family. Believing we could buy a little plot to better advantage now than after it would be needed, we asked for a small appropriation for this purpose, which was granted and sent to us with this year's funds.

We found there were two seasons in the year to buy land, one in the Chinese second month, up to the 26th day, and the other in the fall after the crops are gathered. As it is a custom to ask more for anything to one who comes to buy than if it were brought to you to buy, our first business was to inform those who have land for sale that we wanted to buy, without actually asking them. Finally it was known and there were three plots offered to us. In the meantime we had found that there was very little land for sale in the direction from the city that to us seemed most suitable for a cemetery, and this, through the ages that have passed over China, was pretty well taken up already with cemeteries.

The first prices asked were all much higher than they expected to receive, and we, in true Chinese style, had to begin below what we really thought was the proper price for the land. At every consultation they would lower their figures a bit, and if we would keep their interest, we must be prepared to raise our figures a bit and still not show too keen an interest in the affair. In the bargaining they would even go so far as to say that they could not sell lower, and still the figures would shrink a

little at the next sitting. To have several plots to consider, made it easier to get prices that were right, and it was well it was so, for the spring season was almost over when the bargain was made.

The little plot agreed upon is more distant than we liked, but is nicely situated, on a ledge looking east and south. It can easily be seen from the city wall and from the valley at the foot of the hill, in which is the road leading to Ping Ting. Many difficulties arose, as to the right of foreigners to buy land, the paying of the yearly tax (which was formerly paid in grain), the recording of the deed, etc. Our native worker cleared all this very well, as he is from an old mission community in Shantung, and we were then ready for the writing of the deed. Each party was to be represented by a go-between, our native worker, Chang Feng Shan, acting for the mission. Besides, another teacher is called to do the writing. He puts down our signatures for us, the seller's name and the mission's, with the missionary in charge, the two witnesses, as the ones who have made the bargain, and then his own as writer. One's presence is all that is needed in such a transaction here. It would be rather hard to depend on signatures. For this reason the foreign banks never take a signature in Chinese, and they can only handle checks that read "or bearer."

We take the deed to the yamen, to be stamped, and the official receives it in true Chinese style. He lays it aside, saying he will look after it in a day or two, and entertains us. In a few days he informs our native worker that two characters should be changed, for as it was, I or any one of the mission could thus buy land for our own personal use, while the Chinese law only permits missionaries to buy land for the use of the mission. The deed is then taken to the writer and rewritten, making the necessary change without the presence of the witnesses.

After such a transaction is finished, the one buying the property is supposed to give a feast to all interested in making the deal. As our yearly mission meeting is on hand, we have invited them to go with us to Ping Ting, agreeing to pay the road money. Thus we hope to give them a feast for the soul instead. In this instance all are interested in our work and we believe the meeting will mean much to them. Will you not pray for us that we may be enabled to lead these men nearer to him in our dealings with them, that we may be tactful in presenting the message of salvation in word and deed? Liao Hsien, Shansi, China, April 1. J. Homer Bright.

"The Life and Work of Fanny Crosby."

(Concluded from Page 311.)

Mr. Van Alstyne was blind and a musician of considerable note,—a man loved by all who knew him.

Mrs. Van Alstyne is still living and makes her home with a widowed sister at Bridgeport, Conn. Her husband died twelve years ago. Fanny Crosby is ninety-four years old now. When asked how long she expects to live, she says that she has fixed the limit at one hundred and three years, God willing. She is well and happy and still works. She only asks that she may be allowed to gather sheaves until the sun goes down, and sing and write hymns to his praise.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Pasadena.—On Sunday morning, April 5, Bro. William Wert-enbaker, of South Los Angeles, Cal., gave us an interesting and inspiring sermon on "The Signs of the Times and the Second Coming of Christ." Our Sunday-school gave a splendid program on Easter Sunday. In the evening Bro. Punderburgh, of Lordsburg, Cal., gave us some practical thoughts. Sister Jennie Brubaker, of Lordsburg, gave us a helpful talk on Sunday morning on "The Opportunities As Well As the Needs of Our College." Baptism was administered to the father of some of our Sunday-school children after services on Sunday evening, April 19. Last Sunday Dr. Barnum delivered two lectures on "The Effect of Tobacco and Alcohol on the System." He was secured by the Temperance Committee of the District. His discourses were much appreciated by all who heard them. —Bertha D. Harper, 313 North Mentor Avenue, Pasadena, Cal., May 1.

COLORADO.

McClave church met in council April 18, with our elder, Bro. Clarence Watkins, in charge. The visiting brethren reported all the best things in peace and fellowship. Bro. O. P. Haines, of Chicago, Ill., is with us now, conducting a revival. We are planning to have Sister Ella Ebert with us about the first Sunday in June, to conduct a Sunday-school Meeting.—Mabel Amos, McClave, Colo., May 5.

DISTRICT OF COLUMBIA.

Washington City church enjoyed a spiritual uplift from two well-directed sermons by our elder, Bro. A. P. Snader, who preached on Thursday and Friday evenings of last week, and visited among the members until Sunday. He preached the examination sermon in the morning, and conducted the love feast in the evening. The spirit of the meeting was excellent, but the attendance was small. Arrangements have been made by our Ministerial Committee with Bro. Wm. Kinsey, of Chicago, by which he assumes the pastorate of this church for the summer, or until Sept. 1, 1914. Our Sunday-school work is going forward encouragingly, as well as the other auxiliary organizations.—M. C. Flohr, 338 Eighth Street, S. E., Washington, D. C., May 7.

ILLINOIS.

Big Creek church met in council May 2, with Bro. Dow A.

Ridgely presiding. Bro. Ridgely is retained as our elder for the remainder of the year. We decided not to send a delegate to Annual Meeting this year.—Bertha E. Ridgely, Parkersburg, Ill., May 4.

Camp Creek church met in council April 25. Our elder, Bro. Nevinger, presided. Twelve members were present. We had a pleasant meeting. Solicitors were appointed to collect funds for painting and repairing our churchhouse. Bro. Nevinger preached two helpful sermons for us on Sunday. Two members were received by letter at the morning service.—Carrie Hummer, Colchester, Ill., April 21.

Sterling.—Elders O. F. Shaw and D. A. Rowland were with us at our council meeting on Monday evening, to assist in an election for deacons. The church had previously decided on calling two brethren to the deacon's office, but when the vote was taken, there were three chosen. Not all being present, the installation was deferred till the evening of May 14. The brethren called to this important work are John Gayman, Chas. Hauger and Roy Frantz. The church also reconsidered the question of sending a delegate to the Annual Meeting, and the writer was chosen to represent the church at that gathering. From now on we will hold our council meetings every two months. The writer and family have now been at Sterling seven months and are enjoying the work of the Lord here and in the district. The work in the mission field of the Northwest, in which we were engaged for the past sixteen years. The work is progressing slowly here. There has been quite an increase in the enrollment and attendance in the Sunday-school during the past year, our regular attendance has not been so good lately on account of so much measles and mumps in town, but as those epidemics are about over now, we look for an increase in attendance again. The saloons of Sterling will all close tomorrow night, which will be a big help in the moral uplift of the town.—J. C. Stivers, 614 Sixth Avenue, Sterling, Ill., May 6.

Woodland church met in council April 22. Our elder, Bro. J. W. Lear, presided. Three letters were granted and ten were received. Bro. Henry Fitz was elected on the Apportionment Committee; Bro. Benj. Bricker, on the Temperance Committee; Bro. Jesse Walter, on the Missionary Committee, and Bro. Thomas Weber, on the Committee on Arrangements. For the District Meeting made a report, which shows progress in needed preparation for the meeting. We will not send a delegate to Annual Meeting this year. April 10 a young sister was baptized. May 3 our Sunday-school was organized at our mission point in Bluff City.—Fannie Bucher, Astoria, Ill., May 4.

INDIANA.

Camden.—Our District Sunday-School Secretary, Sister Catherine Neher, of Flora, Ind., was with us May 3. Her subject in the forenoon was "Teacher Training," emphasizing the great need of trained teachers. The afternoon was taken up by an appropriate children's program, and a short address by Sister Neher, at which time we were urged to ask any questions along the line of Sunday-school work. The subject of the evening's hour was "Christ the Master Teacher." Some great truths were presented on this subject.—Nellie Whitacre, R. D. 1, Pennville, Ind., May 7.

Cedar Lake.—We held our council May 6, at 1:30 P. M. Our elder, Bro. J. H. Urey, presided. Our love feast will be held June 27. It will be an all-day meeting, beginning at 10 A. M. We will hold our Children's Meeting in the near future.—Sarah E. Holman, R. D. 3, Avilla, Ind., May 6.

Flora.—April 24 Bro. Galen B. Royer, of Elgin, Ill., came here at the request of the Elders. He preached on the Sabbath night, on Sunday and on Sunday evening. He spoke about the work of our missionaries in China, and especially about Bro. O. G. Brubaker and wife, who were so often with us. His aged father and mother were present at these meetings; also Sister Minnie Metzger. On Sunday evening a meeting 1200 was pledged and a free-will offering of \$23 was given towards Bro. Brubaker's support. Our love feast will be held May 24, at 6 P. M. Our old people's meeting will be in the morning, which includes all over sixty years of age. This church is blessed with many aged brothers and sisters. We expect Bro. Moses Deardorff, of Yale, Iowa, to be with us at these meetings, which will precede our series of meetings.—Mattie Welty, Flora, Ind., May 4.

Landess.—During a three weeks' series of meetings, conducted by Bro. J. W. Norris, of Marion, Ind., five accepted Christ. Sunday evening the subject of the love feast was "The About seventy surrounded the Lord's table." The visiting ministers present were Brethren D. B. Garber, D. R. Hardman, and W. M. Ulrich, who conducted the services.—Mrs. E. L. Endsley, R. D. 30, Van Buren, Ind., May 9.

Laporte.—Bro. J. H. Pike closed a two weeks' series of meetings on Monday night, though there was some sickness in the families of our members, the interest and attendance were fairly good. Two were received by baptism. The teacher-training class at this place, composed of six members, has completed the course and received their grades. Our love feast will be held at the R. D. house June 6.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., May 7.

Lower Deer Creek.—Our church met in council May 2 with our elder, Bro. J. G. Stinebaugh, presiding. On account of the busy season, the attendance was small. Two letters were granted and two received. The building of a churchhouse in Camden, which has been under contemplation for some time, was finally abandoned for the present.—Etta Stinebaugh, Camden, Ind., May 8.

Middletown.—Today Bro. Henry Fadley preached for us at this place. He also preached for us two weeks ago. It was the first time we had the pleasure of listening to him for a great while, as he is out in the field of his own work. Bro. L. L. Teeter delivered a sermon at the Church east of town last Sunday, and Bro. Hoover exchanged places with him at the Buck Creek church near Mooreland. We have fair congregations, considering the small number of members at this place. Some people of the Middle Country attend our services.—Florida J. E. Green, Middletown, Ind., May 3.

Notice to the Churches of Northern Indiana.—At the District Meeting of 1913 a decision was passed that all queries, programs and summarized financial reports be printed in a booklet, in time to be distributed in the local churches before their Ministerial District meetings. The booklets for Middlebury church Sept. 30 and Oct. 1. The churches will please take note of this and have their queries, programs and reports sent to the Clerk of the District Meeting of Northern Indiana by Sept. 1. Send them earlier, if possible, to the undersigned, who was Writing Clerk of the District Meeting of 1913.—J. F. Pike, Middlebury, Ind., May 5.

South Bend (First Church of the Brethren).—We held our love feast May 3. Bro. Greenawalt, of Goshen, officiated. For quite a number of those who surrounded the tables, this was the first communion, and the inspiration of the service will never be forgotten. A number of members from adjoining congregations communed with us.—Cora V. Wise, 126 N. Lafayette Street, South Bend, Ind., May 4.

Walton Mission.—The writer met with the little band of members of this church on Sunday night, last Sunday morning, and preached for them both morning and evening. The interest here is good. At the close of the evening service two applied for membership. On Monday an aged sister was anointed.—J. G. Stinebaugh, Camden, Ind., May 7.

West Goshen.—May 3 our council meeting was held at the Mission Band of Manchester College were with us and rendered a splendid missionary program. Sister Press spoke on "Our Opportunities," Sister Hoke on "Glimpses from Africa." Bro. Tinkel on "The Pure Life," and Bro. Winger on "Do Foreign Missions Pay?"—Marie Butterbaugh, Sister Lake, Ind., May 3.

West Goshen.—We met in council May 2, with our elder, Bro. Calvin A. Huber, presiding. Seven letters were received. We decided to organize a Sunday-school at the Pine Creek

church. Bro. Chas. Troup was chosen as superintendent. Our love feast will be held May 30.—Sarah R. Shidler, R. D. 5, Goshen, Ind., May 5.

IOWA.

Salem.—Interest in the Lord's work is growing at this place. Our Sunday-school rendered a fine program to a full house on Easter morning. All seem to be willing to do their part in the newly-organized Christian Workers' Meeting. Sister Mettie Caskey was chosen president. Our financial plan,—the envelope system,—is proving satisfactory to all.—Homer F. Caskey, R. D. 3, Lenox, Iowa, May 4.

KANSAS.

Salem.—On account of rain we held our love feast on Sunday evening instead of on Saturday evening. Bro. Edwin Jones, of Larned, Kans., preached at 3 P. M. Bro. M. S. Frantz, our pastor, preached in the morning and also officiated in the evening. About fifty-five members communed. Bro. Frantz began his work with us as pastor May 3. Since our last report two of our Sunday-school scholars have been baptized.—J. A. Ninninger, Nickerson, Kans., May 9.

MARYLAND.

Pipe Creek.—We held our visit council May 2 with a good attendance of our members. The deacon brethren gave a good report of the spiritual condition of the membership. We arranged for a series of meetings to begin Aug. 23. We also appointed a Program Committee, to arrange for an all-day rally sometime this summer. Bro. W. P. Englar was elected as our delegate to Annual Meeting, with Bro. H. P. Garner as alternate. Today two young people were enlisted in the army of the Lord.—Alfred Englar, New Windsor, Md., May 3.

MINNESOTA.

Lewiston.—Our series of meetings will begin June 9 and close June 21. Bro. H. W. Redburn, of Winona, is to have charge of the meetings. Our love feast will be held June 29. Our church council will be held June 11.—Abbie W. Nettleton, Lewiston, Minn., May 3.

Winona.—We just closed an interesting two weeks' series of meetings, held by our pastor, Bro. H. F. Richards. The attendance at these meetings was very good, and has been, but those who attended were lifted to a higher plane of living. Bro. Richards held forth the Word in its simplicity and power. May 7 we held our communion service, which was spiritual and uplifting. Bro. John Wirt officiated. Easter Sunday our Sunday-school gave a program similar to the day, after which Bro. Richards gave a talk to the children on the import of Easter.—Emma S. Miller, 469 West Seventh Street, Winona, Minn., May 8.

MISSOURI.

Lower Bethel.—We have decided to hold a love feast May 30, at 5 P. M. Our council will be held at the Upper Bethel church sometime before the love feast. Bro. J. E. Criss, of Bro. Shirkey, of Ray County, Mo. Bro. George Ellenberger preaches for us every first and third Sunday of each month. We appreciate his labors among us very much. We have only one minister. Any of our ministers who wish to locate in a good country, would do well to investigate this community. Our Sunday-school is progressing nicely, with Bro. Jacob Kuhn as superintendent. We expect to commence a series of meetings about Aug. 15. We have secured the services of Bro. J. E. Crist, of Kansas.—A. F. Andes, Forest City, Mo., May 7.

Peace Valley.—On Saturday evening, May 2, we held our love feast. We had a good meeting. Twenty-five surrounded the Lord's tables.—Annie Diediker, Peace Valley, Mo., May 3.

MONTANA.

Medicine Lake congregation met in a called council April 30, at 5 P. M. D. F. Landis, of Minot, N. Dak., presiding. Bro. L. M. McCoy, of Minot, was with us and gave us a very encouraging message of the ministry. Bro. Landis gave us strong encouragement, and also preached for us the same evening. Bro. Aaron Swihart and wife, of Michigan, also happened to be in our midst. They came to visit his sister, Mrs. I. K. Mow. Our members were much encouraged and edified. Bro. Swihart preached on Sunday and on Sunday evening to attentive audiences. We will not send a delegate to Annual Meeting this year.—Mrs. J. E. Keller, R. D. 2, Froid, Mont., May 3.

NEBRASKA.

Highline church met in council May 8, with our elder, Bro. S. G. Nickey, in charge. We elected our Christian Worker officers, with Bro. Ira Lapp as president, and Ernie Lapp as secretary. We will hold our love feast June 6, at 7:30 P. M. We will hold our children's meeting with us with us at those services.—Cora R. Lapp, Moorefield, Neb., May 5.

NEW YORK.

Lake Ridge Mission.—The work at this place is progressing. The attendance and interest have kept up well during the winter months. Feb. 2 Bro. C. J. Wellen, of Nokesville, Va., moved here with his family. They are much help and encouragement in our work here. April 12 the Sunday-school rendered an Easter program, in which much interest was manifested. Bro. Almer Arnold, of Leeton, Mo., came here and purchased a farm. He has now moved here with his family. Bro. Henry Campbell and family, of the same place, have also located here. We welcome their coming, and feel that they will be of much help in the work here. Our series of missions now numbers thirty-one.—Mrs. E. F. Nedrow, Ludlowville, N. Y., May 2.

NORTH DAKOTA.

Rock Lake.—Last Sunday we were favored with an address by Bro. A. B. Hollinger, of the Salem congregation, on the subject of "Temperance." Our work at the Ellison house continues quite encouragingly. A union Sunday-school has been started in a schoolhouse on the line between the Egeland and Rock Lake churches, and is being supplied by Bro. George Stephens, of Egeland, and the writer. This union Sunday-school has also been started in the north end of the Rock Lake territory, in which some of our members are active. The Methodist minister preaches for them on the first and third Sundays of each month. The writer will fill in some of the alternate Sundays. There is work to be done in Rock Lake, and room for others who want to work, and are willing to trust the Lord for a reward.—J. C. Forney, R. D. 2, Rock Lake, N. Dak., May 4.

Surrey.—In answer to a call from isolated members at Hoffund, N. Dak., in the southern arm of the Ray congregation, I visited them over Easter Sunday. I held a service in the church on Saturday evening, with about thirty in attendance. We met on Sunday afternoon to organize a union Sunday-school, of which 200 being present. A good musical program was rendered, after which a Presbyterial minister spoke to the people. After a short intermission, I spoke of my experience in the famine district in China. These people are hungry for the Word, and appreciate meetings very much. They have had but few sermons, and the death of their minister, Eld. John Hartsock, nearly two years ago.—George W. Hilton, Surrey, N. Dak., May 5.

OHIO.

Covington.—We had the rare privilege of listening to a sermon by Eld. Galen B. Royer on the evening of May 1, whom our members were very anxious to know. His subject was "Getting Acquainted with God." The need of our keeping step with God, in touch with Christ, was emphasized, and those present were much encouraged. The death of our minister, Eld. John Hartsock, nearly two years ago.—George W. Hilton, Surrey, N. Dak., May 5.

will furnish the special music, and the District as a whole will supply the workers. There is work for all who are ready to engage in efforts of this kind. Several have signified their willingness to help.

April 3 Bro. J. Z. Gilbert preached, and the Lordsburg congregation gave the music. May 1 we hope to have a sermon by Bro. A. L. B. Martin, of Long Beach, with music from Pasadena.

Written by the authority of the Rescue Committee.
Mrs. W. H. Wertenbaker, Sec.
1254 East Fifth Street.

AMONG THE CHURCHES IN TENNESSEE.

It has been my desire, for a long time, to visit the members in Tennessee. This was made possible when, last fall, I got in correspondence with Bro. P. D. Reed, of Limestone, that State, at which time plans were made to do some singing and Bible teaching. My first work was a ten days' singing class in the Limestone congregation. From there I went to the Boon Creek house, in the Knob Creek congregation, and taught a singing class for ten days. I then went to Greene County, into the Mountain Valley congregation, for a ten days' Bible Institute. I gave four Bible lessons each day and preached at night.

Returning to Knob Creek, I preached at Hawthorne (a mission point) for two weeks, giving some Bible lessons during the day. I then taught a singing class at the Knob Creek house. This is the oldest, and one of the strongest congregations in Tennessee. Their first churchhouse was torn down only a few years ago, and replaced by a new and more commodious building. On account of the busy season, I closed my work for the present. I was gone eighty days, and taught fifty singing lessons, fifty Bible lessons, and preached forty-eight times, besides giving some Bible land talks and lectures on Sunday-school work, averaging about two services each day.

There seems to be a growing demand for more systematic Bible study, and training for efficient service in every department of church work. There is, however, a shortage in workers. Our Government has no trouble in getting volunteers for her standing army. When a speaker recently made an appeal for twelve volunteers, as he addressed a large audience, one thousand responded. The church needs to pray more earnestly for volunteers, that laborers may be sent into the great field of the Lord's harvest.

D. M. Glick.

Trevilian, Va., April 23.

FINANCIAL REPORT

During the month of March the General Mission Board sent out 186,621 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of March:

WORLD-WIDE.

Pennsylvania—\$129.48. Manor, 23; Reiman, Brothers Valley S. S., 25.70; Joseph Bean, 33 cents; Sister J. E. Spangler, 1; Hollidaysburg Mission, 10; J. R. Davis, 50 cents; I. B. Repligie, 11.20; Hanna A. Buck, 33; Aaron Teeter, 32; Samuel Snider, 33; J. T. Myers, 35; Mrs. Emanuel E. Zug, 31; John M. Miller, 31; Bertha A. Palmer, 25 cents; D. H. Baker (marriage notice), 31; J. H. Brindle (marriage notice), 50 cents; A. Sister, 50; an individual, 1. **Iowa—\$95.00.** Spring Creek, 25.50; E. C. Witte, 35; P. H. W. Brubaker (marriage notice), 50 cents; N. W. Miller, 35; C. B. Deane (marriage notice), 31; English River, 10. **Indiana—\$68.94.** Bethel, 14.12; Middlebury, 44.19; Rock Run, 34.27; Maple, 18.10; Pleasant Valley, 17.97; J. M. Markley (marriage notice), 50 cents; A. Brother and Sister, 35; Burnett's Creek S. S., 34.64; E. C. Cox, 31; Lewis J. Overholser (marriage notice), 50 cents; "K. K." 10. **Virginia—\$78.46.** H. H. Pownell (marriage notice), 50 cents; John W. Jamison, 31; Unknown, 35; Limestone Creek S. S., 35; P. H. Myers, deceased, 50; P. S. Thomas, 1.50; Mrs. J. N. Huffman, 31; Germantown, 12; B. F. A. Myers, 25 cents; Ella L. Myers 31; S. A. Sanger, 12; B. F. A. Myers, 72.90; Lick Creek, 33; Eliza Bender, 35.20; North Bend, Danville S. S., 10; Geo. H. Irvin, 44.00; Eversole, 34; J. E. N., 10. **Illinois—\$41.70.** Aneta, 1.00; Mow, 4.00; R. A. Orr, 1.20; B. J. Fike (marriage notice), 50 cents; **Missouri—\$39.06.** Cherry Grove, 12.54; Waddams Grove, 31; Individuals, 29.06; 8; Clara Holsinger, 31; Rebecca Stauffer, 31; Frank Etnoyer, 35; Mary E. Elam, 31; Mary S. Danner, 32.02; Elizabeth Gergen, 31; A. L. Turner and wife, 35; Mrs. J. M. Masterson (marriage notice), 50 cents; Geo. W. Miller (marriage notice), 50 cents; Fannie Bucher (marriage notice), 50 cents. **Colorado—\$30.50.** Rocky Ford S. S., 28.56; Homer Ullom (marriage notice), 31. **Kansas—\$23.35.** Sarah Horting, 33; T. E. George (marriage notice), 50 cents; **Ohio—\$13.50.** Lewis S. S., 13.50; **Nebraska—\$30.00.** D. E. Price, 20.00; **Maryland—\$18.00.** Beaver Creek, 18.00; **D. E. Price, 20.00.** Maryland—\$18.00. Beaver Creek, 18.00; **Tennessee—\$17.00.** Will C. Young, 15; Mrs. L. C. Klapper, 2. **Dakota—\$15.50.** 50 cents; **Idaho—\$14.39.** 50 cents; **Denmark—\$8.50.** 8.50; **Wisconsin—\$8.50.** 8.50; **Minnesota—\$6.60.** Riverside C. S., 1.60; Herbert and Opha Man Settlement, 5.00; **West Virginia—\$6.00.** Joseph Rembold, 6.00; **California—\$6.00.** Edmund Ford, 35; Anna F. Sanger, 31. **Missouri—\$5.00.** Mary Eshelman, 5.00; **Washington—\$2.00.** W. Buntin (marriage notice), 50 cents; **W. A. Deardoff (marriage notice), 50 cents; Mollie Pearson, 31. New Mexico—\$1.07.** Miami 1.07; **Louisiana—\$1.00.** W. B. Woodard, 1.00; **Oklahoma—\$1.00.** Raula Sander, 1.00; **Unknown—\$0.50.** Thomas Barklow (marriage notice), 50 cents. **Unknown—\$2.** Unknown, 2. Total for the month, 728.40.

INDIA MISSION.

Indiana—\$22.28. A Brother and Sister, 10; Flora, 10.28; Lewis J. Overholser and wife, 22. **North Dakota—\$10.00.** A Brother, 35; A. E. Hecker, 35; **Idaho—\$7.75.** A. L. Turner and wife, 25.50; Mary S. Danner, 25 cents. **Pennsylvania—\$2.00.** Leamersville C. W., 2.00; **Germany—\$1.30.** Egan S. S., 1.30. Total for the month, 338.33.

INDIA ORPHANAGE.

Illinois—\$25.26. Bethel S. S., 38.35; Sterling C. W., 20. **Indiana—\$21.52.** Flora S. S., 15.82; Lewis J. Overholser and wife, 22. **Ohio—\$20.00.** Upper Stillwater S. S., 20. **Kansas—\$10.00.** Ella E. Greenough, 10. **Virginia—\$4.25.** Inter-

mediate Class, Beaver Creek S. S., 4.25. Total for the month, \$84.42.

INDIA BOARDING SCHOOL.

Iowa—\$125.00. B. F. Buckingham, 125. **Colorado—\$50.00.** Sterling S. S., 50. **Pennsylvania—\$50.00.** Willing Workers Class, Pike S. S., Brothers Valley, 25; Mechanicsburg S. S., C. W., A. S. and M. C., Lower Cumberland, 25; **Ohio—\$49.00.** Greenspring Endeavor Society, Greenspring S. S., 12.50; Wooster S. S., 30. **Indiana—\$31.25.** Turkey Creek, 31.25; Theresa Q. Weaver and wife, 32. **Illinois—\$25.00.** Leonard F. Mattor, 25. **Virginia—\$25.00.** Earnest Workers Class, Mill Creek, 25. **California—\$20.00.** Oak Grove C. W., 20. **Idaho—\$20.00.** Elementary Department, Pasadena S. S., 20. **Nebraska—\$2.00.** Susie McLellan, 2. Total for the month, 370.75.

INDIA WIDOWS' HOME.

Indiana—\$8.00. A Brother and Sister, 35; Lewis J. Overholser and wife, 32; Mrs. Ollie Lester Cross, 31. **Pennsylvania—\$2.00.** John S. and Caroline Baker, 2. Total for the month, 110.

INDIA NATIVE SCHOOL.

Iowa—\$4.25. Old Sisters' Class, Panther Creek S. S., 4.25. Total for the month 4.25.

CHINA MISSION.

North Dakota—\$20.12. Egebury Mission, Santa Ana, 17. **Idaho—\$12.00.** A Brother and Sister, 10; Lewis J. Overholser and wife, 2; Etta Ebbingshouse, 1. **Pennsylvania—\$8.50.** Susan Rouser, Dunning Creek, 35; John R. Berg, Jacobs Creek, 15.00; Junior A. S., 30. **California—\$3.32.** A. L. Turner and wife, Cerro Gordo, 25.50; Mary S. Danner, 82 cents. Total for the month, \$87.89.

CHINA ORPHANAGE.

Pennsylvania—\$54.00. Mechanicsburg S. S., C. W., A. S. and M. C., Lower Cumberland, 44; Ephrata C. W., 10. **Idaho—\$20.00.** New Salem A. S., 20. **California—\$11.65.** Young People's Class, Santa Ana S. S., 10; Merral Q. Calvert, 1.65. **Montana—\$9.00.** Boys' and Girls' M. B., Froid, 9. **Idaho—\$6.** Willing Workers Class, Twin Falls S. S., 6. **Ohio—\$6.00.** Silver Creek, 6. **Oregon—\$5.00.** Evergreen S. S., 5. Total for the month, 111.65.

CHINA BOYS' SCHOOL.

India—\$78.72. Union S. S. and C. W. of Goshen, Elkhart and South Bend, 19.51; A. Brother and Sister, 35; Pleasant Dale, 22.95; Pipe Creek S. S., 25.16. **Illinois—\$5.11.** Douglas Park S. S., Chicago, 5.11. **Michigan—\$5.00.** Martin Hardman, 5. **Idaho—\$4.** Ruth and Joseph Van Dyke, 31. **Colorado—\$4.39.** Primary Department, Rocky Ford S. S., 4.39. **Virginia—\$2.00.** Sister Klazie Hays' Class, Linville S. S., 2. Total for the month, \$95.12.

CHINA GIRLS' SCHOOL.

Indiana—\$34.05. A Brother and Sister, 35; Pleasant Dale, 22.95. **Virginia—\$7.25.** Manassas, 7.25. **Pennsylvania—\$5.27.** Primary Class, Fairview Sunday-school, 5.27. **California—\$3.00.** Fairview S. S., 3.00; John S. and Caroline Baker, 2. **Colorado—\$4.30.** Primary Department, Rocky Ford S. S., 4.30. Total for the month, \$58.87.

DENVER COLORED.

Indiana—\$15.00. James H. Thomas, 15. **Illinois—\$2.00.** Ira Butterbaugh and wife, 2. **Pennsylvania—\$2.00.** John S. and Caroline Baker, 2. Total for the month, 19.

DENMARK MISSION.

Indiana—\$10.00. A Brother and Sister, 10. Total for the month, 10.

SWEDEN MISSION.

North Dakota—\$5.00. A. E. Hecker, 5. Total for the month, 5.

CUBAN MISSION.

Pennsylvania—\$2.00. John S. and Caroline Baker, 2. Total for the month, 2.

ITALIAN MISSION—BROOKLYN.

California—\$3.00. Mary Crites, 31; Francis Crites, 31; Hazel Crites, 31. Total for the month, 33.

SUNDAY-SCHOOL EXTENSION.

Pennsylvania—\$2.00. John S. and Caroline Baker, 2. Total for the month, 2.

CHURCH EXTENSION.

Indiana—\$3.25. Elbe River S. S., 3.25. Total for the month, 3.25.

CORRECTIONS.

In the April Visitor, under China Orphanage, the amount credited to Loyal Class, Middleburg Sunday-school, Ill., should be credited to Indiana instead of Illinois.

Also, under Sunday-school Extension, Indiana, the amounts credited to Cherry Grove and Lamotte Prairie should appear under Illinois instead of Indiana.

In the March Visitor under World-wide the \$7 credited to Canada, Geo. Hollenberg, should have been credited to Sharon Sunday-school.

SISTERS' AID SOCIETIES

HARLAN, MICH.—The following is a report of our Aid Society organized Nov. 4, 1913: We held nine meetings, with nineteen members enrolled, and an average attendance of twelve. Our work consisted of making aprons, sun-bonnets, men's shirts, cushion-covers and quilts. One of these was a name quilt, which netted us \$28.05 for names alone. Much credit is due two of our Sunday-school classes of boys and girls, in securing these names. The collection of fee, dues and donations amounted to \$14.35. For articles sold we received 15.55. Total amount of money received was \$57.95. We paid out \$13.84 for dry goods, \$9.75 for paint for the interior of our church, and \$27.50 for additional seats. The treasury—Gertrude E. Byer, R. D. 2, Copemish, Mich., April 27.

ZION, MICH.—We finished our first year's work April 16, with an enrollment of twenty members. During the year we have had twenty-five meetings, with a total attendance of 264, and an average attendance of 10. Our work consisted of knitting comforters, piecing and quilting quilt covers, aprons, clothes-pin aprons, dust-bonnets, and sewing carpet bags. Our collections and money earned amounted to \$19.30. We have \$11.65 in the treasury. We held eight all-day meetings. The following officers were elected for another year: Sister Clara Landis, President; Sister Tennie Bowman, Vice-president; the writer, Secretary-treasurer—Ola Bowman, Prescott, Mich., April 28.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Ort-Hall.—By the undersigned, April 16, 1914, at the home of the groom, near Sabatha, Nemaha Co., Kans., Bro. William N. Ort, of Sabatha, Kans., and Mrs. Carrie M. Hall, of Boulder, Colo.—R. A. Yoder, Sabatha, Kans.

Stump-Klingler.—At the residence of the bride, Philadelphia, Pa., April 39, 1914, Thomas M. Stump, of Canton, Ohio, and Elva Mae Klingler, formerly of Glenford, Pa.—Paul H. Bowman, 3269 Potter Street, Philadelphia, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bilbery. Sister Mollie, born in Greenland County, W. Va., 1837, died April 25, 1914, after a week's illness of pneumonia, at the home of her daughter, Mrs. Richard R. Rabin, in Normal, aged 76 years. She came to Illinois with her parents in 1865. Jan. 16, 1867, she was united in marriage to Allen Bilbery. Eight children were born to this union. Three of them survive her. Sister Bilbery was a charter member of the Church of the Brethren at Hudson. Her husband lived a life of sacrifice, administering to the needs of those around her. Her good Christian life was a blessing to those with whom she came in contact. Services by her pastor, Bro. J. H. Neher. Text, I have fought a good fight.—N. E. Neher, Hudson, Ill.

Bouch. Sister Isabella, nee Bowser, died at the home of her daughter, April 18, 1914, aged 74 years, 11 months and 23 days. She leaves one son and two daughters, two brothers and two sisters. Her husband died forty-seven years ago. Services by Bro. T. R. Coffman, Interment in the Glade Run cemetery, Pa., beside her husband.—Ida B. Bowser, R. D. 4, Kittanning, Pa.

Bright. Jacob R., brother of John C. and Hamilton Bright, died at the great love of his daughter, Sister Elwood Diehl, Dayton, Ohio, April 27, 1914, aged 98 years and 9 months. He was united with the church in 1874. Three years earlier he was married to Susanna Shively, who preceded him one year and five days. Bro. Bright was a man of action rather than words. Services held in the Bear Creek church by the writer, assisted by Bro. Josiah Eby. Text, Heb. 4: 9.—D. H. Keller, Dayton, Ohio.

Brubaker. Sister Sallie, nee Hoover, wife of Bro. J. A. Brubaker, born in Carson Valley, Pa., Nov. 17, 1868, died April 23, 1914. She leaves one son and four daughters were born to this union. An infant preceded her by two years. Five brothers and three sisters also survive. Sister Brubaker united with the Church of the Brethren in her girlhood and remained faithful to death. She called for the elders and was anointed. She had great love for the church of her choice and was held in high esteem by all who knew her. Services by Bro. Erice Sell, assisted by her elder, Bro. L. B. Benner, Interment in the Carson Valley cemetery.—F. Pearle Brubaker, R. D. 1, Duncansville, Pa.

Cundiff. Bertha, daughter of S. J. and Sister Rosa Cundiff, died at her home on Fourth Avenue N. W., Spokane, Va., March 12, 1914, aged about 19 years. She was a faithful Sunday-school attendant and worker for many years. Her parents, four brothers and two sisters survive. Services by Eld. P. S. Senter, assisted by Bro. C. E. Trout. Text, Job 19: 25. Interment in the Fairview cemetery.—Lula Shickel, Bakersville, Va.

Garver. Eld. John E. born in Franklin County, Pa., 1843, died at the home of his son-in-law, J. B. Ewing, in Orbisonia, April 9, 1914, after a short illness, aged 71 years. He is survived by his wife, five daughters and three sons. Bro. Garver was elected to the ministry June 3, 1882, and advanced to the eldership June 5, 1901. During his thirty-two years in the ministry he did much earnest work in spreading the Gospel. He lived a faithful Christian life, was a kind father, and an affectionate husband, loved by all who knew him. Services by Bro. W. J. Swigart, of Huntingdon, assisted by the home ministers. Interment in the German Valley cemetery.—E. Grace Rohrer, Shirleysburg, Pa.

Kashman. Kenneth A., son of Albert and Anna Harshman, born in Carroll County, Ind., May 13, 1914, died Feb. 11, 1914, aged 3 years, 8 months and 22 days. He was loved by all who knew him, and seemed to have a mind far beyond his years. He often spoke about his heavenly home. His parents, one brother and two sisters survive him. Services at the home by the writer. Interment in Carroll County.—Henry Wyson, Nappanee, Ind.

Hawk. Bro. George D., born in Sullivan County, Tenn., Aug. 3, 1857, died at his home near Indian Springs, Tenn., March 21, 1914, in the bounds of the Pleasant Hill congregation. The immediate cause of his death was severe burn, from the effects of which he died in about twenty-four hours. Bro. Hawk united with the Church of the Brethren about twenty-five years ago. He was a man of strong convictions, and noted for his purity of life. He was married to Sister Mary C. Jordan Dec. 1, 1880. To this union one son was born. The writer conducted two funerals for Bro. Hawk—once at his home for the benefit of his aged parents, Eld. Martin Hawk and wife, text, Job 14: 10; and the next day another service at the church from Heb. 4: 14. Interment near the church.—Samuel G. Garst, Blountville, Tenn.

Keeney. Bro. John, born in Springfield Township, Pa., Feb. 1, 1878, died March 21, 1914, aged 36 years, 1 month and 23 days. Death was due to pleurisy. His illness was of very short duration. He lived an exemplary Christian life. His father preceded him about eight years ago. A short time before his death he called for the elders and was anointed. He is survived by his mother, one sister and three brothers. Services at the Codorus church by Bro. S. B. Myers and Eld. J. M. Myers. Interment in the adjoining cemetery.—S. C. Godfrey, West Liberty, Pa.

Lutz. Sister Susanna, born in Elkhart County, Ind., Sept. 4, 1834, died in West Goshen, Ind., April 19, 1914, aged 80 years, 7 months and 15 days. She was married to Daniel Lutz March 4, 1855. To this union ten children were born. Three sons and seven daughters survive. Her husband, one son and three daughters preceded her in death. Sister Lutz united with the Church of the Brethren about fifty years ago, and remained faithful. Services at the West Goshen church by Bro. Calvin A. Huber, assisted by Bro. Wm. Hess. Text, Luke 22: 28.—Sarah R. Shidler, R. D. 5, Goshen, Ind.

Martin. Sister Sarah, wife of Bro. D. L. Martin, died March 29, 1914, in the Welsh Run congregation, Pa., aged 64 years and 10 months. She united with the church while young, and lived a consistent Christian life about fifty years. Her presence was greatly missed in the church, neighborhood and Sunday-school, in which she was a good worker. Sister Martin was sick for about four months and suffered a great deal, but bore her affliction patiently and with Christian assurance. She is survived by her husband, three sons and two daughters. Services at the Welsh Run church by Brethren D. K. Clapper and John Rowland.—Mary K. Fries, Mercersburg, Pa.

Mans. Sister Catharine, nee Minnick, born in Germany Dec. 6, 1824, died April 16, 1914, aged 89 years, 4 months and 10 days. She came to America with her parents in 1833, and settled in Somerset County, Pa. Her husband came to Cass County, Ind., Aug. 26, 1844, she married George Mans, who preceded her in death twenty-five years ago. Nine children were born to this union. Three sons preceded her in death. She united with the Church of the Brethren in 1862. Four sons and two daughters survive. Services in the Mexico church by Eld. J. F. Appelmann. Text, 2 Tim. 4: 7.—Bertha I. Fisher, Mexico, Ind.

Minnich. Bro. Adam, born April 6, 1835, near Salem, Montgomery County, Ohio, died April 16, 1914, aged 79 years and 9 days. In October, 1856, Bro. Minnich was married to Katherine Elizabeth Ziegler. Five sons were born to this union. One of them died in infancy. In 1901 Bro. Minnich's first wife died. He married Laura Minnick in 1903. He attended the Annual Conference regularly for the past thirty years, and served acceptably on the General Church Executive and Missionary Committee. He was also an important factor in establishing the Old Folks' Home at Greenville, Pa. Bro. Minnich is survived by his wife and four sons. Services by Bro. Jesse Stutsman, assisted by Brethren D. M. Garver and N. A. Con-

over in the Trotwood Brethren church. Interment in the Minnich graveyard—Elders: Senenger, Trotwood, Ohio.

Wohl, Bro. John R., born in Pennsylvania Nov. 18, 1851, died at Redlands, Cal., March 31, 1914, aged 62 years, 4 months and 15 days. He married Elizabeth Page Nov. 16, 1871. Five sons and two daughters were born to this union. One son and one daughter died in their youth. His wife preceded him in death Aug. 4, 1898. Nov. 21, 1899, he married Sallie M. Weddell, who survives him. Services by Bro. D. L. Forney, at Redley, Cal. Text, James 4: 14.—Lizzie Furnas, Redley, Cal.

Phillips, Bro. John, born June 10, 1845, died March 24, 1914. He was married to Rebecca E. Gray Oct. 15, 1876. One son and two daughters were born to this union. His wife and two daughters survive him. Bro. Phillips had pneumonia, and suffered greatly for eleven days. One week before he died, Bro. F. M. Correll, the elder, and Bro. S. A. Gaby, pastor of the Mountain Valley church, were called to anoint him and also his wife, who had been stricken by the same disease. She has recovered from her affliction. He was a member of the Church of the Brethren since 1888. Interment in the Mountain Valley cemetery.—Services by Eld. F. M. Correll.—Mrs. W. H. Gray, Balleystown, Tenn.

Baver, Bro. Wesley M., born in North Hopewell Township, Pa., Aug. 27, 1868, died April 9, 1914, aged 45 years, 7 months and 12 days. Death was due to tuberculosis. He was baptized about one week before his death. Bro. Baver was never married. His father preceded him in death about ten years ago. His aged mother, two sisters and five brothers survive. Services at the Codorus church, Pa., by Eld. Jacob L. Myers. Text, Amos 4: 12. Interment in the adjoining cemetery.—S. C. Godfrey, Red Lion, Pa.

Reniker, Bro. David, son of Daniel and Eva Reniker, born in Wabash County, Ind., Oct. 17, 1848, died April 19, 1914, aged 65 years, 6 months and 5 days. March 30, 1876, he was united in marriage to Susannah Huff. Three children were born to them. Jan. 16, 1881, his wife died. One son also preceded him in death. Aug. 4, 1881, he married Sarah Ellen Webb. To this union four children were born, of whom only one daughter survives. Bro. Reniker united with the Church of the Brethren about forty-four years ago, and loved to worship with the people of God. His devoted wife, one son and two daughters, one brother and one sister survive him. Services in the Manchester church by the writer, assisted by Bro. S. S. Blough. Text, 2 Cor. 5: 1.—J. H. Wright, North Manchester, Ind.

Ridgeway, Sister Sarah, nee Weybright, born in Elkhart County, Ind., Jan. 1, 1834, died at Glendora, Cal., April 21, 1914, aged 80 years, 3 months and 21 days. She was married to Samuel C. Ridgeway April 16, 1850. Twelve children were born to this union. Seven of them survive. Bro. Ridgeway preceded her in death twenty months. Sister Ridgeway and her husband united with the Church of the Brethren in June, 1851, and she lived a consistent member until her death. She suffered much for the past three years and was unable to walk for more than a year before she died, but bore her affliction patiently. Short services at the house by Bro. Funk, assisted by Bro. Norcross.—Sallie E. Miller, Glendora, Cal.

Stringer, Sister Sara Ann, nee Galatine, died April 27, 1914, aged 71 years, 10 months and 1 day. She was married to Bro. Jacob Stringer Dec. 13, 1869. Four sons and three daughters were born to this union. All of them, with their father, survive. Deceased was a faithful member of the Brethren church for twenty-six years. She called for the anointing about three months ago, and felt she was ready to depart. Services at the M. E. church in Gowrie, Iowa, by Eld. Moses Deardoff, of Yale, Iowa, assisted by Rev. Rambo, of the M. E. church, and Bro. John Mitchell, pastor of the Brethren church at Silf, in which congregation she resided. Interment in the Gowrie cemetery.—A. C. Woodard, Gowrie, Iowa.

Stutsman, Henry R., son of Jacob and Hannah Stutsman, born near Goshen, Ind., May 2, 1846, died in Girard, Ill., April 19, 1914, aged 67 years, 11 months and 17 days. He was united in marriage to Mary Miller, of Goshen, Ind., May 31, 1868. They moved at once to a farm near Girard, and in this vicinity he lived until his death. Seven children were born to this union. Dec. 12, 1881, his wife died. He was then married to Susannah Frantz, of Virden, Ill., in 1883. Five children were born to this union. Bro. Stutsman, with his first wife, united with the Church of the Brethren in 1870, and lived a consistent life until death. He is survived by his wife and ten children. Services at Girard by Eld. M. Flory, assisted by Eld. I. J. Harshbarger. Interment in the Pleasant Hill cemetery.—Miss Gilbert, Girard, Ill.

Thomas, Bro. John, died in the Chippewa congregation, Wayne Co., Ohio, April 30, 1914, aged 76 years and 16 days. He was married to Magdalena Houk. To this union five children were born. Four of them, with their sorrowing mother, survive. Bro. Thomas united with the Brethren church only a few years ago, but lived a very consistent Christian life. Shortly before he died, he called for the elders and was anointed. His death was due to an attack of asthma of the heart. Services at the Beech Grove church by the writer. Text, Job 14: 14. Interment in the Beech Grove cemetery.—J. A. Murray, Smithville, Ohio.

Van Scoyk, Nettie Priscilla, wife of Bro. C. W. Van Scoyk, died within the bounds of the West Dayton church, Ohio, April 30, 1914, aged 31 years, 7 months and 26 days. Sister Van Scoyk united with the church in 1907 and was faithful to her Lord and active in the service. She willingly helped her husband in the office of deacon. Five children, with parents, brothers and sisters survive. Services by Bro. Josiah Bly, assisted by the pastor. Text, Isa. 40: 6-8. Burial in the Lower Minnich cemetery.—H. Keller, Dayton, Ohio.

Wagner, Bro. John, son of George and Catharine Wagner, born in Carroll County, Md., Sept. 12, 1830, died at his late residence in Trotwood, Ohio, April 12, 1914, aged 83 years and 7 months. He was married to Susan Olinger Dec. 24, 1854. This union was blessed with one son and three daughters. Death removed Sister Wagner and two of the daughters. Nov. 22, 1904, he was married to Sister Edith Warner, with whom he lived happily until the day of his death. He was an upright man, faithful to his God. His devoted wife, one son and one daughter, two brothers and two sisters survive him. Services by Bro. D. M. Garver in the Trotwood church. Text, Job 5: 26.—Evel Sollenberger, Trotwood, Ohio.

Wakenfield, William, died of tuberculosis at his home in Shirleyburg, Pa., April 17, 1914, aged 46 years. He is survived by his wife, four sons and four daughters. He was raised by Brethren Wilson and Norris at the Stone church, Germany Valley. Interment in the cemetery near by.—E. Grace Rohrer, Shirleyburg, Pa.

Waver, Frances James A., born Oct. 15, 1833, died at the home of his son-in-law, Grottoes, Va., April 22, 1914, aged 80 years, 6 months and 8 days. He is survived by his aged wife, two brothers and one daughter. Services at the Pleasant Valley church by Bro. B. F. Miller. Text, John 9: 4. Interment in the adjoining cemetery.—Ruth E. Williams, Mount Sidney, Va.

Westcott, Frances Elizabeth, daughter of Friend Elmer and Martha Westcott, of near New Hope, Va., died April 11, 1914, aged 5 years, 7 months and several days. The damper of the heater being open, her sons caught fire. As she ran out doors, the wind fanned the flames. This happened about 7 A. M. Medical aid was called, but she died about noon. Her parents, three sisters and one brother survive. Services on Easter Sunday at the Pleasant Valley church by Eld. Peter Garber. Text, Luke 8: 52. Interment in the adjoining cemetery.—Ruth E. Williams, Mount Sidney, Va.

Whituel, Bro. Philip, born in Germany Nov. 1, 1824, died at his home in Hill Valley, Pa., April 7, 1914, aged 89 years, 6 months and 6 days. He is survived by ten children, one brother and a sister. His wife preceded him to the world beyond six months. Services by Bro. S. A. Norris. Interment in the Monroe cemetery.—E. Grace Rohrer, Shirleyburg, Pa.

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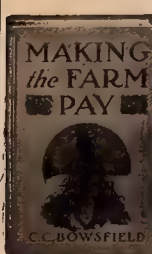
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NOTES NOT CLASSIFIED

Capon Chapel (Bright's Hollow).—We assembled in council April 27. Our elder, Bro. B. W. Smith, of Beaver Run, presided. Bro. A. J. Whitacre and wife, of Old Furnace, were with us. We had a very pleasant and interesting meeting. Bro. Smith was reappointed elder in charge for one year. The writer was chosen delegate to the Ministerial Meeting, to be held in the Knobley congregation. We decided to hold our love feast Sept. 19, to be followed by a series of meetings at the Mission Chapel. We also decided to begin a series of meetings at this place Oct. 3. We hope to have Bro. Albert Arnold hold meetings at Bright's Hollow, and Bro. D. B. Arnold to conduct meetings at the Mission Chapel. Bro. Whitacre preached a very inspiring sermon for us on Sunday evening, April 26. At the Mission Chapel, on Sunday morning, April 26, Bro. Smith preached the funeral of Grace E. Bucklew, who died last winter. He also delivered a good sermon for us on Monday evening, the day on which our council was held. Our Sunday-school is progressing nicely, with good interest and a larger attendance than during previous years. We need the earnest prayers of all our brethren and sisters. We also have Sunday-school at the Mission Chapel and at Emboden.—J. L. Shanholtz, Levels, W. Va., May 3.

Chestnut Grove.—We met in regular council May 2, with Eld. J. S. Ziegler presiding. Some arrangements were made for the District Meeting. All business was disposed of. We now have a Sunday-school, with Bro. J. M. Crouse as superintendent.—Anna F. Sanger, R. D. 1, Box 114, Fayetteville, W. Va., May 5.

BROTHER JOSEPH GLICK'S VISIT.

Bro. Joseph Glick, from Lake City, Kans., came to visit the members in the southern part of the Prairie Lake congregation, with the intention of preaching two or three weeks for us, while he was here. But as the school-house was occupied the first week, and the weather was bad the next week, besides two funerals that were held while he was here, he did not get to preach very much. He came March 20 and left April 20. He preached only seven sermons while here. On Easter Sunday night he preached a very interesting sermon on "The Resurrection." Text, Rev. 1: 18. This we enjoyed very much.

Bro. Joseph is an uncle to the mother of our dear brother, Eld. B. F. Heckman, who, having consecrated his life to the mission field in China, died there. Bro. Glick was born in Shenandoah County, Va., in 1830, and located in Holt County, Mo., in 1855. His parents and the rest of the family moved to the same locality the year following. About twelve years later he was married to Lucinda Ann Palmer, who proved to be an ideal wife. Soon after his marriage, Bro. Glick was called to the ministry. After living in Missouri eighteen years, they moved to Southern Kansas, where his wife died in 1890, leaving seven children. As soon as Bro. Glick could get matters in proper shape, he commenced devoting the greater part of his time to preaching. He does much traveling, going where his services are most needed, confining his labors largely to Oklahoma, Kansas, Southeastern Texas and the Panhandle of Texas. He is now eighty-four years old, and is still in full possession of his mental powers. He has a marvelous knowledge of the Bible, can recite whole chapters from memory, and can usually tell the location of every passage of Scripture that may be named in his presence. When called to the ministry, he became a close student, and his present splendid ability shows the result of his extensive reading and study. J. E. Sale.

Aline, Okla., April 30.

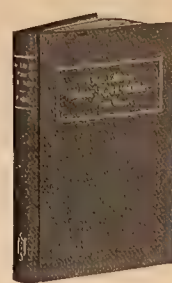
ANNOUNCEMENTS

DISTRICT MEETINGS.	Illinois.
July 9, North Dakota. Eastern Montana and Western Canada. Cando church, N. Dak.	May 17, 6:30 pm, Elgin.
LOVE FEASTS.	May 24, 6:30 pm, Dixon.
Alabama.	May 28, Astoria, South Fulton house.
May 23, Oneonta.	May 30, 6 pm, Franklin Grove.
California.	May 30, 31, 2 pm, Cherry Grove.
May 17, South Los Angeles.	May 30, 31, 1:30 pm, Wadams Grove.
May 17, 6 pm, Glendora.	May 30, 6 pm, Panther Creek.
May 23, 6:30 pm, Lindsay.	May 31, 6:30 pm, Millegrove.
June 6, 2 pm, Empire.	June 6, 6 pm, Pine Creek.
Colorado.	June 6, 7, 2:30 pm, Hickory Grove.
June 6, 6 pm, Mount Garfield.	June 6, 7, 1 pm, Yellow Creek.
July 5, 7 pm, Sterling.	

June 7, 7 pm, Sterling.	June 6, 7:30 pm, Highline.
June 13, Batavia.	North Dakota.
June 15, 7 pm, Polo.	June 6, Williston.
Indiana.	June 20, Columbia, near Bradford.
May 23, 5 pm, Haw Patch.	June 27, 5 pm, Kenmare.
May 23, Bethany.	July 4, 10 am, Flora.
May 23, Pleasant Valley.	July 4, 6 pm, Windfall.
May 23, 6 pm, Windfall.	July 4, Carrington.
May 23, Elkhart Valley.	July 4, Rock Lake.
May 23, 5:30 pm, Spring Creek.	Ohio.
May 24, 6 pm, Flora.	May 23, 10 am, Lick Creek.
May 28, Haw Patch.	May 23, Toledo Mission.
May 28, 6 pm, Springfield.	May 24, Greenwood.
May 30, 6:30 pm, Bethel.	May 30, 10 am, Swan Creek.
May 30, 10 am, Eel River.	East house.
May 30, West Goshen.	May 30, Fostoria.
May 30, English Prairie.	May 30, 6:30 pm, Palestine.
May 30, 6:50 pm, Upper Fall Creek, two and one-half miles east of Middletown.	May 30, 31, 2 pm, Hickory Grove.
May 30, 10:30 am, Tippecanoe.	May 27, 6 pm, Fostoria.
May 30, 6:30 pm, Killbuck.	May 31, 6 pm, Troy.
Antioch house.	May 31, Eagle Creek.
May 31, Logansport.	June 6, Greenspring.
June 4, Baugo.	June 6, 2 pm, Middle District.
June 6, 5 pm, Laporte, Ross house.	June 6, 2 pm, Ash Grove.
June 6, Washington.	June 6, 5 pm, Beech Grove.
June 6, New Salem, four miles northeast of Leesburg.	June 6, 5 pm, Eversole, Wolf Creek house.
June 6, 7 pm, Four Mile.	June 13, Blanchard.
June 6, 4:45 pm, Monticello.	June 13, Silver Creek.
June 6, 7 pm, Mississinewa.	June 13, Canton Center.
June 6, 5 pm, West Manchester.	June 20, 10:30 am, Richland.
June 6, 6 pm, Shipshewana.	June 20, 10 am, North Poplar Ridge.
June 12, 6 pm, Pleasant Hill.	June 20, 10 am, Springfield.
June 12, 6 pm, Camp Creek.	Oregon.
June 13, Yellow River.	June 13, Mohawk Valley.
June 13, Chubbuck.	July 25, Bandon.
June 13, Middlebury.	Pennsylvania.
June 20, Syracuse.	May 17, York.
June 20, 10 am, Cedar Lake.	May 17, Jacobs Creek.
Iowa.	May 17, Pittsburgh.
May 17, 6:30 pm, Des Moines.	May 17, 6:30 pm, Altoona.
May 23, 6 pm, Ottumwa.	May 17, 7 pm, Chest Creek.
May 23, 24, 2 pm, Papther Creek.	May 21, 22, 3 pm, Spring Creek.
May 23, 2 pm, Iowa River.	May 23, 3:30 pm, Claar, Lower house.
May 23, 24, 10 am, Garrison.	May 24, Lancaster City.
May 23, 24, Beaver.	May 24, Chambersburg.
May 24, Muscatine.	May 24, 5 pm, Norristown.
May 24, 4 pm, English River.	May 24, Hollidaysburg Mission.
South house.	May 28, 9:30 am, Big Swatara.
May 30, Libertyville.	May 28, 29, Welsh Run.
May 30, 6:30 pm, Prairie City.	May 30, 7 pm, Ten Mile.
May 30, 31, 2 pm, Coon River.	May 30, 10 am, and June 6, 1:30 pm, Antietam, Price house.
May 30, 10:30 am, Greene.	May 30, Glade Run.
June 31, Cedar.	May 30, 4 pm, Ephrata.
June 3, 4, Dallas Center.	May 30, 31, Upper Conewago.
June 6, 6 pm, Indian Creek.	Mummert house.
June 6, 2 pm, South Keokuk.	May 31, 10 am, Snake Spring Valley.
June 6, 7, 10:30 am, Dry Creek, near Robins.	May 31, Meyersdale.
June 13, Indian Creek.	May 31, Scalp Level.
June 13, Curlew.	May 31, 10:30 am, Manor, Penn Run house.
June 13, Salem, country house.	May 21, Fairview.
June 13, 2 pm, Franklin County.	June 2, 2:30 am, Spring Grove.
June 14, Cedar Rapids.	June 2, 3, 9:30 am, Little Swatara, Myers house.
Kansas.	June 8, 4, 10 am, Chiques, Chiques house.
May 17, Morrill.	June 4, 5, 9:30 am, West Conestoga, Middle Creek house.
May 23, 4 pm, Belleville.	June 4, 5, 1:30 pm, Conestoga, Bird-in-Hand house.
May 23, 7 pm, Vermillion.	June 5, 4 pm, Dunning's Creek, New Paris house.
May 30, 10 am, Quinter.	June 5, 4 pm, Spring Run.
May 30, 7:30 pm, Kansas City, Central Avenue.	June 6, 2 pm, Springfield.
May 31, 7 pm, Peabody.	June 6, Mechanic Grove.
May 31, Altamont.	June 6, 4 pm, Litzitz, Longenecker house, in White Oak congregation, one mile west of Litzitz.
June 6, 11 am, Fortis.	June 6, 10:30 am, Ridge, Fogelsonger house.
June 6, 11 am, North Solomon.	June 6, 4 pm, Carson Valley.
June 6, Parsons.	June 6, 7, 2 pm, Lost Creek.
June 6, 6 pm, Abilene, Hol-land house.	June 6, 10 am, T. Over Cumberland, Mohler house.
June 6, 4 pm, Newton.	June 6, 7, Marsh Creek, Marsh Creek house.
June 8, Verdigris, Madison house.	June 6, 8, Aughwick, Germany Valley house.
June 13, Prairie View, Scott County.	June 6, 7, 3 pm, Reading.
Louisiana.	June 6, 10 am, Back Creek, Brant house.
July 4, 6:30 pm, Roanoke.	June 7, 6 pm, West Johnstown, Roxbury house.
Maryland.	June 7, Middle Creek.
May 23, 2 pm, Monocacy, Mountindale house.	June 7, Junata Park.
May 23, 2 pm, Bush Creek.	June 7, Summit Mills.
May 23, 24, 2 pm, Beaver Creek.	June 7, Shade Creek, Berkey house.
May 24, 4 pm, Ridgely.	June 7, 6 pm, Albright.
May 30, 31, 3:30 pm, Long Green Valley.	June 9, 10, 9:30 am, Tulpehocken, Heidelberg house.
May 30, 1:30 pm, Middletown Valley.	June 9, 10, White Oak, Pennville house.
June 6, Bear Creek.	June 10, 11, 2 pm, Buffalo.
Michigan.	June 11, 12, Schuykill, at Bro. Chas. Daubert's home.
May 23, 10:30 am, Thornapple, East house.	June 20, Pleasant View.
May 24, 6 pm, Onkema.	June 21, Montgomery.
May 30, 6:30 pm, Woodland.	June 21, 6 pm, Brothers Valley, Pike house.
May 30, Sugar Ridge.	Texas.
June 6, 10 am, Lake View.	June 13, 7:30 pm, Manvel.
June 10 am, New Haven.	Virginia.
June 11, 6:30 pm, Grand Rapids.	May 23, Mill Creek.
June 13, 2 pm, Beaverton.	May 23, 3 pm, Pleasant Valley.
June 13, 6 pm, Crystal.	May 23, 4 pm, Bridgewater.
June 13, 14, 6:30 pm, Saginaw.	May 30, 6 pm, Unity, Fairview house.
Minnesota.	May 30, 2:30 pm, Spring Creek, Branch house.
June 20, Lewistown.	May 30, 3 pm, Greenmount, Zion house.
Missouri.	May 30, 4 pm, Nokesville, Valley church.
May 30, 5 pm, Lower Bethel.	Washington.
June 6, Bethany.	May 24, Tacoma.
June 6, Cabool.	May 30, Centralia.
June 13, Smith Fork, at Plattsburg.	West Virginia.
Montana.	June 20, 2 pm, Maple Spring.
July 4, 2 pm, Medicine Lake.	
Nebraska.	
May 24, Beatrice.	
May 24, 6 pm, Bethel.	
June 1, Octavia.	
June 6, Arcadia.	
June 6, South Beatrice.	
June 6, 7:30 pm, Alvo.	

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Vol. 63.

Elgin, Ill., May 23, 1914.

No. 21.

AROUND THE WORLD

Buddhists Seeking New Fields.

While many Christians in the homeland, fully content with the progress of the work in their own limited circle, make no special effort to help others to see the truth as it is in Christ Jesus, it is rather significant to learn that Buddhists of Japan have urged upon their Government that, by its assistance, well-organized mission work be done in China, Korea and America. Funds to this end have already been provided, and it does not require a large stretch of imagination to think of America as being dotted here and there with Buddhist mission stations. As stated before, there are already in our land about seventy-four Buddhist temples, a number of priests, and nearly 5,000 members. What do the forces of Christianity propose to do in this crisis?

When the Women Come to the Front.

Commenting upon recent victories for the right, in which the earnest endeavors of the women enabled the forces of righteousness to carry the day, a noted speaker said: "Give me a host of conscientious and determined women, and the battle for the right,—however difficult it may be,—is more than half won." Even in far-off Korea the same result is in evidence. At a recent service in Seoul a Korean woman presided with rare grace and acceptability, and Korean women sang, prayed and preached. We need not wonder at the marked transformation of the Koreans, nor do we need to be astonished at the marvelous triumphs of God's grace in the lives of the people. The mighty host of Korea's consecrated women are leaving their impress upon the nation.

Limits of Human Efficiency.

While medical skill, and especially hospital service, in the United States, has attained to a high degree of perfection, much must still be achieved before we can claim that the secret of approximately correct medical treatment has been discovered. A prominent hospital in Massachusetts was recently subjected to close scrutiny by medical experts, with the result that forty-five per cent of the diagnoses were proved, by autopsies and otherwise, to be entirely at fault. This started similar investigations in other institutions, with the clear demonstration that barely half of the diagnoses were found to be correct. Human knowledge at best, therefore, has its limitations,—a fact not always sufficiently weighed. Only the knowledge from above, as given through the Blessed Word, is absolutely correct in every detail. It is a perfect plan.

Dangers of a Military Propaganda.

Another step in the attempt of militarizing this country was taken recently, when the National Defense League was organized at Washington. It is the special aim of the League to push the passage of the army bill, in which has been incorporated the measure proposed by Representative Kahn, concerning the distribution of rifles and ammunition to civilian clubs and schools. League and War Department officials anticipate "that a law of this kind will greatly stimulate rifle practice among school-boys and civilians, and will do much toward obtaining a force of two or three hundred thousand American riflemen, well trained in shooting." This unwonted activity on the part of the naval and military promoters should arouse the serious concern of peace advocates everywhere. Constant preparation for war is sure to result in great pressure for its promotion.

Court Decision on Holding Church Property.

A recent decision by a New York court deals in a manner somewhat unexpected with the tenure of church property. The point at issue is the ownership of the dissolved Westminster church, situated in a growing business quarter. Its membership having largely moved away from the neighborhood, a dissolution of the church was decreed by the Presbytery of New York, which attempted also to assume title to the church property. To this the congregation objected, whereupon the court decided that the Presbytery, while authorized, in its spiritual domain, to dissolve the church proper, could not dissolve the civil organization in which the title to the church property was vested, and to assume its rights and responsibilities. The decision virtually implies that the church, as a spiritual body, ceased to exist by the action of the church court, but the owners of the house, as a society, can not

be denied title to the property which they have hitherto administered. This decision, if upheld by the higher courts, will likely necessitate radical changes in methods of church property administration and tenure.

A Congressional Enactment Sought.

Convinced that the corruptive influence of moving picture shows is threatening the moral welfare of the rising generation, efforts are now being made to have, by Congressional action, a national board of censors of moving pictures appointed. Sooner or later, this problem will be one of national significance. The strong and most effectual efforts, along the line of censorship, as exercised in Chicago and other cities, has been of great service in those centers of population, but legislation is needed by which smaller cities and towns may be effectively protected. With a national board of censorship, established by due authority, there will be a much to be desired restraint exercised upon the manufacturers of films, warning them that there must be no attempt to cater to the vile and degrading, but that the moral uplift of humanity must be strictly kept in view.

What the Bible Did for the Zulus.

Just now thousands of South Africa's Zulus are anxiously awaiting the publication of the revised Bible in their language, now being printed at the Bible House, New York. The version in present use, like the revision now being completed, is the work of devoted missionaries of the American Board, in Natal. During a period of many years it was produced line by line. It will be remembered that in 1879 the Zulus were in a bitter struggle with the British. They were wholly uncivilized and savage, at that time. Just a generation later, thanks to the Bible and faithful missionary effort, we find them a different people,—keenly interested in the new version of their Bible. If we ask for the secret of the gentleness, the growing desire for better things, and the increasing culture, so largely characteristic of the Zulu people today, we must ascribe it all to the One Book whose influence has done for these people what no other agency could have accomplished.

The Contending Forces.

May 12 the Convention of the National Wholesale Liquor Dealers' Association assembled in Washington, D. C., and it need not be surprising that forthwith there was an undisguised and vituperative denunciation of the Hobson resolution, prohibiting the sale of intoxicating beverages, which measure is now in the hands of our lawmakers, to be disposed of as they may deem best. The average senator or representative finds himself in an exceedingly delicate situation, just now. His constituency is watching his attitude with great interest, and whatever way he casts his vote, there is sure to be indignant protest somewhere. The situation resolves itself into simply this: Will he, who claims to be a representative of the people's interests, do the right thing for his constituents by voting affirmatively on the prohibition amendment, or will he allow himself to be dominated by the liquor interests? "Choose ye this day,"—said one of old, "whom ye will serve." A great and momentous question awaits decision. It is the most far-reaching problem ever considered.

Japan's Active Official.

Count Okuma, the recently-appointed Premier of Japan, is a living demonstration of the fact that neither advanced age nor bodily infirmity is a bar to real efficiency. Well beyond the fourscore mark, he exhibits vitality to an uncommon degree, despite the fact that in 1889, by a revolutionary bomb, hurled into his carriage, he was deprived of a leg. When it is remembered that as far back as 1869 Count Okuma was holding the office of Minister of Finance, which position he acceptably filled for twelve years under most trying circumstances, it will be noted that his reputation for great tenacity of purpose and general efficiency is well merited. Contrary to the generally-accepted idea that, owing to early-contracted marriages, the people of Japan age prematurely, with a consequent rapid decline, there is, perhaps, a larger number of octogenarians and even centenarians in that country than elsewhere. Count Okuma belongs to a society of 500 members, all well beyond the eighties and nineties,—the oldest being a woman of 113,—all living in or near Tokio. It has not been clearly established, just what factors contribute to these instances of most remarkable longevity, though general opinion attributes their tenacity to the extremely abstemious, plain diet of the Japanese, together with an almost complete absence of worry.

The Peace Mediators.

At this writing (May 19) the peace mediators are gathering at Niagara Falls, where, in conjunction with representatives from the United States as well as Mexico, the fate of the southern republic will be decided. The mediators, Mr. Da Gama, of Brazil, Señor Naon, of Argentina, Eduardo Suarez, of Chile, are considered as being fully competent to handle the delicate situation, and their decision may be depended upon as being fair and equitable to all concerned. The first session of the peace envoys and the representatives of the two countries will be held at 2 P. M., May 20. Indications at this time are quite promising that Huerta will yield to the reasonable demands that will be stipulated by the envoys, and if so, peace may soon be extended to the unhappy land that so long has suffered from the woeful consequences of a fratricidal war.

The Church as a Reform Agency.

We note that Mayor A. B. Brand, of Lithonia, Ga., has been trying a new method of reforming men of drunken and dissolute habits. The town lockup did not seem to insure permanent results, in turning these transgressors from the error of their way, so he gave the church an opportunity to work with these men. The mayor simply sentences these erring ones to regular church attendance. Of his success so far he says: "We have had several drunkards in our town, of the class whose appetites have the better of them. Rather than fine them, and deprive them of that which their families should have, I hit upon the idea of imposing church sentences. I would hold a case open, allowing the offender to go to church ten Sundays in succession, after which I was usually ready to dismiss the case. Eight out of ten, thus dealt with, have reformed. Three of them are now officers in the church, and the others are holding out splendidly." All honor to the uplifting power of the church!

Rum and Romanism.

Under this heading J. B. Briney, a veteran Disciple minister, says some striking things in a recent issue of the "Christian Standard." Quoting from a confidential circular, issued by the Brewers' Association to its members, he gives the following: "Aligned against the brewers of this country, and the men who make distilled liquors, there stands out first, what you may call the 'American church.' In this description we do not include one of the greatest churches of the world,—probably the greatest." By the words quoted we would understand that the Protestant churches of the United States, in the judgment of the Association, constitute the greatest foe of the liquor traffic. Well and good, but what about the prominent church, referred to above as "probably the greatest," and which, nevertheless, refuses to oppose the saloon? Can we say that, as a church, it is a "light to the world," and "salt of the earth" in this important campaign? Is there any justification for such a stand?

The Cost of Crime.

Perhaps we have never given the matter serious thought, but it is important, nevertheless, to weigh the cost of crime from the standpoint of merely dollars and cents. Law-abiding citizens of the United States must, in the end, pay the expense of police, courts, and prisons, and this means an outlay of \$200,000,000 annually. The destruction of property, together with the goods stolen and never recovered, amounts to \$400,000,000 annually, chargeable to the 250,000 criminals arraigned in our courts. This \$600,000,000, spent on crime each year, means that each criminal costs the nation an average of \$2,400 per annum. Public education costs us \$350,000,000 a year. Our wheat crop is valued at \$600,000,000, and the cotton crop at about the same figures. Did you ever stop to think that crime, therefore, costs our country as much as the value of our entire cotton or wheat crop, and that it is twice as expensive as our excellent educational system? Of course, mere figures may not be deemed of much importance, and yet these striking comparisons should set us to thinking. No citizen of our land can afford to sit at ease while crime continues to blight the lives of thousands who should be won to better things. Along this line there can be a most salutary influence exerted by all who are willing to witness for Christ. As "salt of the earth" and "lights that are shining in the midst of a crooked and perverse generation" we may indeed be factors of considerable influence,—instruments in the hands of God to carry out his plans in the uplift of all mankind.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Why Not Have Peace Reign?

BY JOHN M. OVERHOLTZER.

WHEN people are angry they talk of what they *can do*; when they are calm they talk of what they *ought to do*. The difficulty is, that when people are angry they can see only one side of a question,—their own side.

Lately, an agreement has been entered into by the nations, whereby all questions of international importance will be investigated. That is the most important step of any treaty. There is no need to be afraid of war *after* investigation, but there is reason to be afraid of war *without* investigation.

Wars that are undertaken in a passion, the war that is begun because something has been done that arouses resentment, and before the peace forces have a chance to be felt or heard, are the wars to fear. Somebody shoots, and then two persons are killed because one has been killed; the other side has to kill four because two have been killed, and so they proceed, until finally one party is so embarrassed that an outside friend suggests it is time to stop, and when they stop, they realize the foolishness of their course.

That is exactly what has been going on among the nations. Settling questions by force is not settling them at all. Might can not make right, and no question is permanently settled until the settlement appeals to the sense of justice of the human heart.

A treaty that provides for the submission of all questions to arbitration or investigation, practically closes the door to war. Not only should a few nations be included in this treaty, but *all* nations, even the small republics of South America, and the Empire of Japan. I think we have had enough talk of war with Japan. The time is fully here to lay aside any prejudices we may have, and to keep existing treaties in such a way that there will be no chance for war.

It is to be regretted that the United States did not, long ago, step out and make this proposition to the other nations, instead of waiting until aroused by her English-speaking neighbors.

Many things will make a resort to war, or even to arbitration, less frequent than at present, and it is likely that a spirit will be created that will tend to settle questions without submitting them to arbitration.

Carnegie has set aside a sum of money to be used in discouraging ideas of war. The most important step, or best method, has been overlooked,—that of education. If the coming generations are to be educated in the paths of peace, if soldier-training is to be taken from the public schools, and patriotism taught instead of the tactics of war, we shall see the time when war will be no more. We must look with contempt on those national leaders who declare that the future of the nation and its safety depend on military training in schools.

If a person makes an error which concerns the public, let the public know of it. Publicity would overcome many evils. If war scares were investigated and the news given to the public correctly, instead of allowing the newspapers to print sensational stories, there would be less war. They think more of their subscription list than they do of the welfare of their country.

If the causes of war were removed, war would cease. This can be partially accomplished in several ways. First, by cultivating sentiment that shall include war loans with the things that are now prohibited; that is, we should no more loan money to people to carry on war, nor to supply arms or ammunition with which to fight. There is no reason why the money-changers should be allowed to sit back and make money out of carnage, while other people are prohibited from doing so. I think it is only the overpowering influence of dollars that has thus far led the world to consent to it. It is well to cultivate sentiment in favor of placing the dollar on an equal

every other, we will not kill others in order to get what they may possess.

One of the greatest obstacles to international arbitration and judicial settlement of world-wide controversies is the belief on the part of some nations that they are strong enough to defy the decrees of international justice. They still wish to be a law unto themselves. They have yet to learn the lesson of the ages in the new terms of this century, that "the race is not [always] to the swift, nor the battle to the strong." They do not believe that the time is coming when war shall be no more. They say, "If that time does come we must make laws and set up courts. We must teach and preach industrial and economic principles, social demands, and popular movements, which means to replace force with justice."

Arbitration may be a stepping-stone to the international peace movement. While not unknown to the ancient world, arbitration is largely an outgrowth of the complex international relations of the nineteenth century. It was employed among the Greeks and

Romans to decide questions relating to commerce, religion, boundaries, and the possession of contested territory between the several states.

In 1895, at the first meeting of the "Conference of International Arbitration," Edward Everett Hale introduced a resolution in favor of establishing a permanent court of arbitration. The resolution was referred to a committee of prominent lawyers to study and report, and at the next meeting of the conference the resolution was unanimously adopted. It provides that each of the signatory powers shall appoint, for a term of six years, "men of recognized competence in questions of international law, enjoying the highest moral reputations." These persons constitute a permanent court, accessible at all times and acting in accordance with the prescribed rules of procedure.

The Peace Palace at The Hague, where they met, is the gift of Andrew Carnegie, an ardent apostle of universal peace. It is designed as a convention hall for the discussion of the reduction of armaments, the humanizing of warfare and the settlement of international disputes by arbitration. All the leading countries of the civilized world have brought questions there to be settled by arbitration. Many wars,

that would have resulted in dire struggles, and cost millions of dollars and thousands of lives, have been averted. A notable example is that of Chili and Argentina. These countries have a treaty of peace and unconditional arbitration, whereby their armies have been disbanded and their navies reduced. Moreover, they have erected, on the highest peak of the Andes, which marks their international boundary,—long a subject of angry controversy,—a statue of Christ, the Prince of Peace.

True womanhood demands peace. Shall we organize women into Red Cross Societies, to follow the demon War, to nurse man back to life, that he can again wound or be wounded? Shall we cause them to weep and worry over brothers, sweethearts, husbands, or sons that may be away at war? We reach the depths of cruelty when we thus torture woman. The inefficiency of our people, all over the world, is



Courtesy of the Christian Apologete.

From the Painting by Debat-Ponson.

LOVE ONE ANOTHER.

By Ernest A. Bell.

A new commandment I give unto you, that ye love one another.—John 13: 34.

Our Father, King of nations,
In this our time give peace.
End war's black desolations
And bid its carnage cease,
And bid its carnage cease,
Its rifles' vengeful rattle,
Its cannons' murderous roar.
Stanch the red tide of battle
And let it rage no more.

Wars, hateful to the mothers
Of sons in conflict slain,
Where brothers kill their brothers
While widows weep in vain,
While orphans' tears are falling—
God, end this reign of hate,
This shrewd, financed, appalling,
False glory of the State.

Teach thou our heroes, Father,
To use their strength and skill
And leadership the rather
To save and not to kill.
Lest through war's devastations
Good human harvests cease,
Destroy the scourge of nations,
Enthroned the Prince of Peace.

basis with other war supplies. If we look at the causes back of war, we generally find the almighty dollar.

Back of all peace movements must be the cultivation of a higher ideal, a sentiment that will place human life above the things man handles. Man, a creature of the Almighty, placed here to carry out his Divine decree, is superior to any material thing, and in proportion as the world can be brought to realize that man stands above everything else, we will find less and less use for arbitral courts. Even when our treaties have reached our highest expectations, there is the work of preparing the hearts of men to accept the only doctrine upon which peace can permanently rest, and that is the doctrine of human brotherhood, of love of man for man. When the world acknowledges that doctrine of brotherhood, and recognizes the kinship that each should feel for

largely a result of war. When a nation's stanchest manhood fails, what must result?

If we wish to remain a strong nation, and fit ourselves for a happy eternity, we will discard the heathen practices and educate and train our people so that our hearts will yearn for peace, which means health, wealth, and happiness.

Strathmore, Cal.

Litigation Among Church Members.

1 Cor. 6: 1-11.

BY P. B. FITZWATER.

THE Corinthians were guilty of carrying their differences into the civil courts for adjudication. Perhaps the case at hand was the carrying into the heathen court of the matter mentioned in the previous



Forestry Building, Conference Grounds, Seattle.

chapter, namely, the man having his father's wife. The apostle, horrified at such practices, exclaims, "Dare any of you, having a matter against another, go to law before the unjust?" The restraining influence of the apostle's teaching needs to be much emphasized today. The world would be ignorant of many a scandal which the devil has used to the detriment of the cause of Christ, if Christians had heeded the teaching of the apostle on this important subject. There is need of much emphasis, just now, for there seems to be a greater tendency to disregard this instruction than in former days. Disputes are to be expected. The occasions for them are manifold. We are so differently constituted that we are liable to see things from different angles. Besides, with the growing complexity of social and business life, interests will more and more be brought into conflict.

I. The Scandal of It.—Verse 1.

The very fact that they went to law indicated that there was a bad spirit and a worse practice among them, for "the law was not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons" (1 Tim. 1: 9-10).

Going to law was bad enough, but when it came to going to law, brother with brother, the offense was most aggravated. It is not only a disgraceful thing from without, but it mars brotherly feeling. There are few things which so alienate fraternal affections as contentions at law. Many, even brothers in the flesh, as well as members of the same church, have elbowed each other for years without speaking, simply because of some litigation before a court. Further, this going to law was before the unbelievers, which would leave a bad impression upon the world. For those who professed to be followers of the Prince of Peace, to be quarreling, caused the world to consider their professions to be a sham. The scandal of such a proceeding is seen from the following considerations:

1. *It is treason against Christian brotherhood.* It

shows at once that our profession is a farce. If Christ be our Head and we members of his body, there can be no quarreling and contentions among us. Harmony belongs to the one body. Litigation before the courts, on the part of Christians, contradicts brotherly love and puts the lie to our profession.

2. *It insults the dignity of the church.* The church contains elements and forces within herself equal to any emergency which may arise. To go before the courts with our troubles is to exhibit the impotency of the church in its failure to meet the exigencies within her life and activities.

3. *It reproaches Jesus Christ.* He is the Head of the body. For the members of that body of which Christ is Head to take their differences before the world, is to show that the Head is not capable of managing the interests of the body. Jealousy for the honor of the name of Christ will deter us from going to law.

4. *It dishonors God.* Our being joined to Jesus Christ is through the plan and will of God (chapter 1: 30). Therefore, the failure to bring about harmony reproaches the one who designed it. Any failure of an organism to accomplish the purpose for which it is designed, reflects discredit upon the designer.

5. *It outrages the dignity of the Gospel.* The Gospel purports to be the healer of dissensions. The very song which the angels sang upon the advent of the Lord was, "Peace on earth, good will to men." While there are peace and good will, there can not be contentions at law.

II. The Absurdity of It.—Verses 2 and 3.

1. *It is unprofitable.* More is lost in going to law than is ever gained. In the face of such fact, litigation among

men is most absurd.

2. *It mars brotherly feeling.* The private adjustment of matters would avoid many wounds which are scarcely ever healed. It is easier to prevent a breach of the affections than to heal it when once made. It is a good thing to have enough grace to live together in peace after there have been contentions, but it is infinitely better to have sufficient grace to prevent them.

3. *It is incongruous to the Christian calling and destiny.* The Christian has been called out of the world to be a light to it. Those, then, who have been called out of the world to be saviors to it should not thus give the lie to their mission. The saints shall judge the world. "If the world shall be judged by you, are ye unworthy to judge the smallest matters?" It is the height of absurdity for those who are destined to be the world's judges, to carry their trivial matters to people of the world for adjustment.

Then, too, it is said that the saints shall judge angels. If we are, then, to be judges of those who have been created our superiors, it is inexpressibly absurd for us to go to the courts of this world for the adjustments of our difficulties. Let those who are disposed hastily to go to law ponder well these things.

III. The Remedy for It.—Verses 5 to 7.

1. *Arbitration* (verse 5). Matters upon which Christians can not agree should be submitted to capable judges. Even the most insignificant of the children of God would come nearer to doing justice than a heathen judge, for the one who is a member of the body would be sympathetically interested in his fellow members.

2. *Suffer loss.* What can not be adjusted by arbitration, lose, rather than disgrace the name of the Lord Jesus Christ. It were better to suffer wrong.

IV. The Penalty of It.—Verses 8 to 10.

Verse 8 implies that defrauding by litigation had been going on. Such unrighteousness shuts out from the kingdom of God. The apostle says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators,

nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." He means to say that just as these gross sins,—fornication, adultery, etc.,—exclude from the kingdom of heaven, so separation from God is the inevitable doom of those who practice litigation. Furthermore, it reveals the fact that the individuals so engaged have not been born from above and are, therefore, in their sins. May this awful penalty be a solemn warning to all! Chicago, Ill.

Letters to Young Christians

By Galen B. Royer

The Discourager's Sin.

It is a common thing to discourse on the sin of being discouraged, but few seem to think of the one who does the discouraging. And he, free from seeing himself in the light of the Gospel, goes on trying the reins and hearts of those who long never to be discouraged and must resist his continual influence.

If it is a sin to be discouraged, then he who discourages another commits sin. Life's conflict is hard enough, at best. The devil loads down every one with weights, and hinders "with sins that so easily beset" the best, that no one needs the added load of discouragement to make life more difficult.

In order to defeat works of righteousness, the devil seeks to overcome with discouragement every man with noble ideals, and that one who, in any way, discourages another, is the agent of the evil one. He who hinders a good work in any life, helps Satan.

No man was ever born into this world to discourage another. Jesus gave warning on this very point when, in speaking of the "little ones," he said that it were better for the discourager who caused them to stumble than a millstone be tied about his neck and he be drowned in the sea. Rather harsh treatment, but the Lord knew the baneful effects of the words of him who is constantly speaking discouragingly, and hindering the work of righteousness in young lives.

Without question every man is born into this world to help his fellow along, to pick stones out of his pathway, to lighten the burdens that press him down, to wipe the sweat from the toiler's brow and to help make life's pathway just a little smoother and easier than it ever was before. "Bear ye one another's burden and so fulfill the law of Christ."

In the light of the foregoing, then, what sin rests on the one who hinders good work in any life? It is remarkable, too, to realize how many are ready to do this kind of work with such a remarkable degree of long-faced piety that it would appear they think they are doing God's will. "All things work together for good to them that love the Lord," but that does not say that the discourager or hinderer is doing the work of the Lord. That simply assures the believer that, in spite of the efforts of the enemy, the Lord will accomplish good.

Some discourage by their "letting alone" method.



Auditorium, Conference Grounds, Seattle.

The ideal the other seeks is a good one, but it interferes with our own plans and purposes, or it will not promote our own interests. Ours are so selfish that we are ashamed to go and frankly discuss them, lest the selfishness become manifest. So our brother's defeat

is sought in another way,—simply letting him severely alone. Poor brother! What he sought to do was hard enough even with help. Infinitely harder, now, is his lot, and finally, in despair, he gives up for the "lack of sympathy and support" which he should have had and which was withheld. Our withholding discouraged our brother. Sin no longer crouches at our door; it has already blackened our souls.

Others are more bold. They do not let alone but speak openly to discourage the worker. It's a Sunday-school class. They speak discouragingly about the teacher, "If I could not do better, I would never show my face inside of a church door," and similar remarks,—not helping but steadily hindering! Or it is a minister who is doing his best and who has much to overcome in self. Instead of speaking a helpful word or doing a helpful act, that would be tonic to the heart, slighting remarks are made and everything is done to discourage. How near a splendid success this same one would have made, had helpfulness been given where hindering was found, eternity alone will reveal.

Then there is the pessimist. The world is growing worse. The community is not as good as in the "good old days." The church is not as pure and perfect as when he was a child. Seeing constantly the "hole" and never the "doughnut," his life is a bane and a blight to every one he meets. What good does it do to say that the world is growing worse? Surely it is a sad reflection on the man who says it, for his life has not made it better. What is gained by thinking the church is not as good today as yesterday? That does not make it so; it does not help to make her better; but it does hinder the CHRISTIAN who is trying to live a better life.

Christianity, in its real self, has not a bit of discouragement in it. There is no dark outlook, no fearful foreboding, no sad end. If the Bible teaches anything it teaches the final triumph of truth over error; it teaches that Christianity shall overcome all other religions and isms. That thought is the very essence of the Master's last command, "Go ye."

If we are to be true benefactors in the world, it is very important that we learn the lesson of being helpers instead of hinderers. No one of us can live to himself; but if we have only sadness and discouragement to give out in life, we have no right to move among men. Each one touches the life of another for good or ill; but if we have only pessimistic words to breathe into the air, we should be shut up in the darkest prison, where our poisonous breath can not make more foul the already deadening air.

But how blessed are they whose hearts are overflowing with helpfulness and cheer! Like the generously full bucket, borne by the maid from the spring to the house, watering the parched earth and thirsty grass along the pathway, is such a life. Such, indeed, are more nearly Christian than they with long faces and correct observance of all the ordinances "blamelessly," who insist on seeing everything pessimistically. Such are the true evangelists of the world.

Anyhow, why give out a wail of sadness? The world does not want to hear it. She may stop and listen for a moment and then pass on, feeling sorry, and that is all. But

"A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a Father dear,
And the trust of a little child.
And souls that before had forgotten to pray
Looked up and went singing along the way."

Sometimes the sorrow note comes so overwhelmingly into our lives that we can not help but sing a few sad strains, and the bravest heart must stop and weep. Jesus wept. He wept over Jerusalem and said, "How often . . . but ye would not." Yet his viewpoint was different from ours. With unerring precision he foresaw the awful doom that awaited the city. Jeremiah was a weeping prophet of God, who sat amidst the wreckage of his own nation. But where is the discourager today,—the pessimist that has the clear vision of these inspired ones!

Further, no one thinks of Jesus as a pessimist. He is the greatest of encouragers. He lifts when every-

thing else pulls down. He gives strength to the fainting heart, he gives courage to the timid, his life is inspiration itself, and to know it better means more hope, more light, more life. If we be Christians we must be preachers of hope and good news,—never grief and discouragement.

I would that every preacher,—every Christian,—could know how much the world is longing for messages of helpfulness, for truths that lift the soul nearer to God. The cry in every land is, "We have sorrows and tears, clouds and disappointments, sickness and death and hopelessness enough; give us hope and joy, peace and sunshine."

Then, dear young Christian, make yours a life of helpfulness! Help the other one! Never hinder him! Strengthen the weak; encourage the faint; heal the sick; smile on the passerby; be a lifter of life's heavy load. Not to do this is to be traitor to the souls needing your support, whom God placed within your reach to help and not to hinder. I am satisfied that the discourager has helped to fill Hades with souls whom his helpfulness would have saved. Remember that your smile may save a soul from eternal death. Smile! Help! Lift!

Elgin, Ill.

Present-Day Teachings.

BY D. J. BLOCHER.

IN some homes and in some schools, children are led to believe that the Jonah fish story is a myth. They are told that one day, in a very remote age, man was a monkey, and other speculative theories. Such ideas slowly creep into the church, until faith in God's Word is seriously threatened. Even Sunday-school teachers, superintendents and ministers, here and there, accept such ideas, in part, as good science, and try to figure out something else from the reading of the Holy Record. Perhaps they never really knew what the Word of God taught.

Not knowing what the Word teaches, is largely to blame for the present unfortunate condition of things. The Bible teaches that man was the last in God's creation of this world. He was created in the image of God, "and man became a living soul." How can the monkey theory possibly compare with the living soul idea of God?

These would-be critics get the whales together and decide that a man could not be swallowed by one of them and live. They forget, or never knew, that the Word says, "God prepared a great fish" to take care of Jonah.

God's Word calls this last and noble creation "man," and makes him copartner with the Lord in this world. The new idea calls this last creation "monkey." This, at best, can only be copartner with the beasts of the earth. They say that from the monkey man was evolved. But when they can not tell us why *all* monkeys did not evolve into men, we know that something is wrong with their theories. If the monkey is really the parent of man, then, logically, all monkeys must become men.

Critics say that in a very remote day birds had four legs and no wings. This they try to prove from prehistoric finds. In this day we know that birds have only two legs and two wings. The Record says God created the winged fowls. The Bible Record gives us the least worry and the most and only hope.

It is true that the chick evolves from the egg,—not by chance or human contrivance, however. It is simply because the chick life is hid away in the egg by the Creator in the day of creation. There can be no living soul (man) life hid away in the monkey, or all monkeys would become men with living souls.

The Bible is our only hope. Its teachings hold out, when man-made theories fail. God has set the bounds for his entire creation, and beyond that nothing can go. And as all was good, and "very good," it would evidently be useless to try to improve on it, or to waste time in trying to peer into the dim, prehistoric past. Neither the veiled past, nor present speculations of the future should cause us to lose faith. We should be anchored firm and sure on the Word of God.

Pearl City, Ill.

Soul-Winning.

BY NATHAN MARTIN.

"And looking upon Jesus as he walked, . . . and they followed Jesus, . . . and abode with him, . . . he [Andrew] first findeth his own brother, Simon, . . . and he brought him to Jesus, . . . Philip findeth Nathanael, and saith unto him, **We have found him**" (John 1: 36, 37, 39, 41, 42, 45).

THE above, taken from the Eureka ("I have found"), chapter of the beloved disciple's Gospel, represents an ideal program of the believer's life. No one can truly look, follow and abide, without finding and bringing, or at least making an effort to bring, some one else to Jesus.

Prof. Henry Drummond once wrote a book, "The Greatest Thing in the World." That "greatest thing" is love (1 Cor. 13: 13). The true possession of this greatest virtue in the world will lead one into what may just as properly be called "the greatest work in the world,"—soul-winning. "He that winneth souls is wise" (Prov. 11: 30). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12: 3). "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (Jas. 5: 19, 20). Much of this important work must be done by the individual method. Andrew is mentioned only three times in the Bible, but it is said that he brought his own brother, Simon Peter. We may be sure that Andrew received a good reward for the saving of the three thousand on the day of Pentecost, even though Peter preached the sermon.

God works through means. We pray most fervently that God shall touch with the finger of his love those who are unsaved. At the same time we fail to consider how gladly our Father in heaven would use us as the finger by which to touch them. It is said that of the forty cases of healing, recorded in the New Testament, only six came to Jesus by their own effort; fourteen were blessed by having Jesus taken to them, while the remaining twenty were brought to Jesus.

Volumes could be written concerning the neglect of professed Christians along the line of effort for their fellow-men. On the average, sinners are far more ready and willing to be approached on the subject of their soul's salvation than Christians are to approach them. Many are so afraid of blundering that they commit the greatest blunder of all,—they do nothing. Says Charles M. Alexander, "Anybody who is not doing personal work has sin in his life." How true! He may be refraining from doing this work because of a known sin in his life; if not, the mere fact of his refraining from the work is sin enough.

A business man, on his way to prayer meeting, noticed a stranger looking through the open window of the church and invited him in. The stranger went in and was converted. Afterwards he said, "Do you know that I lived in this city seven years before I met you, and no one had ever asked me to go to church? I had not been there three days before the groceryman and the dairyman and the politicians hunted me up, yet in all those seven years you were the first man that ever expressed an interest in my soul."

A minister, in conducting meetings, found an old, white-haired soldier. In mentioning the matter of salvation, the following reply was received: "When I was in the army, years ago, I promised God that I would be a Christian. I have never kept my word. Yes, I will come to him now. All these years I have waited for some one to ask me." During the same meetings, this minister approached another man. The man confessed that he had long felt the need of a Savior. He also stated that he had prayed the night before, "O God, if thou dost want me to come to thee, send some one to speak to me." When the minister came, the man said, "You must be the mes-

senger of God for whom I have been waiting." Oh, what shall the answer be for all these neglects! Even the blessed Master himself, no fewer than nineteen times, thought it worth while to deal with a single individual.

The personal, individual method of winning souls has many advantages. All can do it. It can be done anywhere, at any time. The reflex influence upon the worker is not inconsiderable. It brings the soul-winner into vital touch with his Savior. It leads him again and again to examine his own reasons for being a child of God. It makes him feel the need of a higher power in bringing the truth to those whose eyes have been blinded by sin.

Paganini's violin, for many years after the great musician's death, was kept in a glass case in the city of Genoa. After some time it was discovered that the wood of the instrument was rotting. A meeting of scientists was called for the purpose of deciding the best means by which the life of the wood could be preserved. It was decided that once a year it should be taken from its glass case and played upon by one of the best musicians obtainable, that it might feel the thrill which comes only from use. What a helpful effect it would have upon the spiritual being of many Christians, just to have the Great Master bring out the music of their lives in the thrill which comes only by service!

A man was traveling over the mountains through a blinding snowstorm. Growing weaker and weaker, he finally stumbled and fell. He lost all hope. In falling, however, his hand struck the body of another man, who was lying unconscious. He rose to his knees and rubbed the hands and face of the other, until consciousness returned. By saving another's life, he had saved his own. The exercise had kept the life in his own body. How true spiritually! Many a brother might have been saved from death if he had only earnestly worked to try to save a fellow-man.

A few qualifications are absolutely indispensable in carrying out this "greatest work in the world." The soul-winner must be a converted person, devoted to the church, concerned for the world. He shall be endowed with the Holy Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1: 8). The Holy Ghost is "given to them that obey him" (Acts 5: 32). He must be willing to seek, not his own profit, "but the profit of many, that they may be saved" (1 Cor. 10: 33). He must possess humble boldness (Acts 4: 13; 1 Peter 5: 6). He must possess a good measure of spiritual understanding, must have a working knowledge of the Word of Truth (Heb. 4: 12; 2 Tim. 2: 15). Having these, he surely will not neglect the prayer life, that, like Philip, he may be led by the angel of the Lord to find one whom he may help (Acts 8: 26). To the weeping prophet came the words, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak" (Jer. 1: 7).

In looking through God's Word, we find illustration after illustration of the fact that the truly converted become soul-winners. Andrew found Simon (John 1: 41). Philip found Nathanael (John 1: 45). One day at noon Jesus came to Jacob's well, and, being weary, sat down. A Samaritan woman came to draw water. She came at this odd hour, because she would rather endure the withering heat of the noonday sun than to bear the scorn and reproach usually heaped upon persons of her character. She became converted. She left her waterpot and went into the city to tell the people about Jesus. "And many of the Samaritans of that city believed on him for the saying of the woman" (John 4: 39). The Gadarene demoniac, after being relieved of his evil spirit, desired to be with Jesus, but Jesus sent him home to his friends to tell them of the miracle. "And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel" (Mark 5: 20). Saul of Tarsus, almost immediately after his baptism, began to prove to the Jews at Damascus that Jesus is the Christ, the Son of God (Acts 9: 18-22). Apollos, after having the way of the Lord expounded to him more perfectly,

"mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ" (Acts 18: 28). At Rome "Paul dwelt two whole years in his own hired house, and received all that came in unto him" (Acts 28: 30).

Nor are instances lacking in our own day where a few words "fitly spoken" have borne a bountiful harvest. Two men, each on horseback, met at a public watering-trough. While the horses were drinking, one of the men said to the other a few words in regard to his soul. They rode off in opposite directions. The other became converted and finally a foreign missionary. He often wondered who it was who had spoken the words that saved his soul, until, some time later, in receiving from the homeland a lot of books, he recognized in the portrait of Brainerd Taylor the man whom he had met at the watering-trough to the saving of his soul.

"Gipsy" Smith, converted in youth, was burdened with an anxious concern for his uncle. According to the rule of the gipsy camp, it was considered presumptuous for a child to mention such a matter to one older. Finally he went to his uncle and showed him the holes in the knees of his trousers. One was worn larger than the other. His uncle asked him how it happened, at the same time embracing the child with his arm. "They came while I prayed that you might love the Jesus I do." His uncle's heart was touched. His eyes filled with tears. He drew the boy closer to him. The Lord had blessed the few words spoken and it proved the beginning of a better life.

Bishop McCabe was once being taken to his lodging-place in a strange city. As he paid the cabman, he said to him, "Good-night; I hope to meet you in glory." He had often done this, and upon this occasion had not given it much thought. He entered the house, was shown to his room, and retired. About midnight his host called at the door and said, "Chaplain, that hackman has come back, and says he has got to see you tonight." The man was ushered to the chaplain's room,—broad-shouldered, rough-looking, whip in hand. The tears rolled down his cheeks like rain, and he said, "If I meet you in glory, I have got to turn around. I have come to ask you to pray with me." The arrow, shot at a venture, had, under God's blessing, found its mark.

D. L. Moody made a resolution, early in his Christian life, never to let a day pass without speaking to at least one person about Christ. One night, returning from his work late, he had almost reached his home when it occurred to him that he had not fulfilled his resolution that day. A few steps ahead, under a lamppost, stood a man. Mr. Moody approached him and asked the question, "Are you a Christian?" The man replied that that was none of his business, and added a few very unkind words. Next day the offended man called on one of Mr. Moody's friends and related the occurrence. This friend, in turn, called Moody's attention to the matter, and he was by this time pretty well discouraged. Some weeks afterwards, however, late at night, there was a tremendous rap at the door. Thinking it might mean fire, Mr. Moody responded as promptly as possible. There stood the lamppost man. Said he, "Mr. Moody, I have not had a night's rest since you spoke to me that night under the lamppost, and I have come around for you to tell me what to do to be saved."

"Perhaps in heaven, some day to me.

Some sainted one shall come and say,

'All hail, beloved, but for thee

My soul to death had fallen a prey';

And, oh, the rapture of the thought,

One soul to glory to have brought!"

Elizabethtown, Pa.

Notice from Lodging Committee.

Annual Conference, June 18 to 25.

The Lodging Committee has established headquarters and secured an office at 4234 Fourteenth Avenue, N. E., Seattle, Wash. Send all your applications to this address. Accommodations are sufficient for all who come, at very reasonable rates.

A. B. Peters,

Chairman of Lodging Committee.

4234 Fourteenth Avenue, N. E., Seattle, Wash.

General Information for the Seattle Conference.

As the years come and go, history is being made, events of note are being recorded that the future generations will read with interest and profit. One of the prominent events that will soon be history, to be enacted by and for the Church of the Brethren, will be the assembling of the great Conference on the State University Grounds of Washington, June 18 to 25, 1914.

The Conference will be held in the fine Auditorium and such other buildings as are necessary for the occasion, on a beautiful Campus, located between Union and Washington Lakes, in the suburbs of the city.

The Campus contains 355 acres and there are numerous buildings, the principal ones of which are the Halls of Chemistry, the great Auditorium, the School of Science, the Administration Building and the Forestry Building. Aside from the natural enchantment of these grounds, the skill of the landscape artist has so enhanced their appearance, that few places can offer greater attractions to the lover of verdant beauty. From the grounds, delightful views of the mountains, Puget Sound and the surrounding regions are to be had. Prominent objects to be seen from the grounds and other vantage points in the city are Mt. Rainier with its everlasting snow cap, lifting its head far above the surrounding mountains, off to the South, and the Olympic Range, across the waters of the Sound, to the West.

Besides being the western terminal of the Great Northern R. R., the Northern Pacific R. R., the Chicago, Milwaukee & St. Paul R. R., the Canadian Pacific R. R., and the Oregon and Washington R. R., Seattle is connected with all other Sound cities by Interurban Electric and numerous boat lines. The Northern Pacific line has a depot just on the edge of the Campus, and all their passengers will be thus carried direct to the meeting grounds. Those coming on other lines will find the city street car system fully able to convey any number directly to the grounds. Complete instructions and assistance will be furnished on arrival, at all depots and docks, by competent committee men of Brethren and certain others, who will appear with particular marks of identification. For their safety and convenience, all visitors are hereby instructed to seek information from none but those bearing these marks, and caution is especially given to beware of over-persistent taxicab drivers and hotel runners.

All parties sending baggage or express, should send checks and instructions to C. H. Maust, 115 West Seventieth Street, Seattle, Wash., our Baggage Committee man, who will transfer the same to Conference grounds.

Mail reaching the city before June 17, should be marked in care of A. C. Root, 357 North Seventy-second Street, Seattle, Wash., our Chairman of the Postoffice Committee. Mail reaching the city after the above date, should be addressed, "Brethren's Conference," as we shall have a branch office on the grounds, in care of regular United States mail clerks.

Ample accommodations for lodging will be found in the many homes and rooming-houses, within a few blocks of the Campus.

Meals served in family style can be had at the large dining hall, seating at least one thousand people, at 25 cents each, or at the restaurants and lunch counters near the grounds, at a very reasonable figure.

Located on the first floor of the Auditorium will be found the "Brethren Publishing House" headquarters, "Mission Board Rooms," "Sunday-School Exhibit Rooms," "Postoffice," "Ladies' Rest Rooms," Committee on Credentials, and all other committees.

The Standing Committee will meet in the Science Hall, just north of the Auditorium. The Committee on Board and Lodging are arranging for all the Standing Committee to lodge and board together, if they like, their wives included.

Large posters will be placed in conspicuous places on the grounds, by which general information will be given as to time, place and speakers of the various meetings, and such other information as may be necessary.

At the entrance of the grounds will be located the Bureau of Information, Lodging Committee, Boarding Committee, Baggage Room, Parcel Check Room, Conference Daily, and Telephone exchange.

The Conference Daily will be edited by Bro. John R. Snyder, of Bellefontaine, Ohio. Bro. E. S. Gregory, 718 South Fifthieth Street, Tacoma, Wash., will have charge of the subscription list. The price will be twenty-five cents for eight issues, covering the Conference period.

It affords the District of Washington, as well as the City of Seattle, great pleasure to invite you to this coming Conference. We give you a hearty welcome and we will do our utmost to make your stay pleasant.

Committee on Arrangements: D. B. Eby, Chairman; G. E. Wise, Vice Chairman; A. C. Root, Seattle, Secretary; C. H. Maust, Seattle, Treasurer; A. B. Peters, Wenatchee; M. F. Woods, Centralia; S. H. Miller, Sunnyside.

By the Program Committee,
A. D. Bowman, Sec.

THE ROUND TABLE

Woman's Weakness.

BY PAUL MOHLER.

WE often say that he who lives in a glass house should never throw stones. At the present time, the women of our land are throwing a good many stones at the saloon window, and the saloonkeeper is sure to fight back. Have the women of America any windows to break, any weaknesses that the saloonkeeper has a right to point out? I think they have, and it is high time women are recognizing this fact and setting themselves right before the thinking public.

There are many women who are in dead earnest on the liquor question. They know the facts and the principles involved. They can analyze the motives and demonstrate the weaknesses of the man who drinks, however moderately. They make powerful pleas for temperance, total abstinence, or prohibition, but they do not "come into court with clean hands."

What is wrong? Why, they themselves are slaves to an institution only second (if second) to the rum power in evil. This institution destroys the simplicity of childhood, the modesty of maidenhood, the unselfish sweetness and often the virtue of womanhood. It sows seeds of vanity, envy, lust, and covetousness. It arouses the basest passions in men, and breaks down the natural protection of woman, her modest womanly reserve. To satisfy its demands, men are driven to dishonesty or bankruptcy and women to prostitution. It has done more to increase the cost of living than all the trusts combined, and all to no purpose. Like the liquor traffic, its only defense is that it ministers to a depraved appetite and furnishes a host of people with work at meager wages while it builds up immense fortunes for captains of industry. To this institution, women are more generally devoted than are men to drink, and only God himself knows which does the more evil. What is this institution? It is FASHION.

Can the woman who wastes money on dress criticize the man who wastes his money on beer? Is it worse to injure the health with drink than by dress? Is a drunken man any more disgusting than is a woman immodestly dressed? Is it any worse to drink moderately than to follow present styles "conservatively"? Is the woman who is afraid to be thought "out of style" any stronger than the man who drinks because others do? Are they who ask newspapers to refuse liquor advertisements, willing to have them omit immodest fashion advertisements? Have they, who object to the preacher's speaking against fashion, a right to ask him to preach against drink? Should they who support even moderately an institution that is destroying in womanhood "shamefastness and sobriety" and the "incorruptible apparel of a meek and quiet spirit which is in the sight of God of great price," take up a fight against another institution that is destroying the finer qualities of manhood? In short, should they who indulge in that which is pleasing to themselves be the ones to object to the "pleasant sins" of other people?

Do I mean by this that women should not fight the liquor traffic? By no means, but that she should fight it with "clean hands and a pure heart" that she may have greater power both with God and man. Ladies should know that the place to begin housecleaning is at home. A reform in dress is due, and woman should start it. A hint to the wise should be sufficient.

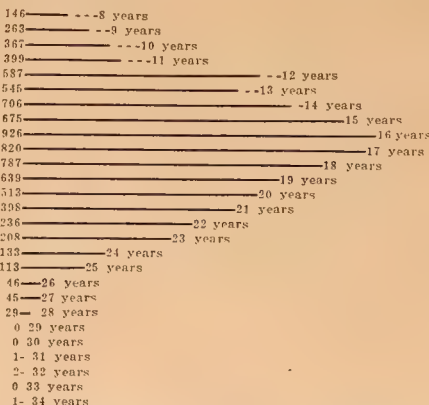
Chicago, Ill.

Conversions.

BY EZRA FLORY.

THE diagram is self-explanatory and, at the same time, very suggestive. Beginning at eight years of age, each line represents the proportionate number of conversions per year. While we need not be concerned about the exact figures, the lessons are self-evident. Our greatest number of conversions occur among young people from eleven to twenty-one years of age, after which there is a rapid decline to a line from which there is never a great rise, and at which very

few are converted. May our young people not be lost, possibly eternally, during these years of greatest opportunities? To these years let us rally with renewed efforts.



The above chart, covering 8,618 conversions, is from Starbuck, Gulick, Coe, Ayers, Pope and Hammond. About one-sixth are girls. The dots following some of the lines represent allowance made for the enthusiastic child revivalist, Hammond.

Hosmer Hall, Hartford, Conn.

Gratitude.

BY MABELLE L. MYERS.

THERE is not a more pleasing exercise of the mind than gratitude. It is accompanied by such inward satisfaction that the duty is sufficiently rewarded by the performance. It is not like the practice of many other virtues, difficult and painful, but is attended by so much pleasure that, were there no positive command which enjoins it, nor any recompense laid up for it hereafter, a generous mind would indulge in it for the natural reward which it affords.

If gratitude is due from man to man, how much more from man to his Maker? The Supreme Being not only confers upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived, is the gift from him who is the Great Author of good, and the Father of mercies.

If gratitude, when exercised toward one another, naturally produces a very pleasing sensation in the mind of grateful men, it lifts up the soul in rapture when it is employed in this great object of gratitude to this Beneficent Being who has given to us everything we already possess and from whom we expect everything we yet hope for.

Greensburg, Pa.

A Consecrated Gift.

BY B. E. KESLER.

THIS gift was made by a widow sixty years old, whose husband, a minister, is dead, and whose only means of support was five dollars a month house rent. When I remonstrated, she said, "Yes, take it. I'll get another month's rent pretty soon, and then I'll get along," and the dollar was, over my protest, placed into my hand. Never before did it seem to me so like "casting in all her living." But I am sure that the benediction of him, who commended the widow of old, will rest upon her who, in this instance,—if I ever saw it done,—cast in the "widow's mite." And then, too, the simple modesty with which this gift was made, was free from display, so often manifested when less sums are given.

Leslie, Ark.

NEARLY all of the churches of the District of Idaho and Western Montana are able to show an average contribution of \$2.50 per member for District Mission work, and some report a still higher average. Such liberality is commendable and should prove a strong incentive to others.

The Evils of Faultfinding.

BY S. Z. SHARP.

WE never knew of a case where faultfinding did any good, but we know a number of instances where it did much harm. We know parents who spoke of the faults and mistakes of church members before their children, and never spoke of their good qualities, so that their children got a one-sided idea of the church and never joined it.

We have been shocked by ministers relating mistakes that members had made, though they withheld their names. The result was not edifying to the congregation, but rather sent a chill through the audience. The same mistake is sometimes made in Christian Workers' Meetings. It is not treating a person fairly to portray his faults before the public when he has no chance to reply. We know a sister who will never speak evil of any one, and she never lost anything by so doing.

Fruita, Colo.

Sunday-School Lesson for May 31.

Subject.—The Grateful Samaritan.—Luke 17: 11-19.

Golden Text.—Were there none found that returned to give glory to God, save this stranger?—Luke 17: 18.

Time.—March, A. D. 30, not long before the crucifixion.

Place.—Probably on the border line, between Galilee and Samaria (v. 11).

CHRISTIAN WORKERS' TOPIC

Special Program.

Scripture Lesson, Psa. 19, Read by a Sunday-school Scholar.

For Sunday Evening, May 31, 1914.

- I. Recitation.—By a Sunday-school scholar.
- II. Essay.—"Our Duty to Strangers" (Deut. 7: 7, 8).
- III. Music.
- IV. Round Table: 1. "Why Christians should not be members of secret societies" (John 18: 20; 2 Cor. 6: 14; Psa. 1: 1). 2. What should the church do to keep people out of secret societies?
- V. Music.
- VI. Recitation.—By a Sunday-school scholar.
- VII. Essay.—"Bringing Others to Christ" (Mark 5: 19-20).
- VIII. Music.
- IX. Reading of Isa. 55: 1-7.—By a Sunday-school scholar.
- X. Oration.—"Decide Today" (Heb. 3: 7-13).

PRAYER MEETING

A Great Question and a Plain Answer.

Acts 16: 23-34.

For Week Beginning May 31, 1914.

1. A Convicted Man's Question: "What Must I Do to Be Saved?"—An old problem, and one that many have sought to solve. In the vain attempt to follow a man-made plan, men have sought to climb up "some other way." But after all is said and done, there stands out this one incontrovertible fact: Man feels his need of a way to the city of habitations whose Builder and Maker is God. There is, within man, an inherent consciousness that he needs to do something to attain unto that state of perfectness which he longs to make his own. Man finds himself, like Elisha of old, on the banks of an unbridged river, and he can only cry, "Where is the Lord God of Elijah?" In every heart there is sure to arise, at some time, the question, "What shall I do to inherit eternal life?" The penitent, guilt-stricken jailer at Philippi was not the first, nor will he be the last, to ask that momentous question: "What must I do to be saved?" We must find the way (Psa. 51: 1-17; Mal. 4: 2; Mark 2: 17; Philpp. 3: 7-11; Titus 3: 3-7).

2. A Converted Man's Answer: "Believe on the Lord Jesus, and Thou Shalt Be Saved, Thou and Thy House."—This answer of the Word of God sweeps away, as with a whirlwind, all the efforts referred to in the previous part of the lesson. We behold the world-wide, universal plan, ordained by the Infinite Mind for men of every race and every cast of intellect. It brings men to the same point of vision, and shows them the one true way, established by the Savior of all, "Believe on the Lord Jesus, and thou shalt be saved." There is no chance for misinterpretation; no possibility of ambiguity, for the humblest believer, however illiterate, can believe fully (Matt. 11: 28-30; Acts 2: 39; Rom. 5: 1, 2; 10: 4, 8-13; 2 Cor. 5: 17, 20; Eph. 2: 1, 3, 4, 5, 8, 9, 14, 15, 17).

HOME AND FAMILY

Homeless Ones.

BY DR. S. B. MILLER.

No. 8.—Old and Alone.

"What shall I do with that boy?
Five years old! Tears his clothes!
Gets his shoes all muddy!
Oh, love that ever doubts him!
Suppose you hadn't any boy,
How could you do without him?"

ABRAM BRIGHT had cared for his widowed mother for many years, also providing for his sisters, until, at the age of sixty, he found himself alone in the world, and felt the loneliness the more, as he now had no one for whom to care nor to care for him. His whole life had been spent for others. He was devoted to his own folks, liberal to the church, a staunch supporter of missions, a benefactor in every call for aid,—still, he was alone. Realizing fully now, as never before, that it is not good for man to be alone, he very sensibly chose a companion near his own age, a gray-haired pillar in the church, who lacked none of the attributes common to grandmothers, but who, nevertheless, had hitherto been a spinster.

They retired from the farm and moved into a cozy cottage close by the church of their faith. There, with an ample garden, fruit trees and chickens, their days were very happily spent in real contentment and the peace that comes in the autumn of life, following years of true and upright living.

Their one sorrow,—or, rather, a gentle regret,—was that they did not know, neither could know, the loving glance or nestling touch of a petted grandchild. Of this they spoke together often and the very speaking of it brightened the days for them. "There isn't anything else I need," said Sister Bright, as they sat side by side under the old maple that shaded the porch; "just one little grandson or granddaughter. I'm not at all particular which, just so we had one." Abram heartily voiced this sentiment, and thus they talked of what a comfort and joy it would be to them, if it only were so, or could be so. While they conversed they suddenly became aware of a grimy, jolly, healthy five-year-old holding on to the pickets of the yard fence, as he gazed longingly into the yard and the garden adjacent. Sister Bright hastily walked toward the gate and invited the boy to come in, promising that she would give him a cookie. This seemed all the inducement needed, and he came over to the gate in a hurry.

The child was a stranger to them, and though willing to eat cookies to the limit, he very bashfully, even stubbornly, refused to talk or attempt to reveal his identity. As night approached so quickly in their new-found joy of playing with the youngster, and no one had come for him, they decided to keep him till some one appeared.

What joy they had in tucking him into bed, and then sitting by in silence, watching, and wishing he might be theirs to stay always and call them grandpa and grandma! Both were happy at the possible thought of keeping him.

Morning came, with no inquiry about the child. Later in the day a passer-by, noticing the boy, asked them what they were doing with "Lazy Jim's" child,—and then their dreams ended! "They must be near crazy, missing it all day and all night," said Sister Bright. She prepared to take the little one home, to a shack at the other side of the village, where Lazy Jim and a family of nine children had dwelt since his wife's death, a year or more before.

Abram decided he'd go, too, and with the child between them, clinging to a hand of each one, they wended their way across the village, and up to the door of Lazy Jim's shanty.

None of the household saw them approaching, so there was a hustle of little feet as the strangers stood at the door. Jim was sitting in the room, with his feet in the window, smoking an ill-smelling pipe. He was too lazy even to invite his guests to be seated.

Upon inquiry it developed that the boy had not been

missed; that he was a child of Jim's brother, who died, and that friends sent little Isaac to them unannounced. He had been herded in with the others, as if one more made no particular difference.

"So he isn't your own?" said Abram.

"Nope; I've got enough of my own, but I couldn't turn no baby out, just 'cause it crowded us up a little more," said Jim.

"I wonder," said Sister Bright, "if you wouldn't let us adopt this one, that ain't really your own?"

"'Twouldn't be right, noways," said Jim. "He's my brother's baby, and he was sent to me to take care of. A feller can't give away a child, like he would a kitten, now, could he?"

"It would not be like that at all," said Abram.

"We'd take Isaac and he'd be just like our own. It ain't giving him away; it is providing for his future, and we can do well by him, if you will let us." But Jim scratched his head, still somewhat in doubt, and finally decided not to let them have him.

Sorrowfully Abram and Sara returned home, their hopes destroyed, their dreams unfulfilled. Somehow, the home lacked part of its former cheerfulness; it was less inviting, less comfortable. Slowly they entered, and then sat down close together, their hands touching, but no words were spoken. Their grief was deep-running and silent! Long hours passed, and still they sat speechless, each disliking to break the silence.

Finally, as the shades of evening gathered, a knock roused them fully, and both went to the door. There stood Lazy Jim, with Isaac asleep in his arms.

"Good evening, Mr. Bright. I got to thinking about what you said, and somehow I felt it was my duty to bring him to you. I'm bound to do my best by him, and I reckon this here is for the best."

Laying the sleeping child in Abram's arms he turned and ran off into the gathering darkness, while Sara cried gently as she kissed the forehead and stroked the child's feathery hair.

"Mother, there ain't nothing more to wish for, only grace to bring him up in the nurture and admonition of the Lord."

"I like the place that's littered
With the baby things of children,
With the tiny chairs and tables,
And the notions all bewilderin'.
And the blocks and cards and rickracks
That comprise the sundry knickknacks.
That a child will find attractive
While the folks are being active
Round the house.
There's a certain homelike feeling,
That can never come a stealing
Where no baby is a lurking
While the older folks is working
Round the house."

Cedar Rapids, Iowa.

It Does Not Pay.

BY NORA E. BERKEBILE.

"WELL, I just told her what I thought. I do not care if it did hurt. She needed it. If the shoe fits let her wear it," said Miss Huldah to her neighbor, Mrs. Barton.

"But, Miss Huldah, did it really do any good, do you think? As I passed I saw her leaning her head on her hands and looking so hurt and lonely that I could not help but pity her," the kind-faced neighbor replied.

"She knows what I think, anyway," retorted Miss Huldah, as she bit off a piece of embroidery thread and proceeded to work a delicate pattern on a dresser scarf.

As Mrs. Barton departed and wended her way slowly homeward, she pondered over the conversation she had just had with her old neighbor, and she decided she must talk it over with John.

The person who had received a bit of Miss Huldah's advice was a sweet-faced, kind-hearted girl whose mother had died when she was only a child. Her father had been both mother and father to her, and now she was his little housekeeper, and they were very happy together. About her only fault was her tomboyish ways, which had broken one of Miss Huldah's

strict rules of proper decorum,—hence the latter's advice.

Miss Huldah was not even a relative, but she felt it her duty to give advice, no matter if it were not asked for. She usually managed to put a sting into her sentences, which seldom failed to pain the one to whom the unsolicited advice was given.

She was a talented woman, and often her counsel was valuable. On this occasion, had it been expressed in kinder and gentler words, it would have been helpful. But people usually went away from her door with a feeling that the sun did not shine so brightly, the birds did not sing so sweetly, nor the flowers seem so fragrant as they did when they had gone in.

"John," said Mrs. Barton to her husband that night, "why do you think Miss Huldah always says things that hurt? When I went in today, to take that pattern she had requested, I had no more than entered the door until she asked what I had paid for my coat. You know, John, it is a good, serviceable garment, and plain, too, but when I told her, she raised her hands and gasped, 'Why, Mrs. Barton, did you really? I got mine two dollars cheaper. They wanted to charge me more, but before they would lose a customer they let me have it cheaper. Your coat wrinkles some over the back. It's too bad, after paying such a price!' Do you know, I just felt that a lot of pleasure had gone from me. There may be a wrinkle in the back, but after it was too late to return it, and there was no remedy for it, ignorance would have been bliss. She might have mentioned the nice, warm collar. She hurt dear Hazel Vane today, too, because she wanted to let Hazel know she did not approve of some of her ways,—Gave her a piece of my mind," she said. Some people seem to think they are placed in this world to give others 'a piece of their mind.' Hazel was only thoughtless. She is full of life, as any young girl should be, and never did herself nor any one else any harm. She needs kindness, and not harshness, poor, motherless girl!

"When Miss Huldah took dinner over at Wellman's, the other day, Mrs. Wellman had such a splendid meal! Everyone enjoyed it so much,—except Miss Huldah. When the dish of fruit salad was placed for her she said, 'Oh, dear me! I dare not eat that. It does not agree with me. It is such an expensive dessert, too.' Poor Mrs. Wellman! You can imagine how she felt. If Huldah dared not eat it she did not need to make comments.

"And there are other instances I might mention, but it is not necessary. I am telling you this because I want you to help me, John, to look for the things I can approve of in people."

"I know many people are discouraged and become failures, because others see only their faults. I have noticed, too, that the people who can make the most cutting remarks are usually the first to take offense if given a dose of their own medicine.

"Help me not to look for wrinkles, but for the things I may speak of to make people go from my door happier and better than they were when they came. If advice is necessary, may we give it gently, lovingly, prayerfully, and may our words contain no cruel sting. If we look for the best in people I am sure it will help us to do this.

"The apostle must have known how much the world needed this when he wrote, 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.'

"We need not be flatterers,—we should not be flatterers,—but I think we should cultivate the art of saying pleasant things.

"John, are you sorry for any pleasant words you ever uttered?"

"No, indeed, dear, I am not," he replied, "but I have said things that were unkind and said things in a sarcastic way. I would give much could I blot them out."

"John, you are not the only one, either. I fail so often. Let us help each other to make this world

(Concluded on Page 332.)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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SINCE their last report, eight have been added to the Annville church, Pa.

WE are now booking orders for the Full Report of the Seattle Meeting. Price, twenty-five cents.

THE members at Billings, Okla., contemplate the building of a new church in the near future.

SIX recently united with the Verdigris church, Kans., under the efficient efforts of Bro. S. E. Lantz.

DURING Bro. C. S. Garber's revival meetings in the Elk Creek church, Cal., five put on Christ in baptism.

BRO. ISAAC R. BEERY, of Naperville, is booked for a series of meetings at Waddams Grove, Ill., beginning May 31.

WE again call attention to the fact that Bro. L. T. Holsinger, formerly of Muncie, Ind., should now be addressed at Brethren, Mich.

BRO. M. S. FRANTZ announces his change of address from 1620 Anderson Street, Wichita, Kans., to R. D. 2, Nickerson, same State.

BRO. C. H. STEERMAN closed a series of meetings in the Mercersburg church, Pa., April 5. Five were constrained to accept the easy terms of salvation.

BRO. GEORGE C. CARL, for the past nine years in charge of the church at Portland, Oregon, has resigned from that work, and Eld. Henry Brubaker has been chosen to continue the efforts so well begun in that growing city.

WE hope to have the Conference Booklet ready for mailing the last of this week. It will be found of unusual interest, and will be appreciated by those who do not attend the Conference, as well as by those who do. Price, five cents.

BRO. W. CARL RARICK will be available for Bible Institute or revival work in August and September. Those desiring his services during the time mentioned, will please address him at Elgin, Ill., at as early a date as possible.

MOUNT MORRIS COLLEGE *Bulletin* for April, Catalogue Number for 1914-1915, has reached our desk. Those interested in an up-to-date educational institution with good religious environments, should send for this issue of the *Bulletin*.

GENERAL information concerning the Seattle Conference will be found on page 325 of this issue. Those who propose to attend the meeting should read the article with care. The facts given are of interest, and may be depended upon.

BRO. H. C. EARLY is to give the address at the Conference Missionary Meeting on Monday afternoon, June 22. Those who are fortunate enough to be present, will doubtless be favored with a stirring missionary message, replete with the enthusiasm to be gained only by a personal visit to our mission fields.

WE are in receipt of the program for the Sunday-school and Christian Workers' Meeting of North-eastern Ohio, to be held in the Wooster church. We hope to publish it in our next issue.

THE address of Bro. J. Carson Miller, Treasurer of the Temperance Committee, has been changed from Timberville, Va., to Moores Store, same State, of which fact his correspondents will please take note.

WHILE on his way to Brethren, Mich., Bro. F. E. Miller, of Muscatine, Iowa, called at the MESSENGER sanctum. His purpose in making the trip was to take his aged father, Michael Miller, to Iowa, on a visit among some of his relatives.

IT is said that ninety per cent of the secular newspapers in Central and Southern Illinois refuse to publish liquor advertisements. Possibly the same is true of the papers outside of Chicago in the northern belt of the State. This means something.

BRO. ANDREW HUTCHISON is planning to visit a number of churches in the East after the close of the Seattle Meeting. Those interested can see him at the Conference, or they can address him, about June 20, at Seattle, Wash., care of Brethren Conference.

A COMMUNICATION from the Camden church, Ind., reaches us without a signature. This omission will explain the nonappearance of the note in our columns. A like deficiency is responsible for vexatious delays in the insertion of other matter that should appear at once.

BRO. D. WEBSTER KURTZ writes us that he leaves Philadelphia for Seattle, Wash., June 8, and that after the close of the Conference he will locate at McPherson, Kans., where he should be addressed. As previously stated, he becomes President of McPherson College.

BRO. JAMES M. MOORE, of Bethany Bible School, called at the MESSENGER sanctum on Monday. After the close of the school, on Wednesday of this week, he is to spend some time in Astoria, Ill., where his family is staying for the summer. Later, he returns to Chicago, to assist in the summer term in Bethany.

IT will be noted, in reading Bro. J. Homer Bright's article, published elsewhere, that, with true missionary instinct of utilizing every avenue for good, he goes to places in China where street fairs,—markets for the sale of various commodities,—are held. There he finds great crowds and makes the most of the opportunity presented.

THE members at Surrey, N. Dak., request us to announce that they would appreciate to have as many of our members stop with them, en route to or from the Conference, as may find it convenient to do so. Those who may wish to accept the invitation, so kindly tendered, will please address Sister Manerva Lambert, Surrey, N. Dak.

"THE BIBLE IN A YEAR," is the title of a splendidly-arranged book, by C. J. Coffman, of Edgewater, Colo., claiming to set forth a system of Bible study, by which the principal persons, places and subjects of the entire Bible may be memorized in one year. It occurs to us that one might be greatly aided by following the course outlined.

A TRAIN, to be known as the "Brethren Special," leaves Harrisburg, Pa., at 8 A. M., June 5, for the Seattle Conference, by way of Salt Lake City, Southern California, San Francisco and Portland, the train reaching the Conference Grounds on Saturday, June 20. The return trip will be through parts of British Columbia, and four weeks will be occupied in making the round trip.

ON page 333 we publish the Conference programs, just as they will appear in the Booklet. Those who give them a careful reading, will undoubtedly realize that a rich feast has been spread for all who are so situated as to be in attendance. The committee is giving a hearty invitation to all who may decide to come. Look over the programs and determine to get the benefit of them by being present at the great Conference.

BRO. O. H. YEREMAN writes us, under date of May 2, that he is still detained at Smyrna, Asia Minor, on account of the lingering illness of his mother. He tells us that he finds none of the members who formerly lived in the city, and thinks that they may have been scattered by persecution and the demands of the military service. He may be addressed at Smyrna, Asia Minor, via London.

LAST Sunday morning the members of the Elgin church had the pleasure of listening to an excellent self-examination address, delivered by Bro. Isaac R. Beery, of Naperville, Ill. The spiritual love feast that followed in the evening was a most refreshing season for all in attendance. Bro. Beery officiated, impressively directing the minds of his audience to the sacred import of the occasion.

WE are apprised of the departure of Bro. H. A. Stahl, who fell asleep in Jesus April 28, at his home in New Centerville, Pa., at the age of fifty-five years, one month and ten days. Bro. Stahl has for many years been a workman "approved of God, rightly dividing the word of truth." His name, as a contributor to the MESSENGER, will be recalled by many who read his articles. He will, perhaps, be best remembered by his earnest and consecrated labors in the evangelistic field.

BRO. A. B. PETERS, Wenatchee, Wash., wires us the following, which, in addition to notice on page 325 of last issue, will give ample information to all who wish to make needed arrangements concerning comfortable quarters while at the Conference: "The Lodging Committee for Annual Conference is on the grounds, listing rooms. Secure your lodging now, and avoid the rush. Reasonable rates. Write to Bro. A. B. Peters, 4234 Fourteenth Avenue, N. E., Seattle, Wash."

THE GREAT COMMISSION is binding upon every Christian. In person or by proxy each and all must engage in the divine enterprise of missions. Beginning in the home circle, the work swings around the earth, until its uttermost bounds are reached. The fields are white. Those who can not go, should send. Read again the appeal of the General Mission Board on page 313 of last issue. Then give, conscious of the fact that the eye of the Lord takes note of your offering.

THE members of the Lordsburg church, Cal., conduct preaching services, under the auspices of their Mission Band, each Sunday afternoon at a Japanese camp, just outside the town. Bro. Ernest G. Hoff does the preaching, a Japanese brother assisting by interpreting. A good interest is being shown in this most efficient means of reaching these sons of far-away Japan, but best of all is the fact that a noticeable lessening of crime is reported, since the Gospel Message is sowing the seed of the Kingdom in the hearts of these aliens.

THE Committee of Arrangements for the Annual Meeting are promising the Brotherhood a good Conference daily this year. Bro. John R. Snyder is to have charge of the editorial department, and he says no effort will be spared in collecting and arranging not only the news of the Conference proper, but of the other meetings held in connection. The paper will be mailed each day,—price, twenty-five cents for eight issues, and all orders should be addressed to E. S. Gregory, 718 South Fiftieth Street, Tacoma, Wash. We urge that those wishing the daily place their order at once.

WE were mistaken in saying that the meetinghouse at Keuka, Fla., has passed to other owners. It is still the property of the Brethren, so writes Bro. J. N. Overhultz. And, by the way, our brother thinks that Keuka, for health, is about as good a place as can be found in the State, and that, with his experience in orange culture, he can have about as good success as the fruit growers are having at most other places. He ought to know, for he has a splendid grove on the south side of Lake Keuka, and is planning to enlarge it. He preaches as much as circumstances will permit, and finds the people ready, at all times, to listen to the old story of the Gospel.

THE Pine Creek church, Ind., is rebuilding the old house which for many years has been of good service to the congregation, but which now no longer meets the growing needs of the work. The new house will be completed sometime in August, Bro. E. B. Hoff, of Chicago, conducting the dedicatory services.

THE little band of members at Elk City, Oklahoma, while having the best of prospects for a prosperous church in that wide-awake western city, are anxious to secure a pastor to look after the needs of the work. Bro. J. A. McVey, R. D. 4, Elk City, Okla., will be pleased to correspond with any of our ministers who may wish to take up that line of work.

The Little Things.

A WELL-MEANING sister thinks that her opportunities for doing good are too circumscribed to permit her to accomplish the real purpose of her heart. Years ago she assumed the duties of a wife and mother, and now finds herself with a family that requires practically all of her time and strength. When she reads about what others are doing in the foreign fields, and even in the home fields, her spirit becomes stirred within her, and she laments because of her limitations.

Possibly it has never occurred to this earnest child of God that she is now fulfilling the very mission for which she was placed in the world. This world needs wives and it needs mothers, and somebody must fill these positions to the honor and glory of God. If our sister is a helpful wife, a loving mother, an exemplary saint and a good neighbor, she richly deserves the honor and commendation of men and of angels. Let her once feel that God placed her in this world to do the very things she is now doing, and her life will at once become more pleasant, and her burdens grow lighter.

Then, in addition to her domestic duties, a wife and mother can easily find dozens of little things that she may do with a view of making herself helpful to others. And if she is looking for blessings along life's pathway, she should learn not to despise small deeds. It is easy enough for the Lord to find plenty of people who will volunteer to undertake the few great things that need attention, but the trouble is to find men and women who are willing to do the thousand and one little things that should be done. Not only so, but those who waste their precious time fretting because their field of labor is too much circumscribed to suit their ambitions, are sure to miss the blessings following the performance of the little acts of kindness naturally expected of them. Only those who are diligent and cheerful in the performance of little deeds can look for God to open to them wider avenues for usefulness.

Safeguarding Donations.

FROM the *Christian Standard* we learn that some of the very generous givers in the Disciple Church, are safeguarding their donations with clearly-specified conditions, so that such donations can not be used in the interest of the destructive type of Higher Criticism, or "modern infidelity," as the *Standard* designates it, that is finding its way into some of the schools of that religious body. As a rule, church members, who are liberal givers, believe in the doctrines of their church, and have unbounded confidence in the Bible as the revealed will of God.

They believe in the Divinity of Christ and in miracles. They believe in the grace of God, in the new birth, in consecration, in the atonement and in the forgiveness of sins. They believe that Jesus is the Son of God, that he was born of the Virgin Mary, that he was the Founder of Christianity, that he was crucified, was buried, arose from the dead, ascended on high, and is now seated on the right hand of God. They believe in the Holy Spirit and in prophecy. They believe that holy men of old spake as they were moved by the Holy Ghost, and that the men who wrote the different books of the Bible were inspired of God, and authorized to write as his will directed. They believe in the church of Jesus Christ,

in her doctrines, and hold that, as a matter of principle and honor, the money which they give should go for the support of such institutions only as will stand for the doctrines and principles of the church they represent.

This is proper, it is consistent and logical. Why should an institution, built up with the money furnished by the members of a church, and maintained by the patronage and support of that church, knowingly and purposely encourage the teaching of principles and doctrines contrary to those held by the church? And this very thing is being done in more Christian bodies than one. Men and women have, with many earnest prayers, turned their honest earnings over to what they regarded as the work of the Lord, only to learn, a little later on, that their money was being employed to help pay the salaries of professors, who, by their teaching, were undermining faith in the very principles they had hoped to see maintained. Is this right? Is it honorable? Is it fair? Most assuredly not.

Under the circumstances, we can not blame devout men and women for throwing safeguards, in legal form, around their donations. It is their privilege, and the wishes of such people should be sacredly respected. And in these days of loose theology and loose teaching, the safeguarding of donations and endowments may be the proper thing to do. This "New Theology" is finding its way into scores of church schools, and into not a few religious papers. It is a theology that sets aside miracles, the inspiration of the Bible, the Divinity of Christ, Jesus as a sin offering, and the resurrection of Christ. It denies the story of the flood, and ascribes scores of Bible incidents to myths and folklore. It would have us believe that the Pentateuch is a grand piece of patchwork, and that Moses had nothing to do with its preparation, though Christ says that Moses wrote this, and that the other part of the marvelous account of God's dealings with his people. It would ascribe all these narratives about the destruction of Sodom, the crossing of the Red Sea, the manna and quails of the wilderness to folklore. Even Daniel is robbed of the authorship of the book bearing his name, while practically every book of the Old and New Testaments is sufficiently tampered with to cause not a few young men to lose confidence in the whole Book as an inspired Record.

At the last meeting of the General Mission Board it became necessary to consider a matter relating to the school of Higher Criticism and the New Theology. One member of the Board voiced the sentiment of all present when he said: "We may talk about our dress problems and our other problems, but the real problem for the future is going to be with the school of New Theology." And when a matter of this sort begins to disturb the Disciple Church, the Methodist Church, and other churches, it may be time for us to sit up and take notice. This misleading teaching has found its way into scores of pulpits, and some of its advocates are trying to swing the church papers over on their side, but as a rule the editors of church papers are loyal to the principles of the churches they represent, and so long as they remain loyal, the rank and file of the church members will prove true to their accepted doctrines and principles. But the danger is before us, and every interest must be safeguarded.

"It Seems to Me."

THE above saying is one of very general use in all the different walks of life and by all the classes of people who use the English language, both in writing and speaking. It is a trite saying. It seems to be especially adapted to pulpit use, in writing on religious subjects, and in discussions,—in all of which there is always room for differences in seeing, understanding, believing, acting or doing. Indeed, in the meaning of the word there is a modifying, softening peculiarity that is rather felt than comprehended. It has a soothing and smoothing effect upon those who may differ from us, and it often allays the flood-tide of rankling that is ready to break out upon the least provocation. None of us like the dreadful whitecaps,

as the ship passes and dashes through the surging waves, and make us wish we were not there.

When we say, "It seems to me," the word "seems" robs the saying of much of its positiveness, and spices it with a sufficient amount of negativeness to make it, if not palatable, at least endurable to the party who does not see as we do.

About a positive saying there should be no room for doubt. We have quite a number of such sayings in the Bible, especially by Paul. In 1 Tim. 1: 15, he says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." This is a saying about which there can be no element of doubt, because for this purpose he came, for this he lived, suffered, died and rose again, hence, the word "seems" is never used in this connection.

But there are times and circumstances when it would be timely and very appropriate for us to say, "It seems to me," because we know well that while a certain thing may *seem so* to us, it may *not seem so* to others.

It is because of this that Paul says: "Follow me only so far as I follow Christ." While Paul always believed that he always leaned upon Christ and was willing to be led by the Spirit, yet he knew enough to realize that he was human, and that what he said and did, was open to question. This was especially true when he spoke of means and methods, or the manner of approaching things.

Notice how beautifully he opens the eleventh chapter of First Corinthians, "Be ye followers of me, even as I also am of Christ." And he closes the first subject, after treating it in a way that seemed good, proper and reasonable, and fully in accord with the custom and spirit of the mind of God's people at the time, which it surely was. But as the instructions were given by himself, and to remove the semblance of taking undue authority, he adds the following: "Judge in yourselves." Don't accept it simply because I say it but look at it from the standpoint of its reasonableness and propriety. "A thing that seems right and proper in the estimation of all good people ought to be accepted by the church of God rather than the usages of the worldly and those of doubtful character."

We ought always to be ready to make a proper discrimination between things that "seem to be" and things that are established facts,—things that are universally and unchangeably true, and things that are tentatively and conditionally true.

There are many things that *seem so* to many, which do *not seem so* to others, and all may be equally sure that they are right, but this does not prove that all are not equally honest in their conclusions. Having been reared under different environments, conditions, and teachings, they, therefore, see many things from viewpoints that are different, so that what seems so to me, may not seem so to friend, neighbor or brother.

When such conditions do occur, what shall we do about it? Especially when they have reference to means, methods and manner of approach. Will each one of us determine that we will have things just as we see them? Or will we learn to express our views in the more conciliatory spirit and manner, not by saying, "I am sure that I am right, and that you are wrong," but by saying, "It seems to me that I am right; and as you also seem to think that you are right, let us agree to differ until we can be alike?"

It seems to us that this is the better way of settling our differences, because, no matter how honest and sincere we may be, as to our decisions on right and wrong, we must ever remember that at best we are fallible creatures, and are always more or less subject to wrong conclusions, and therefore none of us can afford to be over-righteous, or too arbitrary in our dealings with our brothers.

If all of us would get more fully and truly into the habit of saying, "It seems to me," and then act it out in our association and dealing with each other as Christian brethren, many, many a heartache would be obviated, many a loving soul not wounded, and an endearing and loving fellowship not be destroyed.—
"Little children, love one another."
J. B. B.

The South As It Is.

AFTER OUR return from Florida we promised our readers something about the South, but on account of the crowded condition of the Editorial Department, we have been compelled to hold the article over until the present issue.

It is probably known to many of our patrons that we located at Keuka, Putnam Co., Fla., in the spring of 1884, and, after spending seven years in the South, returned to the MESSENGER. After an absence of twenty-three years it was a matter of considerable satisfaction to visit the State again, and to study the conditions as they now exist.

A few years after we came North, a great freeze took down nine-tenths of the citrus trees in the State, and so discouraged people, including a number of members, that they fled from the country by the thousands, and hundreds of the once valuable orange groves were left in a ruined condition. Those who stayed by their property, sawed off their trees at the ground, and let them sprout up and budded the sprouts, soon had much better groves than they had before, and, of course, got better prices for their fruit.

On entering the State, last winter, we were surprised at the change made during our absence. Many of the towns and cities had doubled in population, fine buildings had been erected, lovely homes were found on every hand, and many of the once dreaded sand roads were found in splendid condition. The number of orange and grape fruit groves had greatly increased, and in nearly every locality visited we found large fields devoted to early gardening. Some of the land that we thought of little value, years ago, was found producing splendid crops for the people who have learned how to get the best out of the soil.

Then we observed that the fruit growers had adopted better methods of raising and caring for their groves, had better fruit, and knew how to market it to get better returns. There were fresh vegetables in the markets every day during the winter, and so far as we could see, the people were well fed, well clothed, and as contented as in most any State of the North.

We purchased a thousand-mile ticket and used all of it, and much more, visiting different sections of Florida and Southern Georgia, so as to study the conditions of the country, with a view of being able to tell our readers something that might possibly prove interesting, if not helpful to them. And now, after taking a practical view of the whole situation, we have this to say:

Florida, while probably having the finest climate in the United States, is not adapted to the taste and needs of everybody. Those who like the country, and can adapt themselves to the conditions,—applying themselves to such pursuits as are promising,—succeed fully as well as do those who reside in the more prosperous States. Most of the soil being sandy, is poor, and yet there are those who can get better results from some of this poor soil than can be realized on much of the rich lands of the North. It all depends on the man who tills the soil. If he knows how to select his land, and how to cultivate it, he will get his returns. With the exception of a few sections in the South, the whole State is covered with timber, mostly pine, and the greater part of the land is high enough, and sufficiently rolling, to shed the water nicely. Some portions are swampy, and lakes abound, some of them being nearly 300 feet above sea level.

Vegetables may be raised all over the State, and in some localities men make a good living by raising little else than early potatoes, to be followed by other crops. Vast fields are devoted to early cabbage, celery, lettuce, strawberries, cucumbers and melons. In the northern part of the State hundreds of acres are being planted to pecans and peaches. The best orange and grape fruit sections may be found in the middle and southern portions. There is nothing in the State that is so remunerative as a good orange grove, or a choice grape fruit grove.

And yet there are those who think that Florida

may become a great grass and cattle country. In Lake County we saw many acres of as fine grass as one would wish to look upon. It is the Natal grass of Africa, and how it ever got started in this country, no one knows. But it is there, and the farmers and fruit growers are propagating it. It may be cut two or three times a season, and makes the very best of hay. In our estimation it is the most promising thing in the State. Yet Florida has her drawbacks. The wise Masterbuilder of the universe did not put all the good things at one place. The good and bad are wisely distributed, and each person is at liberty to choose his own assortment.

We have but few members in Florida, and these are scattered. We ought to have a score or more of prosperous churches. Many of our people spend their winters in different parts of the State. Some are purchasing little homes, where they can spend the winter months and escape the chilly blasts of the North. Especially will this plan be found helpful to old people, and those who are not favored with good health. To reach the State, from most parts of the North, is a matter of only one day and two nights, or one night and two days.

For those seeking a home in a mild climate, a little advice may not be amiss. We would not advise any one to go South who does not have sufficient money to enable him to get a good start, and yet men have moved into Florida without a dollar and built up splendid fortunes. Those who purchase lands or groves should go slow, and not obligate themselves for property until they understand what they are doing. It pays to stop long enough to study the conditions. Avoid the land schemers,—and there are plenty of them all over the South. This, of course, does not apply to the local real estate agent, who is doing an honorable business. Never buy property in Florida, or any other State, for that matter, without taking time for personal inspection. If one is not able to go and make his own selection, he would better stay where he is accustomed to the conditions. Then, on locating in the South, do things like the more successful men there do them, until you, by experience and observation, find out better. For the man who has some money and can master the situation, Florida is a comparatively easy place to make a living, especially if one has a good citrus grove behind him, and yet it is a splendid place for some men to get rid of all their money, and have nothing left to show for it.

Those of our people who go South should take enough religion with them to last seven days out of the week, year in and year out. The people of the South have confidence in the members who live their profession; and especially do they have confidence in the minister of the Gospel, who conducts himself like a minister should. No man stands higher than the real consecrated minister. They may not accept all he teaches, but they will show for him the utmost respect.

We spent the winter in Eustis, a nice, clean city on the eastern shore of a charming lake in Lake County. It is a place of nice streets, cement walks and lovely residences, with attractive surroundings. The water is splendid, and the people seem contented. The school privileges, though not what they should be in the country, are good here. Eustis is a town of churches, and the services are generally well attended. The Brethren have a house of worship six miles out in the country, and here Bro. J. C. Funderburg and wife, with the help of others, are doing what they can to establish a congregation. In this community is a splendid opening for religious work. The minister who sticks to his Bible will find many appreciative listeners; not only here, but all over the State.

We liked it at Eustis, and then we liked it at a number of other places. But we express no preference. Our sole purpose, in saying this much, is to encourage those who, while seeking a mild climate, wish to take part in helping to build up Brethren churches in this greatly neglected field. We have the Gospel, the language of the people, and not a few of our earnest workers might go forward and help to possess our part of the highly favored land.

When Attending Annual Conference.

ONE of our patrons, who understands the conditions on the Pacific Slope, offers a few sensible suggestions to those who will attend the Seattle Conference in June. They are as follows:

1. Carry a winter wrap along. The weather is always cool at night, during June, and is somewhat so in daytime, in the shade.
2. Smoked glasses should be used from Dakota west. The brightness of the sun, in the arid West, is very disagreeable to some without the protection of smoked glasses.
3. Provide plain but bountiful lunches. Pie, cake and candies should be omitted. Of course all the trains carry dining cars, but the meals may be too expensive to suit many of our people.
4. Write the railroad company over whose line you expect to travel, and ask them for maps and literature descriptive of the country traversed, its resources, opportunities, objects of interest to tourists, etc., and study this well before starting. You will get much more information and satisfaction from the trip, if you do this, than you will to start on the trip without any such preparation.
5. Engage a berth on a tourist sleeper as long before the date of starting as possible. In that way you will be almost certain to get the accommodations you want. If you wait till you are ready to start, it may be impossible to get sleeping car accommodations.
6. If possible, arrange to go with a special car of members from the point most convenient to reach from your home. It adds much to the pleasure of a trip to be in company of our own people.

Some Paper Experiences.

AT the recent meeting of the Book Committee of the Methodist Episcopal Church the financial status of the various official publications was closely scrutinized. It was found that the reduction of the subscription price,—in some instances \$1.00, in others fifty cents,—as made one year ago, has not brought the anticipated number of additional subscribers. While apparently large gains in circulation were made, not enough was realized thereby to overcome the heavy deficits incurred. *The Christian Advocate*, of New York, heads the list with a \$19,000 loss. The *Advocates* in Cincinnati, Chicago, St. Louis, and other cities, follow with deficits slightly less, though even the smallest loss is well above \$12,000. The showing made by these journals coincides with the observations we have made during years of journalistic experience. A church paper is necessarily restricted, so far as the bulk of its subscribers is concerned, to the members of the body it represents, and when it succeeds in attaining a circulation equal to one-fourth of the entire membership, it is generally conceded to be in possession of the available field. It will be obvious, therefore, to all that any reduction of the subscription price would not swell the list to the extent of yielding a revenue. At any rate, experiments along the line indicated should be made with the utmost caution.

Starting Right.

A SOUTHERN correspondent, in commenting upon the activity necessary to take possession of a new field at the very start, makes this remark: "The Methodists are always on the ground first." While such a spirit of readiness is greatly to the credit of the denomination referred to, we do not think that the statement holds true at all times. There are places in which our members, from the very start, have wielded a strong influence for good, which, by consistent living, they have been able to maintain ever since. Not enough importance is given, at times, to the right sort of environments, when starting work at a new place. First impressions are generally lasting, and the opinion gained of us, as a people, at that critical period, is very apt to cling to us in succeeding years. We would say, therefore: Watch for opportunities to open work in new places, but be equally watchful to start right, and to continue to wield a strong influence for good.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman,Mt. Morris, Ill.
H. C. Early, Vice-Chairman,Penn Laird, Va.
Galen B. Royer, Sec. and Treas.,Elgin, Ill.
Chas. D. Bonnach,Union Bridge, Md.
J. J. Yoder,McPherson, Kansas.
Otho Winger,North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

OUR TRIP INTO SOUTHERN OHIO.

April 25 we left home to attend the District Meeting of Southern Ohio, held in the Poplar Grove church, Darke County, April 28. On Sunday, April 26, we reached the home of Bro. Landon West at Pleasant Hill, Ohio, and in the evening heard Bro. Chas. L. Flory preach to a large and interested audience on "The Drowning of Pharaoh."

The next day, at noon, Sister Mary West, Bro. West, Brother and Sister Flory, their little son John and myself left Pleasant Hill in Bro. Flory's automobile for the District Meeting. Being delayed by storms we did not reach the church till dark. Many brethren had already arrived. Bro. Galen B. Royer preached a sermon of over an hour's length on the "Unspeakeable Riches of Christ." It was a splendid missionary sermon, and stirred the hearts of all to give liberally.

The day following we met for District Meeting. All business of the meeting was properly considered and disposed of. Many vital and complicated questions were discussed, but all were properly settled. It was a good District Meeting. The presence of two members of the General Mission Board, Brethren Galen B. Royer and Otho Winger, greatly added to the interest of the meeting. We were glad to see that the thought of Christ and the church was uppermost in the minds of all. We like the way the brethren of Southern Ohio do things.

Laura, Ky., May 3. Rufus M. Reed.

NOTES BY THE WAY.

My last report was written from Rombauer, Mo., where I held a few meetings in the union churchhouse, built by the earnest effort of Bro. George Mahler, now deceased. The attendance and interest were good. The people there give assent with a hearty "Amen" when the minister preaches the straight truth to them.

From that point our route lay northward and, for want of any other conveyance, a journey of eight miles on foot was the next experience, made memorable by the fact that it was made through rain and mud, and by the further fact that Mud Creek, swollen by recent rains, and by rains then falling, had to be crossed. There was no bridge, no "foot-log." What now? A moment we hesitated in debating what to do. There was only one thing to do. I simply prepared myself and waded in. After I was safely over, I put on my shoes again and continued along the muddy highway. To our chagrin, there was a drenching shower. Had not rain-coat and umbrella protected us we would have been wet to the skin. Finally, late in the afternoon, a resting place was found at the home of Bro. Jasper Julius, in the vicinity of Little Brushy schoolhouse, where two services were held, with small but interested audiences. The attendance at the first service was far above our expectation,—a few only having been notified of it. A lady accounted for it by saying: "The people here all know a Dunkard preacher, when they see him pass along the road, and soon know they will be preaching."

Our next stop was in the home of Bro. T. J. Boyt, near Mingo, Mo. Three services were held there, with a well filled house of earnest listeners. Our people and doctrine are new to the people there, but the sermons were well received and seemed to be enjoyed by all.

Leslie, Ark., May 6. B. E. Kesler.

PINE CREEK (EAST HOUSE), INDIANA.

April 26 we held services for the last time, on Sunday, in our old churchhouse. We had Sunday-school at 9:30 A. M. The secretary's report showed 130 present, and a collection of \$5.31. We had preaching at 10:30 A. M. This was a special service for the old people. The day was fair, and the representation was good. Eld. Daniel Hartman conducted the opening service, after which Eld. Jacob Hildebrand took his text from Matt. 6: 19-21. He delivered an excellent discourse to a large audience, after which a collection was taken for defraying the expense of remodeling our churchhouse. Eld. Daniel Wyson was also with us, and gave a good talk. Many splendid thoughts were presented. Elders Jacob Hildebrand, A. M. Rupel, Daniel Wyson and Daniel Hartman, all past seventy years of age, were present at this meeting. The oldest person present was Bro. Christopher Shroll, aged about eighty-six years. After the close of the service, we had a photograph taken of the old house and all who were present.

At 7 P. M. we met in a Christian Workers' Meeting. We had a special service for the young people. The subject for our program was "The Building of the Temple."

Many of our members are young people. Out of a total of 212 members, sixty-five are less than twenty-five years of age, and are good workers in Sunday-school, Christian Workers' Meeting, and all the other church services.

We are anxiously looking forward to the dedication of our new church, which will be our future home of worship. Forty-eight years ago our forefathers erected the building, in which we have worshiped many years. Many changes have taken place since then. Years ago our members did not have the opportunities we have now, but they were interested about the salvation of souls.

We hope to have our house ready for dedication sometime in August. Eld. E. B. Hoff, of Chicago, Ill., is to conduct the services. We hold our meetings one mile east of here, near the cemetery, during the remodeling of our church.

R. D. 3, North Liberty, Ind., May 2.

THE IDAHO MISSION FIELD.

On Thursday night I returned from the District Meeting at Twin Falls, Idaho. I attended the love feast at Nampa April 25. It was a feast of fat things to the "inner man." I preached to a good audience of very attentive listeners on Sunday at 11 A. M., and in the evening I worshiped with the Father's children at Weiser. On Monday I went to Payette, and worshiped with the members at the Fruitland house, both Monday and Tuesday evenings. It was a great spiritual blessing to me, to meet and associate with those of like precious faith.

My work, during the past year, has been in unorganized territory, among the isolated members, with very few exceptions. I labored at seven different points. A new Sunday-school was organized several weeks ago on Alder Creek, about forty miles south of Coeur d'Alene, and they decided to use the Brethren literature. This would be a good point at which to hold forth God's Word, as they have no preaching of any kind. Bro. Arthur Fox, who is working in the interest of State-wide prohibition, assisted in the organization, and talked to the people on Sunday.

During the past year I preached 182 sermons, distributed 5,223 tracts, visited 475 families, held three love feasts, four council meetings and traveled 7,674 miles. The field is too large for one man to work. I can not near fill all the calls that come from this needy field. Since I came into this territory nine have been baptized, two applied for baptism, and three are to be restored to fellowship. While the fruits of our labors have not been what we desired, yet it is worth while the effort, as one soul is worth more than the whole world. God bless the humble efforts of his coworkers everywhere!

Chas. M. Yearout.

Coeur d'Alene, Idaho, May 6.

ELK CREEK, CALIFORNIA.

We have just closed a very successful revival at this place, conducted by Bro. C. S. Garber and his singer, Bro. W. W. Smeltzer, who was a great aid to the meeting in many ways, besides having charge of the lively song service before each sermon. We were also greatly aided by the presence and help of several of the brethren and sisters from the Sacramento Valley church, of which this is a branch. Bro. Garber delivered twenty-one sermons, which interested the people from first to last. There was no room for argument. Five were born into the kingdom through baptism. Others desired to come, but were hindered by family ties. Many are counting the cost, and we are praying for them.

Such a religious stir was never before felt in this little town and surrounding country. It not only revived our little band, but it revived every professing Christian to a sense of his duty. It caused a closer searching of the Scriptures.

Our meetings closed with a love feast,—the first ever witnessed by the majority of the people in this community. Eleven brethren and seven sisters surrounded the tables. Although there were about 200 people present, quietness and attention reigned.

The Gospel, as taught and practiced by our church, is practically new at this place. There were no members here until in the fall of 1911, when Bro. I. L. Feightner, a young minister, moved here with his family, to take charge of the grammar school. There being no other resident minister here, Bro. Feightner was asked to preach, which he did twice a month, to good congregations. In December of 1912 Bro. Hutchison delivered several sermons, which made lasting impressions. The following spring our elder, Bro. J. Overholtzer, gave us thirteen sermons, which were all well received. At this time four souls were added to the church.

Last fall a minister of the Christian church moved here to revive the work of their church. They still gave Bro. Feightner one Sunday of each month. Thus the work was carried on till now, through the efforts of Bro. Garber and the help of the brethren, especially the kindness of Bro. J. Manson, we have a building of our own, in which to hold our services until we can build a churchhouse, which we expect to have finished by next December.

We have organized our work by starting a union Sunday-school for the present, and we have preaching twice each Sunday, besides on one Sunday afternoon every four weeks. Bro. Feightner preaches at Oakdale, a school-

house five miles out in the hills, where the people are very anxious for the Gospel. All these appointments make the work rather heavy for Bro. Feightner, especially during the school session, but he is zealous in the Master's work, greatly concerned for the souls of the people, and willing to do his utmost for the cause. He would be glad for ministerial help at any time. This is a good field in which to labor for the Master, and a healthful locality.

Elk Creek, Cal., May 1.

Mrs. Celia Burnham.

A PREACHING TOUR IN CHINA.

There is nothing out of the ordinary in the trip about which I wish to speak, except that this line of work was new to the participants. It was on a morning early in spring, March 23, that our native worker, Chang Feng Shan, and myself, started out in mountaineer fashion, each riding a donkey, with his bedding in a sack under him, for a cushion, on the wooden Chinese saddle. The owner of the animals accompanied us and directed the animals, so that we did not need bridles. He fed his own animals and received twelve and a half cents gold, apiece, a day. But he also charged for the return trip, so that the actual expense was about twenty-five cents gold a day, unless we returned with them. We walked much of the way, to rest from riding, and when ascending or descending a mountain.

The trip before us was ninety li (thirty miles), and we must keep our animals moving so as not to get in late. After going forty-two li, we stopped for dinner at a village inn. Everything was cooked in one pot for us and the other travelers, who happened to stop at the same place. First we had boiled water to drink,—a very essential precaution in this land for foreigners. Then we had some eggs boiled, and that completed our meal, since we carried some lunch with us. The others had noodles, cooked in plain water, the dough of which was made of flour and water, into which a little hemp oil was afterwards worked. This I have since found to be appetizing after a dressing of native vinegar and salty vegetable was poured on it. Living is part of our trip, but not its purpose, nor the sequel of our story.

Our road followed one river to near its source and then descended another to our destination. Along the way we noted villages nestled in the vales along the edge of the larger valley, and we wondered how so many people could subsist in this mountainous region. Night overtook us, and Yü She was still about two miles distant. Our driver not being well acquainted with the road, we almost passed the city on this moonless night. The streets of it were not lighted as in America. We finally reached an inn after no little delay, and ate a Chinese evening meal with a relish.

It was soon noised abroad that a foreigner was in town and we had many visitors, but being tired we finally excused ourselves, saying that we must go to bed early, as our trip had been a long, tiresome one. So we invited them back in the morning and politely bid them good night.

The next morning we visited the yamen and paid our respects to this hsien or county's official, which he, in full military dress, returned later in the day. He was young and a man of the new type, and we found it a pleasure to talk to him. In the morning visit we learned how long he had been located at this place, and much about his former business life. He was told about the purpose of our coming to his city, and something of our homes and our present work at Liao. On his visit he offered his men to give us any needed help, and wished we had a better place to stay.

Our visit being finished at the yamen, we found the market in full swing. This being a market day, they were in the midst of their spring mule and horse fair, though, in reality, there were but few of either, but a great many donkeys and cattle. We took a stand on the street, near one of the main centers, and soon had a crowd. The interest was somewhat divided between the lesson taught, and the foreigner and his dress. We had Gospels and calendars for sale, and some tracts for free distribution. The people came and went, but all stopped long enough to learn a little something of Jesus. We were especially thankful for some Sunday-school charts, which we had taken apart, and mounted each picture separately, so that they will stand usage. The people take a keen interest in pictures and through them we can lead them to the truths back of them, and to the only true God, and Jesus their Savior.

During the first day we sold all the Gospels we took along. In the evening the boys from the middle school found us and bought almost all the calendars. We gave a nice picture tract to every one who bought a calendar or a Gospel, and they were anxious for the pictures. We hope that the story they tell may lead them to higher ideals, and eventually to accept Jesus.

The second day, as there was no market, we went out to a village, ten li to the south, and there interested the simple folk for a while, using three of the pictures we had taken along as the point of contact. Here we sold the rest of our calendars, and some small tracts; besides we distributed some leaflets. We passed several smaller

villages on the way, and across the valley we saw others that we could not reach.

The third day was spent at the market again, and a lesson was given from all the pictures we had along. The rest of the leaflets were distributed, besides selling many of our small tracts. During the evening, while we were selling the calendars, one of our pictures was taken. It was the one representing Jesus giving the Sermon on the Mount. While we have none to replace it, we hope that Jesus may speak from this picture to some home or heart, and bring it to the light. Here is a needy district of from 20,000 to 30,000 people without a preacher that they may hear, and it is with a heavy heart that we return, so soon, but there is a "fair" (market) to the west of our own town, fifteen li distant, in a few days, so we return, that some work may be done there, at this opportune time.

Liao Hsien, Shansi, China, April 1.

It Does Not Pay.

(Concluded from Page 327.)

brighter and better by using kind and gentle words. Really, it doesn't pay. All the satisfaction one might get by giving people a piece of one's mind, so to speak, is lost, I'm sure, in the remorse one feels after cutting remarks have been uttered.

"No; it does not pay to say unkind things, for there are so many pleasant things to say," concluded the dear little woman, as she nestled down in the big chair and gazed into the glowing embers in the open grate.

R. F. D. 4, Defiance, Ohio.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Fruitdale church enjoyed a love feast April 25. Bro. Richard Shreve, of Foley, Ala., officiated at the meeting. Fifty-eight members communed. The house was filled, but not all could be seated. The congregation gave good attention. Bro. Shreve preached the following Sunday morning and evening. His sermon on Sunday was against the use of tobacco. May 8 we went eight miles east of Fruitdale to hold a love feast at Bro. David Patis' home, for the purpose of having his mother enjoy a communion service. She is eighty-eight years old and very feeble. It was an impressive occasion. Five brethren and four sisters surrounded the tables. A boy thirteen years old was also present, who seemed much impressed, and said he hoped to be with us soon. The Cedar Creek church will have a love feast May 20. The day following they will dedicate their new church.—J. C. Jordan, Fruitdale, Ala., May 11.

ARIZONA.

Phoenix Mission.—Our preparatory council was held at the Glendale church May 5, and May 10 the love feast was held here. Fifty-three members communed. There were seventy-five spectators, and many could not get in the building. Eld. P. F. Durr, of Glendale, officiated.—Lula O. Guthrie, Phoenix, Arizona, May 12.

CALIFORNIA.

East Los Angeles.—The Berean Chinese Mission at this place has had a good attendance during the past year. The Lord's hand has been in all our work. Three young Chinese were received into the church April 12, and one Chinese and one Japanese May 2. Since the school started, in January, 1912, twenty-four pupils have been baptized. Some work is being done in Chinatown among the women and children. The work of Sister Martha Shick is superintending. Bro. May Wing helped in all of the Chinese work.—Mary Miller, 119 N. Gates Street, Los Angeles, Cal., May 6.

Lordsburg.—On Sunday evening a week ago the College Mission Band rendered a program, entitled "Missions and Immigration." Under the auspices of the Mission Band preaching services are conducted each Sunday at 4 P. M. in a Japanese camp, just outside of town. Bro. Ernest Hoff preaches, and our Japanese brother, Jimmy Sakakura, interprets. The interest is good and already we see manifested the fruit of our labors in lessening of crime. Last Sunday, Jennie Brubaker conducted an educational meeting. Eld. W. H. Wertenbaker, of Los Angeles, Cal., preached an educational sermon.—Grace Hileman Miller, Lordsburg, Cal., May 5.

Pomona. May 16, at our morning service, Eld. Edward Franz, of Lordsburg, conducted our examination service. In the evening an enjoyable love feast was held. May 3 Sister J. H. Brubaker, of Lordsburg, conducted an educational meeting. At this service an offering was taken for Lordsburg College. Two have been received by letter.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., May 12.

CANADA.

Pleasant Valley.—May 10 Bro. Melvin Rensberger, of Red Cliff, Alta., Canada, delivered a very able sermon for us. He is an earnest worker and is planning to move his family, in the near future, to our new town. Dauntless, about four miles east of the schoolhouse where we hold our services. We hope the way will open, so we can commence to conduct services there soon. Our next council will be June 13.—Hannah Dunning, Dauntless, Alta., Canada, May 12.

COLORADO.

Mount Garfield.—On Sunday evening, May 10, the Mount Garfield church was favored with an excellent temperance lecture by Mr. E. F. Hanley, a Methodist gentleman living near the church. Our home ministers preached two temperance sermons recently. The Mount Garfield church will do her part toward making Colorado a dry State in the near future.—John A. Reed, R. D. 1, Palladino, Colo., May 13.

IDAHO.

Payette Valley.—May 10 we enjoyed a Mothers' Day meeting, which took up an hour and a half with songs, recitations, readings, etc. Immediately following the service we went to the water where four of our Sunday-school boys were baptized.—Marvel Bowers, Fruitland, Idaho, May 11.

ILLINOIS.

Hudson.—Last Sunday was our communion service. The meeting was not as largely attended as formerly, but was greatly enjoyed by all. The quiet which ruled the occasion was very marked. Last night Bro. Irs. Eby, of Cuba, preached

a much appreciated sermon.—Rebecca L. Snively, Hudson, Ill., May 14.

Mulberry Grove.—We met in council May 9. Sister N. E. Lilligh will represent this congregation at the Seattle Conference. Bro. L. C. Crutcheley was appointed to secure an evangelist for a series of meetings in our country house in the early fall.—Mrs. Edna Stauffer, Mulberry Grove, Ill., May 11.

Sterling.—Thursday evening, May 14, we met for our regular midweek prayer service. We spent the first half hour in a consecration service, which many of the members took part in. At the close of this service Bro. Chas. Hauger and wife and Bro. Roy Frantz were installed in the deacon's office. Eld. D. A. Rowland, of Dixon, conducted the installation service, which was very impressive. On account of Sister Gayman's sickness, the installation, Bro. Gayman and wife was deferred.—J. U. G. Stiversen, 614 Sixth Avenue, Sterling, Ill., May 16.

INDIANA.

Buck Creek church held her love feast May 9. About 120 members surrounded the Lord's tables. Seven visiting ministers were present. Eld. L. W. Teeter officiated. Instead of having Sunday-school the next morning, Bro. Teeter gave a talk to the children, which all enjoyed.—Nettie Brown, Blountsville, Ind., May 16.

Del River.—May 3 Bro. A. J. Wertenbaker, of Norcatur, Kans., preached for us in the morning. He was called here on account of the death of his father-in-law, Eld. Gabriel Utery. Bro. Anselm Moss preached for us in the evening.—Lizzie Wolfe, Claypool, Ind., May 10.

Kaw Patch.—Bro. Joseph Mahon will begin a series of meetings for us May 17, to close with a love feast May 23, at 5 P. M.—Hesta E. Carpenter, Topeka, Ind., May 16.

Ladoga.—May 10 Bro. R. D. Deardorff delivered good missionary sermon in this church. Our Sunday-school is progressing nicely. Two have been received by letter since our last report.—Lula Goshorn, Ladoga, Ind., May 12.

Ogans Creek church met in council May 9, with our elder, Bro. George Swihart, present. Four letters of membership were granted. We decided not to send a delegate to Annual Meeting this year. We elected Bro. John Unger as superintendent of our Sunday-school, and Bro. Elmer Gilbert as president of our Christian Workers' Meeting. We elected Bro. Zack Emmer as trustee, and Bro. Campbell as secretary. Bro. Emmer acted for the Gospel Messenger. Our love feast will be held Aug. 22, at 2 P. M.—Sallie E. Cart, North Manchester, Ind., May 10.

Sugar Creek.—Our congregation met in council May 2. Bro. H. J. Neft presided. The annual visit was paid. Most of the members were present. We had very pleasant meeting. Two letters were granted.—Milla Wagoner, South Whitley, Ind., May 8.

Sugar Creek.—Our love feast, on the evening of May 9, was well attended. A number of brethren and sisters enjoyed the communion services.—Ella Wagoner, South Whitley, Ind., May 13.

White.—We held our love feast May 9. It was a splendid meeting. Eld. D. C. Campbell officiated. A large number of visiting members were present from Ladoga, Rosselle, Raymond and New Richmond. Eld. Campbell was requested by our pastor for the ensuing year.—Lellah Wall, R. D. 30, Clarks Hill, Ind., May 12.

IOWA.

Coon River.—Our Sunday-school attendance was 125 today. After Sunday-school, Bro. Moses Deardorff gave us a splendid sermon on "Mothers,"—that Sunday being Mothers' Day.—Sara D. 2, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Curlew church not being able to secure a minister at the time they had set to hold a series of meetings, decided to postpone the love feast, which was to be June 13.—May G. Grossnickle, R. D. 3, Laurens, Iowa, May 13.

Des Moines.—Our Ministerial Committee has secured the promise of Bro. Olin F. Shaw, Dixon, Ill., to hold a series of revival services following the Sunday evangelistic campaign. Jan. 3 has been selected as the date of beginning our meetings. The undersigned was privileged to spend Saturday and Sunday, April 25 and 26, in Institute work at Slifer. Eld. M. W. Ellenberry, Dallas Center, filled the appointments. So on Sunday, to the entire satisfaction of the hearers. Eld. James Q. Goughorn, of Ankeny, preached for us last Sunday evening. His message was well received. At least three members of our Sunday-school will be members of the official delegation from Iowa, to the International Sunday School Convention, to be held at the Hotel McManis, Des Moines, Iowa, 1335 East Sixteenth Street, May 13.

Sheldon.—We have engaged Bro. J. F. Souders, of Preston, Minn., to conduct our series of meetings from May 23 until our love feast, June 6. Examination services will be held at 6 P. M.—M. M. Theis, Keokuk, Iowa, May 12.

Spring Creek.—Our church met in council May 2, with Eld. Harvey Gilliam presiding. We decided to have our love feast June 6 and 7. We would be glad to have others with us.—Ferne Miller, Fredericksburg, Iowa, May 12.

Waterloo.—Our church met in council May 10. Bro. Lee M. Fisher presided. It was decided to have a series of meetings in the early fall. Bro. C. L. Flory is to do the preaching. Our love feast will be June 6.—Mrs. Lee M. Fisher, Osceola, Iowa, May 11.

Waterloo.—We expect Bro. John Heckman, of Polo, Ill., to commence a series of meetings in this church on Sunday morning, May 24, and to continue until the feast and possibly longer. We are anticipating a season of good things. We expect to start for Conference about June 14.—A. P. Blough, 1315 Grant Avenue, Waterloo, Iowa, May 14.

KANSAS.

Bloom.—Our congregation held a love feast May 9. Bro. U. S. Royer, of Newton, officiated at the feast. He preached for us both morning and evening. We were glad for his presence with us.—Cassie Martin, Bloom, Kans., May 12.

Dorrance church met in council May 1, the day previous to our love feast. Bro. O. F. Feller presided. Two were received by letter. Brethren George Eller and David Heckman, of Quinter, Kans., officiated at our feast. They remained over Sunday, and preached both morning and evening. We had Children's Meeting instead of Sunday-school, which was enjoyed by old and young. We were fed on rich spiritual food from God's Word. Some of our brethren and sisters could not be with us on account of rain.—Rebecca J. Rankin, Dorrence, Kans., May 8.

Pleasant Grove.—Our series of meetings closed last night with a full house. The attendance was good, considering the busy season of the year. Bro. Brillhart truly declared the whole Gospel and preached a most helpful sermon in a plain and impressive manner. While there were no accessions, some are seriously counting the cost. We were glad for the attendance of members from adjoining congregations at our love feast. Their presence and aid were appreciated. The ministers present were: Eld. Saml. Forney, William Weybright, William Kinzie and S. B. Katherman. Bro. Weybright officiated. On Sunday Bro. Kinzie gave us an excellent sermon. Sister Mettsler conducted the song service most efficiently.—Martha E. Frantz, Pleasant Grove, Kans., May 12.

Verdigris.—Our elder, Bro. S. E. Lantz, set apart May 3 for decision day, the result being that five sisters and one brother came out on the Lord's side and were baptized. Bro. Lantz

preached a fine sermon.—Mrs. Homer Green, Madison, Kans., May 12.

MARYLAND.

Bush Creek.—April 21, at 10 A. M., the members of Eastern Maryland met at the Monrovia church in the Bush Creek congregation in a District Conference. Our elder, Bro. S. H. Utz, was able to be present. We elected Bro. A. P. Snader as Moderator, Bro. Chas. D. Bonacker, Reading Clerk, and Bro. Martin Flohr, Writing Clerk. Several queries of interest were presented to the meeting and disposed of in a business-like manner. No names were sent to Annual Meeting. Many expressed themselves as having had a good meeting. Three Sunday-school scholars, ranging in age from ten to twelve years, were added to our church by baptism, and one is awaiting the rite of baptism.—C. E. Duvall, New Market, Md., May 16.

MICHIGAN.

Harlan (Marilla House).—On the afternoon of May 9 we convened in council to hear the report of the visiting brethren, prior to our love feast, held in the evening, with Eld. J. W. Harshbarger, of Homestead, Mich., and Eld. J. E. Utery, of Onokama, Mich., with us. About sixty surrounded the tables. We had a very spiritual and quiet meeting, with the best of order by the outsiders. In the evening Brethren Harley Ornet and O. A. Matthias were chosen deacons and, with their wives, installed into office on Sunday morning after the Sunday-school. Our Sunday-school is growing in interest and attendance. The attendance on Sunday was 110. Bro. Utery preached for us on Sunday morning.—Ola E. Moss, R. D. 1, Copemish, Mich., May 11.

West Thornapple.—Our Christian Workers rendered an appropriate program of songs and recitations by children and older ones to a crowded house. All enjoyed the occasion. Bro. Utery encouraged the picture with our own Christian Workers' Meetings, both in interest and attendance.—F. J. Wieland, R. D. 45, Clarksville, Mich., May 11.

MINNESOTA.

Dear Park.—We met in council May 2. Brother and Sister William Dye, of Minneapolis, Minn., presented their certificates, which were received.—Mrs. Herbert G. Reeves, Ne-madji, Minn., May 14.

MISSOURI.

Dry Fork church met in council May 9. On account of an accident, Eld. Nosh Oren was not present. There being no other elder, Bro. H. W. Wampler, present, and no writer, Bro. Oren was chosen to preside at the meeting. The business of the meeting was transacted satisfactorily. Bro. A. M. Harvey was reelected trustee for a term of three years. Bro. D. H. Wampler was chosen to represent our church at Annual Meeting, to be held at 2 P. M. The church also decided to try a new method of raising money for church expenses. May 10 Bro. C. E. Holmes preached an excellent Mothers' Day sermon.—Walter Weimer, R. D. 6, Carthage, Mo., May 11.

Mount Zion Mission.—Bro. I. V. Enos, our Sunday-school Secretary and home missionary for Middle Missouri, visited our Sunday-school. He gave us a picture on how to make our Sunday-school, and also delivered six interesting Bible lessons. We were helped and encouraged in the Lord's work. A collection of \$10 was taken for home mission work.—Buell Forehand, Gerster, Mo., May 14.

Shoal Creek.—Bro. Joseph Powell, one of our India missionaries whose home is at Mount Vernon, Mo., was here over Sunday and gave us three interesting talks on the customs and religions of the people in India. She also described what our brethren are doing there. We enjoyed her talks very much and were made to realize how little we, as the Shoal Creek church, are doing for the mission cause. A collection of \$3.65 was taken for World-wide Missions.—Virgie Argabright, Fairview, Mo., May 11.

NEBRASKA.

Aradisa.—Our Sunday-school rendered a fine Easter program April 12. A week later Bro. McLellan, our elder, traveled about thirty miles through dust and storm to give us two cheering sermons. May 3 a missionary program was given by the Christian Workers. We rejoice to see the young people beginning to take part in the different programs. We had a fair attendance and good attention at each of the meetings. An offering of \$2.85 was given for missions.—Eva J. Fike, Arcadia, Neb., May 11.

Beatrice church was favored May 10 with a strong sermon by Eld. H. A. Frantz, of Holmesville. His subject was "The Call to Service." Following the sermon, Bro. Forest Elsenbise was installed into the ministry. It was an occasion of joy to see one so young in years dedicate his life to this sacred work. The "Old People's Program," in the evening, gave occasion for our fathers and mothers to tell their testimony, which was an inspiration to many.—A. D. Sollenberger, Beatrice, Neb., May 11.

Logan Grove.—Elders A. J. Nickey and A. W. Ross were here May 3 and gave us two very interesting sermons, much enjoyed by all. These meetings have given us much strength and courage to press onward in the Lord's work.—Susie Nelson, Kirsch Route, Stapleton, Neb., May 9.

NEW MEXICO.

Miami church, near Springer, N. Mex., is glad to know that a number of our ministers will be likely to pass home this way from Annual Meeting, in order to visit churches along the "Santa Fe," and to render the valuable assistance which the inspiration from such visits can bring to us. We earnestly invite all ministers who are able to stop here, to give us a word from some sermons. Communicate, concerning such a visit, with Eld. Wm. Mohler or the writer.—Mrs. M. N. Mikesell, Miami, N. Mex., May 11.

NORTH DAKOTA.

Columbia.—May 5 Brother and

young ladies. Installation services were held for Sunday-school officers and teachers. Seals were awarded by the State Association for last year's Sunday-school work. Our work has kept up the standard as a front-line school since 1910. We hope to do better work in the future, with the co-operation of parents and teachers. Two letters of membership were received lately.—Mary West, Pleasant Hill, Ohio, May 11.

Springfield church met in council May 9. Eld. S. S. Shoemaker presided. Seven letters of membership were received. A church trustee and a clerk were elected. We decided not to send a delegate to Annual Conference. Our love feast will be held June 20. It will be an all-day meeting, beginning at 10 A. M. May 3 Eld. Shoemaker delivered a strong sermon on "Christian Adornment."—Alice C. Mumaw, Mogadore, Ohio, May 11.

OKLAHOMA.

Elk City.—Our elder, Bro. John R. Pitzer, was with us at our council, held two weeks ago. May 13, our congregation will assemble at 6:30 P. M. for examination services, preparatory to our love feast. Though we are yet without a local preacher, this place presents an inviting field to a zealous and able worker in the Lord's vineyard.—J. A. McVey, R. D. 4, Elk City, Okla., May 11.

Enid.—We held our love feast May 3. Bro. W. C. Cook and wife and Bro. A. W. Austin were with us. Bro. Cook officiated. We appreciated their presence very much. Only thirty-six members surrounded the tables. The attendance of on-lookers was larger than usual on such occasions, but excellent order was maintained.—Lessie M. Lehman, Guthrie, Okla., May 16.

Monitor.—At our love feast, held May 2, Brethren Irvine Cripe and Eddie Boyts were chosen deacons. Bro. V. K. Meek, of Enid, Okla., was elected to the ministry. The Enid Mission is a place of great interest. Since our love feast, the husband of the writer united with the church by baptism.—Anna S. McCoy, Nash, Okla., May 15.

PENNSYLVANIA.

Ansville.—We held our semiannual love feast last Wednesday and Thursday, May 6 and 7. The services started at 9:30 A. M. There were six visiting brethren with us, who gave us some inspiring sermons. Since our last letter there were added to the church eight souls by baptism, and one reclaimed. We also received two by letter.—Harry P. Longenecker, Ansville, Pa., May 13.

Big Swatara.—On Saturday evening, May 9, Bro. Trimmer, of Carlisle, Pa., preached at the Paxton house. On Sunday morning he favored us with an excellent temperance discourse, and in the evening he preached for us at the Hanoverdale house. Our temperance committee has arranged for a similar meeting to be held at Fling Creek in the near future. We expect to have Bro. Wilder, of Harrisburg, Pa., with us at that time.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa., May 13.

Elizabethtown.—May 9 one young woman was received into the church by baptism. Our love feast was held May 9. About 200 communed. Eight ministers from adjoining congregations were present, and assisted in preaching,—both the English and German languages being used. Services were conducted the following Monday forenoon also. Owing to the steady growth of our Sunday-school, several new classes were recently organized. An additional room has been added to the primary department, making it more pleasant and convenient for both teacher and pupil.—S. P. Engle, Elizabethtown, Pa., May 13.

Fairview congregation held a baptismal service on Saturday afternoon, May 2, on the farm of Bro. George Weaver, near Manheim. Nine were baptized. Eld. A. S. Hottenstein conducted short services at the house, and Bro. J. B. Brubaker performed the sacred rite. A few weeks previous a similar service was held on the farm of Bro. Allen G. Becker, where fifteen were baptized. Eld. Hottenstein conducted the services at the house, and Brethren J. B. Brubaker and George Weaver officiated at the water. May 5 we held our love feast, with nearly all the members present. We enjoyed a spiritual meeting, with a few others present from adjoining congregations. Bro. A. S. Hottenstein officiated.—(Mrs.) Annie Z. Balmer, R. D. 3, Manheim, Pa., May 14.

Johnstown (Walnut Grove House).—Bro. W. S. Long, of Altoona, Pa., preached six splendid sermons on "The Church," beginning April 26. One was baptized. Bro. Jacob H. Hollinger continued his revival series. His sermons are very interesting, and he prays that many may be led to accept Christ. Sunday afternoon, May 3, Elders W. G. Schrock and J. H. Cassidy met with us in special council. At this meeting Bro. John Hoover was installed into the office of deacon, and Brethren K. W. Walker, Samuel W. Pearce and Corneilus W. Harsberger were ordained to the eldership. Bro. Walker has accepted the pastorate of the Plum Creek congregation. We regret that our pastor, Bro. W. M. Howe, has decided to accept the call from the Meyersdale church. After a service of over seven years in Johnstown, Bro. Howe's thirteenth best made the change.—Ida B. Kelper, R. D. 3, Johnstown, Pa., May 8.

Ligonier.—Bro. M. J. Brougher, of the Greensburg church, came here on Wednesday, May 6, and preached five inspiring sermons. On Sunday afternoon, May 10, we had our love feast. Bro. Brougher officiated. Forty-two members communed. Bro. Ferguson and wife, and Bro. Griffith and wife were with us. We had a good meeting, and all seemed to be strengthened.—Lucella Penrod, Ligonier, Pa., May 14.

New Enterprise church met in council May 2. Special arrangements were made for our love feast, May 10. Bro. Abram Fyock, of New Paris, Pa., and Bro. David Stayer, of the Yellow Creek congregation, Pa., preached at the examination service to a large audience. At the close of the meeting an offering of \$26.50 was taken for mission work. The love feast proper began at 6 P. M., with a well-filled house and very good order. We were glad to see so many of our brethren and sisters from adjoining congregations with us.—Margaret Replogle, New Enterprise, Pa., May 12.

Philadelphia (Bethany Mission, 3010 Locust Avenue).—Mothers' Day was appropriately observed at the Mission, and the service will be long remembered by all who were present. Our church was filled at the morning service by people of all ages. One of our men was busy most of the morning, with his automobile, gathering in the aged and the invalids of the neighborhood, bringing them to the church. Some of them had not been to church for a good many years. Our pastor, Bro. Paul H. Bowman, preached on the subject, "Our Debt to Mother." The thought of the sermon was that the plastic period of a woman's life is when she is young, and the debt we owe her grows out of the character-building impressions which she made during this period. A mothers' choir had been organized for the day, and they sang a very impressive selection. At the close of the service our flower societies presented each with a pure white flower in memory of mother.—Lydia M. Humphries, Philadelphia, Pa., May 13.

Uniontown.—At our last council we decided to have our love feast June 3. Sister Elizabeth Thomas was elected superintendent of the primary department. The writer was chosen correspondent.—Mary Fearer, 37 Morris Street, Uniontown, Pa., May 13.

Upper Codorus.—We met in council May 9 for the purpose of holding a love feast. Quite a number of brethren were present. Bro. F. W. Fearer, of Uniontown, Pa., officiated. Our love feast was very largely attended and much enjoyed. Our missionary offering amounted to \$39.04.—N. S. Sellers, Brodbeck, Pa., May 11.

Upper Cumberland church held our love feast May 9 and 10, at Huntsdale. Eld. John Mohler, of Mechanicsburg, officiated. (Concluded on Page 335.)

Annual Meeting Programs.

GENERAL PROGRAM, JUNE 17 TO JUNE 25, INCLUSIVE.

For the Auditorium Unless Otherwise Specified.

Wednesday, June 17.

7 A. M. to 8, Devotional Services.—Chairman of the General Committee.

8 P. M., Address to Standing Committee.

Thursday, June 18.

9 A. M., Organization of Standing Committee (in Science Hall).

10 P. M., Musical Institute Opens. Opening Address by Eld. Frank Fisher, Mexico, Ind. Subject, "Purpose and Value of a Musical Institute." Prof. B. F. Wampler will be in charge. (See full program of Musical Institute elsewhere.)

8 P. M., "The Ministerial Obligations."—By J. H. Stover, Chico, Cal.

Friday, June 19.

10:30 A. M., "The World's Sunday School Convention."—D. H. Zigler, Broadway, Va.

2:30 P. M., "My Bible."—By A. Hutchison, Lordsburg, Cal.

3 P. M., "Christian Education."—By Otho Winger, North Manchester, Ind.

Saturday, June 20.

10 A. M., "Church Government."—By I. C. Early, Penn Laird, Va.

1 to 2:30 P. M., Child Rescue Program.—By the Committee.

2 P. M., "The Doctrine of God."—By D. W. Kutz, Philadelphia, Pa.

6 to 7:30, "Temperance Program."—By the Committee.

8, "Authenticity of the Bible."—By I. B. Trout, Elgin, Ill.

Sunday, June 21.

9 to 10:30 A. M., Sunday-school.—In charge of the Sunday School Board.

11, "The New Testament Church."—By S. F. Sanger, Empire, Cal., in Auditorium. By Isaac Frantz, Pleasant Hill, Ohio, in the Open Forum. By G. L. Studebaker, North Manchester, Ind., in Bagley Hall.

12 to 1:30, "Christian Adornment."—By A. C. Wileand, Chicago, Ill., in Auditorium. By E. M. Studebaker, McPherson, Kans., in Open Forum.

3:30 to 5:30, Peace Program.—By the Peace Committee, in the Amphitheater.

8 P. M., "The Atonement."—By T. T. Myers, Huntington, Pa., in Auditorium. By S. S. Blough, North Manchester, Ind., in the Open Forum. By J. A. Dove, Cloverdale, Va., in Bagley Hall.

Monday, June 22.

9 to 11:30, "Sunday-school program."—By the General Sunday School Board.

2 to 4 P. M., "Missionary Program."—By the General Mission Board, in Auditorium.

6 to 7 P. M., "Educational Program."—By the Educational Board, in Auditorium.

8, "Regeneration."—By J. W. Lear, Decatur, Ill., in Auditorium.

Tuesday, June 23.

8 A. M., Conference Opens.

8 P. M., "The Ighand Coming of Christ."—By David Metzler, Nappanee, Ind.

Wednesday, June 24.

8 A. M., Conference Continues.

6:30 to 7:30, "Gish Fund Program."—By the Committee, in Auditorium. "Sisters' Aid."—Sister W. D. Keller, of Ashland, Ohio, in charge, in Bagley Hall.

8 P. M., "Heaven."—By J. H. Cassidy, Johnstown, Pa., in Auditorium.

SUNDAY-SCHOOL PROGRAM.

Sunday-School to Be Held in Auditorium, Sunday

Morning, June 21, at 9 o'clock.

General Sunday School Board in Charge.

Lesson.—"The Great Refusal."—Mark 10: 17-31.

1. Devotional Exercises.

Instructors:

2. Verses 17-22.—J. E. Miller, Mount Morris, Ill.
3. Verses 23-31.—D. H. Zigler, Broadway, Va.
4. Special Classes Will Be Provided For as Follows:
1. Young People's Class, ages 16 to 20.
2. Intermediate Class, ages 13 to 15.
3. Junior Class, ages 10 to 12.
4. Primary Class, ages 7 to 9.
5. Beginners' Class, ages 3 to 6.

ANNUAL SUNDAY-SCHOOL CONVENTION,

MONDAY, JUNE 22, 9 A. M. TO 12 M.

In the Auditorium.

In Charge of the General Sunday School Board.

1. Sunday-school Organization: (a) General. (b) Local.—I. B. Trout.
2. Sunday-school Supervision.—David Metzler.
3. The Teacher's Training: (a) Pedagogical. (b) Spiritual.—Otho Winger.
4. Sunday-school Equipment.—J. W. Cline.

DAILY SUNDAY-SCHOOL PROGRAM.

In Charge of the General Sunday School Board.

- 6 P. M., Saturday, June 20.—Lafayette Steele presiding. Sunday-school Management and Problems.—I. B. Trout.
- 6 P. M., Sunday, June 21.—Lafayette Steele presiding. The Sunday-school Teacher.—H. K. Ober.
- 6 P. M., Monday, June 22, Sectional Meetings: 1. Conference of District Sunday-school Secretaries.—Lafayette Steele presiding. 2. Conference of Elementary Teachers.—Levi Minnich presiding.
- 6 P. M., Tuesday, June 23, Sectional Meetings: 1. Teachers of Men.—J. H. Cassidy.—D. H. Zigler presiding. 2. Teachers of Boys.—A. C. Wileand.—H. K. Ober presiding. 3. Teachers of Girls.—Lydia Stauffer.—D. S. Mohler presiding.
- 6 P. M., Wednesday, June 24, Sectional Meetings: 1. Conference of Superintendents.—Levi Minnich presiding. 2. Conference of Home Department Workers.—Lafayette Steele presiding.

MUSICAL INSTITUTE.

The following is the program to be held in connection with the Annual Conference of the Church of the Brethren at Seattle, Wash., June 18 to 25, 1914, in Auditorium:

1. Thursday, June 18, 1 P. M., Opening Address, Purpose and Value of a Musical Institute.—By Eld. Frank Fisher, Mexico, Ind.

2. Friday, June 19, 1 P. M., The Need of Training for Singing.—By Eld. K. Miller, Brooklyn, N. Y.

3. Saturday, June 20, 1 P. M., The Educational Value of Music.—By Eld. J. H. Cassidy, Johnstown, Pa.

4. Sunday, June 21, 1 P. M., Music as a Discipline.—By Eld. T. T. Myers, Huntington, Pa.

5. Tuesday, June 22, 1 P. M., The Cultural and Inspirational Value of Music.—By Eld. D. H. Zigler, Broadway, Va.

6. Wednesday, June 23, 1 P. M., The Place of Music in Christian Worship.—By Eld. I. B. Trout, Lanark, Ill.

In addition to the periods named above, there will be held sessions of the Musical Institute on Thursday, 8 A. M.; Saturday, 8 A. M.; Monday, 8 A. M.; Tuesday, 7 A. M.; Wednesday, 7 A. M.; all the above sessions in addition to the address, there will be special song drill and training for chorists. The periods of the above program will not exceed the limit of one hour. It is the desire of the committee that

all who can shall avail themselves of the opportunity afforded at these Musical Institutes.

B. F. Wampler, of Huntington, Pa., in Charge.

CHILD RESCUE PROGRAM.

This meeting is to be held in the Auditorium on Saturday, June 20, from 1 to 2:30 P. M.

1. Opening Service.—In Charge of the Committee.
2. "Fitness of the Home to the Child.—Its Importance and How Determined."—By Eld. Covington, Seattle, Wash.
3. "How Make the Child Rescue Work More Practical."—By Eld. G. C. Carl, Portland, Oregon.
4. "Why Shall the Church of the Brethren Urge the Child Rescue Work?"—The Committee.

The Committee, Frank Fisher, S. B. Miller, P. S. Thomas.

PEACE PROGRAM.

To be rendered by the Peace Committee in the Amphitheater on Sunday, June 21, from 3:30 to 5:30 P. M.:

1. Devotional Exercises. Pass. 46.—By J. K. Miller, Brooklyn, N. Y.
2. "Our Peace Principles."—(15 minutes.) By Eld. G. C. Carl, Portland, Oregon.
3. "War."—A Reading.—(5 minutes.) By —
4. "The International Mind."—(15 minutes.) By Eld. J. H. Stover, Chico, Cal.
5. A Hymn.
6. "Our First Peace Martyr."—(25 minutes.) By Eld. D. H. Zigler, Broadway, Va. By Eld. S. F. Sanger, Empire, Cal.
7. A Hymn.
8. Sermon, "The Angels' Message of Peace."—By Eld. J. H. Cassidy, Johnstown, Pa.

EDUCATIONAL PROGRAM.

To be given Monday, June 22, from 6 to 7 P. M., in Auditorium.

1. "Our Educational Work a Fundamental to All Our Church Activities."—By Eld. Edward Frantz, Lordsburg, Cal.
2. "The Duty of the Church in the Education of Our Young Men and Women."—By Eld. C. D. Bonasack, New Windsor, Md.
3. The Place That the Home Has in the Education of Our Young People.—By Eld. T. T. Myers, Huntington, Pa.

TEMPERANCE MEETING.

This meeting (unless changed) will be held from 6 to 7:30, Saturday evening, June 20.

6. Devotional.—A. P. Snader.
- 6:10. How Awaken a Greater Interest in the Temperance Cause, and the Remedy for the Malady of Intemperance.—J. Carson Miller.
- 6:25. How Best Educate the People on the Temperance Question and the Remedy for Overcoming the Evil of Intemperance.—John Glick.
- 6:40. What Is the Cause of Our Present Temperance Condition and How Use the Temperance Workers' Weapons.—J. H. Cassidy.
- 6:55. Should Temperance Committees Be Limited in Their Work to the One Sin of Intemperance in Intoxicating Liquor? Why? Why Not? And the Christian's Duty to the Same.—George F. Chamberlain.
- 7:10. One to five minute Miscellaneous Talks.
- 7:25. Invocation.

SISTERS' AID SOCIETIES' PROGRAM.

To be given Tuesday, June 23, 1914, from 6 to 7 P. M., in Bagley Hall.

1. Reports.
2. Business Session.
3. General Discussion: (a) The Purpose of the Aid Society. (b) Methods of Conducting the Aid Society. (c) Ways and Means of Developing a Society.—Sister W. D. Keller, of Ashland, Ohio, in Charge.

GISH FUND COMMITTEE PROGRAM.

To be given Wednesday, June 24, from 6:30 to 7:30 P. M., in Auditorium.

1. An Address, Subject, "The Minister and His Books."—By Eld. Otho Winger, North Manchester, Ind.
2. Impromptu Short Talks by Those Who Wish.

SAN FRANCISCO, CAL., TO SEATTLE, WASH.

For members contemplating a steamship trip to the Seattle Conference the following information, furnished by the Pacific Coast Steamship Company, will be of interest:

Between the dates of June 13 and 20 the following steamers sail from San Francisco to Seattle:

"Governor," June 13, 11 A. M.
 "Congress," June 16, 11 A. M.
 "City of Pueblo," June 18, 2 P. M.
 "President," June 20, 11 A. M.

Rates: Round trip to Seattle and return to San Francisco, first cabin, single berths and meals, six months, \$37; second cabin, single berths and meals, one way, \$15.

On steamers "City of Pueblo" and "Umatilla" there is a narrow cabin on way fare of \$15.

Second cabin, as above, applies to the "Congress," "President," and "Governor." All rates include berths and meals.

Rates on the San Francisco and Portland Steamship Company are as follows:

First class, round trip, three months, San Francisco to Portland, \$25, includes meals and berths.

Steamers sailing: "Rose City," June 9; "Bear," June 14; "Beaver," June 19. In figuring this trip, via Portland steamer, add one and one-third railroad fare from Portland to Seattle. The fare, one way, is \$5.60.

A combined steamer and railroad round trip rate can not be arranged for.

I am in no way an agent or authorized solicitor for any company, but obtained the above rates through the kindness of the respective companies, and publish them by the request of some of our Brethren.

Important: Make reservations as early as you determine the date of your trip. Write the company, stating number going.

J. Harman Stover.

Chico, Cal., May 11.

NORTHWESTERN FLORIDA.

Oct. 13, 1911, husband and I arrived in Santa Rosa, Fla.

We set up housekeeping in the village. Looking at the prospects of working for the Master, we found that the Methodists were already on the ground, as usual, building a churchhouse, to be used for church services and a school as well. We attended their services. My husband was asked to preach, and I was asked to teach a class in the Sunday-school, which we did in the fear of the Lord.

In the fall of 1912 we moved to the country. We continued to attend services in town until July 1, 1913. Believing that the Lord had need of us in the section near the gulf, we prepared for active work. Grown people and

children were all about us, but we had no schoolhouse or churchhouse. Our home was offered as a place of meeting, and accepted. A Sunday-school was organized, and husband preaches once every two weeks. We have a small, but interested, attentive congregation. Knowing that there are souls here who need regeneration, we hoped that they might consider their soul's salvation.

Our hearts were made to rejoice on Sunday afternoon, April 26, when the father of a little family came to our house and said: "I want to be baptized today. I think my wife wants to come too." We returned to the home with the husband and, after talking about the ordinances of God's house, we repaired to the water—a small lake fed by the gulf,—and the two penitent ones were buried with Christ in baptism.

We now number four members here. We need help. Are there not some who will hear the Macedonian call and come to help us? We need help in our Sunday-school. If we had more consecrated workers, more teaching could be done in different ways. We have a desirable country. Land is reasonably cheap yet, but advancing in price rapidly. We will answer inquiries, if accompanied by a stamp. Pray for us, that we may do with our might what our hands find to do. Sarah J. Buck.

Santa Rosa, Fla., May 5.

OUR APPRECIATION.

To learn how one's opinion of a thing is formed, is a most interesting study. Nathanael, by some process or processes of thought, had formed a bad opinion of Nazareth, and every person and thing coming from there. When his brother said to him, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph," he said, "can any good thing come out of Nazareth?"

No doubt Philip's opinion of Nazareth and all that proceeded out of it had been bad, too. About this we can not be certain. But whatever his opinion may have been, we are sure that he learned to think well of, and hence to love, the lowly Nazarene. Hence, in response to his brother's question of doubt and contempt, he said, "Come and see."

It is not the purpose of the writer to state how his present opinion of Bethany Bible School was formed. Suffice it to say that he came to the place with doubts in his mind in regard to the methods of teaching and some of the subjects taught, but resolved to "come and see," and, if the statements he had heard made against some of Bethany's methods and treatment of some subjects taught, coincided with his judgments, after prayerful and mature consideration, then the reports made to him about and against Bethany would be called true; if not, then they must be counted false.

For four months it has been our pleasure, as well as great profit, to go in and out here at Bethany. What a blessing it has been to us spiritually! We have been shown into deeper and richer experiences in the study of God's Word. Somehow, as we look back now, it seems we had but entered through the door which opens up the study of the Book Divine. We are increasingly glad for what this stay means, not only to our own lives, but also what such a stay means to each and every student here, for this is the common testimony of each and all with whom we have had the privilege of conversing on the subject.

In connection with Bible study, it is recognized by teachers and students alike that mere Bible study and no corresponding change in the life, means, sooner or later, only keenest sorrow, and, no doubt defeat.

To avoid this sorrow and defeat, Bethany has organized classes of workers who go out to break the Bread of Life to the people of some of the various nationalities represented in this great city. In other words, there are, besides the splendid methods of Bible study and presentation of theories of doing work for Christian workers, equally good and also earnest efforts made to carry out the plans of work and so test the worth of the study pursued and theories presented.

The Church of the Brethren realizes too little of the splendid work being done here and also too little of the great burden those in charge are bearing, nor does the church fully comprehend the sacrifices Bethany workers are making that this great work may continue.

J. M. Pittenger.

3525 Colorado Avenue, Chicago, Ill.

NOTES FROM THE NORTHWEST.

Answering a call from the Seattle church to attend their council April 25, I reached Tacoma just in time to take the steamer "Indianapolis," at 1 P. M., for Seattle, where we arrived at 2:45. We had a very pleasant ride on this palatial steamer over a very beautiful body of water,—a distance of twenty-eight miles. The fare was fifty cents for the round trip. The return trip, on Monday, was made on the new steamer "Tacoma," the twenty-eight miles being covered in an hour and a half. This is a trip that will be enjoyed by many of our eastern brethren who attend the Seattle Conference.

Nine years have passed by since the writer's last visit to Seattle, and meanwhile the city and church have made good growth. The council meeting, on Saturday evening,

was well attended. The church here, under the pastoral care of Bro. A. C. Root, seems prosperous. Our aged brother, A. M. Dickey, assisted in the council and attended services on Sunday morning. He and his companion had a sixteen-mile car ride at an expense of but five cents. At the Sunday-school there was an attendance of eighty-six, and at the preaching services the house was almost filled. Here we met old and new friends from many quarters.

During the afternoon, in company with Bro. J. S. Zimmerman, whose fine description in a late Messenger will be remembered, we looked over the University Grounds, where the Conference of 1914 will be held. Having attended a great many of the Annual Meetings since 1873, I believe this to be the most attractive site occupied by the Conference in all these years.

April 29 I attended council meeting in the Portland church, Oregon, 198 miles south of Seattle. At this meeting Bro. George C. Carl resigned the oversight of the church, which he has had for the past nine years. Because of the refusal of the Mission Board of Oregon to assist in the work at Portland, and since Bro. Carl is obliged to labor all the time for a livelihood, he was compelled, owing to failing health, to retire from the care of the church, although the expression of regret was general from the membership present. Eld. Henry Brubaker was elected to take charge of the Portland church.

These churches have a struggle that one seldom sees in older churches in the East. Many members are on the go. The call to look after the children and friends of our members in these cities, takes much of the pastor's time. In Portland there is a very comfortable church, well located. It is, perhaps, the best churchhouse of the Brethren on the Northwest Coast. The members at Seattle need a larger and more commodious house of worship, and are looking towards its erection. There are, in all, about eight ministers in Seattle, most of whom are employed at manual labor. We feel that the work of the Lord is making some progress in this country of long distances.

Ridgefield, Wash., May 1.

H. H. Keim.

MEMORIES THAT BLESS.

In 1885 my husband and I left the Tippecanoe church, Northern Indiana, for Stanley, Wis., where we soon located in the woods. There was only one member besides my husband and myself. We had no church or Sunday-school to go to, but our daily prayer was that the Lord would open a way by which we might soon have a church, or at least a Sunday-school.

In 1886 we organized a union Sunday-school. There were a few scattered Methodist members, and others, here and there. Later we learned that there were a few of our people not far away, and soon we became acquainted with the one to whom we had been referred,—Bro. S. H. Baker.

In memory I can still see him and his loving companion, Sister Baker, coming down the road in their plain garb. Seemingly it was what we so often had prayed for,—that the Lord would send us some one in harmony with the principles of the Brotherhood. Soon Bro. Baker sold his property in the city of Menomonie and, with his wife and children, moved to this place. Soon other members came to this place from Indiana, and about twenty were baptized by Bro. Baker. Our membership was about thirty then.

Some months later Bro. D. M. Miller was called to assist in organizing a church of the Brethren, and in 1887 we were fully organized. Bro. S. H. Baker was chosen as our elder. We organized in an old, dilapidated dwelling-house. The church is known as the "Maple Grove congregation," and now has about sixty-five members. A few years later, Bro. Baker went to other fields to continue his good work.

When our good brother died, Jan. 11, 1914, his departure was very sudden and unexpected by all. At night he retired in usual health. At eleven o'clock his good wife was aroused by unusual symptoms on his part, but he never spoke any more, and in a few moments passed away. He always seemed to be of good cheer, and had a loving smile for all. He was loved by all who knew him, inside and outside of the church, and was a special friend of children.

Bro. Baker leaves a loving wife, two sons and two daughters. He died in the town of Luddington, Wis., about twelve miles from this place. We have no located minister there. May the Lord send some one. We have no preaching services here now, but fortunately we have an evergreen Sunday-school. Phebe Mock.

R. D. 1, Stanley, Wis.

SOMETHING I WAS THANKFUL FOR.

Owing to bodily affliction, the writer was compelled to undergo a critical operation. It was decided that I should go to Beatrice, where I could have the pleasure of having my brother and sister call on me, and where the visits from the resident members would also be much appreciated.

I was truly thankful for the privilege of being thus remembered. Not a day passed, after the first three days, without some of the good members calling to see me. I especially enjoyed the frequent visits of Brother and Sis-

ter A. D. Sollenberger, their earnest prayers and their cheery words.

Above all, I was thankful for a Bible-filled, kind nurse. Bending over me, after I was laid on the operating table, she said: "Now don't worry, for the dear Lord is with you and our work." After being anointed, and hearing these words spoken, I felt truly that the Lord was with me, and would do as he saw best.

I feel that the many earnest and pleading prayers in my behalf have been most graciously answered. When one must be sick, it means much to be in a religious institution. Though deprived of reading my Bible, the Gospel Messenger and the Sunday-school papers, this being due to the condition of my eyes, I was consoled by the thought that my dear nurse would read from the Bible, and pray with me ere I closed my eyes in sleep. Truly, these are things to be thankful for.

Beatrice, Kans.

(Mrs.) Ruth Dafford.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Anderson-Click.—By the undersigned, May 2, 1914, at the home of the bride's parents, Bro. D. M. Click and wife, Mr. Walter L. Anderson, of Whitewater, Colo., and Sister Elizabeth C. Click, of Grand Junction, Colo.—J. D. Coffman, Grand Junction, Colo.

Bollen-Billheimer.—By the undersigned, at Reedley, Cal., March 5, 1914, Bro. John Bohn and Sister Mary Billheimer, both of Reedley, Cal.—D. L. Forney, Reedley, Cal.

Ikenberry-Campbell.—By the undersigned, at his home [date not given by writer], Mr. Floyd Ikenberry and Miss Gertrude Campbell, both of Appanoose, Kans.—W. B. Devillbiss, 742 South Main Street, Ottawa, Kans.

Kapp-Keller.—By the undersigned, May 3, 1914, at the home of the bride's parents, Bro. D. M. Keller and wife, Ira J. Lapp, of Moorefield, Neb., and Idalyne E. Keller, of Larned, Kans.—Ellis M. Studebaker, McPherson, Kans.

Rohrer-Gallagher.—By the undersigned, at his residence, May 4, 1914, Bro. Clyde W. Rohrer, of Colton, Cal., and Miss Hattie L. Gallagher, of Reedley, Cal.—D. L. Forney, Reedley, Cal.

Spitzer-Michael.—By the undersigned, at his residence, May 2, 1914, Bro. Noah S. Spitzer, of Lima, Allen Co., Ohio, and Sister Mattie M. Michael, of Mount Solon, Augusta Co., Va.—Samuel Driver, R. D. 2, Lima, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Ambrose, Sister Emmaline, nee Travis, born in Frederick County, Md., Sept. 23, 1843, died in the Dixon Hospital Feb. 24, 1914. The deceased had undergone the second operation for cancer. She was married to Daniel Ambrose, of Washington County, Md., Oct. 12, 1860, and later moved to Illinois, in the vicinity of Dixon, where she spent the remainder of her days. An aged husband and two children survive her. Services by the writer.—Olin F. Shaw, Dixon, Ill.

Edwards, Ollie M., daughter of Mr. and Mrs. Samuel Carlisle, born at London, Ohio, May 9, 1873, died April 29, 1914. She was married to Stephen Edwards Oct. 9, 1891. To this union eleven children were born, three of whom preceded her to the spirit world. She leaves a husband and eight children. All are at home except one daughter. She was a regular attendant at church services when living near enough to make it possible for her to do so. She united with the Church of the Brethren Oct. 8, 1908, and remained ever faithful. Services at the church by Bro. S. D. Smith. Interment at Graceland cemetery.—Bessie P. Schmidt, Sidney, Ohio.

Gillespie, Sister Barbara, nee Waggoner, born in Carroll County, Ohio, died in the bounds of the Sugar Creek church, Ohio, April 21, 1914, aged 88 years, 4 months and 2 days. Sister Gillespie moved with her parents to Allen County in 1844, settling on a farm near Beaverdam. She married Andrew Gillespie in 1848. Ten children were born to this union. Six of them preceded their mother in death. She united with the Church of the Brethren soon after her marriage, and remained faithful until death. She had great love for her brethren and sisters, and was never happier than when she could attend services at the house of God. Services at the Sugar Creek church, Ohio, by David Byler, pastor. Interment at the same place.—Blanche Lentz Byler, Lima, Ohio.

Hendricks, Sister Lizzie, died in the Mount Joy congregation, Botetourt Co., Va., April 19, 1914, aged 70 years. She was a member of the Church of the Brethren nearly forty years. The deceased sincerely loved the church and her Savior, and was faithful until the end. For more than a year her bodily affliction was severe, but she endured it with patience. She leaves an aged companion, lonely and sad. They never had any children. Services in the home by the writer, at the Phillips, 1:21. Interment in the cemetery on the old home place.—A. F. Pursley, Buchanan, Va.

Riggs, Sister Estella Matilda, daughter of William and Cora Stelner, born July 11, 1898, died April 6, 1914. She was married to Bro. Albert Riggs, Dec. 25, 1913, with whom she lived a happy Christian life. Early in the fall of 1911 she united with the Church of the Brethren, and remained faithful. She leaves a loving husband, her parents, two brothers and sisters; also her grandparents. Services in the Brethren church, Brookville, Ohio, by Bro. Norman A. Conover, Text, Job 14: 14; 1 Cor. 15: 20. Interment in the Hillgrove cemetery.—Ethel Sollenberger, Trotwood, Ohio.

Wylton, Charles, son of Brother D. S. and Sister Susan Wylton, died April 24, 1914, aged nearly 17 years. His death was caused by getting hurt while plowing in the field. The plow struck him on the bowels, causing inflammation. Services at the residence by the writer. Interment in the cemetery near the Mount Hermon church.—N. A. Duncan, Norwood, Mo.

Jackson, Sister Hannah, nee Flora, died March 22, 1914, at her home near the Antioch church, Franklin Co., Va., aged 83 years and 7 months. She was a faithful member of the Church of the Brethren for sixty-six years. "Aunt Hannah," as she was called, was the mother of seven children. Her husband and three sons preceded her. She leaves two sons and two daughters. Services at the Antioch church by Eld. Riley Flora, assisted by Eld. L. E. Brubaker. Text, Rev. 14: 13.—Orpha Flora, Boone Mill, Va.

Miller, Bro. David, of Washington, son of Isaac and Nancy Miller, born Sept. 15, 1872, died at his home near Jonesboro, Tenn., in the bounds of the Pleasant View congregation, April 15, 1914, aged 41 years and 7 months. Attacked by double pneumonia, his suffering lasted only a few days. Jan. 12, 1898, he married Sister Dora Diehl. Six children were born

to them who, with their mother, survive. Bro. Miller united with the Church of the Brethren twenty-six years ago, and served his church as a deacon for about twenty-three years. Services at the home by Bro. S. J. Bowman, after which an interment was made in the Onks cemetery.—Eunale Miller, R. D. 3, Box 22, Jonesboro, Tenn.

Mohn, Sister Nora Idella, daughter of I. B. Wike, died at Nashua, N.H., April 23, 1914, after an operation for appendicitis, aged 21 years, 8 months and 2 days. When fourteen years of age she united with the Church of the Brethren, and died trusting in Jesus. She was married to Nelson Mohn Oct. 24, 1906. They moved to Montana about a year ago, and expected to return to Huntington in about five weeks. Services by the writer. Text, Prov. 27: 1. Interment in the Lancaster cemetery.—C. C. Kindy, 922 W. Matilda Street, Huntington, Ind.

Myers, Sister Sybilla Catharine, nee Livingstone, born in York Township, Pa., Dec. 27, 1832, died May 1, 1914, aged 81 years, 4 months and 4 days. Six weeks before her death, while attempting to cross the room, she fell and disabled her left leg, which led to gangrene, and caused her death. Thirty-two years ago she fell and broke her right leg. She has been lame ever since, not being able to walk without the use of crutches. Eighteen years ago her husband preceded her. He was a deacon. While reading the Scripture lessons in services, one Sunday, he fell over and died in a few minutes, heart trouble having caused his death. Brother and Sister Myers led a devout Christian life, and stood firm for the principles of the doctrine of Christ. One son and one daughter preceded her in death. Two sons survive. Services at the Codorus church by Eld. J. M. Myers and Bro. S. B. Myers. Text, Rev. 14: 12, 13. Interment in the adjoining cemetery.—S. J. Godfrey, R. D. 2, Red Lion, Pa.

Noland, Bro. John, born in Highland County, Ohio, Nov. 18, 1840, died in Ogemaw County, Mich., in the Zion congregation, April 10, 1914, aged 73 years, 4 months and 22 days. He was a member of the Church of the Brethren for over fifty years, and served in the office of deacon for a number of years. In 1869 he married Martha Hammond. Three sons were born to this union. Mary Simmons became his second wife in 1872. To this union six children were born. Two of them preceded him to the spirit world. His wife and one son were at his bedside during his sickness and death. He died from a tumor in his stomach. Services in the Town Hall by the writer. Interment in the Logan cemetery.—John P. Bowman, Prescott, Mich.

Priddy, Sister Phoebe Shepherd, nee Newcomer, died at the home of her son, Willard L. Priddy, of Huntington, Ind., April 22, 1914, aged 71 years, 10 months and 5 days. In 1844 she was married to William Priddy. They united with the Church of the Brethren shortly after marriage, and both died in the faith. To them were born three sons and six daughters. Bro. Priddy and two children preceded her. Services by the writer. Text, Num. 23: 10. Interment in the Shick cemetery.—C. C. Windy, 922 West Matilda Street, Huntington, Ind.

Replegle, Bro. Daniel S., born at Waterside, Bedford Co., Pa., Feb. 19, 1847, died April 21, 1914, aged 67 years, 2 months and 2 days. He was a respected citizen, and for thirty-six years was an earnest deacon in the Roaring Spring congregation. He also served as chorister for a time, his services being much appreciated. For the past two years he was almost helpless from a paralytic stroke, but the end came peacefully, his faithful companion, two sons and four daughters being present. Four brothers also survive him. Services at the Roaring Spring church by the writer, who was assisted by Eld. D. B. Maddocks, of Altoona, after which interment was made in the Albright cemetery.—A. G. Crosswhite, Roaring Spring, Pa.

Ruggles, Sister Angeline, born in Henry County, Ind., Nov. 29, 1850, died of pneumonia March 29, 1914, aged 63 years, 4 months. She was the daughter of William Hartwell and Sarah Frances Bailey, who came to Huntington County in 1852. She married Lindsey Hollowell Feb. 5, 1871. Two children were born to this union. The husband and father passed away Feb. 28, 1886. Nov. 15, 1896, she married Henry Ruggles, who died Nov. 15, 1896. One son was born to this union. Besides the two sons and one daughter, three stepchildren, two brothers and two sisters survive. Sister Ruggles had been in poor health about seven years. While visiting her son, Rollin Hollowell, and family, she contracted pneumonia, and later developed into pneumonia. She was baptized the third Sunday of November, 1865, by Eld. Daniel Smith, and has since been a faithful member of the Church of the Brethren. Services by Eld. John H. Wright, of North Manchester, Ind. Text, Num. 23: 10.—Martha Duncan, Anderson, Ind.

Sandy, Sister Clara Ethel, died in the bounds of the Sugar Creek church, Ohio, April 19, 1914, aged 16 years, 7 months and 27 days. She united with the church in 1911 and was a faithful, consistent worker in the church and Sunday-school. She leaves her parents, two brothers and one sister. Sister Clara met her death through severe burns caused by an explosion of gas in the house, two weeks before she died. Services at the Sugar Creek house, and interment in the Sugar Creek cemetery.—Blanche Lentz Byerly, Lima, Ohio.

Shatto, Mary Anna, daughter of Mr. and Mrs. John Jones, born at Fort Loramie, Ohio, Feb. 2, 1893, died April 23, 1914. She was married to Ralph Shatto, Aug. 8, 1910. To this union was born a daughter. She leaves a number of friends and relatives. She united with the Church of the Brethren in March, 1911. Services at the church by Bro. S. Z. Smith. Interment at Graceland cemetery.—Bessie P. Schmidt, Sidney, Ohio.

Showalter, Bro. Isaac, born in Pennsylvania March 26, 1836, died at Glendora, Cal., April 28, 1914, aged 78 years, 1 month and 2 days. He lived in Pennsylvania until about two and one half years ago. Then he moved with his son Jacob, and family, to Glendora. He made his home with his children since his wife's death, twenty-six years ago. Four sons and one daughter survive him. The cause of his death was heart trouble. He bore his suffering patiently. He united with the Church of the Brethren in his youth, and remained faithful until death. Short services at the house by Elder S. W. Funk. His remains were sent to Huntington, Pa., for interment by the side of his companion.—Sallie E. Miller, Glendora, Cal.

Snyder, Bro. Alfred N., born near Kingwood, Somerset Co., Pa., March 7, 1844, died at Ashland, Ohio, May 4, 1914, after an illness of fifteen months. Dec. 28, 1876, he was married to Sallie Hostetter at Meyersdale, Pa., by Eld. C. G. Lint. He is survived by his wife, three sons and one daughter. As a member of the Brethren church, he lived an exemplary Christian life. He was always a close student and an ardent lover of nature, and lived close to nature's God. Shortly before his death he said: "It is only one step across to the life that is to be, and I shall be glad to cross it." His sacred memory is a benediction and an inspiration. Services in the home by his pastor, Bro. W. M. Desenberg, assisted by Dean J. Allen Miller and Rev. A. D. Gnagey, of the Brethren church. Interment in the Ashland City cemetery, Ashland, Ohio.—Miss J. Snyder, Hays, Mo.

Stahl, Eld. H. A., died at his home in New Centerville, Pa., April 23, 1914, aged 55 years, 1 month and 10 days. His wife and two daughters survive him. One son and one daughter preceded him. Services in the Middle Creek church by Bro. W. M. Howe-Currie Walker, Rockwood, Pa.

Young, Bro. Simon, died April 28, 1914, aged 88 years, 10 months and 18 days. He was born in Lititz, Pa., but spent most of his life in Stark County, Ohio, within the bounds of the West Nineveh church. He is survived by his three sons, two daughters and one brother. He married Catharine Sprankel, with whom he lived sixty years. He was a member of the Church of the Brethren over fifty years. Services by Bro. Longenecker and Bro. S. Sprankel. Text, Rev. 14: 13. Interment in the adjoining cemetery.—Leroy Holl, New Berlin, Ohio.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., May 30, 1914.

No. 22.

AROUND THE WORLD

The Power of Mind Over Body.

For about three years a committee of eminent English clergymen and doctors have been investigating the connection between the mind's control and the body's disability. The final conclusion has been reached that in functional,—not organic,—disorder the sheer ascendancy of the will may profoundly assist in effecting a cure. After a careful analysis of a number of cases, we can readily conclude that religious convictions have, in the case of many afflicted ones, worked a modern miracle. There is no reason why science and spiritual conviction should not work hand in hand. The beginning of any recovery must undoubtedly be traced to a courageous determination to be cured, and this, certainly, can be promoted most effectually by deep religious convictions.

How Toilers Are Made to Suffer.

To learn the actual conditions under which the workers of our land must manage to exist, Mr. James B. Barrett, Assistant Commissioner of Labor of Missouri, disguised as a tramp, recently completed a month's investigation of the attitude of employers toward men out of work. To his utter surprise and indignation, he found that many men out of work can secure employment only by agreeing to pay labor agencies a large share of their already small enough wages. In many railroad construction camps the foremen are in league with employment agencies, and men are discharged after the fee for securing the situation has been deducted from the pay for the first month or two. Such treatment of the toilers cries to High Heaven for justice. "He that oppreseth the poor, reproacheth his Maker."

Stamping Out Disease in the Philippines.

Whatever criticism may be urged against some of the features connected with our occupancy of the Philippine Islands, there is no question when it comes to the notable sanitary improvements, so far achieved by American supervision. In former years plague and smallpox ravaged the islands to a great extent, the loss of life assuming great proportions, at times. The recent report of the Surgeon-General of the United States Public Health Service tells of great success in stamping out these diseases last year. Yellow fever and other malignant diseases have been practically shorn of their power by eliminating favoring conditions. Were the "heralds of the Cross" to exercise equal vigilance in overcoming the malignant leprosy of sin in our island possessions, the result would be even more gratifying.

Illiteracy a Real Foe.

According to a recent statement of Commissioner of Education Claxton, there are 5,000,000 illiterates above school age in this country. He declares it to be not only a national loss of considerable magnitude, but a bitter enemy to its best interests. He estimates the loss to the nation at \$500,000,000 annually, and now asks that \$10,000 be appropriated to start a plan of cooperation between State and local school authorities, by which illiteracy may be more effectually dealt with. Court records show that crime and poverty are largely augmented and perpetuated by prevailing ignorance and illiteracy. Our public school system, intelligently applied to even the lowliest dweller in our great republic, will educate the masses to better things. It will eventually drive out the tricky demagogue and raise the standard of citizenship.

Recent Discoveries in South America.

Somewhat reduced in physical vigor, but no less energetic than in the days of yore, Col. Roosevelt, together with his party, has retraced his steps to our shores. The Brazilian Expedition of the American Museum of Natural History, led by the strenuous traveler, explored long stretches of virgin territory among the southern tributaries of the great Amazon, and made important additions to the maps, hitherto extant, laying bare the very heart of the region which most of the map-makers have been marking "Unexplored." In attestation of the fact that indefatigable effort is sure to bring the results anticipated, it is but necessary to state that the explorers collected over 2,100 birds and mammals, besides many reptiles, batrachians and fish,—mainly in regions not previously visited by naturalists. The principal geographical achievement of the party is said to have been the "mapping" of a river nearly a thousand miles long, the existence of

which had previously been only vaguely known or expected. Looking at the results of the expedition as a whole, one can but conclude that notable additions have been made to the fund of human knowledge, concerning the entire region covered. And while such a consummation could not be attained without a never-wearying application to the one aim sought, it illustrates anew the great importance of earnest and concentrated endeavor. Everything that is of value in the world has come from the struggles of some great soul who pressed on till triumph was achieved and efforts crowned with success.

Christian Influences for Shanghai.

A generous gift of land, to be used as the site for a boys' school, has just been made by Mr. Chi Chen Nich, a wealthy Chinese of Shanghai, China. The gift is especially significant because moral teaching is made a primary condition of the new enterprise. Mr. Chi's own specification is: "I desire that mind, body and spirit be equally developed. Not only should pupils study Chinese and Western literature to develop the mind, but they should also have moral instruction. The morality taught in the Christian religion is the highest form of ethics." What a remarkably keen perception of the real value of Bible principles by one who has been reared under heathen influences! And how it puts to shame some of the citizens of our land, who oppose the reading of the Bible in our public schools!

Russia's New Siberian Penal Colony.

Not far from the shores of the Arctic Ocean is the small hamlet of Russkoye Ustiye, a portion of the far northern exile for Russia's political prisoners. Far and wide stretches the immense northern desert. There is no dwelling for hundreds of miles. With the outside world there is no regular communication, so, of course, there is no mail, save what happens to come through by chance. Among the few savage aborigines, living in that barren region, Christianity is unknown. Not one of the comforts of civilization ameliorates life for the unfortunate exiles whom Russian despotism has condemned to this wilderness. As, comparatively speaking, nothing can be earned, starvation will, naturally, be the lot of most exiles. Man's cruelty to his fellow is seldom illustrated more graphically than in these desolate plains of far northern Siberia.

What Prayer Will Do.

Up to a few months ago, the Church Missionary Society of England had a debt of \$350,000, the accumulation of several years' deficits. Many an organization would have been utterly discouraged, confronted by such a prodigious amount of indebtedness. Not so the members of that society. Depending upon the gracious promise of the Father, that those who give shall receive, a special meeting was called for renewed consecration and earnest prayer, promotive of a deeper work of grace. When gifts and pledges were called for, there seemed to be an unusual disposition to give cheerfully and liberally, but no one in that gathering expected that \$500,000 would be raised, as proved to be the case. When the debt was paid, there was still a surplus of \$150,000, to be used in enlarging and strengthening the work in China. Real prayer always brings results.

Efforts for Peace.

More peace sermons were probably preached on the recent Peace Sunday than on any previous occasion of the kind. The people are being aroused. At best, war is but an economic waste. It seldom achieves a benefit that could not have been better reached by the infinitely cheaper, though slower, processes of peace. War of today, while colored by racial, religious and political prejudices, usually has its basis in economic causes. Present day struggles are prompted either by an attempt to extend markets, or by the more selfish aim of gaining territory. But should not justice and equity suggest the propriety of nobler and more exalted ideals? Emphasis is given to this thought by the recent report of the International Commission which, working under the Carnegie Endowment for International Peace, made a thorough inquiry into the causes and effects of the Balkan wars. The narrative of the atrocities, which drenched the peninsula in blood, is one of the most forceful arguments ever penned against the barbarities which break loose when primeval passions, nursed during centuries of bitter antagonisms, find expression in actual warfare. Surely, peace at any price, is preferable to the horrors of war.

"One Man a Day."

Under this heading a prominent daily deplores the death toll, levied by the coal mines of Illinois, upon the toilers in the depths of the earth. In sanitary campaigns the authorities of our land have done wonders, but the unprecedentedly high death rate in the mining regions of the United States has not, apparently, received the attention it should have had. Mine fatalities in this country largely exceed those of any other land in the world. On the other side of the Atlantic, safety appliances, as suggested by scientific research, have materially reduced mine accidents and deaths. In our land chief attention has been given to increase of output. A more exacted appreciation of the value of human life should teach us lessons that are greatly needed in this commercial age. Why not conserve precious lives to the best and highest ideals in store for the race? This age needs a great revival of interest and enthusiasm for the souls of men.

Great Preparations.

For the "Billy" Sunday revival in Philadelphia, next winter, preparations are already being made, and, as may readily be supposed, the plans are in perfect conformity to the large crowds that, without question, will be in attendance. A tabernacle, holding not less than 25,000 people, is to be erected, and, thanks to modern progress, there is no question about the acoustic qualities of the structure, since the same methods of construction, that have proved so successful heretofore, will be employed. The point, however, to which we want to call attention more particularly, as being one of chief importance, and well worth patterning after, is the great preparation for the revival by means of special prayer meetings. Twice, weekly, for six weeks, preceding the opening of the meetings, there will be prayer circles,—3,000 gatherings in all. These are bound to be productive of great good in the Quaker City's religious campaign, but everywhere else a wider application of the same effective means may well be made a fitting prelude to revival efforts.

When Degeneracy Sets In.

Man, nurtured by the best of influences, is sure to respond to the power thus radiated, by a nobler life, and so, on the other hand, he is sure to degenerate when left to himself, untouched by the helpful contact of those who might win him to better things. The "mountain whites" of the South, isolated from religious, educational and commercial influences, are a living illustration of the fact stated above. Now we are told of a small community, similarly affected, though residing within thirty miles of the City of Philadelphia. The people in question live in the Pine Belt section of New Jersey. Back of them is a splendid ancestry, dating back to Revolutionary days, but as these people live isolated, deprived of religious and educational privileges, they have fallen into a deplorable retrogression. They graphically demonstrate the downward tendency of a community without church and school influences. The State Government of New Jersey and near-by Christian churches having become interested, their reclamation is now in progress.

Redeeming the Time.

With no possession, given to man, is there a greater tendency to be negligent and even prodigal, than that most precious boon of time, and yet we all profess to recognize its great value. Wherever we may go, we are confronted by this or that device to "save time," and if we seek to reach some distant point by rail, we are sure to take the fastest train to "gain time." Two Japanese of distinction, while standing on one of New York's busy streets, were almost swept away by the surging crowd, in changing cars at an elevated station. The mad rush of the frantic people, all about them, astonished them greatly, and they anxiously asked an officer what it was all about. They were told, "We are trying to save three minutes." Quickly the Orientals asked, "And what are you going to do with them?" The question is a most pertinent one, and may well be made one of intense personal application. The chief boast of inventive genius, in this age of progress, is the saving of time, but what, really, is gained unless we have learned the great art of making better use of our time than our predecessors who lived at a less strenuous rate? What, really, is the advantage of getting to a place a few minutes earlier, or of completing a task in a shorter time, unless we are sure to make use of the period, thus gained, to more excellent purpose? Time saved is of profit only when used to the real benefit of ourselves or others, and to the glory of God.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Fanny Crosby.

[After reading Sister Fongelanger's excellent article in last week's issue, the following poem by Margaret E. Sangster, will be specially appreciated.—Ed.]

"The dear Lord has kept her close to him,
In a little curtained space
That never is wholly dusk or dim,
Because of his shining face;
Though we are afraid of the brooding dark
It can not be so to her,
For the Lord himself has made an ark
For his loving worshiper.

"There are things of earth that she can not see,
Except with her spirit's eyes;
The light of the blossom-perfumed trees,
The stars of the still night skies;
But never imagine she has not known
Far fairer sights than ours!
The hem of his garment round her thrown
Is brodered with fadeless flowers.

"She smiles the smile of a happy child,
Her voice, as a child's, is sweet,
She has followed, so safe, through wood and wild,
The print of her Master's feet.
Her ear, attuned to the finest chord,
Has caught the songs of heaven;
She has taught us all how to praise her Lord
For the grace of sins forgiven.

"Her song has bubbled with notes of joy,
Has risen in faith so strong,
It has reached the heights, where the whole employ
Is praise, where the ransomed throng.
And year by year, as the sifted snow
Of age on her head is white,
She has been, as a child of the long ago,
In the dear Lord's loving sight.

"Why call her blind who can see so well
The hidden things and clear:
Who knows so much she may not tell,
Of the world that's drawing near?
The pure in heart, our Savior said,
And the word is true for aye,
Though drifting centuries on have sped,
Since he went to his home on high.

"The pure in heart shall see, ah! yes,
They shall see the face of him
Who dwells forever in ceaseless bliss
Between the cherubim.
Of her whom we love, this wondrous word
Is true in every deed.
'Tis the sight of her own, her loving Lord,
In her sightless eyes we read.

"God bless her ever! We lift the prayer—
Our hearts would hold her, faint
To guard her now from the weight of care,
To shield her life from pain,
And when, at last, an angel comes
To take her in to the King,
God give her a place in the best of homes
Where the choiring angels sing!

"May the thin veil drop from her gentle eyes,
And by the King's own grace
When she sees him clear, with no surprise,
May she have a sheltered place
In a little corner, white and fair,
And very near his feet:
And never a voice 'mid the voices there
Shall ring more true and sweet!"

Ever Been Discouraged?

BY J. G. ROYER.

And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat (1 Kings 19: 5).

"DISCOURAGED" is a good word with a bad prefix, and a word is known by the prefix it bears. What a sad and uninviting company this prefix "dis" presents to our view! There are disease, disgrace, dishonor, disorder, distrust, distress, dissatisfaction, discomfort. The man who is discouraged is not only in uninviting company, but he is in a sad condition. Following the word into its parts, we see that it means the man who has lost heart.

It has been said that "the heart giveth grace to every art"; and "he who has lost heart, has lost the joy of life." If a man can do anything to hearten or stimulate his neighbor, he certainly renders a most valuable service. It will be a blessed thing for us all,

if we can find that God has a cure for discouragement, and for gloomy and melancholy feelings. There are discouraged and melancholy people all about us, and to help them will make us a blessing to them. Some are discouraged about their business. Times have changed, and competition is so close that they have lost heart in their work and confidence in their ability. Others are discouraged about their health, or, possibly, about their family. Dear ones are sick; that boy is wayward, and the daughter is willful; hearts have become discouraged, ready to break. And so we find many under the juniper tree.

How human it is for people to be discouraged! Yes, how very humanlike! Even the Bible itself is filled with the sad expressions of discouraged men,—many more men than women.

Jacob, when standing before Pharaoh at the ripe age of 130 years, said that his "days had been few and evil." Moses was discouraged and cried, "I am not able to bear all this people alone. If thou deal thus with me, kill me, I pray thee."

Gideon was a man of faith, usually, but he was discouraged one day, and said, "The Lord hath forsaken us, and delivered us into the hands of the Midianites." But that was pure imagination. The Lord had done nothing of the kind.

Job was a patient man, but one day he cried out, "My soul is weary of my life."

Solomon went the entire round of human experience, but at the last exclaimed that it was all "vanity and vexation of spirit."

The fact is, that the old kings and prophets were men much like the rest of us. The best of us, at times, grow weary and discouraged.

Let us be thankful that God has a cure for discouraged people. If you have been disappointed or discouraged in any way, try God's remedy. What that remedy is may be learned from Elijah. He was under a juniper tree. You would never have thought it of him. You would not have thought that he, who locked up the cisterns of the heavens and carried the keys, so to speak, in his pocket for three years; who had overthrown the altars of Baal, and had been vindicated on Carmel by fire from heaven, would become discouraged. You would never have thought that of Elijah.

And what had happened that this brave man had become so cowardly? Nothing, but the wagging of one woman's tongue. That woman, Jezebel, sent word to him, "I will make your life like that of the prophets of Baal by tomorrow!" And Elijah ran away from that woman and did not stop till he was clear out of the county, and a full day's journey into the wilderness. Then he said, "O Lord, take away my life." What an example of human frailty!

Perhaps there is a lesson here for us before we go further. Are you discouraged? Well, but are you not the one who sang, not long ago, "Bless the Lord, O my soul, and forget not all his benefits"? Was it you who cried out amid the shadows, "Why art thou cast down, O my soul, and why are thou disquieted within me? Hope thou in God." Are you not the same sister who had won a great victory the other day, and set up an Ebenezer, saying, "Hitherto hath the Lord helped me; I will not fear what man can do unto me"? What, then, are you doing under the juniper tree now? "What doest thou here?" are the Lord's words to you and to me.

But let us see what God did for the man who was so forgetful and so discouraged.

First, he fed him,—satisfied his needs. An angel spread the board. Twice the angel fed him; and to good purpose, for in the strength of that food he went forty days into the wilderness, even "unto Horeb, the mount of God."

God's manna always gives strength that will last. The devil may spread a great table, but there is no nourishment in his food.

God finally met Elijah at Horeb, to have a talk with him. "What doest thou here, Elijah?" asked God. And the prophet answered, "What shall I do?"

The answer was sharp and stirring, "Go back. Take up the work you have to do. Get out of your cave and go at it. Do so now."

And so God says to every man and woman, "Take up your work." The chances are that you became discouraged through lack of service. You were so busy about yourself that you forgot your neighbor. You forgot that you are a professed follower of him who "came not to be ministered unto, but to minister."

There is many a heart to be helped; and many enemies to be overcome. True, we may be tempted, like Elijah, to think we are alone; but we are not alone. There are many more about us who are interested in the cause of our Master, than we think or can know. Therefore, get out from under the juniper tree; and gird up your loins for a pilgrimage with God, our Father, in the interests of Christ, his Son.

"Look all around you, find some one in need,

Help somebody today!

Tho' it be little,—a neighborly deed;

Help somebody today!

"Many are waiting a kind loving word,

Help somebody today!

Thou hast a message, oh, let it be heard!

Help somebody today!

"Many have burdens too heavy to bear,—

Help somebody today!

Grief is the portion of some everywhere;

Help somebody today!

"Some are discouraged and weary in heart,

Help somebody today!

Some one the journey to heaven should start;

Help somebody today!

"Help somebody today, today,

Somebody along life's homeward way;

Let sorrow be ended,

The friendless befriended;

Oh, help somebody today!"

Mount Morris, Ill.

Christians the Light of the World.

BY NOAH LONGANECKER.

CHRIST said to his disciples, "Ye are the light of the world." This does not conflict with the statement when he said, "I am the light of the world." Darkness is the absence of light. The sun is the light of the natural world. The moon has no light of her own. But when the sun is hid during the night, the moon reflects his light when she moves within the rays of his light.

So, in the spiritual world, Christ is the "Sun of Righteousness." Christians have no light of their own. But when they are in Christ they reflect his light, if they walk in him. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." "But if we walk in the light, as he is in the light," then are we the light of the world. To all such Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This "Seeing the Gospel," referred to in No. 1, of MESSENGER, is no new thing, nor is China an exception in this line. Christ, in all his teaching, as also in his life, emphasized seeing the Gospel. Indeed, the entire Bible makes prominent this truth.

We have three kinds of evidence to prove Christ's resurrection: 1. Negative. 2. Positive. 3. Cumulative. Without the last, many would not believe. Indeed, without it all would be a failure. The Gospel of Christ is the power of God unto salvation. But without the cumulative evidence, few would believe. Hence, we have Christ's exemplary life.

Teaching and preaching are all right; but they alone will not suffice. The principles and truths of the Gospel must be exemplified by Christ's followers, so that all men can see the Gospel. Paul says, "Ye are our epistle written in our hearts, known and read of all men." After enumerating some of the most prominent works of the flesh, Paul said to the Corinthian church, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." When men saw this great change brought about by "the Gospel of Christ," then the Corinthian church was the light of the world. "For whatsoever doth make manifest is light" (Eph. 5: 13).

Are we saved? then we should seek to save others. Has the light of the glorious Gospel shone into our hearts? then we should reflect that light to others. This we can not do by merely *professing, teaching, and preaching* the Gospel. We must *LIVE* the Gospel.

Some years since, a local church engaged a noted evangelist to conduct a series of meetings in the church. During the meetings a very prominent man united with the church. This elated the evangelist. Said he, "I am glad that my preaching had so much influence over you."

"Your preaching," replied the new member, "had nothing to do in my conversion. I ascribe it all to the Christian life of a deacon brother."

"*Seeing the Gospel*" exemplified is what counts. How much good Ananias and Sapphira could have done had they practiced what they professed! To profess one thing and practice the opposite is repulsive to man, and abominable before God. To all such Christ would say, "If therefore the light that is in thee be darkness, how great is that darkness!"

History informs us that years ago some missionaries from Europe went over into the "far East," and that their work was not crowned with much success, because they failed to *live* the Gospel. We are glad to know that such is not the case now. If there is one thing that is a "dead lock" to the progress of the Christian religion in America, it is that all those who *profess* do not *practice*.

Well did Jesus say, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "They may by your good works, which they shall behold, glorify God in the day of visitation" (1 Peter 2: 12). Both these texts mean, "*seeing the Gospel*."

Spiritual darkness is ignorance, pollution, sin, and death. Spiritual light reveals knowledge, purity, truth, and life. Christ says, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). When Jesus cleansed the polluted woman, he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." All such will reflect that spiritual light. One of the many attributes of God would only reveal him partially. But one word reveals his essence or nature: "God is LOVE" (1 John 4: 8). See 1 John 2: 8-11.

Hartville, Ohio.

The Unprofitable Made Profitable.

BY J. S. ZIMMERMAN.

THE swamps of Lake Michigan have become the site of a city of nearly 3,000,000 souls. Land once worthless is being sold today for millions. The once-wasted power of our rivers is being harnessed and is turning wheels of industry. The ore of the mountains, hidden for centuries, has been discovered and is being converted into use for man. The by-products of the packing house, once wasted, now being used, have made millionaires. Large sums are being expended to effect this change.

Harriman shot a tunnel through 1,800 feet of solid granite on Sherman Hill, at a cost of about \$6,000,000, lowering the grade 236 feet. To save thirty miles in distance, Aspen Tunnel was bored, costing about \$12,000,000. The Boise-Payette Irrigation Project is costing the Government \$11,000,000 to reclaim 305,000 acres of waste desert land.

Men of faith these are! They expect the future to bring the returns. No money, no time, no brain cells are spared. All are being used in the solution of this one question,—making the unprofitable profitable.

Men who live just for today are not the men of enterprise. They are not the sinew and backbone of any nation, nor of any church. He that scatters shall reap; he that loses shall find; and he that saves shall lose. Moses refused the pleasures of Egypt and chose the ill-treatment, "for he looked unto the recompense of reward." Jesus, "for the joy that was set before him, endured."

When the United States, in 1803, bought Louisiana from France for \$1,500,000, it was declared revolutionary and unconstitutional. It must have seemed to be an act of foolishness to expend such a vast sum for a "wilderness." Prophecies began to be uttered.



Two Views of the Auditorium, Seattle Conference.

Men of renown protested. It is interesting today to read this statement.

Pike, whose name is attached to the great peak, said, "They [the settlers] will be constrained to limit themselves to the borders of the Missouri and the Mississippi, while they leave the prairies, incapable of cultivation, to the wandering and uncivilized aborigines of the country."

The *North American Review*, in 1858, speaks of this "vast ocean desert, which it is proposed to travel, if at all, with caravans of camels, and which interpose a final barrier to the establishment of large communities, agricultural, commercial, or even pastoral."

Daniel Webster, addressing the Senate in 1843, said, "What do you want of that vast and worthless area,—that region of savages and wild beasts, of deserts, of shifting sands and whirling wind, of dust, of cactus and prairie dogs? To what use could we ever hope to put those great deserts and those endless mountain ranges, impenetrable and covered to their base with eternal snow? What can we ever do with the western coast, a coast of 3,000 miles, rock-bound, cheerless and uninviting?"

Could these men now call the roll of these States, each could respond and give adequate reason for its existence. The "caravan of the camel" of 1858 became the express train of 1868. The "region of savages and wild beasts" of 1843 has become the home of the thrifty American citizen. The "great

deserts and impenetrable mountains" have been crossed and penetrated with 100,000 miles of railroad. The "eternal snows" have produced the rivers which have changed the glowing sand into a garden of blossom and rose.

In petitioning Congress, in 1845, in behalf of a Pacific railroad, Mr. Whitney said, "You will see that it will change the whole world." When the "Golden Spike" was driven on Promontory Point, Utah, in 1869, joining the East and the West, the change was assured. Today one may see, along this road, villages, towns, cities, and communities,—agricultural, commercial, and pastoral. The unprofitable is being made profitable.

One may form some idea of the growth of this territory when he realizes that, according to a report made by the Union Pacific Railroad when the road was first built, 90 per cent of its traffic was through business; today it has been reversed and 90 per cent or more is local business.

There is no question but that the railroad has been a great factor in the development of this country. Today one may see, on one side of the road, sagebrush desert, and on the opposite side fields of alfalfa or orchards of apple and other fruit, showing the great possibilities.

But this change of the face of our country is only illustrative of a greater change possible,—the transformation of the heart of man. There are men today who utter prophecies, concerning the human heart, as untrue as those spoken concerning the Louisiana Purchase. What we need is, not more prophecies, but men of faith to believe those uttered, and on the strength of these promises to move out into places unprofitable, and bring such forces to bear upon them that transformation will follow.

The Bible gives many pictures of this transformation. Jacob, the supplanter, a *roué*, a cheat, becomes Israel, a prince with God. Gideon, the least in his father's house, becomes a deliverer. Peter, the vacillating, fearful, denying even the Lord, becomes the fearless and bold preacher on Pentecost. Paul, the persecutor of the church, becomes the strong advocate and proclaimer of the Gospel of the resurrected Christ. Onesimus, the runaway slave, becomes "profitable to thee and to me." John Bunyan, the profane tinker, becomes the author of "Pilgrim's Progress." Jerry McAuley, the river thief, becomes the apostle to the "down and out," and is called the father of the modern rescue mission.

The one miracle, at least, that has not ceased, is that of the changed life,—the unprofitable made profitable. "Ye were once darkness, but now are light in the Lord." "Therefore if any man be in Christ, he is a new creature." "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Whatever we may claim as individuals, one thing is certain, that all else amounts to nothing without this transformation. "For neither is circumcision anything, nor uncircumcision, but a new creature" (Gal. 6: 15). Without this change we can not "see" nor "enter into the kingdom of God." Without this change we can not know the things of God, for they are spiritual and must be spiritually examined (1 Cor. 2: 9-16). Without this change we are unprofitable, unproductive of good, a barren waste,—nay, a poisonous, stagnant pool,—a breeder of disease.

The fact that such a change is possible, that it actually has taken place in thousands, that whole communities have been changed, that the vilest of sinners, the most dissolute, the most godless, hopeless, unprofitable, have been transformed, ought to be sufficient to cause us to move out and sow the seed, waiting for the latter rains and the sunshine which will assure us of a harvest. In this vast Northwest, which is being occupied and is being made profitable, there is no reason why we should not sow the seed of righteousness, and thus effect the transformation of men and women.

Whittier's "The Kansas Emigrant" has the true ring:

"We cross the prairies as of old
The Pilgrims crossed the sea,
To make the West, as they the East,
The homestead of the free!"

"We go to rear a wall of men
On Freedom's southern line,
And plant beside the cotton tree
The rugged northern pine!"

"We're flowing from our native hills
As our free rivers flow:
The blessings of our mother-land
Are on us as we go.

"We go to plant our common schools
On distant prairie swells,
And give the Sabbath of the wild
The music of her bells.

"Up bearing like the ark of old,
The Bible in our van,
We go to test the truth of God
Against the fraud of man.

"No pause, nor rest, save where the streams
That feed the Kansas run,
Save where our Pilgrim gonfalon
Shall flout the setting sun!"

"We'll tread the prairie as of old
Our fathers sailed the sea,
And make the West as they the East,
The homestead of the free!"

116 W. Seventieth St., Seattle, Wash.

Church Services on the Mediterranean.

BY ARTHUR J. CULLER.

Whenever one travels, either for rest or study, he should leave his business worries or professional cares at home. Acting on this suggestion, many Americans carry it so far as to pack their religion into the bureau, or if they take it along at all, they place it neatly in the bottom of their trunks. The fact that so many, when away from home, engage in conduct unworthy of a Christian, and entirely neglect their spiritual life, is a disgrace to America and one of the greatest hindrances to foreign missions. Their light is darkness and the epistles of their lives are misleading. They deny the religion which they profess, and bar the way to uphold Christ among the people who need him so much. Because of their influence, as well as for many other reasons,—reasons which find their basis in our need of constant communion with God,—Christian men and women should nurture their spiritual life in every land and on every shore.

Wife and I are thankful to God for the opportunity of a tour through the Holy Land, for which we started from New York April 25th, sailing to Naples on the steamship *Berlin*. On this trip we are accompanied by Eld. J. M. Booz, of the Upper Dublin church, and Rev. H. K. Heebner, a minister of the Schwenkfelder Church,—two young men of fine spiritual life, and congenial companions in travel. With them it is a delight to have our daily morning devotions.

Although the large majority of the passengers of the *Berlin* are Roman Catholics, we decided to have religious services on Sunday, May 3. The hearts of some were yearning, but there were many difficulties. In the morning the ship was anchored at Gibraltar, and many of the passengers were ashore. In the afternoon land was still in sight, and little prospect for a service. In the evening the orchestra was to give a concert at 8:30 (such Sabbath desecration being the custom). As we could not have the room before 8 o'clock, this left us only thirty minutes. The writer appealed to the bandmaster to defer their concert until 8:45, whereupon he graciously decided to dispense with it altogether, giving the whole evening for the church service. While this was a keen disappointment to some, it was a joy to others, for God's service, for once, took precedence over the baneful influence of a continental Sunday.

We had a good service. Eld. Booz led the singing, Rev. Heebner read the Scripture lesson and offered prayer, and a number gave scripture verses in English and German. The brethren had asked us to preach, which we then tried to do from Isa. 48:18, "Oh that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteous-

ness as the waves of the sea." It was an inspiring occasion and one which I shall never forget, for here, on the Mediterranean, bordering on so many shores pregnant with the associations of peoples whom God has used to reveal his purposes, we were proclaiming the same Gospel to which men listened so eagerly centuries ago.

The significant fact, however, was the congregation. When we went about the deck, inviting them in, some asked, "What kind of religion is it?" Others asked whether the Cardinal was going to conduct it (Cardinal Farley, of New York, being aboard), and others straightway refused the invitation. A number of Catholic priests and monks on board did all they could to keep their followers away. One stood at the door, and in several cases had quarrels to keep them from coming. Such as had been in the room, were beckoned and urged to come out. In spite of this, however, a number remained to the end and seemed to enjoy the service.

Many of those, however, who did not come in, stood on the deck at the windows, listening to song and preaching, and I was told that among them were some of the priests. Several were overheard to lament the fact that some good Catholics had been to this degrading Protestant service for which, of course, they would have to confess.

We were glad that some truth might come to these minds even through the open window, and we pray that light may dawn upon them. We have nothing but love for the Catholics, however deluded, but uncompromising opposition to the system that fetters their souls. Even Rome is not eternal, for its foundations are not true, and everything that is contrary to the truth of God shall fail. Only in that truth is there freedom for "ye shall know the truth and the truth shall make you free."

Naples, Italy, May 6.

Jehovah Reigneth.

BY H. B. CODER.

"THE Lord reigneth,"—the Lord Jehovah,—the Self-Existent One! "Thy throne is established of old." There never was a time when there was not a Lord and a throne (Psa. 93:1-2). Why a throne? Because it is the sign of stability, the sign that God holds the reins of universal government in his hand. He is supreme in the world of men and of angels. He rules. He governs. His sovereignty in our lives, in the world, in the church, and in every circumstance of life, is faith's confidence at all times. Christ, the Just, died for the unjust, that he might bring us to God, not part of the way, but the whole way. It is he that becomes the source of the joy and rest of our soul; he is the only true resting-place for our conscience. Christ is all-sufficient. This truly is a rest and peace which the world can neither give nor take away. Jehovah reigns. We can trust him.

All true Christians hold that the Bible is a perfect Chart, in which every exigency of the Christian mariner has been anticipated. That the mind of an All-wise, Almighty, and Eternal God could have devised an imperfect guide for his people is, of course, an impossibility. If the Book is incomplete, if we are compelled to betake ourselves to other sources for guidance and instruction, it can not be of God.

There is a spirit abroad, there are so many agents of Satan at work, that it is imperative for us to keep close to that blessed Volume of inspiration, to treasure it in our hearts, and to submit to its holy authority and divine sufficiency. The Word of God is the only perfect standard for doctrine, for morals, for everything. "All scripture is given by inspiration of God . . . that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). Proverbs 30:5 tells us that "every word of God is pure." The Lord Jesus received his message from God. Though the world smote him, spat upon him, crucified him, he steadfastly proclaimed the truth. It is the truth the world needs today. God wants men who are not afraid to speak the truth in this age, when so many of the vital truths of Christianity are being relegated to the realms of mythology.

When the Lord Jesus was on earth he found men engaged in building up a great world-system. Religion had its place therein, but there was no room in the structure for Christ. He was "the stone which the builders rejected." Men are still building. Mighty battleships, great inventions, heavenward rising buildings! How wonderful are all these things! But the One who sits on his throne in the greatness of his being, the One who speaks into existence the mighty planets, who holds the universe in the hollow of his hand is not greatly impressed by a Woolworth building or a dreadnought. The material triumphs of riches and civilization are nothing to God. From his throne in the heavens he is looking over this imposing frame of modern civilization as he looked upon the civilization that was before the flood. The wickedness of men was great in the earth, and the judgment came. "So shall it be also in the days of the Son of man." God is interested in a moral universe, in the church of Christ, and not in the imposing kingdoms of the world and "the glory of them."

The hope and claims of many professed Christians, that "social service" will eventually banish all need and poverty and wickedness from the world, is a vain dream. The soul is not satisfied with the husks of modern science, modern theology, "new Christianity," and modern philanthropy. That the spirit of darkness aims to convince the world that it can get along very well without Christ, is a solemn fact. On the other hand, the Spirit of God aims to convince the world of sin, witnesses to believers that all their needs are fully supplied in Christ, and warns them that their place is outside the world-system. These aims are directly opposed to each other. But Satan and his forces will be finally cast into the lake of fire, their final doom (Rev. 20:10).

There is a growing disposition in the present generation to *save itself* socially, politically and religiously. Our land is filled with secret societies and organizations, made for the interests and benefit of those who have thus yoked themselves together. These societies are governed by oath-bound men of the world and for worldly purposes. The Church of the Brethren has done well in that it holds it to be contrary to Scripture to be "unequally yoked together" with this particular class of unbelievers. Many of these orders and societies are endeavoring to bridge the distance between themselves and God, trusting wholly to their own works of charity and benevolence for salvation. This delusion showed itself ages ago when Adam and Eve tried to cover themselves with fig-leaf aprons. Even Cain endeavored to work out his own salvation when he brought to God the fruits of his own labors. All such advocates of human redemption by works or reformation apart from One,—the spotless Lamb of God,—whose blood alone can save, are bordering perilously near the precipice of blasphemy against the Holy Ghost.

Christ calls his people, not to the improvement of the world, but to separation from it. "The works thereof are evil" (John 7:7). "I have chosen you out of the world" (John 15:19). "The world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14). Satan is the prince and god of this present world-system as much today as ever he was (2 Cor. 4:4; John 14:30; John 16:11). The worthlessness of self-reformation is vividly set forth in the parable of the unclean spirit who had *gone* out of a man (Luke 11:24-26). This principle is true, whether for individuals or nations. The god of this world (age) is allowing the citizens to sweep and garnish his house and they are led to grow enthusiastic over the result of their efforts, and flatter themselves that it is not the same house it once was. But it is as much the home of the unclean spirit as ever it was, and before long he will use all these operations of the so-called reformers for his final and most awful purposes.

Men are either against Christ or with Christ. No middle ground is possible. This is a serious truth: "He that gathereth not with me scattereth" (Luke

11: 23). For believers to be unequally yoked together with unbelievers in any form is confusion and dishonor (2 Cor. 6: 14). However, we are commanded "to be ready to every good work,"—"to do good unto all,"—"to visit the fatherless and the widows in their affliction"; but it is as servants of Christ, and not as members of a society or an organization in which there may be infidels and all sorts of wicked and godless men who set aside his blessed name entirely. God has a philanthropy, but we must remember that all his philanthropy is in connection with the cross of the Lord Jesus Christ (Titus 3: 4-6).

Let us turn for a moment from all the uneasiness and lack of rest that is round us. Let us turn from the world's contempt for divine authority; from the course of this world, which is controlled by the "prince of the power of the air" (Eph. 2: 2). True believers are not waiting for the Antichrist, in whom will be found concentrated every form of wickedness ever perpetrated on the earth. We are waiting for the coming of the Lord from heaven. We have seen in the ninety-third Psalm that Jehovah reigneth, that his throne is established of old. In the third verse he says, "The floods have lifted up their voice; the floods lift up their waves"; and in the fourth verse, "The Lord on high is mightier than the . . . mighty waves of the sea." The words "waves" and "sea" suggest the angry combinations of men who hurl themselves against the throne of God to their utter destruction. Amidst an angry and rebellious world, the throne of God remains (Rev. 4). "Righteousness and judgment are the habitation of his throne" (Psa. 97: 2). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3: 21). Christ's kingdom will be an everlasting kingdom, of benevolence, righteousness, and grace. Blessed be his name! May God confirm our faith and confidence in him!

Irvona, Pa.

Pulpit Sanctity.

BY NETTIE C. WEYBRIGHT.

It would seem that if there is any one place, more than another, where a true minister of the Word should feel that he is on holy ground, it is when he is in the pulpit, preaching the Bible. It is a sacred place and trust, filled with grave responsibilities. Thousands are daily dying unsaved. Here, in our own so-called Christian land, hundreds are untaught in spiritual things. Whole congregations of Christian people know not the deep things of God.

Life, at best, is so short. Opportunities for preaching the Truth in its purity come and go so quickly. Why, then, will ministers waste precious hours telling funny stories, relating stale anecdotes, giving worthless witticisms that do no one any good? They feed the shallow minds with a bit of chaff, that proves disgusting to the more devout, thoughtful, conscientious hearers in the congregation.

What is it that causes men to feed husks and throw the precious grain away, when souls are hungering and thirsting for the Bread and Water of Life? If this is a method used for attaining some coveted popularity or public applause, why not change for some other vocation? Why not take a more suitable route? Sam Jones, Gipsy Smith and Wm. Sunday have gained their notoriety. Their anecdotes have served their purpose, but, used second-hand, they lose much of their interest and detract much from an earnest Gospel sermon.

If people really want to hear funny stories, they may get them in campaign speeches or otherwise. If they prefer studies and speculations in philosophy and science, they have access to the lecture platform. But when they feel the need of hearing the Scriptures explained, they naturally attend church, expecting to hear the Word unfolded from the sacred stand. Alas! how often must they go away, not fed, and disappointed. Why is it? I have heard whole sermons by so-called evangelists, that contained scarcely a crumb of real, spiritual food. The hour was consumed in vain speculations, shallow illustrations that really

failed to illustrate any real truth, mere man's opinions, funny stories that caused a roar of laughter to rise from the audience, leaving a spirit of coldness and irreverence to pervade the entire service. It really seems like mockery to ask and expect God to bless such a sermon to his glory, for the upbuilding of saints and the salvation of sinners. Paul says, in 2 Tim. 3: 1, 5, "In the last days grievous times shall come. For men shall be lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." Might it be possible that this advice could apply here? So long as the Christian world will follow after those who teach anything and everything else but the Gospel of Jesus Christ, so long will those lovers of popularity give just that sort of teaching. As long as they are given crowded houses, so long will God's name fail to be glorified.

Recently we attended a series of meetings in which the young brother in charge realized the sacredness of his position, and the weight of his responsibility, in holding before the people the whole truth of God. Never once was heard a peal of laughter. Even had there been those who came out of idle curiosity, they were convinced of the truth he was preaching. He constantly held before us Scripture texts for our instruction, our hope, and encouragement. The Word had its effect. The inner man was strengthened. Much real lasting good was accomplished. God's name was glorified, and we pray, "May God bless him continually." When will God's servants learn to study to show themselves approved unto God,—workmen that need not be ashamed, rightly dividing the Word of truth? God's house is a house of prayer, of reverent service, of earnest worship.

Syracuse, Ind.

A Citizen of No Mean City.

BY J. EDWIN JONES.

These lines of Walter Scott are an indictment upon every listless, careless soul:

"Breathes there the man with soul so dead,
Who never to himself hath said,
'This is my own, my native land!'
Whose heart bath ne'er within him burned
As home his footsteps he hath turned
From wandering on a foreign strand?
If such there breathe, go, mark him well!
For him no minstrel raptures swell,
High though his titles, proud his name,
Boundless his wealth as wish can claim,
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And doubly dying, shall go down
To the vile dust from which he sprung,
Unwept, unhonored and unsung."

The sentiment of these lines, while they refer to love of country, may, with propriety, be applied to our attitude toward any cause which we have espoused. Merely to accept one's environment and receive with toleration the duties growing out of it; or, worse, to submit grudgingly to the exactings of a confession of faith, with the hope, by this means, of securing salvation, is to rob ourselves of the joy of salvation, and remain fruitless. "That ye bear much fruit" is the Divine ideal.

Of the righteous man it is said, "His delight is in the law of Jehovah, and in his law doth he meditate day and night." The unhappy attitude of many members of the Church of the Brethren, in yielding a reluctant submission to the means provided to give expression to the demands of the Scriptures, is one of the tragedies of our experience. It is only when we delight to do a thing that we may expect to beget a desire for it in the hearts of others. Even when he no longer lived there, Paul declared himself a citizen of no mean city. Too frequently some of us make sure that no one will surmise our citizenship.

For many decades our ministry has been advocating the simple life; and today, when, from every angle, there comes the demand for the suppression of the foolish and immodest dressing that everywhere abounds, we occupy a unique position. If, from the heart of every one, the countenance would be suffused with joy in the privilege of presenting before

the world the Divine idea of dress and adornment, then would our beloved Fraternity really take her proper place in the great reformation. But the fear of distinction, or the desire to be admired by the world which we should desire to save, keeps very many of our number from a thorough committal to the principle.

From its earliest days the Church of the Brethren has stood for simplicity in Christ, as against the frivolous and exciting amusements of the world, but for some reason we are ceasing our protest and, despite the voice of history, daily in the making, many of our young people are attending the cheap and suggestive motion picture shows. Sorrow was upon the head of old Eli because his sons made themselves vile and he restrained them not. Do most of these recruits to the amusements of the world come from homes where the church is exalted with joy as the "fulness of him that filleth all in all"?

The Church of the Brethren has furnished the opportunity for woman to exalt the teaching of the Holy Spirit through Paul with regard to the headship of God, Christ, man and woman. Too frequently the joy of coming directly to Christ without the aid of man has been forfeited because the prayer veil has been counted unworthy of respect by our sisters. It should be the source of constant gratitude that the church has recognized a "sign of authority" for women, as recommended by the Holy Spirit on account of the angels. When this sign is worn in the spirit of joy and grateful acceptance of the Divine program, we may expect love and respect for it to obtain in the hearts of our daughters.

Are we grateful for the privilege afforded to call for the elders when sick, and receive the anointing? Do we rejoice in the fellowship of faithful men committed to the principle of peace? Is there a real sense of pleasure in the fact that an environment has been created in which it is possible for us to "walk in all the ordinances of the house of the Lord, blameless"? In fact, are we anxious to make known to the world our satisfaction and pleasure in the church of our choice? Do we seek to live that we may make the church worthy of the respect and love of others? To be a "citizen of no mean city" means to be, ourselves, a worthy participant in all the things that build up and conserve her ideals.

"Restore unto me the joy of thy salvation."

Larned, Kans.

DEATH OF ELD. GABRIEL ULREY.

Bro. Gabriel Ulrey was born in Montgomery County, Ohio, Dec. 26, 1839. He moved to Kosciusko County, Ind., with his parents, Joseph and Elizabeth Ulrey, in August, 1844. He died April 23, 1914, aged seventy-four years, three months and twenty-seven days.

He lived on the home farm the greater part of his life. He was united in marriage to Mary Ann Kreiter, May 8, 1862. To this union were born six daughters and two sons; namely, Rosa, wife of A. J. Wertenberger, of Kansas; Anna, wife of J. N. Miller, of North Manchester, Ind.; Lizzie, wife of Jacob A. Metzger, residing three and one-half miles north of North Manchester; Alice (deceased), wife of Albert Miller; Mattie, wife of Samuel Hawley, of California, who was not present at the funeral; Asa, who married Edna Shively, now residing on the old home farm; Alpheus, who married Cora Ross, residing one-half mile east of the home farm; Ella, wife of E. P. Tridle, of Sidney, Ind. Bro. Ulrey is survived by his wife, seven children and two brothers. One daughter preceded him in death.

Brother and Sister Ulrey united with the Church of the Brethren April 22, 1866. He was elected to the deacon's office Oct. 11, 1879, and called to the ministry Nov. 13, 1879. He was advanced to the second degree of the ministry Dec. 24, 1881, and ordained to the eldership Oct. 11, 1907. Bro. Ulrey always remained true to his calling.

On the third day of his affliction he called for the elders and was anointed. April 16 he became afflicted with pneumonia and pleurisy, which proved fatal. Though his affliction was of short duration, his suffering was intense, but he bore it with Christian fortitude. Bro. Ulrey had many friends. The family has lost a loving father, and the church a wise counselor.

Services April 26, at the Eel River church by Eld. George Swihart, of Roann, Ind., assisted by Elders Samuel Leckrone and Wm. F. Neal. Text, Rev. 14: 13. The congregation was estimated to be the largest that ever assembled at this church. Interment in the cemetery near the church.

Lizzie Wolfe.

Claypool, Ind., May 16.

THE ROUND TABLE

Political Activity of the Prophets.

BY EZRA FLORY.

AN instructive feature in the work of the prophets is their political activity. Samuel, who stood at the head of schools of prophets, anointed two kings. Elijah, after his vision of Jehovah in "the still small voice," was instructed to return toward Damascus and anoint Hazael, a foreign enemy, to be king over Syria, Jehu, king over Israel, and Elisha, as a prophet. Later, Elisha, at the risk of a pupil's life, sent him to Ramoth-gilead to anoint Jehu. See how largely the Book of Isaiah is interwoven with political issues. The same is true of Amos, Hosea, Jeremiah, and others.

These men of God took active interest in public life. God gave them burning messages of warning love, and they spoke with authority. Jeremiah shrank, saying, "Ah, Lord Jehovah! behold, I know not how to speak; for I am a child." But Jehovah answered, "Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. . . . I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, and to build and to plant."

In reviewing the work of the prophets their example forces itself upon us. How far are these examples a criterion for the Christian and for the Christian minister in political life?

The politician today dreads nothing more than the activity of the Christian ministry in what he claims as his realm. He declares that the ministry should "stick to its own job" and let politics alone. Amos heard such talk long ago (Amos 7: 10-13). Many sincere Christians think we should not mix things political and things religious. Some will quote Jesus, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." Another will quote him, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's," and other similar passages.

But, fundamental as these truths are, the fact remains that the Master has committed to his followers a sacred trust to better society, to preserve and enlighten it. While we are in the world we are not of the world. Nevertheless, Jesus nowhere contradicted the spirit of the prophet's measures, but rather confirmed them.

And again, we ask, What shall be the attitude of the Christian minister to politics? Let the prophets speak through their lessons for us. Only where a moral or spiritual interest is involved do the prophets take up a political issue. Upon matters of mere political expediency they are silent. For the minister to electioneer, or to discuss income tax, would be to bring reproach upon the pulpit. He has authority to speak out on questions of moral and social right and wrong,—temperance, purity, peace. And the wonder of it is that more is not being said.

Turn again to Isaiah 3: 16-26; then to Isaiah 5; to Amos 2: 6-8; Amos 4: 1-3; Amos 7, and ask yourself if God does not today need men who will fearlessly speak out as mouthpieces for him against destructive amusements, vanity, luxury and oppression of this day. Here he has authority to speak. It is his duty.

Hosmer Hall, Hartford, Conn.

Tree and Fruit.

BY PAUL MOHLER.

THERE are certain results that every one of us wishes to avoid in our own experience and to prevent in others. Every respectable family is deeply humiliated when some member of the family,—a son or a daughter,—is publicly disgraced. Every right-thinking man is grieved when any member of his community falls into deep and disgraceful sin. No good man or woman can be indifferent to the fruits of sin as they may appear in his own relationship, immediate or remote.

Why, then, shall we all wait for the sinful fruits to appear, then mourn over the damage done and berate the culprit? Should we not foresee sinful fruit when we see social customs which naturally produce sin, and should we not set to work to prevent the sin by stopping those customs?

To be specific, when we know that "spooning" in a darkened room, late at night, arouses passions that are hard to control, and, at the same time, relaxes moral vigilance, is it wise to wait until two families have been disgraced before saying anything about it? Would it not be better for parents to instruct their children, both sons and daughters, concerning the dangers of such practices, and see to it that they do not occur in their homes?

Again; when we know that dancing does have the effect of inflaming passion in men—kindling fires that are fed from hell itself, shall we wait until our young men have found satisfaction for their passion in some unclean resort, some mouth of hell, some cess-pool of disease and shame? Or shall we cry aloud and preach and teach the terrible truths concerning this whole institution of the devil? Not many of the homes which the MESSENGER enters countenance dancing, of course. But how about the parties our young people are giving and attending? Have you ever considered the games which they play, whether they are wholesome or not? Do they tend to break down the modest reserve of the girls while encouraging and emboldening the young men to take liberties to which they are not entitled? If all that is told me is true, there are communities of Brethren where some careful supervision and good wholesome instruction concerning parties and party games would prevent a lot of trouble later. And in saying this, I am not referring only to public disgrace but to the moral degeneration and secret sin that is unnoticed by the community at large. What a terrible record of such sin will be revealed in the judgment!

In fighting sin, therefore, let us not simply pick off the fruit just before it gets ripe, but let us tear out the whole tree, root and branch. An ounce of prevention is sometimes worth a ton of cure.

1607 S. California Avenue, Chicago.

Laid Up in a Napkin.

BY W. O. BECKNER.

THE one servant who brought back the lord's pound (Luke 19: 20) told him that he had kept it laid up in a napkin. It is not customary, in the part of the United States where I have lived, to use napkins for such purposes. Napkins have always been associated with table service. I have many times wondered why the servant did not use an old stocking or a broken sugar bowl in which to hide the money.

A custom prevails in the Philippines that made me think of this very forcibly, recently. It is the custom of using a big napkin-like handkerchief for just such purposes as this servant used his napkin. An old woman comes to our house to sell eggs about once a week. Invariably she brings them in a little basket with a big handkerchief tied around it,—something like the handkerchief in which the proverbial tramp of the States carries his clothes.

Another old woman came to the house, the other day, to sell some native-made cloth,—pina,—made from the fiber in the leaves of the pineapple plant. She carried her cloth carefully wrapped up in a big handkerchief-napkin. She keeps it that way at her house. She possibly has a big basket or a box for a trunk, and keeps the cloth in it, but laid up in a napkin.

I was in a certain town and heard that a Chinese merchant in the town had a valuable set of tortoise shells. I wanted to see them. The tortoise is caught in the waters of the Philippines quite abundantly. Some are found more than two feet long and almost as broad across the back. I have seen them weighing at least 200 pounds. The shell consists of thirteen large separate pieces that may be scaled off. Some of these pieces are nearly a foot long and as much as eight inches broad. They are used for making combs and such. Certain kinds of the shells are valuable. I wanted to see the set which the Chinaman had, and

went to his store. He was rather reluctant to exhibit it at first, saying that he had none. I happened to have with me a native of the town, who knew about it and he told him what it was that I wanted to see, and finally he brought it out. He said he had refused \$1,000 for it already.

But the part that concerns this sketch is the fact that he had the set of valuable shells carefully laid up in a napkin. The boy went and brought out a package wrapped up in a big red handkerchief-napkin and untied it to exhibit the shells. "Laid up in a napkin." How true! It is a customary way of guarding what is valuable. No doubt the lazy servant expected to be complimented on his care of the lord's money. He used the napkin as a matter of course, like all his countrymen did,—to put things away therein for safe keeping.

Cuyo, Palawan, Philippines.

Sunday-School Lesson for June 7.

Subject.—The Coming of the Kingdom.—Luke 17: 20-37.

Golden Text.—Lo, the kingdom of God is within you.—Luke 17: 21.

Time.—March, A. D. 30.

Place.—Indefinite, but not far from Jerusalem. Probably not far from the place of the last lesson.

CHRISTIAN WORKERS' TOPIC

Our Parents.

Read Prov. 31: 10-31.

For Sunday Evening, June 7, 1914.

I. The Sacredness of Parenthood.

II. What We Owe to Our Parents.—1. For Care. 2. For love. 3. For prayers. 4. For advice and training.

III. Hannah Prayed for a Son, Made a Vow, Dedicated the Child to the Lord (1 Sam. 1).

IV. Story of David and Absalom. A Father's Love Tested (2 Sam. 13 to 18). (Note especially 2 Sam. 18: 33.)

V. The "Great Woman" of Shunem and Her Reward (2 Kings 4: 8-37).

VI. A New Testament Father (Matt. 9: 18, 19, 23-25). 1. Loved his child. 2. Wise in that he came to Jesus for help.

VII. The Parents of Jesus.—1. Would go to Egypt to save Child. 2. Were concerned and careful about him (Luke 2: 41-52). 3. His mother was at the cross (John 19: 25-27).

VIII. Parental Faith in God Produces Godly Children. —1. Grandmother and mother of Timothy (2 Tim. 1: 5). 2. Parents of Moses (Heb. 11: 23).

PRAYER MEETING

Purpose, Persistence and Power in Prayer.

Matt. 7: 7-12.

For Week Beginning June 7, 1914.

1. **Man's Instinctive Need of Prayer.**—Possibly no people have ever dwelt on earth, who have not, at some time, in some place, in some manner, addressed their supplications to a Being that to them was supreme above all things earthly,—"if haply they might feel after him." Even in the most barbarian nation there is found some form of worship,—some recognition of a mighty, controlling power. The prayer spirit, in consciousness of Christ-given strength, links the heart of the believer with God himself, and so establishes a relationship which is kept strong and pure by a continuance of the prayer life (Psa. 145: 18; Isa. 55: 6; Philpp. 4: 6).

2. **Our Purpose in Prayer.**—In all our supplications we aim to get right with God and to keep right with him. The immediate purpose may be as varied as different occasions require. "Our diversified needs naturally require petitions in conformity thereto (2 Chron. 7: 14; Psa. 27: 8; 105: 3; Eccl. 5: 2; Col. 4: 2; 1 Thess. 5: 17; 1 Tim. 2: 8).

3. **Our Persistence in Prayer.**—Christ's own language, in the words of our Scripture lesson, suggests that we must persist in asking, that we must persevere in never-wavering faith. "Ask, seek, knock!" Sometimes we may obtain by asking, sometimes the answer comes through seeking, sometimes by repeated knocking, yet the one definite conclusion, reached in all of these declarations is, that the asker, the seeker, and the knocker shall receive the thing each one desires (Psa. 102: 1; 130: 1, 2; Luke 11: 5-8; 18: 1-7; Rom. 8: 26; Eph. 6: 18).

4. **Our Power in Prayer.**—When it comes to the power of prayer, we are entering upon a domain that has no outer frontier. No surveyor has ever defined its limits. Prayer is the mighty lever that moves the world (Gen. 32: 24-28; Heb. 4: 16; James 5: 16; John 14: 13).

HOME AND FAMILY

A Psalm of Lamenting.

BY WILBUR STOVER.

(An Adaptation of Several Psalms of David.)

Have mercy upon us, O Jehovah,
According to thy lovingkindness,
Have mercy upon thy people.

For we know our transgressions,
And our sin is ever before us.
We have thought to fight a great fight for thee;
Clouds and darkness are round about thee;
We are losing the battle.
Clouds and darkness are round about thee,
We can not see thy face.

We acknowledge unto thee our sins;
We have condemned the innocent,
We have judged harshly,
We have found fault one with the other,
We have coveted this world's goods.
Have mercy upon us, O Jehovah.
We are losing, we are losing in the battle,—
Have mercy upon us, O Jehovah.

Arise, O Jehovah,
Confront the wicked, cast him down;
Deliver our souls from wicked men,
From men of the world,
From worldly-minded men,
Whose portion is in this life alone,
Whose greatest joy is meat and drink,
Who spend all they can on themselves,
And leave the rest of their substance to their children.

Continue with us, O Jehovah, continue with us;
For then shall we not lose in the battle;
We shall increase in numbers forever.
Have mercy upon us, O Jehovah.
We shall increase in numbers forever.

Grandmother Heath and Her Grandchildren.

BY ELIZABETH D. ROSENBERGER.

GRANDMOTHER HEATH was standing by the west window. The glow of the setting sun lit up the sky with carmine and grey tints. In its mysterious glory the whole scene was transformed, the bare houses opposite softened, the desolate street looked less lonely. She turned as I came into the room, and smilingly sat down opposite me in her rocking-chair.

"I am glad you came in just now," she began. "I've been thinking and I am going to talk to you about some things. You know the rules of child-training, as teachers learn them, and I am afraid I've been guilty of many things that you would condemn. But I can only tell you how it seems to me,—I've not followed the rules of the game, I am afraid."

Dear Grandmother Heath! Her face was very wistful and she was so much in earnest that we assured her that if she had broken the rules of the game, they were better broken than kept.

"You say that because you always believed in me," she answered. Any one who knew Grandmother Heath believed in her and loved her. She was one of the rare women who had

"That love which reaches not alone
The children made by birth their own.
But every childish heart."

"I guess it was the sewing that started me to thinking," she began, a little tremulously. "That and some other things. Doris is eight, and she should learn to sew. Now you know, as well as I, that her mother has no time to teach her and so I am doing what I can towards helping the child to learn to handle a needle. Today we had a difficult hour; the thread would knot and the stitches were anything but even and at last I took poor little Doris in my arms and just held her, and I am afraid we told some stories, and I am sure she did not learn much about sewing the seam. And when you came in I was thinking of the nine-patch I sewed when I was her age. How I cried and stormed when the corners would not meet and mother insisted that I do my work right. I never wanted to see another needle. And then, when I was about eleven, I tried to sew a pair of sleeves in my little sister's calico dress. They would not go in right, and after sewing in the sleeves around the cord about nine times, with the

result that they looked as if they belonged to some garment in the next street, I was cross and ugly. Now I can not endure to see Doris hurt and grieved, and so she is not learning very fast. I am afraid I am a failure."

"How dare you say that when Rose Heath is all that a girl of sixteen should be?" I asked.

"Oh, Rose. You bring up another problem when you talk of Rose, for I am worried about her too. Her mother is busy and she forbids Rose to go here and there. It seems easy to tell Rose that she must not go, that she is too young for many things, but I can see that Rose is restless. She tells me sometimes of the other boys and girls and the good times they have, from which she is shut out. Youth calls to youth. And I see that, no matter how attractive you make your own home, no boy or girl is going to stay in it alone, or even with his own family. He wants others and always others. Moreover, I am afraid that girls like Rose,—too long restrained and kept under,—will chafe and grow restless and go wrong more easily than we ever dream."

"You were with Rose at Stewart's the other night," I said.

"Yes. Because she wanted to go and there was no one else to accompany her. She enjoyed the evening too. You know girls of that age have but little judgment. But Rose is refined in her tastes and there is my hope for her. I wonder why I worry so much more about my grandchildren than I ever did about my children?"

It was a question which might be answered, but I was thinking of other things.

"There is little David now. You will never know the comfort he was to me last winter when his mother was ill and I had the care of him for several months." Grandmother's face was tenderly reminiscent. "He is only three, and so sweet. But,"—with a rueful laugh,—"I did not follow the rules with him either. I did not go away and leave David to go to sleep alone in the dark. I remember how terribly afraid I used to be of the dark and so, although I knew that there were ways to teach him that the dark is pleasant, I did nothing of the kind."

"What did you do?" queried I, somewhat amused. Something very like a blush stole up to the roots of Grandmother's soft white hair. "I went with him up to his bed. Then I lay down on the bed beside his crib and talked in a low voice to him about anything upon which he seemed desirous of questioning me, and then my voice got lower, and so, holding David's hand, he slipped off into the unknown land of slumber. I noticed that David rather enjoyed going to bed, so I suppose he never felt lonesome or afraid when I had him."

The spell of the twilight was upon us and Grandmother continued, "I know that I am hopelessly old-fashioned in my ways, but I believe that I am glad that, as the lonely nights are coming to me, I shall not need to remember that at any time they called to me with childish whimpers of distress, or fear of being alone or in the dark, that I did not go to them."

Dear Grandmother Heath! She has the tenderest love of all her family, and in the coming years, when she shall be in need of comfort and care, the loyal hearts of her children and grandchildren shall cherish and keep her in their loving embrace as long as life shall last.

Covington, Ohio.

Sane Dress.

[In a high school of Minneapolis, Minn., the above topic was assigned to 147 pupils for an essay by each of them. Among the number was a young sister, Sister Ruth Grausalko, thirteen years old. Here is her essay. It deserves a wide reading.—Ed.]

SANE dress is prompted by the regular exercise of reason and all the faculties of the mind. As a nation that boasts of excelling all others in the standard of civilization and Christian attainments, this subject of modest apparel is deserving utmost attention. During the last four decades the feminine world has digressed greatly from the simplicity and modesty in apparel which once characterized it.

Eccentricity in dress generally belongs to the

wealthy, but its influence is also wielded over those of very limited means. The originators of eccentric dress are located at Paris. It is from this place, known to all the world as the most wicked city, that the commercial interests and manufacturing concerns receive their orders, relative to the styles to be worn by the slaves of fashion. It follows, therefore, that those who adopt their methods of dress are slaves to inhuman greed and lust. Scarcely has one design been adopted when another is originated, and the practically unworn garment must either be altered or exchanged for new ones, conforming to the latest styles. Millions of dollars are thus wasted,—yes, worse than wasted,—and yet, while complying with every whim of fashion, these women never feel at ease or normal.

Simplicity in dress, in all walks of life, is far from being properly appreciated, though its value is inestimable. To be one's natural self is, indeed, a rare grace. Can we fully realize the value of sane dress? It is nature's own suggestion. With it, simulation is an unknown quantity. The skilled artist, when desirous of bringing out upon his canvas the virtues of his object, fully appreciates the value of simplicity in attire, as no one else can, for sane dress is modest and beautiful. The manner of dress invariably betrays the character of the individual; hence, plainness suggests a sober mind and a keen sense of fitness. It avoids show and extravagance as it would leprosy. On the other hand, women adhering to gaudy and immodest attire herald to the world the spirit and character that reign within. Dress, dress, dress is about all that we can gather from women's conversations, wherever our observations lead us. Whether on the street, or in the cars, or at any public gathering, we find them not only interested in fashion, but wholly absorbed therein. Sad to say, even places of public worship are used for discussions upon the various latest styles,—so much so that women are capable of telling what one-half of the female audience wore, and yet are unable to recall the subject of the discourse.

As we visit the women's apparel sections of our large stores, we must readily admit the serious proportions which the question of dress is now assuming. The entire traffic is but a gigantic scheme engaged in by millionaire merchants and wealthy manufacturers to rob the unassuming, to impoverish homes, and to destroy domestic tranquillity.

Does any one ask, "What influence has dress on society?" The answer is found in a drama entitled "Today," which is being played on the stage of New York's theaters. It is one of the most startling and gripping ever produced on the American stage. It is a stern and vivid portrayal of life among the devotees of fashion in our beloved America.

Within the immodesty of dress lies the fruitful cause of prostitution. Girls and women, numbering into the thousands, worship Dame Fashion to such an extent that they are willing to sacrifice virtue in order to gratify their love for dress. Men's passions are being aroused by the boldness of the flirting and semineau girls and society women, parading in our streets. High and wealthy society is overrun with the strain of immorality. It is impossible to describe the heinous enormities which these fashions cover. Health is entirely lost sight of.

A recent report from the University of California shocked all virtue-loving people with the statement that the eccentricity in dress was directly responsible for the deformities existing among the women and girls of that State. Among these we find curvatures of the spine, flat chests and weak lungs, due to tight lacing; crooked necks, deformed feet and ankles, due to high-heeled shoes, and other ills too numerous to mention. The most deplorable condition of women in their latest style is seen when they walk the street attired in a barrel, harem, hobble, or corkscrew skirt, or when they wear low-necked and peekaboo waists and shoulder sleeves. Surely they have lost all sense of shame and can not expect the respect otherwise due them from the opposite sex.

The use of cosmetics also adds to the destruction of
(Concluded on Page 348.)

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ALL orders for the Conference Booklet have been filled. We await other orders.

RECENTLY seven were received by baptism at the Welty house, Antietam congregation, Pa.

OUR next issue will contain the latest announcements to be handed out about the Annual Meeting.

SINCE the last report from the Pipe Creek church, Md., five have been adopted into the Father's family.

THERE have been five accessions to the Anderson church, Ind., since the close of the recent series of meetings.

MEMBERS of Southern Indiana will please give special consideration to Bro. John F. Shoemaker's notice among the Indiana notes.

THE members of the Butte Valley church, Cal., closed a series of meetings May 13, conducted by Bro. C. S. Garber. Twenty-six turned to the Lord.

AT this time Bro. N. Walter Coffman, of Fishersville, Va., is in the midst of a very interesting revival at the Cedar Run house, near Broadway, same State.

BRO. ISAAC FRANTZ recently labored for the West Side Mission, Wichita, Kans., in a series of revival services. Five were added to the company of believers.

IN 1915 Pentecost will fall on May 23, and should the Annual Meeting be held at the regular time, the date will be May 25,—ten days earlier than the York Meeting.

BRO. J. H. GORDON, we are informed, is engaged in an interesting revival effort at Minot, N. Dak. Some have already turned to the Lord, and we hope to report further results next week.

MANY of our churches, situated in closely-contested local option territory, are taking a modest but none the less earnest stand in favor of the right. We hope that success may attend their efforts.

WE are informed that April 27 there was an increase to our band of mission workers in China.—Brother and Sister Ernest Vaniman, in Ping Ting Hsien, rejoicing in the birth of a daughter.

MAY 17 Bro. W. F. England closed a most refreshing series of meetings at Glendora, Cal. Including the six that were reported in a previous issue, twenty-five decided to follow Jesus in all his ways.

BEAR in mind that the Annual Meeting, to be held at Seattle, Wash., opens on Tuesday morning, June 23. Regular services, however, begin as early as Wednesday evening, June 17. See program published last week.

ON Wednesday of last week Bethany Bible School closed its school year, Bro. Otho Winger, of Manchester College, delivering a splendid address for the occasion. The summer term will begin inside of a few weeks.

THOUGH not noted in the program, it is understood that the address to the Standing Committee, at Seattle, on Wednesday evening, June 17, will be delivered by Bro. H. C. Early.

WE are pleased to note that the Roanoke church, Va., raised \$193 for the Conference missionary offering. Then, too, ten of her members will be in attendance at the Conference. This is indicative of a wide-awake church.

BRO. L. R. HOLSINGER has resigned from the pastorate of the Red Bank church, Pa., with the expectation of leaving Aug. 31 for his new field of labor, Pottstown, same State, where he will become pastor of the Coventry church.

BRO. GEORGE F. CHERBERLEN, of Covina, Cal., labored for the Egan church, same State, in a spiritual series of meetings recently. Five were made to realize their lost condition, and are now rejoicing in the peace of pardoning grace.

DURING the recent series of meetings, held by Bro. J. H. Cassidy at Pleasant Hill, one of the regular preaching points of the Johnstown congregation, Pa., twenty-two confessed Christ. Nineteen of the number have so far been baptized.

BRO. M. S. FRANTZ, who, up to a recent date, had charge of the West Side Mission, at Wichita, Kans., is now located in like capacity at Nickerson, same State. The Mission Board hopes to locate a minister in the vacated pastorate at Wichita by June 1.

ONE of the delegates to a District Meeting on the Pacific Coast traveled 800 miles to be in attendance at that gathering. From the distance given we get a fair idea of the real size of these western Districts. The field is large and many more workers are needed.

BRO. G. S. RAIRIGH, of Denton, Md., closed a series of meetings at the Ringgold union house, Antietam congregation, Pa., May 10. A number of doctrinal sermons were given. Eleven vowed allegiance to the Great Commander, and are now enrolled among the Lord's coworkers.

THE Craigsville Baptist church, Va., has been purchased by the members of the Elk Run congregation for the use of a mission point known as "Little River," and it is hoped that the newly-acquired house will add greatly to the success and prosperity of the work in that vicinity.

SHOULD any of our ministers feel impressed to come to the aid of the Mohawk Valley church, Oregon, greatly in need of ministerial assistance, he may learn of some good inducements, now being offered by the congregation to a willing worker, by addressing H. H. Ritter, Mabel, Oregon.

AN active Sunday-school class in a Pennsylvania church holds Sunday afternoon prayer meetings with invalid members of the home department. This, undoubtedly, is a most appropriate way of reaching out helpfully to the afflicted ones, besides being an excellent means of spending a part of the Lord's Day most profitably.

A BROTHER, who is now doing much needed frontier mission work in the rural sections of Arkansas, is not in any way discouraged because he is compelled to walk eight miles or more through rain or mud, or because he must ford a swollen stream that happens to cross his pathway. Like Paul of old, none of these things move him. They are merely incidentals in the busy life of a frontier missionary,—unpleasant, of course, but not to be seriously considered.

THE Roxbury Sunday-school, within the bounds of the West Johnstown church, Pa., lays claim to an attendance of 600, which, so far as known, exceeds that of any other school in the Brotherhood. The great opportunities, afforded by so large a number assembled each Sunday for Bible Study, are equalled only by the responsibility incumbent upon the church, to safeguard the spiritual welfare of these earnest learners. A great trust is placed upon those in charge, for as they lead so the pupils will follow.

IN a group of twenty-one, representing the first graduating class of the Sunday-school Institute of Des Moines, Iowa, we notice the familiar face of Bro. Virgil C. Fennell, pastor of the Church of the Brethren at that place. The Institute is one of fifty similar training schools now in operation in different parts of the United States.

JUST as we were closing up the forms for this issue we received an article of 1,500 words from the Seattle Program Committee that will make interesting reading for those who are preparing to attend the Conference. It will appear in our next issue and should reach all of our patrons nearly a week before any of them start to the meeting.

AUNT BARBARA GISH, the sister who gave the money for the establishing of the Gish Fund, is quite feeble at this time, and will not be able to attend the Seattle Conference. She makes her home with her adopted daughter, in sight of the old Panther Creek church, near Roanoke, Ill., and is the only living charter member of the original congregation.

LAST Saturday Bro. D. D. Culler, of Mt. Morris College, gave the MESSENGER sanctum a pleasant call. He reports everything moving along nicely, all being quite busy, preparatory to the closing of the school, May 29. The Baccalaureate Sermon was preached by Bro. I. B. Trout last Sunday evening. Bro. Culler represents his congregation at the Seattle Conference.

ON page 349, this issue, we are publishing a report of the General Peace Committee of the Church of the Brethren, that reached us some days after the Conference Booklet went to press. The delegates and others, wishing a copy of the report for use at the Conference, can clip the same from the MESSENGER and paste it on one of the blank leaves in the Booklet.

THOSE who attend the Seattle Conference will find the Brethren Publishing House headquarters conveniently located, and supplied with a select stock of books, Bibles, Testaments, etc. We shall be pleased to meet our patrons, and shall be fully prepared to transact whatever business may be required concerning subscriptions for the MESSENGER, or any other of our publications.

BRO. ARTHUR J. CULLER, of Philadelphia, Pa., accompanied by his wife, Bro. J. M. Booz, of Upper Dublin, and others, is now on a visit to the Bible Lands. Under date of May 6 he wrote us from Naples, Italy, saying that his party had planned to spend last week in Jerusalem. In this issue we are publishing a communication from him that will be read with interest.

BRO. A. B. PETERS, Foreman of the Lodging Committee for the Seattle Conference, writes us that his committee is busy arranging for the lodging of those wishing to attend the Conference. All rooms thus assigned, he says, will be within a few blocks of the Auditorium. There will be no tents. Accommodations for the Standing Committee have already been provided in a large, roomy house, where lodging and boarding may be secured.

A SUFFICIENT number of advance orders have been received for the second edition of Bro. D. H. Zigler's interesting volume, "A History of the Brethren in Virginia," to justify its publication. By request, the date of going to press has been put off until Aug. 15, and the advance order price of fifty cents per copy will hold good until then. Those who desire to avail themselves of this extremely low offer should not fail to address Bro. D. H. Zigler, Broadway, Va., as soon as possible.

THIS year the Standing Committee will meet in Science Hall, on the University Grounds, Seattle, Wash., Thursday morning, June 18, at 8 A. M., for the purpose of organizing. Every member of the committee should be present at the hour named, so as to take part in the organization. It would be still better if each one would reach Seattle in time to hear Bro. H. C. Early's address to the Standing Committee, to be delivered in the Auditorium on Wednesday evening.

The *India Sunday School Journal* quotes three choice mottoes, which we commend to the general adoption of all: "(1) You can always overcome an insult by overlooking it. (2) He who governs his tongue, is always able to control all his passions. (3) Love comes and grows through serving, not through being served."

MANY of our churches fail to derive as much benefit from the labors of their District Sunday-school Secretary as they might readily obtain. It is the special aim of this District official to help each school in his territory, and to this end all his efforts are directed. His assistance is yours for the asking, and the highest degree of efficiency may be yours, if your school is but willing to work along the lines he directs.

Nor often is a church compelled to hold two love feasts in close succession, in order to accommodate their largely-increased membership. This, however, is the situation in the Antietam church, Pa., which on May 30 and June 6 will meet for communion services,—a series of meetings being held each evening during the interval between the two feasts. Since her last council the congregation received ninety-one members by baptism, and three were restored.

Bonfort's Wine and Spirit Gazette, a leading journal of the liquor trade, recently made this remarkably frank admission: "The passage of the Constitutional Amendment, giving national prohibition, is not only possible but entirely probable." However repugnant such an admission may be to the editor of the *Gazette*, he was doubtless impressed by the fact that coming events, "casting their shadows before," clearly indicate the ultimate triumph of nation-wide prohibition.

A SPEAKER at a recent gathering appealed for twelve volunteers to prepare for military service in the Mexican campaign. One thousand young men responded to his invitation. A most earnest plea for recruits in the Lord's great army is often passed by almost unheeded. One is made to wonder whether people in general are really valuing the eternal issues as their real importance requires. If they did, there would be a greater readiness to say, "Here I am, Lord; send me."

At the District Meeting of Eastern Maryland steps were taken by which the benefits, to be derived from attendance at the District Sunday-school Convention, are to be made available to all who are specially benefited thereby. Churches are instructed to provide means for such of the Sunday-school workers as may otherwise be unable to go. This is a step in the right direction. The best Sunday-school Convention can be helpful only in so far as it reaches all those who need its inspiration and instruction.

FOR the benefit of other possible inquirers,—in addition to a number who have already written regarding the matter,—we here state that the address of the Church Peace Union, referred to in one of the items on first page, in issue of May 9, is 70 Fifth Avenue, New York. The offer of prizes, for best peace essays by ministers and others, is attracting considerable attention. It is arousing interest in the subject of peace, in a more forcible way, perhaps, than would be possible by any other method.

AMONG our large list of patrons there are at least five hundred who, at their own expense, are having the MESSENGER sent to those in whose welfare they are interested. Hardly a week goes by that we do not hear from some of these people, and they seem to take pleasure in telling us how they are delighted with the paper. A Methodist lady in Arkansas, in a communication to the one sending her the MESSENGER, has some very kind things to say. Just after receiving a dollar from her for mission work, and renewing the subscription for her, she writes him: "I appreciate your kindness very much for having my paper sent on. You do not know how much I think of the MESSENGER. Two of the children like the paper so well that they read it all the time. I am sending a little money to help along, and will send some more later. That will enable you to send it to some one else."

Lining Up With Our Teaching.

A YOUNG minister writes us for specific information regarding points about which he feels that he and his family may have been misinformed. We recast his questions and group them for convenience. He wishes to know whether he is required to believe that there is an immortal entity in man,—the soul, pre-existent of the body, living coexistent with God; whether, when man dies, he goes immediately to his reward, prior to the coming of Christ and the judgment; whether man is dependent on Christ for eternal life and will live forever in heaven or hell, and whether during the three days that Christ's body was in the tomb, his Spirit was in hades, preaching to the spirits of certain antediluvians, then in prison.

Regarding a private belief in these and other like theories,—at least partly speculative,—the Church of the Brethren makes no special demand of her members, and yet when a man unites with the church,—and especially when he becomes a minister,—he is not expected to fall in with these or even other views, held by persuasions that make a business of misleading men and women. As a rule, our people believe that man, created in the likeness and image of God, is blessed with a spiritual nature that is conscious after death. We hold that the spiritual nature comes from God, and that at death it returns to its Author. Regarding the preexistence of the soul, and the service of the Master, rendered to the spirits in prison, our ministers, while possibly holding well-defined views, do not weary their congregations with labored dissertations on these subjects. They prefer treating more practical and helpful questions.

In a way, the Brethren are very charitable, possibly a little too charitable, with those of their own communicants, who hold private views on not a few of the speculative questions pertaining to the Christian religion, and yet they know that when a minister once begins making a hobby of the speculative theories that are especially emphasized by other denominations, his day of usefulness is drawing to a close. Instead of studying the New Testament in the light of what is held by the churches opposing our Gospel plea, our ministers are expected to study the Word of Truth in the light of the principles for which the Church of the Brethren stands. Those who do this will find little difficulty to line up with our teachings.

Saved from Our Sins.

It is one thing for a man to be saved from sinning, but quite another to be saved from his sins. It is one thing for a man to quit stealing, but quite another thing to make satisfaction for what he has already stolen. One may commit murder, and then live for years without taking another life, but that does not free him from the guilt of the crime he has committed. In the eyes of the law he is a murderer, and must either pay the penalty or secure pardon. In the absence of acquittal, when placed on trial, or pardoned if found guilty, the only thing left for him is to suffer the penalty. However thorough his repentance and reformation, nothing in his change of life atones for his crime. He has committed a great sin. He may have ceased committing such deeds, but the deed remains, and can be atoned for only as provided by law.

And so it is in sinning against the Lord. One may live a life of sin for years, and then be led to repentance, to the extent of actually being saved from sinning. He may quit all his bad habits, and, so far as morality is concerned, live an ideal life. Such a one may be looked upon as a saved man, and in a sense he is. That is, he is saved from his sinful habits, but not from his sins. The sins he has committed will stand against him until he is pardoned. Before God he is a transgressor, and will be so regarded until his sins have been washed away in the blood of Jesus.

The New Testament tells in what way pardon may be secured, and the man who complies with the conditions set forth, can rest assured of the promised forgiveness. It is not sufficient to quit all bad habits, and then live the righteous life. The three thousand, on the Day of Pentecost, were told what to do in order to be saved from their sins, and if the written

Word means anything at all, it certainly means that the people of the present age must comply with the same conditions, if they would obtain like results.

In this age of loose theology there is a disposition to ignore the Gospel conditions of pardon, and merely to insist on living right. It is held that if the sinner ceases to do evil, and then lives as he should live before God and man, he does not need to concern himself about the sins of the past. This may be fine morality, but it is not all there is in true Christianity. One might as well insist on the murderer atoning for the past by simply becoming a law-abiding citizen. The sinner dare not overlook his past life. There is a life of sin on record against him, and the account can not be canceled until the conditions of pardon have been complied with.

The growing tendency, upon the part of reform organizations, to ignore the New Testament doctrine of pardon, has done much to produce the looseness referred to. Hundreds of members of these associations think it sufficient if they reform and live a proper life. In fact, this is all that such associations demand. The worst sinner is simply asked to cease sinning and live a clean life. These associations do good by saving men and women from sinful habits, but they have no way of saving them from their sins. The New Testament goes farther. It teaches the doctrine of pardon as well as the doctrine of reformation.

In view of the widespread indifference, regarding the doctrine of pardon, as set forth in the Scriptures, it would be well for our ministers, both in the pulpit and out of it, to give attention to special teaching along this line. The people ought to be helped to understand that, while the doctrine of reformation may make excellent neighbors, as well as desirable citizens, it does not make Christians. The doctrine may save thousands from sinning, but it does not save them from their sins. A change in the manner of living may save one from sinning, and make of him a member of a reform association, but nothing short of the new birth can save him from his sins and constitute him a member of the kingdom of God.

The New Testament Church.

WHAT kind of a church is this supposed to be? It would be quite natural to expect it to be a church, in some special way related to the New Testament Scriptures,—a congregation or body of people whose faith and practice corresponds therewith; a church that accepts the New Testament as her all-sufficient guide and rule in government.

A church of this kind, it always seemed to us, would be ideal because Paul said it was the power of God unto salvation to all such as believe. And, further, all who belong to and are loyal members of such a church, can be called ideal members of the church of Jesus Christ. This, it seems to us, is and can be the only true and safe standard by which ideal churches and members should be measured.

There is a great deal said, these days, about people being loyal to the "order" of the church to which they belong, but as all professing Christian churches have adopted certain orders or rules, by which they are supposed to be governed, and as these orders and rules differ in their character and scope, it must be evident, to all thinking minds, that there must be a lack of correspondence, on the part of some of these orders and rules, with the New Testament Scriptures, and, therefore, all can not be safe standards by which to identify ideal churches and ideal members.

"But," says one, "the church to which I belong accepts the New Testament as her only standard of faith and practice. We accept it as our only creed. It is our all-sufficient Guide, both in believing and for doing."

Good, very good, indeed. This is what we have been contending for all the time, and we believe that our contention is a righteous one. If we really believe, accept, and conform our lives to the New Testament Scriptures, the teachings of Jesus Christ, the Son of God, we need nothing more.

Just a short time ago, in looking over the volumes in our library, we were attracted to a large book. We took it, glanced through its pages, and noticed

that it bore the following title: "Minutes of the Annual Meetings, Church of the Brethren, 1778-1909." Then the thought came to us with unusual force, "What kind of a book is this?" Well, suppose we call it the interpretation of the New Testament Scriptures, as passed upon by the Conferences of the Church of the Brethren from 1778 to 1909. But, as many of the decisions made were not intended as Scriptural interpretations, our description of the book is only partly true. As some of the interpretations, thus made, because of a change of conditions, and because of additional light, have since been changed, they can not, therefore, be accepted as words of Divine Inspiration. This, really, was never claimed, and we are glad of it, because, were it otherwise, once said would be always said, and no changes would be admissible.

But the leading thought that came to us, as we leafed through this large volume of decisions, was this: Suppose all the Minutes of all our Annual Conferences, held from the beginning of our present organization of the Church of the Brethren up to the present year, were either lost or destroyed, what would our loss be? Could we get along, as a church and people without them? On the other hand, should we feel that we really needed more of such decisions, how large a book would it require to contain *all* such as we think would be helpful to us?

Of course, at first thought we would all feel that to be at once deprived of all of our Conference decisions would be to us, as a church, a considerable loss, and in some ways it would, as the church, during the years, has given us some splendid renderings, helpful in methods, in advice, in teachings as to Sunday-schools, and widening out in other good works, mission work, educational work, and many other things that we believe have been very helpful, as means in enlarging the kingdom of the Lord Jesus Christ. But, after all, we would have left to us the sum and substance of every good thing that has been conceived in the hearts and minds of good men and women in the world,—the precious Word of God,—the Holy Bible. What a treasure we have in the Old and New Testament Scriptures, the Gospel of Salvation, the Will of our Heavenly Father, through his Son Jesus Christ, who is the Way, the Truth and the Life! "Other foundation can no man lay than that which is laid, even Jesus Christ," who, through his life, death and resurrection has bequeathed unto us salvation and eternal life. He is the Foundation upon which built the apostles, the church fathers, the reformers, down through the ages,—the same Foundation on which Alexander Mack and his immediate followers built, and on which we continue to build. If, today, we were to be deprived of every decision ever made by the church, we would have exactly what the organization of our church had in the beginning,—the New Testament Scriptures, the power of God unto salvation.

As intimated before, it is not our purpose to say anything that might seem derogatory to the purpose and character of the work of our Annual Conferences, because we believe that in many ways her decisions have been helpful in extending the work of the church. We should ever remember, however, that the church of Jesus Christ was never intended to become a law-making body, though it is the duty of the church, so far as it becomes necessary, to *interpret* the Divine Law already made. This Divine law, by the way, is to be regarded as our All-sufficient Guide in both faith and practice, and the ideal church is the one that tries to live and measure up to this standard.

E. B. B.

Anointing Isolated Members.

What would be the duty of an elder, if he were called to the bedside of a member of the church, that member being, in all human probability, very near death's door, and earnestly desiring to be anointed? There being no other elder within twelve miles, and not even a laymember within a convenient distance, would the elder be justified to perform the anointing individually at the request of the sick member?

WE certainly think so. There are times when a minister may be called upon to administer the rite of baptism without any other member being present to

witness the ceremony. This was Philip's experience with the Eunuch. Then there are times when an elder is called to anoint a member, and it is not convenient to secure assistance. There is no reason why he may not proceed with the service. James says: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (James 5: 13).

This statement is made on the supposition that there is a plurality of elders in a congregation, but there are churches that have but one elder, with no others in easy reach. This one elder, in the absence of other ministers, by calling to his assistance a deacon, or even a layman, may anoint any member of his charge. Should he find a sick member, it is as much his duty to anoint that member, if called on to do so, as it is his duty to pray for him.

While the instructions of James, in view of the usual plurality of elders in a church, may very properly imply two elders, or even more, still due consideration must be given the law of necessity. Any shepherd of a flock should feel at perfect liberty to administer, within the bounds of propriety, to the needs of every member of his flock,—the isolated as well as others. We are impressed with the thought that there are more blessings connected with the anointing service than many of our elders realize. As fathers, let them move among their people, being ever ready to respond to the calls of the sick seeking their presence, their prayers and the anointing. The prudent elder, on such occasions, will know how to employ assistance, but if no assistance can be had, he should feel that, as the shepherd of the Lord's flock, it is his duty to pray over and anoint his isolated sick.

Four Classes.

ONE of our contemporaries divides Christians into four distinct classes: "The *tired*, the *retired*, the *tiresome* and the *tireless*." Few congregations, alas, do not have the first variety,—the *tired ones*! Upon the crest of an evangelistic wave they were swept into the safe harbor of the church, and they prefer to be securely moored near the shore, rather than to launch out into the deep. They are resting upon their oars. The *retired Christians* pride themselves upon past achievements. Having ceased from their labors, they have entered into rest. Such persons may live in a community for years without arousing, in the minds of their neighbors, the faintest thought that they have ever been related, in even a remote way, to the church. Many congregations, unfortunately, have a plentiful sprinkling of these "have-been" Christians. The *tiresome Christians*, fortunately, are few in number. They may mean well, but lack judgment. Their zeal, at times, is great, but not "according to knowledge." Their energy, along the line of their talks and admonitions, is often boundless, but it "does not minister grace unto the hearers." The *tireless Christians*,—that constitute the fourth and last division,—are without question the best of all. What a blessing that most congregations have a goodly number of them! In fact, were it not for them, the great work of the Kingdom would sadly languish. They are the latent energy that moves the congregation to higher ideals and nobler achievements. We leave it to our readers to classify themselves as an honest investigation may indicate, but we trust that many may be found among the "tireless" ones that never grow weary or faint.

Owe No Man.

In Rom. 13: 8 we read: "Owe no man anything, but to love one another." What does this mean? Does it mean that the true followers of Jesus should not go in debt?

PAUL, in this verse, means to discourage saints going into debt, and to encourage them in cultivating love for one another. We can not say that going into debt is wrong, but there is, and always has been, too much of it. Men by the hundred contract debts without any prospects of being able to meet their obligations, and in this way often invite misfortune and ruin. No one will ever be able to describe the heart-

aches, the failures and wrecked lives caused by debts. Then, on the other hand, men have succeeded in business because they took the risks. And while it might be impracticable to run the business affairs of this world without carrying accounts, still the loose custom of contracting debts, upon the part of those whose resources are exceedingly limited, is unfortunate, and needs to be discouraged. By keeping out of debt, a few may possibly accumulate less property, but they will have less to worry over, and nine times out of ten will be better off in the end. On every hand love for one another should be encouraged, and happy is the man who feels, deep down in his heart, that he owes no man anything but love. And to keep straight with everybody financially, and owe no man anything but love, is certainly the fulfilling of every law relating to the higher interests of man.

The Visit and the Feast.

Is it in keeping with the rules of the Brotherhood for a congregation to hold a fall and a spring love feast, and extend only one visit during the year? Or should there be a visit before each feast?

EACH congregation is at liberty to make its own rules regarding the number of visits to be paid during the year, and to hold as many love feasts as *sees* proper. We know a number of churches that have the visit paid once a year, either in the fall or in the spring, and then hold at least two feasts. With them the visit is usually paid just before the council preceding the spring or fall feast. Then there are other churches that extend the visit previous to each feast. The Brotherhood has no general rule, regulating the number of visits to be paid each year, or the number of feasts to be held. While the visit is important, and should never be neglected, and while the love feast is indispensable in any congregation claiming to obey the whole Gospel, still the time and place for each of them must be determined by the local churches. In our judgment, this is a wise provision, in perfect keeping with both the letter and the spirit of the New Testament.

The Lord's Prayer.

A CORRESPONDENT wishes to know where we, as a church, stand regarding the use of the Lord's Prayer. For years those conducting the regular services made use of this prayer in connection with practically every prayer offered. For several generations, our ministers never thought of opening or closing a service without the Lord's Prayer. When our preaching services were limited to one or two meetings a week, the Lord's Prayer, though used at the beginning and the close of each service, did not seem to lose its significance. But when Sunday-schools and Christian Workers' Meetings became common, it occurred to not a few of our earnest members that it might be sufficient to employ the prayer only once in connection with each service, and the custom to do that way is becoming quite common in many parts of the Brotherhood. And while this is true and commendable, there is a tendency, upon the part of some of our congregations, practically to discontinue the use of the Lord's Prayer altogether. This is unfortunate. The prayer can be made helpful in all of our services, and its use should be encouraged.

No Relaxing.

AN exchange suggests that "no Christian should cease praying and laboring for a revival, simply because he imagines there is a 'lion in the way,' or 'an Achan in the camp.'" True enough, and yet that is the very time when all variances in the church should be fully reconciled, and all stumbling-blocks removed. If the entire membership can be induced to labor faithfully, pray fervently, and believe unwaveringly in a revival of God's work, marvelous results to his glory are sure to crown the efforts of his people. How many of us, today, are content to be lean and poverty-stricken, while the unbounded riches of God's bounty are available to all! It is God's plan for all of his children that in a very real and visible way they should continue to grow in grace and in the knowledge of the truth.

MISSIONARY DEPARTMENT

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A VISIT TO THE EAST.

If my health remains good, up to the time of our Conference at Seattle, I hope to attend that meeting. If the Lord will, I aim to spend the summer and fall in the States east of Seattle. Should any of the congregations, east of the place of Conference, wish me to visit them, they can inform me at the Annual Meeting. I may go to the South before cold weather. I hope to see many of the eastern people at the Conference. Then you can tell me what you want. Your fellow-worker for the Lord,
 A. Hutchison.

WHO WILL HEED THE CALL?

A little over a year ago the writer and family moved to Laurel, Wash., and took charge of the Lord's work.

There was a little band of fifteen members, here in the valley, with a churchhouse, nicely located in a pine grove near Bro. C. Castle's home. Most of the members live near the church, and attend services regularly. They had no regular preaching for some time previous to our coming. We now have preaching each Lord's Day morning and a teacher-training class and Christian Workers' Meeting in the evening. Our congregation has more than doubled during the year.

Our Sunday-school is progressing nicely, under the superintendency of Sister Ann C. Castle, but we are very much in need of more workers. We need more Sunday-school teachers, and also ministerial help. We could hold services at several other places if we had help. As it is, we confine all our efforts to the one place.

We would be glad to meet any of the brethren from the East who, while attending the Conference at Seattle, are looking for a location in the West. We have a beautiful valley here, adapted to general farming and stock-raising. There is plenty of outside range here, for cattle, and plenty of good water. We are located at the base of Mount Adams,—an altitude of 1,800 feet. We have an ideal climate, in easy reach of Portland, Oregon, and other cities.
 C. A. Wagner.

Laurel, Wash., May 9.

FROM AHWA, INDIA.

The weather has been better than expected, so far this hot season. The last few days of March the temperature reached 100°, until a little shower came. For the first half of April the temperature only reached 95° one day. Our cold season, this year, was shorter and warmer than usual, and from that it might be expected that the hot season would be longer and hotter than usual, but not so yet, and we hope that the weather will remain pleasant.

At this season of the year the wells of the country run low, and some are entirely dry, so that many people need to go long distances for their water. Some even sit up all night, to get a vessel full from some little seeping pool. Our mission well is also practically dry, so we must haul our water from the distillery well, half a mile away. This is the only well in town that usually lasts through the season. The distillery is usually closed during the driest time, so that the water is saved for the people. We wish that it could be closed all the time, and liquor kept from the people. This would be a very difficult matter, however, as they would secretly distill. We are trying to deepen our well now by blasting out the rocks, but they are so hard that it is a slow process, and very little has been accomplished after two weeks' work. Still we have hopes, and if we succeed, we can then set the wind to work for us.

April 4 and 5 was the annual Durbar at this place. The Government, at this time, paid to the kings and chiefs the money that had been collected from the people as tax. Each man having a plow and yoke of oxen has to pay six and a half rupees (\$2.15) per year, and then he may farm all the fields he can. Some \$6,000 was thus collected and paid at this time.

Our school-children had been prepared and gave a program of songs and exercises at this time, so that the people may see the benefit of education and want more of it. The children did well and were given sweets and clothing. We hope that by this yearly demonstration the people will come to know that it is a good thing, and desire it more and more. This is one great means of evangelizing this people. One of our schools has been closed for several months on account of sickness of the master and his family. We have tried to get another teacher but failed. We need many more native workers, but must wait till we can develop them before we can have all we need,—if we ever reach such a stage.

We hope that the Mission Board may be able, with men and money, to carry out their plans in the great work!
 April 15. J. I. Kaylor.

ELD. JOHN SMITH.

Eld. John Smith died in Trotwood, Ohio, Feb. 17, 1914. To the living our aged veterans seem as links joining us to generations of past ages. When one of them is called home, our connections with the past seem severed. On such occasions one is wont to become reminiscent and to recount facts likely to be lost through the death of those in possession of them.

Abraham Smith came from Bedford County, Pa., as a boy, in 1809, and in 1811 the family located on a farm six miles northwest of Dayton. This farm continues to remain in possession of the Smith family.

In 1824 he married Catharine Bowman, daughter of John and Elizabeth Bowman. Of the Bowman ancestry tradition relates that among the Hessian soldiers, hired by George III., to aid him during the American Revolution, were three brothers, named Bowman. Early in the conflict the British and Continental armies were encamped quite near each other. One day the Bowsmans, being on picket duty, engaged in conversation with the American sentinels, and learned from them the real cause of the struggle. They were convinced of the righteousness of the American cause, and at their first opportunity



Eld. John Smith.

forsook the British forces. One of them, John, married and located in Maryland and later in Pennsylvania.

To him were born three sons: (a) David, who came to Ohio about 1796. He was the father of the Bowman or Bear Creek church, and from his family come many of the present-day Myerses, Vanimans, Shivelys and Brumbaughes, along which line comes the writer's ancestry.

(b) John, who came to Ohio in 1811, whose daughter Catharine became the mother of the subject of our sketch.

(c) Benjamin, who also located near Dayton, Ohio, about this time, having with him his aged Hessian father. Later they located near Cambridge City and Hagerstown, Ind., where many of his descendants still reside.

(d) Susan, a daughter who married Daniel Miller in Maryland and in 1804 located on the farm near Dayton, Ohio, on which the Annual Meeting of 1884 was held at Miller's Crossing. From this branch come the Shoups, Wolfs, Denlingers, Longs and Eiters of that region.

To Abraham and Catharine Bowman Smith was born their only child, John, Nov. 30, 1827. For less than two years only was the mother permitted to caress her son, for God called her away.

John was reared in a rural district with such advantages for culture and improvement as those early days afforded. He received a fair education, according to the system then taught.

However, he continued to be a student all his life. He possessed a keen perception, which enabled him to grasp, with a clear comprehension, the many problems of life, here and hereafter.

Oct. 14, 1847, he married Susan, daughter of Jacob B. and Catharine Wolf. For forty-two years they labored together in the rearing of an industrious family of sons and daughters. Their farming operations were extensive and prosperous. In July, 1851, they united with the church, and in August, 1856, were called to service in the deacon's office. They laid hold of the Lord's work

with their characteristic zeal. In May, 1862, he was elected to the ministry, serving the church as best he could.

In May, 1879, he was ordained to the eldership, Elders Samuel and Jacob Garber officiating. Up to this time his labors in the ministry had not been extensive, but the movements in the Brotherhood from 1880 to 1883 called him to greater activity. He, with a few other elders of Southern Ohio, came to the front, and with their keen perception, correct analysis of the forces at work, and a clear view of the course to be pursued, preserved a large proportion of the membership in the State District for the General Brotherhood.

In October, 1881, he became elder in charge of his home church, Lower Stillwater, and for twenty years continued to preside over and direct her affairs.

His aim was to instruct and enlighten the membership on any matter presented to them, and to impress them with their rights and privileges, that they might intelligently exercise their prerogatives. This period of his life seemed to be his prime. He put his vigor into the stirring sermons which he preached to audiences crowding the services. The church experienced a wonderful awakening and much progress was made.

At this time the writer came into the fellowship of the church and into such relationship with Bro. Smith as to serve with him in all the gradations of church responsibilities. He was always found to be a father indeed, to whom any one might come, expecting fair, unbiased and judicious counsel. He had the rare faculty of looking squarely at a proposition and then making a square deduction according to its merits. He also had the rare ability to make frank statements and yet retain the full respect of all.

While he did a great deal of preaching, he was not considered a field evangelist. He preached hundreds of funerals, all over the country, and his counsel was much sought on questions of church government. He was frequently called to adjust difficulties, and serve on committees of arbitration. He also served on a number of committees, sent out from District and Annual Meeting. At different times he was called to the oversight of various other congregations in Southern Ohio. He served for five successive years as Moderator of the State District Meetings. He represented Southern Ohio four times on Standing Committee,—Bismarck Grove, 1883; Pittsburg, Ohio, 1886; Pertle Springs, Mo., 1889; and Hagerstown, Md., 1891.

In August, 1889, his wife went to her reward. He then sold his possessions and prepared to live a retired life. But the Providences of God directed otherwise.

Dec. 1, 1891, he married Sister Margaret Garver, widow of the late Eld. Geo. Garver. They located in Trotwood,—then in the territory of his home church,—where, for over twenty years more, he continued to be active in the Master's cause. A number of other members moving into Trotwood, a house of worship was soon built; there, and in 1904 the separate organization of the Trotwood church was effected. He was prevailed upon to accept the eldership, but for one year only. Since that time direct responsibility has rested upon others, though he continued to be interested in the activities and shared in the labors of the church. He was always optimistic, with a cheerful, hopeful outlook for the church, always encouraging the younger to press on and be strong. The vigor of all his faculties continued unabated to a remarkable degree. "Take it all in all we shall not soon look upon his like again."
 L. A. Bookwalter.

Trotwood, Ohio.

RED BANK, PENNSYLVANIA.

Not in the history of our church have we enjoyed a more interesting church rally and spiritual uplift than on May 2 and 3, when Bro. C. C. Ellis, of Juniata College, Huntingdon, Pa., was with us. On Saturday evening, May 2, he lectured on "The Biggest Word in the Dictionary." On Sunday morning his text was "What Think Ye of Christ?" On Sunday afternoon the subject was, "Does It Pay to Be Good?" Bro. Ellis is a man of exceptional ability, and spoke with such power and inspiration that all were aroused to keener devotion to work, and prompted to give of their earthly substance to the Lord. After the morning sermon it took only about fifteen minutes to raise over \$500, which will clear the entire debt on the parsonage, erected recently.

On Sunday morning, May 10, we observed Mothers' Day with appropriate recitations by some of the Sunday-school scholars. An interesting talk was given by Sister Holsinger on "The Origin of Mothers' Day Observance." Our pastor, Bro. Holsinger, discoursed on "The Appreciation of Mother,"—a sermon of excellent admonitions and lofty example.

On Sunday evening we enjoyed our love feast, with a goodly number of members surrounding the Lord's tables. All the services of the day were interesting and helpful. Ten members of our teacher-training class are beginning the study for the second seal, having completed the first study and received the first seal. Our Sunday-school has increased greatly in number during the last several weeks.
 Narcissa Ferguson.

R. D. 6, New Bethlehem, Pa., May 12.

of their efforts. The Sunday-school pupils remain for preaching services afterwards, which adds much to the interest. Bro. C. C. Ellis, of Huntington, Pa., recently preached the sermon to large congregations here. He also spoke at our County Sunday-school Convention. We hope to have him back again next year. Since our last report, three more have been baptized, making about fifty since March 1, and that, too, without any series of meetings.—Elizabeth D. Rosenberg, Covington, Ohio, May 23.

East Dayton church met in a business session May 16. Eld. S. A. Blessing presided. We decided to adopt the envelope system in the collecting of money for general expenses. Our Sunday-school will hold a bazaar on Monday, May 18. Recently Bro. Van B. Wright gave us an inspiring sermon. Bro. Raymond Lantis preached for us May 17.—L. Alice Tippy, 1430 May Street, Dayton, Ohio, May 18.

Geary Grove. Four various seasons, we have changed the time of our love feast. It will begin at 8 P. M., instead of at 2 P. M., as previously reported, May 30, at the West Charleston house. Those interested will please note this.—Dollie Punderburg, R. D. 1, Tippecanoe City, Ohio, May 18.

Middletown. Mission—May 17 Bro. Aaron Brubaker was with us for special services. This date was not our regular preaching appointment, but he was called to administer the rite of baptism to three of our Sunday-school pupils. After Bro. Brubaker's interesting sermon nearly all of the congregation repaired to the house of the young brethren and one young sister put on Christ in baptism. Little mission is working and praying that we may soon have a church of our own here.—(Mrs.) Rosa P. Case, 1104 Young Street, Middletown, Ohio, May 20.

North Star.—Bro. John Elkenberry, followed with a sermon on May 16: 25—Clementine, Dayton, Ohio, May 22.

Upper Twila church met in council May 7, at 10 A. M., in the Wheatville house. Eld. Aaron Brubaker presided. Bro. Jonas Horning was also present. Letters were granted to Brother and Sister Amos Shank. We decided to have our love feast Sept. 5, at 8 P. M., in the Wheatville house.—Altha M. Lutz, R. D. 1, Camden, Ohio, May 19.

OKLAHOMA.

Oak Grove.—We held our love feast on Saturday night. Bro. Burton officiated. The members gathered. All could not come, on account of sickness. A large crowd of onlookers was present, who gave good attention. Two put on Christ in baptism. The Lord's work is moving along nicely.—Iva Foster, Oak Grove, Okla., May 18.

Estelle Lake.—Our Sunday-school services as usual. Sunday-school, followed with preaching by Bro. T. C. Root. His sermon was inspiring. At the close of the service a mother and two Sunday-school scholars came forward and were baptized. May 16 we held our love feast. Twenty-eight surrounded the Lord's table. Bro. Joseph Root, officiated, assisted by Bro. T. C. Root. Our Sunday-school is progressing nicely.—Florence Robinson, Waynoka, Okla., May 18.

OREGON.

Mohawk Valley congregation feels the need of some help in the work of the church and Sunday-school. Any minister, deacon or Sunday-school worker, who would be willing to move into a saw mill camp and assist in church work, should correspond with Bro. H. H. Ritter, Mabel, Oregon. Arrangements will be made to give the use of a house and a small garden free of rent. The mill is in a beautiful place near the schoolhouse, with the churchhouse only about thirty rods away, where we have church services and Sunday-school. Who is willing to help us?—Mary E. Ritter, Mabel, Oregon, May 20.

PENNSYLVANIA.

Akron.—We held our love feast on Saturday evening, with a good representation of the ministry present. The house was filled to its utmost capacity.—David H. Snader, Akron, Pa., May 21.

Hanover church held a love feast May 10, with Eld. Henry Beelman officiating. Ministers present were Brethren John L. George and Bro. S. H. Miller, of East Berlin, Pa., Bro. D. B. Hoff, of Blooming Grove, and Bro. Henry Beelman, of Dillsburg, Pa., besides our elder, Bro. William H. Miller, and our three home ministers. About 165 members communed, and the audience was so large that all could not get into the house. We had very good work. One was received by letter on Sunday morning.—W. B. Harlacher, Hanover, Pa., May 14.

Indian Creek.—May 2 we held our love feast. The evening following, May 3, Bro. Jacob Longenecker, of Palmyra, Pa., opened a series of meetings. The meetings were well attended, considering the busy season. Our brother preached both in German and in English. The annual offering was taken for our orphan in India who is being educated as a native worker. The required amount is \$32.—Hannah R. Starn, York, Pa., May 22.

Mercersburg.—We closed a two-weeks' series of meetings, here at our mission point, April 12, conducted by Bro. Chas. H. Steerman, of Greencastle, Pa., with five born into the Christ-life.—F. E. McCoy, Mercersburg, Pa., May 12.

Mechanic.—Persons coming to the Mechanic Grove love feast, June 6, should leave Centre Square, Lancaster, Pa., not later than 8:30 A. M. This car connects with the Narrow Gauge in Quarryville, which will bring you to Mechanic Grove about 10 A. M. Should any want to come who can not make these connections, they should let some of our members know by letter or phone, and teams will be provided to convey them to their destination.—Mary P. Habecker, R. D. 3, Quarryville, Pa., May 18.

Red Bank.—The members of our church and the people of our community are sorry to learn that our pastor, Bro. L. R. Holsinger, expects to leave us soon. On Sunday morning, May 17, he tendered his resignation, to go into effect Aug. 31, when he and his family expect to go to Pottstown, Pa., where he will become pastor of the First Brethren church. During the past season Bro. Holsinger's stay among us, they endeared themselves to the hearts of the people here. While we regret their going, the members of the Coventry church will rejoice in securing such an efficient pastor. We expect Bro. H. H. Holsinger, of Palmyra, Pa., to preach for us June 6 and 7. The Golden Rule class of young people in our Sunday-school, is doing some excellent work in the way of holding Sunday afternoon prayer meetings for an invalid sister, who is a member of the home department.—Narcissa Ferguson, R. D. 6, New Bethlehem, Pa., May 19.

Roaring Spring.—The members of our church held our love feast, the largest yet held in our new church. Profound reverence was manifested throughout the meeting. Eld. D. M. Adams officiated, assisted by Elders Brice Sell, J. C. Stayer and our pastor, Eld. A. G. Crosswhite. From the first to the last, the most joyful and earnest participations were realized. The great spiritual outpouring began at the Sunday-school hour. The secretary reported that 227 were in class work in the several departments. Many more came in than to hear the self-examination sermon, delivered by Eld. Adams in a logical and forceful way. Several of our adjoining churches were represented. We are assured by our pastor that the annual report will show a healthy gain along all lines of church activity. June 14 is announced as anniversary day, and, according to the custom of our district, the day will also be observed as historical day. Middle Pennsylvania has a church and literary history well worth collecting and preserving. We are not sending a delegate to Annual Meeting this year, but will send a contribution for the missionary offering. Our church in council, had decided to be represented at Conference by Bro. George Repligle and wife,

but circumstances are not favorable to their going.—Elizabeth Barnett, Roaring Spring, Pa., May 20.

Greentree.—We enjoyed a very spiritual love feast at Rheem's May 12 and 13. The several ministers present brought many important duties to our remembrance. We pray that the good taught us may be woven into our every day lives.—S. R. McDannel, Elizabethtown, Pa., May 18.

West Johnstown.—At our late District Meeting our congregation was represented by Brethren J. H. Cassidy, J. E. Blough, J. W. C. Beam, J. W. Mills, N. W. Berkley, W. H. Rummel and Sister J. H. Cassidy. Since my last report Bro. Cassidy held a series of meetings at Pleasant Hill, one of our four regular meeting points, lasting over three Sunday days, with twenty-two conversions. Nineteen of them have been baptized. Last Wednesday evening, at our prayer meeting, an elderly lady was baptized. At this writing Bro. Cassidy is engaged in a protracted effort at Salisbury, Elk Lick congregation. Recently we were favored with a sermon by Elders W. G. Schrock and S. W. Ball, respectively. Over Sunday, May 17, Bro. I. E. Holsinger, our new District Sunday-school Secretary, was with us, and spoke in the Morrellville and Roxbury churches. The Roxbury school has about reached the 600 mark. Since Bro. Mills and his wife have taken up the work in Morrellville, the Sunday-school has nearly quadrupled,—the main school numbering at this time 172.—Jerome E. Blough, R. F. D. 5, Johnstown, Pa., May 18.

Woodbury.—Our council, preparatory to our love feast, was held May 9. Not very much business of a general nature appeared. Elders Brice Sell and D. A. Stayer were with us and conducted the election for two ministers, which resulted in the choice of Brethren Nelson Guyer and Jesse L. Stayer. Neither of them being present, they have not yet been installed. May 9 we held our love feast. The weather was favorable, the turnout good, and we were aided by the visiting ministers were Eld. A. G. Crosswhite and Henry Koontz. Eld. Crosswhite officiated. We expect to begin a series of meetings May 23. Eld. D. T. Detweiler, of New Berne, Pa., is to do the preaching.—J. C. Stayer, Woodbury, Pa., May 19.

SOUTH DAKOTA.

Willow Creek.—In one of our late reports it was stated that we expected Bro. W. J. Barnhart to be with us June 14, to begin a series of meetings, but we have just received word that he can not come. Bro. J. P. Souder is to take his place. We expect him here June 11. He will give several illustrated lectures, after which the meetings will continue.—Ellen Harlison, Frederick, S. Dak., May 21.

TENNESSEE.

Jonesboro.—We had services in Jonesboro today. Bro. Robert Hilbert filled the appointment. We had a very good audience. Our time of preaching has been changed from the third to the first Sunday, at 10: 45 A. M.—N. T. Larimer, Jonesboro, Tenn., May 17.

Pleasant Valley.—Church met in council May 16, Eld. J. C. Bashor presiding. Our annual Memorial Day services will be held May 30. Since my last report one sister has been restored to fellowship and one letter has been granted.—Emile E. Miller, Jonesboro, Tenn., May 20.

VIRGINIA.

Beaver Creek congregation met in council May 15, with Eld. A. S. Thomas presiding. One was received by letter, and one letter was granted. A contribution of \$50 will be sent to Annual Conference (over \$1000) by Bro. L. S. Long and family. It was also decided to give \$10, to help in getting a carriage and horses for them. Bro. J. B. Coffman will go to the Conference as our delegate. Other important business was before the council, and carefully considered. Four have been received by baptism recently. Ex-Governor Glenn, of North Carolina, will favor us with a temperance address at the Beaver Creek church May 31, at 10:30 A. M.—Nannie J. Miller, R. D. 2, Bridgewater, Va., May 20.

Burke Fork church met in council, with Bro. Austin Hylton presiding, who also acted as the morning leaver. We decided to have a meeting June 20, to hold an election for two deacons. Two dollars was collected for World-wide Missions. Bro. Jed Sowers is teaching a singing class for us, which seems to be a great help to the church. Bro. S. E. Hylton preached a good sermon on the day following. Ex-Governor Glenn, of North Carolina, will favor us with a temperance address at the Beaver Creek church May 31, at 10:30 A. M.—Nannie J. Miller, R. D. 2, Bridgewater, Va., May 20.

Mount Hermon.—We did not continue our Sunday-school during the winter, but reorganized again May 10. Bro. Lewis Brubaker was here during our organization and preached an excellent sermon. He also delivered a good sermon at the Mitchell schoolhouse in the afternoon.—Lavina Mitchell, Sanville, Va., May 18.

Mount Olivet.—We met in council April 17 and transacted considerable business. We elected and installed two deacons Brethren S. H. Flory and I. N. H. Beahm had charge of the meeting. May 20 Bro. S. H. Flory preached at Olivet, and Bro. George W. Phillips preached in our little church near Brownstown, and baptized a worthy citizen,—our postmaster. Our Brethren have been sending us preachers for some time.—John Dofemire, Brownstown, Va., May 18.

Notice.—A revised and enlarged edition of the "History of the Brethren in Virginia" will be published. Sufficient advance orders for the book have already been received to justify this statement. Table of contents will answer many inquiries. (Concluded on Page 352.)

CORRESPONDENCE

"Write what thou seest, and send it into the churches"

NORTHEASTERN DISTRICT.

The Annual Sunday-school and Christian Workers' Meetings of the Northeastern District of Ohio, Church of the Brethren, is to convene in the Wooster church, June 10 and 11, 1914.

CHRISTIAN WORKERS' MEETING.

June 10, 1 to 4 P. M.

Praise Service.—Jennie Shriver. Devotional.—O. S. Strausbaugh. Organization.

The Christian Worker at Work: (1) In Prayer Life.—Ida M. Miller. (2) In Mission Work.—H. H. Helman. (3) In Social Functions.—Cora Keller. (4) Among the Sick.—Emma Brumbaugh. General Discussion.

Evening Session, at Seven O'clock.

Praise Service.—Zuma Helstand. Devotional.—Ralph Pritchard.

(5) In Temperance Work.—A. W. Harrold. Text, "Here am I, send me." General Discussion.

SUNDAY-SCHOOL MEETING.

June 11, 9 to 11 A. M.

Praise Service.—W. H. Garber. Devotional.—Cora Keller. Roll Call and Organization.

Our Attitude to the Graded Sunday-school Lessons.—A. F. Shriver.

Sunday-school Organization.—Edson Wolf. General Discussion.

Afternoon Session, 1 to 4.

Praise Service.—J. H. Basinger. Devotional.—Wm. Desenberg.

How Make Sunday-school Teaching Attractive?—P. D. Strausbaugh.

The Holy Spirit as a Guide and Helper in Teaching.—D. F. Stuckey.

Cooperation of the Parents and the Sunday-school Teacher.—Elsie Miller.

Sunday-school Standard.—Floyd Irvin. General Discussion. Committee: Bertha A. Culler, Ella C. Weaver, Rachel Mohr. Bring your "Kingdom Songs."

CANTON CITY, OHIO.

The annual visit was made by our deacons prior to our council, April 14. The report showed all the members to be in love and union, and willing to continue in the true faith. A large amount of business was disposed of in the various departments of church work. May 10 we had a large attendance of mothers and fathers. We honored and esteemed them alike, by putting them on the same level. May 17 two were received by baptism. They came eleven miles to our city, in order to unite with the people of God, there being no Brethren church close to where they live. They contemplate moving nearer to a Brethren church in the near future. They have five children who are old enough to attend Sunday-school.

On the same day, May 17, Bro. Edson Wolfe, our District Missionary and Sunday-school Secretary, was here, and gave us good and wholesome instruction. Bro. Wolfe magnifies his calling. Our attendance at Sunday-school averaged ninety-seven during April and May. We are trying to carry on the work of the Master in this great city by making sacrifices, and we feel encouraged by the help afforded us by our District. We are crowded for room, but as soon as the basement is finished we hope to do more and better work. J. F. Kahler.

Canton, Ohio, May 19.

PEACE COMMITTEE REPORT.

The National Peace Committee beg leave to give, as their Third Annual Report, the following:

As a committee, we came into existence in 1911, and having thus far received no contributions, we, therefore, have no financial statement to make.

The first Peace Program was given at York, Pa., the second, at Winona, Ind., and the third is arranged for Seattle, Wash. Besides this we have been furnishing the editors of the church periodicals with such information as, in our judgment, keeps the doctrine of peace fairly well before our people. During the past year we also had printed for distribution, the famous "\$300 Prize Essay on War," by J. L. Mosby. Also, during the Christmas season, when we were celebrating the birth of the Prince of Peace, we, as your Committee, sent the following Peace Letter:

To the Honorable Woodrow Wilson,
President of the United States of America,
Washington, D. C.

The National Peace Committee of the Church of the Brethren do hereby give personal expression of their approval of the constant and persistent pursuit of peaceable methods in the policy of the Honorable Woodrow Wilson, President of the United States of America, respecting the troubles now existing in the Republic of Mexico.

It is Our Prayer, that he who has promised to give to all liberally, may bestow all needed wisdom and guidance to President Wilson and his advisers through the embarrassing situation, and that the dignified and honorable treatment may result in good to the neighboring and troubled country, as well as to the credit of our country and to the promotion and progress of the cause of international arbitration and universal peace.

National Peace Committee of the "Church of the Brethren."
—J. Kurtz Miller, New York City; W. J. Swigart, Pennsylvania; Daniel Hays, Virginia.

Again on May 20, 1914, we sent a second letter as follows:

To the Honorable Woodrow Wilson,
President of the United States of America,
Washington, D. C.

Permit us to express Committee of action, in behalf of the fact that you have accepted the friendly offices of the envoys from the South American Republics in a mission of peaceful settlement of the issues between the United States and Mexico. In the name of the Great Prince of Peace we pray that the hand of State may be guided in this critical time, so that law and order may be established in our sister Republic. Furthermore, we fondly hope that the creation of a landholding peasantry may be a factor in bringing contentment, and laying the foundation for a Government that is both stable and constitutional.

To have rendered such a result possible will be an achievement worthy of an administration which has desired only the welfare of the Republic of Mexico.

Yours in Behalf of the Coming Day of Universal Peace,
National Peace Committee of the Church of the Brethren.—J. Kurtz Miller, New York City; W. J. Swigart, Pennsylvania; Daniel Hays, Virginia.

SPOKANE, WASHINGTON.

We arrived in Spokane Nov. 1, 1902, with our family of eight children, the oldest being fourteen years of age. We purchased property in West Grove addition to Spokane, at G Street and First Avenue. At that time there were no street cars, electric lights or water in that addition. Nov. 20 we moved into our little two-room house, in which, with some improvements made since, we still reside.

Early in 1903 Eld. D. B. Eby, of Sunnyside, Wash., with Eld. D. M. Click, and a few other members, from Tekoa, Wash., came to Spokane. There being only a few members here, a council was held at our home, at which time and place arrangements were made to have meetings once a month, in charge of the ministers from Tekoa. These were Eld. D. M. Click and J. Harman Stover. Later Bro. John G. Miller, at Tekoa, was called to the ministry, and was also instrumental in the work at this

place. Eld. S. H. Baker, of Wisconsin, who passed away last winter, was with us about nine months in the years 1904-5, and did some efficient work.

In 1906 we succeeded in securing a lot, and built a house of worship, which brought joy to many hearts. After about three years, the Spokane, Portland & Seattle Railroad Company bought our church property. We then purchased 1½ lots on Holly Avenue and B Street, and built another house of worship, which was dedicated June 23, 1909. Bro. J. U. G. Stiversen preached the dedicatory sermon.

We have enjoyed many happy seasons of worship in the new churchhouse, where the mission work is still being carried on. We have no minister active in the work, and have had no preaching since last November. We have a very interesting Sunday-school and Christian Workers' Meeting with fair attendance. Eld. A. B. Peters, of Wenatchee, is in charge of the work here. Our council will be held in the near future, at which time our elder is to be with us and remain over Sunday. We have two applicants who will be baptized at that time.

We are looking forward to the time of our Annual Conference in Seattle, and heartily invite those going through Spokane to stop and see our city, especially those who contemplate a change of location. This is a good chance for a whole-souled minister to develop his activities. The local mission board is doing some active work this year. The Spokane Chamber of Commerce is doing much to make it interesting for the delegates and members on the through trains, or any that may come on any special trains. Special attention will be given to those who are coming with the view of locating in this Inland Empire.

Spokane is a splendid place to live and labor. The climate is excellent. The soil in the adjacent farming regions is good and the land offers all kinds of farming opportunities.

Those who come to the Seattle Conference should see this Spokane country before they return home. I would suggest that they arrange to stop on their return trip, as special excursions are being organized to show the surrounding agricultural districts to all who may come.

S. 109 G Street, Spokane, Wash. G. D. Aschenbrenner.

ANTELOPE VALLEY, OKLAHOMA.

Our congregation is now enjoying a series of meetings, conducted by Bro. J. H. Morris, who arrived here May 5. The meetings have now been in progress less than a week, but the attendance and interest have been good. One has already shown a willingness to follow Christ, and others seem to be near the kingdom.

May 10 was a day of spiritual refreshing. We met at 10 A. M. for Sunday-school, and much interest was manifested in regard to our lesson of "The Unjust Steward." Following this we enjoyed a splendid sermon by Bro. Morris. By special request, Bro. Morris delivered a sermon at 3 P. M., in the Elkhorn schoolhouse, a distance of five miles. In the evening we met at 6:30 for song service, which was followed by a special Old Folks' Program, conducted by Bro. W. E. Cook, in which both young and old took part. It being Mothers' Day, many beautiful and tender thoughts were expressed in honor of our mothers. At the close of the Christian Workers' Meeting we were again permitted to enjoy a sermon by Bro. Morris. Many seemed to be deeply impressed. At the evening services our schoolhouse was crowded to overflowing, and many could not gain an entrance. Some came from a distance of seven and eight miles, and a few came even farther than that. We certainly feel our need of a churchhouse, and with the Lord's help it is our plan to begin on a house of worship just as soon as possible. Our Sisters' Aid Society has been meeting every Thursday, and we hope to accomplish a great amount of work during the year.

R. D. 4, Billings, Okla., May 11. Grace Underwood.

WHILE ON YOUR WAY TO SEATTLE.

The trip through the Yakima Valley, over the line of the Northern Pacific Railway, will be one of the features of special interest to all delegates and members who expect to attend the Conference, to be held at Seattle, Wash., June 18 to 28, inclusive.

The main line of the West referred to traverses the Yakima Valley for a distance of more than one hundred miles. From Kennewick to North Yakima the railroad winds through the center of the greatest irrigation project that the Government is developing. The tourist sees from the car window a moving panorama of agricultural development under the best irrigation systems in the country. In this sweep of over one hundred miles something like 220,000 acres are being cultivated under intensive farming conditions.

To furnish the water that has made it possible to turn this vast acreage, once given over to sagebrush, into productive fields and orchards, the United States reclamation service has expended something like \$6,000,000 to \$7,000,000. Private capital has spent about \$5,000,000 in the construction of diversion canals, dams, and headgates, and storage reservoirs, for holding the precipitation that falls on the Yakima water-shed, and diverting it to the lands. The Government has over 600 miles of canals and private ownership 450 miles, operating in the valley.

The Yakima Valley has essentially been given over to diversified farming. The farm unit, under the Government projects, was fixed at 40 acres. In large areas of the valley, given over to fruit growing, the average holding for each family is not over fifteen acres and in many instances as low as five acres. From Kennewick to North



Church at North Yakima, Wash.

Yakima there are probably 60,000 acres given over to fruit-growing,—the remaining acreage under cultivation being given over to diversified farming, of which alfalfa and corn are the principal crops, stock raising and dairying being the chief adjuncts.

It will be remembered that North Yakima, which lies in the very heart of the great fruit-producing area of the Yakima Valley, made a strong bid, this year, to have the Annual Conference of the Church of the Brethren meet in this city. The State Fair Grounds were offered for the purpose and the State buildings were to be thrown open to provide facilities for holding the Conference. North Yakima has splendid facilities for the entertainment of visitors. It is a modern western city with well-paved, well-lighted streets, fine business-blocks, modern hotels and handsome residences. Suburban lines run into the diverging valleys and improved roadways lead into the orchard districts. The officers of the Commercial Club extend an invitation for delegates and members to stop off at North Yakima, and they agree to provide free trips into the surrounding orchards for all who will accept the invitation.

The Church of the Brethren is represented in the Yakima Valley with two well-organized congregations,—one in North Yakima and the other near Sunnyside. As early as 1899 Eld. J. U. G. Stiversen was assigned work in North Yakima by the District Mission Board, and he held services in the schoolhouses of the surrounding country. In March, 1900, the writer located in North Yakima and for a time held Sunday-school and preaching services in his home, but Jan. 1, 1902, the church at North Yakima was organized, a meetinghouse was bought, and regular services held. In 1908, owing to the rapid growth of the work, this house was sold and the present church, shown in the accompanying cut, was built at the corner of Fifth Avenue and C Street. It is a commodious building and



Church at Sunnyside, Wash.

most convenient for the work. The church membership is in splendid working condition and extends a hearty welcome to all who care to locate here. The congregation near Sunnyside is in charge of Eld. D. B. Eby, and is doing splendid work under convenient conditions. We also present a cut of this church.

George E. Wise.

North Yakima, Wash., May 9.

SISTERS' AID SOCIETIES

MILL CREEK, VA.—Our Sisters' Aid Society met twelve times during 1913, with an average attendance of eleven members. Four boxes were donated during the year. Two of these were sent to the Mount Carmel Mission, Eastern Virginia, one to the Orphans' Home in Timberville, Va., and the other to the Harrisonburg Hospital, Va. Our donations amounted to \$58.05; the birthday offering was \$9.05. We made and gave comforters and quilts to needy ones. We also made garments, counterpanes and little fancy things for sale, to the amount of \$4.22. We collected \$36.68; \$55.55 was paid into the treasury, and \$54.55 was paid out, leaving \$22.05 in the treasury at the close of the year. The total

amount for the year was \$114.10. Our society was reorganized in December with the following officers: Sister Annie Begoon, President; Sister Lena Arey, Vice-president; the writer, Secretary; Sister Catharine Lann, Treasurer.—Sattie E. Long, Penn Laird, Va., May 10.

NOKESSVILLE, VA.—The following is a report of our Sisters' Aid Society for the year ending Jan. 30, 1914. Twelve afternoon meetings were held, with an average attendance of nine. We made caps and comforters, and worked counterpanes. One box of clothing, together with one comforter, was sent to the Greene County Mission, and one box was given to a needy family at home. Eight comforters were sold and three given away. We had \$10.78 in the treasury at the beginning of the year, received \$17.34 by offerings at our regular meetings, \$5.35 for caps, and \$16 for comforters, making a total of \$49.37. Our expenses amounted to \$8.39, paid out \$5 to a poor brother, gave \$10 to the Greene County Mission, \$10 to our home mission, and \$5 to the District Mission, leaving a balance of \$16.39. Our officers for the year are Sister Fannie Flory, President; Sister Jane Harpline, Vice-president; the writer, Secretary-treasurer.—Lucy Long, R. D. 1, Nokesville, Va., May 11.

OWL CREEK, OHIO.—Our Sisters' Aid Society was organized in April, 1913. Before the close of the year eight regular meetings were held, also two special meetings. We had an enrollment of twenty-two, with an average of thirteen during that period. We sewed six days, at \$2 a day, at different homes. Our work consists of making aprons, bonnets, dust-caps, prayer-coverings and quilting. We received \$39.95 from sales, membership fees and donations. The society gave one quilt to a minister's wife. We paid out for material \$8.22. Balance on hand, at the close of the year, \$31.73. During the first four months of 1914 monthly meetings were held. We quilted two quilts; two nine-piece clothes-pin holders, two kitchen aprons and tied three comforters. We served two sale dinners, realizing \$48.95. We received during four months \$14.24. Our expenses were \$8.99. We donated one quilt. We sent \$22 to the China Orphanage; \$10 to the Canton church; \$10 to our pastor; \$10 to help meet the expense of the metal ceiling in the church; groceries to the amount of \$5 were given to a very unfortunate family. The husband, in attempting to board a moving train, had both limbs cut off. Balance, April 30, \$28.93. The following officers were elected for the year: President, Hazel Workman; Vice-president, Lizzie Bechtel; superintendent, Martha Bechtel; Assistant Superintendent, Nancy Workman; Secretary, Bertha Swank; Treasurer, Lizzie Toms.—Mrs. Martha Bechtel, Bellville, Ohio, May 1.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Delauter-Domer.—At the home of Benjamin Domer, four miles south of Canton, Ohio, May 14, 1914, Bro. Ora D. Delauter, of Idaville, Ind., and Sister Eva Domer, of Canton, Ohio.—J. F. Kahler, Canton City, Ohio.

Eisenhour-Snyder.—By the undersigned, at his home in Abilene, Kans., April 22, 1914, John D. Eisenhour and Sister Martha E. Snyder, both of Navarre, Kans.—J. F. Hantz, Abilene, Kans.

Kintner-Lobdell.—By the undersigned, at his residence, April 25, 1914, Bro. Owen Kintner, of Ney, Ohio, and Miss Ethel Lobdell, of Mark Center, Ohio.—D. G. Berkebile, Delta, Ohio.

Ward-Rau.—By the undersigned, at the home of the bride's parents, Brother and Sister Henry A. Rau, of Beaverton, Mich., May 6, 1914, E. Charles Ward and Grace May Rau.—Nathan K. McKimly, 1118 Earl Street, Toledo, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bursk, Margaret Catherine, nee Journy, born in Wood County, Ohio, March 11, 1852, died at her home in Sterling, Ill., May 14, 1914, aged 62 years, 2 months and 3 days. She was married to Joseph Bursk Oct. 26, 1871. To this union were born five children, three of whom preceded her to the spirit world. She leaves her husband and two children. Sister Bursk was a faithful member of the Church of the Brethren for the past thirty-three years. She called for the elders and was anointed during her last sickness. Funeral at the Church of the Brethren, Interment in Sterling cemetery. Services by the writer.—J. U. G. Stiversen, Sterling, Ill.

Clayton, Sister Martha Anna, nee Copeland, born in Fayette County, Ill., Oct. 28, 1858, died in New Mexico May 11, 1914, aged 55 years, 4 months and 13 days. She married Bro. Hiram Clayton in December, 1903. Four children were born to this union. She united with the church soon after her marriage, and lived a consistent Christian life. Her husband, four children, her father and mother, six sisters and five brothers survive her. Services by the writer in the Presbyterian church, Text, Heb. 6: 19. Interment in the cemetery near by.—D. T. Wagner, Beecher City, Ill.

Deaven, Sister Susannah, wife of John Deaven, born Dec. 27, 1838, died April 9, 1914, aged 77 years, 3 months and 17 days. Services and interment at the Moonshine church by Elders John H. Witmer and Adam J. Shope. Text, Psa. 17: 11.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa.

Delander, Sister Barbara, died April 30, 1914, aged 69 years. She was married to Bro. Jacob Delander. Fourteen children were born to this union. Eleven survive her. She was a member of the Church of the Brethren forty-eight or fifty years. Services in the Baptist church at Lost City by the writer, assisted by Eld. Henry Moyers. Text, Heb. 9: 27. Interment in the Laurel Hill cemetery.—S. W. See, Mathias, W. Va.

Etter, Sister Sarah, nee Koontz, widow of Eld. David Etter, of sacred memory (who died some years ago while engaged in baptizing an applicant), born June 2, 1827, died April 26, 1914, aged 86 years, 10 months and 24 days. Sister Etter was a consistent member of the Church of the Brethren for many years, and served well while her husband was of the Big Swatara congregation. Her seat in the sanctuary was seldom vacant. She leaves a number of children. Services at Hanoverdale, by Bro. Shope, of Kansas. Text, 2 Tim. 4: 6-8. Interment at the same place.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa.

Frame, Sister Julia A., nee Christian, born in Preble County, Ohio, Nov. 25, 1838, died May 14, 1914, at the home of her daughter, Mary Vancocock, near Mont Ida, Kans., after a few weeks' illness, which she bore with Christian fortitude, aged 75 years, 5 months and 19 days. She was a faithful member of the Church of the Brethren for thirty-four years. Sister Frame was the mother of three daughters and one son. The son died in infancy. Services at the home of Sister Mary Vancocock by Eld. John Sherfy. Text, John 13: 35.—Leola Fenton, Union Deposit, Pa.

Fravel, Woodrow Wilson, infant son of Brother Charles and Sister Alice Fravel, died at their home near Clayton, Ohio, April 24, 1914, aged 18 days. Services by the home minister, William Minnich, of D. C. 11, Ohio. Text, Ps. 138: 14. Frank, Bro. John, born in Ohio, Nov. 23, 1834, died at the home of his son, William, at Des Moines, Iowa, April 21, 1914,

aged 79 years, 4 months and 28 days. He married Susan Brubaker-Elison July 24, 1859. His wife, two sons and two daughters survive. Bro. Funk united with the church in 1859, and was later called to the ministry, in which capacity he served the church for nearly a quarter of a century. Services at the Maxwell Brethren church by the writer, assisted by Eld. E. D. Fisel, Virgil C. Fimmel, 1335 East Sixteenth Street, Des Moines, Iowa.

Hawes, Sister Margaret Jane, nee Snyder, born Nov. 5, 1850, died at her home in the Plymouth congregation, Ind., May 13, 1914, aged 63 years, 6 months and 8 days. Her first husband was Daniel Bacon. They were blessed with one daughter, who still survives. Her second marriage was to Daniel Harner, who died July 26, 1903. This union was blessed with six sons and three daughters. One son and one daughter preceded her to the grave. Sister Harner was a faithful member of the Church of the Brethren for a number of years. During her sickness she called for the elders and was anointed, submitting herself wholly to the Lord's will. She leaves five sons, three daughters, two stepsons and five stepdaughters. Services by Bro. J. W. Root and Bro. Jeremiah Barnhart. Interment in the Plymouth cemetery.—Lulu E. Ulrey, R. D. 4, Box 41, Delphi, Ind.

Lehman, Anna Frances, daughter of James R. and Daisy R. Lehman, of 42 West Liberty Street, Lancaster, Pa., died April 28, 1914, aged 1 year, 4 months and 14 days. Death resulted from pneumonia and brain fever. She was the only child. Services by the writer at the house. Interment in the Millersville cemetery.—H. B. Yoder, 343 Charlotte Street, Lancaster, Pa.

Luney, Sister Rosa, nee Starky, died of pneumonia May 12, 1914, at her home near Nafta, Pa., aged 42 years, 5 months and 13 days. June 17, 1890, she married Bro. Robert Luney. To this union were born three sons. Her husband, three sons, her parents and three sisters survive. Sister Luney united with the Church of the Brethren early in life, and was a faithful member. She was afflicted with asthma for thirty-one years, but she suffered with patience. A few days before her death she called for the elders and was anointed. Services at the Cedar Bluff church by Elders D. A. Naft and J. T. Cummins. Text, Luke 12: 42. Interment in the Naft cemetery, near by.—Maude Cummins, Nafta, Pa.

Marah, Mrs. Mabel, nee Skala, died at her home in Des Moines, Iowa, April 29, 1914, aged 20 years, 4 months and 17 days. A husband and two small children survive her.—Virgil C. Fimmel, 1335 East Sixteenth Street, Des Moines, Iowa.

McNabb, Florence, nee Lillard, born in Newport, Tenn., Dec. 14, 1855, died May 12, 1914, aged 58 years, 5 months and 28 days. March 20, 1873, she was married to Joseph McNabb, and united with the Baptist church the same year. She came to Kansas in 1885, and from there went to Oklahoma, soon after the opening of the country. Since then she has lived in this community. She was a faithful, loving wife, a good mother, a kind friend and neighbor, and a true Christian. Her husband, five sons and two daughters survive; also one brother and one sister. The children were all present, except the oldest one, who lives in Portland, Oregon. Services at the home and at the Good Hope church by the writer. Text, Job 14: 14. Interment in the Good Hope cemetery.—J. A. Root, R. D. 2, Waynoka, Okla.

Miller, Sister Maria, beloved wife of Bro. John G. Miller (deceased), died April 17, 1914, at her home with her daughter Ella, near Spring Grove, Pa., aged about seventy-five years. Father preceded her about seventeen years. Our mother is survived by four sons and five daughters,—all members of the church. One son is in the ministry. Mother was a loyal member of the church for some thirty years. For the last ten years she was an invalid, but she bore her affliction patiently. Services at Roth's church near Spring Grove by Brethren D. B. Hoff, Israel M. Bowser and D. H. Baker. Interment by the side of her husband in the cemetery close by. Howard R. Miller, York, Pa.

Peters, Sister Julia, died at her home in the Middle River congregation, Augusta Co., Va., aged 68 years and 2 days. Several children preceded her. She leaves a husband and two daughters. Sister Peters lived a consistent Christian. Services by Brethren D. C. Ploery and A. B. Early. Text, 2 Tim. 4: 6.—J. F. Miller, Grottoes, Va. (Letter dated May 13.)

Pietz, Sister Alice B., nee McClain, born Dec. 12, 1839, died at her home in Fishing Creek, Pa., April 5, 1914, aged 74 years, 8 months and 23 days. She became a member of the Church of the Brethren in 1862. She was suffering with consumption and was scarcely able to be baptized. Services and interment at the Baker house by Eld. John H. Witmer and Bro. Patrick. Text, Psal. 102: 24.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa.

Smith, Bro. Charles, died in the bounds of the Oak Hill congregation, Va., April 21, 1914, aged 62 years. His wife, and one daughter by his first marriage survive. His first wife died twenty-five years ago, April 17. He was a good Christian man and loved by all who knew him. The church has lost a faithful member. Services at the home by his pastor, Eld. John Ciamanah, after which his body was laid to rest in the Smith cemetery, beside his wife and three children.—Mary Dinger, Carmel, Va.

Steel, Sister Rosie S., wife of Bro. Theodore Steel, and daughter of Bro. William and Sister Sarah (deceased) Ritchey, born June 8, 1859, died suddenly of apoplexy, at her home in the Yellow Creek church, Pa., May 5, 1914, aged 44 years, 10 months and 26 days. Her husband, four children and three stepchildren survive; also her father, two brothers and seven sisters. Her remains were taken to Snake Spring Valley, her father home, where services were held in the Brethren church by Eld. D. A. Stayer, assisted by Bro. Joseph Snyder. Text, Matt. 24: 44. Interment in the Ritchey graveyard.—Katie Stayer, Hopewell, Pa.

Swartz, Bro. John, died of heart disease in the Barren Ridge congregation, Augusta Co., Va., May 9, 1914, aged 70 years, 9 months and 2 days. He united with the Church of the Brethren fifty years ago and lived a consistent Christian life for more than half a century. He leaves a devoted wife, three daughters and one son. Services by Eld. D. C. Ploery, assisted by Brethren N. W. Coffman and C. M. Driver. Text, 2 Cor. 5: 1. Interment in the Barren Ridge cemetery.—Wm. H. Coffman, R. D. 2, Fishersville, Va.

Whittleman, Bro. John, of Highland County, Va., in the mission territory of the Sangerville congregation, near the Bull Pasture Mountain, July 24, 1842, died May 14, 1914, aged 71 years, 9 months and 10 days. Bro. Whittleman married Susan Wilfawn in June, 1861. Ten children were born to this union. His wife preceded him in death about fourteen years ago. Bro. Whittleman came to his inheritance by the kick of a horse. His sufferings were intense, and he died the fourth day after the accident. Two daughters, one son and one aged sister survive him. Bro. Whittleman united with the Church of the Brethren soon after marriage. He was loved and highly respected for his noble Christian character. Services at the home by Bro. Josiah Beverage. Text, Matt. 24: 44. He was assisted by Rev. Hammond and Dr. Jones, of the M. E. church. Interment in the Fletcher cemetery.—D. H. Smith, R. D. 3, Mount Solon, Va.

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- Gallilean Gospel. The. By A. B. Bruce.
- Giving a Man Another Chance. By Wilton Merle Smith.
- Getting One's Bearing. By Alexander McKenna.
- Ideal Life. The. By Henry Drummond.
- Influence of Christ in Modern Life. The. By Newell Dwight Hillis.
- Inter-Communication With God. By M. P. Telling.
- Jewish Social Life. By Alfred Edersheim.
- Listening to God. By Hugh Black.
- Living Christ and the Four Gospels. The. By R. W. Dale.
- Making of a Man. The. By James W. Lee.
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- Men and Morals. By James Stalker.
- Messengers of Today to Men of Tomorrow. By George C. Lorimer.
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- Mind of the Master. The. By Ian MacLaren.
- Modern Crisis in Religion. By George C. Lorimer.
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- None Like It. By Joseph Parker.
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(Concluded from Page 349.)

quires. A book will be ready for each one who has given his order. By request the date of going to press has been put off until Aug. 16, and the advance order price of fifty cents per copy will stand until then. All who desire to take advantage of this extremely low price should not fail to place their orders by that time. Address all advance orders to the writer.—D. H. Zigler, Broadway, Va., May 20.

Pleasant Hill church met in council May 9. Bro. A. N. Hylton presided. Two letters of membership were granted, and other business disposed of. On Sunday morning we met for Sunday-school, after which Bro. S. E. Hylton delivered a good sermon to an attentive congregation. As stated in a previous issue of the Messenger, seven were baptized. The young man, who had awaited the rite, was, together with a young sister, baptized on Sunday after services.—Ruth A. Hylton, R. D. 4, Willis, Va., May 30.

WEST VIRGINIA.

Bluefield.—Our congregation met in council May 3, with Eld. J. H. Murray presiding. Bro. J. H. Helms, previously elected to the deacon's office, was duly installed. Bro. C. E. Boone was chosen as delegate to Annual Meeting, with Eld. J. H. Murray as alternate. We decided to hold our love feast June 14. The church unanimously agreed to assist in the support of a permanent minister at this place, whom we hope to secure in the near future. We decided to hold a series of meetings this fall. We will have preaching services each Sunday evening, and Sunday-school at 10 A. M.—Mrs. C. E. Boone, Bluefield, W. Va., May 17.

Kegley.—Bro. Joseph Akers, of Oakvale, W. Va., came to Kegley, a mission point, and preached two soul-stirring sermons May 17. Two dear ones came out on the Lord's side, and will put on Christ in baptism in the near future.—Andrew Reed, Rock, W. Va., May 18.

EASTERN MARYLAND.

The work of our District Meeting for 1914 is now history, and we hope that what has been done has the approval of heaven.

On Thursday, April 21, at 1:30 P. M., the meeting convened in the Pleasant Hill house of the Bush Creek congregation. Last year's officers were present and had charge until the organization was effected as follows: Eld. A. P. Snader, Moderator; Eld. Chas. D. Bonsack, Reading Clerk; the undersigned, Writing Clerk. Bro. A. P. Snader was elected to represent the District on the Standing Committee at Seattle, with Bro. Chas. D. Bonsack as alternate. Brethren W. E. Roop and Chas. D. Bonsack were retained on the Mission Board for a term of three years. With very few exceptions the officers of the District were retained in their places of duty. All reports show development along the several lines of church activity.

The Secretary and Treasurer of the Trustees of the Fahrney Memorial Home for the Aged were on hand with reports, showing prosperous conditions, and that the institution is out of debt. The District Sunday-school, the Missionary, the Temperance and the Mission Board Secretaries, in their reports, set forth the needs and difficulties of the District, and all met with approval. The temperance cause seems to be a live wire movement at this time, and we may hope for more dry territory in our midst ere long. The Mission Board asks for \$1,000 to forward the work for the year.

Blue Ridge College seems to be established to stay, as evidenced by the report of the Educational Committee. It is in the league of colleges in the State, to establish a State University.

New business consisted of six papers from the churches. Fulton Avenue church, Baltimore, called for the District Meeting in 1915. It was decided to meet with the Brethren of the Denton church in 1915. A paper, asking specific use of mission funds, was respectfully returned. Two papers, aiming to advance the Sunday-school work, were adopted. Lists of members, with a special mention of those who are regular in attendance at Sunday-school, are to be furnished the District Sunday-school Secretary. The churches are to see that the regularly-elected officer is in attendance at District Sunday-school Convention, and that means be provided therefor. Two papers, intended for Annual Meeting, and deploring a worldward tendency among church members, were lost, Annual Meeting having

already covered the ground by the decision of 1911, Sec. 8, in the report of the Committee on Dress.

Eld. A. B. Barnhart, of Middle Maryland, and Bro. D. K. Clapper, of Western Pennsylvania, were present, and gave the meeting a good word or two as opportunity afforded.

The weather was excellent, the attendance good, but the churches were not all represented. From the sixteen churches only thirty delegates were present, and some of them were not in attendance all the time. Two churches had but one delegate, and one was not represented at all.

The Bush Creek people know how to care for such a meeting, and the people who attended. Open homes, open hearts and heavily-loaded tables are characteristic there. May the work done, and the impressions made, be sanctioned by our Father in heaven, and may he lead us into fuller service for him until the next District Meeting on the Eastern Shore of Maryland.

M. C. Flohr, Writing Clerk.

338 Eighth Street, S. E., Washington, D. C.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 9, North Dakota, Eastern Montana and Western Canada, Cando church, N. Dak.
July 22, 23, Oregon, Bandon church.

LOVE FEASTS.

California.
June 6, 2 pm, Empire.
Colorado.
June 6, 6 pm, Mount Garfield.
July 6, 7 pm, Sterling.
Illinois.
May 31, 6:30 pm, Milledgeville.
May 31, 7 pm, Lanark.
June 6, 6 pm, Pine Creek.
June 6, 7, 2:30 pm, Hickory Grove.
June 6, 7, 1 pm, Yellow Creek.
June 7, 7 pm, Sterling.
June 13, Batavia.
June 14, 7 pm, Polo.
Indiana.
May 31, 6 pm, Huntington.
May 31, Logansport.
June 4, Bauge.
June 6, 5 pm, Laporte, Ross house.
June 6, Washington.
June 6, New Salem, four miles northeast of Leesburg.
June 6, 7 pm, Four Mile.
June 6, 6:45 pm, Monticello.
June 6, 7 pm, Mississinewa.
June 6, 5 pm, West Manchester.
Iowa.
May 31, Cedar.
June 3, 4, Dallas Center.
June 6, 8:30 pm, Sheldon.
June 6, Osceola.
June 6, 6 pm, Fairview.
June 6, 2 pm, South Keokuk.
June 6, 2 pm, Des Moines Valley.
June 6, 7, 10:30 am, Dry Creek, near Robins.
June 6, 7, Spring Creek.
June 8, South Waterloo.
June 13, Indian Creek.
June 13, Salem, country house.
June 13, 2 pm, Franklin County.
June 14, Cedar Rapids.
Kansas.
May 9, Cottonwood.
May 21, 7 pm, Peabody.
May 31, Altamont.
June 6, 11 am, Fortis.
June 6, 11 am, North Solomon.
June 6, Mont Ida.
June 6, Parsons.
June 6, 6 pm, Abilene, Holland house.
June 6, 4 pm, Newton.
June 8, Verdigris, Madison house.
June 13, Prairie View, Scott County.
Louisiana.
July 4, 6:30 pm, Roanoke.
Maryland.
June 6, Bear Creek.
Michigan.
June 6, 10 am, Lake View.
June 6, 10 am, New Haven.
June 11, 8:30 pm, Grand Rapids.
June 13, 2 pm, Beaverton.
June 13, 6 pm, Crystal.
June 15, 14, 6:30 pm, Saginaw.
Minnesota.
June 20, Lewistown.
Missouri.
June 6, Bethany.
June 6, Cabool.
June 13, Smith Fork, at Plattsburg.
Montana.
July 4, 2 pm, Medicine Lake.
Nebraska.
June 1, Octavia.
June 6, Arcadia.
June 6, South Beatrice.
June 6, 7:30 pm, Alvo.
June 6, 7:30 pm, Highline.

North Dakota.

June 6, Williston.
June 20, Columbia, near Brantford.
June 27, 5 pm, Kenmare.
July 2, 10 am, Surrey.
July 4, 10 am, Flora.
July 4, Carrington.
July 4, Rock Lake.

Ohio.

May 30, 31, 6 pm, Hickory Grove, West Charleston house.
May 31, Ashland.
May 31, 5 pm, Troy.
May 31, Eagle Creek.
June 6, Greenspring.
June 6, 2 pm, Middle District.
June 6, 2 pm, Ash Grove.
June 6, 5 pm, Beech Grove.
June 6, Eversole, Wolf Creek house.
June 6, 10 am, East Nims-shiller, Brick church.
June 13, Blanchard.
June 13, Silver Creek.
June 13, Canton Center.
June 20, 10:30 am, Richland.
June 20, 10 am, North Poplar Ridge.
June 20, 10 am, Springfield.

Oregon.

June 13, Mohawk Valley.
July 25, Bandon.

Pennsylvania.

May 31, 10 am, Snake Spring Valley.
May 31, Meyersdale.
May 31, Scalp Level.
May 31, 10:30 am, Manor, Penn Run house.
May 31, Fairview.
May 31, 4 pm, Harrisburg.
June 2, 9:30 am, Spring Grove.
June 2, 3, 9:30 am, Little Star, Myers house.
June 3, 4, 10 am, Chiques, Chiques house.
June 4, 6, 9:30 am, West Conestoga, Middle Creek house.
June 6, 5, 1:30 pm, Conestoga, Bird-in-Hand house.
June 6, 4 pm, Dunning Creek, New Paris house.
June 6, 4 pm, Spring Run.
June 6, 2 pm, Springfield.
June 6, Mechanic Grove.
June 6, 4 pm, Lititz, Long-necker house, in White Oak congregation, one mile west of Lititz.
June 6, 10:30 am, Ridge, Fogselsanger house.
June 6, 4 pm, Carson Valley.
June 6, 7, 2 pm, Lost Creek.
June 6, 7, 10 am, Lower Cumberland, Mohler house.
June 6, 7, Marsh Creek, Marsh Creek house.
June 6, Aughwick, Germany Valley house.
June 6, 7, 3 pm, Reading.
June 6, 10 am, Back Creek, Brant house.
June 6, Warrior's Mark.
June 7, 6 pm, West Johnstown, Roxbury house.
June 7, Middle Creek.
June 7, Juniata Park.
June 7, Summit Mills.
June 7, Shade Creek, Berkey house.
June 7, 6 pm, Albright.
June 9, 10, 3 pm, Conewago, Bachmann's house.
June 9, 10, 8:30 am, Tulpehocken, Heldeberg house.
June 9, 10, White Oak, Pennville house.
June 10, 11, 2 pm, Buffalo.
June 11, 12, Schuylkill, at Bro. Chas. Daubert's home.
June 13, Unlontown.
June 15, Sugar Valley.
June 20, Raven Run.
June 20, Pleasant View.
June 21, Montgomery.
June 21, 6 pm, Brothers Valley, Pike house.
June 28, Tyrone.

Texas.

June 13, 7:30 pm, Manvel.
Virginia.
May 31, Roanoke.
June 6, 6 pm, Manassas.
West Virginia.
June 14, Bluefield.
June 20, 2 pm, Maple Spring.

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By Charles Foster.



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Third Quarter

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., June 6, 1914.

No. 23.

AROUND THE WORLD

Suppressing Slavery in North Africa.

It is a matter of rejoicing that slavery has been practically eliminated from the domains of every civilized nation. Some of the colonies still persist in maintaining involuntary servitude, but honest efforts are now being made to insure liberty to all that are oppressed. Just now the French colonial office is endeavoring to abolish the slave markets of Morocco,—long notorious for their un-disguised and harrowing practices. Other parts of Africa are also receiving needed attention along these lines. Modern Christianity is awakening, as never before, to the importance of doing away with these "open sores" in the body of human brotherhood. "Love that is kind" can tolerate no slavery, wherever it be.

An Alarming Epidemic.

It is not yellow fever, smallpox or typhoid,—deplorable as these and many other scourges may be,—but it is an epidemic of dancing,—various in forms and names, but all of them suggestive of perversion of mind and of sensuality,—that is now sweeping over the country. It is said that even persons of the most sober demeanor have been ensnared in the prevailing craze. Apparently no remonstrance of voice or pen has been able to stem the tide, and yet, should not press as well as pulpit arouse the people to a realization of the situation as it exists today? Ministering to the low and sensual can but bring a harvest of emptiness and utter woe. Such is the testimony of history in past ages, as well as the solemn denunciation of Holy Writ. Surely, the time is here to cry aloud and spare not.

The Ways of High Finance.

For some weeks the remarkable story of Mr. Charles S. Mellen, former president of the New Haven Railroad, as given before the Interstate Commerce Commission, has aroused nation-wide interest. The recital of the complicated and extensive manipulations of the New Haven Railroad and its subsidiaries, together with the intricate stock deals involved therein, reveals a multiplicity of operations with which the persons, unfamiliar with the ways of higher finance, can not hope to cope. There is no doubt, however, that ordinarily some of the transactions, called in question, would be classed as dishonest. One thing is sure, high finance, as usually carried on, often ranks very low in moral integrity, and even the kings of finance are often guilty of things that an honest man would spurn to do.

Kidnaped and Imprisoned.

Some weeks ago we announced the sudden disappearance of Louis R. Patmont, a member of the Disciple church, and a noted temperance worker. He disappeared from Westville, Ill., March 31, but not until May 23 was his long absence accounted for. On the afternoon of the date above given he was found bound and helpless in the garret of an abandoned farm-house near Columbia, Ill. He tells of being kidnaped, beaten and imprisoned by four men, who were strangers to him. A large part of the time he was kept in a damp, loathsome cellar, suffering greatly at the hands of his cruel abductors. The best detective talent of the State is endeavoring to ferret out the perpetrators of the outrage. It is generally conceded that Mr. Patmont's woeful experience was caused by his marked activity in temperance work. If so, let the truth be made known, and the guilty ones brought to justice.

Changes in Missionary Methods.

Recent reports from large missionary centers in China indicate that, with the achievement of independence in the political field, there is an unmistakable demand for greater liberty religiously, also. Leadership in religious matters can not be permanently claimed by the foreign missionary alone. The native worker is demanding recognition, and it is now alleged that the future success of the work will be hindered unless this fact is recognized and given due consideration. In the case of some denominations this fact has been duly weighed, with the result that, by proper educational training, they now have trained Chinese preachers, teachers and laymen in encouraging numbers, who are fully able to assist in the intelligent management of missionary affairs. In many cases the financial expense of missionary enterprises is being, to a large extent, provided for by the well-developed liberality of the native members. It is the highest ideal of

every experienced missionary, so to train and develop native Christians that, in course of time, they may be amply able to minister to their own needs, and in turn send the Gospel to those who know it not.

Proposed Changes in Public Schools.

As might be expected from a progressive Western State, Oklahoma is attempting to blaze a way to better public school results by testing out a year-round school-year. By this plan, which does away with the usual extended summer vacation, the pupils are enabled to complete the required eight-year grammar school course in six years, and the four-year high school course in three. In this way pupils are promoted every three months. Judging by the results already attained in the town of Ardmore, the new plan is a most admirable one, the number of unsuccessful pupils having been reduced by nearly fifty per cent. Apparently a continuous, all-the-year-round effort is conducive to the highest intellectual attainments, and this holds good spiritually as well. For the earnest student in the school of Christ there are no vacations. He is always about "his Master's business."

A Religious Awakening in France.

Recent reports confirm statements, recently made in these columns, concerning a revival of religion, discernible in many parts of the French republic. Strange as such a sudden reaction may appear to be, among a people so volatile in general, and so largely given to pleasure and amusement, it is making itself felt, nevertheless. It appears that the better elements of the land are realizing that a people without the restraining influences of religion is like a ship without a rudder and compass,—headed for ultimate destruction. The increasing audacity of the criminal classes, the spread of financial and political corruption, the deplorable relaxation of old moral standards, in private as well as public life,—all these have doubtless contributed to a due realization of the nation's woeful plight. A deeper cause, however, is the fact that "man doth not live by bread alone"; he needs the "manna from above." Let us trust that this may be vouchsafed to the people of France in richest measure.

Mingling With the World.

While the Church of the Brethren has long contended for a line of demarcation between the church and the world, it is encouraging to learn that other religious bodies are equally anxious to guard against present-day tendencies in secularizing religion. "The Lutheran Observer," in a recent issue, strongly criticises the tendency in many churches "to mix worldly things with our modern religious movements." The writer affirms that many of our churches and coordinated religious organizations go to such extremes that it is difficult to find the line which separates them from the world. In the recent call of a pastor, special emphasis was placed upon his "athletic record," as though it were the chief thing,—more so than ample training, Christian conduct, and that degree of piety which should be the chief requisite. Granting that the "athletic accomplishments" may draw the young, to what, really, does it draw them? Is it not vital that we keep the church "unspotted from the world"?

One Who Helped Others.

Genuine regret was caused throughout the United States and elsewhere, May 26, when the death of Jacob A. Riis was announced by the daily press. Born at Ribe, Jutland, Denmark, he came to the United States when but twenty-one years old, and eventually made his stay in the land of his adoption of inestimable benefit to all. The poverty experienced in his childhood and younger manhood aroused within him deep sympathy for the poor of the great cities, whose conditions he understood as few persons of his time. He enlisted the cooperation of New York's public-spirited citizens in movements to better the conditions of the dwellers in crowded tenements and the still worse slum districts. Mr. Riis, as the author of a number of striking books, "How the Other Half Lives," "The Children of the Poor," "The Battle with the Slum," and kindred works, studied his subject matter not from theories advanced by others, but from humanity at its worst. His statements were based on the cruel, cold facts as they stared at him from the cellars and garrets of squalid city homes. The narrow, hot, filthy back alleys of the city furnished the text for his flaming sermons that the poor must be given their heritage of decent living conditions. Col. Roosevelt's estimate of Mr. Riis is brief but comprehensive: "I never knew a more useful man nor a stancher citizen."

Doctrinal Teaching in Sunday-School.

When it comes to a plain and unmistakable avowal of distinctive religious convictions, there is, in too many Sunday-schools, a most deplorable lack of clearness. Whether because of timidity or because of a fear of giving offense, there is an evident hesitancy "to give a reason for the hope that is within us." An exchange gives the following, to which we say a hearty Amen: "There is no place in the Sunday-school for teachers who are half-hearted and apologetic when the denominational question is raised. A teacher is the better for having a backbone of denominational conviction." As we have frequently emphasized before, there is a place for doctrinal teaching in the Sunday-school, and the teacher is certainly remiss who fails to make use of the opportunity.

Helping the Fallen.

We are told that twelve hundred women in New York are devoting their lives and energies to saving their sisters from falling into evil ways. These women are organized in twenty-three bands, scattered throughout the metropolis, and are working with might and main to preserve the chastity and morality of the working girls. When we note that, according to recent statistics the average wage of these working women is but \$6.54 a week, we are made to comprehend that the task of the helpers is no insignificant one. Heroic as their effort is, little advancement can be made until, by a reform of industrial conditions, the 800,000 women workers of New York City are paid a wage which suffices adequately to support them. Inferior wages means inferior living, with the only escape, to many, of either gilded vice or an untimely, dishonored grave.

Penny-Wise and Pound-Foolish.

To no nation, perhaps, are the words of our heading more applicable than to the United States. We preach economy in trifles, forgetting all about the big things, such as soil, and forest, and mineral resources, that are wasted most shamefully. In minerals alone the present waste amounts to \$1,000,000 a day,—so says the National Bureau of Mines. More than 250,000,000 tons of coal are annually wasted in inefficient mining and careless handling. Oil and gas field losses amount to \$50,000,000 annually. Scientists are urging that greater care be used, since these valuable treasures of earth, when once heedlessly squandered, can never be replaced. "Conservation," therefore, is the slogan of the hour,—and well it might be,—but let us not confine it to the resources of the earth, precious as they may be. All around us are the souls of men,—jewels of rarest worth, fit gems for the diadem of the Most High. Conservation of human souls to the highest possibilities within their reach, is our duty and sacred privilege. To be negligent of our obligations along that line means irretrievable ruin to all concerned.

Another Tragedy of the Great Waters.

With the brightest of prospects the steamer "Empress of Ireland," of the Canadian Pacific fleet, left Quebec, Canada, Tuesday, May 26, on her way to Liverpool. Two days' travel on the picturesque St. Lawrence had been made, and the last consignment of mail taken on board at Rimouski, when the steamer, at 2 A. M., Friday, found herself in a dense fog. Speed was at once slackened, and finally the vessel was brought to a full stop, with the hope that the fog would lift later on. Just before the fog appeared, Captain Kendall had seen the Norwegian collier "Storstad," about two miles away, and had promptly given to that vessel the usual precautionary signals, which were duly acknowledged. Great was the surprise, therefore, when suddenly, and at too close a range to avoid it, the "Storstad" was seen approaching the "Empress" at great speed. The steel-clad side of the liner was ruthlessly crushed by the collier's advance, as it plowed, through staterooms and compartments, into the vital parts of the liner. At once the waters rushed in, causing an explosion in the boiler room and a perceptible sinking of the vessel on the stricken side. In less than fifteen minutes after the collision, the ship sank beneath the swirling tide, many of the passengers still being asleep in their staterooms. Of the 964 who lost their lives, 753 were passengers, and 211 were members of the crew. Of the 403 rescued, 201 were passengers, and 202 members of the crew. Had there been a little more time, more of the sleeping passengers might have been awakened and saved, there being plenty of boats. This latest marine tragedy, equalled only by that of the "Titanic," has cast its gloom upon all humanity, for in a calamity like this all the world is made to mourn.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

"Wits' End Corner."

BY ARTHUR V. FOX.

Are you standing at "Wits' End Corner,"

Christian, with troubled brow?

Are you thinking of what is before you,

And all you are bearing now?

Does all the world seem against you,

And you in the battle alone?

Remember,—at "Wits' End Corner"

Is just where God's power is shown.

Are you standing at "Wits' End Corner,"

Blinded with wearing pain,

Feeling you can not endure it,—

You can not bear the strain,

Bruised through the constant suffering,

Dizzy, and dazed, and numb?

Remember,—at "Wits' End Corner"

Is where Jesus loves to come.

Are you standing at "Wits' End Corner,"

Your work before you spread,

All lying begun, unfinished,

And pressing on heart and head,

Longing for strength to do it,

Stretching out trembling hands?

Remember,—at "Wits' End Corner"

The Burden-bearer stands.

Are you standing at "Wits' End Corner,"

Yearning for those you love,

Longing and praying and watching,

Pleading their cause above,

Trying to lead them to Jesus,

Wondering if you've been true?

He whispers, at "Wits' End Corner"

"I'll win them as I've won you."

Are you standing at "Wits' End Corner"?

Then you're just in the very spot

To learn the wondrous resources

Of him who faileth not.

No doubt to a brighter pathway

Your footsteps will soon be moved;

But only at "Wits' End Corner"

Is "the God who is able" proved.

Coeur d'Alene, Idaho.

Character and Purpose of the Parables in the Savior's Teachings.

BY S. Z. SHARP.

THE word "parable," from the Greek *paraballein*, to place beside, or compare, is a brief statement of a natural event to illustrate some religious truth. Parables were used by wise men and prophets to make their statements more emphatic. Job (27: 1) makes use of a parable in his defense against his friends; Balaam, in his description of Israel (Num. 23: 7); Nathan, in his rebuke of David (2 Kings 12: 7); and so the prophets employed them generally. A parable must be natural and consistent, and made to illustrate some particular point.

When the Savior began to teach, he used plain language and made known that he was the Christ, as he did to the woman of Samaria (John 4: 26). He proved his divinity by his miracles (John 3: 2), but the scribes and Pharisees rejected him and scoffed at his teaching. Then he began to speak in parables, that the Scriptures might be fulfilled and the truth remain hidden from those who rejected the Savior, while his disciples could come and get a private explanation.

With reference to their character, the parables are of two kinds: (1) Those that state actual facts or events which occurred, like the parable of the sower, and (2) those which are hypothetical, or supposed cases, like that of the lost sheep. With reference to their time and application there are three classes: (1) Those that illustrate the beginning and growth of the kingdom, like the parable of the grain of mustard seed. (2) The parables which illustrate the activities and development of the kingdom, like the parable of the leaven (Matt. 13: 33). (3) Those which throw some light on the condition of things in the next world, like that of the rich man and Lazarus (Luke 16: 19-31).

Every parable is aimed at some particular point which it is intended to illustrate, and that point gen-

erally may be discovered by reading the context. It is a mistake, and contrary to the intent of the Author, to try to make every part of the parable illustrate something, and sometimes this would do violence to the main idea. Taking up the classes in their order we have

First Class.—Beginning with the parable of the sower we have the statement of an actual event, which might have been seen hundreds of times in Palestine. It is stated as a fact and not as a supposition or hypothesis. This parable (Matt. 13: 3-8) is intended to illustrate how Christ's teaching was being received by the four different classes of hearers, and is received the same way today.

The parable of the grain of mustard seed (Matt. 13: 31) is told as a fact which illustrates the small beginning of Christ's kingdom, with his few unlearned fishermen, and the growth which it afterwards attained, like the stone cut out of a mountain, described in Dan. 2: 34, which grew until it filled the whole earth.

The parable of the leaven (Matt. 13: 33) is stated as a fact, intended to illustrate the silent, unseen working of the Gospel and its complete, final success. Those who compare the three measures of meal to the three constituent parts of man, spirit, soul and body,—all of which are affected when a man is truly converted,—may be right, but it seems to be straining the parable beyond the point aimed at. Those who claim that the word "leaven" in the Bible always has reference to something bad, are equally mistaken, for the Savior sometimes takes a bad object to illustrate a good act, as in the case of the unjust judge (Luke 18: 1-5). The man was bad, but he performed a good deed. So leaven may be bad, but it may do good and thorough work; it is the *work* of the leaven and not the *leaven* itself to which Christ calls our attention. In studying a parable, the first thing to do is to find out the point aimed at, and let other things pass by. Also notice whether the parable is stated as a fact or only as a supposition. When Christ tells it as a fact, let us be careful not to contradict him and say it is only a supposed case.

Second Class.—This class consists of parables which are hypothetical or supposed cases, and illustrate events or activities in the further development of the kingdom of Christ. The parable of the new or "undressed cloth on old garments," or "new wine into old wine skins" (Matt. 9: 16-17), is intended to show that Christ's teaching was not to be attached to Judaism, but must remain separate in a new dispensation. The blind leading the blind, and both falling into the ditch, is not told as a fact that had happened, but it aptly illustrated what would happen spiritually to those who would be led by the teachings of the scribes and Pharisees. The parable of "the lost sheep," "the lost coin," "the treasure hidden in the field," "the pearl of great price," "the good shepherd," "the vine and the branches," are all hypothetical and not events which actually occurred, and the points they are intended to illustrate are easily understood.

Third Class.—This class, consisting of both hypothetical cases and actual facts, is intended to give us some insight into the next world. The parable of "the wheat and the tares" (Matt. 13: 25-30) and that of the "net" (chap. 13: 47-50) are hypothetical and show how the wicked shall be separated from the righteous in the next world, and how the wicked receive their eternal doom. The parable of "the prodigal son," this pearl among all the parables, is at once a history, a poem and a prophecy. It is a history of what the Savior said actually occurred. "A certain man had two sons," etc. The Savior said so. The whole story is told as an actual occurrence. Let no one deny it. It has nothing of the hypothetical about it. Next it is poetical in its cast. It is also prophetic of what will take place in the next world when the sinner, coming home to the Father, will be clothed in the garment of righteousness, will be seated at the table of eternal joy, readopted a son into the family of God, and cause rejoicing among the angels in heaven.

The parable of "the rich man and Lazarus" (Luke

16: 19-31) is stated as a fact. When Jesus says, "There was a certain rich man, and he clothed himself in purple and fine linen," we should accept it as a real occurrence and notice what it illustrates. Going back to Luke 15 we are told, "Now all the publicans and sinners were drawing near to hear him, and both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them." In answer to the Pharisees Jesus spoke the parable of the lost sheep, showing God's love and anxiety for the lost sinners. The parable of the woman and the lost coin taught the same idea. This was followed by the parable of the prodigal son, to show how God will pardon and welcome repentant sinners. All these parables were directed to the Pharisees and scribes.

Chapter 16 begins with a parable to the disciples, of the unjust steward, to show that we should so use our earthly means that when they fail we may be "received into the eternal tabernacles." "The Pharisees, who were lovers of money, heard all these things, and they scoffed at him" (Luke 16: 14). Then the Savior, for their benefit, spoke the parable of the rich man and Lazarus. It showed that the Pharisees represented the rich man, while the publicans and sinners were represented by Lazarus, lying daily at their doors, diseased with sin and receiving but the crumbs of the spiritual food on which they were daily feasting. When we have learned these facts we know the purpose for which this parable was spoken and the point aimed at. To make it apply to things not in line with Christ's teachings is doing injustice to its Author. However, in this, as in some of the other parables, we get some valuable information, which is incidental merely.

In the first place, the parable states a series of facts, and not what is merely supposed. The rich man was not in hades just because he was rich, for Abraham may have been richer and found himself in paradise. There is nothing said of his being a criminal, or being immoral; neither were the scribes and Pharisees such. They were simply guilty of what is said of those described in Matt. 25: 42: "I was hungry and ye gave me no meat; thirsty; ye gave me no drink; naked, and ye clothed me not." Then it is said of them, "These shall go away into eternal punishment; but the righteous into eternal life" (Matt. 25: 46).

There are those who claim that "eternal punishment" does not mean what it says, and that, after sufficient punishment, they will have another chance to repent. They forget that if eternal punishment can come to an end, then "eternal life," mentioned in the same verse, must come to an end also, and will take away all that is worth living for.

We notice, too, that both the rich man and Lazarus entered immediately into their respective places,—Lazarus into "Abraham's bosom," which is a rabbinical expression, equivalent to paradise, and the rich man into hades, or hell, the place where departed spirits remain until the day of judgment (Rev. 20: 12-15). There is an impassable gulf between the righteous and the wicked in the next world. They do not lose their identity nor do they forget their relatives in this world.

While the parables may be applied to persons and conditions of the present day, their primary purpose was for the benefit of those to whom they were spoken.

Fruita, Colo.

Some Things I Shall Always Remember.

BY WEALTHY A. BURKHOLDER.

ONE Sunday afternoon, soon after the death of Eld. James Quinter, almost twenty-six years ago, a little group spent an hour in the sad home. Amidst sobs and tears, Sister Quinter told us how hard it was to bear up under the great sorrow, and what a blessing the children were, as they tried to hide their own grief to cheer her. Bro. Jas. A. Sell was one of our group, and he advised the members of the family not to absent themselves from the services of the sanctuary, as some do in time of great grief, and in harmony with his counsel they did not.

I remember a remark, made by Sister Quinter that Sunday morning in beautiful May, when all nature seemed full of cheer. She was leaving the chapel just then. At the time when she thought of Bro. Quinter as being in the great congregation at Conference, his body was already in the casket, on the railroad. She said: "I was not feeling well this morning, and was tempted to remain on the couch, but I felt that if papa were here he would say: 'We must go to church.'" Little did she know of the sad news that would reach her an hour later.

But as, in that sad hour, Bro. Sell tried to console the sad hearts, Sister Quinter related several things the children had said, which helped her, and among them she told what Mamie said. On the way to the last resting-place, as they slowly ascended the hillside, Sister Quinter, in her great agony, was lamenting that now the precious dead must be laid in the dark, dismal grave. Then Mamie said: "Why, mama, Jesus lay in the grave." She said she felt reproved that the child should be more thoughtful than she had been, and the thought helped her.

This was like Mamie, and those of us, who were close to the family, when her father was laid away, remember how bravely she tried to be reconciled to Providence, and how she endeavored to restrain her grief so as to strengthen her mother for her bitter trial.

Her life was a brave one. I have known her since she was a little school-girl of fourteen. The year she first sailed for India, I was present at the prayer meeting on Round Top, at six o'clock in the evening. I remember some of the things Mary said, as her parting words. She quoted the passage: "Give ye them to eat," and said she was going to India to do what she could to fulfill that command.

On her furlough she visited us in our home and addressed large congregations in Shippensburg. She impressed all who met her with her earnestness of purpose in the work. Her whole aim seemed to be her work in India, and no wonder the workers there miss her. There was never anything frivolous about Mary. She was always interested in deep and good things. Her preparations for the hospital, and her taking leave of her fellow-workers were done bravely,—just as she had trained herself. She wrote me from the field, telling of her work, and how happy she was in it. Knowing, as I did, the many pleasant associations she left in Huntingdon, as well as a good home, her going seemed still more marvelous.

"Jesus lay in the grave." These have followed me as words of comfort all these years, for who has not looked into the grave at times, and felt that it was a dark place? Who has not wished that, if possible, there could be some other way? The cheering thought is that Jesus did not stay in the grave, but came forth as a Conqueror. All those that live faithful to him, have the promise of enjoying his presence forever.

"I would not live away; no, welcome the tomb;
Since Jesus has lain there, I dread not its gloom.
There sweet be my rest till he bid me arise
To hail him in triumph descending the skies."
Newburg, Pa.

An Open Letter,—What Is Mission Work?

BY GALEN B. ROYER.

Do you think that paying a church debt on a fine church building is doing mission work? That is a conception different from what I have of mission work. Maybe I do not know what mission work is.—A Sister.

My dear Sister:—

THERE are many honest, sincere Christian people who do not look very seriously beyond the horizon of their own immediate needs or interests in helping another. A dear old sister, with her husband, had worked hard all her days, saved closely and had accumulated a little of this world's goods. Late in her life the Lord laid the needs of a certain foreign field heavily upon her heart. She winced under it greatly. I shall never forget the look from her eye as she asked me, "But, really, can't the Chinese help themselves? and if they can not, why should I bother myself about them?" But she did "bother" herself with a goodly donation and is a happier woman.

A bishop in one of our congregations said to me at the close of one of our stirring missionary meetings, which we have at Conference, "I have been doing some heavy missionary giving this year. I gave two of my children who have just started out in life \$500 each towards an outfit. I consider that large missionary work for me." AND IT WAS TOO.

Some people think they are doing missionary work when they contribute, almost grudgingly, to help pay for a fence around the cemetery where, in the future, their wornout bodies will lie at rest. Others look upon it as most commendable missionary giving to send a near-by widow some canned fruit that is "not so good any more," or meat that is a "little old and strong," but "widow so-and-so will be glad even for this."

Now, dear sister, no one doubts that helping the children to get a start is commendable, especially if the father has made them work hard until they are twenty-one before he let them have a cent. Really, in the light of modern views of things, he owes it to them, for they have earned it. Of course, it is proper to build a fence around a cemetery, whether you will be buried there or not; and who can say that it is not proper, always, to help the poor? If anything is wrong at that point, it is the character of the gift that is not commendable. But is all this missionary work in the common acceptance of the term?

Some one has defined a missionary as "one sent who went." Missionaries go from home,—they can not stay at home. Mission work has these peculiar features about it worthy of careful notice:

First, mission work is self-sacrificing and unselfish endeavor to help the person less fortunate than yourself to the glad tidings of great joy. Thus it is exemplified in Christ's life, "As I have been sent, so send I you." He left glory, came to earth amidst adverse circumstances, lived and died and rose again, that we might live. At no step of his life did any one of his acts center on himself. He refused service to self in the temptations on the Mount. He performed no miracle for any other purpose than the glory of the Father and the helpfulness of men about him.

In the light of Christ's own life, where will the personal enjoyment of a "fine meetinghouse" stand? Does not that "house" have a strong flavor of

"Me and my wife
My son John and his wife
Us four and no more"

in it? If Christians, who build such houses for themselves, actually realized heathen need and conditions, and if they caught the real spirit of Christ, I am thinking that they would be as anxious to build as good a meetinghouse on heathen soil as they do for themselves. That, at least, would show the spirit of "loving your neighbor as yourself," anyhow.

But, dear sister, you say in your letter that many of the members refuse to give anything to foreign missions because of the "church debt" on the "fine house" and even go so far as to call that mission work. How unlike a native Christian on the mission field who, when he saw the needs of Christ's work in a meetinghouse, sold his cow, giving the price thereof to the church, and took her place in the plow.

Second, mission work is giving the Gospel to those who have not heard it, "without money and without price" to the recipients. However, to those who have received the good news, there is the inherent obligation,—from which one can not escape and still enter heaven,—to use his best endeavors to take this blessed message to those who have not heard it. It is one thing to join others in spending thousands of dollars for one's own personal comfort, and to be able to say, "We have one of the best houses in town," to pamper and coax the appetite of an overfed community that has heard and heard the story of salvation and is not only indifferent to it but actually rejects it, and it is quite another to spend funds to bring the news FOR THE FIRST TIME to untutored minds,—"strangers indeed," because they have never before had the opportunity to know.

Third, mission work is simple obedience to Christ's command to go into all the world. Now any school township in America is a part of the world. But to

be perfectly fair, is one "going" who sits on his own veranda, one who regularly occupies a seat in the churchhouse hard by, where he sings, "Am I a soldier of the cross?" or, "I'll go where you want me to go," and then simply pays off the church debt and keeps up the running expenses of his place of worship? Is it a square deal for a congregation of three hundred wealthy members to spend \$300 for foreign missions, \$350 for District missions, \$1,500 for home church expenses and \$2,500, annually, to pay off the church debt on that "fine meetinghouse"? Will Jesus be pleased with such a procedure while there are open doors on the foreign field where they are calling for more workers and funds to send the workers, where natives meet and praise God in bamboo huts, where missionaries are carrying double work and doing that to greatest disadvantage all because of a lack of funds? Will such distribution of God-given means meet the cry of the unsaved in the judgment when they say, "We longed for the light; you had it, but did not bring it to us"? Will it meet the demands of high heaven in the light of having committed unto the church the Word of Reconciliation and the Ministry of Reconciliation for the Chinese, the Indian or the Scandinavian, as much as for the American?

Feeding and caring for the poor is one Christian duty, but it is not mission work. Building a fence around a graveyard is a civil duty, but it is not mission work. Helping one's children get a start may and may not be a wise thing to do, but one thing is sure,—it is not mission work. These are all self-centered in spirit. Mission work is self-sacrificing and that alone,—seeking the good of others and not of self.

How about that "fine meetinghouse debt"? Sister, can you not now answer that question yourself? God bless you!

Elgin, Illinois.

"We Gave Him to Jesus."

BY ELEANOR J. BRUMBAUGH.

THERE was sorrow in the home where so lately every heart was overflowing with joy. A dear little baby died, and his eight-year-old sister said, through her tears, "We can not have him for our Cradle Roll now, for we gave him to Jesus." It was a sweet way of expressing what was a very deep sorrow in the little girl's heart. She had planned so many nice things for brother and herself, but she is very submissive, for her parents have taught her about Jesus, and about the beautiful home he has for us all.

New thoughts came, and again she sobbed, "I thought Jesus would let me have just one little brother, but I think it is best this way. He need not suffer any more pain." She did not say that Jesus took him. She put it the beautiful way, "We gave him to Jesus."

We learn precious lessons from innocent children. Some are rebellious when loved ones are taken. A young man, whose mother was dying, prayed earnestly that God would spare her, and because he took her home, the son turned against God, and will not live for him. He says he needed his mother so much, that it was wrong to take her from him. If he needed his mother much, he needs God more. He knows this, even while he refuses to yield himself to the God who gave him his mother and all the blessings he has.

Some of God's dealings with us may seem unreasonable, because we are looking at material instead of spiritual things. Too often our vision is circumscribed. When friends die, we complain against God. How much better to give them to him, even if they would not give themselves to him! So far as is possible we can give them to him.

Read the latter part of 2 Corinthians 5, and learn that Paul recognized the two visions, or points of view, and recommends the things that are not seen. This is paradoxical, unless we have learned to see things spiritual. We never will learn this, if we spend all of our time on material things. They that seek after righteousness shall be filled. What are you seeking after most of the time? Answer this question to yourself and to God.

Huntingdon, Pa.

A Rich Feast at the Seattle Conference

By M. F. Woods,
Chairman of Program Committee.

PLANS for the Seattle Conference are shaping themselves quite rapidly now. The General Committee plans on one more meeting just before the Conference week.

The Program Committee, after writing and re-writing, changing and rechanging their part of the work, have now passed the result of their labors into the hands of the Publishing House. The program is by no means perfect, but we have labored for the highest good to all, and, at the same time, to court the convenience of the speakers. We are launching forth our work, praying that God will use every subject, every speaker, and every address to his honor and glory.

Beginning at five o'clock, Friday morning, there will be a special prayer service in Bagley Hall for all who may wish to attend, conducted by Bro. S. S. Blough. This will be the beginning of a daily prayer service during the Conference. God's blessings will be invoked upon the Standing Committee, the delegates and their responsible labors. Just think of the things for which we need to pray, that the Guiding Hand may lead us.

At six o'clock there will be public morning worship in the Auditorium, with Bro. H. H. Keim in charge. What a fitting time to renew our strength for the battle of the day! At 7 o'clock breakfast will be served in the spacious Armory Hall, where as many as wish can be fed, and where it will be your privilege to return audible thanks to God for the food before you. It has always seemed best to us to express the gratitude of our hearts audibly, and to feel the influence of that kindred Spirit, flowing from heart to heart, that makes us one in Jesus.

But we must hasten back to the Auditorium. Here Bro. Wampler has planned to give us an hour each morning on Musical Culture, and we, that love the praise service, can not afford to miss that. Some special subjects, pertaining to music, will be discussed each day. The speaker does not have a long while to "say his piece," but it will be said in such a way that we can not help but be inspired. Then comes the training that you and I should have had years ago, to make us efficient leaders. The value of this feature of our worship has been emphasized time and again, but if we had been taught *how to sing in its fullness*, how much better we could have done!

We would like to see all the ministers come up front on Thursday at 8 P. M., when Bro. J. Harman Stover gives his address on the "Ministerial Obligations." He does not like to talk to chairs that are not occupied. They do not respond very readily to argument. However, he thinks they are about as pliable as some people. We are sure he will say something worth listening to.

We couldn't all go to Switzerland, to the World's Sunday-school Convention, but we have the privilege of listening to one that did go. What Bro. D. H. Zigler says, along this line, will be helpful.

"The Bible,—the chief of all books," will be ventilated, brought forward, and possibly compared with other books, by Bro. A. Hutchison, in such a way that we will love it more than we have, and more fully appreciate its contents.

Bro. Otho Winger believes in taking Christ along with our education, and he makes it a life worth living, and this he will emphasize in his address, "A Christian Education." We wonder, sometimes, if we have a real education, when Christ is not in it from beginning to end.

"Church Government" is looked upon by many as a subject out of date, and many deny that the church has the right to exercise such functions. Bro. H. C. Early, who is in the front ranks on this theme, will discuss this subject, and to hear him, is to know more about the way in which God's house should be kept.

"The Doctrine of God" need not mean more to one than to another, but it does mean something to

his children. Thousands of professed Christians, to-day, know little of this great question. Bro. D. W. Kurtz handles this subject and no one can afford to miss his address.

Then there comes the "Authenticity of the Bible," closely following the afore-mentioned subjects. This has been treated time and again, in all the civilized world, and yet it loses none of its beauty, especially when handled by one that loves and cherishes it, as does he who has agreed to handle this subject at this time. Bro. I. B. Trout will fully elucidate this topic.

Conference Sunday,—full of good things,—will be



COMMITTEE OF ARRANGEMENTS FOR ANNUAL MEETING OF 1914.

Left to Right, Standing: M. F. Woods, S. H. Miller, G. E. Wise, A. B. Peters.
Left to Right, Sitting: C. H. Maust, Treasurer; D. B. Eby, President; A. G. Root, Secretary.

a day to be remembered. Sunday-school at nine A. M., continuing for one and a half hours, under the management of the Sunday School Board, followed by three discourses on the following subject: "New Testament Church," will be treated by Brethren Sanger, Frantz and Studebaker, in their respective places of assembly. These brethren know the subject well and how to present it. In the wild rush of business and of curtailed duties to God, it seems that Christendom has largely lost sight of this sort of a church.

Following this and entering into the church itself, and wanting to follow Christ all the way, in appearance, we will want to hear of "The Adorned Child of God." Brethren Wieand and Studebaker will give us messages on this that can not be misunderstood. We are finding that it takes more than legislation to keep the devil from encroaching on the outside of humanity. If the outside is an index of the inside, and if pride is of the evil one, there are plenty of devils making their appearance on the coast.

Bro. T. T. Myers has a knack of portraying very forcibly the bringing together of God and man. "The Atonement" is a wonderful doctrinal fact. To hear it fully delineated is to appreciate it more.

Making new things out of old, and at the same time making them better, is hard to understand, until you hear Bro. J. W. Lear on "Regeneration." His manner of handling this subject is fascinating and convincing.

After all the ups and downs of life and its various activities are ended, and after our troubles are over, and after our battles are fought, and the victory is won, eternal bliss will be ours. "Heaven," Bro. J. H. Cassidy's subject, will, in his simple way of putting things, prove attractive indeed.

Interspersed between these subjects are the various committee programs. They are all good and edifying. Space and time forbid mentioning all, but suffice it to say that the time from June 18 to 25 is so full that an ordinary mind can not contain it all, but there will be ample food for the hearing ear and the understanding heart.

We can not close without saying that the sisters are very active in their part of the work, and are not going to be second in anything. The Aid Societies have a splendid program. Plans are being made by which a "Mothers' and Daughters' Institute" is to be carried on during Conference week.

Will it pay to lay down your work for these days of rare opportunities, and to travel so far to enjoy this program? Does it pay to feed your bodies with the earthly food? Does it pay to mingle together in sweet fellowship, and plan for the future of the church? Can you make a comparison, by cold figures, as to what you will miss by *not* being present, thus failing to get your share of the inspiration that comes from God, in the mingling of his workers? You and the Father answer this. A lady said to my wife and me, last night, "I am certainly going to the Conference, for I always get so much nourishment, and my soul gets filled with the good things I hear. Yes, I am going, if the Lord is willing." This lady is not a member of the Church of the Brethren, but she seems to think it worth while to be at the meetings.

May the Father be honored and his cause be lifted high on earth by his children!

Among the Churches.

BY D. H. ZIGLER.

To the west of the Shenandoah Valley of Virginia and extending into the State of West Virginia, is a large extent of mountainous country. On the slopes of these mountains and in the rich little valleys, live a happy and prosperous people. Among these hills and mountains, for generations in the past, the Brethren in the Valley of Virginia have carried forward a successful missionary work. In some places, strong churches have been organized. In others more recent organizations have been effected, that are more or less dependent upon the mother churches for ministerial assistance during the greater part of the year. In the winter time little help can be given in this way on account of the inclemency of the weather. This gives an opportunity for evil influences to make inroads into an otherwise faithful membership.

For some months prior to the convening of the District Meeting of the Northern District of Virginia, reports of an independent movement, affecting several of these churches, were received. At the District Meeting the truthfulness of these reports was confirmed by the presence of a petition for help, and the testimony of brethren. Eld. George B. Flory and the writer were appointed to cooperate with the elders in charge, Brethren Jacob A. Garber and Daniel Turner, in an effort to win those who were apparently lost to the church.

Investigation showed that a new church was organized and styled "The German Baptist or Dunker Brethren." Officers,—two ministers and two deacons,—were elected. A former minister of the old church was chosen elder. A somewhat formal declaration of principles was set forth, and all who were kindly disposed toward the movement were invited to join them. The main issues raised with the parent church were based on an exaggerated interpretation of the position of the church on tobacco, the worldly tendency of the membership, and the encouragement of a salaried ministry. In other words, objections were filed against an alleged departure from the faith of our old brethren.

Much concern was felt by the parent church, as it seemed that the labors of many years were destined to be made fruitless at a single sweep. The committee was instructed to save all to the church, if possible, but, of course, it was meant that no principle should be sacrificed in doing so.

The work, at first, was uninviting, and much uncertainty was felt as to its outcome. Some young

and faithful ministers, visiting the churches, were requested to secure as much information as possible for the committee. This proved quite helpful. Then came the time for the visit among the churches and it was made as informal as possible. Much house-to-house visitation was made. Preaching services were held each evening. The kindest feeling was maintained in the private interviews. Much love was manifested for the old church, and before the day for the council had come, the greater part had expressed a desire to remain with the church.

At the hour for the council meeting, a number of people were present, aside from the membership. Every one seemed anxious to see the result of the meeting. The elder in charge, Bro. Garber, spoke with much feeling as to his concern for the members. Some earnest remarks followed on the folly of division, etc. Then an opportunity was given to all who desired to remain with the church and labor for its advancement, to manifest it by rising. Every member present arose. This was an occasion for much rejoicing. All other members, seen elsewhere, decided to remain with the church except one brother, a minister, who was regarded as the leader of the faction. He remained obstinate to the last. He was given two months more carefully to consider his step. The sister near his side requested that their home be remembered at the Throne of Grace during these two months. We trust that he may decide wisely and become reconciled to the church.

Aside from the very unpleasant duty toward this brother, the visit among these churches was pleasant and profitable. During the time two Sunday-schools were organized, two ministers were elected and installed into office, and one elder ordained. On the whole, these churches would appear in better condition for an onward movement than before the disturbance occurred. A stronger desire seemed to prevail, to labor for the unity and purity of the church, than before.

It is supposed that these everlasting hills and mountains will remain the same to the end of time, and the journeys across them will continue as laborious, but it is evident that the past years of service of love have wrought a powerful uplifting influence on the lives of the people. The country throughout has greatly improved, the homes have put on a brighter appearance, and the beautiful, unstinted hospitality is touching to anyone who visits them. It is not uncommon for the minister at church to receive a pressing invitation from all present to accompany them home, and when in the home, nothing is reserved from adding to the comfort and pleasure of the visitor.

Still there remains a great field for the workers. Some outlying points are yet untouched, and sin abounds in many forms. Some old habits cling closely to the people. Chief among these is the use of tobacco, and it is difficult to teach the older inhabitants to abstain from it. But the hope is in the young. Many of these have their faces hard set against the weed. Good schools are to be found in nearly every community and from among these hills and mountains come some of our strongest young men. Viewing the churches from every angle, one is impelled to conclude that the work here accomplished is worth all the labor and privation it has cost through all these years.

Broadway, Va.

The Resurrection of the Body.—1 Cor. 15.

BY P. B. FITZWATER.

THERE were some in the Corinthian church who denied the resurrection of the body. The objectors most likely were Grecian philosophers. They seemed to base their objections upon the assumption that a material organization was unsuited to a future state. Then, too, their minds may have been affected by the notion that matter is inherently evil. However, the very presence of these skeptics has given to us this most wonderful apologetic to the resurrection of the body. Denial of the resurrection of the body is a most deadly heresy. It robs the Christian of his most inspiring hope. Christ's death and resurrection are most closely related, as his death was not acci-

dental, neither was his resurrection imaginary. Both were in line of prediction.

I. The Certainty of the Resurrection.—Verses 1-22.

The certainty rests upon the fact of Christ's resurrection (verses 20-22). We have seen, in a previous chapter, that the church is an organism, as the human body, with Christ as its Head. If Christ, the Head, arose, it is certain that the body, also, shall arise, for just as Adam was our head in the old creation, so Christ is our Head in the new creation. Death came through Adam, but life came through Jesus Christ. The proof of the resurrection of the body must, therefore, be the proof of Christ's resurrection. Christ's resurrection is established by the following arguments:

(a) Positively.—Verses 1-11.

1. The results which followed Paul's preaching (verses 1-2). No more weighty argument could be urged with this people or with any people. The most powerful testimony for any claim is the result in the lives of men. Paul asserts that he had preached, they had received, and had been saved by a Gospel. That Gospel was that Christ died for our sins, was buried, and arose again. The very essence of his preaching was the death and resurrection of Christ. This they believed and were saved, thereby leaving no room whatever for them to doubt or deny it, for to do so was to go back on their own conscious experience.

2. The declaration of the Scriptures (verses 3-4). No particular passage of Scripture is cited, since the whole tenor of sacred writing, from Genesis to Malachi, shows that there was coming a Deliverer, who was to triumph through suffering. The whole testimony of the Scriptures establishes Christ's resurrection. Christ rebuked his disciples for not believing that Moses and the prophets had spoken on this subject (Luke 24: 25-28; see also Psalm 16).

3. The attestation of a large company of living witnesses (verses 5-8). After his resurrection Christ was seen by Peter, then of the twelve, after that by about 500 brethren at once, most of whom were still living. Following this he was seen by James, then by all of the apostles, and finally by Paul himself. Having been seen by so many different persons, under such varying circumstances, there was left no possible room for deception. The most remarkable of these appearances was to Paul when it would be least expected. He was one who was most unwilling to believe and, furthermore, was of a mental makeup least likely to be led away from reason by some phantasy.

4. The transformation of Paul's life (verses 9-11). He was a strong, resolute man, bent on the destruction of the church. While in the very heat of his relentless warfare, Jesus appeared to him. This vision remade his entire life, changing its nature and its course. This fact is most important for our consideration. Mental assent to a doctrine, while denying it in the life, is most destructive. Real belief in the resurrection of Jesus results in the transformation of the life.

(b) Negatively.—Verses 12-19.

In these negative considerations the position of these skeptics is placed in such a way as to show its absurdity. He uses that form of argument called *reductio ad absurdum*.

1. Apostolic preaching void (verse 14). The resurrection of Christ was the cardinal truth, the pivotal point of Paul's preaching. If the resurrection of Christ be not a fact, then his preaching was false.

2. Christian faith unreal (verse 14). If Christ did not arise, their faith was empty, unreal and groundless. A risen and living Savior had been preached. If, therefore, Christ were still in his grave, they were deceived.

3. The apostles would be liars (verse 15). They testified that God had raised Christ from the dead. If he arose from the dead, then resurrection from the dead is possible.

4. All would still be in their sins (verse 17). Christ's resurrection was the proof that his mission was accomplished (Rom. 4: 25). If he did not arise,

he was defeated; sin was uncanceled; therefore, our guilt still attaches to us; we are still in our sins.

5. Those who had fallen asleep had perished (verse 18). If such be true, these men, like Stephen, were deceived, and hope for them is utterly baseless. If such monstrous conclusions be true, Christians are most to be pitied of all men. To deny the resurrection of Jesus is to prove Christianity a delusion, but he can not remain to deny such foolish assertions. The facts were such as to sweep away such assertions and allow faith to triumph.

II. The Order in Which the Resurrection Shall Take Place.—Verses 23-28.

1. Christ, the first fruits. He was the first to arise from the dead. Before him there had been none to come forth from the grave as he came. In similar cases, at his command, the spirit returned to the body, but it was the same old body, which had not been set free from the power of corruption and limitations. Christ's body is the new, incorruptible body.

2. Those that are Christ's at his coming. The resurrection of those that are Christ's occurs at his second coming (verse 23). Compare 1 Thess. 4: 16-17. This is a graphic picture of that time when Christ, as the Captain of our salvation, the Deliverer from death, shall be seen leading his own, who follow in ranks and orders, in the pathway which he opened through his resurrection. This following of Christ's own after him, takes place at his coming, and constitutes the first resurrection.

3. All the rest of the dead will come forth at the end (verse 24). Between these events a period of a thousand years intervenes, which will be the Millennial Kingdom. After he has completed the work for which he came, namely, the bringing of all things under the rule of God; when his allotted work is finished, he will hand over the conquered universe to God, who will then rule forever. When this is done, Christ will resume his place of coequality with the Father.

III. Regenerated and Transformed Lives, the Attestation of the Risen Lord.—Verses 29-34.

Continuance in sin is evidence that one is ignorant of the true God. God can be known only as men surrender to him and walk in obedience before him. All of us need to learn that we can make God known to others only as we live in obedience to him. God is not made known to others by argument. Those who are called his children certainly should know their Father.

IV. The Nature of the Resurrection Body.—Verses 35-58.

There were those in the Corinthian church who still raised questions. They inquired, "How are the dead raised, and with what manner of body do they come?" If the dead were to be raised, they desired to know with what body they would come forth from the grave. All are bound to concede that great mysteries surround this matter, but even though we can not explain, we can and should believe. Since God has promised that we shall live beyond this present life, we can rest assured that his word shall not fail. The trumpet of God shall sound and we shall be raised incorruptible. In death there is a suspension of the personal union between the body and soul, and the body is resolved into its chemical elements. In death, then, the body is disorganized, the house thrown down. In the resurrection the body is reorganized, the house built up again. In the rebuilding of the body such parts and functions as are no longer needed are left out and the whole is organized upon a different basis, adapted to the heavenly life. Whatever changes are made, the identity is not lost. If the doctrine of the bodily resurrection be true, we shall most surely recognize each other in heaven. The apostle teaches that the resurrection body will be an incorruptible one, not again subject to decay. It will be glorious,—the shame and dishonor which attaches to our bodies here will forever be removed. It will be powerful. Here we are weak, but there our bodies shall be strong. In that changed estate our bodies will be spiritual. Spiritual bodies, however, should be distinguished from spirit; spiritual bodies are the habitations of the spirits.

(Concluded on Page 364.)

THE ROUND TABLE

Two Dreams.

BY J. I. KAYLOR.

No. 1.—A very large figure of a man and his own time, composed of different metals. At first the poorest of stuff,—clay, then iron mixed in, and then iron turns to brass, and, the refining process still working, silver evolves, and last of all the finest of gold. So men dream and say that man has come up through a long development and is now living in the twentieth century with its great civilization and refinement, and sweeping on the "Golden Age" of man's progress and greatest day.

No. 2.—A massive image of a man with head of gold, breast and arms of silver, thighs of brass, legs of iron and feet part of iron and part of clay; then a Stone smiting the whole grinds it to powder, to be blown away. Nebuchadnezzar, "Thou art the head of gold," the first of a line of kings and the finest; and afterward come other kings and kingdoms, weaker and smaller, and of less value, as clay compared to gold, until there is no coherency.

This dream has its interpretation with it. It means the course of Gentile power in the world. It is at the start brilliant and very good, but it deteriorates continually until smitten by the Stone. This is when the Lord Jesus Christ comes in great power and glory and strikes the deteriorated world system of kingdoms (in the ten-toe and ten-horn stage), and with a crash it falls and is swept away as powder. Then the Stone (Christ and his kingdom) grows into a mountain and fills the whole earth. How does the mountain get possession of the earth? Not by gradually growing and crowding off the other kingdoms; not by peaceful spread of a spiritual kingdom and the working of the gospel leaven, but by a crushing blow it destroys, then fills the earth, "and it shall stand forever."

Today thousands are denying the Lord, who came to save. His Blessed Word and its doctrines are not popular, and wickedness is running riot. The clay stage of apostasy and democracy is coming on and will increase until the great Antichrist will come. But, blessed be the thought! Our Savior Christ is coming, too, and will forever put down, in one great blow, all who reject and do iniquity, and then establish his earth rule of peace and righteousness. "The Great God has made known to the king what shall come to pass hereafter, and the dream is certain and the interpretation thereof is sure" (Dan. 2: 44-45).

Which dream are we dreaming? and which is going to be true,—the man-devised, or the God-given one?

Ahwa, via Bilimora, India.

Retiring.

BY PAUL MOHLER.

It is getting to be a common thing for a man who has enough money for himself and his children and who is wise enough to know it, to retire from active work or business and spend the remainder of his life in comparative leisure. Many seek a pleasant climate and build a comfortable home, and take life easy while still able to work.

Is this the right thing to do? That all depends on what a man's duty really is. If all a man is expected to do is to look out for himself and his immediate relatives, then, the sooner a man is able to retire in comfort, the better. But if a Christian owes a duty of love to God and to others, outside his family circle, it is another matter entirely. Then it is not so safe to say, "Soul, thou hast much goods laid up for many years; take time ease, eat, drink and be merry."

When money is so much needed on every hand, for educational work, for mission work, for church and Sunday-school work, for the relief of suffering, etc., I do not see how the man who loves God with all his heart and soul and strength and mind can afford to retire from active work before he has to. We do not like to excuse ministers from preaching before they are really old. We expect Sunday-school teachers to work as long as they are needed. Why should

money makers cease their efforts before their time, unless indeed, it be that they may serve God more acceptably in some other way? So many people excuse themselves from giving liberally to any line of need on the ground that they have debts to pay, families to support, and old age to provide against. It certainly looks as though there ought to be somebody that can give. Why should it not be the man who has enough, but still has strength to labor and to earn more? He, at least, could give without endangering his future.

But many think they ought to enjoy life awhile. They have worked hard to gain the means of enjoying life as others do. Well, that might be all right, too, if there were no time of enjoyment coming. But heaven is for that. "This life is not meant for satisfaction; heaven is for that. This life is meant for discipline." Time is short enough to work; the best of us get little enough done for God. Eternity will be long enough for rest. Let us work while it is day; "the night cometh, when no man can work."

Chicago, Ill.

The Scars of Sin.

BY WILLIAM LEWIS JUDY.

A VERY good friend of mine, upon his return from a tour through Germany, was invariably asked the difference between light beer and dark beer. "I don't know," he replied. "Well, didn't you taste it when you were there?" was next asked, only to elicit the answer, "No, I never did."

The implication is evident. "Learn by doing" is a maxim,—half true, half false,—which not a few have sought to apply to the religious life when they say: "The sinner knows best what sin is. It takes a thief to catch a thief. A season with the devil makes one a more appreciative follower of the Lord. Paul was a better herald of the cross because he once sought to overthrow it."

Their basis of argument is that by the actual committing of sin, one gains a better knowledge as to the manner of fighting it than could be gained otherwise. Let us apply the doctrine. Must one become intoxicated in order to best know and preach the evils of strong drink? Is an occasional oath necessary to give one a knowledge of how it feels to blaspheme? Is the soldier who butchers in war best fitted to preach the Gospel of peace and good will?

Truly, this is a pernicious doctrine. Can I taunt a viper and not be stung? Can I take fire into my bosom and not be burned? Can I throw mud and not get some of it on my own fingers? Youth, in its bragging self-conceit, thinks that it can sow its "wild oats" and not reap the whirlwind; that it can break Nature's laws and escape the penalty. Nature's laws break the transgressor in the end and he pays the price in weakened manhood and shriveled powers.

Who, save the Son of God, has triumphed over sin? The bird with the broken wing never flies as high again. God, in his infinite love, forgives the sinner but never justifies him. The Prodigal Son returned and was forgiven by a Loving Father, but he had to pay the penalty for the blasted years of youth's dissipation. The redeeming blood of Jesus Christ will heal the wounds of sin, but not the most precious balms of the Orient can ever eliminate the scars of sin.

1316 South Michigan Avenue, Chicago.

Good Advice.

BY S. F. SANGER.

"LEAVE your trunks at home; travel with one or two suit-cases." This advice is being sent abroad by those who are giving information to persons who expect to attend the Panama Pacific International Exposition next year.

Would not the same advice be good for those who expect to attend the Conference at Seattle? I am sure the Committee in charge of the Baggage Department on the grounds would appreciate it, if this suggestion were heeded.

Heavy baggage is not only cumbersome to the management at the meeting, but to trainmen as well.

Then, too, is it not easier, even, for the traveler as well?

Travelers go to the Orient,—even around the globe without trunks,—why not dispense with them in our home journeys? We are prone to load ourselves down with unnecessary, or imaginary burdens, only to suffer for our indiscretion.

Young people start out in life with so many unnecessary burdens, without thinking of the heavy load they are carrying through bad habits, such as profanity, secret vices, smoking, drinking, attending questionable picture shows, etc., to say nothing of the many evil imaginations. "Cleanse thou me from secret faults," should be our prayer!

Empire, Cal.

Sunday-School Lesson for June 14.

Subject.—The Friend of Sinners.—Luke 18: 9-14; 19: 1-10.

Golden Text.—I came not to call the righteous, but sinners.—Mark 2: 17.

Time.—Probably March, A. D. 30.

Place.—Perea and Jericho.

CHRISTIAN WORKERS' TOPIC

The Message of the Cross.

Mark 15: 16-39.

For Sunday Evening, June 14, 1914.

1. Proclaims God's love to us (Rom. 5: 8).
2. Proclaims a way of salvation to all (2 Cor. 5: 15).
3. We have been purchased (Matt. 20: 28; 1 Peter 1: 18-19).
4. Gives us access to God (Heb. 10: 19-22).
5. Gives remission of sins (Matt. 26: 28).
6. All may have everlasting life (John 3: 14-17).
7. Jesus is a true Shepherd (John 10: 11, 15).
8. Jesus desires all men to be saved (John 12: 32, 33).
9. The churches of God must be cared for with diligence (Acts 20: 28).
10. We can be justified if we desire (Rom. 3: 23, 24).
11. "All things" shall be given to Christians (Rom. 8: 32).
12. We should glorify God in every way, at all times (1 Cor. 6: 20).
13. The Bible is true. "Died according to scriptures" (1 Cor. 15: 3).
14. We should thank and praise God (2 Cor. 9: 15).
15. We should walk in love (Eph. 5: 2).
16. Christ wants to present us as holy beings to God (Col. 1: 20-22).

PRAYER MEETING

Zeal That's Worth While.

2 Cor. 5: 13-21; Rom. 10: 1.

For Week Beginning June 14, 1914.

1. **The Zeal of the Bible Heroes.**—Compared with the zeal of those who in Bible times made glorious the name of God, our best activities often appear but poor and valueless. What wonderful things they did for the Lord! How their influence for good moved the world! How it changed the civilization of their times, and of all times! The record of the apostle Paul is one of the most wonderful in all history. His zeal is without parallel. No hardship was too great for the sake of Jesus Christ and his truth. What a record is given in the eleventh chapter of Hebrews! What an inspiration it should be to us (Psa. 40: 7-10; 69: 7-9; Isa. 6: 8; Mark 16: 20; Acts 8: 4; 1 Thess. 1: 2-8).

2. **The Zeal of the Martyrs.**—The most cruel tortures could not shake the faith of those who fully believed in the Lord Jesus Christ. Is there a zeal like this today? Have we the faith of those who, with their blood, sealed the glorious profession they had made? Thanks be to God that even today we have brave men and women who, with a total disregard of themselves, and with a holy zeal for God and his cause, go into the mission fields of the world to spend and to be spent for the Master (Isa. 62: 1; Rom. 8: 36; Matt. 24: 9; Rev. 6: 9-11).

3. **Requirements of the Present Age.**—After all, we must not forget that the conditions which called forth the manifestations of zeal, referred to above, were brought forth under quite dissimilar conditions from those existing today. But nevertheless zeal must and does show itself along other and equally important lines today, in motive and spirit still conforming to apostolic precept. Many a humble believer, within the narrow limits of a restricted field, shows a godly zeal that never flags, and this is the privilege of even the lowliest (Philipp. 1: 27, 28; 2: 15; Rom. 12: 11; Gal. 4: 18; 6: 9; 1 Cor. 15: 58; Eph. 6: 14-20; Col. 4: 5).

HOME AND FAMILY

The Little Master.

The Little Master lies so still,
With quiet hands and folded eyes;
It can not be it is his will
To let the bright hours slip away,
Forsaking all his merry play—
It is a strange and sad surprise!

The Little Master sleeps so deep,
He does not list to any call;
He does not hear his mother weep,
Or hear the happy robins sing,
He takes no heed of anything—
We can not wake him up at all!

The Little Master sleeps so long;
The day and night to him are one.
No evening prayer, or morning song,
Or tripping feet adown the stair,
Or ringing laughter anywhere—
His little joyous time is done!

Oh, Little Master, still and cold,
Fairer than all the fair, you lie
This last hour in the dear home-fold,
And then your couch a low, green bed,
With sweet flowers strewn above your head—
Oh, little Boy, good-bye, good-bye!
—Emma A. Lente in Farm Journal.

Homeless Ones.

BY DR. S. B. MILLER.

No. 9.—The Least of These.

"The little pillow, soft and white,
Is never rumbled by a shining head.
My singing birdlet from its nest is flown,
The baby that I used to hold, is dead."

"Yet, I can not think him dead, his fair, sunshiny head
Is ever bobbing in his little chair,
And when my eyes, now dim with tears, I turn to him,
The vision vanishes,—he is not there!"

WILL BUCHANAN passed quickly into the bed-chamber to quiet little Mamie's tears and sobbing, "Oh, papa, I can't go to sleep without little brother! The bed is so big, and I'm so lonely." Hard, indeed, was the father's task, for he, too, was feeling the lonesomeness of the vacant high-chair, and missed the presence of the little baby brother. Mama was doing her bravest to be reconciled to the will of God.

"Don't you know, Will, that Mamie will miss, above everything, as she grows into girlhood and womanhood, the love and companionship of a brother?"

"Exactly my thought, Lucy, and if God will send us some poor, unloved little fellow, I'll be the happiest man in town."

Time and again each expressed this same hope, and Mamie always put it into her prayer, to send some baby boy to be a little brother for her.

After awhile Mrs. Buchanan's purpose grew into a resolution, and a few days later she announced that she was going to the city to get a few little things she needed. With the abundance wherewith God had blessed them, knowing there were little children awaiting homes, besides the deep heart hunger of her mother's love, she felt it both a privilege and a duty to bring a new joy to the hearts of husband and daughter.

A visit to the Home of the Friendless was her chief errand to the city, and after seeing so many strong, sturdy boys and girls who were waiting a mother's arms, a mother's love, her heart was stirred by a tiny mite of a baby boy only three days old! So delicate was he that he had to be carried on a pillow! Lucy Buchanan asked for him, because he most needed tender care and affection. "One of the least of these" was the thought that stirred her heart!

Her return to the home was an occasion never to be forgotten by any of the household. Mamie's cry of joy was good to hear, though she could not be permitted to carry him until many weeks later, he was so very delicate! Will Buchanan was overjoyed at his wife's decision and action, and when he saw the tiny mite and realized the mother's sacrifice, he gladly joined to share the care and joys of the occasion.

"What shall we call him, Lucy?"

"There was a man sent from God, whose name was John,—so shall his name be if you are willing."

"I'll gladly concur and I have an instinctive feeling that we shall be proud of him some day. I trust that a woman's instinct will prove to be better than a man's reason. Do you know anything about his parents?"

"Not very much; only that he is apparently healthy in mind and body, and if our home is what it ought to be, he will grow up to be a Christian man among men."

"Lucy, I believe you are about right, as usual. The child, without doubt, inherits physical strength or weakness, but the mind is about what we make it by the quickening contact of other minds. The training is of as much more consequence than the heredity, as the destiny of man is more important than his origin."

The face of Mamie was a study from the very first. The sobs at night were a thing of the past. Mama's face, too, was much brighter, and more cheerful, while papa, too, rejoiced in the joy of the others and the filling of the vacant place in the home. Their affections for John were the same as for their own and no one could ever know by their actions but that he was of their flesh and blood, a man of God, sent of God.

"Oh, homes that are silent with no childish glee,
Hearts that are sighing for those passed from sight,
These homeless receive and love as your own,
They will bring sunshine and make your lives bright."

Cedar Rapids, Iowa.

Sabbath Desecration.

BY MARTHA B. LAHMAN.

(For Sisters Only.)

"Six days shalt thou labor, and do all thy work."

THE Lord rested on the seventh day from all his labors. It is said that the fourth commandment is the only one of the Decalogue that has not been incorporated in the New Testament. The reasons are obvious; certainly the Lord did not mean to eliminate our rest day. While the Jewish Sabbath is done away with, its spirit, as in the case of the sixth and seventh commandments, has been intensified. John said, "I was in the Spirit on the Lord's Day."

It pains us to see people go fishing and hunting on the Lord's Day, but it does not pain us,—the mothers of a family,—to cook an elaborate dinner on Sunday. The day is just what we make it. If we make it a day of pleasure, it is *our* day; if we make it a day of work, it is not the Lord's Day, but *our* day.

It should be a day of refreshing to our souls and a day of rest to our bodies,—our whole bodies, including our stomachs. How can we rest our bodies, and make the stomach,—a part of the body,—do more than its usual amount of work?

In the language of the prophet,—*"I and my sisters have sinned."* We have fallen into a rut. Unlike the ox, we are unwilling to be helped out, and if we were, there are too many of us at fault, to help each other out.

If this much is clear we will say more: As gallant as our dear brethren are, on most occasions, they have failed signally to rescue us. Shall we fume and fret, all day Saturday, and rise early on the Sabbath in order to promote our own day? Or shall we go to our friends, after services, and say, "Come, and eat bread with us"?

We would not eliminate *all* company, but why not install the bill of fare used in the Savior's time? The disciples went from house to house breaking bread. The importunate borrower asked for bread for his guests. Bread is becoming a side dish with us. However, I wish to confine my article to Sunday feasting.

While all things are possible with God, I am wondering how he can bless some Sunday dinners.

"Rest" is one of the sweetest words in the English language. It suggests peace and harmony. It is an important factor in music. Martha was not reprimanded because she was preparing refreshment for the Master, but because she allowed it to interfere with her spirituality. "The dove found no rest for

the sole of her foot" on the turbulent waters. I fear that we, as well as Martha, oftentimes are too stirring on the Sabbath Day to allow the dove of peace to alight on us.

I admit that it is pleasant to have people compliment us on our cooking, but are there not higher ideals? Last summer a party of us sat down to eat lunch in the grove, when we discovered an ewe in the water below us, struggling to escape. It took our appetites; we endeavored to find a man to rescue it, but failed; we were not strong enough of ourselves. Sisters, I need not make the application. Shall we continue in sin? The custom is so time-honored, that it does not appeal to many as being a sin.

The problem confronts us. It is like breaking caste. The key is the will. "Is not the life more than meat, and the body than raiment?" Shall we let our appetites govern, or our wills? Shall we break with the world or continue to drift? There are so many lawful things to do on the Sabbath, why should we do that which is unlawful, or, at best, questionable?

May the good Lord direct us!

Franklin Grove, Ill.

Home Religious Education.

BY EZRA FLORY.

MUCH has been spoken and written to foster the moral and religious development of children through the church and Sunday-school. We are overlooking a fundamental necessity. Unfortunately we have come to think of religious instruction as being concerned chiefly with certain hours of only one day of the week, in a special building, from one particular Book, and by a particular person.

The more we know of early childhood, the clearer we see that it is what motherhood makes it. Motherhood is the most creative and divine thing in the world. Formal instruction avails little without her work of soil-preparation in the hearts of children. The mother has the child many days and hours; the teacher has it one hour. The mother is constantly in personal touch with the child; the teacher, as a rule, meets it only in the class. The mother responds to manifold needs and inquiries, just as the little soul ripens to them; the teacher is apt to be artificial and her methods forced.

For most children mother is literally in the place of God, and all the elements of religion must, in the child, first be directed by her, and only later they are transferred to higher levels. Every failure on her part, therefore, to supply the needs of the child, means defect in the child's religious nature.

For this reason alone, the decadence in the religious aspect of the home is pathetic. Family prayers, prayers at mother's knee, grace at the table, Bible reading and memorizing, singing of hymns, are just as precious influences as they ever were, but they are all rapidly declining, even in Christian homes.

Long ago Jehovah spoke of Abraham, "I have known him to the end that he may command his children and his household after him, that they may keep the way of Jehovah" (Gen. 18: 19). Fellow-minister, pedagogy and psychology plead for this great influence on children, while from the pulpit little is said!

The very atmosphere of the home should be the best religious instruction. "The child's intellect is small and feeble, but there is nothing in the domestic environment to which it is not responsive. Every cloud in the heaven of the parents' love for each other, every moment of suspicion, every word of censure, every act of indifference, wilts the child's moral nature."

The home must be first, and not second, to business or society. It must be happy, for young souls expand and grow only where quiet joy reigns. The influence of example, in the high sense of duty, far out-reaches conscious instruction.

Such home religious instruction is seed cast upon the waters, which will never again be seen as seed, but only as a harvest of later years. May all our efforts in the church and Sunday-school not minimize the importance of home, motherhood and fatherhood.

Hosmer Hall, Hartford, Conn.

THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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AFTER June 1 Bro. F. A. Myers, Mt. Morris, Ill., should be addressed at Polo, same State.

A CHURCH was recently organized at Arcadia, Fla. This makes the third congregation for the State.

THOSE wishing a copy of the Conference Booklet for this year, should let us have their order soon. Price, five cents.

ONE more issue of the MESSENGER, and then, in company with a number of others, we start to the Seattle Conference.

BRO. GEO. L. STUDEBAKER is now with the members of the Macedonia congregation, near Canton, Ill., in a series of meetings, which began May 31.

ON page 365 Bro. John R. Snyder has something to say about the Annual Meeting Daily. Be sure to read it, for, of course, you want the Daily.

BRO. ELMER SNOWBERGER, manager of the Morrison Cove Home, located at Martinsburg, Pa., called at the MESSENGER sanctum on Monday of this week.

BRO. THEODORE PRICE, of Astoria, Ill., passed to the joys on high May 21, aged about fifty-four years. For some years he served acceptably in the ministry, and for about one year in the eldership.

BRO. M. R. WEAVER held a four weeks' revival in the Omaha City mission recently, resulting in six accessions to the little flock in that busy city. The outlook for future success seems to be promising.

BRO. T. L. WOODIEL informs us that he has changed his place of residence from Watts, Ark., to R. D. 1, Box 98, Judsonia, same State. He will be available for evangelistic efforts during July and August.

DURING a recent series of meetings, held by Bro. S. C. Thompson in the Shade Creek congregation, Pa., twenty-one heeded the call of the Spirit, and are now rejoicing in the perfect peace of redeeming grace.

READ the notice regarding lodging, etc., at Seattle Conference, on last page of this issue. The committee is taking pains in making every one as comfortable as possible, and deserves the sincere commendation of all.

SISTERS ANNA EBY and B. MARY ROYER are now in attendance at the Marathi Language School at Mahabeshwar, India, where they are making commendable progress in acquiring a knowledge of the vernacular.

THE members at Sangerville, Va., secured the services of Bro. Caleb Long, of Hagerstown, Md., for a series of meetings at the Emmanuel church. They are now rejoicing in eight accessions by baptism and one restored.

WE notice that Bro. M. G. Brumbaugh, of Philadelphia, Pa., has been nominated by the Republicans of Pennsylvania as their candidate for Governor of the State,—subject to the disposal of the voters at the election of Nov. 3.

WE are requested to state that Bro. John A. Myers, whose postoffice is given as Sylvan, Pa., in the Almanac, should now be addressed at Millstone, Md.

DURING Bro. W. K. Conner's interesting meetings at Shrewsbury, Pa., twenty were made willing to walk with God, and through baptism have entered upon the way of life.

THE Old Order Brethren held their Annual Meeting at Rossville, Ind., last week. We have, at this time, no information regarding the attendance or the business transacted.

BRO. CHAS. D. BONSACK, of Blue Ridge College, New Windsor, Md., writes us that eight splendid people were recently received into the church at that place by confession and baptism.

WORKING under the auspices of the Southern California Mission Board, Bro. M. M. Eshelman and wife are devoting six weeks to special revival work at the Santa Fe Mission, 1020 Santa Fe Avenue, Los Angeles, Cal.

BRO. LEVI MINNICH requests us to say that the address on "Teachers of Girls," at Annual Conference, Sunday morning, will be given by Sister Elizabeth Howe Brubaker, instead of Sister Lydia Stauffer, as indicated in the published program.

WE are pleased to note that, judging by the many reports received, a number of our ministers are showing their interest in the cause of peace by delivering acceptable sermons in behalf of an equitable and amiable adjustment of international difficulties.

BRO. ROSS D. MURPHY, Field Worker for the General Mission Board, is visiting the various churches of Southern Indiana in behalf of missionary progress. It would appear, from reports received, that his well-directed efforts are having the best of results.

SISTER ELIZA B. MILLER, of Umalla Village, India, writes us under date of May 8, saying that she was just recovering from an attack of fever, and that she was not then strong enough to make use of the typewriter in preparing the article that is to appear over her signature in our next issue.

THE little band of believers at Glade Park, Colo., is greatly in need of ministerial assistance. Any one of our ministers who feels impressed to go to the aid of this isolated flock may rest assured that the Lord has need of him in that field. Address J. E. Bryant, R. D. 2, Grand Junction, Colo., for further particulars.

WE understand that Bro. D. J. Culler and wife, who have been spending some years at Bethany Bible School, Chicago, have purchased a home at Oneonta, Ala., hoping to devote their energies to the building up of the work at that place. Hundreds of our young ministers might follow the example of Bro. Culler to excellent advantage.

* APPARENTLY there are things to be watched on the question of athletics, for Dr. A. A. Knoch, in a recent address before the American Education Association in St. Louis, severely condemned excessive athletic training for school-boys, alleging that weakened hearts, curved spines, and round shoulders may often be directly traced to this cause.

CHRISTIAN WORKERS of the Egan church, Cal.,—besides doing a great amount of charitable work in their local field,—are supporting and educating a native of India. Such an example of real efficiency is worthy of special commendation,—a line of activity that other Christian Worker Societies might imitate to the general benefit of all concerned.

AT the late General Conference of the M. E. Church South, plenty of time seems to have been devoted to the discussion of the various subjects presented for consideration. It is said that the reading of the Episcopal address by the bishop occupied two and a half hours. We do not care to encourage long addresses at Conferences, or any place else, but we do admire the custom of giving all necessary time to any item of business pertaining to the Lord's work.

THERE ought to be an unusual demand for the Full Report this year, especially so since a number, who are in the habit of attending the Conference, will not be present. Surely, they will want a copy of the Report, and should let us have their order soon. Price, twenty-five cents.

THOSE having copies of the Conference Booklet should turn to page 51 and mark the Educational Board thus: A. C. Wiand, 1918; J. H. B. Williams, 1918; J. S. Flory, 1917; J. C. Bright, 1917; L. T. Holsinger, 1916; Otho Winger, 1916; H. C. Early, 1915. This is the way the record stands on the Minutes of 1913. It will be observed that the time of no one expires this year.

MANY of our readers in the Middle West will remember Bro. Noah Blough, the efficient retired Sunday-school Secretary of Northern Illinois and Wisconsin. His wife came to Elgin on a visit a few days ago, and while here was taken with a paralytic stroke, which terminated in death. Sister Blough was a fine Christian woman, and her departure will bring sorrow to many hearts. The remains were taken to her home, Mount Carroll, this State, for interment.

BRO. H. C. EARLY prizes the Conference Booklet very highly. He has this to say: "I received the Conference Booklet yesterday evening, and went through it before I laid it down. It's interesting; it contains no little amount of information. It is well gotten up. You are to be commended. It is an encyclopedia of matter for the coming Annual Meeting. And since we have been having these Booklets, but none in the past so complete as this one, it seems to me we would hardly know how to get along without them."

BRO. C. R. STOCKDALE has changed his address from Union City, Ind., to Freesoil, Mich. He went in response to the conviction that his ministerial labors would be more greatly needed in his new home than at the place where he formerly resided, so he moved April 15. If more of our ministers, now living in congregations amply supplied with ministerial help, were to have a like "conviction," some of the pastorless congregations might be easily supplied with the necessary help. Who will be the next to make a like resolve?

HEREAFTER,—so decides a leading Conference,—the officiating minister, when solemnizing a marriage, is to pronounce the contracting party "husband and wife," and not "man and wife," as has been the custom for years. Well, this is sensible, but why was it necessary to have a Conference render such a decision in order to make the change operative? Conferences have their places, and in a general way are indispensable in certain lines of church work, but there are some sensible things that may be done without an action of Conference.

WHILE Sister Martha B. Lahman's article, on the Home and Family page, is intended "for sisters only," as indicated in the heading, we see no reason why the sterner sex should not give this very sensible production a careful reading. In fact, there would be fewer overworked sisters, because of needless Sunday cooking, if the brethren would be willing to try a little more of the "simple life," so far as their tables are concerned. Sister Lahman has touched upon a live question,—one that is well worth thinking about, to profit accordingly. Plain living is conducive to high thinking,—a fact always to be remembered.

IN a recent editorial item it was stated that Bro. S. E. Thompson, after June 1 would become pastor of the church at Topeka, Kans. We are now informed that since that time conditions have so changed that Bro. Thompson will be unable to go to Topeka, as previously stated, but will, instead, take pastoral charge of the church at Garden City, Kans. Having been pastor in that place for five years, prior to his coming to Lincoln, in 1909, our brother is not taking up a new work, but simply returning to an old field of labor. His correspondents will please bear in mind his change of address. We are also requested to state that Bro. Thompson can fill one more call for a series of meetings this fall, winter, or next spring.

BRO. ANDREW B. PETERSON, who died at his home in Weiser, Idaho, May 12, aged about seventy-three years, emigrated from Sweden in 1866, and settled near Joliet, Ill., where he, in 1877, united with the church. In 1900 he was called to the ministry and five years later was advanced to the eldership. Though well advanced in years when chosen as a minister, he became a fluent speaker and as an elder was a safe counselor.

It is to be devoutly hoped that the atmosphere of the Annual Meeting, this year, will not be disturbed by the spirit and greed of commercialism. Men and women should go up to the Conference to worship God, to aid in transacting business in the house of the Lord, and not to make money. It is necessary that those in attendance be fed, and that their other needs be provided for, but beyond this we see little occasion for trafficking.

Fast Day.

It is in order to remind those who attend the Seattle Conference that Sunday, June 21, is fast day. Yet not a few of those who attend the Annual Meeting, from year to year, make it a fast day. On that day all of our people should fast and pray. Some will omit one meal, others two, and there are those who will abstain from food the entire day. While the brethren and sisters are much given to prayer, they have not cultivated the habit of fasting. In fact, most of us may think that we do well by omitting one meal. Our training has been largely along other lines, and for that reason we may not regard fasting as seriously as we regard some other things. Still, in fasting as well as in prayer, there is more than the mere letter. The spirit should enter fully into the duty, and where this is done it will not be found difficult to observe the fast.

Kurtz's History.

THERE comes to our desk, from the Sunday-school Department of the House, a neat little volume of 167 pages, bearing the title, "Nineteen Centuries of the Christian Church," by Bro. Daniel Webster Kurtz, late pastor of First Church of the Brethren, Philadelphia, —now President-elect of McPherson College. In a brief and clear manner, the Christian Church, in its broad sense, is traced from its rise, in the first century, to the present time. There is also a short history of the rise of the Church of the Brethren in Germany, and its final transfer to America. The book is easy reading from start to finish, very concise, and should prove both interesting and instructive to thousands who do not have time to read the larger volumes on church history. Paving the way with a few introductory chapters, the author picks up the leading thread of church history, and carries it through his entertaining book in a very creditable manner. This he does in such a clear and concise way, as to make the reading of church history really fascinating. It is just the book for one to slip into his valise and read as he travels. The book has been adopted by the General Sunday School Board for the historical part of the Second Standard Teacher Training Course, and in this line will serve an excellent purpose. This, however, does not mean that the work is not suited for general reading. It is well adapted for reading, as well as for the Teacher Training Course. Price, fifty cents. All orders should be addressed to the Brethren Publishing House.

Contradicting an Eye-Witness.

WE have been reminding our readers of the theological looseness that is finding its way into some of the pulpits of this country. We notice that in a recent discourse, delivered in Cincinnati, Ohio, a certain Rev. H. S. Bigelow practically repudiated the Bible account of the death and resurrection of the Savior. He maintained that Jesus merely fainted on the cross, and revived after he was taken down. He, of course, admits that the body was laid in the tomb, and that, in due time, life was fully restored,

This he does in the face of what is said all through the New Testament about the death and resurrection of Christ. He would contradict the clean-cut statement of eye-witnesses. John, who was present at the crucifixion, and saw all that transpired, says: "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe" (John 19: 32-35).

Here John tells us that he witnessed what was done, and knows his record to be true. Such evidence would be accepted in any court of justice, and yet a Cincinnati clergyman, who claims to be a Christian, has the audacity to say to his congregation that the apostle John, the bosom friend of Jesus, was mistaken and wrote something that is actually untrue. What must we expect of a people, who are treated to this kind of preaching Sunday after Sunday? In face of the very fact that their own preacher denies the truthfulness of this, that and the other statement of inspired men, can we expect them to really accept anything in the Book? But this is a sample of the fruits of the new school of theology, that is finding its way into so many of the pulpits. A system of teaching that can explain away the death and resurrection of Jesus, can easily explain away everything in the Sacred Record, having the least appearance of Divinity. It is a type of infidelity, far more dangerous and more far-reaching than the scepticism advocated by Voltaire, Paine and Ingersoll.

Respecting Conference.

OUR people have always looked upon the council at Jerusalem, reported in Acts 15, as a reasonable precedent for general church conferences. While this conference was not what might be regarded as an international synod, still the work done was of a character sufficiently general to serve as a basis for a still broader policy in conference deliberations.

So far as known, the church at Antioch was the only one, aside from the mother church at Jerusalem, represented. Still the decrees, rendered by the council, were meant for a much wider application. This is shown, in part, by the letters sent to the members at "Antioch and Syria and Cilicia" (Acts 15: 23). After delivering the decrees to the saints at Antioch, we learn that Paul and Silas "went through Syria and Cilicia, confirming the churches" (Acts 16: 41). Since the decrees were intended for these churches, as well as for the members at Antioch, we reason that the decrees were also delivered at the different points visited.

But in the next chapter we have a statement that will not likely be misunderstood. Here we have a report of the mission of the two brethren among the churches in the southern part of Asia Minor, and of them it is said: "And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem" (Acts 16: 4). From this we learn that the decrees were intended to be duly respected, and that they were designed for the churches in Asia Minor, as well as at Antioch and elsewhere. It is altogether likely that the decrees, made at Jerusalem, were in some manner transmitted to all the churches, and it is reasonable to presume that those in charge of the churches did the honest thing, in their efforts to have the demands of the decrees carried out in good faith.

The view, here presented, would indicate a much broader policy than has generally been assigned to the Jerusalem Conference. The work done concerned every church then in existence, and for our day serves as a basis for a General Conference of the widest possible range. Such councils may be held once a year, or every four years, or even less frequently. This phase does not enter into the matter now under consideration. But we should be especially concerned about the kind of decrees, or decisions, made at a conference in which we take part,

and the purpose that such decisions are made to serve. We feel quite confident of our ground when we say that Conference decisions should be made and confirmed only after the most careful deliberations possible. Before placing a decision on record, we ought to be able to say that "it seemed good to the Holy Ghost and to us" to decide so and so (Acts 15: 38). A policy of this sort would cause us to be decidedly cautious about using the seal of the Holy Ghost on the business transacted. It would mean better decisions, and fewer of them.

Then, after making a decision that we are sure is right, we should see to it that it is duly respected by all the churches. A decision that is not to be carried out should never be made. This thing of placing decisions on record, year after year, to which no attention whatever is paid, is not only a discredit to Annual Conference, but makes the churches careless and even disloyal. In fact, we have carried this policy so far that the conditions resulting from it are becoming alarming. Some of our decisions may be of but little value, but there are those of immense importance. A disregard for the former has made scores of churches and elders indifferent about the latter. And this indifference, regarding matters of importance, is responsible for the present situation in not a few parts of the Brotherhood.

We have a right to hold General Conferences. It is the wise thing to do. It is the duty of these Conferences to render decisions on the questions submitted, provided such decisions are based on the Gospel. And while this is true it naturally follows that these decisions should be kept by all the churches. If they are not, we ought to know why. A congregation that deliberately sets up its judgment against the recommendations of Conference, needs attention. We are not saying that all of the decisions, in our Book of Minutes—possibly 2,000 in number,—should be enforced for some of them, it seems to us, might have been made with more care. But we do say, with emphasis, that the cause is suffering because the purpose of some of the more important ones is too much ignored.

We do not believe in the Annual Meeting making laws, for it is not a law-making body; but we do hold that it is her duty to decide what the New Testament teaches regarding the questions submitted, and that, having learned what the Gospel demands, on the points presented, it becomes the duty of every elder, pastor, preacher and deacon to help carry out such decisions in good faith. And we are sure that if this were done, all over the Brotherhood, there would be few, if any, departures from what a wisely-regulated Conference might see proper to recommend.

We shall gain much by being sure that each decision is based upon the Word, by being sure that the Holy Spirit will endorse our work, by devoting time enough to a decision to put our very best into it, and then by seeing to it that these ideal decisions are carried out in all the churches.

God's Will and Purpose.

Number One.

THAT God has a will and purpose, in reference to his creation, is evident, but we should understand that his will is one thing and that his purpose is another. If we fully understand this, we shall be able to make a proper discrimination between them.

Just what his purpose was and is, we can learn through his Word, and by studying the nature and character of his dealings that have been, and continue to be, with peoples and things. God may change his will, but not his purpose. While it is God's will that all men may be saved by coming to a knowledge of the truth, yet it is not his purpose that all *shall* and *must* be saved.

We will first give some thoughts on what God's will is. From all that we can learn regarding the manner of his dealings with man, even from the beginning, his will toward man has ever been most considerate and kind. We came to this conclusion from the fact that in the beginning God endowed man with a will of his own, to do and to will at his own pleasure,

on his own volition, thus making him a responsible being, setting both good and evil before him, with power to choose the one or the other, after being taught the character and full meaning of the things set before him, as well as the results that would follow the choice made.

"Behold I set before you this day, a blessing and a curse, good and evil, choose ye," made him a free moral agent. We can choose the good and reject the evil. We can accept the blessing and reject the curse, as his will may decide. Now, while it is God's will that all men should accept the "blessing,"—the "good,"—yet it is not his purpose to save them against their will, when they deliberately choose the curse,—the evil. God wills to bless and save those who want the blessing and salvation.

But further, God not only wills that all may be saved, but it is a longing desire on his part, because he loves man as the glory of his creation. He has made a great, a wonderful sacrifice unto this end. He so loved men and women that he was willing to sacrifice his only Son unto the death, that all people might have salvation. But to all his subjects it was always made a matter of choice. It always has been and always will be, "Whosoever will, may come and partake of the water of life freely." For God to save a man against his will, could be no honor to God, because it would be doing for him a thing which he persistently spurned. Salvation is likened to a pearl of great price. It is something to be sought, earnestly searched after. And it has been the plan of God, down through the ages, to have men and women to seek after it, that the greatest opportunity may not be neglected, lost.

But, you may say, "There have been persons to whom this great salvation has been offered, pressed upon them without the asking," and you name Paul, perhaps, as an example. But this would be a mistake, as Paul,—while fighting against the salvation that God was offering through his Son to the world,—was earnestly seeking after it, though he was mistaken. He thought that he was honoring God in jealous service, when he was met on the way and given the light from heaven,—the true way to life eternal. At once he not only accepted the call, but anxiously asked for the way to true service, "Lord, what wilt thou have me to do?" And on being told, without consulting flesh and blood, he immediately accepted the means afforded. God is always ready and willing to open the way to the true and earnest seeker.

The Eunuch was also a true and earnest seeker, and because of this, Philip was sent to meet him on the way and give to him the much desired information.

And because it is the will of God that all may be saved, his Son, "the Way, the Truth and the Life," the Author of the great salvation, has said to us, who have experienced the sweetness and joy of it: "Go ye into all the world and preach the gospel to every creature. He that heareth and is baptized shall be saved; he that believeth not shall be damned."

What is the will of God concerning those who want to be his children, that they may be saved? What is the will of God concerning those who do not want to be his children, that they may have their own wills and be the children of the evil one?

But does God care that souls be lost? Oh, yes, he cares, and is greatly interested in the salvation of all. He wills that all may be saved, and makes ample provisions to this end. He causes the sun to shine, the rain to fall, the ground to produce, the trees to grow and give their fruits for the bad as well as the good. Everywhere in nature he shows his merciful care unto all, that all may know his goodness towards the children of men in thus drawing them unto himself. He treats them as loving children, so that the universal goodness of God ought truly to lead all men to repentance.

But he does more than this. It is the office of the Holy Spirit to awaken all from the sleep of sin, teaching them the destructiveness of sin, of death, and of a judgment to come. Thus they are warned against the impending wrath of God, which is sure to overtake them unless they repent and accept the terms of his proffered mercy.

Still more, he sends out a most pressing and gracious invitation, "Come unto me all that are weary and heavy laden and I will give you rest," "Seek ye first the Kingdom of God, and his righteousness, and all things will be added." How wonderfully good is our God, and what more can the sinner ask or expect?

In our next we will consider the purposes of God, as related to this subject.

H. B. B.

Getting After the Jewelry.

A PASTOR, writing concerning the progress being made in removing certain irregularities that had found their way into his church, says: "Our next step will be to get after the jewelry." He is to be commended for giving attention to an evil that is finding its way into a number of our congregations. Brethren and sisters who, at their baptism, promised to live a life of obedience until death, are often seen violating the Scriptures which forbid the wearing of "gold or pearls or costly array" (1 Tim. 2:9). This is a part of the Gospel that should be enforced, and we need no Minutes of the Annual Meeting to tell us so. Where the Gospel speaks out plainly, the officials of the church should not be slow about calling the attention of the disobedient to that part of God's Word which they are violating. If they will not heed wisely-directed admonitions, regarding their conduct, their case should be referred to the church for action.

It is well understood, among all Bible students, that the New Testament condemns the wearing of jewelry. It is further understood that the Church of the Brethren, for more than two hundred years, has thrown her influence against the practice, and has a right to expect a strict compliance, upon the part of all her members, with this as well as all other parts of the Gospel. Even outsiders, wherever we are known, are fully aware of our position regarding the wearing of jewelry, and not a few of them are surprised at the looseness that is obtaining in some localities, along this line.

We think that it is high time to get after the jewelry. We need some good sermons on that part of the Gospel that applies to the wearing of jewelry and costly array. Then we need official boards, who will see to it that members who violate the Gospel are disciplined. The Gospel is clear on the subject, and when it comes to wearing the things that are forbidden, Conference has given no uncertain sound. Not only so, but when members refuse to hear the church, regarding a matter of this sort, we are told, in Matt. 18:17, just what to do, and if we would be accounted faithful, we must do it.

Some Further Reforms.

SINCE the women of this country have started out on the reform business, it occurs to us that they should not devote all of their time and energies to the saloon interests. There are other great evils needing attention, and especially is this true of the present-day dress craze. Never before has this nation seen such an exhibition of immodesty. It is sowing seed that must be reaped later on. And even some of our own sisters are falling in with the evil. We call it evil, for when a woman so attires herself as to make a display of her form on the streets, she is, whether she knows it or not, doing that which appeals to the weakness there is in man. The women of this country, and our sisters in particular, should study to do the things only that appeal to the very best there is in the opposite sex. We lament the widespread and growing immorality among the men in many parts of the United States, and the women, by their immodest dressing, should understand that they are, in part, to blame for this lamentable condition. Yes, it is time for the strong-minded wives, mothers and daughters of the land to inaugurate reform movements along this line, and see what can be done in the interest of morality and common decency. Some of the women of San Bernardino, Cal., are up in arms against the evil, and are setting a good example, as may be learned from the following clipping from one of the California papers:

Describing the present dress of women as "deplorable"

and seeing still further encroachments by the style-makers, the county W. C. T. U. in its closing session, April 14, adopted resolutions putting the battle for "decency" in dress on a par with the other campaign of the union, prohibition for California. Mrs. Lucy Blanchard, State president of the W. C. T. U., was one of the principal speakers. Retail and wholesale dealers are urged to use their influence in forcing the designers and modistes to put out something in the way of dress "less glaring and more sedate."

Some Pointed Suggestions.

SOME of the Methodist pastors and writers are becoming alarmed about the baneful effects of Higher Criticism and the so-called New Theology. In his remarkable book, "Methodism Adrift," Dr. Munhall takes some of the bishops, editors, college professors, and even the M. E. Book Concern, severely to task for their departure from the time-honored teachings of Wesley and other pillars of the church. As a remedy for some of the existing evils, the author passes out these suggestions:

1. The bishops should do certain things; viz.: (a) Declare themselves clearly and unmistakably as opposed to Higher Criticism, popularly so called, and any other criticism that challenges and denies the integrity and supreme authority of the Bible as God's Word, and invalidates the doctrines of the Methodist Episcopal Church. (b) Wash their hands of all sympathy and connection with the "machine," and use their commanding influence to overthrow and destroy it. (c) Appoint no man to a pastorate or position of importance who is in sympathy with Higher Criticism and so-called "New Theology,"—nor at the request or dictation of the merely rich; and give the best, at their disposal, to the faithful ones who are loyal to our doctrines and usages. (d) Get out among the common people and the weak churches more than they do.

2. Give never a penny to any school where Higher Criticism is tolerated or taught, and the Disciplinary Rule on Amusements is violated; nor allow any of our young people to matriculate there. Better Carnegieize such schools, and put the millions of money they are costing us into "Home Missions and Church Extension," Foreign Missions and other soul-saving work.

Looking Higher.

A MINISTER, well past the fourscore mark, recently preached a sermon in which he talked of old age as being "just ahead of him,"—not at all a period of dread but of supreme joy. As we read about it, we were made to meditate upon the beauty of such a life. More than a mere existence, such a life is a poem, a song of cheer, an avowal of religious faith, all too rare in this materialistic age. For this aged pilgrim the struggle is past, and worries have all vanished. The call "to come up higher" is but a few years off, at most. To him the home beyond is very real. What a glorious outlook! What a sublime confidence! What remarkable serenity! No wonder that advancing years have no terror for him. His mind has been growing clearer, his heart purer, and his sympathies stronger, as he advanced in years. Only his implicit faith in the all-sufficient grace of God could have given him these powers. Let him who would know the secret of such abounding peace and joy, linger long at the only source,—the green pastures and still waters that never fail!

The Saloon and Cigar Dealer.

THAT, with the roofing out of the saloon, there is a noticeable diminution of other evils, is becoming evident in our own city of Elgin. Speaking to a well-informed citizen, the other day, as to general conditions since the new order of things has become operative, he remarked: "Business in general has not been injured in any way, so far as I can see, and in some lines it is even better. I was told, however, that in a certain cigar factory [mentioning the name] business has been reduced to a very small amount, so far as patronage by local dealers is concerned. Saloon-men were its best customers and now, since they have been compelled to close their places of business, the loss falls heavily upon the cigar manufacturer." We were made to think that there is a very close relation between the saloon and the cigar dealer. The man who drinks, evidently smokes. Attack the saloon, and you attack kindred evils.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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 J. J. Yoder,McPherson, Kansas.
 Otho Winger,North Manchester, Ind.
 Address,
 General Mission Board, Elgin, Ill.

ROANOKE, VIRGINIA.

May 7 our church met in council. Eld. P. S. Miller presided. A request from the District, to help lift the debt of the Bluefield church, was granted, and \$20 was appropriated. Sister Nina Moomaw was elected a member of the Joint League Christian Workers' Program Committee; Bro. J. H. Murray was chosen a member of the Nominating Committee. Our assistant Sunday-school superintendent, Bro. Walter Montgomery, was installed superintendent. Our love feast will be held May 31. An offering of \$16.65, which was taken May 3, was put into the poor fund. The orphans of the Ebenezer Home held an Easter service in our church. An offering of about \$13 was taken. It was decided to add \$7 to this, making a total of \$20. We decided to have a birthday fund.

Bro. George Flory requested that we hold our revival services later, the Anti-Saloon League having employed him to do some work in the campaign. His request was granted. The report of the committee on more Sunday-schools was received, and the committee continued. Our temperance collection, \$16.50, was divided between the collection for Annual Meeting, the Temperance Committee, and the Anti-Saloon League. Brethren D. R. Brubaker and C. E. Trout are our delegates to Annual Conference.

May 10, at 11 A. M., we had Mothers' Day services. Eld. P. S. Miller preached. His text was John 19: 25. At 7 P. M. a special "Old Folks' Christian Workers' Program" was rendered, which was very interesting. At 8 P. M. we held a missionary program, with Bro. J. H. Murray as chairman. Four speakers were on the program. The attendance was good, and the meeting very instructive, especially the paper read by Sister Pearl Skeggs on "Which Demands the Greater Attention, Home or Foreign Missions?"

The young people have decided to take up the study of vocal music. C. E. Trout has offered his services free. The class will meet each Tuesday evening.

Our church is alive to the missionary cause, after the preaching of an excellent sermon by Eld. C. D. Hylton, of Troutville, Va., Traveling Secretary for the General Mission Board. May 17 contributions amounting to \$193, were received for the missionary offering at our coming Annual Meeting. More will be added to it by some who, of necessity, were absent from this meeting. About ten of the members of this church will attend the Seattle Conference in June. Lula Shickel.

605 Third Avenue, N. W., Roanoke, Va., May 18.

THE DIVORCE QUESTION.

Under the above caption the Office Editor of the Messenger, Bro. J. H. Moore, wrote a very sensible editorial on page 314, last column. We read it with unusual interest, and can say Amen to every word.

The divorce question is one on which I have very decided convictions, and I think that the ministry in general needs a quickened conscience on the subject. We have served at the marriage altar in hundreds of cases, and have refused to perform the marriage ceremony in more than one case,—trying and hard as it was for us to turn down the parties at the time.

Only about three years ago I was asked to come to the newly-furnished home of a well-to-do young man, who was to be married to a young lady. I got to the house a little late, but no sooner was I seated in the large room, filled with people to witness the ceremony, when the marriage license was handed me. I read the document over, and noticed that the lady had been divorced from a former husband for non-support. I read the paper over the second time, to make sure that I understood it, for I did not want to make a blunder in the case and cause embarrassment.

Finding that I had the right understanding of the paper, bearing the seal of the court, I quietly asked to see the contracting party alone. In an adjoining room I said to the young man: "This is a case of divorce for a common cause, I see."

"Yes," said he, "the lady was divorced."

"Well," said I, "my friend, I am sorry to say I can't marry you. It is against my conscience to do so. You must get some one else to marry you."

The young man flushed and then turned white, as he pondered my decision. "Well," said he, "what will I do? The friends are all here and waiting for the ceremony to go on."

"I am sorry for you," I said, "and I feel deeply the humiliation myself, but my conscience and the Word of God, as I understand it, will not allow me to marry you."

I then said "Good-bye" to the young couple and the people assembled, and went home.

Another preacher was called in, who married that couple. I need not tell the rest. Criticism and remarks, however, were heard the next day on the street, on every hand, for the wedding took place in the thickly-populated part of a large city. Both Protestant and Catholic people complimented me for doing just what I did in the case.

We have had several such experiences in life, and thank God that we had grace given us, at the time, to be true to the teachings of the Word of God and the Church of the Brethren, on this very important and fundamental question,—the marriage relationship.

Let the Church of the Brethren emphasize, and continue to emphasize, her faith in the Word of God on this great sociological question.

Parkerford, Pa.

J. T. Myers.

MY EXPERIENCE IN FLORIDA.

I was most agreeably surprised at the way my health improved during my stay in Florida last winter. In a very short time my rheumatic trouble began to abate, and my whole system underwent a change for the better, so much so that my countenance could not hide the change. Six months ago I landed at Zephyrhills, a place noted for a dry, healthful climate and splendid water. I traveled much in the State, and saw things that simply surprised me. Plant City, fifteen miles south of Zephyrhills, is a great vegetable center, and those who get their products to market early, from that vicinity, secure excellent returns. Last December a one-horse load of strawberries was sold at the railroad platform for eighty-five dollars cash. A little later a load of cucumbers brought sixty-three dollars cash.

Twenty-three miles to the south is Tampa, the coming commercial city of the southwestern part of the State. Here one finds a wonderful activity in the way of building and enterprise generally. St. Petersburg, just across the bay, is a noted tourist city.

A forty-two mile trip to the south, by water, brought me to Bradenton, another fine and fast-growing city. Eleven miles farther, by rail, enabled me to reach Sarasota, a well-built city, with nicely-paved streets, and a place of great enterprise in boat-building. In connection with Plant City which, by the way, has four fruit packing-houses, I must mention Lakeland, a fine city, a great orange and grapefruit center, with splendid brick buildings, and fourteen trains a day. Space forbids more than a mere mention of Lake Alfred, Winter Haven, Eagle Lake, Bartow and Fort Mead, all well located and in prosperous sections of the country.

I also visited Arcadia, a good orange center, where seven packing-houses are required to handle the fruit. Here may be found some of the oldest and largest citrus fruit trees in Florida. Bro. C. S. Slifer took me, with others, to the prairie lands where he is locating a colony. Here some experimental farming is carried on, and I was surprised at what is being done, in some instances. I also visited Fort Myers, a place noted for orange, grapefruit and vegetable culture.

While traveling in the State, I ran across some things that simply astonished me. I saw a cabbage head weighing thirteen pounds, a radish weighing seven pounds, and sweet potatoes weighing four and five pounds. Practically any of the land can be plowed and cultivated with one horse. While some of the land is wonderfully fertile, some of the soil is exceedingly poor! Some of this good land may be found side by side with the poor land.

I feel that Florida will become one of our most prosperous States. The climate is fine, and there are many splendid opportunities for the right kind of men. Yet those who purchase should not be in a hurry about it. Look around and take your time to it. I met some who were in too much of a hurry about purchasing land, and now have plenty of time to repent.

I have decided to close out all of my belongings, here in the North, and by fall will locate somewhere in the State. I think churches may be built up in Florida, and that great good may be accomplished by those of our people who will take hold of things in the right way.

Norristown, Pa., May 19.

Eli Cassel.

FROM PANCHGANI, INDIA.

During this hot season we are spending our first vacation at the hills. Sister Ziegler is with us, and we occupy a small bungalow with two bed-rooms, a one-story building, which costs \$83 for the season. We do our own cooking. There being plenty of fresh fruit and vegetables, our vacation is made an exceedingly pleasant occasion. Panchgani is a small town, with about sixty bungalows, and a small native town. It is situated south of Bombay, on the Western Ghats range, at a height of about 4,000 feet. Higher hills surround it on four sides, though none are very high. By the road it is about 340 miles from Bulsar, but straight across would not be so far. We came here in twenty-two hours, traveling the last twenty-nine miles by carriage. Panchgani is thus practically the nearest hill station to our field, though there are a few other places a little nearer, which have some reputation, but are of still lower elevation. The town has a grove-like appearance, the trees being mostly pine and silver

oak. The climate is quite a bit cooler than our own stations, yet, by the thermometer, it gets hot here also. The fine breeze, however, so tempers it, that one does not mind it much. Some nights have been close, but on the whole it is quite an agreeable change from the plains, and physically it is doing us good. Air, food and water being fine, one ought to prosper.

Twelve miles from here, and about five hundred feet higher is the larger and more important town of Mahabeshwar. It is the chief hill station of Bombay Presidency, the Governor himself retreating there during this season. It is a town set among the trees on the top of the ridges, amid splendid mountain scenery, affording excellent walks and drives and excursions. At this place the American Presbyterian and Congregational Missions have their own properties, and during every hot season their missionaries flock here for a change, many of them coming every year. Really, for a time nearly all of their missionaries are here, so much so that they hold one of their conferences at this place. The missions aim to have their missionaries leave their work for a month or two every year, believing that they will be better able to do good work for the rest of the year, and their experience seems to be satisfactory to them at least. The former mission has just finished one hundred years' work in India, and it is an inspiration to us to see so many old, well-preserved, and hence valuable, missionaries among their number. Though gray hairs adorn their temples, yet they are as much interested in the work as their younger colleagues. It is our prayer that in the years to come our mission, too, may be blessed with the counsel and wisdom of many who have grown gray in the service. May we be wise in preserving our health and strength.

At present, for a few months, our Sisters Anna Eby and B. Mary Royer are at Mahabeshwar, attending the Marathi Language School, and they are doing hard and valuable work. This school is a rather new thing, with only a few years' experience, but this year has a lot of life, with two enthusiastic American missionaries at the head, and thirty-six persons in attendance. Here much better methods are employed, in helping the new missionary to acquire the language, than the Indian Pandits employ as they sit, for an hour or so each day, willing to be pumped according to the sense and ingenuity of the student. This is a school and the work is pushed and guided by those who know. It was a great pleasure to me to visit the different classes and observe. Though in Marathi, yet I could understand well enough to appreciate the tact and skill of the teachers. There are six classes, in all, reciting at two different periods, and three teachers do all the work. The missionary teachers have an Indian assistant present, to help them on matters of pronunciation, and specially difficult points. Thus you have combined western methods and eastern accurateness, and the pupils ought to learn.

But I must not forget to tell you about the class-rooms. For want of a better place three grass huts have been built in the center of the town under the trees. It reminded one a bit of Socrates and the primitive days. The sides and roof throughout were made of grass, held in place by a few small poles and bamboo strips. Primitive sure, but strictly according to Indian methods. These huts are about fifteen feet long, ten wide and at the eaves five feet high. The open doors are just large enough for one to enter. A few small holes are cut out for windows. A few chairs and benches are set on the ground floor and the three class-rooms are furnished. Here every day the missionary students who just came from the colleges and universities of America and England assemble to learn Marathi, this Indian language, so that they may be efficient workers in telling the Gospel Story to the poorest of India's people. This humility is worthy of the thought of the Christian world.

Let me say a few more words to the educated members of our church.—I mean the highly educated. Among these mission bodies one finds the finest talent, men and women with high attainments and degrees,—those who had the finest outlook for usefulness at home, giving themselves gladly and honorably for the work in India, even in the most jungly and backward districts, and among the most needy and unappreciative people. And they feel that they are honoring their Lord, and so they are. They do not feel that they are wasting their lives, and indeed they are not. Joy they have in their service, and souls for their hire.

Last evening, here in Panchgani, the distribution of prizes took place in the Girls' High School.—about all the English-speaking people of the town being present. The Governor of Bombay, Lord Willingdon, presided and Lady Willingdon gave out the prizes. Miss Kimmins is principal of the school which is under Church of England management. There are almost a hundred pupils in attendance, and the work,—judging by those who passed, and their grades,—is of a high standard. There is also a Boys' High School here. All look strong and healthy.

This is the month of May. June is the month for the Annual Meeting. We are praying that it may be a meeting to the honor of our Lord, and one that shall be remembered by the church for its interest in the work of holiness and evangelization. We need to come to Christ to be cleansed, and then to go to tell others of their need.

May 1.

J. M. Blough.

The Resurrection of the Body.—1 Cor. 15.

(Concluded from Page 357.)

V. The Practical Effect of Certainty of Conviction Touching the Resurrection of the Body.

1. The firm establishment of the believer in his internal and personal life (verse 58). "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." Certainty of conviction touching our risen Christ is our sure defense against the assaults upon the faith. Assurance of life is to all who are united to him. Christ is the Head of a new and victorious order of humanity.

2. Life of abounding service (verse 58). Belief in Christ's resurrection nerves men for conquests in the name of Christ. Knowing that their labor is not vain in the Lord, they go on to success.

3. Generosity in financial support (chapter 16: 1-2). The giving of our means for the support of the Lord's work is to be done in the light of the lofty truth of the resurrection of Christ and his people. Resurrection is the inspiration for this work of unselfishness. This truth has an important bearing upon church life today. In the measure that men deny this truth they become parsimonious with their money. Stinginess, therefore, is a denial of the cardinal truth of Christ's resurrection. Loyalty to Christ means liberality in giving for the support of his work.

Chicago, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Ononta.—May 23 the members of our little band at this place, twenty-one in all, convened at Bro. John J. Rheekey's tenant house on Sand Mountain, where we enjoyed a glorious love feast. Bro. Samuel Ziegler, our beloved elder and only minister, officiated. Bro. Culler and wife have purchased a home among us and will move here Nov. 1. He is a minister and a graduate of Bethany Bible School, Chicago. We extend a hearty welcome to them, and to as many others as may come and help us in our noble work. We crave the prayers of the strong churches in our behalf.—J. M. Petrie, Ononta, Ala., May 28.

CALIFORNIA.

Pasadena.—On the evening of May 3 Bro. Roy Wing gave us a good sermon, after which Sister Martha Shick told us, in her interesting manner, of her experiences among the Chinese in Chicago, and her present work among them in Los Angeles. Mothers' Day was observed with an interesting and appropriate program. May 17 Bro. S. G. Lehmer, of East Los Angeles, preached for us in the morning. In the evening a splendid program was given by Bro. Clarence Lehmer and the Chinese brethren of the Berean School, together with a number from the Methodist Chinese Mission in this city. They sang together several songs in their own language. Sister Maggie Early also came with some of the little ones whom she is teaching, and spoke of her joy in working among them. They are pleading and praying for a mission to be started in Southern China. The efforts of these workers were appreciated by a full house.—Bertha Harper, 343 North Mentor, Pasadena, Cal., May 19.

Pomona.—On Sunday evening, May 17, Bro. J. Z. Gilbert, of Los Angeles, Cal., delivered an address on "The International Peace Problem," which was much enjoyed.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., May 26.

Sacramento Valley church met in council May 21. Our elder, Bro. J. Overholtzer, presided. Brethren W. R. Brubaker and W. H. Patten, of Live Oak, were with us. We elected two deacons, and advanced one brother to the second degree of the ministry. We decided to hold our love feast June 6, at 7:30 P. M.—W. R. Shively, Glenn, Cal., May 23.

FLORIDA.

Arcadia.—The members here have had a season of refreshing. Last Friday morning Eld. George Branscom came among us, and in the evening Eld. J. V. Felthous arrived, to assist in the organization. After careful deliberation and a season of prayer, it was unanimously decided to organize. Ten members were received by letter, and several other members, who could not attend, will join us later. The official board are Eld. J. M. Leatheman, Bro. William Burroughs and the writer (ministers in the second degree); Bro. J. L. Hennen (deacon). Elders Branscom and Felthous remain over Sunday and gave us spiritual sermons. Visiting brethren will always find a cordial welcome among us.—C. H. Slifer, Arcadia, Fla., May 24.

IDAHO.

Lost River Sunday-school took part in the Mackay State Sunday-school Convention, May 10. Some fine talks were given. Several of our members took an active part. We have introduced the cradle roll into our school. Since our minister is away, we are taking up Bible study. Bro. Carson Miller is to make us a short visit, and Bro. S. Neher is to preach for us next Sunday. We regret to be deprived of regular meetings, but hope it will be long till we can have services again.—Alice Sutter, Leslie, Idaho, May 29.

ILLINOIS.

Franklin Grove church met in council May 23. Our elder, Bro. C. M. Suter, presided. Bro. A. C. Wilsen, of Chicago, and Bro. O. F. Shaw, of Dixon, Ill., were also with us at this meeting, and conducted the election of a deacon, which resulted in choosing Bro. Harvey Pfoutz to that office. Bro. Pfoutz, with his wife, was duly installed at this meeting. Bro. Bernice Blower was elected vice-president of our Christian Workers' Band. Brethren Harvey Pfoutz and Elmer Cline were elected delegates to our District Meeting, with Brethren Ira Lehman and Benjamin Richwine as alternates. We were pleased to have Bro. Wilsen remain with us over Sunday evening, and to have him with us at this Sunday. We rejoice that four have lately been baptized into the church—Anna B. Buck, Franklin Grove, Ill., May 27.

Elmhurst church met in quarterly council on Wednesday

evening, May 27.—some days ahead of the regular time, as our elder, Bro. D. Rowland, intends to leave for California in a few weeks. It was decided to reconsider our former decision, to send no delegate to Annual Meeting, and the church chose Sister Sadie Rowland to represent us. Elders L. C. Young, of Chertsey Grove, and J. W. Barnhart, of Mt. Carroll, being present for the purpose, Bro. Arthur Bryan was advanced to the second degree of the ministry. We decided to hold a love feast this fall, the date to be set later. Our home department today was observed at our Sunday-school meeting. Although all of our home department members could not attend, the special services were much enjoyed by all present.—Bessie V. Whinger, Lanark, Ill., May 28.

INDIANA.

Anderson.—Our love feast of May 16 was a spiritual occasion, being attended by 160 members. Many visiting members were present also. Among them were Brethren R. D. Murphy, A. J. Miller, L. S. Dilling, F. E. Hay, D. F. Hoover, Lewis Collier, E. O. Norris and Bro. Braker. Bro. H. Murphy officiated. Breakfast was served in the church on Sunday morning, after which we had Sunday-school at 9:30 A. M., with 200 in attendance. Our Sunday-school is showing an increase of about twenty per cent. Bro. C. Hoover is still our intendant. After Sunday-school, Brethren H. Murphy, Dilling and Brubaker recited short and spiritual talks. One came out on the Lord's side, making the fifth one since the close of our series of meetings. We have arranged for a Missionary Meeting, to be held June 10, at 7:30 P. M. Bro. R. D. Murphy will address us. It will also have a Sunday-school Meeting June 14, at 7:30 P. M.—C. Hilbert, 3314 Coles Avenue, Anderson, Ind., May 24.

Fairview.—May 17 was the day set apart for our Missionary Meeting. Bro. Charles Oberlin, of Logansport, delivered an able missionary address. This was followed by a missionary offering of \$40.—Lulu E. Root, Buck Creek, Ind., May 25.

Noblesville.—Our church met in council last night. Last Tuesday evening, May 19, we had the pleasure of having Bro. Ross D. Murphy, of Elgin, Ill., preach a missionary sermon for us. We have decided to start a cottage prayer meeting.—Lucy B. Roush, 194 Central Avenue, Noblesville, Ind., May 23.

Palestine.—At our regular appointment, April 19, our elder, Bro. J. G. Stinebaugh, and Bro. R. Bridge, of the Monroeville congregation, were present. A special service was provided for the election of a deacon, and Brethren Joseph Hays and Henry Spangler were chosen. Bro. Stinebaugh preached again on Sunday evening.—Mrs. G. O. Bridge, Monroeville, Ind., May 25.

Spring Creek.—Our love feast, May 23, was well attended. Seven ministers from adjoining churches were present. Bro. T. D. Butterbaugh officiated. On Sunday morning, after Sunday-school, Bro. H. A. Claybaugh, who is here with his family for a short stay, gave us a splendid talk. In the afternoon the young married people's class met at the home of Brother and Sister Freshman Crisp. The speaker was our friend, Sister Grace Fox, who is home from Bethany on a two weeks' vacation. Sister Fox and Bro. Claybaugh each gave us a talk on the work at Bethany, which was appreciated by all. We expect Bro. Claybaugh to give us another talk before he leaves for Bethany.—Amanda Rusher, Piercetown, Ind., May 25.

IOWA.

Brooklyn church met in council May 23, with Eld. W. E. West presiding. Our love feast will be held June 20. On Sunday morning Bro. West preached an inspiring missionary sermon to an attentive audience. In the evening he spoke to us on the subject of "Hallelujah." Our offering for World-wide Missions is \$76.88. We expect Bro. Heisey to be with us next Sunday, to give our series of meetings. Sister Lulu Pike will lead the song service.—Bessie L. Seehorn, Brooklyn, Iowa, May 25.

Good River congregation met in council at the Yale house. Our elder, Bro. Ellis Caslow, presided. We expect to begin a series of meetings on the evening of May 31, at the Yale house, following the communion service at the Panora house (our country church). Bro. John Robinson, of Denver, Colo., expects to do the preaching. Bro. F. E. Miller, of Muscatine, Iowa, with us at our love feast, to give an address in the afternoon on a missionary subject. We contemplate having a Bible Term in Yale sometime in December.—Allie Lookingbill, Yale, Iowa, May 26.

Notice to the churches in Southern Iowa.—As the Secretary of the Mission Board of the Southern District of Iowa has been removed by death, the undersigned has been appointed to fill the vacancy. All communications, payments, etc., should be sent to him. As the funds in the treasury are very low at this time, he trusts that our Southern brethren will liberally, as they have done in the past, so that this worthy cause may not lack for the want of funds.—A. H. Brower, South English, Iowa, May 26.

KANSAS.

Monitor church met in council May 23, at 2 P. M., with Eld. M. J. Mishler presiding. We send no delegate to Annual Meeting this year. We decided to have our regular Harvest Meeting in August. Our Sunday-school is growing in numbers, and is presided over by our School-master's cause.—Lulu Brubaker, R. D. 2, Conway, Kans., May 27.

Morrill.—Sunday evening, May 17, our church enjoyed one of the largest and most pleasant love feasts we have ever had. About 230 communed. There was a good representation from adjoining churches. Bro. J. A. D. Sollenberger, of Nebraska, Bro. Roy Kistner, of Sabetha, Kans., Bro. Peter Elsenblase, of Effingham, Kans., and Bro. Walter Mason, from the Rock Creek church, Kans., were the visiting ministers. Bro. Mason preached a very much appreciated sermon in the morning. Bro. Sollenberger presided. Bro. Sollenberger had charge of the evening meeting. Last Sunday a union memorial service was held in our church. Our Sunday-school is growing. Recently two new classes were organized. Last week at the close of our prayer meeting, a young man was added to the church into the ranks of our Christian Workers' Society decided to send fifteen dollars to the Conference offering this year.—Eldon Elden, Morrill, Kans., May 28.

Topeka.—We met in council May 23. Eld. I. H. Crist presided. Bro. Ira Weidner was advanced to the second degree of the ministry. Two members were received by letter. We decided to hold a series of meetings this fall. We held our love feast May 16. Bro. I. H. Crist officiated. We had an enjoyable feast. Forty-three surrounded the Lord's tables. Several visiting members were present. Bro. Crist preached for us on Sunday for the first time. Bro. M. M. Minnie Mariner, 317 Winfield Avenue, Oakland, Kans., May 24.

Vermillion.—I came to this church a little over a year ago, in answer to prayer. I was determined to go where I might be of use to the Master, but did not know just where that place would be. The Vermillion church was at first looking for a minister, to assist them in the work. Through faithful, fervent prayer we were placed here to do God's will, not ours. Ten united with the church at this place last year, and numbers are attending the services so faithfully that, are long, we hope to enroll them as workers in the Master's vineyard. My dear aged mother always insisted that she could not enjoy, to the fullest extent, her Christian life, or anything else, unless her family and other dear ones were equally saved. We are now in the process of saving them, and we have come to the Master, but we do hope to return to others.—George G. Canfield, Summerfield, Kans., May 26.

Wichita (West Side Mission).—Having no regular pastor, Bro. J. J. Yoder, of McPherson, preached for us on Sunday morning, May 24, and leaving us with a very good message. Day exercises sometime in June. Our love feast will be held at the West Side mission June 18.—E. R. Harris, 604 N. Mar-tinson Street, Wichita, Kans., May 30.

MARYLAND.

Denton church met in council May 16. We sent \$36.23 as our Annual Meeting offering. We decided to have a series of singing lessons in connection with our series of meetings in August. Bro. Charles Rowland, of Blue Ridge College, is to have charge of the singing, and Bro. H. M. Stover is to conduct the singing. Our Sunday-school superintendent will direct the singing. Our Sunday-school superintendent will represent us at the District Sunday-school Meeting. A committee was appointed to arrange for our annual local Sunday-school Convention during the summer. We intend to make our Sunday-school a "front-line" school this year. We have received interest in the cradle roll. Our home department and teacher-training class are getting along nicely. We are asking that the District Meeting for 1915 be held in the Denton congregation.—Mrs. Norman Ralrigh, Denton, Md., May 30.

MICHIGAN.

Thornapple.—On Saturday we held our love feast at the East house. We had preaching in the morning and in the afternoon, and then enjoyed a spiritual love feast. Several were present from adjoining churches, and all appreciated having so many ministers with us. Bro. John Smith officiated. On Sunday, though it rained, we had 155 present at Sunday-school.—Ora Mote, Clarksville, Mich., May 26.

MISSOURI.

East Maple Grove.—May 9 we met with the members of this church to attend their love feast. Previous to this time we had asked the church for the privilege of electing a minister, which was granted. Bro. Henry Brubaker, of Olathe, Kans., assisted in the work. Just prior to the love feast, Bro. John Albright, of Gardner, Kans., was chosen and, with his wife, duly installed into office on Sunday morning after Sunday-school. We had a very successful love feast. Bro. Brubaker officiated. This church has arranged for the writer (elder in charge) to begin a series of meetings about Aug. 18.—E. E. Joyce, Harrisonville, Mo., May 29.

Peace Valley.—May 20 and 21 Sister Josephine Powell, one of our missionaries from India, gave us interesting talks on "Religious Manners and Customs in India." Large crowds attended the services, and all enjoyed the talks. An offering of \$11.35 was taken for World-wide Missions.—Annie Dieckler, Peace Valley, Mo., May 26.

Rockingham church met in council May 2, with Bro. S. B. Shirley presiding. Two letters of membership were received. We have secured Bro. R. H. Nicodemus as instructor for our Bible Institute during the Holy Days. We held our love feast May 9. Bro. J. H. Mason, from an adjoining congregation, officiated. Quite a number of members surrounded the Lord's table.—Effie Early, R. D. 4, Norborne, Mo., May 25.

NEW MEXICO.

Sunshine.—We will have a love feast July 4 in the Sunshine church, at Yaso, a station on the Santa Fe cut-off, Kansas City to Los Angeles. We invite our members to stop off with us for our meeting, on their return from Annual Meeting.—Samuel Weimer, Buchanan, N. Mex., May 26.

NORTH DAKOTA.

Kenmare.—Our love feast will be held June 27, at 5 P. M. We would be pleased to have some of the brethren stop off with us on their way home from Annual Meeting. We extend a general invitation to any of the members who may wish to come. Quite a number of members are living here, who came from Iowa, and some from Southern Illinois. Any one wishing to pay us a visit will be met at the train by Bro. G. I. Michelson, R. D. 3, Kenmare, N. Dak., or the writer.—John Harris, R. D. 3, Kenmare, N. Dak., May 24.

Pleasant Valley.—We met in council May 23, with our elder, Bro. Isaac Miller, in charge. One letter was granted and one received. Delegates to District Meeting are Brethren Henry Brubaker and Gardner. We held our love feast at the Sunday-school Meeting are Bro. Ray Blocher for the Hill church, and Bro. Roy Long for the York church. We decided to hold our love feast Aug. 1, at 4 P. M. An offering for the Annual Meeting will be lifted in both Sunday-schools.—(Mrs.) Bertha B. Allan-Britsch, York, N. Dak., May 27.

OHIO.

Lick Creek.—May 17, after our regular Sunday-school and preaching service, we baptized one of our Sunday-school scholars. Our special service, preparatory to our love feast, was held May 20. We met May 23, at 10 A. M., for preaching, conducted by Bro. Arthur Sellers. At 2 P. M. Bro. Christian Krabill, of Denton, Md., preached for us. We met at 7 P. M. to engage in a love feast. Our elder, Bro. J. W. Kelsner, officiated. The morning devotionals were held in the assembly in Sunday-school. The attendance was 205. Following Sunday-school, Bro. Edward Kintner preached to us. At 3 P. M. a goodly number met at the home of Bro. Henry D. Kintner, to appoint Sister Elizabeth Kintner, his wife, who has been very ill, but is better, to be the writer at the writing. Brethren Christian Krabill and Edward Kintner had charge of the appointment.—Wallis J. Kintner, R. D. 1, Bryan, Ohio, May 29.

New Carlisle church met in council May 24, at 1:30 P. M., for the first time under the new organization. Our elder, Bro. D. C. Leithman, presided. Two members were received by letter. Bro. Roy Teach, of Sister C. C. Leithman, of New Carlisle, were chosen as our Missionary Committee. Brethren Howard Elidemiller, Harvey Baker and William Muselman were chosen as a Temperance Committee. Brethren Charles Cundy and William Smith are our Lookout Committee.—Viola L. Muselman, R. D. 2, New Carlisle, Ohio, May 26.

Sugar Creek church met in council May 9. Eld. J. W. Kelsner presided. Eld. Kelsner is to represent us at Annual Meeting. Bro. Chas. Hendricks was elected to serve on the local Mission Board. Sister Lena Thron was elected a member of our Missionary Committee. Our Sunday-school is progressing nicely.—(Mrs.) Ottie Fisher, R. D. 1, Pioneer, Ohio, May 23.

Sugar Creek (Bunker Hill House).—Bro. G. O. Strausbaugh, of New Carlisle, Ohio, visited us on May 6 and preached twelve inspiring sermons. On Saturday evening we held our love feast. Thirteen brethren and fifteen sisters surrounded the Lord's table, and Bro. Strausbaugh officiated. Four ministers were present. One brother and one sister were baptized. Bro. Strausbaugh has a lovely family.—(Mrs.) Sarah Middaugh, Berlin, Ohio, May 23.

Toledo Mission.—Three more put on Christ in baptism. Our love feast, held May 23, was well attended. On Sunday morning a number of the brethren gave us good thoughts on the Sunday-school lesson. Bro. N. Cool did the writing and held our love feast. Three brethren and fifteen sisters surrounded the Lord's table, and Bro. Strausbaugh officiated. Four ministers were present. One brother and one sister were baptized. Bro. Strausbaugh has a lovely family.—(Mrs.) Sarah Middaugh, Berlin, Ohio, May 23.

Wooster church met in council May 23. Eld. D. M. Brubaker presided. Bro. D. M. Irvin, one of our ministers, who had spent several years in the West, has returned to make his home in the Wooster church. Bro. Irvin will be the writer for our coming Sunday-school Convention, to be held in this church June 10 and 11. Our Sunday-school, together with the Beech Grove and East Chippewa schools, is arranging to have a joint meeting July 4, to afford our young people a good place to spend the day.—Mary Brubaker, Wellersville, Ohio, May 24.

Wyandot church has enjoyed many rich blessings the past few weeks, and all are encouraged, hoping for a continued increase in interest and attendance, since their pastor, Mr. J. J. Gurnea, has moved into the church. His first sermon, after April 6 was especially appropriate for the occasion, emphasizing the "Power of Unity in Prayer." May 8 we held

our love feast. While the attendance was not large, the spirit of the meeting was excellent. Ministers present from a distance were Brethren W. R. Guthrie and L. H. Dickey. The latter has been our elder for several years. Bro. Deeter officiated at the evening service. Thirty members communed. On Sunday morning Bro. Deeter preached, after which the Annual Meeting offering of \$12 was lifted. On Sunday evening the Temperance Committee had arranged for a temperance program, to take the place of the regular Christian Workers' Meeting, which proved to be very interesting and instructive. Bro. W. R. Guthrie delivered the evening sermon. We greatly appreciated the visits of the ministers, as well as others.—Mary L. Cook, Nevada, Ohio, May 26.

OKLAHOMA.

Oak Grove.—We held our love feast May 8. Bro. Button officiated. Nineteen members held the Lord's table. All could not be present on account of sickness. Bro. Button preached three good sermons while here. Two put on Christ in baptism.—Iva Foster, Oak Grove, Okla., May 9.

Paradise Prairie.—We held our love feast May 9. Bro. Daniel Wolf officiated. About forty members surrounded the Lord's tables. Some visiting members were with us. The attendance of on-lookers was about as usual on such occasions. We had excellent order. Our Sunday-school is increasing, for which we are thankful.—Hettie Ylengst, R. D. 1, Coyle, Okla., May 20.

PENNSYLVANIA.

Rockton.—May 3, Bro. D. R. Berkey, of Marion Center, Pa., came among us and for two weeks presented the Word with power. Our love feast was held on the evening of May 17. It was well attended, and pleasing to all. A number of visitors from other congregations were with us, including Eld. A. Fyock. Before leaving, Bro. Berkey staked the place, and also broke the ground for our new churchhouse. We appreciate the encouragement and help that Eld. A. Fyock and Bro. Berkey gave, and thus have at Rockton.—Dallas B. Kirk, Rockton, Pa., May 26.

Scalp Level.—We met in council May 26. Our elder, Bro. Peter Knavel, presided. One letter of membership was received. Two were restored to fellowship at this meeting, and two at the Windsor house on Sunday, May 24. It was decided to secure plans from the Sunday School Board for the remodeling of our churchhouse at Scalp Level, there being insufficient room in the church for our increasing Sunday-school. Our number is increasing nearly every Sunday. We have 279 enrolled at present. After all the business was transacted, our pastor gave us a very interesting discourse, May 10 Bro. S. C. Thompson, of the Shady Creek congregation, preached for us at Scalp Level both morning and evening, in the absence of our pastor, Bro. H. S. Replage, who was holding a series of meetings at Saxton, Bedford Co., Pa. On Ascension Day the Annual Sunday-school Convention of the Scalp Level Association was held at Scalp Level, there being insufficient room in the church for our increasing Sunday-school Association of District No. 1 was held at the Scalp Level Brethren church. Morning, afternoon and evening sessions were held. Bro. Albert Berkeley, of Roxbury, Pa., preached at Windsor, May 10. Our correspondent, Sister Amy O. Mangas, having moved away, the writer, as assistant, is acting as correspondent.—S. B. Hoffman, Scalp Level, Pa., May 29.

Shade Creek.—A series of meetings was held in the Highland house from May 9 until May 17. On account of the small number of our members at that point, the meetings were not confined to members of our own congregation only. There being three other churches in this vicinity, all joined forces and we had a splendid meeting. On Sunday, May 10, C. Thompson, held the meeting. This is a very much neglected place, and our brother did commendable work. There were twenty-one accessions to the Church of the Brethren, fifteen others united with the Lutheran people, seven with the U. B. church, and thirteen to the Shady Creek Church. He is doing splendid work for our congregation.—Stella Penrod, R. D. 1, Windsor, Pa., May 25.

Shrewsbury.—May 3 the mother of a family was received into the church by baptism. May 10 Bro. Wm. K. Conner, of Harrisonburg, Va., held a series of meetings in the Shrewsbury church, continuing for two weeks. He preached eighteen powerful sermons. He preceded each sermon with a chalk talk, thus conveying a strong lesson through the eye. The weather was practically perfect. An unusual interest was aroused, which amounted to a growing excitement until the meetings closed. Many who attended, came seven and eight miles. Twenty were made willing to walk with God, and were buried with him in baptism. A number of others are still counting the cost. The ages of those who made good choice, range from two weeks to fifty years of age. Four are heads of families, and all are Sunday-school members but one. Bro. Conner is a faithful and earnest worker, and it seems that the meetings should have continued a week longer.—J. H. Keller, Shrewsbury, Pa., May 27.

Spring Creek.—A series of meetings was held at Spring Creek, Pa., from May 21 and 22. Our services were opened at 3 P. M. Bro. J. M. Mohler, of Mechanicsburg, Bro. C. L. Pfoutz, of Gettysburg, Bro. W. G. Group, of York Springs, Brethren John Witmer and Thomas Patrick, of Hanoverdale, Brethren A. H. Brubacher and J. G. Francis, of Lebanon, Bro. Alfred Girlich, of Andover, Brethren S. Z. Witmer and S. H. Hertzler, of Elizabethtown, and Bro. Cyrus R. Gible, of Brunnerville, were the visiting ministers. During the intermission several of the brethren spoke to a crowd that had gathered under the shade trees. The evening session opened at six o'clock, with Bro. J. M. Mohler officiating. About 300 members communed. Since our last report, three letters were received. Our Sunday-school Board has opened an outpost Sunday-school at Noffsinger's schoolhouse. Bro. W. E. Glassmire was appointed as superintendent, and Bro. Irvin Hostetler as secretary.—Harry S. J. Gerber, 502 N. E. R. Street, Palmyra, Pa., May 26.

TENNESSEE.

Bella.—Bro. James Bashor, of Elda, Okla., preached for us today. We were glad to have him with us. The writer and he were schoolmates. He gave us a splendid discourse. His text was Heb. 2: 1.—N. T. Larimer, Jonesboro, Tenn., May 24.

Limestone church met in council May 23, with our elders, Brethren P. D. Reed and W. E. Nead, presiding. Bro. S. H. Bowman, from the Knob Creek church, gave us a good, instructive talk. Brethren A. E. Nead and George Randolph were elected delegates to District Meeting. Bro. Nead preached on Sunday and on Sunday night.—Anna Arnold, Limestone, Tenn., May 26.

Meadow Branch church met in council May 23. Bro. J. H. Peterson, of Fountain City, gave us a good talk on "Forgiveness." He preached for us on Saturday night, on Sunday and on Sunday night. We are always glad to have Bro. Peterson with us. Our Sunday-school is getting along nicely.—Corra A. Gammon, Tate, Tenn., May 25.

VIRGINIA.

Bethlehem church met in council May 23, with Eld. D. A. Naff presiding. Three letters of membership were received. It was decided not to send a delegate to Annual Meeting this year. Our Annual Meeting collection amounting to \$12.36 was taken, and a collection will also be taken at the different preaching points. Our next council meeting will be held at Blackwater Chapel, on the 27th of this congregation.—Blanche Bowman, Boone Mill, Va., May 28.

Copper Hill church met in council May 23. Eld. N. P. Winmer presided. Brethren G. T. Stump and Eugene King were chosen delegates to District Meeting. Brethren D. H. Shaver, J. H. Holt and C. E. Williams are the alternates. Arrangements were made for a series of meetings to be held

at five of our preaching points. On Sunday we met at 10 A. M. for Sunday-school, and at 11 A. M. Bro. G. T. Stump preached an inspiring sermon.—Nancy Shaver, Copper Hill, Va., May 27.

Daleville congregation met in council May 23, with Eld. J. W. Ikenberry presiding. Eld. D. N. Eller was chosen to the pastorate of this congregation. The building of a new churchhouse at Pleasant Hill was considered, and a committee appointed to look after the work. Eld. D. N. Eller was chosen delegate to Annual Meeting, and Eld. J. T. Layman, alternate. Brethren B. R. Ikenberry and D. V. Shaver are delegates to District Meeting, and Brethren J. W. Ikenberry and W. K. Coffman are the alternates. Bro. B. R. Ikenberry was made superintendent of the Sunday-school for the summer, and Sister Annie Eller president of the Christian Workers' Band. Bro. C. E. Eller will hold a series of meetings for us, to begin May 31.—Annie Eller, Daleville, Va., May 28.

Emmanuel.—Bro. Caleb Long, of Hagerstown, Md., held a series of meetings here, which will progress in two weeks. The meetings were well attended, with much interest. Eight

(Concluded on Page 368.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE CONFERENCE DAILY.

Because of the great distance, hundreds of members will be unable to attend the Annual Conference at Seattle, but they will be interested in the proceedings of the meeting just the same. To these the Conference Daily will be a welcome visitor. For the small sum of twenty-five cents the paper will come to them every day during the eight days of the main Conference sessions. The committee has gone to considerable expense to furnish good reports of the Conference. They have selected the "Seattle Post-Intelligencer" as the official daily of the meeting, and the management of this paper have given the committee the assurance that they may have two pages daily for Conference news. Every effort will be made to cover the entire Conference proceedings and to see that it is carefully reported. The "Post-Intelligencer" is the great paper of the Northwest. It is an unusual thing for a big city newspaper to give so much space to a religious gathering. Let the church show its appreciation by an unusually large subscription list and, at the same time, help the Committee and the church at large. Subscriptions should be sent to E. S. Gregory, 718 South Fifth Street, Tacoma, Wash., until June 13. After that date address E. S. Gregory, at Seattle, Wash., Brethren Conference.

Bellefontaine, Ohio, May 28. John R. Snyder.

COMPULSORY INSURANCE.

Life insurance has long been an issue among us as a people. It is a species of trafficking in the body that is very obnoxious to many of our dear brethren and sisters, but the State of California has come out in a new form on this question. A compulsory insurance act is now operative in this State. Every man and every corporation that employs any one must see to it that the employe or hiring is insured in the State system. Our missionaries, our hired ministers, or our sisters who are employed to do mission work, must have their lives insured.

Now what? Shall we "hire" or simply see that the actual needs, itemized each week, are met by the church? Conscientious scruples seem no longer a real ground for non-compliance with this law. The State does not accept such a reason. The "good old way" of our fathers and of Paul, who refused to have any one deprive him of his glorying in self-support, has been superseded. Paul did accept help from some, but merely cared for himself. It is a most delightful feeling not to "be chargeable to any" for daily sustenance, but to God only. Only thus is one free to "speak all the words of his life." Not all of us, of course, are able to undertake a warfare at "his own charges." It will be quite difficult, for some preachers, to pay the fees for this compulsory insurance. As I understand it, however, the employer or churches must meet this modern obligation.

Perilous times are at present upon the "meek." By and by, however, they shall inherit or own this earth, and then needless burdens can not be imposed upon God's children. Let us pray mightily for freedom, by the going forth of the church,—the bride,—to meet the Bridegroom, who shall rule evermore. M. M. Eshelman.

Tropico, Cal., May 23.

OUR CONFERENCE SUNDAY-SCHOOL PROGRAMS.

Our Sunday-school teachers, officers and workers should not fail to notice the unusually large amount of Sunday-school work, planned for the Conference week at Seattle.

Not only are there a greater number of Sunday-school addresses and conferences of Sunday-school workers planned for, than at any previous Conference, but the programs cover a broader scope of Sunday-school work.

It has been arranged to have at least one class, on Sunday morning, to represent each of the six grades of the Sunday-school.

These classes will be taught by experienced teachers, who know how to present the lesson so as to convey the message to the pupils representing the respective classes.

Parents should assist by placing their children in the proper classes. Here is a great opportunity for Sunday-school teachers of the various grades to see a model recitation.

An excellent program has been provided for our regular annual Sunday-school Convention on Monday, June 22, from 9 A. M. to 12 M.

A new and very promising feature of Sunday-school work during Conference week is a program each evening at 6 o'clock, beginning on Saturday evening, June 20.

Some of the addresses and conferences of Sunday-school workers, not of a general nature, will be held simultaneously.

Twenty periods have been arranged for, consisting of addresses, conferences for Sunday-school workers and class recitations.

Here is a great opportunity for our Sunday-school people, not only to get in touch with the work of the church but to get the best and latest along Sunday-school lines as well.

For complete program see Conference Booklet, or Gospel Messenger of May 23. Levi Minnich.
Greenville, Ohio, May 28.

THE OMAHA CITY MISSION, NEBRASKA.

Today the writer, with the members of the Omaha City Mission, witnessed a beautiful and impressive baptismal scene. A father and mother and their two young daughters were received into the church by the holy rite of baptism. The writer was deeply impressed by seeing a whole family coming into the kingdom of God at the same time, to begin a new and beautiful experience in the Christian life. They are all intelligent and refined people. Two others were baptized earlier. These lives, newly dedicated to Christian service, will mean much to the mission work here. These accessions were the result of a four weeks' series of meetings, conducted by our son, Bro. M. R. Weaver.

The work of this mission is still attended by bright prospects. We have a very devoted and consecrated membership. Both old and young are trying to help along in the good work as best they can, considering their city environments. Even a number of outside people are giving us much help and encouragement in the Lord's work.

One thing, that especially impressed me, was that all the sisters, both old and young, wore their prayer coverings at all the services held in the mission. The sisters here are following that practice at all of the religious services, which is as it should be.

Many good impressions were made during our revival meetings, and a number are still considering the things they heard and saw. May the truth yet lead them to accept Christ before it is too late! The way of life was pointed out to them in a strong and forcible manner, causing many to feel that they ought to live better lives.

Brother and Sister Jarboe, on their way from Bethany, stopped off with us last Thursday and Friday, and Bro. Jarboe gave us two very forcible sermons,—one on "The Sunday-school and Its Work," and the other on "The Ideal Home." Good impressions were made.

Our greatest need here is a churchhouse. If those who have means could help us out with funds enough to build, it would be highly appreciated by us, and bring great blessings to the givers for helping in the Lord's cause in this great city, where the Gospel of Jesus Christ is needed so much. Members going to or returning from Annual Conference are welcome to stop off with us. My son's address is M. R. Weaver, 2515 North Twenty-second Street. Take a Thirtieth and Dodge Street car at the Union Depot, which will take you right to the place.

R. D. 5, South Omaha, Nebr., May 24. J. A. Weaver.

WORSHIPFUL GIVING.

After having made a careful canvass of the churches in my State, and having received offerings and pledges for the District mission work, I feel like making a few suggestions, only that God shall have more glory and the givers shall have more real joy from or in the service of giving.

In 1 Cor. 16: 2, we are commanded to take the Lord as a Partner in our financial affairs. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Thus we see that every Christian, whether his income be large or small, is commanded to have a "Lord's fund on hand; that is, to lay by him in store, and every week, regularly and systematically. Whether it be one-fifth, one-tenth, or one-twentieth, by all means let it be individually, regularly, systematically and proportionately.

2 Cor. 9: 7, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Now, brethren, if we can not give one-tenth, cheerfully and willingly, let us exercise this Christian grace, that we may grow thereby. Surely, the Father is good to furnish all the capital and afford us the joy of dispensing it. Hag. 2: 8, "The silver is mine, and the gold is mine, saith the Lord of hosts." We see in 2 Cor. 8: 7 that the grace of giving is classed with other excellent Christian graces. "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"—the grace of giving. See same chapter, verses one to seven.

Now let us note the advantage of this systematic "laying in by store." We have the Lord's fund on hand, which already has been consecrated, and when the call or opportunity comes, to give to some department of the Lord's work, prayerfully go to this Lord's fund and allow our best judgment to dictate how much of it we shall apply to this department of the work. Here is the joy; we are not giving of our money, but of the fund that has been set apart for him.

Brethren, I find that those who have this system do not look upon a call for funds with disfavor because they may be short of funds at the time, for the Lord's fund is on hand, and the call is appreciated as an opportunity. Thus it can and does become an act of worship, very sacred and full of joy.

This joyful, worshipful, willing giving, lays up fruit to our account. Philipp. 4: 17, "Not that I desire a gift: but I desire fruit that may abound to your account." Matt. 6: 33, "But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." What things? The necessities of life, spoken of in the preceding verses.

Now, brethren, how about these texts? Do you really believe in them as in all the other scriptures which are so dear to us? To be consistent, must we not regard them as obligatory upon every child of God? Every act of worship is regarded by our Lord. Now, brethren, let our giving be also worshipful service, according to the plan which, he has provided. Who can see the world going on to judgment and not be willing to help spread the truth to all God's creatures? S. G. Nickey.

Moorefield, Nebr.

PITTSBURGH, PENNSYLVANIA.

On Sunday evening, May 17, our congregation experienced one of the most helpful and enjoyable communion services. The week previous to this communion service our pastor, Bro. Coffman, conducted evening services, which were well attended. While a number of the sermons were especially directed to the membership, the burden of his thought, in other sermons, was intended to reach the hearts of those outside the fold.

One young lady decided for Christ during the meetings, and two others await the rite of Christian baptism.

Sunday, May 17, was a busy day. Sunday-school attendance registered more than ever before, except at one or two Rally Day services. The church service in the morning was largely attended. We had our bishop,—Bro. D. H. Walker, of Somerset, Pa., with us. He conducted the examination service, giving us a sermon much appreciated by all. One young sister remarked, "After hearing a sermon like that I can not understand why anybody would deliberately stay away from the communion service."

In the afternoon, at three o'clock, we had an installation service, when three deacons, elected some time ago, and their wives, were installed into office. They were Brethren John Kann, Walter Mosier, and James Replogie. We now feel that our church is well officered and in a good working condition.

In the evening a larger number of the members communed than ever before in the history of this church. Our church was filled to its utmost, and a number of our people were not able to be here. All communicants were resident members, with one exception. Had all our people been present, they could not have communed. We see the need of more room and more equipment. Chairs had to be used to seat some of those who came in to see how we keep the ordinances. During the day, outside of the regular church offerings, nearly \$100 was subscribed, to help the church financially.

We are glad to say that this congregation is growing in numbers, and also in spirituality. The interest is certainly growing. We hope that in the near future we may be able to enlarge our church to accommodate our people in this great city, as they come in to get positions here, and others who are being led to Christ. Scarcely a week passes by that we do not find some one in the city, who is a member, or whose parents are members. All such are looked after by our pastor, and they are thus won to the church.

Last week Bro. Coffman found three young men, —members of the church who have secured positions in the city. He is having them hand in their letters here. Bro. Coffman very much appreciates the help of fathers, friends, pastors, etc., who frequently write him about people who have come to the city. He is thus aided in locating them.

Our Easter services, this year, were conducted separately by Sunday-school and church, instead of combining the services. Each service was largely attended and enjoyed, and the offerings that morning were especially good. Lena Mohler Johnson.

760 Montclair St., Pittsburgh, Pa., May 23.

OUR BOOK TABLE

"The Bible, Its Origin, Its Significance and Abiding Worth."—By Arthur S. Peake, M. A., D. D. George H. Doran Company, New York, publishers. This is a schol-

arly work, one that will doubtless interest advanced Bible students. The author shows great familiarity with the whole school of criticism, and whether correct or not, what he says will prove helpful to those who know how to think for themselves. Price, \$2 net. The book may be ordered from this office.

Dr. James Moffatt's "New Translation of the New Testament," published at \$1.50 by the George H. Doran Company, New York, has been previously referred to in a first page item. This book is, in no sense, a revision, as the translator has given us virtually a new book. We can not read a page without being instructed, for whether we commend or reject the renderings of Dr. Moffatt, in the various instances, the book will at least make us study and become intensely interested in the different meanings thus brought out. The book may be ordered from this office.

"Jesus Is Here," a continuation of Rev. Charles M. Sheldon's book, "In His Steps: What Would Jesus Do?" is published by the George H. Doran Company, New York, at \$1.25 net, per copy. It is not the aim of the author to describe what is called by some the "second coming" of Christ, but to picture another appearance of Jesus, and to describe his action in a modern world. New problems, relating to human conduct, face the modern Christian, and the author, fairly and reverently, attempts to ask what would be the attitude of the Master regarding the complex conditions of modern society. The book may be ordered from this office.

SISTERS' AID SOCIETIES

EAST PETERSBURG, PA.—Following is the report of our Sisters' Aid Society for the year ending June, 1914: We met twelve times. The total attendance was 114, with an average attendance of nine. Our work consisted of making children's clothes, sun-bonnets, aprons, comforters and quilting quilts, besides doing other sewing for the poor. We sent a box of children's clothing to the Brethren orphanage at Nevada, containing thirty-seven articles valued at \$8.70; also a box of clothing to the mission at Lancaster, valued at \$10.65. We also gave clothing and other articles, valued at \$7.35, to a poor family. Our expenditures amounted to \$17.55. Our receipts of articles sold amounted to \$19.04; the donations of money were \$3.75, and monthly dues amounted to \$7.15. Clothing and goods on hand are worth \$15. The amount in the treasury is \$34.50. On the evening of May 18 we reorganized our society, with an attendance of sixteen. During the meeting the following officers were elected: Sister Emma Young, President; Sister Rebecca Landis, Vice-president; Sister Clara Zug, Secretary; Sister Mary Bassler, Treasurer; Sisters Amanda Root and Fanny Weaver, Inspectors.—Clara Zug, East Petersburg, Pa., May 18.

WALBRIDGE, OHIO.—Our Sisters' Aid Society was reorganized May 6, 1914. The following officers were re-elected: Sister Maggie Root, President; Sister Ida Garner, Vice-president; Sister Ella Garner, Secretary; Sister Aldah Kurfs, Treasurer; Sisters Asenath Baker, Emma Garner and Frances Dennis, a committee. We held nine all-day meetings, and three afternoon meetings. Our work consisted mostly of sewing, carding, knitting, comforters, making aprons, sun-bonnets and other articles, piecing quilt-blocks, besides doing other work. We received for work done \$11.65, and \$27.21 from collections; total for the year, \$38.86. We paid for material and expenses \$19.90, and have a balance of \$19.13 in the treasury. We decided to repaper our church-house. We gave a box of clothing to a needy sister.—Ella E. Garner, R. D. 1, Walbridge, Ohio, May 15.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Lake-Groff.—By the undersigned, at his home in Colorado City, Colo., May 16, 1914, Mr. and Mrs. L. A. Groff, and Fanny Lee Groff, both of Yoder, Colo., E. P. Sherry, 2023 Armstrong Avenue, Colorado City, Colo.

Marzb-Zook.—By the undersigned, May 17, 1914, at the home of the bride's parents, J. E. Zook and wife, Bro. Carl Marsh, of Minot, N. Dak., and Bertha Zook, of the same place.—D. T. Dierdorf, Surrey, N. Dak.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Andrew, Sister Marguerite Jane, born March 2, 1857, died May 10, 1914, aged 57 years, 2 months and 8 days. Her home was in Staunton, Va. Her husband preceded her in death. She leaves three sons and one daughter. Services by Bro. J. W. Hess at the Brethren church at Sangerville, where the deceased was a member. Text, 2 Cor. 5: 1.—Annie V. Miller, Spring Creek, Va.

Brumbaugh, Sister Frances, born June 15, 1849, died May 9, 1914, aged 64 years, 11 months and 24 days. She lived all her life in the Clover Creek church, Blair Co., Pa., and was a consistent member for thirty-eight years. She was united in marriage to Bro. William Brumbaugh Sept. 25, 1875. Three children were born to this union. She was one of a family of fourteen children. Her marriage was happy one. Sister Brumbaugh served with her husband in the deacon's office for twenty years. She was taken with a stroke, and survived only three days. Services by the writer, assisted by Bro. F. R. Zook, in the church near by, where she had lived and attended services for many years. Text, 2 Cor. 1: 1-10.—James A. Sell, Hollidaysburg, Pa.

Burket, Sister Catherine, widow of Peter Burket, born near Martinsburg, Pa., Oct. 3, 1848, died at her home in Roaring Spring, Pa., April 23, 1914, of peritonitis, after an illness of about one week, and Sunday-school work. She showed her kind sympathy upon those who were in need of her help. Services by her pastor, Eld. A. G. Crosswhite, assisted by Eld. D. B. Maddocks, of Altoona, Pa. Interment in the Green Lawn cemetery at Roaring Spring.—Elizabeth Barnett, Roaring Spring, Pa.

Clingenpeel, Sister Anna May, died in the Pipe Creek congregation, Ind., May 16, 1914, after a lingering illness of tuberculosis, aged 26 years, 11 months and 4 days. She was united in marriage to Bro. Robert C. Clingenpeel, Feb. 23, 1912. She united with the Church of the Brethren a number of years ago, and was faithful to the end. She leaves a father, Bro. George Simmons, her husband and one sister. Services by Bro. J. H. Del P. H. assisted by Bro. Peter Houk.—V. B. Bailey, R. D. 8, Peru, Ind.

Coleman, Mrs. Katie, wife of Bro. C. E. Coleman, a merchant at Hagerstown, Md., for the past five years, died of tuberculosis in the State Sanitarium, where she had been four weeks. She leaves her husband and a bright little boy. Interment in the Laurel Hill cemetery at Barton, Md., her former home. Services at the M. E. church at Barton, Md., at which church she had attended Sunday-school from childhood to womanhood.—H. S. Coleman, Sutton, Md.

Davis, Sister Sadie S., wife of Bro. Albert B. C. Davis, of Brooklyn, N. Y., and daughter of Bro. U. Grant and Sister Maggie Yeagley, formerly of Erie, Pa., saw Earl, who about eight months north of that place, born Nov. 21, 1882, died May 6, 1914, aged 21 years, 5 months and 15 days. She was baptized by the writer Nov. 11, 1906, and was married May 12, 1913. Her death was caused by pneumonia, following childbirth. The infant died at birth. Bro. and Sister Davis' heart was broken in her Master's cause. Her husband united with the church in Brooklyn last winter, during the revival held there by Bro. J. G. Royer. The young husband has much faith in the religion which sustained his wife to the end. Services in Brooklyn by Bro. J. Kuntz, May 10, 1914, at 11 A. M. The body was then removed to Lebanon for final services and burial. At her request, the same text was used by Bro. A. H. Brubacher and the writer. Interment in the Midway cemetery.—J. G. Francis, Lebanon, Pa.

Garst, Robert Lee, infant son of Bro. John A. and Sister Mae Garst, born April 1, 1914, and died the same day, in the bounds of Pleasant Valley congregation, Washington Co., Tenn. Interment in Pleasant Valley cemetery.—Ella E. Miller, Jonesboro, Tenn.

Hathaway, Bro. Albert, born in Kertland, Lake Co., Ohio, May 9, 1835, and died May 21, 1914, aged 86 years and 12 days. He moved to Indiana at the age of sixteen years, where he resided ever since. He was married to Phoebe Hock Dec. 25, 1854. Five sons and eight daughters were born to this union. His wife, three sons and one daughter preceded him in death. Bro. and Sister Hathaway united with the Church of the Brethren about thirty years ago, to which faith she was ever faithful. Seven daughters, two sons and one aged sister survive. Services by Eld. D. E. Hoover at the Union churchhouse. Text, Ezek. 3: 1-6. Interment in the Union cemetery.—Sarah E. Holman, R. D. 3, Box 24, Avilla, Ind.

Herman, Reuben, died at his home on West Main Street, Akron, Pa., March 25, 1914, of Bright's disease, followed by a sudden stroke of paralysis, which proved fatal one-half hour later, aged 64 years. His first wife was Mary Burkholder (deceased), and his second wife was Susan E. Holmes, who preceded her in death July 27, 1904. Sister Reuben united with the Church of the Brethren when she was nineteen years old, and lived a devoted life. She and her husband lived in Ohio, later on in Champaign County, Ill., and Sterling, Colo. In 1904, with four of her children, she came to Idaho. The deceased was the mother of five sons and six daughters. Three sons and four daughters survive her. Sister Reuben was a true Christian woman. Services at the church by the writer. Text, Rev. 14: 13.—L. E. Keltner, Weiser, Idaho.

Hyllton, Charles, son of Bro. Daniel and Sister Susie Hyllton, died April 24, 1914, aged 16 years and 10 months. While breaking ground, the plow bounced back against his bowels. After suffering a few days, he passed away. His sorrowing parents, and several brothers and sisters survive him. Services at the home by Bro. N. Duncan.—Rose Whitmore, Norwood, Mo.

Jones, Bro. Emmert, born near Avery, Mo., Dec. 13, 1892, in the bounds of the Spring Branch church, died from a complication of diseases, a few miles south of Warsaw, Mo., May 15, 1914, aged 21 years, 5 months and 2 days. He grew to manhood here, and was loved by all who knew him. He had a rough school and was successful in school work. Early in life he gave his heart to the Master, united with the Church of the Brethren, and lived a Christian life. In the fall of 1912 he was elected to the ministry, and served faithfully in this capacity as long as his health permitted.

From 1907 to 1914 he was successful in his work as a good worker in the Brethren church, and in the Sunday-school and Christian Workers' Meeting. Bro. Jones having been in poor health for some time, he and his father went to Colorado. Finding that he grew worse very rapidly, they started home, but he died on their homeward journey. Services by Bro. V. F. Jones, near Avery, Mo., and the writer at the Brethren church. Interment in the cemetery near by. The deceased leaves his parents, two brothers and two sisters.—L. B. Ihlig, Avery, Mo.

Laudes, Sister Elizabeth, died of infirmities due to old age, in the Ephrata congregation, Lancaster Co., Pa., May 17, 1914, aged 89 years, 3 months and 11 days. She was a member of the Church of the Brethren for forty-two years. She is survived by three sons and one daughter. Services by Brethren David Killefner and Samuel Kulp. Texts, Heb. 11: 15; Rev. 1: 17, 18.—J. M. Neff, Ephrata, Pa.

Lewis, Martin W., born near Beaver Dam, Ohio, Aug. 26, 1854, was suddenly killed in a team-runway accident, near Langdon, Mo., May 15, 1914, aged 57 years, 8 months and 19 days. He was married to Elizabeth Miller, at Beaver Dam, Dec. 21, 1878, to which union were born nine children, of whom one daughter and seven sons are still living. After a short service at the home of his son Walker, at Langdon, Mo., his body was removed to Glenwood, Iowa, where the writer conducted the funeral service in the Christian church, in presence of a large number of friends. Text, Matt. 24: 44. Bro. Lewis was a faithful member of the Church of the Brethren, been baptized June 19, 1881, by Bro. C. S. Garber, near the place of his death.—E. N. Huffman, 502 Ky. Avenue, St. Joseph, Mo.

Luney, Sister Rosa, nee Starkey, wife of Bro. R. T. Luney, died at her home in Franklin County, Va., May 6, 1914, aged 43 years, 5 months and 21 days. She was a consistent member of the Church of the Brethren for several years. She is survived by her parents, one sister, three sons and her husband. Services by Eld. D. A. Naff, assisted by Eld. J. F. Cummings, at Cedar Bluff church. Text, "She hath done what she could."—E. E. Bowman, Naff, Va.

Meyers, Cavell Poorbaugh, son of Bro. W. H. Meyers and wife, died May 11, 1913, died May 9, 1914, aged 11 months and 28 days. Falling out of his little wagon, he became unconscious. The spinal cord was injured, causing convulsions and death. Interment in the Pleasant Hill cemetery. Services by the writer. Text, Matt. 19: 13-15.—J. W. Wegley, R. D. 1, Somerset, Pa.

Perry, Bro. William H., only son of Levi and Louisa Perry, born near Harbor Springs, Mich., Jan. 31, 1878, died near the same place May 13, 1914. He was married in 1868 to Emma C. Stutsman Aug. 26, 1898. His aged mother, his wife and six children survive. He had a wide circle of relatives and friends, and will be much missed by them. Bro. Perry united with the Church of the Brethren when young, and lived an exemplary Christian life. Services by Bro. J. Younce, assisted by Bro. D. S. Kniesley at the Friendship Town Hall. Interment in the adjoining cemetery.—Corra E. Stutsman, Harbor Springs, Mich.

Peterson, Eld. Andrew P., born in Sweden Jan. 7, 1841, died at his home in Weiser, Idaho, May 12, 1914, aged 73 years, 4 months and 5 days. He came to America in 1868, without friends or means, and settled near Joliet, Ill. Being of a very industrious nature, he worked hard to get a start in life. In 1877 he married Sister Miranda Gockley, and was received into the church the same year. In 1887 he was called to the office of deacon. In 1909 he was elected to the ministry in Jasper County, Mo., and soon advanced to the second degree, and ordained to the eldership in 1909, in the Welser congregation. Bro. Peterson was an old man when he was called to preach, and the English language was difficult for him to master, yet, by persistence and devotion, he became quite a fluent talker, and as an elder was a safe and wise counsellor. He was an earnest supporter of the church and her principles. He gave freely of his means for the brothers and sisters, and his home was a place of refuge to the Brethren. His devoted wife, two daughters and one son survive him. Services by the writer, assisted by Elders A. I. Mow, L. H. Eby and others. Text, John 11: 11.—L. E. Keltner, Welser, Idaho.

Price, Bro. Theodore, born May 6, 1860, near Lineboro, Md., died May 21, 1914, at the home of his daughter, Elizabeth, near Astoria, Ill., aged 54 years and 16 days. At the age of sixteen he united with the Church of the Brethren, and lived a faithful life until death. In the fall of 1896 he was elected to the deacon's office, and in October, 1907, he was elected to the ministry. About one year later he was advanced to the second degree, and in June, 1913, ordained to the eldership. He was married to Sevilla Hoff Jan. 15, 1880. Two daughters and one son were born to this union, who, with the mother, survive him. He also leaves an aged mother, three brothers and three sisters. Four days after his death he received the anointing, and died in the hope of eternal life. Services at the South Fulton house by Eld. C. Bucher and the writer. Text, Rev. 14: 13; 21: 4.—A. H. Lind, Astoria, Ill.

Ritchey, Sister Rosanna, born in Bedford County, Pa., Feb. 27, 1838, died at the home of her daughter, Sister Lizzie Bougher, near Flora, Ind., May 11, 1914, aged 75 years, 2 months and 14 days. She was the daughter of Eld. Andrew and Sister Rosie Snowberger, who were the parents of four children. Three of these children are elders in the church. She was married to John Ritchey by Eld. John W. Brumbaugh in 1862. Soon afterward they came to Indiana. This union was blessed with seven children, who survive. Her husband preceded her in death. Sister Ritchey united with the Church of the Brethren when she was young, and remained faithful. Services at the church in Flora by Bro. I. C. Snively, assisted by Eld. J. G. Stinebaugh. Text, Rev. 2: 10. Interment in the Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

Scott, Sister Nellie, born in Chidoford, Gloucestershire, England, March 2, 1836, died in the hospital in Peru, Ind., May 12, 1914, aged 78 years, 2 months and 9 days. She was the eldest daughter of John and Annie Beard. Dec. 23, 1908, she married Otto Scott, since which time she resided in Mexico, Ind. Two sons were born to this union. She suffered patiently for forty or fifty years, and when eminent physicians advised an operation, she yielded bravely, but the end came soon afterward. She united with the Church of the Brethren Jan. 4, 1914, and consecrated her life to the service of the Master. She was anointed a few days before she died. Her husband and two sons survive, and when eminent physicians advised an operation, she yielded bravely, but the end came soon afterward. She united with the Church of the Brethren Jan. 4, 1914, and consecrated her life to the service of the Master. She was anointed a few days before she died. Her husband and two sons survive. Services in the church at Mexico by Eld. J. F. Appleman, assisted by our home ministers. Text, 2 Cor. 5: 1.—Bertha I. Fisher, Mexico, Ind.

Shaffer, Milton Lowe, infant son of Brother and Sister Milton Shaffer, born Feb. 11, 1913, died in the bounds of the Shade Creek Congregation Co., Pa., May 15, 1914, aged 1 year, 3 months and 4 days. The child's death was due to measles and pneumonia. Services at the house by Bro. P. J. Blough, of Hooversville. Interment in the Berkey cemetery. Text, Heb. 11: 16.—Stella Penrod, R. D. 1, Windber, Pa.

Smith, Bro. Chana, born Nov. 6, 1851, died at Carmel, Va., April 21, 1914, aged 62 years, 5 months and 15 days. He married Sister Sarah Shippe Jan. 25, 1882. One son and two daughters were born to this union. April 17, 1888, his wife died. He married Sister Mary Munch Nov. 23, 1890. His wife's death was due to pneumonia. He was a member of the Church of the Brethren for twenty years. His wife, one daughter, one son and one sister survive.—Mary Smith, Carmel, Va.

Stone, Vernon Leroy, only child of Mabel and H. D. Stone, born July 19, 1913, died April 21, 1914, aged 9 months and 3 days. He died of bronchial pneumonia, being sick only four weeks. He suffered intensely during that time. Interment in the James River cemetery. Services by Eld. D. H. Niccum. Little Verne was a very bright anoint, and loved by all who knew him.—Mary Umphlet, Kansas, N. D.

Stouder, Sister Victoria, nee Franks, born in Madison County, Ind., March 14, 1840, died at Madison, Kans., May 15, 1914, aged 74 years, 2 months and 1 day. She married Eld. D. W. Stouder Aug. 13, 1858, and with him came to Kansas in 1870. She united with the Church of the Brethren in 1874, and lived a content life to the end. Fourteen children were born to this union. Six died in infancy. Her husband and eight children survive. She was a faithful wife, a kind, indulgent mother, and an honored member of the community.—S. E. Lantz, Madison, Kans.

Ulrey, Bro. Jacob, born Dec. 20, 1842, died April 5, 1914, aged 71 years, 3 months and 25 days. He was the son of John and Sarah Ulrey. In August, 1865, he was united in marriage to Elizabeth Swihart. Five children were born to this union. Two died in infancy. In 1868 he and his companion united with the Church of the Brethren. He was afflicted with diabetes for more than ten years, but not until about 1901 did it become necessary for him to retire from active life. He bore his affliction with Christian patience. A faithful companion, three children, four brothers and two sisters survive him. He had a large circle of friends. Services by Bro. T. D. Butterbaugh in the Elz River church. Interment in the cemetery near by.—Lizzie Wolfe, Claypool, Ind.

Weaver, Edna May, daughter of Willis Weaver, born May 11, 1905, died in the bounds of the Shade Creek congregation, Pa., April 23, 1914, aged 8 years, 11 months and 17 days. Her death was due to measles and pneumonia. Her mother has been dead for several years. Services at the house by Bro. P. J. Blough, of Hooversville, Pa. Interment in the Berkey cemetery. Text, Job 1: 21.—Stella Penrod, R. D. 1, Windber, Pa.

Wolf, Sister Mabel G., nee Zwally, wife of Geo. B. Wolf, of Akron, Pa., died March 24, 1914, of malignant endocarditis, aged 28 years. Deceased is survived by her husband, two daughters and one son, and by her mother, one brother and one sister. Services at the home, followed by services in the Brethren church at Akron, Pa. Interment in the Wolf cemetery, adjoining Steinmetz's meetinghouse, midway between Akron and Ephrata. For the past six years, she was a faithful member of the Church of the Brethren at Akron. She is missed by her many friends.—David H. Snader, Jr., Akron, Pa.

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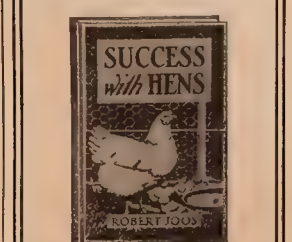
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Notes from Our Correspondents.

(Concluded from Page 365.)

accepted Christ in baptism, and one was restored to fellowship.—Annie V. Miller, Spring Creek, Va., May 30.

White Rock.—Our congregation assembled in council May 2, with Eld. Wallace Akers in charge. Bro. D. C. Flora is to hold a series of meetings at White Rock about the last of August, or the first of September. Bro. W. B. Dulaney was appointed on the Temperance Committee for the next three years. The church agreed to urge the passing of the resolution before the United States Congress at Washington in behalf of the prohibition amendment to the Constitution. On Sunday Bro. Wyatt Reed preached a good sermon for us on "Intemperance."—Lissie Reed, Carthage, Va., May 28.

SPECIAL NOTICE.

To the readers of the Messenger, and to all who are coming to the Conference, we would say that we are meeting with exceptional success in regard to the quality of lodgings, and hospitality offered to our people for the great Conference. In regard to locations, they are ideal. Water is very good, conveniences are very modern, and prices are also moderate for those who come.

The climate and temperature of Seattle, at this time of the year, is superb and none need fear any evil consequences as a result of the change in altitude or climatic conditions. The Lodging Committee are paying especial attention to making the people of Seattle acquainted with the Brethren, in order to give them a hearty welcome. They are also paying particular attention to those who are reserving rooms, that all conditions are fulfilled, and are working a system that will enable every one, arriving in Seattle for the Conference, to secure suitable lodgings at once.

Upon your arrival see the Lodging Committee at once and receive your introduction cards to lodgings.

A. B. Peters,
Chairman Lodging Committee.
4234 Fourteenth Avenue, N. E., Seattle, Wash.

THE WORK AT STERLING, ILL.

In twenty-five years the Sterling, Ill., church has grown from a very few members to about one hundred. There were more at one time, but the ranks were depleted by emigration. Eld. P. R. Keltner was here for fourteen years after the church's infancy. The churchhouse first built was later moved to a good corner lot and enlarged, and recently remodeled. A parsonage was also built.

This church supports its pastor and keeps him at work for the Master and the upbuilding of his church. The members are doing a good work. It takes time to get a foothold in a city, and to establish a church with the methods we have used. Other methods might be better, but we have not tried them. Good seed has been sown and why ought we not to expect a great harvest? Our people are well and favorably known in the city. Their influence is felt in civic questions. In one or two instances they seem to have held the balance of power, and used it for the public good and to their own credit.

Eld. J. U. G. Stiverson has charge now, and is their pastor. It was my pleasure to meet with them in their morning services May 17, and to preach for them. I enjoyed it and I believe they did. They know, too, the joy of giving,—the giving of the tenth being the rule among them. They give to Home and Foreign Missions and to the educational work of the church. As Mount Morris College is owned by the District, they are interested, and are giving to its building-up.

The Sunday-school is alive, and apparently will not die out soon for lack of children,—judging by the many that were there. The hope of the church is in the children. Leaders must arise from among them. What greater work can we do than to train workers and leaders for church and Sunday-school to lead the youth to Christ and in Christ?

John Heckman.

Polio, Ill., May 20.

GLADE PARK, COLORADO.

Our people are looking forward to a prosperous year. Everything seems promising. Crops look good. We have a beautiful spring. Our union Sunday-school is prospering, though small in number. We have Sunday-school at 10 A. M., and a Bible reading every two weeks, when there is no preaching. We have no resident minister, and, consequently, have had no preaching by our brethren since last winter. The people here esteem the Brethren very highly, and wish that more of our members would move here. We would be very glad to have some of the members, especially ministers, stop off here when passing through Colorado on their way to or from Conference.

We are in the mountains, about eighteen miles from Grand Junction. Those wishing to change locations, to get into a higher altitude, where the air is pure and fresh, would do well to investigate this climate. Land can be bought cheap now, but the price is increasing. The stage leaves Grand Junction every Monday and Friday for Glade Park. After July 1 it will make three trips each week. We need a resident minister very much. This is a very healthful country. For any further information address Bro. J. E. Bryant, R. D. 2, Grand Junction, Colo., or the undersigned.

Glade Park, Colo., May 23. (Mrs.) Vina Rensch.

NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA.

Mention was made in these columns, some time ago, of the fact that I had been elected Director of Religious Education for Northern Iowa, Minnesota and South Dakota. This means that I am to hold one Institute in each church in the above-named District, at which time the work of the Sunday-school, the Christian Workers' Society, Missionary Education and Missionary Study Classes will be discussed.

Institute Topics.

(1) The Bible and the Public Schools. (2) Training for Efficient Service. (3) Standardizing the Sunday-school. (4) Sunday-school Equipment. (5) Organizing the Sunday-school. (6) Reaching the Home Through the Cradle Roll. (7) Program and Problems of the Beginners Department. (8) Promoting the Bible Study in the House. (9) Teen Age Problems. (10) Christian Workers' Society Problems.

Institute Schedule.

May 26 and 27, Hampton, Iowa; May 28 and 29, Preston, Minn.; May 30, Leavitt, Minn.; May 31 and June 1, Winona, Minn.; June 2, Barnum, Minn.; June 3 and 4, Morrill, Minn.; June 5 and 6, Hancock, Minn.; June 7 and 8, Minneapolis, Minn.; June 9 and 10, Willow Creek, S. Dak.; June 12 to 15, Kingsley, Iowa; June 15 and 16, Sheldon, Iowa; June 17 and 18, Worthington, Minn.; June 19, Curlew, Iowa.

The above comprises my schedule previous to the Chicago Convention. This does not include quite all of the churches in the District, but gives my plans for the series of Institutes, so far as arranged for.

Virgil C. Fennell,
Director of Religious Education.
Des Moines, Iowa, May 24.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 9, North Dakota, Eastern Montana and Western Canada, Cando church, N. Dak.
July 22, 23, Oregon, Bandon church.

LOVE FEASTS.

Colorado.
July 5, 7 pm, Sterling.
Illinois.
June 7, 7 pm, Sterling.
June 13, Batavia.
June 14, 7 pm, Polo.

Indiana.
June 12, 6 pm, Camp Creek.
June 13, Yellow River.
June 13, 3 pm, Blue River.
June 13, Middlebury.
June 20, Syracuse.
June 27, 10 am, Cedar Lake.

Iowa.
June 8, South Waterloo.
June 13, Indian Creek.
June 13, Salem, country house.
June 13, 2 pm, Franklin County.
June 14, Cedar Rapids.

Kansas.
June 8, Verdigris, Madison house.
June 13, Prairie View, Scott County.
June 13, Wichita, West Side Mission.

Louisiana.
July 4, 6:30 pm, Roanoke.
Michigan.
June 11, 6:30 pm, Grand Rapids.
June 13, 2 pm, Beaverton.
June 13, 6 pm, Crystal.
June 13, 14, 6:30 pm, Saginaw.

Minnesota.
June 20, Lewiston.
Missouri.
June 13, Smith Fork, at Plattsburg.

Montana.
July 4, 2 pm, Medicine Lake.
New Mexico.
July 4, Sunshine, at Yesso, a station on the Santa Fe cutoff, Kansas City to Los Angeles.

North Dakota.

June 20, Columbia, near Brantford.
June 27, 5 pm, Kenmare.
July 2, 10 am, Surrey.
July 4, 10 am, Flora.
July 4, Carrington.
July 4, Rock Lake.
Aug. 1, 4 pm, Pleasant Valley.

Ohio.

June 13, Blanchard.
June 13, Silver Creek.
June 13, Canton Center.
June 20, 10:30 am, Richland.
June 20, 10 am, North Poplar Ridge.
June 20, 10 am, Springfield.

Oregon.

June 13, Mohawk Valley.
July 25, Bandon.

Pennsylvania.

June 6, 6 pm, Greentree, Oaks, Montgomery County.
June 7, 6 pm, West Johnstown, Roxbury Creek.
June 7, Middle Creek.
June 7, Juniata Park.
June 7, Summit Mills.
June 7, Shade Creek, Berkeley house.
June 7, 6 pm, Albright.
June 9, 10, 9:30 am, Newwago, Bachmansville house.
June 9, 10, 9:30 am, Tulpehocken, Heidelberg house.
June 9, 10, White Oak, Pennsylvania house.
June 10, 11, 2 pm, Buffalo, at Bro. Chas. Daubert's home.
June 13, Uniontown.
June 15, Sugar Valley.
June 20, Raven Run.
June 20, Pleasant View.
June 21, Montgomery.
June 21, 6 pm, Brothers Valley, Pike house.
June 28, Tyrone.
Aug. 1, 4 pm, Marsh Creek, Friends Grove house.

Texas.

June 13, 7:30 pm, Manvel.
West Virginia.
June 14, Bluefield.
June 20, 2 pm, Maple Spring.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., June 13, 1914.

No. 24.

AROUND THE WORLD

The War Spirit Is Passing.

In the mind of the unbiased observer there is not the least doubt that some progress is being made in the blessed cause of peace. Some of our ablest statesmen, in recent critical times, protested against going to war over the mere refusal to salute a flag. Very fittingly they asked what would be the judgment of the future upon the United States, should a long and ruinous war follow such an incident. The great body of Christian people, throughout the land, earnestly entreated the President not to enter upon war. Practically all religious periodicals, and many of the secular papers, strongly urged the cause of peace, and it was not without effect. The people feel that there are better ways to settle difficulties than by a recourse to bullets and bayonets.

How Haitang, China, Heard the Gospel.

Haitang is a Chinese island, about twenty-five miles in length. Its population is estimated at about 70,000. Its first introduction to the teachings of Christianity was about thirty-seven years ago. One of the islanders, while traveling on the mainland, heard of Jesus from a fellow-traveler at a Chinese inn. Accepting the truth, he returned to Haitang, and did not rest until he had carried the Gospel to each of the 411 villages on the island. Thanks to his indefatigable efforts, the missionaries found a prepared people when they arrived there, about ten years ago. There are now preaching stations in thirty villages. The great liberality of these poor native Christians is most remarkable, since some of them give one-fourth of their income for the promulgation of the Gospel.

Bible Study in School Not Sufficient.

Though the systematic study of the Bible in public schools is doubtless productive of some good, at least, yet it must not be supposed that such teaching is sufficient in and of itself, without the cooperation of parental and church influences. In German schools of primary grades four hours a week are given to Bible study, and three hours per week are devoted to the religious instruction of pupils in higher grades. The course is thorough and comprehensive, and fully adapted to the pupil's mind, and yet the results of the work have not proved what might be expected, simply because of the lack of a vital, personal religion in many of the homes. Too often even the hearty cooperation of the church is lacking. Merely perfunctory teaching, therefore, is not enough; the Spirit's power is needed!

The Lord's Day in China.

Under the provisions of China's new educational system all Government schools give a holiday on Sunday. This makes it possible to have thousands of children in attendance at mission Sunday-schools,—something that, under the old order of things, was simply impossible. Liberty of conscience, so far as religion is concerned, may be but insufficiently understood by the masses, but it is rapidly becoming a recognized principle of the rising republic, inspiring both old and young. Many who, in former days, would not have ventured to enter a Sunday-school, now come gladly. While, until recently, most Christian converts have come from the illiterate adult population, later accessions frequently represent those of better education and of considerable influence. With all classes, however, there will be need of much careful teaching, and the most arduous efforts of the missionary along that line are sure to bring a rich harvest of renewed lives.

Things That Followed the Revival.

While we may not approve of all that is done in the great evangelistic campaigns of Mr. Sunday, it is gratifying, nevertheless, to note that at least some of the results are conducive to the highest good of the community, and this, after all, is not a small matter. At his Scranton, Pa., meetings 10,000 new members were added to the churches of the city, but the religious influence reached farther. The Spalding Athletic Club, a Sunday baseball organization, gave up its desecration of the Lord's Day and transformed itself into a Bible class, with a membership of over one hundred. A pool and billiard club has sold out, and turned over a new leaf in the way of all-around improvement. The high school graduating class dispensed with their proposed dance. Band concerts on Sunday were discontinued, and the red-light district was promptly suppressed. Neighborhood card parties have been supplanted by cottage prayer meetings and Bi-

ble classes. And so the record might be continued. In the time of the early church it was said of some that they had "turned the world upside down," and it appears that Mr. Sunday's work is productive of at least some remarkable results. We see no reason, however, why his efforts could not be made still more effective, were he to preach the "whole truth" in power and demonstration of the Spirit.

Gems and Jewelry.

It seems almost unbelievable, and yet authentic statistical figures tell a story that can not be doubted, concerning our nation's expenditure for gems and jewelry. For these articles of luxury there was twice as much money spent during the last five years as was required to build the entire Panama Canal. Sometimes we speak of our nation as being somewhat prodigal in its expenditures "for that which profiteth not." A study of the figures above given would lead to the conclusion that many, while richly blessed temporally, fail to make use of the means confided to their care, as the Lord has a right to expect.

Remarkable Progress in the Dark Continent.

After a strenuous effort of many years, the Cape-to-Cairo railroad in Africa, running from the Nile to Cape Town, is nearing completion. Penetrating the very tracts traversed by the great explorers, Stanley and Livingstone, it opens vast regions to the world's traffic. From Wady Halfa south to Khartum, where Gordon died, the new road has introduced the various blessings of civilization. American plows, seed drills, and other implements have been helpful in the agricultural development of the country. Along the 6,944 miles of this railroad, civilization will now advance at a rapid rate, and the missionary will not be far behind. The new artery of commerce will be a most propitious highway for Gospel extension, but it is also, unfortunately, a means of furthering the ungodly traffic in liquor, tobacco, and other objectionable things, thus imposing additional burdens upon the faithful missionary.

Lessons from the Recent Sea Tragedy.

With the measurable subsidence of the horror consequent to the sinking of the "Empress of Ireland" after being so fatally rammed by the collier "Storstad," it becomes clear that the world is more interested in trying to discover ways of avoiding or withstanding such collisions than to fix the blame upon either the captain of the liner or that of the coal ship. Both captains maintain that the management of their respective vessels was in accordance with established rules of navigation, and it will remain for the court of inquiry to determine the question of responsibility. One thing, however, is clear beyond all else: Profiting by the lessons impressed by the "Titanic" and now again by the "Empress of Ireland," there must be better construction, a larger number of watertight compartments, and a more ample protection of the most exposed parts of the vessel by placing the coal bunkers at those points, each division of these being watertight. All recently-built large liners have followed this method of construction, known technically as "an inner and outer skin,"—a ship within a ship. Travel on the great waters is dangerous at best, and measurable safety can only be insured by the most comprehensive measures.

The Beckoning Harvest Fields.

Kansas, Oklahoma and other Western States are making strong appeals to eastern sections of our great country for helpers in the harvesting of their enormous wheat crop. Thousands of unemployed men, mostly immigrants; who have so far made their home in the large cities of our land, are preparing to go to the help of the farmers, and will likely be of great assistance in garnering the golden sheaves. How much better, however, it would be, were these workers to remain on the broad prairies of the West, after the harvest season is over, instead of returning to the crowded cities! The great opportunities for able-bodied men to make themselves useful in the rural sections, should certainly prove a strong incentive for many, to make their home amid the healthful surroundings there to be found. And while meditating upon this, our thoughts were drawn to the still greater spiritual harvest fields of the world. Whitenings fields are beckoning to those who should be workers, but the response is very meager. Whether it be indifference or open defiance, few are willing to join the ranks of the toilers, and as a consequence there is great loss. What the cause of Christ needs most of all is an army of workers, ready and willing to toil in the Master's great harvest field,—not only now and then, but continually, until the summons comes: "It is enough; come up higher."

When General Villa Fell.

Recently a dinner was given by the American war correspondents to General Villa, of the Constitutionalist Army in Mexico. Apparently there was plenty of liquor of various kinds at the sumptuous banquet, and it was not without the usual effect. When Gen. Villa rose to his feet, to make the expected address, he alluded to the fact that never before had liquor passed his lips, but that this occasion seemed to demand a different course of action. It is said that the drinking that followed the spirited address of Gen. Villa, was hardly in conformity with the lofty remarks of the speaker, as he dilated upon "the greatness of the United States, the mightiest in all the world." And so it was that a man who all his life nobly resisted the seductive influence of drink, fell before a band of imbibing American newspaper men.

Worth Thinking About.

Much is being said, these days, concerning greater zeal and consecration among professors of Christianity. Our profession, as a general thing, is good enough, but our practice does not always tally with the claims put forth. Mr. H. D. Duke, the "cheerful giver," of Dallas, Texas, presents the following three questions as a test for every devoted giver: "(1) What would I be worth to the cause of Christ, if my property were all swept away today? (2) What would my property be worth to the cause of Christ, were I called to the home beyond? (3) What is the combined value of myself and all my property to the cause of Christ?" These are questions that strike at the root of all selfishness, but to answer them fair and square, and in the fear of the Lord, right now, while in the time of grace, will insure a life that is blameless and fully awake to all requirements of our stewardship.

The "Friends" and Modern Progress.

A recent issue of "The American Friend," the organ of the Quaker church in America, contains an interesting article, in which the editor reviews the various activities of other denominations along social lines, etc., and then asks the question: "Amid these evidences of the outward reach, what of the Society of Friends?" He feels that his people should "break through the shell of somewhat exclusive environment into larger fields of service wherein lies the hope both for the present and the future." He closes with these significant words: "The call of the world is in our ears and in our hearts. It is the cry of humanity for light and for guidance. By taking counsel together and by rallying around our central boards, shall we not put forth a supreme effort to incorporate our ideals into the life of this century as an important element in the Christianizing influences of this age?" We commend the last sentence, especially, to the earnest consideration of all our members in the attainment of higher efficiency and greater influence among all with whom we come in contact.

A Stern Arraignment.

In a recent issue of "The American Journal of Theology" a noted Hindu writer, Mr. Satyasarian Sinha, adduces his reasons why Christianity encounters insurmountable opposition on the part of India's best thinkers. He lays considerable stress upon the fact that the many divisions, dogmas and doctrines, held by the various bodies which all claim to be Christians, are not calculated to induce that degree of confidence and absolute assurance, conducive to the ready acceptance of what is heralded as the religion of Jesus Christ. Mr. Sinha attributes much of India's vice and immorality to the advent of western civilization, and plainly says: "Before the Europeans came, there was very little drinking in India. Now the country is filled, not only with drinkers but also with smokers. Thousands of English men and women can not pass a single day without a glass of beer or whiskey." Bishop Hurst quotes the Archdeacon of Bombay as saying, "For every Christian we have made in India, we have made one or more drunkards," which would rather confirm Mr. Sinha's arraignment, above noted. Speaking of his observations of scenes in the red light districts of Chicago and New York, and the inexplicably sad and revolting degradation everywhere to be seen, Mr. Sinha exclaims: "Is it not horrible that we should receive the Gospel from such people? Professedly they are a Christian nation, but when we see their utter degeneration, we can but say: 'See what a bad fruit their religion bears!'" That such words can be said,—and said truthfully,—of so many in our land, simply indicates that a great work needs to be done right at home, in the eradication of sin, ere we can hope to make a favorable impression in the foreign field.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Peace.

Edwin Markham, who is the author of "The Man With the Hoe," and other poems dealing with the vital concerns of life, has penned a brief tribute to peace. It ranks with the best of his utterances, having the terseness, the clearness, the strength, and the hearthhold which characterizes his words. It follows:

What was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the Birth—
What word but peace, "peace and good will on earth"?

And what was the last word the Master said
That parting night when they broke brother bread,
That night he knew men would not let him live—
Oh, what but "peace I leave" and "peace I give"?

And yet behold: near twice a thousand years
And still the battle-wrath, the grief, the tears.
Let mercy speed the hour when swords shall cease,
And men cry back to God, "There shall be peace."

What Is Man?

BY J. EDWIN JONES.

MANY and various have been the attempts to answer this question, apart from Scripture. Man's origin, his being, his destiny, each yields to speculation unlimited exercise. After human investigation has furnished its full measure of information, nothing definite has been given as to his origin and destiny; and but meager statements respecting his being.

But that his being is out of the ordinary among forms of life is the opinion of all thoughtful men, and is thus expressed by Shakespeare: "What a piece of work is man! how noble in reason! how infinite in faculties! In form and moving how express and admirable! In action how like an angel! in apprehension how like a god!"

The clue to an intelligent investigation of the theme is found in Gen. 1: 26, "Let us make man in our own image, after our likeness." God is a triune Being,—Father, Son and Holy Spirit. 1 Thess. 5: 23 reveals the fact that man also is a triune being: "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In every man there is a combination of these three elements.

Body.

That part of man through which he becomes world conscious. Rom. 7: 24, "Wretched man that I am! Who shall deliver me out of the body of this death?" The body is important as the seat of the senses; the medium through which the soul and spirit have world intercourse. When separated from them it is inactive, unemotional, senseless, dead.

That the body is an essential part of man in this world and also in the spiritual, or resurrection life, is shown by John 5: 28, 29, "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." The fact and mystery of this marvelous change is stated in 1 Cor. 15: 46-52 and 1 Thess. 4: 13-18.

It is that part of man which links and identifies him with the earth. It is mortal. That is, as we now know it, it has no part in the life beyond this world,—conscious existence. It is the seat of the Adamic nature and the recipient of the death penalty imposed on account of sin. No argument is needed to demonstrate the fact of the body, but some teaching is doubtless necessary to impress us with the importance of the body. Let no one despise it.

Soul.

The soul is manifested by self-conscious life, as distinguished from plant life, which is unconscious. It is the seat of man's emotions, desires, affections. Psa. 42: 1-6, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Soul is used in the Scriptures often to indicate the whole man. It is practically synonymous with the scriptural use of "heart." Psa. 84: 2, "My soul longeth, yea,

even fainteth for the courts of Jehovah: my heart and my flesh cry out unto the living God."

The Holy Spirit, through Matthew, in Matt. 12: 18, applies the words of Isaiah (Isa. 41: 1f) to Jesus, in which God is declared to have a soul. This soul of God experiences emotions even as the soul of man. Heb. 10: 38, "But my righteous one shall live by faith; and if he shrink back, my soul hath no pleasure in him." Acts 2: 43, "And fear came upon every soul." Jesus speaks of his soul being troubled and sorrowful. He offers rest for the soul. As the seat of the emotions, Psa. 119 says of the soul that it breaketh, melteth, cleaveth, fainteth.

But soul and spirit are not identical. They are divisible. Heb. 4: 12, "The word of God is living . . . piercing even to the dividing of soul and spirit."

Spirit.

What, then, is the spirit? It is that part of us that knows; through which we become God-conscious. 1 Cor. 2: 11, "For what man knoweth the things of a man, save the spirit of man which is in him?" Ability to discern God is the great mark of distinction between man and the beast. The Word of God is the divider or active agency in distinguishing the spirit. "The Spirit himself beareth witness with our spirit, that we are children of God." Job 20: 27, "The spirit of man is the lamp of Jehovah, searching all his innermost parts." That is to say, the spirit is that part of man through which it is possible for God to impress himself.

The spirit, or God-consciousness, makes possible every development Godward. 2 Cor. 3: 18, "But we all . . . are transformed . . . by the Spirit."

This fact makes clear why some persons are brutish. They have not exercised the spirit in growing into Christ's image, but have allowed the flesh and emotions to dominate. "It is the spirit that giveth life." "Though our outward man perish, the inward man is renewed day by day."

A striking illustration of the difference between soul and spirit is found in the experience of Christ. Isaiah says of Christ, "He poured out his soul unto death," and in Gethsemane Jesus said, "My soul is exceeding sorrowful, even unto death." That is, his emotions, desires, affections, were urging him to plead for the cup to pass. But his Spirit was true to his consciousness of God's will. And his Spirit, yielding to the dominance of the Spirit of his Father, brought him through to the end of his life purpose.

"That our spirit and soul and body be preserved blameless unto the coming of our Lord," means that both soul and body be dominated through our spirit by the Spirit of God; and that Christ indeed be the Lord of our life. Thus to see ourselves should make us diligent, that we may be found of him properly adjusted toward his will.

Larned, Kans.

What Is the Matter?

BY PAUL MOHLER.

THERE is something serious the matter with the average church,—the average congregation of our Brotherhood. If you don't believe it, travel around awhile with your eyes open. You will find that everything in the community is more prosperous than the church itself. The farms are well tilled, the houses well furnished, the people well clothed, the tables well spread, the stores well patronized, and the banks well filled with money, but the Sunday-school is not well manned, and the preaching services are not well attended. What is the matter?

Well, if I should tell you just what is the matter with your local congregation, you might not believe me. It would be much better for you to gather together before the Lord, enquire of him, then honestly and earnestly consider the matter in the light of his Word, with a mind to set matters right, no matter what it may cost you. It would be a strange thing if you could not find out what is wrong, if you do not jump at conclusions but search patiently.

Now I can tell you one thing that is generally wrong wherever I go,—there is not enough either of love or of faith in God. Where there is strong love

for God and for the brethren, as there must be where there is real Christianity, there is certain to be a regular attendance of at least the members of the church, a hearty coöperation of all the members in the services of every kind, and liberal giving. The man that falls short in any of these particulars may know that he is lacking in the very essentials of the Christian faith.

But some say, "We can't do this or that." True, some are unable to go to church. They are sick, or else they are waiting on the sick. Some are unable to teach, preach, or sing. But all can pray, all can attend to the preaching and the teaching, all can give liberally, and all can live the lessons learned.

But so many think they can't. Some think something will happen to the farm or the stock if they all go away to church. Others think they will catch a cold. Only a few have courage to preach or teach, and hardly anybody dares to give very much. What is the matter? Why, lack of faith. No one can know and believe the plain statements of the Bible and hold back from his duty.

How shall we increase our love and faith? Why, just like we increase the strength of our muscles, by exercising them. The Lord says, "Where thy treasure is, there will thy heart be also." If you wish to increase your love toward God and the church, put some money there. The real reason why so many people take no interest in the church is, because they have no investments there. They give the Lord a hand-out, once in awhile, just as they would to a beggar. Treat him like a member of the family for awhile, and you'll learn to love him.

As for faith, well, that is much the same. Do so much for the Lord, and give so much to him that you'll be sure to suffer if he doesn't keep his promises. That will be an exercise of faith. Lots of people don't believe that the Lord will really "make all grace abound unto them so that they, having always all sufficiency in everything, may abound unto every good work," or that "he that supplieth seed to the sower and bread for food, shall supply and multiply their seed for sowing, and increase the fruits of their righteousness, they being enriched in everything unto all liberality, which worketh through them thanksgiving to God" (2 Cor. 9: 8, 10, 11); because they have never tried him. Faith grows by exercise.

Now this is all very serious. If we do not love the Lord, there is no hope of ever being saved. His promises are all to them that love and serve him. Nor have we any hope unless we have faith,—a living faith which proves itself by works. To doubt the Word of God in one particular is to distrust it in every other. If I can't trust him with my time, strength and money, I can not trust him with my immortal soul; but if I can trust him with my soul, I can trust him with everything else. "For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day."

Chicago, Ill.

The Terms of Discipleship.

BY QUINCY LECKRONE.

WE are told that early in life Christ began growing in favor with both God and man (Luke 2: 52).

In almost every quiet country village there is a lad who is a leader among the boys of his age. He is wanted in their games, consulted in their difficulties, and he arbitrates their troubles. He is held up by mothers to their erring sons as possessing virtues worthy of emulation.

Such, we imagine, was the position held by Jesus in that little, quiet Eastern village. As he grew in stature and wisdom, with increasing years, his attracting powers were no less. Great multitudes sought him and desired to be companions with him. The common crowd, as the word implies, followed him. They wished to be his companions, as the boys of his youth had been.

It is common, with the truly great, to have many followers who desire to be numbered with their friends,—not all of whom, however, are worthy of such distinction.

So it was with Christ. Seeing the multitude, thus eager to be near him, he turned upon them and in a manner drove them back, saying, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me" (Matt. 10: 37, 38).

Thus he outlined his terms of fellowship and set a barrier between himself and the multitude, the first check the enthusiastic common crowd had yet received.

Then he turned to his chosen disciples (for not all of them had, as yet, forsaken all to follow him) and said, "If any man will come after me [i. e., desires to be a disciple of mine], let him deny himself, and take up his cross, and follow me" (Matt. 16: 24). "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple. And whosoever doth not bear his cross, and come after me, can not be my disciple" (Luke 14: 26, 27). Rigid requirements,—no encouragement for the common, curious, sentimental crowd.

Thus he sifted them out. Only the worthy ones would be permitted to be his disciples. God can use only the qualified ones. So he sifted them, as did God in the case of Gideon when he went to battle against the Midianites (Judges 7).

Gideon had an army of 32,000 men, but God said there were too many, and he told Gideon to permit all who wished to return home to do so. They went; 10,000 remained, and again God said, "There are still too many. Test them again. Take them down to the brook and test them again." Three hundred passed the test,—so few, but God assured Gideon that with this number he would win the battle for the army of the Lord.

What of the 31,700 who went home and took no part in the battle? Surely, they will all return to share in the spoils when the battle is over, and to shout the praises of the victory. But they were not worthy to be in the battle. It could not have been won with them in the ranks. God wants quality rather than quantity.

So Jesus tested his followers and sifted out those who were not worthy to be workmen in his service, or soldiers in the great battle to maintain his Father's kingdom in the world.

Why all this sifting? Why drive the common crowd away?

Quality not quantity was what he wanted.

Read Luke 14: 25-33. Read it now and change the word *likewise*, in verse 33, and make it read *therefore* (for such is the better translation), and you will see the true application of these two illustrations, Jesus, in these illustrations, is speaking of himself, not of us. He is showing us the preparation he had made for his great work. He is setting forth the reason why unqualified men can not be his disciples.

Christ's mission is that of *battle and building*. He had counted the cost before he undertook the work. He knew that for a man to be a "lively stone in the Master's building" there must be no worldly lust in him, no love of perishable things, no earthborn ties he could not sever for the love of God. *Therefore*, "whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."

He knew the strength and the cunning of the arch-enemy of God and man against whom he had come to wage a warfare.

He had considered, like a king going to make war against another king, what was required to win the victory. *Therefore* he said, "Ye can not be my disciples unless you possess the quality necessary to win."

Christ had considered what was necessary,—absolutely so,—to win against the forces of sin.

By these two illustrations he made it clear to the disciples that his mission had a double nature as well as rigid requirements for discipleship,—building and battle. This was prefigured when Nehemiah rebuilt the walls around Jerusalem. Every servant who assisted held in one hand a weapon and with the other

he wrought on the work. Sword and trowel were the emblems of service. "Fight and build" was the slogan of defiance hurled in the face of the enemy.

"If any man will come after me, let him deny himself,"—not simply practice self-denial by cutting off here and there a few luxuries. Such self-denial is a delusion and a snare. But deny self, that is, disregard self, sacrifice all for Christ, with no thought of self, for "if any man come to me and hate not his own life, he cannot be my disciple."

Christ did not ask his followers to count the cost to themselves, as though their salvation depended upon a demonstration whether they were able to pay the price; nor did he ask them to consider the strength of the enemy and compare it with their own, for an assurance of victory. But he reminded them that he had counted the cost and considered the enemy, and *therefore* fixed a standard of discipleship necessary to enter the army for the conflict.

The strength of Gideon's army was made available by eliminating the worthless hangers-on. Many of them did not want to leave. They followed for the spoils of the battle, as the crowd followed Christ for the loaves and fishes. But the victory could not be won until they had retired to their proper place.

So is it with the church in its battle today. Its strength will be available only when it has been sifted of all that is inefficient. Nothing will promote the cause of Christ today more permanently than for men to learn the true terms of discipleship and recognize the sifting. It may reduce the ranks in number, and seem a ruinous sacrifice, but it is quality, not quantity, of service, that wins discipleship.

The battle against the enemy is already won. Jesus won it for us long ago. The victory is handed over to his disciples to keep it safe from the enemy, who continually strives to regain it. Paul said, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Only regenerated men can be trusted with a legacy so precious. Hence Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Royersford, Pa.,

Decline in Church Attendance.

BY E. M. COBB.

THERE are three logical reasons for empty seats at church: (1) No place to go to. (2) Nothing to hear when people get there. (3) No invitation to come back.

1. No Place to Go To.

At first reading this may sound a little rough, but if this question needs attention, let us look it squarely in the face. Look at the Brethren churches as a whole! Think them over! Not any particular one, but all of them. Old church members, like you and me, can endure them, but how about the man whom we want to come and hear the Gospel? Is the place attractive? Are the walls, the floor, and the seats inviting? When he comes to your house, you say, "Have this easy chair; it is much better than that one; please have this one." Do you do that at church?

When a stranger comes to your home you meet him at the door and welcome him warmly. Do you do that at church? Or do you let the visitor do the best he can, and then turn around and stare at him until he is seated, wondering, all the while, who he is and what he is worth, until he is so embarrassed that he wishes he had never come?

Now, honest, are not these about the facts? How does your church, where you live, compare with the homes where you live? Is it as well built, and as well furnished as the homes? If not, why not? Does God deserve a decent place? Look at your Sunday-school lesson on the tabernacle. If the Lord wanted so fine a sanctuary in a wilderness, where the people had tents for themselves, what does he expect in a good country, where we have plenty?

2. Nothing to Hear When People Get There.

How much time do you preachers spend on your sermons in order to entertain these strangers? Do you really feel, when you are going to church, that

you have something worth a man's time,—worth the effort of hitching up a team, and driving four or five miles, to hear,—when he could go in the other direction and hear a sermon from a man who has spent years in studying God's Word, and has a message for him? How many years have you spent in the study of God's Word?

You say you can not afford it? Whose fault is it? A man said to me the other day, "It's money, money, money all the time, and my Bible says that the Word should be given without money and without price." Yes, but to whom did God say that? It was to the world, and so it is. The stranger need not pay anything, but the Christian is now on God's side, and should help send that Word. Don't you see? How many of you preachers are paid enough that you can afford to spend any time in getting ready to preach? Whose fault is it if you are unprepared? Some of you are too timid, perhaps, to tell the people that they owe it to God to have you preach better sermons to the people.

Just try preaching such good sermons that the people can not stay away, and see what effect it will have on the audience. God did not make the world out of NOTHING, neither can any one make sermons out of nothing. Can you honestly blame a man for twisting in his seat when he hears the same old grind, beginning at the same old place, and quitting at the same old place? Do you like it yourself? Don't you honestly know of some way to better conditions?

3. No Invitation to Come Back.

How many times have we been accused of being selfish? Haven't you seen strangers come to the church, when, after services, you would stand and look at them and ask Brother John, "Who is that new feller?" Now, honest, haven't you? I have. Is that the right way to do? Do we do that way at home?

When a visitor leaves our house, we go to the door with him, and take him by the hand and shake it warmly, and ask him to come again, to bring his wife, and to stay all day. Don't we? Sure! That's right, too. Then, why don't we do that way at the church? Just because we have not been raised that way. That's all. We must simply get out of that rut and, when meeting is out, greet everybody, whether he is our neighbor or a stranger, and tell him we are glad that we and he are both there, but we must not lie about it. You can't be real glad unless you have a good place to go, unless, when you get there, you have had a real spiritual feast and a real good gospel sermon, and unless you have been stirred up so that you can say so without stretching the truth a little.

Some preachers have the new fashion of breaking into a run, from the pulpit to the door, and compelling everyone to shake with them. Don't do that. That's disgusting. Strangers don't like that. They want to meet you; they don't want to be *made* to meet you.

Now, brethren, here are the three reasons, as plain as the nose on your face. What shall we do about them? Do you want me to blame non-attendance at church on the theaters, on baseball, or on the Jews? Not much. This is our work and nobody else's. Get busy here and now!

Raisin, Cal.

What the Holy Spirit Will Do For Us Today.

BY ANNA WOLGEMUTH.

THE Holy Spirit was the power used of God as early as the creation, and since then has been the power of God working in the lives and hearts of his people. It was the Spirit of God that wrought in Old Testament characters. To some it was an endowment of physical strength, to others wisdom to interpret or prophesy, to others leadership or kingship. There were different gifts but the same Spirit. So, in the New Dispensation, the Holy Spirit was the power in the life of Christ, from his birth to the ascension to glory. It was this Spirit that Christ promised to send his disciples and apostles, and he was the great power in their lives. We have the same God they had then, and it is this same power that worketh in

the lives and hearts of the true disciples of Christ today.

There are certain prerequisites to a full *incoming* of the Spirit, all of which are largely brought about by power from above. We believe that our true conversions are brought about by the Holy Spirit today, as in the lives of Saul and others. No doubt many of us can refer to our baptism as the first experience of the Spirit in our lives, our anointing. We then became the children of God, and to them is the promise of the Holy Spirit given. However, we may not have been taught fully concerning the Spirit at this time, and it is only as these things are taught and revealed to us by man, or by the reading of God's Word, by the direction of the Spirit, and by a longing desire to have him dwell within us, that we are able to realize a greater infilling of the Spirit. It is something to be earnestly desired and prayed for, with faith that God will give his Spirit because he has promised it.

The Holy Spirit will fill our lives just as he did the great men of old, if we will allow him, but, in order to be filled with the Holy Spirit, we must first be emptied, emptied of sin and selfishness, just as any vessel must be emptied of what it contains in order to be filled. This is not all accomplished at once, but with a partial filling and the aid of the Spirit, we can gradually get rid of the evil in our hearts, and thus enable the Spirit to come in more fully, and make our hearts his habitation or dwelling place. So in the life of the Christian today, as in times past, it is the Holy Spirit that sanctifies us, that enables us to abandon the works of the flesh, and instead thereof manifest the fruits of the Spirit, as clearly set forth and defined by Paul in Gal. 5.

It is the Spirit of God that reveals and makes known to us the deep things of God, as contained in his Word, as he revealed them unto babes in the time of Christ. Thus we are enabled to understand God's will. No matter how much we may read, or hear preached from God's Word, if the Holy Spirit within does not reveal and drive home the truths contained therein, our studying and preaching is in vain. It is only when we know the truth and allow the Holy Spirit to translate it into Christian living, that his full work is being accomplished.

We can not so much as pray or worship without the Spirit. God is a Spirit and they who worship him must worship him in spirit and in truth. We all know what prayer means in the life of a Christian, and yet, in order to pray to God acceptably, we must have his Spirit within, to prompt and teach us how to pray. Since God is a Spirit, we must have his Spirit to make known unto him our petitions. But he does more. He not only makes known our feeble petitions, but intercedes for us,—stands as our Advocate at the Throne of Grace; and pleads God's mercy upon our infirmities and weaknesses. In Romans 8: 26 Paul says, "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which can not be uttered."

Just as the Holy Spirit spake through the prophets of old and the disciples, he also speaks through the true disciples of Christ today, whether they be preachers, or teachers, or whatever their office. The messages that go forth and lodge in the hearts of men, and spring up and bring forth fruit, come not through man alone, but are sent from God. The Spirit will not reveal to the messenger what was hitherto unknown, but, without doubt, will prompt or move the speaker to present those thoughts, and say the things which will bring conviction to the hearts of men, and cause them to act. This may come through the humblest messenger, but, as Paul taught, the power lieth not in the man nor in the words which he uses, but in the Spirit.

As it was the power of the Holy Spirit that enabled Christ and the apostles to resist the temptations and endure persecution, so the Spirit today enables us to bear the cross and ward off the darts of the evil one. However, we must not fail to apply, as did

Christ, the Holy Spirit's weapon, the sword, which is the Word of God.

All through the Old and New Testaments we are impressed with the idea of God's people being led by the Holy Spirit into their different fields of service. We believe that Moses, Joseph, David, Daniel, and many others, were guided by the Spirit. So also were John the Baptist, Christ, Stephen, Philip, Paul, and others. It was the duty of some to lead others, or to rule, or to prophesy; of others to preach, to heal, or to go as missionaries. There were many gifts but the same Spirit. Is not the same true today? The same Spirit directs the lives of Christian men and women into their varied fields of service today, if permitted, and whether preachers, or missionaries, or lay-members, we are all baptized by the same Spirit into one body, Christ Jesus, and are all members of that same body. How important it is, then, that we develop the talents given us so as to be the very best instruments used of the Holy Spirit in the service of our Master.

Mention is also made of certain prophets and teachers as being "lifted up, spoken to, taken away," and so on, by the Spirit. Is the same too miraculous to be applied today? Had our missionaries not been spoken to, lifted up, and taken away, they would, no doubt, be comfortably situated in their homes today. They have hardly gone to endure the privations and hardships by living with a strange heathen people, away from their friends and loved ones, of their own choosing; but, we believe, they are separated from us and sent by the Holy Spirit, as were Barnabas and Saul.

When dangers confront us, after being prompted and led by the Spirit, should we say, "There is too much danger there, we can not enter"? By so doing, we manifest a lack of confidence in the God who, through his Holy Spirit, was able to save the life of David from the hands of Saul and his messengers, and also all Israel from the curse of Balaam. As Peter and John were defended by the Holy Spirit, and enabled to speak with all boldness, when brought before the council, so will we be defended and enabled to speak boldly for Christ, if we allow ourselves to come fully under the influence of the Spirit.

The Holy Spirit also seals us. Every genuine believer is sealed. The Holy Spirit impresses on the soul now the image of Jesus Christ, and this is the sure pledge of Everlasting Inheritance.

Elizabethtown, Pa.

Mother and Family Life.

BY J. G. ROYER.

"BACK to the country," and "Back to the farm" are growing sentiments, for which I am glad, because, to a very large extent, the men who till farms,—especially the tillers of small farms,—are at the very foundation of real church prosperity, as well as of lasting national life.

Far more important, however, than the question of occupation,—be it that of farmer, mechanic or merchant,—is the question of how their family life is conducted. It matters little what the occupation may be, so long as there is a real home,—a Christian home,—and so long as those who make up that home do their duty to one another and to their neighbors. This being true, it is of minor consequence whether a man's trade is carried on in the country or in the city; whether it calls for the work of the hands, or for the work of the head.

But the church and the state are in a bad way if the home and family life are not of the right kind. If the man of the home is not a good husband, a good father; if the woman by his side is not a good wife, a good mother, we can not have the sacred reality of the home, divinely instituted by God.

The primary duty of the husband is to be an honest and upright homemaker and breadwinner for his wife and children. The primary duty of the woman, therefore, is to be his helpmeet, the housewife and mother of his children. If, through self-indulgence, the woman has lost her sense of duty, having her womanly nature so twisted and warped that she prefers the pleasures of mere effortless ease to the joys of hard duty performed, then she is not, and can not be a

good wife, a good mother. The good wife and mother has a realization of the infinitely deeper and higher pleasures that come to those who know not only the toil and weariness, but also the joy of hard duty well done by faithful effort put forth, and self-sacrifice undergone. She is able and willing to perform the first and greatest duty of womanhood,—the bearing and bringing up, as they should be brought up, of healthful children. Other things being equal, she and her husband are willing that the number of their children shall be such that the race shall be increased and not decreased. They realize that no amount of wealth piled up, or expended upon fine dwellings, with elaborate up-to-date furnishings, can avail to condone for purposely evading the divine decree concerning the bringing up of children. There are good people who are denied the supreme blessing of children. For these we have the respect and sympathy due to those who, from no fault of their own, are denied any of the other great blessings of life. But to be childless from choice is a hideous evil, for which the guilty parties must pay the penalty.

I noticed, not long ago, in a paper, where a minister was quoted, seemingly with approval, when he said: "The ambition of any, save a very rich man, should be to rear two children only, so as to give his children an opportunity to taste a few of the good things of life."

This man's profession and calling should make him a teacher of sound morals, at least. But he sets up the ideal, not of training children to do their duty, not of sending them forth with stout hearts and minds ready to win their own place in the world; but, instead, he would keep the number of children so limited that they might "taste a few good things."

The way to give a child a fair chance in life is not to bring him up in luxury, but to see that he has the kind of training to give him strength of character. Happiness,—the "good things" spoken of by the preacher,—in the true sense, is a hundredfold more apt to come to any one member of a family of healthy-minded children, well brought up, than it is to come to those whose parents have acted on the base, selfish theory that the whole aim and end of life is to "taste a few good things."

Children should be taught that work for themselves, and also for others, is not a curse but a blessing. They should be taught to face life with a steadfast resolution to do their whole duty before God and to man.

It is in this training department of the home, that the good mother fulfills her peculiar mission. It is her special sphere. No other can effectually take her place there. She has charge of the infant,—the germ of the man. She puts the stamp of her own spirit and personality upon the growing child and youth; and on her the fairest hopes of the fully-developed man depend. True, her life is not an easy one; no life worth living is an easy life. Her work is not an easy work; no work worth doing is an easy work. But in doing it, and when she has done it, there shall come to her the highest and holiest joy known to mankind. Her husband and her children and all good people shall arise and stand before her and call her blessed.

Blessed, indeed, the cradle where the Christian mother rocks the Christian child! Blessed the family altar where the children kneel!

Mt. Morris, Ill.

Nothing But Thorough Consecration Will Do.

BY D. S. FILBRUN.

DURING one of my meditative periods, I thought about the imperative need of thoroughness in faith and life,—thoroughness in what we believe and do, religiously, in order to promote usefulness and proficiency here, and give an assurance of joy and peace in eternity. The question arose, Why should an unwilling, grudging, or even a half-hearted service be given to God?

Then came the words, "Nothing but thorough consecration will do." A profession of religion very

quickly degenerates into a mere formality without thorough consecration.

Strife and jealousies and personal enmities surely will arise to curse the church whose membership is not spiritual and consecrated. In the absence of faith and devotion, the members become weak and disloyal. Everything drags, and the pastor at last leaves, hopeless and sad. Without consecration, infidelity and worldliness soon steal the children, whom the church might have had for her own, and fitted them for heaven.

In this article I wish to consider consecration as applied to persons, or personal consecration.

Setting apart anything from a common, or ordinary, to a holy, or spiritual use is consecration, and it is variously applied. As applied to persons, it signifies a free and determined dedication of one's self to the worship and service of God.

Of the plain duty and reasonableness of such personal consecration to the Lord, the apostle Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1).

How gratifying it is to know that God does not impose upon man anything that is unreasonable, or unjust! God's great purpose, in making man, was for man "to glorify and praise him,"—a service that is, in every particular, agreeable to the principles of right reason.

Man, however, in a state of hostility and alienation, naturally, and away from Christ, chooses to live entirely for self and selfish gratifications. Even in the face of this individual selfishness, upon the part of man, God does not relinquish his claims upon him. It is still made man's first and paramount duty to serve, love, and worship God. Therefore, seeing the rightfulness and extensiveness of God's claim upon man, he is to cease to walk in the way of his own heart, and to make the will of God the rule of his life.

God asks for a voluntary sacrifice. As the temple worshippers brought their offerings and presented them to the Lord, and as this action, on their part, was free and voluntary, so the act of devoting ourselves to God is also free and voluntary. How very true, however, that, unaided by the Holy Spirit, we can not approach a Throne of Grace, nor worship God with acceptance.

God worketh in us both to will and to do of his good pleasure. Yet a man is not compelled to act in opposition to his own will by this Divine influence, though it certainly furnishes him with a very strong motive for action, and enables him to do all that is required to be done.

Thus being aided and influenced by the convicting and regenerating power of the Spirit, we are to act for ourselves. Hence, since life and death are placed before us, we have naught to do but to choose between them, and upon this choice depends our eternal blessedness or endless misery. So our consecration to the Lord must be voluntary.

God does not *coerce* men into religion. Paul says, "Present your bodies." Hence, in the act of consecration we are required to present to God the whole man,—our persons, our hearts, our time, our property, our influence; in short, all that a man hath, should be devoted to God's service. A complete surrender is demanded, or none at all. Our bodies, with all their powers and susceptibilities developed and trained, are to be at God's disposal. God has a claim upon our souls. All the faculties of the soul,—the will, reason, imagination, affections,—should be dedicated to the Lord. God accepts nothing sinful. Impure thoughts, unholy feelings, unchaste desires, are, doubtless, incompatible with entire personal consecration.

Even the various employments and vocations in life are not to be chosen and followed irrespective of God's will and pleasure. It is quite apparent that the selection of our residence, business, and amusements will be in reference to the question, Where and how can we best serve the Lord?

Where God directs, there will we go. What he

appoints, that will we do. David exclaimed, "Let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy." It is not half-hearted, but whole-hearted service that God requires.

We are also to consecrate ourselves to God as living sacrifices. Under the Jewish economy it was not permitted to offer a dead victim on the altar. Naturally, however, we are "dead in trespasses and sins," and until we become "new creatures in Christ Jesus," we can do nothing pleasing to God. "The carnal mind is not subject to the law of God, neither indeed can be." It is mere presumption to suppose that God will sanction and accept a service that does not emanate from a renewed heart. We are plainly taught that the sacrifices of the wicked are an abomination unto God. That we may serve him in newness of life, we must be born again, thus putting off the old man, and putting on the new, which, after God, is created in righteousness and true holiness. Having our nature thus changed, we will be alive to every good work in Christ Jesus. We shall be characterized by a holy activity in the service of God. God's service will then be a pleasure and a delight. A willingness will be shown, on our part, to labor in the Master's vineyard, doing cheerfully the work assigned us.

Whatever our hands find to do, that we should do with all our might. This is the living, active sacrifice which we are to offer to God, and which alone will be accepted.

Lastly, our sacrifice is to be *holy*. The Jews, in bringing their offerings, were expressly forbidden to present that which was lame, or blind, or in any way deformed. This requirement, primarily, typified the completeness and purity of the Holy One who is without spot or blemish. Does this not also teach us that, in consecrating ourselves to God, our motives must be pure, and our principles of action in accordance with his will? The heart's best service, the vigor of our minds, and our best faculties, we are to offer to him. Our youth, our health, our strength are to be given to him. God wants,—yea, he claims,—not a divided but a complete sacrifice. The lamentable fact is, that there are those who expect to dedicate themselves to God, more fully, in their old age, or in time of sickness; and thus, in their weakened and enfeebled condition, they purpose offering to him the "blind and the lame."

God asks a complete sacrifice, pure, holy, unblemished, and free from the pollution of sin.

To every one, then, the matter of personal consecration is of supreme importance. Each professor of religion should know, assuredly, whether or not such consecration has taken place, and whether he has laid upon God's altar all he has and is.

Circleville, Ohio.

BLUE RIDGE COLLEGE, MARYLAND.

Favored by ideal weather and the largest audience in the history of the school, the Commencement Exercises of Blue Ridge College, which closed the fifteenth year of its work, passed off very successfully. Every program was appreciated by those in attendance, and each of the efforts was a credit to those who took part, as well as to the institution.

Bro. Paul H. Bowman, of Philadelphia, was with us and preached the Baccalaureate Sermon on Sunday evening to the class of eight graduates. His theme was "An Ancient Light for a New Century." Text, Matt. 5: 14. With the eloquence of intelligent sincerity he impressed upon his hearers the need of a personal conviction of faith in God, and also emphasized the place which idealism holds in the Christian life. It was an inspired message, which left a deep impression on all who heard it. Bro. Bowman also preached on Sunday morning on the subject of "The Other Side of Prayer," or "God's Side."

Eld. D. M. Garver and family, of Trotwood, Ohio, were with us. Bro. Garver took part in several of the services. In these days of rapid transit in the auto, a trip across the mountain is accounted a small thing. We appreciated very much Bro. Garver's visit.

Dr. Charles E. Wehler, Dean of Hood College, Frederick, Md., delivered a masterly address to the class at the Commencement on Wednesday. His subject was "Adornment,"—the adorning of a life by the cultivation of Christian character.

We feel that the work of this year has been a decided success and it is the unanimous verdict that it has been one of the best in the history of the College. The total enrollment for the year was one hundred forty-seven. The outlook for the next year is exceptionally encouraging

and we believe that Blue Ridge College is destined to play an important part in the educational life of the young men and women of Maryland.

The religious side of the student life has not been forgotten. We have had enrolled, in the Bible week, nearly one-fourth of the student body. Besides these there is a teacher-training class, from which we have graduated eleven. This class has had the privilege of using their own funds, and at the close of the year it was decided to start a fund for the establishing of a scholarship, to educate for mission work a young man or a young woman in this school. The money is to be held in trust by the school until a volunteer is found. The class offerings, with donations from the individual members of the class, amounted to eighty dollars.

One of the most helpful and impressive things about the religious atmosphere of Blue Ridge College was the daily prayer meeting in the Boys' Hall. This meeting was started at the beginning of the Bible Term and all felt so greatly benefited by attending it that it was decided to keep it up the remainder of the year.

The principles of Blue Ridge are, "A home for the child, health for the body, development for the intellect and life for the soul." H. P. Garner.

DELEGATES TO ANNUAL CONFERENCE.

Below we publish a list of delegates to Annual Meeting, so far as they were reported to the Messenger. While not all may appear that were elected, it is hoped that the present effort may lead to a more complete list for the Conference of next year:

Arizona.—Glendale, Peter Forney.
California.—Chico, J. Harman Stover; E. Los Angeles, D. W. Crist; Empire, S. F. Sanger; Glendora, S. W. Funk; Lordsburg, E. Prantz; Pomona, S. Beck; Ralsin City, Harvey Eikenberry; Santa Ana, _____; Snowberger.
Canada.—Trident, Alta., Geo. Long; Pleasant Valley, Alta., J. D. Relsh; Sharon, John Hollenberger.
Idaho.—Boise Valley, David Betts; Payette Valley, L. H. Eby; J. E. Shamberger, alternate; Weiser, L. E. Keltner.
Indiana.—Buck Creek, Nettle Brown; Beach Grove, Anna Norris; Clear Grove, I. B. Wike; East River, Geo. Swihart; Flora, I. C. Snively; Goshen City, W. H. Greenawalt; Maple Grove, Chas. Neff; Nappanee, Daniel Wyssong; Nettle Creek, L. W. Teeter; North Liberty, Daniel Whitmer; Pipe Creek, Peter Hawk; Rock Run, I. L. Berkey; Spring Creek, Clyde E. Rusher; South Bend, M. Clyde Horst; Union Center, Eli Roose; Union City, Oliver Royer; Upper Fall Creek, _____; Hoover; West Bel River, Jerry Frantz; West Goshen, Melvin Stutsman; West Manchester, C. F. Eller; Salamonia, Wm. Ulrich.
Iowa.—Dallas Center, D. K. Miller; Grundy Center, I. N. Brubaker; Panther Creek, J. B. Spurgeon; Prairie City, W. I. Buckingham; South Waterloo, A. P. Blough.
Illinois.—Elgin, Galen B. Royer; Franklin Grove, C. M. Suter; Mt. Carroll, Eld. David Rowland; Mt. Morris, D. D. Culler; Mulberry Grove, Sister N. E. Lillig; Shannon, Sadie Rowland; South Fulton, Abr. Lind, Cyrus Bucher; Virden, John H. Brubaker.
Kansas.—Abilene, J. F. Hantz; Conway Springs, _____; Downing, H. Therson, H. J. Harney; Ottawa, P. E. Whitmer; Ramona, O. O. Button.
Maryland.—Long Green Valley, W. E. Roop; Pipe Creek, W. P. Englar and wife.
Missouri.—Dry Fork, D. H. Wampler (if he goes).
Nebraska.—Beatrice, Rebecca Essen; Logan Grove, A. J. Nickey.
North Dakota.—Albany, Hiram Smith; Cando, Geo. K. Miller.
Ohio.—Bear Creek, J. W. Beeghly; Brookville, J. W. Pidler; Covington, Geo. Flory and wife; Donnels Creek, J. H. Idemiller; East Nimishillen, S. S. Shoemaker; Eversole, Samuel Horning; Harris Creek, Jerry Hoilinger; Hickory Grove, Elmer Brumbaugh; Lick Creek, Geo. W. Sellers; Lower Miami, Emanuel Shank; Oak Grove, S. F. Snyder; Fainter Creek, Wm. Royer; Plattsburg, Newton Binkley; Pleasant Hill, Isaac Frantz; Poplar Grove, B. F. Sharp; Price's Creek, Joseph Longenecker; Salem, Wm. Minnich; Trotwood, D. M. Garver; West Dayton, Lena Miller; Wyandot, L. B. Newcomer; Silver Creek, J. W. Kelsner.
Oregon.—Mohawk Valley, H. H. Ritter; Newberg, I. H. Miller; Talent, Sister Zimmerman.
Pennsylvania.—Antietam, M. A. Jacobs; Chiques, H. F. Stauffer; Elizabethtown, S. H. Hertzler; Lewistown, S. J. Roaring Spring, Geo. W. Replige; Rocketon, Geo. D. Cleaver; Scalp Level, J. J. Shaffer; Spring Creek, J. H. Longenecker.
Virginia.—Beaver Creek, A. S. Thomas, J. E. Coffman; Lebanon, D. J. Anderson; Lincolnton, S. F. Snyder; Fainter Creek, Ziger; Middle River, Geo. A. Early; Mill Creek, H. C. Early; Pleasant Valley, P. F. Cline; Roanoke, D. R. Brubaker, C. E. Trout; Sangerville, J. W. Hess; Summit, John T. Glick; Timberville, W. C. Hoover; Unkly, I. N. Ziger; Daleville, Eld. D. N. Eller, Eld. J. T. Layman, alternate.
Washington.—Olympia, Sherman Storky; Seattle, H. C. Wenker; Tacoma, Alva Musser.
West Virginia.—Bluefield, C. E. Boone, Eld. J. H. Murray, alternate.

MILL MOUNTAIN, VIRGINIA.

Our church is progressing nicely. Our congregation started only two years ago. Now we have about twenty-five members, with prospects of further accessions in the near future.

Last Wednesday Bro. Wm. Pannell, of Stuarts Draft, began meetings for us, which continued until Sunday. On Friday evening Bro. E. D. Kendig, of that place, assisted him. On Saturday evening there was an enjoyable love feast. The weather was beautiful, and many were present who never before had the pleasure of attending a love feast. Our visiting members from Mount Vernon were Bro. E. D. Kendig and wife, Bro. Rufus Kendig and wife. The wife of our pastor, Bro. Wm. Pannell, also joined us on Friday evening, and remained until Sunday afternoon. Bro. H. L. Alley and Bro. Page also took part in the services.

Our little Sunday-school is improving a good deal. Bro. Hugh Coffey is our superintendent. Our Sunday-school is well organized. We are glad that our little church is in a prosperous condition, here in the mountains.

Mill Mountain, Va., May 30.

Mary Hewitt.

THE ROUND TABLE

"The Ways of the Girl."

SELECTED BY S. P. BERKEBILE.

To every young woman, at her start in life, two ways are open. She may live for herself, or she may live for others.

Up to recent years the destiny of the girl has been largely marked out for her. It was sent down that she should become this or that, and even the conditions under which she should perform her task were largely arbitrarily chosen for her. But the era of woman's independence has dawned and the very life of the world depends upon which of the ways she will choose.

Is the young woman going to take the selfish way? or is she going to take the way for which the Creator designed her? It is a question between the Creator and woman, and all the concerns of life depend upon it.

In one of these ways we see young women striving to become leaders of fashion, climbers in society, or carried away by a temperament that is more or less artificial, devoting their whole lives to the arts, or other culture, at a sacrifice of all else,—teas, parties, entertainments, "social duties" in a continuous string, until old age, with its neglect, with self-retrospection and the question, "What has it all amounted to?"

It has been the way of the world, quite generally, to show the young woman only the flowers in this path, to promote her vanity, to develop her ambition to excel in the specialties, to make her believe that the acme of happiness is reached in "marrying well,"—that is, in giving herself in exchange for ease and luxury. They tell her this is a "career." They do not tell her that it puts ashes into her mouth and leaves her a heart from which hope and all generous impulse have evaporated.

In the other path lies the real purpose and natural destiny of woman. It is motherhood. This is a word that covers all the concerns of life, without cloud of doubt, as a sky of blue covers the earth clear around the horizon. It is woman's glory, and hers alone. It is her unshared throne, upon which she sits by Divine right of God, and her courtiers are Love, Evolution and Fate.

To become a good mother is the noblest achievement, the highest honor, the greatest of possible successes in life. Who tries to show the young woman a higher goal sins against God and man, and lays a trap in which all human progress and happiness may perish.

There are no smoothly-running elevators to the heights. Along this path to motherhood are care, obligation, suffering and sacrifice. But none really escape these things, and, indeed, the flowers along that other path merely temporarily cover the thorns and nettles to which all mankind is heir. In the end we all look backward and see that the things worth while were won by the carrying of burdens and the struggles under hard experience.

Why does grandmother sit in her rocking chair, sweet-faced, patient, waiting in content? She has known the glory of motherhood. She has heroically done woman's duty and is already anointed of the Lord. Equality! Is there a man among us but should kneel at her throne?

Defiance, Ohio.

Living Testimony.

BY L. D. BOSSERMAN.

MISSIONARY sentiment is best established and the impressions are made deeper when we can have witnesses right from the field, i. e., those who have been converted from heathenism, and translated into the kingdom of Christ. What joy to have such in our midst, to testify of the leavening power of Jesus and the Gospel of his kingdom in the transformation of their lives!

Such was the privilege of the Pasadena members and friends on Sunday evening, May 17, here in Pasadena. About fourteen of our Chinese converts from

Los Angeles, together with six children and eight Chinese converts of the M. E. mission, here in Pasadena, rendered a very commendable program in the interest of China missions. Bro. Clarence Lehmer, with other helpers, is doing a creditable work among these Chinese boys. And what Sister Early has been doing with the children is certainly marvelous.

After their recitations, songs and appeals, for Christian people to save China, had been rendered, I do not think there was a solitary person present who did not feel moved to make a stronger effort for mission work. God's name surely was hallowed, and his will was carried out in efforts both rich and grand.

The high ideals that these Chinamen have formed of Christians, as being followers of Jesus Christ, surely put each believer to the test,—a test of responsibility. We were made to feel our littleness, when led to realize that sacrifice has to be made in order that these heathen may find Christ. Should we not be touched by it in readiness to sacrifice? The recent meeting has been the greatest living example of Christian efficiency among the heathen that we have been privileged to witness, right at our door.

Our hope and prayer is that the impressions, so effectively made, may develop into active service in saving souls. If we all work and sacrifice, who can estimate the results? May God bless us all, to the salvation of the heathen everywhere!

296 S. Mentor Avenue, Pasadena, Cal.

Spending.

BY MARY BEAHM.

FREQUENTLY we are told "how to save." The harder and more important lesson would be "how to spend."

It does not require any special talent or exceptional mental power, or even any particular goodness or badness, to hold on to money. But to know how to spend wisely, to use properly, is a gift.

A poor man said to a rich man, "I suppose you don't pay any attention to a nickel." "I see to it that I get five cents' worth for every nickel I spend," was the reply.

To hoard money is wrong. To misuse money is decidedly so.

Young man (old one too), do you get your money's worth when you buy a cigar or a drink? My sister, do you use or misuse money when you let it go for fashionable frivolities? Does it pay to buy chewing gum which robs one of the saliva given for the digestion of food?

Mrs. Rorer, the cooking expert, says the great problem is not so much "the high cost of living," as "the cost of high living."

Many lack the necessities of life because of the unnecessary.

A certain man lived a life of such marked industry and frugality that he was held in ridicule, and called a miser. At his death his will disclosed the fact that he had spent his life in accumulating the means to erect a much-needed drinking fountain in the town. Was he wise in the use of money?

A certain poor widow put two mites into the church treasury,—her whole living. Did she get two mites' worth? The Lord loveth a cheerful giver.

Spending for the Lord pays a hundredfold. We may be called on to spend other than money. It may be necessary to spend self. "And I will very gladly spend and be spent for you," Paul wrote to the Corinthians.

Jesus said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Such spending pays.

Nokesville, Va.

An Echo from Springdale, Ark.

BY EDYTH HILLERY HAY.

My heart goes out to Sister Nettie C. Weybright for her timely article on "Public Sanctity." I, too, have often wondered why some ministers,—apparently brilliant men,—do not exercise deeper, more serious thought in the pulpit.

Several times in my life have I listened to "things"

said in connection with an otherwise good sermon, which caused my face to burn with shame, and not from any false sense of modesty, either. What was my feeling at the close of that sermon? A sort of sickening disgust.

How, under God's shining sun, can a minister of the Gospel of Jesus Christ hope to effect, in some unsaved soul, the serious consideration of his or her lost condition, when he persists in feeding them such chaff as would even sound "cheap" in a ten-cent vaudeville!

Until ministers begin to realize the gravity, the sacredness, of the position they hold, none need wonder at so many short-lived conversions.

Does it ever occur to us that "out of the abundance of the heart, the mouth speaketh"?

Springdale, Ark.

Sunday-School Lesson for June 21.

Subject.—The Great Refusal.—Mark 10: 17-31.

Golden Text.—Ye cannot serve God and mammon.—Luke 16: 13.

Practical Thoughts.—(1) No matter how good a man's condition in his temporal state may be, he is now and then worried about his eternal state. (2) The commandments of God in the New Testament are the conditions upon which he proposes to fit men for, and save them in, heaven.

CHRISTIAN WORKERS' TOPIC

Some Bible Boys.

For Sunday Evening, June 21, 1914.

Note.—Let the boys render this entire program.

1. Isaac.—Offered in faith by father (Gen. 22: 1-14).
2. Joseph.—(1) Loved by his father (Gen. 37: 2-7). (2) Hated, rejected and sold by his brethren (Gen. 37: 8-28a). (3) Becomes the savior of his people (Gen. 45: 16-28).
3. Samuel.—(1) Lived and worked in the house of the Lord (1 Sam. 2: 18, 19). (2) Called by God for God's work (1 Sam. 3). (3) Samuel became a great prophet (1 Sam. 7: 15-17).
4. David.—(1) Chosen, and anointed king (1 Sam. 16: 1-13). (2) Needed in the king's house (1 Sam. 16: 14-23). (3) Needed on the battlefield (1 Sam. 17). (4) David became a great king (2 Sam. 5: 10-12).
5. Jesus.—(1) Taught the doctors in the temple (Luke 2: 41-51). (2) Grew intellectually, physically, religiously and socially (Luke 2: 52).

PRAYER MEETING

Perseverance That Does Not Fail.

Heb. 6: 10-20.

For Week Beginning June 21, 1914.

1. **Perseverance an Important Factor.**—That no one can excel without perseverance, is a recognized factor everywhere and at all times. The winner is always he who persists against all odds. His energy never fails. In Christian life the same conditions apply. Christian character is built up little by little as we persevere to that end. Only in perseverance lies mastery (1 Chron. 16: 11; Job 17: 9; Gal. 5: 1, 10; 1 Thess. 3: 8, 13; 2 Thess. 2: 15-17; 2 Tim. 2: 1, 12).

2. **Christian Service Dependent Upon Patient Perseverance in Developing Christian Ideals and Purposes.**—As the large brick structure is built brick by brick, and as the Word of God is made a part of ourselves by reading line after line, so our character is formed bit by bit. As fact after fact is added to our store of knowledge, as the truths learned today, supplement those we learned yesterday, and as these will be supplemented by the knowledge gained tomorrow, so our fund of information will grow perceptibly. Thus opinions will be formed and develop into beliefs. These, in turn, will crystallize into convictions,—the component elements of character. Only by striving can we reach the ideal which God demands of those who are made in his image. Perseverance is fundamental. All activities of the Christian life must recognize this trait as the basic principle (John 15: 4; 1 Cor. 16: 13; Gal. 6: 9; Eph. 6: 13-18; Philpp. 1: 27; Col. 1: 10, 22, 23).

3. **A Great Work Awaits Our Best Efforts.**—Many fields are to be possessed. They are ready for the reaper, but the reaper must keep at it if the sheaves are to be gathered into barns. Over the gateway of every successful Christian life the magic word "Perseverance" is written in letters of shining gold (Prov. 4: 18; John 8: 31, 32; Rom. 8: 30, 33-39; 2 Cor. 8: 9; 1 Thess. 5: 21; 2 Tim. 4: 14; Titus 1: 9).

HOME AND FAMILY

The Song of the Bluebird.

BY ELIZABETH D. ROSENBERGER.

For twenty years Allan Grayson had been sitting on that high stool in the office of Conway, Ruhl & Co.

He was young when he first came; young, with dreams of a time when he should do great things and become one of the firm; only an assistant bookkeeper, but promotion should come, and then his progress should be sure but steady.

But somehow life in the office, with its grind and routine, was so much harder than he had ever dreamed it could be, that, as the months and years went by, he was baffled by it. He had struggled at first, he had tried hard to keep on his feet and climb the heights of a business success; but of late years he had sat on his stool, quiet enough, not even sighing over his vanished dreams.

Then a bird alighting on a bough, outside his dusty window, burst into a flood of song.

Birds may have sung there before. Perhaps every spring the bird had warbled its welcome to the warm sunshine and the snowy drift of cherry blossoms. But now, for the first time, Allan Grayson heard its call and it roused memories of the orchards and the singing brook at home. The bird sang, flashing its blueness from the tips of its slender wings, enticing him away from the dusty office, away to green fields and meadows blue with violets.

Allan Grayson arose and closed the window. The bluebird's song gave him an intolerable pain, and he wanted to shut it out. The bird flew into one of the near-by trees, still trilling its notes. The trees in their early spring attire looked as if thousands of tiny butterflies, silvery green, had poised in their branches and gone to sleep. But Allan Grayson's eyes were glued to his ledger. He was trying to close the window of his soul, which the bluebird had suddenly thrown open.

Walking to his boarding-place that night, he thought of the old farm, where he had worked and played; of the river path, the upland road, and over it all the great wide sky that was ablaze with starry jewels against a background of soft, velvet cloud, off there among the hills where he was born. He wanted to go back. A feeling of unutterable homesickness took possession of him and made the office seem a torture chamber; the figures and ledgers things to be feared. In his ears the call of the road in springtime was sounding and he was alive with desire to heed the message of the rolling hill and hollow.

"Follow me and follow me!" the little road is calling; "I will take you where the snow of apple bloom is falling;

I will lead you to the fields the greenest and the cleanest,

Where the bending sky above is bluest and serenest; Out of all the city dust and all the jangling riot, Into God's own wonder place of beauty and of quiet."

Allan Grayson walked more slowly as he came near his boarding-house. There was Aunt Melinda. She was his landlady and his mother's sister, the only living relative he had. She depended on Allan for many things, and he knew that she could not manage the boarding-house without his help. Allan thought of her life, straitened because of limited means, weighed down by heavy burdens. She depended on him to help her to keep the rooms filled and the bills paid and collected. His head fell on his breast and he walked more slowly as he realized that he must stay with Aunt Melinda or else provide for her in some other way. Perhaps he could find his way to a farm. In these days so many men managed to own a few acres of ground. There was a brown cottage and a bluebird singing in the trees somewhere for him. The hope was very sweet, and he found himself wondering whether such a home were possible for Aunt Melinda and himself.

The next morning he thought again of the hopes and desires of the day before, and as he turned the pages of the neatly-kept ledger he said to himself, "Some day I'll leave this for some one else to do, and I shall work on a farm." And when the change

was made,—for all this is true,—Aunt Melinda was as happy as Allan himself to live in the country. When she opened the brown cottage for city boarders, her own sturdy sense of self-respect was satisfied. She was self-supporting.

The bluebirds came and sang their songs of cheer, and Allan Grayson heard them. But now he smiled, knowing that the routine and monotony from which their songs had roused him was in the past. As he thrilled anew at the liquid notes he was happy. He had chosen to be content with very small and simple things, and his elastic spirit planned some pleasant

Home.

By W. Lomax Childress.

Dear heart, the journey's ended.
Beyond the breakers' foam
The golden lights are blended,
And we are going home.

No farewells there are spoken,
The skies are always blue,
And there no hearts are broken,
And loved ones wait for you.

No more the night of sorrow
With cares of time opprest;
There comes a glad tomorrow
Within that realm of rest.

For every burden-bearer,
And every pilgrim true,
Shall be of joy a sharer,
A welcome waits for you.

The angel faces hidden,
The ones you loved to see,
Have long ago been hidden
Unto that company.

And there they wait to find us
Upon that happy shore,
Love's golden chain shall bind us
To them for evermore.

Dear heart, the God who gave us,
Far over earth's estates,
His only Son to save us,
Has opened wide the gates.

Roanoke, La.

features for the passing days. His name was nowhere writ large in the world of business, and he never grew rich in money or lands, but he was happy.

It is a comfort to miss the bitter winds that have blown through the long, rough winter. The weather has some of the softness of the South; the grass grows green; the delicious days of summer will transform the work of many a toiler in shop and store. After the long winter weariness the song of the bluebird is doubly sweet, as it sings of the earth changes taking place every hour, of peace and plenty for the summer months. It reminds us that the spring breezes are swaying the treetops, the drip of melting snows is not far away, the sunshine lies warm on sheltered hillsides. The song of the river comes to us, serene, unchanging; it sings of hope, of aspiration, of earnest purpose, of patient endeavor,—of victory. Every dewdrop that stands in a flower-cup enriches the plant; from the dark days of winter, nature draws the beauty and life of spring; from the frozen water-fall, the song of the bluebird. As we turn round and survey the long, winding track over which we have journeyed we have regrets. Then we begin to reckon up the thousand mistakes of the will, the missteps of the soul, and the irreparable waste of heart and brain. With the new life which Nature gives to the world, let us try again to reach the heights we want. Dream after dream lures man onward. Shall we follow the beckoning hand of destiny?

Covington, Ohio.

A Visit to My Neighbor.

BY MINNIE F. BRIGHT.

I go around the back way because it is nearer to her house, and then I don't need to put any wraps on for few people will see me. Upon reaching her front gate, I call her, not waiting until she comes, but just

to let her know that I'm coming. If it were my first visit I would heed custom a little better.

Going on through her court, I call, "Are you at home?"

She knows my voice and cheerily replies, "Yes, I'm at home. Come in, come in," and I'm soon at her door. I hear rustling on the k'ang, so hesitate a moment about going in. "Come in, come in," she calls, and I hear her laughing, so I walk in and find her finishing wrapping her crippled feet and putting on her tiny shoes. She laughs about the absence of her shoes and cordially says, "Come up on the k'ang where it's warm." Taking her little broom, she sweeps a place for me.

"My shoes are not clean," I tell her.

"That makes no difference. You sit up here where it's warm," and then she assists me to a proper place.

"Have you eaten your food?" she asks me, which question it is always polite to ask, regardless of what time of the day it may be.

"Yes, quite awhile ago; have you eaten yours?"

"Yes, I have eaten, too."

"I fear you haven't, for here is a bowl of food, or maybe you haven't finished."

"Yes, I've eaten; that is for boy No. 3."

"What are you sewing? I see you have some cloth here."

"That is for boy No. 2. I am making him some clothes for winter. You know he goes to your school."

"Yes, I know, and he is such a good little boy. He is about twelve years old, isn't he?"

"Yes, he is twelve, and No. 3 boy is ten, and the big boy is twenty."

"It takes a good while to make clothes, doesn't it?"

"Yes, it takes a good while to make our clothes and shoes. You have a machine and can make yours fast."

Thus we were visiting and talking over various things, when suddenly I discovered something, at one end of the room, that I had not noticed on my previous visits. Descending the k'ang I went and examined the object more closely.

"What is this?" I asked. Of course I knew, but wanted to have her tell me.

She seemed half ashamed to tell, and hesitated, so I asked, "Is it a god?"

"Yes."

"Do you worship it?"

"No."

"Well, why do you have it here then?"

"Our little boys worship it."

"What is the meaning of it?"

"Our little boys worship it at certain times, so that, after awhile, he will give them a wife."

I fell to pondering. Here were a father and mother directing and training their sons toward matrimony in the only way they knew how, and were earnest and sincere in it. To these parents it was a precious thought, that their little sons should have good companions when they were old enough. They must pray to and entreat this god for this blessing, and it pleased the parents to see the children bow in reverence and honor to the image. The children knew no better, for father and mother taught them, and father and mother didn't know, either.

My mind flitted back to our beloved country, America. I didn't for a moment ponder over the people who were not Christians, concerning this subject, but I thought about the people who claim to be followers of the great God of the universe. I compared the zeal of the heathen with the zeal of those who profess to be following the true God. Here were parents who freely talked with their children concerning this wonderful event, and led them to entreat their god for help and blessing. In their way they were preparing their children as best they knew. Of course, they are far from right, but they were concerned. Few are the children, even in Christian homes, who are taught properly concerning this wonderful sphere of matrimony.

How seldom do parents confidentially talk to son and daughter of that holy relationship! Few are the children who are taught to intercede with the Heavenly

(Concluded on Page 380.)

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BRO. D. WEBSTER KURTZ's History contains 197 pages, instead of 167, as mentioned last week.

FIVE were baptized in Umalla Village, India, some weeks ago,—so writes Sister Eliza B. Miller.

At a recent council the name of the Upper Stillwater church, Ohio, was changed to Harris Creek.

SIX were received by baptism and two restored, just previous to the love feast in the Claar church, Pa.

BRO. J. H. CASSADY's revival services at the Elk Lick church, Pa., resulted in fifteen accessions to the church.

WITH commendable zeal, the Bethel church, Nebr., raised \$214.43 for the great missionary collection at the Seattle Conference.

THE little flock at Omak, Wash., would appreciate a visit by any of our ministers *en route* to or from the Conference. Remember the isolated!

BRO. H. A. MESSAMER informs us that during Bro. C. B. Rowe's meetings in the Panther Creek church, Iowa, twenty-four identified themselves with the Lord's chosen ones.

BRO. F. D. ANTHONY, of the Woodberry church, Baltimore, Md., assisted the members of the Harrisonburg church, Va., in a series of meetings recently. Seven were enrolled with the believers, and others are deeply impressed.

BRO. MICHAEL BLOCHER announces the change of his address from Sacramento, Cal., to Rio Linda, Sacramento Co., same State. We are pleased to learn that the new colony has grown from two families, a year ago, to over twenty families, with a prosperous Sunday-school.

The *Missionary Visitor* for June, containing nearly one hundred pages, probably gives more information regarding the foreign mission work than any issue of that journal yet published. It ought to be in the hands of every MESSENGER reader. It contains a mass of facts that should be studied and then filed away for future use.

THE Middle River church, Va., recently enjoyed a most inspiring revival. Bro. A. P. Snader, of New Windsor, Md., labored earnestly in word and doctrine, and as a result of his earnest efforts thirty-six have been received by baptism and two reclaimed. One more applicant is yet to be baptized, and still others are considering the all-important question.

DURING the recent evangelistic campaign, engaged in by one of the eastern churches, effective work was done by the organization of a "Personal Workers' League," using, to that end, the leaflet furnished by the General Mission Board, entitled, "The Prayer Covenant." The results attained would abundantly justify the adoption of a like plan by other churches, entering upon a revival effort.

BRO. J. H. B. WILLIAMS and family left Elgin on Tuesday evening for Seattle, proposing to stop at Nampa, Idaho, and Spokane, Wash., *en route* to the place of Conference.

WE learn from the Winona, Minn., *Daily Republican Herald* that Bro. Virgil C. Finnell, in the interest of Sunday-school work, is visiting all the congregations in Northern Iowa, Minnesota and South Dakota. His visit to Winona gave occasion for the notice referred to.

THE Jacobs Creek church, Pa., was favored with a most interesting series of meetings recently,—Bro. R. T. Hull being in charge. So far twenty-seven have entered the portals of the church through the baptismal waters. Three others still await the administration of the initiatory rite.

FOR the further information of those who have written concerning the prizes, offered by the Church Peace Union for best essays on international peace, we shall publish, in our next issue, a letter from the Secretary, in which will be found full particulars regarding this most interesting effort in behalf of peace promotion.

"A DAY in the Dispensary with Doctor Lewis," described so graphically by Bro. Fred J. Wampler, our medical missionary in Ping Ting Hsien, China, will be of rare interest to our readers. The wonderful opportunities for Christian service, made available to the consecrated physician in a land of spiritual darkness, are remarkable and far-reaching. Read the article on page 379.

SOME of our churches have so arranged that the Sunday forenoon preaching service follows the Sunday-school session without intermission, and they report that by this means they have succeeded in holding most of the boys and girls for the church service. Those who have found this plan a success, and others who may give it a trial, are invited to give further particulars for the benefit of others.

THE material for the new church in the Umalla congregation, India, is all in readiness, and it is hoped that the foundation may be put in before the approaching monsoon. As, however, the Government has not yet given the necessary permission to build, nothing can be done until the way is open. Things move slowly in that most conservative country, and our workers there have learned "to labor and to wait."

ON page 373 we publish a list of the delegates who are sent by the local churches as their representatives to the Seattle Conference. While we made use of all available information at our command, we know the list is far from being complete. However, the compilation may prove to be of at least some advantage to those attending the Conference, and even those who do not go, may be interested. By another year we may succeed in getting up a far more complete list.

THOSE who are really interested in the prosperity of Zion,—and it is to be hoped that all are deeply concerned about this all-important matter,—should not fail to read Bro. E. M. Cobb's article, "Decline in Church Attendance," as given on page 371, this issue. There are reasons for any apparent lack in church efficiency, just as there are underlying causes for any phenomenal increase of congregational prosperity. Our members can well afford to give serious study to this great question, always having in mind the best interests of Zion.

THE summer term of Bethany Bible School, 3435 W. Van Buren Street, Chicago, opened last Monday, and will continue for some months. The managers request us to state, on their behalf, that those of our people attending the International Sunday-school Convention, to be held in Chicago June 22 to 30, would do well to make Bethany their stopping place while in the city, and possibly take work in some of the classes. A number, who are planning to attend the Convention, have arranged to make Bethany their headquarters. Others can do the same.

As Bro. H. C. Early will not reach the Conference Grounds at Seattle in time to attend the services on Wednesday evening, we are requested to say that it has been arranged for Bro. L. W. Teeter to deliver the address to the Standing Committee.

WE are requested to state that Bro. Reuben Shroyer, New Berlin, Ohio, contemplates entering the evangelistic field again the coming fall and winter. Churches desiring his services during September, January and February, will please communicate with him at once, to insure the reservation of a suitable date.

THE *Mount Morris Index* of June 1 did a fine thing for Mount Morris College in devoting nearly three pages to the exercises of the Commencement week. There are nineteen illustrations, and they are good ones. The Baccalaureate Sermon was delivered by Bro. I. Bennett Trout, and is pronounced one of his very best efforts. The Commencement Oration was given by Sylvester A. Long, of Dayton, Ohio, and also elicited words of praise. Judging from what is said of the school, one is led to conclude that this has been one of the most encouraging years for the college.

WE are requested to say that a through tourist car will be operated on the North Coast Limited from Chicago and St. Paul to Seattle daily. This car will leave Chicago at 10 P. M., and St. Paul at 11 A. M. Bro. D. B. Eby, Sunnyside, Wash., advises that if sufficient notice is given he will be very glad to arrange for automobiles to meet the North Coast Limited at Prosser, Wash., and transport parties by automobile, free of charge, through the improved part of the Yakima Valley, a distance of some fifty or sixty miles. Those interested may communicate with Mr. A. M. Cleland, General Passenger Agent, Northern Pacific Railway, St. Paul, Minn.

WRITING from Malmö, Sweden, under date of May 25, Bro. J. F. Graybill says: "Nature is most beautiful in Sweden, at this season of the year, though it is rather cold. Yesterday afternoon the sun did seem to have a little more effect than usual, and I suppose we shall have a little summer at least. Malmö is quite lively at present, and will be for over five months. The Baltic Exhibition opened May 15. This is said to be the largest exhibition in the history of the Scandinavian countries. Many visitors are in our town and many more are expected,—not a few from America,—and the town has made itself ready, in appearance at least, to welcome the strangers."

LAST Monday Bro. John R. Snyder, of Bellefontaine, Ohio, paid the MESSENGER sanctum a pleasant call, *en route* to Seattle, Wash., where, as already announced, he will have charge of the Conference Department that is to appear in the *Post-Intelligencer*, the largest paper in the Northwest. All Conference news will be covered. One address will be given in full each day, and a comprehensive synopsis of others. "Side" meetings will be duly reported. Special attention will be given to personal mention. Doctrinal matter, by able brethren, will be presented. Illustrations will be a feature of the Daily. Eight issues will be furnished for only twenty-five cents, and promptly mailed each day. Address: E. S. Gregory, care of Conference, Seattle, Wash.

YOUR Office Editor, accompanied by several others from the House, will leave for Seattle on Friday evening of this week, hoping to reach the Conference Grounds on the following Tuesday. On account of the time required to reach Seattle, no news of the Conference can appear until week after next. In the issue for that week will be found a report of the meeting up to Monday evening, June 22. That is, the paper that is put on the press Tuesday forenoon, June 23, will contain an account of what happens on the day previous, as well as the other days of the meeting. While our readers are sleeping on Monday night, the wires will bring the news to Elgin, where, the next morning, it will be rushed into type, then into the paper, and will soon be on the way to our patrons.

BRO. M. M. ESHELMAN and wife, Tropico, Cal., are planning a trip to the East in the fall, and may possibly remain in the field a year. They will be in a position, so we understand, to hold meetings and conduct Bible Institutes while on the way. Those interested can communicate with them.

BRO. E. S. GREGORY, of 718 South Fiftieth Street, Tacoma, Wash., has this to say to the MESSENGER readers: "A number of letters coming to me for the Conference Daily are addressed to Fifth or Fifteenth Streets instead of Fiftieth Street, causing considerable delay in the postoffice, and all these letters contain money. I fear some of the MESSENGER readers did not look twice before addressing their letters. I wish to state further that I will be on the grounds June 15, and those desiring the Daily can address me at Seattle, care of Brethren Conference."

Man and the Bible.

CONTRASTING man with the works of God's hands, as displayed in the heavenly bodies, the Psalmist (8: 4, 5) says: "What is man that thou are mindful of him? . . . Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." There are three orders of intelligence. First, the Deity. To this order belong the Father, Son and Holy Ghost. They have the supervision over the entire universe and direct every movement. Second, the angels. These are God's celestial messengers, and there are millions of them. In their work they are not limited by space or conditions, but can be sent to any part of God's domain. Third comes man, made a little lower than the angels, and also created to serve God's purpose on earth. In his famous address on Mars' Hill, Paul referred to man as "the offspring of God" (Acts 18: 29).

Well may man be recognized as the crowning specimen of God's work, the highest type of creation, made in the likeness and image of God, and capable of the highest order of soul and intellectual culture. Since man occupies a position just a little lower than the angels, since he is the offspring of God, and is made in the likeness and image of the Deity, no wonder that the great Father should be so thoroughly interested in his welfare and destiny.

Considering the relation that man sustains to his Maker, and his marvelous possibilities, it is inconceivable that he should have been left without some kind of a revelation to guide him in his search after spiritual light and the better way of living. After making man in his own likeness and image, God would no more think of leaving him to grope his way in darkness than a kind and loving earthly father would think of leaving his helpless child without food and clothing. For his temporal aid God has given man the light of the sun, nourishment for his craving appetite and material of which to make clothing for his bodily comfort. Without a revelation to supply the yearnings of his soul, the work of the Creator would be incomplete. We can not think of such a neglect, and it is but proper that we should look about us for a revelation that bears the stamp of the Divine.

As a revelation to man, the Bible answers every purpose. It fits into the very make-up of man, and fully supplies the yearnings of his soul. It makes him a better man. It makes this world a better world, and gives to man something that is in perfect keeping with his highest possible conception of what a revelation from God should be. Having this Bible, and knowing its value, we look no further, for we feel and know that it contains God's will to man.

Misleading Revivalism.

THERE are those who think we are selfish, uncharitable and even lacking in broad-mindedness, because we do not fall in with the popular revival movements of the day and commend the so-called up-to-date revival methods. Our preachers, as a rule, have not fallen in with these methods, and they are to be commended for their good sense and consistency.

We are not saying that the sensational and professional revivalist is doing no good. We give him

credit for all the good he is accomplishing. So far as he helps to make people better he is on the right road, but it so happens that he stops short of what the Gospel demands of an evangelist, and in this way he sets a dangerous example for others. It is not our purpose to condemn the use of the card method, or even other methods so far as they lead along right lines, but we do condemn the policy of the evangelist who says that the signing of a card may be taken as *bona fide* evidence of a man's conversion.

The man who signs a card may mean it all well, so far as the card goes, but in far too many instances it does not lead up to the process of conversion, set forth in the New Testament. If the card he signs places him in the care of a pastor who will teach him the way of the Lord, as a penitent sinner should be taught, then the method is not to be sneered at, though, after all, it is not what the MESSENGER prefers to encourage.

We do not encourage the method for our own evangelists, for the reason that, from the view-point of the Church of the Brethren, it is going the other way. It is descending to something not in keeping with New Testament methods. For more than two hundred years our people have been making a specialty of preaching the plain, simple Gospel. The method has been to preach the Word as it is found in the Book, clearly setting forth what is demanded of those who accept Christ, in love, faith and obedience. Then, people are asked to accept Christ and comply with the conditions of pardon he has authorized.

This is the New Testament method. This is the course that was pursued by Peter, Paul, Philip and others, who did their work under the guidance of the Holy Spirit. Those who resort to the card method may possibly be coming this way, and to the extent that they are coming, we may consistently encourage them. But we do not want to make the fatal mistake of turning our backs on the New Testament, and going the other way. We need to go forward in the course pursued by the Spirit-filled evangelists of the first century. They made a success of their work, and we feel confident that the same method will prove an equal success today. People who are convicted under the apostolic method of presenting the Gospel, are usually thoroughly converted. Not only so, but they are added to the church, and will be found continuing steadfastly in the apostles' doctrine and fellowship (Acts 2: 42). They are not contented to remain outside of the pales of the church, paying no attention whatever to what is demanded of those who constitute the body of Christ.

This is not the method of the professional evangelist. It is a method he would never think of adopting. His idea is to induce men and women to make some kind of a profession. It may be standing, the lifting of the hand, coming forward for prayers, or the mere signing of a card. All this means so many conversions, and that is the way it is published in the newspapers. In a sense, the profession may be conversion, but it is not a conversion in the New Testament sense. Not only so, but we are quite sure that among our 3,000 preachers there is not one who would care to come out and say frankly that he considers the method in keeping with what the Gospel demands.

Referring to a great revival, where 36,000 are reported to have been converted, a writer in one of our exchanges says that, on examination, it was found that 16,000 of the 36,000 cards had been signed by some of the most pious and godly people in the city,—actually members of churches. They signed cards merely to consecrate themselves to the work of the meeting. Out of the 20,000 left it was ascertained that one-half of them had not been induced to unite with any church. Many have no intention whatever of becoming church members. In fact, while claiming to be converted, and claiming to be Christians, they have no use whatever for the church of Christ.

As regards the New Testament conditions of pardon, it has never occurred to them to do anything more than to claim conversion, and wholly to ignore the church. They profess to be saved outside of the church, and, in their way of looking at things, the church, which Jesus Christ purchased with his own

blood, has been set at naught. In fact, it is affirmed that some of these card converts often speak disrespectfully of the church and her institutions,—a thing which rightly converted people never think of doing. Now, we have no sympathy with the sentiment that applauds the name of Jesus, but wholly ignores his church.

But this is the tendency of loose methods, and in the long run more harm than good is done to the cause of Christianity. In the time of the apostles, converts were not made in that manner. On the Day of Pentecost there were 3,000 converts, and every one of them was told to repent and to be baptized; and we learn that they did what they were told to do. While Philip had his revival at Samaria, it is said that those who believed his preaching, concerning the kingdom of God and the name of Jesus Christ, were baptized, both men and women. Now, this is the kind of work for which the MESSENGER stands, and it is the only method that we care to encourage. This sets forth our idea of breadth, when it comes to the matter of conversion, and we believe that our views on the subject are just as broad as the Gospel. It is altogether possible that those who consider themselves broad enough to take in, along this line, all that is looked upon as popular and professional, may be wise above that which is written.

God's Will and Purpose.

Number Two.—His Purpose.

WHAT all the purposes of God are, we can not, of course, know or understand, neither is it necessary that we should. But this we *do* know, that they are all for the good of those who live to love and obey him, and that they change not.

Isaiah, in "declaring the end from the beginning," says, "I have purposed it and I will also do it." In Lamentations, speaking of the destruction of the wall of Zion, we have: "The Lord hath purposed to destroy the wall of the daughter of Zion. He hath stretched out a line; he hath not withdrawn his hand from destroying it." Many other Scripture passages we might cite to show the fixedness of his purposes. Knowing the end from the beginning, as far as it was his pleasure to know, we can readily see how easy and reasonable it would be for him to be unchangeable in all of his purposes. But what are some of his purposes towards us, as his creatures?

To start with, he purposed that we, as rational beings, should have free wills to choose or refuse the good or the bad. Behold I set before you, this day and every day, good and evil. Choose you which you will have. So we must know that we will not be forced to be saved or to be lost. He has sent his Son that we may be saved,—not that we *must* be saved. He has made us free moral agents by giving us a will to choose. While it is his will that none should be lost, yet if we will to be lost, he so changes *his* will that we may have *our* will, and thus go to perdition, if we so determine and will.

But, according to our way of thinking, we would say, Since God is so good, and since it is his will that all be saved, surely there should be none so thoughtless and foolish as to reject this great salvation and be eternally lost. Yet, what seems to be the fact in the case? Narrow is the way and strait is the gate that leads to heaven, and *few* there be that find it, while broad is the way and wide the gate that leads to destruction, and many there be that go therein.

Is it not wondrously strange that even while it is God's will and pleasure that all shall be gloriously saved, there are so many crowding into the way that leads to death as a matter of free choice? Now, it is not God's purpose that so many souls, for whom Jesus died, and whom God wills to be saved, shall be lost; but it is God's purpose that they shall have the privilege of exercising their own free will.

In view of this fact, what should be our attitude towards laboring for the salvation of the sinner and the world? As far as we can see or understand, God has not changed his will in dealing with the ungodly and the sinner, and as long as it is his will that all should come to a knowledge of the truth and be saved, we see no reason why it should not be our will to con-

continue to labor, in harmony with his will, in trying to give to the world the Gospel of Truth, and thus make salvation possible.

It is not for us to determine the limits and bounds of God's grace, because the world, seemingly, is growing morally and spiritually worse. It seems a truth that sin appears to be the gaining force, and that the minds and hearts of a very large number of people are not tending Godward, but worldward. And if this is so, or appears so to us, this fact alone should only deepen our interest in trying to save souls, because it is God's interest, desire and will that souls may be saved. And if it continues to be his will that the means of grace and life shall be held out to this end, it should be our will to be efficient instruments in helping to bring about blessing and peace to those for whose salvation we are to labor, and thus cause greater glory to him who wills salvation to all his children, because he is the Father of us all, and he is more concerned about the lost sheep than he is for those who are safe in the fold.

As said before, what the purpose of God will be, in the winding up of the present dispensation, we do not certainly know. It may greatly exceed our expectations, if his servants continue faithful in his work.

The "Go ye," to the church of Jesus Christ, is growing into a more active interpretation. The meal is becoming more receptive to the leaven of God's love, and who knows but what the time is rapidly approaching when the church, instead of sending out a few score of missionaries yearly, will increase the number to hundreds, yea, more? Why not? The fields in heathen lands are growing richer and larger. And to those who are learning more fully the power and sweetness of God's salvation, the call is growing louder: "Go, work in my vineyard." The grain is growing white, and ready for the sickle; go, reap and gather in the sheaves. Yes, it is the will of God that the precious grain shall be gathered into his garner,—that the lost sheep shall be brought into the fold; and it is his purpose that we shall do it. Do we will to do his will?

H. B. B.

Russell and Trine Immersion.

IN a monthly paper, known as *The Bible Student*, Pastor Russell undertakes to set several churches right on some doctrinal points and, among the subjects treated, gives trine immersion a passing notice. Among other things he says: "Some well-intentioned people, finding that in the past, about the third century, trine immersion was practiced, and that it is still practiced by some, conclude that this must be the original baptism." This and the remarks following would indicate that Mr. Russell is not well informed regarding the history of trine immersion, and the claims of those who hold to this form of baptism.

He is probably not aware of the fact that there is more trine immersion in the world, ten times over, than single immersion. For every person dipped once at his baptism, at least ten have been dipped three times. We state this to indicate that trine immersion, in view of its extensive use in Christendom, is a much greater proposition than many have been led to think.

It is not the finding of the practice in use, about the third century, that has led its advocates to conclude that it must be the original mode. As Monulus, Bishop of Carthage, in one of his speeches, 256 A. D., says: "The trinity of baptism" has always remained with us. Even the Didache, or "Teachings of the Twelve Apostles," written in the first century, shows that the form of baptism for that period consisted of the triple action. In fact, the baptismal formula, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," is what led to trine immersion among all the churches in the early centuries.

This trine immersion, based wholly on the meaning of the formula, was the general practice of all Christendom long before single immersion was even dreamed of. The ancients understood that, as there are three names in the formula, and the baptism is to be into each name, there must, of necessity, be three actions in order to carry out the full meaning of the

command. One name would have meant one action. But it does not stop with one name. There are three, and this is positive proof that there should be three actions. There are three in heaven, Father, Son and Holy Ghost; also three names in the formula, and in order that the baptism may measure up with the three names, as well as with the three constituting the Godhead, the three actions become a logical necessity.

The Larger Life.

THE McPherson, Kansas, *Daily Republican* for May 28 devoted three pages to the closing exercises of the McPherson College, making use of twenty-eight interesting cuts, most of them being photographs of persons connected with the institution. The Baccalaureate Sermon was delivered by Bro. J. J. Yoder, Dean of the Bible Department, who had for his subject "The Larger Life." As a basis for his discourse he quoted Psa. 18: 19: "He brought me forth also unto a large place." In brief, as given in the report, he said:

"This text voices the normal outcry of the human soul, and it must be the desire of the class of 1914. David, the author of this passage in the Psalms, was born in a small place, but through trials and difficulties God led him out. He was willing to be led. There was no 'short cut.' Joseph, Abraham and Moses are conspicuous examples of God's leading out. Moses found that the palace is no place for a prophet and that the desert is the place to see visions. The text is the song of God's servants in all ages. They were all led. Obedience to his leading always leads to something larger. The wise student of history reads this lesson in the records of the race.

"You need the right measure for success. According to the human view, they succeed who attain their aim. But the searching question is, 'Have they attained their aim at the cost of their souls?' A better definition of success is that it means the having of a worthy aim. Not the end, but the motive should determine true success. It means the abundant life. To fail as a man is to make the greatest failure possible. There are defeated victors and successful failures. The elements of success lie within us.

"It is getting harder and harder for the rogue and rascal to thrive. Life is more and more a moral thing. We have big issues to face. Business has, at its base, ethics and morals. In social life we shall see tremendous advances within the next ten years, and in national life war is being displaced. The spiritual and the unseen things are the real entities. The training afforded in a Christian college should tend to inculcate such ideals."

The Order of Deaconess.

WRITING unto the saints in Rome (R. V. 16: 1), Paul says: "I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchrea." It will be observed (R. V.) that the marginal reading is "deaconess," instead of servant. This would indicate that in the time of the apostles there were in the church female helpers known as deaconesses. Their duty, it would seem, was to look after the poor and sick, and to administer unto their needs both spiritually and temporally. Since there is much work to be done, for which consecrated sisters are especially adapted, it might be wise for the Church of the Brethren to consider the advisability of reviving the office. There are times when a faithful sister might prove exceedingly helpful in looking after the spiritual needs of those who can be reached better by a sister than by other methods. Young sisters are sometimes led astray, just for the want of some earnest and consecrated mother to help and encourage them. In this age of the dress craze many a sister, had she been kindly advised at the right time, might have been rescued from the snares of cruel fashion. Then there are the dancing hall, the moving picture shows, the theater and a dozen other harmful entertainments, into which the innocent are led just for the lack of the help of some good, spiritually-minded woman, who makes it her business to look after the souls of the weak, as well as to see that certain of the poor and

neglected are fed and clothed. Then think of the good a godly woman might accomplish in the homes of sick mothers and shut-in sisters. In most any large congregation, and especially in the city church, there is enough work along these lines to keep a most efficient sister busy year in and year out. In these days of multiplied temptations we need all the help we can secure, if we would make a success of relieving the needy and saving those who are constantly exposed to evil influences.

A Far-Reaching Decision.

SOME remarkable decisions are being passed, these days, under the various employers' liability acts in the different States. A significant example of what may possibly happen, should an accident case be taken to court, has been furnished recently in Massachusetts. On account of a man being intoxicated, a fellow-employed was injured for life. The suit resulted in a verdict of \$20,000 against the owners of the factory where the man was employed. In ratifying the verdict, the Supreme Court of the State used the following language: "A drunken employé is a human parallel to the fragment of physical equipment which may be classified as defective material and cause injury to workmen. If one workman is injured through a drunken workman, the employer's responsibility does not lessen because of the intoxication. The employer whose defective equipment is the cause of injury is responsible. The employer whose workman causes injury to fellow-workmen is also responsible." Should such a ruling be generally upheld, by our higher courts of justice, no employer would tolerate an intemperate man about his premises. If the railroads have no use for the drinker, and if the industrial establishments fall in line also, there will be very little chance, by and by, for the saloon habitué. Cold facts, like these, are not some one's theories, but are the logical lessons learned by the business world, and these are the things that spell the ultimate doom of the liquor traffic.

Too Much Talking.

A RECENT writer pertinently says: "In the United States we are prone to talk too much. We do not sufficiently appreciate the value and beauty of silence. During the after-business hours, at the lunch and dinner table, we talk on and on without ceasing, as though there was nothing worth thinking about. We invented the first talking machine, and no American is considered properly equipped unless he can talk at all times and upon all subjects." While we concede that information must be imparted, and ideas exchanged, since such interchange is essential to mental companionship and develops our faculties of expression, there is, however, no necessity whatever for the endless and frivolous talk in which so many of us are prone to indulge. There is a great force and value in silence,—undiscovered by many, as yet. It enables us to think. It forms and expresses real character. The great men of the world were relatively silent men,—so history tells us. They talked only when they had something to say, and the greatest of them said but very little. Most of us may to general profit study the beauty of silence, and develop our thinking power rather than our talking power.

To Sisters' Aid Societies.

A SISTER, writing to this office, suggests that, when sending goods to the different District Homes and missions among us, the Sisters' Aid Societies, so far as practicable, send their donations to the stations in their respective States, and in this way avoid heavy freight charges for long distances. The suggestion is a good one, and those who ship clothing and other supplies, to be distributed among the needy, should profit by it. On page thirty-eight, Brethren Almanac for this year, will be found a list of the District Homes in the Brotherhood, and beginning with page forty-one, there is a list of the churches and our different missions. These two lists will aid our patrons in selecting the stations to which they can profitably send their donations.

MISSIONARY DEPARTMENT

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 Chas. D. Bonack, Union Bridge, Md.
 J. J. Yoder, McPherson, Kansas.
 Otto Winger, North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

NOTES FROM UMALLA VILLAGE, INDIA.

Many months have passed since news from this station went to the Messenger. We often think about writing, but, being pressed with many duties, writing is so easily crowded out. The longer we remain in India, the more difficult we find it to have time enough at our command to write to our publications and to our friends and kindred.

Brother and Sister Lichty returned to us Dec. 21,—just four months to the day, from the time Bro. Lichty took sick. It was a day of rejoicing for them and for all at the station when once again we could all be together. December sped away very rapidly, with preparations for Christmas, the celebration of the day, and in getting ready for the New Year.

Our three Bible School students returned in December, and two went to join the Pedagogy class, organized at Bulsar, to continue for five months. Hattubhai Ruppi returned to his work at Undi, and Ichabbai Narsibhai and Lellubhai Kaledai remained here at Vali for evangelistic work. They have rendered very acceptable service in the villages round about, as well as by helping in the two churches.

At the beginning of the year Nagarbhai Dhouji, an excellent young teacher from Bulsar, took charge of our school. The growth and interest in the school, since he began, is very marked, and we expect good results at the final examination.

Seventeen of our young men and women have entered the Sunday-school teacher training class. They are following the course laid out by the India Sunday-school Union, and hope to take their examination for certificates about Sept. 1.

One of the most pleasant events at our station, for this year, was the visit of our Brethren Early and Royer. They came to us Jan. 31 and remained until Feb. 3. We appreciated their presence on Saturday evening and Sunday morning, and in the communion service on Tuesday evening. The social intercourse they had with our India brethren and sisters in their homes, and our fellowship with them in the mission home, will never be forgotten. Truly their visit was a season of lasting refreshment to our souls.

Seventy-five of our brethren and friends from the State attended the District Meeting at Anklesvar Feb. 9 to 11. We were glad that so many could attend, and we believe that all received a blessing. We hope that it will be possible for us to entertain the meeting in the State in 1915.

During January Brother and Sister Lichty spent fifteen days with the little church at Amiettha. Evening meetings were held especially for the Christians. Some who had wandered away returned, and some who had grown cold were revived, promising to be more diligent. A very pleasant love feast was held at the end of the two weeks' stay there.

Again, in February, they spent fifteen days with the workers in Vasma, Andra, Undi, Kantipodi and Mocarnia. These were seasons of blessing to all those to whom they could go.

Before our love feast in February, five were baptized. We are always glad when we can gather around the little tank by the wall for baptismal services.

From March 9 to 11 we had the pleasure of entertaining the Field Committee. This was their first meeting with us since December, 1912.

This year has brought sorrow to many of our loved ones. Early in January one of our little "Cradle Roll" pupils, while sitting by the fire-place, was so badly burned that she died soon after. On Jan. 15, the day on which our dear Sister Quinter was buried at Bulsar, our old Brother Bhajji Debar passed away, leaving a sorrowing wife, two sons and a daughter. April 5, Vahali-bai, the wife of our teacher at Kantipodi, died very suddenly. She was a lovely woman. When a little, starving girl she came to Bulsar. There she grew to womanhood. In 1907 she was married to a worthy young Christian man, with whom she lived happily to the time of her death. "Vahali" means "dear," and truly she was a dear woman. Some months ago one of our workers when returning from Kantipodi said of her, "She has the right name, for she is a dear woman." How she is missed in her home, only the husband and two motherless little children can know. The little baby left was only a few hours old when the mother was taken. We cared for him here until a week ago, when he was taken to Jalapor, to join the little children already in the Widows' Home there. He is getting on nicely and we trust he may grow up to be a joy to his father and little sister.

On Easter morning another little "Cradle Roll" child

was laid to rest,—little Joseph Lalji, the only son of the family. How hard it was to give him up, yet how quietly and bravely, and with what Christian fortitude, the parents laid him away, assured that in the glad resurrection he will be called to come forth.

This week all the village workers came for their monthly meeting, and on Tuesday evening a love feast was held. A number of our India brethren and sisters from Jalapor, Bulsar and Anklesvar were here also. We were glad for their presence.

We had hoped to put in the foundation for our new church before the monsoon. There has been some delay in getting possession of the land on which to build and the Government has not yet given us the privilege to build, so nothing has been done. The old church has been torn down and a temporary building arranged for our services. The 100,000 brick made are ready for use now, and work could be begun at once, were it possible to do so.

Our hot season has passed away very rapidly. The monsoon winds, the gathering of the clouds, the lightning flashes and the thunder at night all indicate that the rainy season is not far off.

The Vali mission house has been treated to a new coat of whitewash and paint and has been much improved in appearance. We believe our mission buildings and premises should be an example to those about us. Some of our prosperous farmers have also gotten paint to put on the door frames and window frames of their houses. We



The illustration, herewith shown, represents the building donated by Bro. John R. Neff, for the Old People's Home of Northern California. The entire donation of Bro. Neff for this institution is about \$12,000. Those passing through Empire, on the Santa Fe Railroad, to or from the Annual Meeting, will be able to see the building, located only a few blocks north of the railroad station.—D. L. Forney, Reedley, Cal.

are glad to see them looking forward to better things than did their fathers.

Our work moves on pleasantly. We have many reasons for rejoicing. The Lord is with us. Of this we have many assurances. Continue to pray for us, dear brethren and sisters!

Eliza B. Miller.

Umalla Village, via Anklesvar, India, May 8.

A DAY IN THE DISPENSARY WITH DOCTOR LEWIS.

Since medical missions are in their infancy with our church, we feel that it will be well to let the people at home know something as to how they are run in China. We have had a good opportunity to study the work done by the Presbyterians at Paoingfu, and will write about that, as it represents what we will be doing after we have the language. Our work will, necessarily, be much smaller, since the Presbyterian work has been established for a number of years.

The staff here consists of Dr. Chas. Lewis, of Pennsylvania, physician and surgeon in charge, and a Chinese physician, Dr. Wang, who is a graduate of the Medical School in Peking. There are seven male nurses, all Chinese. These men do all the work we shall tell you about in this sketch and the one that follows it.

In this article we want to tell you about the work of the Dispensary, or out-patient department. Here the patients come, are treated and return home the same day, unless they live at a distance. In 1913 over 30,000 treatments were given in Dr. Lewis' Dispensary, more than 12,000 of which were for patients who had come for the first time. Think of two men seeing and prescribing for more than 30,000 people in one year, in addition to performing about 700 operations!

We ask you to go with us to visit the Dispensary, this afternoon. We go to the hospital entrance before one o'clock, as the door will open at that time, and we want to be on time. Already several men are waiting for the gatekeeper to come. At one o'clock the door swings open and one by one the sick men buy a little stick for a copper coin, valued at about one-third of the American penny. This stick has a number on it and entitles the holder to be seen by the doctor in the order the number calls for. We now go up to the waiting-room or chapel. Here we sit down. Men keep coming until the room is more than full. It is now nearing two P. M. A Chinese Chris-

tian comes into the room and it is quite evident from his face that he has something which the rank and file of the Chinese do not have. He sings a hymn, reads from the Bible and explains what he has read. He now has prayer, and this he follows by preaching. He tells the people of the Great Physician, how he went about healing the sick and doing good, how he was treated by his own nation, how he suffered and died, not for his sins but for our sins. He tells them how this same Man rose from the dead and is now with God, interceding for man. He says that there is a future life and if we all live for God and believe on his Son, we may spend our future life with this Teacher. After he has preached for thirty minutes, he gives tracts and portions of the Scriptures to the patients.

It is now 2:30 P. M., and the door leading to the Dispensary room opens. We will now stand by the doctor and watch the people come. The first patient is a boy with granulated eye-lids. He is helped. Next comes a man who has chills and fever. The doctor gives him quinine. The next patient to come is an old man with gangrene of the foot. This must be operated upon tomorrow, hence he goes to the Hospital. Here comes a boy of fifteen, full of sores,—itch, the doctor says. In America they attend to it before it gets so bad. He is given medicine that will clear it up nicely. Here is a man with a cataract. He is told to go to the Hospital and have the cataract removed. This will be done tomorrow, and this operation, in which sight is again given to the blind, is one of the things that advertise the missionary doctor for miles. A big carbuncle is giving a man much pain. This is opened and the patient feels better at once. We see an old man next in line, with a large growth on the neck. An examination proves it to be a cancer. He has come too late, for the tumor has already spread, so he is told to heed the words of the preacher, and prepare for the next life, for time in this world will not be long for him any more. Next comes a boy with a tubercular jaw. This must be opened up and all the diseased bone taken out. He will be operated upon tomorrow.

And so they come and go until over one hundred and fifty have passed. One hundred and fifty men from different parts of the country, near Paoingfu, have heard the Gospel preached, and some of them have heard the name of Jesus for the first time. They have also had an example of the love of Christ in the life of the missionary doctor who treated their sickness. The doctor's work seems the most unselfish of all mission work to the heathen.

Don't you see what a wonderful opportunity for telling of Christ this is? Not only are those reached who were treated, but the tracts and pictures that were given to the patients will be carried to their home villages, and some teacher will read them to a company of people. This way men who have never met a Christian get to hear of the Son of David, and often, in times past, have inquirers come with tracts that were distributed in this way,—sometimes after long years have elapsed. Thus, by word and deed, the Gospel of good will and peace is preached.

Fred J. Wampler, M. D.

Ping Ting Hsien, Shansi, China.

McPHERSON COLLEGE, McPHERSON, KANS.

The twenty-sixth year of the history of McPherson College closed Friday noon, May 22, after one of the most prosperous and eventful years in the life of the institution. Many of the readers of the Messenger probably know that the college has been without a president during the past year, and that the administration was in the hands of Bro. H. J. Harnly, as Acting President. Bro. Harnly has had the interests of McPherson College near his heart for over twenty years, and he performed his duties with entire satisfaction to our constituency and to the credit of our school. Beginning June 1, we shall have as president Bro. Daniel Webster Kurtz, A. M., B. D., D. D. Bro. Kurtz is a frequent contributor to the columns of the Messenger, and hence needs no introduction to its readers.

The Baccalaureate Sermon was preached on Sunday night, May 17, by Eld. J. J. Yoder, Dean of the Bible School. His subject was "The Larger Life." The address was a most optimistic and inspiring one.

There were eleven College graduates, sixteen Academy, nine Commercial, two in the Expression Department, and three in the Stenographic Department. Three of the graduates are ministers in the Church of the Brethren. One of our collegiate graduates has accepted a fellowship in the University of Kansas for next year, and another will take up a divinity fellowship in Yale University. Others are finding openings no less important in the world's work.

The events of Commencement Week were well worth while. The music recital, the Tennyson recital of the Expression Department, and the cantata, "Saul, King of Israel," were especially appreciated. Fifty voices sang in the latter under the direction of Professor C. L. Rowland. The Commencement Address was delivered by one of the most noted preachers and writers in the world,—Dr. Chas. M. Sheldon, of Topeka, author of "In His Steps." Dr. Sheldon's message was on "The Value of a Human Being," and it was characterized by remarkable

When we last wrote, our own home was under the second siege of quarantine from diphtheria. After the double dose of diphtheria and chicken-pox, came an attack of

whooping-cough for our two youngest children. Excepting for a slight cough, all traces of the diseases have disappeared. Although the affliction seemed heavy, we have much to be grateful for, in that all have recovered. So we thank God and take courage, as we press onward in the Lord's cause, and hope for brighter days ahead.

We will not get to the Annual Meeting this year, neither will our church represent, except with an offering for the Annual Meeting collection. Our hearts are very willing, but we are not able. My own heart aches when I think of not having the privilege to be with the saints in the Conference at Seattle this year, especially when I recall having attended each Annual Conference, without a break, for the past twenty-one years. Our prayers, however, go up to God for a great and glorious meeting, for the good of our beloved Brotherhood and to God's honor.

J. S. Geiser.
Baltimore, Md., May 28.

THE SISTERS' PRAYER COVERING.

In teaching this command, Paul uses different arguments and similitudes to make it plain and easy to understand. When the Master Teacher, our Savior, was here upon earth, he used the most simple illustrations and similitudes to teach spiritual truths. He told them about the sower that went forth to sow, how some of the grain would fall in stony places and some into good ground, and how the sowing of the gospel seed would be similar. He also taught how the heaven, which the woman hid in three measures of meal, would leaven the whole lump, and how it would be so in spiritual things. Paul uses similar argument when he says, "Doth not even nature itself teach you that if a man have long hair it is a shame unto him, but if a woman have long hair, it is a glory to her; for her hair is given her for a covering?"

Here is a rule of nature that Paul would have us consider. He reasons from nature, and shows nature's covering. But if this were the only covering under consideration, it would have been useless for Paul to argue the matter so extensively. Man's hair is naturally short and woman's naturally long, as compared to the one with the other, and from this natural distinction Paul reasons that the woman should wear a covering. Just as her long hair is given her as a natural glory, so is the veil given her as a spiritual glory.

If a man have long hair, it is a shame unto him. If he should put a covering on his head during worship, it would also be a shame and very disrespectful to God. To lay hold of this example, which nature gives, man must appear in worship with uncovered head and woman with head covered. This covering is not a whim or fad of fashion, to come and go, but is a divine command. Jude, in the latter part of verse three, says, "Ye should earnestly contend for the faith which was once delivered unto the saints." Paul would not have the Corinthian sisters come short of observing this divine arrangement; their loss would be greater than they could afford. Could they risk not having their prayers answered? Can any sister afford to take such a risk? Can the church afford to take it, and miss the blessings of the prayers of the sisters? We might hope to have our prayers answered without this sign of authority on our head. Hope is a grand thing, but to be "unmoved from the hope of the gospel we must be grounded and settled in the faith" (Col. 1: 23). Otherwise our hope might be in vain, "For God shall bring every work unto judgment with every secret thing, whether it be good or whether it be evil" (Eccl. 12: 14).

We should not find it a burden to conform to the rules and regulations of the house of God. It is easy for the world to conform to the goddess of fashion. Should it be less easy for Christians to bear their distinguishing marks? The world loves its own, and should Christians not love that which pertains to the house of God?

If this call, to learn a lesson from nature's example, was given through the inspiration of the Holy Spirit, will he not lead all Christians to observe it? Let us become as submissive and teachable as a little child, for Jesus said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Let the Holy Spirit do all the leading and guiding. He will never lead us worldward, but ever into all truth. Let us be like-minded,—mind the same things and walk by the same rule,—for God is not the Author of confusion.

Nothing ever happens in the world by chance. God is a God of order. Everything is governed by law. Remove the laws of our nation, and we would relapse into barbarism. Law prevents wheat from ripening in the snow, and flowers from blooming in midwinter, but, thanks be to God, we do not live in a world of chance, but in a world that is governed and controlled by a wise and loving Father. "The heavens declare the glory of God and the firmament sheweth his handiwork."

The laws of nature remain the same as when created. God pronounced them good in the creation and he has never changed them. Would to God, man could be as wise. Since there is law and order in everything that pertains to God, would he leave his church without rules and regulations? Surely he would not, and he has given rules to govern in everything. We do not lack for anything, even for the hair. In 1 Peter 3: 3, "Twentieth Century Version," we have these words, "Not the external adornment of the arrangement of the hair." Here is

something forbidden. The rule given for man to appear in worship with uncovered head, and woman covered is a command. What shall we do about it?

Let us hear the conclusion of the whole matter, "Fear God and keep his commandments, for this is the whole duty of man" (Eccl. 12: 13).

Salem, Va.

Sina Garst.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

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Brumbaugh-Sherick.—At the home of the bride's parents, Eld. M. H. Sherick and wife, Mount Morris, Ill., May 31, 1914. Bro. Aaron J. Brumbaugh and Sister Marjorie Ruth Sherick.—D. L. Miller, Mount Morris, Ill.

Geall-Ebling.—By the undersigned, at his residence, May 31, 1914. Bro. J. Oren Geall, of Centerville, Md., and Sister Mary M. Ebling, of Ridgely, Md.—T. P. Imier, Ridgely, Md.

McCormick-Roman.—By the undersigned, May 21, 1914, at the home of the bride's parents, Brother and Sister L. Homan, Bro. H. G. McCormick and Sister Alma E. Homan.—L. H. Root, Wichita, Kans.

Rakestraw-Derrick.—By the undersigned, May 14, 1914, at the home of the bride's parents, Bro. J. W. Derrick and wife, Bro. John Rakestraw and Sister Eula M. Derrick, both of Abilene, Kans.—J. H. Cakerick, R. D. 1, Abilene, Kans.

Yoder-Shively.—By the undersigned, May 22, 1914, at the home of the bride's parents, Brother and Sister J. W. Shively, Bro. Leslie J. Yoder, of Bellefontaine, Ohio, and Sister Mary E. Shively, of North Manchester, Ind.—C. H. Yoder, North Manchester, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Alexander. Sister Anna Maria, nee Firebaugh, died at her home near Stuart, Va., April 20, 1914, from cancer of the stomach, aged 64 years, 8 months and 10 days. She was a patient sufferer. She called for the elders and was anointed. Her husband preceded her several years ago. Four daughters and two sons survive her. Services at the Vernon church by Eld. J. R. Kindig, assisted by Eld. E. D. Kindig, Dr. Boyd, of the Presbyterian church, and Rev. Burr, of the M. E. church. Text, Psa. 23, selected by Sister Alexander. Interment in the Mount Vernon cemetery.—L. J. Loving, Fishersville, Va.

Allen. Friend Charles, born March 24, 1821, died at the home of his daughter, Sister Dollie Spangler, May 20, 1914, aged 93 years, 1 month and 26 days. Interment in the cemetery near the Brethren church at Crab Orchard. Services by the writer and Bro. E. S. Clower. He was a member of the Missionary Baptist church.—M. P. Snuffer, Crab Orchard, W. Va.

Bell. Bro. Homer Chester, eldest child of Bro. T. J. and Sister Retta Bell, born March 27, 1890, died very suddenly at the home of his parents, in the bounds of the Pleasant View congregation, Tenn., May 27, 1914, aged 24 years and 2 months. He united with the Church of the Brethren Feb. 23, 1908, and lived a faithful Christian life until death. A short while ago he was chosen Sunday-school superintendent at the Bells schoolhouse, and filled his office well. He loved his church and the Bible. Being in very delicate health, he called for the elders of the church a year ago and was anointed. Bro. Bell will be missed in his home and in the church. His parents, two brothers and two sisters survive him. Services by Bro. Robert A. Hilbert. Text, Amos 8: 9. Interment in the family cemetery, near the home of his grandfather.—Nora S. Miller, R. D. 3, Box 22, Jonesboro, Tenn.

Bowman. David, son of Brother Benjamin and Sister Mary Bowman, born near Hagerstown, Ind., April 22, 1848, died May 7, 1914, aged 66 years and 15 days. Services by Eld. L. T. Taylor and Rev. A. S. Cross, at the U. S. church at Mount Pleasant.—Nettie Brown, Blountsville, Ind.

Bugard. Bro. John, born June 19, 1872, died May 18, 1914, aged 41 years, 10 months and 29 days. He was the son of Joseph and Caroline Bugard, and lived in the vicinity of Astoria all his life. Jan. 10, 1892, he was married to Nettie Engle. Their union was blessed with four children. In 1914, he and his wife united with the Church of the Brethren, in which he remained faithful until death. Besides his wife and children, he leaves two sisters and one brother. Services by Bro. Chas. Walters, of Summum, Ill., and Bro. Samuel Bucher, in the South Fulton church. Interment in the cemetery near by.—Goldie Powell, Astoria, Ill.

Cittim. Bro. James, died at his home near Ononoco, Va., March 29, 1914, aged 74 years. His aged companion and three sons survive. One son preceded him in death. Services at the Ononoco church by Bro. R. M. Figgers.—Lucy Figgers, Ononoco, Va.

Clingenspeel. Anna May, daughter of George W. and Elizabeth Simmons (deceased), born near Nead, Miami Co., Ind., June 11, 1887, died May 16, 1914, aged 26 years, 11 months and 5 days. She was married to Robert Nathaniel Clingenspeel. Nine years ago she united with the Church of the Brethren, in which she lived a consecrated life until death. March 28, 1914, she was anointed, from which she received much comfort. She leaves a loving husband, a kind father and stepbrother, and three sisters. One sister preceded her in death. She had an aged grandmother. She had many friends. Services by Eld. D. P. Nead. Text, Heb. 13: 14. Interment in the Metzger cemetery near the Pipe Creek church, Ind.—R. N. Clingenspeel, R. D. 7, Peru, Ind.

Coats. America, nee Bradford, born in Botetourt County, Va., Aug. 17, 1827, died at her home in Gardena, Cal. May 23, 1914, aged 86 years, 9 months and 6 days. She was married to William Finch in 1850. Seven sons and four daughters were born to them. All, except two, are living. Sister Finch's husband passed away in 1877, leaving her to raise the family of children. Early in life she was a Methodist, but later on united with the Church of the Brethren. She was always true to her convictions of right. She came to Northern California in 1881, and in 1885 came to Covina, Cal., where she became a member of the First Church of the Brethren in California. Bro. Norcross, assisted by Rev. Walker, of the Baptist church, of Gardena, conducted the services. Text, 1 Thess. 4: 13-17.—Eulalia Overholzer, Covina, Cal.

Fench. Miss Myrtle, died May 7, 1914, aged 16 years, 11 months and 2 days. Services by Bro. S. C. Thompson, pastor of the Shade Creek congregation, on Sunday, May 10.—S. B. Hoffman, Shade Creek, Pa.

Fox. Sister Harriet, nee Eby, born near Mannheim, Lancaster Co., Pa., Sept. 25, 1820, died of general debility May 11, 1914, at Derry Church, in the bounds of the Spring Creek congregation, Pa., aged 93 years, 7 months and 16 days. She emigrated with her parents in her youth to Dauphin County, and was living in the vicinity of Derry Church ever since. She was blessed with a clear mind until her last, and could converse about incidents of almost a century ago. Sister

Fox was a faithful Christian, and died in the triumph of a living faith. She selected 2 Tim. 4: 7 as her funeral text. Services by the writer, assisted by Pastor Romig, of the U. B. church at Spring Creek. Interment in the cemetery adjoining. She is survived by one daughter.—John C. Zug, Palmyra, Pa.

Fultz. Mrs. S. Calpernia, nee Forestone, wife of David S. Fultz, born Nov. 13, 1872, died May 9, 1914, aged 41 years, 5 months and 26 days. Sixteen days before her death she underwent an operation for appendicitis, from which she gradually grew weaker until she passed away at her home near Mount Sidney, Augusta Co., Va. She leaves her companion, three daughters, one son, five sisters and one brother. Services at the Lebanon church by Rev. M. Clifford, of the Progressive Brethren, of whom the deceased was a member. Text, Isa. 38: 1. Interment in the Lebanon cemetery.—Lila B. Wine, Mount Sidney, Va.

Funk. Bro. John, son of Henry and Harriet Funk, born in Ohio, Nov. 23, 1834, died at the home of his son, William H., in Des Moines, Iowa, April 21, 1914, aged 79 years, 4 months and 28 days. He had grown quite feeble during the winter, but no one anticipated that the time of his departure was so near at hand. He had an attack of pneumonia, but his suffering lasted only a few days. He was married to Susan Brubaker Elysson July 24, 1859. Four children were born to them, who, with the aged mother, mourn the loss of a husband and father. July 3, 1884, he was married to Mary E. Funk, nee Brethren, and was later called to the ministry, in which capacity he served a quarter of a century. He frequently walked or drove long distances over different sections of Iowa to fill appointments in barns, schoolhouses or some few sections of Iowa. The body was laid out by Mrs. Mary E. Funk, and services were held on Thursday afternoon at the Indian Creek church by Bro. Virgil C. Fennell, of Des Moines, Iowa, assisted by Eld. E. D. Fisel. Interment in the Brethren cemetery near the church.—Mary (Moats) Custer, Altoona, Ind.

Fyock. Sister Nancy, nee Varner, born near Johnstown, Pa., Jan. 27, 1844, died March 29, 1914, at the home of her eldest son, S. H. Fyock, Johnstown, Pa. Shortly after the Civil War she married Abraham Fyock, now a faithful elder in the Church of the Brethren. They had six children, two having died in infancy. The six children, still living, have all accepted Jesus Christ as their personal Savior. Funeral services were held April 1. Though the day was wet and disagreeable, yet the large church at Walnut Grove was filled. Services were conducted by Eld. E. D. Fyock, and W. M. Howe. Mother lived her life well, and though she has gone to her reward, the influence of her life still lives. Our loss is her gain.—D. H. Fyock, Bryan, Ohio.

Griffith. Abner, died May 10, 1914, at his home near Fishertown, Pa., aged 80 years, 9 months and 13 days. He leaves two sons and four daughters. Services in the Orthodox church at Fishertown by the writer. Interment in the Union cemetery near by.—Levi Rogers, Alum Bank, Pa.

Harshman. Bro. Jonathan, born in Frederick County, Md., Oct. 20, 1828, died in Delaware County, Ind., April 22, 1914, aged 85 years, 5 months and 22 days. He was married to Mary A. Rautson. To this union three children were born, who preceded him in death. After the death of his first wife he was united in marriage to Mary S. Horn. Four children were born to this union, of whom three are living. After the death of his second wife he married Mary C. Reedy, who survives him. He was the father of seven children. Bro. Harshman united with the Church of the Brethren early in life, and remained faithful until death. He came to Indiana in 1865, and by honesty and hard labor always paid his debts, and was respected by all who knew him. His chief concern was for the church and his loved ones. He made many sacrifices and endured many hardships for the good of others, and the world was made the better by his having lived in it. Services by Eld. J. W. Brown, of the Brethren church, and Bro. J. W. Browning. Text, Job 5: 26. Interment in the Union cemetery.—Lenna Moomaw, Gaston, Ind.

Humphrey. Graham, son of Bro. John and Sister Laura Humphrey, born June 29, 1910, died Oct. 1, 1913, aged 2 years and 3 months. He survived his father and mother. Services by the writer. Text, Rev. 21: 4.—Lucy Figgers, Ononoco, Va.

Hutchinson. Sister Mary A., wife of Francis M. Hutchinson, deceased, died at her home in Roxbury, Pa., May 4, 1914, aged 74 years and 9 months. Death was due to Bright's disease. She was a member of the Church of the Brethren for about fifty years. She leaves one son and two daughters. Services at the home by Brethren J. A. Miller and William Murphy. Interment in the Baker cemetery.—J. W. Galley, 420 West Main Street, Mechanicsburg, Pa.

Johnson. Bro. John, born in the vicinity of Ononoco, Ontario, Canada, died in the bounds of the Ononoco congregation, Ala., March 26, 1914, aged 43 years, 2 months and 28 days. Bro. Johnson was isolated from the Brethren for seven years. Though he did not hear any of our people preach for a long period, he remained true to his faith. He was a faithful wife, four sons and one daughter survive him. They had moved into our congregation only a few months previous to his death. Services by Bro. Samuel Zigler.—J. M. Petrie, Ononoco, Ala.

Keiser. Bro. Stewart Franklin, son of A. J. and Elizabeth Keiser, born Oct. 12, 1875, in Augusta County, Va., died suddenly, of heart failure, May 3, 1914. When he was eighteen years of age he united with the Church of the Brethren. In 1899 he was married to Magdalene Clutz, at Franklin County, Va. They moved to Clark County, Va., in 1902, where they have made their home ever since. A widow, five sons and two daughters, his father and mother, three brothers and five sisters survive him. Services at the Lutheran church, and interment in the Lutheran cemetery, West Town, Vienna, S. Dak.—Fannie Switzer, Selby, S. Dak.

Lipscomb. Bro. Glenn, died at his home near Ononoco, Va., May 12, 1914, aged 75 years. His wife, five sons and six daughters survive him. Services in the Ononoco church by Bro. R. M. Figgers.—Lucy Figgers, Ononoco, Va.

Maben. Sister Lydia, born June 28, 1859, in Franklin County, Va., died April 2, 1914, at Quinter, Kans., aged 54 years, 9 months and 5 days. She moved with her parents, John and Susan Ikenberry, from Iowa to Dodge County, Neb., in 1874, and was married to John Maben in 1875. Her father, three sons and one daughter preceded her in death. Sister Maben took sick on Monday morning and died on Thursday morning, of kidney trouble. She united with the Church of the Brethren in 1892. She leaves a son and one mother, four brothers and three sisters, her husband and nine children. Services by Eld. D. A. Crist, assisted by Bro. J. W. Jarboe, after which interment was made in the Quinter cemetery.—J. W. Jarboe, Quinter, Kans.

Marks. Mrs. Mary, daughter of Pigeon and Maria Stout, born Dec. 2, 1866, in DeKalb County, Ind., died May 22, 1914, at the Sacred Heart Hospital, Garrett, Ind., following an operation, aged 47 years, 4 months and 27 days. In 1887 she was married to Elsworth Dragoon. To this union were born two children. One daughter died in infancy. Nov. 22, 1900, she married Frank Marks. Sister Marks was a patient sufferer for years, but was always cheerful and willingly sacrificed herself for her loved ones. She was a consistent member of the Brethren church, and was a good wife and mother. She is survived by her husband and one daughter. Services by the writer. Interment in the Waterloo cemetery. Text, Isa. 38: 8-10.—John H. Urey, R. D. 3, Waterloo, Ind.

McDaniel. Sister Annis C. V., nee Houck, wife of Milton C. McDaniel, died of paralysis Jan. 20, 1914, aged about 59 years. She leaves a loving husband, one son and one daughter.

ter. Her many friends mourn her absence. Sister McDannel was a faithful member of the Church of the Brethren, and an assistant teacher in the primary department of our Sunday school. Services by Brethren J. A. Smith and W. T. Miller, assisted by Bro. F. D. Anthony and the writer. Interment in the Mount Olivet cemetery, Frederick, Md.—J. S. Gelsner, 1607 Edmondson Avenue, Baltimore, Md.

Mock, Ann Catharine, wife of Henry Mock, died at her home in the bounds of the Dunning Creek congregation, Pa., May 19, 1914, aged 73 years, 10 months and 15 days. She was a kind mother and neighbor. One sister, two sons and two daughters survive her. Services at the home of the deceased. Interment in the Friends' cemetery at Springmeadow.—Levi Rogers, Alum Bank, Pa.

Morris, Sister Susanna, nee Beery, born in Perry County, Ohio, Feb. 1, 1847, died in Allegheny, Mich., May 4, 1914, aged 67 years, 3 months and 2 days. She was married to Lewis J. Morris in 1873. Three sons and one daughter were born to them. The daughter passed to her reward in 1894, the same year in which the family moved to Allegheny County, Mich. Sister Morris united with the Church of the Brethren at Lagrange, Ind., in 1886. After an illness of several months, the husband passed away Feb. 11, of this year. The close of Sister Morris' earthly career occurred when she, seemingly, was in her usual health. On the morning of her death she attended to her usual home duties, and was among her neighbors in friendly visits, when the summons came suddenly. Services by Bro. S. J. Burger. Text, Rev. 14: 13. Interment near the English Prairie church.—Pearl Agley, Howe, Ind.

Oben, George, born in Elizabethtown, Pa., May 27, 1836, died May 13, 1914, aged 78 years, 11 months and 16 days. About the year 1853 he came to Ohio with his parents, where he continued to reside. Oct. 24, 1861, he married Lydia W. Weaver, who died April 12, 1867. To this union were born three children. Two of them survive. Jan. 6, 1870, he married Elizabeth Martin. To this union were born five children who, with their mother, survive him. In early life he heeded the Savior's injunction and united with the church. He had an abiding confidence in God, and lived a consecrated life. Services in the Presbyterian church, at Apple Creek, by Bro. R. M. Monaw. Interment in the cemetery near by.—Mary Brubaker, Wellersville, Ohio.

Puterbaugh, Sister Mollie, wife of Bro. Wm. H. Puterbaugh, died in the Lanark church, Ill., May 12, 1914, at the age of 59 years, 6 months and 7 days. She leaves her husband and five children to lament her departure. She was a most excellent Christian wife and mother. Funeral services at 2 P. M., May 14, in the Lanark church of the Brethren, by Elders I. B. Trout and L. R. Young. Text, 2 Cor. 1: 3, 4. Burial in the Lanark cemetery.—

Reed, Eliza, daughter of James and Mary Reed, born Sept. 10, 1847, died May 24, 1914, aged 66 years, 8 months and 14 days. She leaves a son, granddaughter, three brothers and one sister. Of late she was a great sufferer. Twenty years ago she united with the "Saints' Church." Services at the Olive Branch Universalist Church by the writer. Interment in cemetery near the church.—Van E. Wright, Box 26, Sinking Spring, Ohio.

Renbarger, Sister Frances, nee Rife, born in Logan County, Ohio, Feb. 27, 1860, died in Grant County, Ind., in the Somerset congregation, April 22, 1914, aged 54 years, 1 month and 25 days. She came with her parents to Grant County, Ind., in 1863. She was the youngest of a family of seven children. All of them preceded her in death except one sister and Eld. Joseph Rife, of Wabash County, Ind. Sister Renbarger united with the Church of the Brethren when she was fifteen years of age, and remained faithful in the service of the Master until death. She was married to John E. Renbarger March 16, 1878. To this union three sons and one daughter were born. Her husband preceded her in death Nov. 28, 1913. Since then she made her home with her daughter. Services by the writer, assisted by Bro. Ellis Brubaker in the Somerset church. Interment in the cemetery near by.—George L. Studebaker, North Manchester, Ind.

Shideler, Mr. Isaac, born in Delaware County, Ind., died at his home in Shideler, Ind., May 12, 1914, aged 73 years. He united with the Christian (New Light) church when he was a young man, and always enjoyed the services of the Lord's house. He was married to Elizabeth Lewis. One daughter and two sons were born to them. His wife preceded him in death several years. One daughter, two sons, one sister and two brothers survive him. Services in the Christian church by Rev. Mack Shafer and the writer. Interment in the Union cemetery, near Eaton, Ind.—George L. Studebaker, North Manchester, Ind.

Showalter, Bro. David, born in Botetourt County, Va., died April 17, 1914, after a brief illness, in which he was confined to his bed only a few days, aged 45 years. He united with the Church of the Brethren before he was twenty years old. In 1905 he was united in marriage to Nettie Nichols, of Roanoke County, Va. Two sons and one daughter were born to this union. The death of our brother makes the missing link in a family of twelve children, their father and mother being still with them. When the deceased was informed that he had only a few hours to live, he calmly spoke to his family before leaving them. His wife is left with three children. Services at Troutville by Brethren F. S. Miller, S. C. Crumpacker and Jonas Graybill. Interment in the Troutville cemetery.—Ida Dallas Showalter, R. D. 3, Roanoke, Va.

Smith, Sister Bertha, nee Jordan, born April 23, 1881, died at her home in North Hampton, Ohio in the bounds of the Donnels Creek church, Ohio, May 20, 1914, aged 33 years and 27 days. She married Arthur Smith Dec. 2, 1900. To this union three sons were born. One died in infancy. She leaves a husband, two sons, and three brothers. About two weeks before her death she expressed a desire to unite with the Church of the Brethren. Her wish was granted, with the hope that she might be baptized as soon as able, but she died before baptism could be administered. Services at the Reformed Church in North Hampton by Eld. D. S. Dredge. Text, Ps. 39: 4. Interment in the New Carlisle cemetery.—Elsie Winget, R. D. 1, Springfield, Ohio.

Snuffer, Bro. William P., born Oct. 25, 1849, died May 22, 1914, aged 64 years, 6 months and 27 days. He was a faithful member of the Church of the Brethren. He was afflicted for a number of years. Interment in the Mount Tabor cemetery. Services by Brethren J. A. Riner and E. L. Clower, assisted by Rev. Legg, of the Baptist church.—M. P. Snuffer, Crab Orchard, W. Va.

Wetzel, Bro. Joseph, died in the bounds of the Mount Carmel congregation, Va., May 4, 1914, aged 73 years, 11 months and 13 days. He had been in declining health for some time, but the last few days of his life seemed better than usual. On Monday morning, May 4, when his wife called him to breakfast, she found that his spirit had taken its flight. Bro. Wetzel was a faithful member of the Church of the Brethren for a number of years. His wife and two sons survive. Services by Eld. S. A. Sanger. Interment in the Cedar Grove cemetery.—Nelle Wampler, Perkey, Va.

Winger, Bro. Joseph, died May 14, 1914, at the home of his daughter, Mrs. Alfred Stover, Clay Hill, Franklin Co., Pa., in the bounds of the Falling Spring congregation, aged 81 years and 29 days. Bro. Winger served the church faithfully as a deacon, always manifesting a meek and quiet spirit, and living a consistent Christian life. Services at the Browns Mill church by Eld. Wm. Koonitz.—Barry T. Fox, Shady Grove, Pa.

Young, Hannah, wife of Friend Isaac Young, died April 10, 1914, near Ryt, Bedford Co., Pa., aged 73 years. She leaves an aged husband, seven sons and one daughter. She was a good, kind woman, and at one time a member of the United Brethren church. Services by the writer. Interment in the Oldham cemetery, Somerset County.—Levi Rogers, Alum Bank, Pa.

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Notes from Our Correspondents.

(Concluded from Page 381.)

Brubaker and Harley remained for Sunday services, and Bro. Brubaker delivered a fine missionary sermon. An offering of \$88.68 was taken for World-wide Missions.—J. M. Neff, Ephrata, Pa., June 1.

Jacobs Creek (Mount Joy House).—Our church and Sunday-school are growing rapidly. Our attendance is larger than it has ever been since the beginning of the school. The church membership is the largest in the history of our congregation. The spiritual growth is good, and still getting better. May 10 Bro. R. T. Hull began our evangelistic campaign, which closed May 24. He preached a fine soul-inspiring sermon. Twenty-seven have been added to our number, and three others await the sacred rite, making a total of thirty. A good part of this success was due to the organization of a Personal Workers' League, using the leaflet sent out by the General Mission Board, entitled "Prayer Covenant." Our love feast was held May 17. We had the largest attendance of members in the history of this congregation. The communicants numbered 196. Our pastor, Bro. B. E. Ludwick, will begin evangelistic meetings May 31 in the Ridge house, Shade Creek congregation, and will be absent from us over two Sundays. However, we have several splendid workers to keep the work moving in his absence, for which we praise the Lord.—(Mrs.) Lulu C. Ludwick, Mount Pleasant, Pa., May 31.

Manor church met in council May 23, to make preparations for our love feast. May 16 Bro. W. J. Hamilton, of Champion, Pa., came to the Penn Run house, where he conducted a series of meetings. He preached eighteen sermons, as a result of which thirteen became willing to accept Christ and to be baptized. May 21 our love feast was held at the Penn Run house. Bro. Hamilton officiated. The visiting members were Brother and Sister Oran Fyock, of the Montgomery congregation. There were about eighty-five members at the Lord's table. Our new Sunday-school at Diamondville, which was organized at our spring council, has good interest and an attendance of about forty.—Nora M. Myers, R. D. 3, Clymer, Pa., June 2.

Norristown.—On Sunday evening, May 24, we held our love feast. Quite a number of members from adjoining churches were present. We were very much pleased to have Brother and Sister E. F. Nedrow, of Lake Ridge, N. Y., with us. Bro. Nedrow officiated. Other ministers present were Brethren James Shissler, Jesse Ziegler, George Light and Joseph N. Cassel. June 14 we expect to hold a Children's Meeting at 9:30 A. M.—Emma N. Cassel, 723 W. Marshall Street, Norristown, Pa., June 1.

Scalp Level.—We held our love feast May 31. Our pastor, Bro. H. S. Replogle, officiated. Over 300 members communed. Nearly all were from our own congregation. A few visiting brethren were present. Two were restored. Bro. H. S. Replogle preached four interesting sermons. Examination services were held at the Scalp Level and Windber houses in the morning.—S. B. Hoffman, Scalp Level, Pa., June 1.

Upper Conewago church enjoyed a very pleasant and spiritual love feast May 30 and 31. The large house was filled with worshippers. Many could not be accommodated for the want of room. There were between three and four hundred communicants. Quite a number of visiting members could not be seated at the tables. More than a dozen ministers were present from other congregations, besides those from our own congregation. The principal speakers were Eld. J. A. Long, of York, Pa., Eld. C. H. Foutz and E. F. Lightner, of Gettysburg, Pa., and Eld. H. B. Yoder, of Lancaster, Pa. An offering was given for the Annual Conference at Seattle, Wash. Bro. Yoder also preached for us in East Berlin, on Sunday evening.—Andrew Bowser, East Berlin, Pa., June 3.

Upper Cumberland.—Since our last report one sister has united with the church. On the evening of May 31 we held a love feast at the Brethren Home, near Huntsdale, Pa. We expect to hold our Children's Day exercises June 21.—A. A. Evans, R. D. 8, Carlisle, Pa., May 31.

Welsh Run church held a love feast May 28 and 29, with a good attendance and a deep spiritual interest. A goodly number of ministering brethren were present. Eld. A. B. Barnhart officiated. About 250 members communed. On Sunday, May 31, two sisters were received into the church by baptism.—Mary K. Fries, R. D. 2, Mercersburg, Pa., June 1.

VIRGINIA.

Flat Rock.—Our congregation met in council May 23, at the Liberty house. The morning session was taken up with the assigned topic, after which the afternoon session was held. Our new Program Committee is composed of Bro. J. D. Shaver, chairman; the writer, secretary, and Bro. Noah Wampler. At the afternoon meeting Eld. D. F. Wine presided. Our next council will be at the Stony Creek house Aug. 8. The topic will be, "Is the World Growing Better?"—W. Myers, Forestville, Va., June 2.

Harrisonburg.—Our church has been greatly benefited by a series of meetings held by Bro. J. D. Anthony, of the Woodberry church, Baltimore, Md., which began on the evening of April 25. Bro. Anthony delivered nineteen inspiring sermons. The meetings were well attended, and much interest was manifested. Seven were added to the church by baptism. The general effect is good, and we feel encouraged to do better work. Our love feast was held May 10, during our series of meetings. More than usual interest was manifested, and about 165 members communed. Owing to illness in Bro. Anthony's home, it became necessary to close the meetings.—Anna B. Wetzel, Harrisonburg, Va., June 1.

Middle River.—Our church has recently passed through one of the most spiritual revivals we have had for many years. Bro. A. D. Snader, of New Windsor, Md., came May 9 and

began his series of sermons on Sunday, May 10, delivering twenty inspiring addresses in all. He also officiated at our love feast, May 19. Our church received great spiritual benefits. Thirty-six were baptized, two restored to fellowship, and one more applicant awaits the rite. Others are thinking seriously, and some of them may possibly come later. Bro. Snader preached with great power and earnestness, and did a great deal of good while here. May 13 we held our council, with Bro. B. B. Garber presiding. We had a good, spiritual meeting. We agreed to organize a Christian Workers' Meeting again in the near future.—J. F. Miller, Grottoes, Va., May 26.

Thorny Bottom.—Bro. S. I. Bowman, of Harrisonburg, Va., came May 17 and remained with us until May 26, and preached eleven soul-inspiring sermons. The attendance was good most of the time. The members feel much encouraged and built up. We hope to have Bro. Bowman with us again in the fall. In the early spring we purchased twenty new Brethren Hymnals, which were a great help during the meetings. We would be glad if our ministering brethren would stop to preach for us during the summer months, as they are passing through the mountains.—Rebecca Zigler Miller, Monterey, Va., May 28.

Troutville.—Our love feast was held on the evening of May 16. Eld. Jonas Graybill officiated. The District Sunday-school Meeting, which convened at the Troutville church, was largely attended, and many interesting and profitable talks were given. The Ebotourt Memorial Missionary Circle rendered a program at our church on Sunday, May 31. An offering was lifted, to be sent to Annual Meeting; also one for the mission treasury.—Frankie Showalter, Troutville, Va., June 2.

Wakeman's Grove church met in council May 16. Several letters of membership were granted. Bro. Charles Wakeman was chosen to the ministry.—Dora A. Kagey, Conleville, Va., June 6.

WASHINGTON.

Tekoa church met in council May 22. Eld. D. B. Eby presided. Two united with our church by baptism on Saturday afternoon. On Saturday evening twenty-one members surrounded the Lord's tables in a love feast, from which we received spiritual blessings. Any one attending Annual Meeting is invited to call on us, and we hope that some may decide to live among us. We have no minister, and hope that some one may feel impressed to locate among us.—Mrs. A. C. Roper, Tekoa, Wash., June 4.

WEST VIRGINIA.

Mount View church met in council May 9, with Eld. B. D. Hingens presiding. Elders L. D. Caldwell, Henry Moyers and E. H. Miller were the visiting ministers. Bro. Lafayette Wilkins was chosen deacon; Bro. R. L. Ruffy, trustee; Bro. R. A. W. Sager, clerk; Bro. Chas. F. Kohne, Sunday-school superintendent. Our Sunday-school has been in session all the year. We decided to hold a series of meetings in September. On Sunday Bro. Moyers preached an interesting sermon, "The Second Coming of Christ."—W. E. Kohne, Mathias, W. Va., May 26.

Packs Branch.—Bro. James A. Riner, of Fayetteville, W. Va., preached for us again on Saturday night, and on Sunday, May 17. We had a splendid sermon and a good attendance. The Bible reference reading, by members of the congregation, was interesting. Bro. Riner is an able minister of the Gospel, and we feel that through his untiring efforts the church at this place may grow stronger.—Mrs. E. A. Bolen, Packs Branch, W. Va., May 22.

Shiloh.—Our council will be held June 27, instead of the regular time, June 20, as our elder, Bro. Hamstead, can not be present at the regular time.—Louella R. Bolyard, Kasson, W. Va., June 2.

NOTES NOT CLASSIFIED.

Oscosola.—Bro. Irvin Enos, of Adrian, Mo., came here May 24 and gave us some splendid Bible lessons. On Sunday morning we took up an offering of \$2.32 for District Mission work. Sister Josephine Powell came June 2, and gave us two lectures on "Customs and Religions of the People in India." Large crowds listened to her with marked interest. An offering of \$2.06 was given for foreign mission work. These donations are not what we should like to have made them, but on account of three seasons of drought, and the army worms just sweeping our fields of corn, wheat and oats, future prospects are very discouraging to us.—Lizzie Lyon, Oscosola, Mo., June 8.

Bethel.—Our love feast was held May 30. Most of the members were present. Bro. S. G. Nickey, of Moorfield, held meetings for us each evening the week preceding our love feast. We appreciated his labors very much. Some visiting members were also with us, whose presence we enjoyed. Among them were Bro. Raymond Flory and wife, who expect to go to China to do missionary work. They intend to go from here to Annual Meeting. Sister Emma Horner Eby was also with us. She is home from India on a furlough, and expects to attend the Conference. Her husband, Bro. E. H. Eby, is still in Chicago under the doctor's treatment, but is reported to be improving. Bro. Arthur Flory, with his wife, was installed into the deacon's office on Saturday evening. Two were received by letter on the day of our love feast, and on Sunday afternoon two were received by baptism. Our offering for the Annual Meeting collection amounted to \$214.43. The time for our Sunday-school outing has been changed from June to sometime in August.—Susan Rothgeb, Carlisle, Neb., June 7.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 9, North Dakota, Eastern Montana and Western Canada, Cando church, N. Dak.
July 22, Oregon, Bandon church.

LOVE FEASTS.

Canada.
July 11, 6 pm, Pleasant Valley, at the schoolhouse four miles southwest of Dauntless.

Colorado.
July 5, 7 pm, Sterling.

Idaho.
July 4, Nespecke.

Indiana.
June 20, Syracuse.

June 27, 10 am, Cedar Lake.

Iowa.
June 14, Cedar Rapids.

June 20, 6 pm, Kingsley, East house.

Louisiana.
July 4, 6:30 pm, Roanoke.

Minnesota.
June 20, Lewiston.

July 11, 6 pm, Worthington.

Montana.
July 4, 2 pm, Medicine Lake.

New Mexico.
July 4, Sunshine, at Yesso, a

station on the Santa Fe cutoff, Kansas City to Los Angeles.

North Dakota.
June 30, Columbia, near Brantford.

July 27, 5 pm, Kenmare.
June 27, Ray.

July 2, 10 am, Surrey.
July 4, 10 am, Flora.

July 4, 10 am, Carver, Wash.
July 4, Rock Lake.

Aug. 1, 4 pm, Pleasant Valley.
July 10, 10:30 am, Richland.

June 20, 10 am, North Poplar.
June 20, 10 am, Springfield.

Oregon.
July 25, Bandon.

Pennsylvania.
June 15, Sugar Valley.

June 20, Raven Run.
June 20, Pleasant View.

June 21, Montgomery.
June 21, 6 pm, Brothers Valley, Pike house.

June 28, Tyrone.
Aug. 1, 4 pm, Marsh Creek, Friends Grove house.

West Virginia.
June 14, Bluefield.
June 20, 2 pm, Maple Spring.

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The time covered is from 4 B. C. until the present as the contents show.

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The General Sunday-school Board has adopted this book for the historical part of the Second Standard Teachers' Training Course. It must not, however, be understood that the book is merely for those taking the teacher training course. It is equally good for any one who wishes to read a small treatise of Church History. The book contains 197 pages; is bound in cloth and will be mailed postpaid to any address for the small sum of 50 cents.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., June 20, 1914.

No. 25.

AROUND THE WORLD

Why Not More Teaching?

An organization in Detroit, Mich., composed of all pastors of evangelical churches in that city, is planning a two weeks' campaign to teach the young people of that city the responsibility of marriage, in all that it ought to be to those who enter that sacred relation. It is thought that a better understanding of the important marital vows and obligations will go far in lessening the dreaded divorce evil, which, like a hideous cancer, is eating into the very vitals of the nation's home life. The proposed plan is an excellent one, and we see no reason why ministers everywhere might not enter upon a joint campaign of the same nature. Whatever will help to enhance the sanctity of the marriage relation and conduce to its uplift, is well worth fostering in any way possible.

The Secret of True Greatness.

Mr. Masavumi Kavada, Principal of the Middle School at Tokyo, Japan, is touring the United States at present, commissioned by his Government to make an exhaustive study of educational plans and methods. Shortly after his arrival in New York he asked: "What is America doing in moral education?" In reply to his question he was taken to the widely-known Bushwick Avenue Sunday-school, Brooklyn, N. Y. Here the various departments of the school, from the cradle roll to the organized adult Bible class, were shown and fully explained to him. Mr. Kavada was visibly impressed by what he had seen, and exclaimed: "I can now see the secret of America's greatness. You are studying one Book, and you are educating from the earliest years. We shall have to start something similar when I return to Japan."

Among the Egyptian Mummies.

That it should now be possible to diagnose diseases that caused the death of the ancient Egyptians, fourteen hundred years ago, seems little short of marvelous, and yet a modern physician has done it with perfect ease. The dry air of the Nile valley, rather than artificial means, has wonderfully preserved the bodies, and their remarkable state of preservation affords an opportunity to ascertain the various ailments that led to their death. Tuberculosis seems to have been predominant among these people, judging by the remarkably large number that were found to have been affected thereby. Malaria, also, appears to have been prevalent in that day. Pyorrhea, usually thought to be a disease of modern times, was found to have been quite common, indicating that among the diseases to which man is heir, there are comparatively few that are "new under the sun."

Austria to Entertain Peace Workers.

The twenty-first Universal Peace Congress will be held in Vienna, Austria, Sept. 15 to 19, next, it being the twenty-fifth anniversary of the first Congress, held in 1889, and the hundredth since the Peace of Vienna rearranged Europe and sent Napoleon to Elba. The Congress will meet in the Austrian Parliament Building by special favor of the Government. Questions of great importance to every lover of peace are to be discussed at the important gathering, and though comparatively few from the more distant lands may be in attendance, the addresses made by the eminent speakers are sure to have their influence, not only at the time when they are delivered, but later on as, printed in the different languages of civilization, they are read by multiplied thousands. In this, like in any other public question, education is a most important factor to usher in the day of better things.

Portugal's "Prison of Silence."

On the outskirts of Lisbon, Portugal, is a dismal building, known as the "Prison of Silence." Here everything that human ingenuity could devise has been done to render the lives of its prisoners a horrible, maddening torture. The corridors, tier upon tier, five stories high, radiate from a common center like the spokes of a huge wheel, all being under close scrutiny by guards, stationed at this central point of vantage. The cells are narrow, tomb-like, and within each stands a coffin. Guards creep about in felt slippers. No one utters a word, and the silence is that of the grave. Once a day the cell doors are opened, and the five hundred unfortunate ones march out, clothed in shrouds, their faces covered by masks, for it is part of their hideous punishment that none looks upon the countenances of his fellow-prisoners. Few of them endure this torture more than a year or two, when insanity and

death overtake them. Portugal's hideous prison reveals to us the darkest possible picture of man's vengeance as meted out upon the transgressors. How different is the spirit of loving-kindness, as manifested by God, the Father, towards even the worst offender who turns to him with a repentant heart! And how the Loving Master pleads in behalf of the erring ones!

Woman's Suffrage Act Fully Sustained.

Ever since the recent temperance victories in Illinois anti-liquor workers as well as saloon defenders have anxiously awaited the Supreme Court's decision as to the constitutionality of the woman's suffrage act of 1913. An affirmative decision would insure the retention of all "dry" territory, and point to unlimited possibilities for the future. A rejection would mean the reestablishment of more than a thousand saloons in the State and, with the women deprived of the franchise,—a possibility for the saloonists of holding their own. June 13 the decision of the august tribunal was handed down, and by it the woman's suffrage act is fully confirmed. The women now have the undisputed right to vote at all local option elections and upon all public policy questions which do not affect constitutional phases. With the favorable results of their efforts last spring, still in mind, we predict yet more for the future.

Moslem Ascendancy in England.

Wide comment has been aroused in both Christian and Moslem circles by Lord Headley's acceptance of the faith of Mohammed. In explanation of his surprising change, the Irish peer frankly admits that he has long been a deist, and that, when he met with a clear exposition of the faith of Islam, he felt that this satisfied his religious requirements. It would appear, therefore, that there is but a short step from open disbelief in the Trinity to the erroneous teachings of Moslem. Leaders of the Moslem mission to England are planning a new English translation of the Koran, with the special aim of correcting false impressions to which Islam is alleged to have been subjected. Means have already been provided to give the new translation of the Koran the widest possible circulation in English-speaking countries. Such a Moslem campaign should, undoubtedly, arouse every Christian to redoubled effort in defense of our most holy faith.

Commendable Warfare.

Departing from the usual program assigned to the commander of an invading army; Gen. Funston, of the American forces, is fighting in good earnest,—not the Mexicans,—but the enemies of all mankind,—the deadly microbes of disease. The soldiers have been turned into eradicators of disease-producing filth, which procedure may be denominated an improvement, even, over the plan by which "swords" are turned into plowshares. Squads of Gen. Funston's men have searched alleys and by-ways of Vera Cruz, and scrutinized neglected cellars and other places where germs of disease were hiding among the accumulated dirt. For the first time the citizens of that place are experiencing what it means to live under the best of sanitary regulations. It is thought that during the coming summer many more lives will be saved, by reason of perfect sanitation, than were lost on both sides in the struggle of taking the city. And how much better to be preservers of life than to injure and destroy our brother man!

Lamentable Retrogression.

Recently the United Brethren held a convention at Dayton, Ohio, for men of their denomination, with a view of rallying their forces and staying a most alarming tendency towards retrogression, numerically, that seems to have taken hold upon their membership. While church reports showed an increase of membership well above the 6,500 mark, for last year, this gain is more than offset by the loss of 24,000 members who, in some way, suffered their church affiliation to lapse. It was shown that five hundred churches,—some of them among the largest of the denomination,—did not receive a single member on profession of faith last year. We are informed that the convention delegates, brought face to face with their stupendous task, rallied to the demands of the hour, and that new vigor is likely to inspire the body with which they are identified. There are lessons, well worth heeding, in the facts recited. Satan, the bitter foe of all church activity, is ever seeking to turn from the faith whomsoever he can influence, and he too often succeeds in his devices. It is fortunate, however, that, as in the case alluded to above, there are always at least some of the Lord's chosen ones to rally to the support of his cause, thus inspiring others to greater consecration and zeal.

The Sunday-School Hosts in Chicago.

June 23,—the same date when the business session of the Annual Conference of the Church of the Brethren opens at Seattle,—the Fourteenth International Sunday School Convention will meet in Chicago for its opening session. The various gatherings that are to follow will occupy every available moment until June 30. Probably all our readers are so well acquainted with the work of the International Sunday School Association, that we need not, at this time, go into details as to its purpose and object. We wish to emphasize, however, the great influence of the Association upon the Sunday-schools of our land, and its exalted aim of helping the thousands of teachers to be more like the Master-Teacher. No art, no science, no profession can compare, in priceless worth, with that of teaching the Word of God.

God-Given Remedies Are Best.

Scientific methods,—so-called,—may be correct and dependable in the various avenues of human endeavor, but they will not apply in cases where man's better nature must assert itself in bringing about needed personal reforms. Recent attempts of ambitious reformers have endeavored to perfect a sure cure for poverty, social vice and private sin by the aid of scientific devices. Courses of study along the line of reform are being advocated by these men of erudition, in the hope that the deep-seated heart-ills of society may be cured by the potent touch of man's wisdom. The error of these men is grievous indeed. We need a God-given remedy to cure the sin-sick heart; for only the Lord can turn man from the many transgressions to which he is addicted. God's cure is best, for it can not fail: "A new heart will I give you; I will take the stony heart out of your flesh, and will give you a heart of flesh." New life comes to him who turns to God in the full assurance of faith.

Peace Agitation in France.

A new factor entered into the recent elections in France,—a most vigorous campaign by the peace people, represented by seven nation-wide organizations. These societies carefully scrutinized the records of the various candidates, aspiring to the positions to be awarded by the votes of the people. Such a discrimination was never before known, but it may well be regarded as a matter of some significance that many of the candidates pledged themselves unreservedly to the maintenance of peace and arbitration principles. Strange as it may seem, there are more real advocates for peace today, in the French republic, than in any other European nation. Then, too, these "pacifists" are not a whit less patriotic, in the best sense of the term, than their belligerent compatriots who are shouting "war" at the smallest possible pretext. The difference is simply this: The peace promoter proposes to settle international differences by courts of arbitration; the war enthusiast wants to revert to the barbarous practices in vogue centuries ago, when brute force, rather than fair dealing, ruled the day.

Theaters and Spirituality.

Of late a strong pressure is being exercised in behalf of "reforming the stage." It is urged that "people are bound to attend theaters, and the proper thing to do is to reform theatrical performances and make them instruments for good." We are told that decreasing church attendance is largely due to humanity's growing desire for entertainment, and such being the case, the plea is, Why not gratify that desire by something that will please, and yet not be harmful? With this idea in view an enterprising New York concern proposes to furnish religious theatrical plays, fitted out with all necessary scenery, for churches throughout the land which desire to present entertainments of that kind as a drawing card for their respective places of worship. The originators promise that these productions will not be allowed to appear on the "secular stage," and that "the rental of the necessary accessories will be quite reasonable." Our readers will certainly agree with us in the unqualified condemnation of all such schemes. Long years ago the archenemy of our souls endeavored to get people "to do evil that good might abound," but the result has always been the same,—eternal failure. We have yet to see that the theater-going church members,—even the best among them,—are renowned for spiritual force and character. Many of them, alas, like Demas of old, "did run well" in the Christian race, until the fatal love of pleasure sapped the root of their spirituality. The warning of the apostle should prompt us "to take heed to our ways" ere it is too late: "Love not the world; if any man love the world, the love of the Father is not in him."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

A Moment With the Bible.

A moment in the morning ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;

Ah, then, alone with Jesus, in the silence of the morn,
In heavenly, sweet communion let your duty day be born.

In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew receives the rose.

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;

It will linger still before you when you seek the busy mart,
And, like flowers of hope, will blossom into beauty in your heart;

The precious words, like jewels, will glisten all the day
With a rare, effulgent glory that will brighten all the way.
—Selected.

Living Sacrifice.

BY D. E. CRIPLE.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1).

As the mercies of God have never been greater than now, it is just as reasonable now that every Christian should present his body a living sacrifice as it was in the time of Paul.

A sacrifice, in its completest sense, means to take something which is very precious, and to present or give it to God, as an evidence of love, of confidence, or of devotion. Only unblemished animals were to be offered as sacrifices. When they were once offered they evermore belonged to God, and he who offered them did not expect ever to get them back. The same animal could be offered as a sacrifice but once. If we present our bodies to God as a living sacrifice, they ever after belong to God, and are no more our own.

When an animal was offered as a sacrifice, all impurities,—everything about it that was unnecessary,—was removed, and in this way it was made "holy and acceptable." Likewise the body, that is offered to God as a living sacrifice, must have all superfluities removed, and be made clean and holy through obedience to the Word.

The best type of the living sacrifice that can be found is that of Isaac. He is supposed to have been, at the time, a well-developed youth. As his father, who was over a hundred years old, bound him and laid him upon the altar, the boy must have consented to it,—must have been a willing sacrifice,—submitting to it without resistance. He had as fully surrendered to become a burnt offering as if the angel had not stayed the knife of Abraham. Isaac had been presented to the Lord as a burnt offering, and when he accepted a ram in his stead, Isaac was just as much the Lord's as if he had actually been consumed as a sacrifice. He and all his descendants were the Lord's chosen and peculiar people, as no other people had ever been. The difference was that, instead of being a dead sacrifice, Isaac was now a living sacrifice. The Lord had no use for him as a dead sacrifice, but he had a great work and a great future for him and his children as a living sacrifice.

When a man owns a slave, the body belongs to him. He knows that the body of the slave must be fed, must be sheltered and must be clothed. The kind master will do all this, but he will require that body to work, and to do such work as he wishes done. He would not permit that slave to eat and drink something that would weaken him and make him unfit for work; neither would he permit him to go to places of amusement and partake of pleasures that would disqualify him for the work he desires done. The master wants him to be arrayed in the clothes he gives him, and not wear the garb or the colors of his enemy, for then it would not be known where he belonged, and the enemy might claim him as his own.

If the body is a living sacrifice, and belongs to God, he will provide for it, and will also demand of it certain things. He knows that the body must be fed, and has taught us to pray, "Give us this day our daily bread." He also knows that the body must be clothed, but does not demand that it be clothed in costly array; he asks that it be clothed in modest apparel. He does not command us to adorn the body in gold and pearls,—which many could not afford to do,—but says we shall not put upon it these unnecessary things.

It certainly would be unbecoming to lend the body, which belongs to God, to the goddess of fashion as a model on which to display the styles which come from the wicked city. An image, or model, of wire, wood or marble is fitting enough for the display of fashions, but the body that has been presented to God has a better use than to pose as an advertisement of the fashions of the enemy of souls.

Since the body belongs to God, it is our duty faithfully and conscientiously to care for it so that it will be at its best. We have no right to weaken, maim or deform it in any way. Under the old law the priest had to be a man who was physically sound and whole. Then, it is wrong for the Christian, who has once offered his body to God as a living sacrifice, to eat or drink, or in any way to use anything which will at all impair the usefulness of it. The man who unfits himself for any kind of work by using intoxicants, commits a sin; he who uses anything, though he may think it almost harmless, which makes him nervous and his hand unsteady, is doing an injury to the body which belongs to God.

As the body belongs to God he expects it to work for him, for work is the law of the universe. It might almost as well be dead, for all the good it will do God, as not to work. God has ordained that we "should walk in good works." This requires the body to be continually engaged in good works, to live in them. Such a life of usefulness leaves no time for idleness, or for doing anything contrary to the will of God.

God has still another use for the body which has been presented to him as a living sacrifice, holy and acceptable. It now becomes a temple for the indwelling of the Holy Spirit. In olden times he dwelt in the magnificent temple which Solomon had built. He no longer finds lodging in buildings reared by human hands, but he dwells in temples not made by hands, in the body which has been offered as a living sacrifice to God. This, then, makes the body more sacred than the temple at Jerusalem ever was, and we can not be too careful of the use we make of it.

Enid, Okla.

"Higher Powers."

BY NOAH LONGANECKER.

It is requested that we show, (1) Who are the "higher powers" of Rom. 13: 1-7? (2) What is the relation of said powers to the people? (3) What is their duty to the people? (4) What is the duty of the people to said powers? (5) More especially, what is the duty of the church to the state? All these questions have been answered by Christ and Paul,—by Christ, in Matt. 22: 15-22; by Paul, in Rom. 13: 1-7.

1. According to the Bible the "higher powers" are the rulers under the civil government. Under the Mosaic dispensation the civil and ecclesiastical governments were united, and were upheld by the same officers. Under the gospel dispensation such is not the case. But even now both "are ordained of God."

2. Were it not for the "higher powers" there would be no security of property or life. Civil government is ordained of God for the protection of good, and the restriction and destruction of evil. Without this there would be no security. All would be anarchy. Without it, the world would soon be depopulated. "He is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The Jews were a seditious people, and were continually causing disturbances. Hence, Paul wrote as he did.

3. The above makes it plain what the duty of the ruler is toward the people. Cesar has no right to demand that the people disobey God. "We ought to obey God rather than man," is the Bible teaching. But should any one disturb those who would serve the Lord, Paul says, "Wilt thou then not be afraid of the power?" It is the duty of the "higher powers" to protect all such. We should thank God they do protect his people.

4. What is the duty of the people to said powers?

(1) *Honor*. "Honor the king." (2) *Obedience*. "Obey them that have the rule over you." "Let every soul be subject unto the higher powers." Peter speaks of those "who despise government, and are not afraid to speak evil of dignities." Jude writes of those who "despise dominion, and speak evil of dignities." The Jews were warned "not to curse the ruler of thy people." In 1865, Annual Conference was asked, "Is it right for ministering brethren, or for private members, to speak evil of the rulers of our land in public, and pray that God would open their eyes and change their wicked hearts?" When we read Peter and Jude, we wonder why such wicked characters are not afraid thus to speak. Is it not a shame? (3) All people owe *tribute* and *custom* to the "higher powers." So says Christ in Matt. 22: 15-22. Since civil government does so much for all people, all should pay tribute to defray expenses.

5. But while the church, with all people, owes obedience, honor, custom, and tribute, to the "higher powers," she owes far more. Paul, in 1 Tim. 2: 1, 2, writes, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." While "the powers that be are ordained of God"; and while "they are God's ministers, attending continually upon this very thing," God's people certainly owe their "supplications, prayers, intercessions, and giving of thanks," to the Lord for the inestimable boon of civil government. Whenever the civil government falls into the hands of a persecuting power, it means much to the Christian church. History says, "The world never was so nearly depopulated, as under the Diocletian persecution." See also Bible illustrations. Some may think there is no danger to our land and nation. Paul says, "Wherefore let him that thinketh he standeth, take heed lest he fall." This is just as applicable to a nation as an individual person. Our hope is in God; hence the need of making "supplications, prayers, intercessions, and giving of thanks for all men: for kings, and for all that are in authority." Read the book of Esther.

Hartville, Ohio.

Easter Time in the Philippines.

BY W. O. BECKNER.

THE Philippine Islands are a Roman Catholic country. For more than three hundred years the flag of Spain floated over the Philippines. Spain is a Catholic country, and was all through those years. In the Philippines the church authorities were oftentimes more powerful than the constituted governmental authorities.

Since the date of American occupation, in 1898, there has been considerable done by Protestant denominations, but there are still many, many sections where Protestantism is unknown to the rank and file of the people. Nowhere has Romanism been displaced. In every town and barrio there is a Roman church, and the people attend mass regularly.

The Roman Church makes the most of saints' days,—Easter, Christmas and such. In the Philippines, where the Roman Church has held undisputed sway, where her work has been entirely unmodified by the influence of competing creeds, the number of these special days, and the vigor with which they are celebrated, is considerable.

The week immediately preceding Easter Sunday is known as Holy Week. Thursday of that week is Holy Thursday. Good Friday we all know already; also Easter Sunday. It was my good fortune, this year, to see more of the celebrations connected with

Easter than in previous years that I have spent in the islands.

The priest in the town where we now live is a Spaniard, and is quite an intelligent man. He saw me the other day and very cordially asked me to be present in the church on Thursday morning for the special mass. He assured me that seats would be provided for both my wife and myself and that he would expect us to attend. We went. We were given seats up in the balcony with the singers. There are four priests in the town now. One of them played the small organ while the other three officiated at the altar. The music is all chanting. I have not yet learned enough about the Roman service to understand it all, but to an outsider, who does not understand, it looks mostly like chanting, bowing, kneeling and crossing the body. At certain places in the service the people make their fingers fairly fly in executing the sign of the cross. The thumb of the right hand is used. The mass on that particular morning lasted fifty minutes.

A very noticeable thing at such services is that the church is filled with women. A small part of the church floor, near the altar, is provided with seats. The main section of the room has none. Women enter the building and immediately kneel. I have known them to remain in that position for more than an hour. Each woman must be veiled. A black veil, about two and a half by three feet, is used. It is thrown over the head, pinned to the hair and let hang down the back. A pious woman would no more enter the church without her head veil than she would go on the street without her dress. The one would be about as improper as the other. If, for any reason, a woman has to enter the church when she does not have her regular veil, she puts her handkerchief over her head. Even the small children wear head veils, though many of them use only a common handkerchief.

The men who attend church usually crowd into the rear or up into the balcony. They generally stand, except at the times when all kneel for the particular part of the mass requiring it. Not nearly so many men as women go to church. On special occasions, such as Easter or Christmas, they attend, but on the ordinary Sundays they are not so numerous. When they kneel they carefully spread a handkerchief on the floor to protect their trousers. In the finer churches, such as in Manila, cushions for the knees are used.

At about three o'clock in the afternoon of Holy Thursday, the priest washed the feet of twelve men, representing the Twelve Apostles. That was a service which I wished very much to witness. I have been in the islands five years, yet some way it has always happened that that service passed without my seeing it. This time I had spoken to the priest about it and was sure of the time.

The twelve men had been selected some days before and had gone through the confessions and such other rites as are required of them. On the afternoon mentioned they were seated near the altar. The priest entered the church, in his robes, and began by chanting a service in Latin. At the proper place he took a long towel and tied it around his waist. Servants brought water in pitchers and basins. The priest knelt on both knees in front of the first man; a servant poured some water on the instep of the foot; another servant held a basin under the foot to catch the water; the priest rubbed the foot slightly with his fingers, wiped it with one end of the towel, stooped over and kissed the foot on the place where he had wiped it, and went on to the next man. Only one foot was washed. The same operation was repeated for each man of the twelve. When all had been washed, the priest again turned to the altar and finished with some more chanting. The whole service did not require more than twenty minutes.

The twelve men arose and filed out of the church. There were numerous people in the church, kneeling and repeating prayers all the time, but they continued their service and had nothing to do with that performance by the priest.

Late in the evening of Holy Thursday there was a

long procession around the town with images. One was of Jesus carrying the heavy cross. The figure of a man with a heavy cross on his shoulders is mounted on a small platform. This is then carried on poles by four or more men, and people follow it through the streets, practically everyone having a lighted candle. The image of the mother and Mary, and another that I do not know now, also had places in the line. The entire procession started out from the church after a part of the mass had been said there, and ended up at the church again. The entire length of the procession was about one mile.

The mass on the morning of Good Friday was something of a dirge. No instruments of music were used. The bells on the church tower are quiet from Thursday afternoon until Sunday morning. Another procession in the evening of Good Friday is to represent the burial march. In some places a casket, with an image of Jesus, almost life-size, is carried.

Saturday is a day of mourning. There is mass, but no procession. Indeed, many houses in the town were in crape all day Good Friday. I was once told by a Filipino teacher on that Saturday that he was very sorry, because God was dead. Further questioning elicited the belief that God would be alive again on Easter Sunday.

Easter is another important day, the great one of the whole year. It may be said also that this Sunday is the occasion for coming out in new frocks and gowns, exactly as in some parts of the States. Early on the morning of Easter Sunday there is a big mass. Practically the whole membership of the church attends. A great triumphal procession marches through the streets of the town, the people singing and chanting as they go. The bells of the church tower are rung vigorously, seemingly to make up for all they lost in their silence of Friday and Saturday.

Cuyo, Palawan, P. I.

The Awful Cost and Destruction.

BY M. M. ESHELMAN.

RECENT reports, as to amount of intoxicants used in Los Angeles, Cal., show that over seven millions of dollars are spent annually by drinkers and taken in by saloons and wholesale houses. On this sum, the city gets about ten per cent, or seven hundred thousand dollars. What a loss and waste of money!

Then come the most fearful results. Poverty stalks after this drink multitude, and the Associated Charities must come in the wake, to feed and clothe the mothers and children.

More, the courts require large amounts of money in the prosecution of cases that grow out of drunkenness. Multitudes of non-drinking people refuse to take their eyes off that part of the revenue from the liquor business which goes to the city, so they either directly or indirectly aid the saloon people, and thus give support to the nefarious and destructive traffic.

More yet, the debaucher and white slaver leans largely upon this vile drink business, so, if one attempts to estimate the ugliness of the strong drink power and influence, he fails; for what can men and women give in exchange for their souls? A people who claim civilization must produce better business instincts than are evidenced by all this debauchery, decay, disease, debasement, desolation, disorder, disgrace, defilement, destitution, devastation. Surely, this "damnation slumbereth not" (2 Peter 2: 3).

Surely, Cain came to town, and came to stay and get busy. And Cain came by invitation of Satan,—that fine, intelligent, smooth Lucifer, who has the ability to organize any kind of world-force or power; that Lucifer of whom Isaiah said, by the Holy Spirit, "How art thou fallen, O Lucifer!" And Lucifer answered in his heart, "I will ascend into heaven,"—and he did. "I will exalt my throne above the stars of God,"—and he did exalt his throne, or authority. "I will sit also upon the mount of the congregation, in the sides of the north,"—and he did sit upon this mount. "I will ascend above the heights of the clouds,"—and he did ascend. "I will be like the Most High," and, like the Most High, he does know good and evil, and he got his kind of civilization into the

human family, through Cain. The tribe of Cain has become a multitude, and the multitude has tried and is trying every device of Satan to get man to go that way. And on this way is strong drink and all kindred evils. Waste, waste on all sides!

With all human efforts, nothing succeeds, unless God has full control. What is better than a life of prohibition? For this the Church of the Brethren has ever stood in her voice at Conference. Shall she ever require this in the lives of all her members? The world hated and still hates Jesus because he ever testified and constantly affirms that "its works are evil," and to this day "the whole world lieth in the evil one" (1 John 5: 19). He did not bestow praise upon any of the works of this evil world-system,—he did not even do it because there is "some good in it."

When has Satan not been willing to have "some good" in anything he ever suggested to man? How could he avoid chaos without accepting "some good"? Satan is even willing to let some "good" get in temperance work by man, and is quite satisfied if he can get man to accept some evil, though it be deeply hidden,—often so that only the spiritual ones can discern that evil.

Many men admire the "world" system of operating temperance and other forms of good, but attribute it to the smartness of man. Brag gets into full operation, so spoiling God's honor and God's originality in all good. Why not insist upon all good and not rest content with "some good"? This providing for world emergencies, and the next world "new alignment,"—man's way,—is sure to bring upon the Church of the Brethren, and any other nonresistant body holding to that principle, just "some good,"—the balance "evil."

Can ye not discern the "signs of the times"? God will take the world eventually, for Christ, his way, not man's way. Be not deceived! The types show that in spite of a false and worldly "optimism," there is yet, between the present days and Jesus' personal coming, a fearful day (time), to equal the days of Noah. The "great tribulation," such "as was not since the beginning of the world to this time," said Jesus, "nor ever shall be" (Matt. 24: 21), whose type was operated by Titus, A. D. 70, is yet to come,—not locally, not simply in Jerusalem, but all around the globe. It is still permissible to practice hourly Matt. 24: 42.

Tropico, Cal.

Letters to Young Christians

By Galen B. Royer

Loneliness.

Who has not experienced it? I do not refer so much to the loneliness that comes to one when there is no one around, but to the feeling experienced when, with human association all about him, he is still lonely and alone.

Loneliness is the strangest of human experiences. Great hearts feel it in this world of little hearts. Leaders feel it amidst their followers. Jesus felt it as no human heart ever felt it. When the inner self, battling in the conflict waged in the hidden chambers, is almost out of breath, then the lonely feeling comes. There is no one to help, we often feel.

Two travel together. They have much in common, yet each one bears a loneliness the other can not understand, because each has his own peculiar notions and ideals, which the other does not appreciate.

Two unite in marriage. They pass down the journey of life in a sense together; in another sense each one is alone. In spite of the close tie that binds them, there is still an inner self, not known or understood by the other to its fullest. True, they know each other better than any one else understands them, yet neither can go into the depths of life, and understand the "all" of the other. After all, each one must battle with his own nature, struggle in his own conflicts, while the other must stand off, utterly helpless.

In this contemplation I am glad to be reminded that it is not necessary that any one should feel wholly

alone. He may be alone, so far as human association is concerned, but where man stops helping, Jesus begins with his best help. He meets all our needs. He is not short in one of them. He experienced loneliness as no one else ever did. Think of him! The Son of God, with perfect ideals, sinless life, pure thoughts and purposes, down here in this world of selfishness and sin! His loneliness was infinitely greater than it would be for a pure, guileless maiden of sixteen, trying to live a pure life all alone in the slums of some great city. Think of the disappointment and what it meant to him as he says, "I came to my own and they received me not." His own turned him away; where else should he go? Foxes and birds had homes, he had none. He was homeless and alone, yet he was victor of all this when he declares, "Yet I am not alone, because the Father is with me." Alone, yet not alone! Alone, and yet he had blessed fellowship with One ever present.

Life has much of loneliness in it. There is the loneliness of being away from home. What is so precious as the shelter of home, with the unselfish and untiring love of a mother, and the affection of brothers and sisters to any member of the family, thus favored with such a blessed place! But a son or a daughter may not think of these blessings, and go out into the world, only to find the bitter pangs of a loneliness never known in the home. It may be that the time has come to go off to school. But even there, amidst young and buoyant life, and plenty of it, there is loneliness! A brother may have gone to a distant land, in the joy of service for the King of kings, only to find that there come the periods of loneliness that almost overwhelm the soul.

Even in the home itself a sense of loneliness can come. The companion has gone and one is left behind lonely. Friends come in for a while; the sparkle and life of the evening is enjoyed by all save the one who is missing the absent loved one. The absent look tells that the mind is far away, and waiting for the return of the one in whose absence life is empty, and in whose presence it was full.

But this loneliness is not to be compared to that which comes over the child who has lost home and parents through death. The home is broken up; the place is sold; the things are disposed of, and the dearest spot on earth is no more. We, who have had our old homes spared to us, and who know the joys of parental love, even down to our grey hairs, dream not of the heartache that comes to orphans and sometimes to widows who are thus left alone.

Some missionaries in India recently went bathing in the beach near Bulsar. Two ladies were beyond their depth. The cry for help brought to their rescue a man,—husband and father,—a missionary too. He rescued one lady. He returned for the other but both perished. The day after the funeral the little girl of the home, as she and her widowed mother sat down to eat, said, "Mama, why don't papa come? let's not eat till he does." Few can realize what heartache and loneliness was in that courageous bosom as the mother tried to comfort the lonely child.

Then there is the loneliness that comes to old age through a long series of bereavements. Youth, in a sense, can forget the loss of loved ones by finding others. Middle age can, in a measure, overcome the loss through activities of life, for even to such the sharp edge is worn dull by time. But the loneliness of old age,—how it comes home to the heart! Another generation gathers about, but the associates of childhood are gone and the father or mother sits alone. The mind goes back to other days when the same vacancy and joy was a part of his life. But they are all gone. The home does not seem homelike. The kindness is appreciated, but it is borrowed from another generation. It is not the kind the heart once knew.

Then there is the loneliness that comes through death. Friends stand by us in life. Our associates may be lifelong and true, and fail us not even at the close, yet they fail us, after all, for there comes a time when we must go alone. We walk into the shadow of death with no human companionship.

I stood by the bedside of Bishop R. H. Miller, as he was passing over. Sight had failed him; he was

so near the other side. Those he loved were no longer seen, but he still understood the voices of those who spoke to him. How strange is death! How lonely it is from a human standpoint! Yet that veteran of the Cross was not alone; for that very morning of his death he asked my father to read the chapter beginning, "For we know if the earthly house of our tabernacle be dissolved we have a building from God, . . . eternal."

Here, then, is the lesson and the blessed truth of this meditation: *We need not be alone.* A brother once said to another, who was about to start on a long journey, "You will not be alone, because Jesus will be with you." Happy is he who has Jesus with him, for he is not alone, any more than was the Master who said, "Yet I am not alone, because the Father is with me."

The human heart a mystery holds;
None more complex is found.
It is a sense of loneliness
With hosts of friends around.

Our greatest joys they fathom not,
Our woes are stranger still;
"Not understood" our hearts must cry,
Through all our good or ill.

We tread this solitary way
In downcast, hopeless mood;
"The heart must live its inner life,"
We think, "in solitude."

But Jesus holds the secret key
To open and to bless
Each lonely chamber of the soul
With peace and happiness.

So when we feel this loneliness,
And cry, "The load's too great,"
It is his call, "Come unto me:
I'll bear your crushing weight."

But why must we be made to feel
Repeatedly alone?
Thus Christ oft felt,—'tis his own way
To draw us to his throne.

Then, lonely one, lift up your head,
Behold your Lord today:
For those who walk with him shall find
No solitary way.

No greater blessing can come to the young Christian than to learn the secret of the lonely hour; and finding its sweetness will be to welcome the hour when alone, and not lonely, one communes with God as friend does with friend. The afterglow of such moments will be like the halo of Moses was to the children of Israel; or even better,—a joy to those whom you meet after the lonely hour.

Elgin, Ill.

Encouragement.

BY J. F. GRAYBILL.

ENCOURAGEMENT is something we all need more or less. The complexities of life, made up of appointments and disappointments, demand, now and then, a little encouragement to break the monotony and grease the hard worm wheels of prosperity. Could we realize, more fully, the result of a series of disappointments, we might be more ready to give a little encouragement, and thereby, lift the burden. How many have gone to an untimely grave, because discouragements formed a mountain around them! Not having sufficient grace to try again, they became despondent and chose rather to die than to continue the struggle. Their life, and even their soul, might possibly have been saved by the proper encouragement at the right time. How many have made shipwreck of their spiritual life because one temptation after the other hindered their growth in the Divine life and caused them to fall by the way, because the stronger in faith did not extend the proper encouragement!

Why are we so indifferent in lending a helping hand to our brother and fellow-man? Is it because we are ignorant of his condition, or do we not consider ourselves responsible for our brother? Possibly we ask the question as did Cain, "Am I my brother's keeper?" Occasionally one sees an individual, or reads of some one, who has been considerate of others' welfare to the extent of neglecting his own, but of these there are only too few. There is not so much danger

of neglecting self, neither do I say we should, but I do believe that we might profit by forgetting self more, in order that we might look about us to see the one struggling under a heavy load of discouragements, and lend him a helping hand.

The value of encouragement can not be estimated by its inexpensiveness. The encouragement that costs but a trifle may be most highly prized. How often is "a word fitly spoken like apples of gold in network of silver"! It simply requires a little time and wisdom, and does a vast amount of good.

Some good people will not compliment the Sunday-school teacher for her faithful service, or the preacher for his good sermon, which has been as food to the hungry soul, for fear of making him proud. Such simply reveal what is in their own heart. It is not so dangerous to elate the right kind of teacher or preacher by a few words of praise, but there are many opportunities for inspiring them to even greater service. Only the preacher knows how inspiring it is to hear an occasional "Amen," or to see a number of assents by the nod of the head of such as are wide-awake and drinking in the sermon.

If there is one who is specially in need of encouragement it is the missionary, who is far away from those who, by nature's tie, are near his heart. His environment is not inspiring, and difficulties and discouragements are many. We rejoice to know that there are those of like precious faith who constantly bear us to a Throne of Grace, and the Lord hears and answers their petitions. We are also glad for the communications from individuals, Mission Study Classes, Volunteer Bands and State Districts. The latter has suggested this article. Several State Districts make it a rule to appoint a committee to formulate and mail a letter to the foreign missionaries. These letters, with an investment of a five-cent stamp for each, bring an untold amount of encouragement to the workers on the field at very little expense. Such a letter proves that the District is interested in foreign mission work and that their sympathies and prayers are with them,—and that means much to us.

We are, indeed, very thankful for the encouragement we have received in this way, and should we fail to thank the Districts in a personal letter, for their kind remembrance of us, and their interest in us, may they accept this as an expression of our appreciation. May the Lord reward them for their consideration and move us all to speak a word of encouragement when opportunity affords.

Malmö, Sweden, May 23.

Loving the Church.

BY WEALTHY A. BURKHOLDER.

TRULY, it has been a great pleasure to read in the MESSENGER of the many who have been gathered into the church during the past year, who have said by their actions that they will stand for the church and render all the strength possible. These reports have come from all parts of the Brotherhood, and if all have resolved to live up to their profession, what a great work can be accomplished! All of us have promised to hear the church, to respect the church, and always to do, cheerfully and willingly what, in her wisdom, she asks us to do. What a vow we made before God and witnesses! Does a promise mean anything? How little respect we have, sometimes, for those who fail to keep their promises in pecuniary matters! Their careless habits not only greatly weaken their influence, in our estimation, but retard their progress as useful citizens in the community. They lose their influence forever,—and what is left when influence is gone?

Evidently the Scriptures teach that the church and the world are separate. "Come out from among them," is the cry to those who would lead the Christian life. The foolish, hurtful things of the world that once were a pleasure should be abandoned by those who want to live in the church. The Church of the Brethren,—the best church in the world,—I ever have found her best, in my estimation, because she tries to obey all the commandments of the Master, and does not require anything unreasonable of any one. I have ever found it so, and I was not raised

in the faith, either, but had to endure what some might term persecution, in order to become a member. All the good things in the world are ours to enjoy. Our church people are blessed abundantly in many ways. Who has happier or more restful homes than are found among the members? But Paul tells us to "hear the church," and not to be conformed to the world in its sinful ways. We are in the world and must have many things in common,—have all that we need,—but, unfortunately, we want so many things which we are commanded not to desire, and which do not belong to those who have promised to give all their time and mind to building up the cause we profess to love.

Almost all of our married life has been spent in communities somewhat isolated from the main body of the church, or congregation, and we have had, as our neighbors and associates, those of other denominations. In this way we have had ample opportunity to know the sentiment of the people. We have found that all good-thinking, intelligent people give due credit to those who live up to their convictions and honor their profession. They expect people so to live, not only in avoiding worldly fashions, but in many other lines of nonconformity. They do not expect members of the Brethren church to enter a saloon to drink, to attend the lodge, the popular picture show, the dance-room, or any of those places where the tendency is worldward.

There are young people who may feel they are restricted too much, but this, really, is for their own good. Plainness and modesty in dress is a protection against places where one should not go. The young should feel glad that there are those who are interested in their welfare, who watch over them and assist them over the hard places, who love them and desire that they may become strong and valiant workers for the great cause. I am glad that the church helps to care for us, and tries to direct us in safe paths. There are many other churches that wish their young people would make the sacrifices ours do. With them it has gone too far,—it is a dead letter. We are glad that we have so many faithful, consecrated young men and women who are preparing for church work, but we want to save all. More are needed, for there is so much to do, and the foolish and vain styles of the world only cause leanness of soul.

Railroads, everywhere, have rules and regulations concerning dress, which their employes dare not ignore. They are not ashamed to let people know for whom they are working, and where they belong, and they are doing this only for money. If earthly corporations, in matters pertaining only to this life, are so strict, why should not we obey the instructions of the Bible and the church cheerfully and willingly? If we deviate from the established order of the church (and who can find anything better and more adapted to the simple life?), we defeat the very purpose of our own work, by not laboring together, as too much time must be used to bring about different results.

There is much said in the Bible about keeping the commandments and loving one another. One of the commandments is to "hear the church," and if we love the church, I feel we will do so. Actions speak louder than words. After living in the Brethren church since fourteen years of age (over fifty years), I believe there is more love there than in any other body, but we want it to increase, that all shall be workers together.

The world, offers many enjoyments and pleasures, especially to the young; but they are not to be compared to what is enjoyed in the church. The associations of the world often are warm and tender, but far inferior to the hallowed associations in the church among those of like precious faith. God's Word unites his people. "Togetherness" should be our aim and object. A great work is before the Church of the Brethren. What is needed, is faithfully to preach and live a consistent life, thus impressing the truth upon the hearts of the people. We can be a much greater power in the world by standing together as one on every subject and practice, without deviation. We must practice what we preach, for the world is a keen judge and closely watches our actions. We

need power, but we can not get it by ignoring the instructions of the church. Let us all strive to live better Christian lives, that we, as a church, may be a greater power and a brighter light to a sinful world. Then we can truly say:

"I love thy church, O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand."

Newburg, Pa.

TWO OLD ORDER CONFERENCES.

[Last year there was a division in the Old Order church, and this year there were two Conferences instead of one. Below will be found a report from each meeting.—Ed.]

The Old Order Brethren (Original Body).

The location for the Annual Conference of the Old Order Brethren church for 1914 was one mile south and three-fourths of a mile west of Rossville, Clinton Co., Ind. Services were opened on Saturday, May 30, and continued four days. On Saturday a special train of seven coaches from Cincinnati brought a party of five hundred, as officially reported from eastern points. On Sunday, May 31, the crowd on the meeting grounds was variously estimated from 4,000 to 6,000.

On Tuesday, June 2, at 8:30 A. M., the business session opened. Eld. Henry Garber, of Ohio, officiated. After reading Acts 15, the organization of the meeting was declared to be as follows: Foreman, Eld. Michael Montgomery, of Missouri; Reading Clerk, Eld. Henry Garber, of Ohio; Writing Clerk, Eld. E. M. Sensenny, of Maryland. Fourteen letters of greeting and representation from as many churches were read. Six queries were presented for consideration. Queries No. 1 and No. 2 related to the automobile, auto-buggy, auto-truck and motor-cycle, and asked that former decisions of 1905 and 1912 be reconsidered, and that no member be allowed to purchase one, or run one owned by some one else. It was decided not to repeal any former Minutes, but reaffirm Minutes of 1905, Art. 5, and advise all members not to purchase or use such conveyances at all, under present conditions. No change was made in the Minutes of 1912, regarding auto-trucks, the sense of that decision being that they were not to be used for pleasure or the hauling of passengers. A number of spirited discussions took place, of which twelve were favorable to autos, while fifteen were unfavorable. At 12:00 M. the paper was passed, denying the use of all automobiles.

Query No. 3 related to a plan whereby the expense of holding the Yearly Meeting be borne by the whole Brotherhood, instead of the State District where it is held. Ans.—A committee decides to defer this matter for one year, for further consideration. Passed.

Query No. 4.—What should be done with elders and members who do not respect the decisions of the Yearly Meeting, nor the Resolutions of 1881, thereby causing confusion among us? Ans.—Referred back to the church from where it came. (After reading Art. 17, 1865, of Minutes, the paper was passed with its answer.)

Query No. 5.—Is it according to the Gospel to lock our meetinghouses against J. D. Musselman and other members who helped to build them and keep them in repair? Ans.—Readopt answer to Art. 16, 1868. Paper "laid down." (This was relative to the recent division among them, which involved the occupation and future ownership of church property. It was fully discussed and so disposed of as not to be agitated in the future.)

Query No. 6 was relative to a difference in practice. Some of the churches, at their councils, gave liberty to members to state whether they have had occasion to use Matt. 18: 15-17, and have taken the proper steps while other churches have not practiced the giving of such liberty. Ans.—It has not been the order of the church to make such statements to the church, after the first two steps have been complied with.

The business closed at 2:45 P. M. There was no call for the meeting next year. John W. Vetter.

Rossville, Ind., June 3.

The New Branch.

The first Annual Conference, or Yearly Meeting, of the Old Brethren Church was held in Joseph K. Metzger's barn, two miles southeast of Camden, Ind., on Friday, May 29, 1914. Three elders were present, five ministers in the second degree, three deacons, and about sixty-five lay-members. Eld. John D. Musselman was Moderator, and Eld. Samuel Yost was Writing Clerk. Four questions were considered and disposed of in twenty-eight minutes.

1. Are all united in accepting the name, "The Old Brethren Church?" Answer.—Yes.
2. Shall we hold our councils quarterly, or when necessary? Answer.—When necessary.
3. Shall we accept the Minutes of Annual Conference which conflict with the resolutions, when such resolutions can not be proved contrary to the Scriptures? Answer.—Deferred.
4. Voted to print the Minutes.

They referred freely to Annual Meeting Minutes of 1837. They held their love feast on Saturday night, and preached on Sunday forenoon, after which they adjourned. Camden, Ind., June 7.

WAYSIDE NOTES.

It's a pleasure to be with members of the South Waterloo church, Iowa, preaching to them, as I have been, for three weeks. Heavy rains, however, somewhat interfered.

This church was organized in 1856 with fourteen members. Only one of the charter members is still living,—Sister Mary Miller, wife of Matthias Miller, deacon. The older people never tire of relating pioneer experiences. This will cease in a very few years. The Millers, Fikes, Bloughs, Lichtys, Gnagys, Sweitzers, Beechleys, Mausts, a certain family of the Smiths, the Berkleys, and others, settled here in an early day,—some of the best Pennsylvania blood.

The feast, on the evening of June 8, was well attended. Many young people were at the tables. It's a beautiful sight to see all the young people of the community at the communion table. "The most important thing in the home is the spread table with a meal on it. Look at the church. It is by no accident nor mere coincidence that the central sacrament of the Christian religion takes the form of a common meal. It represents a universal fact of human life."—"Ladies' Home Journal," November, 1911.

The new church, built for present and future needs, is a model of convenience and utility: The members were not afraid to spend money to make the house of God neat, permanent and homelike. The Sunday-school is well organized. Bro. Isaac Forney is their efficient superintendent.

Everybody sings, and there are many splendid singers, many trained leaders. No church in Iowa has sent more students to Mount Morris College than this. No church in Iowa has received greater benefit from Mount Morris College than this. The general uplift of music and education shows itself in the entire community.

These people take pleasure in giving. At a Sunday morning service the offering for World-Wide Missions was about \$150. They support a missionary on the foreign field, one in Waterloo, and one among the Chinese in California. A scholarship in Bethany Bible School and one at Mount Morris College have been provided for. A pastor is being supported, besides many other special charities. Four of their members are missionaries on the foreign field. They love to do things, and they really do things. As a consequence there are results.

There is one churchhouse in the country, and one in town. They have two Sunday-schools. Four services are held each Sunday. They have four active ministers. All are working together to the same purpose. There is a combination of the old method with a supported pastor, who gives all his time to the work. One young man, recently elected to the ministry, indicates preparation for the future. A sister is in training for future home mission work.

They are maintaining the country work partially by keeping the laity in the hands of members. The problem is becoming more and more difficult, because of the higher land values. It is not easy for a young man, just beginning to own land, to get a start unless he has some inheritance. Some farms are for sale now to members. It is to be hoped that they will be able to continue to master this in the future.

I was permitted to attend their very refreshing council meeting. Their large churchhouse in town was nearly filled with members. Reports of committees, reports of mission work in town, discipline, finances, plans for future work and the varied problems incident to a large working membership, were discussed and disposed of. Bro. A. P. Blough presided.

On the whole the plan followed in the Waterloo church is probably the best solution of the country church problem in the West. The influence of the South Waterloo church is felt far and wide. John Heckman.

Polio, Ill., June 13.

REPORT FROM MISSION BOARD OF MICHIGAN.

A meeting of the Mission Board of Michigan was held June 5, near Middleton, Mich.

It was arranged to have Bro. D. F. Warner, formerly of Scottville, Mich., but lately of Bethany Bible School, take the pastorate at Grand Rapids some time this coming fall.

Meetings will also be held at Shepherd, a mission point near Mt. Pleasant.

As the fiscal year of our District has been changed, we take this method of notifying the churches of our District that the funds for the missionary apportionment should be in the hands of the Board by July 1, at which time the accounts for the year will be closed.

The Board feels grateful for the interest manifested by the churches in the work of the District, and hopes for a continued growth of the same, as there is much to be done for the Lord at various places in the District.

Peter B. Messner, Sec.

R. D. 36, Lake Odessa, Mich., June 8.

Notice to the Churches of Northeastern Ohio.—As yet there have been no calls for the District Sunday-school and Ministerial Meetings. These meetings are usually held in August. It is time that arrangements were made. Churches wanting these meetings should send in their calls at once.—G. A. Snider, Member of Program Committee, R. D. 8, Lima, Ohio, June 18.

THE ROUND TABLE

The Coal Strike in Colorado.

BY S. Z. SHARP.

SINCE the coal strike in Colorado has been mentioned in the MESSENGER, and such contradictory descriptions of it have been published in the press throughout the whole nation, sometimes reflecting on the people of our State as a whole, we ask for the privilege of saying a word in defense of the people of our State, to state the facts as they are.

The strike zone is confined mainly to a part of only two counties,—Huerforno and Las Animas. The trouble is not among citizens of our State, but between the wealthy coal mine operators, who control hundreds of millions of capital invested, on the one hand, and live mainly outside of Colorado. On the opposite side are the Federation of Miners, who are principally foreigners, controlled by American leaders and organizers. In this case ninety-five per cent of the strikers were found to be foreigners, speaking twenty-six different languages. Hence the trouble is no more the fault of the citizens of Colorado than a railroad accident, destroying lives in Illinois, would be chargeable to the citizens of that State.

Now what is the cause of the trouble? It is not a matter of wages, since in no State in the Union are higher wages paid than in Colorado except in Wyoming. It is not a matter of conditions in the mines, for the laws of the State are stringent for the protection of the miners. The Committee from Congress found very little to criticize in this respect.

The trouble is simply this: The strikers demand that the mine owners shall employ no miners except those who belong to the unions, and the mine owners assert that they have the right to hire both union and non-union men, or whoever wants to work.

The strikers tried to compel the operators to come to their terms by going out on a strike. Miners from other States were shipped in to take their place. These were abused by the strikers. The operators hired armed guards to protect their men. Fights followed, and men were killed. The sheriffs and local officers not being able to control the situation, the militia was called out. Strikers fired on the militia from behind rocks and trees, and the militia returned the fire, and the war was on. Armed strikers from other States came, until they had an army of several thousand. In the battle at Ludlow more men, women and children were killed than were American marines in all the naval battles of the Spanish-American war. The militia was not able to cope with the situation and President Wilson sent in United States soldiers who have also been fired upon by the strikers. The Secretary of Labor, Mr. Wilson, and Governor Ammons, wrote out terms of peace, leaving out the question of unionizing the mines, which the mine-owners agreed to sign but the strikers refused. The trouble has assumed a national character and is no longer a State affair.

Fruita, Colo.

He Came to Himself.

BY MARY BEAHM.

THE fifteenth chapter of Luke is often referred to as "The Prodigal Son" chapter. It is in reality "The Father's Love" chapter.

This particular prodigal son really came to himself. There was no sham or pretense about it. He saw himself as he was (and he might have been worse; he might have been a hypocrite), and he was thoroughly shamed and humiliated.

It took much suffering to bring him to this point, but the result was perfect.

He did not even try to excuse himself by putting the blame on some one else. He might have said, "My father, a man of years of discretion and experience, ought to have known better than to let me have all that money; he knew what a temptation it would prove to an inexperienced boy"; but he didn't.

He didn't ask or expect to be reinstated in the family as a son. "He came to himself" and realized

how rotten, how utterly unworthy he was. If only his father would receive him as a hired servant, how thankful he would be.

But the father received him, with open arms and much rejoicing, as a son,—a favored and favorite son. "He came to himself" so thoroughly he didn't even have his feelings hurt by his brother's treatment of him. Of course, the elder brother's actions were likewise without excuse; sin is always without excuse.

It is said thin-skinned people are selfish and proud. This boy was so humble and so sincere, he was not proud nor selfish nor thin-skinned.

So humble and so sincere must all penitents be, else how can we "bring forth fruits meet for repentance"?

Nokesville, Va.

Some Questions.

BY A. HUTCHISON.

THE following questions were handed in at our meetings in El Centro, Cal., and I will pass them on:

1. What good does it do for sisters to wear a prayer veil, when the hair is crimped and puffed in the latest fashion? See Rom. 8: 9; 12: 2; Jas. 4: 4.

2. Did the Children of Israel break the Sabbath when they marched around Jericho seven days? See Mark 2: 27, 28; also Luke 6: 5. They obeyed the Lord's orders. And that is always safe. See Abraham (Gen. 22; James 2: 21-25).

3. If the Scriptures forbid the wearing of gold, is it wrong to wear gold teeth? See 1 Cor. 10: 31.

4. Joshua commanded the sun to stand still, and scientists tell us that it always has stood still. How is this? See Joshua 10: 12-14; Eccles. 1: 5.

Here you can see what a man has to contend with, if he tries to teach that the Bible means what it says.

Some wish to know, since the Scriptures teach plainness of apparel, why a plain hat will not answer, as well as a plain bonnet? The hat may be as plain as a plain bonnet,—but it does not distinguish the wearer from the world as the plain bonnet does. It is a matter worthy of notice, that if members attire their bodies strictly after the style of the church, and live as the Bible teaches, they put to silence the critic's tongue, and since we can gain nothing by compromising our Bible principles, why not be strictly true to what we profess? We will lose nothing before the world, but may lose before God.

Opportunities.

BY SARAH FLORA ELLER.

THE rising generations have many more opportunities to develop in spirituality than were afforded in my young days. Now we have prayer meetings, Christian Workers' Meetings, teacher-training classes and series of meetings, which we did not have when I was young. Do our young people appreciate these advantages as they should? Why not, dear young brother, sister, grasp this grand opportunity? I never had that privilege.

I never heard a sister pray till I was forty years old, and how it touched my heart! To this day there is something about a sister's prayer that makes my tears flow. In my young days I never heard anyone pray except the ministers and deacons, though at love feasts they extended the liberty to the sisters. But I never heard a response till I was fifty years old.

My father died when I was about five years old. He was a minister of the Church of the Brethren. I had a good Christian mother, who is still living, and past fourscore years of age. I am far from all my relatives, a lonely widow, my husband having died thirty-two years ago.

Quinter, Kans.

A Double Use of the Messenger.

BY ANNA M. EBY.

WHEN I have finished reading my MESSENGERS I send them to one of our village schoolmasters at Vada. He is an earnest and faithful Christian. He knows English well, and he enjoys our papers very much. Sister B. Mary Royer and I have been attending the

Marathi language school for missionaries during the past five months. The school affords the best advantages for language study, and we are thankful for our opportunity. In a few weeks we leave this place and go to Ahwa, where we join Brother and Sister Kaylor. Our location there is only temporary, however. We earnestly hope and pray that workers may come to us this autumn, and that the Vada Station may again be supplied. Many blessings are ours and we are happy.

Mahabeshwar, India.

Sunday-School Lesson for June 28.

Subject.—Review: The Seeking Savior.—Heb. 4: 14 to 5: 10.

Golden Text.—The Son of man came to seek and to save that which was lost.—Luke 19: 10.

Time.—The lessons of the past quarter all fall within the first three months of A. D. 30, excepting lesson two, which falls upon April 9, A. D. 30.

Place.—The scene of most of the lessons was Perea. For full review see place of each lesson.

Central Thoughts.—The commandments of God in the New Testament are the conditions upon which he fits men for, and saves them in, heaven. If the commandments of God did not make a sinner "sorrowful," they could not make any change in him even if he obeyed them.

CHRISTIAN WORKERS' TOPIC

The Church.

Memory Verses for Scripture Lesson.

For Sunday Evening, June 28, 1914.

1. Belongs to God (1 Tim. 3: 15).
2. The body of Christ (Eph. 1: 23; Col. 1: 24).
3. Christ is the Foundation Stone of the church (1 Cor. 3: 11; Eph. 2: 20; 1 Peter 2: 4-6).
4. Christ is the Head of the church (Eph. 1: 22; Eph. 5: 23).
5. Loved by Christ (Eph. 5: 25).
6. Purchased by the blood of Christ (Acts 20: 28; Heb. 9: 12).
7. Sanctified and cleansed by Christ (1 Cor. 6: 11; Eph. 5: 26-27).
8. Subject to Christ (Rom. 7: 4; Eph. 5: 24).
9. God defends the church (Matt. 16: 18).
10. Saints are baptized into the church by the Spirit (1 Cor. 12: 13).
11. It is edified by the Word (1 Cor. 14: 4, 13; Eph. 4: 15, 16).
12. A glorious church (Eph. 5: 27).

PRAYER MEETING

Testimony That Counts.

John 1: 29-42.

For Week Beginning June 28, 1914.

1. **The Testimony That Counts Has a Life Back of It.**—Such a testimony sees, feels and trusts, and is itself building on "the foundation of the apostles and prophets, Christ Jesus himself being the Chief Corner Stone." He who has lived nearest to Christ can bear the most convincing testimony concerning his blessed truths. The highest mountain peak is first gilded by the morning sun. Living nearest to Christ, on the higher altitudes of faith, will reveal to us most of the infinite beauty inherent in him. Such a life is in the light, and its testimony is a reflection of the light. John gave an emphatic testimony to the new Prophet from Galilee. Nothing evasive or equivocal about it. Because John had seen and experienced, he could testify. His witness was definite and so should ours be (Psa. 119: 27; 1 Tim. 6: 12, 13; 2 Tim. 1: 8).

2. **John's Testimony Resulted in Conversions.**—When the two disciples heard his words of testimony, "they followed Jesus." Definite testimony brought definite results. Andrew, after being converted, immediately set to work to gain others. He began at home. "He findeth first his own brother Simon, and saith unto him, We have found the Messiah." He did more, "He brought him to Jesus." Here was a leading and helpful hand,—a pattern to God's children today (Isa. 45: 24; Acts 1: 8; Heb. 2: 12; 1 Peter 3: 15).

3. **Far-Reaching Effects.**—How remarkably, under the Lord's blessing, this work developed! John's testimony converted Andrew, and Andrew's conversion brought about that of Peter. And who is there that can rightfully measure the extent of the influence exerted by Peter's conversion? He was one of the greatest forces of Christendom, opening first the door unto the Gentiles (Acts 11: 1-18). Our influence can not be measured (Matt. 5: 12-16; Philipp. 2: 14-16; 1 Peter 2: 11, 12; 3: 15, 16).

HOME AND FAMILY

God in the Sanctuary.

BY JAS. A. SELL.

L. M.

"Thy way, O God, is in the sanctuary" (Psa 77: 13.)

Upon the holy Sabbath Day,
We meet, dear Lord, to sing and pray.
We love the place where we can meet,
And lay our offerings at thy feet.

We thank thee for thy Word and grace,
Through which we meet thee face to face;
So to thy house our spirit turns,
And while we muse the fire burns.

We need thy help and comfort now,
And humbly at thy throne we bow;
We crave thy pity and thy love,
To raise our thoughts to things above.

From earth's dull cares we turn to thee,
To learn the truth which makes us free;
Thou art our God, and thou alone
Canst lift us to thy holy throne.

We give our hearts to songs of praise,
And chant thy love in cheerful lays;
And when these joys shall cease below,
To higher courts we long to go.

Hollidaysburg, Pa.

Homeless Ones.

BY DR. S. B. MILLER.

No. 10.—Others.

"Lord, help me live from day to day
In such a self-forgetful way,
That, even when I kneel to pray,
My prayer shall be for—others."

"Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—others."

THIS had been the prayer, the motto, of Lizzie Allen, during the many years she had served in the home and family; and also was it the spirit animating her brother Jake who, like her, had been one of the mainstays on the old farm. The other children had married and established homes of their own, and Lizzie had been the appreciated "help" when special occasions demanded such in their families.

After father's death, Jake became the head of the household, and upon him and Lizzie devolved the long years of care and helpfulness to mother. Neither, apparently, had thought much of a home for themselves, so long as mother needed them. But finally the day came for mother,—

When her labors of life were ended,
And death hovered o'er as a mist,
When her loved ones gathered around her,
To bid her "good-night" and be kissed.

After her death, arrangements were made for Lizzie and Jake to remain and retain the old home. Being used to rendering service to others, both soon became lonesome, and tired of the quiet, day by day.

Neither knew which one really first suggested their taking a baby to raise, as both had thought of it, yet each hesitated to broach the subject to the other. But, somehow, they finally openly discussed the question, and each found the other favorable, and in each there grew a stronger longing and desire.

A letter was written to a Home in a not far-distant city, expressing their desires, and enclosing references to parties of influence, well known by the Home officials. In due time they were notified to come and get a boy, such as they thought they wanted. A hurried trip in the auto found them on hand at the specified time.

As they saw the anxious faces of the children, waiting,—only waiting,—for some one to come and give them a home, a hurried consultation was held, and both willingly agreed to take a girl, also, to be companion to the boy, as well as to increase the pleasures and joys of all.

Then arose a greater question,—the selection of children most needing a home, who would be congenial to each other and them.

First, they selected Oliver, a boy seven years old, who had been born with a club foot. He had been

left an orphan, and had first been sent to a State Hospital, where skilful surgery had done much to remedy the deformity. He was still wearing a brace, but that was soon to be cast aside. His physical being had been helped,—the mind and heart now needed special care properly to develop. A Christian home is the only place for that, so Jake and Lizzie agreed to give him the chance.

But now the girl! The problem concerning her seemed still harder. Again the Spirit of the Master to live for others, and those who were most neglected and helpless, settled the matter. A four-year-old girl, the youngest of five orphans, was presented to them. The other children had been placed, but Ollie had been neglected at the time of her mother's death, and following, so that a disease of the eyes had caused partial blindness. Deformed in a measure, and, in consequence, passed by, by many desiring to take a girl, she appealed to Lizzie as needing most a mother's care and sympathy, and Jake again agreed with her.

A happy, joyous ride home in the auto,—a new experience to both children,—and then the many things of interest to them on the farm, made every day a source of joy and natural development.

To Jake and Lizzie the home took new life,—yes, life itself had new interests in directing the unfolding of these buds of spiritual promise. The realization of the fulfilled promise,—"Whoso shall receive one such little child in my name, receiveth me," was to them a reward even in the present life.

"And my work on earth is done,
And my new work in heaven begun;
May I forget the crown I've won
While thinking still of—others."

"Others, Lord, yes others,
Let this my motto be,
Help me to live for others
That I may live like thee."

Cedar Rapids, Iowa.

Children Attending Theaters.

BY EZRA FLORY.

IN accompanying Dr. Geo. E. Dawson, as he examines children of the city schools in Hartford, many things impress us as the causes of delinquency. There is the child of the foreigner who, in his native country, eats a light breakfast and three meals later, but here hastens to school with only a cup of coffee and a bit of bread, and no nourishment until the hurried noon meal. Here are hundreds of children who, seeming to be in the way at every turn, find the street their principal place to play. When questioned about their amusements some are found to attend the theater four and even five nights a week, while nearly all are its occasional patrons.

Invariably the school-work of these children lags. Doubtless similar results obtain in all our cities. At this point we are led seriously to reflect upon the effects of such amusements upon the spiritual life of our young in their formative years. Specialists take account of it in educational work; shall we not do so in spiritual training?

A superintendent says, "I have inquired of 235 boys from ten to fourteen years of age; sixty-five of these go to the theater two or more times per week on the average."

A head worker of a large settlement gives these figures:

"Of 201 boys and girls questioned, ninety-three boys, all but two, go to the theater occasionally, and seventy-eight go once a week; of 108 girls all but seven go often and eighteen go once a week. It is estimated that nearly all of Boston's children, between ten and fourteen years of age, attend some sort of theatre occasionally, and that not less than ten per cent of them go as often as once a week."

Not only children, but hosts of grown people are attracted by the theater. I quote from Chandler in Volume 16, Pedagogical Seminary:

"Attractiveness for this form of entertainment lies in the license allowed in the scenes represented. Burglaries, hairbreadth escapes, accidents, thrilling adventures, flirtations, and every sort of practical joke, can all be represented as they could not be by actual living men and women. Curiously, public sentiment often permits to be

pictorially presented, actions which it would not tolerate from living actors on the stage. Since there is a strong human interest in seeing vice in action, pictures with this motive are very common. One gets more vice for the money in moving pictures than on the stage. And the adolescent boys and girls are on hand to take it all in."

What is the effect of the shows upon children? Let those who are closest to them speak. Here is the testimony of one young man who has large experience with boys' clubs:

"Theater-going makes the boys crave excitement and unable to apply themselves to a serious task. The results of the late hours are laziness and dullness in school, loss of interest in work, leading to slow promotions, dropping out of school at fourteen and a small paying job for the rest of their lives."

"It makes children blasé and unappreciative of the natural forms of amusement for children of that age. They learn things they should not know. It takes them out of their homes to objectionable parts of the city. The amount spent is out of all proportion to their income."

Here is the estimate of a most careful observer:

"The girls show a desire to become actresses, to be noticeable in dress, and to assume the mannerisms and slang of the stage. With the boys it helps to accentuate their lack of refinement and they learn many coarse and foolish jokes. In both it inculcates a desire for more amusement. . . . It stunts and lowers the moral nature by constantly putting forward low standards of character."

The testimony of the oculist is that gazing at the flickering lights of the moving pictures is injurious to the eyesight. But to be physically stunted for life at fourteen years of age surely is no worse than to lose the capacity for mental concentration and the fine bloom of spirituality and honor.

"It is safe to say that no girl or boy under fourteen is benefited by weekly attendance at any form of public entertainment, especially in the evening, no matter how good the 'show' may be. To break into the child's normal sleep is an injustice which is not counteracted by the elevating (?) character of the entertainment attended. . . . A healthy child should get its stimulus in the daylight hours, and its amusements should be, for the most part, self-directed and out of doors. Even the city street has its advantages over the city's cheap theaters as at present conducted."

Mental and moral contagion is far more fatal than physical contagion. The public is compelled to learn, in these days, about the "white plague" which destroys the lungs. Why should it not be informed about this "yellow plague" which destroys the mind and spirit? Every parent and every teacher has here an important constructive problem. Will you help to solve it?

Hosmer Hall, Hartford, Conn.

ONE of the most important versions of Scripture ever published by any of the Bible Societies is the Arabic Bible, used throughout the Orient by Syrians and Arabs. More than two million volumes of this remarkable version have been issued by the Society.

SISTERS' AID SOCIETIES

FOUR MILE, IND.—We reorganized our Aid Society Sept. 18, 1913, with the following officers: Sister Etta Orebough, President; Sister Cora Hart, Superintendent; Sister Sophie Hart, Assistant Superintendent; the writer, Secretary-Treasurer; Sister Clara Brower and Minnie Hart, Lookout Committee; Sisters Belle Edgeworth and Pearl Phenix, Selling Committee. During the six months we held six meetings. At the time of the reorganization there was \$34.98 in the treasury. The society has taken in \$37.75, and \$17.50 has been donated, making a total of \$80.23. Our expenditures were \$28.45, which leaves \$51.78 in the treasury. Some material has been donated to the society. There is now about \$10 worth of material on hand, besides a quilt that was donated by Manerva Hart. At the election last month the same officers were retained.—(Mrs.) Elsie Creek, Kitchell, Ind., June 5.

SUMMITT, VA.—Our Sisters' Aid Society was organized June 12, 1912, with Sister Elizabeth Miller as President; Sister Effie Evers, Vice-president; Sister Bertie Foley, Secretary; the writer, Treasurer. In November our President left us, and the writer was appointed President. With Sister Sada Craun as Treasurer for the remainder of the year. During the year we held twelve meetings, with an average attendance of fourteen members and three visitors. We have thirty-three members enrolled. We meet on the second Thursday of each month. During the year we received \$19.25 in free-will offerings, \$8.55 in birthday offerings, \$3.25 in donations, and \$27.25 for articles sold. We paid \$5.50 for clothes for a poor boy, and gave \$8 to the Orphans' Home. The total amount for the year was \$53.20. Our expenses were \$34.65. We have a balance of \$23.55 in the treasury. Our work consists mainly of making prayer-coverings, counterpanes, and comforters. We have a box of clothing ready to send to a mission point. May 14, 1914, the following officers were elected for the year: Sister Sada Craun, President; Sister Laura Craun, Vice-president; Sister Carrie Craun, Secretary; and the writer, Treasurer.—Christina E. Sheets, R. D. 2, Weyers Cave, Va., June 3.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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SINCE its previous report, five have been added to the Lost River church, Pa.

BRO. GALEN B. ROYER is to be with the Mineral Creek church, Mo., in a series of meetings this fall.

BRO. I. W. RARICK was with us at the evening service, last Sunday, *en route* to the Seattle Conference.

DURING Bro. C. S. Garber's recent meetings in the Ashland church, Oregon, seven were admitted to church fellowship.

BRO. CALVIN R. WOLF was with the members of Mountain Grove, W. Va., in a recent revival effort. Ten were buried with Christ in baptism.

BRO. WM. KINSEY, late of Chicago, Ill., should now be addressed at Washington, D. C., where he has assumed pastoral charge of the congregation.

BRO. W. M. HOWE has favored us with an excellent biographical sketch of our departed brother, Herman A. Stahl, which will appear in our next issue.

CHURCHES of Northern Illinois and Wisconsin will please pay special attention to the notice of Bro. Elmer Zuck, as given on last page of this issue.

We direct the special attention of Southern Illinois members to the notice of Bro. E. E. Brubaker, Secretary of District Mission Board, as given among the notes.

BRO. T. R. COFFMAN, of the Pittsburgh church, Pa., was with the Glade Run church, same State, in a series of meetings recently. Nine made the good confession.

ON Sunday evening, June 7, Bro. J. O. Garst, of Dayton, Ohio, closed his revival services in the Four Mile church, Ind. Five entered into the baptismal covenant.

BRO. W. H. GREENAWALT, of the Goshen City church, Ind., stopped at Elgin, *en route* to the Seattle Conference, and preached at our forenoon service last Sunday.

BRO. J. D. HECKMAN, of Oakley, Ill., began meetings at Liberty, same State, May 24, continuing until June 9. Five accepted salvation upon the easy terms of the Gospel.

WOODBURY church, Pa., secured Bro. D. T. Detweiler, of New Enterprise, same State, for a series of meetings. Eight vowed allegiance to the Captain of their salvation.

AFTER spending what he considered a very pleasant and profitable year at the University of Virginia, Bro. J. M. Henry has returned to Daleville, same State, where he may now be addressed.

THE FULL REPORT of the forthcoming Conference at Seattle is sure to be one of intense interest to every member. Whether you go to the great gathering or are compelled to remain at home, you will want the Report. Price, only twenty-five cents per copy. Send your order now.

BRO. G. K. WALKER, pastor of the Plum Creek church, Pa., held a series of meetings in his home congregation, just prior to the love feast, June 7. Six put on Christ in baptism, and one was reclaimed.

THOSE writing Bro. Norman A. Conover will please address him at 954 S. Pickaway Street, Circleville, Ohio, instead of Trotwood. Bro. Conover has taken charge of the mission at his new place of residence.

A MOST refreshing series of meetings was recently held in Flora, Ind., by Bro. Moses Deardorff, of Yale, Iowa. Six yielded to the wooings of the Spirit and "have put on the new man, which is renewed in knowledge."

BRO. ISAAC R. BEERY, of Naperville, Ill., is now with the members of the Waddams Grove church, Ill., in a most interesting series of meetings. At this writing seven have turned to the Lord, and others are seriously impressed.

BRO. WM. BIXLER, of East Akron, Ohio, has been spending some weeks in the West. During his series of meetings in the Medicine Lake congregation, Montana, six entered the baptismal waters, and arose to walk in newness of life.

BRO. J. M. MOHLER, of Mechanicsburg, Pa., is now laboring with the members of the Montgomery church, Indiana County, same State, where he commenced meetings June 6, expecting to close his efforts June 21, with a love feast in the evening.

AT the close of the first week of Bethany Bible School Summer Term, fifty-six students were enrolled. Many of our members, *en route* to the Annual Meeting, are taking a look at the work of the school, and are pleased with the results attained.

ACCORDING to the popular idea, the warmer months, like May and June, are not generally regarded as a very good time for revival efforts, and yet an actual count of accessions, reported in these columns last week, showed a total of 120,—more than a fair weekly average of the accessions reported annually.

THE teacher-training class at Blue Ridge College, Md., has decided to maintain a scholarship, by means of which a devoted young brother or sister may be educated for mission work in that institution. Such an effort is commendable in every way, and is well worthy of being adopted in other educational institutions.

We are always pleased to meet the veterans of the cross, when they find it convenient to call at the MESSENGER sanctum, and it afforded us no little pleasure to meet Bro. H. W. Strickler, of Loraine, Ill., on Thursday of last week. Though well advanced in years, our brother is active and zealous in the Lord's work.

THE Alvo congregation, Nebr., which, by the resignation of the present incumbent, will soon be without a pastor, desires to correspond with some minister who may feel inclined to take up that work. Those who may wish to enter into correspondence with the committee, will please address the secretary, J. L. Snively, Alvo, Nebr.

THE District Meeting of Southern Ohio has recommended that churches within the bounds of its territory observe the Fourth of July as Missionary Day. To our mind the thought is a most happy one. How could the day be observed more appropriately than by seeking to further the glorious work of "proclaiming the good tidings of salvation" to souls in darkness and sin?

SOME of the Districts endeavor, by a systematic plan, so to arrange that all our missionary workers in foreign fields are remembered by messages of cheer and encouragement,—different ones of their members being delegated to this labor of love. We commend the plan most heartily, and trust that our members in general, whether delegated or not, will remember our missionaries in their far-away fields, not only by tender and appropriate missives, but also in their prayers at the family altar and in their private devotions.

WE were misinformed as to Bro. D. J. Culler lecturing at Oneonta, Ala. It is Bro. E. M. Culler,—a student at Bethany Bible School for three years, and an active minister in the Loudonville church, Ohio, since May 1, 1913,—who has taken up the work in the southern church. We hope that he will succeed in winning many souls for the Kingdom.

THE members of the Quemahoning church, Pa., have just passed through a most refreshing revival. Bro. C. A. McDowell, of Robinson, same State, began meetings at the Sipesville house, and continued until Sunday night, June 7. Twenty-two were made willing to follow Jesus in his appointed ways, and were buried with him in baptism. Four others were restored.

SISTER FLORENCE FOGLESANGER, of Shippensburg, Pa., whose interesting articles in the MESSENGER have been so favorably received, is slowly recovering from a serious attack of typhoid fever. We are requested to state, for the benefit of her many friends, that she is now thought to be out of all danger, and if nothing intervenes, will make rapid strides towards complete recovery.

EARNEST workers of the Lordsburg church, Cal., who have been doing a most commendable work among the Japanese laborers camped in that vicinity, are learning some valuable lessons as to best methods of reaching these people. Of chief importance is the fact that primary Sunday-school methods are far better adapted to reach these Orientals than regular preaching services. Pictorial representations of Scripture scenes especially appeal to these aliens, who are fascinated by them as greatly as are the children of the primary grades in our Sunday-schools.

It will be remembered that Bro. Frank L. Reber, a member of the Auditing Committee, was taken sick during his stay in Elgin while he and the other members were making the annual examination of the books of the Publishing House and General Mission Board. After taking treatment at the Sherman Hospital, Elgin, he was enabled to return to his home at Richland, Pa., but does not seem to have rallied, for the sad tidings reached us a few days ago that on June 10, he bid farewell to the scenes of earth. The bereaved family, we are sure, has the sincere sympathy of all our readers.

BRO. D. F. WARNER, late of Bethany Bible School, is to take charge of the pastoral work in the Grand Rapids, Mich., church, the coming fall, laboring under the auspices of the Mission Board of that State. After spending some time in the summer term in Bethany, he is to begin a Bible Institute at Smithboro, Ill., July 8. In August he is to be at the Mt. Pleasant house, Ipava, same State. Between the two engagements there is an interval of several weeks, and churches of Southern Illinois who desire to secure the services of Bro. Warner during the time indicated, for either a Bible Institute or a revival, now have the opportunity. We would suggest that those interested address Bro. Warner at 3435 Van Buren Street, Chicago, Ill., as soon as possible, to secure the desired date.

"SUGGESTIVE PLANS FOR CHURCH HOUSES," a pamphlet published by the General Sunday School Board, has been placed on our desk. It is the aim of this exceedingly timely booklet to encourage the different congregations of the Brotherhood to pay more attention to the arrangement of their places of worship, so as to provide more adequate facilities for Sunday-school work. When we remember the fact that many of our meetinghouses were built primarily for church purposes, without the least reference to Sunday-school work, the great need of a manual of this kind is clearly apparent to all. In fact, we are wondering why some one did not make an attempt along this line years ago. The plans submitted will certainly prove of great value, either in the construction of a new house, or in the remodeling of an old one. The best, even if it does cost some money, is none too good for the Sunday-school. We hope to announce the terms, on which this exceedingly useful booklet can be obtained, in our next issue.

Sermon Preparation.

CONCERNING the best method of preparing sermons, there will probably always be varying opinions, but there is no question about the ultimate aim to be reached,—a discourse that touches the heart of the hearer and causes him to act. The editor of the *Christian Evangelist* pertinently says: "A well known preacher said in a recent sermon that his method of sermonizing in his early life was to gather during the early part of the week some of the skeletons of ancient theology and thoroughly pulverize and grind them into powder; and then on Sunday with an atomizer give this dust to his congregation! This is a frank and honest confession. We plead guilty of having often found an element of dryness and even mustiness in many sermons. But until this confession we were not aware of the source whence came most of these suspicious elements in preaching. We recommend that our preachers patronize the boneyard less and that they deal with the vital problems of life, as a small amount of bone dust goes a long way with the modern church." With "Christ and him crucified," as the central and moving thought of every sermon,—varied as the topics may otherwise be,—there is sure to be a blessing from the Lord, an outpouring from the Spirit to those who are "hungering and thirsting after righteousness."

Another Pilgrimage Ended.

WHEN, a few days ago, we were apprised of the death of Bro. John H. Miller, of Goshen, Ind., we were reminded anew that every life, however full of helpful service for others, must come to a close at some time, and often when least expected.

Bro. Miller was born in Elkhart County, Ind., May 6, 1838. He was the son of Stephen E. and Elizabeth (Landis) Miller. His early days were spent amid the healthful environments of the farm. His educational advantages, however, because of other arduous duties demanding his attention, were restricted to but two months a year. He did the best, nevertheless, with the meager facilities at his command, and at the age of eighteen knew as much as most of the teachers who had been instructing him.

March 29, 1860, he married Sarah Jane Simpson, who preceded him eleven years ago. His subsequent marriage was to Elizabeth J. Miller. He united with the Church of the Brethren June 2, 1860; was elected to the ministry Feb. 8, 1868; was advanced to the second degree June, 1869; was ordained to the eldership April 15, 1876. On the Standing Committee he served five times, and he was Reading Clerk of District Meeting for eight successive years.

As an evangelist Bro. Miller's earnest efforts were greatly appreciated. Up to 1913 he had held 140 series of meetings, preached 2,300 sermons, and had the great joy of seeing 275 persons unite with the church under his preaching. Other lines of church activity also were given attention. He united in marriage 111 couples, and at 251 funerals he gave words of comfort to the bereaved ones.

Bro. Miller spent most of his life in his native State, excepting about a year, which he spent in Kansas. When he removed to that State, in 1866, he shared the experiences common to the pioneers in that early day. "Indian raids and grasshopper plagues seem to have added to the hardships of the frontier settler, inducing Bro. Miller to return to the parental home in October of 1867. He resided in his native State up to the time of his death, which occurred May 29, 1914, in West Goshen, Ind., his age being seventy-six years and twenty-three days. As, to our brother, death came in the evening of life, it was to him but the dawn of eternal day in the land of never-ending bliss.

The Passing of Bro. Geo. V. Goshorn.

IN the death of Bro. George V. Goshorn, June 10, 1914, at the home of his brother, Benj. F., in Clay City, Ind., there passed from earth one of Southern Indiana's ministers of the Church of the Brethren, highly esteemed in the community in which he was born and reared. He was past fifty-four years old,

the fourth child of five sons and three daughters of Robert R. and Julia Ann (Summers) Goshorn. A sister and his parents preceded him to the better land.

George gave much effort to the cultivation of his head and heart. In 1892 he graduated from Mt. Morris College Academic Department. Those who here met him will remember him for his high ideals and his quiet, patient and noble life. He taught country school for about ten years, and was a teacher and superintendent in the Indian schools of Arizona, Nevada, Oregon, Utah and Kansas. He traveled through every State in the Union, much of Canada and made one tour of Europe. He was a successful business man. He left some thousands of his estate, to be used in home mission work.

In 1884 he confessed Christ, and Oct. 21, 1887, was called to the ministry. Health and other considerations kept him from being as active as he otherwise would have been. He yearned to help humanity, and once he conferred with the Board for service on the foreign field.

Some years ago he discovered that he had an internal cancer. When experts told him plainly what he could expect, he set himself to endure the affliction cheerfully. After the anointing he, seemingly suffered but little, though, for nearly a whole year, he was confined to his home and at last to his bed. Refusing any medicine that would cloud his brain, he came to the end of life with a clear mind and a full assurance of faith. Services conducted by Bro. Galen B. Royer in the Methodist church of the village. One less in conflict,—one more in triumph.

A Week in the Country.

NATURE, indeed, seems wonderful to one who has been born and raised in a country home, surrounded by God's handiwork in its primitive condition,—partly so at least. What pleasure to see the wheat, rye, oats and barley cast from the farmer's hand into the prepared soil! Well do we remember how the corn was dropped from the hand into the drawn furrow, spaced by the measured step, and covered by the hoe. Long since, the hoe has lost its place, to make room for the more modern planter. How we waited and watched for the germ to germinate, sprout, and come forth into the new life, grow into a reproduction of itself, giving promise of ten, forty, fifty or a hundredfold! How interesting to note the heading out of the grains, and the tasselling, flowering and pushing out of the ear, tipped with its hundreds of silken threads! These catch the pollen which fructifies the life-germ that produces the kernels in the ears. Thus our cattle and stock are fed, and our tables are replenished with cream, butter and meats!

These and other country products are quite sufficient to lure us away from the man-made towns and cities, with their attractions, to the God-made country life, where man gathers and sows the seeds, and God sends his sunshine and showers, and gives the fruits and meats.

Yes, to us it was a week of sweet companionship with the beautiful things of God, which he has so lavishly spread out everywhere,—over the mountains, the hills and the valleys. Up in the mountain gorges and along the hillsides he has caused the pure, cool and sparkling springs to gush forth their living waters in such bountiful quantities that there need be no feeling of selfishness in giving, because there is always enough and to spare for all ordinary demands. And as we drink and drink, in slaking our physical thirst, we are made to think of the streams of living water, to drink of which means to thirst no more, because it is part of the eternal life in the home which our Father has prepared for us in the life beyond.

On Monday evening,—as the sun was sinking in the west, over the slopes and hillsides, outlining the far-famed Juniata Valley, through which course the blue waters of the same name, and along the sides of which runs the Pennsylvania railroad,—we came to a station named Spruce Creek, a small village so nestled and hemmed in among the hills that you are not aware of being near it until the name is called. Here we alighted and were met and conveyed to the home where we expected to abide for the week. This home

is pleasantly located on the bank of Spruce Creek, only the road running between, so that the rippling of the waters can be heard day and night from any part of the house,—providing doors or windows are open.

By the way, this is said to be one of the finest and most interesting driveways in this part of the State, following the creek, as it does, for miles, beautifully shaded on either side by many different varieties of trees of all sizes, shapes and forms,—the stately oaks, white pines, hemlocks, spruce, walnuts, ironwood, dogwood, red-bud, june-berry, and many others that might be named. At this particular time these are in full bloom,—the dogwood, the red-bud, the june-berry, with a number of the shrub family and the trailing plants, as the wild clematis, pulpit flower, the honey-suckle, and others,—so that the lover of nature at its best may be most interestingly and profitably entertained, while passing along. Truly, we were made to say and feel, How good is our God, to give us so many and such very pretty and entertaining things to admire and enjoy along the way! Truly, it is the goodness of God that leadeth men to repentance.

We are not quite sure of the origin of the name of the creek, but we are told that, many years ago, there was an aggressive and persevering tree agent. There are men of this stripe yet, but they do not deal in his kind of trees. He sold trees of the pine family only, and recommended them on the twofold plea of lumber profit and ornament. Where the farmer owned a rocky hillside, all he had to do was to plant it with the trees the agent had for sale, and while the farmer ate, slept and tilled his level land, his trees, planted on the hillsides, would be growing into profitable lumber, and would be worth more, to the acre, than any other part of the farm. This was planting with patience and waiting in hope. And though the agent, at the time, may have felt that he was really deceiving the farmers, and the farmers, when they came to themselves, denounced the pesky fellow as a first-class humbug, they had invested in the trees, and had planted their rough hillsides with spruce, savin and Norway spruce, and ornamented their house-yards with the same kind of shrubbery and trees.

This was, perhaps, forty, fifty or more years ago. Today we have "Spruce Creek," with its hillsides crowned with splendid, fine, large trees that are worth, in lumber value, many times what the bare, rocky hills would be worth without them. In this case the planted and the planters have grown up together and have become almost inseparable friends.

All planting has in it the elements of faith and hope, and in this we have an apt illustration of the Scriptural adage: "Cast thy bread upon the waters: for thou shalt find it after many days."

The trouble with us today is, we are too impulsive and over-anxious. We are not willing to give things time to grow and develop. Instead of being satisfied to reach the goal and receive the prize at the end of the race, we look for and desire it in the beginning. We strive after the kind of sowing which we can do today, and the reaping that is ready for tomorrow. The lessons of patience and hope are taught not only in the Book but also in the handwriting of God, as written everywhere in nature, and taught in human experience, if we would only be willing to give more time to careful observation and thinking.

Our week's outing in the country home, on the bank of Spruce Creek, proved to us a very pleasant, and, we trust, a profitable one. We had the privilege and pleasure of a porch in the shade of the tall and beautiful spruce trees, in whose branches homed and sang many birds, warbling their sweet and cheerful songs evenings and mornings. Just across the way ran the creek with its eddies, calms and deep holes. Here the fisherman's tempting bait enticed the greedy pike, the speckled trout, the elusive sucker, and the wily bass. Here the baited hook and reel gathered long-hoped-for prizes.

Of course we fished, but, because of existing conditions, we devoted more of the time to meditation than to casting and pulling. But independent of the success we had in fishing, we voted it a good and interesting place to fish, and what we felt and saw gave us splendid entertainment.

Peace Promotion.

It is evident to all that the last two years have witnessed some sad examples of conflict, lust, and human hatred. Over three hundred thousand have been killed in the Balkan States, and during the early part of this very year thousands of women and little children have frozen and starved to death in the countries affected. In the end both the victor and the defeated ones are infinitely worse off than before. The Balkan affair is a striking exhibition of the futility of war as a means of settling international disputes and fostering the common weal. The unspeakable atrocities of these two years of carnage should surely convince Christian people that war is contrary to a Christian civilization.

The first great Christian missionary, the Apostle Paul, always considered himself a peacemaker. He lived in a world that bowed low before the god of war. In whatever way he looked, militarism was predominant. But notwithstanding all that, he saw a vision of a new army, a new Commander, a new cause and a new triumph, and as this vision of a mighty army, loyal to Jesus of Nazareth, breaks upon him he cries out to men everywhere: "Put on the whole armor of God,—endure hardness as good soldiers of Christ."

This message of Paul is binding upon Christians of today. In a very practical way "The Church Peace Union" seeks to promote peace sentiment by offering prizes for best essays on international peace. By request of the Secretary we present the following, which will fully explain the conditions governing the contest:

Through the kindness of the press, I am taking this opportunity of addressing you concerning some matters in which you will be greatly interested, and of asking your kindly cooperation in the great cause of furthering international goodwill.

In the first place, The Church Peace Union has authorized me to offer to the churches five thousand dollars (\$5,000) in prizes for the best essays on international peace. The sum is apportioned as follows:

1. A prize of one thousand dollars (\$1,000) for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States.
2. Three prizes, one of five hundred dollars (\$500), one of three hundred dollars (\$300), and one of two hundred dollars (\$200), for the three best essays on international peace by students of the theological seminaries in the United States.
3. One thousand dollars (\$1,000) in ten prizes of one hundred dollars (\$100) each to any church member between twenty (20) and thirty (30) years of age.
4. Twenty (20) prizes of fifty dollars (\$50) each to Sunday-school pupils between fifteen (15) and twenty (20) years of age.
5. Fifty (50) prizes of twenty dollars (\$20) each to Sunday-school pupils between ten (10) and fifteen (15) years of age.

In the accomplishing of the desired results among the church members and the Sunday-school pupils, and in the awarding of the prizes, The Church Peace Union will have to depend largely upon the assistance which the pastors can render. It is earnestly hoped that the pastors will make the announcement of these prizes in all of the churches and Sunday-schools of the United States. In competing for the prizes only one essay should be sent from each church and from each Sunday-school, the essays of the local church and Sunday-school being read by a local committee and the one winning essay forwarded.

It is hoped that from the thousand dollar (\$1,000) prize offered to clergymen one or more essays may be found which will be worthy, not only of the prize, but also of publication and distribution by the Foundation.

All essays must be in by January 1, 1915.

Further particulars about these prizes, as well as literature to be used in the preparation of the essays, and lists of books, can be secured by addressing the Secretary of The Church Peace Union, Rev. Frederick Lynch, D. D., 70 Fifth Avenue, New York City.

The churches of the country will be interested in knowing that a world conference of ministers interested in the peace movement has been called by The Church Peace Union for the first week in August (3d to 8th) in Switzerland. The German Church Peace Council and the British Church Peace Council are arranging to carry a large number of delegates to this conference, and they hope to meet there many clergymen from America. It

will be a rare opportunity for the American clergymen to meet their European brethren. This conference will be of an intimate nature rather than of the nature of a great public demonstration. While the Union is asking the churches to appoint official delegates, and while several of the leading peace workers among the clergy have been especially asked by the Union to attend this conference, every clergyman traveling in Europe in August is invited most cordially to be present. The only credentials demanded will be the desire to help the cause. A great many American clergymen will be traveling in Europe this summer, and the Union earnestly hopes that they will adjust their tour so as to be in Switzerland for this first week in August. I would like to hear as soon as possible from any clergyman who is to be in Europe this summer and who would be interested in taking part in this gathering. It will be a very unique meeting, the first of its nature ever held, perhaps the beginning of a great movement. Whoever attends will have the opportunity of meeting some of the leading pastors of both Great Britain and the Continent.

Bro. Fitzwater's Book.

"THE CHURCH AND MODERN PROBLEMS" is the title of a neat, fifty-cent, cloth-bound book, published by the Bible Institute Colportage Association, 826 North La Salle Street, Chicago, with Bro. P. B. Fitzwater as author. The book contains eleven chapters, in which are treated such subjects as "The True Church of God," "Church Factions," "Church Discipline," "Christian Liberty," etc. Generally speaking, the book will be found interesting and helpful, and should do good. Below we give a very suggestive extract from the chapter on "Church Discipline," though published before:

"There is an utter lack of church discipline today, in all of our churches. This is one of the secrets of the ineffectiveness of her testimony. In many places men and women may conduct their business affairs and live such lives as may please them, and yet be regarded as in good standing in the church, especially if they are wealthy and somewhat clever. Members may attend church services only occasionally, may not even take part in prayer meetings, or even have prayer in their own homes, scarcely give a mite of their possessions to the Lord's work, yet, when they move away from our congregations we give them letters, certifying to their good standing. There ought to be an awakening along this line. In the fifth chapter of First Corinthians we have a precedent for church discipline which dare not be ignored.

"In many quarters there are those who question the right of the church to discipline her members. This is never done by those who have a proper conception of the Word of God, and who are not longing to go after the world. The church has the inherent right to pass judgment upon her members, to determine who shall be members, and as to how they shall live as members. She not only has the inherent right by virtue of her organization as a body, but she has the apostolic precedent and command (V. 4). This position is challenged by some who misinterpret Matt. 13: 30, saying, 'Let the wheat and the tares grow together.' They fail to see that that scripture applies to the age in which we live, and not to the members of this called-out body known as the church. This authority to discipline resides in the congregation. It does not inhere in the officials, but in the congregation as a whole. If the congregation has not the authority, Paul was in error when he held that congregation responsible for its administration. To question this is to question Paul's inspiration. He emphatically affirms (14: 37) that he was speaking from God, speaking by the Spirit, and he held them responsible for the administration of discipline, and most severely censured them for its neglect." (Pages 39, 40 and 41.)

The Billiard Table in the Church.

SCORES of wealthy and fashionable churches, in large cities, are introducing the pool and billiard tables, thinking thereby to provide entertainment for the young people where the environments should prove helpful to their spiritual interests. The editor of the *Sunday School Times*, being asked what he thinks about setting apart rooms for these pool and billiard tables in the church, with a view of keeping people

away from undesirable entertainments, speaks out squarely and gives his readers a piece of his mind on the subject. We quote from the issue of May 30:

Pool and billiards are games of skill, and skill of a high order. They call for well-trained muscles, keen eyes, good judgment, delicacy and strength of touch. In and of themselves, they might well rank high in the list of legitimate amusements. Why, then, should any one object to them? Simply because of the unwholesome associations that are attached to them. Public billiard and pool parlors are not the sort of place where young fellows will get the right outlook on life. Gambling, while not a necessary part of the game, is a common accompaniment. So are drinking and smoking and loose talk and loose living. But why not, we may naturally ask, redeem this fine game and bring it into decent and uplifting associations, so that young fellows will go to the right places for it instead of going to unwholesome places. The answer is, that the game evidently can not be redeemed. There is no reason to suppose that it will be relinquished by the "sporty," drinking, dissolute class; and to install pool and billiard tables in church club rooms, therefore, has the practical effect of inviting young fellows to gravitate from the church rooms to the places of demoralizing atmosphere where the game is played. Experience seems to show that few are won from a lower to a higher life by the bait of the pool table; while training at the church pool table makes it only easier to be drawn away from the church into the life that stands for all that the church is opposed to.

It is true that the game will draw men and keep men where it is offered under clean auspices; but the *Sunday School Times* does not know of any claim that it has proved to be an effective "bait" for bringing men to Christ and to the higher life in him. There is reason to believe, however, that training at the pool or billiard table under clean auspices has led young fellows away from the church into the life that stands for all that the church is opposed to.

The Highest Commission.

For the basis of his Baccalaureate Address at Mount Morris College, Bro. I. Bennett Trout selected John 20: 21, "As my Father hath sent me, even so send I you." Showing the trend of the sermon, we quote the following from the *Mount Morris Index*:

"God has always commissioned his people. He has never left them without a commission. He told our first parents to multiply and replenish the earth, and to subdue it, and to have dominion over everything upon the earth.

"There were four things necessary before the disciples could be commissioned to go forth into all the world, namely, (1) Peace with the Master and with God. Jesus said: 'Peace be unto you.' (2) They identified their Lord by the wounds that he bore, and they were glad. (3) The breath of the Master,—Jesus breathed upon them. (4) The Holy Spirit. These four things are essential to any one before he can be commissioned by the Lord.

"Jesus then commissioned them as his Father had commissioned him. He sent them forth with Divine Authority. He sent them with Divine Power. He sent them with Divine Presence. He sent them with the assurance of victory in their work. They were sent forth to be 'more than conquerors.'"

Lined Up for Modest Style.

WE are told that 15,000 women in Cleveland, Ohio, have pledged themselves against present-day modes of attire, and will adhere to principles of modesty in dress. Representatives of fifty women's clubs voted unanimously to encourage American designers and manufacturers of women's garments in an effort to return to modest styles. They have had enough of Paris. This is sensible, and when the women all over this land have once become as thoroughly lined up against the immodesty in fashion, as they are now lined up against the saloon, something is going to happen. But how does it look for the women who make no pretensions as to New Testament simplicity, to be working against the evils in fashionable attire, while a few of our sisters, who ought to know better, border, in their manner of attire, very closely indeed on what is everywhere considered as immodest? It is time that some of the churches should look into conduct of this sort. If our simplicity in attire does not exceed the simplicity of those outside of our ranks, then what?

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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 Otho Winger, North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

ENGLISH RIVER, IOWA.

Our church met in council May 23, with Eld. H. C. N. Coffman presiding. A good representation of the membership was present. We decided to have a love feast this fall, in connection with our series of meetings, to be held Sept. 12. Sunday-school officers were elected for the next six months, with Sister Estella Sanger Brower as superintendent, and Bro. Bernice Coffman, secretary. Brethren Calvin Gibson and Samuel Brower were chosen as presidents of our Christian Workers' Meeting. Seven letters of membership were received. Some of them were from our young workers, who have returned from Bethany Bible School. We are glad for their presence and help. It was decided to have an all-day meeting July 4. Our treasurer's report showed the financial part of the church in good condition: Our attendance at all the regular services, as well as the good that is being done in the various lines of work, indicates that the church is also in a good condition, spiritually. One dear young sister was received by baptism recently. Our dear brother, Eld. Peter Brower, having passed to his reward, the writer was chosen church correspondent. On Monday evening, May 25, Bro. F. E. Miller, formerly of this place, but now of Muscatine, gave us a splendid address on "Home Mission Work." On Saturday evening we met in a love feast service. The weather and roads were ideal. About 150 members communed. The visiting ministers present were Brethren H. N. Butler and Morris Lough, from the South Keokuk church, and Eld. S. M. Goughnour, of Ankeny, Iowa. Eld. Goughnour remained over Sunday and gave us some good Bible land talks. We feel thankful to our Heavenly Father for all these blessings, and are inspired to press onward in the Master's service. J. D. Brower.

South English, Iowa, June 2.

OMAK, WASHINGTON.

After Sunday-school, May 24, we went about seven miles to a beautiful lake in the mountains. All the members in the community, with their children, were present, which made quite a company. We first had dinner, which was partaken of on the green grass. After this we gathered in the shade of a large pine, where we had devotional exercises and some instructions as to the ordinance of baptism. A sister was then baptized in the lake near by. This sister had requested baptism some time ago, but was unable to get to our services, hence this mountain trip.

One brother and sister, with their family, have lately moved into our midst. Another brother and sister will return to their home here in the near future. That will make eleven members living quite close, in addition to others at a distance.

Soon the brethren and sisters will turn their faces toward Washington, to attend the Annual Conference. Brethren, we have a wide field, and many of you are needed in our great State, to help build up the Master's kingdom. We invite you to come here and help us. We have a good class of people, good schools, a growing community and a town with no saloons. A strong effort will be made to drive the saloons from the State at the coming election. Soil, climate and other conditions here are favorable for growing the fine fruits for which other parts of our State are noted. Come and investigate! Will not some minister make us glad by coming this way and giving us a few sermons? We are on the Wenatchee and Oroville branch of the Great Northern, about one hundred miles from Wenatchee. At present we have trains only from the north, but expect through trains on or before July 1. We shall cheerfully answer any inquiries. B. E. Breshears.

Omak, Wash., May 27.

CLAA, PENNSYLVANIA.

Our love feast, May 23, passed off quietly, and was largely attended. A large number communed, and it was indeed a spiritual feast. Bro. J. W. Wilt, of Juniata, Pa., officiated. Previous to our love feast, six were received by baptism and two restored. Bro. Wilt preached for us on Sunday morning and evening, following our love feast. As he was our first pastor, he is always given a warm welcome when with us. He organized the first Sunday-school here in 1877. In his address to the Sunday-school, Bro. Wilt spoke of the difficulties we then had to contend with,—hindrances which do not confront us now.

Our Sunday-school has been a success from the beginning. This year, with our pastor, Bro. Andrew Dixon, as superintendent, our school has so far been the most successful since its organization. While not all the old

and young people attend, yet, in a large measure, everybody attends Sunday-school. The preaching service, with us, always follows our Sunday-school, without any intermission, and all remain throughout the services. Not one leaves until all is over.

We purpose to have a Sunday-school outing July 4, to celebrate the day in a Christian manner, aiming in this, as in all else, to conduct the Lord's work in harmony with his will, to his honor and glory. Our pastor labors earnestly and with a zeal that is a credit to himself and an honor to the church. We have secured his services again for another year. Yesterday he preached a soul-stirring missionary sermon, after which an offering of \$20.25 was lifted for foreign missions. All branches of Christian work are flourishing, and the prospects for good work have never been as encouraging as now. If we continue to "sow to the Spirit," we shall, by the help of God, reap in due time. E. F. Claar.

Klahr, Pa., June 1.

A DAY IN THE HOSPITAL WITH DOCTOR LEWIS.

In a former article we told you about the work in the Dispensary at Paotingfu. This time we want you to visit with us in the in-patient department, or the Hospital. The buildings for the Hospital, as they now stand, cost about \$6,000 and already work has begun on an extension that will cost \$7,000 more. When this addition has been completed, the work will have very good quarters. The main building was built as a memorial to Dr. Taylor, who was killed by the "Boxers" in 1900.

If we want to get a good idea of the work, we must go early and stay late. We shall reach the chapel by 7:30 A. M. and be in time for morning prayers. These are conducted by one of the doctors, or the Hospital evangelist, and last about thirty minutes. All the patients who are able to be up and around are in attendance. The order of service is much like a preaching service at home.

We will now go to the wards. We first come to a ward with fourteen plank beds. Each bed is occupied by a sick man. Some of these must be in bed all the time, but most of them can be up part of the time. The evangelist sings, prays, and preaches. Then he gives attention to each patient individually, and this bedside teaching makes up the greater part of the time thus given. There is a regular course outlined, so, if a man stays in the Hospital ten days, he covers a complete course, consisting of one of the Gospels, some of the more common hymns and a short catechism. Each ward and room is visited in this way and thus they are worked with from morning until night.

We will now go up to the operating room, as it is already past nine o'clock, and we want to see the work that attracts all these people here.

The first case to be operated on this morning is a man who has had granulated lids (trachoma) for so long a time that his lids are turning and his eyelashes are scratching his eyes. This is remedied by so fixing the lid that it stands out in the normal position. His eyes will soon be better.

After this comes a man with a hare lip. He has trouble talking, eating and drinking. After the surgeon's skillful stitches, in addition to correcting the above inconveniences, the man looks much better.

Now comes a young man with tubercular glands of the neck. Some of these are broken down and are running. The operation cleanses these all out, and the man is rid of his running sores and in a much safer position for general health.

Still another man is waiting, who has had a rupture for a number of years. The doctors sew this up for him. Another patient has a discharging fistula. This is opened, and all the abnormal tissue is curetted out.

Thus they operate from 9:30 A. M. until 1 P. M. Some days they perform as many as ten or twelve operations. If the operation has not been a serious one, some of these people may go home in the afternoon, but most of them stay in the Hospital for a week or more. Before each man is put to sleep, a prayer is offered by one of the doctors or nurses. This must make a deep impression on the patient, as well as on some of his friends, who are always in attendance to see that the foreign doctor does not cut out an eye, and put it into his pocket, to use it in making foreign medicine.

The operations for the day are over. The doctors work in the Dispensary in the afternoon, as we described for you in the previous article. While these operations were going on, the evangelist was still busy with the people in the wards. In the afternoon he does the same kind of work, excepting that now he uses the time in preaching to the Dispensary patients. At the close of the day, prayer is again had in the chapel for all the Hospital patients who can attend. The day opened and the day closed with prayer. Could results be other than good?

In effective work for Christ the Hospital surpasses the Dispensary. In the latter men hear of Christ and some of them get a glimpse of him, but in the Hospital wards in the one, two, or three weeks, by constantly teaching and living Christ, the workers give more than one man a vision of the Crucified Lord. Patients come to the Hos-

pital, knowing they have a physical sickness; they go away, conscious that they had two sicknesses, the greater of which they had before been unconscious of. The Lord Jesus knows his sheep and calls them by name and even in China they hear his voice.

Ping Ting Hsien, China. Fred J. Wampler, M. D.

NOTES FROM PING TING HSIEN, SHANSI, CHINA.

This year it was the privilege of the Ping Ting Hsien Station to entertain the Annual Conference of the Mission, which convened in regular business session April 14. It was a good meeting indeed. All the missionaries and their children were present, and for this we praise God. A few weeks previous we thought that the meeting would have to be postponed indefinitely, because of sickness in Bro. Bright's family, but God is good, and little Mary recovered in time to come over the hills to enjoy the Conference. Next year the meeting goes to Liao Hsien. It is a hard trip over the mountains, but the meeting is worth the effort.

A few weeks ago a special invitation was given to those who wished to be enrolled as inquirers. Eleven responded then, and later others came until the number was doubled. This means that twenty-two have said that they will have no more to do with their false gods, but want to serve the true God. Among these are four school-boys, one school-girl, the gatekeeper of the Opium Refuge for women, and five from our two out-stations. These five are the first-fruits of out-station work. It is encouraging when men and women diligently study the Word of God.

One of the brethren, who was baptized last fall, has been doing some very effectual colporteur work. He came one day, asking to do this. His religion means something real to him and he is eager to go out among his fellow-men and tell them the Blessed Story and place the Gospel into their hands.

Through our school work we sometimes have dealings with the teachers of the Government schools. The lady teachers of the city Girls' School have been to services several times. The principal of the Middle School has asked to see the whole Bible in the Chinese language. He has, in his library, one in English, but it is of no use to him, since he can not read it. The Spirit has been moving him to see and read the Book, and we pray that he may be convicted of sin and drawn close to God, as he reads the Word. When such men become interested, the evangelization of China will be accomplished.

Since our last report, one of the orphan boys died. He and three others were found unconscious early in the morning. They had been asphyxiated. All rallied and were thought to be getting along fine. Ching Yü, however, had been ill for a few days previous, and his weakened body was not able to throw off the poisonous gas, and soon after dinner he passed away. The Chinese are a very superstitious people, and believe that the spirits of the dead do many harmful things. There is a very old saying in China: "A dead man is like a tiger, and a dead tiger is like a lamb." After death, the soul of the man has power to take vengeance. All these fearful beliefs took hold on the other boys, and not only was the body removed at once, but all his clothes and little treasures had to be carried away before peace could be restored. There was not a child that would touch even his money. Only a Spirit-filled life can be free from fears so deeply rooted.

April 27 Edna Pearl Vaniman joined our missionary family. We welcome this wee stranger and hope that she may have inherited the missionary zeal of her father and mother, Brother and Sister Vaniman.

Minerva Metzger.

UPPER FALL CREEK, INDIANA.

May 30 we enjoyed one of the best love feasts at our church east of town we ever had. There were many more members from adjoining congregations present than on previous occasions at this time of the year. Ten ministers were present besides the two residing here. Bro. Rarick officiated. All seemed to enjoy the meeting. Bro. Lewis, of Windfall, Ind., conducted the services at our morning worship on Sunday, May 31. After breakfast, we had a Children's Meeting, conducted by Bro. Bowman, of Anderson, Ind. All the ministers with us gave us good talks. We missed the presence of Eld. L. W. Teeter and wife, of Hagerstown, Ind., who always were with us, but who, on account of failing health, have not been able to attend services for a while.

Bro. Norris preached for us on Sunday night. We had a splendid meeting. Bro. Hoover preached a missionary sermon on the fourth Sunday, at which time an offering was taken for the Annual Conference. Last Sunday we took up a collection of \$8.33, and the Sunday-school collection was \$3.18. Bro. Murphy is to preach a missionary sermon east of town on the evening of June 12. Next Sunday Bro. Greenhalge, of Beech Grove, will preach for us there. June 21 Bro. Joseph Holder, of Pendleton, will preach for us at Middletown. Bro. Bowman, of Anderson, preached here today.

We still trust that some one will become interested

Besides his family he leaves two brothers and three sisters. Two brothers preceded him in death. He was a loving father, a kind husband, a loyal citizen, and was ever interested in all lines of legitimate endeavor. Things pertaining to the kingdom of heaven always had first place in his life. He was never known to neglect the family altar. Many times he bore his own traveling expenses to and from church work, and gave much time and money to the mission cause. His many friends will miss him.

Bro. Brower always tried to make it his rule to look on the bright side of life. During his affliction he was very patient; was never heard to complain, and often expressed in word and deed that he was ready to depart.

Services at the Brethren church May 12, by Elders H. C. N. Coffman and W. D. Grove. Dean Brower. South English, Iowa, June 4.

FINANCIAL REPORT

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of April:

WORLD-WIDE.

Pennsylvania—\$528.67. Manor, \$25; H. L. Griffith, \$8; Linda Griffith, \$5; Leamersville A. S. and Congregation, \$15; Sister J. C. Miller, Tyrona Congregation, \$2; A. Brother, \$100; Fairview, \$15.85; Chiques, \$27; Conestoga, \$23.25; Springfield, \$32.52; Anville, \$15; Mingo, \$30; White Oak, \$33.04; Springfield, \$15.34; West Conestoga, \$18; Elizabethtown, \$7.50; Mountville, \$11.97; Little Swatara, \$20; Voganville S. S., \$10.97; Jesse Ziegler (marriage notice), 50 cents; L. W. Taylor (marriage notice), 50 cents; A. Brother, \$10; Mrs. J. B. Frey and daughter, \$11; Solomon, \$26.30; D. H. Harlow (marriage notice), 50 cents; Coventry, \$34.45. **Illinois**—\$142.16. Pine Creek, \$9.50; Polo, \$4.02; Brethren Mission Fund, Mt. Morris, \$36.44; Fred Flierheller, Milledgeville, \$25; Geo. Flierheller, Milledgeville, \$10; S. M. Horrington, Milledgeville, \$5; A. W. Provant, Milledgeville, \$5; Geo. E. Flierheller, Cherry Grove, \$5; W. W. Lehman, Dixon, \$1; Mrs. G. E. Flierheller, Sterling, \$1; Levi M. Killehner, Sterling, \$1; Frank Livingston, Milledgeville, \$1; Voyie Provant, Milledgeville, \$1; Geo. E. Puerbaugh, Lanark, \$1; Aaron Hawbecker, Cherry Grove, \$25; Mrs. D. Butterbaugh, \$20; Fred Dutch, \$10; Cherry Grove, \$5; D. Dr. \$1; E. B. Hoff (marriage notice), 50 cents; A. H. Stauffer, 50 cents; Lamotte S. S., \$3.70. **Washington**—\$110.00. A brother and family, \$100; mother and boys, \$10. **Indiana**—\$64.25. North Liberty, \$1; Mr. and Mrs. T. G. Weaver, \$10; Daniel Wynn, \$12.50; Rolling Creek, \$10; Albert Hoffman and wife, \$5; Mrs. Emma Bodey, \$1; Carl Creek S. S., Somerset Congregation, \$5; "K. K.", \$10; Mrs. Dora M. Smith, \$5; Lawrence Shultz (marriage notice), 50 cents; D. E. Bowman (marriage notice), 50 cents; Samuel D. Stoner, \$25.25. **Maryland**—\$41.90. Pleasant View-Brownsville, \$35.83; F. W. Weimer, \$5; Amos Wampler, \$1. **Tennessee**—\$30.00. W. H. Swadley, \$20; B. Y. Harris, \$10. **Oklahoma**—\$39.59. Oklahoma City Tithers, \$22; Gilbert Brubaker, \$6.09; Sarah Merkey, \$1; W. B. Gish (marriage notice), 50 cents. **Virginia**—\$13.90. Daleville, \$12.50; Rolling Creek, \$1.50. **Chas. Shire**, \$1.00; Mary Forester, \$1; F. D. Kennett, \$1. **Wisconsin**—\$15.00. J. M. Fruit, \$15. **Ohio**—\$27.68. D. G. Berkebile (marriage notice), 50 cents; Chas. and Augusta Elson, Akron, \$10; Geo. H. Domer, \$2.88; The Lord's Share of Uncle John's Earnings, \$2.00; Chas. and D. D. D. \$1.35; Brother and Sister, \$10; S. H. Stokes, 25 cents. **Iowa**—\$13.00. Bro. Rudder, \$5; W. A. Blough, \$3; North English S. S., \$5. **North Carolina**—\$10.00. Nellie M. Frisbee, \$10. **West Virginia**—\$6.00. E. Lodge Ross, \$5; J. P. F. \$1. **California**—\$4.80. Ellen N. Whitlow, \$4.80. **Kansas**—\$4.08. Missionary Society, Ottawa Congregation, \$3.58; R. A. Yoder (marriage notice), 50 cents. **Michigan**—\$2.50. Amanda Wertenberger, \$2.50. **North Dakota**—\$2.00. A. Brother and Sister, Carrington Congregation, \$2. **Sweden**—\$1.25. Mrs. Eliza Ekberg, \$1.25. **Alabama**—\$1.00. E. J. Neher, \$1. **Canada**—\$1.00. Mrs. Richard Hanna, \$1. **Colorado**—\$64.00. Mt. Garfield, \$63; H. M. Mohler, \$1. **District of Columbia**—\$0.50. A. Chambers (marriage notice), 50 cents. **Nebraska**—\$10.50. J. Souders, \$10; P. A. Nickey (marriage notice), 50 cents. Total for the month, \$1,123.40; previously received, \$728.40; for the year so far, \$1,851.80.

INDIA MISSION.

Ohio—\$26.80. The Lord's Share of Uncle John's Earnings, \$10; A. Brother, \$25. **Indiana**—\$10.00. Mrs. C. H. Strohm, \$10. **Pennsylvania**—\$5.00. J. O. Drawbaugh and wife, York Congregation, \$5. **Illinois**—\$7.26. Mt. Pleasant S. S. Woodland Congregation, \$7.26. **Missouri**—\$1.34. Dry Fork, \$1.34. Total for the month, \$50.40; previously received, \$33.33; for the year so far, \$83.73.

DIA ORPHANAGE.

Pennsylvania—\$100.00. D. G. Miller, \$20; David S. Koons, \$20; Geo. K. Pfatzgroff and wife, \$20; Parkerford C. W., \$20; Primary Department, Parkerford S. S., \$20. **Maryland**—\$32.00. Hagerstown, \$32. **Ohio**—\$30.00. Owl Creek C. W., \$20. **Virginia**—\$40.00. Cooke Creek S. S., \$20; Pleasant Valley A. S., \$20. **Oregon**—\$10.00. Newberg S. S., \$10. **California**—\$20.00. El Centro S. S., \$20. **Michigan**—\$18.00. Sunfield S. S., \$5; Woodland A. S., \$10. **Canada**—\$6.67. Fairview S. S., \$6.67. **Iowa**—\$5.00. South Keokuk S. S., \$5. **Kansas**—\$5.00. Maple Grove S. S., \$5. Total for the month, \$256.67; previously received, \$84.42; for the year so far, \$341.09.

BOARDING SCHOOL.

Illinois—\$35.00. Wm. Wingerd and wife, \$25; Sister John Heckman, \$5; mother and daughter, \$5. **Kansas**—\$25.00. Morrill A. S., \$25. **California**—\$12.50. Egan C. W., \$12.50. **Texas**—\$8.29. Manvel S. S., \$8.29. **Indiana**—\$5.00. Manus Laborum, Elkhart, \$5. **Nebraska**—\$4.00. Susie McKim, \$4. Total for the month, \$85.89; previously received, \$370.75; for the year so far, \$456.64.

INDIA HOSPITAL.

Pennsylvania—\$5.00. Mary A. Kinsey, \$5. Total for the month, \$5.

INDIA NATIVE SCHOOL.

Iowa—\$5.25. Old Sisters' Class, Panther Creek S. S., \$5.25. Total for the month, \$5.25; previously received, \$4.25; for the year so far, \$9.50.

INDIA WIDOWS' HOME.

California—\$5.00. Pasadena A. S., \$5. **Illinois**—\$0.90. Brethren Mission Fund, Mt. Morris, 90 cents. Total for the month, \$5.90; previously received, \$10; for the year so far, \$15.90.

CHINA MISSION.

Missouri—\$50.00. Jacob Irling, \$50. **Pennsylvania**—\$35.50. Amanda Roddy, \$1; J. O. Drawbaugh and wife, York, \$5; M. Gertrude Hess, \$2.50. **Illinois**—\$1.00. Brethren Mission Fund, Mt. Morris, \$1.00. **California**—\$1.00. Mrs. Chamberlin, \$1. Total for the month, \$81.10; previously received, \$67.89; for the year so far, \$148.99.

CHINA ORPHANAGE.

Pennsylvania—\$21.00. Amanda Roddy, \$1; Waynesboro A. S., \$20. **Ohio**—\$21.00. Lima, \$11; A. Brother and Sister, \$10.

Total for the month, \$42; previously received, \$111.65; for the year so far, \$153.65.

CHINA BOYS' SCHOOL.

Kansas—\$10.00. Mrs. C. H. Strohm, \$10. **Virginia**—\$2.35. Class No. 6, Greenmont S. S., \$2.35. **North Dakota**—\$8.00. Surrey S. S., \$8. **Ohio**—\$1.00. The Lord's Share of Uncle John's Waste Basket, \$1. Total for the month, \$27.35; previously received, \$95.12; for the year so far, \$122.47.

CHINA GIRLS' SCHOOL.

Ohio—\$30.00. A. Widow, Postoria, \$20. **North Dakota**—\$8.00. Surrey S. S., \$8. Total for the month, \$28; previously received, \$50.87; for the year so far, \$78.87.

CHINA HOSPITAL.

Pennsylvania—\$5.00. Mary A. Kinsey, \$5. **Indiana**—\$4.50. Jas. A. Byer and wife, \$4.50. Total for the month, \$9.50.

ITALIAN MISSION—BROOKLYN.

Pennsylvania—\$3.00. Sister J. C. Miller, Tyrona Congregation, \$3. Total for the month, \$3; previously received, \$3; for the year so far, \$6.

NEWLY COLORED.

Illinois—\$0.45. Brethren Mission Fund, Mt. Morris, 45 cents. Total for the month, 45 cents; previously received, \$19; for the year so far, \$19.45.

In the March Visitor the \$77.75 under World-wide should be credited to Freeburg Sunday-school instead of to Joseph Shidler.

Also, the \$20.00 under India Orphanage in the same Visitor should be credited to Freeburg Sunday-school instead of to Joseph Shidler.

During the month of April the General Mission Board sent out 86,594 pages of tracts.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Brubaker-Frants.—By the undersigned, at the home of the groom's parents, in San Dimas, Cal., Mr. Nason L. Brubaker and Miss Cora E. Frantz.—J. V. Funderburgh, Lordsburg, Cal.

Fox-Shaffer.—By the undersigned, at his residence, east of Mount Pleasant, Pa., May 29, 1914. Bro. Lemuel R. Fox, of New Staunton, Pa., and Sister Ida M. Shaffer, of Mount Pleasant, Pa.—B. B. Ludwick, Mount Pleasant, Pa.

Hoover-Bahney.—By the undersigned, at his home near La Place, La., May 23, 1914, between C. H. Hoover, of La Place, La., and Sister Letta N. Bahney, of La Place, La.—Jacob Wyne, Lintner, La.

Wininger-Delp.—By the undersigned, June 5, 1914, at the home of the bride's parents, near Murdock, Kans., Bro. Harvey Harlow Nininger, of Nickerson, Kans., and Adeline N. Delp, of Murdock, Kans.—M. S. Frantz, Nickerson, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Abbott. Sister J. M., of Jennings, La., born at Hancock, Ill., March 10, 1851, died at Antonio, Texas, May 8, 1914, aged 66 years, 1 month and 28 days. Services by the writer—J. C. Minnix, Roonake, La.

Akers. Sister Annie, nee Duncan, born in Floyd County, Va., Jan. 9, 1844, died in the bounds of the Mount Hermon congregation, Wright Co., Mo., June 4, 1914, aged 70 years, 4 months and 25 days. "Aunt Annie" as she was generally called, had been afflicted with rheumatism for several years, which, besides other troubles, was the cause of her death. She was married to Bro. L. C. Akers Aug. 23, 1866, who preceded her in death nearly four years ago. No children were born to the union, but they raised several orphan children. She made her home with one of her nephews. About forty years ago she united with the Church of the Brethren, and lived a consistent Christian life. Services by the writer in the Brethren church. Text, 1 Cor. 15: 44; subject, "Resurrection." Interment in the cemetery near Gibbons.—A. N. Duncan, Norwood, Mo.

Bailey. Mary Elizabeth, nee Gibbons, born in Michigan May 12, 1858, died May 18, 1914, at Montour, Iowa. When she was one year old her parents moved to Indiana, and from there to Tama County, Iowa, where she grew to womanhood. Dec. 24, 1875, she was married to Henry Bay in Grundy County, Iowa, who survives her. To them were born eight children, four of whom survive her. Sister Bailey entered Christian life in 1889, and remained faithful. She was a member of the Iowa River congregation at the time of her death. She was a patient sufferer for over two years. Services at the home by Bro. F. M. Wheeler—Mary E. Wheeler, R. D. 7, Marshalltown, Iowa.

Bonar. Estella M., born near Pattonsburg, Mo., Dec. 3, 1893, died May 28, 1914, in St. Joseph, Mo., of poison. She was buried near the place of her birth. She was a member of the Church of the Brethren for several years. Services by the writer from 2 Kings 20: 1.—E. N. Huffman, 502 Ky. Avenue, St. Joseph, Mo.

Brighlitt. Luella, daughter of Brother and Sister Ellisworth Brighlitt, born near Myerstown, Pa., March 15, 1911, died May 31, 1914, aged 3 years, 2 months and 16 days. She met her death by accidentally overturning a pail of scalding water. Services by Brethren Jacob W. Meyer and E. W. Edris at the Union house. Interment in the adjoining cemetery near Myerstown, Pa.

Burk. John T., born in Craig County, Va., April 10, 1859, died in Middletown, Ind., May 31, 1914, aged 55 years, 1 month and 21 days. In 1872 he and his widowed mother came to Indiana. Five brothers and one sister preceded him in death. His brother, John T. Burk, was married to Addie Cory May 15, 1901. His wife and one brother survive. Services at the Methodist church by Rev. Markin, the Methodist minister. Interment in the Miller cemetery.—Florida J. E. Green, Middletown, Ind.

Cain. Sister Lydia, born in Coles County, Ill., Feb. 11, 1850, died in Beatrice, Nebr., Jan. 20, 1914, aged 64 years, 3 months and 21 days. Her death was due to cancer. She leaves four sons, two daughters and one brother. She united with the Church of the Brethren about one year ago. Interment in the new cemetery near Beatrice. Services by the writer. Text, Heb. 13: 14.—Ellis M. Studebaker, McPherson, Kans.

Clapper. Elsie, born at Ellersville, Mo., March 15, 1899, died at her home in Meyersdale, Pa., May 30, 1914, aged 15 years, 2 months and 15 days. She was the youngest of three daughters. Her parents and four brothers survive. Her death came very unexpectedly. She was much loved and respected by all who knew her. She was interested in Sunday-school, teacher-training and other good works. It was Brother and Sister Clapper's first grief, and they have the sympathy of their many friends. Services by the writer. Text, Psal. 116: 11.—J. J. Shaffer, Berlin, Pa.

Cunkle. Bro. John, born May 29, 1837, in York County, Pa., died at the home of his brother, at Three Rivers, Mich., when he had made his home in that place for three years, aged 76 years, 11 months and 25 days. He moved with his parents to Indiana when but one year old. About 1858 he married

Hannah Gump, who preceded him about three and one-half years in death. He joined the Church of the Brethren in the Mieshewas congregation about the year 1859, and was very devoted Christian. He leaves one brother. Services at the Union Grove church by Eld. J. A. Miller. Text, Job 14: 14. Interment in the Union cemetery.—Lenna Moomaw, Gaston, Ind.

Engel. Sister Hetty, died May 20, 1914, at the Fahrney Memorial Home, San Mar, Md., in her seventy-ninth year. She was the daughter of Brother John and Sister Nancy Roof Engel. Early in life she united with the Church of the Brethren, and was ever faithful. She spent about twenty-five years in Kansas and Missouri. Later she returned to her native State, where she continued to labor in her beloved church. When she was no longer able to take care of herself, she decided to go to the Home, where she was only six weeks. Her remains were brought to Union Bridge, where services were held in the church by Eld. W. P. Englar. Interment in the Pipe Creek cemetery.—Eliza J. Englar, New Windsor, Md.

Eusor. Sister Amanda, nee Price, born Sept. 22, 1877, died of tuberculosis at her mother's home in Hanover, Pa., April 27, 1914, after a lingering illness, aged 36 years, 7 months and 5 days. Sister Eusor was baptized May 17, 1890, when only thirteen years of age. She was married to Harvey Eusor in 1901. Two sons were born to this union, who died in infancy. During her illness she showed great patience, and always put her trust in the Lord. Interment in the Black Rock cemetery. Services at the same place by Brethren D. M. Baker, B. C. Whitmore, of Hanover, and Brethren A. S. Baugher and C. Geiman, of Black Rock.—N. S. Sellers, Black Rock, Pa.

Foster. Sister Rebecca, eldest daughter of Christian and Orpha Sides, born Sept. 22, 1840, died May 8, 1914, at the home of her daughter near Winston-Salem, N. C., aged 73 years, 7 months and 16 days. In 1858, at the age of eighteen years, she was married to Amos Faw. This union was blessed with six sons and eight daughters. Her husband and five children preceded her in death. She is survived by one brother and one sister, four sons and five daughters. Sister Faw united with the Church of the Brethren at Fraternity when she was twenty years old, and lived a faithful Christian life until death. Thirty-one years ago her husband died, leaving her with the care and responsibility of rearing a large family. She did it nobly. All her children are members of the Brethren church. During the last few weeks of her life she suffered much, but bore her affliction with Christian fortitude and patience. Interment in the Scott City cemetery.—Russell Robertson, R. D. 1, Winston-Salem, N. C.

Force. Bro. Ethridge L., eldest son of Brother J. H. and Sister Eva Force, born May 9, 1892, in Potawatomi County, Kans., died at his home near Scott City, Kans., in the bounds of the Brethren congregation, May 23, 1914, aged 21 years and 13 days. When he was thirteen years old he united with the Church of the Brethren at Friend, Kans., and lived a happy Christian life. He is survived by his father and mother, three sisters and five brothers. He suffered nearly two years from cancerous disease. Services at the Christian church in Scott City by Bro. Taylor, assisted by Bro. Edward Weaver. Text, Job 14: 14. Interment in the Scott City cemetery.—Edith Weaver, Shallow Water, Kans.

Gustin. Bro. David Walter, son of Elias and Mary Gustin, born in Madison County, Ind., died May 21, 1914, aged 52 years, 1 month and 1 day. May 18, 1886, he was married to Amanda Good. To this union were born two sons and three daughters. One son died in infancy. After ten brief years the wife was called home. Dec. 1, 1897, the father was married to Louisa Frey. Six children were born to this union. Bro. Gustin lived with the Church of the Brethren when he was quite young. Dec. 25, 1886, he was elected to the ministry. He had the advantage of a good education, and was able, from the beginning, to be of much help to the church. He was a great reader, a sober, logical thinker. He labored hard to support his family and the church, and several successful revivals. During the summer and fall of 1913 his health began to fail. A short time before his death he called for the elders and was anointed. The morning following, his spirit took its flight. Services by Brethren David Hoover and J. C. Atwood at the old place of worship, near Scott City, Cor. 15: 20. Interment in the Miller cemetery.—Florida J. E. Green, Middletown, Ind.

Hess. Sister Rebecca, daughter of William and Barbara Elsenberg, born in Montgomery County, Pa., Jan. 1, 1834, died May 23, 1914, at her home near Middletown, Pa., aged 80 years and 15 days. She was married to Simon P. Reisinger. Five children were born to this union. One daughter died April 15, 1898. Sister Hess is survived by four children, three sisters, one stepson and one stepdaughter. The family moved to Grundy County, Mo., in 1876, where the deceased has since resided. Mr. Reisinger died Jan. 8, 1890. On Feb. 26, 1891, Sister Reisinger married Lewis L. Hess, of this county. They lived together until Dec. 5, 1907, when death claimed him. Sister Hess was a devoted Christian, and lived a life of piety and devotion. Services at Ivestry by Bro. A. H. Blough, of Waterloo, assisted by Bro. Brubaker.—Mrs. Robert Kinney, R. D. 3, Box 23, Eldora, Iowa.

Holland. Edward, son of Zebadiah and Elizabeth Holland, died May 23, 1914, at his home near Eldora, Iowa, 1 month and 11 days. He was run over by an engine while drifting down grade on a small track. He leaves his devoted wife and five children. His mother, one brother and two sisters also survive him. While he never professed religion, he was a good man. His mother and one sister are members of the Brethren church. Interment in the Huffman cemetery. Burial services by the writer, assisted by Rev. Oliver, of the Baptist church.—E. G. Bean, Indian Camp, W. Va.

Huff. Alexander, son of Jacob and Elizabeth Huff, born in Tuscarawas County, Ohio, Jan. 26, 1865, died at his home, East Akron, Ohio, May 22, 1914, aged 49 years, three months and 26 days. He was united in marriage to Ida Kurtz Sept. 26, 1887. To this union were born nine children, eight of whom are living. He leaves a wife, eight children, an aged father and two brothers. He was a member of the Brethren church in the East Nimishillen congregation, Stark Co., Ohio, by the Brethren. Text, Matt. 5. Burial in cemetery near by.—A. J. Carper, Middlebranch, Ohio.

Jaeger. Sister Zilpah, died at her home in Belfast, Ohio, June 9, 1914, at the age of 91 years. She was born in State Jan. 13, 1855. In September, 1872, she was married to Abraham Union. To this union were born nine children, two of whom preceded her. She united with the Church of the Brethren in 1873, and lived with her husband in the office of deacon faithfully. For years she was in very delicate health. Services in the Belfast M. E. church by the writer, assisted by Bro. J. A. R. Couser, of Dayton, Ohio, and Rev. H. C. Williams, of the M. E. church, Interment in the May Hill cemetery.—Van B. Wright, Box 26, Sinking Spring, Ohio.

Krabill. Sister Mary Ann, nee Miller, born in Lancaster County, Pa., May 19, 1828, died at the Old Folks' Home in Postoria, Ohio, May 30, 1914, aged 86 years and 11 days. Her death was due to the infirmities of old age. She was married to Samuel Krabill May 22, 1848. The union was blessed with nine children. Sister Krabill was a widow for a number of years. Services at the Old Folks' Home by Eld. L. H. Dickey. Interment by the Brethren in the Springville cemetery.—Catharine Smetzer, Postoria, Ohio.

Jones. Bro. Ernest, born near Avery, Mo., Dec. 13, 1832, in the bounds of the Spring Branch church, died from a complication of diseases, a few miles south of Warsaw, Mo., May 15, 1914, aged 81 years, 5 months and 2 days. He was a manhood here, and was loved by all who knew him. He had

taught school and was successful in that work. Early in life he gave his heart to the Master, united with the Church of the Brethren, and lived a Christian life. In the fall of 1912 he was elected to the ministry, and served faithfully in this capacity as long as his health permitted. He was a good worker, and will be much missed in the Sunday-school and Christian Workers' Meeting. Bro. Jones having been in poor health for some time, he and his father went to Colorado. Finding that he grew worse very rapidly, they started home, but he died on their homeward journey. Services by Bro. I. V. Egan, of Avery, Mo., and the writer, at the Brethren church. Interment in the cemetery near by. The deceased leaves his parents, two brothers and two sisters.—L. B. Ihrlig, Avery, Mo. (Republished by request.—Ed.)

Kidman, Bro. Jacob Frederick, born near Goshen, Ind., Feb. 22, 1848, died May 22, 1914, aged 66 years, 3 months and 12 days. He was married to Sister West Aug. 5, 1874. Five daughters and one son blessed this union, all of whom, with their mother, survive him. Fifteen years ago Bro. Luper united with the Brethren church and served faithfully for several years in the years in the church. He died at the death of his wife, assisted by Bro. Wm. K. Simmons. Text, Isa. 57: 2. Interment in the Union City cemetery.—D. H. Keller, Dayton, Ohio.

Maynard, Gale, son of Bro. Samuel and Sister Florence Wallace, born May 3, 1914, died June 1, 1914, aged 28 days. The child is survived by a broken-hearted father, mother and one brother. Services by Bro. Samuel Younce. Text, Luke 18: 16. Interment in the Brethren cemetery at Clarion.—W. E. Young, Clarion, Mich.

McClung, Mattie E. died in St. Joseph, at the home of her parents, Bro. H. P. and Sister Florine McClung, aged 1 year and 24 days. Services by the writer from James 4: 14.—E. N. Huffman, 502 Ky. Ave., St. Joseph, Mo.

Miller, Eld. John H., born in Elkhart County, Ind., May 6, 1838, died May 23, 1914, in his 76th year, aged 76 years, 23 days. He is survived by his wife, three brothers, one sister, one boy whom he raised, and four stepchildren. Bro. Miller resided in Indiana all his life, except the year 1866, which he spent in Kansas. He was married March 29, 1869, to Sarah Jane Simpson, who preceded him in death eleven years ago. Three years later he married Elizabeth J. Miller. Bro. Miller united with the Church of the Brethren June 2, 1860, was elected to the ministry Feb. 8, 1868, advanced to the second degree June, 1869, and ordained to the eldership April 15, 1876. He spent most of his time in evangelistic work. Five times he served on the Standing Committee, and was Reading Clerk at District Meeting for eight successive years. Up to 1913, Bro. Miller preached 2,300 sermons, held 140 series of meetings, and baptized 207 persons, the eldest being twenty-nine years, and the youngest eight years old. He married 11 couples, and preached 261 funerals. Services May 31, at the West Goshen church by Eld. Frank Kreider. Text, 2 Tim. 4: 1-3. Services were also held June 1 at the Union Center church. Interment in the Union Center cemetery.—Sarah R. Shidler, R. D. 5, Goshen, Ind.

Ness, Sister Elizabeth S., daughter of the late Samuel and Elizabeth (Stouffer) Keeney, formerly of Lancaster County, Pa., born in Cumberland County, Pa., died May 20, 1914, at her home in York, Pa., aged 73 years. She became ill suddenly while getting ready to attend Sunday morning church services, and passed away after a brief illness of eleven days. In February, 1863, she married Geo. B. Pfaltzgraff, who preceded her in death a little over twelve years. They began housekeeping near York City, and later moved into the city, where they resided until death. To their union were born ten children. All of them survive, except one daughter, who died in infancy. The deceased was married about eight years ago to Bro. Noah Ness, also of York, who survives her. Sister Ness was remarkably healthy and very active, even up to the time of her late illness, despite a severe attack of paralysis, about five years ago. From this she had almost entirely recovered, excepting that her memory was slightly affected. Sister Ness was a very devoted member of the Church of the Brethren. She was one of the most regular attendants at church services in the York congregation. Her exemplary Christian life was, in many respects, worthy of close imitation. The holy anointing was again administered during her last illness. Two brothers survive her. Services at the First Church by Eld. Joseph A. Long, assisted by Eld. Daniel Bowser. Interment in the Green Mount cemetery at York.—Emory P. Trimmer, Box 44, York, Pa.

Peters, Bro. Jonathan, born and raised in Franklin County, Va., died May 11, 1914, near his old home. He was married to Betsy Stover early in life. Five sons and eight daughters were born to this union. His wife, one son and three daughters preceded him in death. Bro. Peters united with the Church of the Brethren early in life and remained a faithful Christian. He served as deacon many years, until his sight failed. Since then he was tenderly cared for by his daughter, Catharine Flora. Services at the Brick church by Eld. Henry Ikenberry, assisted by Bro. J. W. Barnhart. Text, 2 Tim. 4.—Ollie Ikenberry, Wirtz, Va.

Swiney, Sister Lucy E., died April 12, 1914, at her home, aged 73 years, 9 months and 1 day. She was a faithful member of the Church of the Brethren for fifty-two years. She was a good woman, loved by all who knew her. Services by Brethren R. G. Edwards and A. E. Nead at the Limestone cemetery. Text (selected by the deceased), Psa. 73: 24, 25.—J. F. Swiney, Jonesboro, Tenn.

Troup, Ardis Bernice, daughter of Brother and Sister Milo Troup, born in Elkhart County, Ind., July 3, 1903, died at the same place May 27, 1914, aged 10 years, 10 months and 24 days. Her death was caused by Bright's disease. She leaves her parents, two sisters and one brother. She was a bright Sunday-school scholar. Services at the home by Eld. J. M. Stouffer, assisted by Eld. David Allison. Text, 1 John 4: 8. Interment at Hundested cemetery.—A. A. Evans, R. D. 8, Carlisle, Pa.

Westfall, Friend Thomas J., born in Augusta, Carroll Co., Ohio, Nov. 1, 1841, died June 1, 1914, at his home, Ilo, Idaho. He moved to Ilo in 1864, and from there to Pawnee County, Nebr., in 1882. In 1902 he came to Idaho. May 29, 1867, he married Jennie M. Wright at Muscatine, Iowa. His wife, two sons and one brother survive him. Services at the home by Rev. N. M. Fliske, of the Presbyterian church. Interment in the Ilo cemetery.—Amanda E. Flory, Winchester, Idaho.

Wolf, Bro. Daniel, died at his home in Jacksonville, Pa., May 23, aged 77 years and 14 days. Bro. Wolf was a consistent member for a number of years. He had not been well for several years. He is survived by his wife, two daughters and one son. Services at the home by Eld. J. M. Stouffer, assisted by Eld. David Allison. Text, 1 John 4: 8. Interment at Hundested cemetery.—A. A. Evans, R. D. 8, Carlisle, Pa.

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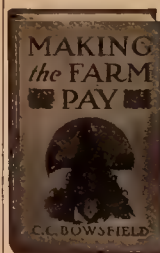
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(Concluded from Page 397.)

McDowell, of Robinson, Pa., began a series of meetings at the Spiesville house, which continued until Sunday night, June 7. The attendance and interest throughout the meetings were very good. Bro. McDowell preached the Word with earnestness. Twenty baptisms. Four others were referred to the Word. We held our love feast on Sunday evening, May 31. Bro. McDowell officiated. The number of communicants was unusually large.—(Mrs.) W. H. Blough, R. D. 2, Boswell, Pa., June 10.

Spring Grove.—We held our love feast June 2. Visiting ministers were Brethren Hiram Gibbs, I. N. Musser, Amos Hostenstein, Abr. R. Smith, and G. Francis, who presented unto us rich spiritual truths. Last Sunday Bro. N. B. Fahnestock, of Manheim, Pa., was with us at Voganville, and gave us a Pentecostal sermon.—Florence L. Mohler, New Holland, Pa., June 3.

Woodbury.—We have just closed a very interesting series of meetings. Eld. D. T. Detweiler, of New Enterprise, did the preaching. Eight were added to the church by baptism, and one was restored. The weather was favorable, and the attendance good.—J. C. Stayer, Woodbury, Pa., June 9.

SOUTH DAKOTA.

Willow Creek church met in council June 6, with Bro. Grant Tooker presiding. We decided to hold our love feast June 10. Our series of meetings will begin June 11. Bro. J. F. Souders will do the preaching.—Ellen Harrison, Wetonka, S. Dak., June 8.

TENNESSEE.

Jonesboro.—The Brethren had services here today. Bro. A. E. Nead, of Limestone, Tenn., filled the well-attended appointment. Bro. Nead gave us a good discourse.—N. T. Larimer, Jonesboro, Tenn., June 7.

Knob Creek (Boon's Creek House).—The members of Tennessee held their Ministerial Meeting May 30 at the Boon's Creek churchhouse, which is a branch of the Knob Creek congregation. The meeting opened at 9:30 A. M. Bro. A. E. Nead was chosen Moderator; Bro. S. A. Gaby, Reading Clerk; the undersigned, Writing Clerk. Subjects pertaining to the welfare of the church were ably discussed. All present felt that the day was well spent. Bro. A. E. Nead preached an interesting discourse on Friday evening, on Saturday evening, and on Sunday at 11 A. M. Bro. J. D. Clark delivered some able addresses. While we are few in number, at Boon's Creek, we feel we are doing a good work. We have a banner Sunday-school. Our average attendance, during the past quarter, has been more than fifty. Our Sunday-school offering for World-wide Missions was \$15. One little girl, a member of our Sunday-school, gave her heart to Christ and was baptized on Sunday afternoon.—Anna Laura White, R. D. 2, Jonesboro, Tenn., May 9.

TEXAS.

Manvel church met in council June 5. Our elder, Bro. M. A. Peters, presided. The church appointed a committee to secure a brother for a series of meetings this fall. We are sending an offering of \$21.50 to Annual Conference. We are now in the midst of an interesting series of meetings conducted by Eld. J. A. Miller, our District Evangelist. On the afternoon of June 7 our Sunday-school rendered a very interesting program to a full house. We also decided to support a native boy in the India school another year. We sent \$5 to Enid, Okla., for Child Rescue Work.—P. Jane Badger, Manvel, Texas, June 8.

VIRGINIA.

Antioch church met in council June 6, with Eld. Isaac Bowman presiding. Bro. J. Alfred Flora, a member of our Missionary and Temperance Committees, has accepted a position at Daleville College, and expects to move his membership to the Valley congregation soon. Bro. W. E. Flora was appointed to serve in his place on the Missionary Committee, and Bro. C. A. Flora on the Temperance Committee. Brethren J. A. Naff, Z. E. Mitchell and B. F. Flora were appointed to arrange a program for the Sunday-school Meeting, to be held at Antioch and Gregory in the near future. Brethren Z. E. Mitchell, J. S. Flora and Isaac Bowman were appointed to investigate the matter of buying a churchhouse near one of our mission points in the southern part of the county. Brethren H. A. Flora and C. J. Clingenpeel were appointed to confer with some one who will direct a singing class at Antioch the latter part of July and first part of August. On Sunday, at 10 A. M., our Sunday-school met with a large attendance, after which Bro. H. W. Peters, of the Germantown congregation, delivered an excellent sermon on Temperance.—Orpha Flora, Boone Mill, Va., June 8.

Halifax.—May 30 the writer took the train at Roanoke, on the Virginia Railroad, and traveled seventy-three miles to Brookneal, at which place Bro. W. I. Hall met me and conveyed me to his home, where I was kindly received. The same evening I preached to a very attentive little congregation. On Sunday morning I was taken about three miles to a Methodist church. In the afternoon I preached to a good congregation in this church, and again at Bro. Hall's home in the evening. The interest manifested at this meeting was good. Several young men were received by baptism and one was restored to fellowship, which was attended to on Monday morning before I left them. This seemed to be quite encouraging to the little band of members living there. About twelve members reside there, with Bro. W. I. Hall in the full ministry. This is a large field, unoccupied by the Brethren, but as Bro. Hall is now permanently located, he may be able to build up the Lord's cause in that part of Virginia.—D. A. Naff, Naffs, Va., June 8.

Livinsville Creek.—Bro. Walter N. Coffman, of Fishersville, Va., began a series of meetings at the Cedar Run church May

16. He preached twenty sermons full of Gospel truths. The meetings closed June 4. Four were baptized. The membership was strengthened and revived.—Catherine R. Kline, Broadway, Va., June 11.

Midland.—May 16 we held our love feast. Brethren I. N. H. Beahm and J. F. Britton were with us. Bro. Britton officiated. We had a good meeting. June 6 we held our council at the Hunt Harmon house. We elected officers for Christian Workers' Meeting. A Committee of Arrangements was chosen for the District Meeting, which will meet here Aug. 27. About that time Bro. I. N. H. Beahm is to conduct some meetings for us.—B. B. Switzer, Midland, Va., June 8.

Sangerville church met in council June 5. Our elder, Bro. J. W. Vine, presided. We decided to hold our communion meetings hereafter without intermission. The time for the salutation was also changed. We shall observe it hereafter right after the communion. It was also decided that hereafter the sisters pass the cup and break the bread just as the brethren have been doing. A member of the Anti-Saloon League is to give a temperance lecture before Sept. 22. A committee of six having been appointed to present a plan by which our sick may be better cared for, their plan was accepted. Two were appointed in each visit district to look after the sick, with authority to call in as many others as they may need, when it becomes necessary. Our love feast will be held at Sangerville, Aug. 29, at 4 P. M.—Annie V. Miller, Spring Creek, Va., June 10.

WASHINGTON.

Wenatchee.—We met in council June 6. Our elder presided. Eight letters of membership were received. Our Sunday-school and Christian Workers' officers were elected for the next six months. Bro. James Peters was chosen superintendent, and Bro. Vernon Steele is secretary-treasurer. Bro. Galen Vail is president of our Christian Workers' Meeting. Our delegates to Annual Meeting are Brethren L. E. Ulrich and Jesse Peters.—Iddie Deardorff, R. D. 2, Wenatchee, Wash., June 13.

WEST VIRGINIA.

Clifty.—Bro. J. A. Riner, of Fayetteville, W. Va., accompanied by Bro. Wells, of the same place, came here May 30 and delivered three interesting sermons. These meetings were well attended, and good interest was manifested. Our Sunday-school here is progressing very nicely. Some of the Messenger readers may wonder why we have not sent a report from this church for some time. We have had no preaching services since last November, but we held Sunday-school regularly.—Mary Crist, Clifty, W. Va., June 8.

Maple Springs.—Our congregation met in council June 6. Quite an amount of business was considered. On Sunday an offering of \$54.37 was lifted and sent to Annual Meeting, with Bro. John S. Fike.—Pearl A. Hamstead, Egion, W. Va., June 11.

Main Grove.—Our series of meetings closed May 31, when ten were buried with Christ in baptism. Bro. Calvin Wolfe, minister in charge, gave us some very instructive sermons. Quite an interest seemed to be taken in the meetings, and others were seriously impressed. We have a good Sunday-school here.—Mae Thomas, Bruceton Mills, W. Va., June 8.

WISCONSIN.

Chippewa Valley.—Our series of meetings, conducted by Bro. C. P. Rowland, of Lanark, Ill., began May 23. He was with us two weeks. Four were received into the church by baptism. May 30 we held our love feast. Bro. Rowland officiated, assisted by our elder, Bro. H. B. Baker. The meeting was well attended, and proved most enjoyable one to all present.—Lillian M. Cripe, R. D. 5, Mondovi, Wis., June 10.

NOTES NOT CLASSIFIED.

Berthold church met in council June 6, with Eld. C. H. Petry presiding. Sister Maude Cripe was chosen our delegate to District and Sunday-school Meetings. Our love feast has been set for July 18, at 2 P. M. Several weeks ago Bro. C. H. Petry preached our yearly missionary sermon. An offering of \$52.09 was given for World-wide Missions. We extend a general invitation to any one and especially ministers, to stop off with us on their way home from Annual Conference. Our church is in town, and on the main line of the Great Northern Railroad.—E. S. Petry, Berthold, N. Dak., June 12.

Monroe County church met in council today at 2 P. M. Our love feast will be held Sept. 28, in election for an elder, to fill the vacancy, was held and Bro. D. E. Miller, of the English River congregation, was chosen. Bro. J. H. Brower, of Council Bluffs, Iowa, will conduct a series of meetings at this place, beginning about Nov. 1.—S. W. Roberts, Freddie, Iowa, June 13.

Manchester church met in regular quarterly council June 5, with Eld. Frank Fisher presiding. Five members were received by letter, and three letters were granted. Bro. Adams asked to be relieved of the pastorate of the church, and his resignation was accepted.—Ella M. Cotterell, 726 N. Syracuse Street, North Mankato, Ind., June 10.

Maple Grove.—Our series of meetings will begin Aug. 2. Bro. C. Walter Warster expects to be with us about three weeks. At the close of the meetings, Aug. 22, we will have our love feast. Since our last report three letters were granted.—Clara E. Burtfield, New Paris, Ind., June 11.

Notice to the Churches of Northern Illinois and Wisconsin.—The church treasurers are requested to see that the 1913 and 1914 apportionment is sent in not later than July 1, 1914. As reports are asked for by that date, please attend to the matter so that no delinquencies need to be reported this year.—Elmer Zuck, Secretary-treasurer, LaSalle, Ill., June 13.

Manor.—In Gospel Messenger of June 13, where it reads that thirteen were baptized it should have read that three were baptized.—Nora M. M. Myers, R. D. 3, Clymer, Pa., June 13.

ANNOUNCEMENTS

DISTRICT MEETINGS.	
July 9, North Dakota, Eastern Montana and Western Canada, Cando church, N. Dak.	New Mexico.
July 22, 23, Oregon, Bandon church.	July 4, Sunshine, at Yaso, a station on the Santa Fe Railroad, Kansas City to Los Angeles.
LOVE FEASTS.	
Canada.	North Dakota.
July 11, 6 pm, Pleasant Valley, at the schoolhouse, four miles southwest of Dauntless.	June 20, Willow Creek.
Colorado.	June 27, 5 pm, Kenmare.
July 5, 7 pm, Sterling.	June 21, Ray.
Idaho.	July 2, 10 am, Surrey.
July 11, Nespecke.	July 10 am, Flora.
Indiana.	July 4, Carrington.
June 27, 10 am, Cedar Lake.	July 4, Rock Lake.
Louisiana.	July 18, 2 pm, Berthold.
July 4, 6:30 pm, Roanoke.	Aug. 1, 4 pm, Pleasant Valley.
Minnesota.	
June 20, 7 pm, Morrill.	Oregon.
June 20, Lewiston.	July 25, Bandon.
July 11, 2 pm, Worthington.	Pennsylvania.
Montana.	June 21, Montgomery.
July 4, 2 pm, Medicine Lake.	June 21, 6 pm, Brothers Valley, Pike house.
	June 28, Tyronne.
	Aug. 1, 4 pm, Marsh Creek, Friends Grove house.
	Aug. 15, 16, Farmers Grove.
	West Virginia.
	June 14, Bluefield.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., June 27, 1914.

No. 26.

AROUND THE WORLD

The Silent Forces.

Of all the forces that are regenerating the Ottoman Empire none is as great as the silent influences exerted by the two American colleges in Constantinople—"Robert College," for young men, and the "American College for Girls." The latter has only recently dedicated its fine new buildings, situated on a commanding site, and costing \$700,000. The necessary funds were contributed mainly by American women, and women of our land, too, are teachers in the school. Forty years have been spent in its gradual development, but as it has gathered into one family Turkish, Armenian, Bulgarian and Jewish girls, the new Turkey is learning lessons of generosity and helpfulness that can not fail to be of estimable value.

Denouncing Present-Day Evils.

At a recent gathering of Baptist ministers in Chicago present-day evils were handled without gloves,—a salutary practice indeed, and worthy of more general imitation. In the report of a delegated committee, Baptist women were censured for "falling victims to the vulgar and suggestive styles of the day." "Wealthy Baptists who turn the automobile into an excuse for making the Lord's Day one of pleasure-seeking, are to be cautioned and, if necessary, disciplined." The American theater was characterized as a demoralizing institution, and the fact was deplored that too many Baptists have been seduced by it. Such a disposition, to denounce these and other questionable practices of the day in plain language, is altogether commendable, and should go far in establishing a higher ideal of Christian living.

Dress Reform Demanded.

Recently the protest of 400,000 women of the United States, against modern fashions of dress for their sex, was officially placed before the General Federation of Women's Clubs in their biennial session in Chicago. Attention was called to the fact that the fashions of today are "immodest, uncomfortable, unattractive." There was a strong pressure for simpler, more comfortable and more modest clothes, and the resolutions passed voiced with disapproval the present extreme tendency among American women to follow designs in dress, regardless of beauty, comfort, or modesty." Such a remarkable demonstration against the tyranny of fashion was, perhaps, never before made by such a large body of women. Let us hope that it will lead to a clearer vision of the "simple life" than they have ever had before!

The Amusement Craze.

"Is amusement the real function of the church?" This is the question asked by "The Biblical World" in its May number. Continuing along that line of reasoning the editor says: "If such were the case, the church is already outgrown. It can not compete with commercialized amusements or municipal playgrounds." As we read the words quoted above, we were made to ponder the trend of the times, as seen all about us. Is it to be wondered at that humanity has largely lost a sense of reverence? No longer is "the fear of the Lord the beginning of wisdom," for the sacred awe of former years, for spiritual things, has given place to incessant clamor for entertainment. We need to learn anew the lesson of intense devotion which, having taken possession of us wholly, will drive out all thoughts of worldly amusements.

A Man Whom Money Can Not Buy.

John R. Mott, the noted missionary worker, never evinced the true greatness of his character more fully than in a recent incident that occurred in his New York office. He was waited upon by a committee from a great corporation, which, in recognition of his marked executive ability, made him an offer of \$100,000 per year, to serve as the head of the organization in question. Patiently he listened as they presented their case, but instead of an answer tears filled his eyes. The committee, thinking that, perhaps, he was overwhelmed by the importance of the proffered position, told him he might have a longer time in which to think over the matter. He replied quickly: "My mind is fully made up. My emotion is due to a very different source from what you may suppose. I am overwhelmed with sadness, to think that my life has not been such that an offer like yours was clearly considered an impossibility." Mr. Mott's re-

sponse plainly indicates that on his part, at least, devotion to the good of humanity is of greater value than the amassing of money, so temptingly offered to him. We often sing, "All to Jesus I surrender," but not always do we see our duty as clearly as did Mr. Mott.

Making the Fathers Responsible.

During recent investigations of the Wisconsin Vice Commission a former mayor of Green Bay, same State, discussed the subject with considerable candor. One of his statements is especially suggestive, since it directs attention to a point largely neglected nowadays,—the responsibility of the father as head of the family. The speaker said: "It is the imperative duty of each father to look after his own family." Right here a most serious neglect is clearly apparent. Instead of personally looking after the mental and moral development of his son and daughter, the father leaves all responsibility for the training of his children to other agencies. There is need of citing fathers to a closer observance of scriptural precedent along that line. The family circle is God's great nursery for the culture of the heart, and blessed is the father who fully recognizes his great responsibility.

Third Balkan War Impending.

Owing to the unswerving refusal of the leading syndicates of French money lenders, to loan funds for war purposes, the Balkan nations have been prevented from rushing into a sanguinary conflict during the last few months. Nov. 13 of last year the treaty of peace between Greece and Turkey was signed, but even that document would never have been ratified, had there been a possibility of securing needed military funds,—the all-important "sinews of war." Of late, however, other avenues for the replenishment of military treasuries have been made available, and we need not be astonished, should there be another struggle that drenches the Balkan peninsula with the blood of the contending forces. Already battleships are being bargained for by the respective nations, and other war supplies are also being purchased in large quantities. Only the restraining influence of the great Powers may, by united action, dissipate the converging war clouds.

Perished Without Warning.

Despite the most comprehensive measures to insure safety, there continue to be most distressing additions to the large list of mine disasters. June 19 an explosion at Hillcrest, Alberta, Canada, wrecked the underground property of a mine and instantly killed,—it is thought,—the 197 miners there entombed. A number of the bodies have already been brought to the surface, and the others will be recovered as soon as the obstructing debris can be removed. This is the third great disaster in the Hillcrest mines during the last ten years, and it would seem to suggest that "safety first" has not, as yet, been mastered as thoroughly as the best interests of the miners would apparently require. Modern industrial conditions, seemingly, do not, as yet, admit of even a measurable elimination of fatalities and severe injuries among the many who toil amid great danger that others may be benefited by the fruits of their labors. It is to be hoped, however, that the best interests of humanity will gradually outweigh the greed for gold that too often sacrifices real safety to increased dividends.

Sinister Influences.

L. R. Patmont,—whose sad story of being kidnaped and held by defenders of the liquor traffic, was told in these columns,—spent a few days in Chicago, recently, on his way to Detroit, Mich. He was promptly sought out by reporters, intent upon securing an interview, however taxing their questioning might prove to the greatly-reduced vitality of Mr. Patmont. A complete write-up was to be given of his thrilling story. When, however, the appointed day for the publication of the graphic recital had come, there was not a word about the Patmont experiences in his loathsome dungeon. Some, who knew of the proposed story, were told upon inquiry that "it was deemed best to say nothing about it, for the best interests of all concerned." Unwittingly, however, the editor of a German daily gave the real reason that prompted the radical suppression of the entire affair: "The National Brewers' Association urged the Illinois Brewers' Association to suppress the Patmont incident at any cost." The whole affair shows most emphatically that the liquor traffic and its promoters practically control the secular press of our cities, harmful and degrading as such a domination may be.

The Nation's Honor Sustained.

In the interest of redeeming our promises, made in the past, concerning the operation of the Panama Canal on an equal basis for all who may have occasion to use it, the recent action of the Senate, in confirming the enactment of the House, is praiseworthy indeed. Its international significance is especially valuable. It gives an assurance to the world that the American nation guards jealously its honor and its reputation for good faith. Rather than to go back on its promise that all vessels should pay toll for the use of the new water-way, it has ignored all technicalities that might justify special privileges and has taken a straight course of absolute honesty. Such a lesson is sure to be of value to even the most humble citizen of our great nation.

Wireless Telephone Stands Test.

Years ago, when the wonders of the telephone first aroused the amazement of mankind generally, it was hardly expected, perhaps, that conversation might ever be carried on without the seemingly all-important wires. June 8, however, William Marconi, the genius of wireless telegraphy, talked over his wireless telephone from London direct to Berlin, a distance of over 600 miles. As we ponder over this most remarkable achievement of man's genius, we can but wonder what will be next. Strange, however, it is that many, who are perfectly willing to concede the most astonishing accomplishments of man's genius, are wholly unwilling to believe the testimony which the Creator of all things has left concerning himself and his work in the Holy Oracles. Paul affirms that the Lord "left not himself without witness."

No Excuse for Drunkenness.

It is generally conceded that much of the deplorable state of affairs in Mexico must be ascribed to the vagaries of its dissolute leader, President Huerta. Recent reports from the capital allege that he has decided to refrain from the further use of alcoholic stimulants, using, instead, the entirely harmless beverage of our worthy Secretary of State,—grape juice. Commenting on the possible consequences of this sudden and unlooked for turning over of a new leaf, a leading New York magazine takes occasion, in last week's issue, to say this: "Considering the interests of the American people and, we believe, also of the Mexican people, Huerta's change of habit comes at an unfortunate time, for it will tend to retard his elimination." And so we are to believe that President Huerta, for the sake of his more speedy elimination, had better remain drunk than to become sober. Surely a most peculiar logic! Temperance is best and always best, and eventually total abstinence from intoxicants might do much to redeem any man to better things,—a man as besotted, even, as President Huerta is said to have been.

Limits of Finite Reasoning.

One of the sacred writers said of the people in his day: "Man hath sought out many inventions," and he surely could say the same, were he living in this stirring age. And yet there are limitations to human knowledge, so far as some of the processes are concerned that make man's highest achievements possible. When Alexander Graham Bell, the originator of the telephone, was asked recently if he understood precisely how a telephone conveys the sound of a human voice, his answer was: "No; I only know what it is done. I do not know how it is accomplished." Lord Kelvin, of England, after a life-time study of electricity, admitted that he knew no more, as to the real nature of electricity, than when he first began. From the time of Franklin's experimental studies to the more recent period of Edison's wonderful achievements in the electrical field, master minds have done remarkable things with cells and dynamos, generators and transformers, harnessing, at their behest, elemental forces as inscrutable as they are majestic, but still electricity, in its real nature, is an unsolved puzzle to man. Man's own being is shrouded in mystery. The very brain, which is thought to give instantaneous direction to hand or foot, can not be delineated by the most expert specialist as to the "how" and "why" of its operations. Mystery is at the very beginning of life, and abides with us to the end. Wherever we may turn, we find things beyond our ken, and problems unsolved. Can we really boast of our knowledge when we are utterly ignorant of so very many things? How very applicable is Paul's analysis of man's limitations: "For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Did You?

Selected by Dr. S. B. Miller, Cedar Rapids, Iowa.

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him battle it through.
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?
Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand,
When a man's borne about all a man ought to stand?
Did you ask what it was—why the quivering lip?
Why the half suppressed sob, and the scalding tears drip?
Were you brother of his when the time came of need?
Did you offer to help him, or didn't you heed?

—Tid Bits.

The Problems of Choice Solved Properly.

BY S. N. McCANN.

"If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7: 17).

LIFE is made up of choices, either good or bad. How many of our choices are bad and bring only evil to us and to others! If we only knew what to choose for the best we feel we surely would not go wrong. There are a few questions around which this problem of life's duties revolve. Are the questions that meet us those of an hour only? Do even our smallest questions concern this life only? Do any of our problems begin and end with ourselves? Are we without help from God in making our choices? Can we have God's help in even the little choices that concern us in life?

As to the first of these questions, all who think seriously know that an act, a word, a thought even, is not an evanescent thing. Even the smallest word or thought leaves its mark upon the character, moulding it for noble, or for base, ends. If we could know what our thoughts are doing for us, in shaping our destiny, we would want to know how to choose right thoughts. If we could know what our words are doing for us and for others, we would be anxious to speak only proper words. If thoughts and words live, how much more actions! As a man thinketh in his heart, so is he, is a truth of the Scriptures. For every idle word spoken an account must be given, is another great truth of God's Word.

If questions concerned this life only they would have very great value. Yet how much greater this value when even the smallest questions reach into eternity! When we realize that the little problems of thought, word and deed go to make character, and character moulds our destiny for the future work, for joy, or for sorrow, we can value proper choice. "For none of us liveth to himself, and none dieth to himself." If our thoughts, words and acts were lost upon ourselves the problem would not be so great. It would be sad to face the problem of wrong choice, even if others were not involved; but when every wrong choice touches other lives how much graver the problem!

Are we without help from God in making our choices? This question may seem hard to answer, yet its answer can always be found in the choice we make. God is all-wise and all-powerful, and he never helps a man to make a bad choice against his own will. Whenever we make bad choices God has not been in the matter. We have violated the principle that governs right choice, and hence have rejected God.

We can not think of God, an all-wise, loving Father, leaving us poor, fallible, erring creatures to ourselves in even the smallest choice of life. If we fail to have his help in solving even the smallest personal problems it is our own fault. We have transgressed God's great principle, by and through which he reaches all who will have him to help them. God is a

present help in every time of need to all who are willing to be governed by the principle that unlocks all the wisdom of heaven, in behalf of the humblest men.

There is no law by which we can know how to choose in life's problems. The problems are too complex to be governed by laws or by rules. Yet we may know how to choose. The choice is based upon principle. The principle is whether we want God's will or our own. God will always help and direct when we are willing to lose ourselves in his will. Until we want to do right, God can not work with us. A man who wants his own way can never please God by keeping law, or by doing commands. It is only when a man desires to do God's will that he can please God. It is only then that he counts in God's sight.

It is only when a man reaches the great principle of self-surrender to the right, that he can know of the doctrine whether it is of God or of man. Without a complete, unselfish surrender to the right, as an abstract principle, no man can know what is right in the concrete problems of everyday life. When there is a complete surrender to the abstract principle of right, a man is pledged to walk up to the light as fast as it comes. God stands behind the man who has unselfishly surrendered his own will to God's will, revealing the truths and solving the problems that come, whether in the Book of Revelation or in the book of everyday life. If a man is not willing to do the right at any sacrifice, he has not found the principle by and through which God leads in the answer to the problems in everyday life.

To the man who unselfishly chooses to do God's will he is just as near in the little problems of everyday life as he is in the great problems. If we fail to get God's help in the small things of life, that meet us day by day, we must fail to get his help when we come face to face with the great problems. There is no one principle that gives life's work into God's hands for guidance like to the principle of a surrendered will. Lord, not my will, but thy will be done, is virtually to will to do God's will.

"If any man willeth to do his will, he shall know of the teaching," is true not only of the written Word but just as true of the providences of God. God is a loving Father, just as ready and anxious to help us in his providence, that causes us to face a choice of ways and means to get the best out of life, as he is ready and willing to help us to know whether any teaching is from him or not. The only thing that hinders God from helping us to choose the right in any concrete problem of life is our failure to will to do the right at any cost.

Bridgewater, Va.

Exegesis of the Parable of the Talents.— Matt. 25: 14-30.

BY W. R. DEETER.

1. THIS parable is unlike the parable of the ten pounds given to ten men, each having a pound. In this parable the gifts were in the ratio of ability (Matt. 25: 15). We do business that way. If we have two boys on the farm, one strong, and the other weak, we do not assign to the weaker one as heavy a task as we do to the stronger one. Ability is the measure of responsibility.

2. Christ is the Man who has taken a journey into a far country, who will come again. (See John 14: 3.)

3. The talent was a weight, rather than a coin. The exact value is not known, but, if of gold, it was much more valuable than one of silver; in either case it was very valuable.

4. The servants and goods belonged to the man. They had been bought with a price (1 Cor. 6: 20). "Ye are bought with a price; be not ye servants of men" (1 Cor. 7: 23).

5. He did not tell them what to do with the talents, but the context shows that they knew. Two of them did not hesitate in deciding what to do, but went to work at once. The man with one talent did not say that he knew not what to do. Neither did the nobleman promise them a reward if they improved the talents.

6. In the application of the talents, they represent the gifts from Christ through the Spirit. One has the gift of prophecy, or preaching. If a man has a special gift for preaching, there is his field, where he ought to work. Another has a special gift for fireside work,—personal effort. Some good preachers fail when it comes to personal labor, and some excellent personal workers fail when it comes to preaching. Some are especially gifted for deacons, some in singing, some in making money for the Lord's cause. There are many other gifts that are essential in forwarding the Lord's work. He is a fortunate man who finds his place in God's vineyard. Eld. James Quinter was a master workman as a preacher, but it is doubtful whether he would have made a good deacon, or a good singer.

7. It was by exercising their talents that the servants of the parable gained more. Listen: "Lord, thou deliverest unto me five talents: behold, I have gained beside them five talents more." The man with two talents said, "I have gained two other talents beside them." Their talents grew from five to ten, and from two to four by exercise,—a close application. With an eye of faith I see those two men coming with their improved talents and presenting them to their lord, with joyful countenances, because they did what they could. Like the boy and girl, who have carefully done the bidding of father and mother and are glad to have their work inspected by them, were these faithful servants of the Lord.

That hearty "Well done, thou good and faithful servant," from their lord, was worth more to them than all that this world could give.

8. The man with one talent came with an untruth in his mouth. He said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, gathering where thou hast not strawed." He said he was afraid and went and hid his lord's money. He did not know that his lord was a hard master. The other two did not find him so. It always seems strange that men today are afraid to try to serve the Lord, but are not afraid to serve the evil one. They are much like this man, and many of them will meet the same end. We are told in Rev. 21: 8 what will become of the fearful, and where they are classed: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." This man, who had gained nothing, had one thing to his credit: he was not a spendthrift. If it was a mere matter of economy, he had the ability to improve one talent, but he would not do that. Possibly if he could have done some great thing, he would have been willing, at least, to have put his money to the exchangers, but as it was he would not even do that. He lost even what he had. It was taken from him and given to one of the faithful ones, and he had to go where he did not want to go, into outer darkness, where there is weeping and gnashing of teeth. Perhaps one of the greatest pangs of hell is the thought of what might have been if one had improved his talent. He would have been a saint in glory instead of a sinner in torment.

Milford, Ind.

Worship in Song.

BY LEON F. BEERY.

As a people we are noted for the excellence of our congregational singing. Time after time strangers coming into our services have been impressed with the superiority of the singing over that of most other churches. In this connection, if we would preserve our good congregational singing, or, better still, improve it, there are a few things which are well worth our thinking about. What I shall say here will have reference primarily to our regular preaching services.

First of all, why do we sing when we come together in the house of God? What is the purpose of congregational song? Is it not to give expression to our joy in the Christian service and our thankfulness for blessings received, or to implore our Father's aid and guidance along life's pathway? In the Scriptures we find numerous instances of singing on the part of the

people of God, and in almost every case it is the outpouring of hearts overflowing with gratitude and praise to the Heavenly Father. We have record of a few mournful songs, composed upon the death of some dear friend. So we see that whenever the heart is too full for utterance in any other way, it finds expression in song; and the same has been unquestionably true during all time and among all peoples. That this has been generally true among our own church people is undoubtedly one very potent factor in making our congregational singing what it is.

Let us stop now a moment and think. What is it that prompts us to sing as we gather from week to week in divine worship? Are our hearts ever so full when we come to the house of God that our songs burst forth spontaneously in praise, or is there danger in this bustling age of the world that we sometimes perform only lip service in our singing as well as in other things? Such a condition can be avoided to a very great extent by our being careful in regard to two things; viz., *what we sing*, and *when we sing*. The two are of equal importance.

Good songs promote good singing. If a song is intended to be a direct expression of our hearts to God, then why not sing those songs in the singing of which it is easiest for us to come into direct communion with him? If we do this, we must pay attention to the suitability of both the words and the music, and their adaptability to each other. If the minister, along with the preparation of his sermon, would put a proportionate amount of time and prayerful thought on the selection of the songs to be sung in connection with the sermon, the possibility of inappropriate and ludicrous selections, which are sometimes made, would be avoided. The leader of the singing should also be consulted. He might have some timely suggestions with reference to the music. The practice of selecting a song at random, by allowing the book to fall open where it will, and the equally bad practice of having "some one select a song," should be eliminated. Some people have one or two "favorite" songs, which they like to have sung whenever and as often as they can, regardless of what the theme or mood of the service may be.

Let me say right here that in some of our congregations I feel there is entirely too much disuse of our church Hymnal. It is a good Hymnal—far better for general church use than any of the late song books that have been used from time to time. It looks as though we failed to appreciate the true worth of the hymns found in the Hymnal, and the earnest, prayerful labors of those who compiled it, when we discard it for some modern song book containing songs supposedly spiritual, but which in many cases are in reality absolutely devoid of any value either poetically, musically or spiritually. What is the reason, anyhow, for such a surfeit of song books as we have at the present time? I dare say one of the principal reasons is the greed for gain. And if the composers and compilers are prompted by such a desire, can we expect the songs to be highly spiritual?

I do not mean to say that all these song books, or even all the songs in any one book, are bad. There are few things so bad that there is no good in them at all. But the wrong consists in our bringing into divine worship, in God's house, empty, frivolous rhymes, set to poor, light tunes, some of which are not even "catchy," and deceiving ourselves in the belief that God will hear them and be pleased. I am sure such songs never ascend higher than the roof of the church. Try singing some of the good old hymn tunes which have been neglected, yes, even forgotten to a large extent,—songs that consecrated Christians have used for hundreds of years to praise their Maker. Sing them understandingly and reverently, and see what a spiritual uplift it will be!

Again, the effect of a good song is often spoiled or lost entirely by its being sung at an inopportune time. In some places they sing while the people are gathering, while the offering is being lifted, or at any other time when there seems to be a gap that ought to be filled up. This is all wrong. It takes away that spirit of quiet reverence which should pervade all our worship. Sometimes I fear it even approaches sacrilege. When we come into the house of the Lord,

and as long as we remain there, let us remember the words of the Psalmist: "The Lord is in his holy temple; let all the earth keep silence before him." Better a period of silent meditation and prayer for all, than that those who really want that, should be constantly annoyed by some one else who thinks that every moment ought to be "filled up," and some moments filled up twice. Let us induce a spiritual and reverent atmosphere by being reverently quiet, so that the Spirit will have a chance to hover close about us, and we can hear the "still, small voice" speaking to our souls.

Elgin, Ill.

By the Seaside.

BY WEALTHY A. BURKHOLDER.

THE narrative of the Lord teaching from the boat at the Sea of Galilee has always been one of great interest. One reason is, I have always enjoyed our outdoor services, and had a particular fondness for roaming in leafy woods and along streams of water. There is, to my mind, a certain sublimity that is not always felt when worshipping within four walls. Nature lends beauty to the scene and impressiveness to religious services when held in shady groves,— "God's first temples." That has always appealed strongly to me. The Master not only was ready to teach by the seaside, but by the wayside, at the well of Jacob, to only one poor, sinful woman; in the house and out, and everywhere.

On this occasion we read that Jesus went out of the house and sat by the seaside. He may have gone there for a little rest, as his hours were full of work and he needed to be alone at times. The people must have been hungry for the Bread of Life, for we read that great multitudes gathered around him. The crowd was so large that he got into a ship and taught those on the shore. Surely, the scene was one of interest. No doubt all kinds and ages of people were present. As he was the Great Teacher and "taught as never man taught," they would receive lessons of helpfulness if they were in proper mood to receive them.

In those days, as now, people followed the Master for various reasons. Some were inclined to find fault and watch to see if he might do something that would help them in hindering his great mission. Some accused him of breaking the Sabbath, and even planned to destroy him. Just previous to his talk at the seaside he was teaching the people, when one said to him that his mother and his brethren were standing without and desired to speak to him. He replied by asking, "Who is my mother, and who are my brethren?" Stretching forth his hand toward his disciples, he said: "Behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." "Grand relationship," I hear you say. Surely, this is encouraging language to every one who is trying to walk in the narrow way. From that audience he went to the seaside, where the parable of the sower was plainly told.

Jesus was a busy Man. He was always on the alert to say and do something for people. He found so many that needed help and none were overlooked. He never slighted any one. That was not his mission. He came to seek and to save the lost, and the most wretched enlisted his attention.

The great theme that day was the parable of the sower; and how careful was he to unfold the truths to their uncultured minds! They listened with interest and went about their varied occupations,—perhaps not understanding the great truths taught,—and he went to other work. Prof. Marsh, in "Walks With Jesus," has this to say of the Master's mission:

"The time that Jesus made his home in Capernaum is divided into nine periods of sojourn in the city, and nine of missionary excursions through the neighboring towns and districts. Four times we find him teaching by the lakeside, three times in the synagogue, once on the mount in sight of the city, and always speaking the words of eternal life, in such a way that the common people heard him gladly. Without haste, without rest, he went and came, up and down the

steep paths of the hills, seeking people where he could find them, in town or country, in field or vineyard, in house or fishing boat. He entered into hamlets and villages, hungry and desiring food, weary and needing rest, always doing the work which his Father had given him to do. He crossed and recrossed the lake in storm and sunshine, by night and by day. He dined and lodged, he talked and traveled with rich and poor, with learned and ignorant. Nobody thought himself too poor to invite the mighty Prophet of Nazareth to be his Guest. Nobody ever gave the invitation and was turned coldly away."

Such were the missionary efforts of the Teacher at the seaside, and surely we can learn many lessons from his manner of work. He would have us "sow beside all waters," and he will take care of results.

Newburg, Pa.

God or Mammon.

BY ELEANOR J. BRUMBAUGH.

WE can not serve both. Our choice is made, but if we have chosen mammon, we should reconsider.

You say, "No, indeed. I have chosen God." This is a question that words do not decide. Many who profess to have chosen God, are proving by their actions that they serve mammon, and as God is the Supreme Ruler,—the Judge before whom we are to appear, and to whom we must answer,—why should we deceive ourselves, and others, by claiming to be what we are not?

For mammon service we have nothing. For serving God we have all things, now and hereafter. What is called pleasure is not real pleasure, unless we have given ourselves to God in full surrender. What is called pleasure is, too often, the mere gratifying of fleshly lusts. It is the very opposite of pleasure, causing remorse and unrest.

Why should we,—why will we,—allow ourselves to be drawn into the net that causes so much inconvenience and suffering, and final defeat? It is because we have not given ourselves wholly to Christ. When we have fully surrendered to him, we will love the things that the blessed Word teaches. We will take time to study that Word, and a study of the Word will increase our knowledge of the Lord, and cause us to grow in grace.

If we are hungering and thirsting after worldliness, no amount of fine talks in prayer meeting can cover it up. Not the things we say, but the things we do, prove where our interests are, and what sort of service we are rendering to our God. It is possible to teach ourselves to love the things that are good and right, but we can not succeed in this teaching while we keep on doing things that we know are wrong. It is so aggravating to have some one tell us about the wrong! It is annoying enough to be engaged in a wrong, but the climax is reached when we are told of it, and advised, and warned.

Just here is a very good place to say, "I see it. I acknowledge it, and I intend to stop." You must so decide, sooner or later, and the sooner the better. Stop serving mammon, and give your whole service to God. You will never have a better time to stop than now. You will never have a better opportunity to conquer sin than now. You have the promise of victory if you conquer through Christ. Do not try without him. "Sin shall not have dominion over you," if you so decide. But you must decide. You must choose whom you will serve, God or mammon.

Do not think you must leave home to make this change, unless you have the misfortune to have a home where God is dishonored. Many parents are sad because a son or daughter went away from home to do the good that was much needed in the home. Sometimes parents are careless, allowing harsh words and unkind actions.

Look into your life, by the light of God's Word, and make room for God. He will not come in unless you do. Put worldly things out, and let God in, and you will have such joy and peace as shall make all things new. You will be blessed, and be a blessing wherever you are. The measure of blessing can not be told when mammon is put away and God chosen.

Huntingdon, Pa.

Seattle.—Our congregation met in Sunday-school and Christian Worker office, were elected, resulting in choosing as Christian Worker superintendent, and Bro. E. J. Cline as Christian Worker president. Bro. G. Montz was elected and duly installed into the ministry. Eld. Peters, of Wenatchee, Wash., and Eld. Eby, of Sunnyside, Wash., assisted in the work. June 14 Bro. Andrew Hutchison gave us two good sermons.—Mrs. A. C. Root, 357 North Seventy-second Street, Seattle, Wash., June 15.

THE ROUND TABLE

Heaven Our Resting Place.

BY MARY B. BROWN.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 12).

WHAT a grand place heaven is to think about! It makes us feel like pressing onward to gain it as our eternal home, which Christ, the Holy One, has gone to prepare for those who love and obey God, the Creator of all things.

In the Gospel, which Jesus brought from heaven, he says: "In my Father's house are many mansions . . . I go to prepare a place for you, . . . that where I am, there ye may be also" (John 14: 2, 3). Precious assurance! The faithful shall dwell in the New Jerusalem, after their earthly life is ended, and the Lamb (Christ) himself shall be the light thereof. To him that overcometh the wickedness that is in this world, it will be a glorious deliverance from everything that defileth or maketh a lie. Nothing abominable or unclean shall enter there. No trouble or sorrow shall ever disturb our happiness in that blessed abode. It will be sweet rest for the soul from all trials and labors, and we can, in peace and everlasting joy, praise and adore our Maker.

Is there any one who would not wish to dwell in such a redeemed and sanctified state? Surely not! Then, is it not worth our while to strive diligently in developing a holy life, so that we may be permitted to enter that heavenly home? For we must all appear before the judgment seat of Christ, to give an account of the deeds done in the body, while here on earth, whether our works were good or evil. Then shall every one receive his reward, according to the record of his life, written in the Book of Life.

Who, that lives a reckless or ungodly life, can hope to stand uncondemned before our kind but jealous God, when the great day of reckoning comes? If we neglect to live righteously, while time and opportunity are afforded us, we will be without hope of salvation when death overtakes us. "If we have hope in this life only, we are of all men most miserable." "How shall we escape if we neglect so great salvation?" "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"

Let us cheerfully and humbly dedicate our life to God's service, and willingly make the sacrifices which God in his Word demands of us. Then shall we not need to suffer the pangs of remorse for a sinful life, and be doomed to eternal punishment when it is too late to amend our ways. It is a blessed thing to live in Christ, but a dreadful experience to those who die outside of Christ!

Let us labor patiently to enter into that promised rest. May the Lord help each one to live an humble, submissive, Christian life, and hold out faithful unto the end. Then all will be well beyond the shores of time, in that happy home over yonder, where we can meet our loved ones, and all the saints that have gone before. The Lord be with us constantly, to guide, sustain and save us, is my prayer.

Laporte, Ind.

Do Our Prayers Lead to Action?

BY JAMES M. MOORE.

A BEAUTIFUL example of how prayer leads to action is found in Matt. 9: 35 to 10: 42. Jesus had been going about the cities and villages, teaching, preaching and healing everywhere. He had been putting forth every effort to reach all, and, as always, had sacrificed much that he might minister to the needs of those around.

After having done all this, he looked out over the great multitudes yet unaided. He had been doing all he could, and still the task seemed no less. His great heart of compassion was stirred. His sympathy must find some relief.

Under the strain of these circumstances Jesus called for his disciples to pray,—pray to the Lord of

the harvest,—pray that laborers be thrust out into the harvest. We have no statement that they prayed, but what follows is evidence that they did. How long the prayers continued, we are not told.

The next move of Jesus was to send these same disciples out to fulfill the need that had stirred them to earnest prayer. Their petitions had enabled them to give expression to their concern for those around. This had stirred them still deeper, until they were made worthy of being entrusted with the work of preaching and healing.

Here, then, is one of the secrets of the workings of prayer. Real prayer is an expression of deep desire. These expressions, from time to time, intensify the longing. This condition enlarges the vision, develops a willingness to sacrifice, leads us to study more fully the needs as well as the solution of the problems in connection with the work. The prayer continues, and there comes into our hearts an unselfish desire for the glory of God, along with an humble submission to the guidance of the Spirit.

Such a program can not help but lead to action of some kind, along the line of our desires. The reason there is not more action is found in the fact that there is too little prayer, too little real longing of the heart. On the other hand, there is far too much indifference about the working out of the things we mention when we say our prayers. We need to pray our prayers, and do it with our whole being. We need to continue until we can not help but act. Then many poor and sick will be ministered to who are now neglected, while many lines of God's work will be supported which at present are left to struggle along,—doing but little in comparison with what might be done.

3435 W. Van Buren St., Chicago, Ill.

The Test of Discipleship.

BY PAUL MOHLER.

We have been very careful to observe the first part of the thirteenth chapter of John. We have felt the full force of verse 14. We are even scrupulous about closing communion services at night according to verse 30. All this is good, and I am glad for it. But that is a comparatively easy matter, especially when we do it but once or twice a year.

There is still another command in that chapter, however, that I fear we sometimes lose sight of. It is one that needs to be practiced every day, too, or it loses much of its power. This command seems to stand even higher in the mind of the Lord than the foregoing, according to verse 35; for he makes its observance the apparent test of discipleship. For this command look to verse 34: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye love one another. *By this shall all men know that ye are my disciples, if ye have love one for another.*"

Oh yes, we have all heard that before. We know it by heart, and the ministers are forever preaching about it. Yes, but how are we observing it? Are we really obeying it? Do we love even as the Lord loved? Are we willing to have our discipleship tested on that basis?

How serious is it if we neglect this commandment? What kind of a church will we become if we keep only the ceremonial commandments and overlook the weightier matters? Will we not become like the Pharisees?

Now I am thankful that the Church of the Brethren is such a loving brotherhood. I do believe that there is more real love among us than among any other people, but I don't think there is nearly enough, even with us. And I am sure that we need to guard ourselves very carefully or we shall lose what we do have, especially where we are getting rich and learned and dignified. Only in humility can love be maintained, for "love vaunteth not itself, is not puffed up." We must remember that we shall be known as disciples of Christ, not by our wealth, our knowledge, our culture, our eloquence, or our ability, but by our love.—That is the final test, the one that Christ himself has given.

Chicago, Ill.

Sunday-School Lesson for July 5.

Subject.—The Laborers in the Vineyard.—Matt. 20: 1-16.

Golden Text.—He maketh the sun to rise on the evil and the good, and sendeth rain on the just and the unjust.—Matt. 5: 45.

Time.—March A. D. 30, not long before the crucifixion. Place.—The southern part of Perea, beyond the Jordan.

CHRISTIAN WORKERS' TOPIC

Forces for Good and Evil in America.

Read John 3: 14-21.

For Sunday Evening, July 5, 1914.

I. Forces for Evil.

1. **The Saloon.**—Its relation to financial conditions, crime, schools and churches.
2. **Commercialized Vice.**—Causes: (1) Unprincipled love of money (1 Tim: 6: 10). (2) Worldly desires (1 John 2: 15-17). Results: (1) Wretchedness, suffering (Prov. 6: 20-35). (2) Death, mentally, physically, morally and spiritually (Rom. 6: 23). Maintained by (1) Ignorance (Prov. 7). (2) Evil hearts (2 Tim. 3: 1-7).
3. **Non-churchgoing.**—It produces ignorance and evil (Heb. 10: 19-25).
4. **Egotism and Selfishness.**—They bring discord and harm (Philipp. 2: 3-8).

II. Forces for Good.

1. **Christian Homes.**—Home childhood training affects entire life (Prov. 22: 6).
2. **Proper Social Functions.**—Young people will seek associates and society of some kind. Why not give them the right kind?
3. **Social Service, or Christian Work** (John 15: 8; 1 Tim. 6: 18; Col. 3: 12-17).
4. **Bible Study** (2 Tim. 2: 15).
5. **Prayer** (James 5: 16; Matt. 18: 19, 20).
6. **Consistent Christian Lives** (Matt. 5: 16; 2 Cor. 3: 2-3).

PRAYER MEETING

Christians as Fruit-Bearers.

John 15: 1-8.

For Week Beginning July 5, 1914.

1. **The Source of the Fruit.**—"The vine." The branch can not bear fruit of itself (verse 4). Apart from Christ we can do nothing (verse 5, R. V.). Impoverished branches are no indication of an impoverished vine, for God giveth not the Spirit with limitations (John 3: 34). All the treasures of wisdom and knowledge, of grace and power, are in the Lord, even the "fullness of the Godhead." "From me is thy fruit found" (Hosea 14: 8; Psa. 1: 3; Matt. 7: 16-20).
2. **The Removal of the Fruitless.**—"Every branch in me that beareth not fruit he taketh away" (verse 2). "Cast forth and withered" (verse 6). Apart from Christ there is no saving or preserving power in man. A Christless life, be it ever so pretentious, will never be of much use to men, and far less to God (Psa. 106: 43; 94: 23; Gal. 6: 7, 8).
3. **The Pruning of the Fruitful.**—"Every branch that beareth fruit, he cleanseth it, that it may bear more fruit" (verses 2 and 3). The spiritual pruning knife has not outlived its usefulness. The riches of the grace of God are seen here in seeking to make the fruitful more fruitful. Those fit for his service are to be made more fit. The heart-life must be kept pure by faith (Acts 15: 9). The pruning knife is the Word of God, which is sharp and powerful, discerning the thoughts and intents of the heart. "Now ye are clean through the word" (Job 5: 17; Psa. 119: 67; Prov. 3: 11, 12).
4. **The Bounteousness of the Fruit.**—"Bear much fruit" (verse 8). True discipleship brings Christ-like fruit. The Master's characteristics show themselves in our fruit-bearing (Gal. 5: 22, 23; 2 Peter 1: 5-9).
5. **The Condition of Fruitfulness.**—"He that abideth in me and I in him, the same bringeth forth much fruit" (verse 5). Constant contact produces continuous receptiveness (Psa. 15: 1-5; 24: 3-5; Matt. 5: 20).
6. **The Results of Fruitfulness.**—"So shall ye be my disciples (verse 8). Twofold results,—the Father glorified, our discipleship proven. "Much fruit" means much love, joy, peace (Prov. 12: 28; 14: 34; James 1: 27).

TOPICS FOR PRAYER MEETING.

Third Quarter, 1914.

For Week Beginning	
July 5, Christians As Fruit-Bearers,	John 15: 1-8
July 12, An Open Door of Opportunity,	Rev. 3: 7-13
July 19, The Great Helper,	John 16: 7-15
July 26, Conditions of Acceptable Prayer,	James 1: 5-8
Aug. 2, Sacrifice That Wins,	John 12: 1-8
Aug. 9, What Christ Would Have Us Be,	John 17: 11-24
Aug. 16, The Christian Life As a Pilgrimage, Psa. 119: 33-40	
Aug. 23, The Church As Christ's Body,	Eph. 1: 15-23
Aug. 30, The Divine Visitor,	Rev. 3: 20-22
Sept. 6, Ask for the Old Paths,	Jer. 6: 16
Sept. 13, Blessed Assurance,	1 John 5: 10-15
Sept. 20, Whom Do You Serve?	Matt. 23: 8
Sept. 27, Heavenly Comfort for Sin-Sick Souls,	John 14: 1-4

HOME AND FAMILY

Return of the Prodigal Girl.

Selected by Mrs. Hardin Miller, Dogwood, Ind.
Sweet poets have sung of the beauties of home,
Its comforts, its love and its joy;
How back to the place of its sheltering dome
Is welcomed the prodigal boy.

They picture his father with pardoning smile,
And glittering robes to unfurl;
But none of the poets have thought it worth while
To sing of the prodigal girl.

The prodigal son can resume his old place
As leader of fashion's mad whirl,
With never a hint of his former disgrace;
Not so for the prodigal girl.

The girl may come back to the home she has left,
But nothing is ever the same;
The shadows still linger o'er dear ones bereft,—
Society scoffs at her name.

Perhaps that is why, when the prodigal girl
Gets lost on life's devious track,
She thinks of the lips that will scornfully curl,
And has not the heart to come back.

Yes, welcome the prodigal son to his place,
Be merciful, gracious and just;
But shut not the door in his frail sister's face,
Remember, she, too, is but dust.

"Candidly Speaking."

BY ELIZABETH D. ROSENBERGER.

THE Sisters' Aid Society meeting was usually a cheerful affair. That came about through Mary Robbins' determined effort to "speak kindly of the absent ones," as she put it.

They were seated around a quilting frame, putting in those dainty little stitches that are the admiration and despair of the girls of today. Alice Barnes had just hinted at the unhappy relations existing in a home well known to all of them, when Mary Robbins said, "I am sure it is bad enough. But I am afraid that her sister-in-law has made things worse by interfering."

That stirred one of the women and she answered, "Now there is no one that can go and say that the sister-in-law don't do her part. You ought to see how she takes her share of the work. 'Tain't her fault that they can't get along."

Mary Robbins laughed softly. "Dear me! Now what have I said? I know I didn't mean it, whatever it was. Only this, I think the sister-in-law talks as well as works."

"You wouldn't want her to be deaf an' dumb, now, would ye?" asked Grandma Weaver.

"No, and yet, when talking does no good; when to talk about things makes them worse, I am sure I hardly know."

"We do know, too. If talking aggravates the whole family, she would better keep still," this from Amy, who never was known to keep still. When they all laughed, she continued, bravely, "You can laugh as much as you like; I know that some things dare not be talked over; it makes them worse."

To this there was not a dissenting voice around the quilting frame.

Some things would better be left unsaid. In "The Mill on the Floss" we have Mrs. Glegg, a belligerent lady of fifty. She was formidable, dreaded alike by her sister, Mrs. Tulliver, and Mrs. Tulliver's whole family. Mrs. Glegg had some money, and she was older than Mrs. Tulliver. For this reason, she said just exactly what she pleased. She criticised Mrs. Tulliver's housekeeping and her family, and everything else came in for a share of condemnation. However, even a worm may turn, and it is refreshing to find Mrs. Tulliver putting an end to her talk at last by saying:

"Mr. Tulliver says he always will have a good dinner for his friends while he can pay for it, and he's a right to do as he likes in his own house, sister."

Why is it that, whenever we want to be frank and candid, we think it is necessary to say something disagreeable? "Really, Edith, you are getting awfully heavy! You must have gained five pounds in this

past month," or else, "Why, Kitty, whatever made you get a green dress when you know green does not suit you!" or, if it is at the table, "There certainly must be better steak in the market than this!"

A little soft-shading of these facts would go far towards making one happy, and do inestimably more good. We do not believe in social insincerity, but we do think that truths which are likely to give pain should be carefully uttered. When some women say, "Candidly speaking, now, you did this or that," you brace yourself for the unwelcome criticism which you instinctively feel is coming. Truly, candor is a sadly-dreaded virtue, but it is a necessary one between husband and wife, between parents and children, limitless in its usefulness; but to be safe, it must be reverently, deftly, and delicately handled, and not too often. If there is a difference between two persons, and they want to talk it over, it should be done when they are alone. Then any wrong done, or mistake made, can be corrected. Peace will rule in our social relations, if we do not trifle in this matter.

There are always too few candid words of encouraging commendation between workers in a church, between friends, and especially between members of the same family. Why should those who are near and dear to each other be so niggardly in praise? We leave too much to be taken for granted by those who love us and whose lives are intertwined with our own. When we are too hurried to express our kind wishes, or too busy to be courteous, we leave waste places in our lives where tares are sometimes sown by an enemy, or the underbrush grows up too thick to penetrate.

Oh, I know we say that some of these things should be understood, but sad experience has proved to us that some things are not understood,—the gentle things, the considerate, the loving kindness. Really, it is astonishing how it seems to go against the grain to express our appreciation! We give a few crumbs of praise, falteringly, afraid of being accused of having an axe to grind. Praise is not flattery. Flattery hurts those who give it and poisons those who receive it, but honest, candid praise springs straight from the heart.

"Hard to be good when the wind's in the east;
Hard to be gay when the heart is down;
When they that trouble you are increased,
When you look for a smile and see a frown.

"Hard to be sweet when the throng is dense,
When elbows jostle and shoulders crowd;
Easy to give and to take offense,
When the touch is rough and the voice is loud."

Covington, Ohio.

My Chinese Sister.

BY MINNIE F. BRIGHT.

We were seated together in the sitting-room, I on a rocker, and she on an ordinary chair. She is not used to a rocking-chair and feels most uncomfortable in one, so she much prefers the ordinary, straight chair, where she does not have the feeling of being tipped over. Baby was on my lap, and I was caressing my precious treasure.

"You love your little girls, don't you?"

"Oh, yes, indeed; don't you?"

"No, we don't like to have little girl babies."

"Wouldn't you like to have mine?"

"Oh, yes," she said laughing, "I would like yours; would you give it to me?"—as though she thought I really meant it.

"No, I couldn't part with my baby and then you said you didn't like little girl babies."

"I have had seven baby girls and five baby boys."

"Why, where are all your children? You have only three now?"

"We killed six little girls."

"Killed six little girls? Why did you do that?"

"Didn't want them."

"Why didn't you want them?"

"Oh, they don't do us any good. When they get old enough they marry and go off to their husband's home and care for his parents and work for them; so we don't want girls."

"Did you kill your little boys too? You have only two now."

"Oh, no," looking at me with a grieved look, "they died of smallpox."

"Well, that is sad, but I do think it is so awful that you killed your little girls. We couldn't love little boys more than we love our little girls."

"Don't you have such a custom in your country?"

"No, indeed; people love their little girls too much to think of killing them and if they did, the laws would punish them severely."

I wish you could have seen the blank, bewildered look at this statement.

"I don't understand it," she could but say.

"Do you know that God loves you and loves little girls too,—that great God up in heaven?"

"God," and that blank look again came over her face as she looked at me and then wanderingly about the room. "Yes, I've heard a little but I don't understand."

My heart ached for my heathen sister and I longed to make her understand everything right then, but this can't be done at a sitting. The blank, far-away, strange expression on the poor woman's face has never left my vision and there are thousands and millions like her.

Lost, lost, yes, my heathen sister is lost, because she doesn't know and understand. She knows nothing more than the cruel customs taught her, and she has no compunction of conscience when taking the life of a baby-girl.

My poor sister is so crude and kept down, yet how she appreciates a little love. She is hungry for it. She loves to be taught better things and better ways and, after all, she is really capable, often surprising those who teach her.

She longs to be a mother, and most unhappy is she if denied this blessing. She would rather have some little girls than not to be a mother at all. In the dispensary, the other day, a woman, twenty-six years of age, came for treatment, suffering with tuberculosis of the thigh-bone. I asked her, "Have you any children?" A look of sorrow came over her face and she said, "No, I have none, but if the doctor can cure my sickness I hope I may yet be a mother." Many an American woman considers herself most fortunate if she is childless, and while few are the little ones whose lives are taken at birth, yet thousands perish prematurely because they are "not wanted." You may think this poor heathen woman a great murderer, killing six of her own offspring. How could a mother heart do it! you say. But whose sin is the greater? The intelligent American woman knows she is committing sin; my poor sister here does not. Both are murderers, but the greater sin rests with the one who has the most knowledge. A woman of intelligence and refinement (?), living near my sister in the homeland, boasted of having taken the life of nine little ones, prematurely. She and all those of her class are no better than my heathen sister who is waiting for the light and love of Jesus. When China's women are once taught the greatness of their sin and the wonderful power of mother love, they will respond to the promptings of their newly-awakened sensibilities.

Liao Hsien, Shansi, China.

ONE of the western churches, having a baptism to attend to in a beautiful lake, seven miles distant, amid the mountains, appointed a day for the administration of the rite, announcing suitable services in connection therewith. An invitation was extended to the neighbors and friends also, and on the day designated a goodly number met in the shade of the stately pine trees. Here, previous to most inspiring services, a good dinner was enjoyed by the entire company, after which baptism was administered in the placid waters of the lake. The services, under these most suitable environments, are said to have been especially uplifting to all present, and deep impressions were made on every heart. We wonder, at times, why more meetings might not be held in groves and shady dells,—"God's first temples"! Impressions, never to be forgotten, might thus be made on many hearts.

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WHETHER you attended the Seattle Conference or not, you will want the Full Report. Send your order now, thus insuring the receipt of the Report as soon as issued. Only twenty-five cents.

THE revival meetings in the Panther Creek church, Iowa, closed June 14. Bro. C. B. Rowe labored earnestly in behalf of perishing souls, and at latest reports twenty-six had decided to follow Jesus in all his ways.

THE members of the Brothers Valley church, Pa., secured the services of Bro. M. J. Brougher, of Greensburg, Pa., in a series of meetings at the Rayman house. Thirteen made the good confession, and one was reclaimed.

BRO. DAVID R. MCFADDEN, of Smithville, Ohio, did a good work for the Sugar Creek church, same State, in a series of meetings. Twenty-three accepted Christ as their Savior and are now rejoicing in the blessing of abounding grace.

LAST Monday Bro. T. S. Moherman, of Daleville College, Va., gave the MESSENGER office a pleasant call. He is arranging to have the House print a history of the Northeastern District of Ohio, in which Ashland, Bro. Moherman's old home, is situated. We are aiming to give this sort of work our special attention, and would be pleased to confer with other Districts for the publication of similar histories.

ON Wednesday of last week we received word of the death of Bro. D. B. Arnold, father of Bro. R. E. Arnold, Business Manager of the Publishing House. While we regret that, at this writing, we do not have further particulars concerning our departed brother, we trust to be favored with a good sketch of his life at an early date. The bereaved family, we are sure, have the sympathy of the entire MESSENGER family.

An Enjoyable Journey to the Seattle Conference.

JUNE 12, at 9:30 P. M., the first special train left Chicago for Seattle, Washington, carrying a goodly number of members to the Annual Conference at the latter place. The train was made up of seven comfortable Pullman tourist sleeping cars, one dining car, a day coach and a baggage car. The day coach was used *en route* as a chapel, where song and praise services were held on the way. This was a most enjoyable feature of the long journey. On our train twelve States were represented and when we reached the end of our journey we had 170 souls on board. Among this number were twenty members of the Standing Committee, sixty-five delegates to the Conference, four of its ex-Moderators and a number who had served as Reading and Writing Clerks of the Conference in previous years.

Our journey took us over the Burlington Route to St. Paul, and via the Great Northern Railway to

Seattle. Both these lines have an international reputation for excellent road beds, the best equipment and splendid service, and on both these lines everything possible was done for the comfort and well-being of our company, and there was a general expression of opinion that a most enjoyable trip was had.

The first stop was made at the "Twin Cities" of Minnesota. The stay was long enough to afford an opportunity to visit the great flouring mills at Minneapolis. These mills are the largest in the world, and it was a revelation to some of our people, when told that 44,000 barrels of flour are manufactured every twenty-four hours in the year. The mills feed thousands and millions of people in many parts of the world, and the Northwest has become the great bread basket of America.

The next stage of our journey took us to Cando, N. Dak. At Devils Lake we were met by a committee that bade us welcome to Cando. Here a large tent had been erected, with a seating capacity of 1,200. All the churches withdrew their appointments, and more people came to the union service than could find entrance. The services were opened at 10 A. M. Bro. D. C. Flory, of Virginia, and Bro. H. K. Ober, of Pennsylvania, gave good expositions of the Sunday-school lesson on the Pharisee, Publican and Zaccheus. The lesson on prayer was strongly impressed under these heads: (1) Earnest desire to pray. (2) Deep sense of dependence on God. (3) Honesty of purpose. (4) Undoubting faith.

Bro. H. C. Early then gave the address of the morning, taking for his subject "China." The talk was full of matter for thought, a strong and convincing appeal for the missions of the church. His reference to his visit with Bro. Royer and the missionaries to the lonely grave of Bro. Heckman, on a hillside in China, brought tears to the eyes of many in the large audience. The meeting at Cando will be a green spot in the memory of all who took part in it. It was the occasion of a spiritual uplift,—full of deep enjoyment. At the close of the meeting the following resolutions were unanimously adopted by the pilgrims on their westward way:

"Resolved that we, delegates and visitors to our Annual Conference at Seattle, Washington, express our high appreciation and thankfulness to the Brethren, friends and citizens of Cando and vicinity for the kind and generous reception given us, and especially for providing this tent in which we could meet and enjoy the service of God together, and to the churches of Cando for meeting with us in this blessed union service. May our Father above bless us all and so direct us in this service and in obedience to his Divine Word of Truth, that we may all enjoy the great reunion meeting in heaven."

The good people of Cando not only contented themselves in providing a meeting tent for our spiritual wants but provided autos so that all who wished might take a forty-mile drive over their beautiful country. Then all were invited to partake of a bounteous meal, provided free by our brethren and friends. Their generous hospitality was enjoyed by all, and full justice was done to the good meal.

The farming season has been late, but copious rains have moistened the ground, giving promise of an abundant harvest in the months to come. The entire country has wonderfully developed in the decade.

Continuing our journey, we found a number of our members awaiting the coming of our train at Surrey and Minot. We enjoyed a short but pleasant visit with them. At Glacier Park, known as the "Switzerland of America," for beautiful and grand scenery, a stop was made. Here is located the Blackfoot Indian Reservation. A number of the Indians, dressed in native costume met our train with their chief, Blackfoot, who acted as guide for us a short time. He was dressed in full Indian costume, including feathers, paint and blanket. Among the number was a notable warrior of earlier days,—now eighty-four years old,

—a typical Indian, six feet tall, of powerful build, who must have been a strong man in his prime. His name is "Three Bears." He carried with him, as a trophy, the scalp lock of "White Dog," one of his foes in his warrior days. Blackfoot, the chief, was educated at the Government Indian College, at Carlisle, Pa., where, after his graduation, he taught a number of years. He is a fine specimen of an educated Indian gentleman, and he is a living example of what the Red Man may become when Christianized, civilized and educated.

At Beldon, the western entrance to the Park, we spent part of a day and a night. The sight-seers had a fine opportunity to see the beautiful scenery, and in the evening a preaching service was held in a large audience room of the principal hotel. Bro. D. W. Kurtz, of Philadelphia, spoke on the subject of "The Opportunity of the Church of the Brethren in the Present World Crisis." The sermon was an earnest plea for the symbols and doctrines of the church, and all were urged to give them to the masses of the people, from whom the popular churches have drifted away.

In the afternoon, after leaving Glacier Park, we were met at Elk, twenty-five miles east of Spokane, by a delegation from that city, with automobiles, and about fifty of our people availed themselves of the opportunity to see the country about the Valley of Spokane. Those who proceeded with the train were taken to a large upper room of the Chamber of Commerce building, Spokane, Wash., where a bounteous lunch was served. The Washington strawberries and the rich cream, with sandwiches, coffee, and pure cold water, were greatly relished. Then an automobile ride about the beautiful city was enjoyed. It was a bright, sunshiny evening and the City of Spokane, an Indian word meaning "The Child of the Sun," certainly maintained the reputation of its beautiful name. Its 110,000 inhabitants ought all to be on the sunny side of life.

After seeing the city, an address of welcome was given by the Mayor, and a good speech it was. He said they had no town lots to sell us, or land enterprises to which our attention would be called, but he bade us welcome because he knew us as stalwart men and women of God. A response was made by one of our brethren, and then came an excellent sermon by Bro. J. W. Lear, of Illinois, on the subject "The Mediation of Jesus Christ." He showed, in his usual clear, forcible and earnest manner, the lost, helpless condition of man, and the absolute necessity of a Divine Mediator. After the sermon we betook ourselves to our sleeping car berths, all being well pleased with the kind reception given and with thankful hearts recognizing God as the Giver of all good.

At 5 o'clock, the next morning, we arrived at Wenatchee, the home of the big red apple, and also of Bro. Amos Peters and a large number of our brethren and sisters. The Commercial Club of the city took our people over the Valley and Sunny Slope in automobiles. The cherry-picking season was on, and how we did relish the luscious fruit! They had planned a cherry feast, as well as a preaching service. We had the feast of cherries but, owing to a lack of time, we had to dispense with the sermon. Many boxes of cherries were brought to the train, and we were urged to take them with us by our warm-hearted, kind entertainers. The kindness shown us everywhere was not common, studied politeness, put on for the occasion, but a generous outburst of good feeling from the heart.

With pleasant memories we pushed on toward the setting of the sun, and at 5 o'clock reached Seattle after our long but most pleasant journey. It is a memory now, but one that brightens life's pathway, and no one of the party will ever forget how our friends entertained us, and how God blessed us on the pilgrimage from the Atlantic to the Pacific. To him be praise, honor and glory forever! Amen.

D. L. M.

OUR ANNUAL CONFERENCE NOTES

Glimpses en Route and at the Great Gathering.

As the time for the Conference of 1914 approaches, we begin making preparations for the trip, as well as the preparation for these notes.

Certain things around the house must be put in shape, and then there must be a rounding up of special lines of work pertaining to the MESSENGER.

We did, on this occasion, what we have been doing for years, when our absence from the office became necessary. Everything was turned over to Bro. Plate, who, with the exception of one year, has been connected with the House ever since 1876,—first as foreman of the composing room, but now as assistant editor.

There was a time when we talked matters over as to how this, that and the other thing would better be done during our brief absence, but that way of providing for the future is past. We now simply say "Good-bye," telling him that we will rush these notes as fast as possible, first by mail, and then by wire.

And, by the way, did our readers, especially the older ones, ever stop to compare present methods with those of the past? Years ago your editors attended an Annual Meeting, took notes, and, after their return home, wrote up an account of the meeting and its work.

Now the news must be written up as it occurs, and mailed to the office each evening. As the time approaches for the paper to go to press, the later news is sent by wire.

It is, therefore, a common thing for a long press dispatch of one thousand, and even two thousand, words to reach the editorial sanctum early on Tuesday morning.

This dispatch may contain the news relating to the meeting up to nine o'clock on Monday evening. Inside of a few hours it is rushed into type, made up in the forms, and placed on the press.

As fast as the papers can be printed they are mailed, thus enabling many of our patrons to read about occurrences on the Conference Grounds before the meeting closes.

This method,—so far as newspaper work is concerned,—is up-to-date. In fact, it often beats the Annual Meeting dailies. To accomplish this, costs money as well as labor, but we are sure that our people appreciate it.

It is putting the best-known methods into a religious newspaper enterprise, and it is to these up-to-date methods that the MESSENGER is largely indebted for its marvelous success.

And, by the way, are our readers aware of the fact that the GOSPEL MESSENGER, financially speaking, and in the matter of circulation, is one of the most successful religious journals in America?

An editor of one of the leading church papers in this country, on learning of our success, said: "Please tell me how you manage to do it." He wanted to know, for though his church is many times larger than the Church of the Brethren, the publishers find it difficult to make their church papers even pay expenses.

Well, having said this much, "by way of introduction," as the preacher sometimes says, we proceed with our story.

In company with our Business Manager and Bro. L. T. Miller, head bookkeeper of the House, we left Elgin on Saturday, June 13, at 6:15 P. M. for Chicago, where we were joined by Bro. I. B. Trout, the House Sunday-school Editor.

As we pulled out from Elgin, a feeling of sadness found its way into our hearts. It is never pleasant to leave home, and turn one's back, for the time, on all that is dear in this world; still there are times when it becomes necessary, and this was one of them.

Then, just before leaving the office, word came to us of the death of Bro. Frank L. Reber, late member of the Auditing Committee. We had only a slight acquaintance with Bro. Reber, and yet we were most favorably impressed with him.

A few days previous we had learned of the death of Bro. J. H. Miller, of Goshen, Ind., whom we had



THE AUDITORIUM.

known for over thirty years. When at his best, he was considered one of the most successful evangelists in the Brotherhood.

We had the pleasure of hearing him preach only a few times, and were most favorably impressed by his line of thought and his manner of presenting his message.

When before an audience, he seemed quite at home, and had his subject well in hand, indicating careful thought and ample preparation.

To the memory of these departed ones the MESSENGER endeavors to pay editorial respect, but nothing that may appear in print can reach the hearts of the bereft, like the assurance of that abiding hope which reaches within the veil.

With thoughts akin to these, and a prayer for the bereft, as well as for those left behind, we proceeded on our journey.

In Chicago we stepped aboard the Chicago, Milwaukee and St. Paul "Olympian," a through train to Seattle, Wash., said to be one of the best-equipped trains on the Continent.

We were the only members on the train, a number of others having gone before; making use of the other lines.

We selected this road for two reasons. It makes very quick time, and then it is our home road,—its Council Bluffs division being the leading road passing through Elgin.

We pulled out of Chicago at 10:15 P. M., and as we slept we were drawn over one of the smoothest road-beds we ever enjoyed, so far as we now remember. For miles our long train, made up principally of sleepers, glided along seemingly without a jar.

The next morning, Sunday, when we looked out upon nature, we noticed that our train was crossing the Mississippi River at La Crosse, Wis., and so we passed over the river once more, this being about the fifty-fifth time we crossed the great Father of Waters, during a period of fifty-eight years.

True, it was Sunday morning, and we were traveling. We wished it might have been otherwise, for no

one can be any too careful about keeping the First Day of the week holy unto the Lord.

But traveling, on this occasion, was a necessity. While on the way to Conference, we felt that we were about our Father's business, and so had an excuse for traveling on Sunday.

When crossing the Mediterranean Sea, we presume Paul found no way of wholly avoiding at least some Sunday traveling. All of our missionaries, on their way to the mission fields, must do more or less traveling on this, the most sacred of all days. Such traveling becomes a matter of necessity, and not a matter of mere pleasure.

The various streets of the cities we passed indicated a creditable regard for the rest day. Here and there, in the country, we saw people on their way to church.

When we passed through Winona, Minneapolis, and other points, where congregations of our faith may be found, we felt that we would certainly enjoy a season of worship with them, did circumstances only permit us to stop for the purpose.

But we must move on, knowing that we can reach them with our silent prayers and by these notes, if in no other way.

As our train measures off the miles, we look out over vast stretches of as beautiful a country as one could wish to see. Nature, on every hand, is at her best.

Every tree is robed in rich verdure, while millions of acres are carpeted with "living green." Vast fields of wheat, corn, oats and grass vie with each other in making the most promising and inviting showing.

On every hand there are evidences of plenty and prosperity. In the way of temporal blessings, what more should a grateful people desire?

As one views the real conditions, he is impressed with the thought that the country, through which we traveled on this Lord's Day, is capable of supporting more than four times its present population.

Hundreds of these large farms could easily be divided three or four times, and yet there would be plenty of land for each farmer to till, and in all probability only better results might be realized.

During the day we passed through our long train with a view of noticing some of the conveniences. Here may be found practically everything to make traveling a pleasure.

In the dining-car one may get splendid meals at reasonable prices, if he knows how to select the few wholesome dishes the traveler really needs.

In another car we were shown a neatly-equipped barber shop, where a good shave can be had by those who do not carry a "safety" with them.

Next was the bath room, a real traveling luxury. Space has also been set apart for a general smoking and reading room. We like the reading part, but have never been able to see what use a preacher can possibly have for a smoker.

One who wishes to do any writing is grateful for the cosy little writing room, where paper, envelopes, pen and ink are at his command.

After a letter has been written, it may be slipped into the little letter box and in due time it will be taken out by the porter, and deposited in one of the many depot mail boxes along the line.

These notes were written on the train, and dropped into the little letter box,—later on to find their way to the MESSENGER office.

As we look around, we notice a little train library, where one so disposed may secure a volume, with which to while away the time as the miles slip by.

(Continued on Page 412.)

A Puzzled Man.

OUR attention has been called to a strange incident, said to be true. We cull more or less from another paper, and what is said refers to what is going on in the Church of the Brethren. It is sometimes good for us to see ourselves as others see us. The incident, when put into plain English, would read thus:

A gentleman glanced at the lady who happened to come within range of his vision. The sight was both strange and familiar. The woman wore a plain bonnet. It was neat and tasty. To him that looked familiar, for he had seen thousands of Christian women wearing plain bonnets. But this lady also wore a garb of the latest fashion. The man looked at the stylish garb; then at the plain bonnet. He noticed that her stylish gown corresponded with what the worldly wear, rather than with her sensible bonnet.

He was puzzled. He wondered whether he should judge the woman by her plain bonnet or by her stylish dress, for the one seemed to contradict the other. When he looked at the bonnet, he thought that she might be a plain Christian woman, but on looking at her general attire, she appeared to be as fashionable as other ladies. He was not only puzzled, but he was badly puzzled, for he could not determine whether the woman meant to be transformed from the world, or conformed to it. So far as he could analyze the situation, it was this way: The woman wore the plain bonnet to distinguish her from the world, and then wore the stylish dress so that she might look like other fashionable ladies.

But where did the woman belong? Her plain, sensible bonnet told one thing, while the other parts of her attire told another story. Which one was the man to believe? He could not believe both. And then he mused, as all men will sometimes muse. Are the woman's convictions on the side of her bonnet, or on the side of her ribbons, laces and jewelry? Evidently she could not believe both ways. The man could not solve the problem. It might puzzle the angel Gabriel.

And yet we have hundreds of these contradictory combinations. The head tells one thing, while the body tells something else. The head, by appearance, says it wants to live the separate life, while the body says it has decided to go with the fashionable world. Were the case referred to the church, what would be the decision? Would the church look at the mark of simplicity on the head, or at the display on the body? Reverse the order a moment, by placing the marks of pride on the head, and the sign of simplicity on the body. Would the church have anything to say? Why make a difference between the head and the body? Or does the New Testament teach nonconformity for the head only? Women are instructed to attire themselves in modest apparel. Does that mean the head only, or does it include the body as well? But, candidly, when the plain bonnet says one thing and the stylish dress says another, who can tell where the heart is?

But do not apply this lesson to the women only. How about the plain brother and sister who make special efforts to attire themselves in a plain manner, and yet live in a fine, stylish, up-to-date house? Are these people to be classed by the clothes they wear, or by the house in which they live? One more point. A minister, noted for his loyalty to his church, cranks up his fine \$4,000 automobile, and drives twenty miles to preach a well-prepared sermon on "The Simple Life." Look at his splendid sermon, and then look at his costly automobile! Do you say you are puzzled? Who would not be? Is it not time for something to be said about the long lost jewel of consistency?

The Old and the New Testament.

THE Bible is divided into two general divisions,—the Old Testament and the New Testament. The former, beginning with Genesis and closing with Malachi, covers the whole period of the world's history from the creation to within about 400 years of Christ. For centuries it has been held that the first five books of the Old Testament, with the exception of the closing chapter of Deuteronomy, were written by Moses,

or at least prepared under his instructions. In fact, Christ, who knew what he was talking about, repeatedly refers to Moses as the author of the books containing the law, or the Pentateuch, as these five books are commonly called. See Luke 24: 44 and John 5: 46, 47. In Mark 12: 26 Jesus calls Exodus "the book of Moses." In the time of Christ the Old Testament was divided into three parts,—the Law, the Prophets and the Psalms. The authorship of the Law was ascribed to Moses, while the other parts were assigned to a number of authors, but all of the books, constituting the collection, were looked upon as inspired.

The Old Testament gives an account of God's dealings with his people during the Old Dispensation, and served its purpose as God's revelation to man for this period. Its teachings were more especially adapted to Israel as a nation, and were meant to prepare a people for a more advanced revelation. Hence Paul says, "The law was our schoolmaster to bring us unto Christ" (Gal. 3: 24). In the next verse we are told, "After faith is come we are no longer under the schoolmaster." In preparing a people, and leading them up to Christ, to a higher plane, the law has been fulfilled; that is, it has served its purpose. Or, as Jesus once said: "The law and the prophets were until John" (Luke 16: 16). Therefore we are no longer under the law of Moses. The law, with its rites and ceremonies, has passed away, having been disannulled. Like an old constitution, it has given place to a better covenant, and one "established on better promises" (Heb. 8: 6). And since the Old Testament can not be regarded as our rule of faith and practice, we must naturally look to the New Testament,—a much broader, and a far more comprehensive revelation of God's will to man.

The New Testament Canon, as we now have it, has practically existed since the close of the apostolic age. At different times the genuineness of some of the books was questioned, but before the Council of Nice, A. D. 325, the list had been quite generally agreed upon, though the council took up the different books, one by one, and confirmed the existing canon.

The New Testament is composed of twenty-seven books, the production of at least eight authors, and is intended solely for the New Dispensation. In the Gospels we have a history of Christ, a record of his teachings, and an account of the establishing of his church. The Acts follow with an account of what was done by some of the apostles and others, under the guidance of the Holy Spirit. Here we find the record of a number of conversions, in which the process of conversion is clearly set forth. The epistles were addressed to saints, and have much to say as to how the converted should live. The canon closes with the Book of Revelation, dealing largely with the future, and pointing out clearly the destinies of the righteous, as well as of the disobedient.

While the Old Testament belongs to the Old Dispensation, and was intended for the people of that age, the New Testament pertains to the New Dispensation, and is fully adapted to the needs and purposes of the present age. Here we find the will of God, as intended for every age and nation. It was prepared by holy men, who wrote as they were moved by the Holy Spirit, and therefore the book properly becomes the rule of faith and practice for all the faithful, who accept Christ as their Teacher and Savior, and it is therefore to this book that we must go in order to learn what it demands of all the faithful followers of Christ.

Triple Immersion and the Trinity.

A WRITER, in a late issue of the *Christian Standard*, says: "Trine immersion is very old, historically, and is still practiced by the Greek Orthodox Church." We are wondering if the writer can point to a time, in the history of Greek churches (the churches using the Greek language), when they did not practice trine immersion. The thinkers among these churches have always taught that the Greek of Matt. 28: 19 teaches trine immersion. Chrysostom, one of the most gifted of the ancient Greek scholars, says: "Christ delivered to the disciples one baptism in three immer-

sions of the body, when he said unto them: 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" In fact, all the ancients, whose views have come down to us on the subject, have expressed themselves in a similar manner. They held that the Greek commission teaches triple immersion, and that nothing short of the threefold action will fill the demands of the baptismal formula.

It is a grave error to conclude, as stated by the writer referred to, that trine immersion appears to have arisen through a mistaken conception of the Trinity. It should be understood that the controversy regarding the Trinity did not give rise to triple immersion. This form of baptism was in use before the rise of the controversy regarding the Godhead. No one even dreamed of introducing the three actions in baptism, in order to harmonize the form of baptism with the doctrine of the Trinity, but there were efforts made to introduce single immersion into the name of the Lord Jesus, on the ground that the three names in the New Testament formula did not appear to harmonize with the simple action. While there were sharp controversies regarding the doctrine of the Trinity, there was no controversy bearing on the validity of trine immersion. The practice was always with the church.

Curbing Personal Liberty.

IN Cincinnati, Ohio, the advocates of "personal liberty," so-called, decided to have a grand parade of their forces, to register their opposition to the restrictions of a growing temperance sentiment. City officials, as might be expected, proffered their help, to insure success. Only one thing disturbed the serenity of the promoters,—persons under the influence of liquor might attempt to march in the parade, to the discomfiture of its leaders. The following ruling, therefore, was made for safety's sake: "Any person attempting to march in the Personal Liberty parade, or who appears at the mass meeting in Music Hall, showing any evidence of overindulgence in liquor will be arrested." Reading this notice, one is struck with the incongruity of the position thus taken by the defenders of the traffic. They clamor for a full measure of "personal liberty," that whosoever will, may drink to his heart's content, but when it comes to an occasion when saloon defenders want their patrons to appear at their best, as in the parade above referred to, then "personal liberty" must be curbed to the extent of having the men appear sober. The parade, it appears, was a success, so far as keeping out drink-cursed wrecks of humanity was concerned, but why should not a procession of the kind exhibit the logical result of "personal liberty," as applied to the life of an individual who is determined to give full sway to an unbridled appetite?

Immortality of the Soul.

WHEN, some days ago, we happened to hear a man, with bold demeanor and blatant voice, declaim against religion, alleging that there is "no truth in the doctrine of immortality," we were made to think how inferior, yes, greatly inferior such a man, with all his boasted civilization, is to the poor natives of Africa! None of these untaught children of the wilderness,—we are told,—would ever think of denying the immortality of the soul, not for a moment. They say, "The dead do not really die; they simply rest." "The body is the cottage of the soul." No African would say of any one who is dead, "Mr. Smith has departed." They would say, "He has arrived." And is not this, after all, a blessed thought, to apply to all the dear ones who, having departed from our midst, have reached the shores of deliverance? When Dr. Livingstone breathed his last on the shores of Lake Bangweolo, they said, "He sleppeth." Against such a frank, child-like belief, what is there, in modern civilization, that would dare to rise up and deny its truthfulness? Materialism may deny the most cherished truths of revelation, but in the solemn hour of death it has no ray of light to illumine the pathway to the great beyond.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman,Mt. Morris, Ill.
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John B. Meyer, Sec. and Treas.,Elgin, Ill.
Chas. D. Bousack,Union Bridge, Md.
J. J. Yoder,McPherson, Kansas
Otho Winger,North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

HOT SPRINGS, ARKANSAS.

Our Sunday-school and preaching services are still being well attended, with good interest, although the weather is extremely warm and dry. Hereafter, on Wednesday evening of each week, we shall meet for song service and prayer meeting. We are much handicapped in our singing, as we have only a few copies of "Song Praises."

The writer came here nine years ago for his health, and has been here several times since. Nearly two years ago I organized this Sunday-school, and finally I began preaching services, which have been well received. Only one or two persons in this community ever had heard of our people, or knew anything of the Brethren church. All of them are limited in means, although of good character. I have called on them often, prayed with them, explained to them the New Testament doctrines, as believed and practiced by us, and have given them scriptural references. I have, at my own expense, rented a house for meeting purposes, and have given a poor sister a home. I furnished chairs, Sunday-school supplies, and other necessary things, besides spending about \$40 for charitable purposes. A few Sunday-schools have donated money and clothing to us, for which we return our thanks. Pray for us that this little mission may be a success.

Hot Springs, Ark., June 9.

O. B. Stauffer.

CANTON CENTER, OHIO.

Our church met in council June 5. Elders Sprankel, Longanecker and Shoemaker were present. Eld. Shoemaker presided. The attendance was good, and a high standard of spirituality pervaded the meeting. Our deacons reported a pleasant annual visit among the members, and that nearly all of them desire to labor more earnestly in the Master's cause. One member was received by letter. Brethren Frank Burkhardt and M. M. Taylor were chosen to represent us at the Sunday-school Convention. No delegate will be sent to Annual Conference this year, but an offering of \$29 will be sent. We decided to assist the church at New Philadelphia, Ohio, so that they can have a minister preach for them more frequently. Bro. A. H. Miller, who has been in the ministry three years, was ordained to the eldership, and installed by Elders Longanecker and Shoemaker. His wife will be installed later. Our other minister, Bro. M. M. Taylor, was advanced to the second degree. He was called to the ministry about one year ago, and has served this church very acceptably. He, with his companion, was duly installed. It is encouraging to see our young brethren take up the burdens of older brethren, who have served the church so well. We decided to hold a series of meetings this fall, if an evangelist can be secured.

Louisville, Ohio, June 8. Mrs. William M. Mohr.

FIRST DISTRICT OF WEST VIRGINIA.

The Ministerial and Sunday-school Meetings of this District, held in the Knobley congregation, were the best meetings we ever attended. On Thursday evening, May 21, Bro. Jonas Fike addressed an interested audience at the Knobley house, where the meeting was held. His subject was "Why Prohibition Should Be Made a National Issue." His talk was ably delivered. He showed that prohibition is as old as the Ten Commandments; that its furtherance is largely in the hands of the church; and that it should be not only nation-wide, but world-wide.

At the forenoon session, on Friday, considerable time was devoted to two topics—the "Need of More Thorough Organization for Church Work" and "Will a Supported Ministry Better Meet the Demands of the Church of the Present and Future Than Past Methods?" The talks delivered showed that our ministers are doing considerable thinking along these lines. The reports by the delegates, from a number of congregations, showed that the Sunday-school work is in a prosperous condition. The number of converts reported is encouraging.

On Friday evening Bro. Jeremiah Thomas preached a strong sermon on "A Faithful Church—Its Power for Good in a Community."

The meeting on Saturday proved to be very interesting. The day was devoted entirely to Sunday-school work. The missionary sermon on Saturday evening, by Bro. Obed Hamstead, was of great strength and power. A collection of over \$30 was given for home mission work.

After a very interesting Sunday-school lesson on Sunday morning, Bro. Emra T. Fike preached to a large audience on "Pure and Undeified Religion." It was an able discourse and, judging by the splendid order that prevailed, the congregation was deeply interested. The services were interesting throughout. The topics were

well chosen, and the talks showed that the speakers had given them much thought. The attendance was good at all times. One brother, probably seventy years of age, drove from the mountains, fifty miles away, to this meeting. The splendid work of our Moderator, Bro. Geo. T. Leatherman, was much appreciated. The 1915 meeting will be held in the Harman congregation.

Williamsport, W. Va., June 8. R. B. Leatherman.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space in This Page.

INDIANA.

Flora.—Bro. Moses Dearhoff, of Yale, Iowa, closed a series of meetings at this place this evening. He preached each evening for the young and rising generation. Six were baptized. Two of them are active young men, whose fathers are strong pillars in the church. Our church and Sunday-school are making rapid progress spiritually, under the faithful teachings of our elder, Bro. I. C. Snively,—Mittie Welty, Flora, Ind., June 14.

Four Mile.—Our series of meetings, conducted by Bro. J. O. Garst, of Dayton, Ohio, closed June 6. Five accepted Christ and were baptized. Our love feast was held June 8. Several ministers were present from other congregations. Bro. J. O. Garst officiated. Eld. J. W. Rarick is our delegate to Annual Meeting. At the close of the services on Sunday morning, June 7, an offering was taken and sent to Annual Meeting—Ethel Brower, Kitchel, Ind., June 10.

Ladoga.—We held our council June 13. As our elder was absent attending the funeral of his brother, G. V. Goshorn, at Clay City, a meeting was conducted by M. W. Harshbarger. We decided to have a Harvest Meeting, Aug. 30. Ladoga congregation is the mother church of three other organizations—Bethany, Mount Pleasant and Little Walnut churches. These churches are urged to attend this Harvest Homecoming Meeting. A Program Committee was appointed, and further arrangements will be made later. Our love feast will be held Oct. 25.—Lula Goshorn, Ladoga, Ind., June 15.

Mississauga.—Since our last report two letters have been received, one being that of a minister. We met in council May 29. Our elder, Bro. J. L. Hilder, presided. Five letters were granted three of them being those of a minister and his family. Two were restored to fellowship. Sisters Hattie Minnick, Mattie Pierson and Florence Snider were chosen our Missionary Committee. Our love feast was held June 6. Many visiting members were with us. The ministers were Bro. R. D. Murphy, Lewis Childs and J. L. Mahon. Bro. Murphy officiated. On Sunday morning and evening Bro. Murphy gave very helpful and instructive talks on "Needs of Missions." An offering of \$75 was given for World-wide Missions—Lenna Moomaw, Gaston, Ind., June 10.

Monticello.—Our love feast was held June 6 with a good attendance and interest. Brethren Heeter and Mourer, of Burnettsville, and Bro. Dearhoff, of Beaver Creek, were with us. Bro. Dearhoff officiated. He remained with us and spoke at Sunday morning and evening services. These meetings were full of the Spirit. Sister Catherine Nier, District Sunday-school Secretary, of Flora, Ind., has promised to be with us July 5.—J. L. Hilder, Monticello, Ind., June 13.

Notice to the Members of Middle Indiana.—As a member of the committee appointed at last District Meeting to collect and publish the Minutes of the District Meetings, I request that if any one has the Minutes earlier than 1877, or printed copies for the years 1894 to 1900, which he is willing to loan, he inform me at once and oblige.—J. G. Stinebaugh, Camden, Ind., June 10.

Somerset church met in council at the Cart Creek house June 6. Our elder, Bro. E. S. Brubaker, presided. Eld. Obed Rife was sent as a delegate to the Annual Meeting, with Bro. Daniel Winger as alternate. On Sunday, June 21, a program is to be rendered by the Mission Band of Manchester College. Our Sunday-school at this place is doing nicely.—Emma Winger, R. D. 10, Marion, Ind., June 11.

South Whitley church met in council June 11. We elected Sunday-school officers, and also chose, with Bro. Anthony Arney as superintendent, and Sister Grace Snell as secretary. The installation of the Sunday-school teachers will be held in the near future. A report of the Sisters' Aid Society was given. We decided to have an all-day Harvest Meeting Aug. 9. Sister Mattie McCollum is to represent us at Conference. The Manchester College Mission Band is to be with us on Sunday, June 14, and will give us a program both morning and evening.—Anna Brubaker, R. D. 3, Box 81, South Whitley, Ind., June 12.

IOWA.

Grundy County church held a council June 10. Bro. I. W. Brubaker presided. Three letters were received and two granted. One paper was sent to our District Meeting. Two associated Christian Workers' letters were chosen for one year, resulting in choosing Sisters Alice Swab and Frances Sheller. Bro. W. H. Lichty was with us, and Bro. C. E. Schrock was advanced in the ministry. Bro. Schrock is now located at Grundy Center. We opened Sunday-school and morning services at our house there May 22. Bro. C. F. Messer is superintendent of the Sunday-school. Our local Missionary Committee has arranged for a "Missionary Sunday," June 7. Sister S. B. Miller, of Cedar Rapids, Iowa, delivered the morning service. In the evening several gave interesting talks and readings on subjects along missionary progress. An offering of about \$330 was given to be sent with our delegate, Bro. I. W. Brubaker, for the Missionary Meeting at the coming conference. Sister Brubaker will accompany him. The service is to be gone about a month. Our Temperance Committee had a good program on the last 16 Temperance Sunday. Easter Sunday and Mothers' Day were appropriately observed.—Hannah C. Messer, Grundy Center, Iowa, June 11.

Osceola church held her love feast June 5. As there was no elder present, our pastor, Bro. Lee Fisher, officiated. About twenty-five surrounded the tables. Our work is moving along slowly.—Mrs. Ora Gnagey Fisher, Osceola, Iowa, June 15.

KANSAS.

Newton.—We held our love feast Saturday, June 6. The following visiting ministers were with us: Eld. J. J. Yoder, of McPherson, Kans.; Eld. A. J. Wine, of Fort Worth, Tex.; Eld. Wm. Johnson, of Wichita, Kans. At 4 P. M. Bro. J. J. Yoder gave us a fine sermon on "The Christian's Responsibility." We conducted the examination services. At 8 fifty-eight brethren and sisters seated themselves at the Lord's table. Bro. Wine officiated, and Bro. Yoder assisted. On Sunday we had an all-day meeting. We greatly enjoyed the presence of Bro. Yoder, who is the President of the District Mission Board. It is a source of great pleasure to have the members of the Board with us, and more especially since we are laboring under the direction of the Board.—Leander Smith, 414 East Tenth Street, Newton, Kans., June 12.

Payson church met in council June 5. Our elder, Bro. J. F. Crist, presided. We reorganized our Sunday-school, with Bro. Joseph Franklin as superintendent. We also reorganized our Christian Workers' Meeting, with Bro. Frank Amos as president. On Saturday evening we held a very spiritual love

feast. About eighty-five members surrounded the Lord's tables. Several members from surrounding churches, besides our ministers, Eld. Andrew Neher, Bro. D. P. Neher, and Eld. J. B. Crist, were present. Eld. Crist officiated, assisted by Bro. Talheim. On Sunday morning an excellent program was rendered by the Sunday-school. In the afternoon and evening Eld. Lichtenwalter gave us two interesting sermons. Our hearts were made sad on Sunday because of the serious illness of Sister Rensch, one of our dear members, who later passed to her reward.—Julia Cornelius Jones, Parsons, Kans., June 13.

Washington church met in council June 13. Bro. Samuel Gauby was reflected Sunday-school superintendent. A collection of \$4.35 was taken for the District Mission Fund. June 7 our missionary sermon was given. A collection of \$13.73 was taken for the Annual Meeting missionary collection.—Nora Gauby, Washington, Kans., June 15.

MICHIGAN.

New Haven church met in council May 30. Eld. C. L. Wilkins presided. The visiting brethren reported practically all the members as being in love and harmony. We decided that none of our members are eligible as delegates to both District Meeting and Annual Meeting for two successive years. Our delegates to District Meeting are Eld. Joseph Robertson and Bro. D. F. Chambers. As we do not have a superintendent in Bro. D. F. Chambers. As we do not have any meetings at North Star, the house of worship was sold \$255.44 and the church is in the hands of the Lord. Bro. S. M. Smith talked in the forenoon, and Bro. Levi Baker in the afternoon. About seventy-five members were present in the evening. Bro. Moy Gwong of Bethany Bible School lectured for us on Sunday morning and evening. An offering of \$25.54 was given for China mission work.—Allie L. Emrick, R. D. 2, Middlefield, Mich., June 11.

Thornapple.—We met in council June 13 at the East house, with Eld. S. M. Smith presiding. The Sunday-school was reorganized, with Bro. William Smith as superintendent, and Sister Ruth Smith secretary-treasurer. Further arrangements were made for our District Meeting in August. Brethren S. M. Smith and B. B. Messer are the delegates to our District Meeting. We expect to have an all-day meeting July 4. It was decided to make separate organizations out of the east and west parts of the Thornapple congregation. June 9 and Chinese minister talked to us, which was very much enjoyed by all present.—Ora Mote, Clarksville, Mich., June 15.

MINNESOTA.

Big Lake.—We held our regular Missionary Meeting May 31. The offering was \$9.07. The congregation gave \$7.50, and \$1.50 was given by Sister Mary E. Gulliford's class of girls. On Sunday morning we dismissed our services to listen to a Baccalaureate Sermon, delivered at the Union church by Rev. William Palm, of Minneapolis, Minn., for the eighth grade graduates. Bro. Virgil C. Fennell was here June 8, in the interest of Sunday-school work. His talk was very instructive and encouraging. He is dealing with live questions and right methods of doing Sunday-school work.—J. H. Quabaker, Big Lake, Minn., June 13.

NORTH DAKOTA.

Minot church met in council May 30. Bro. J. H. Gordon, our elder in charge, presided, assisted by Bro. C. W. Hilton. Our Sunday-school was reorganized for the last half of this year, also the Christian Workers. Brethren J. W. Steele and Walter Fisher were chosen deacons, and, with their companions, duly installed. May 31 Bro. J. H. Gordon preached for us, and an offering of \$9.80 was given for World-wide Missions. On Sunday evening, June 7, Bro. Hilton was with us and delivered two splendid addresses.—D. F. Landis, Minot, N. Dak., June 13.

Pleasant Valley.—Bro. Joseph D. Reish stopped off here while on his way to Annual Meeting. He preached one sermon for us in the Hill church and four in the York church. The attendance was not large, but the attention was good. We hope others will be with us when passing to and from Annual Meeting. About twenty dollars was raised in the two Sunday-schools. We decided to have the Annual Meeting in Minot. Crops are looking fine in this section of the country.—(Mrs.) Bertha B. Allan-Britsch, R. D. 2, York, N. Dak., June 11.

OHIO.

Prices Creek.—On the evening of May 30 we held our love feast, which was well attended. Brethren Henry Longanecker and Oliver Royer, of Union City, were with us. On Sunday Bro. Longanecker preached at Castine, and Bro. Royer at the Prices Creek house. Their messages were much appreciated. July installed. May 31 Bro. J. H. Gordon preached for us, and an offering of \$9.80 was given for World-wide Missions. On Sunday evening, June 7, Bro. Hilton was with us and delivered two splendid addresses.—D. F. Landis, Minot, N. Dak., June 13.

OREGON.

Ashland.—Bro. C. S. Garber, of St. Joseph, Mo., began a revival here May 14. Bro. Winger, minister, of Cedar church, song service, was quite a help. Seven were added to the church. The meetings closed June 4. June 7 Bro. Peter Forney, of Glendale, Ariz., delivered two of his whole-souled sermons. June 6 we held our council. Bro. M. C. Linsinger and Beauford Miller were chosen delegates to District Meeting, and Sister Nellie Martin, delegate to Annual Meeting. Bro. R. C. Lake is our Sunday-school superintendent.—(Mrs.) Sarah Miller, R. D. 1, Ashland, Oregon, June 9.

VIRGINIA.

Daleville.—We have just closed a most excellent series of meetings. Bro. C. E. Eller came to us May 31, and continued meetings until June 14. He preached, in all, seventeen sermons. At the immediate result eight have been converted. Two other applicants await the rite. Our church has been much revived. This meeting was held in the Valley church, within half a mile of Daleville College. The people of the community were reached in this way better than they could have been reached at the college.—D. N. Eller, Daleville, Va., June 15.

Roanoke.—On Sunday, May 24, at 11 A. M., Eld. P. S. Miller conducted our home department service. He took as his texts John 5: 29 and Acts 17: 11. The meetings were well attended and much enjoyed. May 31 at 4 P. M. we had members assembled for the love feast. Bro. D. C. Naff, of the Peters Creek congregation, conducted the examination service at 11 A. M., and also the services of the evening. There were more present than we had expected, this being our first spring love feast. Some who had been kept away from the love feast for several years, because the feasts were held on Saturday, could enjoy this meeting with us. On Sunday morning, June 7, at the close of Sunday-school, the campaign workers met. Their work for this summer was in the hands of the church, and their families, into some department of the Sunday-school. First is the main school; second, the home department and cradle roll. At 11 A. M. Bro. O. S. Highberger, of Hagerstown, Md., preached for us. In the evening, at the close of the service of the church, the board of the church was elected for the next six months, with Sister Minnie Crantz as president, and Sister Ruth Skeggs as secretary. At 8 P. M. Eld. P. S. Miller preached an excellent sermon.—Lula Shickel, 605 Third Avenue, N. W., Roanoke, Va., June 11.

Our Annual Conference Notes.

(Continued from Page 409.)

The observation car is the most enjoyable coach on the train. Here the traveler may occupy an easy chair, and drink in the sights as his train moves gracefully over the great steel bands that stretch from State to State.

The charming landscapes continued practically all through Minnesota and into South Dakota, though the farther west we went the more rolling the country became, and the less timber might be seen.

We further observed quite an increase in altitude, as the train proceeded. One could see the rise far to the West, giving the vast prairie expanse the appearance of a grass-clad mountain range. Then, too, the slower movement of our train was another evidence of the hard climb, in order that the highest point of a steep grade might be reached, only to descend on the other side at a more rapid rate.

And while we thus viewed the passing scenes, the day wore away, the evening shades settled down over the land, and we felt that one more Lord's Day had come and gone.

Before retiring on Sunday evening we turned our watches back one hour, so as to have correct time on the morning following. They had to be turned back a second time before Seattle was reached. This shows that there is two hours' difference between Elgin time and Seattle time.

This reminds us of a request, some years ago, that all the members in the Brotherhood be urged to offer prayer for a certain thing at a given hour. It never occurred to the party making the request that his plan for united prayer at a definite time is impractical.

Monday morning found our train reeling off the miles through the so-called "Bad Lands" of Eastern Montana. This is only another name for broken land.

Very little inviting country was seen for some time, for only here and there may the rudest of dwellings be found. And still we are told that the country is somewhat adapted to stock-raising.

But by and by we entered some charming valleys, noted for wheat, alfalfa and stock raising. For irrigation the water is in great abundance, and the outlook for prosperity is promising. The scenery, in many sections, is charming.

Until past the middle of the afternoon our splendid train was climbing the mountains, and we were kept interested in the varied scenery,—charming valleys, fruitful fields, dashing streams, picturesque canyons, and snow-capped mountains. At one section the climb was nineteen hundred feet in twenty-one miles.

Men who came into the State, years ago, secured thousands of acres of land, and some of their ranches extend for miles along the fertile valleys. By and by these ranches will be broken up, and the valleys will be filled with an industrious class of people.

If we may judge other parts of the State by what we saw from the car window, we should think that there are still many opportunities for men to secure land in the scores of valleys back from the railroads.

Night overtook us while still in Montana, but on Tuesday morning, when we arose from a good night's rest, we were passing from the mountains and timber of Northwestern Idaho into Washington, and were at once delighted with the scenery that broke upon us when we entered the section of the State in which Tekoa is located.

Here diversified farming is carried on, with every indication of prosperity. On every hand the growing wheat and alfalfa, along with thrifty apple orchards, could be seen. The land is very rolling, the soil is fertile, and the farm scenery is enticing.

Possibly an hour after leaving Tekoa we entered a section that was just the reverse. For 170 miles we passed through a great body of country, practical-

ly timberless, with very little water to be seen anywhere. Here and there we saw a few cheap buildings, and noticed that some small grain, alfalfa, and cattle were produced.

But when we entered that part of Washington in which Klickitat is located, we saw what water can really do for this soil. For miles this section is supplied with plenty of water, and finer growing crops one seldom sees in any country North and South.

And so we reached the conclusion that millions of acres of land, in many parts of the West, need only an intelligent use of water. Fortunately, there is plenty of water to solve the problem, if the ingenuity of man can supply the ways and means of putting the water where it will accomplish the desired results.

We next entered the Cascade Mountains, and were soon in the midst of great timber belts. If there is anything in the world that your Office Editor admires more than a beautiful lake, it is a body of big timber. In this instance we had the lake, as well as the timber.

For miles the scenery was grand, and awe-inspiring beyond description. There were the huge mountains, all about us, partly covered with snow, the deep valleys, the rushing streams and deep gorges, making up a scene seldom witnessed by the traveler.

A long and hard climb, amid this wonderful scenery, finally brought us to the summit of the mountain range, and then a rapid run placed us in the land of plenty again, where everything grows luxuriantly without irrigation.

Eight o'clock in the evening found us in Seattle, the place chosen for the Annual Meeting of 1914. A night's rest and a street car ride of nearly fifty minutes, over the hills and across the little valleys, all within the city limits, brought us to the University grounds.

Here we met a number of members who had already arrived. In a little while we were located and ready for business.

We say "located," for that is always an important point when we attend our National Conference. One can do better work when he is so situated as to be at his best, while preparing these notes.

And, by the way, we were a little handicapped in getting news to our patrons, as we could use the mails no longer than Thursday evening, June 18. After that the news has to be sent by wire, as will be observed, in a condensed form. But we shall endeavor to expand, somewhat, in the second installment, to appear in a later issue.

Wednesday, June 17.

With the University people it was Commencement Day, and a fine day it was for the closing exercises of the school. Some of our members attended, and pronounced the Baccalaureate Address splendid.

We are told that over 3,000 students were enrolled at the University last year, and that the work done was decidedly creditable.

The University Grounds embrace 355 acres, and contain thirty-three buildings, large and small. Five of the buildings were turned over to the Committee of Arrangements for the use of the Conference.

A further account of the grounds, as well as the buildings, and other information relating to Seattle itself, will appear in a later section of these notes.

During the day nearly every train from the East carried its share of brethren and sisters, who came to attend the Conference. There were special coaches from Virginia, Pennsylvania, Ohio, Indiana and other points.

Many came over the Burlington and Great Northern, an account of which will be found in the interesting write-up, in this issue, by our senior editor, Bro. D. L. Miller, who, accompanied by his wife, seems to have stood the trip splendidly.

And it was well that the editorial staff made use of the different routes, for in this way the MESSENGER patrons get reports of two trips across the Continent, instead of one.

Reverting to the arrival of members, we noted that up to Wednesday evening about 700, all told, had reached Seattle, and succeeded in getting themselves well located.

The first service for the Conference week was held in the large and commodious Auditorium at 8 P. M., at which time there were probably 500, practically all members, in attendance.

Prior to the preaching service, Bro. B. F. Wampler conducted a song service. It was the initial song service for the meeting, and was appreciated by all present.

Then followed an address by Bro. L. W. Teeter, who had "The Standing Committee" as his subject. The discourse was not so much to the committee as about the committee, its necessity, manner of selection, work and responsibility.

While Bro. Teeter is highly spiritual in his make-up and manner of life, still he is naturally a logician, and on this occasion he called his logical methods into full play. He labors to establish a central point, and from this point establishes others.

He would have it clearly understood that each member of the church is, in a measure, responsible for the Standing Committee, and is therefore under obligation to respect its work.

He would have the committee realize that, since it has been chosen by the church as a whole, it should keenly feel the responsibility resting on it as a body, and under no circumstances should it shirk duty, or endeavor to avoid assuming grave responsibilities.

The closing part of the address, relating to the fact that the work of the committee should conform to the teachings of the New Testament, was made very impressive. He held that Conference decisions should not be made merely for the purpose of securing an answer to a question, but for the purpose of carrying out that which is demanded by the Word, and will be sanctioned by the Spirit. And to the extent that the Standing Committee figures in the framing of an answer, to that extent is the committee responsible for the right thing.

The Committee of Arrangements opened up its large and well-equipped dining hall during the day, and served meals that should please any one. The preparations permitted the feeding of fully 1,200 people at one time, all the cooking being done by gas.

Generally speaking, the day was pleasant. In fact, the weather seemed just right for a Conference. We could not have asked for anything better.

Thursday, June 18.

Thursday morning, June 18, brought a slight change, for soon after seven o'clock a very gentle rain began to fall, and did not cease until near noon.

At 8 A. M. we met the members of the Standing Committee in the Science Hall, where an organization was effected. Here a splendid room had been set apart for the Committee and its work.

Bro. D. M. Garver, the retiring Moderator, was the only officer of the old organization present. By consent of the members thus assembled, he invited Bro. D. L. Miller to perform the duties of Reading Clerk, and asked Bro. A. C. Wieand to act as Writing Clerk.

The devotional exercises were conducted by Bro. D. L. Miller, who made a very touching reference to the work and responsibility of the different members composing the committee.

The roll call showed that, with only a few exceptions, all the members, appointed by the several Districts, were present. Those not present at the time entered the room a little later.

In the roll call each member was asked to affirm his acceptance of the qualifications, specified for those who serve on the committee, as presented on page 15 of the Conference Booklet, and also to see to it, if not already attended to, that his District pay its assessed apportionment to the Annual Meeting Treasurer.

This being completed, the committee proceeded to ballot for its officers, it being the rule to continue balloting until one receives the majority of all the votes cast.

The first ballot brought out a dozen names, three of the number taking the lead. The second ballot was limited to these three names, while the third ballot was to make a choice between the two having the highest number, resulting in the selection of Bro. Frank Fisher, of Mexico, Ind., as Moderator.

A like process was followed in electing the Reading Clerk, Bro. I. W. Taylor, of Neffsville, Pa., being chosen. It took four ballots to elect Bro. J. A. Dove, of Daleville, Va., Writing Clerk.

The organization being thus completed, Bro. J. S. Zimmerman, of Chicago, Ill., was made Doorkeeper, and Bro. Clyde M. Horst, of South Bend, Ind., assistant.

Thus equipped, the Standing Committee at once entered upon its work. The committee is composed of fifty-one members, twenty-five of them serving in this capacity for the first time.

Aside from the Musical Institute at 1 P. M., in charge of Bro. Wampler, there were no public services during the day. At the Institute short addresses were made by Brethren D. L. Miller, G. N. Falkenstein, D. M. Garver, D. F. Hoover and Galen B. Royer.

The weather in the afternoon was fairly pleasant, and a few hundred members and friends, found in groups here and there, were whiling away the hours visiting. It was an opportunity to renew acquaintances, and to talk over the scenes of the past, that was very much appreciated.

At most of our Conferences, of late years, there are so many meetings that the social feature has to be measurably sacrificed, but this was not the case at Seattle, especially for Thursday.

In the evening almost 1,000 persons, nearly all members, gathered in the Auditorium to listen to an address on "The Ministerial Obligations," by Bro. J. H. Stover. Other engagements prevented us from hearing most of the discourse, but we learned from those present that the subject was treated in a forcible and interesting manner. It is a subject that is too great to be fully considered in a single discourse.

As a closing part of the service, Bro. W. M. Howe offered a very earnest, appropriate and touching prayer. The closing song was led by Sister Sadie Stutsman, of North Manchester, Ind., and the whole congregation entered into the spirit of the song in a most commendable manner.

The Standing Committee put in a full day at its work, closing its evening session at 8:30. Practically all the time was devoted to the consideration of recommendations for filling vacancies on the different committees.

Before making recommendations for filling vacancies, the Committee on Credentials was chosen; viz., Brethren J. W. Beeghly, G. N. Falkenstein and S. F. Sanger.

Brethren Otho Winger, J. H. Longenecker and W. P. Englar were appointed a Committee on Resolutions. The Committee on Letters of Greeting is composed of Brethren Galen B. Royer and D. D. Culler.

For the General Sunday-school Board Bro. Levi Minnich will succeed himself, while Brethren Galen B. Royer and J. J. Yoder were recommended for reappointment on the General Mission Board.

Bro. J. B. Deeter, of Covington, Ohio, was chosen as Annual Meeting Treasurer. Bro. James M. Moore

was selected to fill the vacancy on the Tract Examining Committee.

On the MESSENGER Advisory Committee Bro. P. R. Keltner will succeed himself. The place made vacant on the Auditing Committee, by the death of Bro. F. L. Reber, will be filled by Bro. L. R. Peifer. Bro. P. F. Eckerle was reappointed. On the Railroad Committee, Bro. Samuel Bock takes the place of Bro. George C. Carl. Some other appointments were attended to later.

The day closed with fully 1,000 members present, with indications that the number would be considerably increased before the end of the week. All told, seven or eight hundred members crossed the mountains for the purpose of attending the meeting, the trip requiring from three to five days.

While this may look like spending a good deal of time, in order to reach Annual Meeting, still we are doing no more, in this particular, than was done by our earnest brethren sixty and seventy years ago. Some of them, traveling on horseback, spent weeks going to and returning from Conference.

They did not go as far as most of us traveled this year, but they devoted more time to their trip than we do to ours. So, after all, we are not making as much sacrifice in attending the Seattle Meeting as some did who traveled from Virginia, Pennsylvania or Maryland to an Annual Meeting in Indiana or Illinois.

Friday, June 19.

Friday proved to be an ideal day. Everybody seemed to be enjoying the beautiful sunshine and the refreshing breezes.

Practically every train, during the day, brought in people who came to attend the Conference, and by night fully twenty-five hundred visitors were said to be in the city.

At 10:30 A. M. Bro. D. H. Zigler, of Broadway, Va., gave a fine address on "The World's Sunday School Convention." His address was touching and inspiring.

With "My Bible" as the theme, the afternoon address, by Bro. A. Hutchison, was listened to with rare interest by the audience. He made people think.

In the evening over twelve hundred people paid close attention to a strong discourse on "Regeneration," by Bro. J. W. Lear, of Decatur, Ill. This address had been announced for a later period, but it was changed to this time for greater convenience. No one sleeps when Bro. Lear is on the stand.

The singing for all the services was inspiring. This important part of worship was sometimes led by Bro. B. F. Wampler, of Huntingdon, Pa., and at other times by Sister Stutsman.

Saturday, June 20.

On Saturday morning overcoats were in demand. The rather cool weather continued during the day, with showers in the afternoon.

At ten A. M. the main floor of the Auditorium was packed by those who wished to hear Bro. H. C. Early's address. Instead of speaking on "Church Government," as announced, he chose "Love" as his theme. He gave an address that not only stirred his splendid audience, but moved hundreds of men and women to tears. Not for years have the hearts of our people been so touched.

The Child Rescue Meeting, at 1 P. M., brought a good crowd together. Interesting addresses were delivered by Brethren P. S. Thomas, George C. Carl, H. K. Ober and others. The collection for rescue work amounted to \$142.

At four o'clock, while speaking on "The Doctrine of God," Bro. D. Webster Kurtz had the closest possible attention. The address was strong, scholarly and impressive. The Auditorium was well filled by an intensely interested audience.

It having been discovered that the printed program overlapped for the services at six o'clock, it was decided to omit the Sunday-school part, and the entire time was given to the rendering of a good temperance program. It was a most inspiring meeting, with such speakers as Brethren J. Carson Miller, S. N. McCann, J. H. Cassady and Edward Frantz profitably occupying the time allotted to this gathering. A song by a quartette marked the closing feature.

At 8 o'clock, when Bro. I. B. Trout arose to speak, there were over two thousand people in the Auditorium. The address, "Authenticity of the Bible" was listened to with marked attention. The fine audience in attendance paid close attention to the splendid address.

The three main addresses for the day were of the highest type. The Standing Committee made splendid progress with its work. Practically all appointments have already been completed.

Standing Committee decided in favor of Hershey, Pa., as the location for the Conference of 1915. Eastern Pennsylvania sent up this request for next year's Conference, so the great gathering will convene next year in the old Keystone State.

Sunday, June 21.

Sunday still continued cool. Overcoats were greatly appreciated, but straw hats were at a decided discount. Considering the weather, a good crowd was on hand for Sunday-school at 9 o'clock.

Splendid Sunday-school songs characterized this gathering. It was in charge of the Sunday-school Board, with Bro. Layfayette Steele presiding. In the exposition of the lesson, "The Great Refusal," Brethren J. E. Miller and D. Webster Kurtz strongly urged that one can not serve God and mammon, but that he may serve God with his mammon.

Bro. I. B. Trout made a short, earnest appeal for Sunday-school funds. A collection of \$207 was lifted for this important work.

At 11 o'clock there were probably 2,300 people in the Auditorium. Ninety-five per cent of the audience were members, and that, too, of a splendid type.

With "The New Testament Church" as his theme, Bro. S. F. Sanger, of Emporia, Cal., delivered a strong, logical and impressive address. While a few may not have agreed with him, he made every one present take notice and think.

All meetings announced for other points were recalled for both morning and afternoon, attendant circumstances not making them feasible.

At two P. M. Bro. A. C. Wieand addressed an appreciative audience on "Christian Adornment." He dwelt on the principle and the ideal in Christian attire, rather than on methods, or that which is specific.

With only thirty minutes' intermission, the Peace

(Concluded on Page 415.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FIRST CHURCH OF THE BRETHREN, MINNEAPOLIS, MINNESOTA.

Yesterday was a day full of good things for this church. The day had been set apart previously for a missionary sermon and offering, and for a Sunday-school Convention. Brother and Sister David Hollinger, of Greenville, Ohio, Brother and Sister J. H. Brubaker, Virden, Ill., Bro. S. N. McCann, Bridgewater, Va., Bro. A. C. Wieand, Bethany Bible School, and Bro. Virgil C. Fennell, Des Moines, Iowa, were present at the services. All were on their way to the Seattle Conference, except Bro. Fennell, our District Sunday-school Secretary.

The Sunday-school Institute was an inspiration to all, and many expressed themselves as greatly appreciating the instruction. The visitors added to the interest of the meeting in the deliberations. Bro. Fennell is a Sunday-school specialist and the results of his efforts are gratifying.

Bro. Hollinger delivered the missionary message, and

and 23 days. Services at the Mountain Grove Chapel by Eld. S. A. Sanger. His father, mother, three brothers and one sister survive.—Nelle Wampler, Pirkey, Va.

Nations, Sister Catherine, nee Irving, born at Liberty, Ill., May 22, 1837, died May 6, 1914. She was one of a family of seven children. June 26, 1856, she was married to James Nations by Eld. William Lierle, at Liberty, Ill. Seven children were born to this union. Five of them preceded their mother in death. Early in life she united with the Church of the Brethren, and remained faithful. Her aged husband and four daughters survive. Services at the home by Bro. G. O. Stutsman. Interment in the Camp Point cemetery.—Lillian W. Harshbarger, Liberty, Ill.

Pittenger, Bro. Cornelius D., born in Montgomery County, Ohio, Jan. 5, 1831, aged 83 years, 4 months and 2 days. He was the son of Cornelius and Susan Pittenger. Aug. 23, 1852, he was married to Elizabeth Hess. In November, 1913, he united with the Church of the Brethren. He leaves an invalid wife and a daughter.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Poling, Sister Anzina Elizabeth, daughter of Bro. Eugene Poling, born Oct. 13, 1881, died at her father's home near Hovatter, W. Va., June 8, 1914, aged 33 years, 8 months and 25 days. Her death was due to tuberculosis. She was married to Bro. John Poling in 1900. Seven children were born to this union. Two preceded their mother to the spirit world. She leaves her husband, five children, her father, two sisters and one brother. At the age of seventeen years she united with the Church of the Brethren and remained faithful. Short services at the Shiloh church by Bro. Noah Pike. Text, Rev. 14. Interment in the Shiloh cemetery.—Louella R. Bolyard, Kasson, W. Va.

Price, Bro. Jacob, died May 23, 1914, aged 57 years, 1 month and 28 days. Services were held at the Branch church, of which the deceased was a member. He leaves a wife and four small children. Services by Bro. M. G. Sanger. Text, Rev. 2: 10.—Annie V. Miller, Spring Creek, Va.

Price, Sister Mary L., wife of W. B. Price, born in West Virginia April 27, 1847; died at our home in Wamego, Kans., June 11, 1914, aged 67 years, 1 month and 14 days. She united with the church in her youth, and lived a consistent life. Her husband and two children survive. One daughter died about twenty-four years ago.—W. B. Price, Wamego, Kans.

Roberts, Sister Martha J., died in the Mount Carmel congregation, Va., June 1, 1914, of paralysis, aged 73 years. She was a faithful member of the church for a long time.

An aged husband and several children survive. Services by Bro. G. A. Maupin, assisted by Eld. S. A. Sanger. Interment in the family graveyard.—Nelle Wampler, Pirkey, Va.

Royer, Sister Mary, daughter of Jonathan and Lydia Hertzler, born in Lebanon County, Pa., Jan. 30, 1872, died of cancer of the stomach at her home in Wichita, Kans., May 20, 1914, aged 42 years, 3 months and 20 days. She united with the Church of the Brethren when eighteen years of age. In 1893 she was married to Oscar Cramer. One child was born to them. She was left a widow soon afterward. Sept. 9, 1899, she was married to Jacob Royer. She leaves her husband, one daughter, her parents and three brothers. She was a good, faithful Christian. Services by Bro. L. H. Root. Text, Psa. 23.—Susie Jacques, Wichita, Kans.

Sell, Susie Margerite, daughter of Friend Cyrus H. and Sister Sarah Sell, died June 3, 1914, in the bounds of the Woodbury congregation, Pa., aged 8 months and 14 days. Services in the Repligle church by Eld. D. T. Detweiler, assisted by the writer. Text, Isa. 40: 11.—J. C. Stayer, Woodbury, Pa.

Shidler, Sister Rebecca, daughter of Jacob and Agnes Shidler, born near Canton, Stark Co., Ohio, Nov. 7, 1828, died June 11, 1914, aged 85 years, 7 months and 4 days. She came with her parents to Seneca County in 1838, and located in the bounds of the Green Spring congregation, where she lived until the time of her death. On Saturday and Sunday, prior to her death, she attended the Green Spring love feast. She was one of a family of three brothers and six sisters, all of whom have passed to the spirit world. She united with the Church of the Brethren in 1868, and was a faithful servant of the Master till called home. "Aunt Becca" made her home with her niece, Sister Susie Dukes. She was always ready to minister unto the afflicted and to help the needy. Services at the Old Fort house by Eld. L. H. Dickey, of Fostoria, Ohio. Interment in the Old Fort cemetery.—Lydia Dickey, Fostoria, Ohio.

Shiplett, Sister Mary E., nee Lowman, wife of Bro. Joseph Shiplett, born Nov. 15, 1865, died at Carrington, N. Dak., May 25, 1914, aged 48 years, 6 months and 10 days. She united with the church when she was only a girl, and lived faithful until death. She is survived by her husband and three sons. An infant daughter preceded her to the spirit world some years ago. They moved to North Dakota from Virginia fifteen years ago. Services at the Pleasant Valley church by Eld. Peter Garber. Text, Rom. 6: 23. Interment in the adjoining cemetery.—Ruth E. Williams, Mount Sidney, Va.

Smith, Sister Flossie, nee Shireman, born Nov. 23, 1895, near Silver Lake, Ind., died June 4, 1914, aged 18 years, 6 months and 21 days. She was the daughter of Noah and Nora Shireman (deceased). July 2, 1912, she was united in marriage with Gerrie Elgie Smith. At the age of twelve years she yielded to the Spirit's call to a life of Christian service. Twice during her illness she received the holy anointing. She leaves a young companion, her father, and one sister. Services at the East River church by Bro. T. D. Butterbaugh, assisted by Brethren E. Leckrone and W. P. Neal. Interment in the Ulerly cemetery.—Marie Butterbaugh, Silver Lake, Ind., June 13.

Stebbins, Sister Sarah, widow of John H. Stebbins, born in Montgomery County, Ohio, near the place of her late residence, Dec. 21, 1837, died May 18, 1914, aged 76 years, 4 months and 28 days. She had been failing in health for more than six months, which affliction was borne with much patience. Just preceding her death she had been relieved somewhat from her suffering. The immediate cause of her death was apoplexy, which came suddenly early in the morning. Two daughters and four sons survive her. One son died in infancy. The husband and father died nearly eighteen years ago. Sister Stebbins united with the Church of the Brethren early in life, and remained faithful. All her children are earnest workers in the church, and may well "rise up and call her blessed." Services by Eld. D. M. Garver at the Lower Miami church. Text, John 19: 27. Interment in the cemetery near by.—Jesse Noffsinger, R. D. 6, Dayton, Ohio.

Stoolfire, Sister Helen, daughter of Tavolaw and Rebecca Jones, born Dec. 22, 1861, in Denbigh, Wales, died June 3, 1914, at Myrtle Creek, Oregon. Sister Stoolfire came to the United States at the age of nine years, and settled with her family in Kansas. In her twentieth year she was united in marriage to Chas. Stoolfire. Six children were born to this union. Two daughters preceded her. In 1901 Sister Stoolfire united with the Church of the Brethren at Clarkson, Okla., and to the end of her life was faithful. While her suffering was long and severe, the end came peacefully.—Edith W. Stoolfire, Myrtle Creek, Oregon.

Wilhelm, Clarence Walter, son of Walter and Mary Wilhelm, died at the home of his parents June 10, 1914, aged 15 years, 6 months and 15 days. Clarence was an unusually earnest Christian boy, and will be greatly missed in Sunday-school and church. Services by Eld. G. S. Ralrigh in the Denton church. Text, Eccles. 12: 1.—Mary B. Ralrigh, Denton, Md.

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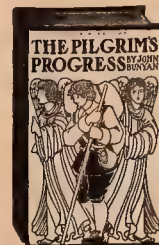
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Our Annual Conference Notes.

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Meeting began. Bro. J. K. Miller was in charge of the gathering. Addresses were delivered by Brethren Geo. C. Carl, J. H. Stover, D. H. Zigler, and others. This proved to be one of the most interesting meetings of the day. Things were said that will not soon be forgotten.

At 6:30 the Sunday-school Board held the first of its daily meetings. Bro. H. K. Ober's earnest address on "The Sunday-school Teacher" opened up a subject that was as startling as it was new to most of those who listened to his splendid talk. He spoke in the interest of converted teachers, better teachers, and teachers who understand the child-life. He maintained that the child had a right to be understood and a right to be wisely directed.

The closing address for the day, at eight o'clock was delivered by Bro. T. T. Myers, of Huntingdon, Pa. He had for his subject "The Doctrine of the Atonement." He was favored with a splendid and most responsive audience,—the largest that had yet assembled since the beginning of the Conference week. Many of the city people were present for the forenoon and evening services. Fully one dozen of the city pulpits were filled by our ministers.

Those filling the city pulpits reported good audiences in general, and the very best of interest.

Monday, June 22.

At an early hour many of the members of California, Oregon, Washington and Idaho, with Bro. H. C. Early presiding, held a meeting in the Auditorium for the purpose of considering the advisability of establishing another Brethren school on the Pacific Coast.

From what was said in this meeting it could be seen that the members in the West are wide-awake on the educational question. In view of the looseness found in many of the State institutions, they fully realize the importance of schools for their children with creditable moral and religious environments.

The deliberations paved the way for another meeting where the matter may be still more fully discussed,—one where plans for future action may possibly be perfected.

It was a little past nine when the Annual Sunday-school Convention was called to order by Bro. Lafayette Steele, Chairman of the Sunday-school Board. Devotional services were conducted by Bro. A. W. Ross. "Sunday-school Organization: General and Local," presented by Bro. I. B. Trout, was the first topic.

Introductory to his talk, he commended, for their zeal and interest, the eight hundred who were present, but, he said some things, by no means complimentary, about the four hundred who, instead of coming into this meeting had gone sightseeing.

The next speaker on this program was Bro. David Metzler, who discussed "Sunday-school Supervision." Bro. J. W. Cline had for his subject "Sunday-school Equipment." The closing address was made by Bro. Otho Winger, his subject being "The Teacher's Training."

All of these addresses will appear in the Full Report. The spirit of the meeting was good, encouraging and inspiring, and what was said should prove helpful to the Sunday-school cause all over the Brotherhood.

Our people always look forward with deep concern to the Missionary Meeting that is held on the Conference Grounds.

There was no lack of concern, respecting the meeting, on this occasion. At 2 P. M. 1,200 members and a few not members were comfortably seated in the Auditorium, enjoying the sweet songs of Zion, preliminary to the missionary program.

On the large platform were such of the members of the Mission Board as are in attendance at the Conference. Several missionaries, on furlough from the field, were also there. Later the Standing Committee came on the platform.

Bro. D. L. Miller presided. Bro. L. W. Teeter conducted the impressive devotional services. Bro. H. C. Early delivered the address for the occasion. It was one of the strongest missionary addresses heard at the Conference for years.

Bro. J. H. B. Williams made the appeal for funds. The offering was lifted, and the amount raised was about \$20,500. Compared with last year's collection, of \$20,816.63, this is a most favorable showing, taking into account the smaller attendance at this year's meeting.

Three new missionaries were then introduced,—Bro. Ray and Lizzie Flory, of Hutchinson, Kans., for China, and Dr. Barbara Nickey, of Kearney, Nebr., for India.

A song by twenty voices and an earnest consecration prayer by Bro. J. W. Cline closed the missionary services for the day.

With Bro. Otho Winger presiding, the Educational Meeting was called to order at 7:30. Bro. J. W. Lear had been assigned for an address on "Regeneration," but this was recalled, and the whole evening was turned over to the school people. They did not disappoint the large assembly.

The well-lighted rostrum presented an attractive appearance. Before the Educational Meeting, some sisters, who have an eye for the beautiful in nature, had lined the front of the long platform with about fifty vases of fine flowers, mostly roses, of every hue, such as the Northwest produces in marvelous profusion.

Bro. William Howe conducted the devotional services for the evening. The first address was given by Bro. Edward Frantz, president of Lordsburg College, having for his theme, "Our Educational Work, a Fundamental to All Our Church Activities." He took Matt. 28: 19, 20 as a basis for his remarks, and gave a very noticeable religious tinge to his remarks.

He was followed by Bro. I. B. Trout, who, in the absence of Bro. C. D. Bonsack, discussed the question that had been assigned to him, "The Duty of the Church in the Education of Our Young Men and Women." The speaker was in his element and put his hearers to thinking.

"The Place That the Home Has in the Education of Our Young People," is a far-reaching topic. It did not suffer in the hands of Bro. T. T. Myers, of Juniata College.

The meeting proved to be one of the most helpful and satisfactory Educational Meetings held on the Conference Grounds. To devote a whole evening to the one purpose of education was a most happy arrangement.

With Bro. I. C. Snively leading in prayer, the services for the day closed. The Standing Committee having its work in good shape, the Conference proper opened for business Tuesday morning, but more about this and what followed will be given in next issue.

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By D. W. Kurtz

This new book is just what the title indicates and is written by a man who is capable of handling the subject. He states in the preface that there is scarcely a paragraph in which he did not feel handicapped on account of the space limitation put upon him, but if you want a brief, concise, clear, readable book of Church history, send for a copy of this book.

The time covered is from 4 B. C. until the present as the contents show.

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The General Sunday-school Board has adopted this book for the historical part of the Second Standard Teachers' Training Course. It must not, however, be understood that the book is merely for those taking the teacher training course. It is equally good for any one who wishes to read a small treatise of Church History. The book contains 197 pages; is bound in cloth and will be mailed postpaid to any address for the small sum of 50 cents.

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Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

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AROUND THE WORLD

Franco-German Amity.

Effective steps toward Europe's long sought ideal of a conciliation between Germany and France, have recently been taken on the neutral soil of Switzerland. Representative members of the legislative bodies of the two countries met at Basel, and during the deliberations of their most amicable conference decided that a friendly understanding between Europe's "traditional foes" lies within the domain of practical politics, and accordingly they pledged themselves to bring it about. Men in both countries, not unduly given to political optimism, believe that seed has been planted by the recent conference which is destined to bear rich fruit, even though the ripening process may not be as rapid as one might wish.

Strength in Union.

For some time the smaller nations of Europe have felt the need of mutual coalition, as a means of protecting themselves against their more formidable neighbors. An alliance of Holland, Switzerland, Denmark and Sweden is now practically assured, and Norway and Belgium are likely to be included. Such an aggregation of Europe's smaller nations would have a combined force nearly as large as Germany, and while insuring safety to the component elements of this alliance, would materially contribute to the preservation of European peace. It is thought that the various alliances of European nations, as now arranged, including the one above alluded to, will inspire such a degree of respect for the rights of each, that war can not even be thought of.

Aggressive Judaism in Palestine.

While other nationalities, and especially Christians of all lands, are putting forth their utmost endeavors to circumvent one another in gaining possession of so-called "sacred sites,"—whether their identity be based upon legendary evidence or upon actual fact,—the Jews are straining every nerve to buy as much of the agricultural land as they can possibly acquire. Seemingly the wealthier Jews are furnishing ample means for that purpose. Though it has not been possible to obtain absolutely accurate figures concerning the number of acres that have thus been purchased, it is a well-known fact that no tract, small or large, within a hundred miles of Jerusalem, east or west of the Jordan, can be offered for sale without attracting Jewish buyers. Apparently the Jews are fast entering into their own, so far as gaining actual possession of the land of their fathers is concerned.

China's Problem.

By the rigid enforcement of anti-opium laws, China has succeeded in a ninety per cent reduction of the number who had formerly been inveterate users of the noxious drug. According to a statement, made at the recent meeting of the Presbyterian General Assembly by a missionary from China, there is great danger that all the good results, so far achieved by the opium eradication, will be neutralized by the rapid introduction of the cigaret, and tobacco in general. American aggression,—with a zeal worthy of a better cause,—is pushing the sale of the cigaret into all parts of China, and it now appears that its persistent effort will succeed in permanently fastening an evil habit upon that land. So alarming is the outlook that the executive committee of the International Sunday School Association has decided to fight the introduction of tobacco in China and other lands.

Islam's Crusade in London.

In addition to the information given in a former issue, concerning the progress of Mohammedanism in England, it may be of interest to state that plans have now been matured, according to which a mosque in true oriental splendor will be erected in London, for which \$500,000 has already been raised. Nearly two thousand Mohammedans are now living in London,—most of them natives of India,—though a goodly number are English people, who have turned from the faith of their fathers to the delusive teachings of the false prophet. It is argued by some of the British officials that since 95,000-000 Mohammedans in various lands are under British rule, due respect should be accorded the teachings of Islam, putting that cult on a par with the Christian religion. Such advice may, diplomatically speaking, be considered good policy. From the standpoint of the exalted

teachings of Christianity, however, there is no such a thing as placing any man-made religion on a par with the Gospel of Christ. There is no other name given, in heaven or on earth, by which men can be saved, except that of the Holy One of Israel.

The Uplifting Power of Missions.

Siam, the little kingdom in the southeastern portion of Asia, does not very frequently challenge public attention, and yet it illustrates, most admirably, the real power of the Word. The late king was favorable to missions, having, while in exile, been deeply impressed by the influence of a missionary. The young king, a graduate of Oxford, England, also seems to be kindly disposed toward missions and general progress. He is determined that governmental approval of the national sin of gambling must cease, and that the blessings that have contributed to the greatness of Christian nations shall be the heritage of his own people. Schools are being made available to even the lowest of Siam's citizens. The excellent government roads and steamboats afford a ready means of access to every part of the land, much appreciated by the earnest missionary as he endeavors, day after day, to win the people to the higher realms of the Christian life.

The Work of the Mediators.

It is gratifying that the efforts of the mediators at the Niagara Falls conference have finally provided a basis upon which internal peace in Mexico may be brought about. It now depends upon the Mexican leaders of the contending factions to get together and profit by the provisions that the committee of amiable South American statesmen have made for a speedy, peaceable agreement. As matters now stand, the respective signers of the protocol are pledged to do their best in carrying out its specifications. This includes, on the part of the United States, the definite promise not to annex Mexican territory, or otherwise to make inroads upon any Latin-American possessions. While the late agreement, therefore, settles the position of our country towards Latin-America, it provides a ready means of restoring a constitutional government for devastated Mexico, and to bring about a final cessation of the fratricidal war that for years has drenched the country with blood.

Royalty Assassinated.

June 28 Archduke Francis Ferdinand, nephew of Emperor Francis Joseph, and heir to the Austrian throne, and the Duchess of Hohenberg, his morganatic wife, were assassinated at Sarajevo, the capital of Bosnia. The first missile of destruction,—a bomb,—was ward off by the archduke before it had a chance to explode. Later on, two pistol shots, aimed at the royal couple by a Bosnian student, proved fatal. The tragic occurrence is but a sequence of Austria's annexation of Bosnia and Herzegovina in 1908, against the loud protest of Serbia as well as Bosnia. As both of these countries are represented by the persons implicated in the assassination, the inference seems to be clear that the forcible seizure of 1908 is being resented by the Slavic part of Austria's complex population, and that it found expression in the deplorable act of assassination. For such violence there is no excuse, though it must be regretted that Austria's unlawful seizure should have so aroused the wild frenzy of the Slavs as to lead to the tragedy in which the royal pair were so foully slain.

Why Not a "Sane" Fourth of July?

While, in response to incessant agitation from year to year, there has been commendable progress in the more rational observance of the nation's chief holiday, much remains still to be accomplished. Strange as it may seem, New York, Chicago, and other large cities, have really made more progress along this line than smaller cities and country districts. "The Journal of the American Medical Society," in its recent compilation, states that since 1903 a total of 41,280 persons were maimed and killed in celebrating Independence Day. The year 1908, with its gruesome record of 5,623 killed and injured, started the first real effort for a sane Fourth, and last year's record showed but 1,163 accidents. But even this smaller number is altogether unjustified. Why not adopt, for the fitting observance of the day, the altogether appropriate practice of many congregations of our Church of the Brethren,—to meet in some shady spot in God's great outdoors for the discussion of missionary or other topics,—questions that undoubtedly conduce to the moral rebuilding of those in attendance, and in a wider sense to the real welfare of the nation?

Wastefulness Not Justifiable.

Mention was made in a previous issue of the building of the Episcopal Cathedral of St. John the Divine, in New York City. So far there has been an expenditure of about seven million dollars, and still other millions will be consumed ere the elaborate plans of the architects are carried out. One of the denominational journals offers this well-justified criticism: "If we were spending this money on men, not on architectural monuments, what missionary work might be done! The necessary apparatus of the church is but simple. A great preacher could convert his thousands from the court-house steps. The vital point is to get the real work done, and that requires not costly architecture but men." There is much truth in the words quoted. In fact, the spirit of the criticism may well apply to the useless expenditure of money for extravagant church buildings anywhere, when a neat, well-built structure at moderate cost would answer every purpose.

Devastating Flames.

Losses by fire in the United States,—said to be ten times greater than those of European nations,—were swelled to the amount of at least \$10,000,000 June 26, when the historic city of Salem, Mass., was to a great extent laid in ashes. More than a thousand buildings were destroyed, and at least ten thousand people are homeless. The loss of life, fortunately, is but slight,—most of the residents in the affected district having safely escaped the threatening danger. The area, invaded by the devouring element, is about three miles in length and varies in width from half a mile to a mile and a half. Amid the general distress, caused by the deplorable conflagration, it is cheering indeed to learn that loving sympathy, that knows neither creed nor race, is ready to come to the help of the destitute. A wealthy Philadelphia capitalist sent \$25,000, but many a humble donor is sending his smaller gift in the hope that it may help to relieve the wants of those who have been so sorely stricken.

Divine Healing.

After spending two years in studying the subject of spiritual or faith healing, a committee of English clergymen, physicians and scientists have just published a report of their investigations and conclusions. Their report is of interest, and with much of it our readers will be in hearty accord. We quote a part: "The members of the Committee fully recognize that the operations of Divine Power can be limited only by the Divine Will, and they desire to express their belief in the heaven-ordained means of healing, together with the efficacy of prayer. They reverently believe, however, that Divine Power is exercised in conformity with and through the operation of natural laws. With advancing knowledge of these laws, increasing benefits are being secured for mankind through human instrumentality. Especially is this the case in the healing of disorders of the body and the mind, and they consider that spiritual ministrations should be recognized equally with medical ministrations, as carrying God's blessing to the sick." But why did not this learned investigating committee place more emphasis upon God's appointed means of healing,—the anointing of James 5?

The Real Facts.

A writer in a German journal of world-wide fame, and representative of the powerful Imperial party, recently said: "In the lives of nations there are complications which can only be disposed of by the sword." Upon close scrutiny, this remarkable statement fails to stand the test of established records in the world's history. War is initiated at the dictation of statesmanship, rather than common sense or humanity. Hostilities start at the behest of some official who receives a big salary by means of taxation, and who takes good care to do no fighting personally, in case of war. Two large corporations may have a serious dispute, but common sense principles soon suggest a speedy settlement. Not so the statesmen who wrangle over apparently insignificant matters for years, in order to find a pretext for war. It is the invariable experience of all nations that the well-groomed statesman, in his comfortable office, is most enthusiastic as to war promotion. The men in the ranks are not so enthusiastic. Take the nations that have compulsory military service, and not one of them can point to the fact that such a measure is popular, or that it originated with the people themselves. In our own land we often talk about "government by the people and for the people." We have not, as yet, reached that high ideal. Had we done so, there would not be the incessant war agitation.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Gospel of Labor.

But I think the King of that country comes out from his tireless host,
And walks in this world of the weary, as if he loved it the most;
And here in the dusty confusion, with eyes that are heavy and dim,
He meets again the laboring men who are looking and longing for him.
He cancels the curse of Eden, and brings them a blessing instead;
Blessed are they that labor, for Jesus partakes of their bread.
He puts his hand to their burdens, he enters their homes at night;
Who does his best shall have a Guest,—the Master of life and night.
And courage will come with his presence, and patience return at his touch,
And manifold sins be forgiven to those who love him so much;
And cries of envy and anger will change to the songs of cheer,
For the toiling age will forget its rage when the Prince of Peace draws near.
This is the gospel of labor—ring it, ye bells of the kirk—
The Lord of love came down from above to live with the men who work.
This is the rose that he planted here in the thorn-cursed soil—
Heaven is blest with perfect rest, but the blessing of earth is toil.
—Dr. Henry van Dyke.

Work.

BY S. Z. SHARP.

"My Father worketh hitherto, and I work" (John 5: 17).

THE circumstances that called forth the above statement are these: Jesus came to Jerusalem to attend the feast, and in passing by the pool of Bethesda, where many sick folk lay on the porches waiting for the troubling of the waters, he saw a man that had been afflicted for thirty-eight years. He had pity on him and healed him by telling him to take up his bed and walk. The Jews told the man who was healed that it was not lawful to carry a bed on the Sabbath day. The man justified himself by saying that Jesus had told him to do so. Then the Jews persecuted Jesus, but Jesus also justified himself by saying that God, his Father, worked to this very hour, and hence he worked also.

This is no contradiction of Gen. 2: 2, which says, "God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." Notice, that God rested only from his work of creation and not from his work of supporting, directing and controlling the universe. In this latter sense God was working all the time, and it is only so far as the work of creation was concerned that God rested; hence, Jesus was justified in performing an act of mercy on the Sabbath day, for God was doing that all the time.

This incident brings before our minds the supreme importance of work. Everything in the universe except God is the result of work, as is aptly expressed by the adage, "There is no excellence without great labor." There are two kinds of labor,—mental and physical. Both are necessary to man for his highest development, his greatest happiness and the well-being of his race. Labor was not placed on man as a curse, but for a blessing. Before man sinned and fell, "Jehovah took the man and put him into the garden of Eden to dress it and to keep it." The man was to work. All down the ages man worked. By means of work he rose from a savage stage to one of civilization and enlightenment. The ruins of his great works witness this fact. The pyramids and temples of Egypt; the ruins of ancient Babylon, Nineveh, Rome, and many other cities; the seven wonders of the world and many other great achievements bear testimony to man's great work of the past.

The present is a still more strenuous age, if possible, demanding greater activities than ever. Cities are built with their "skyscrapers" and subways.

Railroads must be constructed over plains, across mountains, or tunneled through them. Canals are dug across continents, joining ocean to ocean. Great navies, containing dreadnaughts one-sixth of a mile in length, glide over the seas. Countless manufacturing, giving work to men, women and children, supply the wants of the age.

We can find no fault with manual labor. It is decreed that "if any will not work, neither let him eat." We do find fault with so many professed Christians who work so little, or not at all, for the Master and the building up of his kingdom. We do not mean the missionaries, who forsake home and friends and go to foreign lands, among the heathen. They are deprived of the comforts of civilized life, and labor incessantly for the building up of Christ's kingdom. We do not mean the hard-working, consecrated minister, who has to toil all week with his hands to support himself and family. He labors all day long and studies at night, when all the rest of the members sleep, that he may preach to them on Sunday. We do find fault with members who work so little for the building up of the church. If they were to do as little temporally as they do spiritually we feel sure they would be ruined.

All who have made a success in literature must confess that it cost much and continued mental effort. The students in our schools and colleges know how much hard work it takes to get an education. It is all work. They can not buy "an ounce of knowledge with millions of money."

The blessings of the many inventions we enjoy were all ground out under the millstone of labor. Had not the Wright brothers experimented for years with their invention, amid the scoffs of their neighbors, we might not yet see the air navigated by means of the aeroplane. The more than three hundred inventions which we enjoy, coming from the brains of Edison, are all pure products of labor. Even now, at the age of sixty-five, it is said Edison often works eighteen hours out of twenty-four.

Let us look to the highest and best examples of work. "My Father worketh hitherto,"—to this very hour. He does the first work in the salvation of a soul. "None cometh to the Son, except the Father draw him." Paul says, "We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."

Christ is the Perfect Example for spiritual work. He began his public activities at twelve years of age. He would rather work than eat, as he said, "My meat is to do the will of him that sent me." It is possible to imitate him as he said (John 14: 12), "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

God has done all for us that we need, both temporally and spiritually, and now it is left to us to "work out our own salvation with fear and trembling." If we fail it will be our fault. We did not work right. Our works are the evidence of our faith. "Show me thy faith without thy works, and I will show thee my faith by my works."

Our eternal destiny will be decided by our works. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." "And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works."

Fruita, Colo.

The Failing of One Minister's Wife.

BY NORA E. BERKEBILE.

A VERY important committee was to be appointed. The bishops of the District were aware of the grave importance of getting the proper men for the place. One man of note was not there, but his strength of character, his ability as a counselor, his wisdom had brought him before the people, and he was noted as a man wise beyond his years.

His name was offered as a member of this committee, but was objected to by one of the older bishops. The others turned to him in surprise and

some one asked, "Why, what man could do the work better than Bishop Y.?"

"No one," replied the old gentleman.

"Then, brother, why do you object?" asked several of the listeners.

"You will admit," he replied, "that this business is not to be made a public matter until it is settled?"

"Yes," they answered.

"You will also admit that all deliberations must be strictly secret with the committee?"

"Yes, we admit that, but who would keep them so better than Bishop Y.?"

"No one, if he did not love his wife as he does and tell her all the business that is being done. That is no harm, either, but you, perhaps, are not aware that Sister Y. can keep no secrets. She dearly loves her strong and noble husband, and is so proud of his popularity that she can not refrain from telling his business to others to show them how very popular he is. In every other way she is a splendid woman but, unfortunately, she does not see that she is crippling his usefulness by being too ready to relate all she knows. And you, young men, let me tell you this: When you seek a wife, be sure to select one who will keep your secrets. Be sure that she will not tell that which it is your duty to keep. Bro. Y. might remedy this condition in one way, and that is by having a serious talk with his wife and showing her how she is hurting his influence. Then, too, he might keep his business to himself.

"But even then we would not know if it would be safe to entrust him with such important matters. And who is there among us, brave enough to tell him of this thing and help to weaken his faith in, and love for, his wife? He is blind to her fault, for she really has so many virtues that everyone loves her. But of all the good qualities a minister's wife should possess; one of the most important is to be a safe guardian of her husband's business. You know the minister is the confidant of many people. They bring their sorrows to him, and do not intend that, what they tell, is to be made public. He has committee work, and other things that are not his to tell, for they are the outpourings of overburdened hearts of others, and he can not help his people to the greatest extent when his wife betrays the confidences they place in him. So, young ministers, take the advice of your brother, who is older in the work, and choose the lady in whom you know you may safely confide, and with whom all confidences will be as safe as if you had kept them strictly to yourself."

They saw the reason for the old bishop's objections to Bro. Y. But Sister Y., later on, said she could not see why Bro. C. was chosen for the work, instead of her husband, for Bro. C. is just an ordinary man and does not possess the mental powers and wisdom of her husband.

Defiance, Ohio.

The Church Edified, Entertained or Amused.

BY I. J. ROSENBERGER.

Motto: "Come now, and let us reason together" (Isaiah).

1. The Church Edified.

"To edify" means "to instruct, to improve the mind in knowledge; particularly in moral and religious knowledge; in faith and holiness." To such edification were directed the efforts of Christ and the apostles. If this were the great and exalted aim of Christian teaching then, it should be now. Knowledge,—knowing,—imparts strength to Christians, so that they are able to give a reason for the hope that is within them. It is a rock to which they can anchor.

Paul says: "Let no corrupt communication proceed out of your mouth; but that which is edifying; that it may minister grace to the hearers." Luke, in speaking of the early apostolic labors, especially of the preaching, said: "Then had the churches rest and were edified; walking in the fear of the Lord, and in the comfort of the Holy Ghost." Those early workers were enabled to "endure hardness as a good soldier of Jesus Christ." The results of their efforts seem to have been most happy experiences. The early Christians appeared

to realize that they were "thoroughly furnished unto every good work." They had a joy that was great,—exceedingly great,—unspeakable and full of glory. Such experiences are complete, meeting the highest inspiration of the soul, as we sometimes sing:

"Thou, O Christ, art all I want;
More than all in thee I find."

2. The Church Entertained.

But we meet people in this twentieth century that demand to be more than edified. They ask to be entertained. Therefore, the architecture of many of our modern churches provides parlors, reception rooms, and kitchens, with a full outfit, so that it is easy to serve, on short notice, a meal or banquet. It will be remembered that there were banquet houses in the days of Esther and Daniel; hence, present-day facilities in this respect afford an illustration of history repeating itself. The plea is: "Can't draw the crowds, or hold our young, unless our worship carries with it the entertaining feature." The world refuses to step on to the royal highway of truth; so the church is descending to the low plane of the world. It will not require much effort to induce the masses of our young to be fully reconciled to the foregoing plea; for it is so congenial to human nature, and in line with the tendency of our age.

A common, and it seems to be a somewhat ingenious, method, is to employ every possible pretext for observing an anniversary, such as will justify some festival or banquet. Bills are sent out and programs arranged, and as a rule the gleeful company is highly entertained. It is said that these functions promote friendship and sociability. I ask, Are the means of grace defective? I admit the claim; but do not the club and the dance cultivate friendship? They give us all kinds of holidays, jolly days, and folly days. Those who enjoy them can not repeat the happy experience of David, who said, "Zion is my chief joy."

When Saul lost out,—lost the Spirit of the Lord,—some one suggested that a man, cunning with the harp, be employed for his ills. Saul at once approved the idea. It is worthy of note that these festal seekers commonly employ some one skilled with musical instruments to play and cheer them, to dissipate their ills, their sorrows. It is not said how much help Saul received, but I aver that these modern mirth-seekers get about the same benefit from their instruments of music, as Saul derived from the playing of the harp. But it should be clearly borne in mind that Christians secure large and lasting benefits from singing. By so doing they "make melody in their hearts to the Lord"; their joy reaches heaven.

Suppers are a necessity. We have the example of Christ himself, in eating the Lord's supper in the church; but I never saw anything else, and never knew anything except a plain meal. But on these banquet occasions, elegance is sought in preparing the meal; so much so, that it usually is a matter of comment that "they fare sumptuously." Many of this same class, for their Lord's supper, simply have sandwiches, cheese, crackers, etc. This, ordinarily speaking, would not be called a supper, simply a lunch.

We often have occasion to eat different meals in the church, as at our love feasts, Sunday-school Meetings, or other times. With these no fault is found; but I seriously question the propriety of making a feast or banquet in the church. The common fruits of these occasions are mirth and revelry; and these will steadily rob such churches of their spirituality.

Peter includes these in the following suggestive list: Walking in lasciviousness, lust, excess of wine, revelings, banquetings, and abominable idolatries. Webster says that reveling is feasting, with noisy merriment. Paul says of revelings: "They that do such things shall not inherit the kingdom of God." We may lightly talk about "blue laws and long, Puritan faces," but the fact remains, that the Bible again and again forbids jesting and joking, and exhorts us to be sober. The trend of banquetings is to the contrary. They drive away the good Spirit.

3. The Church Amused.

"We grow on what we are fed" is a general law of nature, and equally true in grace; for there is a

natural law in the spiritual world. Persons who enjoy and seek entertainment will soon seek and even demand that they be amused.

They will want stronger diet. It is said that demand brings supply. What an effort there is to create a supply to meet the growing demand for entertainment and amusement, by which we become "lovers of pleasure more than lovers of God"!

This sentiment our church has, as a body, sought to combat; but, with the weakened condition of church discipline; and with the bars of restraint, in a measure, thrown down, there is a painful and alarming drifting with the current of the times. One writer says: "The church has gone into the amusement business."

A sermon preached by the Rev. Marshall, to his gleeful congregation, lies before me. He says: "Amusements and religion are closely bound together." This may be true of his religion, but it is not true of the Christian religion. He holds up the dance and theater, and scoffs at the fear of cards with spots, when cards with numerals are in constant use. The Rev. Boyer publicly recommended folding pool tables in the Sunday-school room.

It is now common to dramatize the parables. I read about the colored people in the South dramatizing the story of the Prodigal Son. To make it as real as possible they killed and ate a fatted calf.

A young woman was asked one evening where she was going. She quietly answered: "To the church. I'm one of the foolish virgins." Some persons have more truth in their words than they realize.

A young brother, living in a western city, wrote to me, saying: "This is a city of large churches but small congregations." One minister said: "I'm determined to fill up my church." He turned his pulpit into a stage, and dramatized his Sunday evening talks. Standing room was soon at a premium in his church.

The sad experiences along these dark lanes are most numerous, and their fruits are very pitiful. I wonder if it was to these that Paul alluded when he said: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." I wonder if Paul's warnings did not include the line I am dwelling on.

Theodore L. Cuyler says: "It is the mark of a baby to be everlastingly crying for amusements." Paul talks of his "putting away childish things," when he came to manhood. It is a pity that more can not be induced to do so. Christ told Peter: "Feed my sheep,"—not "amuse them." Christians, like sheep, want and must be fed, but should not desire to be amused. It is worthy of note that after the Israelites' gleeful worship of their golden calf, they sat down to eat and drink, and they rose up to play. I suppose it was the spirit of their worship that led them, after frolic and fun, just like this modern kind today.

Marvin says: "Salvation by fun will be damnation by sin." Was it not a pitiful sight to see blind Samson making sport for the Philistines? They were of the sporting kind. Some one says: "The motto of the church is 'To save'; but the motto of the world is 'To amuse'; for this will draw the crowd, which, with some, is the deciding factor."

Covington, Ohio.

The One Gospel.

BY LEANDER SMITH.

"But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1: 8, 9). "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (2 John 10: 11).

If there be any among us who do not believe that all the principles taught by Christ and his apostles are worth propagating, let them, in pity for us, pitch their tent under the shadow of some other creed. We can not use them. Let them go to their own.

We believe that the "all things" that Christ has commanded through his Blessed Word are necessary for our eternal good. We are profited by the increase in members when the increase comes from those who believe that our ministers have a message,—a divinely-appointed message,—to the world,—a message, every part of which is God-spoken and God-required at our hands. Those among us who think that others, who do not preach the whole Gospel, are just as safe as those who do preach the whole Gospel, would do well to go and help these others deliver it, for they are not likely to help us much while they think thus.

Our position is a peculiar one. No other religions will propagate it. All others stand apart from us, because of their objection to our position or some part of it. Now, will we risk their delivering our message, or the parts to which they object? Or shall we conclude that the parts objected to are untrue, or of minor importance? If so, let us drop them. But if we believe these peculiar parts are portions of the Divine Message, who are we that we should sit in judgment on the sayings of the Lord?

What right have we to divide these sayings of the Lord into parts important and less important? Have not these smallest things spoken or required the same authority behind them that greatest things required have? And when we set aside these smallest things, have we not set aside the same authority,—the same Lord,—that we would set aside if we should ignore the greatest things?

Again, if we drift from the things that now seem of small import, will there not be other things to seem of as small import after awhile? And is not this the road to skepticism? As we see it, such a tendency is of itself first cousin to downright skepticism.

O brethren, let me beseech you, lift to a high place in your thoughts and feelings the sovereignty of your Lord Jesus Christ. Love man as much as you will,—the more the better. Love those of other persuasions to your heart's content, and be generous and kind and gentle to them, but aim at perfect obedience to the Lord in all things,—be rigidly true to your belief of what the Lord has spoken.

Firmness in belief, faithfulness to principle is not inimical to kindness, gentleness or any of those commendable traits in human character. When one proposes that we be less logical, as we understand logic, he proposes that we be less correct; that we become wrong ourselves in order to win those that are wrong. It is as if one should step down into the quicksand to help another out. Better stand on firm ground if you would help others to firm ground. We must be right before we can say to others, "Here is the way; walk ye in it."

Too many in the wrong now are trying to lead erring ones to the right. Here is where the trouble comes. Let us keep the beams out of our own eyes, that we may the better get the motes out of the eyes of others; and, removing the beams from our own eyes, let us not put motes into them before we start mote-hunting.

Our Lord Jesus Christ would save all men; to that end he gave himself as a sacrifice to death,—the death of the cross. We can not refrain from teaching the whole Gospel except at the sacrifice of principle, at the sacrifice of faithfulness to the Lord Jesus Christ. He commands us to preach his Gospel to every creature, to teach all nations, to "teach them to observe all things whatsoever he has commanded us" (Matt. 28; 19, 20; Mark 16; 16). Here is our authority. Here is our duty plainly enjoined. Here are our marching orders,—just as long as idolatry bars from the kingdom of heaven (1 Cor. 6: 9; Eph. 5: 5); just as long as there are preachers who do not preach the whole Gospel. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (James 2: 10).

Those who are teaching "all things" commanded in the Scriptures have that blessed experience to which the Savior refers in John 13: 17. We are to "charge men not to teach a different doctrine, neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith."

216 East Tenth St., Newton, Kans.

The Coming Judgment.

BY E. P. YODER.

SCRIPTURE gives repeated warnings of a coming judgment awaiting our sin-stricken world, and the terrible consequences of neglecting to avail ourselves of the abundant means of escape. Universal human nature has implanted within it a "certain fearful looking for of judgment and fiery indignation" (Heb. 10: 27). The issues at stake are incalculable. Therefore, it behooves the Christian to be about his Lord's business,—to plead with men to be reconciled to God.

Acts 17: 31 gives us a comprehensive statement of some of the principal features of the coming world crisis. It reads as follows: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The great apostle to the Gentiles was greatly moved as he saw the idolatrous condition of this ancient and influential Grecian city. Cultured and learned, as any city of the time,—and perhaps of any even today,—it had yet to learn to know God, and Jesus Christ whom he had sent. Paul disputed in the market places with the Epicureans and Stoics, with the result that he was brought to the Areopagus, or council of philosophers, where he had the opportunity of making his own public plea. The verse above quoted was the climax of his argument. A number of things may be noted concerning the judgment.

1. Its Certainty.

"God hath appointed a day." This states a fact. It is settled; it is coming, because the day is appointed. God's Word has never failed. In its own time it always is fulfilled. Back, in the beginning of time,—in the early dawn of the world's history,—as the Inspired Record has come to us, God said to man: "Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 17). But man disobeyed and was driven from the garden and from the presence of his Creator. He was separated from God,—was lost. He died, spiritually. (See Eph. 2: 1-5; 4: 18, 19.) This judgment was most disastrous and far-reaching, for all creation fell (Rom. 8: 22). Death became universal (Rom. 5: 12).

Again, when the wickedness of man became great, he said: "I will destroy man whom I have created." "Yet his days shall be an hundred and twenty years" (Gen. 6: 3, 7). When the day appointed came, "the flood came and took them all away" (Matt. 24: 39). Note further, man at Shinar, Sodom and Gomorrah, etc. When the cup of iniquity is full, judgment comes swift and certain.

2. Extent of the Coming Judgment.

It is world-wide. The fall and the flood were world judgments. In the flood eight persons were saved, because "by faith Noah prepared an ark to the saving of his house; by which he condemned the world." The ark is typical of Christ (Eph. 1: 7). No nation or individual, unreconciled to God, will escape. Sin is universal; therefore judgment must come upon all men unreconciled to God. The terms of salvation are a gift of God's grace (John 3: 16, 19; Heb. 2: 3).

3. Nature of the Coming Judgment.

1. "In righteousness." How frequently do we behold judgments of this world, which are not righteous! Mammon too frequently holds the scepter of power, but at that time the spirit of mammon itself will be judged. No offering or bribe will avail. The Judge of all the earth will do right. The decisions are immutable. No new trials, or "second chance." It is final and complete.

2. It is on a basis of justice. In Ecclesiastes we read: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will surely bring thee into judgment." God intended youth to be buoyant, which is exemplified in

all nature; but even this is a stewardship to be used for God's service and accounted to him. The minutest things of life are not to be regarded with indifference, or as being insignificant. Words must be accounted for (Matt. 12: 36, 37).

It is a serious thought that, though the believer himself is not a subject of this judgment, his sins having been washed away in the blood of the crucified Christ, every work must be brought into judgment (Rom. 8: 1; John 3: 36; 1 Cor. 3: 11).

4. The Judge.

Paul declares, God "will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." This Man is none other than our Lord and Savior Jesus Christ. The bodily resurrection of Jesus Christ is an established fact, all arguments to the contrary, notwithstanding.

How fit and competent is the Judge of righteousness! He became Man, has entered into his sorrows, and knows his frailties. The Christian wants no other, looking upon his crucified but risen Lord with unbounded adoration and love. Of his fitness and competence there can be no question. He is God manifest in the flesh (1 Tim. 3: 16; John 20: 28).

1. He is omnipotent. All power in heaven and on earth is assigned to him. No task is too great (Matt. 28: 18; John 10: 17, 18).

2. He is omniscient (John 2: 24, 25; Col. 2: 3). He perceives all the thoughts and intents of the heart. All things are open unto the eyes of him with whom we have to do.

3. He is omnipresent. "I am with you always, even unto the end of the world" (Matt. 28: 20). He possesses all the attributes of a just Judge.

The Christian is a watchman, who is to preach, teach and exhort as he sees the day approaching. May he ever remain faithful to the task assigned him!

Lima, Ohio.

The International Sunday School Convention

By Levi Minnich

The Fourteenth International Sunday School Convention was held in Chicago June 23 to 30. The Medinah Temple was the convention center. Simultaneous meetings were held in forty-two churches throughout the city and its suburbs.

About 1,400 speeches, conferences and demonstrations were provided for. The names of nearly 400 speakers appeared on the program, some of them speaking a number of times. These represented the heads of the departments of the International Sunday School Association, the heads of the various State and provincial departments, of the United States and Canada, and other specialists. Various phases of Sunday-school work, temperance work, missionary work, work among the negroes and other races were discussed.

The official program was in book form and comprised 127 pages, besides a large collection of well-selected songs, used throughout the Convention.

The delegate body of the convention held its sessions in Medinah Temple on Cass, Ohio and Ontario Streets, which has a seating capacity of about 5,000, including two large galleries.

There were delegates at large, regular delegates and visiting delegates. Each of these was required to pay a fee of from \$2 to \$3.

Only delegates were admitted to the sessions held in Medinah Temple, until it was discovered that the entire upper gallery was not needed for delegates, when this space was opened for others, free of charge.

There are a number of annexes and a large basement, which adapts the building admirably for a convention of this sort.

Mr. Wm. N. Hartshorn, of Boston, president of the convention, was succeeded by Rev. H. M. Hamill, of Nashville, Tenn.

Mr. Marion Lawrance, General Secretary, and his associate, Mr. W. C. Pearce, did the greater part of the planning for this great convention, and had its management well at their command. Mr. E. O. Excell directed the music in his masterly manner. His familiar "Everybody sing," received a splendid response. His power to lead, and to make every one feel like singing, and to sing at his best, is remarkable.

Rev. F. B. Meyer, the well-known author and minister,

of London, England, conducted the "Quiet Half Hour," each morning, in a most impressive and highly spiritual manner. Among those who addressed the convention were the following: Wm. N. Hartshorn, giving the president's address, Rev. C. P. Anderson on "Jesus Shall Reign," the Convention Sermon, Rev. H. M. Hamill, Rev. Wilbur Crafts, Dr. F. B. Meyer, Rev. W. C. Merritt, Mrs. Zillah Foster Stevens, Rev. Homer C. Lyman, Mr. Fred A. Wells, Mrs. William H. Deitz, Rev. Wm. A. Brown, Mrs. Mary Foster Bryner, Mrs. M. S. Lamoreaux, Mrs. H. M. Hamill, Mr. W. G. Landes, Mr. W. D. Stem, Mr. John L. Alexander, Mr. Eugene C. Foster, Mr. H. J. Heinz, Mr. Chas. G. Trumbull, editor of the Sunday School Times, Mr. Richmond P. Hobson, Rev. Franklin McElfresh, Miss Margaret Slattery, and others whose names can not be given here.

As at previous International Sunday-school conventions, there will be a report published, giving the best things.

We think it but just to state here that the editor of our Sunday-school literature, Eld. I. B. Trout, who was one of the program committee, was offered a splendid place on the program of the International Convention, but as the time of the convention conflicted with that of our Annual Conference, he could not accept.

A most interesting feature of the convention was the Sunday-school exhibit in the basement of the Medinah Auditorium. It occupied a space of 100 x 200 feet. This exhibit was divided into two parts,—a commercial exhibit and an educational exhibit. The entire space was divided into plats and booths. The outer part was used for the commercial exhibit by a great number of companies and denominations publishing Sunday-school literature. The purpose was to show what there is to work with, what is being done with it, and where this material may be purchased.

The other exhibit was purely educational, and occupied the interior of the space. Work done by the beginners, and the junior and intermediate departments, was especially well represented and was very instructive. Its aim is to show what is being done by the schools in hand work, temperance work, missionary work and many other lines.

On Friday there was an all-day session of a "Superintendents' Congress," held in Emmanuel Baptist church. This was of especial interest to us. Among the subjects discussed was that of "Graded Lessons." It was quite manifest that this is one of the most live and yet one of the most unsettled problems in all parts of the Sunday-school world. A vote taken indicated that the schools were about equally divided in the use of the graded and the uniform lesson systems, respectively.

The Chicago May Festival, an annual musical program, rendered by the Cook County Sunday-school Association, was postponed until this date to accommodate the guests from all parts of the continent, who wished to attend. A thousand female voices are said to be in this chorus class. Ladies from each Sunday-school are invited, the number from each school not to exceed two per cent of the enrollment. These voices are trained for months for the occasion. The songs rendered were religious and patriotic, and aroused the deepest emotions of an audience of 5,000 people.

Probably the greatest attraction of the convention to such of the Chicago people, as were not especially interested in religious work, was the "International Bible Class Parade for Men and Boys."

The line of march extended for about two miles, sixteen abreast, with an army estimated at more than 7,000, representing practically every State in the Union and the various provinces of Canada. The intent of the demonstration was a continent-wide movement for Christian conquest and civic righteousness.

Many banners and mottoes were to be seen, such as these: "The Saloon Must Go," "Alberta for Christ," "Where Men Go, Boys Will Follow," "Men of Missouri in Line for Christ," "Do You Pray?" "Is Your Name Written There?" "Nation-wide Prohibition in 1920."

Forty-five minutes were spent in prayer for the men of the world, before the march began. The greater part of the delegations sang familiar hymns as they passed the great throngs of people on either side of the street. Hundreds of thousands of people witnessed the demonstration. "Onward, Christian Soldiers," was the favorite hymn and at many places the throngs of people joined in the singing.

"The Sunday-school Historical Pageant," held in Medinah Temple, was another very attractive feature. It was designed to portray, in a series of progressive episodes, the origin, growth and development of religious instruction of youth from patriarchal times to the modern graded Sunday-school. It presented the following periods: The Hebrew Period; The Christian Era; The Modern Period; The Graded Sunday-school.

The local Sunday-schools presented the various episodes in a very impressive manner.

It was our privilege to attend the convention from Tuesday until Saturday, inclusive.

The above brief sketches scarcely give a glimpse of the great number of very important and highly instructive features of the convention. Many of our members were in attendance.

It was a great pleasure to us, as well as others, to make Bethany our headquarters while in the city. Great things will be given during the last three days of the convention. Among these is an address by Hon. R. P. Hobson on "National Constitutional Prohibition," and an address by Mr. Booker T. Washington on "The Sunday-school and the Negro."

The World's Sunday School Convention will be held in Tokyo, Japan, in 1916. Several Japanese were in attendance to learn how to conduct a great convention.

The next International Convention will be held in New York City in 1918.

Greenville, Ohio, June 27.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Chico.—Our church met in council June 13. We elected Sunday-school and Christian Workers' officers. Sister Anna Kline is our superintendent. Two letters were received and three were granted. Brother Stover, with his wife and his daughter, is taking up the work at Fresno, which leaves this congregation with only one minister at present. We should like to see some willing, consecrated workers move here to help us. The work at this place is in a prosperous condition. We have a good, lively Sunday-school and Christian Workers' Meeting. Crops are good here this year, both grain and fruit.—J. C. Wright, Box 518, Chico, Cal., June 15.

CANADA.

Battle Creek church met in council May 23, one week prior to our love feast to arrange for the same. The members were well represented. Our love feast was held May 30. Forty-five members communed. The occasion was one of solemnity, and was surely a rich feast to the soul. On Sunday at 5 P. M. we had Sunday-school, after which we had Children's Meeting. An offering was lifted for World-wide Missions. June 6 we held our council, with Eld. George Strycker in charge. Our Sunday-school officers were nearly all reelected. Our school is moving along very well. We have preaching services Sunday and every other Sunday at 5 P. M. at another point. Our services are all well attended. Trains are now running on our new railroad. Remember us in the far Northwest. Eld. George Strycker is to represent us at District Meeting. Bro. J. Shobe is the alternate. The meeting is to be held in Canada, N. Dak., in July.—Maria L. Swihart, Kelvinsburg, Sask., Canada, June 22.

ILLINOIS.

Dixon church met in council June 8. Eld. O. F. Shaw presided. Three letters were received. Our delegates to District Meeting are Bro. William Dickey and Bro. S. C. Forney, with Brethren D. A. Rowland and James Kindig as alternates. Bro. William Dickey was chosen as our church treasurer and Sunday-school superintendent; Sister Margaret Lahman, Messenger agent and secretary of the Christian Workers' Meeting. Bro. J. G. Royer was with us May 23, and gave us a splendid talk on Sunday-school work. He remained with us for our love feast, the following Sunday. It was a very spiritual meeting.—Emma Boyd, Dixon, Ill., June 24.

INDIANA.

Lanesville church met in council June 20. Bro. J. V. Norris presided. We decided to have a Harvest Meeting in August. We also decided to build a new hitching rack. Our Sunday-school is growing and doing nicely. Bro. Kendall preached for us on Sunday morning and on Sunday night.—(Mrs.) Adella Endeley, Lanesville, Ind., June 24.

Notice to the Churches of Northern Indiana.—Any churches desiring to send delegates to the Sunday-school Meeting and Bible Institute, which will be held Aug. 18 to 21, will please notify at once Eld. David Metzler, Nappanee, Ind.—Manly Deeter, Secretary of Committee, Milford, Ind., June 23.

Portland.—Last Sunday was a busy day for our Sunday-school. The attendance was larger than it had been for some time. At the close of the Sunday-school Meeting and Bible Institute, Ind., gave an excellent talk on Sunday-school work. At the noon hour the tables were spread for our dinner. At 2 P. M. an excellent program was rendered by the children. In the evening Sister Neher gave a talk on Sunday-school work. It was a great opportunity for our Sunday-school people to get in touch with the work of the church, but to learn best methods along Sunday-school lines. We feel grateful to the Camden church for their help, which we appreciate very much. We also feel thankful to Sister Nellie Hummer for her help in training the children for the day.—Sarah E. Grattmiller, Portland, Ind., June 25.

Union church met in council June 13. Our elder, Bro. J. P. Appleman, presided. Bro. Appleman was chosen as trustee of the cemetery; Bro. Webster, church trustee; Sister Sossoman, Messenger agent; Sister Appleman, a member of the auditing committee; Bro. Cecil Appleman, church clerk; Messengers: Messengers: Burns, church chorister; Sister Beller, assistant collector. Our Sunday-school is doing a good work. Everybody seems interested.—(Mrs.) Ida Beller, R. D. 6, Plymouth, Ind., June 24.

IOWA.

Gowrie.—Realizing that some of our churches over the Brotherhood are no longer using the little song book, called "Song Praises," we thought, perhaps, that they would gladly send some of these books to a place where they would be appreciated. The church here at Silfver is a mission point and has been organized only about three years.—Mrs. J. A. Mitchell, Gowrie, Iowa, June 23.

Kingsley.—Our love feast, held June 20, was well attended, especially by the members. We rejoiced to see so many young members included in this number. Bro. Laughrigh delivered a very appropriate sermon on the occasion. The attendance was good at the Sunday services, considering the inclement weather after the evening service.—Phoebe Foft, Kingsley, Iowa, June 22.

KANSAS.

Mont Ida church met in council June 20, at 2 P. M., with Eld. Lafayette Waters presiding. We decided to hold an all-day meeting Oct. 31, to have dinner at the church, and to have a love feast in the evening. Nov. 1 our series of meetings will begin, to be conducted by Bro. R. A. Yoder, of Sabbath, Kans. June 5 we held our last love feast. Eld. C. A. Miller, of the Scott Valley church, and Bro. G. M. Stone, of Ottawa, were with us. June 7 we held our local Sunday-school Meeting, conducted by Bro. J. S. Leaman, of Parsons.—Leola Fenton, Mont Ida, Kans., June 25.

Ottawa church convened in council June 5. Eld. Thorne presiding. Bro. P. E. Whitmer will represent us at Annual Meeting. Our missionary offering for the Conference amounted to \$101.85. Our Sunday-school is planning an all-day picnic for July 4. The children will render a program, and we shall have a talk on "Patriotism."—Olive M. Wheeler, 722 Olive Street, Ottawa, Kans., June 22.

Prarie View church held a council June 13. Bro. M. Keller

presided. We elected Sunday-school and Christian Worker officers. Bro. Roesch was elected Sunday-school superintendent, and Bro. Stover was chosen president of the Christian Workers' Meeting. Bro. Keller resigned his position as elder of this church, and we elected Bro. S. E. Thompson for one year. On the evening of June 13 we held our love feast. Bro. Keller officiated. Our District Sunday-school Secretary, Sister Ella Ebbert, gave us an address on the evening of June 18. On June 21 she presided at a convention in Scott City. We were glad to have her with us.—Louie Ylengst, Shallow Water, Kans., June 22.

MARYLAND.

Oakland.—Our church met in council June 20. Brother and Sister A. C. Auvil presented their letters of membership from the Second District of West Virginia, and were received here. The deacons reported the members to be in love and union. Our love feast will be held Sept. 12, to be preceded by a week's series of meetings. Our Sunday-school officers are working. We are arranging for a special Children's Day July 26, and a District Sunday-school Convention early in September. One dear sister has been received into the church by baptism since our last report.—Wm. U. Cross, Sines, Md., June 23.

Rocky Ridge.—Bro. W. K. Conner, of Harrisonburg, Va., commenced a series of meetings at this place June 5, and continued until June 21. As an immediate result twelve were baptized on Sunday afternoon. Several hundred people witnessed the ordinance. Our elder, Bro. Tobias Fike, who did the baptizing, had the pleasure of baptizing his brother-in-law, son-in-law and nephew. Bro. Conner did not fail to warn both salt and sinner. This was the first time the waters have been troubled in the Monocacy congregation for some time. Others are to be baptized soon. Some are coming to the coast. Bro. Conner has many warm friends here at Rocky Ridge.—Allen D. Hoover, Graceham, Md., June 24.

MICHIGAN.

Berrien church will hold a council July 4, at 10 A. M. Bro. Yoder, and perhaps another member of the Mission Board, will be present.—Grace H. Weaver, Buxton, Mich., June 21.

Middleton.—Yesterday, while thousands of the brethren and sisters were gathered at Seattle, Wash., in Conference, we were following two of our dear boys to their last resting place; namely, Clarence, twenty-four years of age, and Walter, twenty-two years old. They were both buried in one grave. Walter died on Wednesday evening, June 19, 1914, and Clarence on Friday night, June 19. Our only comfort is that they died in the triumph of a living faith.—C. L. Wilkins, Box 76, Middleton, Mich., June 22.

Shepherd.—Owing to sickness in his family Bro. C. L. Wilkins, our elder in charge, has not been with us since January, but he did not neglect his duties. On April 19 Bro. J. E. Uery, of Onekama, Mich., filled the appointment and delivered two very inspiring sermons. May 3 Bro. Harvey Stauffer, of Onekama, Mich., preached two uplifting sermons and organized a Sunday-school, the average attendance of which is thirty. May 17 and June 21 Bro. Conway Tyson, of McBain, Mich., filled the appointment. He handles the Word of God with power. We are anxiously looking forward to the time when the Lord, in his own appointed time, will send a minister to locate here. This is a good mission point. —Rebecca A. Garber Kindig, Mount Pleasant, Mich., June 22.

MINNESOTA.

Hancock.—Bro. Eddy, of Worthington, who has been conducting a revival at this place, returned to his home June 14. Three were baptized by Bro. Eddy on that day, and one more by Bro. Swallow on the following Sabbath, making four souls added to the church as a direct result of his work. Bro. W. E. West and wife, of Ankeny, Iowa, stopped over with us a few days on their way to Annual Meeting. Bro. West gave us two splendid addresses, which were much appreciated by all.—Mrs. R. A. Nafus, Hancock, Minn., June 21.

MISSOURI.

Cabool church held a love feast June 6. Bro. C. W. Gitt presided. We had a very impressive and spiritual meeting. Sister Josephine Powell, of returned mission work in India, gave two lectures, one at the Cabool house, and one at the Greenwood house. We collected \$17.90 for World-wide Missions. Bro. I. V. Enos is to conduct a series of meetings for us sometime in August at the Cabool and Greenwood houses.—Howard W. Oxley, R. D. 1, Box 30, Mountain Grove, Mo., June 17.

Mount Hermon church met in council June 20. As Eld. J. B. Hytton was not able to be with us, the writer presided. The attendance was small. At present we are experiencing a terrible drought. The crops are poor. The corn crop is poor.—N. A. Duncan, Norwood, Mo., June 22.

Nevada.—Our church has enjoyed another spiritual feast. Bro. James Hardy, of Kansas City, Kans., came April 28, and preached the Word with power for three weeks. We were glad to see him, and he and others are so interested to help us set up a house that the work is being commenced at once. The spirit manifested at this meeting was very good. The house is needed and the community in general is anxious for it. Bro. Bixler commenced his meetings at the Medicine Lake house on the evening of June 20, and had a good spiritual meeting with about thirty members present. Our Sunday-school is progressing nicely.—A. W. Adkins, Nevada, Mo., June 20.

MONTANA.

Medicine Lake.—Bro. Bixler closed services at the Quickmyer schoolhouse June 14. Nine have been baptized at the above-named place, and the outlook is very encouraging. June 19 a goodly number of the Medicine Lake members met to consider the propriety of building a churchhouse. Brethren J. M. McClune and E. Smith, of Medicine Lake, and Bro. C. Williamson, of Dagmar, Mont., are the Building Committee. A young sister who came to the church recently gave two acres of ground and \$50 towards building a house of worship. The amount already subscribed is \$475. The work is so interested to help us set up a house that the work is being commenced at once. The spirit manifested at this meeting was very good. The house is needed and the community in general is anxious for it. Bro. Bixler commenced his meetings at the Medicine Lake house on the evening of June 20, and had a good interest.—Mrs. J. E. Keller, R. D. 2, Froid, Mont., June 22.

NORTH DAKOTA.

Brumbaugh.—The Sunday-school superintendents of the Egeland, Ellison, Newville and Brumbaugh churches have decided to hold a joint Convention in the Brumbaugh church on the morning of July 19. A basket dinner is to be served, and following this a temperance program will be given. Programs are being arranged now for both of these meetings. Other schools are invited to be with us, to help to make the day profitable. We expect to have a series of meetings in the near future, providing a minister can be secured from among those returning from Annual Conference.—Mertie Deardoff, R. D. 2, Rock Lake, N. Dak., June 22.

Cando.—Those who are coming to the District Meeting to be held at the Zion church, will meet at the Farmers' store for the transportation committee. Bro. Bert Wagaman will be at Leeds and meet those coming from the west. Bro. Cal Hoover will be at Bixbee, to meet those coming on the Soo railroad. Bro. S. L. King will be at the station in Cando. The trains will leave at 10 A. M. on Friday and Wednesday.—Zora Smith, Cando, N. Dak., June 18.

Salem church met in deferred council June 23. Our elder, Bro. A. M. Sharp, presided. We received two letters. Breth-

ren Colleenwood and Will Rhodes were chosen trustees. We decided to hold our series of meetings in July, to close with a love feast.—A. B. Hollinger, Starkweather, N. Dak., June 25.

OHIO.

Greenspring.—Our love feast was held on the evening of June 6. We were very glad to have with us Bro. Wm. of North Manchester, Ind., who officiated. Other ministers present were Bro. Early, of Fostoria, Bro. Beelman, of Chicago Junction, our elder, Bro. L. H. Dickey, and our pastor, Bro. S. U. Snively. We enjoyed a very spiritual feast. An offering of \$25 was given for the Annual Meeting collection. Our delegates to Annual Conference is Bro. L. H. Dickey.—Mary S. Dukes, Clyde, Ohio, June 23.

Greenwood church held a love feast May 24. Most of the members were present. Bro. George Strausbaugh was with us, and preached for us on Friday night, Saturday night and on Sunday. One brother was received into the church by baptism.—Mrs. Eldie Leckrone, Glenfield, Ohio, June 24.

Jonathan Creek.—We met in council June 10. Our elder, Bro. A. G. Crosswhite, presided. Sister Mary Snider was elected president of the Christian Workers' Society. Bro. Crosswhite preached for us on the evenings of June 9 and 10. Our love feast, June 11, was a spiritual one. A number of attendants were members who were adding congregations. Bro. A. W. Dupler, of Huntingdon, Pa., preached an excellent sermon on Sunday following. His presence and help were much appreciated. Our pastor, Bro. E. B. Bagwell, is laboring earnestly here. We are enjoying an increased attendance at our Sunday-school and church services.—Mary Dupler, R. D. 1, Box 95, Thornville, Ohio, June 24.

Middle District.—Bro. Clarence Sollenberger, of Union, Ohio, gave us an excellent sermon on Sunday morning. At our last council a committee of two sisters was appointed to look after the matter.—Jos. H. Stark, R. D. 1, Box 73, Tadmor, Ohio, June 21.

Springfield.—We held our love feast June 20. The weather was fine and the meeting well attended. Visiting ministers present were Elders David Eby, Noah Longanecker, Eli Holmes, Charles Kingsley, E. Young, R. R. Shroyer, H. Young, Joseph A. F. Shroyer, and Brethren S. J. Holl, Adam Miller and Milton Taylor. In the absence of our elder, Bro. S. S. Shoemaker, Eld. Longanecker had charge of the work. Eld. E. S. Young officiated. Sister Zuma Heestand assisted in the song service. About 100 communed. On Sunday morning a goodly number gathered for our Sunday-school. Brethren Holl, Taylor, Young, Longanecker and Eby gave short addresses. Following the Sunday-school session, Eld. E. S. Young gave us a strong sermon, which was much enjoyed. The time for our meetings has been changed from 11 A. M. to 10 A. M. Bro. Shroyer can be with us at that time.—Alice C. Munaw, Morgadore, Ohio, June 22.

OREGON.

Mohawk Valley congregation enjoyed a love feast June 13. Sixteen members communed. Bro. G. Miller, of Ashland, Oregon, officiated. Bro. C. S. Garber conducted our revival from June 8 to June 14. The attendance was good. One was baptized. Bro. Smeltzer had charge of the song service during the revival. The meetings closed too soon, on account of the rain. Bro. Smeltzer will be with us at a basket dinner at the church, with morning, afternoon and evening services. Bro. J. G. Miller delivered the afternoon message.—Mary E. Ritter, Mabel, Oregon, June 19.

PENNSYLVANIA.

Lancaster.—May 24 we held our love feast, which was largely attended. About 220 communed. Ten visiting ministers were present. Eld. Levi Mohler, of Elizabethtown, Pa., officiated. June 7, 1914, was raised for the Annual Meeting collection. Our series of meetings began Sunday, June 7, and will be conducted by Bro. H. K. Ober, of Elizabethtown, Pa.—Leah N. Phillips, 227 Lancaster Avenue, Lancaster, Pa., June 23.

Montgomery.—Bro. J. M. Mohler, of Mechanicsburg, Pa., began a series of meetings here June 6, which closed June 13. A very large number of members communed. Bro. Mohler preached the Word with power. One sister put on Christ in baptism. A husband and wife will also receive the inflatory rite soon.—Mrs. Frank Fyock, R. D. 1, Rochester Mills, Pa., June 23.

Red Bank.—Our congregation met in council June 20. Bro. L. R. Holsinger, elder in charge, presided. Bro. Holsinger tendered his resignation as our elder. We elected Bro. F. J. Blough to fill the vacancy for the remainder of the year. We decided to hold a series of meetings here June 15 to 21. On June 15 we met in a special council to consider a call for a pastor. By a unanimous vote a call was extended to Bro. H. B. Helsey, of Palmyra, Pa. He has accepted the call, and we hope to have him with us about Sept. 1. When Bro. Holsinger leaves to go to his home in Pennsylvania, Bro. Holsinger, of Shippensburg, Pa., Sister Freda Johnson represented our Sunday-school at the County Convention, held at Freeport, Pa., June 9 and 10. At this time we received our third seal for being a "Front Line" Sunday-school.—Narcissa Ferguson, R. D. 6, New Bethlehem, Pa., June 23.

Robinson.—Our congregation had a golden harvest from a series of meetings which began April 16. Twelve were baptized and three restored, making a total, this year, of thirty-seven baptized and nine restored to fellowship. Bro. L. R. Holsinger was with us nine days, when he had to discontinue his efforts on account of illness. Bro. S. J. C. Jones and Oscar Osborn were chosen delegates to District Meeting. We decided to have a prayer meeting each Wednesday night. Our Sunday-school was reorganized May 17. Bro. Avery Elevins was chosen superintendent and Bro. S. J. C. Jones, elected secretary-treasurer. We have a good Sunday-school, largely attended by old and young. Our love feast will be held Sept. 19.—Bessie Elevins, R. D. 1, Box 73, Rolland Creek, Va., June 25.

VIRGINIA.

Rolland Creek.—We met in council June 10. Bro. Norman Reed preached a very inspiring sermon on Friday night, June 10. Bro. Reed preached on Saturday at 11 A. M. Bro. J. C. Jones preached on Sunday at 11 A. M. These sermons were greatly appreciated. Officers were elected on Saturday, June 20. Bro. Norman Reed was chosen as our elder in charge for another year; Sister Drucie Suits, secretary; Bro. Jesse Thompson, selected treasurer. Brethren J. C. Jones and Oscar Osborn were chosen delegates to District Meeting. We decided to have a prayer meeting each Wednesday night. Our Sunday-school was reorganized May 17. Bro. Avery Elevins was chosen superintendent and Bro. S. J. C. Jones, elected secretary-treasurer. We have a good Sunday-school, largely attended by old and young. Our love feast will be held Sept. 19.—Bessie Elevins, R. D. 1, Box 73, Rolland Creek, Va., June 25.

WEST VIRGINIA.

Egion.—Bro. Benjamin Smith has been preaching for us the past few days. The meeting is to close with a love feast June 27. So far, five have been received into the church by baptism, and others are much impressed.—Pearl A. Hamstead, Egion, W. Va., June 24.

Knobley congregation met in council June 20 at the Poplar schoolhouse. Owing to the absence of our pastor, Eld. Peter Arnold, of the Beaver Run congregation, Eld. T. B. Dignan presided. Eld. T. Ezra George, of Burr Oak, Kans., was with us. Several items of business were transacted. One was restored, making three restored and four received by baptism. The audience during the past few weeks. The time set for our love feast is Sept. 19, but this may be changed to suit the coming of Bro. W. K. Conner, who is booked for a series of meetings in September, at the Harness Run schoolhouse. Bro. George preached a very interesting sermon. The audience at the Poplar schoolhouse on Sunday at 10:30 A. M., and again in the evening at the Thorn Run schoolhouse.—Raphael Leatherman, Knobley, W. Va., June 23.

THE ROUND TABLE

Church Finances

BY I. C. SNAVELY.

THE church finances, and how they are to be obtained, is of little consequence to some people, inasmuch that they do not concern themselves about how such funds are to be made up, and some even go so far as to think it strange that any one else should be concerned about the matter.

With some churches, finances are viewed by some of the members much the same as the drinker views personal liberty. He thinks that no one should interfere, even though he should choose to do nothing at all.

It should be of mutual concern to every member of the church, to be acquainted with the needs of the church on this subject, to know that the finances are raised by some one, and that he has a part.

I have been asked why there is such a call for money now, when it was not so formerly. That is not hard to answer, since the work has taken on larger proportions.

You have known, perhaps, of a minister who went on a preaching tour, with no expense to the church. Yes, but did you, at the same time, know that he, with his wife and children, paid it, and that the church was left worse off for not knowing it? Perhaps this knowledge makes the expenses heavier for you now.

Do you know what it is,—if there is such a thing,—that can be done without expense to some one?

Then, too, finances are such a large question in some churches because nonmembers are laboring under the impression that our church is run without any expense. On entering they learn differently, and a new teaching has to be begun to eradicate the old, which is wrong. This requires great effort.

A lack of frankness has hindered the proper raising of finances in some places. Give your church a frank report, in some way, and at some time, when it is proper, it may be printed, and distributed to acquaint the church with her needs.

A good, live, prudent financial board whose members are financiers, in cooperation with a faithful pastor, who both gives and teaches, will do much to bring the church up to the place where the raising of finances will be made a matter of worship, to be attended to on the Lord's Day, and it will be a pleasure rather than a burden.

There may be more than one plan to raise money, some right and some wrong, but the one that will induce every member, young or old, rich or poor, to give cheerfully and liberally, will find a hearty response from the teachable.

There could be a systematic way of teaching a church on the subject of giving, by distributing tracts to that end, to follow each other consecutively.

The Lord knew that it would take money to operate his work and get it extended to all, and he has provided the plan to get it. When once we awake to this truth and yield to its teaching we will experience the good old days of the apostles, and instead of having the now-empty treasury, we will have one well filled. Let us, as teachers, do our part and teach the church, and she will come to the front on this subject, as she has done on other subjects which she has learned to know as God's eternal truth.

Flora, Ind.

How May We Influence the Foreigners Within Our Gates?

BY H. A. CLAYBAUGH.

MILLIONS of foreigners are here, many are on the way, and others are planning to come. Some Americans think and treat them as though they were a menace, while others believe God sends them to us, that they may be saved. They are at the mercy of the American. They are here, rich and poor, educated and uneducated, honest and dishonest, representing the world. The United States is the most

cosmopolitan country in the world, and perhaps the greatest foreign mission field.

All immigrants seem dissatisfied; their facial expression is one of unrest. Satan, with all his devices, is bidding for their souls. Thousands are being destroyed through lust, drunkenness, gambling, and Satanic poison which is robed in religious attire.

How may we influence the foreigners for good? They should be met at the gates by Christians and safeguarded against the enemy of their souls.

If the ones who now are here are to be helped, the attitude of the American toward the alien must be changed. The Christian must be willing to sit with him in a car or in a pew in church. He must be looked upon as a human being, with a soul to save. Opportunities should be sought to show sympathy through acts of kindness. Most of the aliens would willingly learn the English language, if they had but a teacher.

Great results would follow if some would learn foreign languages and be willing to live in the settlements of aliens.

We have seen times when foreigners were recognized and respected, and they were amazed that they were so favored. Our workers have gone into their homes, cleaned the house, washed the children, cared for the sick and given alms.

The love of Christ in the heart of a Christian will tear down walls of prejudice and open the way in a life for spiritual help.

A worker, in being seated in a street car, stepped on the foot of a foreigner. An apology followed, to which the man responded with a smile, surprised at such recognition. The way was open for a conversation. A testimony for Christ was given. The man left with a hearty good-bye and a Gospel in his pocket, printed in his own tongue.

A writer says, "A man lives by admiration, hope and love; gain these and you win the man."

If we get the evil influences out of America, have open churches and win the confidence of the foreigner through love and sympathy, his heart will open to that which satisfies and leads to the higher life.

3435 Van Buren St., Chicago.

How the Pew May Assist the Pulpit.

BY JOHN HECKMAN.

THE members can not assist the minister in the public service when they are not present. From a very careful observation we find it to be true that not more than fifty per cent of the church membership attend church regularly on the average. This average ought to be more,—anyway seventy-five per cent. There is no reason why men and women in good health should not be at the church services every Sunday. There may be excuses, but no reasons. This is one very important way in which the Pew could assist the Pulpit.

"Go to church" campaigns are worth while, since by their house-to-house calls, urging everybody to go to church, general attention is aroused. There is not much use for the preacher to preach about it, as those who are there do not need it. But make the services so good and helpful that when once there the people will want to come again.

The Pew can help the Pulpit by being interested in the various departments of church work in which the Pulpit is or ought to be interested, such as Sunday-school, Christian Workers, prayer meeting, business meetings, missionary meetings (home and foreign), etc. The pew must be occupied by readers and thinkers who see farther than only to themselves. The pew must be occupied by workers, "bearing fruit in every good work," "rich in good works."

The Pew can assist the Pulpit only when there is helpful coöperation between them in the interests of the young and the unsaved, for the general promotion of church work, and in the creating of a wholesome spiritual atmosphere in the church and during the services. Loud, worldly, or irreverent talk or laughter should not be characteristic of the Pew. The right atmosphere means much to the minister in the delivery of the sermon and the effect which he

seeks to secure. The Pew can assist the Pulpit in suggestions; not in finding fault, but suggesting better things. Better not condemn what is, unless you can suggest something better.

The Pew can assist the Pulpit with money, so that the minister may give himself wholly to preparation, preaching the Word and ministering to those who need spiritual help.

Polo, Ill.

Sunday-School Lesson for July 12.

Subject.—Greatness Through Service.—Mark 10: 32-45.
Golden Text.—The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10: 45.

Time.—Latter part of March, A. D. 30.

Place.—Southern Perea.

CHRISTIAN WORKERS' TOPIC

Hebrew Poetry, or How and Why We Came to Have the Psalms.

Psalm 105: 1-3.

For Sunday Evening, July 12, 1914.

Note.—For supplementary help on this lesson refer to the book, "Training the Sunday-school Teacher," pages 61 to 65. Hebrew poetry is much more easily found and understood in the American Version Bible than in the King James Version. Assign the following passages of poetry to individuals and let each speaker answer the following questions about his bit of poetry:

1. What circumstances led up to the writing of this?
2. Why was it written?
3. Who wrote it?
4. What does it say? (Briefly, in your own words.)
5. What practical lesson does it have for us?
- (1) Victory song (1 Sam. 18: 7).
- (2) Well-digging song (Num. 21: 17, 18).
- (3) Redemption song (Ex. 15: 1-18). Compare No. 57 and No. 269 in "Kingdom Songs" with this Bible song.
- (4) A song of warning (Deut. 32). Tell very, very briefly the general trend of thought in this.
- (5) Isaac blesses his sons (Gen. 27: 27-29; 39-40).
- (6) Weaning song (1 Sam. 2: 1-10).
- (7) Song of lament (2 Sam. 1: 17-27).
- (8) Martial song (Joshua 10: 12-13).
- (9) New Testament songs (Luke 1: 46-55; 68-79).
- (10) These psalms or songs were put into one book, the Psalter. Thus it will be noticed that Psa. 18 is taken from 2 Sam. 22. This is David's life-victory song.

PRAYER MEETING

An Open Door of Opportunity.

Rev. 3: 7-13.

For Week Beginning July 12, 1914.

1. **The Open Door of Salvation.**—"I am the Door; by me, if any man enter in, he shall be saved." Through Christ there is a door of escape from the guilt and pollution of sin, from the intrigues of man, and the tyranny of self. It is for you; therefore you may have boldness to enter in by the blood of Jesus (John 5: 24; 11: 25; Acts 2: 39; Rom. 5: 1, 2; 2 Cor. 5: 17, 20).
2. **The Open Door of Instruction.**—The privilege of being "taught by God" is open to all. "If any man lack wisdom, let him ask." The door into the Divine audience chamber is now open through the name of Jesus. He can not only "open to you the Scriptures," but also anoint your eyes with such an eye-salve as shall make you see wonderful things in his Holy Word (Psa. 143: 8, 10; Prov. 23: 12, 23; 24: 30-34).
3. **The Open Door of Prayer.**—Great victories are won through prayer. The same door by which the saints of old entered into fullness and triumph, is open for you. "Ask and receive" is Heaven's voucher to obtain every needed blessing (Job 21: 15; Psa. 5: 1-3; 42: 8; Rom. 8: 26; Heb. 4: 16; 10: 22).
4. **The Open Door of Fellowship.**—"If ye draw nigh unto me, I will draw nigh unto you." The deepest yearning of Christ's loving heart is that we should "abide" in him (Matt. 2: 48-50; 18: 20; John 14: 20-23; Rom. 8: 1, 10, 17).
5. **The Open Door of Power.**—Why do some of God's children have more power than others? Is it not because, feeling their need, they lean heavily on him? "He giveth power to the faint" (1 Cor. 1: 24-28; 2 Tim. 1: 7).
6. **The Open Door of Service.**—If you are really a son, go work today in his vineyard. The door is open and the work is ready. Christ does not compel; he entreats and invites (Acts 20: 35; 2 Thess. 3: 7-13).
7. **The Open Door of Heaven.**—"I go to prepare a place for you." Christ's own never need to fear a closed door, Christ has opened the door, "and no man shutteth" (Luke 10: 20; 12: 32; John 14: 2, 3; 2 Cor. 5: 1).

HOME AND FAMILY

Where None Are Old.

The tallest lilies droop at eventide,
The sweetest roses fall from off the stem;
The rarest things on earth can not abide,
And we are passing, too, away like them;
We're growing old!

We had our dreams, those rosy dreams of youth!
They faded and 'twas well. This after-prime
Hath brought us fuller hopes; and yet, forsooth,
We drop a tear now in this later time,
To think we're old!

We smile at those poor fancies of the past—
A saddened smile, also akin to pain;
Those high desires, those purposes so vast.
Ah, our poor heart! They can not come again!
We're growing old!

We move along and scatter as we pace
Soft graces, tender hopes on every hand.
At last, with gray-streaked hair and hollow face,
We step across the boundary of the land
Where none are old!

Homeless Ones.

BY DR. S. B. MILLER.

No. 11.—*Lola's Trials.*

"There's a little girl outside your door,—let her in.
She may never pass it more,—let her in.
Let a little homeless waif, find a shelter sweet and safe,
In the light of love and home,—bid her come."

LOLA TAYLOR was four years old, and the youngest of four children. The Taylors were industrious, but of limited means. Mr. Taylor contracted a severe cold one spring, which terminated fatally as bronchial pneumonia. Mrs. Taylor was not only prostrated by grief, but soon realized that the burdens of the family and financial worries were too much for her weak body. In the early fall she was laid beside her husband,—the victim of a broken heart and quick consumption. The children were finally placed in homes among strangers, separated, never to meet again as brothers and sisters of one family.

Lola was taken by a minister into whose home no children had come, and friends considered her fortunate indeed. But not so for Lola, who soon realized that she was not wanted. The minister was not used to children, and was very cross and irritable towards Lola, often punishing her severely for some innocent, childish acts. One day, while out in the yard, he became angered at her for some trivial error, and threw a stick of stove-wood. This struck her across the forehead, inflicting a severe wound, which left a life-long scar.

A neighbor, who witnessed the act, complained to the magistrate and Lola was taken from the minister and sent to the Home of the Friendless in a near-by city.

Here her loving nature and impulsive affections were chilled indeed. The matron tried to be kind and loving to the score and more of children under her care, but she was the representative of a Society which took no special interest in the children. They were only as so many objects of pity, therefore the one in charge could not be a mother,—she was only a matron!

After a few months Lola was placed in another home. In this the parents were representative of one of these misguided unions of a young girl married to an elderly man. Here the young wife had a mother's natural desires and affections, but the aged husband was a source of continual repressions toward Lola. It would be, "Don't do that," "Do keep still," "Don't bother me," etc.,—until poor Lola's life was indeed miserable. The young wife was greatly attached to Lola, but she regretfully realized that the environment was not best for Lola's normal development, and again was Lola sent to the Home through no fault of hers. Lola was now six years old and very anxious to find a home where she might stay and become as one of the family.

* * *

Mr. Morse had been very happily married, but unfortunately his children died during a siege of diph-

theria. Later his wife was sacrificed in an unsuccessful surgical operation, leaving him alone in the world in the prime of life. Several years later he married a maiden lady about his own age who, like himself, was active in church work.

Soon after marriage they planned to have a child in the home. A visit to the Home of the Friendless, by Mr. and Mrs. Morse, resulted in bringing Lola home with them on trial.

When she entered the home, her first words were, "Is this to be my home? This is the prettiest home I was ever in! Are you to be my papa and mama now?" Thus began an experience of family fellowship which these six years have developed into real affection and mutual appreciation. Lola's trials are past, so far as a home is concerned. None but the intimate friends know, and no one would ever suspect, that Lola was not a daughter by birth.

The Christian training in this home has developed a character of rare beauty and religious trust. Her apt scholarship has already made her an active participant in all the church's functions suitable to one of her age, and thus "God setteth the solitary in families."

"In his name,—this child to thee
Cometh helpless and unblest,
Lead thou this homeless heart to rest,
And as thou ledest, God lead thee."

Cedar Rapids, Iowa.

The Mother and the Daughters.

BY J. G. ROYER.

No position or station in this old world is more honorable than that of mother; but to get that position we must first have wifehood. Carpenters can build houses, but they can not make homes. It takes a good wife, a good mother, to make a good home, and it takes a good deal of heaven to make a good wife and mother.

To have good mothers, we must first have good wives; to have good wives, we must first have good daughters; and to have good daughters, they must be taught that, if they would be ornamental, they must be useful.

It is said that when Roman statesmen wished to compliment a splendid matron, they said: "She is at home spinning." The thought is, that the more useful a woman is, the more ornamental is she. It is the business of the parents, especially the duty of the mother, to see that her daughters are taught to be useful.

Both our sons and our daughters should have ample educational advantages. But, save in exceptional cases, the training must not be, need not be, and generally should not be, similar throughout. The son should prepare to become a home-maker and a breadwinner. The daughter ought not to be trained for a lifelong career as the family breadwinner. She should be trained to become a home-keeper and bread-saver. Therefore, after a certain point is reached, the training of the two must normally be different, because the duties of the two will naturally be different.

The duties of the mother are many and hard, and the responsibility is great; but greatest of all is her reward for duty faithfully performed. In bringing up her children she must remember that, while it is essential to be loving and tender and kind, it is no less essential to be wise and firm. Besides training her children in the softer and milder virtues of life, she should seek to give them those stern and hardy qualities which, in after-life, they surely will need.

Parents should teach boys and girls alike that they are not to look forward to lives spent in avoiding trials and difficulties, but to lives spent in overcoming difficulties. Seek to make them happy and enjoy life, but seek also to make them face life with a steadfast resolution to make the most of it by doing their whole duty before God and to man.

If the mother brings up her sons to be selfish, and to think only of themselves, she will be responsible for much sadness among the women who are to be their wives. If she lets her daughters grow up idle and unemployed,—perhaps under the mistaken im-

pression that, as she herself had to work hard, they shall know only pleasure and enjoyment,—she is preparing them to be useless to others and burdens to themselves.

It is a moral and a social wrong to bring up girls to be weak and helpless in household life; and it is still worse when they come to think it not respectable to do common household work. Mothers should see that their daughters "get their hands in" at an early age. A young woman is not suitable for the wife of a workingman if she is not prepared to cut out and make ordinary garments for herself and her children. An esteemed elderly mother once said, "Unless the mother sees to it that the daughter is acquainted, to a certain extent, with the sciences of *bake-ology*, *make-ology* and *mend-ology*, she may become the wife of a good young man, but it will soon be evident that she is out of her element as a home-keeper." Good looks and fine accomplishments are no substitutes for the lack of these essential household qualities.

I wish there were a greater disposition, on the part of young women, to find employment in well-regulated families, rather than in factories and shops. Domestic service has many advantages over factory and shop service; because it is all the while fitting a girl for her ultimate sphere in life. Young men would do well to remember that a neat, well-behaved "hired girl" is more likely to make a happy wife, and an enjoyable home, than she who talks much about the drudgery of household duties.

Delight in domestic duties is an indispensable characteristic in a good wife; and every young woman should constantly keep alive an ambition to become an honored and admired home-keeper.

Mt. Morris, Ill.

Amusement and Entertainment in the Home for Our Children.

BY GRACE HILEMAN MILLER.

At one of the regular meetings of our "Parent-Teachers' Association," the above subject was under discussion. The program committee had selected two mothers, who are adepts at this art, to lead out. Both spoke under protest, saying, "The more experience we have, the less we feel that we really know."

However, what they said was so thoroughly practical and vital to the art of home-making that I give a few gleanings from my notebook to the MESSENGER readers.

The first speaker referred mainly to children under twelve. She assured us that if we want our children to love their homes we must see that they are happy in them. This is impossible if the mothers are indifferent to the amusement of their children. The speaker is a very busy mother, but she helps her children plan games as she works. When they become discontented, she suggests a change. She said, "Many a time I have racked my brain trying to think of something new for them to do on a rainy day." By thus closely superintending their play she is enabled to direct it along lines which are educational to the children, as well as strictly healthful, morally.

The following are some of the playthings which she recommended: Dolls of a convenient size for our little girls to make clothes for. They should not be expensive ones,—rag dolls will do, for they will never break. Dull-pointed scissors can be used by the tiny tots to cut out pictures from magazines. Good books, suitable to the age of our children, are always helpful, but guard against trashy literature. Toy building-blocks, a small blackboard, croquet sets, etc., are of value. Avoid mechanical toys for three reasons: (1) They are expensive; (2) they are easily broken; (3) they tempt the children to take them apart and see how they are made. She says she saves every bit of bright string or odd paper that comes into her house, to use in arranging various devices for the children.

The above-named speaker is one of my dear friends, and her testimony is especially valuable to me because I have been in her home and witnessed how her children do love their home; how fully they

(Concluded on Page 430.)

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BRO. CLAUDE H. MURRAY has changed his address from Kenmore, Ohio, to R. D. 2, Homerville, same State.

BRO. H. B. HEISEY has accepted a call as pastor of the Red Bank church, Pa., and will enter upon his duties Sept. 1.

We are informed that Bro. J. Harman Stover is to leave Chico, Cal., to take charge of the church at Fresno, same State, at an early date.

DURING a revival effort at Eglon, W. Va., conducted by Bro. B. W. Smith, of Burlington, same State, five made the good confession.

CHURCHES of Northern Indiana are requested to pay special attention to the notice of Bro. David Metzler among the notes on page 421.

BRO. JAS. Q. GOUGHNOUR is in the midst of an inspiring series of meetings in the Egeland church, N. Dak. So far ten have made the good confession.

SEVEN accessions to the church are reported as the result of the revival services, held by Bro. Harvey Brubaker, of North Manchester, Ind., at Reading, Ohio.

TWELVE were baptized June 21 in the Rocky Ridge church, Md., the results of an inspiring series of meetings, conducted by Bro. W. K. Conner, of Harrisburg, Pa.

BRO. W. J. HAMILTON, of Champion, Pa., conducted some refreshing meetings in the Elbethel church, same State. Five pledged allegiance to the Great Commander.

BRO. ISAAC FRANTZ, who attended the recent Annual Meeting, went from Seattle to Centralia, Wash., where he is now engaged in a series of meetings. His next point will be Nampa, Idaho.

A SERIES of meetings at the Quickmyer schoolhouse, Medicine Lake church, Montana, closed June 14 with nine accessions. Bro. Bixler was in charge of the services.

THE Staunton church, Va., recently enjoyed a refreshing series of meetings, conducted by Bro. Saylor G. Greyer. Ten pledged allegiance to the Great Commander, and one was restored.

THE members at West Thornapple, Mich., have been organized into a separate congregation, to be known as "Elmdale." Eld. S. M. Smith was given charge of the new organization.

BRO. M. J. WEAVER, of Everett, Pa., began a series of meetings in the Raven Run church June 8, and continued until June 21. Fifteen were added to the church by baptism.

BRO. GEORGE W. FLORY, of Covington, Ohio, stopped off at Nezperce, Idaho, on his way to the Conference, and gave the members at that place a series of nineteen sermons. At latest reports twenty-three have been baptized and nine are awaiting the administration of the sacred rite.

THE Victor church, Kans., secured the services of Bro. John A. Robinson, of Denver, Colo., for a series of meetings. Ten gave their hearts to the Loving Shepherd who has promised to care for them unto the end.

BRO. D. M. SHORR, of Surrey, N. Dak., opened a two weeks' series of meetings June 7, at the Columbia schoolhouse, near Brantford, N. Dak. Seven have so far declared their willingness to follow Jesus in all his ways.

THOSE who may have extra copies of "Kingdom Songs," which they feel like donating to a needy mission point, will please address Sister J. A. Mitchell, Gowrie, Iowa, who will give further directions as to the shipment of the books.

ON page 420 of this issue we are publishing an interesting write-up of the recent International Sunday School Convention, especially prepared for us by Bro. Levi Minnich. Those who were fortunate enough to be present, surely enjoyed a rare treat.

BRO. CHAS. W. RONK informs us that his address has been changed from Bridgewater, Va., to Elk City, Okla. He went to his new place of residence with a view of locating there permanently. While he has not, as yet, taken a full survey of the field, he hopes that many good openings for work may develop, and that a strong church may, ere long, be built up there.

WE note that one of the churches in the Middle West has disposed of its meetinghouse in a growing town, where for some years appointments were kept up by the congregation. Now it has passed into the hands of another religious body. An interesting query is this: Why begin a good work, and labor earnestly, only to lose it all by withdrawing from the field?

BRO. H. S. REFLOGLE, of Scalp Level, Pa., labored for the members of the Brothers Valley church, same State, in a series of meetings at the Grove house and in a similar effort at the Pike house. Thirty entered into covenant relationship with their Lord and Master during these meetings. Including those previously reported, forty-four have been added to the Scalp Level church during the last four weeks.

THE members at Robinson, Pa., have been made to rejoice by the results of their recent series of meetings. For nine days Bro. L. R. Holsinger, of New Bethlehem, Pa., proclaimed the Word of Truth, when, unfortunately, he was compelled to return home on account of sickness. The home minister, Bro. C. A. McDowell, then continued the meetings. Twelve were induced to enter into the baptismal covenant, and three were restored.

A CORRESPONDENT from a wide-awake congregation writes: "Practically all of our members,—young and old,—are in attendance at Sunday-school." The ideal condition, prevailing in that congregation, should be characteristic of all churches in our Brotherhood. Not one of our members is too young to be benefited by Sunday-school instruction, nor should the aged ones consider themselves as having graduated until they are called to their reward.

BRO. J. G. RARICK, who is serving his fourth year as pastor of the Libertyville church, Iowa, thinks it best to change location next year, preferring to take charge of a church in Indiana, if possible within a reasonable distance from his former home in Delaware County, Ind. He would like to locate on a small farm, and would be willing to labor pastorally for a partial support. Churches needing assistance, can correspond with him at R. D. 3, Batavia, Iowa.

BRO. LEVI MINNICH, Vice-Chairman of the General Sunday-school Board, was prevented from attending the Seattle Conference, owing to the illness of his father, Abraham Minnich. We have just received word that the aged veteran passed away June 16, aged eighty-one years and nineteen days. The mother of the family, also well stricken in years, still survives. We are sure that the bereaved ones have the heart-felt sympathy of the entire MESSENGER family.

Annual Conference Notes

Second Installment of News on and About the Grounds.

Our last notes closed with the meeting of Monday evening, June 22, and since considerable brevity was necessary, it may be advisable to revert to some things touched on, and enlarge somewhat on a few points.

In planning for the meeting, the Committee of Arrangements kept the comfort of their visitors, as well as the conveniences of the Conference in view. Two rest rooms were provided in the well-lighted and well-ventilated basement, below the Auditorium, one for men and the other for women.

Here were rocking-chairs, a few couches and other conveniences, and to these places came many a tired father or mother for a few moments' rest. Mothers with babies frequently resorted to the women's room for an hour or more. The committee deserve a vote of thanks for their thoughtfulness in this particular.

At the headquarters of the Lodging Committee a young man was stationed, who, in a polite way, took pleasure in telling visitors most anything they wished to know about Seattle, and how the different points in the city might be reached.

A postoffice in the Auditorium proved a great convenience to hundreds, for here they could receive their mail, or mail their communications to their friends.

We heard many a favorable comment passed on the rather ample meals provided by the committee. Some were free to say that these were the best meals ever provided at an Annual Conference.

Possibly the meals were just a little too good for the real comfort of people who desired to get the best possible out of the services held on the Grounds. But we all have a weakness along this line. We eat because we enjoy that which appeals to the palate, and let the overworked stomach handle the situation.

It is a little remarkable how some of the aged soldiers of the cross will continue attending these Conferences, year after year. While young, they formed the habit of attending the Annual Meeting, and they keep up the helpful habit as long as they can stand the trip.

We meet them every year, but one by one the older ones drop out, and others take their places. They soon learn to know a lot of those of like faith, and as the years go by, they become religious comrades. While they may attend practically all the services, still they seem to get a vast amount of strength and inspiration out of the social side of the meeting, also.

Years ago two elements became quite prominent features in our Conferences. Their differences were considerable, and the lines between them were often sharply drawn. We do not see so much of this in recent years. Our people mingle better than they used to, and those who mistrust each other are gradually growing fewer in number.

The older ministers and the young preachers are drawing closer together, and while they may often differ, still they disagree as individuals and not as classes.

And yet there is among us a growing class that may mean more than most of us have been led to think. We say a *class*, and yet they do not operate as a class, but as individuals.

They are composed largely of those who have attended our schools, have lived in an intellectual atmosphere, and have been favored with a degree of culture that enables them to feel at home with the more refined and intellectual.

They love the church, love her principles, are in sympathy with her activities, but wish to have things done in the best way practicable. They would have

a little more culture brought to the front in practically every department of our public services.

They may not be disposed to criticise, but they would have this, that and the other thing done with a little more consideration. It would be the same phase of Christianity, with more taste worked in here and there. This means special preparation for all of our services. It means the absence of awkwardness in the pulpit, the smoothing of some of the blunt corners, a little touch here, another one there, so as to bring to the front a harmonious blending of reverence, spirituality, culture and intellectual strength.

The person who does not see this growing influence among us has not studied the Brotherhood as it is represented, from year to year, at the Annual Meeting. Like leaven, it is doing its work, and there is a time, not far in the future, when the art of touching up the different parts of a Conference, to its credit, too, at that, will become more common, and will also be appreciated.

There is nothing alarming about it. It is simply a matter of interest, and it is the natural outgrowth of our schools and the work they are doing.

But we pass on to other observations. Seattle, though less than sixty years old, has a population of about 310,000, and is probably destined to become the greatest commercial city on the Pacific Coast. It has a fine harbor for large seagoing vessels, and hither come ships from nearly all parts of the world. It is surrounded by a productive country, has a splendid climate, and its railroads reach out in every direction.

In the city we have a small congregation of members, in possession of a neat meetinghouse, and in time it may become the center of our interests in the Northwest. From this port sail all of our missionaries to China, and this brings the place into prominence among the Brethren.

It is said that Rome sat upon seven hills. We did not attempt to count all the hills embraced within the limits of Seattle, but we should certainly think that the number would exceed seven. Then there are several lakes and bays in and around the city, and trolley lines lead in every direction.

The University Grounds can be reached by a twenty-five minute ride from the business part of the city, and the cars run every few minutes. We found the service splendid.

Considering the extent of the Grounds, the size and number of the buildings, our people did not make as much of a showing as we are in the habit of making in the East, where we can always depend on a large attendance. The Grounds are well laid out, with good walks everywhere, and in a general way are decidedly attractive.

Then there are large clusters of roses here and there, which, in connection with the shrubbery, make the Campus a place of delight. Here one can spend hours, looking at the different buildings, and visiting the different points of interest. A walk of five minutes, along some of the narrow bypaths, may lead one into jungles as dense as some of those found around the bay heads in Florida.

The land and water scenery, in and around Seattle, makes sight-seeing very attractive, and scores of those attending the Conference made side-trips occupying several hours. This cut down the attendance considerably at many of the day meetings. It could be readily seen that the evening congregations were larger than those during the day.

We may be mistaken, but it seemed to us that there was more sight-seeing at this meeting than is common at an Annual Conference. We are not here discussing the moral or religious bearing of this feature, but there was a good deal said about hundreds of people, at a time, absenting themselves from services that should have been helped by their presence.

Coming more directly to the meeting itself, we re-

fer again to the address delivered by Bro. D. H. Zigler on the World's Sunday School Convention, which he attended last year. He related many instances connected with his visit, and at times touched the hearts of those who listened to his well-prepared and well-delivered discourse.

This is an address that would do good in any of our Sunday-school Meetings, in any part of the Brotherhood. For a Conference gathering, it was a little out of the usual, and that was one thing that aided much in securing the attention it attracted.

What we have said about this Sunday-school address gives us occasion for referring, in this connection, to the Sunday-school and missionary exhibits in one of the large rooms set apart for the purpose. Here were exhibits in the interest of India, China, Cuba and other fields. All told, there were, in the way of maps, charts, mottoes, pictures, tracts, books, etc., etc., not less than one hundred articles.

The Sunday School Board went still further, and placed at points of advantage, in large display type, mottoes that attracted considerable favorable comment. Among others we especially notice these:

"Where Men Go, Boys Will Follow."
 "You Can Give Without Loving, But You Can Not Love Without Giving."
 "The Sunday-school Stands for the Open Bible and the Uplift of the Cross."
 "Train Up a Child in the Way He Should Go, and Go That Way Yourself."
 "The Sunday-school Says, 'The Saloon Must Go!'"
 "It Is the Bible Teachers Who Become the Pillars of the Church."

Each morning at an early hour a praise service was held, and at these services many a heart was cheered, and many an earnest soul received strength for the duties and conflicts of life. It is only to be regretted that such services can not be more largely attended, for we are confident that to the extent that our people are helped and inspired by such uplifting services, to that extent will they be prepared for the duties of the Conference.

To say the very least of the condition, it must be evident to all observing persons that, while assembled at Conference, we are not as spiritual as we possibly should be, and to the degree that we fall below the high spiritual standard that should be our aim, to that degree will the work of the Lord, undertaken by us, be defective. May these praise services be continued from year to year, and may the time come when every one, who attends the Annual Meeting, will keenly feel the need of just such strength and zeal as these gatherings tend to promote.

The Auditorium in which our meetings were held, is centrally located, and finely adapted to gatherings of this character. Besides being a very commodious building, the light is all that could be desired, and the arrangements for ventilating are good. At one end is a large rostrum, with sufficient capacity to accommodate nearly one hundred persons. On this platform seats were provided for the Standing Committee, and others connected with the work of the committee, as well as for the reporters, editors, etc.

The seats on the main floor, in front of the rostrum, rise as they recede. A large gallery extends three-fourths of the way around the building. The seating capacity of the Auditorium is said to be about 2,500.

At no time, however, during the Conference, was the room filled to its full capacity. The city people are so accustomed to big conventions that they pay little attention to a meeting like ours, and for that reason not many of them attended our services. Those who did come were such as had known something about the Brethren before coming west, and they visited the grounds for the purpose of seeing those of whom they had some knowledge.

The addresses delivered from day to day were good, and many considered them the best we ever had at a Conference. All those to whom topics were assigned came well prepared, and their addresses were listened to with interest.

The program was made out with a view of reaching the public ear, but it so happened that our own people formed the bulk of all the audiences. Still the talks did them good, and they were not slow about expressing their appreciation.

There were fewer young members at this meeting than we have seen at a Conference in a long while. A large majority were persons of middle age, but active in church work and in the pursuits of life as well.

One noticed few indications of pride among them. If all the churches in the Brotherhood were as consistent, in the matter of attire, as were the members who attended the Seattle Meeting, there would be little occasion for alarm. But some of us know that this is not the case. And just why there should be so much irregularity in this respect, in not a few of the churches, and a commendable degree of consistency at Conference, is one of the questions that are just a little puzzling.

There were certainly plenty of services. On some days one meeting was scarcely closed until it was time to begin another. There is a demand for so many interests to be represented, that there are scarcely hours enough for all of them.

The general feeling was that we have entirely too many meetings at the Annual Conference. This applies to former Conferences, as well as to the one at Seattle. The time has come when a Committee of Arrangements should take hold of matters with a firm hand, decide on a reasonable amount of services, and cut out others. It may take a firm hand to do this, but it should be planned for future meetings.

Passing from these considerations, we take up the regular news of the Conference, but before doing so, we beg to state that there were a few meetings held here and there that we could not take in, and for that reason nothing appears in these notes about them. There were reunions of the schools, and other reunions that must go unnoticed.

Tuesday, June 23.

At an early hour the members began gathering into the Auditorium. The delegates, to the number of 230, were seated in front of the rostrum where they could easily hear what was said, and also see what was going on.

All told, there were not to exceed 1,200 members present, and most of them were middle-aged people, about one-fourth being sisters. Only a few nonmembers were with us at this early hour.

The Standing Committee took their place on the rostrum, occupying chairs that had been provided for them. Bro. Andrew Hutchison, the aged veteran of the cross, conducted the devotional services in a very appropriate manner.

At the time there were on the rostrum, with the committee, Rev. H. H. Gowan, of the Trinity Episcopal Church, Thomas Rea, Regent State University, and Judge William Burke, representing the city of Seattle and Chamber of Commerce. Two addresses of welcome were made, and heartily responded to by Bro. D. M. Garver, Retiring Moderator. A vote of thanks was extended to the gentlemen for the good things they had to say about our people, their work, and their moral and religious influence.

Bro. Garver then announced the organization of the Conference as follows: Moderator, Bro. Frank Fisher; Reading Clerk, Bro. I. W. Taylor; Writing Clerk, Bro. J. A. Dove. This was followed by a few preliminaries, and the meeting at once entered upon its regular line of work.

First in order was the confirming of appointments made by the Standing Committee. With a few exceptions these appointments were approved as reported last week. In the absence of Bro. J. W. Beeghly, on the Credential Committee, Bro. L. W. Teeter was appointed. Bro. D. D. Culler takes the place of Bro. J. W. Lear, whose time expires on the

(Continued on Page 426.)

The Bible Stands the Test.

FROM Bro. D. W. Kurtz's interesting paper, "The Bible the True Guide of Life," we herewith give a few leading extracts, as found in the Conference Daily:

Revelation of God to Man.

The Bible as we now have it is the literature of the Hebrew people, through whom God has revealed himself to the world in a special way. In its revelation of the life, teachings and personality of Jesus Christ, the Bible is the supreme revelation of God to man and the infallible guide for life.

The Bible as literature contains history, poetry, especially lyric poetry; dramatic poetry, prophecy, laws, apocalypses, and, in fact, all kinds of national and religious literature.

The history of the Bible has stood the test of the archaeologists as trustworthy history of the times, cities, places, customs and conditions of life of the periods described. All the Bible needs is to be understood in the light of the time and place it was written, and it always comes forth from the investigation more trustworthy and illuminating than any other source of information on the history of the ancient past.

Unsurpassed for Poetry.

As poetry the Bible is unsurpassed. The book of Job is the greatest poem that has ever been written, and were it not in the Bible, it would be studied as a classic by all schools of the civilized world. The Psalms have a spiritual vision and a power to lift the soul toward its ideal, its object of worship, that gives them an unrivalled position in the literature of devotion. The philosophy of the Bible deals with the problems of life in a way so heroic and satisfactory that all other attempts of man seem too puerile for comparison.

The Bible is supremely the Book of Life. It pictures life as it is, in all its weakness, its sin, its shame, its helplessness, and also in its nobility and grandeur. The Bible not only pictures life as it is, but as it ought to be and how the ideal may be attained. The fundamental truth is personality, and the Bible introduces us to the grandest personalities in the history of the world. It gives us the unique personality of Jesus Christ, whose personality is the solution of all fundamental problems.

Christ Attested in History.

Christ is the answer as to who God is, and what man is to become. He is also the answer to the question of duty—to nature, to man and to God. The Bible gives us the deeds, the words and the impressions of Jesus in such a simple, trustworthy way that Harnack could say that no man in all history is so well attested in the court of history as Jesus of Nazareth.

We do not go to the Bible for science or art, or primarily for cosmology and history. The Bible is the Book of Life, and its sphere is religion and ethics. Its business is to bring us into contact with the personality of the men who have been with God, so that through these men of God we may know God himself.

Tested in Experience.

The test of this statement is experience. Look over the world and compare those nations which have been under the influence of the Bible with those that have not. Compare those individuals who have taken the Bible seriously, who have really followed the Divine Personality, with the men who ignored the principles of life thus revealed, and the argument is complete. I am willing to put the claims of religion and of the Bible under the pragmatic test—does it work?

Centuries of experience have shown that the Bible "works" as the Infallible Guide for life here and hereafter. The Bible does not make as great claims for itself as the Koran, the Zend Avesta, the Vedas and other literatures of religion. Its infallibility does not depend upon the claims it makes, but upon the fruit it produces. The apocalyptic and pseudographic literature make greater claims for themselves than the canonical books. All values must be tested by the standard given by Jesus himself, "By their fruits shall ye know them." The fruits of the Bible are Christ-like lives, that have fellowship with God here, and gain the victory over sin and death for eternity.

Conditions of Salvation.

SPECIAL efforts were made, at the Seattle Conference, to make the people of the city and vicinity fully acquainted with our doctrinal principles. The following, regarding Bro. H. C. Early's elucidation of the subject indicated in our heading, is taken from the Conference Daily:

Faith, repentance and baptism are the three steps in regeneration—man's side of it and part in it. And these are the three steps into the church. The law of membership into the church and the law of regeneration are the same; for regeneration is the only requirement to obtain church membership, and church membership,—real church membership,—is the expression of regeneration.

Believing Precedes Baptism.

The commission, which is given as the law for the evangelization of the world, clearly states the place and purpose of faith, repentance and baptism.

Matthew says: "Make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." When one becomes a believing, penitent learner, earnestly seeking "the way," for that's what discipling means, he is to be baptized. He has undergone the preparation for baptism and is the proper subject for it.

Mark says: "Preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

Believing is to precede baptism, and believing and baptism are to precede salvation and are preliminary conditions of it.

Luke says: "And that repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem. Ye are witnesses of these things: And behold I send the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high."

Repentance and remission of sins are to be preached in the name of Jesus, to be followed by the promise of the Father, which means the giving of the Holy Spirit. Luke places them in the order of repentance, remission of sins and the giving of the Holy Spirit.

How Man Is Saved.

Matthew urges to disciple (teach) the nations and baptize them; Mark, to preach the Gospel to the whole creation, baptize those that believe the teaching, and teach that such are saved; Luke, to preach repentance, remission of sins and the giving of the Holy Spirit. Altogether we have teaching, believing, repentance, remission of sins, giving the Holy Spirit. Then, the person who has been regenerated and brought into the kingdom of God, is one who has been taught, who has believed the teaching, who has repented of his sins, who has been baptized, who has received remission of his sins and the gift of the Holy Spirit. The man taking these steps, if it is done in sincerity and truth, is a saved man.

Passive in the Holy Spirit.

Man is active in faith, repentance and baptism, for these he does of his own choice and free will, under the conviction of the Holy Spirit. For these he is responsible, therefore. But he is passive in the teaching, the remission of his sins and the gift of the Holy Spirit, for these are God's part in the work of regeneration; he doing the teaching through the Holy Spirit and human agency, and forgiving sins and giving the Holy Spirit by his absolute power, when man believes him and accepts the terms of his promise.

At Pentecost, when the Holy Spirit took charge of the church, and when the commission was expounded to the multitude for the first time after it was given, Peter answered the believing penitents, when they wanted to know what to do to be saved, saying:

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38).

As Others See Us.

FROM an article by Mr. Jack Becholdt in the *Post-Intelligencer*, we give the following extracts:

There is one thing very noticeable about the men, women and children, members of the Church of the Brethren, now in session at the University Campus. It is their quiet happiness.

I stood on the steps of Meany Hall [the Auditorium] and watched the soberly-dressed throng moving into the afternoon service with a lively curiosity. They were essentially home folks, and their browned skins and rosy cheeks spoke for the tonic of farm life and fresh air.

A church which not only frowns upon but in practice eschews earthly vanities, suggests to the ignorant a dismal creed. I had heard with interest that the Brethren frown upon fashionable dress, on motion pictures, on elaborate food, on musical instruments and on various forms of earthly pomp and circumstances. This suggested to me a sober-faced congregation like the popular idea of the Pilgrim Fathers. I'm willing to believe now that the Pilgrim Fathers may have been a happier lot than prejudiced historians have painted them, for the faces which passed in the congregation, moving up the steps, almost without exception glowed. Smiles and laughter everywhere proved that a sober garb may shelter a happy heart. From silvery-haired grandmothers, quaintly beautiful in their black shawls and bonnets, and reverend elders, hoary-bearded, leaning upon canes, to the pretty girls and stalwart young fellows, all reflected the general spirit of content and cheer.

There is more discontent and envy in a half block of the gayly-dressed parade in the shopping district of Second Avenue than in the whole convention of the Church of the Brethren.

It was a large congregation which assembled to hear Elder Hutchison, of California. It was a devout congrega-

tion, yet in a cheerful, homelike, contented manner. If it differed in any way except outward appearance from the congregation of the average city church, it was in that its members seemed less constrained, more at home at worship.

The headdress of the women, made upon the general model,—the simple bonnet,—is fascinating in subtle variety. There are bonnets of cloth and bonnets of straw, in gray and browns and yellow and black, and many bonnets of fine linen with a lace frill. The dress of the women, like that of the men, follows the rule of unostentation, but here and there was a slight concession to the prevailing mode.

Without musical instruments or pitch, the great congregation sang in a manner to shame the big church choirs. This was real chorus singing, true in tone and fascinating in the play of parts. The bass particularly,—something seldom heard in church congregations,—testified that the brethren, as well as the sisters, know how to use their voices.

Elder Hutchison preached upon "My Bible." He is known as "the Walking Bible" because he has memorized the Book. His sermon proved that. His address was a plain, straightforward, homely talk, full of wit.

Prayer was called and fully two-thirds of the congregation rose from the seats and knelt upon the floor. The white-bearded elders on the platform knelt in the same manner, as one of their number besought a heavenly blessing.

It was a straightforward, sincere prayer, full of faith. The rows of kneeling figures expressed trustful devotion. Here and there a woman with a baby or young children in charge remained upright. Now and then a baby laugh would interrupt the prayer. I saw one mother during the recital of faith kissing dimples into the smiling, flower-like face of a new arrival in the family, while a gray beard, near by, covertly smiled at the picture.

Having given up earthly pomp and vanities, the Brethren seem to have gained proportionately in good cheer and true content.

Their church teaches a lesson worth heeding in this age of material things.

What They Thought of the Singing.

A FAVORABLE impression was made upon the people of Seattle by the Music Institute and the excellent song service during the late Conference. A visitor to the city, who happened to take in several meetings at the Auditorium, said: "The people of Seattle and those attending the Brethren Conference are missing a treat by not attending the Music Institute in the Auditorium. It is one of the finest things along the line of an inspiration for better songs and better song services that I have ever had the privilege of attending." The *Post-Intelligencer* gives expression to the following: "The song service roused a ready enthusiasm on the part of the audience, and they responded with a will to the many old and rarely-heard hymns. The absence of any musical instruments whatever was the most noticeable feature to those visitors at the meeting who had been accustomed to hearing a pipe organ, but the congregation was so well trained that in itself it resembled greatly the swelling notes of a big organ. So accustomed to singing without note have the Brethren become that they sing in unison and harmony in a way that astonishes the outsider. There is no organ or piano to carry the tunes and therefore the congregation must sing."

Our Work Among the Chinese.

QUETLY, but none the less effectually, have some of our members been working among the Chinese in the United States. The Seattle *Post-Intelligencer* commends the work in the following: "It may not be generally known, but the Church of the Brethren has some encouraging missions among the Chinese in this country. Missions are maintained at Chicago, Naperville, Ill., Elgin, Ill., South Bend, Ind., Waterloo, Iowa; Reedley, Cal., Los Angeles and Seattle. The work in Chicago has grown until it has reached considerable magnitude and there are a large number of native converts. The work at Los Angeles is even more encouraging. There twenty-five native Chinese young men have been baptized and they are especially earnest and zealous. The work is directed from the Berean Bible School of that city. Moy Wing, a Chinese minister, is located there. The Chinese Sunday-school of Los Angeles sent an offering of \$40 to the Seattle Conference and earnestly requested that it be used to start a mission in Southern China."

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Badger.—June 7 we met at one of our homes, here in the mountains, and organized a Sunday-school. On account of the weather, only five were present, among them ten visitors from Reddley. Including Bro. J. J. Brower, who was in organizing our Sunday-school. He gave us an interesting sermon on "Zealous Work." The writer was elected superintendent, with Sister Verne Fink as secretary-treasurer. We advertised the meeting as a "Get-Acquainted Day" and had a basket dinner. In the afternoon we were favored with a good sermon by a minister from another denomination. All felt amply repaid for their efforts in the cause of the Master. A family of five members moved here a week ago, which is quite a help in our Sunday-school. We will have preaching once a month by ministers from Reddley.—D. J. Fink, Badger, Cal., June 18.

Reddley.—We met in council June 13. Our elder, Bro. J. J. Brower, officiated. Sunday-school officers were elected for another year. The old officers, with but one exception, were re-elected. Four letters of membership were received. Our elder was elected as our delegate to Annual Meeting. We decided to have a Fourth of July outing.—(Mrs.) Lizzie Furnas, Reddley, Cal., June 18.

South Los Angeles.—May 30 Bro. Wertenbaker baptized a young married lady who was in poor health for some time. She was anointed June 9, and now is much stronger. Bro. J. W. Cline was our delegate to Annual Meeting. On the evening of June 12 we held our council. Three letters of membership were received. Our pastor and his wife handed their resignation at this meeting. We are holding services at Watts, south of the city, every Sunday at 3 P. M. June 14 was our Children's Day. A lengthy program was rendered, and we also had quite a number of our cradle roll members present. Each infant was carried up in front and given a bouquet of pansies.—Lena Irene Swank, 1156 East Forty-fifth Street, Los Angeles, Cal., June 17.

CANADA.

Fairview church met in council June 13. Our elder, Bro. James Harp, presided. One letter was granted. Our series of meetings will commence July 26. Children's Day will be observed July 5, and our love feast will be July 18.—Oliver Baker, Alpha, Sask., Canada, June 18.

Triciana church met in council June 13. We arranged to hold our communion services July 18, at 4 P. M. The feast will be preceded by a conference. We expect to hold a series of meetings this summer. Sunday-school officers were elected for the next six months. Bro. Long being retained as superintendent. The same officers were also re-elected for the Christian Workers' Meetings. We will observe the Fourth of July with appropriate services. Since the last report eight letters of membership have been received. June 14 we held our missionary services, at which time an offering of \$18.61 was taken for the Annual Meeting. Our church attendance is more than double what it was a year ago.—Pearl Cawley, Triciana, Alta., Can., June 18.

ILLINOIS.

Allison Prairie.—April 4 we held our council. We decided to retain Bro. C. B. Redeno as our pastor for another year. Our revival meetings are to commence July 26. Bro. C. S. Garber is to do the preaching, and Sister Nora Shively, of Indiana, will lead the song service. Our annual Children's Meeting program was held on Sunday evening, June 14. Forty-five children took part and did splendidly. The house was filled with visitors. We observed the election of an elder at our annual meeting. Bro. Redeno will move into it in a few days. It is a neat and attractive little building. Our Sunday-school and Christian Workers' Meetings are progressing nicely.—Flossie Moore Groff, R. D. 5, Vincennes, Ind., June 16.

Coal Creek.—Eld. George L. Studebaker, of North Manchester, Ind., began a two weeks' series of meetings May 30 at the Macedonia house. The place of meeting was somewhat isolated, but we had a glorious revival. Bro. Studebaker put forth his power, and preached a word of power. Saints were built up, and sinners were warned to flee the wrath to come. One was received into the church by baptism, and others are seriously considering the Christian life. During these meetings Bro. Studebaker visited a number of homes in the neighborhood, and made many friends for himself and the church. The meetings proved a success.—Mrs. Sarah Hahn, R. D. 1, Canton, Ill., June 18.

Okaw church met in council June 6. Our elder, Bro. G. W. Miller, presided. Brethren Adam Bingham and Daniel Mohler were also with us. They conducted the election of an elder for the next three years. Jacob Wyne being chosen. Seven letters of membership were received and four letters were granted. Bro. Jacob Wyne was chosen delegate to Annual Meeting, with Bro. N. H. Miller, alternate. Our Annual Meeting collection was \$44.—Inez Wyne, Lintner, Ill., June 19.

Sterling.—June 7 we enjoyed another splendid love feast. June 14 an offering was lifted for World-wide Missions as follows: Sunday-school, \$28; Sisters' Aid Society, \$5; special collection by the church, \$36.36, making a total of \$69.36. The evening of June 10, we held a conference, at which we all rejoice. Our pastor is now at the Conference, and the pulpit will be filled by Bro. J. G. Royer June 21, and the next Sunday by Bro. Wm. Buckley.—Lillie A. Prantz, Sterling, Ill., June 18.

INDIANA.

Beaver Creek.—Our congregation met in council June 13, with our elder, Bro. J. G. Stinebaugh, presiding. One was received by letter. Bro. Stinebaugh talked to us on Sunday and Sunday evening. The meetings were well attended, with good interest. Our Sunday-school was also well attended, and good interest was shown. Our Harvest Meeting and Children's Meeting will be held July 26, with an all-day meeting. Our love feast will be held Oct. 10, at 6 P. M.—Sarah Hahn, R. D. 1, Pulaski, Ind., June 22.

Blissville church met in council June 29 at the Center house, with our elder, Bro. John Markley, presiding. Five letters of membership were granted and one was received. Church officers were elected as follows: Bro. Reuben Ruff, trustee; Bro. Eddie Stump, clerk; Bro. Levi Pippenger, Messenger agent; the choir, corresponding. Our Harvest Meeting will be held Aug. 8, at the Blissville house. Bro. Geo. Swihart, of Roann, Ind., will conduct the meeting. Our love feast will be Oct. 10.—Albert F. Burke, R. D. 6, Walkerton, Ind., June 22.

Blue River.—We held our love feast June 13. Bro. Leonard Hyre and Bro. Jesse Gump were present. Bro. Gump officiated. On Sunday morning Bro. Gump preached for us. Since our last report one of our Sunday-school scholars was baptized. We took an offering of \$26, to be sent to Annual Meeting.—Mrs. Charles Zumbum, R. D., Chubbuck, Ind., June 21.

Book Creek church met in council June 13. Eld. L. L. Teeter presided. Bro. Sherman Cross was elected delegate to District Meeting, and the writer was elected delegate to the Sunday-school Meeting. She was also chosen correspondent. May 31 a collection of \$23.05 was taken for the Annual Meeting missionary offering. The Sunday-school also gave \$15. Bro. Ross D. Murphy was here June 18 and 19, and delivered a very interesting missionary talk.—Leta Brown, Blountsville, Ind., June 19.

Cedar Creek church met in council June 20, with Bro. John Urey presiding. Many brethren and sisters were present, and much business was transacted. Two letters were granted, and one was received. Our church decided to do her part in supporting a mission in the city of Auburn, where we have about a dozen members. Our offering for the Annual Meeting amounted to \$70. We will hold our Harvest Meeting Sept. 20.—Sadie Ober, Laotto, Ind., June 21.

Kettle Creek church met in council June 6. On account of our Annual Meeting, we held our meeting one week earlier. We received two members by letter, and granted two letters. Since our last report, two were received by baptism. Bro. Ross D. Murphy delivered a missionary sermon, and lectured on his travels in Europe, which we appreciated. We sent \$133 with our delegate to Annual Conference as an offering.—Chas. W. Miller, Hagerstown, Ind., June 20.

Pleasant Hill.—May 21 we began a short series of meetings, conducted by Bro. J. A. Gump, one of our home ministers, continuing until June 7. At the close of these meetings two were baptized, making three in all since our last report. In connection with this revival, Sister Lillian Moomaw, of Gaston, Ind., conducted a singing class for two weeks. June 6 we held our love feast. Bro. Walter Swihart officiated.—Ira B. Gump, Chubbuck, Ind., June 21.

Prairie Creek.—Our congregation met in special council June 18, at 2 P. M. At our May council Eld. J. W. Norris was chosen as our presiding officer. Brethren Watson Hayward, Samuel Minnich and John Garrett were selected as deacons and, with their wives, duly installed. Our Harvest Meeting will be held Sunday, Aug. 23.—D. R. Hardman, Warren, Ind., June 19.

Union Center.—Our congregation met in council June 13, with our elder, Bro. David Anglemeyer, presiding. Since our last report one letter of membership was received. We decided to have an all-day Harvest Meeting July 26, and shall have our love feast Oct. 10, at 5 P. M. Bro. Anglemeyer and Homer Weady were chosen to cooperate with the Turkey Creek congregation for a joint Sunday-school Meeting in the near future. May 31 Bro. John Frederick preached a very interesting missionary sermon for us, after which an offering of \$36.50 was lifted. On June 10, at our Union house, Bro. John R. Miller also preached an uplifting missionary sermon, after which an offering of over \$7 was given.—Chloe Weldy, Wakarusa, Ind., June 22.

IOWA.

Dallas Center.—May 31 Bro. Weaver, of Mount Morris, Ill., gave us a temperance talk. Our love feast was held June 3 and 4. A few members from adjoining congregations were present. On Sunday evening, June 7, a splendid Children's Day program was rendered by boys and girls under the direction of Sisters Ruth Eikenberry and Lucille Royer. On Monday evening, June 15, our District Missionary Secretary, Bro. F. E. Miller, of Muscatine, Iowa, met with the local Missionary Committee. The Committee was organized with Sister Ella Schenck as president. On Tuesday evening he preached an instructive missionary sermon, which was much appreciated by those present.—May Runte, Dallas Center, Iowa, June 18.

Greene.—We have just closed a series of meetings, conducted by our pastor, which began May 31. Bro. Burton preached twenty-three sermons to large and appreciative audiences. The interest was good throughout the meetings, and the members have been much built up. June 21 nine were baptized, and one awaits the rite. One sister was restored. June 29 we held our council.—E. L. Flora, Greene, Iowa, June 22.

MICHIGAN.

Elmdale.—The members of the West Thornapple church met in council June 19, for the purpose of organizing into a separate congregation. Our adjoining elders, Brethren J. M. Smith, Eld. Raleigh and J. Smith, were present. Eld. J. M. Smith presided and decided to begin a series of meetings in the "Elmdale Church of the Brethren." Eld. S. M. Smith was given the oversight of this congregation; Brethren S. S. Weaver, R. Whitmer and F. J. Wieland, trustees; Bro. S. S. Weaver and Bro. H. H. Blough, treasurer. Bro. S. S. Weaver and wife, and Bro. G. F. Beardard are our Missionary Committee. Brethren E. M. Starbald and Chas. Smith are our delegates to District Meeting, with Bro. G. R. Leese and Sister S. S. Weaver as alternates. The writer was chosen correspondent. We decided to hold our love feast Sept. 19, after which we will begin a series of meetings, to be conducted by Bro. J. M. Smith. Sunday-school officers were elected, with Bro. S. S. Weaver as superintendent, and Bro. R. Whitmer as secretary. Sister Lizzie Whitmer was chosen chorister. Our elders in charge and the Sunday-school officers met at the teachers' school.—Stephen Weaver, R. D. 45, Clarksville, Mich., June 22.

Fairview.—We met in council June 10. Eld. C. W. Stutzman presided. One letter of membership was received. We reorganized our Sunday-school, with Sister Lydia Robak as superintendent, and Sister Bernice McKimmy as secretary. Bro. Benj. Robak was chosen correspondent. Our Harvest Meeting classes were also supplied. We will have our love feast Oct. 10, at 10 A. M. We decided to have a series of meetings sometime this year.—Eva McKimmy, R. D. 4, Box 44, Blissfield, Mich., June 22.

Grand Rapids.—June 10 we enjoyed the presence of Bro. Moy Gwong, who brought to us a good message. June 11, at 6:30 P. M., fifty-eight members gathered around the Lord's tables in a love feast. Bro. S. M. Smith officiated. This was the first love feast in the city, and a number took part for the first time. It will long be remembered. Recently three have been received by baptism. June 17 we held our council. Bro. J. Edson Urey presided. Sunday-school and Christian Workers' officers were elected. Brother and Sister Overholt were chosen as delegates to District Meeting.—Walter Warstler, 1934 Palace Avenue, Grand Rapids, Mich., June 21.

Little Traverse church met in council May 9. We decided to meet with the Brethren of the Bear Lake church at Clarion, when they hold their love feast. By sickness and death a number of our members have been removed from the ranks—the loss deeply, but the Lord's will be done.—Mrs. Isiah Stutsman, R. D. 1, Harbor Springs, Mich., June 18.

Saginaw church met in council on Thursday evening, June 4, with our elder, Bro. J. E. Albaugh, presiding. Preparations were made for our love feast. About thirty-two members surrounded the Lord's table. A few members from other churches were present. We were glad that our elder, Bro. J. E. Albaugh, who has been afflicted, could officiate for us. Nearly all of our members were present to enjoy the service. Bro. Albaugh preached an earnest and inspiring sermon to a good-sized audience on Sunday morning. Our Sunday-school sent an offering to the Annual Conference. At the council we elected Bro. Levi Baker as delegate to District Meeting; Bro. Clayton Albaugh, treasurer; Bro. Elder, clerk; Sister Flossie Albaugh, secretary. Our Christian Workers' Meeting. We also decided to have Bro. Levi Baker conduct a revival for us in the fall. We have a good attendance at our Sunday-school.—Mattie Randall, Eisle, Mich., June 16.

Woodbury church met in council June 13, with our elder, Bro. J. M. Smith, presiding. Five letters of membership were granted and five received. Bro. J. M. Smith and Sister Gertrude England were elected delegates to District Meeting. May 30 we held our love feast. About twenty members and one visitor were present at the meeting. Bro. Edgar Winger, of North Manchester, Ind., officiated. He also preached to a very appreci-

ative audience on Sunday morning and evening. May 24 we took up an offering of \$43 for the Annual Conference. The interest and attendance at all church services are very good.—Susie Fisher, Woodland, Mich., June 21.

OHIO.

Blanchard.—We enjoyed another love feast together. We met on the afternoon of June 10, after preaching services, after which three of our Sunday-school scholars were baptized. In the evening we partook of the Lord's supper, and enjoyed a very quiet communion season. Bro. John Flory officiated. The visiting brethren present were Brethren John and Jacob Flory, of the Poplar Ridge church, Bro. John Flory delivered a very acceptable sermon for us on Sunday morning.—L. H. Provant, Continental, Ohio, June 18.

Charleston Mission.—We met in council June 19. Our elder, Bro. Bookwater, presided. Bro. Pfeifer, one of our Mission Board brethren, was also with us. We have decided to hold our love feast July 11. July 12 we will hold our Children's Meeting. Our Sunday-school attendance is good, and we organized a class of young people is growing in interest.—Mrs. Emma Helsey, R. D. 6, Chillicothe, Ohio, June 21.

Fort McKinley church met in council June 10, our elder, Bro. A. L. Kleppner, presiding. A very encouraging report from the home church was received. We were addressed by Sister Kleppner. We decided to hold our love feast Oct. 10, at 4 P. M. Bro. G. W. Flory, of Covington, Ohio, will be with us on Sunday, July 26th, in the interest of the missionary cause.—Jesse F. Coy, 320 W. Third Street, Dayton, Ohio, June 22.

McKinley.—The writer, as chairman of the Missionary Committee of our congregation, takes pleasure in anticipating an enthusiastic Missionary Meeting for July 25 and 26. We have secured the services of Bro. George W. Flory, of Covington, Ohio, and Sister Katie Crawford, of Castine. Sister Crawford will give illustrated work. The first meeting will be held at 7:30 P. M. July 25, to be followed by a Sunday morning service at 9:15, and also a meeting in the evening at 7:30.—Chester A. Beeghly, R. D. 10, Box 257, Dayton, Ohio, June 20.

Sidney.—Our church met in council on the evening of June 4,—some days in advance of the regular time, as our pastor Bro. S. Z. Smith and S. Z. Smith were absent from us while on their tour of evangelism. We decided to use "Kingdom Songs" in the future. On the morning of June 7 we had our missionary program in place of preaching services. We dismissed the evening services on Thursday, and the next morning we had a service at the High School Auditorium. Last Sunday, Bro. H. H. Blough preached two splendid sermons. We have decided to hold our Fourth of July Missionary Meeting at Fountain Park, Piqua, Ohio. The Loramie congregation is to meet with us that day. Our Annual Meeting will be held this year, amounting to \$35. Last evening we organized a new teacher-training class, with Bro. S. Z. Smith as teacher.—Bessie P. Schmidt, Sidney, Ohio, June 19.

PENNSYLVANIA.

Brothers Valley.—Bro. H. S. Replogle, of Scalp Level, Pa., began a series of meetings June 1 and closed last evening, with the love feast. He delivered eleven sermons at the Grove house, and thirteen sermons at the Pike house. The attendance and interest were very good. Thirty were added to the church by baptism during these meetings, making a total of forty-four accessions in our congregation within the past four weeks. We had the largest love feast ever held at the Pike house. The communicants numbered 365. We exchanged our Sunday-school Convention at the Pike church July 18, afternoon and evening.—J. C. Reiman, Berlin, Pa., June 21.

Buffalo church met in council May 30, preparatory to our love feast. Our elder, Bro. Greene Shively, presided. He was also appointed delegate to a special District Meeting at the Pike house, to be held on the evening of June 10. Forty-three members communed. The sitting members were Wm. Zimmerman and Chas. Schwenk. Bro. Zimmerman officiated.—C. G. J. G. Shively, R. D. 4, Millburg, Pa., June 20.

Oley Mission.—May 21 Bro. Levi K. Ziegler, of Lancaster, Pa., began a series of meetings for us, and remained two weeks. Brother Ziegler came the second week and assisted in the work. While there have been no visible results so far as converts are concerned, there are many near the kingdom. The interest and attendance were very good. Bro. Ziegler is a young minister, with the very best of ability. His manner of preaching the Gospel was much appreciated by all. This place has nothing to boast of. Brethren until about four years ago, when we moved into this community. There are now eight members, yet our meetings have an average attendance of from twenty-seven to ninety-four, with an average attendance of about thirty. Bro. Ziegler was very encouraging about fifty workers at this place have been much encouraged, and lasting impressions have been made. Prospects for the future look promising.—D. W. Weaver, Birdsboro, Pa., June 18.

Scalp Level.—Our elder, Bro. Peter Knavel, preached his farewell sermon on Sunday morning, June 7. He left June 11 for the love feast conference at Lancaster. He does not know when he will return. June 14 Bro. A. J. Beeghly, of Friedens, Pa., preached two interesting sermons at the Scalp Level church, in the absence of our pastor, Bro. H. S. Replogle, who is holding a series of meetings in the Pike house. Valley congregation, at the Pike house.—S. B. Hoffman, Scalp Level, Pa., June 18.

TEXAS.

Manvel.—We closed our series of meetings with a love feast June 13. It was a very spiritual meeting. Eld. J. A. Miller, of Manvel, Texas, conducted the services. He preached the Word with power, and one young man accepted Christ. Forty-seven members surrounded the Lord's tables. Bro. David Bowman, of Glenwood, Mo., officiated. The little body of believers at Manvel very much appreciated the presence of visiting ministers, especially ministers. We cordially invite ministers, when traveling in the Southland, to give us a call.—P. Jane Badger, Manvel, Texas, June 16.

VIRGINIA.

Roskoche.—Eld. P. S. Miller and Brethren J. H. Murray and C. E. Trout have gone to Anniston, Alabama, but we feel thankful to be well provided for until they return. On Sunday morning, June 14, Bro. John Crumpacker, of Troutville, presented the Word with power. On Sunday evening Bro. Levi Garst, of Peters Creek, was with us.—Lula Shickel, 605 Third Avenue, N. W., Roskoche, Va., June 20.

Staunton.—We enjoyed a very refreshing and spiritual series of meetings for two weeks, conducted by Bro. Greyer. He is a whole-souled, deeply spiritual man, and capable of building up any church. Our meetings closed with a love feast, which was enjoyed by all. Ten converts were baptized by Brother Greyer, and one was restored. Others are considering the all-important step.—E. P. Steffy, R. D. 7, Staunton, Va., June 20.

WEST VIRGINIA.

Crab Orchard council was held June 13. Eld. J. W. Rogers presided. Bro. M. P. Snuffer was elected our delegate to District Meeting, and the writer was elected delegate to the Sunday-school Meeting. Bro. S. I. Bowman, of Harrisonburg, Va., has been secured to conduct the meetings for us. Since our last council one has been received by baptism. We would be glad for any of our members, who wish to locate where the Lord's will is, to come to Crab Orchard, where our locality, as the membership is small at this place.—E. L. Clower, Crab Orchard, W. Va., June 20.

Annual Conference Notes.

(Continued from Page 425.)

Temperance Committee, while Bro. J. Kurtz Miller is continued on the Peace Committee.

At this early stage of the Conference the letters of greeting from the foreign mission fields were read, and the answers to the same were also read and approved by a rising vote of all present.

The papers left over from the Annual Meeting of 1913, were then taken up in the order appearing in the Conference Booklet. The paper on election and support of pastors, which has been deferred from year to year, was again deferred, and the same committee continued. The foreman of the committee, however, reported that the question is a great one, that the committee had already had several meetings, that work was being done, and that the cause would not suffer while the committee labors in the perfecting of its report.

Without any controversy whatever, the question relating to labor unions was deferred another year, and the committee continued.

The report of the committee, to whom the paper on County and State Fairs had been committed, gave rise to a real lively, but reverent, discussion. There were strong speeches both for and against accepting the report. Generally speaking, the report rather favored what the committee regards as unobjectionable fairs and farming institute exhibits. A motion to resubmit the question was lost, 167 votes being for and ninety-four against the motion. It takes two-thirds of those voting to carry a question.

The Moderator, in keeping with general usage, so ruled; but an appeal was taken from his ruling to the Standing Committee. This committee has never been known to reverse the decision of its Chairman, and in this case proved true to its past history, and voted unanimously to stand by the ruling of the Moderator.

At this stage of the deliberations the meeting adjourned for dinner, nearly all present patronizing the Conference dining hall. Here, after the seats are filled fairly well, thanks are returned, then each one retires from the table when he sees proper.

At the Musical Institute, which convened at 1 P. M., Bro. Andrew Hutchison gave a short talk. He was followed by Bro. D. A. Zigler, who spoke on the "Cultural and Inspirational Value of Music." Talks at the Institute had been given each day since the Institute was opened.

The Standing Committee came on the platform promptly at 2 P. M. After devotional services, the meeting proceeded to business. It was moved and so decided that a committee of three be appointed to revise the rules governing this body, and report at the next Annual Meeting.

It was then agreed to enlarge the committee on County and State Fairs to five, and resubmit the question for further consideration at the Conference in 1915.

The report of the committee on setting apart missionaries, was read, and the committee continued. Progress has been made in the work assigned, but a definite plan has not yet been prepared.

The report of the Dress Reform Committee, recommending that the question be referred to the Temperance Committee, and that this committee be enlarged to five, was then called up, and gave rise to an interesting little discussion, but it was evident that the report of the committee was not acceptable to the delegates. It was therefore decided to resubmit the report, to be considered at a later stage of the meeting.

New business was then taken up, and the paper relating to admitting advertisements into the MESSENGER returned, but not without some real earnest discussion. The sentiment in favor of excluding general advertising from the columns of the church paper was decidedly pronounced.

The paper relating to a book on doctrine was referred back to the General Sunday School Board, with instructions to formulate the plan of the book, conferring with the Chairman of the General Mission Board and Tract Examining Committee, and report the plan to the next Annual Meeting.

The request of the General Sunday School Board, regarding the electing of District Sunday-school Secretaries for three years, was granted.

At the suggestion of the Standing Committee, the paper from Southern California and Arizona was returned, for the reason that the teachers in our schools are sufficiently safeguarded regarding their soundness along doctrinal lines. The first paper from Western Utah and Colorado, about representation at District Meetings, met a like fate.

Here the meeting adjourned for the day. In the evening Bro. Otho Winger addressed an audience of about nine hundred people on "The Country Life," his discourse taking the place of the one on "The Second Coming of Christ," that had been announced for Bro. David Metzler, who was serving on the Standing Committee.

The day proved to be the most pleasant one of the Conference,—just such a day as to make it enjoyable.

Wednesday, June 24.

Wednesday morning, however, brought rain, and umbrellas and overcoats were in demand. The delegates were in their places at an early hour and engaged in singing, led by Bro. Wampler, until 8:20, at which time the Standing Committee came onto the rostrum. After the usual devotional services, the meeting proceeded to business.

Bro. P. S. Thomas and Bro. M. F. Woods were added to the committee having charge of the paper on State and County Fairs. The committee on revising the Conference rules are as follows: Brethren J. E. Miller, J. A. Dove and J. W. Lear.

At this stage of the meeting the following committees to churches were announced and confirmed: Middle Pennsylvania, committee continued; Jonathan Creek, Ohio, committee continued. The committee to Covington, Ohio, was also continued; committee to the Upper Cumberland church, Pa., Brethren I. W. Taylor, J. H. Longenecker and A. P. Snader.

The two remaining papers for Western Colorado and Utah, relating to bankruptcy proceedings, and the appointing of a committee to examine the business methods of the Publishing House were returned without any discussion whatever.

The papers regarding the Christian Workers precipitated a lively discussion, in which a number of the speakers took an active part. There were motions, and, one might say, counter-motions. A motion to refer the question to a committee to report at the next Annual Meeting was voted down. It was then decided unanimously to add two more members to the General Sunday School Board, and to place the interests of the Christian Workers in charge of this enlarged Board. Bro. S. S. Blough and Bro. J. S. Zimmerman were chosen for the purpose.

A petition from Northwestern Kansas and Northeastern Colorado, in regard to the General Mission Board taking over the Sheridan Home, called out considerable sentiment in favor of enlarging the scope of the General Board, so as to enable it to take charge of some important departments of work in the United States. Finally, it was decided to appoint a committee of three to revise the constitution of the Board, and report at the next Annual Meeting. Committee: Brethren Galen B. Royer, David Metzler and J. Kurtz Miller.

A paper from Southwestern Kansas and Southern Colorado, respecting the education of young ministers and missionaries was, without much discussion, referred to the General Educational Board.

A paper from Nebraska, having for its purpose the devising of a plan for the establishing of hospitals and sanitariums, was returned.

Referring to the query from North and South Carolina, Georgia and Florida, regarding the question of attire, it was the mind of the Conference that the decision of 1911, on the dress question, if properly applied, answers every purpose, and a further decision, therefore, was considered unnecessary.

The paper from Northwestern Ohio, asking that no Committee of Arrangements be permitted to change the date of the Annual Meeting more than two weeks from the regular time, was returned with practically no discussion.

At this point in the deliberations, the meeting was adjourned for dinner.

While waiting for the Standing Committee after dinner, Bro. I. B. Trout gave a short address on "The Place of Music in Christian Worship." He emphasized the importance of retaining all the real, living church music, and then appropriating the songs having merit as fast as they come to the front. He would have but the one book for old and young.

Each day talks on music were given between one and two o'clock, and the talk for this particular occasion was only one of the number arranged for.

The attendance for Wednesday was not so large as that of the day before. Possibly the rain had something to do with keeping at least a few away. Then, too, a few had left the grounds and, possibly, at no time during the day did the crowd exceed 800.

It was 2:25 when the Standing Committee reached the Auditorium, and announced itself ready for business.

At this stage of the meeting the committee, Brethren Edward Frantz and A. C. Wiegand, to whom had been submitted the report on reform in dress, declared themselves in favor of a committee of five.

In response to a request from Eastern Pennsylvania, the Elizabethtown College was recognized as one of the Brethren Schools. This places it in the list of schools, to be looked after by the Educational Board.

As mentioned in former notes, the selection of Hershey, Pa., for the Annual Meeting of 1915 was confirmed. So our next Conference goes to this point.

The Standing Committee had advised that the paper from Middle Pennsylvania, calling for a wider and freer discussion of topics in the MESSENGER, should be returned. Without much discussion the suggestion of the committee was agreed to by practically all the delegates present. The policy of the paper seems to be giving excellent satisfaction, and yet we feel that the policy might be broadened along some lines to excellent advantage.

The query from Texas and Louisiana, asking the meeting to decide that June 8 be regarded as the earliest date for the Annual Conference, called out several speeches, but the paper was finally returned, for the reason that any Committee of Arrangements is at liberty to place the date of Annual Meeting as late as June 8, if it chooses to do so.

In response to a request from the First District of Virginia, permission was granted to take the confession and pledge of applicants for baptism before entering the water. This confession and pledge are embodied in the three questions asked all applicants before baptism. A very large majority of the delegates voted in favor of granting churches permission to ask the questions before the applicants enter the water.

There was before the meeting, from Northern Virginia, a paper asking for permission to form and maintain a Standing Committee,—something like the Standing Committee of Annual Conference. This gave rise to a real earnest discussion. When put to a vote, the paper was lost by a very decided vote.

This ended the work of the Conference for another day, and the business transacted seems to have given excellent satisfaction. Some speeches gave evidence of considerable feeling, still the spirit of the discussion was splendid.

A new feature in the Standing Committee work was greatly appreciated. There was, by appointment, always some one ready to explain why the committee did this, that or the other thing decided upon. If the committee deemed it advisable to return a paper, some one on the committee was ready to give the reason for so doing. The method proved quite a help to the work.

In the evening Bro. J. H. Cassady preached a good sermon, having "Heaven" for his subject.

Thursday Morning, June 25.

Promptly at eight o'clock, on Thursday morning, the Standing Committee entered the Auditorium, and after devotional services proceeded to business.

A new committee on dress reform was recommended by the Standing Committee, and approved by the Conference. Committee: Bro. S. N. McCann, Sister Florence Myers, Bro. E. M. Studebaker, Sister Bertha Neher and Sister Eva Trostle.

A committee, composed of Brethren George Mishler, George W. Lentz and T. E. George, was recommended for the Chapman Creek church, Kans., and confirmed.

The remainder of the queries from the churches, found in the Booklet, were then taken up, and in answer to the paper from the Second District of Virginia it was decided that the Standing Committee should arrange for a record to be kept and passed from one Standing Committee to the next.

The paper from Southern Virginia brought the necktie question before the meeting, and it gave rise to a very guarded discussion, it being the purpose of most of the speakers to discourage the making of more decisions bearing on the dress question. And while no decision was reached, still it was the sense of the meeting that the spirit of the dress decision of 1911 was intended to encourage a willingness to sacrifice anything that might prove offensive to the brethren and sisters. It was also the sense of most delegates that the stronger members should bear with and help those who do not happen to see some things as we see them, and this, too, without any disposition to disregard our earnest plea for plainness.

The query from Washington, asking that a further decision be made regarding the use of tobacco by church officials, was returned, for the reason that practically all phases of the question have already been covered by the numerous decisions now on the Minutes.

The last paper presented for consideration was from the Second District of West Virginia. After a few speeches, this paper was respectfully returned.

The meeting then took up the reports for consideration. The report of the General Mission Board was passed without reading. The Auditing Report was disposed of in the same manner. The other reports in the Conference Booklet were then called up and approved.

A report from the General Sunday School Board, not in the Booklet, was read and approved. It was recommended by the Standing Committee that all financial reports be examined and passed on by the General Auditing Committee. The recommendation was approved by the Conference.

In the interest of peace principles, the following was passed by a rising vote, and will be spread on the Minutes:

To the Honorable Woodrow Wilson,
President of the U. S. of America,
Washington, D. C.

Permit us to express our great satisfaction, in behalf of the fact that you have accepted the friendly offices of the envoys from the South American Republics in a mission of peaceful settlement of the issues between the United States and Mexico. In the name of the Great

Prince of Peace we pray, that the hand of State may be guided in this critical time, so that law and order may be established in our sister republic. Furthermore, we fondly hope that the creation of a landholding peasantry may be a factor in bringing contentment, and laying the foundation for a Government that is both stable and constitutional.

To have rendered such a result possible will be an achievement worthy of an administration which has desired only the welfare of the Republic of Mexico.

Yours in Behalf of the Coming Day of Universal Peace.
National Peace Committee of the Church of the Brethren,—J. Kurtz Miller, New York City; W. J. Swigart, Pennsylvania; Daniel Hays, Virginia.

Then followed the annual report of the General Educational Board, which was read and accepted.

A belated report from the Hospital Committee asked for more time in which to effect the disorganization of the Hospital project. The request was granted.

The Committee on Resolutions presented its report, which was read and passed by the unanimous vote of all the delegates and others present. These resolutions are to appear in the Minutes, as well as in the Full Report.

It was announced, at this stage of the meeting, that the missionary offering, at the Missionary Meeting on Monday, had reached a total of \$21,010.10. A very encouraging offering indeed.

At 11:40 Bro. H. C. Early was called on to conduct the devotional services for the close of the Conference of 1914. He made a very earnest plea for a broader vision of life, and for a higher conception of our duties and privileges as Christian men and women.

He would have us grow away from making so many decisions relating to church polity, and go more fully into the practice of soul-saving, and the spreading of the Gospel to those who are in need of the light of the truth.

His earnest prayer was a pleading with the Almighty for strength and wisdom to grasp the true situation, and to enter more fully into the higher and more advanced work of the kingdom.

With a few earnest and appropriate remarks by the Moderator, the meeting was declared closed.

Taking it as a whole, the Seattle Meeting was a splendid one. The spirit was fine, while the purpose was to do that which would promote the very best interests of the Brotherhood.

The attendance was not large at any time. The delegation was the smallest known in years. Considering the location of the meeting so far to one side of the Brotherhood, and the lateness of the season, we could not expect it to be otherwise. But what was lacking in numbers was made up in zeal and spirituality.

The business was not as fundamentally important as that transacted at some other meetings. None of our real perplexing questions were before the meeting. Most of the questions acted on related to methods rather than to principles.

We do not recall a meeting that returned so many papers. Only a few of the many sent were acted on, showing the growing tendency of the Annual Meeting to add just as few decisions to our present list as possible.

The treatment accorded our people was of the best. We heard nothing but commendations upon the part of those who were permitted to enjoy the hospitality of the people at Seattle.

The Standing Committee contained an unusual number of new men, and yet they worked like veterans at the business. Bro. Fisher proved himself to be a good Moderator. He presided over the deliberations of the Conference with becoming dignity and fairness. The Clerks performed their part of the work with credit to themselves, as well as to the meeting.

The Committee of Arrangements did its part splendidly, and did its utmost to make the stay of the members among them just as pleasant as possible.

They did not spare time, labor nor expense, in their efforts to give each one the very best that could be secured.

Your Office Editor never received better consideration, and every facility was provided for gathering data and preparing these notes. Some of those on the grounds went even farther than this.

To illustrate, Bro. G. E. Wise, Vice-president of the Committee, told us that there was in a certain room, a box of fine apples from North Yakima, Wash., and that, when in the vicinity of the box, we should exercise the utmost liberty. This we did not once only, but thrice, and now pronounce the fruit delicious.

And so the meeting closed. The last meal was eaten, and we all began taking leave of one another, hoping that we may have the pleasure of meeting at Hershey in 1915.

We completed these notes in haste on Thursday evening, hoping to get them to Elgin in time to appear in this issue of the MESSENGER. We plan to start home on Friday morning, but, as we go by the way of Canada, what we are here saying will be on the press before we reach our desk.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

YALE, IOWA.

Our series of meetings in the Yale church closed last evening, with Bro. John Robinson, of Denver, Colo., as evangelist. Bro. Robinson held his audiences spell-bound night after night. On the last evening the church was filled to its utmost capacity. He delivered twenty-five well-prepared sermons, besides holding one mass meeting for men only, on Sunday afternoon. This meeting was largely attended. Some were present who are not in the habit of attending services anywhere. Bro. Robinson's sermons were so full of spiritual meaning, accompanied by the Holy Spirit, that many, who are not members of the church, were melted to tears, and yet could not take the decisive step. One was baptized. The meetings closed with the very best of interest and attention.

Never, in the history of this congregation, has the harmonious sentiment of the three denominations in our town been so noticeable. The ministers of both the other churches closed their doors and all attended our services during the entire time of our meetings. An offering was lifted at the close of the last service, in partial recognition, at least, of our appreciation of Bro. Robinson's efforts. The Christian Workers' Society elected her new officers on Sunday evening, Bro. Earl Deardorff being elected as president, and Bro. Chas. Royer as secretary. Yale, Iowa, June 23. Allie Lookingbill.

WASHINGTON CREEK, KANSAS.

Last Sunday we observed "Old Folks' Day" here. The Christian Workers had previously arranged for an all-day meeting on this date. At the close of the Sunday-school hour it was noticed that we had with us many dear old people, who had not been in worship with us regularly, on account of old age and other infirmities. At 11 A. M. we listened to a very much appreciated sermon, delivered by Uncle Joseph Michael, of Lawrence, Kansas, now in his eighty-ninth year. He was assisted by Thomas J. Winey and Elders William Weybright and D. B. Barnhart,—all well up in years. As we listened to their words of cheer, and as the congregation sang the good old hymns, in use forty and fifty years ago, our hearts were made to rejoice.

At noon we placed our lunches on the long table in the basement. Some chose to eat on the lawn under the shade of the maple trees, and thus enjoyed a social meal together. After dinner an hour or more was spent in a social way, after which we listened to an enjoyable program, in which old and young took part. At the close of this service we sang, "God be with you till we meet again," and went to our homes, feeling that it was good for us to have been thus together.

June 14 we met in council, with Eld. W. A. Kinzie presiding. Three were received by letter, and three letters were granted. Our church and Sunday-school officers were chosen at the beginning of the year.

Richland, Kans., June 18.

C. A. Ward.

PHILADELPHIA, PENNSYLVANIA.

It is with regret that we had to say farewell to our pastor, D. Webster Kurtz, and family. On Sunday evening, June 7, our pastor preached his farewell sermon from the same text, "God's Gift," that he employed in the first sermon when he came to labor for us, four years ago.

The next day he started for Seattle, Wash., where he is sent as delegate to represent our church at Annual Conference. On his way he stopped to attend the "Kurtz" reunion.

The four years that Bro. Kurtz and family stayed with us have left lasting impressions and pleasant thoughts for reflection. Bro. Kurtz has worked hard during his short stay here, and leaves the church in a better working and spiritual condition than when he came. About one hundred have been added to the church. He impressed upon our hearts the importance of "faith, prayer and service" as being essential and vital to our spiritual growth, and the future need and welfare of the church.

He never tired of teaching the Bible and mission classes, and whenever he could get a class together he was happy. He taught teacher-training classes (four have just received the gold seal), and instruction in the Sunday-school lesson was given each Wednesday evening. Through his influence we are sending Sister Carrie Cassel as our missionary to the foreign field.

May 20 we elected and installed into the ministry three of our young men, Brethren Henry K. Garman, William S. Irwin and Victor A. Hengst. These brethren, as well as Sister Cassel, have consecrated their young lives to King Emmanuel.

We are about to start a new mission in the slum district of our city. Bro. Kurtz's one regret is that the West Philadelphia church project is still weak, but he goes away feeling that the seed of the kingdom has been sown, and that in due time a strong church will develop in West Philadelphia. Our church felt that we needed him as our elder, so, on May 20, he was ordained to the eldership. He firmly believes that Christians should always devote their lives to the work in which they are most needed. The students and young ministers at McPherson appeal strongly to him, and he hopes to be of greater help in that field of labor. This it was that induced him to accept the presidency of McPherson College, Kans. We wish him and his family Godspeed and rich blessings, that they may prosper and grow in favor with God and man in their future work. Mrs. William H. B. Schnell.

1906 North Park Avenue, Philadelphia, Pa., June 19.

ANNIVERSARY SERVICES AT ROARING SPRING, PENNSYLVANIA.

We can hardly realize that we have been here one year, but such is the case. Last Sunday we held our first anniversary services. The day was ideal, and the attendance and interest were all that could be expected.

Sunday-school and church services were held in the forenoon. Later there were a meeting of the young men's organized class and a rehearsal of the junior and primary departments for Children's Day exercises, the Christian Workers' program and a sermon by Prof. W. C. Hanawalt, of California. Crowded also into this day's work was an excellent address by our District Sunday-school Secretary, Bro. A. E. Wilt, of Juniata, to the Bethany class, referred to above. The talk was informal, as his stop with us was simply an accident. He had brought a good message to us the Sunday before.

As a "front line" school we are fully conscious that there is something to do. Realizing the honor conferred upon our church by having the first Bible Institute of the District held here last December, and anticipating even greater spiritual blessings from the District Sunday-school and Ministerial Conventions, which will be held with us in August, we push ahead to even greater victories for our Christ and his kingdom.

The members and newly-formed acquaintances are very dear to us and treat us with so much respect that we can not wish for more congenial surroundings. Some time ago they gave us a genuine surprise. The program on this occasion consisted of a social hour for exchange of thoughts and devotional services, and concluded with a fine donation of cash and the necessities of life. This pleasant but informal affair was held in the Sunday-school, or lecture room, of the church and will be kindly remembered by all. Our church has made a gain of forty new members during the year and the Sunday-school has made a corresponding progress.

It is a real pleasure to begin another year with a united, working membership. So far our one and only plan for raising church finances has been the weekly free-will offering.

Through the church proper, the Sunday-school, the Christian Workers' Society, the Sisters' Aid Society and other auxiliaries we have done some commendable work, without resorting to any questionable methods for pushing the work. But with all our victories, through our Lord Jesus Christ, we are still weak in many ways, and humbly beg an interest in the prayers of Christian people everywhere. A. G. Crosswhite.

Roaring Spring, Pa., June 18.

MISSION WORK IN NEBRASKA.

At a recent meeting of the Mission Board, when the work of this State was carefully considered, and in the interest of the church at Logan Grove, we met the members there for the first time, when all of the members of

the Board were present. We found a small body of members,—active, loyal and aggressive. With all the problems common to frontier work, they are doing well financially and spiritually.

There are other places in the State where the Mission Board is rendering assistance. Most of these places have very good prospects for a good, strong body of members, if the needed help may be had. There are several places where they have no resident minister, and are not able fully to support one, but would do what they can to assist him. To such the Mission Board would render assistance, if a suitable pastor could be obtained.

One of the Board also visited the Omaha Mission, and reports prospects there encouraging, with the ingathering they had there recently, as a result of Bro. Weaver's revival effort. But one of their great needs now is sufficient means to build a house of worship. This, we believe, can be had soon, if all the churches in the State put forth the proper effort. The Omaha Building Committee, by their skillful management, are planning to push the building there as soon as the means can be obtained.

George Mishler, Secretary.

Cambridge, Nebr., June 13.

THE OLEY MISSION FIELD, PENNSYLVANIA.

The Oley mission field lies about six miles east of Reading, Pa., and comprises a territory which extends possibly six miles further. The work by the Brethren was begun here more than five years ago. For the past five years it has been in charge of Eld. David W. Weaver. He has been holding tent meetings at different points during the summer months. It can be seen at once, however, that one man can not do justice to the Lord's work in so large a field. The work at present is concentrated at one place, called Stonerstown. Here a lively Sunday-school is held each Lord's Day afternoon, with an average attendance of about fifty. Each Lord's Day evening preaching services are held. Besides Bro. Weaver and his family, in which there are seven members of the church, there is only one other sister in the community.

Most of the people, among whom Bro. Weaver works, are members of some church. Our plain way of preaching and teaching the Scriptures is well received.

May 31 I began a series of meetings at the mission at Stonerstown, and remained until June 14. I felt that a doctrinal line of preaching would be expected, so our efforts were directed along that line. I feared that, considering the busy time of the year, as well as the conditions peculiar to a mission point in a new field, the attendance and interest would be below the average. Instead of this, I was agreeably surprised to see the attendance grow from about twenty-five to ninety. Besides, I never spoke to a more responsive people anywhere. These people manifested an interest and enthusiasm that was indeed commendable, and it kept up to the very last. We had no converts, but I went away very much encouraged over the prospect, feeling that there are some who, before long, will unite with the church.

Bro. Weaver makes much sacrifice for this work. He is in it heart and soul. He is a blacksmith by trade, and has a large family to support, and yet he finds time to further the Lord's work. The work in the Oley field deserves all the recognition that can be given to it. Bro. Weaver's address is Birdsboro, Pa., R. D. 2. Send him a word of encouragement. Pay the little flock a visit. Let prayers be offered for the prosperity of the Lord's work at Stonerstown, that the Lord may have a rich harvest.

Levi K. Ziegler.

546 Spruce Street, Lancaster, Pa., June 18.

MOLINE MISSION, ILLINOIS.

Last evening it was our happy privilege to lead three precious souls into the Mississippi River and baptize them. They were a young husband and wife, and Brother and Sister Hoak's daughter, ten years of age. Returning to Bro. Hoak's home, near by, with twenty-five brethren and sisters and their children, we held another service, when Bro. Hoak, being ill, was anointed. There are now eighteen members living in the Tri-Cities and nearby territory. We have services every two weeks in Industrial Hall at Fifth Avenue and Fourteenth Street in Moline. It is not a suitable place to secure an audience, but it is the best we can find at the present time.

The pressing need of the Moline Mission continues to be a church home, and organized efforts to carry forward the Lord's work of soul saving. In this field there are 120,000 souls. We have succeeded in baptizing seven of them during the last eight months. True, this is slow work, but there are tremendous difficulties and disadvantages, and many adversaries in the way. But, brethren and sisters, it is within our power to eliminate some of these difficulties and disadvantages by our prayers and our money. Shall the Lord's cause go begging in the midst of 120,000 souls? Or will we put the mission on a reasonable, fair, working basis? The problem is ours to solve. The Lord help us to solve it to his glory and the saving of precious souls, is our prayer. D. A. Rowland.

Dixon, Ill., June 17.

Amusement and Entertainment in the Home for Our Children.

(Concluded from Page 423.)

confide in their mother, not only about their entertainment and amusement, but in everything. What a strong wall of defense against "the many evils of this day and age" which beset each child born into this world!

The other speaker confined her remarks to young people in their teens. She began by saying, "I asked my three girls and older son, at the breakfast table this morning, why they liked to stay at home instead of running around like J——, or B——, or M——. They wanted to know why I asked such a question. I told them that I had to talk on this subject at the meeting this afternoon and I didn't know what to say. 'Well,' my son answered, 'you have always got something doing here that takes my eye more decidedly than anything I see or hear anywhere else. Then you are always ready to have the young folks come in and listen to and join in the music. You always play the piano for us and help things along.'" Her sixteen-year-old daughter exclaimed, "Yes, and you have lots of good books and magazines and no locked bookcases nor closed parlor, either." "And you always allow us to make all the doll clothes we want and give us material to make them out of," was her fourteen-year-old girl's contribution. "And you respect our rights!" exclaimed her seventeen-year-old young lady.

This woman is my next-door neighbor and has been for the past ten years. I have never known a mother to keep the confidence of her children as she has. She is literally one of them, and thus is a barrier between them and the evil allurements of this twentieth century. It is needless to say that her houseful of young people are all Christians and leading workers in their Sunday-school and Young People's Society.

Lordsburg, Cal.

SISTERS' AID SOCIETIES

HUNTINGTON, IND.—Our Sisters' Aid Society retained its former officers as follows: Sister Sarah Heaton, President; Malinda Eckman, Superintendent; the writer, Secretary-treasurer. The report from March, 1913, to January, 1914, is as follows: Twenty-four members were enrolled, and twelve meetings were held, with an average attendance of nine. We made and sold eleven sun-bonnets, two clothes-pin aprons, quilted three quilts, knotted two comforters, and also made a large number of children's garments. We received \$11.00 from donations, and an offering of \$8.34. The work done amounted to \$12.87; total receipts for the year, \$33.01; balance from 1912, \$23.29; total receipts, \$56.30. We paid \$11.77 for goods, and gave \$10 to the flood sufferers. We sent \$5 to Annual Meeting, and gave \$10 to a young minister. To the Loon Creek church poor fund we gave \$6, and towards the expense of a Thanksgiving dinner in Chicago we gave \$2. Our total expenses were \$43.87, with a balance to 1914 of \$12.43. A box of children's garments and bed clothing was sent to the Orphans' Home in Mexico, Ind.—Nora M. Paul, Secretary-treasurer, R. D. 6, Box 201, Huntington, Ind., June 15.

RODNEY, MICH.—June 10, 1914, our Sisters' Aid Society met at the home of the writer for the regular meeting; and also for the purpose of reorganizing. The former officers were retained: Sister J. E. Frederick is President; Sister Neil Spooner, Vice-president; Sister Nora A. Jehnzen, Secretary; Sister Emma Jehnzen, Treasurer. We decided not to hold any more meetings until November, on account of the busy season. During the year we held ten all-day meetings, with an average attendance of nine. We sewed seventy-eight pounds of carpet rags, tied nine comforters, and quilted four quilts. We patched two overcoats, weeded a garden, and did some sewing. Our dues amounted to \$11.35. We paid \$1.35 toward a dress for a sister, leaving \$10 in the treasury with which we expect to do work in the future.—Nora A. Jehnzen, Rodney, Mich., June 9.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Crumerine-Haines.—At the parsonage in Dayton, Ohio, June 6, 1914, Bro. L. R. Crumerine and Sister Mabel Haines, both of Dayton, Ohio.—D. H. Keller, Dayton, Ohio.
McCune-Spitzer.—By the undersigned, at his residence, June 17, 1914, Bro. Charles A. McCune and Sister Effie Pearl Spitzer, both of Lima, Ohio.—C. S. Lehman, Lima, Ohio.
Reish-Swank.—By the undersigned, at the home of the bride's parents, W. E. Swank and wife, Froid, Mont., June 17, 1914, Bro. Joseph D. Reish, of Medicine Hat, Alberta, Canada, and Sister Margaret M. Swank, of Froid, Mont.—William Bixler, R. D., East Akron, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Andes, Leonard Maurice, son of Jesse and Sada E. Andes, born Sept. 23, 1813, died June 9, 1914, of an aneurism of the spleen, at Plaza, N. Dak. His father, mother and two sisters survive him.—Sada E. Andes, Plaza, N. Dak.
Ansor, Sister Amanda, nee Price, daughter of the late Eld. Joseph Price, died in Hanover, Pa., April 27, 1914, aged 37 years, 4 months and 5 days. Sister Ansor was an invalid

for about twelve years, and a loyal member of the church. Two children preceded her. She is survived by her husband, her aged mother, four brothers and three sisters. Services at the Black Rock church by the undersigned and Brethren R. C. Whitmore, A. S. Baugher and C. Gelman.—D. H. Baker, Hanover, Pa.

Driver, Mary C., born in Allen County, Ohio, Dec. 28, 1850, died May 25, 1914, aged 63 years, 4 months and 27 days. She was united in marriage to Eld. Samuel Driver Jan. 22, 1871. She was the daughter of David and Elizabeth Weaver, who moved to Allen County from Virginia in 1846. Sister Driver was a constant sufferer for many years, but she bore her affliction with much patience, her chief regret being that she was many times unable to attend the public services of the church. She is survived by her husband, two sisters and four brothers. Interment in the Sugar Creek cemetery. Services by Eld. David Byerly, assisted by other home ministers.—Blanche Lentz Byerly, Lima, Ohio.

Fiant, Bro. Isalah, born in Fayette County, Ind., Oct. 13, 1840, died June 13, 1914, at his home near Springdale, Ark., aged 73 years and 8 months. He died of Bright's disease. Aug. 17, 1862, he was married to Rachel Bridges, near Somerset, Ind. He united with the Church of the Brethren in 1865, and lived a consistent member until the end. He moved with his family to Kansas in 1868, and a little later to Thomas, Okla., where he was elected the deacon's office. He was the father of eight children. One preceded him to the spirit world in infancy. He leaves a wife, two sons and five daughters. The youngest is an invalid. Bro. Fiant was a man of strong convictions, always contending for that which was right and just, and for the faith once delivered unto the saints. He asked for the anointing service, which was attended to. Services in the M. E. Church, South, near his home, by our elder, Bro. Watts. Text, Psal. 112:6. Interment in the cemetery near by.—L. W. Strong, Springdale, Ark.

Godfrey, Bro. Geo. K., of the Codorus congregation, York Co., Pa., died at his home suddenly, on the morning of May 23, 1914, aged 48 years, 8 months and 22 days. He was born Aug. 31, 1865. He is survived by a wife and two sons, all being members of the Brethren church. Bro. George was a quiet, unobtrusive man, respected as a neighbor, loved as a husband and father, and honored as a co-worker in the service of the church. The services were conducted by Eld. Jacob M. Myers, and S. B. Myers of the home congregation.—Clayton P. Weaver, York, Pa.

Kilhefner, Sister Minnie S., died in the Ephrata congregation, Lancaster Co., Pa., June 18, 1914, of consumption, aged 21 years, 3 months and 2 days. She united with the Church of the Brethren five days prior to her death. She leaves a father and stepmother, two brothers and one half-sister. Services by Elders David Kilhefner and Samuel Kulp.—J. M. Neff, Ephrata, Pa.

Morris, Christiana, born in Ohio, died in Osceola, Ind., June 7, 1914, aged 75 years, 6 months and 6 days. She leaves a brother, one son and three daughters. One brother died in Ohio. A few days after her death one daughter and one son died. All passed away within eighteen months' time. Services by the writer, assisted by B. Fontus.—H. M. Schwalm, Wakarusa, Ind.

Neal, Sister Elizabeth, nee Priser, born in Montgomery County, Ohio, July 21, 1847, died June 2, 1914, aged 66 years, 10 months and 11 days. When she was about ten months old she came to Indiana with her parents. She was left an orphan when young, and then made her home with her sister, Mary. Dec. 23, 1871, she married Reuben Keeter. To them were born four sons and two daughters. Her husband and two sons preceded her in death. The husband died March 11, 1908. She was married to William F. Neal Jan. 1, 1910. Sister Neal was a kind companion, a loving mother, and an earnest Christian. Her husband, four children and five stepchildren survive. Services in the Spring Creek church, Ind., by the writer, assisted by Eld. E. Leckrone.—J. H. Wright, Sidney, Mo.

Shaffer, Bro. John Michael, son of Christian and Barbara Shaffer, born July 4, 1869, three miles southeast of Covington, Ohio, died May 8, 1914, aged 55 years and 8 days. Just a few months before his death he came forward in the Covington church and received his vows with gladness. He survived him. Services by Bro. G. W. Flory.—Elizabeth D. Rosenberger, Covington, Ohio.

Shaffer, Annie Armetta, nee Nusbbaum, born in Carroll County, Md., March 30, 1877, died in Baltimore, Md., March 29, 1914, aged 36 years, 28 months and 28 days. She was the daughter of Mary C. and the late Ezra Nusbbaum, and was married to George Shaffer May 4, 1900, who survives her. She also leaves four children, her mother, one brother and four sisters. Services in the Trinity Reformed Church by her pastor, Rev. Ray H. Deltzer, assisted by the writer. Text, Rev. 22:5. Interment in the Mary's Episcopal cemetery, Roland Avenue, Hampden.—F. D. Anthony, 1020 Falls Road, Baltimore, Md.

Short, Sister Elizabeth, widow of the late John A. Short, died May 28, 1914, aged 76 years, 8 months and 14 days. She passed away at the home of her sister, Dora Elizabeth Short, 111 North Crosby Street. She had been sick about three months, but had improved so much that she was at church the Sunday before. Three daughters and one son survive her. She was a mother in Israel and loved her church dearly. While sick, her one lament was to get someone to attend to church services. We shall miss her. The children have lost a loving and devoted mother, and the church has lost a faithful and consecrated sister. Services at her late home by Bro. D. W. Kurtz. Interment in the Hillside cemetery.—Mrs. William H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa.

Stump, Sister Rebecca, nee Hilderbrand, born in Stark County, Ohio, Aug. 14, 1831, died at North Liberty, Ind., June 14, 1914, aged 82 years and 10 months. In 1850 she was married to Abraham Stump. Eleven children were born to this union. One daughter and the husband preceded her in death. Sister Stump and her husband moved from Stark County, Ohio, to St. Joe, Ind., in 1852. Here they united with the Church of the Brethren. A few years afterward the husband was charged with insanity, in which condition he remained until Bro. Stump passed away in 1889. Sister Stump remained on the farm for several years, after which she made her home with her daughter and son-in-law, Bro. Solomon Burkholder, where she was tenderly cared for. In her affliction she called for the anointing. Sister Stump and her husband were instrumental in building a pioneer churchhouse on their farm. Hundreds of people shared the kind hospitality of Brother and Sister Stump. All her children have become members of the Church of the Brethren. Ten children, two brothers and two sisters survive her. Interment by the side of her husband in the Fair cemetery. Services by Eld. W. R. Deeter, of Milford, Ind. Text, 1 John 3:2.—J. Hilderbrand, North Liberty, Ind.

Wallar, Sister Emma B., born in Darke County, Ohio, Jan. 31, 1833, died in the bounds of the Mississippi congregation, Delaware Co., Ind., June 19, 1914, aged 81 years, 4 months and 18 days. She was the daughter of Bro. J. L. Minnich, now of Lordsburg, Cal. At the age of two years she moved with her parents from Darke County, Ohio, to Delaware County, Ind. At the age of seven years her mother died. When she was twelve years of age she united with the Church of the Brethren, and lived a faithful Christian life until death. June 1, 1902, she was married to Bro. Chas. Wallar. Four sons were born to this union, one being an infant a few weeks old. Her last illness covered a period of three months, during which time she received the anointing. She leaves a husband, four sons, her father and stepmother, one brother, one half-brother and two half-sisters. Services by Bro. Geo. L. Studebaker, assisted by Bro. J. A. Miller.—John F. Shoemaker, Shideker, Ind.



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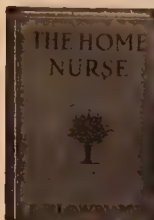
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NOTES NOT CLASSIFIED

Oak Grove.—Our church met in council June 13. Bro. Loshbaugh presided. We will not send any delegate to District Meeting this year. We desire to change from East Oklahoma District to Southeastern Kansas, on account of the distance. A missionary collection of \$10 was taken up. Twenty members were present. One recently put on Christ in baptism. Bro. Button was with us over Sunday, and preached a missionary sermon on Sunday morning—Iva Foster, Hollow, Okla., June 13.

Shoal Creek church met in council June 6. Eld. J. H. Argabright presided. We reorganized our Sunday-school, with Bro. W. R. Argabright as superintendent. It was decided to hold an election for a minister in the near future. Our series of meetings will be held sometime in the fall.—Virgie Argabright, Fairview, Mo., June 24.

Palestine church met in council June 20. It was decided to hold our Harvest Meeting, Aug. 1, and arrange for our love feast, to be held Oct. 3. Two letters of membership were received. Our elder, Bro. J. G. Stinebaugh, delivered two splendid sermons for us on Sunday. One became willing to unite with the church: Brethren Hass and Spangle were installed into the deacon's office.—Mrs. G. O. Bridge, Moon, Ind., June 26.

Osage church met in council June 13. Our elder, Bro. H. Shidler, presided. Various reports were read and disposed of. Christian Workers' officers were elected, with Bro. Roy Neher as president. Bro. E. E. John, of McPherson, Kans., visited our church, April 13, in the interest of Child Rescue Work. A collection of about \$7 was taken. An offering for World-wide Missions was also lifted and sent to the General Conference.—Rilla Terfinger, Monmouth, Kans., June 26.

Willow Creek.—Bro. Virgil C. Fennell, of Des Moines, Iowa, was here June 9 and 10 and gave us many instructive talks concerning Sunday-school work. June 11 Bro. J. F. Souders began a series of meetings here, which lasted nearly two weeks. We were all much built up in the spiritual life. Four were baptized June 20, after which they enjoyed the love feast services for the first time.—Ellen Harldron, Frederick, S. Dak., June 26.

Raisins City church met in council June 21. The following officers were elected for another year: Superintendent, Sister Elizabeth Flickinger; primary superintendent, Sister Bertha Saylor; president of the Christian Workers' Society, Sister May Forney; superintendent of the home department, Sister Lottie Ross; superintendent of the cradle roll, Zona Bashor. Eld. Elkenberry represented our church at the Annual Conference. We had a pleasant meeting, and all business was transacted in peace and harmony.—Nellie E. Flickinger, Raisins, Cal., June 23.

Baven Run.—Bro. M. J. Weaver, of Everett, Pa., began a series of meetings at this place June 8, and continued until June 21. The attendance and interest throughout the meetings were very good. Bro. Weaver preached the Word with much earnestness. Fifteen were added to the church by baptism. June 20 we held our love feast. Over 100 surrounded the Lord's table. A number of brethren and sisters from other congregations were with us.—Rosa Hoover, R. D. 1, Saxton, Pa., June 27.

Victor congregation met in council June 13. We had a very pleasant meeting, and the business passed off quietly and rapidly. Some officers were elected. Among them was our Christian Worker president, Sister Mae Burgin. We held our Sunday-school outing June 10. A part of the day was given over to missionary and Sunday-school programs. Dinner was served under the trees. All seemed to feel that the day had been spent enjoyably and profitably. Our Sunday-school is doing good work and is increasing steadily in number, in spite of the warm weather. Bro. Fred Sanger, our Sunday-school superintendent, represented us at the State Sunday-school Convention, and, of course, was able to give us much inspiration. Our series of meetings, held this spring, closed with ten giving their hearts to Christ. Bro. John A. Robinson, of Denver, Colo., preached some powerful sermons.—Martha A. Daggett, Covert, Kans., June 24.

Syracuse.—Our congregation met in council June 13, with Eld. Amsey E. Clem presiding. Three letters of membership were received. The ordinary routine of business was transacted. We held our love feast June 20, and 125 surrounded the Lord's table. Visiting ministers and brethren were present. F. Richcreek, Lee Cory, J. Stout, C. Cripe and Eld. Fike, who officiated. The meeting was a very spiritual one.—Alice A. Kilson, Syracuse, Ind., June 24.

Back Creek congregation held a love feast June 6 at Brandts church, which was well attended. The meetings were very good. One sister was baptized into the church.—Pearl Heckman, R. D. 1, Williamson, Pa., June 26.

Mount Union congregation met in council June 22 at the Wiles Hill house. Bro. Jasper Barnhouse officiated. Bro. Alpheus Debolt assisted. Bro. Arthur Bailey was ordained to the eldership. We have heretofore had no elder in our community, and we feel the need of one very much. Brethren John Osborn and Wm. Hamilton were advanced to the second degree of the ministry. We decided to begin our revival meetings at Mount Union Sept. 26. We have not yet decided, as yet, who shall conduct the services. Bro. Barnhouse preached a very inspiring sermon on the evening of June 21.—Nettie Durham, Morgantown, W. Va., June 26.

Notes.—The Missionary Society of North Dakota, Eastern Montana and Western Canada has arranged for mission work to be done at Fort Benton, Solid and Conrad, Mont., but has no direct way of knowing with whom to correspond at Fort Benton and Conrad. If any one knows of any members at the two places last mentioned, they will do us a great favor by corresponding with Bro. Wm. Bixler, at Nashua, N. H., in care of R. G. Mahugh.—Eld. J. E. Keller, Froid, Mont., June 27.

Pleasant Valley church met in council June 21. There

were not so many present, but we had a pleasant meeting. We will have an all-day meeting on the Fourth of July. We expect to have Bro. S. J. Burger with us. We will have a Harvest Meeting Aug. 6, and Bro. Eli Heestand is expected to conduct that day's service. Our Christian Workers' officers were chosen, with Bro. Thos. Nihart as president, and Sister Gladys Miller as secretary. Four letters were granted. We have a splendid teacher-training class, with Bro. Daniel Bollinger as teacher.—Orpha Mishler, Middlebury, Ind., June 23.

WOODBERRY, BALTIMORE, MARYLAND.

At our prayer meeting on Wednesday evening, June 17, a woman, past her three-score and ten years, was received by baptism. Many were present. The services made a good impression, and we believe that others will follow in course of time.

Last evening the preaching service gave way to our annual Children's Day service. Interested and happy parents and children were out in full force. The children rendered their pieces acceptably, and are to be commended for this, and also for their faithful attendance at Sunday-school. These special occasions in our church life here are always well attended, and enjoyed by the members and friends of our community.

Our Sunday-school continues good, although the hot summer days, vacation periods, removals on the part of some, together with a few local conditions, have caused a dropping off. Our record board showed that our present attendance, as compared with a year ago, has almost doubled and that the offering has more than doubled. The record board on the wall fills an important place with us, being constantly before the gaze of the entire school. It is frequently referred to in a helpful, stimulating way by our wide-awake superintendent, Bro. J. D. Albaugh, who, with Bro. J. Arthur Smith, is our delegate to the District Sunday-school Convention, in August.

We are now looking forward to our Fourth of July outing in Druid Hill Park,—a yearly event for our school. This, undoubtedly, promotes good will and sociability among the old and young.

Nov. 1 Bro. A. P. Snader, of New Windsor, Md., will be with us in a series of meetings. We trust that many souls may be won for Christ.

Baltimore, Md., June 23.

F. D. Anthony.

CARTHAGE, MISSOURI.

Bro. James R. Chenoweth, one of our aged members, died June 19, aged seventy-eight years. He had been in ill health for several months and partially blind for some years, but a more devoted and earnest brother I have never seen. He was born in Indiana, but came to Missouri when a young man, and early cast his lot with the Church of the Brethren. Though regarded as poor, so far as earthly goods are concerned, yet he was very rich when he died.

Eld. N. Oren, unfortunately, got a severe fall from a scaffold, three weeks ago. This disabled him very much, for some time, so that he had to make use of crutches, but we rejoice that, aside from severe bruises, no more serious injury befell him, and that he is now able again to attend to his ministerial and other duties.

Sister Barnhart, who has been ailing a good deal during the past month, was able to attend services at the church last Sunday.

Bro. Edwin Groff edified us, last Sabbath, from the text, "Have faith in God." Faith in God naturally leads to faith in the Son of God, and to faith in his Word,—the Gospel.

We have recently been favored with some sermons by our young minister, Bro. Cletus Holmes. These discourses by our young and rising speakers give us much encouragement in the thought that when the aged veterans are gone, the work of the Lord will rest in efficient and faithful hands.

The Sunday-school, though not very largely attended, this hot weather, is made very interesting, and is kept alive and active, by Bro. Gible, our able superintendent. June 23.

J. L. Switzer.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 9, North Dakota, Eastern Montana and Western Canada, Cando church, N. Dak.

July 22, 23, Oregon, Bandon church.

Aug. 21, North Carolina, Georgia and Florida, Little Pine church.

Sept. 29 and Oct. 1, North-eastern Ohio, Springfield church.

LOVE FEASTS.

Canada.

July 11, 6 pm, Pleasant Valley, at the schoolhouse four miles southwest of Dauntless.

July 18, 4 pm, Irricana, Alberta.

July 18, Fairview.

Idaho.

July 11, Nezperce.

Indiana.

Aug. 22, Maple Grove.

Aug. 22, 2 pm, Ogans Creek.

Aug. 23, Bethel Center.

Sept. 3, Bremen.

Sept. 5, 6 pm, Wabash.

Kentucky.

Aug. 15, 6 pm, Wolf Creek.

Michigan.

Sept. 5, Sunfield.

Minnesota.

July 11, 2 pm, Worthington.

North Dakota.

July 18, 2 pm, Berthold.

Aug. 1, 4 pm, Pleasant Valley.

Ohio.

Sept. 5, 10 am, Upper Twin.

Oregon.

July 25, Bandon.

Aug. 29, 4 pm, Sangerville.

Sept. 5, New Creek.

Sept. 6, Mountindale.

Pennsylvania.

June 29, Tyrone.

Aug. 1, 4 pm, Marsh Creek.

Friends Grove house.

Aug. 15, Farmers Grove.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., July 11, 1914.

No. 28.

AROUND THE WORLD

Anti-Missionary Influences.

In the Orient, where religion and national affiliation are inseparably linked, every Westerner is usually looked upon as a Christian. The anti-missionary, non-Christian traveler or resident can, therefore, thoughtlessly or otherwise, do an untold amount of harm by the evil influence exerted by him upon the native, who expects better things. Equally baneful are the sensational newspapers of America and Europe, which often find their way to non-Christian lands. The scandals, stories of graft, and exposures of white slavery, far outclass the news of Christian progress, and the natural inference of the dwellers in heathen lands is the plausible one, that Christianity has not made a very deep impression in the countries that claim to be guided by its teachings.

A Missionary to Mecca.

While Mecca, Moslem's chief city of pilgrimage, has never knowingly permitted a non-believer in the great prophet to enter its portals, present indications seem to point to the fact that ere long the iron-clad rule will have to yield to the clamor for greater liberty. Mecca, as the present terminus of the railroad which enters Arabia from the north, has seemingly awakened to the progress of the age, and now we are told that a Moslem has requested that a Christian missionary be sent to the very place that heretofore has been sacred to the memory of Mohammed. Moreover, the Turkish Government has come to the fore, and promises absolute safety to the missionary who is brave enough to enter what has hitherto been the very hotbed of Mohammedan fanaticism.

A Victory for the King of Kings.

Peculiarly significant, and indicative of the power of the Gospel to transform even the most savage, is the work of the Ashanti mission on the Gold Coast of Africa. The brass bowl formerly used there to receive the heads of human victims,—of whom twenty were sacrificed every three months to the memory of the king's ancestors,—has been presented to the Whitehall Museum in England, as a striking testimony of the fact that by God's grace even the most barbarous heathen can be turned from his wicked ways. And what marvelous changes otherwise, have been and are being wrought! Even non-believers admit that in these native converts there is an outward expression of an inward grace. Enmity and distrust have been replaced by love and confidence. Truly, God's power is plainly seen, and none can deny it.

Courtesy as an Asset of Value.

"A nursed grudge growing out of a surly answer has been responsible for many of the troubles on railroads," says the Southern Railway's President in a letter to his employes, closing his little admonition with the words, "Let us, then, all try to please the public." Not all of us may be inclined to consider the little amenities of life, which make up the sum total of what is known as courtesy, with the same degree of appreciation evinced by the railroad president. We do not, ordinarily, consider courtesy as being an asset of value commercially. We think of courtesy mainly as a sign of good breeding, and promotive of social peace and order. The railroad man sees more in it. He wants all the good there is in it, to remove as much of the needless friction of life as possible. So Paul says: "Let every one of us please his neighbor for his good to edification."

When "Dreadnoughts" Fail.

Advocates of peace have persistently protested against the expenditure of hundreds of millions of dollars a year on these great monsters of the deep, but the real efficiency of these fighters has not, hitherto, been seriously questioned. A naval expert, however, now comes forward with the theory that "the submarine, as it is being perfected, will soon drive even the best battleship from the sea." This astounding statement emanates from the English Admiral, Sir Percy Scott, who frankly says, in the London "Times," that no man-of-war will venture to come even within sight of a coast that is adequately protected by submarines, for in war times aeroplanes will always be on the alert, high up in the air, and a signal can speedily be given to the ever ready submarines to attack the enemy while he is wholly unaware of the danger that is lurking near. Whether it be night or day, fair weather

or foul, the vigilant submarine is sure to be a constant peril to the largest and best appointed dreadnought ever constructed. And so Sir Percy Scott concludes that "the introduction of the vessels that swim under the water has, in my opinion, entirely done away with the utility of the ships that swim on top of the water." But in spite of all this discouragement we read of still further and larger additions to the United States navy, to satisfy the incessant clamor of war enthusiasts.

Baneful Drugs.

It is a well-known fact in the medical world that the continued use of morphine, chloral, cocaine, and the like, is sure to undermine the strongest constitution, causing the habitual users of these drugs to become physical wrecks. Not so fully known, however, is the disastrous effect of these preparations upon the moral make-up of man. Whatever tendency there may be towards moral delinquency, is sure to be aggravated thereby, until his consciousness of ethical standards is wholly lost. What a pity when men deliberately choose to indulge in drugs that rob them of all that makes life worth while, sacrificing an ideal character that rejoices in strength of purpose and lofty aspirations.

A Good Platform.

At the recent convention of the Epworth League of the Methodist Episcopal church, which opened its first session at Buffalo, N. Y., July 1, Bishop William Burt, in welcoming the 5,000 delegates to the gathering, offered the following platform topics, as questions to be studied and solved: "The saloon must be abolished. The strangers within our gates must be Christianized. The slums of our cities must be cleansed, and redeemed by the power of the Word. The press of our land must be made free and clean, and an agent of righteousness." What Mr. Burt presented to the delegates of his church, may well be given serious consideration by every band of Christians in our land. The vital issues of the age challenge the undivided attention of every lover of righteousness.

Dangers of Modern Life.

Strange as it may appear, the very conveniences which the advancement of modern life has bestowed upon humanity, may often be productive of little suspected and hidden dangers. Paris, France, has long boasted of its underground galleries, which afforded excellent opportunities for the convenient placing of their large sewers, their gas and water pipes, conduits for telephone and telegraph wires, etc. Some months ago, when a serious flood overwhelmed the city, the people were first reminded that the vast subterranean excavations,—while quite convenient for the purposes indicated above,—might also become a serious danger when filled with water. The recent collapse of several streets in Paris, carrying to destruction vehicles as well as passengers, has again directed attention to the grave situation confronting the city. The foundations of the loftiest buildings are seriously threatened, and the all-important question now is, how to avoid their collapse. Spiritually speaking, the importance of a firm foundation, unaffected by disturbing influences, is well illustrated by conditions in the French capital. The "Solid Rock" is the only assurance of building unto eternity.

Disturbances in China.

Much as we may hope for the future stability of the Chinese Republic, we can but view with alarm the helplessness of the new administration, confronted as it has been by disturbed conditions within her borders. Chief of the offenders against law and order is the notorious "White Wolf," who, as the leader of a band of brigands, has been terrorizing many sections of China,—Anhui, Hupei, Kansu, Shensi, Honan and others. This outlaw, whose real name is Pei Lungchei, is a graduate of a Japanese military school, but apparently makes use of his superior training in the successful carrying on of his campaigns of violence and pillage. Foreign legations are insisting that the Central Government take immediate action against White Wolf and his lawless band, in the interest of safeguarding foreign missionaries and their stations, but so far the President's efforts do not seem to have been wholly effective. It is thought, however, that, by the further strengthening of President Yuan's administration, the turbulent conditions may be measurably controlled. At this writing there does not seem to be any serious or immediate danger to mission interests, and it is hoped that the authorities may succeed in further strengthening their forces.

Aptitude of Chinese Students.

We are informed that twenty young Chinese will graduate from the Harvard Medical School at Shanghai, China, this fall. This institution is conducted by American missionaries, and at its inception it was deemed best to have the course cover five years, in the interest of thorough work. So great, however, is the aptitude of these students that the course will be shortened to four years. Those who have thought that intellectual vigor shows its greatest accomplishments among Western nations, may have occasion to revise previous ideas along that line, for ere long Chinese doctors, quickened by proper medical training, are sure to do their part in the development of the world's healing art.

Importance of Bible Teaching.

Among the many munificent gifts to religious and humanitarian works of uplift, bequeathed by Mrs. Morris K. Jessup, deceased, that of \$300,000, to be used in maintaining a chair for the "teaching of the English Bible, pure and simple," at Union Theological Seminary, New York, is perhaps most significant. It is not to be done "by way of criticism, but taking it as it reads, to instruct students how to teach and preach it in the most simple and effectual way to reach the hearts of the people." We commend the words "taking the Bible as it reads." That, surely, will "lead into all truth," if faithfully persisted in. Then, too, we like the phrase, "reach the hearts of the people." This fact, in much of our teaching and preaching, is too often forgotten.

Mormons to Return to Missouri.

Independence, Mo., once an important center of Mormonism, bids fair to become again a prominent stronghold of Latter Day Saints. Already forty acres of land have been purchased by leaders of the church, and here they propose to erect a temple and other denominational structures. Headquarters for a corps of resident officials have been established, and a publishing house is in operation. It will be remembered that four Mormon missionaries, coming to Jackson County, Mo., in 1831, designated the town of Independence as the new city of Zion, and selected a site for a temple. Converts poured in from the Middle Atlantic States and Canada with such rapidity that the non-Mormons were somewhat alarmed, and the more so since one of the early "revelations" to the "Saints" designated Missouri as "the land of your inheritance, which is now the land of your enemies." Those were troublous days for the Mormons, and eventually their expulsion from the State followed. The outcome of their second settlement in Missouri will be watched with considerable interest. They will probably not be molested as in the days of yore, but they must expect to conduct themselves as law-abiding citizens.

Conserving Human Life.

Passing strange it is, and not at all complimentary to human intelligence, that not until after the lapse of countless wasted years and the wanton sacrifice of human life, the thought occurred to some one that it would be an excellent thing to conserve human life as well as things of lesser value. According to the custom of bygone days the physician would examine a human derelict, diagnose the ailment, and suggest a course of treatment. He would deplore that the patient had not presented himself for treatment ere the disease had taken so serious a hold upon the frail tenement of clay, never thinking about his own neglect in the matter. At last, however, after all these years of callous unconcern, medical practitioners are adopting a more rational attitude. Chronic diseases are to be diagnosed in their earliest stages, and remedial agencies employed. Man's average span of life is to be lengthened twenty years or more. Little troubles are to be segregated and disposed of, lest some day they develop into ailments of fatal dimensions. Man is to be ushered into a quiet and serene old age, undisturbed by the pangs of distressing chronic diseases. All this is not only within the range of probability but entirely possible to him who is willing to pay the price demanded by nature,—right habits of living,—for, after all, medical science, in its most exalted sense, seeks prevention rather than cure of disease. A like procedure applies to the spiritual realm. Instead of merely endeavoring to regain erring souls from the vortex of sin, why not try, with might and main, to keep their feet from ever entering upon the treacherous paths of iniquity, and why not plant them securely on the Rock, Christ Jesus? The best conservation of human life will ever be along preventive rather than remedial lines.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

A Moment in the Morning.

Selected by Dr. S. B. Miller, Cedar Rapids, Iowa.

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;

Ah, then, alone with Jesus, in the silence of the morn,
In heavenly, sweet communion let your duty day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened as the dew revives the rose.

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;

It will linger still before you when you seek the busy mart,
And, like flowers of hope, will blossom into beauty in your heart;

The precious words, like jewels, will glisten all the day,
With a rare, effulgent glory that will brighten all the way.
—Anonymous.

How to Know the Truth and Be Free.

BY S. N. McCANN.

"If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8: 31, 32).

IGNORANCE holds more people in bondage than any master except the child of ignorance,—sin. If the world is in bondage to sin, and sin is born of ignorance, then ignorance is the master that enslaves the race. Why do men choose sickness, suffering, sorrow and disappointment, when health, joy and victory over every obstacle are within reach? Why do men take the rough, uneven road, beset with dangers, conflicts, and failures, when they might just as easily take the "King's highway," free from danger, leading straight to a successful journey and a peaceful end?

Ignorance of conditions, routes and privileges, accounts for most, if not all, of the failures that beset men in the physical as well as in the moral world.

Really to know the truth would be a great boon to many a weary, burdened soul in life's conflicts and struggles. There is no power so kingly as truth; there is no freedom that liberates like truth. To be privileged to know the truth and to be free, is worth more than any or all other privileges ever promised or offered to the world.

This privilege of knowing the truth is not offered alone to the rich, the wise, the learned, but to the poor, the ignorant, the illiterate, as well. There is no child of Adam's race who can not know the truth and have the freedom that only those who know the truth enjoy. The privilege of knowing the truth, and having freedom, is not accomplished in a day, a week or a year, but this privilege is a process; not a static, but a dynamic condition. While one does reach the point when he leaves doubt, and positively knows the truth, when he throws off the bondage of sin and is actually free, yet this knowledge, this freedom, is but "a commencement day," a beginning of real life.

"If ye abide in my word, then are ye my disciples," is a statement of the great truth that leads to knowledge and freedom. The privilege of discipleship belongs alone to those who "abide in my word," says Jesus. Perhaps this privilege is not valued for what it is worth by many who know Jesus as the Lord. To be learners under such a Teacher is a rare privilege. How much sacrifice is made to get under the renowned teachers of the world today! Men go to Europe and spend time and money for the privilege of discipleship under the masters of the great universities. How much greater the privilege that belongs to every one who will abide in the Word! Jesus says, "If ye abide in my word, then are ye truly my disciples." It is the privilege of discipleship that is emphasized. With this privilege a man may know the truth. Without this privilege and its right use, one can have no assurance of knowing. "If ye abide in my word" implies discipleship rather than knowledge.

Abiding in the Word gives the privilege of sitting at the feet of Jesus. It gives the privilege of choosing that good part, as did Mary of old, that shall not be

taken away. To those who do not abide in the Word, all is spoken in parables. "That seeing they may not see, and hearing they may not understand." To those abiding in the Word "it is given to know the mysteries of the kingdom of God" (Luke 8: 10).

Abiding in the Word gives the privilege of discipleship, and this, USED, GIVES THE POWER OF KNOWING the truth. "Ye shall know the truth" can be said only of those who are learners at the feet of Jesus. "Ye shall know the truth" means, ye shall know Jesus,—know him, not merely as a historical Christ, gleaned from the study of the written Word. Abiding in the written Word, however, though historical in its nature, makes us disciples of Jesus. The disciple of Jesus no longer has a historical Christ, but a living, personal Christ. The Word is transformed from the letter that kills to the spirit that makes alive. The Word passes from the historical Christ to the incarnated Christ. It is no longer the letter that kills, but it is "Christ in you, the hope of glory."

When Christ becomes a living, personal Presence and Power in the life, we can say, in the language of inspiration, "We know that we are of God" (1 John 6: 19). We can say, we know "there is therefore now no condemnation to them who are in Christ" (Rom. 8: 1). We can say, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens" (2 Cor. 5: 1).

The truth we know because the living, personal Christ is our Teacher, and we are his disciples. With such a Teacher, new light and life springs into view, not only from the Sacred Page, but also from the duties and responsibilities that are willingly and gladly met. With Christ as our Teacher we know God, and we also know his will. It is impossible to be under such a Teacher and not know ourselves. "YE SHALL KNOW THE TRUTH" is a clear and positive promise. It is a promise unlimited in its reach, comprehending and surpassing all knowledge. It is to "know the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God" (Eph. 3: 19). As we daily look into the face of such a Teacher and listen to his gentle voice we are transformed into his Divine likeness, because of the power of the truth shining through him into us.

"And the truth shall make you free," is one of the precious promises to every true disciple of Jesus. "The truth shall make you free" is made clear when Jesus says, "If therefore the Son shall make you free, ye shall be free indeed."

Jesus, being God manifest to men, is the absolute truth revealed to all who will be his disciples. To know the truth in the sense of using it is to be free. If we are the disciples of Jesus we shall know the truth and we shall be free. Freedom from the bondage of sin and freedom from the dominion of sin is the freedom of the Christed soul. Too often we claim freedom from the judgment that sin brings because of the atonement, and yet we, in our personal lives, are under the dominion of sin, under the bondage of sin. Is it possible for us to be free from the judgment of sin because of Christ's death, and yet be slaves to sin in everyday life? What Christ's death has done in canceling the judgment of sin, his life can, and will, do in freeing us from the bondage of sin. We are yet slaves to sin because we fail to know the truth, which is to know Christ. To fail to know Christ, a living, personal Power in our lives, is yet to be in bondage to the world, and to sin.

Most Christians claim to be free from the gross sins of lying, theft, adultery and murder, even in thought, because of the power of Christ incarnate in them. Yet they fail to conquer the little sins of anger, jealousy, impatience, worldliness in dress, sports, jokes, and such like. If Christ makes us free from the gross sins, will he not just as truly free us from the little sins and inconsistencies that so often mar the power and influence of our lives for good and for God? The living, personal power of Christ in our lives will make us free. It is the living Christ, and not the dead Christ of history, that will accomplish the marvel of a transformed life, that will make old things to pass away and all things to become new. It is the living, incarnated Son of God, reincarnated in

our lives, that sets us free now, that keeps us free and will finally bring us free to the Son of God.

This freedom from the power and dominion of sin is a freedom that will be richer and more glorious in the onward sweep to eternity. When this life's battles are fought, and its last victory won, then will we realize, in its fullness and richness, the meaning of being free. "If therefore the Son shall make you free, ye shall be free indeed."

Bridgewater, Va.

"Where, Lord?"

BY D. E. CRIPE.

JESUS had been foretelling the condition of the world at the time of his second coming, the nature of that coming, and how, in the most intimate relations and connections of life, "one should be taken and the other left." This did not refer to the separations which death is causing every day, but to a special separation resulting from his coming, to gather together his elect.

His disciples probably failed fully to understand some of his explanations, but this sudden and final separation impressed them, and they asked the question, "Where, Lord?" If one were to be taken away, it was only natural that they should be desirous to know where he should be taken to. It was a proper question, for, when they understood the answer, they could tell whether they desired to be the one that was taken or the one that was left. Jesus never failed to answer proper and pertinent questions like this.

He answered in a parable, as he had so often done before, and apparently they understood him, for they did not question any further, as they had done when they did not understand his parables. "Whosoever the body is, thither will the eagles be gathered together" (Luke 17: 37).

A body, or carcass, has the power to attract the eagles (or vultures) from far, and wherever its influence reaches the vulture, it will at once leave and will go toward that drawing magnet. Christ is the Drawing Power that influences the Christian. In a spiritual sense the Christian is here, in this lifetime, drawn toward Christ, but when the "sign of his coming" is seen in the heavens, when all the tribes of the earth will mourn because of it, when he shall be seen clear and bright and visible as the lightning in the east, then the saint, who has long watched and waited for his coming, will feel the drawing power of his Lord more than ever before, and can remain on earth no longer.

At the sound of the archangel's trumpet the dead in Christ, who are sleeping in their graves, shall come forth; the saints shall rise first. Those who are alive and remain shall be changed in a moment, in the twinkling of an eye, and shall be caught up to meet the Lord in the air, and so shall ever be with the Lord.

As the vulture is naturally, instinctively, drawn to the carcass, so the saint is drawn to the Lord he has long loved. This was the answer of Jesus to the question as to where they should be taken. The answer seemed to have satisfied them, and they never spoke of it again.

Other explanations of this parable are given, some that would have been difficult for the disciples to understand in their day. Perhaps the reason this plain and simple interpretation is not generally accepted is because they do not want to compare the glorious Christ to a dead body. That is not the object of the parable. Like most parables, it has but one leading thought, teaches but one truth, and that is the drawing power of Christ. As the body draws the vulture, makes him forget everything else, leave everything else behind, and have but the one object in view, that of reaching the thing he wants to feast upon, so, when the Lord approaches, the saint will leave everything behind and hasten to meet the Savior he loves.

If we would do a little more of this turning away from earthly things, and turning to Christ in this, our day and time, we would become more familiar with his drawing power, and be more assured that we will be the one that is taken, and not the one that is left.

Enid, Okla.

Doctrine and Obedience.

BY M. M. ESHELMAN.

ARE we, as ministers of Christ, somewhat ambiguous as to *doctrine and obedience*? Are they synonyms? Are they interchangeable terms? They certainly are not the same. Do we, in declaring the *doctrine* of Christ, declare *obedience* to Christ? *Doctrine* of Christ embraces obedience to Christ. *Doctrine* is the greater, obedience the lesser. Obedience comes out of *doctrine*,—is evolved because involved. Whatever is evolved must first have been involved.

Perhaps we are not clear enough, always, as preachers. When we preach *doctrine* we think, perhaps, that we are preaching obedience to Christ. When our editors speak of "preaching more doctrine," likely they want us to preach more obedience to Christ,—the one distinctive plea of our people over any other people. Luther, the Puritan Fathers, the Wesleys, the Whitefields, the Finneys, and the Moodys have brought out forcefully the doctrine of "justification," "freedom of conscience and sovereignty of God," "personal salvation and witness of the Spirit," "man's free agency, guilt, and retribution due to sin," "the love of God for man."

What do we stand for? If Luther, the Puritans, Wesley, Whitefield, Finney, and Moody brought out those neglected truths and made them so prominent that millions could and did understand them better, what did Alexander Mack and his coworkers do in the midst of them all? Did he not make prominent that other very high and forceful doctrine, *obedience to God and Christ out of the deeps of love*? He certainly put forth that much neglected truth of the Bible. What are we doing to make this very, very prominent to all Bible students? Our schools are certainly doing something, and our preachers are helping somewhat, but are both schools and the ministry making that *clear distinction between doctrine and obedience to Christ* that should be made, in order to force home to the conscience those truths, so much made inoperative by millions of Christian professors?

Doctrine and obedience are, very distinctively, not the same. Matt. 7: 28 says, "The people were astonished at his doctrine." Evidently they were not astonished at his *obedience*, but at his great and forceful *teaching*. At that time feet-washing, the Lord's supper, the kiss of charity, the bread and cup of communion had not yet been put in force, hence Jesus did not mean, nor were the people astonished at obedience to these. Here the people had just heard his contrasts of the old and the new doctrines, of practical life, or reformation,—new principles in new hearts,—as being far superior to old principles on new hearts, or new principles on old hearts.

In Mark 12: 38, referring to his doctrine, Christ said, "Beware of the scribes." Here doctrine was cautionary, not a system of practice, not even perverted ordinances, for New Testament ordinances had not yet been evolved. He simply warns against *false teaching*.

In John 7: 16, 17, Christ says, "My doctrine [teaching] is not mine, but his who sent me." Here doctrine certainly includes every specific teaching, revealed up to that time or yet to be uncovered.

Webster says on doctrine, "Whatever is taught, whatever is laid down as true by an instructor or master: the act of teaching." Crabb, in his "Synonyms," says, "Doctrine signifies the thing taught. A doctrine is composed of principles. We are said to believe doctrines, to obey precepts, to imbibing principles. Doctrine is that which constitutes our faith, a precept is that which directs our practice."

These observations and definitions ought to make clear what doctrine is.

Now let us look at the meaning of obedience. Obedience is twofold: (1) Christ's conformity to Divine law. He obeyed,—put himself in harmony with Divine commands. (2) Submission of men who are in harmony with the Divine Will; obey his demands. "For this end did I write, that I might know the proof of you, whether ye are obedient in all things" (2 Cor. 2: 9).

Crabb says, "*Obedient* signifies ready to obey. One is obedient to command, submissive to the power

or will. Obedience is always taken in a good sense of conduct, conformable to some specific rule or the express will of another." Hence, how true that when one obeys Christ, he conforms to the will of Christ!

With these clearings of the field, do we see the better and the more forceful way? Put forth the doctrine, but be sure to be specific as to the commandments contained in that doctrine. Here is where denominational neglect comes in,—the lack of the specifics. In place of specifying the things which result in obedience, they substitute that pernicious teaching,—"nonessentialism." This is not set forth in the Holy Scriptures as an article of faith,—is not given out by Mack and his helpers as a means of walking in God's love. For does not Jesus say, "If ye love me keep my commandments"? Now commandments are a part of Jesus' doctrine. Obedience to those commands is a neglected truth. Obedience out of heart-love to Christ is in doctrine but not all the doctrine.

Denominational energies are expended upon the neglected doctrines given impetus by Luther, the Puritans, the Wesleys, Whitefield, Finney and Moody. Luther made prominent that long-neglected truth, "Justification by faith." The Puritans made prominent that hidden truth, "Freedom of conscience." The Wesleys and Whitefield uncovered the dormant truth, "Personal salvation by faith and the witness of the Spirit and sanctification." Finney emphasized the sovereignty of God and personal responsibility of sinners. Moody dwelt strongly on the thought, "God is love."

But what have the denominations done with that long-neglected truth, quickened by Alexander Mack, in the midst of those other reformations? Mack set forth the most precious of Divine truths, that *obedience from the heart must follow regeneration*! There is no good ground for our people, who desire to keep in the just balances of truth,—the whole Gospel, as some one puts it,—to urge both in press and pulpit the use of that unspecific term "doctrine," as do other denominations, but press home the doctrine of *obedience to our Christ*. Why should we be merely denominational and not wholly churchly, as Christ instituted the church? Are we not losing out, in our great mission in the world, when we do not resolutely refuse all affiliations and admixtures which put truth to a disadvantage even in the manner we handle it?

Our predecessors dwelt much on obedience out of heart-love as a characteristic of discipleship. Alexander Mack and his associates gave the Christian profession a notable example of fidelity to Christ in being *obedient to his commandments*, and those commandments are not just the ordinances, but many personal duties are included in this doctrine. If we have a distinctive mission, it is to be living exponents of this particular feature of the New Testament and to be equally true to the truths, so largely proclaimed by other peoples.

This great field of obedience belongs to us by heritage through Christ, and because of its evident neglect by others. Shall we not, then, more than ever, be aggressive in this field? Why not? We are not a part of some whole or mixed aggregation, neglecting the great doctrine of the Cross, but we are a people who stand out as being distinctively and wholly committed to the *entire doctrine of obedience*. If we are simply a part of some great mixture, who made the mixture? Surely God did not create such a confusion as characterizes Christianity, so-called, which rejects so many of God's commandments, which he gave as *tests of love to him*!

Where are we? Some of us know where we are; do we all know? I write this to stir us all up in the greatest and most far-reaching of all questions. Are we doing all we can to represent our Christ, and to be the body of that Christ?

Tropico, Cal.

The Bethany Home.

BY WEALTHY A. BURKHOLDER.

WE like to read about the quiet home in Bethany, the home where the Master, when weary from his journeys, up and down the hills of Palestine, loved to rest. Resting places are always to be appreciated,

and hence the importance of the Christian home, where everything is conducive to the rest of body and mind. Christian hospitality should never go out of fashion. True hospitality consists not so much in providing an elaborate meal, on a set day, to a select crowd, as in dispensing food to the hungry, and poor as well, in an unexpected hour, and welcoming them to such as we have prepared. "Welcome" is a wonderful word, and should be used so that all can feel the influence, and good will be the result.

Jesus loved the home, but especially the one at Bethany. Perhaps, more than for any other reason, it was because he felt welcome. The Word says he loved the inmates,—Mary, Martha and their brother, Lazarus. He was not afraid to cross their threshold, because of the loving hearts residing there. He knew that the sisters would give him all the care he needed, and he did not wish lavish entertainment. His desire was to live the simple life, but he needed to be provided with those things that sustain physical strength.

On a certain visit to the home, with others, also, who were weary, Martha seemed anxious to contribute liberally. Perhaps, like many today, she wanted to set a fine table and provide more than was really necessary, but her motive certainly was good,—to serve the Master she loved. She thought nothing was too good for him. Marthas are needed in the church today, even if they do make mistakes, as all the preaching is not done in the pulpit. Some author has said that "people who never made a mistake do not make anything else."

Jesus lived the simple life. He liked to combine teaching and eating, and his bodily wants were few. His great mission was to dispense the meat that would build up the soul, and draw the minds of the sinful towards better things than eating and drinking. See how he interested the woman at the well. She went there for water, but when she was awakened in regard to her soul, she even forgot the water vessel and "went away into the city," to tell the glad tidings.

So we find this Great Teacher busy at his chosen work, while Martha was preparing the meal. It is no wonder that Mary, after her duties were performed, slipped out of the kitchen and sat at his feet to hear his gracious words. Who has not felt like doing so at times, when interesting Bible topics or church work was being discussed?

The dispositions of Martha and Mary differed somewhat. Often we find it so in families. No two sisters are exactly alike in temperament, and yet each may be just as loving and true as the other. Martha was a little more bustling and stirring in her way, but she was the leader and, seemingly, upon her the responsibility rested. We like to think her chief motive was that all who shared her hospitality should be well served. Jesus did not reprove this excellent housekeeper for her work, but he would teach her not to be in a hurry,—to be calm and to work quietly, as her home often had guests to be entertained and rested.

Many of us need to learn how to live with less hustle and hurry, and to follow the simple life to a greater extent. We need more calmness, more thoughtfulness, and to take time for contemplation and meditation upon Divine things; to leave undone those things which contribute only to worry and dissatisfaction. Like Mary, we need to sit at the Master's feet more, to learn his gentle ways and calmness of spirit.

Martha or Mary,—Which?

"I can not choose; I should have liked so much To sit at Jesus' feet, to feel the touch Of his kind, gentle hand upon my head, While drinking in the gracious words he said.

"And yet to serve him,—oh, Divine employ! To minister and give the Master joy; To bathe in coolest springs his weary feet, And wait upon him while he sat at meat.

"Worship or service,—which? Ah, that is best To which he calls me, be it toil or rest,— To labor for him in life's busy stir, Or seek his feet, a silent worshiper.

"So let him choose for us. We are not strong To make the choice,—perhaps we should go wrong; Mistaking zeal for service, sinful sloth For loving worship, and so fail of both."

Newburg, Pa.

Letters to Young Christians

By Galen B. Royer

Our Limitations.

At the close of one of his imprisonment epistles, Paul, who evidently had dictated the message to an amanuensis, wanted to give the communication the genuineness of his own signature. As he adjusted the manacle that chained him by the wrist to the soldier near by, he was reminded of his limitations and wrote,—perhaps as an excuse for his unusual handwriting,—“Remember my bonds.” Dear old soldier! He had fought the fight of faith which earned for him the experiences of prison life and finally, like his Master, violent death.

Paul's experience is no strange one. Few, indeed, are the people that do not feel the manacles that bind them, not less real than was Paul's, though less visible than his were. Few are they who do not realize that their lives are much narrower than they would like to have them. Just now comes to mind a talented young Christian man. He lives in a city and his daily pursuit is purely secular. Though young, his life has been filled with unusual experiences, which lead him to long to serve the Christ in a more direct way. For reasons beyond himself he was not called to the ministry and so the way has not been open for him to exercise in that effective way. He is doing the best he can in his daily duties, but few feel, as he does, the bonds that bind him.

There is the common day laborer. His wages barely suffice to keep his family alive. There is no chance to lay by a dollar for a home or for old age. His employer says he is paid big wages when he gives him \$12 per week. Out of this the worker must keep a wife and several children, pay rent, and so on. He feels his limitations and longs for better conditions than this.

Then there is the employer of this same man. With his large income he lives at ease. He moves about in automobiles. He resides in a splendid house on one of the best streets of the city. He lays by money every year. Get close to him and you will find, with all his plenty and ease, that he, too, feels his limitations. He would like a better home and can not afford it. He would appreciate finer cars, but they cost too much. He would prefer a bigger income, to enable him to lay by more rapidly, but it is not within his reach. He feels his limitations.

And I think if one could get a heart-to-heart interview with the multimillionaire, we would find that he too had reached his limitations. Most of us have read the incident of the king who sat down and wept because there were no more lands to conquer.

There is no avenue of activity in life where the ambitious and active do not find their limitations,—the tethered rope that binds them within a prescribed circle. It is the common lot of all.

It is wise, then, when one feels his limitations, to cultivate the spirit of joy. To fret and chafe under them is to spoil the sweetness of life and miss its most precious opportunities. In Denmark, though the fields are fenced off, so that cattle could be turned in, the farmer, seeking to make the most economical use of his pasture, tethers his cows in a line, and they eat across the field systematically. Suppose one of the cows, seeing the blossoming clover just beyond her reach, would spend the day in fretting,—trying to pasture where her chains forbid her. When the day is done she would be hungry, her pasture wasted, and her owner disappointed in not getting the milk he should have received. It's a homely illustration, but how often, in well-meaning lives, have the pastures of God's providence been trodden under, opportunities missed for service, and the child of God, with bowed head, realizes the truthfulness of the poet's words:

“Count that day lost whose low descending sun
Views from thy hand no worthy action done.”

And all this for lack of joy in service.

Limitations are disheartening, it is true, but they need not make us useless. Paul did not sit idle in his

prison cell; he wrote letters to the churches which have done much good to Christians ever since. Paul preached to the soldiers until, in Cesar's household, there were Christians. Bunyan enjoyed the freedom of street preaching; but God wanted him to preach over all the world, and so confined him to the four walls of a prison to produce “Pilgrim's Progress.” The child of God may have many limitations in his life and feel them keenly, but if he is wise in behalf of the Lord, he will at once turn his attention in another line of church activities. When the door is shut in one direction, it does not mean that he should not work for the Lord, but that he should work in some other direction.

While every one has his limitations, and should be content within such bounds, God never meant that we should not try to enlarge our lives of usefulness. Often limitations are imposed simply to develop strength to enlarge them. To have no limitations is often not good. Few students in school, who are furnished with unlimited spending money, amount to much. The very financial crampings that compelled a certain young man to work his way through school, developed in him the elements of manhood, scholarship and sympathy, which fitted him to be the head of one of the State universities, where he is now a credit to the nation.

Limitations, properly used, are no disgrace. The untutored preacher who in youth was denied the privileges of schooling, has often honored God in his messages, not through lack of culture but through unconsciously revealing that, in spite of his lack, he has done the best he could, and kept his heart warm towards God. Paul's chains were ornaments in the Master's eyes, the real decorations of a heroic heart, suffering for the Lord.

Often we place bonds upon ourselves through our mistakes and follies. These are hardest to endure. But even these can be overcome. A few are hedged in by the many who do not appreciate their ideals. Such conditions are usually beyond control or help, for the time being, and one must either wait in patience for further development or turn aside to some other line of service. Jesus is a good example in point here. Though he came to earth as the Son of God, none was so cramped by outside environment as was he. Reared in a peasant village, he grew up without educational advantages, or contact with the social life that the ambitious Jew could have had at Jerusalem. His own received him not. The Pharisees hunted him like a fowler does the bird. His ideals were not understood, and his purposes prostituted to the earthly kingdoms. Through it all he pressed forward though he knew that his course meant a cruel death. But through that death came the victory, for he was heard saying near the close, “I have overcome the world.”

None feel their limitations like young Christians. Life is hopeful and they are ambitious. They plan large things and suddenly come to the tethered rope of their training and experience, and often grow discouraged and quit. A promising young man in college said that when he had finished his education he would go out and set the world right on the temperance and tobacco situation. He made a manly effort, struck the bounds of his ability, grew faint of heart and settled down to raise the tobacco he once was going to put away. This is not surprising, after all. The one-talented man looked at his bounds, dropped his hands, and lost all. Moses laughed at the forty years of sheepherding, continued to watch for God through all those years, met him in the burning bush, and led his people from bondage.

And so it is today. Dear young Christian, you are not lifeless clay, to be trampled under feet by the hosts who understand you not. Take hold as does the small acorn which falls from the parent tree into a crack in the dry earth. No use? Let the tears of heaven nestle the soil about you, let the sunshine of God's mercy warm your heart, and forthwith will grow the mighty oak of character that can stand the storms of life and be of service to God and humanity. Be content within your bonds and yet strive to enlarge them. And through tears and heartaches the

bonds will break, and in larger fields and a freer atmosphere of service, far beyond those whose narrow views once bound you, you can serve the Christ acceptably.

Elgin, Ill.

The Church: What Is It?

BY A. HUTCHISON.

(1) It is a body of believers, consenting to work together for the promotion of one special cause.

(2) In order to be the Church of Christ, each member must be a believer in Christ, and renounce every other organization, because Paul says, “Ye are complete in him [Christ], which is the head of all principality and power” (Col. 2: 10). And, again, Paul says, “There is one body, and one Spirit, even as ye are called in one hope of your calling” (Eph. 4: 4).

How do we get into that one body? Listen: “For by one Spirit are we all baptized into one body” (1 Cor. 12: 13). Then each one becomes a member in that one body, and, of course, has a common interest in the welfare of the church. But while each one has not the same office, each is a useful member in the body. Listen again: “For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another” (Rom. 12: 4, 5). It seems from this that each one has a place to fill.

Let us look at the division of the gifts. 1 Cor. 12: 8-11 says: “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit: to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

Here we have a clear description of the division of the gifts. Then each member, being on duty in his or her line, we will have harmony. This is the way to bring about what is necessary, so that Jesus can do as he desires.

In Eph. 5: 27 we read, “That he might present it [the church] to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” This would be a glorious presentation, and it can be, if every member is doing his individual part. This is the great desire of Jesus. See John 17: 20, 21: “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

Paul says, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1: 10). This would make a very desirable condition of things, and if every one will submit to the instructions of the Holy Spirit, it certainly will be that way.

On this point Paul's advice is pertinent: “Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing” (Philipp. 3: 16). And so may we do under the leadership of the Holy Spirit. Rom. 8: 14 says: “For as many as are led by the Spirit of God, they are the sons of God.” Verse 17 says: “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”

Why not submit? Jesus had to submit his will to that of the Father, in order to bring salvation to us. And so will we have to surrender our will to his will before he can save us. Heb. 13: 17 says: “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.” It surely will be unprofitable for us, if any of us should have to be reported as disobedient.

A Popular, Powerful and Dangerous Trio.

BY J. D. HAUGHTELIN.

What They Are.

WEBSTER defines "trio," "Three united." These three are fostered by one government, and thereby are united,—a *trio*. Our caption says, "A Popular Trio." The trio is *popular* because it has many votaries. Not all of them favor all three members of the trio. Some favor one, some another; some favor two, some may favor all three. However, each one has a large number of devotees. Therefore, each one of the trio is popular within itself. Being one of a trio, it not only becomes more popular, but also more powerful by the union.

Each individual of the three is *powerful* within itself, because of the great number of its adherents. A strange feature of the trio, viewed separately or as a trio, is the great variety of opinions among devotees, as well as spectators. Among the admirers of each are many who consider their individual member of the trio *sacred*. They adore it. They contend for it. They fight for it. They *die* for it.

While thus devoted to their favorite, many of them regard one or both the others with various degrees of indifference, hate, dread or horror, according to their viewpoint.

It is the popularity and power of each of the three, coupled with the zeal of the devotees of this trio, that make each member of the trio *dangerous*, and their union only increases that danger.

While the admirers of the several members of the trio see only good in the special object of their admiration, the danger is increased by the stupendous fact that the devotees are deluded. How can we know it? "By the Word of God." (See Heb. 11: 3; 1 Peter 1: 23; John 12: 48; 1 Peter 1: 25.)

If the worlds were created, man is *regenerated*, and we are to be *judged by the Word of God*, it is only by examining this trio from a *gospel* viewpoint that we are enabled to discern the various features of its individual members and arrive at a correct conclusion concerning the same. From this viewpoint we will consider this *trio*.

Their Deplorable Work.

The most familiar, and perhaps the most dangerous, to the people at large, is the *legalized liquor traffic*. That it is *popular*, is fully proved by the fact that the annual per capita consumption of liquor in the United States has increased from four to twenty-five gallons in fifty years. "That does not hit me," says the teetotaler.

Another evidence that it is popular is the recorded fact that a great majority of the voters of the United States have voted with the parties that favor, foster, patronize and obey the behests of this infernal business. "Say, does that mean me?"

That it is *powerful politically* is clearly proved by the fact that it is legalized, protected and fostered by the strong arm of the government of the United States, the best and most powerful government on earth. Not one of the great parties, nor their candidates, dared openly to oppose it in the last Presidential campaign.

Locally, it dictates to the officials of some of our States and many cities and towns. It compels States to spend many millions of dollars to provide for the insane, blind, criminals, paupers and other dependents it has produced.

It is *powerful socially*. It changes a loving father and kind husband into a sot, a tyrant, a demon. It transforms pure, clean boys and girls ("of such is the kingdom of heaven,"—Matt. 19: 14) into polluted and polluting criminals. The judgment day will reveal this awful subject in its true light, and put the responsibility where it belongs. Am I clean?

That it is *dangerous* is manifested in almost every place where its influence is felt. "No community, no family, no individual is safe where its presence and influence are fostered or even tolerated." It conquers the mighty, debauches the pure, and desecrates the sacred. "It kills more Americans annually than all wars killed in twenty-three hundred years."

"Seventy-five per cent of our idiots come from intemperate parents; also eighty per cent of the paupers. Eighty-two per cent of the crimes are committed by men under the influence of liquor. Ninety per cent of adult criminals are whiskey-made."

Dr. Oronytecha, a full-blooded Indian of Canada, said: "There was never a deformed Indian child born until the white man brought the liquor traffic to the Indian." "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20: 1). The liquor traffic is rightly named, "*The Great Destroyer*."

Another one of this trio is *Catholicism*. It is popular because it is paraded in the name of religion. It teaches that all who submit to its behests will be saved and all others lost. Impelled by this delusion, its most pious votaries sacrifice their personal rights in blind submission. Being taught that to keep back anything from the priest in the confessional is a gross crime, its victims put themselves into the power and at the mercy of their superiors. Married women and young girls must tell all to the priest, and he may compel the wife to deceive her husband, or the young girl to be untrue to her mother. Ungodly people formally submit, relying implicitly on the promised absolution by their superiors.

Catholicism is *powerful* because of the influence it exerts over its subjects. It teaches absolute submission of subordinates to superiors. Personal rights, duties and desires are sacrificed to this cruel dogma. Spurred on by the false belief that their superiors have power to control future punishment and happiness, blind submission is yielded by the masses. Nations, controlled by it, prove this declaration.

Cuba and Porto Rico were enlightened more in four years under United States rule than in 400 years under Catholicism. South and Central American governments today, under Catholic control, demonstrate the blighting influence of *papal power*.

It is *dangerous*, because it assumes both political and ecclesiastical intolerant control wherever possible. It is responsible for the exclusion of the Bible from the public schools of the great State of Illinois. It would destroy the whole free school system, free speech, free press and liberty of conscience, if it had the power to do so. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2: 3, 4). "Then shall that Wicked be revealed" (v. 8), "Even him, whose coming is after the working of Satan with all power, . . . with all deceivableness of unrighteousness. . . . And for this cause God shall send them strong delusion, that they should believe a lie" (2 Thess. 2: 9-11). This is fully sustained by past history.

The last, but not the least, of this trio is *militarism*. The *popularity* of this member of the trio is augmented by what is termed patriotism. In the vicinity of a Soldiers' Home, you may readily see the special deference paid to the man in blue, regardless of his life record or present conduct.

Another, and perhaps more plausible cause of military popularity, is that the army is composed of the best, *physically*, of the nation. Not all the best are in the army, but, ordinarily, none but the best are accepted. Selecting and virtually destroying (so far as progeny is concerned) the best, causes deterioration of the average national physical standard.

Militarism is the most absolute, unrelenting political, physical and destructive *power* controlled by man. The great cost of equipment and maintenance, with the awful destruction and after-expense of wars, makes militarism dangerous to the nation by exhausting its resources and overwhelming it in debt. In addition is the great *moral and spiritual degradation*.

Hon. J. A. Tawney was the first to arouse the nation to the astounding fact that we are spending seventy-two per cent of our income in militarism. In a private letter to the writer, in 1911, he said: "These

expenditures have been increased by leaps and bounds, and will continue to increase until the people will cease to follow the leadership of our militarists."

The opening words of a powerful address at an Arbitration Conference in 1909 were, in substance, "If the President of the United States were to say to the King of England and the Emperor of Germany, 'Let us keep the peace, and in the case of any trouble between any two of our countries, let us not draw the sword until we have had an investigation by an impartial third party,' and if these two great monarchs were to grasp the outstretched hand, what would be the result? It would signify the end of war." "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4).

International arbitration is gaining ground. In May, 1909, at the National Peace Conference in Chicago, Hon. Richard Barthold said: "Within the last five years more than eighty treaties of obligatory arbitration have been concluded between the nations, our own country being a party to twenty-three of them."

Hon. J. A. Tawney said: "It should arrest the attention of the American people, and not only cause them to demand a decrease in these unnecessary war expenditures, but also prompt them to aid in every way possible in the creation of public sentiment that would favor the organization of an international federation, whose decision and action in the peaceful settlement of controversies between nations would be recognized and accepted as the final determination thereof."

At the second Hague Conference, thirty-five out of the forty-four nations there represented voted for *obligatory arbitration*. When these growing better sentiments prevail, instead of each nation sustaining a vast standing army and a powerful navy, the *International Compulsory Arbitration Commission*, backed by an *International Police*, would put an end to wars, and in their place foster fraternal fellowship and good will in the great brotherhood of the human family.

For the purpose of cultivating sentiment along these lines of reform, I have written these thoughts. Much more remains to be said. I hope abler pens will continue to agitate the subject, and cultivate right sentiment on these live questions. My work is almost done, but I rejoice that I have been permitted to tarry to see the *dawning light*.

Panora, Iowa.

NORTHEASTERN OHIO.

June 10 and 11, in the Wooster church, Wooster, Ohio, occurred one of the most enthusiastic and spiritual annual Christian Workers' and Sunday-school Conferences yet held in the Northeastern District. The programs rendered showed intelligent and conscientious preparation on the part of the committee and those placed on the program. The Christian Workers need to be filled with more of the Christ Spirit, and a larger prayer life, to live up to their obligations.

A short session of the educational forces of the District was called to order on Wednesday afternoon, between regular sessions. The response given, during the roll call, gave evidence of the presence of students from nearly all the schools of the Brotherhood. Some very interesting thoughts were presented by various speakers.

On Wednesday evening Bro. W. R. Miller, of Onokama, Mich., gave his very forceful illustrated lecture on "Temperance."

"The Sunday-school is the church in her teaching function," and many of our schools are fully exemplifying that statement. At our Conference nineteen schools were represented. Some schools are not yet laying hold of their opportunities, however. Proper organization in her various lines of work and more thorough preparation, on the part of both the teacher and the pupil, were urged. We have the ideal in view. The standard, as set forth by the General Sunday School Board, was again recommended in a very strong way, as a standard for the Sunday-schools of the District.

Bro. D. W. Kurtz, of McPherson, Kans., and Bro. T. S. Moherman, of Daleville, Va., were with us. Their presence was much appreciated. Their discourses were educative and inspiring. A free-will missionary offering, amounting to \$40, was given.

The next Convention will be held in the Reading church. All received an inspiration to be of greater service in the gaining of the lost for Christ's kingdom.

W. D. Fisher.

Baltic, Ohio, July 1.

THE ROUND TABLE

Our Attitude to Public Movements.

BY EZRA FLORY.

THE term "public movements" includes activities that are of a public nature and that usually are designed for the betterment of society, whether political, social, industrial, educational, or religious in character. Some are movements against Sabbath desecration; others against intemperance, or against child labor; others are in favor of public health, peace, dress reform, etc., etc. It is evident that some are purely ethical, some are religious, some have a coloring of religion, while others have neither.

Now, where do we stand with reference to such movements? Views vary. But we are safe in our conclusions when we go back to the practices of our Lord. He taught personal religion. But that personal religion consisted in a new life with God and a new life with men. The tendency to socialize religion today certainly is unjustified by the practice of our Lord and his apostles. He preached a Gospel of personal religion. Social relationships have been the inevitable consequence, but not the substance, of his message. "Who made me a judge and a divider over you?" referred to this very relationship.

Not a few sincere Christians attempt neutrality to public movements with such scriptures as 1 John 2: 15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Read in connection with the following verse, it is evident that the worldly man is he who takes a horizontal view in contrast with the Christian who looks upward. When, in John 18: 20, Jesus said, "My kingdom is not of this world," he did not mean that his followers should withdraw from public activities and be ascetics. Elsewhere he taught us to rally to the support of movements for the betterment of society (Matt. 5: 13-16; John 16: 8).

Jesus came into the world of crying need to give light and salvation to humanity. He mingled freely with it, though he was not of it. In outlining the elements of Christian character he followed immediately with the influence of such lives upon the world, "salt of the earth . . . light of the world . . . city set on a hill" (Matt. 5: 13). We take a positive and constructive attitude toward the good, and consequently the opposite view toward the evil (John 16: 8).

Our democracy, that has been trying reform, first by this effort, then by that and the other thing, is hungering for something told of and found only in the fruition of Jesus Christ (Heb. 7: 11-28), that which, alone, will take away the guilt of sin. A sacred trust has been committed to Christ's followers. Like the prophets of old, it is our duty to speak out on questions of moral and social right and wrong,—temperance, peace, purity, brotherliness, eternity. Upon matters of pure expediency, involving no moral question, let us remain silent. Christians are rebuked for not entering actively into the conflict against the home-destroying influence of divorce, for tolerating the running-sores of red-light districts in our cities, for pampering the cause of Moloch in giving sons and daughters to the lust of intemperance and greed. The work of the Lord will be done when we enter vitally into personal relationship with him, remembering that that relationship means aggressive work for the betterment of our fellow-man. In many things we have long been too exclusive, for which we have no apology (Rom. 1: 16). We look with satisfaction to the work begun among us in the way of "peace," "temperance," "dress reform." Let us go on! Much more should be attempted.

343 S. Trumbull Avenue, Chicago.

Echoes from a Good Prayer Meeting.

BY GRACE HILEMAN MILLER.

WE had a good prayer meeting one evening. The subject was, "The Ideal Christian and His Helper,"

The leader made the meeting very informal by presenting a number of questions, such as,—

1. "What is your idea of an ideal Christian?"
2. "What characteristics did your ideal Christian (before you were a Christian) possess?"
3. "Are you an ideal Christian?"
4. "Do you want to be an ideal Christian? Why?"
5. "How become an ideal Christian?"
6. "Who is the ideal Christian's Helper?"

I recall the following answers given to the first question by different people:

"The ideal Christian is one who follows Jesus in all his footsteps."

"Our ideal is something that is a little higher than we can reach; therefore, the ideal Christian is one who is continually raising his ideal; hence, continually growing better and more like the Master."

"One who tries day by day to grow more Christ-like."

"One who thinks of serving others and not self."

I remember the following testimonies as to the characteristics of our ideal Christian while we were yet sinners:

"One who possessed a deep spirituality."

"One who had a kind, loving disposition."

"One who reverently fed upon the Word of God and who never worried, because of his faith in the promise that all things work together for good to them that love the Lord and are called according to his purpose."

"One who exercises charity, in the strictest sense of the word, toward the mistakes of others."

To the question, "Are you an ideal Christian?" we all answered "No."

When asked if we wanted to be we all answered "Yes."

"Study and meditate upon his Word more," "commune more in prayer," and "serve others more," were answers to the question as to how to become nearer the pattern of an ideal Christian.

Jesus is the ideal Christian's Helper.
Lordsburg, Cal.

Christian Citizenship.

BY WILLIAM LEWIS JUDY.

CHRISTIAN citizenship was first lived by the Master himself, for did he not pay the customary tribute to Rome? Did he not render unto Cesar the things that were Cesar's? And does not Paul likewise admonish us: "Let every soul be subject unto the higher powers"?

Christian citizenship is the flower of public virtue. Governments are instituted among men to secure justice, liberty and equality. Who but Jesus Christ was the first to preach these ideas in their fullness? Paul well says: "For rulers are not a terror to good works but to the evil."

Christian citizenship is the rendering unto Cesar the things that are Cesar's in such a way that it shall redound to the glory of God. Christianity is as good and necessary for men when they act collectively, whether as a state, a society or a group, as it is for each individual heart.

Christian citizenship demands that we make our land more than a so-called Christian nation, that we obey its laws, that we vote as we pray, that we tell the truth to the tax assessor.

Christian citizenship seeks to impress, with a sense of responsibility, that "good citizen," priding himself on his patriotism, who is too busy, on election day, to take time off to vote, but who, after the godless element have put saloonkeepers and demagogues into office, wonders why politics are corrupt and government so woefully mismanaged.

Christian citizenship stands for Christian principles in the White House and in every governor's chair, for a code of honor the same in public as in private life, for honesty and decency in high places, for the righteousness that exalteth a nation.

Christian citizenship, in brief, insists that a Christian do not leave his religion at home, but take it with him to the ballot box, the market place, and all the various avenues of human activity. He must do all

things for the glory of God and the establishment of his kingdom on earth as it is in heaven.

1316 South Michigan Avenue, Chicago.

Sunday-School Lesson for July 19.

Subject.—Blind Bartimeus.—Mark 10: 46-52.

Golden Text.—Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing.—Isaiah 35: 5, 6.

Time.—Soon after the last lesson.

Place.—At Jericho, about twenty miles northeast of Jerusalem, and five miles west of the Jordan River.

Practical Thoughts.

1. Jesus is always passing near by every spiritually blind and poor beggar.

2. The prayers, the piteous cries and unutterable groans of all persons who know that they are spiritually blind, are distinctly heard by Jesus.

CHRISTIAN WORKERS' TOPIC

The Kinds of Psalms.

Let All Commit Psalm 1 and Repeat This for Scripture Lesson.

For Sunday Evening, July 19, 1914.

1. **Didactic or Instruction Psalm** (Psa. 1).—Contrast the things said here about the righteous and wicked. Some psalms will be found in two or more classes.

2. **Nature Psalm** (Psa. 19).—What does nature teach us? How?

3. **Prophetic Psalm** (Messianic, Psa. 22).—This psalm gives us a picture of the sufferings on the cross, and the results that follow. It is often named "From Despair to Glory." Compare verse 1 with Matt. 27: 46; Mark 15: 34; verses 7 and 8 with Matt. 27: 39, 43, 44; verses 17 and 18 with John 19: 24, 37.

4. **History Psalm** (Psa. 78).—Name five events of history related here.

5. **Penitential Psalm** (Psa. 51).—For the setting of this psalm read 2 Sam. 11 and 12. To whom does David go for help? What is his plea? What result does he expect? What promise and resolution does he make?

6. **Intercessional Psalm** (Psa. 122).—For what is this blessing asked?

7. **Praise Psalm** (Psa. 33).—Name three reasons mentioned in this psalm why we should praise Jehovah.

8. **Thanksgiving Psalm** (Psa. 30).—For the setting of this see Deut. 20: 5; 2 Sam. 5: 11; 7: 2. How long does he resolve to give thanks? Why?

9. **Affliction Psalm** (Psa. 3).—Note his complete trust in Jehovah.

PRAYER MEETING

The Great Helper.

John 16: 7-15.

For Week Beginning July 19, 1914.

1. **The Condition of His Coming.**—"If I go not away, the Helper will not come unto you, but if I go, I will send him unto you" (verse 7). Christ had to go, taking humanity into the character and presence of God, before the Spirit could come, bringing divinity into the character and presence of man (Acts 2: 33). The bodily absence of the Redeemer was to ensure the spiritual presence of the Helper. The coming of the Helper was the proof that Christ's atoning work was perfected (John 14: 16, 17, 26; 15: 26; Gal. 6: 8; 2 Tim. 1: 7).

2. **His Mission in the World.**—"I will send him unto you; and he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment" (verse 8, R. V.). To the church the attitude of the Spirit is that of a Helper; to the world that of a Convictor. Three things are mentioned: (1) Sin,—because they believe not on me" (verse 9). Unbelief is man's great sin. (2) "Of righteousness, because I go to my Father." Christ could not go to his Father until he had gone to the cross, to become a guilty world's atonement for sin. He died for our offenses, he rose again for our justification (Rom. 4: 25). (3) "Of judgment, because the prince of this world hath been judged" (verse 11, R. V.). "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light" (John 3: 19; Rom. 8: 1-4, 9, 11, 13-16, 23, 26, 27; Eph. 2: 18, 22).

3. **His Mission to the Church.**—(1) "He will guide you into all the truth" (verse 13, R. V.). He guides into the truth, because the Spirit searcheth into the deep things of God (2 Cor. 2: 10). (2) "He shall declare it unto you" (verses 14, 15). He helps us into his most precious inheritance. "All things are yours, for ye are Christ's" (Acts 1: 8; 1 Cor. 3: 16; 6: 11; Gal. 4: 6; 5: 5, 16, 17, 18, 22, 23, 26).

HOME AND FAMILY

Things to Forget.

Selected by A. W. Anderer.

If you see a tall fellow ahead of a crowd,
A leader of men marching fearless and proud,
And you know of a tale whose mere telling aloud
Would mean that his head must in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded and kept from the day
In the dark; and whose showing, whose sudden display,
Would cause grief and sorrow and life-long dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

But Then, Who Cares?

BY ELIZABETH D. ROSENBERGER.

MRS. AMELIA CROFT was undeniably busy. All her windows were open, and she, attired in the most correct of housecleaning toilets, was washing off the woodwork. Her dust cap was unsoiled, as were her dress and apron, and all were freshly starched. So far as the human eye could see everything was clean, but Amelia scrubbed and washed and dusted unsparingly, as if the supply of dirt were far from being exhausted.

"I am going over the house for the third time. I never feel clean in the spring unless I've gone over everything about three times. Ephraim used to get tired of it, but I always said to him that unless I go over it I am afraid there may be some dust left in places we seldom use, and while I am cleaning part of the house I'd a deal rather go over all of it. Then none of the neighbors can say that I've slighted things, anyhow."

"The neighbors?" queried Mrs. Sloan, who had been a neighbor only two months, and so could hardly be supposed to understand, "but what have the neighbors got to do with it?"

"When you live here awhile longer, you'll find that they have considerable to say about your housecleaning and housekeeping," answered the widow Croft, severely.

Mrs. Sloan looked puzzled. "But your house is your own. I don't see why you should clean it on account of your neighbors. Why, who cares?"

Mrs. Croft was unable to get this iconoclastic point of view. She was honestly puzzled and looked it. "They'll talk about you," was all she said in reply.

And Mrs. Sloan washed her breakfast dishes, wondering a little at the energy of her friend, but not concerning herself overmuch, for she was a busy woman, and not interested in the domestic affairs of her neighbors. There were numerous things in which she was intensely interested, but they were not the minor matters which worry some women and bring wrinkles before they are due.

We must care about many things, but when it comes to ordering our homes by other people's standards it is better for all of us daughters of Eve to say to ourselves, convincingly and believably, "Who cares?" It is not adapted to large affairs. Our affections, our loves, demand our constant care. Nor will it answer in regard to other people's property, or their customs, but when it comes to the trivial things of life, let us laugh a little and say, "Who cares?"

Who really cares that you failed to get the strawberries you wanted for dinner last night? "Oh," answers the hostess, "I care. It just spoiled things to do without them!" Do you mean that your guests went hungry because the strawberries failed to come? "Oh, no," answers the hostess; "naturally there was enough to eat without them, but when one plans a dinner, one wants it to go off as planned."

Now, right here, comes in the need of a little inference. How many of those guests will remember that you had no strawberries? How many will burden their minds with the details of that table? A very few. The greater number will remember that

the table was pretty, the dinner well cooked, and that everybody talked and seemed to have a good time,—and that is a compliment to the hostess. It is a poor dinner where the food is the chief recollection of the guests. It has been said many times that the dinner where the hostess is happy, and a few dishes, well cooked, are served, is far more enjoyable than where arranging for the marvelous centerpiece and the floral decorations of the table have reduced the mistress to a state of nervous prostration. Don't take these things so much to heart. Say to yourself, once in a while, "But who cares?"

There is Estelle Reiber's way of dressing, for instance. Now you think of the money she spends as she tries to live up to her reputation of being a well-dressed woman, whose things are always in style. But the money's not the worst of it! Money! It's time, brains, energy and nerve force that go into her wardrobe. Estelle has the proper gown, the proper wrap, the proper house dress for every occasion that ever can arise. But who really cares besides herself? She neglects good reading in order to scan the "special sales" advertisements. She is always busy as to braids, hooks and eyes, buttons and tapes, to keep all that she wears up to the superlative degree of fitness to which she aspires. Perhaps her husband appreciates it; most men have a keen eye for tidiness, a good deal of an eye for color and line, and that is about as far as their taste goes. So who cares?

Oh, yes, we all have an innate love for beautiful things. But when I fail to be hospitable because my friend may not care to drink tea out of a porcelain cup, offered by a toilworn hand, I am saying that she cares more for what happens to be in my house than for my friendship. Think for a moment! You do not remember many details of that visit you made six months ago. Why not take the scriptural rule for these things? Take no thought, for the lilies just grow, and their beauty is unquestioned. Nobody cares about these little things or remembers them. Whatsoever things are true and lovely and of good report, think of these things. They are as if God had given us a rose garden in our souls; we can draw on them when life is gray and empty.

Covington, Ohio.

Something in What They Said.

BY OMA KARN.

HERE is an incident in my experience that has an important bearing on the use of the Lord's Prayer. It took place on the occasion of our autumn love feast, a beautiful October day. The period of private, congregational, and no-breakfast love feasts had not yet arrived. "Dunkers" from far and near were coming into the village and thence hastening down the Dayton Pike. Some turned aside, just below town, to cross the Stillwater and follow the shady windings of "Lovers' Lane," but all were en route to that place of hallowed associations, the old brick sanctuary at Sugar Grove.

It was while this was taking place that a fine-looking lady and gentleman alighted from a train on the Pennsylvania Line. Ascertaining that a train on the other road was not due until late in the evening, and, as we afterward learned, attracted by the "peculiar" looking people passing the station, they made some inquiries of one of our village officials. Evidently the information received from this gentleman aroused their curiosity all the more, for, procuring a conveyance and driver, they followed in the wake of the objects of their attention.

They arrived at the church just as the two o'clock service began. At this meeting they were attentive listeners and, as developments proved, close observers. During the intermission which followed, they mingled cordially with the people, courteously asking questions and receiving information which certainly must have aroused their curiosity still more, for when the evening services closed they were still there.

Seeing them standing, looking about them as if at a loss to know what to do next, a sister, living near the church, invited them to remain and spend the night at her home. While extending this courtesy she

managed adroitly to speak of the program for the next morning's meeting, being careful to mention the breakfast along with the rest.

After a little hesitation the strangers accepted the invitation. It so happened that they were given a room adjoining that occupied by a middle-aged sister and the writer. The partition between the rooms was thin, and the beds in such position that conversation, even in lowered tones, was perfectly audible to those in the adjoining apartment. After the confusion of going and coming had ceased, those in our room could not help hearing what was said beyond the intervening wall. At first these stranger-guests conversed about the ideal location of the churchhouse—the natural beauty surrounding it. Gradually they branched off onto the peculiarities of the people they had been observing.

"What do you think of them as a whole?" queried the lady.

"I think they have the thing down to about as near the right way as one will find it these days. I like their interpretation of Scripture, and I admire their sincerity. Did you notice, too, their marked spirit of reverence?"

"Humph! I noticed a marked lack of it in one respect," tartly replied the lady. Evidently she was not as favorably impressed as was her husband.

"Where does that come in?" questioned the gentleman.

"In their use, or rather their abuse, of the Lord's Prayer. Did you ever hear anything so beautiful, so irreverently used?"

"They did use it somewhat frequently," mildly observed the other voice.

"It wasn't only the frequent use that shows a lack of respect, but the way they repeat it," went on the other voice. "Why, they race through it like a schoolboy saying his piece, intent only on getting to the end and himself off the stage as quickly as possible."

This was all that we overheard, as the entrance of some late guests introduced disturbing sounds. When again silence reigned the conversation of the strangers had ceased.

But sufficient had been heard to start us to thinking. Being young then,—at the age when one thinks one knows everything and in reality knows nothing,—I promptly fell under the influence of a feeling of resentment.

"What right had those strangers, any way, to come among us and question our ways?" was about as far as I got in considering the matter.

There being no opportunity, however, to discuss my grievance, I was obliged to nurse it in silence. Not until the following morning, as we were walking the short distance between the residence and the church, did I have a chance to express my mind to my companion of the night, in whose judgment and wisdom I placed the utmost confidence.

Feeling thus in regard to her, what was my surprise when, after some reflection, she very soberly observed, "Yes, but Oma, there is something in what they said. The lady has about the right view of the matter. It is a lamentable fact, that we, as a people, are oftentimes guilty of using the Lord's Prayer in the manner described."

I may as well confess that in the consternation following this assertion I was almost made to doubt the sister's loyalty. I know now that my judgment was at fault in more ways than one. I was unjust to both ladies. They were right. We do shamefully abuse this matchless bit of God's Word.

Warren, Ohio.

Happy Homes and—Others.

BY NORA E. BERKEBILE.

It was a beautiful, well-arranged house, with spacious and well-kept ground surrounding it. The owner had wealth in abundance. One would think he, with all this money at his command, would have a happy home.

But let us look inside. The father was continually in a hurry, always worried and usually irritable with

(Concluded on Page 445.)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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Six were recently added to the congregation at Live Oak, Cal., by confession and baptism.

FROM the Conference Bro. H. C. Early went to North Dakota, where he is spending a few weeks.

THE Ministerial and District Meetings of North-eastern Ohio will be held in the Springfield church Sept. 30 and Oct. 1.

IN response to Bro. G. A. Snider's recent revival effort in the North Poplar Ridge church, Ohio, five gave their hearts to the Lord.

THE series of meetings at Fruita, Colo., conducted by Bro. O. P. Haines, closed with twenty-three baptized and one restored to fellowship.

BRO. D. M. SHORB is in the midst of an interesting series of meetings in the Rock Lake church, N. Dak. So far five have come forward for Christian fellowship.

BRO. RALPH W. SCHLOSSER, of Elizabethtown, Pa., is to begin a series of meetings at the Bermudian house, Lower Conewago congregation, same State, Aug. 1.

BRO. J. Q. GOUGHNOUR, of Gowrie, Iowa, was with the members of Egeland, N. Dak., in a recent series of meetings. Twelve have applied for membership and others are near the kingdom.

BRO. W. H. ZIGLER, of Churchville, Va., began a series of meetings June 14 in the Little River house, a mission point of the Elk Run congregation, same State. Twelve confessed Christ as their Savior, and one was reclaimed.

WORD has just reached us of the departure of Bro. David S. Clapper, of Scalp Level, Pa., who went to his reward June 30, at the age of sixty-seven years, nine months and twenty-eight days. He was elected to the ministry in 1872.

THE GENERAL MISSION BOARD is considering the advisability of opening up special mission work in San Francisco, Cal. Brethren Otho Winger and Galen B. Royer were instructed to look into the conditions, and report at the next meeting of the Board.

A MOST encouraging revival is now in progress in the Westminster house of the Meadow Branch church, Md., the services being conducted by Bro. Ralph W. Schlosser. So far seventeen have been baptized and two await the administration of the sacred rite.

SATURDAY, Aug. 1, is the day announced for the Replogle families of Morrison Cove, Pa., to entertain their friends in their first family reunion, to be held at Pine Hill, near New Enterprise. The history of these families cuts an important figure in the history of the Church of the Brethren. Those interested can address Clara B. Replogle, Roaring Spring, Pa.

As fast as we can properly arrange the matter for the Full Report of our recent Conference, the work will be pushed through to early completion. Meanwhile we should have the orders as quickly as possible, so that nothing will prevent us from sending out the Report as soon as it is completed. Price, only twenty-five cents per copy, postpaid.

WORK is rapidly being pushed on the new church, now under construction on the College property at Bridgewater, Va. The foundation is practically completed, and it is thought that the entire structure will be finished ere the cold weather sets in. This addition to the College premises has long been needed, and friends of the school will rejoice in this renewed evidence of its general prosperity.

WE acknowledge the receipt of the following school catalogues for 1914-1915: Elizabethtown College, Elizabethtown, Pa., Juniata College, Huntingdon, Pa., Bridgewater College, Bridgewater, Va., Manchester College, North Manchester, Ind., and Blue Ridge College, New Windsor, Md. All of these catalogues are put up in a creditable manner, and should prove helpful to any one wishing to select a first-class educational institution.

CONCERNING our endeavor to get Annual Meeting news to our readers at the earliest possible moment, Bro. J. H. Morris, Cordell, Okla., sends us the following unsolicited words of commendation: "We surely appreciated the Annual Meeting Notes in last week's MESSENGER (No. 26). We were reading here on Friday (June 26), what happened on Monday afternoon (June 22), at Seattle, Wash."

ON their way home from the Seattle Conference, Bro. P. S. Miller and wife, of Roanoke, Va., and a number of others of their company, whose names we failed to secure, at the time of a hasty greeting, gave the House a very brief call on Friday of last week. They stopped over between trains, and had only a few moments at their disposal to go through the House, to see where the MESSENGER is published, and to observe what we are doing along other lines.

ON the last page of this issue Bro. Ross D. Murphy, Traveling Secretary of the General Mission Board, speaks of some things that impressed him in Southern Indiana. Beginning with Wednesday of this week, he enters upon work in the Middle District of Indiana, expecting to continue his efforts in that District until Aug. 26. We bespeak for our brother that degree of coöperation and interest, on the part of those whom he may meet, as is commensurate with the great importance of the work he represents.

ON Thursday of last week Bro. Virgil C. Finnell, pastor of the Des Moines, Iowa, church, called at the MESSENGER sanctum. He had been in attendance at the International Sunday School Convention in Chicago, and was then on his way to Geneva Lake, Wis., where a training school for Sunday-school leaders is now in progress. He reports the work in Des Moines as flourishing. After March 1, of next year, Bro. John Robinson is to take up pastoral duties at that place, and Bro. Finnell is to give his entire time to Sunday-school work in his District. Those who may desire his services for Institute work, should address him at an early date.

WE have a good letter from Bro. D. J. Lichty, Anklesvar, India, bearing date of June 10. Among other things he says: "It is a pleasure to be able to report that, in a general way, I never felt better in my life, and I hope that I may so continue, so long as it is the Lord's will that we should remain in his service." Referring to a picture of a Florida scene, shown in *Our Young People* a few months ago, he adds: "We do not have orange trees at our station, but near our well we have small lemon trees, which seem quite as heavily laden with fruit as the orange trees in the illustration. Then, too, I should like to have shown you our large mango tree, before we picked about forty bushels of luscious fruit from its bending boughs. Most of all, it would give us pleasure to share some of this fruit with you and others of our friends at home."

OUR HOMEWARD TRIP.

AFTER the close of the Conference one more night was spent at Seattle. The next morning, in company with about thirty others, we started home, going by way of Canada.

The trip to Vancouver, British Columbia, was made by boat, and required about ten hours, the distance being 164 miles.

Here is a fine stretch of water, from one to ten miles wide, over 300 miles in length, connected with the Pacific Ocean by a strait, broad and deep, and large enough to afford harbor accommodations, splendidly sheltered, for all the steam and sailing vessels of earth.

The day was pleasant, the water smooth, and the scenery such as to make the trip a delightful one. The fertile valleys, the forest-clad hills, the snow-capped mountains and islands, along with the ever-varying water expansions, played their part in a panorama hardly excelled in any country.

A few hours on the streets of Victoria, and one night at Vancouver enabled one to form some idea of the wealth, prosperity and the business activity in this part of the Western Continent. The people of British Columbia can boast of well-built and well-kept cities, and may be regarded as an enterprising and industrious class.

At 8:15, June 26, we left Vancouver over the Canadian Pacific Railroad, for Winnipeg, a distance of 2,483 miles. For hours our route took us through a section of rank vegetation, where there is plenty of moisture, and where grasses, small grain and vegetables seem to grow luxuriantly.

The road follows a large, winding stream, passes a number of large saw-mills, and sometimes makes its way through fine farming and fruit-growing sections.

In the way of fruit, we noticed apples, pears, plums, cherries, and even a few peach trees. In some places the large loganberry showed a fine growth.

We passed belts of large timber, and saw sections where the fire had played havoc with the great trees, for which all this part of the Northwest was once noted.

The trip through the mountains, made principally in daylight, was full of interest. In the towering mountains, deep gorges, and the roaring streams one sees a marvelous display of the stupendous works of nature.

For more than twenty-four hours, while our splendid vestibule train reeled off the miles, the grand old snow-covered mountains stood round about us on every hand. For those who had time to stop off and visit them, there were great forests, extensive snow-fields, charming lakes, glaciers, and even hot springs.

The grandeur and extent of the Rocky Mountain section, penetrated by the Canadian Pacific, is nothing short of marvelous. What nature has here done is on so vast a scale that the human mind can scarcely grasp it. Considering the vastness of the great upheaval, with a thousand snow-crowned peaks glittering in the rays of the sun, a noted writer declares that the Canadian Rockies may be described as fifty Switzerlands thrown into one.

The engineers displayed rare skill in planning the roadbed. The curves, the loops and the tunnels are a source of constant interest. We have seen some of the most difficult feats of engineering in the world, but we do not recall that we ever before occupied a seat in a train that, for the second time, inside of thirty minutes, ran far into the mountains, to turn around and come out near, and just above, the point of entrance.

All of this vast mountain region, so far as reached by railroads, is supplied with good hotels, and hither come thousands of people from farther south to spend a few of the summer months.

In fact, one might devote the whole summer to the points of interest among these majestic mountains,



General View
OF THE
University Grounds
Seattle, Wash.
Where the Conference
of 1914 Was Held

and yet not see half of what nature has placed on exhibition.

The mountain streams, if harnessed, might easily supply sufficient electricity to run every train and turn every wheel in all Canada.

We marvel at the stupendous upheavals, affecting millions of square miles. We look upon the vast snow-beds, the great glaciers, the running streams and charming lakes, and wonder why all this.

It probably has not occurred to most people that the Rockies of North America are the power houses for the teeming millions who are to occupy the plains and the valleys below.

And thus we thought, and thus we meditated, as our train came down from the mountains, and entered upon the vast prairies of Canada.

For more than twenty-four hours one could look upon these great prairies, to the North as well as to the South, as far as the eye could see. As we passed Redcliff, we were reminded of the Brethren and their interests in Western Canada.

Were it not for the cold winters, they would soon spread all over these extensive prairies, and yet those who live here tell us that they do not suffer from the cold any more than they suffered while residing in the United States.

We were favorably impressed with the growing and enterprising city of Medicine Hat, in spite of its reputation for furnishing the great cold waves that sweep down over our home land.

Generally speaking, the cities are few and far between, but the country is rapidly settling up, and, in the course of a decade or two, may be in a fine state of cultivation. The farms are large; some of them very large, while the farm buildings are generally of a modest type.

It may be truthfully said that the whole country is practically treeless. Very few trees are seen in the towns, and there are hundreds of farms on which not a tree can be found.

However, a few farmers have planted and cultivated very fine groves, thus showing what may be done. In due time their example will be followed by others, and in this way the appearance, as well as the condition of the country, will undergo changes that will add to its appearance, as well as to its value.

As one travels and looks out upon these vast stretches of comparatively level and fertile prairies, extending for hundreds of miles in every direction, he can not help being impressed with the marvelous possibilities of all Western Canada.

But we finally reached Winnipeg, where a day was spent in one of the best-built, best laid out, and most enterprising cities visited on our returning trip. The main streets are exceptionally broad, while the beauty and substantial character of many of the buildings surprises one.

Barring the appearance of the accommodating policemen, there is nothing about the place to distinguish it from a first-class, up-to-date United States city. The people have our language and business methods, as well as our customs.

Winnipeg is not only a great railroad center, but it

is surrounded by a splendid farming country, and may be justly regarded as the coming business city of all Middle Canada.

A run of twenty-eight hours, by way of Minneapolis, St. Paul, La Crosse and Milwaukee, through one of the most extensive farming sections of North America, brought us to Chicago, and a little later we passed the threshold of "home, sweet home" in Elgin.

The trip occupied three weeks less two days, and during this time we traveled nearly six thousand miles at a cost of \$65 for the round trip, or a little over one cent a mile. This is a marvel for cheapness, efficiency, conveniences and comfort.

Our company, starting out from Seattle, did not continue together long. Some dropped out here and there along the line, so that by the time we reached Winnipeg, only four of the original group remained.

Ere this, all of those who attended the Conference, with the exception of a few who wished to visit a few points in the West, have returned to their homes, and, so far as reported, no accident happened to any of them, though some of them were on their trains for two weeks or more.

Considering the amount of traveling our people do, in attending the Annual Meeting from year to year, it is marvelous how few accidents happen to them. Not a few look upon traveling as dangerous, and yet statistics show that, while on board a passenger train, traveling over the country, you are in one of the safest places in the world.

On a trip of this kind, reaching into Canada, one living in the latitude of Elgin, notices the difference in day and night. While at our extreme northern point in the Rockies, we could see to read ordinary print until half-past nine at night. At three in the morning it was daylight.

We like the Canadian method of noting time for the railroads. Beginning with midnight, the hours are numbered from one to twenty-four, and are so noted on all the time tables. Instead of reading "7: 25 P. M. for the train at Medicine Hat, we read "19: 25." It is only a matter of getting accustomed to a method that avoids the use of the same figures for the forenoon, as well as for the afternoon. A given time can never mean but the one thing.

But the Annual Meeting for 1914 is now a matter of the past. At a cost of not far from \$100,000, members from nearly all parts of the Brotherhood met to deliberate on twenty-nine papers submitted for consideration. Sixteen, or more than half, of these papers were returned. Several were deferred for further consideration, and only nine were acted upon.

None of the questions disposed of has any special bearing on fundamentals. They relate principally to methods. The decision, granting permission to take the confession of applicants before they enter the water for baptism, is as far-reaching as anything transacted at the Conference. Those administering baptism in cold weather have long felt the need of this improvement in our methods.

In a measure, at least, the Christian Workers' problem is solved. The whole working system now goes into the hands of an enlarged General Sunday School Board. This Board will canvass the whole situation, and in due time put into operation plans

that will doubtless appeal to the Christian Workers all over the Brotherhood.

Every year something comes up regarding the details of the dress-question. Each time the Conference falls back on the decision of 1911, claiming that this decision covers every necessary phase of Christian attire.

And surely it does for those who are disposed to do the right thing. But for those who love liberty rather than sacrifice, the decision is ineffective. The same, however, may be said of the Gospel. Men and women who permit themselves to be influenced by the ever-changing fashions of the world, find ways of taking advantage of what the New Testament says, respecting simplicity in dress, and they will find ways of taking advantage of any decision that the Annual Meeting may see proper to make.

The remedy will probably not be found in more decisions, but in more of the right kind of teaching. But how can we expect the right sort of teaching, when some of the preachers themselves hold loose views on the subject? We hear of preachers who are falling down on what Conference recommends on the matter of dress.

They say that certain churches have made departures in this particular, and that since nothing is being done, showing results, to bring the members into line, they see no use in wasting their time and energies with a hopeless task.

We do not like this kind of a spirit. A faithful watchman on the walls of Zion should not refuse to cry aloud and warn his people of approaching danger, simply because a watchman on another part of the wall neglects to do his full duty.

All over the Brotherhood we need a campaign in the interest of our time-honored simplicity. Every minister needs to be aroused to a full sense of his duty, in order that he may feel and see the necessity of some well-directed teaching along this line.

Not only so, but elders should manifest a firmness for, as well as a loyalty to, right principles that will make their influence felt. There is no reason why any one elder should grow weak and negligent in his care of the flock entrusted to him by the Holy Ghost, simply because some other elder, or a dozen of them, for that matter, are showing a weakness.

But, while teaching right principles, respecting our dress regulations, elders and pastors should avoid measures that are considered stringent, that irritate, discourage and drive weak members from the church.

In case of willful disobedience and a decided disregard for the principles held by the church, discipline may not only become a duty, but a necessity. So far as practicable, disciplinary methods and Christian forbearance should go together, but all forbearance and no discipline will lead to the downfall of any church.

We say here, as we have said before, that when men and women once become soundly converted, we are going to have no trouble with them on the dress question, or concerning any other question involving pride and popularity. And, after all, it may be only a matter of sound conversion in the New Testament sense. So we may well say, When thou art converted respecting the teachings of the Gospel, on the matter of attire, then strengthen thy brethren and sisters.

(Concluded on Page 444.)

Great Gain.

WHEN the writer was a young man, he was especially fond of mathematics. In those days one department in our study of arithmetic was called, "Loss and Gain." This was so to our liking that, while in the profession of teaching, we held our classes at these problems as long as possible because, said we, they were so practical. And they were, as there has been no time, in the history of the world,—of which we have ever learned,—when men, and women too, were not more or less interested in loss and gain. So, as the saying runs, it was "a live wire," and it touched life about as squarely as any other subject of which we could think.

Loss disturbs our peace and often adds greatly to our discouragements. Indeed, our lives are made up largely of losses and gains, and with many of us they are fairly well divided, so that neither of them comes altogether unexpected. Human affairs, like our lives, are more or less uncertain, and through them all runs a line of risk and chance, so that, at least in our lives, we have the two fairly well mixed. And while we are always trying to avoid the one, it can be equally well and truly said, that we are always hoping and trying to secure the other.

Loss is always obvious when we fail to get the proper value in return for the effort made. In some cases, and under some conditions, farmers tell us that wheat can be raised for one dollar per bushel at a reasonable profit or gain. To raise it for less means loss. And so it is with all other products raised. Times are considered best when all producers of legitimate things receive, in exchange, reasonable gains. This equalizes the producers and consumers, and thus should afford contentment, happiness and prosperity to all. And when we have such conditions, we should have, what is generally known as "good times."

But from a religious point of view, good times, contentment and true prosperity are not altogether dependent on these things. There are many kinds of gains, so called, that do not have in them, or connected with them, the element that brings to the possessor contentment, happiness or true peace,—such things as satisfy the soul.

We are told that contentment with godliness is great gain. There is a gain that does not depend upon the bartering of our products, and it may be had on very easy terms. The standard is neither money nor the price of money. It is something that the poorest of the poor may have or obtain. It is something, for the obtaining of which money has no buying value. It is godliness, or getting right with God. This implies that we first seek the Kingdom of God. What does this mean? Get right with God by entering into his Kingdom, and thus become a child of his. This places you where his love, mercy, grace and care can reach you, and bring you within the promise, "and all these things shall be added." What things? The things that you, as God's child, need.

Do you believe it? Why not? What will not a father do for his loving child? Any reasonable thing within his power, which he believes will be for its good. And does God love his children less than an earthly parent? No, but more, and with this difference: Our parents' power to do is limited. Not so with our Heavenly Father. He has all power in heaven and earth, and knows all things. His love exceeds the strongest love of a mother.

Such a Father have we when we are in the Kingdom of God, and having such a Father, we may well be contented. It may be well and truly said: "Godliness with contentment is great gain."

Dear child, whoever you may be, outside of the Kingdom, again we say, Get right with God; then you may have this great gain for the asking. God has all power in heaven and earth; he knows all things. His love exceeds the strongest love of a mother.

The Lord, at all times, is more willing to give, than you are to ask. Indeed, it is his will that you may ask, because he wants you to be his child that you may be eternally saved and enjoy his glorious presence forever.

Without God, life in this world is an experience of uncertainties, of losses and crosses, but in the Kingdom of God it is a life of all gain, yea, more,—of great gain. It is for us to decide which ours shall be.

The other evening,—as the sun was sinking beyond the western hills, as the shadows were lengthening and darkening, as the cool breezes were gently blowing through the trees, and as the evening songsters were most beautifully trilling their sweet melodies, before retiring for the night,—we were a willing and interested observer of the wonderfully attractive scenes, so pleasantly acted out before us.

On these lovely summer evenings, when nature puts on her most beautiful garments, we enjoy some of our most precious moments of reflection and meditation. It is at such times that God seems very near. And why should we not thus feel, since he is always near to those who think about him? These are the times when contentment reigns in the soul. At such times we can think and feel that a loving Father is very near, for we can almost hear his voice speaking through the blessed Christ who has said, "I am the Way, the Truth and the Life. He that believeth in me, though he were dead, yet shall he live."

H. B. B.

The Wearing of Gold.

WE have referred to us, for answer, several questions in regard to members wearing gold. We are asked to say whether, in keeping with the New Testament, members may carry gold watches, wear gold chains, or gold spectacle frames, and other articles, wholly or in part made of gold. The scriptures forbidding the wearing of gold, read thus: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array" (1 Tim. 2: 9). "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (1 Peter 3: 3).

It will be observed that the wearing of gold is treated by both Paul and Peter, and that the same thought is expressed by each writer. Among other things unbecoming devout people, gold is named. It is not the proper use of the metal that is wrong, but the misuse of it is discountenanced. Gold was made for man, and so long as it is employed as a necessary article of utility, its use need not be called into question. It is only when gold is employed as an ornament, or for adorning, that its use is forbidden. There are instances where nothing can take the place of gold, and in such cases it becomes a necessary article of utility.

Gold is employed for a variety of purposes, some lawful and some unlawful. We need not go into details regarding its use. Even the New Testament writers do not. They lay down the principle, and those who are disposed to live in harmony with the teachings of Paul and Peter, are not likely to have much trouble in deciding what is lawful and what is unlawful. The one who loves God and is anxious about obeying his Word, will not try to make it appear that the gold he wears is an article of utility, when he knows that he wears it as an ornament.

How We Impressed Him.

DOUBTLESS the editor of the *Post-Intelligencer*, of Seattle Wash., is of an observant nature. On the editorial page of the issue for June 21 he describes the Conference and our people as follows:

The sessions of the representatives of the sect, known as the Church of the Brethren, have been mutually helpful to the church, its people, and to the community at large. To the visitors' attention have been brought the attractive nature of our climate and the advantages of the Puget Sound district and of the State of Washington, as a home, and they have responded generally to the charm of the witcheries that nature has so bountifully endowed us with. Many of the visitors have come great distances from climates and conditions radically different from our own, and the change has been a grateful one to them.

On the part of Seattle, we have had a refreshing view of a people whose attitude and general outlook toward life differ from the ordinary everyday view; of a people who have turned their backs upon many of the frivolities of life and the earthly vanities of demeanor and dress, and

whose interpretation of Bible admonition is most literal. A people whose attitude toward worldly pomp bars musical instruments from their service and substitutes instead the diapason of the human voice, without losing any charm of service. It has been of interest to know that so much of what the world regards as pleasure may be put away from a people and leave them as happy and contented as the Brethren appear to be.

So the visit of the Brethren is mutually interesting and helpful, and when their visit is ended and they return to their homes, the propaganda of Seattle and of the State will be spread by them, and thousands of people will be interested and attracted, to whom the Northwest has been an unknown land. That our visitors have been impressed by our natural assets is evident from their outspoken and frank expressions of pleasure.

And with Seattle and its citizens will remain the lesson of the quiet, thoughtful, happy people who have been our guests, and who have broken the bread of fellowship with us, and had temporary domicile with us, in peace and quietude.

Books That Deceive.

WE are requested to say something regarding the inexpediency of our members purchasing literature that may cause them to lose faith in our well-established church principles. The specific books referred to are: "Thy Kingdom Come," "The Time Is at Hand," and "The Divine Plan of the Ages." Our correspondent informs us that many of our people, including our ministers, are purchasing these books, and he is wondering whether it would not be well to offer a word of warning, lest those who happen to be weak in the faith be led astray by the crafty reasoning of these books. Now, while the MESSENGER would not presume to dictate as to what our members should or should not read, we know enough about the authorship of the books in question to voice a word of caution, and what we say applies not only to these publications but to any others, of a doubtful nature, that may be offered to our people. Before buying books from a colporter, look well to their teaching. This can readily be ascertained by a little, judicious questioning of the agent. Concerning the purchasing of books we always do well to heed the warning of the apostle John, when he says, "Try the spirits." The trend of most books is readily discernible, and when you find that certain works are contrary to your convictions of the Truth, the one safe rule would seem to be to let them severely alone.

A Description of the Bible.

ONE of the most striking recent passages, descriptive of the Bible, appears in an article by David McCaughy in the *Examiner*. He writes: "Entering the portico in Genesis we pass through the portrait galleries of the historical books, extending to the end of the kingdom; find the music room in the Psalms, where the Spirit, sweeping the keyboard of human nature, touches every chord; we pass through the business office, in Proverbs; the chapel, in Ecclesiastes, echoing with the voice of the preacher; the conservatory, in the Song of Solomon, fragrant with the rose of Sharon and the lily of the valley, with all trees of frankincense, with pleasant fruits and with all spices, smelling like Lebanon; then look into the observatories of the prophets, with telescopes pointing some toward near and some to distant stars, but all brought to bear upon the Bright and Morning Star about to rise. Passing on, we enter the audience chamber of the King himself, in the Gospels, the Holy Spirit performing his office work, in the Acts; the correspondence rooms, in the Epistles, and finally the dazzling splendors of the throne room, in the Revelation."

MANY of the prominent journals of our land intimate that the chief obstacle in the way of universal peace is the preservation of "national honor." Had the world's Redeemer entertained any such thought of being on the defensive when arrested in the garden, he would hardly have counseled impulsive Peter to sheathe his sword. Right then and there would have been a struggle. But such was not the spirit of the Prince of Peace. He was as "a lamb led to the slaughter," emphasizing, in his very death, the consummation of universal peace.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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 Otho Winger, North Manchester, Ind.
 Address,
 General Mission Board, Elgin, Ill.

FROM MANCHESTER COLLEGE, INDIANA.

The nineteenth year of Manchester College closed May 21. The commencement address was delivered by Hon. Dr. J. A. Woodburn, prominent as an author and educator. The graduating class was the largest the college has ever had. It included eight young men and women who finished the Liberal Arts Course, and received the Bachelor of Arts degree. The large chapel was, entirely too small to accommodate the large crowds that came to the various programs.

The Summer School opened May 25. The enrollment is fifty per cent larger than usual. This is partly due to the fact that the work of the summer school is fully accredited by both Indiana and Ohio. The increased educational requirements of these two States are placing upon the college large responsibilities, as well as opportunities.

The college trustees are wide-awake to these opportunities and are doing their utmost to meet the needs. Work on the new Science and Agriculture Building has begun and will be pushed as rapidly as possible. Ample room is being provided for the departments of Manual Training and Domestic Science. Other equipment is being added.

The enrollment during the past year was 350. Of this number 99 were in the College of Liberal Arts. Nearly 100 more were high school graduates of college standing, enrolled in the Normal School. Much interest was taken in Bible study. Many of the college students are looking forward to ministerial and missionary work. During the summer a number of the members of the faculty are taking advanced work in different universities.

The new catalogue is ready for mailing. Any one who is interested may secure this, and any information concerning the institution, for the asking. Otho Winger.

North Manchester, Ind., June 29.

MARKLE, INDIANA.

The writer, having been in poor health for the past year, has neglected to send in our church reports as often as she feels she ought to have done. At her request she was relieved, at our last council, from being correspondent. Sister Pearl Cline was elected correspondent for the remainder of the year.

June 7 Bro. D. B. Garber preached a helpful missionary sermon. An offering of \$28.19, together with a donation given, amounted to \$42.68, which was sent to our Annual Conference for general missionary purposes.

Our love feast was held June 14. Quite a number from the Loon Creek and Huntington churches were with us. The meeting passed off in a quiet and orderly manner. Bro. Noah Shideler, of the Lancaster church, Bro. Daniel Funderburg, of North Manchester College, and Bro. Lewis Huffman, of the Walnut Grove church, were with us. We were glad for their presence and assistance.

Bro. Huffman preached for us at the Sunday morning service. The members were glad to hear him again. For many years he had charge of the church as a faithful elder, and his fatherly advice is still gratefully remembered. At his request, he was relieved as our elder, about eight years ago, and Bro. D. B. Garber was chosen in his place.

Our congregation met in council June 19, with Eld. D. B. Garber presiding. Much business was transacted. One letter was received. We decided to hold our Harvest Meeting Sept. 13. We expect to have some other ministers with us, at that time, to assist in the work of the day.

Oct. 24 is the date of our love feast. It will be an evening service, only, instead of an all-day service. Bro. Garber, having been our elder for a number of years, requested that we hold an election for an elder each year, as is the decision of Conference. This matter will be attended to at the December council.

The question of getting people to attend church, was discussed. We think Bro. E. M. Cobb has a timely article in the Messenger of June 13, page 371, concerning this subject. We hope and trust that the churches may seek to overcome their weakness along this line. We need better church attendance to revive the spiritual interests of Zion.

(Mrs.) Lillian Earhart.

R. D. 4, Huntington, Ind., June 27.

COLUMBIA SUNDAY-SCHOOL, NORTH DAKOTA.

June 7 Bro. D. M. Shorb, of Surrey, N. Dak., opened a two weeks' series of meetings. Each sermon was delivered with earnestness and heart-searching interest. During our revival seven souls united with us in Christian baptism,—three sisters and four brethren.

In the afternoon the Sunday-school children had their program. The work of the children was full of spirit, and well rendered, to the benefit of all. Well-filled baskets were brought by the parents, and all enjoyed the noonday meal in the tent.

On Friday afternoon, June 19, the business of the church was disposed of. Sister Vivian Richter was elected church clerk for one year. We were glad to have Deacon Slocum, from James River, with us. Our visiting brethren reported all the members as being in love and union.

The Sisters' Aid Society elected the following new officers: Sister Mattie Wright, President; Sister Harry Row, Secretary; Sister Fred Burns, Treasurer; Sister Henry Row, Sewing Overseer. The sisters desire and pray that they may be able to accomplish more work, and more fully to meet the wants of the needy, than they have done in the past.

Our love feast was held June 20. About fifty-six brethren and sisters surrounded the Lord's tables. Bro. Alfred Kreps, of Carrington, N. Dak., officiated, assisted by Bro. Umphlet, of James River, and by Bro. Shorb. We were very glad to have our neighboring churches so well represented at our love feast. A large number of friends and neighbors were present during the observance of the ordinances. We were sorry that our elder, Bro. D. H. Niccum, could not be with us.

The following Sunday breakfast and dinner were furnished by the sisters. Bro. Alfred Kreps and wife and Bro. John Shafer, all of Carrington, N. Dak., gave some very interesting and beneficial talks to the children about Sunday-school work. In the afternoon a Temperance Meeting was held. Bro. Ramsey, of the Congregational church at Brantford, N. Dak., Bro. Kreps and Bro. Shorb addressed us. Then they requested general talks by others, and many good thoughts were brought to our minds.

We think our dear brother has worked faithfully during the past two weeks, and we pray that the good seed which has been sown may be reaped ere it is too late. We wish to thank our young people of the community, and our younger members for their aid during our love feast.

Brantford, N. Dak., June 26. Mrs. Harry Row.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

INDIANA.

Monticello church met in council June 27, with Eld. Heeter presiding. One letter of membership was received and one was granted. Our love feast will be held Nov. 7, at 6:30 P. M. Bro. George Kepp was elected president, and Sister Eliza Bridge, Secretary of Christian Workers' Meeting. The church and Society is prospering and is giving very encouraging reports.—J. L. Hibner, Monticello, Ind., June 30.

Upper Fall Creek.—Our Sunday-school for six months ending with June can report a good interest. We had a total of 1,046 pupils present during the twenty-six Sunday. Our total makes an average of about forty each Sunday. Our State collection was \$16.80, which makes the average collection about sixty-four cents each Sunday. Our superintendent was present all but one Sunday, during this time. We trust that the next six months may be even better.—Frank Martin, M. A. Lettown, Ind., June 28.

Walnut church met in council June 20. On account of sickness, our elder, Bro. John Appleman, could not be present, and Bro. John Christian had charge of the meetings. Bro. Ray Booley was chosen Messenger agent, and Sister W. W. pointed church clerk. Our Harvest Meeting will be held Aug. 2.—Edith Rohrer, Argos, Ind., June 28.

IOWA.

Beaver.—We held our love feast June 23, but, owing to a terrible rainstorm, not many visiting members were with us. Bro. W. I. Buckingham, of Prairie City, Iowa, was present and gave us a good talk on "Temperance." Just preceding the evening service four of our Sunday-school scholars were baptized. All of them are young people. We took up an offering for foreign missions, amounting to a little over \$25. In the absence of Bro. D. W. Wise, who is conducting meetings at Maxwell, which commenced the last week in May, Brethren Lookingbill and Flora, from the above-named place, spoke to us the last Sunday in May, and the first Sunday in June. Bro. Morris Elkenberry preached for us the next two Sundays, and also in the evenings.—Belle Ruth, Grand Junction, Iowa, June 28.

Indian Creek church met in council June 20, at the Maxwell place. Our elder, Bro. E. D. Fisco, presided. Brethren E. D. Fisco, J. J. Schechter and W. Bittner were appointed a general committee for the District Meeting. We enjoyed a pleasant love feast at the country house June 14. Bro. Daniel Wise officiated. He was with us two weeks. The services were well attended, and all feel that the Spirit of God is at work. We are of the impression that some souls are near the kingdom. At this meeting it was arranged to hold Christian Workers' Meeting and preaching service at our country house every two weeks.—Mrs. Chas. L. Fackler, Farrar, Iowa, June 28.

MINNESOTA.

Lewiston.—Our series of meetings closed June 21. Though there were no additions to the church, there was a fine interest at all the services. Bro. Herbert Richards, of Winona, labored to the general satisfaction and acceptance of all, both in and out of the church. Our elder, Bro. D. Warren Schok, with his family, of Minneapolis, and Sister Dutcher, of the same place, came by automobile on Friday evening and stayed until Sunday afternoon. Their presence added interest to our meeting. June 29, the day of our love feast, we elected Bro. Irvin Leatherman to the ministry, and Brethren E. H. Welmer, Herbert W. Lewis and Geo. McDougal to the deacon's office. On Sunday, at the morning service, Bro. Leatherman and Bro. McDougal were properly installed into office. The others who were elected asked for more time to consider the acceptance of the work to which they had been chosen. We were glad to have the assistance of these brethren to carry on the Lord's work.—Abbie W. Nettleton, Lewiston, Minn., June 28.

NEBRASKA.

Nelson church met in council June 27. Our elder, Bro. J. B. Moore, presided. We will hold our love feast Sept. 5, near Bro. Levi Stump's house, and the following Sunday we

are to have an all-day meeting.—Edna Mishler, Edison, Nebr., June 28.

Omaha Mission.—Yesterday we enjoyed a Children's Meeting in our Mission. The attendance was large. All did their part well. The children seemed greatly to enjoy the reciting of their little pieces. Such exercises afford a splendid training for Sunday-school work. They fill the minds with high ideals and elevating thoughts. It was very gratifying to see what these boys and girls are now, compared with what they were before they came to the Mission. Many of them are members of the church, and take an active part in all its work. All of them exercise in prayer, whenever they are called on. Many of them never knew anything about the Brethren church until they were brought into the Mission. May the Lord continue to bless the work here!—J. A. Weaver, R. D. 5, South Omaha, Nebr., June 29.

NORTH DAKOTA.

Bowdon Valley church met in council June 26. Bro. Wm. J. McCann presided. Bro. A. P. Sommers was elected delegate to District Meeting, and Sister Eliza Glessner was chosen alternate. Bro. Ed. Flke was elected Sunday-school superintendent, and also treasurer and solicitor. Bro. John Glessner, clerk; Bro. A. P. Sommers, trustee; Bro. Wm. J. McCann, elder in charge for one year; the writer, correspondent for one year. Bro. A. C. Young, of Indiana, has been making a two week visit at the residence of Bro. A. from which we received much benefit. Brethren Young and McCann were called to anoint Sister Kingery, who has been ill for some time. Bro. J. E. Glessner was elected Gospel Messenger agent. Last Saturday we held our love feast. The weather being rainy and the roads very bad, none of the distance attenders came. All received a spiritual blessing. The outsiders who witnessed the administration of the ordinances gave us their very best of attention, which we appreciated. Bro. Young goes from here to Carrington, to conduct a series of meetings. June 28 the annual school was baptized. We are in need of a preacher at this place and wish that some good brother would locate among us.—L. H. Hilgry, Bowdon, N. Dak., June 28.

Pleasant Valley.—I wish to correct a mistake in the report, given by the church correspondent of our congregation in Gospel Messenger of June 27. The collection for the Annual Meeting offering should be credited to the church instead of the Sunday-schools. The church took up public collections at both preaching points, resulting in an offering of about \$20. The Sunday-school took their regular class collections, which were not included in the Annual Meeting offering. This fact which our correspondents perhaps overlooked or was not aware of.—Isaac Miller, York, N. Dak., June 26.

Surrey.—Bro. E. S. Miller, of Lineboro, Md., en route to the Annual Meeting at Seattle, stopped off at this place and preached five sermons for us, which were appreciated by all who heard him. On Sunday evening, June 14, we dismissed our pastor, and Rev. Asker, of the Methodist church at Minot, N. Dak., delivered the Baccalaureate sermon. In our church, for the graduates of the Surrey High School.—Manerva Lambert, Surrey, N. Dak., June 24.

Turtie Mountain church met in council June 29. The attendance was small. Our elder, Bro. A. M. Sharp, of Egeland, N. Dak., was here. He is still showing an interest for us at this place, and trying to build up the work of the Master. Our series of meetings will begin July 12, and our love feast will be July 25, at 4 P. M. On Sunday morning, June 29, we welcomed to our church two neighboring churches to join us in these meetings. Bro. Chas. Strietzel and the writer were chosen delegates to District Meeting, with Sister Will Conn and Bro. Jos. Lamb as the alternates. Bro. Levi Fisher is our Sunday-school delegate.—Saloma Fisher, Box 224, Perth, N. Dak., June 30.

OHIO.

Ashtand.—Sunday, June 29, in the absence of our pastor, Eld. W. D. Keller, our elder, Bro. T. S. Moherman, preached for us. As delegate to the State Sunday School Convention, he also gave a report of the convention. Ashtand County ranked first in the State in Sunday-school enrollment. There are 9,583 Sunday-schools in the State, and 20,000 teachers. One-third of the schools use the graded lesson system and are making a great success of it. There are 46,000 names on the cradle rolls. There are 2,492 high departments, with an enrollment of 10,000. The interesting session of the convention was the temperance meeting. It is feared that the saloon men may try to force out the local option work this fall. Should they get it accomplished, the anti-saloon people would lose all they have gained. They are waiting and if the saloon men do not attempt a petition will be gotten out immediately for State prohibition. Bro. G. A. Cassel was appointed a member of the new executive committee.—Jda M. Helm, R. D. 4, Ashtand, Ohio, June 27.

Middle District.—Bro. S. Z. Smith, of Sidney, Ohio, came here June 27 and preached for us. His theme was "Discipline." He was here in behalf of the Sidney Mission, and an offering was given for the enlarging of their churchhouse.—Jos. H. Stark, R. D. 1, Tadmor, Ohio, June 28.

North Poplar Ridge.—We held our love feast June 20, with a large attendance. The visitors present were Bro. G. A. Snider, of Lima, Ohio; Bro. L. H. Prowant, of Continental, Ohio; Bro. Fuller, of Oakwood, Ohio. At 2:30 P. M. we met to elect a minister. Bro. G. A. Snider gave us some timely admonitions, after which Bro. Jay Hornish was chosen to the ministry. At 6:30 P. M. we had an examination services. About 165 communed. Bro. G. A. Snider officiated. On Sunday morning we met at 9:30 for Sunday-school. Sister Gardener, of Toledo, Ohio, and Bro. L. H. Prowant profitably employed the time, after which a collection of \$17.60 was taken. To be sent to the General Mission Board. After Sunday-school Bro. Snider preached an excellent sermon. Five gave their hearts to Jesus. At 2:30 P. M. we met for baptism, after which the rite was performed by Bro. Jacob Flory. We expect Bro. D. L. Miller to begin a series of meetings on Aug. 15, about Aug. 1.—Ella Lehman, R. D. 3, Box 18, Defiance, Ohio, June 29.

Richland church met in council June 19. Bro. A. I. Heestand was chosen elder for one year, and the writer was elected correspondent. Seven letters of membership were granted. Our love feast was held June 20. Quite a number of visiting brethren and sisters were present. The ministers present were Brethren A. I. Heestand, W. D. Keller, and J. E. Vancil. Bro. Keller officiated. It was a spiritual feast.—Edna Pifer, R. D. 1, Box 104, Mansfield, Ohio, June 30.

WEST VIRGINIA.

Harman congregation enjoyed a very pleasant council June 3. Our elder, Bro. Jonas Flke, presided. Our next council is to be held Aug. 23. On Sunday the council the funeral services of Sister Sarah Harman was preached by our elder. A large crowd was present.—Nettie Harman, Harman, W. Va., June 26.

WISCONSIN.

Maple Grove.—June 6 Bro. H. C. Baker gave us four soul-cheering sermons, but on account of sickness in his family had to return to his home at an earlier date than anticipated. This was the first preaching in our church for four months. There are seventy members at this place. Most of them are young, and there is no shepherd to shepherd them. The Brethren Church has 2,000 members, but over them Wisconsin is much neglected. There is territory from here northward where the Gospel, as we believe it, has not been preached. Why send missionaries to the heathen and neglect the homeland?—Phyllis Meek, Stanley, Wis., June 10.

will work out a plan for systematic giving. Our church is in a good working condition and the Lord is blessing the work. We are anxiously looking forward to a series of meetings this fall.—Roy E. Crist, 16 N. Ferree Street, Kansas City, Kans., July 4.

Chanute.—On Sunday evening, June 14, our Sunday-school gave an interesting program. The exercises were engaged in almost entirely by the children, all of whom did their part well. Our superintendent, Bro. Edwards, is putting forth an earnest effort to increase our Sunday-school attendance. June 28 we met in council. One letter of membership was granted.—Leona Sherry, 1617 South Edith Avenue, Chanute, Kans., June 30.

Vermillion church held a love feast May 23. Bro. Edgar Rothrock, of Carlisle, Neb., officiated. June 7 Bro. Canfield preached a missionary sermon. After that a collection of \$23.18 was taken for our Annual Meeting offering. A dear sister, seventy years of age, was baptized recently. Others are counting the cost. We held our council June 18, and elected officers for our Sunday-school for six months, with Bro. Henry Small as our superintendent. Bro. Enoch Eby gave us a very good sermon June 17, in the evening. The attendance at our church and Sunday-school is increasing.—Elizabeth Dellenbach, Beattie, Kans., June 29.

MARYLAND.

Meadow Branch.—A splendid revival is now in progress in the Westminster house. Bro. R. W. Schlosser is doing the preaching. Seventeen have been baptized, and two await the rite. Large audiences have been in attendance during the past two weeks. Bro. Schlosser's sermons have so far been largely doctrinal, presenting a very interesting and forceful way. Those who have accepted the Lord's message range from twelve to sixty-five years. The entire membership is being greatly strengthened in the faith of the Gospel.—W. E. Roop, Westminster, Md., June 30.

MICHIGAN.

Beaverton.—June 27 we closed a two weeks' singing class, conducted by Sister Cora Stahly, of Nappanee, Ind. Our singing has been much improved through her efforts, which were highly appreciated. Since our last meeting five have been received by baptism and four by letter. Six letters have been granted. Our delegate to District Meeting is Bro. A. J. Kaufmann, with Bro. John McKimmy as alternate. Our Sunday-school has been reorganized, with Bro. Jacob Hoover as superintendent of the advanced department, and Sister Olive Miller as superintendent of the primary department. Our Christian Workers' Meeting has been reorganized, with Sister Grace Ward as president.—Katie Patterson, Beaverton, Mich., June 30.

Kometsed congregation met in council June 20. Eld. J. W. Harshbarger presided. Two letters of membership were granted. Bro. J. W. Harshbarger and Sister Anna Harshbarger have decided to attend the District Meeting this summer. Bro. Frank Sheets was chosen leader of our midweek prayer meetings. Two of our Sunday-school scholars were baptized June 21 in Crystal Lake.—Allura Kay, R. D. 2, Benzonia, Mich., June 30.

Long Lake.—June 29 we reorganized our Sunday-school. The writer was chosen superintendent of the primary department, and Bro. Wilbur Shepherd was elected secretary. Other officers and members were elected.—Dollie Shepherd, R. D. 2, Manistee, Mich., June 30.

Notice to the Churches in Michigan.—Programs for Sunday-school and Ministerial Meetings, together with all papers to be considered at our District Conference, must reach us not later than Aug. 1, according to the decision of District Meeting of 1914. Woodland, Mich., July 1.

Zion church met in council June 27. Our elder, Bro. J. P. Bowman, presided. The report of the annual visit showed all the members to be in love and union. Bro. D. A. Moats was chosen church clerk; Bro. M. L. Moats, treasurer; Bro. Chas. Sitzer, Messenger; and Bro. W. J. Woodland, Mich., July 1. Bro. M. L. Moats was also elected as Sunday-school superintendent, and Sister Mary Sue Bowman as secretary. Sister Clara Landis was reelected president of the Christian Workers' Meeting. Eld. J. P. Bowman was chosen as our delegate to the District Meeting, with Bro. M. L. Moats as alternate. Our new church is not completely moved, and we hold our love feast in it July 25, at 5 P. M. We expect Bro. J. E. Ellenberger and wife, of Polo, Mo., to be here at that time, to give us a series of meetings. We would be pleased to have members from adjoining congregations to be with us, especially those ministering brethren. We have a membership of about eighty at this place. The field is large and we would much pleased if some ministers, contemplating a change of locations, would investigate this field. Our elder and only minister has all the work in charge. He also has a new preaching point about forty miles north of this place, where ten members are living. The outlook at this place is very encouraging. The church decided to hold a love feast with them sometime this fall.—Ada Moats, Selkirk, Mich., June 30.

MISSOURI.

Cabool church met in council June 27, with Eld. C. W. Gitt presiding. Eld. I. L. Harris was chosen to take charge of the church the ensuing year. We expect Bro. I. V. Enos, of Adrian, Mo., to conduct a series of meetings for us, to begin sometime in August.—Sylvia Harris Sage, Cabool, Mo., June 27.

Joplin.—June 28 two were added to our church by baptism. This makes four since the beginning of 1914. We feel encouraged in the work here. Bro. Gochenour was here July 1 and gave us two good sermons.—Estella Hoover, 301 St. Louis Avenue, Joplin, Mo., July 3.

Phelps City.—The work conducted services in Phelps City, Mo., June 21, and in the afternoon we baptized Bro. D. Lewis and his wife, who now live near Glenwood, Iowa. They would be pleased to know of any members living near them. At night we attended Children's Meeting. This was formerly the Lamon mission, but it has been moved some miles north to Phelps. It is a promising field.—R. N. Huffman, 602 Ky. Ave., St. Joseph, Mo., July 2.

NEBRASKA.

Enders.—June 21 Bro. J. E. Jarboe, our District Sunday-school Secretary, was with us. He delivered a good address on Sunday-school work in the morning, and preached an inspiring sermon in the evening. An offering of \$6.34 was given for the District Sunday-school work. We expect Bro. O. P. Haines, of Chicago, to be with us July 14, to begin a series of meetings.—May Sharp, Enders, Neb., July 1.

Sargent.—Bro. J. Edwin Jarboe, our State worker, came with his wife to this place, and our congregation, June 28, and labored with us until today, when they went about twenty-five miles southeast from here to another part of our large territory. While here, Bro. Jarboe preached the Word with much power, and many lasting impressions were made. We were very glad that Bro. Jarboe and Sister Jarboe's coming to help us. They made many warm friends here. The few members here were much encouraged. We are much in need of a resident minister in this community.—Mrs. Floyd Miller, Sargent, Neb., June 29.

NORTH DAKOTA.

Berdella.—Bro. A. M. Sharp, of Egakota, N. Dak., spent Sunday, June 28, in the mountains, and preached two inspiring sermons. We are an isolated body of about seven members, and would be pleased to have a minister come into our midst. The field is large and ready for the harvest. We are thankful for the promise of services once a month.—Fred Schroeder, R. D. 5, Berdella, N. Dak., July 2.

Brumback church met in council June 27, with Eld. M. L.

Huffman presiding. Two letters of membership were received. Sunday-school officers were chosen, with Bro. Jay Stauffer as superintendent. With Dea. J. D. Kessler and H. Stauffer were chosen as delegates to District Meeting with Sister Belle Huffman as alternate. Sister Opal Belt was elected delegate to the Christian Workers' and Sunday-school Convention with Sister Frances Moore as alternate. Our church decided to hold a love feast July 18, at 3 P. M.—Mertie Dearloff, R. D. 2, Rock Lake, N. Dak., July 1.

Cando church met in council at the Zion house June 20. Eld. J. D. Kessler presided. Two letters were received and three were granted. The delegates chosen to District Meeting were Sister Mary E. Miller and Bro. Marvin Kensingner. Our series of meetings will follow the District Meeting, which will be held at the Zion house July 7, 8 and 9.—Zora Smeltzer, Cando, N. Dak., July 6.

Egeland.—Bro. J. Q. Goughnour, of Iowa, came here June 14, and commenced a series of meetings. He preached each evening until June 30. Our meetings closed with an enjoyable love feast. Twelve came out on the Lord's side, and a number were near the kingdom. Bro. Goughnour was a busy man while here, and made many friends. Our members have been strengthened and feel better prepared for future service.—A. M. Sharp, Egeland, N. Dak., July 5.

Golden Willow.—We had our churchhouse painted lately on the outside, and varnished and repapered on the inside. Our Sunday-school is in good condition. We meet each Sunday evening in Christian Workers' Meeting, and are much helped by the spiritual food we receive. We are anxious and anxious to do their part toward making a successful meeting. Bro. S. N. McCann stopped here, en route to Annual Conference at Seattle, and gave us two excellent sermons. Bro. J. M. Myers, of Minot, N. Dak., closed a two weeks' series of meetings here June 21. He preached a most helpful and inspiring sermon. He visited much among those who were not members of the church, and was welcomed gladly in nearly every home. The attendance was good, except on a few rainy nights. One was restored to fellowship, and one was added by baptism.—Ruth Wile McCann, Sykeston, N. Dak., June 27.

Kennmare.—Our love feast was held June 27. On account of rainy weather and bad roads, not many were with us. Forty members supported the Lord's tables. Bro. D. F. Landis officiated. Bro. Geo. Hilton, of Surrey, C. D. Lamb, were at June 21, and preached four excellent sermons.—Jennie Harris, Kennmare, N. Dak., July 2.

Ray church held a love feast June 27. The visiting ministers were Brethren Adam Miller and Fred Sheridan, of Williston; Eld. J. W. Vagstad, of Surrey, C. D. Lamb, were at June 21, and preached four excellent sermons.—Jennie Harris, Kennmare, N. Dak., July 2.

Rock Lake.—Today our church met in council. The visiting brethren reported the members to be in healthy, spiritual condition. Delegates were elected to represent us at District Meeting, which convenes next week in the Cando congregation. Our series of meetings is progressing with good interest. Last evening five young men of our Sunday-school came forward for Christian fellowship. Others are invited of sin. Eld. F. M. Shorb is laboring earnestly for the salvation of souls.—J. C. Forney, Rock Lake, N. Dak., June 30.

Surrey church met in council June 27, with Bro. D. T. Dierdorf presiding. Two letters were received, and one was granted. Bro. L. F. Hilton, of Surrey, C. D. Lamb, were chosen delegates to District Meeting. Bro. Geo. A. Early, of Waynesboro, Va., was here several days this week and preached for us on Sunday morning and evening, June 28. Our series of meetings, to be conducted by Bro. H. C. Early, will begin July 11.—Manerva Lambert, Surrey, N. Dak., July 1.

OHIO.

Bristolville.—Our series of meetings, conducted by Bro. H. A. Brubaker, of North Manchester, Ind., closed June 21. He delivered eleven sermons. The attendance and interest were very good. Three letters were received, and one was granted. Bro. L. F. Hilton, of Surrey, C. D. Lamb, were chosen delegates to District Meeting. Bro. Geo. A. Early, of Waynesboro, Va., was here several days this week and preached for us on Sunday morning and evening, June 28. Our series of meetings, to be conducted by Bro. H. C. Early, will begin July 11.—Manerva Lambert, Surrey, N. Dak., July 1.

Covington.—Our Sunday-school is reaching out to greater things for the Lord. Why should not most people, in a community like this, enjoy the study of the Bible? We are anxious that more should find peace and inspiration in it. At our recent County Convention, Bro. F. W. Flory, our pastor, was one of the speakers, while Grace Wine, the superintendent of our primary department, had charge of the primary workers of the county. While Brother Flory is away, we are holding our Sunday-school meetings, and are being helped by the aid of Brethren Wine, W. J. Detrick and Chas. Berry of Pleasant Hill. All of these have given us their best efforts, and the congregation responded with enthusiasm.—Elizabeth D. Rosenberger, Covington, Ohio, July 3.

Nottingham.—A missionary meeting is being held at the Port McKinley church, Ohio, July 25 and 26. A good program has been prepared, and a profitable time is assured to all who feel like being with us. Come, and stay with us over Sunday.—Chester A. Beeghley, R. D. 10, Box 267, Dayton, Ohio, July 3.

Portage church met in council July 2. Bro. J. P. Krabill presided. We decided to begin our series of meetings Oct. 3, with Bro. Early, of Fostoria, Ohio, in charge. Our love feast will be held Oct. 17. We have preaching services and Sunday-school every two weeks. Bro. F. W. Flory is superintendent, and the writer is secretary.—Edna Dauterman, R. D. 1, Box 25, Portage, Ohio, July 3.

Reading.—Our Children's Meeting was held on the evening of June 28, with a large attendance. All the classes took an active part in making it a success, by the help of Bro. H. H. Helman, of Wooster, Ohio, who gave an interesting talk to both old and young. Bro. Edson Wolf was with us June 21, and Bro. A. I. Heestand will preach for us July 5.—Rena Heestand, R. D. 2, Moultrie, Ohio, July 3.

Stonewall.—May three of our young pupils were baptized. A Christian Workers' Meeting was organized at our regular council. Bro. S. A. Blessing came June 12. He preached twice on Sunday and taught in the Sunday-school June 14. He left us for mission point at Goshen, Ky., to conduct week's series of meetings.—Anna Lesh, Goshen, Ohio, July 3.

Strait Creek Valley church met in quarterly council June 27, with Bro. Van E. Wright presiding. On Thursday he held a council meeting with the members of the church. On the 28th the Sunday-school will have an outing in the Serpent Mound Park, about five miles from this place, with a Missionary Program. July 26 we have the promise of Bro. Eikenberry, our Sunday-school Secretary, to be with us in an all-day Sunday-school meeting. On the 28th we have a fourth Sunday-school meeting. We hope to have (the Lord willing) an all-day Harvest Meeting. Other meetings of a similar character are being planned for other points in this congregation. Our services have been attended with good crowds and good interest. Doctrinal sermons are commanding of men. These make people think and also remind them of what they must do to be saved. Our fall love feast will, in all probability, be held immediately after our series of meetings, which we hope to have in October.—Smith R. Setty, Sinking Spring, Ohio, June 29.

OKLAHOMA.

Big Creek.—We held our council June 29. Our elder, Bro. N. S. Gripe, presided. Sunday-school officers were elected for the next six months. Sister Abbie Pote was reelected super-

intendent, and Bro. Orville Pote was chosen secretary. Christian Workers' officers were also chosen, the writer being reelected president, with Sister Elsie Pote as secretary. Our delegates to District Meeting are Bro. N. S. Gripe and the writer, with Bro. Louis Holderred as alternate. Sister Abbie Pote is our delegate to the Sunday-school Meeting, with Sister Belle Kinzie as alternate. Two queries are to be sent to the District Meeting. Four letters of membership were received. We expect to have a program, to be rendered mostly by the young folks at the church, July 4. Our Sunday-school seems to be progressing nicely, with good attendance and interest.—R. S. Holsinger, Agra, Okla., June 29.

Thomas church met in council June 26. Eld. J. Appleman presided. Two letters of membership were received, and one was granted. The committee to secure a pastor for this place was retained. Brethren Appleman and Forney were chosen to represent the church at District Meeting. Sisters Stutzman and McAvooy are our delegates to the Sunday-school Meeting. Sunday-school officers were elected for the next six months. The writer was elected superintendent, and Bro. Wesley Showalter, secretary. The Sunday-school will deliver an Independence and Children's Day program July 6. Sister Dora Cripe, of Enid, Okla., has been secured to conduct a singing class for us in August. We expect Bro. J. H. Morris, of State Evangelist, to begin a series of meetings at this place Sept. 1. We were favored with a visit by Bro. D. E. Cripe, of Enid, July 28. He preached two excellent sermons to attentive audiences at the Swan schoolhouse and the Thomas church. Our Conference offering amounted to \$30.52.—Lo McAvooy, Thomas, Okla., June 29.

PENNSYLVANIA.

Ephrata.—Our Children's Meeting was held June 28, at 9 A. M. The subject was "Nature." The program consisted (Concluded on Page 448.)

Happy Homes and—Others.

(Continued from Page 439.)

his loved ones at home. This or that renter did not pay his rent on time. Another man had failed to pay his interest. Still another man was sick and unable to meet a certain obligation. The man had no mercy on even the worthy poor. Widows, orphans and invalids felt the cruelty of his iron hand, for if opportunity offered he exacted every cent when it was the least convenient for the debtor to pay.

Of course all this disturbed his peace of mind and made him unhappy. His wife and children were compelled to bear the harsh words of his uncontrolled temper. They were nervous, overworked and often unhappy. As soon as one entered he could feel the tense, nerve-racking atmosphere, and it was a relief when he took his departure.

The man's wealth was his idol. All else had to bow to it, and everybody and everything near its ardent devotee was made unhappy.

We left, saying, "Surely, wealth is not happiness."

Another day we went into a splendid farm home,—or house, I should say. As we rode up the fine gravelled driveway, which is bordered by beautiful shrubs and dense grass, we decided that no farm we had ever seen was so well kept. All the modern conveniences, within doors and out, made it seem more like a city home, with the added advantages of the country.

We could see that the owner had prospered financially far more than his surrounding neighbors. He not only had a talent for money-making, but also a sense of the beautiful, and he gratified this by sparing no means in fixing up his buildings and grounds. This is as it should be. I believe God wishes us to keep things about us neat, clean and beautiful, so long as we do not do it at the cost of more precious things.

We were welcomed, for this man likes to have visitors. Only two of the children were at home. The girl, a delicate, refined little miss of perhaps thirteen years, met us with the kindest greeting. She is a beautiful child, but her hands seemed so out of keeping with her face. They were large and rough, from work that was too hard for a child of her age.

The son was out in the cornfield, and although a cold rain had begun to fall he kept on working. A rainy day meant no rest for him.

The mother seemed too tired to have to cook for company. Visitors there mean a lot of extra work, for the farmer wants to offer them the best.

As the man looked out over his broad acres he said, "Well, sir, I have not missed a day's work because of sickness for forty years. Of course, there have been times when I did not feel so good, but I find that if a fellow gives up he is worse off, so I just keep on working and soon get all right again."

My husband remarked that it was a fine thing to be able to do so, but that not every one could do it.

The older boys had left the farm and gone to the city, finding employment in various capacities, none of them offering as good a place as the farm. But they would do anything rather than stay on the farm at home. They had plenty of work, but with it no

religious training and very little of the mental training necessary to make them men of strong, resourceful minds. There were no books, no good papers, and the Bible was nowhere in sight. With all its inconveniences this was a lonely home, indeed. Dainties for the stomach were there in abundance, but no food at all for the mind and soul.

No wonder the children left as soon as they were old enough!

Thus the man was laying up treasures on earth, that will crumble and fall and decay, instead of laying them up in heaven, and building monuments for himself by training his children to be spiritually and mentally strong men and women able to face the world and to make it better by their having lived in it.

Again we concluded that wealth alone does not make a home.

While in the West we were invited to a home, which I would call beautiful, both within and without. The father is a banker. The mother is one of the most refined women I ever met. Both are Christians of the highest type. They have built up a nice home. The house and grounds are planned for convenience rather than show. The children have their toys, and a well-stocked library is one of the coziest rooms in the house. The children have had training in music, and spend many happy hours playing and singing together.

The eldest daughter, still a young lady, has completed a course at college. Needing a rest, she decided that the best rest for her would be to assume charge of the household duties and give her mother the opportunity to take up a special study, which she has long desired to do. When a girl, the mother had not the opportunity, and later on could not because of home duties. How unselfish was the daughter, and how thoughtful and kind!

The most casual observer could easily see that the children had been taught to work. Wealth did not make them idle; neither did it make them slaves. Spiritually, mentally and physically they were being trained to get the very best out of life.

They were taught helpfulness to others, not only at their door, but beyond the seas. They were sharing with the orphans in the mission homes in India and China, and this was giving them excellent training in sharing their blessings with others. One felt better by being in this home, and the memory of that visit will ever be a pleasant one to cheer us on our way.

From there we went, saying, "How much happiness wealth can bring, when used to the glory of God and for the betterment of the world!" Here wealth was a great blessing in the home and in other homes into which it reached out and lent a helping hand.

And yet another home I wish to show you. The father and mother looked tired and worn, but there was something in their countenances, as they settled down for the evening, that made one know it was not an unhappy feeling. The youngest child crawled upon its mother's lap, put its chubby arms around her neck, and laid its curly head upon her shoulder. The father picked up the well-worn Bible and the children quietly got ready for prayers. The bright light on the large center table showed the threadbare carpet, chintz-covered lounge, and worn chairs. But though the furnishings were worn and old, the atmosphere gave one such a restful feeling!

The Bible was opened and the father read, "The Lord is my shepherd; I shall not want." All were quiet, and after the reading and an earnest prayer the little ones were put to bed while the older children gathered around the table and began the preparation of the lessons for the morrow.

The father, mother and myself then settled down for a delightful visit. They had had their ups and downs, their sicknesses and losses, but these experiences only bound them closer and made their trust firmer in God. Each of them could say, "The Lord is my shepherd; I shall not want," and they taught it to their children by precept and example.

It is an ideal home. Those children are being trained in every way to become strong men and women, able to cope with the battles of life. They know

what it means to save, to work and to trust, and it is a means of strengthening them.

It is indeed a privilege, a blessing, to any one to be in the home. As we left we could only exclaim, "Truly, home is what we make it!" Wealth is not happiness. Wealth, without the Lord to help us direct it, makes us miserable. Wealth, properly used, brings happiness to many, but it is not necessary to happiness.

To be truly happy we need a perfect trust in God to direct us over the rough places. Whether in poverty or wealth, we need the Lord. Riches without him can bring no lasting joys. If we have wealth, let us trust it to his direction. If we are in poverty, may our trust in him make us rich. He will supply our needs and give true riches, because we shall be content after we have done our part and trusted for the rest.

Whatever our condition, however grand or lowly our abode, the Lord,—if we will let him,—will make it "Home, sweet home."

R. D. 4, Defiance, Ohio.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Anderson-Kurtz.—By the undersigned, June 20, 1914, at the home of the bride's parents, William and Sister Kurtz, Mr. Swan Gustav Anderson, and Miss Dorothy Kurtz. Both reside near Gendale, Ariz.—F. F. Durr, Glendale, Ariz.

Bollinger-Hissey.—By the undersigned, at the home of the bride's parents near Bristol, Ind. June 21, 1914, Bro. (Galen G. Bollinger, of Fruitland, Idaho, and Sister Wilma Hissey, of Bristol, Ind.—C. C. Cripe, 3324 Monroe Street, Chicago, Ill.

Brown-Weaver.—By the undersigned, at the home of the bride's parents at Conway Springs, Kans., June 23, 1914, Bro. Harlow Brown and Sister Cora Weaver.—L. H. Root, Wichita, Kans.

Fields-Shuey.—At the home of Mrs. Rochefort at Northboro, Iowa, June 20, 1914, Mr. W. S. Fields and Miss Laura M. Shuey, of Lewistown, Nebr.—Clifford Cox, Clarinda, Iowa.

Holaday-Barick.—May 21, 1914, in the Chapel of Manchester College, Ind., at the close of the Annual Commencement Exercises, by the undersigned, Bro. James Wilbert Holaday and Sister Ruth L. Barick, both of Delaware County, Ind.—Otto Winger, North Manchester, Ind.

Jones-Dantz.—By the undersigned, at his residence, June 5, 1914, Bro. Harry W. Jones, and Sister Emily S. Dantz, both of Hope, Kans.—C. A. Shank, Abilene, Kans.

Tapp-Hoyt.—At the home of the bride's parents in Wichita, Kans., June 10, 1914, Bro. Ray B. Tapp and Sister Ruth Hoyt.—L. H. Root, Wichita, Kans.

Moore-Jackson.—By the undersigned, at the home of the bride's parents, June 17, 1914, Bro. John R. Moore, of Norcatur, Kans., and Miss Edna B. Jackson, of Oberlin, Kans.—A. J. Wertenberger, Norcatur, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Alsbough. Louisa, widow of Lieut. Alsbough, of Ohio, died in Girard, Ill., June 27, 1914, aged 76 years, 9 months and 7 days. She was a member of the Progressive Brethren church. She was an inmate of the Home for seven years, where services were held by the writer. "Aunt Lou," as she was always called, was a model Christian, and endured her long affliction with wonderful patience. We often visited her during her affliction, and had worship with her after she no longer could come to the preaching services. Text, John 19: 12.—D. B. Gibson, Girard, Ill.

Arnold. Eld. Daniel B., born in Hampshire County, Va.—the part that is now Mineral County, W. Va.—in 1842, died at Egton, Preston Co., W. Va., June 9, 1914, at 9 A. M., aged 71 years, 7 months and 10 days. He was married to Mary E. Ludwick in the fall of 1864. This made their life's journey together fifty years. He united with the Church of the Brethren in 1865, and was elected to the ministry in 1869. In 1874 he was ordained to the eldership, which position he filled faithfully until death. He was the father of three children. One preceded him to the spirit world. His wife, one and one daughter, three brothers and one half-sister survive him. Services by Eld. E. T. Pike. Text, John 14: 1-4, after which interment was made in the Maple Spring cemetery.—Pearl A. Hamstead, Egton, W. Va.

Beckner. Eld. Samuel O., a member of the Old Order Brethren church, born in Botetourt County, Va., May 29, 1842, died May 27, 1914, in the bounds of the Peters Creek congregation, Va., aged 72 years, less two days. He was married to Susanah Werts, Feb. 8, 1866. Seven sons and five daughters were born to this union. One son and one daughter preceded him in death. He leaves a companion, six sons and three daughters. He also is survived by one sister, seventy-six years old, a member of the Brethren church in the Olathe congregation, Kans. Eld. Beckner was loved and did much preaching for his church.—N. H. Garst, R. D. 2, Rosokov, Va.

Best. Sister Alice, wife of Bro. William Best, 535 North Mary Street, Lancaster, Pa., born Jan. 1, 1872, died June 10, 1914, aged 42 years, 5 months and 9 days. She died very suddenly from a stroke of apoplexy, which proved fatal in less than an hour. She was a faithful and consistent member of the Church of the Brethren. She lived in the Lancaster congregation for nearly ten years. Her death came as a shock to the community, and the relatives have the sympathy of a host of friends. Services at the Brethren church in Lancaster by Bro. A. E. Hottenstein in the German language, and by the writer in the English language. Interment in the River View cemetery at Lancaster, Pa.—H. B. Yoder, 343 Charlotte Street, Lancaster, Pa.

Broadwater. Amos, formerly of Garrett County, Md., died at his home near Beckley's Mills, Pa., June 10, 1914, aged 71 years, 3 months and 29 days. Four daughters and two sons survive him. Services in the M. E. church at New Germany, Md., by the writer. He was widely known, and the people came many miles to pay their last respects. Inter-

ment in the New Germany cemetery.—Silas Hoover, Somerset, Pa.

Brubecker. Sister Myrtle, wife of Bro. Albert Brubecker, died of nervous trouble at her home, within the limits of the Brethren church, June 14, 1914. She was a devoted husband and two little sons. She will be much missed in the Sunday-school and church, as well as in the home.—Pearl Heckman, R. D. 1, Williamson, Pa.

Buck. Bro. George W., born in Franklin County, Pa., Nov. 4, 1845, died in Franklin Co., Pa., June 11, 1914, aged 68 years, 6 months and 7 days. At the age of six months he came with his parents to Illinois. He was married to Belinda Feldkirchner March 29, 1874. At the age of twenty-one he joined the Brethren church, and lived a consistent Christian life until death. He leaves an invalid wife and two daughters. At the time of his death he and his wife were living with their daughter, Sister Edwin Knouse. Services by Eld. C. M. Suter, assisted by Bro. C. W. Lahman, at the Emmert church. Interment in the Emmert cemetery.—Anna S. Buck, Franklin Grove, Ill.

Burger. Dorothy May, daughter of Brother John and Sister Verna Burger, born Nov. 13, 1912, died June 9, 1914, aged 1 year, 6 months and 26 days. Her mother died when she was five weeks old. She was then cared for by her grandparents, who, with the parents and little brother, will miss her very much. Services at the Brethren church in the home of the writer. Text, Rev. 22: 17.—Orlando Ogden, Unionville, Iowa.

Burkey. Mr. Oliver K., son of Bro. Peter and Sister Adelaide (Rarick) Burkey, born in Muncie, Ind., April 28, 1873, died at the hospital in Detroit, Mich., June 21, 1914, aged 41 years, 1 month and 21 days. He was married to Katherine Barry, of East Chicago, Ill., Aug. 19, 1901. To this union four sons and three daughters were born. His mother preceded him in death when he was seven years old. One little son also preceded him in death. Three daughters, his father and a stepmother, four brothers and three sisters survive him. Services in the bounds of the Mississinewa congregation, Ind., by the writer. Interment in the Union cemetery near Eaton, Ind.—Geo. L. Studebaker, North Manchester, Ind.

Bushman. Sister Margaret Louisa, died June 25, 1914, aged 68 years, 1 month and 24 days. She had been afflicted since she was eight years old, but was a patient sufferer. She was confined to her home for some years. She was very tenderly cared for by her sister. One brother and two sisters survive. Services by Bro. B. F. Lightner, assisted by Eld. C. L. Pfoutz. Text, Rev. 14: 13. Interment in the Marsh Creek cemetery.—Ida M. Lightner, Gettysburg, Pa.

Cocanour. Bro. George, born in Knox County, Ohio, Feb. 10, 1841, died June 11, 1914, aged 73 years, 4 months and 1 day. He was married to Sarah E. Leedy Nov. 14, 1867. One son was born to this union, who, with his wife and three children, survives. Sarah, his first wife, died Sept. 4, 1876. He was married to Sarah E. Leedy Nov. 14, 1867. One daughter was born to this union, who with her children, also survives. His second wife died May 18, 1881. He was married to his third wife, Mary A. Stewart, Jan. 24, 1881, who survives him. One son was born to this union, who with his wife resides at home. He deceased and his three wives were members of the Church of the Brethren for many years. He was faithful to the end, and met death bravely and without fear. He was one of a family of nine children, of whom only one survives. His only remaining sister died just three days before he passed away. His brother died July 1, 1914. The three children died less than one year. All the other members of the family died a number of years ago. Services by Bro. A. I. Heestand, of Wooster, Ohio, at the Owl Creek church. Interment in the cemetery near by.—A. L. Cocanour, Perrysburg, Ohio.

Cooper. Sister Sarah, daughter of Bro. John and Sister Cooper (deceased), died of heart disease at her home in Harperton, W. Va., April 28, 1914, aged 65 years, 10 months and 23 days. She was married to Jesse Harman in 1865, and was the mother of three sons and four daughters. Her husband, seven years ago, had two brothers and two sisters survive her. Sister Harman was a consistent member of the Church of the Brethren for forty-one years. She was a patient sufferer for years, but was always cheerful and willing to sacrifice herself for the sake of loved ones. Her many friends will miss her. Services by her elder, Bro. Jonas Fike. Interment in the family cemetery near the home.—Nellie Harman, Harman, W. Va.

Hershey. Bro. Emmanuel, born in Lancaster County, Pa., Feb. 4, 1821, died at his home near Gettysburg, Ohio, May 22, 1914, aged 93 years, 3 months and 18 days. In 1844 he was united in marriage to Madeline Bear, and together they lived most happily. Bro. Hershey was a life-long member of the Church of the Brethren, and for years served as elder. He leaves a wife, six sons and two daughters, eight brothers and sisters. Services at the home by Eld. Stutsman. Interment in the Greenville mausoleum.—S. A. Overholser, Bradford, Ohio.

Landes. Bro. John A., born in Carroll County, Ind., April 3, 1837, died June 12, 1914, aged 77 years, 2 months and 8 days. Jan. 11, 1866, he was married to Elizabeth Trent. Two children were born to him. He is survived by his wife and two children. Bro. Landes united with the Church of the Brethren in 1873, and remained faithful. Services at the home by the writer. Interment in the Rose Hill cemetery.—J. P. Burton, Greene, Iowa.

Long. Paul D., son of Bro. Edward Long, of Lima, Ohio, born May 18, 1846, died June 22, 1914, aged 68 years, 3 months and 17 days. Little Paul was run over by a switch engine, and both legs were crushed. He could not survive the shock of the amputation. His parents and five brothers survive. Services by the writer in the Brethren church at Lima, O.—G. A. Snider, Lima, Ohio.

Muller. Bro. Levi, son of William and Catharine Miller, born in Stark County, Ohio, April 6, 1834, died at the home of his son, Elmer Miller, in Fredericksburg, Iowa, May 25, 1914. When he was a boy he moved with his parents to Illinois, and in 1850 he came to Iowa. He was married to Sarah Ogg. Two children were born to this union. In 1875 he moved with his family to Chickasaw County, Iowa, where he resided until his death. He leaves his wife and children. In 1873 or thereabouts Bro. Miller traveled nearly fifty miles to the Brethren church in the West. He became an earnest member of the Brethren. In February 1880, he was elected to the deacon's office, and continued faithful in that office until death. He was a charter member of the Spring Creek church, and before there were many Sunday-schools in the Brethren church he called and organized a Sunday-school, in which he gathered the young people to teach them the Word of God. Services by the writer.—J. H. Graybill, Preston, Minn.

Miller. Lenna A., son of Harrison and Sister Nancy Miller, born in Stark County, Ohio, June 1, 1814, aged 99 years, 8 months and 23 days. Services at the New Dale church by the writer. Text, Heb. 13: 14.—S. W. See, Mathias, W. Va.

Minnich. Bro. Abraham, son of George and Nancy (Shoemaker) Minnich, born near Chambersburg, Franklin Co., Pa., May 28, 1833, died of heart lesion and exhaustion due to old age, at his home in Franklin Township, Darke County, Ohio, June 16, 1914, aged 81 years and 19 days. When he was one year old he moved with his parents, by wagon, to Ohio and located where the city of Dayton now stands. In 1839 they moved to Miami County, and in 1849 to Darke County, where Bro. Minnich has lived ever since. In 1857 he was married to Elizabeth Swinger. Jan. 26, following, they moved on the farm they have occupied continually for more than fifty-six years. To this union one son and four daughters were born. The eldest son, who was born in 1857, preceded him to the spirit world, as also did his foster son, his daughter, whom they had reared from childhood to maturity. Nov. 11, 1860, this couple united with the Church of the

Brothers, since which time they enjoyed a happy Christian life. Since 1881 he has creditably filled the office of deacon. He lived a quiet and industrious life. It affords him much pleasure to give liberally for benevolent purposes. He was a kind father and a dutiful husband. Often he sacrificed his own comfort and pleasure, in order that he might give comfort and care to his afflicted side companion. He is the last one of his generation to pass away. He leaves a wife, three children and a foster daughter. Services by Eld. Jesse Stutsman and William Royer at the Painter Creek church. Interment in the cemetery near by.—T. S. Eikenberry, Arcanum, Ohio.

Mishler, Mabel May, daughter of Bro. Levi and Sister Rosie Mishler, died June 18, 1914, in the bounds of the Yellow Creek congregation, Ind., aged 6 years and 8 months. Services by Bro. David Anglenmyer and the writer.—Hiram Rouse, Wapakoneta, Ind.

Murphy, Bro. Perry, son of Alexander and Sarah Murphy, born in Ohio Sept. 22, 1832, died June 21, 1914, aged 81 years, 8 months and 29 days. In 1833 he moved with his parents to Pyrmont, Carroll Co., Ind. April 26, 1868, he was married to Sarah Daniels. Three sons and one daughter were born to this union. The daughter died in infancy. Bro. Murphy united with the Church of the Brethren about thirty-five years ago, in which he lived a faithful Christian life until death. April 7 he met with an accident by falling off a stepladder, which produced a fracture and caused him to be confined to his bed, from which he never recovered. He bore his affliction and suffering patiently. His wife, three sons, one brother and two sisters, three half-brothers and two half-sisters survive him. The deceased was anointed May 27, 1914. Services by Eld. Jeremiah Barnhart in the Fairview church-house. Text, Rev. 14: 13. Interment in the new cemetery at Pyrmont.—Lulu E. Root, Buck Creek, Ind.

Myers, Sister Mariah, nee Young, born in Franklin County, Pa., Feb. 18, 1825, died in Waukegan, Iowa, June 17, 1914, aged 89 years and 8 months. She was married to John A. Myers in May, 1847. Four sons and one daughter were born to this union. They were pioneer members of Dallas County. They moved there in 1858. Her husband died ten years ago. Sister Myers was a faithful member for over sixty years. Services by the writer. Text, 1 Peter 1: 3.—S. M. Gouehour, Ankeny, Iowa.

Pentz, Harvey Orville, son of Clyde and Edna Pentz, died at the home of his parents near Denton, Md., June 18, 1914, aged 7 years, 7 months and 14 days. Little Harvey was a most patient sufferer for about thirteen weeks. He leaves his parents, two brothers and a sister. Services by Eld. G. S. Ralrigh. Text, "Suffer little children to come unto me."—Mary B. Ralrigh, Denton, Md.

Pifer, Bro. John Miller, born in Franklin Township, Richmond Co., Ohio, Nov. 1, 1880, died May 30, 1914, at his home, aged 33 years and 7 months. He was married to Elizabeth Gipe. Eight children blessed this union. Two of them died in infancy. His wife and six children survive him. About thirty years ago he became a member of the Church of the Brethren, in which faith he died. His only concern was that he might see his dear ones safe in the fold of the Master before his departure. Services at the Richmond church by Bro. Aaron Heestand. Interment in the family cemetery near his home. Text, Rev. 14: 13.—Frances Kline, R. D. 1, Box 97, Mansfield, Ohio.

Rench, Sister Mary Frances, nee Studebaker, born March 14, 1852, in Delaware County, Ind., where she lived 31 years, died at her home in Parsons, Kans., June 8, 1914. She was married to William C. Rench Oct. 5, 1869. She moved with her husband and children to Kansas in 1882, and resided near Fredonia until January, 1897, when the family came to Parsons. When she was a girl Sister Studebaker united with the Church of the Brethren, and through all the years was an earnest Christian wife and mother. She leaves a husband, two sons and four daughters, one brother and one sister. During her last illness she was very patient. She was anointed a few days before her death, and was perfectly resigned to the Lord's will. Services by the undersigned at the Brethren church. Text, 2 Tim. 4: 6-8; Rev. 14: 13.—John S. Clark, Parsons, Kans.

Sheldler, Sister Rebecca, daughter of Jacob and Agnes (Hufferd) Sheldler, born in Stark County, Ohio, Nov. 7, 1828, died at the home of her niece, Mrs. Susie E. Duker, near Greenspring, Ohio, June 11, 1914, aged 85 years, 7 months and 4 days. She came with her parents to Seneca County, Ohio, in 1838, where she has since resided. She was a member of the Church of the Brethren for over forty-seven years. Her membership always was in the Greenspring congregation, Northwestern Ohio, where she faithfully served her Master. Services by Eld. L. H. Dickey, assisted by Bro. S. U. Snavely. Text, Mark 14: 8.—Mary S. Duker, Clyde, Ohio.

Stouder, Bro. John Wesley, son of Eld. D. W. and Victoria Stouder, born at Pendleton, Hancock Co., Ind., Oct. 26, 1863, died of Bright's disease in the Kansas State Hospital June 5, 1914, aged 50 years, 8 months and 9 days. He moved to Kansas with his parents in 1870, and united with the Church of the Brethren in 1883. He was married to Melvina Wardrip July 1, 1893. Five children were born to them. Two died in infancy. His wife, three sons, his aged father, five brothers and two sisters survive him. Interment at Madison, Kans.—S. E. Lantz, Madison, Kans.

Wilkins, Bro. Clarence Alva, son of Brother Charles and Sister Nettie Wilkins, born near Harrod, Allen Co., Ohio, Aug. 2, 1889, died in the bounds of the New Haven church, Mich., June 20, 1914, aged 24 years, 10 months and 18 days. He united with the church when he was thirteen years of age. During his last illness he made his peace with God, renewed his vows, and felt that all was well with his soul. It was his desire to enjoy one more love feast, which desire was gratified a few hours before he passed away. He leaves his father, mother, one brother and one sister. Services by Bro. Levi Baker at the New Haven church. Text, James 4: 14. Interment in the Payne's cemetery. He was laid in a double grave with his brother Walter, who preceded him in death three days.—Allie L. Emrick, R. D. 2, Middleton, Mich.

Wilkins, Bro. Walter Egbert, son of Brother Charles and Sister Nettie Wilkins, born near Harrod, Allen Co., Ohio, June 25, 1891, died June 17, 1914, aged 23 years, 11 months and 24 days. He was eleven years old when he united with the church, and always lived a consecrated life. He was called to the ministry May 24, 1912. The following September he entered Bethany Bible School, to prepare for his life's work. In March he was taken with pneumonia, which developed into tuberculosis, of which he died, after a brave struggle of fifteen months. He was never heard to complain. His father and mother, one brother and one sister survive. Services at the New Haven church by Bro. Levi Baker. Text, James 4: 14. Interment in the Payne's cemetery. Walter and his brother Clarence, whose death followed in three days, were buried in a double grave.—Allie L. Emrick, R. D. 2, Middleton, Mich.

Witwer, Jacob, born in Lancaster County, Pa., April 28, 1818, died in the bounds of the West Nimishillen church, Ohio, aged 87 years and 17 days. He was married to Susanna Weaver, with whom he lived over sixty-four years. Eleven children were born to this union. His wife, four sons and three daughters survive. Services in the West Nimishillen church. Interment in the adjoining cemetery.—Leroy Holl, New Berlin, Ohio.

Ziegler, Bro. Albert, died at the home of his parents near Denton, Md., June 20, 1914, aged 20 years, 7 months and 28 days. Through a lingering illness the deceased showed a beautiful spirit of submission. He called for the elders and was anointed a few days before the end. The members of the young men's organized Bible class, to which he belonged, acted as pallbearers. Services by Eld. G. S. Ralrigh.—Mary B. Ralrigh, Denton, Md.

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(Concluded from Page 445.)

of recitations, essays, singing, and two addresses by Bro. Jerome Miller, of Ephrata, and Bro. Levi Ziegler, of Lancaster, Pa. The meeting was greatly enjoyed by all present. Our elder, Bro. David Kihlmeier, also made a brief address to the little folks. Bro. Ziegler remained for the evening services, and delivered an inspiring sermon.—J. M. Neff, Ephrata, Pa., July 1.

VIRGINIA.

Bethel church met in council June 27. Our elder, Bro. W. H. Byer, presided. We decided to kalsomine and paint our church on the inside, and paint it on the outside. We shall have an all-day meeting on Thanksgiving Day. Our love feast will be held Oct. 16. Our Sunday-school expects to render a temperance program July 4, and have a basket dinner on the church grounds. Our Sunday-school is doing nicely, with Bro. J. W. Sumner as superintendent. Bro. W. H. Byer will represent this church at District Meetings. We were pleased to have Bro. A. F. Pursey, of the Mount Joy congregation, with us at our council. He had been elder of this church for a number of years. He gave us a very helpful sermon on Sunday morning. The writer was elected Messenger correspondent.—Cora Byer, Saltpetre Cave, Va., July 1.

Little River.—Eld. W. H. Ziegler, of Churchville, began a series of meetings June 14 in the Little River church, near Fordwick, a mission branch of the Elk River congregation. These meetings continued two weeks. Sister strong and inspiring sermons were preached, which touched the hearts of many of the large audiences that listened so patiently each night. Twelve precious souls accepted Christ, and one was restored to fellowship. Nine received the initiatory rite of baptism, and the others are to follow later. Sister Annie Huffman, of Churchville, assisted in the prayer service, and also led the singing. She will continue to labor with us during the summer. We feel that the Lord has been with us during these meetings, which closed with good interest and attendance. The members were greatly strengthened. We now have a good Sunday-school and prayer meeting.—W. H. Huffman, R. D. 1, Goshen, Va., July 1.

WASHINGTON.

Centralia church met in council June 27. Our elder presided. The following were chosen: Bro. M. F. Woods, elder in charge; Bro. Telle Sutipin, superintendent for our Sunday-school here in town, and Bro. A. A. Myers, superintendent for our Sunday-school in the country; Bro. Raymond Armentrout, president of the Christian Workers' Meeting, with Sister Rachel Foss as secretary-treasurer; Sister Gertie Raekum, president of the home department; the writer, re-elected Messenger agent and correspondent. At present much interest is being taken here in our series of meetings, conducted by Eld. Isaac Frantz, of Ohio.—Ada Weddle, Centralia, Wash., June 30.

NOTES NOT CLASSIFIED.

Goal Creek church met in council July 2. Our elder, Bro. Hahn, presided, assisted by Bro. S. Bucher, of Astoria. This is Bro. Hahn's last year with us at this place, and a committee was appointed to secure a minister to take charge of the work here. Sister Alice Rohrer resigned as Messenger correspondent and the writer was chosen in her place.—Sister Kate Vultaker Fry, Canton, Ill., July 6.

Roanoke.—We enjoyed two excellent services June 21, conducted by Bro. J. H. Wimmer, of the Peters Creek congregation, Roanoke, Va. Bro. Wimmer is a fearless preacher, and has a very pleasing way of presenting the truth. June 28 Bro. C. D. Hyton, of Cloverdale, Va., preached for us, both morning and evening.—Lula Shickel, 605 Third Avenue, N. W., Roanoke, Va., July 1.

REDONDO BEACH, CALIFORNIA.

March 1 we received a letter from the Mission Board of Southern California and Arizona, requesting us to take up the mission work of the Redondo Beach congregation, whose place of worship had been built in Redondo about three or four years ago. But the Board had decided, at that meeting, to move the church building to Hermosa Beach, a distance of about one mile. We felt this to be an answer to prayer, for we have long desired and prayed that if we were worthy, the way might be opened to devote our whole time and energy to the saving of precious souls.

April 1 found us at Hermosa, ready to take up the work. It has a population of about five thousand souls, most of them unsaved. There is only one other church in the city. It is an entirely dry town, having no saloons or "table license." We are only a small band of believers,—seven active workers in all,—but we feel that the work is prospering, as we have over 100 enrolled in Sunday-school, with an attendance of ninety-seven. Our young people are doing a splendid work in Young People's Meeting. We have only eight members at this place. We much desire to have some families of the Brethren settle near the beach in Southern California. You would do well to cast your lot with the needy workers at this place. We are greatly in need of Sunday-school teachers, and feel

that we must have some Sunday-school rooms added to our building. We have only the one room, in which we accommodate three classes by having the room curtained off. We could easily gather as many more in, as we already have, if we had more room and more teachers. Surely, any one, interested in the saving of souls, could not devote his prayers, means and time to a more worthy cause, or to a better place. Do not forget the five thousand precious souls, for the most part unsaved, at Hermosa Beach, Cal.

S. D. Long.

R. D. 1, Redondo Beach, Cal., July 1.

SOUTHERN INDIANA.

As Traveling Secretary for the General Mission Board, two months were recently spent in visiting among the churches of Southern Indiana. During the trip forty meetings were held, in which were presented the great needs of our church, relative to foreign missions. Every church in the District was reached save a few mission points in the extreme southern part of the District. At not a few of the meetings the Annual Meeting offering was received, which, in most cases, was larger than usual. During the trip the various Missionary Committees were met with, and their work for the ensuing year was planned.

Being a perfect stranger in the District, the question was asked, upon not a few occasions, "How does our District compare with other Districts in church activity?" Others frequently asked, "What is your opinion of our District and the way we do our work?"

These questions are a little difficult for a stranger to answer correctly. His conceptions of a District may be altogether wrong. Districts that are looked upon as wide-awake and alive might, upon a critical examination, be living on nothing more than simply the good record of the past, feasting, but not growing, on what others have earned by diligent toil and labor. Instead of building for the future, they are consuming the foundation built for them by the men of the past.

Districts that are counted slow and behind the times may be in the dead, heavy pull of a strenuous transitional period, taking no time to make an outward display but building a strong foundation. Some may, beneath the apparent failure, be taking a solid root-grip, or they may be living down the mistakes of their past. How shall one answer, then, upon making a tour of a District? It all depends upon how he looks at things. If he himself looks upon the dark side of things, he will interpret the work of the District as slow, out-of-date and failing in good results, but if, on the other hand, he takes an optimistic viewpoint, he sees things on their brighter side.

Then, too, a few facts are, perhaps, the best way to answer these questions: The District, as a whole, believes in both home and foreign missions. City missions have been opened and operated in a number of the large cities within the bounds of the District. Much is yet to be done when one realizes that this District covers more territory than the other two of the same State. Liberal contributions have come to the general mission work and many have expressed their desire to do more in the future.

A number of the churches are taking up new methods of doing the work of the church. Methods that were good in the past, but now are no longer in vogue, are by many exchanged for up-to-date methods. More preaching is in great demand, and Sunday-schools are being more thoroughly organized for larger social service. Special programs for the children are being introduced. All are looking forward to the Sunday-school Convention of the District, to be held in October at the Four Mile church, as one that will more fully unite the efforts of the Sunday-school for better Bible teaching.

These are but few of the good things found in the District, and from them we conclude that the District is growing, leaving behind what ought to be left, and taking hold of the modern methods of carrying on the work of the church.

Ross D. Murphy.

Elgin, Ill.

ANNOUNCEMENTS

DISTRICT MEETINGS.	
July 22, 23, Oregon, Bandon church.	Sept. 5, Sunfield.
Aug. 21, North Carolina, Georgia and Florida, Little Pine church.	Nebraska.
Sept. 30 and Oct. 1, North-eastern Ohio, Springfield church.	Sept. 5, Elision, near Bro. Levi Stump's home.
LOVE FEASTS.	North Dakota.
Canada.	July 18, 3 pm, Brumbaugh.
July 18, 4 pm, Irricana, Alberta.	July 18, 2 pm, Berthold.
July 18, Fairview.	July 26, 4 pm, Turtle Mountain.
Indiana.	Aug. 1, 4 pm, Pleasant Valley.
Aug. 22, Maple Grove.	Ohio.
Aug. 22, 2 pm, Ogans Creek.	Sept. 5, 10 am, Upper Twin.
Aug. 28, Bethel Center.	Oregon.
Sept. 3, Bremen.	July 25, Bandon.
Sept. 5, 6 pm, Wabash.	Sept. 6, New Creek.
Kentucky.	Pennsylvania.
Aug. 15, 6 pm, Wolf Creek.	Aug. 1, 4 pm, Marsh Creek, Friends Grove house.
Michigan.	Aug. 15, 16, Farmers Grove.
July 25, 5 pm, Zion.	Sept. 6, 4:30 pm, Maple Glen.
	Virginia.
	Aug. 29, 4 pm, Sangerville.
	Sept. 5, Mountaineale.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., July 18, 1914.

No. 29.

AROUND THE WORLD

When Faith Is Tested.

Church affiliation in our fair land is not attended by any danger or even inconvenience, and it does not require a high degree of faith to make the attempt. Not so among the people of the Orient. Recently a young woman, formerly of the Parsi sect in Bombay, India, was baptized. Hers was no slight undertaking. At once she was compelled to break all ties of home and kindred. To those whom she loved by the ties of nature, she became practically dead. So far as known, she was but the thirty-first Parsi to become a Christian. The religion of this sect, while regarded, perhaps, as one of the purest of Oriental cults, of course falls far short of measuring up to the Christian religion. It receives no recruits, does no missionary work, and bitterly resents a change of faith.

The Minister Who Refused a Larger Salary.

It has been truly said that it is the unusual in human happenings that arouses the keenest public interest, and as such must be regarded the striking incident related in a late issue of the "Christian Standard." A Disciple minister at Columbus, Ind., recently refused to accept a call to enter upon his tenth year of ministerial activity, even when a handsome increase of salary was held out as a conclusive inducement. He agreed to stay, however, if the salary were left at the old figure. Such a wholly disinterested decision has attracted the widest attention. It is seemingly the first case of the kind, so far as known, and there is no surprise that the local papers "featured" it. It is altogether out of the common, and it can not be denied that its rare unselfishness is not often equaled in this mercenary age.

Decadence of Reading.

At a meeting of American booksellers it was clearly demonstrated, by the figures submitted, that the American people, old and young, are largely forsaking their books and papers, and turning to amusement and pleasure-seeking. There was a time when the reading-rooms of public libraries were hardly large enough to accommodate the crowds of children and others who were intent upon perusing good literature. Now the moving-picture shows monopolize the rapt attention of many, each evening. Many of the older people, who spent Sunday afternoons in devotional reading, are now rushing hither and thither in automobiles. All this, naturally, has its effect, and fewer books are now sold than formerly. It must be conceded that not all phases of modern life are conducive to increased spirituality.

Attempts at Crime Prevention.

In recognition of the fact that prevention of crime goes far in lessening the large number of law violations, constantly crowding the dockets of our courts, the International Association of Police Chiefs, at its recent meeting in Grand Rapids, Mich., put emphasis upon that phase of the question. There was sharp criticism of moving pictures which alluringly depict crime and which ridicule policemen. The chiefs would have all exhibitions of that character forbidden, because they undermine moral character and incite to crime of all sorts. The oath-bound organization, known as "Industrial Workers of the World," was described as being inimical to law and order, non-cognizant of property rights, and reckless and desperate in character. It is a fraternity of decidedly baneful tendencies with not a single redeeming trait.

A Corporation's Beneficence.

Critics of present-day industrial and commercial institutions are fond of quoting the hackneyed saying: "Corporations have no souls." Now, while it is all too true that many large employers of labor regard their workers as so many machines, to be exploited for the special benefit of their concern, it is refreshing, indeed, and to the great credit of humanity in general, that there are some happy exceptions. The United States Steel Company, the largest industrial concern of the world, last year spent in "welfare work," among its thousands of employees, no less than \$7,240,669.33. In the relief of injured men alone \$3,000,000 was expended, while \$1,600,000 was devoted to the improvement of factory conditions. Instances like these, in this age of intense materialism, go far to restore faith in humanity, so often sadly shaken by evidences of rank greed and downright dishonesty. May there be more of these rare flowers of humanity's noblest impulses!

The Victory in West Virginia.

Most heartily are the people of this progressive State to be congratulated because of their recent temperance victory. At midnight of June 30 the rule of prohibition began, and its provisions are, since then, in full force throughout the State. It is illegal now, in that commonwealth, to manufacture, sell, or give away intoxicating liquors. Clubs and drug stores are included in the sweeping prohibition. A penalty is provided for advertising intoxicants by circular, bill board, or newspaper. A superintendent has been appointed, whose duty it is to see that the law is strictly enforced. None of the calamities, predicted by the liquor defenders, has so far materialized. Even the loss of the license fees will be more than made up by more satisfactory modes of taxation.

A Worthy Example.

Secretary Daniels's order, ruling out all liquor among officers of the navy, went into effect, as previously announced, July 1. A similarly restrictive order, applying to the crews on the various vessels of the navy, as well as employees in navy-yards, has been in force for some time past. The latest ruling places all on the same level, which is no more than right. On the day named above, all stocks of wine, beer and spirituous liquors, not otherwise removed, were unceremoniously disposed of by being dumped overboard. Our navy now enjoys the rare distinction that, besides Norway's naval department, the war vessels of the United States are the only absolutely dry fleet on earth. Salutary effects are sure to follow in the wake of this latest reform effort.

Religion the Basis of Real Reform.

Again and again has the attempt been made to bring about greatly-needed reforms by means of merely moral movements, independent of the saving power of the religion of Jesus Christ. The utterly futile attempt of thus reaching erratic humanity, was set forth most forcibly by Prof. Graham Taylor in his recent address before the National Conference of Charities and Corrections, at Memphis, Tenn. A part of his remarks follows: "Nothing but the church will do the reconstructive work, and all other schemes must necessarily fail. The lecture platform is no substitute for the stern decrees of Sinai and the later teachings of Christ, as he gave them to his church. Not until there is a new birth into the spiritual man, can we hope for a solution of that most important of all problems,—social justice."

The Lord's Bounty.

Disturbed conditions in the business world and even in the political arena, may arouse the most dire forebodings of the pessimist, but all these vanish like mists beneath the effulgent rays of the morning sun when a record-breaking wheat crop, estimated at 900,000,000 bushels, seems to be an assured fact. Thirty-five States, at least, will produce crops greater than the average for the past ten years. With the prospect of raising one-half of the world's total average production of wheat, and two-thirds of the world's supply of cotton, the people of this country have great reason to thank the Bountiful Giver. True, a few sections are suffering from drouth, but there need be no real distress because of that, for there is plenty and to spare if those who are so richly blessed will but share a small part of their bounty with those who are in actual need. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The Other Side of the Question.

We have made reference, heretofore, to Japanese oppression of the Koreans. Three years have elapsed since the land was formally annexed to the Nipponese Empire, and while much has been said of autocratic measures, little has been said in the public press of the more commendable things. At present Japan is constructing a system of highways 6,500 miles long. Railways, centering in the capital, Seoul, are fast reaching all parts of the country, branches reaching the four seaports. Japanese foresters have covered hill and mountain sides with trees, that will not only be a source of revenue in coming years, but will prove a decided benefit in modifying climatic conditions. In every part of the country, brigandage has been effectually suppressed, and tigers have been hunted and killed. Schools have been established, and progress in general has followed in the wake of Japanese administration in Korea. Recently promises have also been given by Japanese officials, in direct control of Korean affairs, guaranteeing that Christian missions and their native converts will in no way be hindered, and that mission schools and hospitals will be given governmental assistance.

Persecutions in North India.

Some weeks ago we referred to a most promising "mass movement" in North India. While, at first, there were good prospects of ultimate success, present indications are not so favorable. It appears that the native religious leaders, who for generations have largely profited by keeping the lower caste people in abject submission and ignorance, are trying to crush out the growing spirit of independence that comes with Christian enlightenment and freedom from old caste bonds. But as in the days of old, true faith can not be crushed by the heavy hand of persecution. The native Christians are nobly resisting the pressure brought to bear against them. They illustrate, in their fervent zeal, the power of true discipleship.

The Price of Spirituality.

A noted church worker in India, after coming in touch with the afflictions endured by some of the severely persecuted native Christians, remarked: "My heart goes out to these poor, persecuted brethren, but I do not fear for them, nor for the church, so long as opposition continues. But the day when Christianity becomes popular in India, and when persecutions no longer take place,—in that day I shall fear for the Indian church, lest the increase in popularity be accompanied by a corresponding decrease in spirituality." Nothing can be more true than the words just quoted. When the proclamation of our religious teachings no longer arouses antagonism, and when it is easy and popular to become a Christian, history will repeat itself, and the church, whether in India or elsewhere, will be noted more for its worldliness than for its Christlikeness. Spirituality, at its highest and best, demands a price that few are willing to pay,—suffering for Christ's sake. Even Jesus, "the Captain of our salvation," was made "perfect through sufferings."

"When in Doubt,—Smile!"

These words,—the heading of an article in a leading magazine,—struck us quite forcibly, the other day, as we were led to ponder the rather optimistic tone of the well-put motto. It was impressed upon us the more vividly while noting a little incident, recorded in the columns of a great daily. Misfortune had come upon a little family. The father had been stricken by a dread disease, the family resources were being reduced to the lowest level, and there was gloom all around in the once happy circle. What to do next, was a serious question. An old friend of the family, having heard of their sorrowful plight, hastened to the little home. His very entrance seemed to spread radiance among the despondent ones. His happy smile could not help but bring its message of cheer,—in fact, it proved so contagious that new hope seemed to animate every heart. "Just think," he said, "how much you have to be thankful for! You have passed through some sad experiences, but the worst is past and you will soon be all right again." Simply a smile and a few words of cheer, but weary hearts were comforted and inspired to go forth with new courage into the battles of life.

Sunday as a Day of Meditation.

A speaker at a large religious gathering recently said, "We hear many excellent and highly spiritual addresses from time to time, but what are we doing to make them a part of ourselves? To benefit by them we must assimilate the thoughts presented, and that means meditation, of which, in this extremely busy age, there is altogether too little." The remarks just quoted remind us strongly of Mr. Gladstone's pertinent advice, regarding the setting apart of the Lord's Day as an ideal day for profitable thinking. People often wondered how the great English Premier could do so much religious writing, when the themes he touched upon were evidently so far removed from his political field. He told the secret of it when he declared that his Sabbaths were sacredly set apart as days for religious thinking. Always he had some lines of reading and thought reserved for that day. This, he averred, served most admirably to keep his mind off the pressing problems which might follow him to the late hours of Saturday. When the Lord's Day dawned, he had his place of worship, the blessed associations of the day, and in full measure his line of spiritual meditation. Thus he came back to his task of Monday refreshed. The propriety of thus spending the sacred hours of the day of rest, is greatly to be emphasized. With too many the one day of precious privileges has degenerated into a day of pleasure-seeking and self-pleasing. There is great need of the meditation that will lead to closer communion with God as the Loving Father, Christ as our Elder Brother, and the Holy Spirit as our Comforter and Guide.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

He Faileth Not.—Zeph. 3: 5.

Selected by Sylvia Cripe Netzeley, Glendora, Cal.

"He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close his ear;
He who hath heard thy faintest sigh,
Will quiet all thy fear.
He loveth always, faileth never;
So rest in him today, forever.
"He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say.
He who hath gently taught,
Yet more will make thee know.
He who so wondrously hath wrought,
Yet greater things will show.
He loveth always, faileth never;
So rest in him today, forever.
"He who hath made thee nigh
Will draw thee nearer still;
He who hath given the first supply,
Will satisfy and fill.
He who hath given thee grace,
Yet more and more will send;
He who hath set thee in the race,
Will speed thee to the end.
He loveth always, faileth never;
So rest in him today, forever.
"He who hath won thy heart,
Will keep it true and free;
He who hath shown thee what thou art,
Will show himself to thee;
He who hath bid thee live,
And made thy life his own,
Life more abundantly will give
And keep it his alone.
He loveth always, faileth never;
So rest in him today, forever.
"Then trust him for today,
As thine unfailing Friend,
And let him lead thee all the way,
Who loveth to the end,
And let the morrow rest
In his beloved hand;
His good is better than our best,
As we shall understand;
If trusting him, who faileth never,
We rest in him today, forever."

—Frances Havergal.

The Fatherhood of God.

BY W. R. DEETER.

In the model prayer, given by Jesus Christ, we have this introduction, "Our Father which art in heaven." God's children have a Father, who is located in heaven. In the sense of creation he is the Father of all men. He also cares for the inferior animals, for he created them, as well as he created man, but he tenderly cares for the saints in a larger sense.

He is the father of the saints in the sense of adoption. Many of our States have a law by which any freeholder may adopt an orphan child into his family. If the child is adopted according to law, he is under the same obligations to that child that he is to his natural children. Such a child will inherit on the same basis as his natural children. So, as we were, in a sense, orphans, God arranged that men and women may be adopted into his spiritual family. We can truly say, "Our Father which art in heaven." "But ye have received the spirit of adoption, whereby we cry, Abba, Father" (Rom. 8: 15). Abba is a Syriac word and means father. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4: 4-6).

From the above scriptures it is evident that the saints are children of God by adoption. But God is our Father in another sense,—in the sense of birth. "Which were born, not of blood, nor of the will of

the flesh, nor of the will of man, but of God" (John 1: 13). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1: 23).

The terms, "born of God," "of the Spirit of God," and "the Word of God," are synonyms, meaning about the same thing, for no one can be born of one without being born of the other two. The rule is that children partake of the nature of their father. This is true both naturally and spiritually. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (2 Peter 1: 4). Every son and daughter of God is a partaker of the Divine Nature. As the Father is kind to the good as well as the evil, sending his sunshine and rain upon all, so his children will do, even to their enemies. In so doing we shall heap coals of fire upon their heads.

There is a relation existing between a father and his children that exist nowhere else. It is the duty of a natural father to provide for and to protect his children. Paul says, "If any provide not for his own, especially for those of his own house, he hath denied the faith and is worse than an infidel" (1 Tim. 5: 4). We look upon infidels as not being a good class of men, but the man that provides not for his own is even worse than an infidel. Our great Father in heaven provides and protects his own. "He maketh them to lie down in green pastures, he leadeth them by the still waters; their cup runneth over." "They shall go in and out and find pasture."

All these expressions convey the idea of the fullness of the blessings of our Heavenly Father. Naturally speaking, the father can go to the portals of death with his dear ones, but no farther. A father stood by the bedside of his dying daughter, who was conscious to the last. She said, "Father, remove the pillow from under my head," which he did. Then she said, "Close my eyes," which, being done, he stepped back with streaming eyes and throbbing heart, for he could go no farther, but not so with our Heavenly Father. David said: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

Our Father thus provided for his people even in death. When Lazarus died, the great Father sent an angel after him, who wafted him home to where Abraham was, and where he was comforted.

It is said of the great multitude that no man could number, standing before the throne of God, "They shall hunger no more, neither thirst any more; . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters" (Rev. 7). Thus it is clear that our Father in heaven provides for his children in this life, in death, and in eternity.

An earthly parent is also expected to protect his children,—protect them from storms, from cold and from all enemies. So our great spiritual Father protects his children from all enemies. But "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape" (1 Cor. 10: 13).

God may not always direct our affairs to suit us, but he will always provide a way for his people to escape temptation. Paul besought the Lord thrice that the thorn in his flesh might depart. The Lord did not remove it, but said, "My grace is sufficient for thee" (2 Cor. 12: 7-9).

Man is heir to no evil or temptation that God will not help him to overcome, if he will but come to him with full purpose of heart, pleading for help. For us to say that we can not overcome temptation, here or there, is to impeach God, for he declared he would make a way for our escape. God being our Father, it follows that we are the children of God, and Paul says, "If children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8: 17).

Being heirs of God implies a legacy or inheritance.

Peter says of the inheritance that comes to the people of God, that it is incorruptible, undefiled and fadeth not away; reserved in heaven. The heritage we get in this world is corrupted and defiled by sin, and it is liable to "fade away." Lightning, storm, flood, earthquake or fire,—any of these may destroy them, but they can not affect the inheritance that comes to God's children. John says, "He that overcometh shall inherit all things." The "all things" of John comprise a great legacy. Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2: 9).

The inheritance that comes to the people of God is beyond the comprehension of our contracted vision. We are like the man that was born blind. You may explain to him the beautiful rainbow—how it is painted, but he can not understand. So the blessings reserved in heaven for our Father's children are beyond our comprehension.

May our great and good Father help us to be good children, that we may, in some measure, prove ourselves worthy children of such a Father!

Milford, Ind.

Murmurings.

BY NOAH LONGANECKER.

PAUL in Philpp. 2: 14 commands, "Do all things without murmurings and disputings." In verse 15 he gives some reasons *why* we should not murmur and dispute: "That ye may be blameless and harmless, the sons of God, without rebuke." This teaches us, (1) That murmurers are not blameless before God. (2) That they do a vast amount of harm. (3) That God will finally severely rebuke them. "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," before God will severely rebuke and sorely punish. So the Bible teaches. See Isa. 28: 10-13. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy," is especially true of murmurers. "Neither murmur ye as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come."

Let us notice some of the murmurings of the Children of Israel:

1. When they encamped by the sea, their faith failed, and how bitter were their murmurings! Moses, their mediator, delivered them, and, oh, how they rejoiced!

2. But soon they again murmured when the waters at Marah were bitter, and again Moses came to their relief.

3. This was soon followed by most bitter murmurings at Elim for bread. Here God came to their relief through Moses. He sent them manna from heaven.

4. How pitiable were their murmurings at Rephidim for water! God gave them water out of the rock at Horeb. While all these miracles were followed by the best of teaching, all this was of no avail.

5. How soon was their lust for flesh followed by most shameful murmurings! Quails were provided, but 23,000 perished. Did they profit by this warning? Verily no.

6. At the report of the spies their murmurings were almost universal, and very bitter. God warned them that none of those murmurers could ever enter the promised Canaan.

7. How soon did they again murmur, however, for bread and water! Many were destroyed by fiery serpents.

8. Even Miriam and Aaron did not profit by all these warnings.

9. Even the severe punishment of Miriam did not prevent Korah, Dathan, Abiram, and their company, from murmuring against Moses and Aaron. Here one of the most horrible destructions recorded in all history came upon them. Their destruction was not a "common" one.

10. "On the morrow all the congregation of the

children of Israel murmured against Moses and against Aaron, saying, "Ye have killed the people of the Lord." "And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment." When 14,700 of the people were destroyed by the plague, Aaron stepped between the dead and the living, and stayed the plague.

11. At Kadesh they again murmured because they had no water. Here they censured Moses, which led him to do an act displeasing to the Lord, for which cause he could not enter the earthly Canaan.

Again we repeat, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Will we heed the admonition?

By murmuring we sin against God's Providence. Who has failed to notice this in all the murmurings of the Children of Israel? By nature man is a discontented being. He will ever murmur at God's doings. Christ presents this thought as follows: "John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!" God's Providence affects the relation between man and man. To the extent that we are dissatisfied with one another, and grumble, complain, or murmur, one against another, all such murmuring is against God.

So the Bible everywhere teaches. Permit an incident which the writer read in his boyhood days:

There were two men,—the one a rich farmer, the other a poor day-laborer. The rich man employed the poor man to labor for him.

The laborer continually murmured, "If Adam and Eve only had not sinned, how good we might have it!"

Said the farmer, "You would have done just as they did, if you had been in their place."

The laborer replied, "No, indeed."

Said the rich man, "Will you be content if I furnish you a room containing all you need and desire?" "Indeed I will."

The room was furnished. In the center of the room stood a table with a large cover placed on its center.

"Now," said the farmer, "all these things are yours; and if you need or desire anything, let me know, and I will furnish it. But do not touch that cover on the center of the table. If you do, you must leave."

On the first day some curiosity was awakened as to what might be under the cover. The second day the curiosity increased. Finally the poor man said, "No one sees me, and there can be no wrong in touching it."

He lifted the cover, and out ran a mouse. In trying to catch it he made quite a noise, and in came the farmer.

"What is up?" said he.

When he learned what had happened, he said, "This breaks our contract, and you must leave."

This sketch may have been prepared by some one to illustrate a principle, or truth. It certainly does so. Christ's disciples murmured at his teaching. Jude speaks of ungodly ones who will appear before the judgment, as follows: "These are murmurers, complainers." If "the sons of God" must "be blameless and harmless," and murmurers are not so, can they enter the heavenly Canaan? Jude answers this query.

Hartville, Ohio.

Recruiting the Ministry.

BY A. I. MOW.

SINCE the ascension of Jesus it has been essential that the ministerial ranks be replenished and extended to meet the demands of the ever-widening fields. While the great Master was here he personally called who, he believed, would supply the place. After his departure that function was confided to the church.

The Christian ministry carries with it the greatest importance, in that it has to do directly with the sins of the people and their remission. There is no other field of human enterprise that comprehends such mental compass and intelligent application as the ministry does. It is, therefore, not the wisest policy that the call be left solely to the individual's own promptings. It is honorable to volunteer, and this should not be considered immodest or arrogant. It is, doubtless, better for this important work to be safeguarded by the church as one of her most sacred functions.

Many of God's most efficient ministers or servants had been foreordained, e. g., Abraham, Moses, Samuel, David, John the Baptist, Jesus, Paul, Timothy. And since the Gospel is being preached, some sort of ordination is essential to the ratification of the minister's call. We usually recommend 1 Tim. 3: 1-7, and Titus 1: 5-9 as indicating the marks by which a man's acceptance may be known. The church has wisely kept to that description of a minister, because it is the delineation of a perfect elder. But very rarely, if ever, does any congregation make such a commendable choice. And in reviewing my own observations, I believe I can safely say, that not infrequently have lamentable mistakes been made by misdirected attempts to choose according to the description.

But there are other New Testament suggestions, equally significant in designating God's minister, which apply better, and which members can recognize better. Let us carefully look into each of these:

(1) Lineage; (2) natural endowment; (3) culture; (4) devotion.

1. There is, doubtless, no other feature so potent, that enters the faithful ministry, as inherited tendencies for good.

(a) We first get this idea in natural pursuits. The hen that is valued at two hundred or five hundred dollars, the cow valued at a thousand, the horse at five thousand, and the dog at two thousand dollars or more, all have a record of noteworthy and historic progenitors.

(b) The finest in every line of vegetables has back of it years of patient supervision and culture.

(c) (1) David had to his credit Jesse, Obed, Boaz, etc. He was a boy, isolated and unknown. The Lord wanted a man. His brothers were matured in the army, had ripeness and experience. Man would have said, "One of these is better fitted." But the Lord saw in the lad of the hills the man of his choice. (2) Paul was not without the lineage which contributed the blood, nerve and mentality essential to his great call. God called him from the ranks of the enemy (obviously a life and application suggesting little hope for good in the ministry) and made him a witness to Divine Love. (3) Timothy, a Grecian Jew, a native of a strange land, with the credit of a pious, praying mother, and a devoted and God-fearing grandmother to his account, was placed by the Holy Spirit, through Paul, into the most responsible position in the Christian ministry. And he made good.

2. In considering the importance of natural endowments, some one may believe that "the Spirit is all that is necessary." But we will remember that the Spirit, like the wind, goeth where it will, and will be most clearly manifest where the ferns respond. Just as you could not play the music of a harp on a wagon-wheel, so you could not portray the essentials of the Christian ministry in one who is deformed, and rude in thought or speech.

In everything coming to my mind there is the most evident conformity to a purpose. Take two illustrations:

(1) Of the seven chosen to assist in the service of the church (Acts 6: 5) two became renowned for eloquence and power. Whatever age, experience, zeal and faith the others possessed, they could not produce similar manifestations.

(2) Apollos, "a Jew, an Alexandrian, an eloquent man," in every respect but birth and eloquence a stranger, became a noted minister, and approved.

3. Speaking of culture, we would beg the reader not to grasp the nondescript conception which the world-society calls "cultchaw," but think of the processes

of training, teaching and developing which are so important in bringing anything to its highest, most perfect possibility. In every enterprise, that has any prospect of success, the leader is the most advanced of his class in history, literature, laws and execution. The greater the project, the greater the qualities in the man. This may be illustrated by three persons:

(a) Moses. Every reader knows the details of this great character. The decree, which aimed at his death, with many of his fellows, was, by the Divine touch, made, instead, a means to bring him directly in line with the acquisitions and training of the empire. Nothing was denied him. He was susceptible, and acquired "the wisdom of the Egyptians; and he was mighty in his words and works." And that alone not being enough, he was subjected to a forty years' course in the mountains of Sinai, where he had undisturbed years for pondering and codifying the traditions of his ancestors, and shaping the Divine will into form for his people's comprehension. With this his commission came, and he has ever since stood first of all the world's great men.

(b) Saul of Tarsus is another notable example of the great value of training (culture). It makes a man wise as to what men have done and lends suggestions as to what they may do. Saul, also, not only acquired the schooling of his nation, coupled with Greek literature and Roman law, but with ten years of sojourn in isolation, and among various people, rounded out a preparation that made it possible for the Father to send him, by the hands of the church at Antioch to face the labors of, and cope with the oppositions of Jew and barbarian on his mission journeys.

(c) Jesus of Nazareth. What heaven has declared and earth experienced has never yet revealed all that was embodied in the Blessed One.

4. Devotion is an indispensable function of the preacher. It must show him faithful to his profession. It must hold him true to every trust confided in him. It must enable him to surmount every barrier. It must force him into every avenue of soul rescue. It must keep him in every respect sensible of Divine love and its power. Of Jesus it was written, "The zeal for thy house shall eat me up." The absorbing zeal was the Spirit-characteristic which overcame the world. It is far more predominant in some than in others. In some it is the ruling passion; in others it is so wanting as to leave them impotent for better reflection. Devotion gives health and thrift to the faculties, but, sad to say, does not supply them. It did not give Moses the essential oratory.

The foregoing four facts carry with them their suggestions. They can not safely be ignored. They may be discovered in any young man possessing them in a fruitful degree. They suggest steadiness, studiousness, sympathy, continuity, self-denial, application, courage of conviction, ready address, frankness.

A man need not be old in years to be entrusted with the ministry. He may be young,—admittedly young. It affords more time for preparation and experience. His appearance should be as inviting as possible. Stephen said of Moses, "He was exceedingly fair." He should have a good, compact and resonant voice and be able to sing a tune. These three natural features are indispensable. The favorable or unfavorable impression of the speaker on the audience, at first sight, decides his possible influence there. A man with distorted face, retreating eyes, and husky, weak, or doleful voice, can not possibly produce thoughts of wisdom, gravity, truth, sympathy, magnitude or brilliancy that will outweigh the disappointment. On the other hand, however, there is no homeliness that may not become graceful under good elocution and easy pulpit manners.

It seems like subjecting a man to a cruel ordeal to require him to perform in the ministry if he can not sing. A man in the pulpit, without sufficient tone of voice to sing, is like a man trying to keep house without a wife. This needs no argument; everybody knows it.

Then there are two more considerations which should not be missed: The Holy Spirit and charity.

(a) The Holy Spirit is not a constant, never-varying quantity, neither is his presence manifest in as-

sumption of wisdom, lordly dignity, or sanctimonious punctilio. To discuss the Spirit's presence in the subject to be called to the ministry, we need but select and arrange the many scriptures, the spirit of which characterizes the one to be chosen. This any interested reader can do.

He is to be "FULL OF THE HOLY SPIRIT,"—full when the occasion is propitious,—a condition that invites and encourages him. When men have the receptive capacity which quickly responds to the occasion, it will be regarded as full,—though not slopping over,—behind the plow, the plane or the pick.

(b) Of charity a leading Christian minister, who may well be considered an authority, said, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." Read the whole 1 Cor. 13. Study the following letter to the minister:

1. "Ye younger be subject to the elder. Yea, all of you gird yourselves with humility, to serve one another, for God resisteth the proud, but giveth grace to the humble."

2. "The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so; but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve."

3. "For I say to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to each man a measure of faith."

4. "For if a man thinketh himself to be something when he is nothing, he deceiveth himself."

5. "Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise."

6. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

7. "Watch and be sober."

8. "I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."

9. "Let him that is taught in the word communicate unto him that teacheth in all good things."

10. "Go . . . into all the world, and preach the gospel to the whole creation. For it is the power of God unto salvation to every one that believeth."

11. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things!"

12. "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues. Desire earnestly the greater gifts, and moreover there is a most excellent way."

13. "LOVE"

14. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Weiser, Idaho.

The Church: Its Mission.

BY A. HUTCHISON.

MATT. 5: 14 says, "Ye are the light of the world. A city that is set on a hill can not be hid." The church takes the place of Jesus. Do we realize the responsibility? Hear Jesus again: "Then spake Jesus again unto them, saying, I am the light of the

world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12). Blessed thought! Now, since the church is to fill the same place, it certainly behooves every member to see that his or her place is filled. Therefore, Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16). This applies to every member. Philipp. 2: 15 says, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Again, Isa. 60: 1, 2 says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Here we can gain some idea of what the church must be, to fill her place. The church is the place where God has arranged for men and women to get ready for Jesus, when he comes to earth again. Our Father has seen fit to prove his people in time past, and now he is testing us. Peter came near to losing his part with Jesus, by refusing to submit to God's ordering (John 13: 8). So may we be left, if we fail to comply with all the conditions. Rev. 22: 12-14 says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But if we fail to have on the wedding garment, it may be with us, as it tells us in Matt. 22: 11, 12. We, too, will be speechless. A fearful condition that will be! And we should all think that our time to get ready is now. We can not make any changes after we leave this world. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccles. 9: 10). We should all give heed to the timely warning, as given by Jesus. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24: 44). If every brother and sister will go to the Annual Meeting, to be held in Hershey, Pa., next summer, and appear there just as we would like to be when Jesus comes, we will have the best meeting that any of us ever attended. Let those of us who think of attending that Meeting, begin now to get ready. And those who do not expect to be at that Conference, live as though Jesus were expected to appear in the clouds of heaven any day. Then the church will fill her mission on earth. Why not get ready now?

Honest With God.

BY R. C. FLORY.

WE freely say, "The earth is the Lord's and the fullness thereof." But in actions we say, "It's mine, but if the Lord needs any in his business, I'll be kind enough to donate him a nickel, or a dime, or possibly a dollar, if I happen to have it in my pocket when he comes around."

We say we are his stewards, intrusted with his goods to be invested for his glory and honor, but when he comes along, we give him a meager hand-out and then expect him to pat us on the back and say, "Well done, thou good and faithful servant."

We drop a copper into the plate while we sing,

"Lord, I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold."

For nine-tenths of us church members to profess to love Jesus Christ and his cause and then to act as we do, makes our Christianity to the world a hollow mockery. And can we blame the world for sneering at our beggar-like methods of paying our dues to our confessed King? Did you ever hear of a renter paying his landlord by the method we use in paying our Master?

Now, don't you suppose our Lord and King, "who giveth us all things richly to enjoy," merits and expects to be treated with, at least, as much respect as

we show to one another? Has God no method in dealing with his stewards?

The Jews paid a tenth of the increase unto Jehovah and after that made many free-will offerings. But some one says that tithing was a part of the Mosaic Law and therefore does not apply to us. It was, like many other universal principles, a part of the Law; but, like the Sabbath and other things, it did not originate there. Centuries before the Law was given, Abraham gave a tenth of his spoils to Melchizedek, priest of God Most High (Gen. 14: 20). Jacob pledged a tenth to God (Gen. 28: 22).

Christ tells the scribes and Pharisees that they ought to tithe. "Woe unto you scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy and faith; but these [speaking of their tithing] ye ought to have done, and not to leave the other undone" (Matt. 23: 23).

Paul urged the Corinthian church to be systematic in their giving. "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." Thus we find system in God's method of dealing with his stewards. God's methods, in all things, are systematic and according to law. We are free to choose whether we shall conform our ways to God's law and thus receive the resultant blessing.

But some one says, "I don't believe in being tied down by any rule. I want to give freely as I feel to give." Would you be willing to adopt that standard with your renter, or with the man who is using your money, or do you draw the line there and say that in such cases system and law are better? Now be honest with yourself and answer this question, Who gives with the greatest free will,—he who reaches down into his own pocket and gives ten cents or a dollar, as he happens to feel, or he who recognizes his relation to God as a steward and lays aside a specified per cent for the Lord's cause? Which, do you think, is conforming most nearly to God's law? Which of the two receives the greater blessing?

The Jews were obedient to this divine law and were abundantly blessed in this world's goods and with a wonderful zeal in their religion. "Honor Jehovah with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty." Hundreds of Christians are today trying out God's law, and are experiencing the blessings connected with it.

Facts gathered from many churches, where the membership is composed of both those who give systematically and those who do not, show that, on the average, those who practice the divine law are giving ten times as much as those who give as they happen to feel. And the greatest blessing is that the working zeal of those who are systematic givers has increased some thirty, some sixty and others a hundredfold to what it was before they conformed to God's way. "Bring ye the whole tithe into the store-house, and prove me herewith if I will not pour you out a blessing until there shall not be room to receive it" (Mal. 3: 10).

Too often we say to the Lord, "Pour out your blessings, and after we have satisfied our every want, real and fancied, and have a good bank account for future needs, we will contribute an occasional nickel, dime, dollar, or possibly a five dollar bill to your cause, if we happen to be present when the collection is taken."

"Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye rob me, even this whole nation" (Mal. 3: 8, 9). Might this not apply to God's people and church today? Has it been this curse that has hindered the church in answering the great commission? Surely the Lord Jesus did not intend that, after twenty centuries, less than a quarter of the world's teeming millions should have heard the Saving Message.

The Jew, under the Law, was required to pay a tenth. What, in this Gospel age of grace, is asked of us? All. "All?" Yes, all. "So therefore whosoever he be of you that renounceth not all that he hath,

he can not be my disciple" (Luke 15: 33). The Christian has nothing that, apart from God, he can call his own. Even ourselves we can not call our own, "for ye were bought with a price" (1 Cor. 6: 20). Whether it be houses, lands, money, a strong body, or a sound mind it is his, entrusted to us to be invested for his glory and advancing his cause. Even our children are only trusts, to be trained for him. We have no excuse for beautiful, well-furnished homes, only as they make us more efficient for Christ. We have no claims to lands or money, except as we invest them as principal, to produce more means to promote his realm. A part of it must necessarily be used to equip our homes and educate our children, and this should be with the supreme end in view of preparing ourselves for more effective service. But he is a poor steward, indeed, who does not turn back to the Master a certain per cent of the increase on the investment.

We are often struck by a feeling of sadness when we see young lives entering the fold. We have to wonder if their youthful hopes and ambitions will ever be realized in lives of service, or whether they will sink to the level of most professing Christians, and become little more than church driftwood, not to be distinguished from non-professors by what they do, except by church attendance, and otherwise only by a few things they do not do.

Would systematic giving change all this? Certainly it would. No man can pay a per cent of his income to God from a correct sense of duty without taking God into partnership in everything by which he makes his living. God furnishes all the capital any of us have, be it hands, brains, strength, money or property. Money earned is the result of the use of any or all of these. If we pay a per cent of our earnings to God, we are conscious that a part of every minute, of every hour, of every day is spent in his service as practically, and, as a rule for the majority of us, far more usefully than if we ourselves were preaching. If we practice God's law of giving, there will be food in God's house instead of emptiness. Instead of selecting our strong men to beg funds, we could set them to distributing them. Our missionary treasuries would be overflowing. The Spirit would work within us, and increase our zeal for service manifold. Our strongest, best trained and most consecrated young people would volunteer to go to the ends of the earth.

Has not practically every human invention of financing God's kingdom been weighed in the balances and found wanting? But have you ever known God's method to fail where it was tried? As professing Christians, have we not long enough made our profession a laughing stock, and kept the church in a constant attitude of beggary? Is it not high time that we abandon our man-made make-shifts and adopt God's plan of financing the kingdom, and henceforth enjoy the blessings resulting from obedience to his law?

God's plan put in practice would relieve us of many unpleasant and embarrassing tasks. What a joy it would bring us! It would make week-day as well as Sunday Christians of us. The church would be a beacon light to the world. The Holy Spirit would so pour through us that the great commission, "Go ye into all the world and preach the gospel to every creature," could be literally fulfilled in the next generation.

"What shall I render unto Jehovah for all his benefits toward me" (Psa. 116: 12)? Will we be found robbing God, who is entrusting us with all that we have? God forbid. Let us be honest with our Lord and King.

McPherson, Kans.

Two Nights in a Lodge Room.

BY M. L. HANEY.

IN the first part of the Conference year (1849) two good men came to me, urging me to join a secret order to which they belonged. One of these was a local preacher, much older than myself, and I had much confidence in him. The other man was an experienced class leader, and both joined in saying that

they had a large number of young men in their lodge, and with my zeal for soul-saving, if I would join, I would get the whole lot saved. I knew but little on the subject, and the bait these good men put on that hook enchanted me. I said, "You may take my name," and in due time I was accepted and the night of my initiation came. I saw nothing bad in the initiation, and some good things were said.

Next lodge night came round, and I, as a new convert, was on hand. I got my little apron, and sat down to take in the excellencies of my new brotherhood. I had not been seated long when the Holy Spirit suggested that I look around, and see my brethren. I slowly and thoughtfully scanned the whole circle; and to my surprise, there were the most profane men in the city,—drunkards and vile characters, mixed up with a few good men. Having made the survey, and considered the heart relations into which I was brought with these characters, the Holy Spirit, as by a pen of fire, wrote these words upon my heart: "Come out from among them, and be ye separate."

I tarried not to confer with flesh and blood but obeyed the heavenly vision, and at the earliest opening let those dear souls know that I could not stay with them and go with God; took off my little apron, and have never seen it since.

That little experience has led me through all these years to a close observation as to the whole subject of secret orders, or oath-bound societies. I have known many good men who have gone with them, but not one spiritual man who has not sustained serious loss by remaining. I have known many ministers whose path was a shining light before they entered, but in no case have I failed to see that light grow dim in proportion as the interest in the lodge increased. I have known many ministers to fall disgracefully, and on inquiry, I think nineteen out of twenty were first in the lodge.

I have known many of the Lord's saints, who were in the lodge, brought into the experience of holiness; but have not known one who retained it, and remained in lodge fellowship. I have met thousands of boys and men who had a profound interest in the church, reading the Scriptures, attending the prayer-meetings, class-meetings, and all the means of grace.

I have seen the church prayer meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well nigh impossible to have a wide, deep, thorough revival of religion in any community, town, or city which has been honeycombed with the influences of the lodge. In my seventy-ninth year, and before I go back to God, I felt I must leave the above testimony.

A secret assembly is not necessarily wrong, as there are cases where such are necessary. All so-called secret orders are not equally dangerous. There are a few temperance organizations which have their signs and passwords. I have been in them, but had to come out of them, and question seriously whether the cause would not be further advanced if they had not existed. There are secret societies for mutual financial benefit, which make no pretensions to heathen mysteries, which are far less dangerous than orders with such pretensions, and that substitute obedience to the rule of the order for the real worship of God.—*The Church Herald*.

Scatter Your Flowers As You Go.

BY MABELLE L. MYERS.

THERE is no law by which a man, any more than a rose, can withhold and yet receive. He must give first, and give generously, if he would develop a magnificent character, if he would accumulate soul wealth. Give of your sympathy, of your money, of your encouragement, of yourself, or starve mentally, morally.

The man who refuses to give, to share what he has received, is as foolish as the farmer who was so wrought upon by the conviction of a coming season of drought and the probable destruction of crops, that he refused to plant his corn. He said that he would keep it in the crib, that he would not risk put-

ting it into the ground, lest it might rot and he be left without provisions for the winter. The drought did not come, however, and the result was that he went hungry, while his neighbors, who had planted generously, reaped an abundant harvest.

A great philanthropist said that he had saved only what he had given away. What we give has a wonderful power of doubling and quadrupling. It is the greatest investment in the world. It comes back in geometrical progression.

Selfishness is self-destruction. The man who never helps anybody, who tightly shuts his purse when there is a request to give, who says that all he can do is to tend to his own affairs, who never gives a thought to his neighbor, who hugs all his resources to himself, who wants to get all and give nothing in return, is the man who shrivels and dries up like the rosebud, who becomes small and mean and contemptible.

We all know those poor, dwarfed souls who never give, who close the petals of their helpfulness, withhold the fragrance of their love and sympathy, and in the end lose all they tried to hoard up for themselves. Their souls have become so frozen by selfishness and greed, that they fear to give even a kind word or a smile, lest they rob themselves of something. They have rendered themselves incapable of radiating sunshine or happiness, and, by the working of an immutable law, they receive none.

A strong man, watching one who was delicate and undeveloped, exercising in a gymnasium, said to him, "My dear man, how foolish you are to waste your energy on those parallel bars and dumb-bells. You are weak, physically, and you ought to save that strength for your day's work. You can not afford to squander your vitality that way."

"Oh, but, my good sir," replied the other, "you don't see the philosophy underlying this exercise."

"Give and increase: hoard and lose! It is the universal law of growth."

"I will roll up my petals of beauty; I will withhold this precious fragrance, this love incense of sun and dew for myself," said the selfish rosebud. "It is wasteful extravagance to give it away to careless passers-by." But, behold the moment it tries to store up, to withhold its riches from others, they vanish! The plant shrivels and dies.

"I will give myself out," said the generous rose; "I will bestow my beauty and fragrance upon everybody who passes my way," and, lo, it blossoms into a riot of sweetness and loveliness of which it never dreamed. It had only a tiny bit of fragrance until it tried to give that bit to the world. Then, to its astonishment, it was flooded with sweet odors that came from somewhere,—evolved from the chemistry of the sunlight, the moisture in the air and the chemical forces in the soil.

The habit of doing good, of helping somebody every day, of dropping a little word of encouragement here and there, to a newsboy, a conductor on a car, an elevator boy, a toiler in your home or office, a poor, unfortunate man or woman in a wretched home,—this is what broadens and ennobles life, makes character beautiful and fragrant as the rose; this is the sort of giving that returns to us with compound interest.

Everywhere we go we find opportunities for this kind of giving. Everywhere we find some one who needs encouragement, some one whose heart is breaking under a heavy load, some one who needs sympathy, some one who needs a lift. We never can tell what a glorious fruitage the seed of the most trivial act of kindness may produce. Many a heart has been cheered simply by a smile from a stranger. A look of sympathy, an expression of a desire to help, a warm grasp of the hand, has brought back hope and courage to many a disheartened soul. A word of encouragement has been the turning point in the career of many a person on the verge of despair.

Give, give, give, of whatever you have; but give yourself with the gift. It is love for which the world is hungering. "Scatter your flowers as you go, for you will not pass this way again."

Greensburg, Pa.

THE ROUND TABLE

The Standing Committee of 1914.

BY JOHN CALVIN BRIGHT.

THIS year's Committee was composed of forty-nine elders. If all the Districts had been fully represented, there would have been sixty-two delegates.

The Committee met at eight o'clock, June 18, and organized by electing Eld. Frank Fisher, Moderator; Eld. Isaac W. Taylor, Reading Clerk; Eld. J. A. Dove, Secretary. These brethren were quite efficient, and formed a strong board of officers.

For the first time since 1861 the majority were new members. Of those who had some experience, one-half had seen only one year's service. Thus this year's Committee had less actual experience than any other, for years. But it should be remembered that the younger members of the Committee proved their efficiency and helpfulness from the beginning and throughout the services.

Two of the Committee had passed the "threescore years and ten," four had seen sixty, eighteen were in the fifties, eighteen in the forties, seven in the thirties. The average age was fifty.

Eld. A. B. Barnhart was the "father" of the Committee. Eld. Edgar Rothrock was the "boy" of the Committee. He was also the youngest when converted and ordained. Brethren Dove and Shaffer were the youngest when elected to the ministry. Our Moderator had seen the longest service in the eldership, twenty-seven years. The oldest in the ministry is Eld. Simon Yundt. The oldest in membership was forty-eight years in the church. Thirty were converted in their minority. Thirty were elected to the ministry in the twenties. Three when over forty.

The Committee held twenty sessions. They entered into the different questions with earnestness and critical fairness. No unkind word marred the crucial investigations. Of the twenty-five papers submitted to them sixteen were returned. As many papers were returned by the meeting, though not exactly the same ones. There seems to be a growing tendency to dispose of all uncalled for papers after this manner. Perhaps the various Districts could learn to be more careful regarding what papers to send up to the Conference.

To the naming of members for the various church committees there was much care and deliberation given. Upon the whole, our fellowship was complete, and very enjoyable. The Committee, I think, helped to establish the high record which this body holds in the history of the Brotherhood.

Troy, Ohio.

Encroachments of Worldliness.

BY P. R. KELTNER.

THE church is always exposed to dangers. It ever has been so. We must not give up because it is true, neither should we become blind to its dangers, nor go to sleep, and thus lose sight of our responsibilities to its best needs.

No greater calamity could befall the church of Christ than to be wrecked on the shores of worldliness. It will take much prayer, earnest endeavor and pleading by God's people, to keep away from this withering and decaying blight. Even with our best endeavors, we may fail in a measure. But it will be effort well spent, and not lost. It is a great deal easier to steer clear of many of the dangers threatening the church, than to rid ourselves of them when once we have been caught in their meshes. The history of religious denominations goes to prove that it is quite out of the question for churches to loose themselves from the coils of worldliness when they have allowed themselves to be ensnared.

Will we, as a church, take warning? Has there been a time in our history when there was more danger from compromising with the world than now? May we not have blinded our eyes too much already to some of these worldly influences? It may be well for us to ask ourselves if we are as free from these snares as were our immediate fathers before us. Or,

are we losing sight of our dangers and gradually becoming affiliated with the world's fashions and sins? The folly and sin of fashionable dress were, perhaps, never worse than today. Can we feel we are staying away a safe distance from this blighting and ruinous foe that is wrecking and ruining its thousands each year?

There is a strong tendency today for a closer affiliation of religious people. This certainly is to be desired, if it may be done without corresponding loss. We should not attempt any new measure or drop any long-established one, that will cause us to lose the spirit and habits of the simple life. Better be blamed for a degree of exclusiveness, than lose sight of the fact that our Lord and his disciples clearly taught that his people have a relationship that is distinctly unworlily.

Freeport, Ill.

The Sunday-School Library.

BY MARY BEAHM.

In previous articles the writer suggested that every book, before being placed in a Sunday-school library of the Church of the Brethren, be first examined by a committee, and any part of the book, not in harmony with the Gospel, as understood by the Brethren, be marked, and explanatory marginal notes made. Also, that the Brethren's Card, printed on paper, be pasted in each book, and referred to whenever necessary.

I would further suggest that occasionally some able brother or sister address the Sunday-school on the subject of the library.

The speaker could point out the strong features of certain books, and otherwise help the children, big and little, to get the good out of their reading, and learn to discriminate between the desirable and the undesirable.

Some years ago it was my privilege to listen to an address to a Sunday-school, by one of our most active Sunday-school workers. The speaker urged the children to read the books, but failed to tell them what to accept as truth, and what to reject as error.

This would have been all right were it not for the fact that the library of that Sunday-school contained uncensored books,—very good ones too, otherwise,—that made it appear right to go to war, to attend theaters, to dance, to call sprinkling baptism, and so on.

Some may think all this is too much trouble. The Roman Catholics take care of their children. Shouldn't we?

If it is too much trouble, why have a Sunday-school library? In these modern days there are few neighborhoods that do not have either a community or a public-school library. Books and magazines are plentiful and cheap, and almost without exception, all who want to read have the privilege.

So, why have a Sunday-school library at all,—unless we do it right?

Nokesville, Va.

Spoiling Good Deacons.

BY M. M. ESHELMAN.

DEACONS are presumed to be grave, or serious and sober, having only one tongue, not given to wine, and not greedy for unclean gain or lucre or what comes into the purse, holding fast the "mystery" in good faith and in a pure conscience, and just as blameless as possible.

Well, I have seen good deacons spoiled all the same, though they seemed to possess all the Scriptural qualifications. Here is one way in which they are rendered useless,—the elder is so active that he has very little use for his body of deacons. If there are any poor, to be provided with food and raiment, he goes after the business himself. If there is a feast, though there may be a dozen earnest and willing deacons, the elder looks after the lights, the supper, the benches, and about all that belongs to the deacons. He says, "I am almost worn out with labor," and yet he hurries to another part of the house to look after tubs and towels.

Well, by the time he has handled all the details of

the congregation, he is not only weary but has turned otherwise active deacons to a very inactive condition. They have come to a conclusion about like this: "We are of no use; the elder has the capacity of us all. We shall have rest now."

This is not spoiling good deacons so much as discouraging them, causing them to relapse into a state of inactivity that borders on carelessness at times. Instead of sending deacons on important errands, with godly messages to comfort and encourage, the overworked elder goes himself. There is not a more worthy class of church helpers than sober-minded, cautious, discreet deacons. An elder does well to collect his cabinet, his coworkers about him for counsel and effective executive work. He inspires confidence in them and counts them valuable helpers in caring for the flock.

Tropico, Cal.

Sunday-School Lesson for July 26.

Subject.—The Pounds and Talents.—Luke 19: 11-27.

Golden Text.—Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord.—Matt. 25: 21.

Time.—Probably March 29 or 30, A. D. 30, immediately after the last lesson.

Place.—Not far from Jericho on the road to Jerusalem.

CHRISTIAN WORKERS' TOPIC

Special Program.

Read Heb. 4: 14-16.

For Sunday Evening, July 26, 1914.

I. Recitation.—By a Sunday-school scholar.

II. Essay.—"Satan's Sin Traps." Name some of them. How does he bait them? Whom does he catch? How can we avoid them?

III. Music.

IV. Round Table: (1) How can we get more people interested in Bible study? (2) What improvements would you suggest in the Sunday-school? (3) What improvements in the Christian Workers' Meeting? (4) What improvements in the church work in general?

V. Music.

VI. Recitation.

VII. Oration.—"Over There" (Rev. 7: 9-17). Who will enjoy heaven? Contrast heaven's blessings with earthly conditions.

VIII. Song No. 136 in "Kingdom Songs."

PRAYER MEETING

Conditions of Acceptable Prayer.

James 1: 5-8.

For Week Beginning July 26, 1914.

1. Love the Lord.—"Delight thyself also in the Lord, and he shall give thee the desires of thine heart" (Psa. 37: 4). To those who love him, the Lord has promised to manifest himself. Delight, therefore, in his Word, if your petitions are to be unfettered in their approach (John 15: 7; 1 John 5: 3; Deut. 6: 5; Psa. 116: 1).

2. Confess Sin.—"If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66: 18). Sin, unconfessed to God, becomes a barrier to prayer. Such sins hide his face from you, so that he will not hear (Isa. 59: 1, 2). The Lord knows the heart; he can not be deceived (James 5: 16; Prov. 28: 13; Luke 18: 13).

3. Put Away Idols.—"These men have set up their idols in their heart" (Ezek. 14: 3). Anything that is uppermost in our affections, is an idol, for it takes the place of God. Seen or unseen by men, it controls all who worship at its altar. "Pleasure," "Fashion," "Riches," "Business," "Sin" or "Self,"—all may be idols if we make them such (1 Cor. 10: 14; 2 Cor. 6: 16-18; 1 Peter 4: 1-3).

4. Deny Self.—"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your pleasures" (James 4: 3, R. V.). Our longing for personal pleasure strangles multitudes of prayers (Rom. 6: 11, 12; Titus 2: 11-14; 1 Peter 2: 11, 12; Rom. 8: 13).

5. Be Steadfast.—"Let him ask in faith, nothing wavering" (James 1: 6, 7). There is no stability about a wave; it is utterly purposeless, but the prayer of persevering faith storms the fort of blessing (Heb. 4: 14-16; 10: 22-25; 1 Peter 5: 8-10).

6. Consider One Another.—Agreement with one another is a powerful condition of prevailing prayer. "If two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of my Father which is in heaven" (Col. 3: 12-15; 1 Thess. 3: 12, 13; 1 Peter 1: 22).

HOME AND FAMILY

A Mother's Prayer.

Selected by Mrs. S. D. Long, Redondo Beach, Cal.

What are the long years bringing to you,
Dear little baby, with wondering eyes,
Riches and blessings, many or few,
Bright, sunny days or cloudy, gray skies?
Friends that are loyal, loves that are true?
Or must there be heart-breaks, sorrow and tears?
What are the long years bringing to you,
Dear little daughter, so free from all fears?

Whatever comes, dear Lord help her, I pray,
Care for her tenderly, this little child
Give to her wisdom and strength for each day
Be the way stormy or sunny and mild.

—Fanny S. Stowe.

Straight to the King.

BY OMA KARN.

A POET, in some charming verses, tells of a young maiden, who, with many others, men, women, youths and maidens, was employed as a weaver in the palace of one of the ancient Eastern kings. The work, which was executed with material of the finest texture and produced the most enduring fabric, received the personal supervision of the king. He understood all the delicate coloring and blending, and all the fine intricacies of its manufacture. To every employé was given the privilege of taking his work direct to this royal and efficient superintendent, should anything go wrong with it or anything present itself which the worker did not understand.

So they toiled. On every side could be heard the rattling of the swiftly-flying shuttles, the ceaseless hum of the looms and the heavy impact of the mallet. It was an industrious scene.

But something besides industry could be noted and heard. Above the clatter of the wooden machinery there arose a constant murmur of complaining voices, one blaming the other for the first one's fault; impatient handling of the necessary tools; the sharp z-i-p-p of broken threads, and, saddest of all, the occasional r-i-p-p of cloth, as some weaver, discouraged over his soiled and imperfect work, angrily tore it loose from the frame.

But all this time, over in a corner, undisturbed by the confusion, the young maiden, mentioned above, patiently and uncomplainingly plied her task. Now and then she would be missed from her loom, only to reappear soon, a song on her lips and the light of happiness in her eyes, working cheerfully away. At the evening inspection her work stood forth a lovely pattern, smooth, lustrous, perfect, a contrast which did not escape the eyes of her less fortunate fellow-workers.

And so, one day, loweringly, almost angrily, they gathered around her loom. "How do you do it?" they demanded of the quiet little spinner.

The maiden looked up from her work. "Do?" she asked, wonderingly. And then, slowly and thoughtfully, "Why, when anything goes wrong I go straight to the king with my work and my trouble."

"So do we," chorused her expectant interrogators. "We take him all our troubles weekly."

"Ah," softly said the maiden, "but I go to him with the first little tangle which comes into my work."

Let him who reads consider. 'Tis a simple rule, but full of the soundest philosophy. What a perfect likeness we have, of ourselves, in the ways and the methods of these old-time weavers! And what trial and fret and vexation of spirit we could save ourselves and others if we would but follow the example of the one who went straight to the king when the trouble began, and would go straight to our King for help!

Does ever a day pass during which we do not need to call upon him for this help? How far does the sun travel in the realm of day before something goes awry? Our work does not move smoothly along; our patience is sorely tried; we lose our temper, and then,—ah, well, then, what need to relate what takes place? Instead of using our privilege and taking this little tangle to the One who is so eagerly

waiting to help us smooth out the snarling threads, we take matters into our own clumsy hands. We try to force through, according to our own will, by our own might and power. With feverish haste we pull and push and jerk. Disastrous result! The tangle only spreads out greater and the threads knot tighter.

Behold the life-fabric of a day, a beautiful, invaluable, irreclaimable day, unsightly, damaged, if not altogether ruined. Heartsick, we finally go to the King. But see the waste by not going sooner!

And how quickly he can make wrong right! He knows just how to do it. There is no bit of the work with which he is not familiar. Experience has taught him all its details. With firm but gentle touch he can smooth out the unsightly wrinkles and unknot the doubly-knotted threads. A few minutes alone with him, when vexation and trial beset us, and how different is the aspect of things!

Let us beware of the first tangle.

Warren, Ohio.

Beware!

BY J. S. SHERFY.

THEY are brother and sister, loved and respected by each other, and the pride of each other's hearts. He is growing into mature manhood and she is a mere girl, just developing into young and pure womanhood. His manners, dress, and general deportment, in society at least, are those of a most refined gentleman. She is just at the age that she desires to enter the society of her numerous young friends and to seek the acquaintance and association of other polished and cultured young people. She has been an obedient child in the home, the pride of her parents' hearts. When but a child she gave her heart, pure and tender, to her Master and, young as she is, has never brought reproach upon her profession.

This girl's simple, honest, youthful beauty, her charitable disposition and even temperament, her pleasant manners and attractive conversational abilities, her good common sense and evident purity of life in thought, word and act, have won for her a place of love and admiration in the hearts of a host of friends. And if friends and acquaintances have recognized in this fair maid a jewel of rare splendor, the brother has seen and recognized and admired its beauty even more than they all. He loves her and is proud of her. He desires that the best this world can give shall contribute to her happiness and the increasing luster of the gem which he believes possesses such rare qualities.

But this brother is a worldlyling and of course sees things from a world viewpoint. How could it be otherwise? for "they that are in the flesh can not please God," and the natural man "savoreth not the things that be of God." He talks and dresses like the world, seeks the pleasures of the world, his aim is worldly, his standard of goodness is a worldly standard, and in fact and of necessity he judges everything from a world viewpoint.

This being true, his aspirations for his sister's greatest happiness and highest attainments are also worldly. His desire is that she shall shine as a star in the admiration of his associates, and he tells her so. And since she has such a high regard for his honesty and his knowledge of the things of life, and he portrays to her the beauty of such a life as he would have her live, and she is too young to see the danger for herself, it all looks splendidly attractive to her.

Only the fastest of fashionable society is good enough for the brother, and this is the kind of which he talks to his sister and which he holds up before her mind of youthful fancies as a pattern to follow. He is a member and ardent supporter of a club which, on certain occasions, gives banquets to which the wives and lady friends of the members are invited for a social evening. These are, for him, occasions of rare pleasure, and he has not only succeeded in making his virtuous sister believe that she would enjoy these events similarly, but she has also been led to a positive desire to go and contribute what she

can to the festivities of the occasions. This brother enjoys the gay whirl of the ballroom. He would love to have his very highly-esteemed sister there, but he knows that from childhood she has been taught to avoid the ballroom. He is wily. Of course he does not for a moment mean to do that which would cause his sister to fall, but he sees things from a world viewpoint. He tells her that her already-excellent figure would become so much more graceful, symmetrical and beautiful by the discipline and rhythm of the delicate art of dancing. She hears and sees but the one side, and it looks attractive indeed. This well-meaning young man is also a devotee of the theater and sees there, as he thinks, some most excellent performances which must appeal to the best in any youthful life, and this sounds so good to the aspiring girl that of course she is more than willing to go with her noble (?) brother to the scenes. The evening entertainments and park picnics are places where high society is manifest in all its gaudy splendor, and surely if this girl is to be the belle in society that her pitifully mistaken brother would have her to be, she should by all means attend these functions as often as possible.

And what shall the end be? Is this a picture of an isolated case? No, indeed! It is but one case out of thousands of greater or less extremes and variations in persons. It is likely not exactly descriptive of any one instance. It may sometimes be the sister that will lead a brother astray, or a husband his wife, but who, oh, who, is going to exert the needful counter influence! It is time for all, both young and old, to awake to the evils that are seeking so stealthily though mightily to defeat the cause of righteousness and virtue.

It is not our purpose to cause any one to become suspicious of any gross evil in the life of one whom they had regarded as morally virtuous; but especially those who are young and are looking out into a life largely untried by them we want to warn to step very cautiously. It matters little who it is, nor how close a relationship may exist between you, my dear young reader, and your intimate associate or adviser or friend; whenever that one frequents the theater, the ballroom, the club rooms, the worldly picnic, the evening entertainments, etc., and seems to enjoy such things so immensely and seeks to impress you with their excellence and to lead you thither,—I care not how noble a profession that person may make in other things, he is a *worldling*, and the chances are that there is an undercurrent in his life. Especially is this true if that one is indifferent about the services of the Lord's house and things that are spiritual. Ah, be careful! Those places of worldly amusement are not fit for a virtuous youth to go to. Of course some fairly good people may go to such places, but the great majority are very worldly minded and frequently they are decidedly wicked. The attractions are such as appeal to the carnal desires and appetites, and Satan's active agents are there, too. I feel quite confident that I am not overestimating the truth when I say that, at many such gatherings there will be found those who not only give encouragement to a life of sin but who will even lead others into sin.

I am fully aware of the fact that many will disagree with my views regarding these things, but I do not expect that persons with worldly, unregenerated minds will agree with these statements because they are in keeping with the teaching of the Divine Word of God and of the most spiritually-minded men and women of Christendom today. Naturally this must be true, because "they that are in the flesh do mind the things of the flesh."

Young people, beware! "Set your affections on things above, not on things on the earth." Learn more of the joy of service, so that you may willingly sacrifice all for the cause of Christ. Take the Savior, through his Word, and the guidance of the Holy Spirit, as your fast Friend and confidential Adviser; then the frivolities of the world will have little attraction for you. And let me drop a thought right here, that if young people everywhere would stay away from these places of carnal enjoyment there would be much less need of the vice commissions of

(Concluded on Page 462.)

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THE address of Bro. A. C. Auvil has been changed from Thornton, W. Va., to Sines, Md.

THE revival meetings in the Rock Lake church, N. Dak., conducted by Bro. D. M. Shorb, closed with six being added to the fold.

BRO. S. L. COVER, of South Ottumwa, Iowa, recently submitted to a surgical operation, and is reported to be getting along quite well.

BRO. F. M. WHITE is now in the midst of a revival meeting at the Johnsville church, Va. The attendance is good, and the outlook for conversions is encouraging.

MANY questions, not in a form to be answered in the MESSENGER, might be answered by letter, if the writers would accompany their questions with name and address.

BRO. F. M. SHIRK, of Lordsburg, Cal., writes us that he would like to locate a hustling, well-educated minister on his farm in Kansas. Those interested may write him.

THIRTEEN put on Christ in baptism, as the fruits of a recent series of meetings, held at the Ida Grove church, Va. This is to be followed by another revival effort soon.

THE temperance workers of the Second District of Virginia will hold a Temperance Meeting in the Middle River church July 25, beginning at 10 A. M. See program elsewhere.

As previously stated in these columns, we can not publish Sunday-school or Missionary Meeting programs, held under the auspices of local congregations. We can make room for programs of District gatherings only.

ALL orders for the Minutes of Annual Meeting will be filled this week. Some Districts have not yet placed their orders, but should do so without delay. Price, in quantities, two cents per copy, a single copy five cents.

THE church at Medicine Lake, Mont., would seem to be in a real prosperous condition. During a late series of meetings seventeen were added to the fold, and their new house of worship was dedicated July 4. We learn that a second house for the congregation is under headway.

THE Catalogue Number of the *Palmerian*, published by the Lordsburg College, Cal., makes a very neat little booklet of nearly one hundred pages. In addition to the usual catalogue information, the booklet contains an interesting history of Lordsburg College as an educational institution.

IT was hoped that the foundation for the Vali church, India, might be laid before the rainy season sets in. But since this could not be done, the brick will be made and the tiling for the roof will be placed on the ground, for use at the earliest practicable date. Bro. D. J. Lichty has charge of the work at this point.

BRO. A. P. SNADER, who represented Eastern Maryland on the Standing Committee, at the late Conference, called at the MESSENGER sanctum, accompanied by his wife, on their return home from Seattle. We certainly appreciated their short visit.

THE ANTI-SALOON League of America is preparing to send free to all Sunday-schools, supplies for an appropriate temperance service for Nov. 8. Those interested should address Howard H. Russell, Westville, Ohio. The proposition, as we think, is worth considering.

ON the last page of this issue will be found a very touching notice of the death of Sister Anna Brumbaugh, wife of Bro. M. G. Brumbaugh, Superintendent of Public Schools of Philadelphia. She was widely known as a most estimable sister, a devoted mother and wife, and one who dearly loved her church.

ON their way home from the Seattle Conference Bro. W. P. Englar and wife, of Uniontown, Md., called at the MESSENGER sanctum, and were shown through the House. Bro. Englar always makes himself useful in the Publishing House department at Annual Meeting, and it was a pleasure to have him and Sister Englar take a good look at our printing plant.

BRO. D. B. GIBSON, of Girard, Ill., now in his seventy-ninth year, writes us that the health of his wife is such that he can not leave home for even one whole day. At one time he was one of our most active evangelists, but now he preaches only occasionally. He fully realizes that the day for active service with him is past, and that to the future he must look for his reward.

IT will be noticed that the number of delegates for the Seattle Conference, given in our tables this week, does not tally with the reports heretofore published. After the close of the Conference, the book of the Committee on Credentials was carefully gone over and compared with the credentials placed in their hands. The different parts were then footed up and show the final results as published. Instead of there being 231 delegates, as stated, our figures show 234.

BRO. ANDREW HUTCHISON begins a series of meetings at Payette, Idaho, this week, and for the next ten days may be addressed at that place, in care of Bro. L. H. Eby. He says that he is on his way east, hoping to reach Hershey, Pa., in time for Annual Meeting next year. As the weeks go by, he will preach here and there, wherever there chances to be an opening. His regular address is 903 High Street, Council Bluffs, Iowa.

BRO. EDGAR M. HOFFER, of Elizabethtown, Pa., who keeps a close tab on all the accessions reported in the MESSENGER, writes us that the first half of 1914 has proved to be a very encouraging period for the Church of the Brethren. From the first of January to the close of June, 4,022 persons have been received by confession and baptism. Should the good work continue in like manner, we shall be able to report over eight thousand accessions at the end of the year.

KOREAN Christians recently appealed to certain American Mission Boards to set apart such men only for mission work in their country as are "sound in the faith." Pathetically they say, "Faith in God's whole Word has made the Korean Church what it is, and we shudder at the thought that some day a serpent of doubt may hiss its chilling, deadening message through the lips of some American teacher whom they trust, honor and love." Sad, indeed, it is that such a reproof should be needed!

IN some of the communities, where our members are well represented, strong efforts are being made to show where we stand on the subject of temperance. The addresses, delivered by some of our ministers, are receiving favorable comment by the public press, and it would seem that in this, as in any other important issue, we may well show that we are on the right side of the question. As long as we, with becoming Christian courtesy, give expression to our views, we need not fear adverse criticism.

THE District Meeting for Northern Illinois and Wisconsin, to be held at Bethany, 3435 W. Van Buren Street, Chicago, is announced for Aug. 27. Other meetings will be held in connection, and the programs for the same will be published in due time.

WRITING concerning the location of the Annual Meeting for 1915, Bro. Edgar M. Hoffer says: "I am glad that Hershey, Pa., gets the next Conference, for it is a very beautiful place. I live seven miles from the park,—my home being between Hershey and Elizabethtown."

ONE of the Virginia churches recently appointed a committee to devise a plan by which the needs of sick members may be more fully looked after. By the systematized effort arranged for, two members in each visit district attend to that work, calling to their help as many others as may be needed. Such a plan, well carried out, would seem to be a vast improvement over the haphazard methods too often employed. Where assistance of this sort is needed, it should be rendered in an orderly and efficient manner.

ONE of the Iowa Districts has a wide-awake District Missionary Secretary who makes it his business to get in touch with the Local Missionary Committees by a personal visit, "to stir up their pure minds by way of remembrance." We understand that he is succeeding most admirably in creating renewed interest in missions, and that means congregational activity in general, also. We trust that other Missionary Secretaries may enter upon a similar campaign of activity.

BRO. W. CARL RARICK who, for the past two years has been pastor of the Elgin church, is to move, about Sept. 1, to the White church, Ind., near Colfax. There Bro. Rarick will live on a farm near the church, and is to serve as pastor of the congregation. A large and well-equipped consolidated school, near by, will afford fine educational facilities for his children. The White church is located in one of the best farming districts of Indiana, and its wide-awake membership of about two hundred is in charge of Bro. D. G. Campbell as presiding elder.

JUDGING from what the Lordsburg, Cal., *Leader* of July 2 says, it would appear that Lordsburg College is about to enter upon a new era, with a most encouraging outlook. Bro. Edward Frantz has been chosen president, a splendid faculty has been secured, and there is a strong possibility of all the State Districts standing behind the institution, and giving it their united patronage and influence. The school needs a good endowment, as well as some additional buildings, and we should be glad to hear of its being placed on a substantial financial footing.

ONE of the wide-awake Iowa churches recently determined to come in closer touch with the people of the community. A "Get-Acquainted Day" was, therefore, decided upon, widely advertised, and made a complete success. A basket dinner, to which all contributed, was but one feature of the pleasant gathering. The mingling of old and young, under most pleasant environments and the best of religious instruction, proved to be an excellent means of drawing the bonds of good will and Christian fellowship all the closer, and it would seem that such a meeting, properly conducted, can not but have the most happy results.

WE were glad to have Bro. A. I. Mow and family,—wife, two daughters, and one son,—of Weiser, Idaho, with us over last Sunday. The son, Bro. Baxter Mow, a minister in the church, having graduated from the University of Idaho, and won a "Cecil Rhodes scholarship" in the University of Oxford, England, the family conceived the idea of going with him in their automobile to New York, to see him off. On their way it was found convenient to stop at Elgin and spend a few days. A month or more will be spent in Indiana. After reaching New York, sometime in September, the parents may steer their automobile southward until Florida is reached. This they will do with a view of spending the winter in that State.

The Delegates for 1914.

In view of the fact that the Seattle Meeting was the second Conference held on the Pacific Slope, it will be interesting to study the accompanying tables from the viewpoint of representation. It will be observed that this is the smallest delegation yet reported, being twenty-nine less than the Los Angeles Meeting in 1907, and less than half as large as the meeting of 1913.

Not counting the foreign fields, there were nine Districts not represented by delegates from churches, though some of these were represented on the Standing Committee. Taking the delegation as a whole, with the forty-nine members of the Standing Committee, we had at the Seattle Meeting a voting power of 283, or an average of two delegates to seven churches, there being 994 congregations in the Brotherhood.

STATE DISTRICTS.					
	Elders.	2nd Degree.	1st Degree.	Deacons.	Laity.
1. Ark. First Dist. and S. E. Mo.	1				1
2. California, Northern.	9				12
3. California, Southern and Ariz.	9				12
4. Colorado, Western and Utah	1				1
5. Cuba.	1				1
6. Denmark.	1				1
7. Idaho and Western Montana.	1				1
8. Illinois, Northern and Wisconsin.	1				1
9. Illinois, Southern.	1				1
10. India, First District.	1				1
11. Indiana, Middle.	1				1
12. Indiana, Northern.	1				1
13. Indiana, Southern.	1				1
14. Iowa, Middle.	1				1
15. Iowa, N., Minn. and S. Dak.	1				1
16. Iowa, Southern.	1				1
17. Kansas, Northeastern.	1				1
18. Kansas, N. W. and N. E. Colo.	1				1
19. Kansas, Southeastern.	1				1
20. Kansas, S. W. and S. E. Colo.	1				1
21. Maryland, Eastern.	1				1
22. Maryland, Middle.	1				1
23. Maryland, Western.	1				1
24. Michigan.	1				1
25. Missouri, Middle.	1				1
26. Missouri, Northern.	1				1
27. Missouri, S. W. and N. W. Ark.	1				1
28. Nebraska.	1				1
29. North and S. Car. Ga. and Fla.	1				1
30. N. Dak., Western and W. Can.	1				1
31. Ohio, Northeastern.	1				1
32. Ohio, Northwestern.	1				1
33. Ohio, Southern.	1				1
34. Okla., P. of Tex. and N. M.	1				1
35. Oregon.	1				1
36. Pennsylvania, Eastern.	1				1
37. Pennsylvania, Middle.	1				1
38. Pa. S. E. N. J. and E. N. Y.	1				1
39. Pennsylvania, Southern.	1				1
40. Pennsylvania, Western.	1				1
41. Sweden.	1				1
42. Tennessee.	1				1
43. Texas and Louisiana.	1				1
44. Virginia, Middle.	1				1
45. Virginia, First District.	1				1
46. Virginia, Northern.	1				1
47. Virginia, Second District.	1				1
48. Virginia, Southern.	1				1
49. Washington, P. Dist.	1				1
50. West Virginia, First District.	1				1
51. West Virginia, Second District.	1				1
Totals.	117	30	2	86	10

The complexion of the delegation may attract attention. There were just as many elders as all the other delegates put together, and had these 117 elders, with the forty-nine elders on the Standing Committee, been disposed to stand together, they could easily have blocked any question before the Conference. This same condition existed last year, only the proportion of elders last year was greater than at the Seattle Meeting.

Among the ministers our table shows thirty in the second degree, and two in the first. The deacons made a creditable showing, while the laity, even with the small delegation, lacked only two of showing up as well as they did last year. Considering the size of the delegation, this was the banner year for the sisters. Only one time, in the history of the Annual Meeting, have the sister delegates gone beyond thirty-nine, and that was in 1910, when the number reached forty.

Southern Ohio, though over 2,000 miles away, was on hand with twenty delegates, and thus became the banner District. It is a little remarkable that she sent exactly the same number across the mountains to the Los Angeles Meeting in 1907, though she was not in that year the banner District, being outclassed by Eastern Pennsylvania, with twenty-one delegates, and the Second District of Virginia, with twenty-two.

We note that Northern Indiana and Middle Indiana came in for second honors, each having fifteen delegates. Washington, the State in which the meeting was held, occupied fourth place, while Eastern Pennsylvania, which always stands well to the front, falls back to the eighth place. But she will redeem herself next year.

It is a satisfaction to note that Southern California and Arizona went into the meeting with only two delegates less than the District had when the Conference was held at Los Angeles, within the bounds

Time and Place.		Elders.	2nd Degree.	1st Degree.	Deacons.	Laity.	Sisters.	Total.
1897	Frederick, Md.	33	104	18	14	10		239
1898	Naperville, Ill.	136	118	24	28	13		319
1899	Roanoke, Va.	126	106	22	26	13		292
1900	North Manchester, Ind.	149	114	32	33	16		343
1901	Lincoln, Neb.	166	110	26	37	17		356
1902	Harrisburg, Pa.	167	115	133	23	7	363	
1903	Bellevue, Ohio.	162	117	22	44	13	371	
1904	Carthage, Mo.	160	115	13	46	8	359	
1905	Bristol, Tenn.	168	110	30	38	8	364	
1906	Springfield, Ill.	173	127	33	41	16	404	
1907	Los Angeles, Cal.	100	47	106	21	38	203	
1908	Des Moines, Ia.	201	112	22	27	12	414	
1909	Harrisburg, Va.	193	104	17	44	5	381	
1910	Winona Lake, Ind.	228	123	20	64	14	438	
1911	St. Joseph, Mo.	237	181	11	46	13	494	
1912	York, Pa.	210	116	20	39	11	421	
1913	Winona Lake, Ind.	256	100	24	61	12	453	
1914	Seattle, Wash.	117	30	2	86	10	234	

of her own territory. When Oregon, Washington and Idaho were together, in 1907, they sent thirteen delegates to Los Angeles, but this year, when separated, they furnished twenty-eight, Washington sending the same number that the combined Districts sent before.

It is significant to note that the western line of Indiana divides the voting power into two nearly equal parts, so that neither the delegates in the East, nor those in the West, could have carried a question without the aid of the other delegates. This shows that the voting power of the meeting was quite well distributed between the East and the West, and affords no grounds for concluding that one part of the Brotherhood had an advantage over the other.

Thorough Conversion.

We have been reading about the boy and his mother in the huckleberry patch. The boy picked berries fast, for he wanted to get his bucket filled, so he could enjoy himself in the woods. He loved roaming in the woods better than picking huckleberries. When his mother examined his bucket of berries, she told him that he must do better work than that. She told him to keep his eyes on the nice ripe berries; then he would save her the task of removing the green berries, leaves and small twigs. The boy heeded the suggestion, and his next bucket showed a fine lot of berries.

We have preachers who might make a personal application of this lesson. They are anxious for numbers, and sometimes receive people into full fellowship who are not properly regenerated. They preach sensational sermons, tell death-bed stories, and do everything possible to get men and women to join the church. Now, the Lord wants everybody to come to the church, but he wants them soundly converted. He wants people to repent of their sins, to bury the old man, and to come forth from the watery grave new creatures.

John the Baptist taught the people to repent. He insisted on their bringing forth fruits meet for repentance. Evidence of repentance was demanded. We should do more of this kind of preaching. The people need to be told that they have sinned, and the preaching ought to be such as to lead them to feel the necessity of coming to Christ for salvation. Were more of this thorough work done, the angels might not have so much to do in separating the bad from the good.

While we want to get as many people as possible into the church, it will be proper to remember that, at the judgment, quality will be of more value than mere numbers. And so it should be in this world. We should consider the importance of thorough conversion. We do not want to make the way into the church any more difficult than what the Gospel makes it, but we should insist on carrying out the full measure of the Word.

To do this we must keep our eyes on the requirements of the Gospel, and then do our utmost to induce the converted to come up to a good, creditable standard. Had we more of these thorough conversions, it would not be so difficult to keep the church separate from the world, as the Lord intended it should be kept. The Lord wants a people who will

worship him in spirit and in truth. In fact, he is seeking that class. Keeping our eyes on this standard may help us to do more thorough evangelistic work.

The Doctrine of Holiness.

DOES THE MESSENGER teach the doctrine of holiness? Most assuredly. We go further, and say that we believe in holiness, in Christian perfection and in sanctification. But we do not believe in the kind of holiness that sets fully one-half of the Gospel aside. We do not believe in the phase of Christian perfection that overlooks most of the New Testament ordinances, nor do we believe in the sanctification that does not fully recognize that form of doctrine once delivered to the saints. How one can be holy unto the Lord and yet refuse to do some things that his Lord and Master has clearly set forth in his Word, is a mystery. How one can pose before the world as a perfect man in Christ Jesus, when he knows that he is not obeying that form of doctrine found in the New Testament, is a second mystery. How any one can claim Christian sanctification when he is unwilling to accept the whole Gospel as his rule of faith and practice, is a third mystery.

We write and preach in favor of holiness. We are taught in the Scriptures that we should go on to perfection, and to be perfect even as our Father in heaven is perfect. This we believe and teach. Jesus prayed the Father to sanctify his chosen disciples through the truth, and so we teach. But we teach that holy people, who would be perfect even as God is perfect, must be sanctified through obeying the truth, as recommended in 1 Peter 1: 22.

All the holy men and women of old obeyed the Lord. They obeyed the commandments in faith. Without this obedience there was no holiness unto the Lord. Job was a perfect man, and one whom God could trust. So far as the law of the Lord was then known, he obeyed every commandment. The apostles were sanctified,—fully set apart for the service of the Lord. They were cleansed; they were purified, but they both taught and obeyed the all things that Jesus commanded.

This is the kind of holiness, perfection and sanctification for which the MESSENGER stands. We look upon it as sound doctrine, such as can not be refuted. We believe that our people should earnestly contend for holiness, more and more. They should teach the doctrine of perfection, as well as the doctrine of Christian sanctification; but the doctrine must be that which accepts the whole Gospel, and not simply a part of it.

Evils of Church Entertainment.

THE following, which recently appeared in the editorial columns of the *Herald of Gospel Liberty*, Dayton, Ohio, contains so much that is well worth thinking about, that we pass it along for the general benefit of all: "It is getting to be quite fashionable, nowadays, to report frequent gatherings of the church for a good time, games, refreshments, ice cream and cake, and so forth, and so forth. We do not wish to criticize those who do these things, and yet we should be untrue to honest convictions, if we did not say, Brethren, these things are crowding out the spiritual life of the church and greatly weakening the power of the church over the men of the world, and we believe the decline,—we mean the spiritual decline of the church,—will continue as long as the present drift toward worldliness continues. Perhaps you denounce us as wrong, but, brother, are you quite sure we are wrong in the sight of God? If you are, we suppose you will continue going in the same direction, but if you are not quite sure of it, then you will do well to be much in prayer that you may stand on the Lord's side in all such matters."

MOUNT MORRIS COLLEGE is out with something new. The Bulletin for June has been turned into an artistic "Pictorial Edition." It is interesting and attractive. We might ask the publishers to try it again, sometime in the future, but they seem to have used all the best pictures in sight. They are to be congratulated.

Round Top.

ONE of the interesting studies in life is the manner in which things adjust themselves to the wishes and purposes of men and women in this world. We note how difficulties and hindrances gradually, but surely, melt and pass away before those who make an earnest effort toward reaching the end that weighs heavily on their hearts and minds.

As an illustration, we, in our own experience, just now remember several events that bear evidence to this fact. Years ago, after we had united with the church and had become interested in its growth and effectiveness, there came a strong desire into our heart to publish a church paper. So deeply fixed did that desire become, that it ripened into a purpose from which we could not get away. We were just starting out in life, and had obtained possession of a small farm, built a comfortable house and planted an orchard. Here we tried to make a pleasant home; for we were then married, and hoped to become a good and successful farmer. We did fairly well, and would, perhaps, have made a success of it, had not other purposes interfered.

There were a number of difficulties in the way of making a change, and reaching our other purposes. But our mind and heart became so fixed on making the desired change, that we could not get away from it. We, therefore, began to face the difficulties in earnest, and were surprised to see how soon they began to melt away, and how easily they were overcome. Will power, certainly, will do wonders when righteously directed.

Later on we had another experience of a similar character. A strong desire came into our heart to make a visit to the Bible Lands. As we thought of it, obstacles, one after another, rose up before us,—some of them, seemingly, so insurmountable that it really looked as if it would be impossible to get them out of the way. And yet, with a determined will urged against them, they soon gave way, and we had the pleasure of gaining the greatly-desired end.

Such experiences are not confined to individuals alone, but to groups and corporations as well. Juniata College is a vision of a few men, which grew into a purpose and ended in a reality. And "Round Top," as we now see it, is a growing vision, founded on a hope for greater things in years to come.

Some years ago some of the managers of the college conceived the idea that it would be a nice thing, on the evening of Commencement Day, to take the whole school up on a beautiful hill, some distance above the place where the college buildings now stand, to spend an hour of religious service there. The idea proved to be such a satisfactory and pleasant experience that the meeting on "Round Top" has been continued each year, and now has its place on the commencement program. And we do not know of any exercise, given during the closing week, that gives more real enjoyment and uplift to the student body, the church and its friends. It now takes the place of the Wednesday evening meeting at 6:30.

The services are opened by singing several appropriate hymns. Next come Bible reading and prayer, after which a number of addresses are given by members of the student body, ministers and others; so that various subjects are touched, just as the different speakers may be impressed by the occasion, the place, and the surroundings.

The evening, at the recent meeting, was fine, the attendance quite large, and the scenery, as seen from the height, was grand beyond the ability of our pen picture. Hemmed in, as the place is, by mountains on the north, south, east and west, the setting sun, giving its touches of light and darkening shades, threw upon the scene a halo of beauty that impressed the minds and feelings of all present.

Because of the elevation of the place and the beautiful outlook, the second coming of Christ was suggested, as it very frequently is, when we are on the top of our hills or mountains. We are taught by our

Bibles that the place where our God and his Christ, with all the ransomed ones, are, is above us, and somehow, as we go upward, we get the feeling that we approach nearer to the heaven of our hopes. The Psalmist says: "The heavens declare the glory of God, and the firmament sheweth forth his handiwork." And as the risen Christ was taken up into heaven, so, in like manner, he will come again. On Jacob's ladder the angels of heaven descended and ascended. So it is that, throughout the Bible, we get this teaching. It should be no strange thing, therefore, that the higher up we climb, the nearer we are to the home above, the Father's house of many mansions, prepared for us by our loving Savior, who died for us, that we might reach his home in heaven.

Well, the occasion was a blessed one, and we all felt that it was good for us to be there. To many of us it may, and no doubt will, be our last meeting on "Round Top," as on the morrow the time of separation came, and to many a sad time it was.

During the school year many strong and pleasant attachments were formed. The associations were sweet, and, we hope, profitable. "The tie that binds" was made on the part of many, and we fondly hope that the life yet to live may give no occasion for its severing, but that it may continue unimpaired until the better meeting on the other side. H. E. B.

The Fair Thing.

HAS a man a right to study the Bible for himself? Why not? Has any one, knowing much less than he does, authority to study it for him? The Good Book is for one man just as well as it is for another, and each man should grant every other man the right to study the Word, which he claims to believe, for himself. This is fair. It is in perfect keeping with the golden rule. Generally speaking, all Bibles are alike, but all men do not have the same talent. And yet the Bible says the same thing to all, and if they will not interfere too much with each other's understanding, they may all eventually see alike. At least, they may see enough alike to be able to walk and worship together.

It is this thing of one man thinking that he understands the Bible better than everybody else, that is making mischief. He insists on interpreting the Word of the Lord for himself. That is all right. All fair-minded men will accord him that privilege, but he does not stop there. He wants to interpret it for others, and complains because they can not see as he does. He is not willing to accept their interpretation, but insists upon their accepting his.

It is this way: He reads the Bible, comes to church, listens to the minister, and finally decides to unite with the church. He has previously learned that the minister, in his preaching, represents a society of people who read the Bible for themselves and all understand it alike. They agree to associate together in obeying the commandments and helping one another. They are pleased to welcome into their midst others who are of the same mind and the same judgment.

The man in question seems to be one of that kind. He has read his own Book, and of his own free will has reached an understanding of the Word, which he finds to be in accord with the views held by the preacher and his church. He applies for membership. He is told how the society looks on certain duties set forth in the Bible. He is of the same mind, is baptized and received into fellowship.

All is well and regular, but later on he begins to see things differently and presents his new views to the church. The church can not accept his "new light," as he calls it, but he insists on holding to his changed understanding and regulating his life accordingly; and because the church can not endorse his change, he thinks that his right of private judgment is being interfered with.

Such, in fact, is not the case. When the man came to the church, his views were in accord with the views of the church. The church did not impose her understanding of the Scriptures on him. He accepted these views of his own free will. But he changed,

while the church did not. He has a right to present his new views, but he has no right to censure the church for not accepting them.

If he chooses, he may present his new views to his home congregation, then to the delegates assembled at District Meeting, and finally to the Annual Conference. In this way he is accorded every necessary privilege. If, after all of this, he can not accept the views of the church sufficiently to worship with the body, he should not make it his business to disturb the peace and harmony of the other members. Since the church may be quite willing to bear with him, he should also feel a willingness to bear with the church. This would be fair, and certainly it is in keeping with the Golden Rule.

Portrait of a Methodist.

JOHN WESLEY had a high conception of what it takes to constitute a true Methodist, and the pen picture he presents should be heartily endorsed by every consecrated member of the Church of the Brethren. We need men and women who measure up to this standard. Here is Wesley's picture:

A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him, one who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind or malign affection. His own desire, and the one design of his life, is not to do his own will, but the will of him that sent him. He keeps not only some or most of God's commandments, but all from the least to the greatest. He follows not the customs of the world; for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He can not lay up treasures upon earth any more than he can take fire into his bosom. He can not adorn himself, on any pretense, with gold or costly apparel. He can not join in any diversion that has the least tendency to vice. He can not speak evil of his neighbor, no more than he can tell a lie. He can not utter unkind or idle words. No corrupt communication ever comes out of his mouth. He does good unto all men; unto neighbors and strangers, friends and enemies.

The Retiring Minister.

AN aged minister, who has spent nearly forty years in the ministry, has held scores of successful revivals, and has helped to build up several congregations, principally at his own expense, writes us that since his home church has seen proper to select the few who are to do the preaching, he is stepping down and out as gracefully as circumstances will permit. He is not complaining, but says that many a faithful minister, like Paul of old, has laid the foundation for a good church, has made his church what it is, while others are now building on the foundation that he so successfully laid. He further adds that he still loves the old church, and her methods, and this, too, in spite of the fact that the day for old methods is past. The more vigorous men, who are unconsciously pushing the aged ministers of the Gospel to one side, should treat them as gently as possible, knowing that it takes a good deal of grace for one, who has devoted years of free service to a congregation, to pass his charge over to another, without being permitted to enjoy at least a small part of the fruits of his labors.

A Correction.

THE editor of the *Religious Telescope*, Dayton, Ohio, calls our attention to the inaccuracy of an item to which we, in common with others, had given publicity. It appears that the "Men's Congress," of the United Brethren Church, held in Dayton, Ohio, was not called, in any sense, to stay "a most alarming tendency towards retrogression numerically." "Greater accomplishments in progress" seems to have been its real aim. Then, too, the statement that "twenty-four thousand members had been lost to the church,"—as given by the daily press,—is not correct, since all losses, from whatever cause, were more than made up by the accessions. The net gain of 7,000 members, last year, is, we are told, the largest numerical increase in the history of that influential body.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN

D. L. Miller, Chairman, Mt. Morris, Ill.
 E. C. Early, Vice-Chairman, Penn Laird, Va.
 Galen B. Boyer, Sec. and Treas., Elgin, Ill.
 Chas. D. Bonnick, Union Bridge, Md.
 J. J. Yoder, McPherson, Kansas.
 Otho Winger, North Manchester, Ind.

Address,
 General Mission Board, Elgin, Ill.

MALMÖ, SWEDEN.

On Monday, June 1, the members of the Malmö church, and several members from the Käfvlinge church, had the privilege of enjoying a quiet and spiritual love feast. Though there were not so many in number, the Lord verified his promise that "where two or three are assembled in my name, there am I in the midst of them." If we can not count our communicants by the hundred, here in Malmö, it is a great satisfaction that the same Lord over all is rich in blessings. Sometimes the smaller the number, the greater the love, and the stronger the bond that unites us in Christian fellowship.

On Sunday, June 21, the Malmö church met in council, the writer presiding. There was not as much business as usual. The little business that was presented was disposed of in the spirit of love and forbearance. What caused our hearts most to rejoice, was the reinstating of a sister who, for some years, had severed her relationship from the church. She had once been an active member and we trust and pray that she will prove such again in the future. The work is here and we are in need of workers.

It has been our privilege to visit Brother and Sister Wine and family for several days, and to enjoy a refreshing love feast at Sindal, Denmark. This visit gave us a little recreation and, at the same time, proved a spiritual uplift which is so much needed when all is a dead pull. We could discuss our problems, which are mutual, and thus help one another in the work of the Master.

June 23. J. F. Graybill.

THE IDAHO MISSION FIELD.

The work at Moscow is progressing, and the outlook seems bright. We held a short series of meetings at Troy, about twelve miles from Moscow. The interest and attendance were excellent, considering the busy time, and the short nights. We distributed about one thousand pages of tracts.

Through the kindness of Bro. I. J. Rosenberger we are privileged to use fifty copies of his "Doctrinal Calendars" in our field of labor, and they are producing good results. One lady to whom I gave one of the Calendars has been baptized, and another expressed herself as being convinced that the doctrine of the Church of the Brethren is Scriptural. All this is a result of studying the Bible references on the Calendar. The Calendars are very helpful to the people in arriving at a clear understanding of the doctrines and teachings of the New Testament, as believed and practiced by the Brethren.

During May and June six were baptized and one was restored to fellowship. We are having good congregations, in and around Moscow. The people come as far as six or seven miles to some of our appointments in the country.

The work at Coeur d'Alene is not so promising at the present time. Our place of meetings is not adapted to the best interests of the mission here. We are thinking strongly of moving our services to the Spring Water addition, in the east end of the city. We have been made to realize, that, in order to have the people attend our services, we must have a house that is neat, inviting and fully adapted to the worship of God. This we do not have at present. The Lord bless his work everywhere!

Coeur d'Alene, Idaho. Chas. M. Yearout.

DEATH OF ELD. SAMUEL FLORY.

Eld. Samuel Flory was born in Augusta County, Va., Sept. 10, 1826. He died near South English, Iowa, July 3, 1914, aged eighty-seven years, nine months and twenty-three days. Although born in an humble country home, of a large family, that home was a Christian home, where he was early taught the ways of piety and reverence for God. In August, 1851, he was married to Mary Brower of the same county where he lived. She proved a great help to him in his earlier ministerial duties. He, with his then little family moved to Keokuk County, Iowa, in 1854. The following year, 1855, he became one of the charter members of what is now known as the English River congregation, and was chosen to the deacon's office at the time of this organization. In 1858 he was chosen to the ministry in the above congregation, in which he labored faithfully during his long and useful life.

While on a visit to his native State, his faithful companion was called to her reward. In 1873 he was married to Sister Bettie Perry, of Virginia, who was a true mother in Israel, always faithful in the church and in

the home. He was ordained to the full ministry in 1873, and was placed in charge of the English River congregation in 1879. Under his care the church grew and increased rapidly. While he was strong in carrying out the principles of the church, he was progressive, and favored Sunday-schools and series of meetings. He was faithful in all of his ministerial duties, and if he had an appointment you could expect him to be at his post, if he could possibly get there.

He has truly been a father to those that follow him in official capacities. In 1901, feeling the weight of the work of the church, and realizing that age was coming upon him, he resigned as elder in charge.

Three daughters and one son were given to the first union. Two of the daughters passed to their reward. His second companion died nearly eighteen years ago. He leaves a host of near relatives and friends, one daughter, and one half-brother.

Services at the Brethren church July 5, conducted by Brethren D. P. Miller and W. D. Grove, assisted by Brethren A. W. Miller and S. I. Bowman. Text, Mark 14: 8. Interment in the cemetery near by. W. D. Grove.

South English, Iowa, July 5.

REPORT OF DISTRICT MISSIONARY SECRETARY OF IDAHO AND WESTERN MONTANA.

By decision of District Meeting I submit the following report for the year ending April 1, 1914:

We are getting our work well started and have some results to show for the past year; however, mission work often is, in the main, seed-sowing rather than harvesting.

We have, in our field, one worker who gives his whole time, and one who gives part of his time. Two members of the Board are also doing some scout work.

Bro. Chas. M. Yearout has charge of the work at Coeur d'Alene and Moscow. He preaches at each point twice per month and is also doing some preaching at outposts.

He has, during the year, preached 165 sermons; distributed 4,323 tracts; paid 435 pastoral visits; traveled 5,954 miles; baptized one, and reclaimed two. He collected \$131.40. He also attended one love feast and three council meetings.

Bro. A. I. Mow gave part time and had charge of the work at several outposts up the Weiser River. A few members only are located at each place. He preached sixty-two sermons; distributed 126 tracts; paid twelve pastoral visits; traveled 1,106 miles; attended two love feasts and one council meeting.

This is a promising field, as there are now three Sunday-schools beside the one at the home base,—Weiser. These are officered mostly by our members, and have an average attendance of 70.

For the present year Bro. Sherman Clapper, who lives in this field, has charge of the work.

As our Treasurer's report will show, the churches have responded liberally with donations. Now, dear members, with the help of both your money and your prayers, we hope to accomplish much more this present year.

To those who may not know, I wish to say that the District has selected Bro. S. S. Neher, of Twin Falls, to act as our field missionary and evangelist. Any weak churches' or mission points can get him to hold meetings for them by sending in their calls, either to the Secretary of the Board or direct to Bro. S. S. Neher.

Nampa, Idaho, June 30. David Betts, Sec.

SOME MISSION WORK IN MIDDLE INDIANA.

The Mission Board of Middle Indiana is composed of five members as follows: Eld. D. M. Byerly, President, Bro. Emory Miller, Secretary; Bro. J. B. Bailley, Treasurer. During the present year Eld. J. W. Norris is looking after the city points, and the writer has charge of the country points.

At present twelve points are under the care of the Board. Eleven of these are organized churches. The writer has just completed a tour among the churches under his care. May 3 I visited the Walton Mission, which is in a small town, on the dividing line between the Pipe Creek and Upper Deer Creek churches. These congregations are supplying ministers to assist with the preaching. Here I delivered two sermons and received two applicants for baptism, who were baptized later. Here I also assisted in the anointing of an aged sister, and arranged for the rental of a churchhouse for a year. A good Sunday-school is conducted at this place, under the supervision of Bro. J. M. Bechtelheimer.

June 6 I met with the members of the Kewanna church in council. Seven members were present. Oct. 17 was chosen as the date for their love feast, to be followed by a series of meetings. Here there is no resident minister, and the membership is scattered and few. They live in a good part of the country, and we feel that a splendid work might be done, if a resident minister could be located among them.

June 13 I met with the members of the Beaver Creek church in council. One was received by letter. A committee was appointed to arrange for an all-day Harvest Meeting July 26. Their love feast will be Oct. 10. Eld.

George E. Deardorff is located here, laboring under the direction of the Board, and is wielding an influence for good to the church and the community. I remained over Sunday and preached two sermons.

June 20 I met with the members of the Palestine church in council. Three trustees were elected, and two deacons, who had been elected at a previous council, were installed. Two members were received by letter and one was restored to fellowship. At the services, the next day, one applied for baptism. Aug. 2 was selected for their Harvest Meeting, and Oct. 3 for their love feast. Here lives Eld. G. O. Bridge, who, though quite a distance from the churchhouse, preaches at this place once a month. I remained over Sunday and delivered two sermons.

Besides this I also assisted in three other councils during the month of June. I am impressed that there is too little concern among our members in regard to attending church councils, and the transactions of the business of the church. As one goes among the isolated members of the weak churches, he is made conscious of the difficulties to be overcome, and the importance of persuading men and women to accept the Lord Jesus Christ, and his saving Gospel.

May the Lord give wisdom, strength and zeal, according to knowledge, that we may bring the message of salvation within the reach of all. J. G. Stinebaugh.

Camden, Ind., June 29.

"THY WILL BE DONE."

In Matt. 26: 42 we find Jesus in great agony, and praying for the second time, while in Gethsemane, that his Father's will, not his, be done.

We have before us Christ in the agony of his soul, praying that the "Father's will be done." When, later on, he is nailed to the cross, dying that terrible death because of the sins of the world, he is content to suffer, in order to accomplish his Father's great design. Think what a spirit he possessed, to be willing to give his own life for others,—to save them! We are not willing to suffer, oftentimes, for a single soul.

I fear many of us, today, fall far short of possessing a submissive spirit. Too many of us are rather trying to shun suffering. We are not willing that his will be done, but more willing to shirk any effort, on our part, to suffer for the sake of Christ, or to carry out his plans, set forth for us. I wonder how many of us are willing to suffer to accomplish the great designs of our Maker.

We have many beautiful examples given us on submission, suffering and endurance, and it is certainly our duty, as well as a privilege, to endeavor to become more like Jesus,—to practice endurance in time of trials and tribulations. We should prepare ourselves to face our trials and sorrows, as we must meet them in our everyday life.

It is said, "To endure is virtue." Very true; it very often seems as though our burdens are more than we can bear, but with the Lord as our Comforter, we can endure. We must come to him in prayer and ask him for grace and power to endure. If we come to him in the proper way, he will answer our prayer and will strengthen us, and give us grace and power to bear with patience, and to endure all things.

The Father had planned the great work of atonement. Jesus, being aware of the approaching crucifixion, told his disciples, and talked with them of his death. Just so the Father is planning for us in various ways. When sorrows and afflictions come, we should not murmur. We should ever be ready to lift our hearts in praise, and say, "The Lord be praised; his will be done."

It seems very difficult, at times, to see things as the Lord sees them, and we are often made to stand in amazement, contemplating the great mysteries of our Savior.

In Heb. 11: 25 we find that Moses chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin. He was willing to suffer affliction for the sake of glorifying his Maker. In Matt. 26: 44 we find Jesus praying the third time. Here was the Son of God, with all his grace and power, asking for the taking away of the cup, yet saying submissively, "Thy will be done."

Alone, as in his first conflict with the evil one during the temptation in the wilderness, must the Savior enter on the last contest. With what agony of soul he took upon him, then and there, the sins of the world, and in so taking them expiated them, we may learn from the statement in Heb. 5: 7, where we are told, "He offered up prayers and supplications."

We are entreated to suffer for the sake of Christ. Philpp. 1: 29 says, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." In 2 Tim. 2: 12 we read, "If we suffer, we shall also reign with him. If we deny him, he also will deny us."

We are given several accounts of Jesus praying to the Father "that the cup be taken away," yet each time he prayed that the Father's will, not his, be done. It seems that in his prayer he asked that, if it were possible, the hour might pass away from him. He prayed that the cup itself might pass away, yet always with the limitation that not his will but the Father's might be done.

The petition of Christ, therefore, was subject not only to the will of the Father, but to his own will, that the Father's might be done.

There is certainly a great lesson on submission to be drawn from this great event. Too many of us are neglecting to pray. Every Christian life has its Gethsemane. There can be no genuine sacrifice without its corresponding sorrow. We should, at all times, be willing to suffer this sorrow for the sake of Christ and our fellow-man, if thereby we accomplish the will of the Father.

It seems to me that the great keynote of the Christian life is submission to the will of the Father. This disposition will settle the whole Christian conflict on the side of the Spirit and right. "Not my will, but thine be done," is the fundamental thought of life, now and forever.

So let us pray for grace and power, and strive daily to become reconciled and content to accomplish his great design, ever ready to say, "Not my will, but thine be done, O God."

Stella Showalter.

North River, Va.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Austin.—Bro. W. T. Price, of Wynne, Ark., came here June 26 to his regular appointment. At 2:30 P. M. we met in council. Our series of meetings will begin July 11, and continue indefinitely. Bro. Price will do the preaching. We expect to have our love feast sometime during the meetings. —Josie Woodie, Austin, Ark., July 5.

CALIFORNIA.

Fruitvale. Church met in council June 7. Bro. Andrews presided. Arrangements were made for the Joint Sunday-school Convention, held at this place July 4. The Sacramento and Live Oak churches were well represented. Bro. Brubaker, of Live Oak, was moderator. We are few in number here, and appreciate the presence of other brethren and sisters. We feel that we are being helped along the line of Sunday-school work by these gatherings. Our meeting next week will be held at Live Oak, Cal.—Bertha G. Kerr, Bangor, Cal., July 6.

Live Oak. Church met in council June 20. One letter was received. At this council one made application for baptism. She was baptized June 21, after the morning services. June 27 two more applied for membership. At the morning service, June 28, the invitation was extended, and three more yielded to the winning of the Spirit, and all were baptized at the close of the service. They were all Sunday-school scholars, and range from eight to fourteen years in age.—A. Crites, Live Oak, Cal., July 2.

Pasadena.—July 5 Eld. J. Kurtz Miller, of Brooklyn, N. Y., addressed our congregation. In the evening he spoke very forcibly on "Mission to the Church." We appreciated his message very much.—Bertha D. Harper, 343 North Mentor Avenue, Pasadena, Cal., July 8.

Tropic.—June 29 Bro. C. W. Guthrie began his stereopticon lectures here, closing July 5. He took his audiences through America, Europe, parts of Africa and Asia, into the Philippine Islands, and home by way of California. It was a most interesting and profitable series of lectures, and the clear expressions of our dear brother, much valuable information was imparted. Any one can be made better by seeing those views of nature and grace. God has been with our dear Brother and Sister Guthrie.—M. M. Eshelman, Tropic, Cal., July 8.

CANADA.

Sharon. Church met in council July 4, with Eld. Luther Shatto presiding. Bro. Chas. Whisler was elected Sunday-school superintendent, the writer, secretary and treasurer. Bro. John Hollenbeck was their secretary of the Christian Workers' Meeting. It was decided to hold a week's series of meetings, and to close with a love feast Aug. 1. July 5 our Sunday-school raised \$6.05 for missions, after which Bro. Shatto gave us a good sermon.—Grace Hollenbeck, Brant, Alta., Canada, July 7.

COLORADO.

Fruita.—We held a series of meetings from May 31 until June 28. Twenty-three were baptized and one was restored to fellowship. All of them were members of our Sunday-school, and all are young people except four. Bro. O. P. Haines did his part well, and our prayers go with him to other fields of labor. June 29, at 11 A. M. Bro. Haines preached an excellent sermon for us on self-examination. In the evening about 130 members surrounded the Lord's tables. Bro. Haines officiated, assisted by Bro. Bryant, of the First Grand Valley church. The house was crowded to its utmost capacity, and many could not find room. We feel that much good was accomplished.—J. A. Austin, Fruita, Colo., July 2.

Fruita. Church met in council on the evening of July 3. The members thought best to divide our Christian Workers' Band into two bodies, as we have so many young people who should be at work. Our young members have selected one of the side rooms for their services. Wednesday evening we retain the audience room, and selected Sister Vara Burkett as their president. Arrangements have been made to hold services at Loma, Colo., six miles west of Fruita. Bro. S. Z. Sharp filled the Methodist pulpit at 3 P. M. on Sunday.—J. A. Austin, Fruita, Colo., July 5.

FLORIDA.

Zion.—We held our council, July 4. Our elder, Bro. J. V. Pelthous, and Sister Sarah Pelthous, of Seminole, Fla., were with us. We elected our Sunday-school officers and teachers for the next six months. Two letters were granted.—J. H. McKillips, Herndon, Fla., July 7.

IDAHO.

Payette Valley.—We have been enjoying the visits of brethren who stopped with us on their way home from Annual Meeting. Last Sunday morning we listened to a fine address on "The Satan of the Scriptures," by Bro. S. G. Nickey, of Moorefield, Neb. In the afternoon Sister Barbara Nickey gave us a good talk. She also asked that we pray for those who give their lives to God's service in the foreign field, where she goes this fall. Her father, Bro. A. J. Nickey, of Kearney, Neb., gave a short talk. In the evening Bro. A. J. Wine, of Port Worth, Texas, preached for us; also on Monday night, and Tuesday evening. Wednesday evening Bro. A. Brumbaugh, of Greenville, Ohio, preached for us. We expect Bro. Andrew Hutchison to be here later, to preach for us. Today our Sunday-school joined in with the M. E. and Baptist Sunday-schools, and had a picnic dinner in Bro. Grant Fisher's beautiful shady yard. We had a fine program in the forenoon. At noon we all ate together as one large family. A rain in the afternoon cut out a part of the day's program.—Marvel Bowers, Fruitland, Idaho, July 4.

ILLINOIS.

Martins Creek.—A few of our members met in council July 7, with our elder, Bro. C. A. Gruber, presiding. Just preceding our council one letter was granted. Two members were received by letter. We have the promise of Bro. S. W. Garber, of Decatur, Ill., to conduct a series of meetings, and use this fall, to begin Oct. 17 and to close Nov. 1. Our love feast will be held on the evening of Oct. 31. Bro. C. A. Gruber and Sister Sarah A. Elchenberg were chosen as our delegates to District Meeting. The writer was appointed treasurer.—N. Elchenberg, Martins Creek, Ill., July 8.

Oakley. Church met in council June 2, with Eld. W. J. Heckman presiding. One letter was granted. Sister Lizzie Buckingham was elected as a member on our local Missionary Committee for two and one-half years. Bro. Walter Hufford was elected treasurer. Our Christian Workers' Meeting will be held on the evening of July 11. Our next council will be held Sept. 12, prior to our series of meetings. This is the time for our regular annual visit. At a called council, June 9, Bro. Leland G. Templeton was advanced to the second degree of the ministry, and duly installed in the presence of Elders J. W. Leah and A. L. Bingham.—J. J. Hamm, Cerro Gordo, Ill., July 4.

Polo.—June 1 Bro. F. A. Myers and wife came to Polo, to serve as our pastor for the following year. June 14 we held our love feast, which was well attended. Bro. Myers presided over our regular council. Our Christian Workers' Meeting, Bro. F. A. Myers, presided. Brethren Elva Toms and F. A. Myers were chosen delegates to District Meeting, with Brethren John Burner and Daniel Gilbert as alternates. We decided to hold our love feast Sept. 26, at 6 P. M.—Allison Reisinger, Polo, Ill., July 4.

Shannon. Church met in council on Tuesday evening, June 30. Brethren H. L. Baum and J. W. Fox were chosen as delegates to our District Meeting. Our love feast will be held Oct. 4, at 6 P. M. Children's exercises were held at our church on Sunday night, June 28, in which thirty-five children helped to render the program. There was a large audience, and the rendition was such as to deserve much praise. Last Sunday morning there was an applicant for baptism, and on Monday afternoon a goodly number of members gathered by the side of the altar, and their husbands helped by baptism.—Bessie V. Wingard, Lanark, Ill., July 9.

Spring. Church building is about done, and will be dedicated July 19. Everybody is invited to the services. We have not had Sunday-school nor preaching this summer. We think it will be a great loss for us to have the privilege of attending services again. We feel encouraged in our work at this place.—Amanda Schisler, Ellisville, Ill., July 6.

INDIANA.

Aracadia.—We held our council July 4. We expect Bro. William Hatcher, of Summitville, Ind., to assist us in a series of meetings, to begin Sept. 12. We decided to have our love feast Oct. 3, at 6 P. M.—Sarah Kinder, R. D. 15, Aracadia, Ind., July 6.

Clenden.—Henceforth this church will be known as Hickory Grove, there being another Camden church in Indiana. This place is situated in Knox Township, Jay Co., Ind. We expect to hold an all-day Harvest Meeting Aug. 23, followed by a series of meetings, to be conducted by Bro. Butterbaugh, of North Manchester, Ind.—Nellie Whitacre, R. D. 1, Pennville, Ind., July 6.

Elkhart Valley. Church met in council June 27, with our elder, Bro. Frank Kreider, presiding. Four letters were received. We will hold our Harvest Meeting Aug. 20. We expect Bro. Harvey Schick to be with us at the time. Oct. 19 we will hold a love feast.—Florence Kulp, R. D. 3, Goshen, Ind., July 7.

Haw Patch.—Our church met in council July 4. Bro. J. H. Pike, our elder, presided. The regular business was attended to. Our Harvest Meeting was held at the Haw Patch Brethren Church, June 28. We had an excellent program, and a very good attendance, considering the rainy day.—Hesta E. Carpenter, R. D. 3, Box 10, Topeka, Ind., July 4.

Laporte. Church met in council May 30. On account of sickness not many were present. Officers were elected for our Christian Workers' Meeting. Sister Lola Collins was appointed for the Ross house, with Sister Alma Repliege as secretary. Bro. R. E. Barringer, president of the Christian Workers' Meeting, and Bro. Frank Carlisle, secretary. The meetings at each place are making good progress. Our love feast was held June 6. Four deacons were elected; namely, Brethren Levi McCormick, Wm. Repliege, Rufus Barringer and Nathan Cross. All were duly installed by Eld. J. W. Grant. Rachel C. Merchant, R. D. 9, Box 125, Laporte, Ind., July 6.

Maple Grove. congregation wish to announce their all-day Harvest Meeting for Aug. 2. Bro. C. Walter Warstler will conduct the meeting. In the evening our series of meetings will begin, and Bro. Warstler will preach for us.—Clara E. Burdette, New Paris, Ind., July 6.

Muncie.—On the evening of July 2 the members met in the basement of our church and had a family supper, which was enjoyed by all present. Afterwards they gathered in the church room and held a council meeting. Bro. Frank Carlisle presided. Six letters of membership were received. We decided to have our pastor, Bro. McCune, conduct a series of meetings for us this fall. The attendance at Sunday-school and preaching services is increasing. We thank the Lord for this encouragement.—Anna Whitesell, 322 East Gilbert Street, Muncie, Ind., July 6.

New Bethel.—Bro. Oscar D. Werking, of Hagerstown, Ind., was with us over Sunday, July 5. He delivered an excellent sermon on Sunday morning. At 8 P. M. an excellent program was rendered by the young people and children of our Sunday-school, after which Bro. Werking gave a short address. The house was crowded. All feel well repaid for being at both morning and evening services. We expect Bro. Manly Deeter and wife, of Milford, Ind., to begin a series of meetings here sometime in September.—Anna Neptune, Connersville, Ind., July 8.

Oak Grove. Church met in council June 2, with Eld. J. G. Stinebaugh presiding. Bro. Hass and Bro. Spangle were installed into the deacon's office. Bro. Foreman was chosen treasurer; Sister Bridge, Messenger correspondent; the writer, secretary. We decided to have a love feast Oct. 3, with a basket dinner. Our love feast will be held Oct. 3. Last Sunday was a busy day for our Sunday-school. At the close of the session Sister Catharine Neher, of Flora, Ind., gave us an excellent talk on Sunday-school work. It was a great opportunity for our Sunday-school people to get in touch with the work of the church, but to learn the best methods along Sunday-school lines. We feel grateful to Sister Neher for her kindness and help, which were appreciated very much. Our Sunday-school is doing very nicely. All seem to be interested.—Mrs. E. S. Easterday, Seaford, Ind., July 6.

Spring Creek.—We certainly have been blessed above many others during the past six months. Many earnest church workers came here at different times. Bro. H. A. Claybaugh, of Harpersburg, Miss., was with us on Monday evening, and on Wednesday night. On Saturday evening, July 4, Bro. Claybaugh and Sister Trostle, also of Bethany Bible School, conducted the services. This was much better, for all present, than to have spent the Fourth elsewhere. On Sunday morning, after Sunday-school, Sister Trostle and I were called to the altar. On Sunday, at 3 P. M., many people, from both far and near, assembled at our place of worship, where special meetings were held. There were talks on our social relations. Sister Trostle spoke to the sisters in the audience room, and Bro.

Claybaugh talked to the brethren in the basement. Sister Claybaugh entertained the children under the shade-trees, in a way that they will not soon forget, and which certainly was a great blessing to them. In the afternoon, in the Christian Workers' Meeting, Sister Trude Mishler, one of our dear sisters who has been at Bethany for a short time, talked to us. We always enjoy the talks by our home folks, as well as the talks given by others. Then Bro. Claybaugh followed with one of his inspiring sermons. We are glad that he had the privilege of enjoying so many spiritual feasts.—Amanda Rusher, Pierceton, Ind., July 6.

IOWA.

Franklin. Church met in council June 20, with our elder, Bro. A. L. Sears, presiding. Our series of meetings is to begin Aug. 20, to be conducted by Bro. Charles L. Flory, of Pleasant Hill, Ohio. We decided to hold our love feast at the close of our meetings, and to secure a leader for the song service. Bro. B. T. Sears was chosen first and third Sunday of the month. Our Sunday-school is showing good interest.—(Mrs.) Kate Sears, Leon, Iowa, July 8.

KANSAS.

Fredonia.—Our church met in council June 27. Bro. Nute Miller was re-elected Sunday-school superintendent, and Bro. Waller Sells, secretary-treasurer. The writer was chosen correspondent. We decided to hold a series of meetings this fall. Two letters were granted.—Rosella Holcroft, R. D. 4, Fredonia, Kans., July 4.

Independence.—On Sunday evening, after an interesting Sunday-school, Bro. Ross Franklin preached a splendid sermon. While the attendance was not as large as we should like to have seen, yet the interest and attention were good. In the afternoon we met in council. Our elder, Bro. W. H. Miller, presided. One letter of membership was received. Sunday-school officers were elected for six months. Bro. Albert Corn was elected superintendent, and Sister Lillie Harlow, secretary-treasurer. Our Christian Workers' officers for the coming six months are Bro. Wm. Dyer, president, and Sister Della Stone, secretary-treasurer. Sister Grace Franklin was chosen for the Christian Workers' Committee, and Sister Grace Franklin were appointed a Committee on Program for our Christian Workers' Meeting. We decided to have an "old folks' program" Sept. 6. Our series of meetings, to be conducted by Bro. A. J. Smith, of Conway, Kans., are to begin about September 12. On July 21 our Christian Workers' Meeting was conducted by the brethren, and on July 5 it was conducted by the sisters. Sister Grace Franklin was leader and did her part well. After this, Bro. W. H. Miller preached a good sermon on "The Declaration of Independence." This he was followed by a series of talks on spiritual ways. We had with us, in our morning and evening services, Bro. Gowins, from Kansas City, Kans. He gave us a short but interesting talk in the evening. Any brethren and sisters passing through our town are invited to visit our church.—Pella Carson, R. D. 2, Box 8, Independence, Kans., July 7.

Kansas City (Mission Church).—Last evening we held our regular quarterly council. We elected all officers for Sunday-school and Christian Workers for the next six months. We had a very pleasant meeting. Our Sunday-school has fallen off nearly one-half since the weather. Many who had a supply of winter clothes, do not have clothes to come this summer. Many of their parents can scarcely get work enough to keep starvation from the door. All public work is done on short time. Many only work a few hours a day, and the family must suffer. Many of the fathers, mother and baby are sick, and for twenty-four hours the sick and the other children had nothing to eat. Will the All Societies of our District come to our help?—I. H. Crist, 16 N. Ferree Street, Kansas City, Kans., July 6.

Seaside.—Bro. George S. Sherfy, of J. S. Sherfy, could not be with us at the regular time of our council, the meeting was postponed until July 4, but on account of rain we could not meet, so a short business session followed our preaching services July 5. Two letters were granted, and one was restored. Bro. Sherfy was appointed to secure a minister to conduct a series of meetings for us, to commence about Sept. 19, and to be followed by a love feast. Bro. Sherfy preached an interesting sermon on "The Holy Spirit," which was appreciated very much. We have no regular minister here yet, but ministers, who are invited to change location, or who pass through this place, are invited to visit us. Crop prospects are good.—Amie Richard, Uniontown, Kans., July 6.

LOUISIANA.

Roanoke.—Our members met in council July 3, with our elder, Bro. J. A. Miller, of Marvel, Texas, presiding. One young brother was restored to fellowship. Four members, who have recently moved into our midst, were received in full fellowship, one being an aged father, and a minister in the second degree. Bro. J. A. Miller presided. Our Christian Workers' Meeting preceded our love feast on Saturday night, July 4. About forty-two members communed. June 6 one young man was baptized.—J. I. Miller, Roanoke, La., July 8.

MARYLAND.

Brownsville.—July 4 and 5 we enjoyed a feast of spiritual things. Bro. G. S. Yoder, of Elk Lick, Pa., Bro. I. N. H. Beahm, of Nokesville, Va., Bro. Caleb Long, of Boonsboro, Md., Bro. John E. Otto, of Sharpsburg, Md., and Bro. John Bowler, of Rockville, Md., were present. We had morning and afternoon sessions. A Children's Meeting was held in the morning, consisting of songs, recitations and an address delivered by Bro. Yoder, which was very practical. The afternoon was spent in discussing some Sunday-school topics; also one on how we should celebrate the Fourth besides some recitations and songs. Bro. Yoder came on Friday evening and gave us a splendid lecture on "Applied Christianity." This was also practical, and I am sure, will benefit those who heard it. On Saturday evening we held our monthly Temperance Meeting. Bro. Yoder presided. In the evening each gave a talk, enjoyed by all. Bro. Yoder delivered three splendid sermons on Sunday. Bro. Long preached to an appreciative audience at the new church in the afternoon.—(Mrs.) Laura E. Fouch, Brownsville, Md., July 7.

Georgetown.—Bro. J. S. Sines just closed one of the most stirring revivals ever held at this place. Bro. R. W. Schlosser preached twenty-one well-directed sermons, which were thoroughly saturated with Bible doctrine. Twenty-five have been added to the church here by baptism. Almost all ages are represented in the church. The youngest one is twelve years, and the oldest one is sixty-five years old. Our members have been much strengthened and built up in the faith. The Missionary Committee has done splendid work here, and in a recent meeting with the District Committee they defined their plans for more and better work have been outlined and agreed upon. Our new churchhouse is slowly being built. The foundation walls are about completed. The members of the Temperance Committee are doing their part to win our county for temperance at the fall election. Bro. Sines has been a great blessing to the church.

Fine Grove.—In October, 1895, Bro. W. T. Sines conducted meetings in the Valley River church, Junior, W. Va. Several were added to the church. After the baptizing, Bro. Sines remarked: "I have this day baptized two million souls." This was a prophecy, for the church has grown to such a size that it is now one of the largest in the West. Last April, one year ago, Bro. Sines was called to his reward, and the church was left without an elder. They then selected Bro. D. B. Arnold, who served them until death. June 20 the

church met in council and, having just learned that Bro. Arnold had been called to his reward, they were again with an elder. They selected the writer to take charge. I am now located in this congregation, my present address being Sines, Md. I shall serve the Second District of West Virginia as Secretary of the District Board, and also as District Sunday-school Secretary until their District Meeting, which convenes Sept. 4 and 5. Arrangements are being made to hold some Sunday-school convocations for them, in which Bro. Virgil C. Finner will assist. As some arrangements are completed, notice will be given to the different congregations. Our Children's Day Service at this place is announced for July 26.—A. C. Auvil, Sines, Md., July 7.

MICHIGAN.

Marlton church met in regular council June 27, with our elder, Bro. J. W. Harshbarger, presiding. The following Sunday-school officers were elected: Superintendent, Bro. A. W. Taylor; secretary, Sister Ella Patzwalke; treasurer, Bro. W. Glen Shelton. Officers for Christian Workers' Meeting: Bro. Wm. Patzwalke; secretary, Bro. Harry Miller; treasurer, Bro. Emory Taylor. Our delegates to District Meeting are Brethren A. W. Miller and C. H. Deardorff. We decided to hold our series of meetings commencing July 26, and a love feast Sept. 26.—Ross Weller, R. D. 2, Copemish, Mich., July 6.

Manistee—July 4 our Sunday-school gathered beside a small lake to spend the day. After dinner, the children delivered a very interesting missionary program, followed by the subject, "Why Do We Have Fourth of July as a National Holiday?" by Rev. Roades, of Freesoil, Mich. The following Sunday Rev. Crosby, of Toledo, Ohio, delivered a very good sermon at the church along the line of temperance. All of these services were well attended.—Hallie Shepherd, R. D. 2, Manistee, Mich., July 9.

MINNESOTA.

Root River church met in council June 25. Our Sunday-school officers were elected. Bro. J. E. Burkholder was appointed superintendent of the adult department, and Sister Cora Ogg is superintendent of the primary department. We heard the report of the brethren who made the church visit preceding our love feast. The examination sermon was preached on Sunday before by the pastor, and the communion services were held on Monday. Bro. H. C. Harvey, of Fredericksburg, Iowa, officiated. He also preached for us on Sunday morning and evening. The delegates to District Meeting are Sister Maud East and the writer. Bro. Virgil C. Finner was here several weeks ago, and held a successful Sunday-school Institute.—Julia M. Graybill, Preston, Minn., July 6.

MISSOURI.

Cabool church held a council June 26, at the Cabool house. Bro. C. W. Gitt presided. A large membership was present. Bro. L. L. Harris was elected elder for one year. The Sunday-school, at the Greenwood house, rendered an excellent program. June 27, the Christian Workers' Society at the Greenwood house reflected their officers for the ensuing year. Sister Hazel Bogart was chosen president, and Bro. George Harbin, secretary-treasurer. Mr. Homer Greenwood and Sisters Pearl Harris and Pearl Gray are our Program Committee. All of our meetings are progressing nicely.—Howard Oxley, Mountain Grove, Mo., July 5.

Peace Valley church met in council July 4, our elder, Bro. P. L. Fike, presiding. Our brother preached a good sermon for us on Saturday night, July 4; also on Sunday and on Sunday night. We have an evening Sunday-school. The scholars are taking more interest in the Sunday-school.—Annie Diediker, Peace Valley, Mo., July 4.

NEBRASKA.

Hillpine community spent a very pleasant day at the church on July 4. The crowd was much larger than last year. Bro. Moore, of Cambridge, gave us a very interesting sermon on "Citizenship." in the forenoon. In the afternoon the young people rendered a very interesting program. We decided to hold our annual meeting again next year.—Cora Lapp, Moorefield, Nebr., July 6.

Lincoln church had a surprise last Sunday, when Bro. J. Carson Miller stopped with us on his way home from Annual Meeting. He preached for us on Sunday. We appreciate such visits, as but few visit our little church. We did not have any preaching during the month of June until last Sunday, when Bro. D. C. Coum came back to his country home. He preaches for us each Sunday. We expect Bro. J. Edwin Jarboe Oct. 1, who will be our pastor for the coming year.—Caroline Brown, 1038 N. Twenty-third Street, Lincoln, Nebr., July 10.

NORTH DAKOTA.

Golden Willow church met in council July 3. Eld. W. J. McCann presided. We retired all officers for another year. We were not represented at District Meeting, because those chosen could not attend. We shall have an all-day meeting July 19, with dinner at the church. A program will be given in the afternoon, and a love feast to be held at 6 P. M.—Edith Wine Mohr, Golden Willow, N. Dak., July 6.

Monocacy—Yesterday Eld. F. C. Renner, of New Midway, Md., called for the elders and was anointed. This morning two more young sisters were baptized, making fourteen in the past three weeks. Others are to follow. I will be in Frederick, Md., on Sunday, July 19, and will be held at 6 P. M.—

Pleasant Valley—Bro. J. Will Shively is expected to be here July 18, to start a series of meetings in the Hill church, to continue until Aug. 1, when our love feast will be held. Crops are looking well in this section of the country.—Bertha E. Allan-Britsch, N. Dak., July 10.

Rock Lake—Our series of meetings at the Rock Lake church closed last night. One more came out on the Lord's side since my last report, making six baptized in all. Bro. Shorb labored hard during the two weeks he was with us. Our members have been greatly benefited. Bro. Shorb and his wife were warned to flee the wrath of God. Our Temperance Meeting brought out much enthusiasm. We were made to see our duty, as Christians, in regard to the drink evil. We held a love feast July 4. Bro. Shorb officiated. About twenty-five members and several ministers from adjoining congregations were with us.—J. C. Forney, Rock Lake, N. Dak., July 6.

Williston—Our congregation held an annual Joint Sunday-school Convention July 4, with a large attendance. The visiting elders and sisters were Brethren H. C. Early, J. S. Wagenman, Chas. Myers and Bro. Zigler. The meeting was called to order at 10 A. M. Three good Sunday-school subjects were discussed by the brethren and sisters. The morning session closed at twelve o'clock, and a splendid dinner was served. In the afternoon, at 2 P. M., we had a service when Sister Laura Marsh conducted an interesting Children's Meeting, in which the children of the different schools took an active part. At 3:30 P. M. the time was given to Eld. H. C. Early, who told the children about some of the people who were foreign. Several of the children of the house were deeply attentive and interested. He then took charge of the round table talks, in which several live Sunday-school subjects were discussed. A collection, amounting to over \$5, was taken. The meeting was then closed by a prayer. We spent the last night of the year in a similar meeting a year from that time.—Ethel Gordon, Williston, N. Dak., July 7.

OHIO.

Croleville Mission.—We met in council June 18. Our elder, Bro. Sylvan Buckwalter, presided. Three letters of membership were received. Bro. Clyde White was elected Sunday-school clerk, and Sister Artie Conover was appointed Sunday-school

superintendent. Our Children's Meeting was held at this place on Sunday evening, June 25. A very interesting program was rendered by about fifty children. More than 400 people were present. Brother and Sister Norman A. Conover came to take charge of the work at this place May 8. The work was accompanied by the visiting evangelist, B. H. school. We find the work at this place in the Sunday-school. The average attendance of our Sunday-school is seventy-five. We have a weekly prayer meeting, with an average attendance of thirty. All services thus far have been well attended. Prospects for the future look promising.—Ethel Sollenberger, 954 South Pickaway Street, Circleville, Ohio, July 7.

Donnels Creek—We take pleasure in reporting a most enthusiastic Missionary Meeting, held at this place July 4. The speakers were filled with the missionary spirit, and handled their subjects well. Bro. J. H. Eldenider gave us an echo of the Missionary Meeting of the Seattle Conference. A collection of \$21 was taken for World-wide Missions.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, July 7.

Maumee church met in council June 27. Eld. John Flory presided. One letter was granted. We expect to hold our love feast Oct. 3, at 10 A. M. Bro. William McKimmy will hold a series of meetings previous to our love feast.—John Sponenholz, Sherwood, Ohio, July 2.

Pittsburg—The Pittsburg and Center Creek congregations held a very interesting joint Missionary Meeting July 4. In the forenoon Sister D. H. Keller, of Dayton, Ohio, gave a very interesting address on "The Great Commission," which was much appreciated by all. One thought impressed us, "If the points of the compass were missionaries, they would all of their children for the service of the church, our membership would be over 2,000,000, instead of less than 100,000 members." Another thought was, "We should give more for the church and the missionary cause." The noon hour was spent very pleasantly. All enjoyed a noon meal in the basement, from well-filled baskets, and a good social time. In the afternoon we rendered a missionary program, consisting of essays, orations, declamations, and special songs. All through the day the weather was very warm. The attendance was large, and the service was very successful. An offering of over \$15 was taken for the Cincinnati Mission. The meeting closed with devotional exercises, and all wanted another meeting next year, on the Fourth of July.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio, July 9.

Rock Creek church met in council July 4. As our elder was absent, our pastor, Bro. J. A. Guthrie, presided. Our love feast will be held Sept. 26, at 2 P. M. Our District Sunday-school Secretary will be here July 23. We expect to have an all-day meeting, having selected that date for our Harvest Meeting. We expect to have a very good service. We will preach the harvest sermon. Our series of meetings will begin Oct. 25. Bro. S. A. Blessing will conduct the services.—(Mrs.) Gertrude Guthrie, Spencerville, Ohio, July 5.

Bush Creek church met in council at the Bremen house July 2. Eld. B. B. Service presided. We had a very pleasant meeting. We decided to hold our love feast Oct. 10.—Mrs. Levi Stoner, Bremen, Ohio, July 6.

OREGON.

Newberg church has recently held a feast of good things. On their way to Annual Meeting Brother and Sister S. J. Swigart, of Lewistown, Pa., gave us a visit and he preached one sermon. Bro. Peter Forney, of Arizona, preached two sermons for us. Bro. D. A. Crist and others, of Quinter, Kans., also visited here. At the meeting Brother and Sister J. J. Baker, of Virden, Ill., and Brother and Sister E. S. Miller, of Pennsylvania, gave us some meetings. Bro. G. N. Falkenstein and Brother and Sister Wampler, of Pennsylvania, gave us a much appreciated visit. Bro. A. Hoffer, of McPherson, Kans., gave us a talk on "The Church," and will work in the State of Oregon in behalf of the prohibition movement. We are glad for his service. We are hopeful that Oregon will go dry at our next election. Sister Elsie K. Sanger, of Thomas, Okla., has been among us for several months, doing good service. Our Christian Workers' Meetings. Sarah A. Van Dyke, Newberg, Oregon, July 6.

PENNSYLVANIA.

Hanover—On the evening of July 1 Hanover church met in council. Our elder, Bro. Wm. Miller, was absent, because of illness, and Eld. David Baker, assisted by Bro. B. C. Whitmore, presided. One letter was received. Our love feast will be held Oct. 18.—W. B. Harlacher, Hanover, Pa., July 8.

Little Swatara—Our Children's Meeting held June 21 at the Union meetinghouse, was largely attended. Bro. H. B. Yoder, of Lancaster, Pa., gave us an interesting talk on "The Formation of Habits." The Children's Meeting of the Frytown Sunday-school will be held July 19, where Bro. David Kieferer is expected to assist. A local Temperance Meeting was held at Merktown, Pa., July 5. Bro. J. H. Service, of New York, gave us a very practical talk on "The Evil of Intemperance." Brethren Henry Hollinger and Wm. Z. Kintzel recently gave us some rich, spiritual food.—Henry M. Frantz, Myerstown, Pa., July 10.

Middle Creek—On Friday evening, July 3, Bro. H. S. Replough, of Scalp Level, Pa., preached a very instructive and edifying sermon on "The Church," as an opening session to our sixth annual Sunday-school Convention, held at Pleasant Hill July 4. This convention was largely attended by the workers of our own Sunday-schools, and the other was a very practical talk on "The Evil of Intemperance." We believe that great improvement might be made in the way of celebrating our National Independence Day.—S. A. Myers, Somerset, Pa., July 10.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—During the time that we are without a pastor the following brethren have ably filled the pulpit: Bro. C. C. Johnson, of Pittsburgh, Pa., was here May 16; Bro. A. Brown Miller, of Altoona, Pa., June 24; Bro. John P. Harris, of Staunton, Va., June 25; Bro. D. O. Hunsicker, of Kansas, June 26. The services by these brethren were highly appreciated. We thank God for the messages of truth we received from them. Since our last report two were added to the church. One was a mother, who was baptized just previous to our love feast, and the other was a young man from the Galilee Mission. Our church is very much interested in the mission, which is in the slum district of our large city.—Mrs. William H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., July 4.

Rock Creek church met in council July 4, with Eld. S. I. Brumbaugh presiding. Eld. J. S. Hersherberg, of Everett, Pa., was with us at this meeting. Bro. Robert Miller was elected and, with his wife, installed into the deacon's office. June 28 Brother and Sister J. B. Brumbaugh, of Huntington, Pa., were with us. The services were very interesting. At the opening of the meeting we organized a Personal Workers' League, using the leaflet sent out by the General Mission Board, entitled "The Prayer Covenant." This was a big help to the meeting. On account of an epidemic of cholera, we have had no meetings since the 1st of June. We had intended Our Sunday-school is growing nicely, and we have an enrollment of 180. We have three organized classes, which are do-

ing very good work.—Stella Penrod, Windber, Pa., July 6.

Scalp Level church met in council July 7. Our pastor, Bro. H. S. Replough, presided, in the absence of our elder, Peter Knave, who is in the Pa. West. Since Eld. Clappe has been the only minister in this congregation. We decided to select the service of another minister.—S. B. Hoffman, Scalp Level, Pa., July 7.

Sugar Valley congregation met in council June 13. Our elder, Bro. Charles A. Schwenk, presided. We held our love feast June 15. Eld. Greene Shively officiated. About thirty-five members surrounded the Lord's tables. Our little body of believers very much appreciated the presence of eight visiting members. Bro. Shively preached an interesting sermon on Sunday evening, preceding our love feast, and Bro. Isaiah Beaver preached an excellent sermon on Tuesday forenoon following. Our horse shed, broken down by last winter's snow, was rebuilt. Our church also has been repainted.—Ada Dooty, R. D. 1, Loganton, Pa., July 7.

TEXAS.

Bethel church met in council June 27. Our elder, Bro. G. E. Wales, presided. Our church and Sunday-school work is moving along nicely. Since our last report one member has been received by letter, and two by baptism. Our young people have organized a young people's club. They met on Wednesday evening and study some part of the Bible. We are only a few in number, yet we know that if we are faithful, our efforts will be blessed and some good seed will be sown. We find it here in many other places. We are in need of many earnest, consistent workers. Any brother or sister, interested in the Master's cause, who is looking for a mild climate, could spend a few months in this far Southland very profitably.—Minerva Strohm, R. D. 1, Kenedy, Texas, July 4.

Nocona church met in council July 5. Our series of meetings is to begin July 29. Our love feast was appointed for Aug. 1.—Maggie Molsbe, R. D. 5, Box 3, Nocona, Texas, July 6.

VIRGINIA.

Angus's Rest—Bro. J. F. Keith, of Floyd, Va., came here May 16 and preached two interesting sermons. We were glad to have him in our midst. We met in council May 16. Bro. Moses Dickerson having resigned, Bro. J. F. Keith was elected his successor. He will hold his first service at home, at R. D. 1, Camp Creek, Va., July 17. Mrs. Haden Vaughn, McCoy, Montgomery Co., Va., June 8.

Chimney Run—July 4 our congregation held a Fourth of July service, which was greatly enjoyed by both old and young. Everybody took a deep interest in the services, especially the children. They were taught how they should celebrate it if they lived to be men and women. Bro. P. E. Ginger had charge of the meeting. He gave us a good talk on "Why We Celebrate July 4." Then we had several other talks. The brethren and sisters were asked an interest in the prayers of Christian people everywhere. To hold a band of workers here may be able to bring others into the fold of Christ.—Lillian L. Rodgers, Warm Springs, Va., July 8.

Cumberland church met in council July 4. Bro. Ephraim Bailey and the writer, elder in charge at this place, presided. We have prepared for our love feast, to be held Oct. 4, at 6 P. M. We expect Bro. P. D. Reed, of Limestone, Tenn., to be with us at that time, to attend to some important business. We are desiring that our congregation be organized for baptism on the next Lord's Day.—J. P. Mullens, Blowing Rock, Va., July 7.

Oak Grove church closed a one week's series of meetings June 18. Thirteen were baptized. A youth of eighteen years was baptized on his cot. He has been confined to his bed for several days. The meeting was attended by a large crowd, and much interest was manifested. We decided to hold another short series of meetings soon.—R. C. Broyles, Luray, Va., July 7.

Peters Creek church met in council at the Oak Grove house June 25. Eld. N. H. Garst presided. The church was organized. A committee of three was appointed to look after the needs of the poor in our congregation.—Ida Showalter, R. D. 2, Roanoke, Va., July 6.

White Hill—June 28 we had an all-day meeting. Bro. H. L. Barker, of Bridgewater, Va., and Bro. George Hunsicker, of Sangerville, Va., were with us. At 10 A. M. we had Sunday-school, and at 11 A. M. Bro. Alley gave us a fine sermon. At noon an outdoor dinner was served, and all had a social time. At 2:30 P. M. Bro. Alley gave us a talk on Sunday-school work, and at 4 P. M. Bro. Wm. delivered a splendid sermon. Bro. Wm. is eighty years old. On Sunday night Bro. Alley gave us another good sermon. We were all glad to have these brethren with us.—Frank Harris, Stuarts Draft, Va., July 4.

WASHINGTON.

Tacoma—July 28, at our 11 A. M. service, we enjoyed having Bro. Stiversen, our old pastor, now of Sterling, Ill., speak to us. At 3 P. M. Bro. J. Calvin Bright, of Troy, Ohio, gave us a very interesting talk. We used for our Christian Workers' subject, in the forenoon, "The Church," and in the evening, "Our Annual Meeting." We had an excellent meeting. At 8 P. M. Bro. Enoch Eby gave a very interesting talk on India. He also gave us an illustrated talk on India, on Wednesday evening, to a very appreciative audience. On Tuesday evening we met in council. Bro. H. M. Rothrock is our elder for another year. Sister Grace Stiversen is our Sunday-school superintendent. Sister Isa Musser is president of our Christian Workers' Meeting, and Sister Elsie Garman is our church correspondent.—(Mrs.) Alice Rothrock, 6408 Pacific Avenue, Tacoma, Wash., July 7.

Wenatchee—I am now (July 6) at work in Wenatchee, Wash., and we are having a fine attendance. I have been permitted to listen to a number of discourses by other brethren, both at Seattle and also here, in the Sunny Slope house. But now, since the visitation is over, I have to go to work again. The Seattle Conference was one of unusual interest to me. It and the meetings here, by the brethren, have been an inspiration to me.—A. Hutchison, Wenatchee, Wash., July 8.

WEST VIRGINIA.

Bethany—Our Sunday-school is moving along nicely. July 5 was our regular meeting day. The day was beautiful, though very warm. Three were added to the church by baptism, a husband and wife, and one of our dear Sunday-school scholars. Others promised to come soon. Bro. Lee Annon, son of our late writer, was brought home from the hospital, where he underwent a very critical operation. How glad we feel that our prayers were heard!—Z. Annon, Thornton, W. Va., July 7.

Clifty—Bro. J. A. Riner filled his appointment here June 25 and 26. On Sunday morning he gave us a discourse, but baptism after which two came forward, and expressed their desire to unite with us. We also had preaching on Sunday night. On Monday, at 10 A. M., we met at the water, where baptism was administered to a husband and wife, in the presence of a large gathering. On Tuesday evening, at 8 P. M., in the meetings, and others are seriously impressed.—Mary Crist, Clifty, W. Va., July 6.

Shiloh—We met in council June 27. Eld. Obed Hamstead presided. Our love feast will be held Sept. 20. Brethren Leah Fike and Sister Alice Hailer were delegates to the District Meeting, with Bro. W. G. Bolyard and Sister Louella Bolyard as alternates.—Jennie Wilson, Kasson, W. Va., July 6.

Beware!

(Concluded from Page 455.)

which we hear so much, and when an investigation was called for there would be far fewer blood-curdling disclosures made.

Parents, beware! Do you know where your children go? And are you sure of their associates? How about your family altars, your private devotions, your confidential talks with your children, your godly example before them, the attractiveness of the home, the literature they read, and your warnings to them of the dangers in life's pathway? We are responsible for these things. True, we are not responsible for a soul if we have done all we could do to save it, but have we done *all we could*? These former things are a few of the things we all could do, but have we done them? If not, do begin at once to do them.

Brother ministers, beware! How have we been teaching? Broad generalities will not do, for the fight is on and Satan and his host are contesting every inch of ground. Influences are at work every day and hour in the person of some brother or sister or wife or husband or sweetheart to lead an innocent soul from the ways of life and happiness in the simple Christian walk to these hotbeds of sin and sensuality in the brilliant glare and glitter of the worldly pleasures of amusement. Shall we be indifferent or timid? For the sake of virtue and life, *No!* Let us pray and talk and teach and preach, with all the power God will graciously give, against the evils of Satan in all his pernicious ways, and the sinful pleasures of this world, that the curse of sin may be far removed from our pure and undefiled youth.

Chanute, Kans.

How Kinsey Proved He Loved Me.

BY GRACE HILEMAN MILLER.

CLOSE to my house lives a little boy who often comes to see me. His name is Kinsey. Every time he comes he says, "Auntie, may I play with your blackboard and chalk?"

I answer, "Yes," and get them for him. Then he asks for my eraser, which is a piece of cloth.

One day, after I had given him the blackboard and chalk and the piece of cloth for an eraser, he looked at it a little while, then rubbed off some of his pictures from the blackboard. Then, looking from the cloth up into my face, he said, "Auntie, have you no really eraser?"

I shook my head and said, "No; a piece of cloth is all the eraser I have."

"Would you like to have a really one?" he asked, eagerly.

"Yes, Kinsey, I would."

"Then I'm going to take my little saw and hammer, and some of my pants what have holes in the knees, and make you a really eraser."

Sure enough, next time Kinsey came he held up a fine new eraser which he had made for me.

Here is the story of how he did it: He took his little saw and saved a little block, just the right length. Then he took his little hammer and a piece of corduroy, cut from his old pants, and nailed it on the block.

After I had looked at it carefully, and thanked him, he climbed up on my lap, put his arms around my neck, and said he made it for me because he loved me.

Lordsburg, Cal.

FINANCIAL REPORT

During the month of May the General Mission Board sent out 113,652 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of May:

WORLD-WIDE.

Pennsylvania—\$130.65. Mary A. Kinsey, \$1; John A. Clavner, \$1; C. R. Callahan, \$1; Rachel Christner, \$1; Spring Run, \$5.26; Leamersville C. W., \$1; Mrs. E. F. Callahan, \$1; John S. Guyer, \$1; J. A. Brubaker, \$1; Hatfield, \$50; Ridgely S. S., \$7.82; H. B. Horst, \$2; D. M. Royer, Springfield, \$10; H. K. Shenk, Springfield, \$5; A. Sister, Maiden Creek, \$5; Paul H. Bowman (marriage notice), 50 cents; Katie N. Miller, \$1; Florence L. Mohler, \$1; Mary Young, \$1; Elizabeth R. Miller, \$1; T. F. Imier (marriage notice), 50 cents; Ella G. Famous, \$2; Mechanicsville S. S., Lower Cumberland, \$20.77; Chas. M. Stotler, \$1; Mrs. Wm. Leister, \$1; Martha Hollinger, \$2; Upper Dublin, \$6. Ohio—\$106.01. D. G. Berkebile (marriage notice), 50 cents; Samuel Driver (marriage notice), 50 cents; Wooner, \$18; Mohican, \$18; Black River, \$7.17; Chippewa, \$4.37; Bethel S. S., \$1.21; J. F. Kahler (marriage notice), 50

cents; Julia M. Schranz, \$5; Wm. Kohler, \$1; Harriet Kurtz, \$1; A. A. Moherman, \$15; Mary R. Workman, \$1; District Meeting, \$28.26; Prudence Stallsmith, \$1; Mrs. Martha A. Kelley, \$1; The Lord's Share of Uncle John's Earnings, \$1.50. Missouri—\$94.14. J. H. Crist, \$26; Mrs. Alva E. Wine, \$1; Isaac Early, \$1; South Warrensburg, \$18.31; Shoal Creek, \$3.65; J. H. Hays, \$1; James H. Cantrill, \$1; Cabool, \$10.91; Fairview, \$7.36; Mt. Hermon, \$6.64; Carthage, \$6; Joplin, \$2.27; E. O. Slater and wife, \$10. Indiana—\$84.70. John J. Wittmer, \$1; A. Sister, \$1; Salome Hoke, \$1; Elsie Humbarger, \$1; Manchester Volunteer Band, \$3.50; Mexico Congregation, \$2; C. H. Yoder (marriage notice), 50 cents; Tyrone, \$45.40; Plevna, \$1; Indianapolis, \$1; Peter Lorenze, Plevna, \$5; Chas. Woods, Summit, \$1; Mrs. Robert Little, Summit, \$5; Jacob Lorenze, Plevna, \$2; Chas. Lorenze, Plevna, \$2.50; Geo. Lorenze, Plevna, \$1.50; Henry Lorenze, Plevna, \$2; Mrs. J. C. Olvin, Plevna, \$1.50; J. C. Olvin, Plevna, \$10; Daniel Brock, Howard, \$2; W. H. Beaver, Beach Grove, 50 cents; David Stoner, Lick Creek, 55 cents; for W. Neft, Ladoga, \$2; David Loveless, White, \$1; B. F. Shill, 75 cents; Lucy Harper, \$1; Panny B. Wise, \$1. Kansas—\$74.50. J. A. Stutzman, \$1; Raimona, \$44.50; W. B. Devillies (marriage notice), 50 cents; J. P. Hantz (marriage notice), 50 cents; J. W. Fishburn, \$1; Eld. J. H. Cakerlee (marriage notice), 50 cents; J. W. Bowman, \$1; Ellis M. Studebaker (marriage notice), 50 cents; Sister Kirkendall, \$5. Idaho—\$88.00. The Lord's Tenth, Boise Valley, \$3; Victoria, \$40.72; Oak Grove S. S., Pater Creek, \$6.77; Ada K. Carter, \$1; Mt. Vernon, \$11.76; Barren Ridge, \$5.75; Bettie and Lucy Lamb, Barren Ridge, \$2; Mary Farrer, Mt. Vernon, \$1; Sallie Grove, Mt. Vernon, \$1; J. H. Goehener, Barren Ridge, \$1; Susanah R. Goode, Barren Ridge, \$1; L. L. Good, Barren Ridge, \$1; J. H. Lamb, Barren Ridge, \$5; Salome Goehener, Barren Ridge, \$1; Sallie M. Kline, \$1; Bethlehem, \$1.50. Alabama—\$20.00. W. A. Maust, \$20. Illinois—\$19.50. E. P. and Alice Trostle, \$15; Miss E. Gnagy, \$1; Mrs. Ella B. Thomas, \$1; Sarah Lauver, \$1; Mrs. Ellen Zillhart, \$1; Lamotte Prairie, 50 cents. Oklahoma—\$11.00. Oklahoma City Thithers, \$5; Mrs. Minnie Nelson, \$1; J. B. Ninsinger, \$1. Iowa—\$10.00. Geo. Lininger, \$3; Mrs. Oscar Doty, \$3.50; Simon Arnold, \$2.50; Mrs. Anna Kob, \$1. Canada—\$9.05. Sharon S. S., \$7.05; Mrs. Frank Arney, \$1; Rosa Rheinhart, \$1. Maryland—\$60.00. P. M. Radcliffe and wife, \$5; Webster, \$5.85; A. J. Lybarger, \$2.85; Wm. McGaffey, \$1; Nancy Miller, \$1; Geo. E. Hardnock, \$1. Washington—\$5.00. A. B. Long, \$5. Tennessee—\$4.00. Mrs. Thos. A. Mooney, \$1; Mrs. L. E. Andes, Pleasant View, \$2; D. H. Lewis and wife, Walnut Grove, Virginia, \$1. California—\$2.40. D. L. Forney (marriage notice), \$1; J. Z. Gilbert, \$2.40. Colorado—\$3.00. T. A. Robinson, \$1; J. D. Coffman (marriage notice), 50 cents; E. F. Sherfy (marriage notice), 50 cents. North Dakota—\$1.50. Mrs. Anna M. Miller, \$1; D. T. Dierdorf (marriage notice), 50 cents. Oregon—\$1.00. J. L. Michael, \$1; Michael, \$1.00. Jennie, \$1.00. West Virginia—\$1.00. Sara Ideman, \$1. Wisconsin—\$1.00. Philora Hoffmann, \$1. Michigan—\$0.50. Olive Miller (marriage notice), 50 cents. Total for the month, \$709.78; previously received, \$1,857.21; for the year so far, \$2,566.99.

INDIA MISSION.

Indiana—\$16.60. Pyrmont, \$6.60; A brother, Indianapolis, \$10. Pennsylvania—\$10.00. Shade Creek and Scalp Level Sunday-school Convention, \$10. Ohio—\$7.75. Julia Mease, \$4.25; The Lord's Share of Uncle John's Pension Check, \$1.50; J. E. Eberhart, \$1.50. Virginia—\$5.00. Martha A. Burner, \$5. Illinois—\$0.85. Lamotte Prairie, 85 cents. Total for the month, \$45.20; previously received, \$88.73; for the year so far, \$133.93.

INDIA ORPHANAGE.

Pennsylvania—\$73.40. Lebanon S. S., \$16; Midway S. S., \$16; A Brother and Sister, Altoona, \$20; Bessie Rohrer, \$16; Trostle P. Dick, Antietam, \$5. Virginia—\$26.30. Ernest Early, \$1.80; Hubert Early, \$1; Samuel Early, \$1; Anna Lee Kontz, \$1; Ada Linaver, \$1; Alene Harman, 50 cents; Oakton S. S., \$20. Idaho—\$20.00. Elda, \$20.00. X. Valley, \$32. Illinois—\$35.00. Mr. and Mrs. Roy Frey, \$25. Indiana—\$24.47. Primary Class, Loon Creek S. S. and Congregation, \$24.47. Ohio—\$21.00. G. S. Throne, Silver Creek, \$16; Primary Department of West Dayton, \$5. Oklahoma—\$20.00. Jennie M. Gorer, \$20. Elda—\$20.00. X. Zion, \$20. Michigan—\$20.00. Primary Class, Woodland S. S., \$20. Iowa—\$20.00. Dr. S. B. Miller, \$20. Kansas—\$20.00. Primary and Junior Classes, Mt. Pleasant Sunday-school, Mrs. J. A. Freeberg and Mrs. U. S. Royer, Teachers, \$20. Total for the month, \$301.77; previously received, \$431.09; for the year so far, \$642.85.

INDIA BOARDING SCHOOL.

Illinois—\$95.00. Cyrus Bucher, \$25. Indiana—\$15.00. Pleasant View S. S., Sugar Creek S. S., South Whitley S. S., Spring Creek S. S., Plunge Creek Chapel S. S., Eel River S. S. and West Eel River S. S., \$15. Oklahoma—\$6.00. Mary McDaniel, \$5. Total for the month, \$45; previously received, \$460.64; for the year so far, \$505.64.

INDIA NATIVE SCHOOL.

California—\$10.50. Covina Sisters' Bible Class, \$10.50. Iowa—\$5.00. Old Sisters' Class, Panther Creek S. S., \$5. Total for the month, \$15.50; previously received, \$9.60; for the year so far, \$25.

INDIA HOSPITAL.

Indiana—\$0.62. Rosetta Cottrell, 62 cents. Total for the month, 62 cents; previously received, \$5; for the year so far, \$5.62.

INDIA WIDOWS' HOME.

Indiana—\$5.00. Pleasant View A. S., \$5. Total for the month, \$5; previously received, \$15.90; for the year so far, \$20.90.

CHINA MISSION.

Idaho—\$13.91. Welser S. S., \$9.91; A Sister, \$5. North Dakota—\$9.00. Columbia S. S., \$9. Maryland—\$4.68. Longmeadow C. W., \$4.68. Washington—\$4.00. Primary Class, Lakeland S. S., \$4. Pennsylvania—\$2.00. Brother and Sister Hersherberg, Springfield, \$2. Ohio—\$1.46. Class No. 5, Akron S. S., \$1.46. Kansas—\$1.25. Junior Class, Appanose S. S., \$1.25. Colorado—\$1.00. Mrs. Therese Lohmiller, \$1. Illinois—\$1.80. Lamotte Prairie, 80 cents. Mary Hester, \$1. Total for the month, \$89.10; previously received, \$128.99; for the year so far, \$168.09.

CHINA ORPHANAGE.

California—\$20.00. Sacramento Valley S. S., \$20. Illinois—\$3.00. Sunbeam Class, Naperville S. S., \$3. Total for the month, \$23; previously received, \$153.65; for the year so far, \$176.65.

CHINA BOYS' SCHOOL.

Idaho—\$3.00. West Dayton, \$1; The Lord's Share of Uncle John's Waste Basket, \$2. Total, \$3.00; previously received, \$122.47; for the year so far, \$125.47.

CHINA GIRLS' SCHOOL.

Pennsylvania—\$20.43. Ridgely, \$20.43. Ohio—\$10.00. Lizzie Toms, \$10. Indiana—\$6.00. Pleasant View A. S., \$5. Total for the month, \$35.43; previously received, \$78.87; for the year so far, \$114.30.

ITALIAN MISSION—BROOKLYN.

Pennsylvania—\$7.00. J. B. and Eleanor Brumbaugh, \$5; Mary A. Kinsey, \$2. Total for the month, \$7; previously received, \$6; for the year so far, \$13.

DENVER COLORED.

Indiana—\$10.00. Rock Run C. W., \$10. Total for the month, \$10; previously received, \$14.46; for the year so far, \$24.46.

CHURCH EXTENSION.

Maryland—\$1.00. W. H. Swam, \$1. Total for the month, \$1; previously received, \$9.26; for the year so far, \$10.26.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Driver-Sheets.—By the undersigned, at the home of Brother E. B. Driver and wife, June 8, 1914, Bro. Harry J. Driver and Sister Anola M. Sheets.—J. D. Wampler, R. D. 8, Lima, Ohio.

Faw-Kynton.—By the undersigned, at the home of the bride's parents, Eld. C. D. Hylton and wife, of Troutville, Va., June 6, 1914, Bro. Paul E. Faw, of Winston-Salem, N. C., and Sister Pernie Hylton, of Troutville, Va.—J. S. Crum-packer, R. D. 8, Roanoke, Va.

Hoover-Bradenthal.—By the undersigned, at his residence, June 25, 1914, Bro. George E. Hoover, of Loysburg, Pa., and Miss Alvena M. Bradenthal, of New Enterprise, Pa.—D. P. Hoover, Tyrone, Pa.

Shelly-Shultz.—By the undersigned, at his residence, July 2, 1914, Bro. Raymond B. Shelly, of Shellytown, Pa., and Sister May Shultz, of Williamsburg, Pa.—D. P. Hoover, Tyrone, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Armstrong, Bro. Lewis H., born in Decatur County, Ind., Jan. 23, 1853, died at his home near West Lebanon, Ind., June 26, 1914, aged 61 years, 4 months and 27 days. He was united in marriage to Lavina McCarty. To this union were born one son and three daughters. One daughter preceded him to the spirit world five years ago. His wife preceded him to the death June 30, 1884. His second marriage was to Martha Armstrong. Bro. Armstrong was a member of the Church of the Brethren for many years, and lived faithful until death. His wife, one son and two daughters survive. Services at the home. Interment in the Red Wood cemetery. —E. B. Rock, Buck Creek, Ind.

Ater, Sister Mary Jane, nee Schultz, born in Indiana Feb. 8, 1830, died June 22, 1914, at her home near Elmville, Ohio, aged 84 years, 4 months and 14 days. April 14, 1850, she was united in marriage to Leonard Ater. To this union were born four daughters, three of whom, with six grandchildren, are left. She became a member of the Church of the Brethren many years ago. Services at the Old Ridge church at Elmville, Ohio, by the writer. Interment in the cemetery near by. Text, Heb. 11:16.—Van B. Wright, Box 26, Sinkladg Spring, Ohio.

Bailey, Sister Mary A., nee Broward, born June 23, 1854, died June 24, 1914, aged 59 years and 1 day. She was united in marriage to James B. Bailey July 11, 1872. One daughter was born to this union, who died in early childhood. The husband preceded her in death a few years. She united with the Church of the Brethren in 1877, and remained faithful until death. Services at the Marshall County, Kans., in May, Oct. 21, 1877. They moved to Marshall County, Kans., in 1882; to Lincoln, Neb., in the spring of 1898. She was a member of the M. E. church, but attended the Brethren services. A faithful companion and one daughter survive her. The deceased died from cancer. Services by Bro. Geo. Canfield, at the M. E. church at Lincoln, where the deceased was made beside her mother—Lizzie Dellensbach, Beatrice, Kans.

Clapper, Eld. David S., born Sept. 2, 1846, at Clearidge, Pa., died June 30, 1914, at Scalp Level, Pa., aged 67 years, 9 months and 28 days. He leaves a wife, two sons and six daughters; also three sisters and two brothers. He was elected to the ministry in 1872. Services at the Brethren Church, Scalp Level, by our pastor, Eld. J. E. L. Duffey. Interment in the Berkeley cemetery, in the Shade Creek congregation.—S. B. Hoffman, Scalp Level, Pa.

Cripe, Bro. Floyd J., born Aug. 4, 1883, died June 29, 1914, aged 30 years, 10 months and 25 days. He was married to Elsie Caton Oct. 6, 1903. Two daughters were born to this union. He is survived by his wife, two sons, one daughter, mother, one brother and two sisters, five half-brothers and four half-sisters. Services at the West Goshen church by Bro. Wm. Hess, assisted by Brethren Calvin Huber and Clarence Swihart. Text, Luke 12:40.—Interment in the West Goshen cemetery.—Sarah R. Shidler, R. D. 5, Goshen, Ind.

Deardorf, Sister Elizabeth, nee Holsinger, died June 24, 1914, at the home of her sister at this place, aged 81 years. Her death was due to dropsy and heart trouble. She had been in failing health for some time, but had been seriously ill for only ten days previous to her departure. She leaves one son and one daughter. Services at the home by Eld. H. M. Stover. Interment in Price's cemetery.—Jessie Demuth, Waynesboro, Pa.

Duffey, Sister Susan, daughter of Samuel and Elizabeth Leedy, born Sept. 14, 1846, in Wabash County, Ind., died at the home of her daughter, Mrs. Wm. Bittzer, June 21, 1914, aged 67 years and 9 months and 7 days. She was married Daniel F. Duffey. To this union seven children were born. Her husband and four children preceded her to the spirit land. Two sons and one daughter survive; also one brother and a half-sister, who were not able to be at the funeral. Her husband died in 1894. She was a faithful and practically bedfast for fifteen months. She suffered patiently. She was a good mother, a loving companion, and a kind neighbor. Services by the writer, assisted by Eld. I. E. Long at the church in Andrews.—J. H. Wright, North Manchester, Ind.

Ebersole, Bro. Abram, born in Bedford County, Pa., Dec. 13, 1835, died June 28, 1914, from the effects of paralysis, aged 78 years, 6 months and 15 days. He united with the Church of the Brethren in 1853, and was a faithful, consistent member. His wife was always ready to lead a helping hand to men and five daughters were born to them. A son and a daughter preceded him to the spirit world. The husband, two sons and four daughters survive. Services at the Brethren church by Eld. C. B. Rowe, assisted by others.—C. B. Rowe, Dunbar, W. Va.

Foltz, Sister Savilla K., nee Fahrney, died of a complication of diseases, at her home, Mapleville, Washington Co., Md., in the bounds of the Beaver Creek congregation, June 16, 1914, aged 88 years, 8 months and 11 days. She had been in failing health for nine months. She bequeathed a family of eleven children. Seven sisters and one brother preceded her. She is survived by her husband, two daughters and one son. Sister Foltz united with the church forty years ago, and served with her husband in the deacon's office for a number of years. She was always ready to lead a helping hand in church work, and especially to the poor. The Church of the Brethren has lost a faithful member. Services at the Mount Zion church by Elders Caleb Long and J. O. Butter-

baugh. Text, Psa. 116: 15. Interment in the cemetery adjoining.—Verge M. Fahrney, Mapleville, Md.

Grove, Sister Mary E., nee Shoo, born in Covington, Ohio, July 3, 1843, died April 10, 1914, aged 70 years, 9 months and 7 days. Nov. 3, 1869, she was married to Eld. Joseph Grove, and in October, 1869, united with the Church of the Brethren and lived a faithful Christian life. She suffered patiently for several years. Four sons and four daughters were born to them. One daughter preceded her mother. Sister Grove is survived by her husband, four sons and three daughters, her mother and two brothers. Services in the Brethren church at Covington by Brethren George W. Flory and H. C. Longmeyer.—J. D. Grove, Covington, Ohio.

Linebaugh, Sister Elizabeth A., nee Clark, died of cancer, in the bounds of the Beaver Creek congregation, Washington Co., Md., May 30, 1914, aged 62 years. She united with the church many years ago. She leaves her husband, two sons and one daughter. Services at the house by Elders J. O. Butterbaugh and Caleb Long. Interment in the Beaver Creek cemetery.—Verge M. Fahrney, Mapleville, Md.

Merchaunt, Bro. William, born in Center Township, Laporte County, Ind., Feb. 22, 1853, died June 30, 1914, aged 61 years, 4 months and 8 days. He was married to Rachel C. Heckman May 1, 1879. This union was blessed with four children. In 1880 he united with the Church of the Brethren, and in 1885 he was elected to the deacon's office, in which he served faithfully until his death. He leaves a devoted wife, four children, one brother and one sister. Services by Eld. J. W. Grater, assisted by the writer.—H. D. Bowman, Laporte, Ind.

Niles, Bro. David P., born in Gallia County, Ohio, Dec. 25, 1846, died June 29, 1914, aged 69 years, 6 months and 4 days. He was married to Clarinda Jane Robinson in 1864. Fourteen children were born to this union. His wife and four children preceded him to the spirit world. He leaves ten children. Bro. Niles, with his wife and family, came to Darke County, Ohio, near Lightville, Nov. 25, 1882, where he resided until seven years ago, at which time he went to the home of his daughter, Mrs. Charles Warner, near Verona, Ohio, where he remained until death, which was sudden and unexpected. His sufferings were of short duration. In March of 1914 he united with the Church of the Brethren and lived a faithful life until death. He was a devoted Bible reader. The children have lost a kind father. Services by the writer at the home of his daughter, Mrs. Chas. Warner. Text, Heb. 11: 16. Interment in the Teggarden Cemetery, Darke County, Ohio.—Joseph P. Robbins, R. D. 5, Arcanum, Ohio.

Rebert, Sister Mary Ann, nee Haas, wife of John Rebert, died at her home at Sterretts Gap, Cumberland Co., Pa., May 26, 1914, aged 70 years, 4 months and 4 days. She leaves a husband and two children. She was a faithful member of the Church of the Brethren for over forty years. In the earnest of this year she called for the elders and was anointed by Brethren William Murphy and David Gible. Services at the Leatort church by Bro. William Murphy, assisted by Bro. Ira Hart. Text, Heb. 11: 13. Interment in the Leatort cemetery.—J. W. Galley, 420 West Main Street, Mechanicsburg, Pa.

Both, Friend Gabriel, born in Delaware County, Ind., Nov. 11, 1856, died in the bounds of the Slate Creek church, Sumner Co., Kans., June 27, 1914, aged 57 years, 7 months and 17 days. He leaves a wife, two sons and one daughter. He was a good neighbor, and a kind husband and father. He will be greatly missed in the home and in the community. He was a member of the Friends church. His daughter is a member of the Brethren church, and a faithful worker in our Sunday-school here. His parents were pioneer members of the Brethren church near Emporia, Kans., where the remains were taken for interment, after a short service by the Brethren.—J. J. Troxel, Conway Springs, Kans.

Siders, Sister Anna, nee Hollinger, born in Dauphin County, Pa., Nov. 21, 1841, died at her home in Bement, Ill., June 23, 1914, aged 81 years, 7 months and 2 days. She was married to Bro. Philip Siders in Harrisburg, Pa., in 1862, who preceded her to the spirit world. She is survived by two sons and one daughter; also one sister. Sister Siders was a very devoted Christian. She was highly respected and much admired by her friends and neighbors. Services at her home by the writer, assisted by Rev. J. C. Eninger, of the M. E. church. Text, Rev. 14: 13. Interment in the Bement cemetery.—S. W. Garber, 187 North Decatur, Ill.

Swartz, Sister May B., nee Connolly, born May 9, 1867, in Pontiac, Ill., died at Nespecke, Idaho, June 26, 1914, aged 47 years, 1 month and 17 days. She was married to W. L. Swartz Oct. 7, 1887, in Delight, Kans. Two sons and seven daughters were born to this union. One of the daughters died in death. Two sons and three daughters belong to the Brethren church. Services by Bro. B. J. Fike in the Brethren church. Text, Rev. 22: 4. Interment in the Nespecke cemetery near by.—Wm. H. Lichty, Nespecke, Idaho.

Wenger, Eld. Geo. C., nee Child, of Friend Ina C. and Anna Wenger, born Nov. 2, 1912, died June 23, 1914, in the bounds of the West Conestoga congregation, Lancaster Co., Pa., aged 1 year, 7 months and 11 days. Services by Eld. H. B. Yoder, of the Lancaster City church, and the writer, at the Earlville meetinghouse. Interment in the adjoining cemetery. Text, Job 1: 21; 1 Sam. 3: 8.—D. S. Myer, Earlville, Pa.

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That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salvation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

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NOTES NOT CLASSIFIED

Pleasant View.—There has been one baptized since our last report. July 4 we met in council, with Eld. J. S. Zigler presiding. Two were received by letter. We decided to re-paint the Pleasant View church this fall. The deacons were instructed to make the annual visit. Our delegates to District Meeting are Bro. T. W. Jones and Sister Virgie McAvoy, with Eld. J. S. Zigler and the writer as alternates. Our love feast will be held Sept. 10, at 4 P. M.—Anna F. Sanger, R. D. 1, Box 114, Fayetteville, W. Va., July 5.

Toledo Mission.—June 28 Bro. George Throne addressed us both morning and evening. July 4 we held our Sunday-school picnic at Central Grove Park. The Black Swamp Sunday-school joined with us, and helped to make the day enjoyable to all. A program, rendered by both schools, was enjoyed by all. We have fourteen infants enrolled on our cradle roll.—Cora Eastwood, R. D. 6, Box 5 B, East Toledo, Ohio, July 11.

SECOND DISTRICT OF VIRGINIA.

The District Temperance Meeting of the Second District of Virginia is to be held in the Middle River church July 25, at 10 A. M.

Devotional Exercises. Organization.
The Temperance Movement: (a) Its Purpose.—B. B. Garber. (b) Its Growth and Development.—Dr. John S. Flory. (c) Our Church and Temperance.—H. C. Early. (d) Our Duty in the Present Campaign to Make Virginia Dry.—D. H. Zigler.
Round Table.—In Charge of S. I. Bowman.

Moon.

Temperance Song. Temperance Recitation.—Effie Thomas.
Special Music.
2 P. M. Temperance Lecture.—Dr. Geo. W. Perryman. Closing.

Important Conference.

All elders, ministers, local temperance committees, church officials and others, interested in the temperance movement in Virginia, are earnestly requested to meet in conference with the District Temperance Committee in the Middle River church, July 24, at 8 o'clock.

Committee, M. A. Good, J. T. Gillick, C. M. Driver.

NOTICE TO ALL VOLUNTEERS.

In our United Volunteer Meeting at Seattle, all present were glad to know, and all others interested will also be glad to know that we have a constitution that has been ratified by the local Bands, and that we, the United Volunteers of the Church of the Brethren, are now an organized Band. The anticipation and hopes of many of our volunteers and missionaries have been realized in the effecting of this organization. It depends upon us now to carry on this movement. It is our hope and aim to make this movement a mighty force for missionary endeavor in our church. We need the help and support of every Christian in the church.

Some of our Bands have not fully understood the plan of procedure in joining the Band and signing the declaration. For the benefit of the members of these local Bands and of isolated and all other volunteers we make this announcement. It is our purpose to emphasize strongly the importance and need of this organization, and to urge every consecrated Christian to take advantage of this opportunity. For different reasons we hope to line up our forces at once. During the summer season we desire to get the names of all the volunteers who wish to become members of the United Volunteers.

If you have some of the declaration cards, sign three of them; keep one yourself, send one to the Advisory President, Bro. J. H. B. Williams, Elgin, Ill., and one to the Secretary-treasurer, Sister Lillian Manahan, 3435 Van Buren Street, Chicago, Ill. If you do not have any cards, send to Bro. Williams for as many as you need (inclosing return postage). Those of you who have signed but one card, please sign the three and send in as above suggested.

Furthermore, here is a splendid opportunity to do some missionary work. Work up some enthusiasm and missionary spirit in your churches or homes. Some brethren at the Conference inquired how they could help to get members into our Band. Just stir up all the zeal you can among the younger members, and the older ones, too, and when they are ready to volunteer more definitely and fully for Christ, see that the opportunity does not slip by. In the March number of the Visitor is our constitution. Read it, consider it, get some cards and join our number. It will mean much to the future of the missionary zeal of our church.

If you have any questions or suggestions along these lines we shall be glad to be at your service.

Executive Committee: President, Elgin S. Moyer, North Yakima, Wash. (till Sept. 1); First Vice-president, H. P. Garner, New Windsor, Md.; Secretary-treasurer, Lillian Manahan, 3435 Van Buren Street, Chicago, Ill.

THE HOMEGOING OF SISTER M. G. BRUMBAUGH.

Sister Anna K. Brumbaugh, wife of Bro. M. G. Brumbaugh (superintendent of the Philadelphia Public Schools), fell asleep in Jesus and awakened on the heavenly shore of her eternal home on Monday, June 29, at 2:08 A. M., at her home, 256 West Walnut Lane, Germantown, Philadelphia, Pa.

She was born in Ephrata, Pa., March 30, 1861, being the daughter of Brother Edwin and Sister Lydia (Hohler) Konigsmacher. Her father was a pharmacist. Both her parents died when she was quite young. She was brought up by her devoted stepmother, Sister Susan (Spohn) Konigsmacher. She, also, has passed over.

Her grandfather, Jacob Konigsmacher, was a doctor. He built the Lancaster County courthouse. Her ancestors belonged to the Ephrata Society. All her family were members of the Brethren church.

She was an only child. She was educated at Ephrata Academy, and graduated from the Normal English Course in '85, from Juniata College. In 1879, when eighteen years of age, she joined the Brethren church at Huntingdon, Pa. She married Bro. M. G. Brumbaugh at Ephrata, Pa., Aug. 31, 1884, he then being a teacher in Juniata College. They moved from Huntingdon, Pa., to Philadelphia, Pa., in 1895, where for many years he was an instructor at the Pennsylvania University, but now is superintendent of our schools.

Sister Brumbaugh was quiet and unassuming in her way, cared nothing for social life, being very simple and plain in her tastes. Her high ideals and fine Christian character shall ever remain with those who knew her, for to know her was to love her.

It was my privilege to take the four year teacher training course with her, in a class of six. Part of this time, when we were without a teacher, we would meet at the home of our dear Sister Geiger. How happy we were to search the rich truths in God's Book! Sister Brumbaugh dearly loved Bible study and now she has gone home to realize in full these deep, rich truths. One by one we are gathered home. Those who go, rejoice, while those who stay, weep and mourn.

Sister Brumbaugh was greatly concerned about the welfare and success of our church, especially now, when we are without a pastor since Bro. D. W. Kurtz has left us to take up his new work at McPherson, Kans. She was very desirous that we get a spiritual and strong brother to take his place. She loved her church and was loyal to her faith.

She devoted much time to charitable work, was on the Board of Managers of the Home for the Aged at 1809 Mt. Vernon Street, and secretary of the same for ten years. She gave much time and sacrifice to this institution, and was beloved by all.

She was the mother of two children, who survive her,—Mabel, born Nov. 18, 1887 (a Kindergarten teacher in a Friends' school); Edwin, born Aug. 30, 1890, is an architect. These, with her bereaved husband, are left to mourn their loss. She is the first of the family to cross over. She was a devoted wife and mother. It was her great joy to see her children join the church in their youth. The services were conducted at her late home by Bro. T. T. Myers, assisted by Bro. C. C. Ellis, both from Juniata College. Interment at West Laurel Hill cemetery.

To the bereaved husband, children and friends we extend our deepest sympathy in this, their great loss and sorrow. May the Heavenly Father who controls all things, comfort you all! Mrs. William H. B. Schnell.

1906 N. Park Avenue, Philadelphia, Pa., July 10.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 22, 23, Oregon, Bandon church.

Aug. 21, North Carolina, Georgia and Florida, Little Pine church.

Sept. 30 and Oct. 1, North-eastern Ohio, Springfield church.

LOVE FEASTS.

Indiana.

Aug. 22, Maple Grove.

Aug. 22, 2 pm, Ogans Creek.

Aug. 28, Bethel Center.

Sept. 3, Bremen.

Sept. 5, 5 pm, Wabash.

Iowa.

Sept. 4, Libertyville.

Kentucky.

Aug. 18, 6 pm, Wolf Creek.

Maryland.

Sept. 12, Oakland.

Sept. 12, Beaver Run.

Michigan.

July 25, 5 pm, Zion.

Sept. 19, Elmdate.

Sept. 5, Sunfield.

Nebraska.

Sept. 5, Edison, near Bro. Levi Stump's home.

North Dakota.

July 19, 6 pm, Golden Willow.

July 25, 4 pm, Turtle Mountain.

Aug. 1, 4 pm, Pleasant Valley.

Ohio.

Sept. 5, 10 am, Upper Twin.

Oregon.

July 25, Bandon.

Sept. 6, New Creek.

Pennsylvania.

Aug. 1, 4 pm, Marsh Creek.

Aug. 16, Farmers Grove.

Sept. 6, 4:30 pm, Maple Glen.

Texas.

Aug. 1, Nocona.

Virginia.

Aug. 29, 3 pm, Sidersville.

Sept. 5, Mountaineers.

Sept. 19, Rolland Park.

West Virginia.

Sept. 10, 4 pm, Pleasant View.

Sept. 19, Capon Chapel (Bright Hollow).

Sept. 20, Shiloh.

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FULL REPORT

Every member of the Church ought to read the report of the Seattle Conference. Even though you were there during the week, you could not possibly get the full benefit of all that was done, and to those who could not be there the published report is the only source of full information. All want to read it. The addresses delivered at the Missionary, Educational and Sunday-school Meetings form an interesting and valuable part of the report. The queries discussed this year are all vital to the workers in the Church and every member ought to be a worker. Price postpaid 25c.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., July 25, 1914.

No. 30.

AROUND THE WORLD

Religious Services for Railroad Employés.

An offer was recently made by the president of one of the chief railway systems in the United States, to furnish rooms in stations, offices, etc., for classes in religious education for railway men. These quarters are also to serve as places for worship, provided the churches will furnish instructors and leaders. Free transportation is to be provided for the workers. In Great Britain these railway missions form an important part of church activity. Several churches in the United States are already considering the propriety of assisting in the railway church work. Owing to the fact that the working hours of railway employés are often such as to prevent their attendance at church, the proposed form of ministering to their special needs is very timely.

Apparent Gain, But Real Loss.

That the all too prevalent mania for playing cards has invaded all ranks and classes of people, is clearly to be seen everywhere. New York papers recently recounted the success (?) of a prominent society woman, belonging to one of the multimillionaire families of that city. As a feat of great importance it was stated that she won \$7,500 while playing cards at a fashionable resort in Florida,—\$4,000 being won at a single sitting. Yes, she added \$7,500 to her bank account, but what of her loss morally and spiritually? All the gold that this earth affords can not atone for the loss of that which is infinitely more precious than aught else,—the purity of an immortal soul. Too many, alas, like one of old, barter heaven's richest treasure for "a mess of pottage."

In Honor of Peace.

It has been well and wisely said that the future of the two Americas lies in the preservation of peace, fostered by mutual regard of their respective rights. Properly to commemorate the remarkable feat of a century of peace between the United States and England, as well as the recent meeting of the peace envoys, it is now being proposed that an imposing memorial bridge be built, to span the mighty Niagara at the Falls with one vast sweeping curve. It would be altogether fitting, to see the flourishing city at the Falls become the peace capital of the two Americas. And may we not hope that, soothed by the never-ceasing music of the mighty waters, there may be an utter forgetfulness of trivial differences, until international peace and heaven's message of love shall prove a cherished blessing to all?

A Timely Warning.

Moralists, solicitous pastors and deeply-interested parents have for many years seriously condemned the perverting influence of the modern dance. Now their objections are being given additional force by the strong testimony of Prof. Hugo Münsterberg, whose denunciation, from the standpoint of an expert psychologist, is worthy of serious consideration: "The fate of imperial Rome ought to be an emphatic warning to imperial Manhattan. Italy, like America, gave full rein to the gratification of the baser passions, maintaining at one time three thousand dancers. But when the dance was in its highest glory, the empire began, most ungloriously, to sink." Dr. Münsterberg cites the pages of history, to prove that indulgence in the dance has ever left a most deleterious influence on the community as a whole,—a baneful effect that has often proved to be most calamitous.

The Red Hand of Anarchism.

While ours is "a land of the free," giving the utmost liberty to all who are disposed to do the right, it is deplorable, indeed, that some are disposed to abuse the highest privileges accorded them. At a meeting of anarchists in New York, July 11, dynamite was hailed as "the great equalizer of all men." More than 10,000 men of anarchistic tendencies listened to the fervid addresses of the speakers, as unblushingly they advocated the use of the bomb, the gun, or any other weapon, to attain their alleged rights. A social revolution in the near future was alluded to as being a possibility, and the workers were urged to stand for their rights at all hazards. Seemingly, the authorities allowed the gathering to proceed unhindered, but one is really made to wonder whether the unchecked sowing of frenzied and wholly subversive sentiments will not lead to a most pernicious harvest of mob violence later on. The law, governing the relation of cause and effect, is inexorable.

A Plea for Prohibition.

A thousand and eight convicts of Pennsylvania's eastern penitentiary have issued a call for State-wide prohibition in that commonwealth. Of the 1,478 inmates, the number stated above have voluntarily signed a petition for the abolishment of the traffic which, they feel, is largely responsible for their imprisonment. Rarely have we seen a more touching plea for protection against a most unrelenting foe, and we can but hope and pray that public sentiment in the great State of Pennsylvania will be aroused as it never has been before. It is not the privilege of any State, or even the nation, to license a business so grossly detrimental to the best interests of its citizens.

Better Than Legal Restraint.

Evanston, Ill., boasts of a most remarkable class of Sunday-school boys,—living evidences of the fact that the right sort of an appeal, to the best there is in a boy, is sure to have good results. A young groceryman of the city experienced considerable trouble with boys whom he caught in the act of pilfering various articles in or about the store. Instead, however, of scolding them or threatening them with legal measures, he took them to a side, and talked to them in a fatherly way, until he was able to win them over and get them into his Sunday-school class. And, best of all, the influence, going out from that class of boys, is a mighty power for good among the juveniles in the entire neighborhood.

The Sunshine Cure.

Remarkable results are being obtained by medical experts, in the treatment of tuberculosis, by having the patient constantly exposed to the direct rays of the sun. Clothed in linen or white flannel, according to the season, and protected against the direct sunlight on the face by a screen, he is placed in full contact with the reviving rays. It is claimed that out of 1,200 patients, about 1,000 have thus been wholly restored to health. Wonderful as are the benign rays of the sun in the treatment of diseased bodies, still more remarkable cures have been effected in the cure of sin-sick souls by the vivifying power of the Sun of Righteousness. Perfect spiritual health can only be maintained as we daily bask in the effulgence of its life-giving rays. "Let the sunshine in!"

The Anti-Polygamy Amendment.

A resolution, for an amendment to the Constitution of the United States, is now pending in Congress, declaring that polygamy and polygamous relations shall not exist in the United States or in any place subject to its jurisdiction. Congress is authorized, by the stipulations of the amendments, to enforce this article by appropriate legislation. Should the two houses of Congress adopt the resolution in its present form, it will then be handed over to the State Legislatures for their ratification. Thirty-six States,—three-fourths of the entire number,—will have to vote affirmatively before the proposed amendment can become a part of the fundamental law. As previously stated in these columns, only the concerted action of all lovers of truth and righteousness will succeed in wiping out this evil from our land. If we desire to have the constitution of the United States amended to forbid polygamy, the proper time is now. Later on it may be more difficult. The bold effrontery among the leaders of Mormonism is so manifest that nothing short of stern Federal procedure will ever effect a radical cure.

Wu Ting Fang's Criticisms.

Many of our readers will remember the irrepressible Wu Ting Fang, once Chinese ambassador to this country, and without question the most unique and shrewd of living statesmen. In a recent volume he describes, wisely and facetiously, his experiences in America, and conclusions drawn therefrom. He does not undervalue the true worth of Americanism, but seriously questions our intense commercialism and our undue love of luxury. The good in us he heartily commends, and he urges his countrymen to follow us in every noble work. At the recent cornerstone laying of a Y. M. C. A. building in Shanghai, Wu Ting Fang eulogized the benefits of moral reform movements and severely condemned all liquor drinking. Moreover, his diplomatic experience has taught him some things along the line of intemperance and its sad results. He makes a strong plea that intoxicants be omitted from all official banquets and public functions, and heartily commends Secretary Bryan's "grape juice" campaign. The Chinese diplomat, in this respect, far excels many of his colleagues in western nations, who lay claim to greater refinement and a higher degree of civilization.

Missionary Influences in Japan.

In spite of many discouragements, following in the wake of adverse legislation in our Pacific Coast States, there continues to be a keen interest among the people of Japan, so far as Christianity, in its highest and best sense, is concerned. A mass meeting was recently held at the Tokyo Imperial University, the chief educational institution of the Empire, in which Christian teachers and students, including some recent graduates, took a keen and abiding interest. They decided to begin aggressive Christian work among the two thousand students of the university, and their endeavors will undoubtedly have a most decided and far-reaching effect. There are, in this university, sixteen Christian professors and over three hundred Christian students. If they set out to sow the seed of the Kingdom in all good faith, there are bound to be the best of results.

On the Front Line.

In mentioning the recently-reported death of Rev. H. A. Robertson, missionary to Erromanga, in the South Sea Islands, one can not but recall the tragedies and striking instances of heroism connected with that field. John Williams, the gospel herald of the Society Islands, was slain by Erromanga cannibals in the New Hebrides. George M. Gordon, of Prince Edward Island, next went there, endeavoring to convert Williams' murderers, but both he and his wife were killed by the savages. His brother, James, in Canada, heard the news, came to the rescue, but soon died a martyr's death. Then H. A. Robertson, together with his bride, came to the island, and he it was who, under the blessing of God, reaped the harvest, in hope of which others had so faithfully sown. Under his ministry the ferocious man-eaters turned to the Lord in marvelous numbers. During the forty-two years that Dr. Robertson labored among these people he was rewarded by the love and tender regard of his flock. Their loyalty was genuine and unflinching.

Changes in Mexico.

About eighteen months ago Victoriano Huerta, having betrayed and arrested President Madero, allowed that unhappy man to be slain, and himself aspired to the office of provisional president of Mexico. Now, by the pressure of recent events, he has resigned, to spend the remainder of his life in some European country, Señor Carbajal, minister of foreign relations, assuming the presidency pro tem. This opens the way for the resuming of negotiations between Huerta's supporters and the victorious constitutionalists. It is to be regretted, however, that the present uncertainty of affairs still leaves the future of Mexico in some doubt. Both Carranza and Villa are men of power and influence, but whether they are willing to be governed, even in a reasonable degree, by wisdom and self-restraint, is not yet known. Immense problems will have to be solved in Mexico, in order to restore peace and orderly government conditions to the land, so sorely riven by internal dissensions. The way is being cleared, however, for a government that can be recognized by the United States and other great nations. Peace and restored prosperity in Mexico will be heartily welcomed everywhere.

China's Land Reclamation Project.

Fully convinced that the periodic famines, to which parts of China are subject, can only be obviated by a better utilization of the entire available area, the administration has just appropriated \$25,000,000 to the reclaiming of land which, heretofore, has not been farmed. These tracts are some of the richest in all China, and need but the protection of necessary levees, to have absolute immunity against flood conditions. Two crops can readily be raised a year. Dr. D. U. Mead, together with several other expert engineers from the United States, has been entrusted with making all needed arrangements for this important undertaking. Several million acres throughout the republic will likely be reclaimed in course of time, if the plans of the experts materialize as it is hoped they will. Those who are most sanguine, predict that China's famines will be a thing of the past as soon as the largely-increased area furnishes its quota towards the annual food supply. And while the reclamation project, above referred to, will do wonders for the millions of China, there is even greater need for reclaiming the "waste places" of Zion, in order that the Kingdom of the Lord may really prosper. With much truthfulness and pertinency it has been said that Christianity might progress with a rapidity never before experienced, were there a possibility of utilizing all the dormant energies of the spiritual realm. This is a question well worth studying.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Day's Work.

When you have sought your rest at night,
And look back on the busy day,
Has all your work been true and right
And honorable in every way?
Has sorrow entered any heart
Because of aught you may have said?
Or have you bravely done a part,
Which left no bitter tears to shed?

If, when the day of toil is o'er,
Some heart is filled with grief and woe,
And stands accusing at your door,
And whispers, "You have made it so,"
You will not have the conscience clean
Of him who kneels at night in prayer,
Contented, that the day has 'seen
Some burdened soul relieved of care.

Can you go home at even's hush,
Delighted with successes won,
Or is there aught which brings the blush
Of shame, because of what you've done?
Is there a peace, a joy, a rest,
That satisfies you through the night,
Or does regret tug at your breast
Because you failed in doing right?

When you are silent and alone,
As eventide makes shadows deep,
Are there some deeds you would atone,
Which come to harass you in sleep?
Or is your conscience calm and clear
That you have helped relieve distress
With just a little word of cheer,
Or some small deed of kindness?
—E. A. Brininstool, in Los Angeles Express.

Necessity and Influence of Fellowship.

BY S. Z. SHARP.

"Our fellowship is with the Father and with his Son Jesus Christ" (1 John 1: 3).

BEFORE we discuss this subject let us notice what fellowship means. Companionship has nearly the same meaning. It is that relation which exists between persons of like tastes, feelings and interests. It can exist only where there is a common bond of union. There must be qualities of the same nature that will assimilate. It is impossible for persons of opposite character to have true fellowship one with another; hence Paul says, "What fellowship has light with darkness, or what portion has a believer with an infidel?" To create a condition that fellowship may exist, there must be some quality of the same kind in each individual, such as the love of God.

The reason why man seeks fellowship is, because God so constituted him that he needs it. He can not be happy in his normal state without it. His mind craves it, as his body craves food and drink. At first man had only the animals for his companions. That was when they were all very sociable with each other,—when "the lion ate straw like an ox," and had not developed his taste for flesh, and when "the wolf dwelt with the lamb and the leopard lay down with the kid." They were not only in fellowship with each other, but with man as well. He associated with them freely, gave each a name, and seemed happy among them. Now, since like begets like, he could not help developing his animal nature and drifting toward the animals; hence God said, "It is not good that man should be alone; I will make him a help meet for him." The phrase "help meet" is usually misunderstood and taken to mean *helpmate*. That is not what God meant at all, but he meant a helper and companion who was meet and proper for him,—one far above the lower animals,—one whom he could fellowship on equal terms,—a companion with an intellect as bright as his, a form more beautiful, a being having affections more loving than his own. From this we learn that the foundation for man's fellowship lies in his very nature and was given him by his Creator.

We are now ready to discuss the necessity to gratify man's passion for companionship. It is manifested

in early childhood. Little children want to play with each other. It is hard to keep them apart, because companionship is necessary to their development. They learn language quicker from each other than from any one else. There is a province in Russia where children are said to speak five languages with equal facility. Association develops intellect and furnishes knowledge. What one child knows soon all will know, whether it is good or bad. Their minds act and react on each other and are sharpened as "iron sharpeneth iron." They develop physically in their play, and in the formation of habits, but that will be considered later, and it may be made a means to develop morally and religiously as well.

Among older people the object of association and fellowship is for social, intellectual, economic, scientific, moral and religious purposes. Young people want their literary societies, in which they are thrown on their own resources, and qualities are brought out which are not so easily developed under the restraint of a teacher. Older men and women form their agricultural associations. Scientific societies of all kinds are formed. We have labor unions and unions of capital. There are clubs and lodges galore, for entertainment. For the moral uplift of mankind we have the temperance societies, the peace societies, the W. C. T. U., the Y. M. C. A. and Y. W. C. A. At the head and above all associations stands the church, whose Foundation and Builder is the Son of God.

While the nature of fellowship has been explained, its origin and home in the human heart pointed out, yet it is the object of this article to consider our fellowship with one another in the church and with the Father and Son.

We realize the necessity of Christian fellowship, both by observation and personal experience. When we attend church regularly and meet our fellow-members, giving them the right hand of fellowship and the salutation of love, we feel spiritually refreshed, just as much as our hungry bodies are refreshed after a good meal; and when the time comes for church or prayer meeting we feel it just as necessary to attend as we do to go to dinner when we are hungry. Our spiritual strength is renewed and preserved by communion with saints. The reason why our communion services have such a happy and profitable effect is because of the close fellowship exercised on such occasions. They are a necessity to our spiritual strength and preservation.

Lack of Christian fellowship and communion of saints will cause many good Christians to become feeble and die spiritually. Many of our young members get employment where they have no facilities to attend the church services of the Brethren. Then they attend services among other denominations, and may be drawn into other church affiliations or, if they fail to attend church somewhere, they are liable to drift back into the world and be wholly lost to the church.

The power of church fellowship is illustrated by the great revival on the day of Pentecost in Jerusalem. Communion of saints is like bringing live coals together. Left by themselves, each one will die separately. Brought together in large numbers, the warmth is multiplied manifold. The three thousand brought together by the Holy Spirit in the bond of union and in their first love, had a feeling of fellowship that was most powerful. Many of them may have been of those who had cried, "Not this man, but Barabbas," and felt guilty of the death of the Son of God, but after repentance, faith and baptism and the reception of the Holy Spirit, thus cleansed and purified and having entered upon a new life and hope, the feeling was beyond description. "Day by day, continuing steadfastly with one accord in the temple, and breaking bread" at home, and "sitting together in heavenly places in Christ Jesus."

The power of fellowship is experienced in our great Annual Meetings. Thousands of Brethren are willing to cross the continent to enjoy that spiritual uplift and flow of soul to soul which that great gathering of kindred minds will produce. It is like a great heap of live coals from God's own altar. The fire of holy zeal will be kindled in every prepared heart, and

the power of fellowship is lasting. It is the influence that keeps us united in one body.

The power of fellowship is manifested in the results obtained in our communion meetings. We need only to read the reports in the MESSENGER of the glorious meetings held all over the Brotherhood to realize that the fellowship at communion seasons is of the greatest benefit.

The greatest, the highest, the most lasting benefit to the soul is its "fellowship with the Father and with his Son Jesus Christ." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." How inexpressibly joyous must it have been to the two pure, newly-created souls in paradise when, in the "cool of the day," Jehovah returned to hold sweet converse and fellowship with them! Daily communion with Jesus keeps us from many a temptation and sin. Then how often have our souls been refreshed and burdens been removed by communion with God in prayer! Even Jesus himself, while sojourning on earth as the Son of man, felt the necessity of communion with the Father, after the arduous labors of the day, that he might gain new strength for the daily task awaiting him. How much more do we need daily communion with God, frail and prone to sin as we are! However, we look forward to that endless, unspeakably joyous fellowship which we shall have with the angels and countless saints in the paradise of God, in the eternal light and love of the Father and our Redeemer, who purchased us with his own blood.

Fruita, Colo.

Feet-Washing.

BY H. A. CLAYBAUGH.

THE purpose of this short discussion is to endeavor to show why Jesus gave such an ordinance, or the object he had when he washed the disciples' feet and told them they should wash one another's feet.

Why have such an ordinance? In the short while Jesus lived on earth, his time seemed so full; every hour was taken, sometimes both day and night. Why does this have a place in the Word when the Scriptures say that there is much not recorded?

Prior to and about the time of the institution of this ordinance, the disciples were discussing among themselves and wondering which one or ones of them should be the greatest. They were making inquiry relative to the places which they were to have in the future developments of the kingdom.

They were told by the Lord, when he saw this ambitious, selfish spirit, that the way to true greatness was not the way they saw in secular affairs and worldly kingdoms, but that those who would be truly great must go the way of service and humility. They seemed unable to appreciate that, every day, by his life, he was marking out the path to greatness, through sacrifice and by being servant of all.

His example, his teaching concerning little children, and admonitions along other lines, did not seem to bring permanent results. The high-minded, selfish spirit was still seen at times. It may be that if a deep, Christlike spirit of humility and unselfishness had abounded in the lives of the disciples the ordinance under discussion would have been unnecessary. Because of repeated failures on their part, as seen above, Christ presents an object lesson, taken from life. A service was given because it was essential,—one to be perpetuated, that they might continue in the childlike spirit.

It must have cost Jesus much, as Lord and Teacher, to do this. He says, "If I, who am so much above you in greatness, have come down to your level, and am willing to be your Servant, you ought to manifest the fact that you wish to be all on an equality and serve one another."

The question remains, Should Christians today observe this ordinance, or was it just given for the disciples? No one will deny that it was a good thing for the disciples.

It may be safe to assume that if Christians today are not troubled with selfish ambition, or desires to be above others; if we have no pride or selfish spirit

we can perhaps get on without carrying out the instruction of the Lord along this line. Every one who is conscientious and willing to confess will say that a remedy for the above failings is very essential and helpful. Self demands a daily warfare.

The Lord knew human nature, and through his concern and mercy has given us this, among many other things, as a means of grace, which, if practiced, will do much toward keeping the company of believers on a common level. How becoming and essential it is, prior to such a sacred occasion as the communion!

Perhaps those who ignore this most need it. All who do not thus exercise are neglecting a means of grace and missing the blessing promised by Christ when he said that happiness accompanies the doing. Not many are too submissive, too humble, too child-like, too eager to serve others. If a soul is willing to wash his brother's feet the way to prove it is in the doing.

At communion we recall and meditate upon the price paid for our salvation. The act which accomplished this was the most important event in the history of the world. Believers should rejoice and be glad for this cleansing, which is symbolized in the washing of feet. The saint pauses just before the commemoration of the greatest act of service and humility as seen at Calvary, and by this act of feet-washing tells his brother that he is willing to serve. By so doing the Christian in some measure is following the example of his Lord and Teacher.

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Religious Education Among the Brethren.

BY AMOS H. HAINES.

WITH the possible exception of "the dress question," no one subject has caused such concern among the Brethren as that of education. This concern is to be commended rather than condemned. Doubtless there is danger in wrongly-directed education. At the same time, every thoughtful person knows that such great events, periods and subjects as "The Middle Ages," "The Renaissance," "Scientific Exploration," "Philosophical and Critical Science," have revolutionized educational processes and methods. These changes have necessarily come, not only in what is called secular education, but also in biblical, theological and religious education. The change is merely a new point of view, a larger vision, a higher intelligence.

To aid our ministers in self-improvement and education, the Gish Fund Committee selects and places within easy access, financially speaking, a number of good and readable books. Five books recently have been passed upon and recommended by the committee. Of one of these books we wish to speak a little in detail. We refer to "The Problem of the Old Testament," by James Orr. This is a safe, sane book, written for the purpose of refuting destructive biblical criticism. At the same time, the author concedes and accepts all the main points of constructive biblical criticism.

There are perhaps no subjects of greater importance, about which the minister should have a clear understanding, apart from prejudice, superstition and ignorance, than those commonly known as "The Higher Criticism," "Prophecy," "Inspiration" and "Progressive Revelation." These are subjects Dr. Orr very clearly sets forth and explains. On page 9, on the subject of "The Higher Criticism," we read: "The truth is, and the fact has to be faced, that no one who studies the Old Testament in the light of modern knowledge can help being, to some extent, a 'Higher Critic,' nor is it desirable he should be. The name has unfortunately come to be associated all but exclusively with a method yielding a certain class of results; but it has no necessary connection with these results." "Higher Criticism," rightly understood, is simply the careful scrutiny, on the principles which it is customary to apply to all literature, of the actual phenomena of the Bible, with the view to deduce from these such conclusions as may be warranted regarding the age, authorship,

mode of composition, sources, etc., of the different books; and every one who engages in such inquiries, with whatever aim, is a 'Higher Critic,' and can not help himself. The peculiar distribution of the names of God in Genesis, e. g., is a fact to be recognized, whatever account may be given of it, and the collation and sifting of evidence, with a view to the obtaining of a satisfactory explanation, is, so far, a critical process. There is nothing in such scholarly examination, even though the result be to present some things in a new light, which need to alarm any one. As the world of nature presents a different aspect to the man of science, still more to the metaphysician, from that which it does to the common view of sense, yet it is the same world; so the Bible may present a somewhat different aspect to the eye of the trained critical scholar, yet is the same Bible, for edification, devotion, and instruction in the way of righteousness."

On the subject of "Inspiration," pp. 49 and 50, we read: "That such a literature exists, adequate in every respect for making known to us the revelation, animated and penetrated by its spirit, though in varying degrees,—for the strictest upholder of inspiration will hardly place the Books of Chronicles on the same level with the Gospel of St. John,—fitted as a whole infallibly to accomplish its great end of making men wise unto salvation through faith in Jesus Christ, and of completely furnishing the man of God unto every good work,—that such a literature exists, the only ultimate proof that can be given is the existence of the book itself; and such a book, as we have seen even from this brief inspection of its character, we have in the Bible. . . . The subject is taken hold of by its wrong end, when the test of inspiration is sought primarily in minute inerrancy in external details, as those of geography, or chronology, or of physical science. Inspiration does not create the materials of its record: it works upon them." See also p. 486, a note from Matthew Henry.

On the subject of "Progressive Revelation," pp. 472-473, we read: "One thing is plain, that, at whatever point revelation begins, it must take man up at the stage at which it finds him. It must take him up at his existing stage of knowledge and culture, and with his existing social usages and ethical ideas. . . . Revelation must begin somewhere, and must work patiently in accordance with the laws of historical development; must lay hold of what is better to counterwork and gradually overcome what is worse; must be content to implant principles, and bear patiently with much remaining evil, till the good has time to grow and to give rise to a new order of things that will supplant the old. This is the true side of the law of evolution, and it applies in grace, as well as in nature. . . . Revelation can be held responsible only for the new element which it introduces,—not for the basis on which it works, or for every thing in the state of mind, or limited outlook, of the recipient, with which it happens to be associated. Revelation does one thing at once,—implants a truth, constitutes a relation, establishes a principle, which may have a whole rich content implied in it, but it can not convey to the recipient from the first a full, all-round apprehension of everything which that principle involves. On the contrary, such application must necessarily have adaptation to the stage of morality or of social institutions then existing, and it is only gradually that the principle can be clearly disengaged from its temporary form."

On the subject of "Prophecy" Dr. Orr says some very interesting and instructive things. There is, perhaps, no one Bible subject so much misunderstood and misinterpreted as the subject of prophecy. Dr. Orr will correct many false impressions on this subject. On pp. 452-453 we read: "It was certainly an error of the old apologetic to place the essence of prophecy, as was often done, in prediction. The prophet was in the first instance a man speaking to his own time. His message was called forth by, and had its adaptation to, some real and urgent need of his own age: it was the Word of God to that people, time, and occasion. It needs, therefore, in order to be properly understood, to be put in its historical set-

ting, and interpreted through that. It must be put to the account of modern criticism that it has done much to foster this better way of regarding prophecy, and has in consequence greatly vivified the study of prophetic writings, and promoted a better understanding of their meaning."

Doubtless one reason the committee had, in recommending this book, is its clear and concise definition on some disputed, misunderstood and misinterpreted subjects. Personally, I consider the placing of this book in the hands of our ministers, the most epochal event in our church during the past fifty years. It will enable the Bible departments of our schools and colleges to reach out and extend along lines of religious education in a way which has hitherto been very much limited and circumscribed because of prejudice and misapprehension. Let us hope and pray for splendid constructive advance in the study of God's Word, looking to the promise, "Ye shall know the truth, and the truth shall make you free."

Bible School, Juniata College, Huntingdon, Pa.

Vision.

BY IRA J. LAPP.

It was the vision of the Lord (Isa. 6), in his purity and holiness, which impelled Isaiah to consecrate fully his life in loving service and permit the Lord of hosts to dictate to him his life policy.

It was vision that caused the reformer Luther to stand in a class by himself and in a voice of thunder denounce the state church.

It was vision that prompted Alexander Mack to take the initiative in breaking with the old in theological thought. In brief, it is a vision of a need that has consecrated all Christian ambassadors of all ages to the service of God's kingdom.

Is it logical, then, to conclude that the unoccupied fields of the world indicate that young men and women are immune to vision? Is not the call echoing from India's coral strand? Do the young manhood and womanhood of our land not see the need or hear the call of the 419,850,000 Chinese, 315,481,000 Indians, 155,000,000 of Africa, 92,297,000 voices from Asia, 735,000 from the islands of the sea,—yea, a total of over one billion souls perishing, consciously or unconsciously, for the bread of life? Is not the need brought to us forcibly enough when we realize that one of the most prosperous States in the Union has nine hundred rural churches without pastors? The flock is there; the need is urgent, the hungering for the better is keen, but there is NO LEADER. Another State (Kansas) has several hundred empty rural churches, and Nebraska has at least three counties without a resident minister.

Do you ask, "Is this dearth of ministers, religious teachers and Christian workers the result of no vision?" I would say that the young men and women have just as many visions now as at any time during the history of civilization, but they have received improper visions. When a young man accepts the call of the ministry there are always those to remark, "He is looking for a soft snap as a life job." That very sentiment creates an atmosphere unfavorable to Christian service.

There is written down deep in the nature of every young man the desire to pit himself against a hard job,—to tackle a problem which presents itself in stern array. Never will the normal young man respond to the call when the vision is given him that it is a task for mental and physical degenerates. Give him a vision. Impress him with the fact that God demands his special ambassadors to be men of strength, for to them he has allotted the most stupendous task ever assigned to man. He wants men of the highest moral and intellectual fiber; men as true to principle as the Wesleys; as diligent as a Socrates in the search and propagation of truth; as firm and loyal to conviction as the early reformers; as persistent in the denunciation of sin and the conquest for Christ against the usurper Satan as Alexander was in bringing the world to his feet. He must be tactful as a Mark Antony in pleading his cause; an Elijah in courage; a Daniel in fearlessness. He must

(Concluded on Page 478.)

CHRISTIAN SCIENCE

By Arthur V. Fox, Coeur d'Alene, Idaho.

IN view of the fact that many are being led to accept Christian Science without a knowledge of what its teaching involves, I beg to present to the reader some of the plain statements of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," as compared with the teaching of the Bible. We ought to be as fair-minded as the noble Bereans were, when the apostles brought to them new light and truth (Acts 17: 11). We are admonished, however, not to believe every spirit, but to "try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

How then shall the teachings of Christian Science be tried? Answer: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20). Not all that claims to be Christian is found to bear the genuine stamp of Christianity. Nor is all that is claimed to be science worthy of the name, for we read of a "science falsely so-called: which some professing have erred concerning the faith" (1 Tim. 6: 20, 21).

To be entitled to bear the name "Christian," one must believe in the religion of Christ, and conform to the system of doctrines and precepts taught by him. Let us test the claim of this teaching, to the name "Christian," by this simple rule: True science is a revelation of what is truth. Christ, the Author and Source of life, light, and knowledge, is the One "in whom are hid all the treasures of wisdom and knowledge" (Col. 2: 3).

I will quote from "Science and Health with Key to the Scriptures," showing how the book must be used, and absolutely, by patient, healer, and believer. This book is the standard book used in all the churches of the Christian Scientists each week, at all their services. It is higher authority than the Bible to Christian Scientists, and the Scriptures are understood only as interpreted by this book. As to its origin and claims, the following statements from the book will show. We read from the edition of 1905 as follows:

"In the author's work of retrospection and introspection may be found a biographical sketch narrating experiences which led her in the year 1866 to the discovery of the system which she denominated 'Christian Science'" (page 8, preface).

"A Christian Scientist requires my book, 'Science and Health,' for his textbook, and so do all his students and patients. Why? First, because it is the voice of truth to this age, and contains the whole of Christian Science, or the science of healing through the mind. Second, because it was the first published book containing a statement of Christian Science; because it gave the first rules for demonstrating this science and registered the real truth uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the science. Third, because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books" (pages 456, 457).

"Expose and denounce the claims of evil or disease in all their forms, but acknowledge no reality in them" (page 447).

"Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down" (page 462).

That the reader may see clearly the fact that whosoever accepts the doctrine of Christian Science must abandon the teaching of the Holy Scriptures, let us place side by side some of the fundamental doctrines of Christ compared with the teaching of Christian Science. The reader can judge whether Christian Science is of God or from another source.

THE GOSPEL OF CHRIST AS TAUGHT IN THE BIBLE.

1. The Creation of Man and the Universe Taught As Fundamental Truth in the Bible.

"In the beginning God created the heaven and the earth." "So God created man in his own image, in the image of God created he him; male and female created he them (Gen. 1: 1, 27).

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2: 7).

"For in six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20: 11).

2. The Gospel of Christ Affirms Sin to Be.

"Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (Rom. 5: 12).

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1: 15).

CHRISTIAN SCIENCE AS FOUND IN "SCIENCE AND HEALTH"

With Key to the Scriptures. Edition of 1905.

1. Christian Science Denies the Material Creation of Man and the Universe.

"Man is deathless, spiritual. He is above mortal frailty. He does not cross the barriers of time into the vast forever of life, but coexists with God and the universe. Man and the universe coexist with God" (pages 266, 267).

"And the Lord God formed man of the dust of the ground and breathed in his nostrils the breath of life; and man became a living soul" (Gen. 2: 7). After quoting this text, the book says: "Is this addition to his creation real or unreal? Is it the truth or is it a lie concerning man and God? It must be the latter" (page 524).

2. Christian Science Denies the Existence of Sin.

"Question.—Is there no sin? . . . The only reality of sin, sickness or death is the awful fact that unrealities seem real to human belief, until God strips off their disguise. They are not true. . . . Error is illusion possessing neither reality nor identity, though seeming to be real and identical with truth. The science of mind disposes of all evil" (pages 472, 473).

"In reality there is no evil. . . . Sin

"If we say that we have no sin we deceive ourselves, and the truth is not in us" (1 John 1: 8).

3. The Gospel of Christ Is Based on the Atonement.

"So Christ was once offered to bear the sins of many" (Heb. 9: 28).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pet. 3: 18).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5: 21).

4. Gospel of Christ Offers Pardon.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1: 9).

5. The Gospel of Christ Is Itself a Miracle and Affirms Miracles.

"What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him" (John 11: 47, 48). See also Acts 15: 12.

The denial of the creation, of the existence of sin, of the forgiveness of sin, of the death of Christ, and of the atonement of Christ is a repudiation of all the fundamental truths underlying the Gospel of the Son of God. Yet teachers and writers advocating Christian Science claim to build the doctrine of Christian Science upon the religion of the Bible.

The basis of the doctrine which Christian Science is promulgating as the Gospel rests upon the assumption that matter has no existence, and further, that nothing exists but mind. Mrs. Eddy defines mind as God. Man is said to be mind, and man is also said to be God. Mind,—that is, God,—can not sin; hence, there is no sin. God can not die nor suffer. Hence, there is no sickness, pain, decay, nor death. This is all an illusion of mortal mind. Mortal mind is defined to be simply the illusion or deception that sin, pain, sickness, death and matter have a reality. This mortal mind, or the deception about material things, must give way to mind. Then all that will be left of man will be a beautiful thought.

The Gospel of Christ Affirms the Material Man.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2: 7).

"Dust thou art and to dust shalt thou return" (Gen. 3: 19).

"What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's" (1 Cor. 6: 19, 20).

The Gospel of Christ Recognizes the Fact of Sickness and Suffering.

"He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him" (Mark 1: 34).

"For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake" (Philipp. 1: 29).

"The prayer of faith shall save the sick, . . . and if he have committed sins they shall be forgiven him" (John 5: 15).

Thus we might go on, showing the inconsistency of the claims of Christian Science and how it repudiates the Gospel of Christ in all the essential facts of revelation and human experience; but space will not permit. Suffice it to say, however, that it builds its foundation for faith upon a denial of great fundamental truths of the Word of God. Such a foundation, built of hay, wood and stubble, will quickly perish in the last day, when every man's work shall be tried by fire. Christian Science, as it is falsely called, will prove to be like a rope of sand in the day of trial to every one who has trusted in its delusion. Christ, the Rock of Ages, is the only Foundation that will be safe in the coming storm.

Satan would be pleased to have men believe that there are no such things as the five senses, for it is by means of the senses of hearing, seeing, tasting, and feeling that he appeals to man in momentary pleasure and captures him. Of the tree of good and evil, the Lord said to man, "Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. . . . And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3: 3-6).

Here we find represented the five corporeal senses, and it is through these that the Spirit of God also appeals to man's power of choice in accepting the good and rejecting the evil. Christian Science seeks to destroy in man all consciousness of sin. If there is no such thing as matter, and the only thing that exists is mind, which is affirmed over and over in Mrs. Eddy's book, and if the

exists only so long as the material illusion of mind in matter remains" (page 311).

3. Christian Science Denies the Atonement for Sin Through Christ.

"One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon his beloved Son is divinely unnatural. Such a theory is man-made" (page 23).

"The eternal Christ, his spiritual selfhood, never suffered" (page 38).

4. Christian Science Denies the Forgiveness of Sin.

"Divine mercy destroys error but never pardons it" (page 329).

5. Christian Science Denies Miracles.

"Miracles are impossible in science, and here it takes issue with popular religions" (page 83).

Christian Science Denies the Existence of Matter.

"Matter and death are mortal illusions" (page 289).

"Spirit and matter can not coexist or cooperate" (page 279).

"Spirit and matter no more commingle than light and darkness. . . . The mind supposed to exist in matter, or beneath the skullbone, is a myth, a misconceived sense, a false conception of man and mind" (page 281).

"All must be mind, or else all must be matter" (page 551).

Christian Science Denies the Existence of Sickness or Suffering.

"Man is never sick, for mind is not sick, and matter cannot be" (page 393).

"The only reality of sin, sickness, or death is the awful fact that unrealities seem real to the human belief until God strips off their disguise. They are not true" (page 472).

five senses are "erring illusions," or all myths, without any reality of being except as they exist in our imaginations, then we need make no distinction in the taste of food or drink. In fact, we need neither food nor drink, nor clothing to wear. If man is only mind,—a beautiful thought,—when any one calls for material substance to satisfy hunger, or to keep him warm, all that is necessary to do is to simply say, "You are warm, you are fed, mind needs no food nor raiment. Your wants are unreal."

What do you think about it, reader? What does the Bible say? "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them

not those things which are needful to the body; what doth it profit" (James 2: 15, 16)?

The reader may inquire, What about the many reported cures that are testified to among the followers of Christian Science? There are many that are supposed to be healed. Let us bear in mind the important factor of this faith; namely, that nobody is sick, nobody is old, or has decrepitude. All that is called pain is a deception or an illusion. So, according to the doctrine of Christian Science, to say the least, no one is healed, or cured, of pain, or can be; because all sickness is simply imaginary. So, if the Christian Scientist believes what he claims, all their boasted work of healing the sick is a fake, and not true.

San Francisco, a Needy Mission Field.

BY GALEN B. ROYER.

ALL eyes are turning towards San Francisco because of the exposition there in 1915. But it would be well to look in that direction for other and better reasons.

San Francisco, located at about the center of the western coast, is the largest city in California, the largest on the west coast,—in fact, the largest in the Union, west of the Mississippi River. Its splendid harbor, with its beautiful Golden Gate, entrances every one who comes across the mighty Pacific to enter his fatherland by this port. Its population, 456,780, is thoroughly cosmopolitan. There are 156 periodicals,—half of them in foreign tongues,—published here. It is a delightful city to live in from a climatic standpoint, because the average temperature for July is 66, and for January 46. About one-fifth of the year they have some rainfall. Blizzards, cyclones, thunderstorms and sunstrokes are unknown.

But that awful earthquake and fire a few years ago! Yes, no pen can picture the ravages of that calamity,—the greatest disaster of its kind in modern times. But San Francisco, which knows no such thing as discouragement, has recovered from all that most marvelously, and today, because of its rapid rebuilding, it may be termed the newest city of the world.

Recently, at the suggestion of members of the District Mission Board of Northern California, Bro. Otho Winger and myself,—because we had our tickets that way at any rate,—were asked by the General Mission Board to join Brethren Harvey Eikenberry and S. F. Sanger to make an investigation of the city, with a view of establishing a mission there. What did we find?

First. We found an interesting city with many, many people who have not found Christ as their Savior. If I was correctly informed, not more than four per cent of the population are Protestant Christians. Surely, from that angle the city should have the Gospel Message brought still closer to the hearts of its good people.

Second. We learned that the Chinese quarter is well worked by Protestant churches. The Italian, as far as he wants spiritual comfort,—while disposed to drop Catholicism in ordinary life,—usually calls on the priest, in times of need. About thirty-three per cent of the people are Catholics.

Third. When we inquired of one who should know, what is the loudest call in spiritual things in San Francisco, the reply came quickly,—"A mission to the American boy and girl."

The time allotted for the visit was all too short to go into a thorough investigation, but at a conference, in which, in addition to the brethren named, Bro. A. B. Barnhart, of Maryland, and Bro. J. Kurtz Miller, of Brooklyn, N. Y., freely participated, it was decided on the following:

First. To call for the names and addresses of all the members who live in the city of San Francisco. There are a number of these known; it is believed that there are others not known to the District Board. These names are desired in order to confer with them about the most suitable place to open a mission.

Second. To call upon relatives and friends of persons, now living in the city, and who formerly knew the Brethren elsewhere, to send in their names and addresses. These are wanted to give them an opportunity to express themselves concerning the proposed mission.

These names and addresses should be sent to Bishop Harvey Eikenberry, Raisin, California. He

is Chairman of the District Mission Board, and with such assistance as he may call, will direct the further effort towards opening the proposed mission.

Now, brethren and sisters, when, in reading this notice, you think of some person there, even if you believe he may not be interested, send the name and address to Bro. Eikenberry at any rate. How do you know what the Lord has done for that soul since in that city? With the nucleus found in the city, let us pray that the Lord of the harvest may send a suitable brother to locate there; and to occupy this splendid opportunity for Christ,—splendid because language is no barrier, climatic conditions are ideal, a goodly place because there are many people there who need the Christ. It is an open and effectual door. Let the Brotherhood, through a strong mission, enter therein.

Elgin, Illinois.

State-Wide Prohibition in Ohio.

BY LEVI MINNICH.

IN November of last year the various temperance organizations of Ohio, after a careful consideration of the field, mutually decided to launch a movement for State-wide prohibition, and to submit a prohibitory constitutional amendment to the voters of the State in November of 1915. To this end they have been working and making their plans.

The liquor forces, alarmed at the rapid progress which temperance sentiment is making at present, and in order to offset the policy of the dries, have recently circulated a petition for a constitutional amendment in Ohio, to be voted on in November of this year which, in effect, would destroy the county option law and prevent further prohibitory legislation.

In the title to the brewers' proposal they say that their amendment "provides for home rule on the subject of intoxicating liquors." They admit that if their amendment is adopted, the legislature can not enact further prohibitory laws. Their proposed amendment is as follows:

"No law shall be passed, or be in effect, prohibiting the sale, furnishing or giving away of intoxicating liquors, operating in a subdivision of the State, upon a vote of the electors thereof, or upon any other contingency which has force, within territory larger than a municipal corporation or a township outside of a municipal corporation therein. All laws in contravention of the foregoing are hereby repealed. Nor shall any law be passed, prohibiting the sale, furnishing or giving away of intoxicating liquors throughout the State at large."

Immediately after the plan of the brewers was revealed, the leaders of the various temperance organizations and the church people of the State held a consultation, and by a decisive vote decided to meet the proposal of the brewers,—to prevent further prohibitory legislation and to destroy the county option law by presenting, as an alternative, a State-wide prohibitory amendment, to be voted on at the coming November election. Following is their proposed amendment to Ohio's constitution:

"The sale, manufacture for sale, and importation for sale, of intoxicating liquors as a beverage, is hereby prohibited. The general assembly shall provide for the enforcement of this provision, and enact laws with adequate penalties for the violation thereof."

To bring about this election this year, 110,000 voters must sign the initiative petition. It would add strength to a righteous cause if several times that number of signatures were secured. These names *MUST* be filed with the Secretary of State by Aug. 4.

Ohio is aflame with prohibition sentiment. Counties, townships, and wards are organizing. The churches are falling into line, to help vanquish their

greatest foe. So far as we can learn, our own people are doing their part nobly. Where no thorough work has as yet been done, in circulating petitions, local temperance committees or others of our congregations should see to it at once that all voters have the opportunity of adding their signatures to this righteous movement. Blank petitions may be secured of Ohio Anti-Saloon League, 610 New Heyden Building, Columbus, Ohio.

Securing the signatures is but a small part of the work. *Votes only count in the decision.* Every minister, every church and Sunday-school worker should use his influence in the most effective manner to win this great victory for righteousness.

Greenville, Ohio.

WAYSIDE NOTES.

The Conference affords the best occasion for old students to get together to have a reunion and to renew old friendships. The Seattle Conference presented the opportunity for many old students of Mount Morris College to meet again, and some, especially, who had never enjoyed that privilege because of distance.

Eld. I. H. Miller, of Washington, and Eld. L. H. Eby, of Idaho, were the only two present who attended Mount Morris College in 1879,—the first year the Brethren conducted the school.

Many were the expressions of gratefulness for what Mount Morris College had done for them. The mental and physical training, the interest inspired in others, the good fellowship, the vision of a useful life, etc., were all duly recognized.

Prof. Hanawalt, now teaching in Tacoma, and his wife, Mrs. Jennie (Weller) Hanawalt, also Prof. Roothroyd, now teaching in Washington State University, where Conference was held, spoke of the warm place Mount Morris College holds in their hearts.

A number of those present said kindly words for their old Alma Mater and the larger possibilities of life opened out to them by getting into a school atmosphere for a few years. More than 150 of Mount Morris College students are in the ministry of the Brethren church.

There was no program arranged. It was hardly thought possible to have a reunion this year, but when nearly fifty old students came together, with such warm greetings and enthusiastic words, without even a previous arrangement, those present, who had attended former meetings, said that this was the best meeting at which they had been in attendance. It was worth while.

The schools are among the strongest influences in the church. The church must control the schools or the schools will control the church. John Heckman.

Polo, Ill., July 13.

AMONG THE HILLS.

The writer left his home in Washington County, Tenn., to visit the Pleasant Mount congregation, in Hawkins County, July 6, and arrived there the day following. Seeing the great need of preaching, I remained with them until last Sunday, and delivered nine sermons. Three precious souls gave their hearts to God. Two of them were baptized, and the other one awaits the rite. One of the two, who was baptized, is over seventy years old. I learned that quite a number of aged people in that vicinity are unsaved. The people manifested a great interest in the meetings. They decided to build a new churchhouse, provided they can get the means. The house in which they worship now is very much dilapidated, as well as entirely too small. It was built by Bro. Conrad Bashor, perhaps forty years ago. He still lives in the hearts of those people, and his name is much revered. They have about forty members in that congregation. Nearly all are poor financially, yet rich in faith. Rightfully the Brethren of Tennessee should assist them in building a house.

I am now in evangelistic work in Tennessee, and want to visit as many churches as I can before our District Conference begins. It will convene Sept. 1 in the French Broad congregation, Jefferson County. I expect to go to Virginia in a few days, to spend some time among the churches, and then I will be ready to visit other places where I may be needed. Churches desiring my services will please write me. Jesse D. Clarke.

R. D. 2, Jonesboro, Tenn., July 14.

THE ROUND TABLE

The Evil of Five-Cent Theaters.

BY ALICE LEHMAN.

As I read in one of our city papers that another theater in our home city is being built, I thought, "Do not the five-cent theaters cause the ruin of nearly as many girls and boys as the saloons?"

Many will agree with me that saloons are a curse to the nation, but they say, "Theaters are not harmful. There can not be any harm in seeing good moving pictures." Many, ah, many have found to their sorrow, however, that they are harmful and that no good whatever comes from them. They do not build up noble characters; they do not make men great; they do not fill the mind with pure and righteous thoughts. Then, if they are not uplifting, they must be degrading. Surely, we have no time to spend on things that do not help us, that do not make us strong, noble men and women. How many of our fallen boys and girls have testified that they came to their fate through the lure of the nickel shows,—not only boys and girls, but also men and women.

I read an article, the other day, which told of a man being brought into court, charged with murder. In extenuation of his act he said that his mind became weakened by seeing so many murders in moving pictures, in consequence of which he went home and murdered his wife. Yes, there is no doubt but that the picture shows weaken the minds of all who attend these places,—young and old, no matter how strong-minded they may be. The effect must always be evil and corrupting.

It is not only the pictures that cause the downfall, but also the class of people with whom one comes in contact. We find sweet, innocent youths sitting beside drunken, foul-smelling, vulgar, vile men,—men whose characters are gone, many of whom have just come from the saloon across the street. We find untidy women, with wads of chewing gum in their mouths, hair unkempt, and otherwise rude and vulgar. Many, alas, even have tiny babes in their arms. We find smooth-tongued, flashy-dressed people that come on purpose to seek victims for the white slave traffic. We find many that profess to be Christians, many who go to church on Sundays and to the picture shows through the week.

These nickel shows not only keep the young people away from the church, but in time fill our jails with criminals. The saloon, the five-cent theaters, and the dens of vice, though not equally bad, all belong to the same class. While the theaters may not be as great a curse as the saloons, you must all agree with me that they are a big blot on the fair name of our nation. Much of the wickedness and crime of the present age must be ascribed to these pervertive shows.

Los Angeles, Cal.

Girt About With Truth.

BY PAUL MOHLER.

SHALL we always tell the truth? Before we answer that question, let us see just what is involved in it. Sometimes we find that what looks like a simple proposition involves more than we think.

Suppose we are seeking to lead some man to Christ. We wish very much to see him join the church, but we know he does not understand much about the church or the life that a Christian should lead. Shall we tell him, before he takes the step, what Christian living means: the sacrifice it calls for, the estrangement of friends and associates that may result, the change in business and social life that is inevitable, or whatever it may mean to that man? Or shall we assure him that it is an easy matter; that when he is once baptized, all his sins will be pardoned, and all he does thereafter will be forgiven also; that he need not change his living where such changes would be inconvenient or require financial loss; in short, that he need not count the cost, but may simply start in and take each step in consecration when he feels like it? Shall we tell him the truth; or shall we mis-

lead him in order to get him to join the church?

Paul seems to think that it pays to be open and sincere about such work. In Eph. 6: 10ff, he writes of the preparation which one should make for engaging in conflict with the devil. In that he says we should have our loins girt about with *truth* (truthfulness, sincerity, integrity). In 2 Cor. 4: 1, 2 (Am. Rev.), he declares that in his ministry, he has "renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Now, wouldn't it be a strange thing for us to try to overcome the devil by employing "the hidden things of shame"? How the devil must laugh when we, by craftiness, persuade one of his sons to join our church without changing his character!

Do you say that such things never happen in "our church"? Then you had better open your eyes a little. Above all, keep your eyes open for the evangelist who, in his personal work, promises people privileges that he knows the church will not willingly grant to its members. That man is deceiving both the convert and the church, and the devil won't worry about the good he does.

Chicago, Ill.

If I Were a Preacher.

BY MARY BEAHM.

If I were a preacher I *think* I should try to keep before my flock,—especially those lately received, and perhaps not reared in the faith,—the fact that their salvation rests with them individually, and their God; that the New Testament, rather than the minister, the evangelist, the neighbor, the friend, is their guide.

I think I should remind them occasionally of the fact that the church militant is made up of human beings with human frailties, who are, therefore, liable to make mistakes, but that the sincere and earnest desire of all should be to show our gratitude for what the Savior did for us, by doing his will.

I *think* I should prepare new members a little for council meetings, especially of there were any difficulties to settle. I should try to enlist their help in the effort to make the church better, purer, and holier.

I should call the attention of the members, new and old, to the texts on charity, brotherly love, etc., and ask them all to pray for the cause.

I should try to do these things, because often new members, especially those who come to us from another faith, feel as if they have come to a perfect church, and if they are not very well-grounded in the faith they become discouraged, when, as sometimes happens, they find in the church a Judas, who would sell his Christ, or a Peter, who would deny his Christ, or an Ananias, who would act or tell a lie, or a hypocrite, or a weakling.

If I were a preacher I should do many things our preachers are doing, and should try to lead such a life that what I *am* would not destroy the good effect of what I preach.

Nokesville, Va.

Detached Believers.

BY M. M. ESHELMAN.

THE message still reads: "Ye are not of the world." It is just as needful to observe this kind of a separation. The world still lieth in darkness. The plea of 2 Cor. 6: 17 is yet upon us. We have not yet gone into the sky to meet our Lord, so as to "ever be with him." World contaminations seek to cling to believers. As Christ was raised from the dead by the glory of the Father, so we should walk in "newness of life."

When Jesus comes to judge the world in righteousness, then will be his day, his age. Now is the age of suffering believers. At his coming we will begin the believer's age of glory, for suffering ends in glory.

Detached believers are still existing in the earth among the adversary's forces. They dare not be subject to his forces. Once there was union between us

and the world of sin; now we must be detached from the world of sin. We have been disjointed from our junction with Satan, detached from his practices, for he can do us no good. The believer has severed himself from worldly contact. His love and the world's love are dissimilar. The believer operates in the Holy Spirit, and the Holy Spirit operates in him.

Tropico, Cal.

Sunday-school Lesson for August 2.

Subject.—The Triumphal Entry.—Mark 11: 1-11.

Golden Text.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee.—Zech. 9: 9.

Time.—Sunday, April 2, A. D. 30.

Place.—From Bethany to the courts of the temple.

Lesson Thought.—Jesus has a right to the things that belong to us for his use, just as he had a right to the use of this colt.

CHRISTIAN WORKERS' TOPIC

Relation of Old Testament Religion to New Testament Religion.

2 Tim. 3: 16.

For Sunday Evening, August 2, 1914.

Note.—For supplementary help refer to "Training the Sunday-school Teacher," pages 81 to 85.

I. Patriarchal Religion the First Step Toward Christianity. 1. Sacrificial offerings for sin were typical of Christ's atonement (Gen. 4: 7, with Heb. 9: 28). 2. Men were taught to pray (Gen. 20: 7, 17; 24: 12-15; 32: 9-12). 3. Abrahamic covenant promised Christ (Gen. 15: 1-21, with Rom. 4: 11-17; Gal. 3: 6-29). 4. Abraham's religion was Christianity (law did not come until Moses). (1) All true followers of Abraham accept Christ (John 8: 37-39). (2) Abraham was saved by grace and not by works, just as the Christian is today (Rom. 5: 1-5). (3) Just as the Jews are natural children of Abraham, so the Christians are spiritual children of Abraham (Rom. 9; Gal. 3: 6, 7).

II. The Events of the Exodus Taught of Christ.—1. Manna (Ex. 16: 1-36, with John 6: 33-58). 2. The smitten rock (Ex. 17: 1-7, with 1 Cor. 10: 4; John 7: 37-39). 3. Serpent in the wilderness (Num. 21: 5-9, with John 3: 14, 15).

III. The Mosaic Covenant Religion Taught of Christ Through Institutions and Ceremonies.—1. Passover (Ex. 12: 1-14, with 1 Cor. 5: 7). 2. The Ten Commandments are the basis of all teaching (Matt. 5: 17-18; Rom. 13: 10). 3. Tabernacle (Heb. 9: 1-28).

IV. Jesus Said the Old Testament Taught of Him (Luke 24: 27, 44).

PRAYER MEETING

Sacrifice That Wins.

John 12: 1-8.

For Week Beginning August 2, 1914.

1. **Mary's Loving Sacrifice.**—Impelled by the love of her heart, Mary makes use of this striking opportunity to prove her faith and affection by personal sacrifice. To her, at that time, it was surely more blessed to give than to receive. So there are seasons in our lives when we shall find it more blessed to sacrifice than to seek; to give, than to take; to praise, than to petition. See the nature of Mary's gift: "A pound of spikenard, very costly." Note, also, the manner in which it was given. She "anointed the feet of Jesus, and wiped his feet with her hair." Mary not only offered Christ her precious treasure, but her personal glory was also laid at his feet, and surrendered to his service. "The house was filled with the odor of the ointment." By the Lord, a self-sacrificing act is always honored (Mark 8: 34, 35; Gal. 5: 16, 17, 24; Titus 2: 12; 1 Peter 2: 11, 12; 4: 1, 2).

2. **Judas' Contemptible Criticism.**—Judas, the son of perdition, could not see that the breaking of this alabaster box, and the pouring out of the fragrant treasure upon the person of Christ, was the consecrating of both to the greatest possible service. His self-seeking was but blindness to the honor and glory of the Lord Jesus Christ (Rom. 14: 10; 1 Cor. 13: 1-6; James 4: 11, 12).

3. **Jesus' Ample Justification of Mary's Sacrifice.**—"Jesus said, Let her alone; against the day of my burying hath she kept this." The costly offering was in no sense wasted on him. To his soul, in view of his death and burial, it had a sweet savor. Love and sacrifice have their corresponding rewards (Mark 14: 9). Mary gave to Christ exceedingly abundant,—above all that the disciples would have asked or thought of. Such a spontaneous outburst of self-sacrificing affection was to Jesus the principal charm of the feast (Rom. 8: 1, 31-34; Philipp. 2: 15; Heb. 12: 1, 2).

HOME AND FAMILY

How Did You Die?

Did you tackle the trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
For a trouble is what you make it.
And it isn't the fact that you're hurt that counts,
But only, how did you take it?
You're beaten to earth? Well, well, what's that!
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's the disgrace.
The harder you're thrown, why, the higher you bounce,
Be proud of your blackened eye!
It isn't the fact that you're licked that counts,
It's how did you fight—and why?
And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the Critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only, how did you die?

—Edmund Vance Cook.

The Sign of a Man's Hand.

BY ELIZABETH D. ROSENBERGER.

WHEN the prophet Elijah warned Israel of their sins, a great drought distressed the people. The heavens were cloudless and the earth parched and dry for lack of rain, and there was much suffering. Then Elijah sent his servant to look at the horizon for the first sign of a cloud. Seven times this servant climbed the hill, but not until the seventh time was there anything to encourage hope. The seventh time he came back to Elijah and said, "There ariseth a cloud out of the sea like a man's hand." It was not much of a cloud, but it was a promise of abundance of rain. The welcome showers, which brought life to the thirsty land, followed close upon this cloud like a man's hand.

Today we see, upon the religious horizon, the sign of a man's hand.

We have had the women's hands in service and sacrifice for many years and the children have given us their efforts towards the spread of the kingdom, and a few faithful fathers have led the army of the Lord on to greater victories, but you will agree that today men are coming into the service of God and giving it a new impetus. Every man is under obligations to be a good man, to love his home and do all that he can for his family. He should also be a good citizen and discharge his duties towards the state. Then it is of the highest importance that he be a good church-man, because the church is as much a permanent institution in the world as the state or family. It is a body of like-minded people, banded together for service. Its ideal is to minister,—not to be ministered unto. There is no society, no lodge, no cult, that pretends to do for the world what the church is doing.

Every man should ask himself this question, "What am I doing to keep the church alive and make it more effective?" Now it may be that the son or father thinks that the church is narrow and imperfect. So much the more reason is there to go to work and help the cause. No man will see an overloaded horse pulling up the hill without helping a little, if it is in his power to do so. The church carries the burdens of humanity and it needs strong men to assist in the carrying out of its mission. What do you think of a man who receives all the benefits of the church in a well-ordered community, where law and order are regarded, and yet never pays a penny towards its support, or lifts a finger to carry on its work?

There is never a church in the front ranks unless the men have brought it there. We praise God for the women, even as Paul was grateful for what they did, for their labors in the Lord, but the women can only keep the church doors open on Sunday morning; they can not fill the seats and crowd the corners, and keep the ushers busy looking for a vacant place

for the last man who has just come in. Your church will be crowded only when the men take hold and pull together, and put their genius for organization into the cause. When you have strong men to organize large classes which will remain for church, when you have men to lead in singing, men to preside over your meetings, men to take the lead everywhere, then you may look for large congregations and effective church work. By the grace of God there are many churches where the men have taken hold of the services and helped, until, like a city set on a hill, or a light shining into the surrounding darkness, the church fills her God-intended mission.

"I find that George does not have enough friends, so I told him to join a men's Bible-class. I said, 'There you will meet men who are trying to live square, and you will find friends who are worth knowing.'" So said a father when his son George was in a large city, and the advice was good. George needed the help of that class and they, in turn, needed his inspiration and help, and so the church needs every man to make it nobler, purer and more efficient in righting the wrongs of this world. Solomon rejoiced in the temple because he had poured out his treasures upon it. When men give to the church, they begin to enjoy the church. It is not religion to go to church, but it makes religion. Going to church will not save a man, but a man will hardly be saved or remain safe long, without going to church.

"Nothing give, nothing have," is true of church attendance. If you put something into it, you will enjoy the service; otherwise you lose interest and become one of the deserters. The armies of God are never made up of drafted men but of volunteers, and part of the duty of volunteers is to look after the deserters and bring them back into the service. Call for volunteers, and may there be a ringing response from the men of your community!

Covington, Ohio.

The Rest Woman.

BY OMA KARN.

SHE was neither handsome nor brilliant. Using her as a study object, the student of human nature would have unhesitatingly placed her in the list of commonplace. Nevertheless, there was about her a charm,—a drawing power,—a winning personality,—which caused her to stand out conspicuously among the score or more of cultured ladies present at the small afternoon social reception where I made her acquaintance, and fell under the spell of her charm.

At first I could not define the charm that clothed her. Who can define perfume? Neither could I command the word which would name the spirit from which this grace drew its force. Simplicity, sincerity, happiness, contentment, peace, and a number of other beautiful words, describing beautiful attributes of character, appeared in response to this mental call, not one proving satisfactory.

And then, just as I was on the verge of giving up, the word for which the mind was groping, came,—the beautiful, old-fashioned word, "repose." Yes, repose described the atmosphere surrounding her. She was so restful. In her presence one not only seemed to lose years of age but all the cares and woes of the present hour. One withdrew, for a time, to the background of forgetfulness. One was

"Far from the madding crowd's ignoble strife."

Having a way of remembering pleasant people by some designation, relative to the impression made by their personality, my new acquaintance was written down in the book of memory as "The Rest Woman." As such she will travel with me down through the years of life, even though I never again behold her face, for these magnetic people leave with one something which has very nearly if not quite as much power, to exert an influence when recalled by memory, as when exerted by actual presence.

And is it not refreshing, in this "hurry-up" age in which we are now living, to come in touch with, or even obtain a sight of, these calm, tranquil, self-contained people who perform the duties of life in a more leisurely and methodical way? They uncon-

sciously convey some of their own repose of mind to those with whom they come in contact. It is to be regretted that there are not more of them in the world. One only meets with them at long intervals.

If you doubt the truth of this statement, study for a while the people whom you meet. You will be surprised at the few that are found wearing the serene aspect the Creator meant the human countenance should wear, or having the action that tells of a mind at ease. Young and old will be seen wearing the marks of "rush living." In every vocation, from the humblest to the most exalted, we see this bane of modern times, hurry.

And how lamentable is the effect on humanity! How much of general good it is destroying, and how much of general meanness it is responsible for! It is the greatest enemy of accomplishment. With the body stretched on the rack of hurry, and the mind on the rack of worry, what disastrous misfortunes and trying mistakes do attend us! How sweetness of disposition does suffer, and temper does triumph! "Fret not thyself, else shalt thou be moved to do evil," says the Psalmist. How true!

And then the loss to others as well as to ourselves! In a hurrying, grasping life the spirit of helpfulness can not work as it would. How often do we hear the expression, "I would gladly help if I had the time"! How many hearts go hungry for a bit of encouragement, and how many lives suffer for a bit of cheer in the "daily grind," simply because we think we have not the time to stop and give it. How many good motives never unfold into the beautiful flower of action for the same reason,—no time. Moved by this relentless force we can not be in possession of

"A mind at leisure from itself,
To soothe and sympathize."

One is not in a condition to "cheer" another along the way, with one's body exhausted, the mind harassed and the brain overtaxed. Only

"A mind at rest
Is best prepared to serve him best,
Who orders all our ways."

It would be well for us if we would more frequently study the life of our Divine Example in regard to this matter of rapid accomplishment. Where can we find a more industrious or a more earnest and intense life than that of our Savior? And yet it was never hurried and feverish. The Sacred Record informs us that he had time to talk with individuals, to visit and dine with friends, to walk quietly with his disciples. We are told further that he frequently went apart,—he rested. Our idea of his personality, in this respect, is that of calmness and repose of manner.

If our blessed Master, now and then, felt the need of rest in restful places, then we may be sure we, too, need it, and that he will, under all circumstances, furnish the way to take as much as is necessary.

We deceive ourselves when we say "We have no time." The truth is that we are so busy hurrying that we can not see the time. Let us beware of that strain of work which will give us no time to look up and around us. No time to exchange ideas with another; no time for helpful deeds, or the cultivation of that serene, trusting spirit, which was the source of the charming grace which clothed my "Rest Woman."

"Little is much if God is in it;
Man's busiest day is not worth God's minute.
Much is little everywhere,
If God the labor do not share;
So work with him, and nothing's lost,
Who works with him does best and most."

Warren, Ohio.

Benevolence of the Christian Religion.

BY H. A. STAHL.

[The following essay by our departed brother, written some time before his death, will be read with special interest.]

Not long since we read this statement in a secular paper: "Christianity is a beggar in the land. Not one man in ten would give if he were not begged." This is a rather sweeping statement, yet there is very little weight to it when tested in the balance of truth.

(Concluded on Page 478.)

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SIX were received by baptism in the Pittsburgh church, Pa., July 15.

BRO. S. S. BLOUGH is now engaged in tent meetings at Wabash, Ind., and is to continue for some weeks.

DURING some revival work, by Bro. D. K. Clapper, at Vanclevessville, W. Va., five were added to the church.

RAILROAD arrangements for those desiring to attend the District Meeting of the First District of Virginia, will be found among the notes on page 477.

THE Ministerial, Educational and Sunday School Meetings of Southern Ohio are to be held at West Milton Aug. 18 and 19. The program will be given in an early issue.

WE are pleased to learn that Bro. L. E. Keltner, of Weiser, Idaho, who met with an accident some months ago, has so far recovered as to be able to fill his appointments again.

WE again call attention to the notice of Bro. G. A. Snider, as given on page 477. It is of special importance to the churches of Northwestern Ohio, and should receive their immediate attention.

THE organization of the Temperance Committee is as follows: Bro. P. J. Blough, Chairman, Hooversville, Pa.; Bro. D. D. Culler, Secretary, Mount Morris, Ill.; Bro. J. Carson Miller, Treasurer, Timberville, Va.

DURING the revival meeting, held by Bro. M. M. Myers, of Bridgewater, Va., in the Alleghany Chapel, W. Va., eight were received by baptism, and three more are still awaiting the administration of the initiatory rite.

A SPECIAL District Meeting has been called for Eastern Pennsylvania, to convene in the Spring Creek house, near Hershey, Aug. 20, for the purpose of arranging for the Annual Meeting of 1915. See the notice on page 480.

ON his way home from the Seattle Conference, Bro. D. H. Zigler, of Broadway, Va., had some experiences on the Columbia River, and in Yellowstone Park, that will make interesting reading. Next week he will tell us about fishing for salmon.

WE learn that Bro. Paul Mohler, 1607 S. California Avenue, Chicago, is considering the advisability of taking up pastoral work in a country church, or in some small town. Here is an opportunity for some church to secure the services of a preacher who knows how to reach the people.

BRO. DANIEL NISWANDER, of Caldwell, Kans., writes us that he is very much pleased with the Annuity Plan of taking over and caring for money by the General Mission Board. He has placed some money with the Board, on the plan, and is quite well satisfied with the returns. He takes pleasure in recommending the plan to others.

BETHANY BIBLE SCHOOL *Bulletin* for June, Prospectus Edition for 1914-1915, 3435 West Van Buren Street, Chicago, is on our desk. In appearance, as well as in make-up, the publication is an improvement over the catalogue edition of last year.

THE DISTRICT MEETING of the First District of Virginia is to be held in the Pleasant View church, W. Va., July 31. The Ministerial, Sunday-school, Peace and Temperance Meetings are to be held on the days preceding, as noted in the programs on page 480.

ACCOMPANIED by his wife, Bro. J. M. Pittenger, who represented India on the late Standing Committee, called at the House a few minutes after the last issue was sent down to the press room. They were on their way to their temporary home at Pleasant Hill, Ohio, where they are to remain until fall, when they return to their work in India.

WRITING of their work, Bro. D. D. Culler, Secretary of the Temperance Committee, Mount Morris, Ill., says: "We are anxious for suggestions and for cooperation in the great cause of temperance. Then we need funds. In the near future we hope to reach the temperance workers of each District in a direct, helpful way, and we want them to help us."

ALL orders for the Minutes of our recent Annual Meeting have now been filled. It is the duty of District Clerks to see to it that all families within their territory are supplied with a copy of the Minutes, and those who have not yet ordered the requisite number of copies, should do so at once. Price, in quantities, two cents per copy; per single copy, five cents.

SOME of our correspondents persist in sending us the names of brethren called to the ministry, without giving their addresses. This makes it necessary for us to write the parties, to secure the addresses, before the names can be entered on the Ministerial List. We have called attention to this neglect so often that we should think our correspondents might remember it.

BRO. JONAS GRAYBILL, of the Troutville congregation, Roanoke County, Va., accompanied by his daughter and his son-in-law, called at the MESSENGER office between trains, on Wednesday of last week. They had been visiting among relatives in the West. We regretted our absence from the office, just at the time, as we would have taken great pleasure in meeting our brother.

WE have positions in the business department of the Brethren Publishing House for several energetic, loyal sisters. They should have at least a good high school education. We are also in need of one or more good stenographers. Please answer in your own handwriting, giving age, educational qualifications, and references. Address all applications to Brethren Publishing House, Elgin, Ill.

WORK on the Full Report of our recent Conference is being pushed forward as rapidly as possible. We are taking special pains to make the Report as accurate and readable as possible, and we feel sure that our members will be pleased to read the various addresses of the preliminary meetings as well as the Conference discussions. Send your orders now. Only twenty-five cents per copy.

THURSDAY, Aug. 6, will be a special day for the Brethren Home at Greenville, Ohio. Beginning with 10 A. M., there will be devotional services by Bro. J. C. Bright, to be followed with addresses by Brethren Adam Peifer, D. M. Garver, and Jacob Clapper. At 1:30 P. M. there will be a sermon by Bro. G. W. Lentz, of Kansas City. Those attending are expected to bring well-filled baskets.

BRO. M. M. ESHELMAN and wife, of Tropic, Cal., believe in a sojourn among the mountains, now and then. Under date of July 10 Bro. Eshelman writes us from Little Rock, Cal., at an altitude of 5,000 feet, fifty miles northeast of Los Angeles. Here he thinks of spending some weeks, living mainly in the open. He says it is a fine place to read and think, and to enjoy the grandeur, beauty and purity of nature.

ON page 468 we publish an article on "Christian Science," by Bro. Arthur V. Fox, which, in parallel columns, brings out very clearly the points under consideration. To the student of the claims advanced by Christian Scientists, the production will be instructive as well as interesting.

BRO. S. M. ESHELMAN, foreman of our mailing department, was called to Dallas Center, Iowa, last Sunday, by the sudden departure of his brother John, who passed away early that day, in consequence of a critical operation to which he had submitted. The bereaved ones have our sincere condolences.

OF course, it is well understood that the stories going the rounds of the press about a conference wrestling with the automobile problem do not apply to the Brethren. We have reached an age, we trust, when questions of this sort will not receive the attention of our Conferences. During the last three years we have returned enough papers to indicate that we prefer to deal only with questions of a vital character.

WE would appreciate a number of short, helpful and interesting sketches for the Round Table Department. Here is an opportunity for a lot of people to say something in a brief way that will be remembered. We prefer articles for this department that will not contain more than 300 or at most 400 words. Let everything that is said be for a purpose that is worth while, and let that purpose be so clearly and keenly presented that it can not be misunderstood.

MANY of those who were in attendance at the recent Seattle Conference gave, upon their return home, interesting talks upon the various items of importance that impressed them while at the great gathering. Such efforts are always productive of much good, for the enthusiasm engendered by the mingling of kindred spirits at the annual reunion, may thus be transferred, in part at least, to those who, for various reasons, were barred from participation in the memorable meetings.

OUR Ohio members should not fail to read Bro. Levi Minnich's article on page 469 of this issue. The question of State-wide prohibition in Ohio is the vital topic of the hour, and the more so, since the measure, now being proposed by the brewers, threatens the future possibility of enacting temperance legislation in the State. This is not a time to stand by unconcerned or wholly indifferent. It is an opportunity for work that will mean untold good for the moral uplift of the State, and the eventual dethronement of the rum power.

CONCERNING some of the hindrances experienced in diplomatic circles, Sir Edward Grey, the British Secretary for Foreign Affairs, recently said: "The great difficulty in diplomacy is not to tell the truth, but to get the truth believed when you do tell it." How often the ambassadors of the Court of Heaven have been made to realize the vivid and profound truthfulness of the above declaration, as applied to the proclamation of the Gospel Message! The truth is presented with God-given power, but too often it falls upon deaf ears. Christ's own accusation of such is: "If I tell you the truth, ye will not believe me."

IN company with Sister Moore, we spent last Saturday with Bro. E. B. Hoff and family, whose home is on the outskirts of Maywood, and on the trolley line connecting Elgin and Chicago. Bro. Hoff is vice-president of Bethany Bible School, and here, amidst semirural environments, he lives, and goes to his work at Bethany, eight miles distant, on the trolley. He has a splendid library, composed of books largely along theological, historical and scientific lines, English, Greek and Hebrew. Since we are both devoting our spare moments, this summer, to the preparation of manuscript on the New Testament doctrines, he for the teacher-training course, and we for another purpose, it was found interesting to compare notes and consider our bearings. A trip of this kind across the country, enables one to see this section of Northern Illinois at its best. The outlook for bountiful crops is most promising.

Biographical Sketches.

In a large fireproof vault, here in the Publishing House, there is a space for preserving matter allotted to the Editorial Department of the MESSENGER. In this space there is a box containing scores of biographical sketches, alphabetically arranged, of ministers and others widely known in the Brotherhood. Since the Annual Meeting, we have passed on ten well-written sketches, which will now find their way into the vault, to be kept for future use. There are hundreds of others that we should have. In fact, in this biographical box we should have a well-prepared sketch of every minister, and even some others, who have figured materially in the history and work of the Church of the Brethren. The Editorial Department will have use for all these data by and by. When we learn of the death of some minister, who is widely known, it is convenient to refer to our list of sketches for information regarding his life and labors. We prefer to have these sketches prepared by parties while they are in a condition to state, in a clear manner, facts respecting their life and experiences, and we suggest that those who have not yet complied with our request, in this particular, do so at an early date. The data necessary for such sketches should be collected and arranged before it is too late.

Repentance.

REPENTANCE means a reformation of life. It further means to "cease to do evil; learn to do well" (Isa. 1: 16: 17). Jesus makes repentance imperative, and what he once said, regarding those who were killed by the falling of the tower of Siloam, applies to all: "Except ye repent, ye shall all likewise perish" (Luke 13: 5). Furthermore, when the Master sent his apostles into all the world, to preach the Gospel to every creature, he said unto them that "repentance and remission of sins should be preached among all nations" (Luke 24: 47). In his famous address on Solomon's porch, Peter told the disciples that they should "repent and be converted" (Acts 3: 19). He would have them understand that repentance was one of the necessary steps in the process of conversion. Paul looked upon repentance as an essential part of the Gospel and of universal application, for in his address on Mars' Hill he said that God "commandeth all men everywhere to repent" (Acts 17: 30). This doctrine, as one of the divinely-appointed conditions of pardon, was urged by Peter on the Day of Pentecost. To those, inquiring after the way of salvation, he said: "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins" (Acts 2: 38). If what Peter says be true,—and it is, for he spoke as he was guided by the Spirit,—it follows that without repentance there can be no salvation from sin. The man who would be saved must not only believe in the Lord Jesus, but he must repent. There must be a godly sorrow for sin, a turning away from a life of sin, to be followed by a life of faithfulness. It is not sufficient to cease doing evil. There must be fruits meet for repentance, and this means obedience, by going forward in the line of duty.

Baptism for Believers Only.

IN the great commission Jesus places faith, or belief, alongside of baptism. To his apostles, who were instructed to preach the Gospel to every creature, he said: "He that believeth and is baptized shall be saved" (Mark 16: 15). In their preaching the apostles were to do their utmost to reach every creature with their message, but their instructions limited them to believers only, in the administering of baptism. In their work they met two classes who could not be considered subjects for baptism,—those who would not exercise faith and those who could not. To the latter class belonged the children, not capable of understanding. Even in the cases of whole households, only those of the family, capable of hearing and believing the Word, were baptized. At the home of Cornelius it is said that "the Holy Ghost fell on all

them which heard the Word" (Acts 10: 44). This did not include infants, for the reason that they were not capable of hearing the Word, that is, accepting it understandingly. Then, from the two closing verses of this chapter we learn that baptism was administered to those who had received the Holy Ghost. This shows that no infants were among the number receiving the rite. In Acts 16: 33, 34 we have an account of the jailer and his household. But in this instance we are told that the jailer believed "in God with all his house," or as the Revised Version has it: "With all his house, having believed in God." Since all in the household were capable of exercising faith, it follows that infants did not figure in the case. And so we may reason regarding all the households when mention is made of baptism. There is not an instance where the rite was administered to any one not old enough to choose for himself. By virtue of the atonement, all infants are saved, and therefore need no baptism. The age of baptism comes when young people have sufficient understanding to exercise faith, make the good confession and demand the rite. As regards children, in their innocent state, the Master says: "Of such is the kingdom of heaven" (Matt. 19: 14), and this, too, without either faith or baptism.

Try This Method.

In these days, when the harvest is very great and the ministers few, every effort possible should be made to keep each man busy. When Jesus was upon the earth, he kept his disciples busy. Then, when he went away, he outlined work enough to keep the faithful occupied until his return, at which time he will call his servants together and reckon with them.

We hear of localities where there are more ministers than can be utilized to advantage. A number of earnest men have been set apart to the ministry, but there appears to be nothing special for them to do. One or two do the preaching, while the rest enjoy the services. Under the circumstances it would seem altogether out of place for a minister, occupying the pulpit, to take for his text the passage that tells about going into the world and preaching the Gospel to every creature, or the one about the harvest being great and the laborers few.

We have been suggesting to those in charge of the interest at these points that they call all their co-laborers together, and consider the advisability of so arranging the work that each efficient minister will have some department for which he will be considered responsible. And if his services are not needed in his home congregation, let him be encouraged to look elsewhere for a field in which to labor. There are hundreds of places where the people would be only too glad to listen to the preaching of the men who are counted hardly gifted enough for some of the more exacting congregations.

In the early history of the church, persecution drove dozens of the faithful out of Jerusalem, and they went everywhere preaching the Gospel. We are not praying for a persecution, but we do need to pray for a system of ministerial distribution that will find work for each efficient and willing worker. Just now it is not a question of calling more men to the ministry,—though this must not be lost sight of,—but the finding of work for the efficient ones who have already been chosen and duly installed. In the absence of a general system for ministerial distribution, it occurs to us that much can be done by those having charge of the local congregations. Most of the congregations have adjoining territory that should be worked, and with a little careful planning each worker may be assigned a field for which he is fitted.

A Pioneer Missionary.

JUST 105 years ago, at the beginning of the second century of our church history, Eld. Geo. Wolfe, Sr., a very devout man and an earnest and successful missionary, died at Kaskaskia, Ill., and was buried there, being the first elder buried in what later became the State of Illinois. This Eld. Wolfe was born in Pennsylvania about 1750, and resided in Lancaster County until he was about thirty-seven years old. During

this time he was called to the ministry, and ordained to the eldership. He was doubtless well acquainted with Christopher Sower, Alexander Mack, Jr., and other prominent brethren in the church.

In 1787 he moved west of the Allegheny Mountains and built up the Uniontown church in Fayette County, Pa. In 1800 he settled in the western part of Kentucky, about 100 miles East of Cairo. With this as his headquarters, he traveled and preached much; not only in Kentucky, but also in Southern Illinois and Southeastern Missouri. At this time there was a promising group of members in the southeastern part of Missouri, and Eld. Wolfe visited them quite often. In 1809, after holding some meetings in Cape Girardeau Co., Mo., he went northwest nearly fifty miles to Kaskaskia, which at that time was the capital of the territory of Illinois. Here he took sick and died, thus putting an end to his work as an efficient missionary.

In those days there were, of course, no Mission Boards; nor were there any missionary funds. The minister of the Gospel mounted his own horse and rode from point to point, lodging with some of the hospitable people, found in the sparsely-settled country. As a rule, these pioneer settlers, who lived in rude log cabins, never thought of charging a minister of the Gospel for a night's lodging, or a noon meal. Still, there was more or less expense connected with a trip occupying several weeks. The river had to be crossed by ferries, and this meant money. Now and then the preacher had to put up at the tavern in the little town where night overtook him. This also meant cash.

But the pioneer preachers were consecrated men. Most of them were more concerned about preaching the Gospel than they were about making money. They might be induced to leave a field of growing corn unplowed, but nothing short of sickness kept them from filling their appointments. These were the kind of men who, at their own expense, laid the foundation for churches in the then wild and sparsely-settled West. They were real missionaries, and possessed the convictions of successful workers. They sacrificed not only time and money, but health as well, in the interest of souls. This was especially true of Eld. George Wolfe. He spent weeks and months on his mission tours, and finally died on the field, a hundred miles from home, and was laid to rest in a strange land. No one knows anything of his resting place. The treacherous Mississippi River has swept away the land on which Kaskaskia once stood, and, in all probability, the acres occupied by the cemetery have, with their precious dead, gone the way hundreds of other acres did, that were carried down the stream, only to form land in other localities.

Aloneness.

THERE are times when the feeling of "aloneness" comes to us independent of circumstances and environments. Though unbidden, yet it is not unwelcome, because back of it there may be a something that gives us joy and gladness that we feel and experience, but can not explain. And what may seem strange is, that it comes in so many different ways, times, conditions and places.

It may come as we are passing along the public highway, through the crowded streets, in the filled assembly hall, or even in our homes, surrounded by our friends and neighbors. Indeed, it would make a large and interesting book, were we to write down and publish all of our varied experiences, so that others could read them.

How long would it take you to tell or write all the different experiences you have had, in reference to this feeling? Did you ever have this "alone" feeling? And, could you tell where you had it, why you had it, and the different circumstances that brought about and developed them? If we thought it would be edifying, we could give a number of instances of our own experiences, when we had these, at times, very peculiar feelings; and we are quite sure that some of them would be very similar to those of your own.

Just now we think of a time when, while traveling

by rail in a coach, well filled with people, this "alone" feeling came to us so fully and really, that we were truly surprised why it should be so. When we became conscious of it, we were made to wonder why we should be lonely when among so many people.

This phase of loneliness brings us to the question, What is the definition of the word? What does it mean? This word "aloneness" may have a number of meanings. So we thought, but, on examination, we find that it is not very copiously defined. Webster defines it: "A state of being alone or without company." An older author defines it: "That state which belongs not to another; properly applied to God."

Again the question comes, What kind of a state is this? When are we alone? The second part of the first definition would seem to answer this, "Without company,"—if we had a satisfactory definition for the word "company." It can not mean simply human presence, because we have already seen that we may be severely alone when in the midst of, or surrounded by, a number of others. And contrariwise we may be in the most desirable company, though in the absence of human beings.

We remember visiting a sick brother, who, at the time, had been quite alone, as far as human company was concerned. When asked if he did not feel lonely, the answer was: "Oh no, I have the very best of company." He then repeated the twenty-third psalm and trustfully exclaimed, "The Lord, my Shepherd is always with me."

The idea of "aloneness," therefore, seems to have a very indefinite setting, being dependent upon many and varied conditions and circumstances. The most ambiguous definition which we have for the word is the last one given: "That state which belongs not to another." It is a personal and individual affair that can not be divided or distributed. It is of spirit likeness; we feel its force, effects, but can not tell "from whence it cometh or whither it goeth." It comes, it goes, and we are often made to say, when asked why we are so sober or quiet, "We don't know." It may be the truth or only an excuse,—not wishing to commit our feelings, because we have no good reason to give for entertaining such feelings under the then existing circumstances.

But as a very last definition, "Principally applied to God," "aloneness" means the absence of human company, and having with us the God presence. But in accepting this definition we must make a proper discrimination between the words "aloneness" and "loneliness," as the two meanings are opposites. In the first we may have the fullness of joy, while in the other we may experience the depths of sadness. The one, in the absence of human company, affords us the best opportunity of having and enjoying the other. The truthfulness of this thought we can readily understand by reverting to our own experiences, and we have had and enjoyed many of them. They have been the brightest, the sweetest and the most welcome Bethels of our Christian experiences.

Often and often, when weary and weighted down with the common cares of life, have we hied away to our nearby hilltop, especially in the hour of "sun setting," there, in our "aloneness" with God, to commune with him in a restfulness of soul, somewhat like unto that experienced by Jacob as he slept and dreamed, while his head rested on the pillow of stone.

Of course, it is not always necessary to resort to the hill and mountain tops to enjoy this precious "aloneness" with God; but as children of God, it seems to us, we can never get away from the idea and desire of climbing upward to find a better and sweeter nearness to him. And the Bible surely gives us some cause for entertaining feelings of this kind. "Set your affections on things above, not on things below." And so, throughout the Bible, the child of God is pointed upward to God's dwelling place, and the home for the blessed,—the haven of eternal rest. How blessed, therefore, to become permeated with this feeling and desire to look up, and to go upward to find God and the "aloneness" after which our souls long, when weary and burdened with the things below, so empty and unsatisfactory.

H. B. B.

Our Church Boards.

General Mission Board.—H. C. Early, Penn. Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Galea B. Royer, Elgin, Ill., Secretary and Treasurer; Otto Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member; D. L. Miller, Mt. Morris, Ill.

General Sunday School Board.—Lafayette Steele, Chairman, Walkerton, Ind.; Levi Minnich, Vice-Chairman, Greenville, Mo.; D. H. Ziegler, Treasurer, Bradway, Va.; James M. Mohler, Lection, Mo.; H. K. Ober, Elizabethtown, Pa.; S. S. Blough, North Manchester, Ind.; J. S. Zimmerman, Seattle, Wash.; I. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn. Laird, Va., Chairman; Otto Winger, North Manchester, Ind., Vice-Chairman; A. C. Weiland, 832 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Dayton, Ohio, Treasurer; L. T. Holsinger, Rossview, Ind.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. C. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Timberville, Va.

Peace Committee.—J. Kurtz Miller, 358 Sixtieth Street, Brooklyn, N. Y.; D. Hays, Broadway, Va.; W. J. Swigart, Huntingdon, Pa.

Homeless Children Committee.—E. E. John, College Hill, McPherson, Kans.; P. S. Thomas, Harrisonburg, Va.; Frank Fisher, Mexico, Ind.

WAYSIDE NOTES.

Since the Annual Meeting we have visited at Wenatchee and Omak, Wash. The latter place, ninety-five miles north of Wenatchee, would be a fine opening for some of our people in building up the church. Eight members are there now, with Bro. Breshears as minister, who is anxious to have more members, including several deacons and another minister to locate in that congregation, so as to give them the advantage of a Brethren Sunday-school. They are now assisting in a union school. As to opportunities for home making, write Bro. Breshears; or, better yet, if practicable, go and see. I consider the outlook good.

At present we are at Deer Park, Wash., twenty-seven miles north of Spokane, where there are four members. From here we go to Springdale, twenty miles farther north, for a few days, where a few members reside. Among them is Bro. W. H. Tigner, a minister. From there we go to Winchester, Idaho, to assist in some meetings. There we can be addressed until Aug. 1. All these places afford opportunity for help in strengthening the membership, which would be appreciated.

Springdale, Wash., July 9. Samuel Bowser.

UPPER FALL CREEK, INDIANA.

Our congregation met in council yesterday, with Bro. Henry Fadely presiding, as Bro. Hoover has not yet returned from Annual Meeting. Bro. Frank Martin and wife called for their letters, which were granted. They expect to leave the Old People's Home and Organize in September. We are sorry to give them up, as they were good superintendents of the Home, as well as good workers in the church. We do not know, as yet, who will take their place. Bro. David Miller takes his place as superintendent in the Sunday-school. We shall hold a love feast Oct. 24, at 10 A. M. We want to have a series of meetings then, and secure the services of Bro. H. C. Early, of Virginia, if possible. We had no meeting at Middletown today, as our brethren were away and we could not get any one from Anderson. We pray that God may put it into the heart of some good minister to come and help us here in the great work. Often the people who come for services are greatly disappointed when we do not have any. We read in the Messenger and Missionary Visitor of the many good meetings, and of the good spiritual feasts the churches are enjoying at some places. Why is it that we can not be partakers of the same spiritual benefit?

Middletown, Ind., July 5. Florida J. E. Green.

THE WORK AT GREEN HILL, MARYLAND.

This is a mission point of the Denton church. Less than five years ago this place was without Sunday-school or preaching services, but today we have a good house of worship, and twenty-six members, with Bro. N. J. Miller as our minister. We have had preaching twice a month, but since last spring the Denton Brethren volunteered to preach for us once a month, and we now have preaching every Sunday. Our Conference collection was over \$30.

We have a thriving Sunday-school, with an average attendance of sixty-seven last quarter. We use the Brethren literature exclusively. The school had a Fourth of July program of songs, recitations, speeches, etc. We had dinner on the grounds and spent the afternoon socially. All seemed to enjoy themselves, and thought the day was well spent.

Our hearts were made sad about a month ago, when one of our bright boys, fourteen years old, was shot accidentally, and died in the hospital a week later.

Our Christian Workers meet each Sunday evening, with a good attendance and interesting programs. This is only a beginning of what can be done at Green Hill. While the people here are of the southern type, and a little hard to reach, yet we can gain ready access to the boys and girls, which is the real secret of success. What we need, most, however, is more members, and to be organized, that we may be able to do more efficient work. We need more helpers. If there are those who are seeking a field of labor for the Lord, and are contemplating a change of

location, we shall gladly correspond with them. From a financial standpoint we think that the Eastern Shore of Maryland is a good place. The Mennonite friends are locating among us. Several families from Michigan bought homes here recently.

C. F. Fifer.

Rehobeth, Md., July 10.

SCOTT VALLEY, KANSAS.

May 31 we enjoyed a missionary sermon, delivered by our elder, after which a collection was taken for Annual Meeting. June 22 our Sunday-school and preaching service gave way to our Children's Day service. Much interest was manifested by both parents and children. Each child did its part well, and they are to be commended for their earnest work. This program was arranged wholly by our faithful and earnest superintendent. Our Sunday-school is progressing, and the seed of the kingdom is being sown. June 28 we had the Review Lesson. The Sunday-school hour and also the time of our preaching service were devoted to the study of these beautiful and interesting lessons.

June 30 the threatening drouth was broken by bountiful showers of rain. Now everything looks prosperous, for which we feel very thankful to the Giver of all good things. July 4 was the time of our regular council, but on account of inclement weather it was postponed until July 18. However, we met in called council July 5. There are good prospects for locating a minister with us. We are few in number, and are in need of more faithful workers. The harvest truly is great in this part of the Lord's vineyard, and all earnest, consecrated workers are invited to make their church home with us.

Anna Miller.

Westphalia, Kans., July 6.

ASHLAND, OHIO.

On Sunday morning, June 28, Bro. C. A. Helm, of Windham, Ohio, preached for us from 2 Tim. 4: 13. It was clearly shown that body, mind and spirit belong to God, and should be dedicated to his service. Paul did not regard his body as given him for purposes of decoration, or to be placed on exhibition, but, being the dwelling place of the Holy Spirit, it should be kept clean and pure, and be clothed befitting its occupant. When Paul's days were almost numbered, he was anxious for his books, that, whatever time God might give him, might be devoted to the improvement of his mind. Especially did he want the parchments,—undoubtedly a part of Holy Writ,—that he might remain in close touch with the Divine Will.

July 5 our pastor, Bro. W. D. Keller, preached an excellent sermon from the subject, "The Place of the Bible in Character Building." In building a mansion we look for a location. The place to build a true character is in the church. It is impossible to build it in the world. The building should begin in the home. In building we need a model. We have only one perfect Model,—Jesus Christ. We look to the Bible for our directions in character building. Faith, repentance and church fellowship are needed. Without the Word we never would have the needed means of salvation. It takes sacrifice to place the best material in the building of our characters. Bro. Jacob Smith and Sister Sadie Moherman gave good reports of the Christian Workers' and Sunday-school Conventions.

R. D. 2, Ashland, Ohio, July 13. Ida M. Helm.

MEDICINE LAKE, MONTANA.

On the morning of July 4 baptism was performed to seven young people,—Sunday-school scholars. Bro. Bixler made the scene quite impressive. It certainly was a good way to celebrate the Fourth in God's service. Our love feast service commenced at 2 P. M. Bro. Bixler read Psalms 84, and for an opening lesson Prov. 16 was used. Then Bro. Bixler conducted the dedicatory sermon for our new churchhouse. There was yet a small debt on the house, towards which \$23 in cash, and pledges for \$388 were given, making a total of \$411. This was a great National Holiday for the Medicine Lake congregation. Visiting ministers present were Eld. Eyler, of Indiana, and Bro. Jos. Reish, of Medicine Hat, Canada. Bro. Bixler officiated, and fifty-six members communed.

During our meetings, conducted by Bro. Bixler, seventeen souls were added to the church. Our brother labored hard, and told the good old story of the cross until some made the good choice. The membership was much built up, and strengthened spiritually in God's service at this place. Sister Mitchell, of our number, has great reasons to rejoice in God, as four of her dear children were baptized. The writer's only grandchild also made the good choice.

Our second churchhouse is under construction at this writing. The wall is finished, and some lumber is on the ground. Bro. Bixler left here to labor for the Nashua Brethren, and also for other mission points. On his return he will continue some meetings in the new church. Our revival here closed too soon. The interest was so good that more are inquiring about the way heavenward, and are willing to learn more of the great Redeemer. May God bless the work begun in Montana! We now number seventy members.

Mrs. J. E. Keller.

R. D., Froid, Mont., July 10.

CHIPPEWA, OHIO.

The Sunday-schools of our congregation have been favored recently with some good things. June 7 the Beech Grove school was invited to attend a Union Township Sunday-school Convention. A goodly number attended. The report given by the delegate was helpful. Our District Convention, held in Wooster, our neighboring congregation, offered our members an excellent opportunity to hear first-hand the inspirational talks, and to mingle with the various workers of the District.

July 4 the Beech Grove, East Chippewa and Wooster schools met at the East Chippewa house, to spend the day in a way pleasing to the Master, and helpful to young and old alike. Brethren Fred Yoder, Amos Ziegler and R. M. Moomaw, the committee representing the three schools, gave us excellent service in planning the program. The forenoon service consisted of short sermons by Brethren Howard Helman and D. R. McFadden. Bro. Helman gave us facts concerning the temperance problems in our State at the present time, that should cause us to think and act in a way that will bring good results. Bro. McFadden used for his subject, "The Size of a Man." Bro. McFadden is away from home a great deal, and we were much pleased to have with us in our meeting.

After a pleasant noon hour, the afternoon program was given. This consisted of songs, essays, recitations and exercises by the children and young people. The excellent representation from the different schools, and the attendance of some from other churches, made us feel that the meeting was a success. May we be true patriots in the service rendered to our God and to our country!

Bro. Edson Wolf, our District Secretary, was invited to be present at our meeting and at the East Chippewa school on Sunday. After seeing the school in session, he gave a helpful and encouraging talk. During the year the Beech Grove school hopes to reach the standard set for a front-line school. June 7 Bro. Claude Murray, of Homerville, Ohio, preached at Beech Grove, and on June 14 Bro. J. S. Noffsinger, of Ashton, Ill., filled the appointment at East Chippewa. Our series of meetings at Beech Grove will begin the last of August. Bro. J. H. Fike, of Middlebury, Ind., will preach for us. Bro. J. L. Mahon, of Van Buren, Ind., will begin meetings at East Chippewa about the middle of September. Viola Wiand.

R. D. 2, Wooster, Ohio, July 8.

A SANE FOURTH AT CERRO GORDO, ILL.

The twelfth annual Fourth of July meeting of four adjoining congregations,—Cerro Gordo, Decatur, Oakley, and Okaw,—was held at the historic "Brick" church in the Oakley congregation.

The main feature of the forenoon session was a sermon by Bro. Ezra Flory, of Bethany Bible School, on "Christian Patriotism." He referred to the prophecy of Daniel, of the kingdom that the God of heaven shall set up, and which shall overcome all other kingdoms and continue forever. "It is fitting that we talk this day of our government and of the kingdom of God. In this world God has a kingdom, and we, as subjects of that kingdom, have a mission. The popular idea of patriotism is entirely too superficial, too shallow. The true patriot is one who desires the welfare of his country."

He spoke at some length of the immigration problem. "We have a message for the foreigner and owe him a debt. It seems to me that the best missionary propaganda is to teach the people coming to this country, that they may go back and teach their own people. God has given us wealth and sent these people to our doors; opportunity gives us responsibility." "As against extravagant living and extreme individualism there are two things the Church of the Brethren should continue to stand for,—the simple life and brotherliness. The strength of a nation is not in her guns; and true patriotism is not measured in blood and wrecked homes."

It was fitting that at the close of the sermon the congregation sang "Am I a Soldier of the Cross?"

The basket dinner in the cool basement was evidently enjoyed by all. The afternoon program was a varied one. "Independence Day, in Relation to Social Life," was the subject of an address by Eld. S. W. Garber, of Decatur. "The Relation of Independence Day to Missions" was discussed by Bro. I. D. Heckman, of Oakley. Eld. J. W. Lear gave some missionary echoes from the Seattle Conference. An offering for World-Wide Missions was lifted, amounting to \$31.

The day was full of missionary inspiration, spiritual uplift, joyous devotion, and Christian fellowship, and the visitors felt repaid for spending the day in a safe and sane way.

Gem Thoughts from the Meeting.

"The more harmonious the social element in any assembly, the more fully will the object of that assembly be gained."—S. W. Garber.

"Education, philosophization, moralization, sanitation, and medication are all good; but what we need most is separation,—separation from the world and unto God."—I. D. Heckman.

"I don't want to do anything to spoil the church."—A Chinese brother, as quoted by Bro. Flory.

"Much advertising is put in large type; I would make

an appeal for large-type Christians,—those who are willing to let their light shine as upon a hill."—I. D. Heckman. Cerro Gordo, Ill., July 8. Cyrus Wallick.

THE PASSING OF ELD. DANIEL B. ARNOLD.

About one hundred and thirty years ago a German family of five, by the name of Arnold, left Frederick, Md., and located near what is now known as Burlington, W. Va., on Beaver Run, Mineral County.

There were three brothers, Samuel, Zechariah and Daniel, and two sisters, Catharine and Charity. The above-named Zechariah had seven sons and two daughters. Of these sons Benjamin, a minister of the Church of the Brethren, was the father of the subject of our sketch. The mother of our beloved brother was a descendant of the above-named Daniel Arnold.

Elder Daniel B. Arnold was born Sept. 7, 1842, and died June 17, 1914, aged seventy-one years, seven months and ten days.

Our beloved brother selected Sister Mary B. Ludwig as his life companion. They were married about 1864. This union was blessed with two sons and one daughter.



ELDER DANIEL B. ARNOLD.

Eld. Chas. E., deceased, was at one time president of the McPherson College. Robert E. is the present Business Manager of the Brethren Publishing House. Minnie is the wife of Bro. Hurley Miller, residing near Oakland, Md. The companion, two children and six grandchildren are left to mourn their loss.

Bro. Arnold cast his lot with the Brethren when about twenty-two years of age. He was elected to the ministry about four years later, and ordained about 1874. He also raised a daughter not of his own family. Soon after her marriage, however, her husband died, and she returned to the old home with her orphan child, where she remained until Bro. Arnold's death.

Bro. Arnold was a very busy man, but never too busy to leave all, and travel far and near in doing church work. It is related that he, with his favorite horse, Celim (which served him for twenty-five years), traveled well on to 60,000 miles, or far enough to encircle the globe nearly two and one-half times.

He was also a very useful man as a counselor, and was used by both his home District and the General Brotherhood on committee work. He served on Standing Committee eight times.

No record has been kept of his labors for the church. He was much sought for in Mineral, Hampshire, Grant and Hardy Counties, to officiate at burials and to preach funerals, because of his peculiar fitness in being able to give words of comfort.

Far and near he was called to officiate at the hymeneal altar, no doubt because of his joyous disposition. He baptized many people in his church work.

He had much faith in the anointing, and was anointed about two weeks before his death. Recovering from the disease with which he had been afflicted, he was then attacked by another. He was again anointed,—this being only about twenty-four hours before his death.

Bro. Arnold was a man of more than ordinary faith in prayer. Once, on his preaching tours, he got in company with a man who complained about the dry weather. Bro. Arnold inquired if he had prayed for rain, but was told he had not done so. Bro. Arnold suggested that they kneel by the roadside and pray for rain. They then, after prayer, started on toward the place of preaching. Soon

the clouds began to roll up. They hurried on, but before they got to the place of preaching, they were thoroughly drenched with rain.

Our brother helped to organize and shepherd a number of churches. Part of his life he was burdened with indebtedness, but industry and perseverance prevailed and at the time of his death he had considerable property.

A few years ago he sold his property on Beaver Run and moved in with his daughter, in the bounds of the German Settlement congregation. Later he bought property in Egdon, W. Va., and moved there last winter, hoping to spend his latter days in close proximity to the church, and surrounded by his brethren.

A few weeks ago he started a distance of nearly fifty miles, with horse and buggy, to hold a series of meetings, but on the way was taken sick with locked bowels. He lay two weeks, but rallied sufficiently to return home. He attended church on Friday evening, went to market on Saturday, and attended church on Sunday morning and on Sunday evening. He took pneumonia fever the same night and fell asleep in Jesus on Wednesday morning.

The following Sunday he was taken to the Maple Spring church, where nearly one thousand people attended the funeral services, in charge of Bro. Emra T. Fike, assisted by Elders I. W. Abernathy, Jonas Fike and B. W. Smith. Text, John 14: 1-4. Six elders acted as pall-bearers. The body was interred beside the remains of Eld. Sam. A. Fike, in the Maple Spring cemetery, June 21, 1914.

Bro. Arnold had three brothers who survive him, Michael and Taylor, of Cerro Gordo, Ill., and Eld. Geo. S., of Burlington, W. Va. He had also one half-sister, Mrs. Franklin, of Missouri. Emra T. Fike.

R. D. 2, Oakland, Md.

PING TING HSIEN, SHANSI, CHINA.

Opium Rescue Work.

The Chinese mind is not so different from other people's minds. We have been impressed with this during the last year, in the way the Chinese have felt concerning the doings of the home church. One of the opium patients made a statement that illustrates my idea. This man came from a heathen home and belongs to the official class,—in fact, he is a minor official. The people were anxious to know what he thought of the Opium Refuge and the people there. He was no sooner home than he had plenty of callers to learn his idea. His simple answer was that critics could say what they pleased, but he was satisfied that the people at the Opium Refuge had something that his people did not have. Then they wanted to know what it was. He said, "They love a fellow." This, in his mind, was a new thing. It is needless to say that his mind and soul responded to the touch. He is now a regular attendant at the Chapel exercises, so, if the home church could know how some of the people feel over efforts to help them, it would doubtless be of great interest. To be sure, your money has made possible the Opium Refuge work.

The Orphanage Work.

The Orphanage work that we do tells its own story. Though we have not had a big demand along this line, yet the fifteen or sixteen boys that we took in at first, and several more that we have gathered up since, are daily testimonies that the boys love the workers because they have made it possible for them to have a home. They think of the church as doing it. They refer to us, on the field more often, but they also refer to the church as the source. So, again, those who have given to the Orphanage can feel that their gifts do not go without appreciation.

One of our orphan boys stood up in prayer meeting and gave his testimony of being happy in the place which the church had provided for him, and he thanked the church for saving his life. He wanted to come into the church and work for the church. The Lord has since called this little life to his bosom. But the church at home can be assured that these little lives nobly respond to the work made possible by the home church.

Our Boys' School.

The Boys' School is a daily testimony to the happiness brought into the lives of our boys, and this has been made possible only by the gifts of the home church. We now have about fifty boys in the school and all of them have smiles for the church. From these will come some of our best workers for the church in the future. If I could have a face-to-face talk with every giver that had a part in the fund raised for the Boys' School, I would assure them of the fact that these boys are always talking of how they would like to help the church. This has been made possible only because they have had loving friends in the home church, who were willing to give something to make some of these little lives happy.

Our Visiting Brethren.

Another and very fruitful giving was that which made possible the visit of Brethren Royer and Early during the year. It gave the people a look at other representatives of the church than those on the field. The cause was helped wonderfully by their coming, and more than one inquiry has been made as to when these brethren

will come again. We are hopeful that the church will see that this visit helped so thoroughly, that they will be anxious to have a visiting secretary periodically. It is a great boon to the Christians and the inquirers too. The Chinese appreciate these occasions. They have lived in the same monotony for so long that they really are glad for changes. Those who have been in the church a little time, see the benefit of the visit, and often refer to it. So we hope that the lives that are helped by these visits will be such a testimony as to make the home church feel that it really pays to spend a little money to make them possible.

A Living Testimony.

Then the purely evangelistic side of the work always has its testimonies. Almost every week some one says that he is so glad we are here, to help the people to know more about the way to be good. It is a living testimony and the writer thought it only due to the givers to tell them something of how the people feel about our being here. This, of course, is only made possible by the home church. But the words of appreciation make a real boon in one's life for greater work. Let's pray on and give.

F. H. Crumppacker.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Cedar Creek.—July 6 another precious soul united with our church here by baptism.—Marie Petcher, Citronelle, Ala., July 11.

Frutidale congregation held a council July 11. The membership was not well represented, on account of the busy season. We will represent the District by letter, unless some one should go that we do not know of. New mission points were spoken of, but our members are too few to carry on more work. The people are becoming more and more interested about our doctrine. Some will be held responsible for the members in the field. A very promising young man has been added to our number, who probably would have been a Baptist, had he not seen one of our tracts. He wanted to keep all the ordinances in the church of Christ. Our work prior to our council we held a love feast with the members at State Lane, in Bro. John Massey's home. There were thirteen brethren at one table, and at another table were three sisters. Bro. Glen Petcher, of the Cedar Creek congregation, officiated. Bro. W. E. White was also present, and we had a good meeting.—I. Z. Jordan, Frutidale, Ala., July 14.

ARIZONA.

Rain Valley.—A few of us came from California, over two years ago, and settled in Rain Valley, forty miles southwest of Benson. We started up a Sunday-school when we first located here, and have kept it going ever since. Our school is small, but we have an interesting little school, with Sister Lucinda Stinson as superintendent. July 12 we were favored with a visit from Brother and Sister Swigart, of Pennsylvania. Bro. Swigart taught our school in one class, after which he preached a fine sermon on the theme of "Salvation," taking his text from Rev. 22: 1, 2. We are now looking for Bro. L. L. Hoover and wife, from Kansas, to stop with us soon on their way from Annual Conference. We shall welcome any members, passing through Southern Arizona, to give us a call, as we are only few in number. We have preaching services every second Sunday in the month.—Lena Miller, Elfin, Arizona, July 18.

CALIFORNIA.

Fresno church met in council July 6, with Eld. D. R. Holsinger presiding. Two letters were received, and one was granted. We elected Bro. J. R. Rhoads as delegate to the District Meeting, with Bro. D. E. Royer as alternate. Bro. Leo Brooks is our Sunday-school delegate, with Sister Crump as alternate. We are glad to know that Bro. J. Harman Stover and wife are coming into our midst, on or about the middle of July, to take charge of the work here. We took the Sunday-school, as usual, to the house of Kearney Park, July 4, nine miles out of town. We secured one of the large autos of our city, which conveyed sixty of us, including our chauffeur. Others went by private conveyance. At the park we were met by the Kerman Sunday-school. An excellent program for the occasion was rendered by the two schools. All enjoyed the day.—Miriam Rhoads, 1253 Genn Avenue, Fresno, Cal., July 9.

Live Oak.—July 4 the Chico, Sacramento Valley and Live Oak Sunday-schools met with the Bangor Sunday-school in a joint session, with Bro. J. R. Rhoads relating to Sunday-school and Christian Workers' Meeting. We discussed the superintendent and teachers came in for their part, higher ideals being presented regarding their work. The topic on teacher-training elicited quite a discussion. The general opinion was that the present system of training the teacher, in a systematic study of the Bible, is very beneficial. The evening session was used in discussing the interests of the Christian Workers' Meeting. A basket dinner was spread at noon of which all partook. A pleasant social time was enjoyed. We expressed our gratitude to the big-hearted people of Bangor, in providing so well for the baptism, and those in attendance. The next meeting will be held at Live Oak July 4.—W. R. Brubaker, Live Oak, Cal., July 12.

Live Oak.—July 11 two more applied for membership, and were baptized the next day after us. On Sunday, during the summer we have almost an ideal place to baptize, east of town, at one of the weirs in the canal. It is good, clear, running water. Our teacher-training class is progressing nicely.—A. Crites, Live Oak, Cal., July 15.

Live Oak.—Our little band is active in the Lord's cause. We had Sunday-school at 10 A. M., preaching at 11 A. M., Christian Workers' Meeting at 7 P. M., and preaching again at 8 P. M. We have a good Sunday-school. Nine of our young Sunday-school scholars have accepted Christ in baptism. Others seem to be considering the matter.—H. Hyllton, Box 92, Live Oak, Cal., July 14.

Lordsburg.—Last Sunday morning Bro. P. J. Blough, of Pennsylvania, was with us and preached an earnest sermon, taking for his text James 5: 14. In the evening, Bro. William Minnich of Union, Ohio, preached for us. On Sunday evening the Christian Workers rendered a special temperance program. July 4 we went out to Live Oak Canyon where we enjoyed a very pleasant outing. One prominent feature of the day was a short program. Bro. Raymond Flory delivered the address.—Grace Hileman Miller, Lordsburg, Cal., July 10.

Trigo church met in quarterly council June 29. Most of the business was relative to the seating and the finishing of our church building. Readley church recently sent us a liberal donation, for which we are very grateful. The writer was re-elected superintendent of our Sunday-school. Bro. Cecil Bailey is secretary. Our young people's class, including

their teacher, made a perfect record of attendance last quarter. This class was also the banner class in the bringing of Bibles and in collections.—Mamie Sink, Trigo, Cal., July 6.

CANADA.

Pleasant Valley church met in special council July 9, preparatory to our love feast. Bro. Peter Brubaker presided. We decided to move our services from the Pleasant Valley church, north of the city of Dauntless, where we have a building offered us free of charge. July 11 we enjoyed our love feast service. Bro. W. H. Greenwalt, of Goshen, Ind., stopped with us on his way home from the Annual Meeting, and officiated. Forty-six members communed. Bro. Greenwalt gave a talk to our boys and girls on Sunday, after Sunday-school. He also preached at the same place in the evening. Tonight he is to commence a short series of meetings in Dauntless. This will give the most of us a drive of from twelve to eighteen miles, to attend these services. The Lord is blessing, we expect to attend. The weather here is very dry and hot, and the prospect for good crops is slim, but we are enjoying spiritual blessings, and hope that some good may be done in Jesus' name. Four have been received by letter since our last report.—Hannah Dunning, Dauntless, Alta., Canada, July 13.

COLORADO.

Sterling.—On Sunday forenoon, July 5, Bro. S. M. Goughnour, of Ankeny, Iowa, preached for us. He also gave us a lecture on the Bible and the Lord's Supper. Brother and Sister Ross, our missionaries from India, were with us on Sunday afternoon and evening, and on Tuesday and Wednesday evenings. They gave us talks about mission work in India. An offering of \$25.25 was given for the mission cause. July 12 Brother and Sister David Hollinger, of Greenville, Ohio, were with us. Bro. Hollinger gave an appropriate sermon for the opening of our series of meetings. Sister Hollinger gave a talk to the Sunday-school. We appreciated these visits. Brother and Sister Sollenberger are with us now, engaged in a series of meetings, which began last Sunday.—(Mrs.) Cora E. Miller, R. D. 1, Box 8, Atwood, Colo., July 16.

IDAHO.

Clearwater.—We met in quarterly council July 11. Bro. A. H. Lind, of Astoria, Ill., who is visiting with us, presided. Sunday-school officers were elected for six months as follows: Superintendent, Bro. George F. Smith; Secretary, Bro. Paul Lind; Bro. Earl Harlacher was elected president of Christian Workers' Meeting. We were glad to have our missionaries, Brother and Sister Ross, with us June 29; also Bro. John Heckman, of Polo, Ill., June 30. We decided to hold our love feast on the evening of July 18, while the brethren from Illinois are with us.—Mollie Harlacher, Lenore, Idaho, July 15.

Weiser.—Bro. A. W. Ross, our missionary from India, was here June 16 and 17. He gave us two good talks about mission work in India. Bro. Levi Putebaugh and wife, of Indiana, were here June 14, and Bro. Putebaugh preached for us in the morning and evening. His address was interesting and instructive. June 25 Bro. E. O. Norris, of Ingalls, Ind., delivered four good sermons for us, which put new life and vigor into all who heard him. We appreciated very much to have these brethren visit us. Our elder, Bro. L. B. Keltner, the only minister we have at this time, was thrown from a buggy several months ago. One of his limbs was sprained and bruised so badly that he was confined to his bed for some time. At this writing he is able to preach for us again. Our church met in council July 11, and Bro. L. B. Keltner presided. Sunday-school officers were elected, with Bro. D. H. Holl as superintendent, and Sister Edith Russell as secretary-treasurer. We also reorganized our Christian Workers' Meeting, with the writer as president, and Sister Daisy Yant as secretary-treasurer. Bro. Keltner was elected as our elder in charge for the coming year.—May Holl, Weiser, Idaho, July 13.

ILLINOIS.

Cerro Gordo church met in council July 11, with Eld. D. J. Bickelstein presiding. The letter of membership was read. Arrangements are being made to entertain some of the "fresh air" children from Chicago. A committee was appointed to arrange for a home-coming service, to be held later in the summer. We expect to have our Sunday-school meeting in the near future. On Sunday evening, July 5, Bro. Ezra Flory, of Chicago, gave us a most interesting address, inspiring, and contained much food for thought.—Emma Stinebaugh, Cerro Gordo, Ill., July 13.

Girard.—Our congregation met in council June 14. The business was quickly and pleasantly disposed of. Bro. I. J. Harshbarger was re-elected elder in charge for another year. Bro. J. Gibb was elected secretary. Sister Amelia Brubaker, secretary of the Christian Workers' Meeting, the writer, correspondent. We made arrangements to hold regular song practice for a few months, with Bro. E. E. Vaniman as instructor.—Ethel F. Harshbarger, R. D. Girard, Ill., July 15.

INDIANA.

Cedar Lake.—A Harvest Meeting will be held at this place Sept. 13. A series of meetings will also begin at the union church Oct. 17, to be conducted by Bro. Kerrie Elkenberry, of Mexico, Ind.—Sarah E. Holman, R. D. 3, Box 34, Avilla, Ind., July 16.

Fairview church met in council July 11. The elders and ministers present were Brethren J. G. Stinebaugh, Jeremiah Barnhart and David Barnhart. A Missionary Committee, a Joint Sunday-school Committee, and a committee to secure a minister and set a date for our Harvest Meeting, were appointed. We decided to hold our love feast Oct. 3, at 5 P. M. Bro. John W. Root was chosen delegate to our District and Sunday-school Meetings. Our series of meetings will begin Aug. 22, to be conducted by Bro. J. L. Mahon, of Van Buren, Ind. At the close of our business meeting the Brethren J. G. Stinebaugh, Bro. Elmer Grant, the ministry, and Brethren Arthur Kirkwood and Roy Grant to the deacon's office. They, with their wives, were duly installed. Bro. J. G. Stinebaugh conducting the services.—Lulu E. Root, Buck Creek, Ind., July 13.

Ft. Wayne.—We convened in council June 28, with Eld. Schrock presiding. Brethren J. H. Schrock and D. Yoder, members of the Mission Board of Northern Indiana, were present. We are endeavoring to make our house of worship more inviting, by making needed repairs. We feel that the house of God should be a place of refuge to all, and as such should be kept in an inviting condition. The other members of our beloved Fraternity, our congregation has seen many dark days, but thanks be to the Giver of all good, that the clouds are slowly passing away. Any members, visiting our city, or passing through here, are invited to attend our services, held every Sunday morning, and the prayers of all the faithful.—J. Ahner, 2316 Anthony Boulevard, Ft. Wayne, Ind., July 11.

Fortuin.—July 12, after Sunday-school, we dismissed our preaching service, and after we had eaten our lunch, six of us including two ministers, drove in a buggy about eight miles to one of our isolated Brethren families of four members, to hold services with them and their neighbors. About twenty-nine people had gathered in a shady grove, to hear what to them was a "new doctrine." They never had heard any of the members preach. We delivered to them some of the scriptures as we believe and teach. They were very much pleased with the meeting, and seemed to drink in every word that was spoken. It was an inspiration to us to know that at least some of them are eager for the Gospel. A Methodist preacher being present, he was invited to speak. He spoke well of

the church and her willingness to hold up the whole Gospel. The people desiring to have more meetings, and asking us to come again, it was arranged that we should come again in two weeks. Our members were built up spiritually. It has been a long time since they heard the Gospel preached. We desire the prayers of God's people that many souls may be saved at this place. How glad we would be were able ministers to move among us, to help build up the church at this place. Our members were built up spiritually. R. D. 2, Holton, Ind., July 13.

Kokomo Mission.—Since our last report, Bro. Ross D. Murphy, Travelling-Secretary for the General Mission Board, gave us a call in the interest of missions. Sister Emma Miller, our District Sunday-school Secretary, came June 14, in the interest of the Sunday-school. She was also with us June 23, while on her way home from the District church. Bro. Elmer Fippes and Bro. Chester Hoff are preaching missions for us. Our Sunday-school is moving along nicely, with Bro. Brubaker as superintendent.—Grace Hlatt, 710 Valle Avenue, Kokomo, Ind., July 16.

Mississinewa.—July 5, instead of having preaching services, after Sunday-school, Missionary Program was given, and an offering of \$9.88 was taken. In the evening Bro. William Tinkle preached an interesting sermon. On Sunday, July 12, Bro. Ralph Rarick gave us a good sermon. The help of our young brethren is much appreciated.—Lenna Moorman, Gaston, Ind., July 15.

Notice.—In my last report I failed to mention the date of our next meeting, which will be held at correspondents. It is extended to all—Adelia Endsley, R. D. 30, Box 17, Landess, Ind., July 15.

Salem church decided to hold her Harvest Meeting Aug. 2, Bro. John Appleman, of Plymouth, Ind., was chosen to conduct the services.—Lovina Ransbottom, R. D. 16, Culver, Ind., July 15.

St. Joseph Valley.—Our love feast will be held Sept. 26, at 6 P. M. A Harvest Meeting will be held near South Bend Aug. 1, at 10: 30 A. M.—Gertrude Greenwood, Granger, Ind., July 16.

Yellow Creek church decided to hold their Harvest Meeting Aug. 8. Bro. Otho Winger will be with us, if we can secure him. We will hold our love feast Oct. 9.—Irvin Miller, R. D. 5, Goshen, Ind., July 12.

IOWA.

Council Bluffs.—Our church met in council July 10, with our elder, Bro. M. R. Weaver, of Omaha, Neb., presiding. Church, Sunday-school, and Christian Workers' officers were elected as follows: Bro. M. R. Weaver was chosen as our elder for another year; Bro. Arthur Lewis, church clerk; the writer was elected Sunday-school superintendent, and Sister Dora Hutchison, assistant. Sister Maggie Lewis was elected president of Christian Workers, and Sister Celesta Bardwick, treasurer. The various lines of church work are moving along nicely. A new church is now under construction. It will be completed sometime this fall. We are anxiously looking forward to the time, as we are in great need of a better place of worship.—J. H. Brower, 303 Avenue E, Council Bluffs, Iowa, July 13.

Muscatine.—We are anxiously looking forward to the time morning, James O. Goughnour, of Ankeny, Iowa, will be with us in a revival, which commences Aug. 23. Bro. Roy Dilling, of Bethany Bible School, has been secured to conduct the singing during the meetings. The attendance at our Sunday-school and church services is increasing. Last Sunday there were sixty-six in attendance at Sunday-school. Several new members have been added to our church, making a membership of nine, engaged in that work. Our next council will be held on the evening of Aug. 22.—F. E. Miller, 205 Kinder Avenue, Muscatine, Iowa, July 16.

Paoli City.—The work is now moving along nicely here. Fifty members in membership list. At our last report, our local Missionary Committee met in their monthly meeting July 5, and discussed plans for doing more active missionary work. Our elder, Bro. W. I. Buckingham, has returned from Annual Conference, and a week ago yesterday morning he gave us a splendid address, embracing gleanings and notes from the sermons he heard at the Conference. Last Saturday evening he told us about his trip, and of the many interesting things he saw, which recital was enjoyed immensely by us all. Thus, while none of us were permitted to be present at that great meeting, we have enjoyed some of these things at home. We are anxiously looking forward to our series of meetings, which will begin Sept. 20. Bro. J. Q. Goughnour, of Ankeny, will do the preaching.—Nellie L. Bowie, Paoli City, Iowa, July 13.

Waterloo.—We enjoyed a Lord's Day full of interest. Complying with our request, Bro. A. C. Wileand gave us a most interesting talk about his journey, with others, in Palestine. He described the touching incidents and trying experiences of their capture by the Arab robbers, and how wonderfully God delivered them. In the afternoon baptism was administered to a dear brother of mature years. The two evening periods were occupied by Brother and Sister Pittenger, who vividly and impressively described the very simple jungle life of the benighted Indians in the Orient. Their particular District is 10 miles square, with a population of 3000 ignorant people, 150 villages, and only these two earnest missionary workers.—J. S. Hersberger, 1130 Hammond Avenue, Waterloo, Iowa, July 12.

KANSAS.

Bloom.—Our Sunday-school Meeting was held July 12. Sister Ella Ebbert, our District Sunday-school Secretary, was here. At 10 A. M. we had the regular Sunday-school, and at 11 A. M. Sister Ebbert delivered an address on "The Mission of the Sunday-school," followed by a round table at 11: 40 A. M. We also had a program in the evening, consisting of special music, recitations, essays and a round table, Sister Ebbert following with a short talk. Our school now has all classes organized. We trust to have a teacher-training class in the near future. We hope to make our school a summer school before the summer closes.—Cassie Martin, Bloom, Kans., July 15.

Garden City.—Our church met in council with our elder, Bro. Keller, presiding. He was assisted by Bro. S. C. Thompson. Four members were received by letter. Eld. Thompson was the one to deliver the address. Our church clerk is Bro. Thompson as elder in charge; Bro. R. Wampler, church trustee; Bro. Claude Steele, superintendent; Sister Edna Thompson, secretary-treasurer. We decided to begin a series of meetings Nov. 1. Our love feast will be held Nov. 14.—M. P. Thompson, Garden City, Kans., July 14.

Parsons church met in members' meeting July 11. Eld. J. S. Clark presided. An offering was given to replenish the church treasury. We are to have a series of meetings this fall. We decided to give the children an outing on Labor Day. The one who was advised to visit members who habitually absent themselves from services. The meeting was helpful and inspiring.—Julia Cornelius Jones, 2019 Ash Avenue, Parsons, Kans., July 14.

MARYLAND.

Ridgely church met in council July 8. Eld. T. F. Imler presided. Two letters of membership were received. Bro. Imler was re-elected on the Temperance Committee. Our monthly Sunday-school missionary collection, of \$2.88, with the General Missionary Society, was given. The writer was Missionary Meeting, morning and evening sessions, under the direction of the Missionary Committee. The services were well attended. An offering of \$25 was given. A Temperance Meeting is to be held in the near future. Our Harvest Meeting will be held Aug. 8, at 2 P. M. The matter

of organizing a teacher-training class was considered.—
Deborah K. Reber, Ridgely, Md., July 16.

MICHIGAN.

Berrien.—Our congregation met in council June 4. We decided to have a love feast Sept. 26, at 5 P. M. Our revival will begin Sept. 13, and continue for two weeks. A special council will be held Aug. 29, at 10 A. M., to arrange for our love feast.—Mrs. Noah Weaver, R. D. 3, Box 75, Buchanan, Mich., July 18.

Ontonagon.—Our Sunday-school took a day's outing July 4, on the shores of Lake Michigan. The weather was delightful, and the time was spent profitably. July 11 our congregation met in council. Our elder, Bro. J. Edson Utery, presided. One letter was received, and three were given out. E. G. Sellers was reelected Sunday-school superintendent. Brethren J. E. Erickson and Harvey Stauffer were chosen delegates to our District Meeting. At a previous council we decided to raise funds for various purposes, by the envelope system, which is working quite well.—Agnes D. Stauffer, Ontonagon, Mich., July 15.

MINNESOTA.

Worthington.—We recently closed a three weeks' series of meetings. Bro. J. F. Souder labored very earnestly, and did much personal work while among us. One young man made the good confession, and was baptized just before the meetings began. July 11 our love feast was held, at which Bro. Souder officiated. A number of visiting members were present. July 4 our Sunday-school rendered a temperance program in the forenoon. We were invited by an afflicted neighbor who asked us to go to church, to spend the afternoon in his grove. A very pleasant time was enjoyed by all. A short time ago Bro. A. Reeves, of Barnum, Minn., stopped here over Sunday and gave us two good talks.—Minnie Schechter, Worthington, Minn., July 14.

MISSOURI.

Happy Hill Mission.—July 8 Sister Josephine Powell, one of our India missionaries, gave us an interesting talk on "Religions, Manners and Customs of the People in India." The attendance was good, and all seemed to enjoy her talk. An offering of \$6.63 was taken for World-wide Missions.—Nora Beshore, Rich Hill, Mo., July 15.

Joplin church decided to begin a series of meetings Oct. 24. These services will be in charge of Bro. James Harcy, of Kansas City, Mo., for a love feast. The date will be announced later.—Orin Harvey, 823 Wall Street, Joplin, Mo., July 14.

Mound church met in council July 4. Our elder, Bro. Ira Whitmore, presided. The collection, taken for missions in our District, amounted to \$12.75. Sister Bessie Enos was chosen leader of our Christian Workers' Meeting for three months. The Sisters' Aid Society gave a favorable report. Some arrangements were made for our District Meeting, to be held here in October. Sister Josephine Powell was with us, and the members were given an offering of \$5.25 for World-wide Missions. Bro. D. Webster Kartz was given for World-wide Missions. Bro. D. Webster Kartz will be with our church over Sunday, July 19.—Della Enos, Adrian, Mo., July 14.

Mountain View.—Bro. P. F. Fike, of Peace Valley, came here July 11 and conducted two meetings for us. He expects to be here the second Saturday of each month. This town has about 850 souls, but only ten members of our church. There are seven churches here of other denominations, but no saloons or gambling places. The Mission Board has taken up the work here, and we hope that it will prosper.—D. M. Ross, Mountain View, Mo., July 16.

NEBRASKA.

Arcadia.—June 29 Bro. J. E. Jarboe and wife came to conduct a week's series of meetings for us. He spoke at the church each evening. The attendance was small, as it was right in the midst of harvest time. July 4 about fifty parents and children gathered in Bro. J. C. Fike's grove for a picnic. The day was ideal, and we believe all enjoyed the outing, especially the children. Bro. J. E. Jarboe, of Bellefontaine, Ohio, assisted by Bro. Jarboe. On Sunday morning, after an inspiring sermon by Bro. Jarboe, an offering was given for the Sunday-school work of the District in the promotion of which Bro. Jarboe labors as secretary.—Eva J. Fike, Arcadia, Neb., July 16.

North Platte.—Bro. J. Edwin Jarboe, our District worker, has been in our community for the past few days, visiting the isolated members here, and preaching at our schoolhouse. Lasting impressions were made. Our union Sunday-school is doing nicely, under the direction of Bro. Laban Hollar.—Katherine Macey, North Platte, Neb., July 13.

NORTH CAROLINA.

Fraternity.—Bro. I. N. H. Beahm came to our place of worship July 11 and conducted two meetings for us. He delivered two lectures on the Bible Lands, and preached one sermon on baptism. All the members were greatly strengthened. He went to Alabama next.—Russell Robertson, R. D. 1, Winston-Salem, N. C., July 13.

Little Pine.—Our congregation assembled in council June 21, at 11 A. M. Bro. W. H. Handy, presided. We elected delegates to represent us at our District Meeting, to be held at the Little Pine church, Allegheny, N. C., to commence Aug. 21. In the afternoon we went to Coal Creek, Va., to hold a love feast the same evening. Bro. E. T. Handy preached an interesting sermon on baptism to a large audience. Two put on Christ in baptism. Bro. E. T. Law performed the rite.—Ella Richardson, Barrett, N. C., July 14.

NORTH DAKOTA.

Carrington church met in council June 26. Eld. Alfred Krebs presided. Bro. M. Thomas was our delegate to District Meeting, and the writer was delegate to the Sunday-school Meeting. We elected our Sunday-school officers, with Bro. Lloyd Thomas as superintendent, and Sister Minnie Miller as secretary-treasurer. Bro. Young held meetings here for one week, ending June 22, at which he baptized five. We had an all-day meeting, with a basket dinner, followed by a Children's Meeting in the afternoon.—Sadie W. Plock, Carrington, N. Dak., July 18.

Egeland.—It was my privilege to assist the Egeland church in a series of meetings over a little over two weeks. The church building was moved into the town of Egeland a short time ago, and this changes the social center from a point outside the town to a social and religious center in the town. The transition will certainly be for the better, in that the church life is more centered as many of its members live in town, and others are locating around it. A very encouraging feature of this church is the number of young people, active in the Sunday-school and Christian Workers' Meetings. Some young members were added during the meetings. Efficient workers are here, as well as elsewhere, but especially here, the field is so large and there are so many families with children in them, where neither parents nor children make any profession of religion. The great need is personal and pastoral work, with these families, and many of them are in need of the church.—Jas. Q. Goughour, Ankeny, Iowa, July 11.

Flora.—We met in council June 27, with Eld. Isaac Miller presiding. Brethren David Miller and Joseph Simon were elected delegates to the District Conference. Bro. J. M. Myers, of Moberly, Mo., came June 22 and preached about fifteen spiritual and uplifting sermons. During these meetings three were received by baptism, and one was restored. We held our love feast July 4. At 2 P. M. we held an election for deacons. Brethren Lester R. Miller, H. Glenn and W. Elmer Cook and in-synagogue Elder Bessie M. Simon represented our Sunday-school at the Conference.

The church work is progressing nicely at this place. Bro. Lester Miller is quite ill at present, and was appointed July 11.—Estie E. Simon, Oberon, N. Dak., July 16.

Rock Lake.—Today we received a husband and wife into the church by baptism. Last Sunday Bro. H. A. Weller, of Michigan, preached for us in the morning, and Bro. Zigler, of Virginia, delivered a sermon in the evening. Such visits are much appreciated by us. Our services have been withdrawn for next Sunday, that we may participate in the joint Sunday-school Meeting, to be held in the Brumbaugh church.—J. C. Forney, R. D. 2, Rock Lake, N. Dak., July 16.

Williston.—Bro. I. W. Buhaker, of Grundy Center, Iowa, spoke here June 13, on his way to Annual Meeting, and gave us three inspiring sermons. Bro. H. C. Early came June 28 and preached eight edifying sermons. Four boys came out on the Lord's side. All our members were built up spiritually. July 4 a joint Sunday-school Convention was held here. Next year it will be at Medicine Lake. Brother and Sister J. C. Wright came on the super-duper train, and will be with us until July 7. Then they will go to Berthold. N. Dak.—Iva Miller, R. D. 2, Box 114, Williston, N. Dak., July 18.

OHIO.

Charleston Mission.—We held our love feast July 11. A number of members came from Circleville to enjoy the feast with us. Bro. Norman Conover presided. About thirty surrounded the Lord's table. The house was filled with tentative listeners. On Sunday afternoon we enjoyed a splendid program, conducted by the children. The house was well filled. Bro. Henry R. D. 4, Chillicothe, Ohio, July 14.

Courty Line.—Our love feast will be held Aug. 2 at P. M. Bro. Ira E. Long will begin our series of meetings at that time. July 21 we expect our District Sunday-school Secretary, Bro. Leo George, to be with us.—Bessie L. Guthrie, La Fayette, Ohio, July 15.

Lick Creek.—Bro. George Killian, of Hicksville, Ohio, preached an interesting sermon for us July 5. On Tuesday evening, July 7, our District Sunday-school Secretary, Sister Leo George, of Bellefontaine, Ohio, was here. The Sunday-school scholars rendered a program, which was followed by a talk by our Secretary, Bro. George Killian, enrollment of fifty-six members in our home department, and twenty-four infants are on the cradle roll at present. We met in council July 1. Our elder, Bro. J. W. Keiser, of Alvordton, Ohio, presided.—Walter J. Kintner, R. D. 1, Bryan, Ohio, July 17.

Middle District.—Bro. Oran S. Young, of Troy, Ohio, preached a very interesting sermon for us on Sunday morning.—Jos. H. Stark, R. D. 1, Tadmor, Ohio, July 17.

Northwestern Ohio.—As yet no call for the District Sunday-school Convention. Ministerial Meetings, which are usually held the last of August. Those churches who wish to care for the meeting should notify the writer soon.—G. A. Snider, Lima, Ohio, July 13.

Wadsworth.—Our District worker is moving along smoothly. Under the efficient management of our superintendents, the attendance is good, considering the number of schools in our town. Most of our Sunday-school boys and girls remain for the preaching services, which are well attended. We are always glad to have a helper from other congregations attend our services. Brethren ministers, when passing through here, are invited to give us some sermons. Our Ministerial Meeting will be held here Aug. 18, our Educational Meeting the next evening, and our Sunday-school Meeting Aug. 19.—Jesse K. Brumbaugh, West Mill, Ohio, July 15.

OKLAHOMA.

Washita church met in council July 4, with our elder, Bro. Boyd, presiding. One was received by letter. Our Sunday-school room and assembly hall were added another room and a basement, which we hope will add to the comfort and convenience of all when completed. Bro. Cover and Bro. Boyd were chosen church delegates to District Meeting. Bro. Samuel Murkey and Sister Iva Boyd were chosen Sunday-school delegates. Sister Ray Boyd and Bro. Lester Sellers are our delegates to the Christian Workers' Meeting. The Committee on Arrangements was chosen to attend to the needs of the District Meeting. We expect to commence our series of meetings about Aug. 10. Bro. J. E. Larned, of Larned, Okla., will conduct the same. Our District Meeting will follow soon after the meetings.—La Meta Dawson, R. D. 1, Cordell, Okla., July 11.

OREGON.

Williams Creek.—July 4 our members and neighbors took an outing up the beautiful Williams Creek to Shend, where we were away from the noise so general elsewhere. In the forenoon the Sunday-school children rendered a program. At noon our baskets and boxes were opened and we enjoyed a splendid meal. After dinner Brethren Moomaw, Hoxie and Lester spoke to us about baptism. "We all felt that it was good to be there. July 11 we held our council. We decided to have our love feast Sept. 5, and cordially invite members from adjoining churches to be with us, as faithful church membership is small. We much desire that all the members, looking for souls, would come in with us, to help in the work of the Lord. If you desire a full description of our country, we will try to give you the information you want.—J. P. Moomaw, Williams, Oregon, July 16.

PENNSYLVANIA.

Center.—Bro. R. T. Hall conducted a series of meetings in the Center church from May 26 to June 7. He delivered eight powerful sermons to large congregations. While there were no accessions to the church, yet much good was accomplished and the members were strengthened spiritually. Bro. Hall was instrumental in having this churchhouse built, and baptized nearly all the members at this point. His forceful manner of presenting the Bible truths brought large audiences from the beginning to the close of the meetings.—L. C. Miller, Trent, Pa., July 13.

Pittsburgh.—The attendance here during the summer months, has been very good, although a number of our people are out of the city. Last Wednesday evening, July 15, we baptized six—a father and mother, two daughters, and a husband and wife. Others await the rite. Still others are waiting the kindness of the Lord. The church is growing. We look forward to September, when our people will all be here again. We are glad to know that some new members, having positions here, will be with us this year, to help us in this great work. We are sorry to say that at this time some of our members are in the hospital. We are praying for their recovery. Bro. Elmer G. Bowman, our church treasurer, having resigned, the church elected Bro. E. L. Rupert, 4135 Delavan Street, Pittsburgh, Pa., as our new treasurer.—Mrs. T. R. Coffman, Pittsburgh, Pa., July 17.

Boaring Spring.—Our business meeting was held July 3, and two letters of membership were received since our last report. The Christian Workers' Meeting was organized, and the former officers were retired for six months. We decided to hold the meetings in the basements of the churches. During the District, Ministerial and Sunday-school Convention, which will convene here in August. We are sure that no efforts will be spared to make things pleasant, and to accommodate all who wish to enjoy the meetings. We are cordially inviting all the Bible class to be working diligently to prepare our large basement for this purpose. June 21 a special program was rendered by the children and our young people. Both auditorium and lecture room were filled. At this meeting an offering was collected for the assistance of the Christian Workers' Board shall direct. By means of all these special efforts, our pastor's anniversary, and our Children's

Meeting, the attendance at Sunday-school was 182 during the past quarter.—Elizabeth Barnett, Roaring Spring, Pa., July 19.

West Greentree.—Our council is to hold Aug. 4 at Rheems. A Harvest Meeting will be held Aug. 1 at the home of Bro. Hiram Eshelman. A certificate of membership was received recently.—S. R. McDannel, Elizabethtown, Pa., July 14.

VIRGINIA.

Cloverdale congregation met in council June 20 at the Bethesda churchhouse. Eld. Samuel Crumacker presided. Brethren J. S. Crumacker and W. R. Layman were chosen delegates to District Meeting, with Sister Lucy Rieley as alternate. Eld. J. A. Dove attended the Annual Conference. Our Sunday-school attendance is increasing each Sunday, and the interest in the various departments is growing. We are arranging to have a series of meetings this fall.—Sara K. Dove, Cloverdale, Va., July 11.

Fairfax church met in council July 11. Eld. I. M. Neff presided. Two letters of membership were received. Our delegates to District Meeting are Brethren I. M. Neff and R. P. Miller. Pledges, amounting to \$367, were secured toward the building of a churchhouse at Bull Run. On Sunday morning we met again for Sunday-school, which was followed by preaching services. The collection was \$34.40. On Sunday evening we had Children's Meeting. The program consisted of songs, recitations, Scripture memory verses, etc. Our meeting was well filled with an attentive audience. Our Harvest Meeting will be held Aug. 1, at 2 P. M.—Kate S. Miller, Oakton, Va., July 18.

Johnsville.—Bro. F. M. White, of Daleville, Va., came to this church July 5 and remained until July 12. He preached two good sermons, and visited in many homes. We hope to have him more often our midst, if we can secure for him a comfortable home.—Ella M. John, R. D. 1, Catawba, Va., July 17.

Troutville.—Today our congregation met in council at the Trinity church. Bro. C. D. Reed presided. Nine letters of membership were received. Brethren G. B. Kinzie and J. W. Sluwer were chosen delegates to District Meeting, with Eld. C. D. Hylton and W. G. Spigle as alternates. Two queries are to be sent to the District Meeting. Our Christian Workers' Meetings have been reorganized, with Bro. J. G. Shoualter as president, and A. R. Brilhart as secretary-treasurer. On the evening of June 28 the Christian Workers' League of Roanoke and Botetourt Counties gave a joint program at the Troutville church. The attendance was good. All the talks were very interesting and instructive, especially the one given by Sister Margie Garst, of the Peters Creek congregation, on "The Value of a Converted Life." We feel that these joint meetings are a source of inspiration to the societies of these several congregations.—Frankie Shoualter, Troutville, Va., July 11.

Red Oak Grove church met in council July 11. Eld. W. F. Vest presided. Three letters of membership were received. We decided to put new seats in the church and repair the house. On Sunday, at 10 A. M., we met for Sunday-school, and at 11 A. M. Bro. J. P. Keith preached a good sermon on Prayer to a large crowd of attentive hearers.—Ada Bowman, Floyd, Va., July 14.

Valley Bethel church met in council June 14. Eld. George Phillips presided. Two letters of membership were received. Bro. Phillips preached six very interesting sermons while we were with us. From here he went to Chimney Run to deliver a few sermons. Our Sunday-school is progressing nicely.—Venn S. Bussard, Bolar, Va., July 12.

WASHINGTON.

Centralia.—We held our annual Sunday-school outing July 4, away from the ailments of the city. In the forenoon a program was rendered by the school, and several good talks were given. Dinner was served under the trees. Our Sunday-school is progressing nicely, with about 125 enrolled. Our two weeks' series of meetings, conducted by Eld. E. H. Frantz, has just closed with four accessions to the church. Three have been baptized, while one awaits the rite. Others are considering the great question. Bro. Frantz preached the talk with much power and earnestness. He begins meetings at Nampa, Idaho, next Sunday.—Ada Weddle, Centralia, Wash., July 13.

Olympia church met in council July 7, with Bro. A. C. Root presiding. All our Sunday-school officers were elected. Bro. George Rensch was elected trustee. Bro. P. S. Michael was elected church solicitor. Brethren W. W. Wagon and Carson Stooke and Sister Grace Michael were elected to serve as an Auditing Committee, to audit all the church books at the close of each year. Our elder and church clerk will be with us during the coming six months only, in order that all the church officers may be reelected at the annual conference of the year. Bro. A. C. Root was reelected as our elder. The writer was reelected clerk and correspondent. Bro. W. H. Greenawalt, of Goshen, Ind., gave us some soul-winning sermons, which were very much appreciated.—(Mrs. S. Zula Boone, R. D. 2, Box 35, Olympia, Wash., July 15).

WEST VIRGINIA.

Allegheny Chapel.—Bro. M. M. Myers, of Bridgewater College, Va., came June 20 and began a series of meetings, which continued until July 1. Our brother preached nineteen interesting and instructive sermons. Eight were baptized, and three await the rite. Sister Nora Phillips, also of Bridgewater College, assisted Bro. M. M. Myers by leading the song service. The collections during the meetings, and also the one on July 4, at the Sunday-school Meeting, amounted to \$45 in all. Bro. Myers is an earnest and able speaker.—C. S. W. Woodell, Arhoveau, W. Va., July 13.

Berkley.—July 5 we had preaching at the County Home, and baptized two souls. One was a colored brother. July 13 we had a two weeks' series of sermons at Vanhookville, conducted by Eld. D. K. Clapper, of Meyersdale, Pa. Three converts were baptized.—C. L. Miller, Martinsburg, W. Va., July 14.

Notice.—All who expect to attend the District Meeting at the First District of Virginia, to be held July 29 to 31, will do well to buy their tickets over the Virginia Railroad, from Roanoke, Va., to Oak Hill, W. Va. The train leaves Roanoke at 7:45 A. M., and arrives at Oak Hill at 4:30 P. M. We will make arrangements to meet all the members July 29, at 4:30 P. M.—T. A. Frather, R. D. 1, Fayetteville, W. Va., July 14.

Shiloh.—We met in council June 27. Bro. Obed Hamstead presided. Bro. John Bolyard was installed into the deacon's office. We have decided to have a series of meetings over a two weeks' series of meetings preceding, if we can procure an evangelist. Brethren Noah Fike and Lee Haller were elected delegates to District Meeting, with Bro. U. G. Bolyard and the writer as alternates. Our local Sunday-school Convention will be held Sept. 13.—Lucilia R. Bolyard, Kasson, W. Va., July 13.

Vanceville.—Eld. D. K. Clapper, of Meyersdale, Pa., began a revival June 28 in the Vanceville church. These meetings continued over two weeks. The attendance and interest were good, and three were baptized. Two others near here were baptized, making five additions to our church. Bro. Clapper visited a good deal among those who are not members of any church, and was very successful. We are sure that much good has been accomplished during these meetings, and we hope he may return to us in the future.—Lucy D. Miller, R. D. 5, Martinsburg, W. Va., July 12.

Vision.

(Concluded from Page 467.)

possess the faith of a David and be qualified to enter a conflict single-handed. He must be able to stand alone, to look up when others have lost heart, and have an unlimited amount of resources in the Bank of Heaven.

As a remuneration for his labor he receives a comparatively small sum at best, but his reward,—the sweet assurance that he has made an impress upon his age, has been an inspiration, has refreshed travelers along life's way, and has pleased the God of his salvation.

Moorefield, Nebr.

Benevolence of the Christian Religion.

(Concluded from Page 471.)

No doubt many people, who throw into the contribution-basket, at church, from one to five cents, do regard the matter of giving from their own selfish and circumscribed standpoint. They look through the inverted end of the telescope, hence everything is exceedingly minified. We leave it to the discretion of any fair-minded man, if the Christian church of today does not do more to alleviate suffering than any or all other known agencies.

From whatever standpoint we may view the religion of Jesus, we find it, most emphatically, a system of the most kind, outgushing, practical benevolence. This religion inculcates and implants the principle of supreme love to God, and warm-hearted and open-handed love toward mankind in general.

In evidence of the correctness of such an avowal, we direct attention to our Savior's presentation of the sum and substance of his own religion, as given in Matt. 22: 37, 40. A very large portion of the New Testament is devoted, directly or indirectly, by precept, parable or example, to the culture and the exemplification of humanitarian deeds.

To quote all that the Divinely-inspired Book says, upon such questions, we would necessarily have to write a long series of articles. A few thoughts, however, must suffice for the present purpose: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5: 42). "Give, and it shall be given unto you; good measure," etc. (Luke 6: 38). "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea" (Acts 11: 29). "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1: 27). "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone" (James 2: 15-17).

Read the parable of the "Great Supper," with the occasion and remarks which gave birth to that parable, as recorded in the fourteenth chapter of Luke. Then read our dear Savior's conversation with the rich young man, as given in Luke 18: 18-23.

It is safe to affirm that nearly all that has been done for the physical, the mental, the moral, and the social well-being of mankind, during nearly two thousand years past, has been done, directly or indirectly, through the agency of the Christian church. The church of the Redeemer might appropriately inscribe over its gateway this motto: "TO GIVE LIGHT, AND TO SAVE LIFE." The Christian has ever been giving inspiration to benevolent projects and humane institutions.

Look at some of the noble charities to which Christianity has given birth! We have asylums for the deaf, the dumb, the blind, the maimed, the insane, the widow, the orphan, the vicious, the fallen, the criminal, etc. It is at the foot of the cross that men have learned to love humanity. It is when the cross has been raised that God's sympathetic spirit of love and kindness goes abroad among the people.

Good men can not stand at the base of Calvary, and there see One suffering and dying for all humanity,

without catching somewhat the spirit of him who gave himself a ransom for a fallen and condemned race. The church of Jesus is the great fountain from which great charitable movements proceed, and from which great undertakings are started to help the human race.

We are quite ready to concede that all the humanitarian institutions, here spoken of, may not have been originated by men who are actual professors of experimental piety, and actual members of the Christian church, but they were all originated by men whose hearts were more or less permeated by the spirit of Jesus Christ, and whose lives were more or less governed by the precepts of our Blessed Master.

Take from these institutions all that they have received, of brain, heart, hands and purse, from the church of Christ, and very soon their existence will merely be upon the historic page. Nearly all the great works, for the benefit and welfare of humanity, have been started by men and women connected more or less closely with the church. Such names as Howard, Clarkson, Wilberforce, Gurney, George Peabody, Mrs. Elizabeth Fry, Florence Nightingale, and scores of others,—noble and successful workers for the well-being of our race,—are evidence to this effect.

As a significant and palpable contrast to the sympathetic and generous deeds of Christianity we might now inquire, What have the rejectors of the Bible and the deriders of the Christian religion done to relieve human want, to supply human necessity and assuage human woes? What has infidelity ever done to wipe away human tears, to pour balm into wounded hearts, or to elevate the social condition of our race? Yea, in vain do the promoters of skepticism look athwart the world of oppressed, down-trodden, afflicted and suffering humanity for a satisfactory or self-complaisant answer to such an inquiry. Whoever yet heard of "Gibbon's Hospital," of "Voltaire's Infirmary," of "Bolingbroke's Blind Asylum," of "Paine's Institution for the Deaf and Dumb," of "Robert Ingersoll's College," etc.? What have these men, or others of kindred sentiments, ever done to minister to the necessities of the destitute, to instruct the ignorant, to heal the sick,—in a word, What have these defamers of our holy, Divine religion done, in any direction whatever, to bless, to comfort, to better, to save mankind? Infidelity robs man of all the glorious hopes of heaven's eternal bliss, but returns him nothing in compensation, even in the present life, for such infinite deprivation. On the contrary, the religion of Jesus of Nazareth gives "promise of the life that now is, and of that which is to come."

Glade, Pa.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Hoover-Fitz.—By the undersigned, at the home of the bride's sister, Sister Idella Kessler, at Denver Mills, Colo., June 23, 1914, Mr. Clare Hoover, of Boulder, Colo., and Sister Nellie Fitz, of Denver, Colo.—John A. Robinson, 1109 South Washington Avenue, Denver, Colo.

Korner-Rees.—By the undersigned, July 11, 1914, at the home of Chas. H. Horner, Mr. Fred E. Horner, of Indianapolis, Ind., and Miss Leota Mae Rees, of Muncie, Ind.—F. E. McCune, 117 South Council Street, Muncie, Ind.

Huffman-Brower.—By the undersigned, at the home of the bride's father, June 17, 1914, Mr. Harold E. Huffman, of Des Moines, Iowa, and Miss Lora F. Brower, daughter of Bro. Joel M. Brower, of Panora, Iowa.—J. D. Haughtlin, Panora, Iowa.

Lacy-Mitchell.—By the undersigned, at his home in El Centro, Cal., July 5, 1914, Bro. Hershel W. Lacy and Sister Emma Mitchell, both of El Centro, Cal.—W. M. Platt, El Centro, Cal.

Bogers-Smith.—By the undersigned, June 17, 1914, at the home of the bride's sister, Bro. A. G. Finch and wife, Bro. Harv Rogers, of Gildford Mont., and Myrtle Smith, of Worthington, Minn.—J. Schechter, Jr., R. D. 5, Worthington, Minn.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Abbott. Mrs. Illinois M., died at San Antonio, Texas, May 8, 1914, aged 62 years, 1 month and 28 days. She was the daughter of I. S. and Phyllis Peebler. Two brothers and two sisters survive her. Her body was brought back to her home, Jennings, La., and interment was made in the Greenwood cemetery. She was baptized by Bro. John Heckman at Annual Conference, held at Springfield, Ill. Services by Bro. Joseph Minix, Text, 1 Cor. 15: 19.—S. A. Sutter, Jennings, La.

Coakly. Bro. J. Preston, died in the Linville Creek congregation, Rockingham Co., Va., March 30, 1914, aged 64 years. He was stricken with apoplexy soon after he sat down to supper, and lived only a few minutes. Bro. Coakly had been

a sufferer from dropsy, and was unable to work for several months. He united with the church in August, 1913. Surviving are his wife, seven daughters and one son. Services by Bro. J. Carson Miller and Rev. Taylor, of the Baptist church.—Catherine R. Kline, Broadway, Va.

Crist. Sister Rebecca J., died at her home in Cumberland, Md., June 11, 1914, aged 68 years, 2 months and 27 days. She and her husband were natives of Broadway, Va. Here they united with the church early in life. A number of years ago they moved to Cumberland, Md. She was a devoted member of the church. Although living isolated, she remained loyal until death. Her body was brought to the land of her youth, and interment was made in the Linville Creek cemetery. A husband, two sons and four daughters survive her. Services by Elders J. A. Garber and D. Hays, Text, 2 Cor. 6: 1.—Catherine R. Kline, Broadway, Va.

Dewalt. Bro. Jacob, a prominent farmer of Lancaster Township, Huntington Co., Ind., born May 18, 1833, in Stark County, Ohio, died at his home July 8, 1914, aged 81 years, 1 month and 20 days. He had been in failing health for several years, and his condition had been serious for about two weeks. He was the son of Mr. and Mrs. Jacob Dewalt. Sept. 29, 1859, he was married to Sarah Black. One son was born to this union. In 1863 Bro. Dewalt came to Indiana, near Clayville, and later moved to Huntington County. His wife died May 24, 1874. He afterwards married Margaret D. Welch. His wife, two brothers and one sister survive. Bro. Dewalt was a deacon in the Church of the Brethren, in the Salomone congregation. Services at the Salomone church by Bro. J. W. Norris, at Marion, Ind. Interment in the cemetery near by.—Hampton Zook, Huntington, Ind.

Fields. Sister Mary J., daughter of Moses and Sally Stepp, born Sept. 19, 1860, in Martin County, Ky., died July 6, 1914, in Lawrence County, same State, aged 53 years, 8 months and 16 days. She was the third child of her parents, and the only one of the six children and a number of step-children survive. She was one of the charter members of the Wolf Creek congregation, and lived a faithful Christian life. She was the writer's stepgrandmother, who knew her to be a woman of ability in church work. She liked to entertain the brethren and friends, and was always ready to help in the work of the church. Her husband is getting old and feeble, and will miss her much in his last days. One daughter preceded her to the spirit world in 1912. She always ably assisted her husband in the ministry. Her death was a great sorrow and trouble and a run-down nervous system. Services by Eld. R. H. Reed and Bro. Robert Fields, Interment in Lawrence County, Ky., by the side of her daughter.—Rufus M. Reed, Laura, Ky.

Fink. Sister Salinda E., died of dropsy in the Ephrata congregation, Lancaster Co., Pa., July 6, 1914, aged 76 years, 2 months and 22 days. She united with the church thirty-seven years ago. One sister and one brother survive her. Services by Eld. David Killebaker and Bro. Samuel Kulp. Text, Zech. 14: 7.—J. M. Neff, Ephrata, Pa.

Hoffman. Bro. James E., born June 13, 1845, died June 16, 1914, aged 68 years, 11 months and 3 days. He was a member of the Church of the Brethren for forty-five years. Most of his time was spent in Juniata County. He died at Scalp Level, Pa., where he lived eight years. His body was shipped to Juniata County, where services were held by Bro. S. Norris, Text, 2 Tim. 4: 6-8. He was buried in the Poplar Run cemetery. His wife and eight children survive.—S. B. Hoffman, Scalp Level, Pa.

Hufford. Bro. Reuben W., born in Fairfield County, Ohio, Nov. 18, 1853, died in St. Mary's hospital, Decatur, Ill., April 30, 1914, aged 60 years, 5 months and 12 days. He came with his parents, Solomon and Christina Hufford, to Macon County, Ill., where he lived continually with the exception of a short residence in California. He was married Nov. 10, 1878, to Mary Ann Eshelman, who died Dec. 16, 1884. To this union were born three children. One son and two daughters died in infancy. He was married March 11, 1886, to Rosa Jane Vetter, with whom he lived twenty-six years. To this union were born three sons and two daughters. One son and one daughter died in infancy. He united with the church when seventeen years old, and lived a faithful Christian life. He was a member of the church in the office of deacon for nearly thirty years. He is survived by two brothers, two sisters, three sons, one daughter, and one granddaughter. The funeral, held in the Oakley congregation, where he held his membership, was conducted by Eld. J. W. Lear, of the same congregation. Services by Elders D. J. Bickel and J. Heckman. His own chosen text was, "For I am now ready."—J. J. Hamm, Cerro Gordo, Ill.

King. Joseph Henry, born in Livingston County, Ill., Dec. 18, 1867, died at the hospital in Larned, Kans., June 28, 1914, aged 46 years, 6 months and 10 days. He was eighteen years of age when he came with his parents to Pawnee County, Kans., and he has made this his home ever since. At an early age he was converted and joined the Mennonite church. He has always been active in church and Sunday-school work. While a farmer all his lifetime, he also taught in the Sunday-school, and conducted singing classes for a long time. Bro. King had been failing in health for a few years. A little over a year ago he went South, thinking that a warmer climate might benefit him. His death was due to general weakened condition and inflammation of the bowels. He was married in 1890, and had five children, five brothers, one sister, and an aged father. Services at the Brethren church by John M. Brunk, assisted by Bro. M. Keller. Text, "If a man die, shall he live again?" Interment in the Pratt cemetery near by.—B. J. King, Hesperia, Kans.

Kline. Sister Elizabeth, died of the infirmities of old age in the Linville Creek congregation, Rockingham Co., Va., June 6, 1914, aged 78 years, 3 months and 9 days. Her husband preceded her to the spirit world eleven years ago. She was a devoted member of the Church of the Brethren for many years. Three daughters and three sons survive. Services by Brethren D. Hays and C. E. Naft, Text, Rev. 14: 13.—Catherine R. Kline, Broadway, Va.

McBride. Mrs. Mattie, daughter of B. A. and Sister Lizzie Young, born in Ohio March 22, 1881, died at her home, 184 E. Second, in Macon, Ga., in the hospital in September, 1899. She leaves a father and mother, two brothers and one sister, her husband and two sons. Services by Bro. Hugh Miller; subject, "The New Life."—Bessie M. Kaylor, Bellefontaine, Ohio.

Metsker. Sister Christina, nee Ulrich, born March 24, 1831, in Cayuga Co., Ind., died at her home in Macon County, Ill., her daughter, Sister Sarah Flory, at Lone Star, Kans., aged 83 years, 3 months and 1 day. She was united in marriage to John Metsker on February 22, 1849. Three sons and three daughters were born to this union. The husband, one son and one daughter preceded her in death. Sister Metsker united with the Church of the Brethren in September, 1860, and lived faithful. Interment by the side of her husband in the Washington Creek cemetery. Services at Washington Creek by Bro. W. A. Kinzie, assisted by Bro. William Weybright, of Overbrook, Kans. Text, Job 14: 10.—M. W. Metsker, Lone Star, Kans.

Miller. Sister Leah, nee Gauby, born in Berks County, Pa., Sept. 28, 1841, died at the home of her daughter, Mrs. Leah Willis, near Walton, Kans., June 18, 1914, aged 72 years, 8 months and 20 days. Her death was due to cancer. She came with her parents to Ohio when she was thirteen years of age. She was married to J. W. Miller in 1862, who moved to Kansas in 1886. Seven sons and seven daughters were born to this union. One son and one daughter preceded her to the spirit world in infancy. Sister Miller had five sons and children, she leaves one sister. When she was twenty years of age, she united with the church, and her entire life was spent in sweet communion with God. She was always ready to do service for her church and her family. Services in the Methodist church in Walton, Kans. Inter-

ment in the Walton cemetery. Text, Rev. 14: 13.—Jacob Funk, Peabody, Maine.

Moyer, Sister Elizabeth, nee Harley, born at Trappe, Montgomery Co., Pa., Nov. 30, 1816, died at Norristown, Pa., July 5, 1914. She was a consistent member of the Church of the Brethren for twenty-five years, and possessed a meek and quiet spirit. In 1872 she was united in marriage to Isaiah Moyer. Seven children were born to this union. Her husband, three daughters and two sons survive. Two daughters preceded her in death. Three sisters and one brother also survive. Services at her home in Norristown and at the Mingo church by Brother J. B. Essler and Jesse Ziegler. Interment in the cemetery at the Mingo church—Emma N. Cassel, 723 West Marshall Street, Norristown, Pa.

Nixon, John, husband of Sister Eldora Garrett Nixon, born in Henry County, Ind., Nov. 17, 1851, died in Muncie, Ind., July 3, 1914, of paralysis, aged 62 years, 7 months and 16 days. He leaves a wife and one son, his mother, four brothers and three sisters. One son preceded him in death in 1907. Services at the First Brethren church by Bro. F. E. McCune, assisted by Eld. George L. Studebaker, of North Manchester. Interment in the Beech Grove cemetery.—Anna Whitesell, Muncie, Ind.

Obert, Sister Martha, nee Ruhl, died at Manheim, in the Fairview congregation, Pa., aged 84 years, 4 months and 14 days. Five daughters survive her. Services in the Brethren church at Manheim by Eld. Hiram Gobble and Bro. J. B. Brubaker. Interment in the Herkney cemetery near town.—(Mrs.) Annie D. Balmer, 233 E. 12th St., Elgin, Ill.

Pence, Sister Saloma, died in the Linville Creek congregation, Rockingham Co., Va., April 25, 1914, aged 78 years, 7 months and 17 days. She was a faithful member of the church for many years. Her husband survives her. Services by Eld. D. Hays, Catherine R. Kline, Broadway, Va.

Rundon, Sister Amel, Catherine, died in the Linville Creek congregation, Rockingham Co., Va., March 28, 1914, aged 58 years and 8 months. She had been a great sufferer from rheumatism for a number of years. She chose the good part early in life, and was a loyal member of the church. Her husband, four sons and three daughters survive. Services by Brethren D. Hays and A. J. Fitzwater. Text, Rev. 7: 12-13.—Catherine R. Kline, Broadway, Va.

Shideler, Bro. Benjamin, died near Huntington, Ind., July 1, 1914, aged 74 years, 8 months and 13 days. He had his membership in the Salem church. He was afflicted by a stroke of paralysis while living in Montana. Recovering somewhat, he was brought to the home of a daughter, at which place he died. In 1860 he was united in marriage to Rebecca Hoover. Four sons and three daughters were born to this union, all of whom survive. His wife died Sept. 3, 1907. Services in the Salem church at Lancaster by Eld. I. B. Wike. Interment in the cemetery near by.—Hampton Zook, Huntington, Ind.

Snyder, Sister Leah, born near Louisville, Ohio, Jan. 29, 1852, died at Lima, Ohio, June 29, 1914. Her illness extended over a period of more than two years, and death came as a sweet relief to her. More than thirty years ago she united with the Church of the Brethren, and continued in the Master's service until death. Her remains were brought to Louisville, and services were conducted at the Canton Center church by Brethren A. H. Miller and M. M. Taylor. Interment in the adjoining cemetery.—Mrs. William M. Mohn, Louisville, Ohio.

Stine, Sarah Rebecca, daughter of Abraham Myers, born in Milford County, Pa., Aug. 7, 1849, died of cancer in the stomach, June 15, 1914, while visiting her daughter, Sister B. Book, near North Mahachester, Ind., aged 64 years, 10 months and 23 days. She was the oldest of a family of five children. In 1868 she was married to W. H. Stine. In 1871 they moved on a farm near Adel, Iowa. In 1903 they moved to Panora, Iowa. In each of these communities she lived happily with friends, especially by helping the needy and administering to the sick. She was always an active worker in mission circles. Soon after moving to Iowa she united with the Church of the Brethren, and lived a consistent life. She was the mother of five sons and four daughters. All were present at the funeral except one daughter, who died several years ago. She leaves her husband, two sisters, one brother and eight children. Services by the writer, assisted by Bro. M. Ikenberry, of Dallas Center, and Bro. C. Reynolds, of Panora, in the Panther Creek church, Dallas Center, Iowa. Text, Rev. 14: 13. Interment in the cemetery near by.—Irving Haughtlin, Panora, Iowa.

Suma, Bro. William Washington, born June 24, 1843, in Pennsylvania, died at his home near New Madison, Ohio, July 10, 1914, aged 71 years and 16 days. He was married to Mary Linda McCord Sept. 16, 1865, with whom he lived happily until separated by death. Eight children were born to this union. He leaves a dear wife, two sons, two daughters and one brother. Bro. Suma suffered much during late years. He and his wife united with the Church of the Brethren May 30, 1914, and continued his new fellowship very much. Services at their home by Eld. Jesse Stutsman. Interment in the New Madison cemetery.—Henry Baker, Greenville, Ohio.

Trimpey, Sister Margaret, of Somerset, Pa., died suddenly of heart failure at her home July 1, 1914, aged 69 years, 4 months and 23 days. She had just returned from home on a visit to her two sons, living at this place. She and her husband were also about to locate here, and she had expressed a desire to be buried here. She is survived by her husband, three sons and one daughter. Interment in the New Freedom cemetery. Services by the writer, Sister Trimpey was a member of the Church of the Brethren for about twenty years.—J. H. Keller, Shrewsbury, Pa.

Witmer, Sister Sarah, nee Cripe, born Oct. 19, 1849, died July 6, 1914, aged 64 years, 8 months and 17 days. She was married to John Witmer Oct. 8, 1867. One son and one daughter were born to this union. The daughter died in infancy. Sister Witmer is survived by her son, three brothers and four sisters. She was a member of the Church of the Brethren over forty years, and was an invalid nearly that long. Services at West Chester, Ohio, by Bro. Fritz A. Huber, assisted by Bro. Leander Kurtz. Text, John 11: 23. Interment in the West Goshen cemetery.—Sarah R. Shidler, R. D. 5, Goshen, Ind.

Witmer, Bro. John B., born in Lancaster Co., Pa., Aug. 24, 1822, died at the home of his daughter, Mrs. Sarah Whittle, of Elizabethtown, Pa., June 25, 1914, aged 91 years, 10 months and 1 day. Nov. 30, 1843, he was married to Sarah Zug, a sister of Eld. S. R. Zug, who died Oct. 3, 1890. Seven children were born to this union. All of them survive. Bro. Witmer was married to Mrs. Elizabeth C. Zug, who died fourteen years ago. He united with the Church of the Brethren when he was quite young, and lived a consistent member until death. Services in the Elizabethtown church by Brethren Kline, Mohler and Maderia. Text, Rev. 14: 13. Interment in the Chiques Hill cemetery.—S. P. Engle, Elizabethtown, Pa.

Younklin, Bro. Winfield Scott, born in Somerset County, Pa., June 27, 1847, died in the Sandy Creek congregation, near Brandonville, Preston Co., W. Va., July 6, 1914, aged 67 years and 9 days. A breaking limb threw him from a cherry tree, a distance of about twenty-five feet, and he died from the effects of the injury about nine hours later. Bro. Younklin belonged to the Methodist Episcopal church for many years, and was an active member. Last fall he joined the church of the Brethren, and was baptized. He was a very fine man, a splendid brother, active in church work. He was assistant superintendent of the Sunday-school at Salem. Bro. Younklin will be greatly missed in the community and in the church. He leaves his wife, one son and three daughters; also one brother and five sisters. Services by the writer at the church, Shady Grove. Interment in the cemetery at that place.—Jeremiah Thomas, Bruceton Mills, W. Va.

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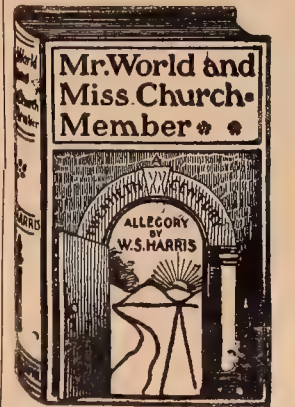
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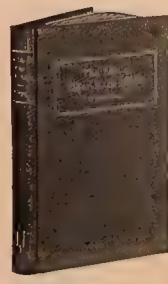
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was a strong debater, a powerful preacher, and a great leader. The author of this has done a worthy service in gathering into a volume, in such graphic detail, so much valuable information concerning our beloved brother's earthly career. It is a book full of gratification and comfort for the old and of education and inspiration for the young. 260 pages, bound in cloth. Price, \$1.00. Send all orders to

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NOTICE.

To the Churches of the Eastern District of Pennsylvania. Please take notice that, in order to take the necessary steps for holding the Annual Meeting of 1915, a special District Meeting has been called, to convene at the Spring Creek house, near Hershey, Pa., Aug. 20, at 9:30 A. M., at which meeting each church is kindly and urgently requested to represent, either by the delegates of last District Meeting or by such as they may see fit to elect. By order of Moderator, J. H. Longenecker.

H. K. Ober, Writing Clerk.

Elizabethtown, Pa., July 16.

OUR MOTHERS' MEETINGS.

Our Mothers' Society at the First Church of the Brethren, Dauphin Street above Broad Street, closed its meetings for the summer. The annual report from each committee showed that much good work has been done by each committee. We gave \$20 for the support of our orphan boy in India, \$20 to the church fund, \$5 to home missions, \$5 towards Thanksgiving baskets, \$5 for Christmas cheer, and \$5 for Easter joys. We sent cards of remembrance to whomever we knew among the shut-ins,—the sick and disabled. Little floral offerings are always sent to the bereaved, with a card of loving sympathy attached, bearing the name of "The Mothers." Our President, who works very hard, is Sister J. S. Thomas; Sister D. W. Kurtz and Sister H. H. Funk are the Vice-presidents; the writer, Secretary; Sister C. C. Hartman, Treasurer. Mrs. William H. B. Schnell.

1906 North Park Avenue, Philadelphia, Pa., July 4.

FROM MINNEAPOLIS, MINNESOTA.

Monday evening, July 6, Bro. Samuel Fike, his wife, daughter Lulu, and his brother, John Fike, and wife, met with us for services. They were on their way to the Coast. Bro. Samuel Fike was Chairman of our District Mission Board for a number of years, and has been closely connected with the work in Minneapolis from the start. The work is still under the supervision of that body. There are a number of new faces at present, so he took time to tell about the origin and beginnings of the work, which has been in progress for a little over eight years, and has now become an organized church. He is always full of fatherly advice and encouragement, and all felt good to be together in this meeting.

The Sunday-school has steadily grown, and the average attendance, for the first six months, is sixty-two plus, which is almost 100% above the average attendance just prior to our arrival at this place.

We correct our enrollment each quarter. The enrollment, at present, is seventy-eight. It is encouraging to see the average attendance so near the enrollment. Each member of the school, with an attendance perfect (allowing five Sundays for absolute illness, and five Sundays with signed cards by officers of another school, showing that they attended there) throughout the year, will at the close receive a diploma. Seventeen registered "perfect" at the close of the first half year. New scholars are being added on different Sundays. After this year, the year's ending will be at the close of each quarter, and whoever has been perfect from a certain date, for a year, will be credited at that time.

Our six months' offering is \$58.43, with \$15 balance in treasury. We are using the graded lessons. If any Sunday-school has colored lesson cards left over, they will be gratefully received. In response to a former notice, we received several thousand cards, but we can use more at once. It makes no difference how old the cards are. We would like as many old cards as possible, that the entire Bible lessons may be illustrated with them for the different classes.

If any of the churches of our District can supply us with clothing for boys from six to fifteen years of age, we could place it profitably.

D. Warren Shock.

July 7.

FIRST DISTRICT OF VIRGINIA.

The Ministerial, Sunday-school, Educational, Peace, Temperance, and District Meetings of the First District of Virginia are to be held at the Pleasant View church, W. Va., July 29, 30, and 31.

MINISTERIAL MEETING.

10:00 A. M., Wednesday, July 29.

Moderator, J. W. Ikenberry.

10:00. Devotional.
Our Ministry, Past, Present and Future.
10:15. 1. What Were the Incentives and Methods of the Past Day?—P. S. Miller.
10:30. 2. What Are the Incentives and Methods of the Present Day, As Compared with the Past?—C. D. Hylton.
10:45. 3. What of the Future, As Shown in the Past and Present Tendencies?—E. C. Crumppacker.
11:00. 4. What Obligation Rests Upon Our District to So Adjust Its Ministerial Force As to Better Meet the Demands?—C. E. Eller.
11:15. General Discussion and Songs.
11:45. Closing.

SUNDAY-SCHOOL MEETING.

2:00 P. M., Wednesday, July 29.

Moderator, E. L. Clover.

2:00. Devotional.
2:15. How to Make the Sunday-school a Live Factor in Church Activities.—C. S. Ikenberry.
2:30. How to Obtain a More General Attendance.—L. C. Moomaw.
2:45. The Home Department,—Its Benefits.—Sister L. C. Moomaw.
3:00. Better Trained Teachers,—How to Procure Them.—J. S. Showalter.
3:15. General Discussion and Songs.
3:45. Closing.

SERMON.

7:30 P. M., Wednesday, July 29.

"For We Are Laborers Together With God."—P. S. Miller.

EDUCATIONAL MEETING.

10:00 A. M., Thursday, July 30.

Moderator, J. W. Rogers.

10:00. Devotional.
10:15. What Educational Advantages Are Necessary to Meet Present-Day Requirements?—T. S. Moherman.
10:30. What Can We Say or Do More Fully to Harmonize the Common Interests of Our Schools and Churches?—J. A. Dove.

PEACE MEETING.

10:45. The Gospel Principles of Peace, as Advocated by Our Church.—D. C. Naff.
11:00. International Peace by Arbitration vs. by Force of Arms.—J. S. Zigler.
11:15. General Discussion and Songs.
11:45. Closing.

TEMPERANCE MEETING.

2:00 P. M., Thursday, July 30.

Moderator, Isaac Shaver.

2:00. Devotional.
2:15. Show the Evil Results of Intemperance.—J. W. Rogers.
2:30. Show the Benefits of Local Option and State-wide Prohibition.—J. W. Ikenberry.
2:45. The Extent of Our Responsibility in Aiding in the Enforcement of Prohibition Laws.—J. T. Layman.
3:00. The World's Progress in the Temperance Movement.—J. H. Garst.
3:15. General Discussion and Songs.
3:45. Closing.

MISSIONARY SERMON.

7:30 P. M., Thursday, July 30.

Subject,—"The World for Christ."—C. E. Eller.

DISTRICT MEETING.

9:00 A. M., Friday, July 31.

Special Notice.

1. The Elders of the District will meet at 2 P. M. Wednesday, July 29, for the purpose of organizing and preparing business for the District Meeting.
2. All parties going via the Virginia Railway will leave Roanoke at 7:45 A. M., Tuesday, July 28. Tickets will be sold at reduced rates.
3. Those going via the Virginia Railway will notify T. A. Prather, Route 1, Fayetteville, W. Va. Those going via the C. & O. will notify J. W. McAvoy, Route 1, Fayetteville, W. Va.
4. All speakers and others on the program will make every effort to be present, but if not possible, be sure to send a substitute.
Committee, J. A. Dove, C. E. Trout, Levi Garst.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 31, First District of Virginia, at the Pleasant View church, W. Va.

Aug. 20. Eastern Pennsylvania, Spring Creek church, near Hershey.

Aug. 21. North Carolina, Georgia and Florida, Little Pine church.

Sept. 30 and Oct. 1. North-eastern Ohio, Springfield church.

LOVE FEASTS.

Indiana.
Aug. 22, Maple Grove.

Aug. 22, 2 pm, Ogans Creek.

Aug. 28, Bethel Center.

Sept. 3, Bremen.

Sept. 5, 5 pm, Wabash.

Sept. 26, 6 pm, St. Joseph Valley.

Sept. 26, 6 pm, Turkey Creek.

Sept. 26, Lower Fall Creek.

Iowa.
Sept. 4, Libertyville.

Kansas.
Sept. 26, 2 pm, Pleasant View.

Kentucky.
Aug. 16, 6 pm, Wolf Creek.

Maryland.
Sept. 12, Oakland.

Sept. 12, Beaver Run.

Sept. 26, 1:30 pm, Sams Creek.

Michigan.

Sept. 19, Elm Dale.

Sept. 5, Sunfield.

Sept. 26, 5 pm, Berrien.

Nebraska.
Sept. 5, Edison, near Bro. Levi Stump's home.

North Dakota.
Aug. 1, 4 pm, Pleasant Valley.

Ohio.
Aug. 8, 6 pm, County Line.

Sept. 5, 10 am, Upper Twin.

Sept. 26, 2 pm, Ross.

Oregon.
Sept. 5, New Creek.

Sept. 5, Williams Creek.

Pennsylvania.
Aug. 1, 4 pm, Marsh Creek.

Friends Grove house.

Aug. 16, 16, Farmers Grove.

Sept. 6, 4:30 pm, Maple Glen.

Sept. 26, 27, Lower Conewago.

Texas.
Aug. 1, Nocona.

Virginia.
Aug. 16, 3 pm, Elk Run.

Aug. 29, 4 pm, Sangerville.

Sept. 5, Mountindale.

Sept. 19, Rolland Park.

West Virginia.
Sept. 10, 4 pm, Pleasant View.

Sept. 19, Capon Chapel (Brights Hollow).

Sept. 29, Stauch.

Sept. 26, Beaver Run.

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The time covered is from 4 B. C. until the present as the contents show.

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The General Sunday School Board has adopted this book for the historical part of the Second Standard Teachers' Training Course. It must not, however, be understood that the book is merely for those taking the teacher training course. It is equally good for any one who wishes to read a small treatise of Church History.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., August 1, 1914.

No. 31.

AROUND THE WORLD

The Jews as Farmers.

Though, for centuries, the Jews were deprived of the right to own land in most countries of the Old World, they are now succeeding most admirably as farmers in many parts of the United States and elsewhere. That, after centuries of city life, many of them should so readily return to country environments, is not surprising, when the fact is remembered that in the land of their fathers the Jews were expert tillers of the soil. The fact that Palestine is just now being so largely occupied by Jewish farmers, is arousing general attention. In the light of their past history and in conformity with prophetic utterances, it is not surprising that present-day events are seemingly carrying out the plans of Divine Providence.

Christianity the Chief Factor in Mexico's Future.

Dr. John Howland, of the American Board of Missions at Guadalajara, advocates Christian education, along thorough and extensive lines, as the surest and only permanent way of transforming the Mexican mind and character. To realize the force of the statement, just made, it is only necessary to step across the frontier, and to notice the striking difference between conditions in the United States and those in unenlightened Mexico. With the beginning of a new era for the land, the old days, with their prejudice and misunderstanding, will be done away with, and the people in many places will ere long be ready for the haven of evangelical Christianity, which is sure to work out for the highest and best interests of the republic.

Church Services on Steamers.

While transatlantic liners continually vie with each other to provide every possible and often unnecessary convenience, and even luxury, for their passengers, the religious needs of the traveling public have not, heretofore, been given special consideration. It is remarkable, therefore, that one of the smaller companies, the "National Steam Navigation Company of Greece," should be the originator of the plan, to provide special conveniences for religious services on the shelter decks of its steamers. By thus ministering most acceptably to the religious requirements of its passengers, the company has set a worthy example to the larger and more pretentious companies. There is no reason why ample and suitable facilities for religious gatherings should not be furnished on every steamer.

How Missions Proved Their Worth.

Early missionary endeavors in India were bitterly opposed, not only by Hindus and Mohammedans, but even by the directors of the rich and powerful "East India Company," who thus expressed their disapproval: "The sending of Christian missionaries to our Eastern possessions is the most unwarranted, most expensive, and the maddest project ever invented by any lunatic enthusiast." Since that utterance was made, India has achieved great progress, and now we have these words by Sir Rivers Thompson: "The Christian missionaries have done more and lasting good to the people of India than all the other agencies combined." One of the native rulers, the Prince of Travancore, says: "You may do what you please; reject it if you will, but, after all, it is the Bible only that can work the regeneration of India."

Sacrifice for the Good of Others.

In connection with the recent death of Dr. William B. Palmore, editor of the St. Louis "Christian Advocate," an interesting fact is mentioned. It appears that a large tract of land in West Virginia, richly underlaid with minerals, and now valued at \$10,000,000, was the original possession of the Palmore ancestry, and the title deeds, in correct form, had finally passed into the hands of the St. Louis editor, as the only living heir. Shortly before his death Dr. Palmore revisited the land of his nativity, and, starting from Charleston, made his way into the region where the ancestral acres were located. He readily traced the boundaries of his property, but also found that, during the lapse of several decades, hundreds of families had settled on the land without any legal right. There they were living, secure,—as they thought,—of their little patch of territory. With limitless mineral wealth beneath the surface of the little tracts of lands, the occupants of the humble homes lived there for years without a realization of the great resources beneath their

very feet. Dr. Palmore fondly looked at the extent and great value of his vast estate, and pondered the possibilities of doing great good, by means of utilizing the resources thus afforded him. Then he took another view of the situation. He put himself in place of the poor settlers, who had lived in undisturbed possession of their little tracts for so many years, and after he had thoroughly weighed the matter from that angle, he decided that they must not be harassed. He took steps by which the permanent possession of the settlers was safeguarded, renouncing all his own rights that others might be undisturbed. Rare as it is, nowadays, his self-forgetfulness really was true sacrifice for the good of others!

Arbitration Gaining.

When, recently, there was great probability of an immediate strike on the part of the 160,000 railway employees, belonging to the ninety-eight roads west of Chicago, it was suggested that the matter be left to a board of arbitration. Both sides agreed to the proposition, and despite serious complications there are hopes that the entire difficulty,—principally a question of wages,—will be adjusted upon a satisfactory basis. The demands of the employees, as originally made, would necessitate an increase of \$33,000,000, annually, in the pay-rolls of the railroads. Whether the board of arbitration will concur in so large an increase of wages, remains to be seen, but doubtless a fair and equitable basis for both parties will be decided upon.

Christianity as a Business.

Whatever may be the opinion of Christians in America, Korean Christians make their religion the chief business of life. Their time, strength and money are cheerfully given to the work of Christ, in a way and manner surprising to us in the homeland, but perfectly natural to the Korean believer. With the fixed idea that "every Christian is a missionary," the proudest capitalist willingly labors by the side of the humblest toiler in the ministry of the Word. Many a man in Korea, exclusive and well-to-do, travels from house to house with a heavy load of books on his unaccustomed shoulders, simply that he may thus distribute the Blessed Volume, and preach Christ as he has opportunity. It has been said,—and truly, too,—that Korean zeal, if generally imitated by American Christians, would send the Gospel to all the world in a very brief time.

Excavations in Ancient Antioch.

Known at one time as the capital of the Greek kings of Syria, afterwards as the residence of the Roman governors of the province which bore the same name, Antioch will ever be, to the Bible student, a city of great interest because of its close association with early Christian history. Recent excavations in the historic city, made under the supervision of Sir William M. Ramsay, the noted archaeologist, have yielded the discovery of the far-famed forum and other points of interest, bringing to mind afresh, many of the incidents connected with the life of the apostle Paul. Here the first Gentile church was founded (Acts 11: 20, 21); here the followers of the Nazarene were first called Christians. From Antioch, Paul started on his three missionary journeys, so richly productive of untold good, thus opening an epoch of great significance in the world's history.

Arizona Against the Saloon.

There is strong probability that Arizona, with her 1,009 saloons, will ere long, by a temperance amendment, submit the question of prohibition to the people, and it is generally admitted that the cause of right will gain the day with but insignificant opposition. One of Arizona's toilers thus expresses himself most truthfully: "The wage-earning class is the life of the liquor traffic, but liquor is the death of the wage-earner. The saloon obtains from the workers its greatest revenues, and among this class its victims are most numerous, its effects most destructive, its ruin the greatest. With liquor unobtainable, the wage-earner's self-efficiency will be increased, his mentality will be clearer, his moral standards higher, his physical powers augmented, his working conditions improved, his manhood awakened, his home more nearly ideal, his children better fed, better clothed and better educated, his life longer and more useful. To abolish the liquor traffic is to remove one of the greatest obstructions to the laborer's social and industrial progress." Seldom have we seen the gist of the entire liquor problem condensed into so few words, and yet so emphatic.

A Profitable Conversion.

Not content with the field in its immediate vicinity, Moody church, Chicago, Ill., has taken steps by which a beer garden and dance hall will be converted to the work of gospel propagation. The grounds in question are at Cedar Lake, Ind., some miles out of Chicago on the Monon railroad. The church has leased these grounds for five years, with the privilege of buying them. The object is to establish a summer camp where families can enjoy a long or a short outing under the best of religious influences. Charges are to be so moderate that even those with modest incomes will be enabled to avail themselves of the privilege afforded. The idea of combining a period of rest with a season of devotion, is a most excellent one. Were more of our vacations spent after that fashion, there would be more genuine recreation, and greater fitness for life's duties as we return to them.

Bad Books.

When some boys were arrested, a few weeks ago, in Northern Ohio, for highway robbery, the neighborhood was astonished, since all of them belonged to fairly good families. An inquiry showed that they had been reading books, descriptive of robbery, until their very natures had assimilated that sort of a life. A passenger train near Rome, N. Y., was wrecked when some boys loosened the rails of the track, and, in consequence, a number of deaths and serious injuries resulted. Terror-stricken the boys ran away, but were finally caught. Their confession brought out the fact that they had read books in which just such scenes of crime were glowingly depicted, and in which the perpetrators of these dastardly deeds posed as heroes. Books are a mighty power for weal or woe,—incentives to either the basest ill or the most far-reaching good. The choice is ours. "Think on these things."

War Clouds in Europe.

In consequence of the recent assassination of the Austrian Archduke Ferdinand and his wife, at Sarajevo,—clearly a result of the Slavic race hatred,—Austria took steps, a few days ago, to obtain definite assurance from Serbia, by which orderly conditions for the future might be insured. The reply received was not as satisfactory, in some respects, as demanded by Austria, and at once there were ominous rumblings of a possible war. Russia, because of its strong Slavic population, at once rallied to the support of Serbia, while Austria depends upon Germany and Italy, its allies, as effectual defenders of its claims. France and Great Britain, as allies of Russia, are likely to be embroiled in the difficulty, should hostilities actually break out. At this writing (July 28) strong efforts are being made to settle the controversy by a mediatory conference of the leading powers. Much confidence is placed in the reassuring attitude of Emperor William, of Germany, who while, admittedly, best prepared for the conflict, favors an honorable settlement of the pending difficulty, without a resort to arms.

Advertising for Homes.

Legitimate advertising has been employed for many different purposes, the main idea always being to bring the article advertised to the notice of him who would, perchance, wish to avail himself of the offer made. To adapt this idea, however, to the homeless boy, and to secure for him a greatly-needed home, is a decidedly new application, introduced by Mr. Judd Mortimer Lewis, of the staff of the Houston, Texas, "Post." Impressed with the fact that many boys are inmates of charitable institutions that are merely shelters, but no real homes because the "parent" feature is lacking, he has set himself the task of advertising for homes. He has the firm conviction that somewhere in the State there is a home of the right sort for every lonely boy, and he sets out to find it by an arduous search for it. He gives an honest description of the boy who wants a home, and awaits results. The many responses to Mr. Lewis' advertisements would seem to indicate that many homes are eager to receive the waifs. A recent appeal closed with these words: "If you can not give a boy love and a good education, in return for love and gratitude, please do not apply. This bureau seeks to give you a loving son; not a mere servant or drudge." Already Mr. Lewis' plan has helped many a poor boy to his rightful heritage,—a place and portion in a home where tender affection blesses all who share its comforts and hallowed associations. "God setteth the solitary in families," says the Psalmist, and blessed is he who cooperates in that work.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

The Golden Morn.

Hark! Hark! my soul! angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more!

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls, by thousands meekly stealing,
Kind Shepherd! turn their weary steps to thee.

Angels! sing on, your faithful watches keeping,
Sing us sweet fragments of the songs above;
While we toil on, and soothe ourselves with weeping,
Till life's long night shall break in endless love.

—Frederick William Faber.

Work.

BY NATHAN MARTIN.

"I must work the works of him that sent me, while it is day" (John 9: 4).

GOD has his work in the world. Satan has his. Man casts his interests with one or the other of these great workers. The church, an aggregation of individuals enlisted in the great cause of God, exists for but one purpose,—the prosecution of the work of the kingdom to the ends of the earth and within the least possible time. When the church once fully realizes her mission, then shall she go forth, "fair as the moon, clear as the sun, and terrible as an army with banners" (Song of Sol. 6: 10).

Jesus is the great Master Worker. Realizing that "the night cometh, when no man can work" (John 9: 4), we find him already, at the age of twelve years, busy with his Father's business (Luke 2: 49). To him working was of more importance than eating (Mark 3: 20). Said he, "My meat is to do the will of him that sent me, and to finish his work" (John 4: 34). His mission, as announced by himself, was "to seek and to save that which was lost" (Luke 19: 10). With this same work he charged his followers, "As my Father hath sent me, even so send I you" (John 20: 21). He sometimes appealed to his works as evidences of his being the Son of God (John 5: 36; 10: 25). Just shortly before he left the earth, he could say, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17: 4).

A realization of one's mission is the first requisite to the fulfilling of that mission. When Mr. Stead interviewed Mr. Charles M. Alexander, the first question he asked was, "What are you in London for?" Says the great singer, "It made me shake, but I have never forgotten it." The first question God ever asked man was, "Where art thou" (Gen. 3: 9)? To the discouraged prophet came the words, "What doest thou here, Elijah" (1 Kings 19: 13)?

In order to be faithful to the cause entrusted to us, we must be busily engaged in carrying out the Master's work. Following him means a life of self-sacrifice and effort for others. The world knows what a Christian ought to be, and knows, too, when the standard is reached. "The field is the world" (Matt. 13: 38; Mark 16: 15; Acts 1: 8). The time is the present. "There is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccles. 9: 10). Man in Eden had his work assigned to him (Gen. 2: 15). Saints are called unto good works (Eph. 2: 10; Col. 1: 10; 2 Cor. 9: 8; 2 Tim. 2: 21; 1 Tim. 5: 10).

It is necessary, for the sake of growth and development, that the Christian exercise continually in the Master's work. Just as little as a man can become strong physically, without exercise, just so little can he spiritually. Complete consecration to the Lord's work prevents backsliding. Some Christians are so interested in, and enthused with, the great cause of soul-saving, that no thought of even following afar off is ever entertained. On the other hand, many professed Christians are too idle to do anything else than backslide.

All men can not do the same work, nor is it so in-

tended. There are diversities of operation. Whether it be to speak the word of wisdom, the word of knowledge, whether it be faith, gifts of healing, working of miracles, prophecy, discerning of spirits, whether it be the gift of divers kinds of tongues or the interpretation of tongues, "all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12: 11). On the face of my watch are three hands, each with a different mission. At first sight one would think that the rapid motion of the second-hand would mark it as a remarkably important consideration in indicating the time of day. By noticing carefully I can discern the movement of the minute-hand. The motion of the hour-hand is not noticeable even to the most careful gaze. But, if we were to choose the use of but one hand of the three, we would choose that slow hour-hand, because it alone would give us an approximate idea of the time of day without the assistance of the others. So in the church. It sometimes happens that there are active, fussy men who appear to do about half the work in the church, but the world would receive a very inadequate impression of the truth from their lives.

So, also, not all are gifted with the same talents (Matt. 25: 14, 15). Moses, a man not gifted in speech, is called out to one of the greatest tasks that history records. The Pharaoh was powerful, and Moses knew it. While he was pondering the matter, a voice came to him, "What is that in thine hand?" He was a shepherd and held in his hand a shepherd's crook. That simple instrument, blest with Divine power, became the mightiest instrument of freedom the world has ever known. Shamgar, the plowman, had no sword, nothing but an ox-goad. This instrument, about eight feet long, had a point at one end with which to urge on the lazy oxen; at the other end a chisel or shovel, with which to clean the plow-share. On came the Philistines. With this simple instrument he slew of the Philistines six hundred men (Judges 3: 31). Perhaps you may not have eloquence; you have a smile. You may not be able to make a powerful appeal, but you can set a consistent example. You can not give ten thousand dollars to a charitable cause, but you can give your all, even if it be but the widow's two mites. Your vocabulary may be very limited, but you surely are able to say an emphatic "Yes" or "No," that will save your soul and the souls of others in eternity. A few things, however, are necessary to all and under all circumstances. In that last meeting on earth, just before the Master blessed his disciples and ascended to heaven, he said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49). Isaiah was unfit for the work before him until his lips were touched by a live coal from off the altar of God (Isa. 6: 5-8). The Holy Spirit, the real medium and secret of power for Christian work, is given only "to them that obey him" (Acts 5: 32), to those who are willing to "break down every idol, cast out every foe," in order that they may be "filled with the Spirit" (Eph. 5: 18).

Now, let us consider more in detail some of the different lines of work to which Christians are called. No matter how small our circle of influence, we can all let our light shine (Matt. 5: 16; Philipp. 2: 15). We can all be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4: 12). We can all sing the "new song," "even praise unto our God" (Psa. 40: 3). There are those who need to be rescued from their downward course. Often a word in season is the key to the whole situation. "Chords that were broken will vibrate once more." There are always some who have passed through the deep waters of trial, to whom it is worth more than money to know that some one is willing to sympathize with them. A brother may be just on the verge of a great sin. By manifesting a brotherly interest, you may be the means of enabling him again to walk the broad table-lands, to enjoy again the "glorious liberty of the children of God" (Rom. 8: 21). We can all do the little wayside kindnesses, one of the great needs of the world today. The following is an illustration of many:

In the streets of a certain town lay a man, dead

drunk. His face was exposed to the blistering rays of the noonday sun. A good Christian woman passed by and said, "Poor fellow!" She spread her handkerchief over his face and went on. When the man roused himself from his stupor, he found on the handkerchief the name of a highly-respectable woman of the town. This act of kindness proved to be the inspiration to him to make a new effort to be a man. He went to her, thanked her for her kindness, and took fresh courage.

How broad, how comprehensive is our Lord's last commission to his followers,—Teach, baptize, teach, all nations (Matt. 28: 19, 20)! The great work of inviting must go on to the ends of the earth and to the end of time. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14). Every faithful child of God is an ambassador for Christ, entreating the sinner to be reconciled to God (2 Cor. 5: 20).

Seeing, then, such a great field of opportunity before us, what shall be the reward of those who prove diligent in the Master's business? "What shall we have therefore" (Matt. 19: 27)? "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2: 8, 9). We can not, by any effort of our own, merit heaven. Yet there are certain definite rewards promised to those who become children of God and manifest an interest in the Master's work. We shall receive the Lord's approval,—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34).

A Salvation Army worker spoke to a drunkard concerning his soul. He said to her, "I suppose you expect as much as half a crown for getting me to sign the pledge." Nothing daunted, she replied, "I'm better paid than that. I expect a whole crown, and there'll be stars in it, besides." Every one who fights the good fight, who finishes the course, who keeps the faith, can say with the inspired apostle, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 8).

Jesus said, before he left the earth, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14: 2, 3). "They that do his commandments" are blessed and "may enter in through the gates into the city" (Rev. 22: 14). And all these rewards shall be determined by our works. "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16: 27). "The Father . . . without respect of persons judgeth according to every man's work" (1 Peter 1: 17). "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20: 12). Therefore, "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6: 9).

Elizabethtown, Pa.

The Alabaster Box.

BY GEO. L. STUDEBAKER.

THAT Mary loved Jesus much is implied from the teachings of the Savior. She had chosen the good part that could never be taken from her. Nothing is too good, and sacrifice will be a pleasure when rendered for the one whom we love. It was a great day for Mary when she broke the box of precious ointment, and anointed the Savior. He commended her for her act, after she had been severely censured by the disciples. "Why this waste?"

Oftimes, when we do service for the Master, complaints come from where they are least expected.

Had the disciples possessed more love for their Lord they would not have murmured against Mary for her act of reverence and love, but they would have appreciated her devotion and entered into the work with her with pleasure. Just what this service cost Mary we do not know. The ointment was worth about \$50. Mary may have debated in her mind, long before her deed, as to the propriety of making this sacrifice and rendering this service. She was human, as we are, and she had the devil to tempt her, as he tempts us, and perhaps before she heard from the lips of the disciples, "Why this waste?" she had been sorely tempted with the same question. Perhaps she had almost decided not to make "this waste." At last the struggle was over. She had fully decided what to do. "He who has done so much for me, 'forgave much,' can I not do this to show, in a measure, my appreciation and devotion?" The alabaster box was her precious treasure, and to use it meant much to her. But having once decided it was a pleasure to give her best to him whom she "loved much." The words of her Lord were sweet to her, and oftentimes afterward, no doubt, came to her with much comfort—"She hath done what she could."

Many have been the alabaster boxes broken, though at great sacrifice, and many will not receive any credit until they stand in the presence of him who said of Mary, "She hath done what she could," and will hear the blessed approval of him who is worthy of all praise and honor.

We do not know the struggle it takes to surrender some things in order to be used fully in our Master's service. With some the sacrifice is greater than with others. Here is a person. Something is the idol of her life. She prizes it greatly. But to serve him who loved and died for her, this, the joy of her soul, must be surrendered. The sleepless hours of the night are spent, tears are shed, the devil, with his cunning wiles, is to be met and overcome. At last she, from the depth of her soul, cries out, "Help me to tear it from thy throne and worship only thee." The alabaster box is broken. "She hath done what she could."

When the first impression comes to some of our dear young people to offer themselves as missionaries to the foreign field, I assure you that the struggle to break the alabaster box is no small one. And when parents are asked for their consent for their loved ones to go, how hard it is for them to break the alabaster box! We, who have never experienced such scenes, do not know what it costs, but, like the disciples, look on and murmur, "Why this waste? They could do service in our own land."

Listen! Do not all such hear the words of the Master, "Let them alone, they have done what they could"? No doubt many sleepless hours of the night were spent, many tears shed, and prayers offered before our dear Brother and Sister Stover fully consented to leave their children in America, and return to their Master's service in India. No one knows how precious this alabaster box was to them. Many of the brethren, had they been consulted, would have said, "Why this waste?" At last the struggle was over, the decision was made. There was no sacrifice too great for him who loved and died for us. God loved us and gave the best to us, his only Son. What a pleasure to love him and surrender the best to him! The alabaster box was broken. "They did what they could." God bless them and their dear ones. May they have the prayers of all of God's faithful as well as all of our missionaries.

Let us not be too quick to censure those who are in the Lord's service. By our help, sympathy, and encouragement many an alabaster box might be broken, that is otherwise treasured up and used for a selfish purpose. The "good work," that might have been done, had the alabaster box been broken, is left undone, and the blessing that might have come to the one making the sacrifice is lost forever.

May God give us grace and wisdom to be ready for every good word and work, and may we decide, from the depth of our soul, that no sacrifice is too great for him who was rich, but who for our sakes became poor, that we, through his poverty, might be made rich.

May God give all our dear young people courage to make whatever sacrifice is needful, so as to be of the greatest possible use in our Master's service. Break the alabaster box!

North Manchester, Ind.

Fishing for Salmon.

BY D. H. ZIGLER.

ON the return journey from Seattle Conference to our Virginia home, many things of interest were seen, but it is not the purpose of these notes to speak of more than two of them. The one is the swirling, rolling and scenic Columbia River, with its salmon fisheries. The other is the Yellowstone Park, with some of its wonders. A desire to see both of these had long possessed me. I will endeavor, therefore, to write of them.

It was through the kindness of Bro. H. H. Keim that our little party of three, Brethren S. N. McCann, P. S. Thomas and the writer, had a good day among the salmon fishermen. Bro. Keim's home is surrounded by the turbulent waters of the Columbia River and many of his neighbors are engaged in catching this most widely known of food fishes. But before telling the story of that day it may be better to say something of the industry in a general way, that the reader may more fully appreciate what we actually saw.

Fifty years ago this fish was not widely known as a food fish. Now it is shipped, in cans or otherwise, to nearly every part of the world. The most important canneries anywhere are those along the Pacific Slope, and chief among these are those of the Columbia River. Here the finest species of the salmon are to be seen. The chinook, which is most highly prized, occasionally attains a weight of from sixty to ninety pounds. However, the average weight is only about twenty-two pounds. It is a beautiful fish of a silvery hue, with the back marked with round black spots. The sturgeon also is caught in large numbers. This fish is not so highly prized as the salmon for food, but its great size makes it valuable. We were told that a fisherman caught one that weighed eight hundred and fifty pounds and was sold for one hundred and fifty dollars. Other specimens have been caught much larger even than this.

Almost every device is used to capture the salmon. The habits of this fish, in emigrating from salt to fresh water, are so well known to the fishermen that, were it not for the protection of the law, the fisheries would become worthless in time. Years ago they were so extraordinarily abundant that the streams, occasionally, would become choked by the multitude of fishes. But the seine, the nets of various types and the fish wheels have greatly reduced the numbers. The last-named device can be used only in the cascades, where the current of the water is sufficiently strong to drive the wheel, while its scoop-like projection lifts the fishes from the stream and throws them ashore. From some of these wheels long barriers extend diagonally into the stream. These are intended to keep the salmon from passing up the channel and to lure them into the wheel, which captures them in shoals and from which scarcely a single one can escape. Great numbers are thus annually taken from the stream and the large canneries furnished with fish. Some idea of the extent of this may be had when it is known that more than one and a half million of these fish have been canned in a single year.

Still the industry continues to be a most important one. More stringent laws have been enacted and scientific methods used to restock the stream. At the present time these fishermen find it a profitable business, and some of them accumulate wealth. An ordinary season's catch is about five or six tons of fish, while some of the most fortunate take as many as twenty tons.

So the thoughts came and went on that beautiful day in which we were to see the real thing of salmon fishing. The morning hours went somewhat slowly. On an island farm, of some eight hundred acres or more, with a large herd of fine Holstein cows demanding attention, some other things had first to be

done besides fishing. However, we were well entertained. It was a novelty of the moment that two steamers called at the landings for some of the products of the farm, and in due time we were in the gasoline launch, headed for the fishing grounds.

We noticed some life preservers placed in the boat, and it was explained that it was contrary to law to go on the Columbia without a life preserver for each person, on account of the dangers of the waters. This did not concern us much. We had helped to break the seal of many a can of salmon, and we were bent on seeing the real live fish caught.

In a short time we were on the fishing grounds, seeing some of the fishermen casting in their nets, while others were drawing in theirs, with real kicking salmon in them. A little farther up the stream the boats from the canneries were weighing the catch and giving credit on their books for each man's fish. We learned that the price allowed for the smaller fish was six and one-half cents, while the larger ones were worth seven and one-half cents per pound. Some fine specimens were to be seen as they were hung on the scales. One tipped the notch at fifty-six pounds. This gave real zest to our enthusiasm and we were eager to get closer to the business. We were introduced to some of the fishermen and they kindly invited our party into their boats, to see at closer range.

Here we learned some new things about the fishermen and the character of men engaged in the business. Some were old and had followed fishing for many years. Others were middle-aged, while others still were young. Some of them were students from college, trying in this way to secure funds to complete their course in school. We noticed these were not quite so successful in their catch as the older men. We could not help but wish it otherwise. The fishermen insist that some of them have better luck than others. We suggested that good management may have much to do with it, but the fisherman was firm in his view and we yielded the point.

Some twenty fishermen hold rights to the grounds we were on. Beside a small license, paid to the government, a certain rental is paid by each of them. This is used to remove any deposits that would interfere with their vocation. They are governed by what is termed "The unwritten law," based on fairness to all. Each one has his turn to cast in his net, and twenty minutes must elapse before another net may be put into the water. This time is allowed to let the fish pass between. We noticed that these rules were observed by all.

While "paying out" his net, we asked the fisherman about its size and how it captured the salmon. He said it was about 900 feet long and 14 feet wide. He further explained that the lower side was heavily leaded, while the upper side was supported by floats. At each end long cords were fastened, to which strong buoys were attached. These, with the floats, held the net in the position of a wire fence and at the same time showed where it was, although many feet beneath the surface of the water. The salmon, in their eagerness to pass up stream, will attempt to go through the net, become entangled in its folds and are easily captured. In each boat we saw large hooks with handles to them, some two feet in length. These are used when the large fish, of the fighting kind, are drawn to the surface of the water. One stroke on the head will numb the fish and at the same time will give the fisherman a means to draw him aboard.

As we were engaged in conversation, our boat was floating with the current of the river. We soon found we had gone nearly a mile and the fisherman said he would take his net up a little earlier on our account and he at once proceeded to draw it into the boat. Every one was expectant. And, sure enough, every now and then, we saw the beautiful fish in the folds of the net, doing all they could to free themselves. This had proceeded at some length, when we looked up and saw our brother and his son, approaching in their launch. They explained that it was time to return home, to do the evening milking. Although we had not tasted dinner, we almost wished milking time would never come. But we returned to Bro. Keim's

home, where some of the best salmon we ever tasted, was served.

As these lines are written, the memory recalls some remarks made that evening, something like these: "I had no idea what was in store for us today." "I would not have missed it for anything." The hope is cherished that in some way we may return to our brother something for that interesting day on the Columbia.

The next day we had a delightful ride from Portland east, along the north bank of the stream, but a mere mention of the interesting scenes is not admissible since the length of this article forbids doing so.

Broadway, Va.

Jonah and the Whale.

BY S. Z. SHARP.

ONE of the most common attacks on the Bible by the school of higher critics, is based on the story of Jonah and the whale. They point out that the whale is constructed to live on small objects, and could not have swallowed a man; hence, the narrative of Jonah is simply a myth, and the record of the Bible is unreliable. We wish to show that, in recent years, a great light has been thrown on the story of Jonah, and in this case, as in many others, facts have been produced which had been hidden for many centuries.

In the first place, the Bible does not state that the creature which swallowed Jonah was a whale. The whale is not a fish, but a mammal, and the record distinctly says it was a *fish*, hence, the whale idea must be dropped.

The next point of attack is that when Jonah was thrown overboard he is represented as dropping to the bottom of the sea. In Jonah 2: 5-6 the author says: "The deep was round about me; the weeds were wrapped about my head. I went down to the bottoms of the mountains." The critics claim that fish do not live in the deep sea, but near the surface, and that there exist no fish which would make the story of Jonah reliable, because the great white shark found in the Mediterranean Sea is provided with monstrous teeth, which would have ground Jonah into mince-meat.

We reply that God could have provided a fish for the occasion, as he created manna for the Israelites in the wilderness. In this case it will be shown by what follows that there was no necessity for God to create a fish for the occasion, but simply to order one already created to be at the place where he was needed, just as God had ordered the quails to be in the camp of the Israelites where they were needed. This is exactly in harmony with the text, "Jehovah prepared a great fish to swallow up Jonah." It is not said that Jehovah created him, but that he "prepared" one already created. The Septuagint uses the word *prosetaxe*, translated *appointed*; that is, Jehovah appointed that the fish should be at the place where he was needed, and this agrees exactly with the facts which have come to light recently.

There are many instances where facts, recorded in the Bible and disputed by higher critics, were, centuries after the records were made, proved true by excavations in the ruins of ancient cities. In this case, more than two thousand years after the story of Jonah was written, we have the positive evidence that there are fish that could swallow a man, and not chew him up, as would a shark, and also that these fish live in the deep sea; hence, little has been known about them. The following statements, based on the most reliable authority, prove that the Bible record concerning Jonah may be accepted as true. The facts are these:

June 1, 1912, Captain Thompson discovered a giant fish on the coast of Florida, in the vicinity of Knights Key. He attacked it with harpoons and rifles, and after a fight of thirty-nine hours, when five harpoons had been successfully lodged in the body of the monster, and one hundred and fifty-one bullets fired into its most vulnerable parts, the captain got his prey under control; but it was five days before he succeeded in killing it. The battle was a fierce and dangerous one, as the creature smashed a boat into thousands of pieces and crushed the rudder of a thirty-

one ton propeller. Its weight was found to be fifteen tons; its length, forty-five feet; circumference, twenty-three feet nine inches; diameter, eight feet three inches; mouth, thirty-eight inches wide, or six inches wider than a common door, and forty-three inches deep. It had swallowed an animal weighing fifteen hundred pounds. The significant part is that this animal showed some signs of life when taken out of the body of this monster. The hide of this fish is three inches thick and has no scales. It was prepared for preservation by J. S. Warmbath, by recommendation of the Smithsonian Institution, Washington, D. C. To verify the truthfulness of the above statement we present the testimonial of no less authority than that of the Secretary of State:

Washington, D. C., July 13, 1913.

Dear Captain Thompson:

I had the pleasure of seeing the monster fish which you caught south of Miami, and can commend it as a most interesting curiosity, well worth examining.

Yours truly,

W. J. Bryan, Secretary of State.

It may be seen at the Panama-Pacific Marine Palace, N. E. corner of Wabash Avenue and Washington Street, Chicago, Ill. This fish is unclassified. It seems to have been a wanderer from the deep sea, rarely seen before by human eye, but now is a seeming providential witness to testify to all the conditions which make the story of Jonah authentic, and to meet all the arguments of the higher critics.

Fruita, Colo.

The Sunday-School in the Country.

BY LAURA M. GWIN.

Nor all the good things at the recent Sunday-school Convention, Chicago, were said in the main auditorium. At various places over the city meetings were held each evening.

The first speech I heard impressed me very much from two standpoints; first, because the main incident related showed how God works today; and second, because of the line of thought it started in my mind.

The speech was by a man who had spent a number of years in the work of the Sunday-school Union. He had been instrumental in starting a large number of Sunday-schools over the country districts. These began as union Sunday-schools, but generally grew into a church, or maybe two churches. Sometimes there were no professed Christians, but the school was opened and the best people to be secured were put in as teachers and officers. Because these people were honest it was not long until there were Christians there.

This was the main story. I shall call the speaker the missionary, as he wasn't a minister, but a lay-worker. He heard of a district where the people were all infidels,—at least they had that reputation,—and he decided to go and try to organize a Sunday-school. The people where he was told him it wasn't any use; that they wouldn't allow any religious services in the schoolhouse, but he went.

Going first to the home of the chairman of the school board he stated his business and was flatly turned down. He asked permission to remain over night, but this request, too, was refused. The chairman said, "You can go and talk to the other two members of the school board. They have as much say so as I have." He went next to the secretary of the board, with the same result.

Going to the third member the missionary decided not to tell his business at first, as it was getting late, and he wanted a place to stay over night; so he asked to stay, offering, as he had in the other two cases, to pay what was right. But the man had heard of him and told him he could not stay there; that they were not in the habit of keeping "religious tramps." So he started on down the road.

As he came to the next house the owner was just driving in from town. The missionary asked him why he didn't leave that neighborhood; that the people were worse than the heathen of Africa, and it wasn't a fit place for a decent man to live. The man said he had been wanting to sell out and leave, and then he asked, "Won't you unhitch and stay over night?" which invitation was gladly accepted.

After they had had their supper the man asked the missionary if he wouldn't like to go with him that evening to the schoolhouse, where a political meeting was to be held.

The house was full when they arrived. The chairman of the school board presided. He made a speech in favor of a certain party, and then called on various ones to talk. They arose, one by one, until nearly every one had taken part. Then some of the boys began whispering in a loud tone, "Call on the stranger."

The chairman tried to quiet them, but they kept on. He said, "He's a preacher." The boys retorted, "Let him talk, anyway; you are afraid you will be converted." So the chairman asked him if he had anything to say.

It so happened that the missionary had attended the convention of this party in Chicago, so he arose and made a speech,—one which he had heard there, and of which he had taken notes, because the speaker had told so many funny stories. He repeated all of them and as many others as he could remember. He captivated his audience, and just as soon as he sat down some one jumped up, saying, "I move we ask the stranger to stay and speak for us tomorrow night. Can you stay, stranger?"

He told them that was the only political speech he had, but he might give them a talk on temperance, and they all seemed to think that would be safe.

The next day the missionary visited in the homes of the neighborhood. He found some who had been Christians,—in fact, the only infidels were the three members on the school board.

It was arranged that, after the meeting in the evening, some one should move that he stay another evening, and several promised to second the motion. So it was done.

Again, the next day he visited in the homes and tried to arrange the same thing for the next day, but the people said it couldn't be done, because the next day was Sunday and they simply couldn't have religious services. However, at last one young man said he would make the motion, as he hadn't any home for them to burn, anyway. A number were ready to promise to second it.

The missionary had finished his speech and sat down, but the young man didn't get up. His mother, becoming afraid that he did not intend to do so, jumped to her feet, and in a high-pitched, squeaky voice said,

"I think it's a big shame! Here we have been living just like heathen, without any Sunday-school or church, and I think it's time we made a change. I move that the preacher stay tomorrow and give us a good, old-fashioned, unadulterated gospel sermon."

"I second it," came from here and there over the house. The school board members glared, but the missionary produced a law book and read the statute on the subject, which was that whenever three-fourths of the voters declare in favor of it the schoolhouse may be used for religious services. A vote was taken and every man, woman, and child voted in favor of it, excepting the three men on the school board. Even their wives and children voted for it.

The services were held the next day, a Sunday-school was started, and the religious sentiment grew in the neighborhood.

A few months later the missionary returned to hold a revival meeting. It was a great meeting. The neighborhood was stirred to its depths and many souls were converted. The chairman of the school board also, was stirred, but with anger at the missionary. He threatened to give him a whipping and had bought a whip for the purpose.

The missionary knew this. One day he decided to call upon the chairman. He knocked at his door and was met by the wife, who held up her hands in horror when she saw him, and begged him not to come in. He wanted to know why, and she said that her husband would kill him if he did. He asked where the husband was. She told him that he was in the corn-field, but entreated him not to go there.

However, he went out. The man didn't see him

till he spoke. Then he began to call him all the names he could think of. When he had finished the missionary said, "Are you done?"

"Yes," said the man, "do you have anything to say?"

"No, only I'd like to have a word of prayer with you before leaving," said he, and tenderly laying his hand on the other's shoulder he prayed God to forgive him for blaspheming his holy name and to lead him to the Savior. Then saying "Good-bye," he turned and walked away. He unhitched his horse, climbed into his buggy and rode up the hill. At the top he glanced back and saw the man standing in the same position in which he had left him.

Over at the schoolhouse that evening the room was filled and the service had just begun, when the chairman of the school board came in and walked toward the preacher. The latter did not know what was coming, but when the other approached tears were seen streaming down his cheeks.

"I have something to say to you," he said. The missionary told him to turn around and tell it to the audience, and so he related the whole story. He said that after the missionary had left he got down on his knees and told the Lord he wasn't going to arise until he was converted, and he said there until he had surrendered to the Lord. All afternoon he had been praying with his wife. They hadn't had time to do the chores or get supper.

When he had finished there wasn't a dry eye in the house. He started down the aisle, speaking to the neighbors, commending those who had given the Lord their hearts, and entreating the others to do likewise, till he came to his brother. The two men had been angry with each other for a number of years. Their places joined but were separated by a "devil's lane." Both had threatened that if ever they met, one or the other would die.

For a moment he hesitated; then he held out his hand to his brother, saying, "Charlie, I was to blame for our trouble. Won't you forgive me?" And Charlie said, "No, you were not, I was," and there was a touching reconciliation.

So the work of the Spirit went on in the neighborhood, and the work continued to grow until, just a year ago, a large churchhouse was built across the road from the old schoolhouse. The former infidel's son is now the pastor of the church.

As we left the church, after hearing the talk, I said to the sister with me, "That almost makes me wish I could get out and do some work in the country." She said, "I was just thinking of our little Sunday-school in the country, where I was the last year, and it almost made me homesick to help there again."

I have been wondering since why work of this kind could not be done by us as a church more largely than it is being done. I know of churches from which some of the members go each Sunday to assist in a country Sunday-school which they helped to start. They find that it pays abundantly in the lives of those with whom they are working and in the growth in their own lives. If our young people are causing us trouble, in wanting to do things of which we do not approve, let's get them at work for the Lord and our troubles will vanish. This is only one of many opportunities for service.

Why couldn't we help, too, in starting Sunday-schools even where we could not help regularly each Sunday in the work? We could go, perhaps, once a month and have services with the people.

I trust some one may be encouraged to do a little more for the Master along this line, for oh! there is such a joy in service for the Lord!—a joy not found in any self-seeking. Every opportunity for it should be welcomed and grasped.

3435 Van Buren Street, Chicago, Ill.

The Mediation of Christ: When Effective?

BY CHAS. M. YEARTOUT.

"God was in Christ reconciling the world unto himself" (2 Cor. 5: 19).

CHRIST is represented as a Mediator between God and men (1 Tim. 2: 5). A mediator is a peacemaker,

a reconciler, or one who stipulates terms of peace between two parties, who are at variance with each other.

Man was estranged from God, through transgression and disobedience, and was utterly powerless to reconcile himself with God, because of his defiled and contaminated state, as a result of sin. So Christ came as a Mediator, to reconcile the world,—mankind,—to God, and he fully accomplished this, according to the declaration of the apostle: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Christ is the Mediator of the New Testament (Heb. 8: 6; 9: 15; 12: 24).

The gospel plan of salvation, is the work of the Mediator. It comprises the terms of reconciliation to the sinner, but is not applicable to the world,—mankind,—in their infantile state. "He [Christ] is the propitiation for our [the church's] sins; and not for ours only, but also for the sins of the whole world" (1 John 2: 2). Hence the declaration: "Behold the Lamb of God, which taketh away [now, not in the millennial reign] the sin of the world" (John 1: 25).

Christ satisfied the demands of justice, lived up to the law, that man had transgressed, and fulfilled it, thus liberating the human family from the condemnation that rested upon them. And so perfect and complete was the mediatorial work of Christ, that he reconciled the world to God. If all would die in infancy or before they sinned or transgressed the New Covenant, all would be saved, and brought home to heaven, through the mediation of Christ, without any effort upon their part.

The sin and wickedness that is in the world today is not due to any failure upon the part of Christ to reconcile the world to God, but is owing to the fact that the people, when they come to years of accountability, choose to heed and serve Satan, as did Adam and Eve, instead of giving heed to, and serving God. Disobedience separated accountable, intelligent man from the tree of life, and obedience to the New Testament, by accountable, intelligent people, will again give them access to the tree of life. But the world in its infantile state belongs to the family of God, by reason of the atonement made by Christ.

Thanks be to God, the mediatorial work of Christ still provides a means of restoration and salvation to those who have, like Esau, sold their birthright, and wandered away from God into sin and disobedience. God "hath committed unto us the word of reconciliation." The ministry, or Word of reconciliation, is the Gospel,—the terms Christ has provided to bring us back to God. By accepting these gospel terms the sinner enters into a covenant relationship with God through Christ. There is no use of waiting until the millennium to accept these terms and conditions of salvation. You will be lost if you do.

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6: 2). This statement of the inspired writer is uncontrovertible. "Now is the day of salvation," does not mean in the millennium. Those who do not hear Christ, and accept his mediated conditions of salvation, will be swept away (Matt. 7: 26, 27; Luke 6: 49). Millions of people are hearing the sayings of Jesus, or have access to them now, and are not doing them, but are neglecting or rejecting them. Judgment and condemnation will be the portion of all those who know not God, and obey not the Gospel of Jesus Christ. "When the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thess. 1: 7-10). The above does not sound like a state of probation, and chance for salvation after Jesus comes. Better accept the invitation now, for there will be no chance after death.

The Bible Students Monthly,—a disseminator of

the teachings and doctrines of Pastor Russell,—Vol. 5, No. 8, p. 4, under the heading, "The World's Need of a Mediator," says: "The Redeemer has not yet begun his work of mediation between God and men. He merely provided the basis of that reconciliation in his death at Calvary." If this statement be true, the world was not reconciled unto God as a result of the atonement made by Christ, and the world is still under the condemnation of the Adamic sin, and the teaching of Christ, that little children are fit subjects for the kingdom of heaven, is all a mistake. For as long as "the sin of the world" remains untaken away, that long the infant, as well as all others, rests under the condemnation of the Adamic transgression, and is not fit for the kingdom of heaven. No person under sin can reach heaven.

Again, the writer says that Jesus, "during the millennium, will mediate the New Covenant between God and mankind in general." This is an assumption in Russellism not sustained nor found in God's Word. That the world will have a chance to accept salvation in the millennial age, or any other age after this life, is a delusion of poor, weak man. Further, the writer, in speaking of able ministers of the New Testament, says: "Able ministers (servants) of the New Covenant. They are serving the New Covenant, although it has not yet been sealed with the precious blood."

If the New Testament was not sealed with the blood of Christ, then the plan of salvation, as set forth in the Gospel, is a dead letter, and those who live up to the New Testament have never come in touch with, nor had an application of, the blood of Christ, that cleanse from sin. Therefore, they are yet in their sins, and are unreconciled to God. I thank God that the New Testament was sealed,—dedicated,—with the blood of Christ, and all those who come up to its requirements, obey it in all things, in their obedience come in contact with and have an application of the blood of Christ which cleanse from all sin (1 John 1: 7; Eph. 1: 7; Heb. 9: 14).

We have such expressions as these in reference to the blood of Christ and the New Testament: "For this is my blood of the new testament." "This cup is the new testament in my blood" (Matt. 26: 28; 1 Cor. 11: 25). "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood" (Heb. 9: 17, 18). If the above does not show conclusively that the New Testament was sealed,—dedicated,—by the blood of Christ,—then what does the language mean? It is further called "the blood of the covenant, wherewith we are sanctified," "the blood of the everlasting covenant" (Heb. 10: 25; 13: 20).

The New Testament plan of salvation became operative and in full force after the death of Christ, being sealed and dedicated by his precious blood. And all those who obey the Gospel come in touch with the saving power and cleansing effects of the blood of Christ.

People of today, and since the death of Christ, are responsible for only their own sins and transgressions, and the mediation of Christ, as set forth in the plan of salvation, will save them, if they will repent of their sins and live up to all the requirements of the New Testament.

Coeur d'Alene, Idaho.

VOLUNTEER MISSION BAND OF MANCHESTER COLLEGE, IND.

This is the first summer that the Volunteer Mission Band here has continued its organization during the summer term. We have a summer enrollment of ten volunteers. Three more students have signed the pledge, to be missionaries, to do the Father's will, and to sing with the fullest meaning, "I'll go where you want me to go."

The members here have conducted seven services in Indiana churches, and without an exception they have found responsive hearts. The offerings were liberal, and all seemed glad to have the opportunity of giving. Our people are realizing more and more that the essential part of true Christian religion is service along one or more of the many lines of Christian activity.

The money we receive will be used to support one of our Chinese brethren in this school during the coming winter. In the Volunteer Mission Band movement of

(Concluded on Page 492.)

THE ROUND TABLE

An Object Lesson.

BY NETTIE C. WEYBRIGHT.

It was the privilege of husband, little son and myself to visit, recently, the Tippecanoe church, not far from here, at the time of their love feast. It was a joy to be there,—a real feast to the soul. They are nestled among hills and groves, far from any town, undisturbed by smoke and noise of factories and locomotives. They are not strong, numerically, as are some of our older, well-known churches, but they are happy, contented, busy and, spiritually, wide-awake. In many ways they are a splendid example to others.

Their shepherd and leader is Bro. F. O. Richcreek, a strong man. Though young in years, he is rich in experience, with a determination to work and win. The influence he wields in his community is remarkable.

At the communion there were more than sixty spectators, friends and neighbors, showing the interest of the neighborhood in the work of the church. This is in marked contrast to a communion in one of our leading churches, that we attended recently, at which there were only two spectators, and those were members' children.

At the close of the self-examination service, the offer was given, as usual, for any brother or sister to lead in prayer, to which a few ministers usually respond. But in this case several young sisters and brethren led in very earnest prayers, followed by one or two ministers. The best of order and interest were noticeable among the young people.

The following morning the Sunday-school, in charge of a live, enthusiastic, spiritual brother, well past middle-age, was just as thoroughly enjoyed. Every one present was interested. The singing was excellent. They used every opportunity of securing outside help, to add to the interest and helpfulness of the school. At the request, unannounced beforehand, of the superintendent, all the children and young people came forward and united in singing a special song. They did well. The spirit of genuine sociability among them is noticeable.

They conduct successfully a teacher training class, teachers' meeting, prayer meeting, and a young people's meeting. Their Aid Society shows by actual report the most work done of any society in Northern Indiana. We were encouraged to go and do likewise,—our best,—even if under trying circumstances. God bless such earnest workers!

Syracuse, Ind.

Substitutes That Fail.

BY WILLIAM LEWIS JUDY.

AN enjoyable month of traveling in beautiful Northern Wisconsin is about drawing to its close. It has been a continuous pleasure, day after day, to journey hither and thither in God's great out-of-doors.

Here there are the broad fields, green with summer's garb, and over yonder the meadows rich with fruit and harvest. Here we see the cool, calm lake, fringed with woods, or the winding stream threading the valleys like a silver cord. Still farther on is one of those few spots which the ruthless ax of man has not yet found,—the forests quiet and grand, where the majestic pines lift heavenward their lofty crowns.

This intimate contact with nature's treasures,—the birds and brooks, the flowers and forests,—has made me a better man in every way. I am thinking, just now, of an idea that I have often heard,—that one could find God in the out-of-doors, find him in the rocks and leaves and streams, and that to worship him there is sufficient.

I remember hearing Newell Dwight Hillis telling how he regretted the advice he once gave his congregation,—that if any one felt he would rather go out into the fields instead of coming to services on a Sunday morning, he should do so. Two young men followed out the suggestion. It took them away from the church permanently.

Only a soul can regenerate a soul; and nature is

soulless. *The greatest masterpiece of art, the grandest scenery on earth, the most enrapturing music of man, may attract for the time, but none of them ever saved a soul.* Nature's work ends with the perfect physical man. The eye of the godless man may see the beauties of nature, but it requires a regenerated soul, back of the eye, to see those beauties clothed in the grandeur of God.

"The groves were God's first temples," but they are only temples. God alone, through the Holy Ghost and through the revealed truth of Holy Writ, can save the soul and feed it that which eternally satisfies. Nothing man-made and nothing in nature can ever be substituted for the divine scene of Jesus Christ shedding his life-blood on Calvary for sin-sick humanity.

Oconto, Wis.

Our Sight.

BY I. J. ROSENBERGER.

NOTHING is more precious, relating to this life, than our natural sight, and nothing is a source of more joy, relating to this life and the life to come, than clear spiritual vision. Each can be improved, and each can be hindered or injured. Age commonly impairs the natural vision, but it should undoubtedly improve the spiritual. The older we become, the clearer should be our spiritual sight. I have heard brethren say, "My eyesight has changed somewhat; I do not see things as I once did." This, probably, is a common complaint.

When the Philistines put out Samson's eyes, they had him under easy control. We read about "the god of this world blinding the minds of people." This, of course, implies that Satan has all such under easy control. When God gives us a spiritual vision, it will, if we are faithful, improve and become clearer as we near the close of life.

Satan, the god of this world, is ever alert to give us a new vision,—to change our sight. We may know that it is the work of Satan by the fact that it always produces a desire for things after the world, mostly for the sake of pleasing those who are carnally minded. The devil is an expert oculist, for he rarely fails to get people to see just as they want to see.

A brother once remarked to me: "I want to get away from these old-fogy notions." I kindly told him that if he would keep on wanting, with a little working, he would get there. I think he did get there, for he and his family are out on the commons.

Christ speaks not only of planting a vineyard, but also of placing a hedge about it. But Satan objects to any hedge or restraint. If our vision deceived us once, may it not be deceiving us now? If our vision changes from the spiritual to the carnal, it is a sure evidence of error lurking somewhere. "Blessed are the pure in heart, for they shall see God."

Covington, Ohio.

The Destiny.

BY ETHEL STRICKLER.

OUR loving Father in heaven has told us, in his Word, of a grand and glorious home, prepared for those that love and serve him. John, the servant of God, or "the Revelator," as he is called, was exiled to the Isle of Patmos. There God revealed unto him some of the things that are reserved for the righteous. He tells us of a beautiful city of twelve foundations, whose walls are of jasper and whose streets are of pure gold. It is a city which needs neither sun nor moon to illumine it, for he said, "The glory of God did lighten it, and the Lamb is the light thereof." There shall be no sorrow nor tears there, for "God shall wipe away all tears from our eyes." "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

Great numbers, who have once been here on earth, and have washed their robes and made them white in the blood of the Lamb, will be there in the presence of God, praising him forever. And, best of all, our Savior will be there, who came to this earth and suffered and died, to purchase this home for us.

Shortly before he suffered, he said to his disciples: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This promise is to us today.

Ottumwa, Iowa.

Sunday-School Lesson for August 9.

Subject.—The Barren Fig Tree and the Defiled Temple (Temperance Lesson).—Mark 11: 12-33.

Golden Text.—By their fruits ye shall know them.—Matt. 7: 20.

Time.—The day following the Triumphal Entry (v. 12), and probably the next two days (vs. 20, 27).

Place.—The road from Bethany to Jerusalem and in the city.

CHRISTIAN WORKERS' TOPIC

The Life of Jesus.

Song of Solomon 5: 16.

For Sunday Evening, August 9, 1914.

Note.—Use "Training the Sunday-school Teacher," pages 107 to 110, as your guide in study. This is an outline of that section.

1. Jesus was above all other teachers.
2. Jesus was a true Character.
3. Jesus revealed God (John 1: 18).
4. Jesus was divine (John 1: 1, 3; 17: 5; Col. 1: 16, 17).
5. Importance of the message of the angels (Luke 2: 13, 14).
6. Jesus developed symmetrically (Luke 2: 40, 52).
7. He was divinely approved and endowed (Matt. 3: 16, 17; John 3: 34-36).
8. Jesus was severely tempted (Matt. 4: 1-11; Luke 4: 1-13).
9. His devotion to the Father (Luke 5: 16; 6: 12; 9: 29).
10. He gave his life for humanity (Luke 19: 10).
11. His ransom on Calvary (Matt. 20: 28; 1 Tim. 2: 5; Gal. 1: 4).
12. His constant appeal (John 7: 37, 38).

PRAYER MEETING

What Christ Would Have Us Be.

John 17: 11-24.

For Week Beginning August 9, 1914.

1. Kept by the Father.—"Holy Father, keep them in thy own name" (verse 11). This means a growing into his own character and likeness; continually acknowledged as his own sons and daughters. It means security. "The name of the Lord is a strong tower; the righteous runneth into it and is safe" (Prov. 18: 10; Num. 6: 24-26; Psa. 121: 4; Philipp. 4: 7).
2. Happy in Joy Divine.—"My joy fulfilled in themselves" (verse 13). The Lord's people are not asked to put on a smiling face without having a smiling heart. True fellowship and communion with the Father, Son and Holy Spirit brings great joy (Rom. 14: 17; 1 John 1: 3, 4; Psa. 19: 8; John 15: 11; 16: 24; Jude 24, 25).
3. Protected Against the Adversary.—"I pray, . . . keep them from the evil one" (verse 15, R. V.). While we, by faith, keep hold of the strong hand of Christ, who has destroyed the works of Satan, God will keep us by his mighty power from the evil one (Matt. 6: 13, R. V.; 1 John 5: 18, R. V.; 1 Peter 1: 5).
4. Holy Unto God.—"Sanctify them in the truth" (verse 17, 19). Christ said, "As the Father sent me into the world, even so have I sent them into the world" (verse 18). As Christ consecrated, or set himself apart, for us, so should we, to God's glory (John 20: 21; Eph. 1: 4; 1 Thess. 4: 7; Eph. 4: 24; 1 Peter 1: 15).
5. Useful Unto Others.—"Neither pray I for these alone, but for them also which shall believe in me through their word" (verse 20). God blesses us that we may be a blessing to others (Acts 18: 24-28; 1 Cor. 12: 28).
6. In Union With One Another.—"That they all may be one" (verse 21). A double union here. Christian fellowship is blessed to the extent of approximating that of the Father, Son and Holy Spirit (Gal. 3: 28; John 3: 16; 1 John 1: 7; 1 Peter 3: 8; Eph. 4: 32).
7. Glorified With Him.—"With me, . . . behold my glory" (verse 24). "If we suffer with him, we shall also be glorified together with him" (Rom. 8: 17). Our eyes now may be dim with tears, but some day we shall behold his glory. Sanctified lives will eventually be glorified lives (Heb. 2: 10; 2 Tim. 2: 10; 2 Thess. 2: 14).

HOME AND FAMILY

The Daily Life.

[This poem was sent to me by Sister Rosa Kaylor, of Ahwa, India. It appeared to me as containing a very helpful lesson. I do not know who wrote it.—Nettie C. Weybright, Syracuse, Ind.]

I asked the Lord to let me do
Some mighty work for him;
To fight amid his battle host,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home
Whose life is calm and still,
And gave me little things to do,
My daily round to fill.
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way
That seemed of earth alone;
I, who had longed for conquest bright
To lay before his throne,
Had common things to do and bear,
To watch and strive with daily care.

So, then, I thought my prayer unheard
And asked the Lord once more
That he would give me work for him,
And open wide the door,
Forgetting that the Master knew
Just what was best for me to do.

Then quietly the answer came:
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory.
The battle has been planned by me:
Let daily life thy conquest be."

Flaw-Hunters Versus Virtue-Hunters.

BY OMA KARN.

A LITTLE matter of business one day took me into a home. It was a very humble home, a tiny cottage of three neat, clean rooms, with the plainest and most meager of furnishings. Small and plain as was this home, there was about it an air of open-hearted hospitality, which was felt even before one knocked upon its time-marked door. The stranger was sure of his welcome.

The presiding genius of this home was a woman, who, for more than a score of years, has been unable to distinguish anything more than light from darkness. After an hour spent in her gracious presence I passed lingeringly across the worn doorstep, strengthened and refreshed; with more faith and trust in my heart; a keener sensitiveness of the beauty in the world of nature around me; a greater reverence for the Creator of all things; a stronger and deeper resolve to be of service to him and a helper, not a hinderer, of my fellow-beings.

And all for the reason of this humble servant of the Master, with whose great mind I had been associated for one hour only. Not much school education had she; no rare mental gifts had been bestowed upon her; no worldly honor and position had she won. She had no income but a small pension, but oh, what an inspiration she was!

And why? Well, simply because she sees the best in everything and everybody. The mind behind those sightless eyes had been trained to discern the goodness of God and the image of God in everything that his hands had formed. Aware that there were defects in every piece of nature's work and evil in every human heart, she had resolutely acquired the habit of looking on the better qualities. She recognizes the fact that God is stronger than Satan, and that the good outweighs the evil. The predominating theme of her conversation is praise, not censure; light, not darkness; joy, not sorrow. The result is a personality strong, winning, effective. She is a virtue-hunter, and what jewels of character she does discover!

The same little matter of business on the same day took me into another home. The residence was large and of very handsome architecture. The interior was elegantly furnished and fitted with all the modern improvements. Its inmates were of refined appearance and pleasing manners. At its threshold one was met with the utmost courtesy.

But, strange contrast! After thirty minutes' time spent in this home I passed out, struggling with an almost overpowering desire to leap from its handsome stone steps and run as swiftly as I could go. My thoughts were far from elevating, and could I have had a reflection of myself I dare say I would have been shocked at my expression.

And why? Simply because I had spent those thirty minutes with one who sees the worst side of everything. To hear my hostess of this occasion one would think the Creator had made a mistake in everything he had brought into existence. No matter on what the conversation dwelt, there was some defect, some lack or some evil thing to be marched out and mercilessly exposed. If one attempted to turn her aside onto the better qualities of the matter or person under discussion, she cleverly assented, at the same time artfully managing to introduce, in some way, an insinuating hint of such weight that the listener was almost convinced against his better will and judgment. She is a flaw-hunter of the most ferreting type, and what unsightly things she does unearth! Dangerous company? Surely it is.

But how many of us are not more or less guilty of this fault? It is so easy to pick flaws,—to see something unworthy in another! We do it so thoughtlessly, little realizing the good we destroy, or that by so doing we are only betraying our own weakness.

The flaws we are so ready to see must first exist, in some form or other, within our own selves or we could not so readily detect their presence in another. Like begets like. A good illustration is a little story relating how an angel and a man were one day walking together. The man was complaining about his neighbors,—what a mean, selfish, disagreeable class of people they were. They saw, approaching, a man of stooped form and low, sordid, cringing visage. "There comes one of them now," said the fault-finder. "Just see the fellow!"

"He certainly looks all you have said about him," remarked the angel. "But have you noticed that he is only a reflection? We are approaching a mirror." The flaw-man was looking at his own likeness!

Much the same kind of shock that he received would startle us if we would probe to the bottom of our reason for finding fault in another. A careful diagnosis would, in all probability, disclose symptoms of the same disorder within ourselves. When we find ourselves constantly noting the unworthiness of people we meet we may well take alarm,—not over their condition, but over our own. Only a starved soul sees the worst side of people.

On the other hand, the healthy, well-kept soul sees just the opposite. Whichever way we look determines our degree of usefulness. Some one has said that "the highest criticism is the ability to see the good in things."

The apostle Paul commands us to see this: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Some one of these traits can be found in every object, in every person. The good is there. It behooves us to look for it, for our own good as well as for the good of others. Virtue-hunting means virtue-finding. We unconsciously add what we find to ourselves. It not only enriches, but adorns. But the best of this getting is that it is all in the interest of others.

Warren, Ohio.

"Is the Young Man Safe?"

BY AGNES M. RYAN.

WITH what anxiety David sits between the gates, waiting for news of the battle! And how eagerly he listens for the watchman's cry! Suddenly, from his station on the roof, the watchman sees Cush and Ahimaaz running from the place of battle. The messengers arrive, and David's first question is not, "Who is the victor?" but, "Is the young man Absalom safe?" Picture, if you can, the anguish of the king as he hears the fate of his wayward son. In bitter distress he cries out, "O my son Absalom, my son,

my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

As he draws apart to mourn for his son, him who was of marvelous beauty, perhaps he thinks of the wild career of that son. Perchance he recalls God's words, spoken after David's double crime (the murder of Uriah to gain Bathsheba), "The sword shall never depart from thy house." Probably his thoughts go farther back, and trace the downfall of Absalom to his heredity, his environment at the court where polygamy flourished and domestic infelicity resulted. Or he may have seen where he failed to curb his boy in youth. Had he but asked years before, "Is the young man safe?"

In how many homes today the same sad wail arises, "O my son!"

Parents, is the young man safe? Whether he be but a dream-child, a mischievous lad, or a young man, is he safe? Have you provided prenatal influences that shall be for his mental, moral, and physical safety? It is his right. It has been said, "The baby has a right to be well born. He did not ask for existence. See to it, then, ye parents, that everything, from conception to birth, conduces to his moral, mental, and physical well-being."

Mothers, is the young man of the future safe in your home?

"The mother, in her office, holds the key of the soul; And she it is who stamps the coin of character, And makes the being who would be savage But for gentle care, a Christian man."

Are you a housekeeper or a home-maker? One works for a day, the other for eternity. Is home the dearest place on earth, or does he go elsewhere for pleasure? There is a poem which all mothers (and sisters) should read. It contains these words:

"What can a boy do, and where can a boy stay,
If he is always told to get out of the way?
He can not sit here, he can not stand there,
The cushions that cover that fine rocking-chair
Were put there, of course, to be seen and admired,—
A boy has no business to ever be tired.
The beautiful flowers and roses that bloom
On the floor of the darkened and delicate room,
Are not made to walk on, at least, not by boys,
The house is no place anyway for their noise."

Yet the boys must walk somewhere, and soon they stray to the street corners, the saloon, the poolroom, and then some heartbroken mother sings, "Where is my wandering boy tonight?" Who made him a wanderer? In our rural districts, the street corners and places of similar character do not call the boy, but there is a habit which is equally dangerous,—that of gathering in barns on Sundays. From my own experience with pupils, I find that there they learn to smoke,—aye, even drink, and to have their minds poisoned by foul language. Habits are formed that are a menace to physical and moral safety. The parents of these boys (many of them professing Christians) are not asking in time, "Is the young man safe,—safe from vice?"

Fathers, are your boys safe by following your example? Why should you forbid them certain indulgences when you are a living denial of what you preach to them? To you belongs the discipline of the boys,—or, at least, it should be your privilege, providing you are capable. "It is a boy's right to have wise discipline, for if undisciplined and uncontrolled in his infancy and boyhood, a felon's fate may await him. Don't think that because your blood flows through his veins he is incapable of wrongdoing. Another duty is yours,—to explain to him in a clean, pure way, the mystery of life, and teach him his duty to himself and his Creator. Would that every father would shoulder his responsibility,—and there would be fewer heaps of stones to mark the last resting-place of some misguided Absalom."

The teacher has his share in this great work, whether he be in the little red schoolhouse, or a great university. Acquaint yourselves with your boys and ask the question, "Is the young man safe?" If he is approaching the quicksands of vice, warn him. Don't wait until he is sinking and then say, "I thought so."

Young woman, let us ask you, "Is the young man

(Concluded on Page 494.)

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On Friday of this week Bro. I. J. Rosenberger begins a series of meetings at Custer, Mich.

THIS week we are giving additional room to our correspondents, and, beginning with page 490, they are favoring us with many items of interest.

THE elders of Northern Illinois and Wisconsin are to meet at Bethany Bible School, Chicago, Tuesday, Aug. 25. We hope to announce the hour next week.

We learn from the *Plain Dealer* that the tent meetings in Warsaw, Ind., conducted by Bro. S. S. Blough, are being quite largely attended and that the interest is good.

ON page 493 of this issue we publish the programs of the Ministerial and Sunday-school Meetings of Western Pennsylvania, to be held at Meyersdale Aug. 18 to 20.

WE regret to learn of the protracted illness of Bro. Wm. Miller, Hanover, Pa., District Missionary of Southern Pennsylvania, but trust that we may ere long report his complete recovery.

ALL orders for the Full Report of our recent Conference have now been filled, and we can still supply further orders. Send twenty-five cents, and a copy will be sent you by return mail.

Too late for insertion elsewhere, we received the announcement of a Harvest Meeting to be held at Pymont, Ind., Aug. 9. The services are to be in charge of Bro. Gorman B. Heeter, of Idaville, Ind.

THE Lost Creek church, Pa., closed an interesting series of meetings July 19, Bro. Ralph W. Schlosser, of Elizabethtown, Pa., being in charge of the services. Eighteen took a stand for the right, fifteen of whom have, so far, been baptized.

THE District Meeting of Michigan is to be held in the Thornapple church Aug. 21. The elders of the District are to meet Aug. 18, at 2 P. M. The Sunday-school Meeting is to convene Aug. 19, and the Ministerial Meeting the day following.

JUST as we were closing the forms for this issue, Bro. W. S. Reichard and wife, of Hagerstown, Md., called at the MESSENGER sanctum, being on their way home from the Seattle Conference. We appreciated their brief visit very much indeed.

THE Ministerial Meeting and the Sunday-school Convention of the Southern District of Pennsylvania will be held at Shippensburg, Pa., Aug. 27 and 28. Further particulars, together with a program of the meetings, will be given at an early date.

EASTERN MARYLAND announces her Sunday-school Meeting for Aug. 12, a Temperance Meeting on the evening of the same day, and a Ministerial Meeting, a Christian Workers' Meeting, and a Missionary Meeting on the day following. The programs are given on page 493.

BRO. J. H. MORRIS conducted inspiring revival services for the members at Clovis, N. Mex., recently, and had the pleasure of receiving twenty-one into church fellowship. One was restored.

THE District Mission Board has taken hold of the work in the Mountain View church, Mo., and it is hoped that the work there may prosper, and be productive of great good in that community.

FIFTEEN recent additions to the Salem church, W. Va., are reported as the result of series of meetings, held at three of the meetinghouses in the above-named congregation. Brethren Geo. W. Vansickle and Jeremiah Thomas delivered the Gospel Message.

BRO. DAVID ROWLAND, of Lanark, Ill., writes us from Benton City, Wash., saying that he and Sister Rowland are having a splendid time visiting among friends, relatives and churches. After spending two or more weeks at Benton they will go to Los Angeles, Cal.

WRITING us from Roaring Spring, Pa., Bro. D. M. Adams says that for some weeks he has been rubbing up against nature on a little fruit farm, and finds the experience quite beneficial to his health. For that reason he may remain in the East, a few months at least.

AT one of the Ministerial Meetings the question, "How Shall We keep Our Country Churches Alive and Growing?" is to be discussed in its various phases. It is a vital question, well worthy of attention in practically every State District of our Brotherhood.

THE programs for the Educational, Ministerial, Sunday-school and Christian Workers' Meetings for Northern Illinois and Wisconsin, to be held at Bethany Bible School, Chicago, Aug. 25 and 26, did not reach us in time for this issue. They will appear next week.

AFTER reading what Sister Eshelman has to say on page 491, on "What We Learned from the Book," most of our readers will realize that the vast and interesting field of Bible study is practically untouched by many, simply because they do not care to make the needed effort.

BRO. C. M. WENGER, of South Bend, Ind., retiring Annual Meeting Treasurer, requests us to say that the Conference funds are now in the hands of the newly-elected Treasurer, Bro. J. B. Deeter, West Milton, Ohio, and that all dues or bills should hereafter be sent to him.

ON their way home from the Seattle Conference, Eld. S. H. Hertzler and wife, of Elizabethtown, Pa., stopped at Elgin over two nights. It was their first visit to the Publishing House. Bro. Hertzler served his District on the Standing Committee at the late Annual Meeting.

THE forces in Virginia are lining up on the temperance question, and our people are preparing to do their full duty at the polls. Some who have never voted on any question, are going to be heard on election day. They can be counted on to take a solid stand against the saloon.

ONE of our earnest workers urges greater consecration, on the part of all our members, in the work of the Lord and the extension of his Kingdom, emphasizing his plea by saying: "We can give without loving, but we can not love without giving." Love, then, is the chief thing. May it prompt us to go to the rescue of perishing souls!

WE enjoyed a very pleasant call from Eld. G. L. Bender, General Treasurer of the Mennonite Board of Missions and Charities, Elkhart, Ind. He tells us that the body of Mennonites he represents,—about 35,000 in number,—contribute for missions and charity over four dollars per capita, that they have two schools, and also have twenty missionaries in the foreign field. In appearance Eld. Bender resembles our brethren. He tells us that his people are meeting with reasonable success in maintaining New Testament simplicity among the members. In this particular there seem to be few departures among them.

A MAN fell into Lake Michigan, the other day, and drowned, though the water in that special locality was but three feet deep. Later on, when his body was drawn to shore, an empty whiskey flask was found in his pocket, and now the question is: Was it water or whiskey that killed him?

JUDGING by the many favorable expressions, still being received concerning our recent Conference in Seattle, the meeting and all in connection therewith, gave the best of satisfaction to those in attendance. Most of the visitors have now returned to their homes again, but the inspiring associations of the gathering will long be remembered and cherished.

ONE of the sisters, in charge of the Orphanage at Timberville, Va., must give up her work on account of ill health. The trustees should have some one to take her place by Sept. 1. In fact, a manager and matron,—a brother and a sister,—are needed. All applications for these places should be addressed to Bro. P. S. Thomas, Harrisonburg, Va.

WHETHER our churches are aware of the fact or not, the future efficiency of our Brotherhood is largely, if not wholly, dependent upon the Sunday-school. A close analysis of accessions during the various revivals of recent years will show most conclusively that no other agency of church activity equals the Sunday-school as an evangelizing factor.

"TONING UP," a little sketch on page 490, by Bro. D. Rowland, may be read with interest and profit by all of our preachers. Ministerial efficiency is the all-important essential in the upbuilding of a congregation, but let it not be forgotten that important duties also rest upon the church in general,—the rank and file,—in order that the cause may prosper.

WE do not know how many members there are in the regions round about Stoneham, Colo., nor do we know how many preachers there are to deal out the Word of Truth for the people of the community, but Bro. W. L. Pryor, of that place, writes us that there is a good opening for a physician with a stock of drugs. We presume that a minister, who is also a "beloved physician," would be quite acceptable.

BRO. E. F. CASLOW and wife, of Yale, Iowa, called at the MESSENGER sanctum last week. They had been to Grand Rapids, Mich., to arrange for a place of residence, as they have consented to take charge of the mission in the city about Sept. 1. After that date their address will be 1914 Gardener Avenue, Grand Rapids, Mich. Bro. Caslow served his District, Middle Iowa, on the Standing Committee at the Seattle Conference.

AN active member of a District Mission Board in the Middle West reports great opportunities in his respective field of labor, but deplors the fact that the work is greatly hindered because of a lack of funds. This is true, probably, of every District in our Brotherhood. Were there an ample supply of the necessary means, workers could readily be secured for the available openings. To this end we do not need additional plans but rather a more effectual working of the plans already in operation.

UNDER date of July 27 we have the following regarding the District Meeting of Northern Illinois and Wisconsin, and other meetings in connection, to be held in Chicago Aug. 25 to 27. The communication reached us too late to appear elsewhere, and so we make room for it here: "The date of the District Meeting of Northern Illinois and Wisconsin is drawing near. The meeting is to be held at the Bethany branch of the church, and our committee of arrangements is providing ample room for all. Do not hesitate to come because we are in a large city, for we will meet you at the station and direct you to the place of meeting. The Chicago church is desirous of your presence, both young and old. Please drop us a few lines, giving the number coming, the name of the railroad over which you come, and the time your train is due in Chicago, and we will have some one there to direct you.—R. H. Nicodemus, 3435 W. Van Buren Street, Chicago, Ill."

A BROTHER writes: "City mission work has its problems." True enough, but did you ever know any good work or movement that did not have its problems,—almost beyond our power, save as we got strength from the Great Helper? We may rest assured that there will be difficulties and troubles in plenty, as long as the adversary of souls seeks to hinder and destroy. And yet our marching orders are clear and plain, and ample assurance of success is ours by the Master's "Lo, I am with you."

The Lovely Elder.

A LAYMAN writes us about the elder in charge of a congregation, where he holds his membership, saying that "he is a very fine man and a lovely elder." We would that all those, who write us, could have as much to say in behalf of those, who by the Holy Ghost, have been placed in charge of the churches. There are two reasons why we can not expect so much. In the first place, all elders have not succeeded in making themselves lovely in the sight of the members entrusted to their care. Then not a few of the laity fail to emphasize the lovely qualities found in those having the oversight of the churches. On the one hand the fault may be with the members, while on the other hand it may be with the elders themselves. But, at any rate, a large majority of the elders in the Brotherhood might possibly make themselves more agreeable, while the members might be taught to commend their elders for the good there is in them, and not criticise them so severely for what they are not, and for what some of them may not be able to overcome and avoid. We feel sure that a spirit of helpfulness upon the part of all,—the laity as well as the elders,—would produce most commendable results. We need to do some thinking and writing about the things that can be made uplifting. As Paul, in Philippi 4: 8, says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This advice, carefully followed, would produce a marvelous change for the better along spiritual lines.

Peace Sentiment.

We like the way the public press is taking hold of the peace question. A few years ago most of the publications of this country were on the side of war, and the preparation for war; but there has been a change. Scores of papers in the United States are throwing their influence on the side of peace. They may not like President Wilson's politics, but they admire the man for his purpose, sincerity and patience in endeavoring to avoid an open conflict with Mexico. Some of the papers do not take to Secretary Bryan's political notions, but they stand by him in his anti-war policy. There are journals that hardly knew any let-up in criticising Taft's administration as President, but they commend him for some splendid things he now and then says in the interest of world-wide arbitration.

Never before has there been so much said in public, in opposition to war and militarism in general. We hear of hundreds of sermons and lectures being delivered in the interest of peace. Not a few of the graduating essays, in our best schools, deal with the peace question. If a minister, these days, so far forgets his high calling as to preach a sermon in the interest of war, he is almost sure to be criticised by the secular press.

While the American people are easily wrought up in the face of a threatened conflict with another power, still, at heart, they are opposed to war. Practically all the wives, mothers and daughters of the land are lined up against war. They would like to see the warships of the nations converted into mercantile vessels. They would have all the fortifications of earth dismantled, and the soldiers sent home to their families.

Some of the strongest journals favor world-wide arbitration, and take the position that war, as a rule,

is unchristian, inhuman, and does not become a civilized race, like we claim to represent. Then, some of the best and most influential thinkers, now living, are speaking and writing against war, feeling that the expensive navies and large standing armies of the world might easily be dispensed with, and the nations of earth would be only that much better off.

All of this means something for the good and the uplift of humanity. It means that peace sentiment is strong, and that it is destined to become still stronger. Should this sentiment continue to grow, as it has grown during the last twenty years, another decade or two may possibly find the best and most influential in all lands solidly arrayed against war. As it now looks, it would seem to be only a matter of time when warships will be discarded, the standing armies disbanded, and the different nations of earth will find it more convenient, as well as far more humane, to adjust their differences by arbitration.

Self-Education.

In keeping with the trend of an editorial appearing in a late issue of *The Independent*, we now proceed to state what we have had in mind for some years. While no thinking man would venture to underrate the value of a good literary training in some well-equipped educational institution, still there is no occasion for an energetic young man to become discouraged simply because circumstances are such as not to permit him to attend college.

A regular course in a college would prove a great help to him, as a preparation for life's work, still, since he may not be permitted to enjoy this privilege, there is another avenue open to him. In fact, a college course is not always a necessity.

Young men and young women of brains have worked their way to the front without spending a day in college, and what has been done in this respect may be done again. Some of the best thinkers in the world have acquired culture and genuine education without college training. They studied books, people and things until they knew them. They gathered books, papers and magazines, and made them their companions. They rubbed up against thinking people, listened to them, and studied their way of saying things.

Some of them read and traveled, then read more and traveled more. They saw everything about them, read what they could about these things, and thus continued in the pursuit of knowledge. By studying the styles of the best thinkers and writers, they succeeded in acquiring a creditable literary style of their own. Their training was not a matter of a few years in school, but they devoted decades to hard work and careful study.

They soon learned that the university student has acquired his knowledge from men who have read, thought and observed. Instead of following the course pursued by the student, they read the books the professors read, and, so far as circumstances would permit, got hold of their information at first hand. They learned to think by thinking, and to write by writing. They read only the best of books, listened to only the best of lectures, and endeavored to think about only the best of things.

They got culture by observing the conduct of people of culture. Whether in church, on the street car, or walking the streets, they studied the ways and conduct of those who had a reputation for good manners. If they listened to a man of training in the pulpit, or on the lecture platform, they studied his ways of saying and doing things, as well as what he said. They went through the world accumulating the best there was of everything, and then made it their own.

By following this plan, it is marvelous what one, in the way of preparation, may accomplish even outside of the schoolroom. We are not saying this with a view of inducing any one to neglect the opportunity of a good college or university training, but for the purpose of encouraging those who have few literary opportunities. We would say, Avail yourself of a college course, if you can, but if you can not, then do like hundreds of others have done,—acquire knowledge, training and culture by following the example of

others who, with books, papers, magazines, and with open eyes and ears, and with an active brain, have educated themselves.

Our Wants and Our Needs.

THE following true story is taken from the *Chicago Herald*. It teaches a lesson that we may all do well to learn:

"I Thought I Couldn't Live on \$65 a Month. I'm to Blame."

Clara Hartwick, a bride of less than six months, sits in a county jail, saying these words, and others like them. In another cell sits her husband, Alexander Hartwick, charged with a crime which may cost him a good many years in a federal prison. And his wife may go there, too, for she was a participant in his misdeeds.

She's a loyal wife. She insists that she alone ought to be punished,—that if it had not been for her desire for "pretty things" her husband would not have yielded to temptation and used his skill in photography to trifle with the laws against counterfeiting. It is an old story, but it has a lesson worth pondering.

On Dec. 30 last, Alexander Hartwick married Clara,—no matter what her name used to be,—at Elgin. They had been acquainted about a year. He was employed in Chicago, and they came here to live. For a time they were very happy. Then he lost his position and had to take another with lower pay,—only \$65 a month. The young wife began to fret over their narrow means.

A few weeks ago counterfeit \$10 gold certificates,—those yellow-backed bills,—were found in circulation. From the banks where detected they were traced back to shops. And some of the shopkeepers remembered that those particular bills were taken from a young woman with a winning smile, a soft, low voice and a brown hat.

An ingenious secret service agent had a milliner make a hat according to the descriptions collected. With this he went about to milliners' shops and other places where women buy "pretty things," looking for a young woman who wore such a hat. And that is how Clara Hartwick sits in a cell in the county jail, thinking of her husband in another cell, and with tear-wet eyes says such things as these to the reporters:

"I'm here because I thought I couldn't live on \$65 a month. I had been used to fine things, and when my husband couldn't give them to me I am afraid I showed my need for them. In his love for me he tried to get them. Now I know better. I would live with my husband and be happy if we had only \$25 a month. Oh, if I only had to do it over again! He did it all to please me. I wanted to wear nice clothes. I wanted things too comfortable. What a fool I've been! I'm to blame."

One word in Clara Hartwick's tearful confession deserves especial attention. That is the word "need." She didn't need. She merely wanted the pretty things that her husband procured by making counterfeit bills. She merely wanted when she swindled merchants by handing them those bills in payment for their goods. Her cry was the baby's cry: "I want it! I want it!"

Too many people do not accurately distinguish between their actual needs and their mere wants. All Clara Hartwick's real needs could have been supplied on \$65 a month,—with prudence, with patience and, above all, with love. There are many young wives in Chicago who are happily "getting along" on less. They are living within their means.

How our wants rule us and often drag us down from our high place in Christ Jesus! A good man once said, and a greater truth was never spoken, "But godliness with contentment is great gain," and again, "Having food and raiment, let us be therewith content." How often our wants control us!

Somebody wants the latest style in dress, even if it is immodest, and, like Clara, must have it, often at the sacrifice of modesty, honor and morals. What if morals are dragged in the mire, I want it.

Somebody wants a bit of gold or silver or glass jewelry for adornment. They do not need it but want it, and the want is supplied in violation of the Divine Word of God.

Somebody wants an automobile. He says, "I do not really need the machine but I want it. I can hardly afford the cost of its purchase and the expense of its upkeep, but I want it." Debt is incurred, a mortgage is placed on a home, and the want is supplied, even if the church and missions must go begging for means to spread the Gospel.

Somebody wants, WANTS, WANTS, and must have it, and then comes the fall. If every one of us were to satisfy our needs *only*, in this life, and give what we squander on our wants, how the church and missionary treasuries would be full to overflowing, and we be all the happier and better fitted for life's work.

D. L. M.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Walter B. Royer, Elgin, Ill., Secretary and Treasurer; Otto Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member; D. L. Miller, Mt. Morris, Ill.

General Sunday School Board.—Lafayette Steele, Chairman, Walkerton, Ind.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Zeller, Treasurer, Broadway, Va.; James M. Mohler, Lecton, Mo.; H. K. Ober, Elizabethtown, Pa.; S. S. Blough, North Manchester, Ind.; J. S. Zimmerman, Seattle, Wash.; I. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otto Winger, North Manchester, Ind., Vice-Chairman; A. C. Wieand, 532 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 1, Dayton, Ohio, Treasurer; L. T. Holsinger, Rossville, Ind.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; B. L. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Timberville, Va.

Peace Committee.—J. Kurtz Miller, 358 Sixth Street, Brooklyn, N. Y.; D. Hays, Broadway, Va.; W. J. Swigart, Huntington, Pa.

Homeless Children Committee.—E. E. John, College Hill, McPherson, Kans.; P. S. Thomas, Harrisonburg, Va.; Frank Fisher, Mexico, Ind.

LAKE RIDGE MISSION, NEW YORK.

On the evening of June 5 the members of our mission met in council for the first time, with all the members present,—thirteen in all. Eld. R. A. Nedrow conducted the devotional services, after which the business was considered, with Bro. E. F. Nedrow presiding. The purpose of this meeting was largely to discuss mission work. The general care of the church and grounds was given into the hands of our deacons,—Brethren J. C. Weibley, Henry Campbell and Elmer Arnold. The matter of organizing a Christian Workers' Society was discussed, but we thought it best, at this time, to defer the matter indefinitely. Plans were made to organize a teacher-training class in the near future. We also decided to hold a series of meetings, and to close with a love feast sometime in September. Bro. Daniel Arnold closed the meeting with prayer.

On Sunday morning, July 5, our Sunday-school rendered an interesting program. The house was filled with attentive hearers. The exercises were engaged in almost entirely by the children. All of them did their part well. Our superintendent, Bro. R. A. Nedrow, presided. At the close of the services an offering of \$5.82 was lifted. Our Sunday-school is growing in attendance and interest. Surely, "a door effectual" is open unto us.

Ludlowville, N. Y., July 14. Mrs. E. F. Nedrow.

A FEW THOUGHTS.

More than two years ago my sister and I left our pleasant home at New Market, Frederick Co., Md., to come to this place, with a view of making it our future home. We are located in Washington County, Md., about nine miles from Hagerstown, the county-seat. We have the convenience of an electric railway, which affords us the advantage of often having visitors with us, and also conveys a minister to us twice each month, in order that we may have preaching services by our Brethren. The Home shelters seventeen members, the oldest being eighty-nine years of age. Members from other denominations are also admitted, and we now have several from other persuasions among us.

To the writer it has been somewhat like a school, for we have learned here to minister unto others, as well as to be ministered unto by them. Some have passed away since our coming, and we especially remember one, whose presence we enjoyed for only a few short months.

Our present superintendent is Bro. J. W. Williamson, of Johnsontown, W. Va. He moved here, with his family, a few months ago. His pleasant manner brightens and cheers the place. How fitting that he is so amply blessed with the charity that beareth and endureth all things! We shall be pleased to hear from friends or members of our Fraternity at any time, through the Messenger or otherwise.

Carrie L. Roelkey.

San Mar Home, R. D. 1, Boonsboro, Md., July 16.

CARTHAGE, MISSOURI.

Last Saturday, at 3 P. M., Sister Dell was carried in a rocking-chair, by two strong brethren, into the water, and was there buried with Christ in baptism by Eld. Geo. Barnhart. For two years or more she wanted to come, but waited long, hoping that she might have the desire of her heart, in the prayer that her husband would also be ready to accompany her. Then, over a year ago, a stroke of palsy disabled her for a time. She was admonished that delay is dangerous and that duty should not be deferred. As soon as she was partly restored, she sought the house of the Lord, assisted by kind friends, and rejoiced in the services. She exclaimed: "O, dear members, I am so happy to be with you today." Earnest prayers have been made for her since, and yesterday she was sufficiently restored to be baptized in the river, after which she rejoiced all the more in the consciousness of the promise of a home in heaven. All rejoiced with her that another sincere one has been numbered with our little flock. Today we had the pleasure of listening to a well-arranged and edifying sermon, delivered by Bro. Joseph Hamm, of Cerro Gordo, Ill. He is here in the neighborhood, visiting relatives. His text was Rom. 14: 7, 8. When we remember that he has been in the min-

istry only a little over a year, his progress in the work is most commendable. Bro. Barnhart, in a few well-chosen remarks, called special attention to the same fact. Thus we are made to rejoice in the hope that when we are asleep, the Jerusalem blade will not cease in its conquests. God bless our young brother! Our love feast will be held about the middle of October.

J. L. Switzer.

Carterville, Mo., July 19.

CLOVIS, NEW MEXICO.

We met in council June 3, with Eld. C. H. Brown presiding. One letter was granted. Prayer meetings were held the two following nights, preparatory to our series of meetings, which began June 6, conducted by Bro. J. H. Morris, our District Evangelist.

Our Children's Day program, consisting of missionary recitations and songs, was rendered on Sunday morning, June 21. At this meeting it was decided that our Sunday-school should support a boarding school student in India, for one year at least.

On the evening of July 2 a very spiritual love feast was enjoyed by thirty-two members, with a large crowd of outsiders in attendance.

Our Sunday-school celebrated Fourth of July in a safe and sane manner. All went to a country schoolhouse, and joined with another Sunday-school in partaking of a bountiful dinner, with plenty of ice cream and lemonade. A suitable program was rendered in the afternoon. It was an enjoyable day for all, especially for the children.

In the meantime, our meetings continued with good attendance and increasing interest. The Bible class which Bro. Morris conducted, nearly every afternoon, was much appreciated by those who could be present. During the meetings, which closed July 12, twenty-two expressed their willingness to follow the Master. One was restored to fellowship. Several others are almost persuaded. The members here have been much encouraged, and these meetings were a great spiritual uplift for our congregation.

Nora M. Brown.

Clovis, N. Mex., July 14.

TONING UP.

There is much said, these days, about "advanced work of the church," and we are pleased to learn of the progress now being made. One of the essentials to progress in church work is the "toning up of the minister." The time has gone by when our preachers can hold a congregation and edify them, without a careful study on their part, to learn the best methods of presenting the truth to the people. Different localities require different methods, and different leading up to certain standards of Christian life. This can be seen by the character of the queries that are sent to our Annual Conference.

One State District is laboring with certain phases of church work, now peculiar to that locality, while another District may have passed those problems several years ago. The ministers in charge of the various congregations have a wonderful influence in developing the advance of the people to whom they preach.

Ministers have a chance to raise the standard of morals of the community by their preaching tactfully along these lines, and by living up to a high standard themselves. The standard of Christianity in a congregation is usually about the same as the standard exemplified by the ministers in charge. A congregation that has a spiritually-minded man as their minister, is usually much more devoted and spiritual than the congregation whose minister is loose in morals.

We all concede the truth of the statement that "ministers should be leaders of the flock, and not be men that must be pushed by the congregation. Often a minister has to seek a new location because he is too slow of development for the welfare of the congregation.

What we ministers need to do is to "tone up" by getting hold of better methods of telling the story of the Cross. Every sermon should be prepared well enough, and delivered in a manner that will edify the people who hear it. The minister who is careless in his preparation, will soon lose the respect of his congregation, and much more so in these times when our young people are receiving literary training in our present high schools and colleges. People who go to church would always sooner hear a well-prepared sermon, pleasantly delivered, than to hear a "grouchy" discourse, poorly delivered.

We like a cherry pie with a well baked upper and lower crust, not simply because it is a cherry pie, but because it has a good foundation and is well covered. A public talk on religious themes is not a good sermon simply because a preacher gives the talk, but because the preacher makes his talk on a gospel foundation, and covers it with the love that Jesus put into his talks by the Sea of Galilee, when he was moved by compassion and fed the multitudes.

Some of our ministers need to "tone up" in the matter of promptness in opening the service, others in suitability of the opening prayer, others in the manner of reading the Scriptures, others in their position of standing in the pulpit, others in their closing remarks after the sermon. Some good sermons have lost their effective-

ness by the closing remarks after the sermon, made by the minister himself or by some collaborator.

The members of a congregation can often help the minister "tone up" along these lines by kindly telling him of their impression of his work, and he will be very thankful for the interest they take in his welfare. It might be good to have a committee of three, in most of our congregations, to look after the "toning up" of the ministers, and also report other things on which improvement could be made. This committee might be known as the "Improvement Committee." Anyway, let us ministers "tone up" a little for the good of the cause!

D. Rowland.

Laanark, Ill.

OUR VISIT TO PLAINS, WASHINGTON.

On our return from the Conference, a number of us stopped to visit friends at Wenatchee. It surely is marvelous how hard work and ingenuity have changed this valley from a desert to a beautiful orchard.

A number of brethren with their families have gone about thirty miles north of Wenatchee, where a valley is being developed. This place is called Plains. We found the people very busy but happy. They have built a small church, where services are held regularly. Around this they are building their homes.

We went to the church, where a short but very interesting service was held. Bro. Daniel Wysong, of Indiana, spoke of his experiences in developing the resources of Indiana in an early day. Bro. James Kesler, of North Dakota, spoke of the strong bonds of love and friendship that unite the members, thus separated from their former friends. Bro. Geo. Swihart, of Indiana, and Bro. John Heckman, of Illinois, spoke of the strength of body, character and Christian spirit that have been shown by pioneers of every country and age, encouraging all to greater service in building better homes, better society and better churches.

In looking about the room, I happened to note a rough pine board, on which was written the report of their Sunday-school for June 14, another evidence of pioneer life. This led me to think of our Sunday-school, its organization, the equipment and the valuable helps we now have. Here the Sunday-school was considered of sufficient value to make it one of the first things to be engaged in, even though the supplies had not had time to get there. The religious instruction of people should come first. It is the foundation of all true life. We owe it to the world, to ourselves, to our children and to our God, to use his means in building good, comfortable churches. These should be built to meet the needs of the church work as it is done today. The best equipment and the soundest literature obtainable should be gotten, even though these things cost some money. Let us remember that where conditions, such as this, prevent us having what the older and more wealthy churches can have, God's Word can still be taught,—there can be a Sunday-school. Strong men take the conditions as they find them and gradually make them as they should be.

Lafayette Steele.

Walkerton, Ind., July 16.

SOUTHERN DISTRICT OF INDIANA.

During the current fiscal year we have rendered financial assistance to fifteen different workers at the following points: Muncie, Indianapolis, Summitville, Sampson Hill, Kokomo, Fountain, Little Walnut, Hartford City, Harrison County, Bethel Center, and West Lebanon.

While the above points are not as flourishing as we should like to see them, yet, when we take into consideration the fact that many of the large, well-established churches are almost on the standstill, and some of them even on backgrounds, it gives us some encouragement to think that our Board is not to blame for the rather low ebb condition of our mission points.

The greatest hindrance with which we have to grapple at this time is a lack of funds. And inasmuch as the District has empowered us to secure pastors and missionary helpers for the purpose of disseminating the Gospel, as understood and taught by the Brethren, and have assessed each local church according to its ability to pay a sufficient amount to meet the expenses, we think that each church should be prompt in remitting its dues, and by so doing help us out of the dilemma in which we are.

Varied letters come to my desk of which I will give a few extracts:

One brother writes, "Seven drunken men came in and endeavored to tear the church furniture to pieces and to take a brother out and mob him because he tried to quiet them, but we managed to keep them back. I had to defer the contemplated series of meetings and go home. When called before the grand jury, the prosecutor told me that it was not necessary to go to India to preach to the heathen, as we had them right here at home."

A second brother writes, "I preach one Sunday at home each month. Ten miles west I also preach one Sunday each month. At a schoolhouse, sixteen miles east, I preach sometimes, and they want me oftener. At another point I held some meetings with two accessions,

and others nearly persuaded. But there are some great discouragements to meet here."

A third brother writes, "I held meetings at a mission point Saturday evening, Sunday and Sunday evening. There ought, by all means, to be a minister located there. I think it a good field for the Brethren to work."

A fourth brother writes, "It has been quite a while since we heard from you, and we would be so glad if you could come and see how we are getting along."

A fifth brother writes, "I have come to the conclusion that mission work is a bigger problem than a great many of our members think, and if they could realize what it means to the few workers, they would do more in a financial way."

A sixth brother writes, "We would like very much for the Board to come here, that they might know more about the work."

A seventh brother writes, "We are anxious for meetings, and would like to have a communion, but the outlook does not seem very promising."

An eighth brother writes, "I am writing you to ask about any openings you may have for pastors. I am finishing the Bible Course at the college, and this would make it possible for us to take up pastoral work. We have been thinking some of going to the Far West, but would prefer to stay nearer home."

A sister writes, "We buried our mother last July and it has made a deep impression on my youngest brother who does not belong to anything. His wife said she would not be ashamed to wear a bonnet if he would unite with the church. He is the only one, of a family of eight children, that my mother did not get to see baptized. My heart yearns for my brother. He and his wife are thinking of joining some church, and I plead with you to help, if you can, in some way, to reach him."

A second sister writes, "We have been working hard here for five years and nothing has been done yet. Here we are, without Sunday-school and church. We get so hungry to hear the Gospel preached that we can hardly stand it. I can not get my children to believe,—the way other churches do here. I can not write and explain it to you in full, but all our members would like for you to come here and see our location, and tell us what you think about it. We will pay one-half of your car fare if you will come."

A third sister writes, "Enclosed find our report. There is quite a little sickness around here now, and quite a disturbance since the teamsters are on a strike. Today two men were shot and four wounded, and it is hardly safe to go down town."

Last year I received over three hundred written communications, but the above extracts are taken from letters that were written during the current year.

John F. Shoemaker, Dist. Sec.-Treas.

Shideler, Ind., July 20.

REPORT OF THE MISSION BOARD MEETING OF SOUTHERN ILLINOIS.

The District Mission Board of Southern Illinois met in its regular quarterly meeting on Monday, July 6, at the home of Eld. George Miller, of La Place, Ill. All the members were present. After a very spiritual season of devotion, led by Eld. D. J. Blickenstaff, the work of the day was begun.

Sometimes one is made to think that the churches in general do not realize, as they should, the important and far-reaching results that lie in the power of the various Mission Boards. If they did, possibly there would not need to be so much teaching, cry for helpers, and solicitation for money, to carry on the Lord's work.

On the other hand, our church work is increasing, missionary sentiment is growing, mission classes, etc., are being organized. But there is still plenty of room for improvement. We need a refilling of the Holy Spirit, and more consecration in the hearts of every brother and sister. Then great things can be accomplished in the future.

Reports were received from all the workers on the field, and as a whole these show that considerable work is being done.

The work at Liberty, in Adams County, is moving along nicely. Bro. I. D. Heckman conducted a revival there in June. The attendance and interest were good, and the meetings resulted in six accessions to the church. While these meetings were held without the assistance of the Board, the members are to be commended for doing all in their power, before asking assistance. When the proper effort is made, good results are sure to follow.

What the members deemed to be a great need, is now being supplied at Allison Prairie,—the completion of a parsonage for Eld. O. B. Redenbo and wife. The work here continues about normal.

The Board erected a neat churchhouse in the city of Champaign last winter. Several revivals were held there. One was held since the dedication in January. Seventeen were baptized this year. The Sunday-school and the weekly prayer meetings are exceptionally interesting. Bro. C. A. Lewis has been filling the regular appointments at that place. The work is in its infancy, but the out-

look is promising. May God's blessing attend the work at this new mission point!

City mission work has its experiences in the valley, as well as on the mountain top. By having to experience the former, the latter are more appreciated, and more joy is realized. So the work in Decatur has its problems, as all city missions seem to have, but the joy in God's service overrides all obstacles, and success will crown every effort.

Eld. J. W. Lear is now completing his third year of service in Decatur, and many marked results for good have crowned his efforts. A number have been baptized during the regular routine of work. Sister Hettie Barnhart assists in doing personal work here. Bro. Lear expects to take three months of special training in Bethany Bible School, which opens Sept. 1.

It has been arranged for Eld. Urias Blough to continue his labors, in charge of the Hurricane Creek church, for another year. The churchhouse at Spring Run has undergone a change during the past few months. It was torn down and moved from the country into the village of Ellisville. With the aid of Eld. G. Nevinger they hope to put new life into the work. Bro. Nevinger fills the appointments in the old Camp Creek church, in connection with this place. Eld. C. A. Gruber continues to fill the pulpit at two mission points, once each month, in Wayne County. The Board also supplies preaching services on the second Sunday of each month at Sheller, in the Pleasant Grove congregation.

Considerable time was spent in discussing plans, ways and means for systematic giving, and to have mission study classes. The Board has arranged, as usual, to have an annual Missionary Meeting at the time of the District Meeting, to be held in the Woodland church, Astoria, Ill., Oct. 7. The Missionary Meeting will be held on Tuesday evening, Oct. 6. We have the promise of Bro. Rolland N. Leatherman, of Chicago, to assist in this meeting. All who can, should now begin to arrange, so they can attend these meetings. When we desire fresh air, we get out into it. If we want more missionary spirit and more enthusiasm, let us go to the meeting in Christ's name, and the power of the Spirit will move us to action.

We had a good Mission Board Meeting, and considerable business was disposed of. We realize that the Lord is blessing our efforts, but we are not satisfied with present attainments. Let us continue to have the support of your prayers and your money. The Board has calls for preaching services, but is unable to supply these points at present, as there is a shortage of funds. Sunday-schools and Christian Workers' Societies, having mission money on hand, or future offerings to be made, are solicited by the Board to use these in the Lord's work. By having more consecration on the part of our membership, the above-named need will be supplied, to a great extent. We can all give without loving, but we can not love without giving.

E. E. Brubaker, Secretary.

Auburn, Ill., July 19.

WHAT WE LEARNED FROM THE BOOK.

In a series of ten studies in the Book of Ephesians, as conducted by my husband, M. M. Eshelman, in Tropic, Cal., and a few lessons at the Santa Fe Mission in Los Angeles, I received God's grace as never before. I feel that the readers of the Gospel Messenger ought to have a taste of these blessed seasons, at least. Here is a brief outline or summary of the teachings. Outlined lessons on the blackboard were a great help to us, in preserving some of these lessons for further study and application.

All the way through, in these studies, we stopped at stations, to drink of redemption, reconciliation, revelation, walk, worship, and warfare,—keywords to the chapters, and keynotes to our hearts. All these are for believers from Christ, the Creator of the "new man," the Conservator of the "life hid with him" in God, and the Consummator of the ages. Do not creations and revelations center in our Christ? Creative works and revealed messages are linked with our Messiah. Are not "originality, instrumentality, centrality, and finality," all outflows from our Master?

Christ is yet Conservator of all created beings, though enthroned in heaven, and Consummator for his Father. He "is before all things" (persons) and in "all things" (persons) to bring them as fruitage to his Father for his praise and glory in the presence of all heavenly intelligences. "In the beginning, God." As Finisher he is the Consummation, that God "may be all and in all." Here is the summary, in Eph. 1: 10, "That in the dispensation" [a period of time during which man is tested in respect of obedience to some specific revelation of the will of God], "of the fullness of times he might gather together in one all things [or persons] in Christ both which are in heaven, and which are on the earth; even in him." This, truly, is Consummation.

By the teachings in chapter 1: 3 to chapter 3: 21, we were instructed regarding the seven elements of the believer's position in grace, wherein the believer's spiritual experience, as identified with Christ in his Divine nature (2 Peter 1: 4), leads him into the enlarged Christ-life (Col. 3: 4). Thus the Christ-life opens the way into relation-

ships (Heb. 2: 11). Relationships permit service (Matt. 28: 20). Service brings suffering (Philpp. 3: 10). Suffering means an entrance into inheritance (Rom. 8: 16, 17). Inheritance gives right to participate in the Glory Kingdom. (Rom. 8: 18-21; Rev. 1: 6 and 5: 10). To the believer it is "position" rather than "place," however.

In position, Christ was his Father's "first-born." In preservation of saints, Christ is the Father's Conservator. Unity is his mission. Harmony will follow confusion. Christ is Head of the Church, and he will be "King of kings and Lord of lords." As Head he will marry his outgoing bride, the church. As Steward he is Head of the Father's household. As God's Summary, he will gather together those in heaven and those on earth into one family! In the two spheres "all things will head up in Christ."

In the great catastrophes of the past,—(1) "Sin separated God from his creatures," (2) "Sinful man and God were separated," (3) "Men and holy angels were separated," (4) "Nations were separated from nations," (5) "Israel was separated from the Gentiles," (6) "Death separated body and soul," (7) "Israel was scattered among the nations."

As a summary on the last night of our course of study, our teacher gave us the book-divisions and the chapter outlines. In the first were "The Source," "The Secret," and "The Strife." In the second were "The Calling of the Church," "The Conduct of the Church," and "The Conflict of the Church."

Under "Calling of the Church," we had "God's Purpose and Power of Prayer," "One Body Out of Jews and Gentiles." This was the great mystery to all Jewish prophets until revealed to Paul, the apostles and the holy prophets through the Spirit. The uncovering of this "mystery" in Ephesians is most wonderful!

Under "Conduct of the Church" there came to us "The Worthy Walk" and "The Sevenfold Unity,"—the latter with these divisions: (1) "The Essential Unity,"—"One Body," "One Spirit," "One Hope," (2) "The Initial Unity,"—"One Lord," "One Faith," "One Baptism," (3) "The Ultimate Unity,"—"One God and Father of All."

As to the "Conflict of the Church" we learned what are "The Weapons of the Believer in His Warfare," "The Sphere of His Struggle," "The Adversaries," "The Armaments," "The Divine Protection," and "The Christian Obedience Which Creates World Conflict." The chapter contents were developed as—

1. "Redemption, the Keyword for All Men." This, as applied to the believer, is "full of grace and truth," bringing complete joys.

2. "Reconciliation, Destroying Disobedience and Death," for display on the part of Jehovah. In this way he equips himself to manifest his glory to all intelligences in all parts of the Spirit universe. Hence the church, as taken into the skies, or "heavenlies," will occupy the highest possible position, "above all principalities, powers, and peoples."

3. "Revelation or Uncovering of That Mystery Which Was 'Hid in God' from the Foundation of the World." "Paul the prisoner," or the shut-in for God, was the prepared messenger to carry this profound Message to Jew and Gentile, that in due time God would take a body,—the church,—out of these two peoples,—a knowledge not revealed to any prophet in Israel or among the Jews. Through Paul, Jehovah measured up into one Head, the "one Body."

4. "The Believer's 'Walk-Nots' and His 'Talk-Nots,' and His 'Grieve-Nots,' and His 'Let-Us'" were spread out before the class for enrichments in the fear and love of Christ.

5. "The Worship of the Church, in Christ the Head," and "God's Gifts to the Ministry" (1 Cor. 12: 28) were fully elucidated. The thought of making the gifted ministers a gift to the church, was truly refreshing to us. All comes from God. It is God's way and not man's way. Man can bestow no gifts of intellect, no gifts of the Spirit. Man can only develop growth in expressing God's gifts.

Christ loves, washes, cleanses, sanctifies, purchases, preserves and presents the church as his bride, ready for the marriage in the skies or "heavenlies." With his holy, harmless and spotless body, God becomes fully equipped for fullness of joys among the heavenly hosts, and in all things he is vindicated with might and power over all his enemies.

6. In chapter six are taught the full values of the child's obedience to parents, fatherly patience and unprovokable love toward children, the reverence of a wife toward her husband, and the faithful service of servants to their masters. Next, the Spirit deals with the warfare of Spirit-filled believers and the believer's power and armor, his foes and, finally, his ever-present resources for victory.

There is a demand for more workers all the time, to go and help in the mission field. I wish we could teach all our people to give more time to Bible study. Then, I believe, we would have the workers. Not all can go to a Bible school, but all should have a chance for Bible study in the home church. We all need teaching. Every congregation should have a course of Bible lessons. Especially should the doctrine of the Holy Spirit be empha-

Tropico, Cal., July 3. Salome A. Eshelman

(Concluded from Page 485.)

The pledge that each volunteer signs is as follows:

Whereas my acceptance of peace and responsibility and my study of His Word and of the field has confirmed my conviction that the Gospel is the power of God unto salvation, I hereby dedicate myself to special missionary service in whatever way God may direct, at any time, in any place, and at any cost.

In answer to the first charge, we think the Spirit calls some of our people to special missionary service in the homeland. There are those in our bands who have felt the call for fully surrendered lives, whose talent is not to preach or teach, but possibly to help in furnishing means for the cause. Some are called to farm, and we feel that the brother on the farm, tilling the soil with the supreme and sacred purpose in his heart to use the wealth gained therefrom for the purpose of saving souls, is truly a missionary.

The volunteers here this summer are writing letters of encouragement to each of the Manchester Student Volunteers of last winter. When we are away from our volunteer associates,—out among the people of the world, we need encouragement and Divine Help, in order that we may press forward bravely in the execution of our life's task,—the bringing of precious souls to Christ.

H. Spenser Minnich.

As cold water to a thirsty soul, so is good news from a far country.

Start Los Angeles.—Since our last report our congregation has had some inspiring services. Within the past few weeks Bro. J. W. Cliné, of South Los Angeles, Bro. Otto Winger, of North Manchester, Ind., Brother and Sister Pittman, of Los Angeles, and Bro. S. N. McCann, of Bridgewater, Va., have visited our church and given us very encouraging help, which is much appreciated. Sunday evening, June 10, Mr. J. C. Wentenberg, the well-known midnight mission worker from San Francisco, gave us a splendid lecture on "The Power of the Gospel in the Slums." A large crowd listened attentively to the lecture, and in the following evening he spoke to the "White Slave Traffic." The next evening he had and many were standing. Both lectures were illustrated. We can listen to Mr. Wentenberg's forceful denunciation of barnstorming. Z. Gilbert, 3300 Griffin Avenue, Los Angeles, Cal., July 26.

Glendora.—Our council was held July 11. Our elder, Bro. S. W. Funk, presided. We decided to hold a love feast twice a year. A call was made for the District Sunday-school Christian Workers' and Aid Society Convention. The call was granted, and the convention will be held Aug. 25, 26 and 27. Bro. Wine, of Illinois, who spent some time with the Seattle Conference, also stopped on his way home from the July 12. On Sunday morning, Bro. Wine, of Illinois, gave us an excellent sermon. Bro. G. B. Bashor, of our District Sunday-school Secretary, was also with us that morning and evening. He visited the different classes in our Sunday-school. In the evening, during the Christian Workers' meeting hour, we had a "round table," and discussed some topics relating to Sunday-school work, after which Bro. Bashor gave us an interesting sermon on the subject of "Law and Grace." We have our usual preaching on the first Thursday of each month. At our last meeting Sister Haugh, of Lordsburg, Cal., gave us an instructive talk on "White Slavery."—Sallie E. Miller, Glendora, Cal., July 11.

Lordsburg.—On Wednesday evening, July 15, instead of having regular prayer meeting, Bro. J. H. Brubaker and his wife, Elizabeth Howe-Brubaker, talked to us in a very helpful manner. Grace Hileman Miller, Lordsburg, Cal., July 19, **Tropic.**—Bro. M. M. Foster, Tropic, N. M., July 19, and J. Lehner, being absent, Bro. M. M. Foster presided. Edward Shively was elected superintendent of our Sunday school for the next six months. A committee of three was appointed to attend the conference in our congregation, June 29. Bro. C. W. Guthrie began a series of lectures concerning his trip around the world. We had good attendance. **Angie L. Nofziger,** 204 Mountain View Avenue, Tropic, N. M.

Pleasant Valley church closed a short series of meetings in Dauntless last night, conducted by Bro. W. H. Greenawalt, of Goshen, Ind. Good seed has been sown, and our members were strengthened to go forward in the Lord's work. We feel sure that much good has been accomplished. There is no other church closer to us than eighty miles, but we are

trying to hold up the banner of King Emmanuel in this great Dominion.—Hannah Dunning, Dauntless, Alberta, Canada, July 20.

Glade Park July 11 Bro. John Reed and wife, of Talladega, Colo., came into our midst. Bro. Reed preached on Sunday morning on the subject, "The Christian's Hope." The congregation was small, as there was to be a funeral. One M. in the audience, who were our Sunday school class, and one of our near neighbors, Mr. J. W. Smith, had given to his reward, after suffering very much, and having been under the doctor's care since the latter part of last December. He requested that his body be brought home to be buried. The services were held in Grand Junction on Saturday, and on Sunday at 11 A. M., services were held in the church. Interment was made in the Glade Park cemetery. We enjoyed Brother and Sister Reed's visit very much. We feel encouraged when our brethren and sisters come to help us in the Bread of Life. The people appreciated these sermons. We hope that most of our dear neighbors will move here, and assist us in our labors. The harvest is great. Who will come? This is a new place. Crops are good. The weather is getting somewhat dry, and the crops are beginning to need rain. We have had gentle showers, however, for the past week (Mrs. J. W. Smith).
Vina Rensch, Glade Park, Colo., July 23.

McClave church met in council July 11, with Eld. W. C. Watkins in charge. Twenty-three members were present. Bro. Watkins resigned as our elder, as he expects to leave in a short time. Bro. W. D. Harris was elected to take his place. One letter was received and one was granted.—Mabel Amos, McClave, Colo., July 23.

Nespecon.—On the evening of July 3 Bro. S. G. Bucher, of Astoria, Ill., gave us a splendid talk. July 4 Bro. John Heckman, of Polo, Ill., in a most interesting address, denounced the war. Bro. Wm. H. Lichten, of Astoria, Mo., gave us a beautiful Waterloo. Lemo, preached for us. July 5 we heard Bro. J. A. school, and preaching again by Bro. Heckman. In the evening Bro. Brough delivered another sermon. The following Sabbath, July 7, we had a very interesting service. At 7:30 P. M., we met for examination services. We were joined by Peter Forney gave a short talk. Then we participated in the love feast. About 120 surrounded the Lord's tables. A special service for the first time. Wm. H. Lichten, Nespecon, Idaho, July 12.

Winchester.—Our members met in council July 16, with our elder, Bro. B. J. Pike, of Nezperce, Idaho, presiding. Bro. Samuel Bowser and wife, of Hancock, Minn., are with us. July 18 Bro. Bowser will begin to conduct a two weeks' series of meetings at this place.—Amanda E. Flory, Winchester, Idaho, July 20.

Mount Morris.—Bro. D. C. Culler returned at noon, July 8, from his trip to the Annual Conference held at Seattle, Wash. While in the West, he visited many interesting scenes, and on Monday evening, July 13, gave an illustrated lecture on the Glacier National Park to an interested audience in the College. He showed a number of slides and explained the pictures, and furnished much interesting and valuable information. Bro. Emmert manipulated the lantern. The views were kindly lent by the Great Northern Railroad Company. About an hour was very pleasantly spent, gazing upon the pictures of the rugged mountains, and lakes. There were fifty views in all. In conclusion, he stated that the Glacier National Park is perhaps as fine, in scenery, as Switzerland. Why not see it? He assured the audience that if they ever had a chance to see Western America, it would pay them to do so.—Wm. A. Robinson, Mt. Morris, Ill., July 20.

Andrews church met in council July 18. Our elder, Bro. J. W. Norris, presided. Since our last report six have been added to our church by letter, and two by baptism. We will have an all-day Harvest Meeting Sept. 3. Our series of meetings will begin soon afterwards, to be conducted by Bro. Ira E. Long, our home minister. Our love feast will be held at the close of the meetings.—(Mrs.) Martha Duncan, Andrews, Ind., July 24.

Clear Creek church has appointed an all-day Harvest Meeting to be held Aug. 23. A love feast will be held Sept. 6, at 6 P. M.—J. H. Neff, Huntington, Ind., July 24.

Huntington.—We enjoyed an all-day Harvest Meeting July 24. Bro. T. D. Butterbaugh gave us a good Thanksgiving address in the morning after Sunday-school. The afternoon was used by a part of the Volunteer Band from Manchester College. We greatly enjoyed their help and inspiration, and an offering of over \$23 was received, which will be used to help a Chinese brother in his school work. Our Sunday-school was very successful. The back part of our church has been arranged for the purpose of giving provision for the little folks greatly enjoyed. At our council meeting in May, Bro. Landa Kreider was chosen as our elder. Bro. La Kreider intends to be in school. Bro. Geo. W. Miller, of Ira Place, Ill., will begin a series of meetings for us Aug. 30. Our love feast will be held Sept. 12, at 6 P. M. Sister Cora Winger was with us singing class, not long ago, which was very helpful and much appreciated.—Bessie M. Bolinger, R. D. 2, Andrews, Ind., July 27.

Indianapolis church met in council July 11, with Eld. H. C. Fadely presiding. The regular business was disposed of in the usual manner. The to be held at the residence of the correspondent, temporarily take the place of Bro. Lawrence. Bro. Fadely remained with us for the Sunday morning service, and after Sunday-school preached a very instructive sermon.—Jesse J. Kintner, 53 North Mount-Street, Indianapolis, Ind., July 13.

Kewanna church held an all-day Harvest Meeting July 19. A good crowd was present. We had Sunday-school at 10 A. M. which was followed by an inspiring harvest sermon, delivered by Eld. George E. Deardoff. At noon everybody partook of a bountiful dinner, prepared by the members, neighbors and friends. A children's program had been arranged, and at 2 P. M. everybody listened attentively to the children. Then Bro. Deardoff gave us a very interesting missionary discourse, which did us all much good.—Susie E. Gibbs, Rochester, Ind., tells.

Mexico.—Bro. Ross D. Murphy, Traveling Secretary for the General Mission Board, was with us over Sunday, July 19, and gave us two excellent talks concerning mission work. His visit was greatly appreciated. Our Harvest Meeting will be held Aug. 16. We decided to have our love feast services Oct. 2 at 8 P. M.

Monticello (Guernsey Church).—We will have an all-day Harvest Meeting Aug. 16. Bro. J. H. Wright, of North Manchester, Ind., will assist in the meetings. We have organized Christian Workers' Meeting, which is progressing very nicely, with Bro. Lloyd as president, and Sister Mildred Forshae as secretary-treasurer.—Laura C. Kellenburger, R. D. 10, Reynolds, Ind., July 20.

Nappanee.—We met in council July 16. Eld. David Metzler presided. Two letters were granted, and two received. We decided to have our Harvest Meeting Sept. 27. Our love feast will be held Oct. 8.—B. J. Miller, Nappanee, Ind., July 22.

New Bethel congregation met in council July 11. Our elder, Bro. J. W. Rarick, presided. Bro. J. E. Flant was chosen delegate to District Meeting, and Sister Hena Neptune was appointed delegate to the Sunday-school Meeting. Bro. Rarick filled his regular appointment here on Sunday, during

the day and evening, and preached two excellent sermons. At the morning service he spoke of the work that was done at our late Annual Conference. He also gave illustrations and lessons from incidents that occurred during his trip to the Conference. These were interesting and instructive.—
Anna Neptune, Connersville, Ind., July 13

New Salem.—We will have an all-day "Harvest and Local Sunday-school Meeting" Aug. 9. The Bethel congregation will join with us in the Sunday-school program, which is to be held in the forenoon, and Bro. John Appleman is expected to preach a harvest sermon in the afternoon, and give a talk on Child Rescue Work in the evening. We also expect Sister Appleman to give us a talk.—Dora A. Stout, Milford, Ind., July 19.

Pleasant Hill.—We expect to hold a Harvest Meeting Aug. 9. Bro. I. B. Wike, of Huntington, Ind., will do the preaching.—Iva Gump, Churubusco, Ind., July 22.

Santa Fe.—We enjoyed a very pleasant service on Sunday, July 19. Brethren S. F. Fisher and J. L. Mahon were with us. Bro. Mahon preached two very able sermons. At the close of the evening service, four new Sunday-school scholars came out on the Lord's side and were received into church fellowship on Monday morning.—Perry E. Coblenz, R. D. 21, Bunker Hill, Ind., July 25.

Tippecanoe.—Bro. David Metzler preached a harvest

sermon in the forenoon. After dinner he gave us a fine sermon on mission work. Our collection for the mission cause amounted to \$33. We had an enjoyable meeting. Bro. Metzler came well prepared for the work. Other ministers present were Brethren John C. Stout and Emerald Jones.—Josiah Garber, Syracuse, Ind., July 24.

Wabash.—July 19 the Mission Band of Manchester College held two meetings at this place. The members of the Band gave good talks along the line of mission work, which everyone enjoyed. A collection of \$5.10, above expenses, was taken and will be given towards paying the expenses of Bro. Moy Gwong and his wife in Manchester College, to prepare them to be native missionaries in China.—Lula C. Pulley, Wabash, Ind., July 23.

Walnut.—The date of our Harvest Meeting has been changed from Aug. 2 to Aug. 16. Bro. J. F. Appleman will have charge of the meeting.—Edith Rohrer, R. D. 10, Argos, Ind., July 20.

West Bel River church will hold an all-day Harvest Meeting Aug. 9. We expect Eld. Otho Winger, of North Manchester, Ind., to give us a harvest sermon in the forenoon, and a missionary sermon in the afternoon. Aug. 2 Sister Lillian Grisso, our Assistant Sunday-school Secretary, will visit our Sunday-school.—Marie Butterbaugh, Silver Lake, Ind. July 20.

Osceola church met in council July 11. Our elder, Bro. A. L. Sears, presided. Sunday-school officers were elected, with Bro. Charles Colym as superintendent, and Sister Elsie Ford as secretary. Bro. Charles Colym was elected to the ministry. Bro. Colym was installed into office the next day. Bro. Sears and wife stayed over by Sunday. We were favored with an interesting sermon by Bro. Sears.—(Mrs.) Ora Gnagey Fisher, Osceola, Iowa, July 22.

Ottumwa, Iowa.—Our Sunday-school met in Baker's Grove, where we spent the day away from the noise of the city. All seemed to enjoy themselves. A bountiful dinner was spread beneath the giant shade trees, and after thanks were returned to our Heavenly Father, we all partook of the good things that had been prepared. After dinner, a short program of songs and speeches was rendered. Bro. E. S. Fouts delivered an interesting and very sermon. We then returned home, feeling that we had spent a most profitable day. On July 20, Bro. W. D. Grove, of South English, Iowa, preached to our little band of believers. The day was very rainy, but the few, who were permitted to be present, enjoyed his well-directed talks. Those who have queries or topics for discussion at our Ministerial or Sunday-school Meetings,—will please connect with the District Meeting this fall,—will please send them in once to the writer, as we desire to have them printed.—S. L. Cover, 118 South Moore Street, Ottumwa, Iowa, July 20.

Wichita (West Side Mission).—On Sunday afternoon, July 19, we held our local Sunday-school Convention, the East Side church joining with us. Our Sunday-school Secretary Miss Ella Ebert, conducted the meeting. Many good thoughts and plans were given on all the good topics discussed. Some of the musical numbers were: "The Church is the Quarter," by the choir; "The Church is the Quarter," by the quartette. Brother and Sister Edwin Jones, of Larned, were the guests on Sunday morning and evening. Bro. Jones gave us two very inspiring sermons. They are considering taking up the subject of the church, and came to look over the situation. We were also glad to hear of the coming of Bro. J. H. Pherson, for the evening service. He preached for us several times since Bro. Frantz gave up the work here. The Mission Board is working hard to secure a suitable man to take the place of the work here, and we trust that it will not be long until they will have secured one. H. Harris, 716 Cottage Grove Avenue, Wichita, Kans., July 20.

Chippewa Creek.—Our congregation met in council July 18, with Elders L. T. Holsinger and J. W. Harshbarger presiding. The business passed off nicely. The elders remained over Sunday, and gave us four inspiring sermons. On account of sickness in the neighborhood, some could not attend.—(Mrs.) Nora Jensen, Rodney, Mich., July 21

Notice.—The District Meeting of Michigan, and the meetings in connection with this one, will be held at the Thorndyke Church, Ionia County. The Sunday-school Meeting will be held Aug. 18, the Ministerial Meeting Aug. 20, and the District Meeting Aug. 21. The elders are requested to meet at 2 P. M. Aug. 18. Clarksville, a station on the P. M. R. R., twenty-five miles east of Grand Rapids, is the nearest station. The church is three miles southeast of Clarksville. Further notice of meeting the trains will be given.—Peter B. Messner, Lake Odessa, Mich., July 23.

MINNESOTA.—For the past few weeks two young brethren, Dickey and Leonard, from New Rochester, Ind., have been temporarily located in the city and have been very active in church work with us. We appreciate their presence and labors. Yesterday, at the close of the regular morning service, a young man was received by baptism. A family of members are also here, and we hope to have some more in the church in Minneapolis in a few weeks. A young brother living in St. Paul for some time, acquainted himself with some of our number while on the street, a short while ago, and is now attending service regularly. I would add that our congregational headquarters, the First Baptist Church of the Brethren," is located on the corner of Fremont and Twenty-fifth Avenue, North.—D. Warren Shock, Minneapolis, Minn.

Mineral Creek.—Bro. D. Webster Kurtz, of McPherson, Kans., was here July 11 and 12, and gave us three inspiring addresses. His talk on Sunday morning was on "Education." An offering was taken for McPherson College. July 13. We have had the privilege of hearing Sister Powell, one of our missionaries from India, who gave us a talk on India. She also gave talks on Saturday evening and on Sunday morning. We appreciated the work of Bro. Kurtz and Sister Powell, and invite them to come again.—Mary Mohler, Leeton, Mo., July 24.

For further information, regarding lodging and trains, write to J. Milton Gnagey, Meyersdale, Pa.

"Is the Young Man Safe?"

(Concluded from Page 487.)

safe?" In many cases it lies with you to make or mar a man's life. Are you endangering his ideals, or are you raising them? Your dress, your conversation, your actions, all tend one way or the other. Be modest in all three, and scorn a Delilah's part.

Last of all, young man, are you safe? Your parents and teachers may give you material to form your character, but you must hammer and forge it. Take the great Teacher as a model, and you will be safe;—safe for a lifetime, and safe for eternity.

Manheim, Pa.

America and Religious Discouragements.

BY KATIE FLORY.

We should all like to look at the bright and encouraging side of life, because we are so apt to see the dark and ugly side of everything. But sometimes, in some things, it is good for us, by way of contrast, to look at both sides of a question, that we may see the real conditions, and help to feel the individual weight and responsibility of a nation's existence.

There is no other nation so fair, so dear, as America, and she is looked upon by other nations as one of the grandest and noblest in the world. When we think of our rich resources, enormous hidden wealth, great inventions and improvements of every kind, wonderful advancement along educational lines, and with it freedom of worship, we almost boast and say, "Ah! my dear country, America, who in all the earth is like unto thee?"

Wherein lies an individual's strength is likely to be that one's greatest weakness, and this rule will hold good in the life of a nation. If the life and strength of our nation is in its wealth, or education, its inventions, or improvements, right here will likely be the nation's failure.

Prosperity, peace, wealth, and riches have been ours a long time,—no wars, no famine, no pestilence. God has been good to us, but have we in turn given him the honor due him for these blessings? Have we, as a nation, been more generous in our gifts? Have we become more spiritual, more devotional, more interested in God's cause in every way, or are prosperity, riches, and wealth making us more selfish, more at ease, boastful, covetous, or forgetful of the true God? Is it helping or hindering our spiritual life?

It has been proved that wealth and riches do not promote one's individual religious strength, for oftener than not man's heart gets set on his riches, and these things, rather than the true God, who gave them, become his god. The early Christian church did not progress under conditions of wealth and prosperity. It seems to me that wealth and riches today are a hindrance rather than a help in the spiritual uplift of our nation, for we have numerous examples in history in proof of this fact, and man today is the same as man of old.

We think of Rome and Greece and Babylon. Through her riches, Babylon lived in great luxury, contentment and ease, and because of this trust in her riches and her self-satisfaction we know the awful results of her fall. God's warning to Israel was this: "Beware, lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, . . . lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God."

While education is an encouragement to the progress of religion it has also been a discouragement. How? In that it is not used to the glory of God. It has become a law in many of our schools that the Bible shall not even be read, and in many of the universities, teachers are infidels. Young men and women leave our educational institutions by thousands, prepared to help on in the business world, but how many to work for Christ? Spurious and false teaching has made skeptics and infidels in great numbers. Not far from our doors is a place where children are taught to believe there is no God, or Christ.

Inconsistent lives of professing Christians have caused many lives to stumble, have brought reproach to the name of Christ, and are one of the greatest discouragements for the promotion of God's kingdom in any place or nation.

Our facilities for rapid transit have a discouraging side to the bettering of the nation, in that the social life of the wicked is brought into such close contact with the lives of our innocent boys and girls. In Ohio we know of youths who will leave religious services on Sunday, and then take the car and go to the city, where they get the wrong kind of influence.

Our land is flooded with all kinds of impure literature, which is corrupting the minds and hearts of our youths. And the saddest part of it is that the evil is spread more than the good.

Another great evil for God's children to work against is the influences of secret societies. They are growing faster in numbers than the church of Jesus Christ. When we think of how preachers of the Gospel, teachers, and mothers are giving their support and interest to this enemy of the true religion we can not help but say that it is a terrible foe and a great hindrance to the development of the Christ-life in men and women.

And still another great discouragement to the growth of Christianity is the sin of intemperance, not only in drink, but in our dress and manner of living. The foolish, disgusting and abominable ways of wearing apparel are doing as much, and perhaps more, to send lives downward than the sin of intemperance in drinking. Thanks be to God for the stand we, as a church, are taking, and for the growing sentiment against the curse of drink! Why does not the nation awake and call a halt on this abominable curse in the way of dress? We can hardly expect it to do so, but we, as Christians, should cry out with all our strength and give the warning and denunciations against it.

Does America have any idols? Yes, all about us, and some of them are harder to root out than those in heathen lands. Though we have these hosts of sin, the barriers and hindrances with Satan, the mighty one and his many hosts, to fight against, we have One who is Almighty to help us conquer and to fight in our battles for the right. So let us fight on!

Union, Ohio.

SISTERS' AID SOCIETIES

HANOVER, PA.—The following is a report from our Sisters' Aid Society from June 12, 1913, to June 12, 1914: We have the same officers as the previous year. We held forty-seven half-day meetings, with eleven members enrolled. The average attendance was seven, and we had eleven visitors. We quilted five quilts, made two comforters, thirty-one bonnets, twenty-six aprons, thirteen broom dusters, and did other work. Money received for work done amounted to \$24.37; dues received, \$11.30; money donated to us, \$7.56; penny fund, \$2.62; total, \$46.45. Money paid out for goods amounted to \$17.84; balance in the treasury, \$28.61; amount donated for a furnace for the Hanover house, \$15. We gave some clothing to the poor and one comforted to a sister. Our officers are Sister Margaret E. Lantz, President; the writer, Secretary; Sister Lucy Allewelt, Treasurer;—Lucy Shriver, Hanover, Pa., June 25.

PHILADELPHIA, PA.—Last September we met in the First Church of the Brethren, Dauphin Street, above Broad Street, with our pastor, Bro. D. Webster Kurtz, to organize a Sisters' Aid Society. The following officers were elected: Sister D. W. Kurtz, President; the writer, Vice-president; Sister Oma J. Good, Secretary; Sister Edward J. Schwass, Treasurer. Sister Good handed in her resignation shortly afterward, and Sister Jennie Sipple was elected Secretary in her stead. At first we decided to meet the first and last Wednesday afternoons of each month, but soon the work grew so heavy that we were obliged to meet every Wednesday afternoon. We make aprons, comforters, prayer-coverings and crochet infant sacques and socks. This being our first year, we feel very much encouraged with the result. Because so many members are leaving the city, we closed our meetings for the summer, to resume the work again in September. We gave \$20 to our Home Mission Board as a nucleus for our new mission in the slum district, with the proviso that if not used within one year, the Mission Board shall then use it as they have need. We donated a pulpit clock, and furnished the much needed lights and communion plates for our own church, amounting to \$21.25.—Mrs. William H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., July 4.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Christian-Witwer.—By the undersigned, June 23, 1914, at the home of the bride's mother, at Greenville, Ohio, Mr. Forrest B. Christian, of Woodland, Mich., and Sister Nora Witwer, of Greenville, Ohio.—A. H. Welmer, Greenville, Ohio.

Hamm-Frantz.—By the undersigned, July 14, 1914, at the home of the bride's mother, at Coarado Gordo, Ill., Bro. Joseph J. Hamm and Sister Mabel L. Frantz.—D. J. Blickenstaff, R. D. 1, Oakley, Ill.

Leavell-Deardorf.—By the undersigned, June 18, 1914, Bro. Galen William Leavell and Sister Dollie Marie Deardorf, at the Sunny Slope church, Wenatchee, Wash.—W. H. Tigner, Springdale, Wash.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Aliff. Bro. Rufus, born Sept. 9, 1831, died in Franklin County, Va., July 11, 1914, aged 32 years, 10 months and 3 days. He and Mr. Jack Beckner were logging, when a log rolled over his body and killed him instantly. Bro. Aliff united with the Church of the Brethren at the age of sixteen, and lived a faithful Christian life until death. Bro. Aliff will be missed in his home and in the church. He was loved by all who knew him. He leaves a dear aged mother, a loving wife, a son and a daughter, seven sisters and four brothers. Services by Bro. C. D. Read. Interment in the Mill Creek cemetery. Bro. Aliff was a faithful member of the church, and his influence still lives.—Mrs. E. C. Firestone, R. D. 1, Box 133, Buchanan, Va.

Bashor. Bro. Samuel C., Jr., son of Bro. S. C. Bashor, Sr., born in Coos County, Oregon, July 18, 1886, was killed by lightning at Hygiene, Colo., July 14, 1914, aged 28 years and 6 days. He was baptized into the Church of the Brethren at Belleville, Kans. Services in the Brethren church at Hygiene by Bro. Frank Early of Berthoud, Colo., and Rev. J. A. McClellan, of Hygiene. Interment at the same place. The deceased leaves a father, one sister and two brothers.—W. L. Bashor, Lyons, Colo.

Coughman. Bro. Samuel, born March 26, 1823, died July 12, 1914, aged 91 years, 3 months and 17 days. He was the oldest member of the Bethlehem church, Franklin County, Va., and was a faithful member of the Church of the Brethren for more than seventy years. He was loyal to the church and to her teachings, and was a faithful worker. He preceded his death in death. Bro. Coughman and his wife, Sarah, were baptized into the Church of the Brethren in September, 1860, in which they remained faithful until death. His wife died Dec. 16, 1904. In September, 1907, he married Mrs. Mary Ullery, who survives him.—J. W. Gish, Holmesville, Neb.

Coughman. William, born March 25, 1834, in Montgomery County, Ohio, died May 28, 1914, aged 80 years, 2 months and 3 days. His parents were Joseph and Elizabeth Coughman. They moved to Indiana in the fall of 1834, and located in Elkhart County, where he grew to manhood. He was married to Sarah Bartsness June 9, 1858. To this union were born three sons and four daughters. One son, John, died in infancy. The children were born to this union. One son survives her. In 1861 she was married to George Bubb (deceased). To this union thirteen children were born. Nine of these survive. In 1908 she was married to C. M. Danner. Sister Danner united with the Church of the Brethren in 1880, and was a faithful worker. Services at the Woodland church by Elders Chas. Walter and S. G. Bucher. Interment near by.—Fannie Bucher, Astoria, Ill.

Danner. Sister Lavina, wife of Bro. C. M. Danner, and daughter of Mr. and Mrs. Forkerth, born in York County, Pa., April 6, 1840, died July 14, 1914, aged 74 years, 3 months and 8 days. In 1859 she was married to Adam Stremmel (deceased). The children were born to this union. One son survives her. In 1861 she was married to George Bubb (deceased). To this union thirteen children were born. Nine of these survive. In 1908 she was married to C. M. Danner. Sister Danner united with the Church of the Brethren in 1880, and was a faithful worker. Services at the Woodland church by Elders Chas. Walter and S. G. Bucher. Interment near by.—Fannie Bucher, Astoria, Ill.

Gaba. Martin Alexander, born in Washington County, Tenn., Feb. 17, 1847, died at Glensted, Mo., July 14, 1914, aged 67 years, 4 months and 17 days. The subject of this notice was married Sept. 30, 1876, to Ester Eliza Jean Pink, who preceded him in death about one year and one-half years. They are survived by two sons and a daughter, all married, and living at Glensted, Mo. Bro. Gaba was a member of the church more than thirty-two years, about twenty-five of which he served the church as a deacon. His death came very suddenly, by heart failure, at his home, at the time of his death, with his son, William. Services and burial at the Prairie View church by the Brethren. Text, Job 14:14. Interment by the side of his life companion, who was buried Feb. 24, 1910.—W. W. Holsopple, Versailles, Mo.

Godfrey. Elizabeth May, infant daughter of Bro. Joseph and Sister Annie Godfrey, died at the home of her parents in Springfield Township, Pa., July 9, 1914, aged 7 months and 5 days. Services at the Codorus church, Pa., by Bro. S. B. Myers and Jacob M. Myers. Interment in the adjoining cemetery.—Samuel C. Godfrey, R. D. 2, Red Lion, Pa.

Harshman. Bro. Isaac, born near Myersburg, Pa., Aug. 30, 1842, died at Indianapolis, Ind., July 14, 1914, aged 73 years, 9 months and 21 days. In 1865 he came with his parents to Elkhart County. He married Susan Jacobs, of Frederick County, Md., Feb. 4, 1872, who died in 1907. Six children were born to this union. One died in infancy. In February, 1880, he united with the Church of the Brethren, and remained faithful until death. Services at Baintown by Bro. Hiram Forney.—(Mrs.) Bertha B. Weybright, R. D. 1, Syracuse, Ind.

Hetrick. Bro. John T., born April 20, 1844, died June 28, 1914, in the New Enterprise congregation, Pa., aged 70 years, 2 months and 8 days. Bro. Hetrick, while in attendance at a special service for men over 70 years of age, died after a few minutes. He was buried in the cemetery near the church.—Margaret Replogle, New Enterprise, Pa.

Hocker. Bro. John K., born Nov. 5, 1834, in Pennsylvania, died July 11, 1914, at his home, Ludlow Falls, Ohio, aged 79 years, 8 months and 6 days. He came to Ohio with his parents at the age of five years, and until the last ten years of his life he was a member of the Church of the Brethren. He was married to Susan Helsey. Eight children were born to this union. Four of them survive. In December, 1901, his first wife died, and about two years afterwards he married Amanda Rohrer, who survives him. Bro. Hocker died after about two weeks' illness. He was a member of the "Brethren in Christ," and was a minister for over fifty years. Services in the Fairview church by Bro. Harvey Miller and others.—Jesse K. Brumbaugh, West Milton, Ohio.

Kuchenbaker. Bro. Charles Frederick, died of pneumonia at the home of his brother-in-law, Bro. J. R. Beydler, Jerico Springs, Cedar Co., Mo., June 9, 1914, aged 64 years, 8 months and 7 days. Interment was made by the side of his parents in the Deardorf graveyard. Bro. Kuchenbaker was born in Germany, and came to this country with his parents and sisters when he was a young man. He married Mary Frances Beydler in 1878. Both of them united with the Church of the Brethren the same year. They resided here for a number of years, and then moved to California. They were the parents of seven sons and two daughters. One daughter died in infancy. Bro. Kuchenbaker recently came here from Mexico, where he had been for several months. He had purchased a large area of land there, and was engaged in the bee industry. His wife, together with her youngest son, was here this summer, caring for her aged mother. Bro. Kuchenbaker had been at this place and was visiting relatives and old friends. He had expected to go to California, later on to return to Mexico, as soon as orderly conditions are restored. There he expected to form a colony and establish a church of the Brethren.—Bro. Isaac Beydler, Jerico Springs, Mo.

Messmore. Sister Lydia, nee Baker, born Dec. 25, 1839, in Richmond County, Ohio, died July 13, 1914, at her home in North

Manchester, Ind., aged 74 years, 6 months and 18 days. She came with her parents to Wabash County, Ind., when she was about ten years old. She belonged to a family of six sons and four daughters. All of them preceded her in death, except two brothers and one sister. She was united in marriage to Jacob Farley Nov. 1, 1857. Six sons and two daughters were born to this union. Sister Messmore united with the Church of the Brethren early in her married life, and was a very devoted member. Bro. Jacob Farley, her husband, died Aug. 23, 1900. Two sons and one daughter also preceded her in death. Dec. 10, 1906, she married Henry Messmore, who proved to be a true companion to her. He was at her bedside constantly during her last sickness, in which she suffered much, but bore it all with Christian patience. She leaves a husband, four sons, two daughters, one stepdaughter, two brothers and one sister. Services in the Brethren church in North Manchester by the writer, assisted by Elds. B. Florio, of the Progressive church, Interment in the Brethren cemetery west of town.—George L. Studebaker, North Manchester, Ind.

Miller, Sister Rosanna, of Roanoke, La., daughter of Elias and Mary Wigfield, born in Bedford County, Pa., Feb. 23, 1855, died July 6, 1914, after a lingering illness of dropsy and tuberculosis. Feb. 23, 1876, she was married to Bro. I. I. Miller. One son and four daughters were born to this union. The son preceded her Dec. 2, 1894. The daughters are all members of the church. Three of them are married. The youngest one is at home with her aged father. Sister Miller united with the Church of the Brethren at the age of twelve years, and lived a devoted Christian life, assisting her husband in the deacon's office for over twenty-seven years. Her work, as president of the Sisters' Aid Society, required much of her time and effort. Her kind, cheerful and patient disposition was constant inspiration to those who came in contact with her. Life to her seemed real and earnest, and she tried to live above reproach and give offense to no one. Her religion was not a matter of words, but of faith and devotion to God. Though her closing weeks were full of suffering, she bore it all patiently, and found much spiritual comfort in reading and meditating on God's Word, which so long had been her stay and comfort. She spoke of her departure as one would talk of taking a pleasant journey to long separated home and kindred. Services in the Brethren church at Roanoke, and interment in the cemetery at Welsh, La.—J. F. Hoke, Roanoke, La.

Minnich, Bro. Jacob L., born in Darke Co., Ohio, Feb. 13, 1856, died at Lordsburg, Cal., July 10, 1914, aged 58 years, 4 months and 23 days. In 1882 he married Mollie Foreman. To this union two children were born. This union was broken by the death of his wife Aug. 27, 1890. Two years later he married Elizabeth Brubaker, to which union three children were born. He resided in Ohio until March, 1885, when he moved to Delaware County, Ind., where he remained until October, 1909, when he moved to Lordsburg, Cal. He is survived by his wife, two sons and two daughters. His oldest daughter having preceded him to the spirit world just three weeks ago. He also leaves six brothers. He united with the Church of the Brethren in 1891 and was a faithful member until death, having faithfully served the church as deacon for a number of years. He was a kind, loving husband and father and a man who commanded the respect of all who knew him. His death came as a great shock. He was killed in an instant, almost, in the act of starting his pumping plant to running. Services in the Lordsburg church by Elders E. Frantz and W. E. Enns, and the writer. Interment in the Evergreen cemetery, Lordsburg, Cal.—Grace Hileman Miller, Lordsburg, Cal.

Mower, Sister Sarah E., born Dec. 25, 1832, died July 12, 1914, at the home of her son, aged 81 years, 6 months and 17 days. She leaves one son, David, Peter Mower, preceded her to the spirit world about four years ago. Sister Mower was a woman of fine Christian character, and will be greatly missed by all. Services at the Upton church by Elders D. A. Foust, John Lehner and the writer. Interment in the graveyard adjoining.—J. D. Wilson, R. D. 5, Greencastle, Pa.

Pickens, Allen, son of Walter and Sarah Thompson Pickens, born near Washburn, Ill., Oct. 15, 1866, died in Peoria, Ill., July 6, 1914. He always lived in the bounds of the Oak Grove congregation, near Peoria, Ill., in which church the services were held by the writer. He was married Sept. 13, 1904, to Mary Eckhoff. Six children were born to this union. He leaves five children, five stepchildren, an aged mother, one brother and four sisters. His wife and one child preceded him in death.—J. W. Switzer, Roanoke, Ill.

Reasy, Bro. Joseph L., born April 9, 1829, died June 24, 1914, at the Morrison's Cove Home, in the New Enterprise congregation, Pa. His body was brought home and buried in the church cemetery.—Margaret Repligie, New Enterprise, Pa.

Renner, Mr. John, born March 23, 1826, died June 21, 1914, at Sawtelle, Los Angeles Co., Cal., in his ninetieth year. The writer took care of him for the last two years, the deceased being crippled and having to use a wheel-chair. He died a peaceful death. During his last illness he suffered no pain after the first few days, but died seven days after he was taken sick.—James E. Litch, Sawtelle, Cal.

Shellenberger, Bro. Solomon G., of Richfield, Juniata Co., Pa., born Oct. 3, 1832, died July 8, 1914, aged 81 years, 9 months and 5 days. He was married to Sarah Renner. This union was blessed with ten sons and four daughters. Three daughters and one son preceded him in death. His wife, nine sons and one daughter survive. He and his companion united with the Church of the Brethren nearly forty-seven years ago, and remained faithful members. Bro. Shellenberger never lived more than a mile from the place of his birth. He knew what bodily afflictions were. When quite young, he lost an eye. That inconvenienced him very much. Later in life his other eye became so weak that for several years he was partly blind, and altogether so at the time of his death. He will be missed in the family, in the church, and in the community. Services by the writer in the Brethren church at Richfield, assisted by Bro. W. B. Zimmerman. Interment in the Mennonite cemetery, one mile west of town.—C. G. Winey, Richfield, Pa.

Slusher, Bro. Ezra W., born in Floyd County, Va., March 14, 1846, died at Ramona, Kans., July 10, 1914, aged 68 years, 3 months and 26 days. He was united in marriage to Sallie Brubaker March 31, 1870. They had only one daughter. The deceased gave his heart to the Church of the Brethren. He had been in failing health for several years, and the last three months was unable to leave his bed. He endured his suffering with remarkable patience. His wife, one daughter and two brothers survive. Services by Bro. C. A. Shank. Interment in the cemetery at Ramona.—Verona Hurt, R. D. 1, Ramona, Kans.

Wise, Paul G., son of David and Myrtle Wise, born March 27, 1911, died July 10, 1914, in the bounds of the Palestine church, Darke County, Ohio, aged 3 years, 3 months and 3 days. His sickness—congestion of the bowels—lasted only two days. He bore his intense suffering patiently. His little brother died three years ago of a similar disease, and about the same age. He leaves his broken-hearted father and mother, one sister and grandparents. Services by Bro. B. F. Sharp in the West Branch house. Interment in the cemetery near by.—Henry Baker, Greenville, Ohio.

Younger, Melvin Andrew, infant son of Mr. and Mrs. Maurice Younger, born at Mohler, Idaho, Jan. 6, 1914, died at Nezperce, Idaho, July 1, 1914, aged 6 months. He is survived by his father, mother and twin sisters. Services by Bro. B. J. Pike in the Brethren church. Interment in the cemetery near by.—Wm. H. Lichty, Nezperce, Idaho.

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TENNESSEE.

Pleasant Valley church met in council July 18. Brethren C. H. Diehl and J. M. Carey were elected delegates to District Meeting.—Effie E. Miller, Jonesboro, Tenn., July 21.

VIRGINIA.

Banks Fork church met in a called meeting June 20, with Bro. Austin Hylton presiding. Brethren James Hylton and S. H. Hylton were elected to the deacon's office. Bro. Miller, of Chicago, Ill., came here on Sunday and preached three interesting sermons. We met in regular council July 18, with Bro. A. J. Weddle presiding. Bro. Austin Hylton read the morning lesson from 1 Peter 2d chapter. One letter of membership was received. The next day Bro. A. J. Weddle preached a good sermon to a large audience.—Clemmie E. Hylton, R. D. 2, Box 36, Floyd, Va., July 20.

Pleasant Hill church met in council July 11, with Eld. A. N. Hylton presiding. We decided to hold an election Aug. 8 for one or two ministers. Services were held on Sunday morning and afternoon, conducted by Bro. G. W. Weddle, of Bloom, Kans. One young girl applied for baptism. We feel much encouraged by Bro. Weddle's visit to our church.—Ruth A. Hylton, R. D. 4, Willis, Va., July 20.

Roanoke City.—Bro. Price Hylton, of Troutville, Va., preached for us July 6, at the morning and evening services. July 12 Eld. P. S. Miller was with us again. He told us of the interesting trip to the Conference, and gave us the news of the meeting. Those of us who had not attended the meeting at Seattle, felt that we had indeed missed a great deal. The meeting on Sunday was equally interesting. Bro. C. E. Trout conducted the service. He read Psa. 19, using the first verse as his text. He told of the wonderful things to be seen in Yellowstone Park, Wyoming. Our council, postponed one week, because of the heavy rain, was held July 18. Eld. P. S. Miller presided. The church decided to send \$50 to the District Mission fund. A special offering will be taken for that purpose. Our delegates are Eld. P. S. Miller, Brother and Sister L. C. Moomaw. One query will be sent from this church. One of our Sunday-school boys was baptized at the close of the business period.—Lula Shickel, 630 Second Avenue, N. W., Roanoke, Va., July 20.

WASHINGTON.

Lake Side.—Our members met in council July 11. Our elder, Bro. C. A. Wagner, presided. Bro. Frank Murray was chosen delegate to District Meeting, and Sister Clarice Mytinger was elected president of the Christian Workers' Meeting. Our Sunday-school is progressing nicely. We decided to have our love feast in the near future.—Ann C. Castle, Laurel, Wash., July 16.

Wenatchee.—Since our return home from the Annual Conference at Seattle, our congregation has greatly enjoyed a series of meetings, conducted by the visiting brethren from the Eastern States. Nearly every night, for three weeks, we were permitted to listen to a good spiritual sermon, delivered by one of the brethren. Those preaching for us were: Bro. L. W. Teeter, of Hagerstown, Ind.; Bro. C. B. Smith, of Morrill, Kans.; Bro. Lafayette Steele, of Walker, Ind.; Bro. Daniel Wyson, of Nappanee, Ind.; Bro. John Heckman, of Polo, Ill.; Bro. Calvin Eller, of North Manchester, Ind.; Bro. A. C. Wieand, of Bethany Bible School, Chicago; Bro. H. A. Weller, of Harlan, Mich.; Bro. George E. Swihart, of Ronan, Ind.; Bro. David Holman, of Greenville, Ohio; Bro. R. L. Peters, of Wirtz, Va.; Bro. Andrew Hutchison, of Council Bluffs, Iowa. Bro. E. H. Eby, our missionary from India, gave us three inspiring sermons. One of these was an illustrated talk. We also had a talk by Sister Eby, on the people of India and their customs. We were made to realize more fully our responsibility for the heathen.—Dollie Deardorff-Leavell, R. D. 2, Wenatchee, Wash., July 22.

WEST VIRGINIA.

Allegheny church met in council July 4. Bro. L. H. Pike presided. One was restored. July 12 the Allegheny and Accident Sunday-schools held two excellent sermons. At the close of the meetings three came out on the Lord's side, and were baptized in Bluestone River. The good seed is being sown, and in due time the harvest will be reaped.—Andrew Reed, Rock, W. Va., July 20.

Old Furnace (W. Va.).—Our church met in council July 11, at 2 P. M. Elders B. W. Smith and Peter Arnold were present. Eld. Smith presided. This being a new congregation, organized only April 11, there was not much business. We elected Bro. Ira Abe to the deacon's office, but he declined the installation. We hope, however, that he will accept in the near future. We decided to hold a love feast Sept. 12. Our next council will be held the same day as our love feast. We expect Bro. Emma T. Pike, of Egion, W. Va., to conduct a series of meetings sometime in October or November.—A. J. Whitacre, R. D. 1, Box 11, Pinto, Md., July 22.

Packs Branch.—Bro. James A. Riner, of Braggville, W. Va., filled his regular appointments at this place July 18 and 19. All seemed to enjoy the Scripture readings and sermons, and went away encouraged. We were glad to have Bro. Wells, of Braggville, and Sister Guthrie, of Mount Hope, with us at this time, and we trust they will come again.—(Mrs.) Elizabeth Bolan, Packs Branch, W. Va., July 24.

Salem church met in council July 11. Eld. Jeremiah Thomas presided. Two letters of membership were granted. Since our last report fifteen have been received into the church by baptism,—one at the Center church, and ten at the Sandy Creek schoolhouse, as the result of two series of meetings, conducted by Bro. George W. Vansickle; also four at the Sandy Grove house, conducted by Eld. Jeremiah Thomas. July 4 we had an all-day Sunday-school Meeting. Quite a large crowd was present, and much good was done. Bro. Driver, of Staunton, Va., is to conduct a two weeks' series of meetings for us, to begin Sept. 19 and close with a love feast Oct. 2. Our Sunday-school and Christian Workers' Meeting are progressing nicely.—Calvin R. Wolfe, Brandonville, W. Va., July 22.

Spruce Run congregation met in council July 11. Bro. Nathan Garst, of Roanoke, Va., presided. He gave us much good advice. Eld. George Hutchison was chosen delegate to our District Meeting, with Bro. Charles McDaniel as alternate. Bro. Garst remained with us, and preached on Saturday evening, and on Sunday at 11 A. M. Our Sunday-school seems to be progressing nicely.—Mary R. Bradley, Lindsides, W. Va., July 13.

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DISTRICT MEETINGS.

Aug. 30, Eastern Pennsylvania, Springfield church, near Hershey.
Aug. 21, North Carolina, Georgia and Florida, Little Pine church.
Aug. 21, Michigan, Thornapple church, three miles southeast of Clarksville, Ionia County.
Sept. 30 and Oct. 1, Northeastern Ohio, Springfield church.
Oct. 1, Northern Indiana, at Middlebury.

LOVE FEASTS.

Indiana.
Aug. 22, Maple Grove.
Aug. 22, 2 pm, Osgans Creek.
Aug. 23, Bethel Center.
Sept. 3, Bremen.
Sept. 5, 5 pm, Wabash.
Sept. 6, 6 pm, Clear Creek.
Sept. 12, 6 pm, Huntington.
Sept. 12, Old Furnace.
Sept. 26, 6 pm, St. Joseph Valley.
Sept. 26, 6 pm, Turkey Creek.
Sept. 26, Lower Fall Creek.
Iowa.
Sept. 4, Libertyville.
Sept. 28, Monroe County.
Kansas.
Sept. 26, 2 pm, Pleasant View.
Kentucky.
Aug. 16, 6 pm, Wolf Creek.
Maryland.
Sept. 12, Oakland.
Massachusetts.
Sept. 12, Beaver Run.
Sept. 26, 1:30 pm, Sams Creek.
Michigan.
Sept. 19, Elm Dale.
Sept. 5, Sunfield.
Sept. 26, 6 pm, Berrien.
Nebraska.
Sept. 5, Edison, near Bro. Levi Stump's home.
North Dakota.
Aug. 1, 4 pm, Pleasant Valley.
Ohio.
Aug. 8, 6 pm, County Line.
Sept. 8, 10 am, Upper Twin.
Sept. 26, 2 pm, Ross.
Oregon.
Sept. 5, New Creek.
Sept. 5, Williams Creek.
Pennsylvania.
Aug. 1, 4 pm, Marsh Creek, Friends Grove house.
Aug. 15, 16, Farmers Grove.
Sept. 6, 4:30 pm, Maple Glen.
Sept. 26, 27, Lower Conewago.
Texas.
Aug. 1, Nocona.
Virginia.
Aug. 15, 3 pm, Elk Run.
Aug. 23, 4 pm, Sangerville.
Sept. 5, Mountdale.
Sept. 19, Rolland Park.
West Virginia.
Sept. 10, 4 pm, Pleasant View.
Sept. 19, 10 am, Capon Chapel (Brights Hollow).
Sept. 20, Shiloh.
Sept. 26, Beaver Run.
Oct. 3, Salem.

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AROUND THE WORLD

An Effective Work.

Our Government has been laboring with much zeal to bring about the entire suppression of opium sale and use in the Philippines. The number of users has been reduced to one-twentieth of previous records. From an official report we glean this logical suggestion: "The only hope for total suppression lies in making the indulgence so difficult that the younger generation will not acquire the habit." This is good advice for the eradication of almost any evil. Were our Government to apply it to the liquor traffic at home, it would settle the question in a few generations. In fact, such an effective method would summarily dispose of any evil practice to which humanity has unfortunately become addicted.

How One Man Obeys the "Go Ye."

That the language of the Great Commission is clear and plain, and applicable to every believer, is generally admitted. Not all, however, are ready to make the individual effort so clearly demanded by the tenor of Christ's emphatic declaration. In this, as in other phases of the Christ-life, full consecration is found among the few rather than the many. Press reports bring the story of a man in South Carolina who, out of the profits of his business, is supporting thirteen missionaries, and by these men expects to preach the Word to 250,000 people in Korea. This generous giver, by a wise expenditure of his means, is probably doing more effective missionary work through his chosen workers than if he were to go to the field personally.

The Bible in China.

Reference has been made, in these columns, to the large and growing circulation of the Sacred Volume among the Chinese. It is really remarkable that, in spite of the President's recently-announced declaration in favor of Confucianism, the people of the land should manifest so great an interest in the Bible. A recent report by Mr. J. Strong, of the American Bible Society, discloses the interesting fact that at Peking alone more than a thousand copies of the Word were sold each day, during the continuance of the annual fair, and that even upon ordinary occasions more copies of the Old Book are sold than of all other books combined. Chinese book-sellers now find it necessary to have a large stock of Bibles on hand.

Islam's Awakening.

Recent reports from Mohammedan lands seem to indicate that a deep spirit of unrest is astir in even the most conservative sections. Many are longing for the light that they can not possibly find in the teachings of Mohammed. Two hundred million people,—one-seventh of the world's population, fettered by the superstition and oppression of 1,300 years, are beholding a new vision. They recognize that the old system has had its day, and has become effete and worthless. Many, however, are unfortunately plunging into a deeper night over the precipice of doubt. With the waning influence of the Ottoman Empire, the very pillars of Mohammedan supremacy are sure to be weakened and, eventually, to fall. It would seem that the forces of Christianity should, at this auspicious time, make every effort to reach these followers of the false prophet and win them for the truth.

"The Vanishing Mother."

Under the above title a prominent eastern daily recently published a comparative estimate of mothers past and present, as viewed by a man who is in close touch with the varying moods of humanity, in its lower strata. This critic speaks of the lessening reverence attending the mention of the name, "mother," and the frequent jests at the expense of her who rightfully should be the queen of home. He avers that "Where is my wandering boy to-night?" fails to touch hearts as in the days of yore. He suggests that "times have changed" and that mother has, likewise, deviated somewhat from the old-time ways. While the picture he paints is a gloomy one, he doubtless had reasons for his assertion by the facts that came to his notice. The old-fashioned mothers who accepted motherhood as a sacred trust and a life occupation, and built life, with all its joys, its sorrows and its hopes, about their family, in the fear of the Lord, are, unfortunately

nately all too rare, nowadays. Then, too, the home, with the hallowed influence that only a true and devoted mother exerts upon all within her touch, has in many places lost its grip upon those who should hold it most dear. Such a condition of affairs is most serious, and should arouse more concern than it apparently does. Were it not that there are still some homes in which the mother reigns as of yore,—a queen indeed,—we might well despair. The highest and best interests of our land demand the exaltation of motherhood to its rightful sphere, and its preservation in fullest measure.

New Zealand's Commemoration.

In December of this year the people of New Zealand will have a most remarkable commemoration, for a century ago, from that time, Christianity was first preached on those islands. The work of evangelization was not, however, an immediate success, for more than eleven years elapsed ere there was a single convert, to reward the arduous efforts of the missionaries. In the next seventeen years, however, the work moved onward most wonderfully, for almost the entire population was induced to make a profession of Christianity. And what a marvelous change was wrought! Those who knew the old-time conditions of the islanders, and then were permitted to see them in their later and happier state, were most favorably impressed by the great change.

Siberia's Model Prison.

So much has been said, in the past, about the horrors of Siberian prisons, that it is most refreshing to read of at least one attempt to provide more humane conditions, as found in the great prison in Tomsk. Here, Mr. Adam Podin, an earnest missionary, recently preached to one thousand inmates. The governor of this model institution is like a father to his children. Recognizing the individuality of each prisoner, he adapts his treatment to each one's needs, assigning his charges to the kind of labor to which they are best adapted. Industrially, the prison is perfectly equipped, an electric plant furnishing motive power for the machinery. Two farms also belong to the prison, providing the institution with the necessary vegetables and cereals. The success of the plan followed at the Tomsk prison may be summed up in this: Wise and humane treatment of the prisoners.

Right Methods Win.

When, last month, there threatened to be serious consequences to the revolt among the 1,400 prisoners in Blackwell's Island Penitentiary, New York, Commissioner of Correction, Katherine B. Davis, went in person to the scene of animosities, and fearlessly faced the most insolent of prisoners. Patiently she listened to the complaints that were offered against existing conditions in the institution, reminding the complainants that first of all order must be maintained. She clearly showed herself a friend of the men, throughout her stay among them, and, while upholding the warden, promised to better the conditions complained of. She gave a heart-to-heart talk to the men at the Sunday morning service, and the once ominous mutiny ended in a genuine praise meeting, in which the singing of hymns by the prisoners was mingled with their fervent promises of good behavior for the future, and patient waiting for needed reforms. Methods that bring results like these, are always worth while.

The Passing of Paris Fashions.

To the general surprise of the society world, the press announces that the grip of Paris, on exclusive fashion designs, is seriously threatened. This does not, however, imply that the silliness of fashions is to end, for that would defeat the original purpose of the creators of fashion,—the booming of trade. Changing fashions create the usual stampede for new goods every six months, and thousands are made abject slaves, in endeavoring to "keep up with the procession." Of late, however, the ultrarich are complaining that the height of fashion, as directed by Paris, is no longer their own exclusive privilege. New designers, therefore, have come to the fore, who from India, and Oriental countries in general, are securing fabrics and styles that are decidedly original. Prices are to be placed above the range that people in ordinary circumstances are able to pay, so as to make this latest flight of fashion as exclusive as possible. Looking at all this folly, one is really made to wonder whether propriety, decency, and good common sense will ever be allowed to suggest rational styles of dressing.

War's Iniquity.

At the close of a recent address to his people, from the balcony of his imperial palace, Emperor William said: "And now I commend you to God. Go to church and kneel before God, and pray for his help for our gallant army." However sincere the German ruler may have been in his admonition, the God of sovereign love can not be prevailed upon to lend his sanction or support to the indescribable carnage of war. Were such the case, the "war prayer," suggested by the noted writer, Samuel L. Clemens, would be perfectly proper: "O Lord, help us to tear the soldiers of the foe to bloody shreds with our shells. Help us to cover their smiling fields with the pale forms of their patriot dead. Help us to lay waste their humble homes with a hurricane of fire. Help us to wring the hearts of their defenseless widows with unavailing grief. Blast their hopes, blight their lives, water their way with their tears."

Physical Exhaustion and Worry as Vice Allies.

At a recent meeting of the Wisconsin Vice Commission, Dr. John M. Bffel, of Milwaukee, demonstrated, by well-authenticated facts and figures, that physical exhaustion and worry are among the most prolific causes of delinquency among women and girls. He maintains that lines of work where the strain is excessive, invariably yield larger numbers of fallen women than industries less trying on a girl's health and nerves. Continuous exhaustion and worry seem to beget a most pernicious moral indifference. The doctor's statement, evidently well supported by his thorough investigations,—calls attention to a real danger in our industrial world of today. Unfortunately, however, neither the girl subjected to such nerve-exhausting toil, nor her parents, can readily apply remedial measures. The conscience of the business world must be aroused to the enormity of conditions that work to the direct furtherance of vice promotion and moral delinquency.

Prosperity and Spirituality.

Dr. D. D. Proper, a veteran frontier missionary of the Baptist church, in the area from the Mississippi west, recently reviewed old-time church conditions, comparing them with those of today, and what he says coincides very closely with the experience of pioneer workers in our own ranks. Poverty,—the Baptist preacher maintains,—was the great enemy of effective church progress and expansion in an early day, but it was a great conservator of spiritual integrity. Now, that prosperity has come to the churches, with its possibilities for a wider outreach, the minds of the people are, unfortunately, in large measure diverted from spiritual things. The gain, in a wider sweep of activity, has been counterbalanced by the loss of much that makes Christianity a vital power in men's lives. Dr. Proper's observations suggest the thought that, while reaching out to broader lines of conquest, we do well to take care of the more immediate field of our own hearts, lest, "having preached to others, we ourselves should become castaways."

The War Is On.

With Russia's refusal to confine the scenes of hostilities to the nations primarily concerned therein,—Austria and Serbia,—Germany, as ally of the Austrian Empire, was forced to enter the bloody arena. This, in turn, brought France into the conflict, backed by at least a partial support of Great Britain. At this writing (Aug. 4) Germany has large armies along the French frontier, in readiness for decisive action, while the forces of France claim to be equally well prepared to contest every inch of ground against the invading foe. On the eastern frontier Germany has already entered Russian territory, and taken three towns in Russian Poland, Zwentochwa, Bendzin, and Kalisz, the first-named a city of 50,000 souls, the others, 20,000 each. The Russian fleet was also driven back by the German vessels in the North Sea, and compelled to seek refuge in the Gulf of Finland, where land fortifications afforded protection. Italy, which, as a member of the Triple Alliance, was expected to espouse the cause of Austria, together with Germany, persists in standing aloof. Amid the multiplicity of unconfirmed reports, and confronted by the fact that the powers, immediately concerned in the struggle, are shrouding all vital moves in the utmost secrecy, it is difficult to know the true state of affairs in Europe at the present time. Well may we, however, pray to the great Father above for an early cessation of the wholly uncalled for and fratricidal strife. He alone can sheathe the sword and cause the slaughter to cease.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Is It Nothing to You?

Is it nothing to you, O ye Christians,
That millions of beings today,
In the heathen darkness of China,
Are rapidly passing away?

They have never heard the story
Of the loving Lord who saves,
And "fourteen hundred every hour
Are sinking to Christless graves."

Is it nothing to you, O ye Christians,
Can you say you have naught to do?
Millions in China are dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of a Savior's hand?

They are groping and trying to find him,
And although he is ready to save,
Eight hundred precious souls each hour
Sink into Christless graves.

It is nothing to you, O ye Christians,
Can you say you have naught to do?
Millions in India dying unsaved!
And is it nothing to you?

Is it nothing to you, O ye Christians,
That Africa walks in the night?
That Christians at home deny them
The blessed gospel light?

The cry goes up this morning
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves.

Is it nothing to you, O ye Christians?
Will ye say ye have naught to do?
Millions in Africa dying unsaved,
And is it nothing to you?

Is it nothing to you, O ye Christians?
Oh, answer me this today.
The heathen are looking to you;
You can go, or give, or pray.

You can save your soul from blood-guiltiness,
For in lands you have never trod
The heathen are dying every day,
And dying without God.

Is it nothing to you, O ye Christians?
Dare ye say ye have naught to do?
All over the earth they wait for the light,
And is it nothing to you?

—Selected.

The Adoption of Sons.

BY D. E. CRIPE.

It is a great change when a sinner, who has been an alien from God and a stranger from the covenant of promise, comes and is initiated into the divine family of the Most High. This transformation carries with it issues the most vital and important of anything man can conceive, and the inspired writers have set it before us in figures the most clear and strong that can be found on earth. Even then we find it difficult to grasp the full significance of the new relation we assume.

This entrance into the kingdom or family of God is given to us under the figure of a birth. Jesus says, "Except a man be born of water and of the Spirit he can not enter the kingdom of God." John says that we are "born of God." This is the true spiritual relationship that the new creature attains in the family of God. However, those who have known the sinner as a man, can not readily grasp the idea that he could have been born into the family or kingdom. Especially to those who can not discern spiritual things, the second birth is an unbelievable mystery.

Paul uses another figure to explain this initiation into God's family,—one which the world can comprehend far more readily, namely, that of adoption. There is no contradiction, as has sometimes been claimed, in the use of these different figures to explain the same thing. John speaks of it from the position of the child of God, who realizes that he is a child of God, and that he was born into that sacred

relationship. Paul speaks of it from the viewpoint of the man of the world, who can not deny that he who has been a sinner is now in God's kingdom and can understand how he may have been adopted into that kingdom, but who could not comprehend how he could have been born into it.

Again, John, in speaking about being born of God, refers to the spiritual, or inner man, while Paul, in speaking about the adoption of sons, includes with the inner man or new creature, the outward man of flesh and blood.

The family of God consisted of only one Son, "The only begotten of the Father, full of grace and truth." It was and is the will of God to enlarge this family by adopting many sons and daughters, and he is so benevolent and so generous that he is willing to adopt not only the wise and the fair and the good, but he is ready and anxious to adopt any one who comes to him with that desire. He is willing to adopt into his royal family all who come repenting, regardless of what their past life may have been, regardless of the crimes and sins they may have committed. He does not ask of them months or years of probation so they can prove the sincerity of their promises of obedience, but he admits them at once in good faith to be his children.

He who is admitted into the family of God shares at once in the blessedness of his fatherly love, care and protection, with all the children who trust his gracious promises. He also shares in that kind and parental discipline and correction which is the distinguishing mark between those who are bastards and those who are sons. This adoption admits to the full privilege of every other child of God, to the storehouse of his riches and his grace, and the promise is that God will withhold no good thing from him. It admits him to a plane where he can just as freely and just as trustingly plead for the things he needs as any child of God who has grown old in the service.

However, the world-orphan who has been adopted into the divine family, who has been admitted to such great privileges and blessings, will be expected to show his gratitude for the favors he has received by a loving, unquestioning obedience to the will of God. Base ingratitude would it be, indeed, if he were not more than willing to comply with every wish of the Father who has so generously and so richly blessed him. Presumptuous beyond words to express would it be if the one who had been thus lifted out of the mire of sin, and set in such a heavenly place, would begin to find fault with the Father's plan, or methods, or requirements.

Sometimes one who has received all these favors, blessings and opportunities has, in return, manifested the Judas Iscariot spirit to his own destruction, and to the sadness of the family of God. But this has not destroyed the divine family, and can not destroy, or even materially injure it. Better still, it does not annihilate the love of God for fallen sinners, his confidence in humanity, or make him less willing to admit into his family the poor, frail children of earth. He is as willing as ever to admit the poor, the lowly and the sin-sick soul that comes to him in faith and repentance, and will turn none away.

With this sublime example of God before us, it should teach a lesson of generosity and benevolence to all who have been adopted into his family. Every one who has once been an alien from God and could look nowhere else for help and protection, and now enjoys the blessedness of sonship, of being the child of a King, a joint-heir with the Son of God to all the treasures of heaven, ought to feel compassion for all who are as poor and as helpless as he has been, and he should do what he can for their good. Especially to the little forsaken ones, to whom he can be almost what God is to him, he ought to show the compassion that God showed to him in his need.

If his own family is small, here is his opportunity to show to the All-Father that he is grateful for the blessings he is enjoying, by bestowing the same blessings on the little helpless ones beneath him, by taking them and loving them, and adopting them into his family, even as the Great Father has adopted him. Neither should he feel any more fear of the future,

or distrust of the little child, than God did of taking him into his divine family. There is no more danger that the adopted child will prove ungrateful for the favors it receives, or make trouble in the family, than there is that the sinner will be ungrateful in God's family, or make trouble there. If God is made a partner in this adopting, and is a coworker in the rearing and the training of it, there is little danger that he will not overrule it all for good.

Enid, Okla.

What Remains.

BY CARMAN COVER JOHNSON.

"GATHER up the fragments that remain, that nothing be lost," said the Master to the disciples, and this strong note of conservation may still be observed. How often one hears the indiscreet remark that if this custom, that decision, these methods, those traditions, or certain plans, be dropped by the church, all will be lost! With no particular person, or custom, or decision, or method, or tradition, or plan, in mind whatever, permit some consideration of such remarks,—whether made publicly or privately.

Of those who feel so strongly with reference to such matters, is it out of place to inquire, "What be-comes of God, of the Bible, of Christ, of the Holy Spirit, of faith, of prayer, and of a host of other factors in the spiritual program, when an incident in the religious program ceases to make its old-time appeal to the church?" Just as in the case of the "five loaves and the two fishes" with the disciples, that which we slightly call the "fragments," often amounts to more than that which we think of as fundamental and original substance.

For instance, if the dropping of a merely incidental thing in the practice of the church assumes such great proportions as to cause a member or an officer of the church to use such superlative language concerning the value of what is left in the church, is it not an evidence of a probable underestimation of what is left? In the case of our own denominational faith and practice, it would seem that a proper estimate of the practices of the church in the field of sacramental observance alone, would prevent any loyal member of the Church of the Brethren from making any extravagant statement such as herein referred to.

In our zeal for this and that, brethren, is it not true that the rank and file of our ministerial force, as well as our laity, are less able to offer scriptural, historical, philosophical, logical, vital, and spiritual defense for such performances as trine immersion, feet-washing, the Lord's supper, the communion, and the anointing than the Brethren in the days of Elder James Quinter, Robert Miller, Daniel Vaniman and a score of others? If they are not less able, they are surely more disinclined. And is not this very fact of our having drifted into a sort of "take-it-for-granted" habit, with reference to our very great "peculiarity," in regard to the Christian sacraments, responsible for our flighty fear for the church, at times? Here we are, a people by no means behind any other Christian body, when it comes to matters of fundamental theology, moral philosophy, educational interest, reformatory zeal, missionary enterprise, and true piety in the individual lives of the membership, and yet possessed of a determination that the sacraments of the church shall be observed today as they were in Apostolic days, while all other Christian bodies seem satisfied with the shadows or the remnants of these ancient rites. Do we realize the size of our task or the extent of our program? It would seem that much remains and that much will still remain, even if emphasis should be modified with respect to certain things whose accumulated, rather than original, sacredness has affected our power to estimate values. "We have a strong city;" let us not be guilty of moving out into some poorly-defended village, even out of sight of our "city." There is such a thing as "the whole armor of God," but it is pitiful for that soldier who has nothing but "his feet shod with the preparation of the gospel of peace," if he really gets into the battle.

Well, well, this was just to be a remark in passing; it was never intended to be an exhaustive argument.

But before we close, permit us to express our keenest appreciation of a series of articles by Bro. Harnly, of McPherson, Kans., recently published in the MESSENGER. Here was something real to think about, a new line of defense, scientific as it were, for an old body of subject matter. Agree with every word of it? Why, not necessarily; but here's the point about that series of articles,—it furnished a defense of religious practices in terms of today for minds of today that are forced to think about things never dreamed of by the forefathers. The old defenses are not outworn; they are not to be discarded; but articles like these by Bro. Harnly furnish reinforcement and suggest the possibility of other reinforcement. Yes, much remains; all that ever was, that was vital, remains and will remain perhaps even in spite of ourselves.

760 Montclair Street, Pittsburgh, Pa.

Christ's Method of Creating Character.

BY J. M. HENRY.

"Good Master, what shall I do that I may inherit eternal life? . . . Then Jesus beholding him loved him. . . . One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10: 17-21).

CHARACTER, the basic principle of national power, the dynamic force in civilization, the moral fiber of human life, was given a new meaning and significance in the life and teaching of Jesus.

The question by the rich young ruler gave the Master an opportunity to unfold the deeper meaning of life. He reveals himself as an unreserved believer in character, teaching that a man's life is more than his environment, and that man must be judge, not by what he holds and has, but by what he is and does. Christ only has founded a kingdom on the basis of character. "He only," says Bishop McLaren, "has dared to believe that character will be omnipotent."

What method did Christ employ in creating character?

I. *He relied primarily on love.* Christ's marvelous love shaped the purpose of his life. It gave him the most tender and intense sympathy with every form of pain and misery. Wherever help was most needed, thither his merciful heart drew him. Love for the individual of mankind was the undying passion of his soul. It overleaped all limits which other men had put to their benevolence. Difference of class and nationality usually cools men's interest and love for each other, but Christ's love could not be circumscribed by social conventionalities. His love was manifested to all people alike, and he had the remarkable power of attracting people and inspiring love in them for himself, or arousing hatred in his enemies.

When Jesus began to be a force in human life, there were four existent types on which men formed themselves, and which are still in evidence.

One is the moral. It had the Hebrew for its ideal, with his faith in the Eternal and with his devotion to the law of righteousness.

The next is the intellectual, demonstrated to perfection in the Greek, whose restless spirit searched out the reason of things, and whose esthetic taste identified beauty and divinity.

The third is political, and stood enthroned at Rome, where a nation was born in purple and dictated law to the world.

The last is the commercial, and had its forerunner in the Phoenician, who was the first to teach the power of enterprise and the fascination of wealth. Any other man born at the beginning of the first century could have been placed in his class, but Jesus defied classification.

As he discoursed in the synagogue, on the seashore, at the well, in the council chamber, his message was to some an endless perplexity; to others, a fountain of truth and life. "Whence is he?" the people whispered, with a vague conception of his message, for he marked the introduction of a new form of life,—an infinite life of love.

He was not referable to a type; he was the beginning of a time. His ideas were not mere words;

they were laws. They were not thoughts, but principles and forces. He did not suggest; he asserted what he had seen by direct vision with the Eternal. "Never man spake like this man." He did not propose; he commanded, "as one having authority," who knew there was no other way to inspire love and create personality in his disciples. "A new commandment I give unto you, That ye love one another; as I have loved you," was the burden of his message, and a means of creating character in his followers.

II. *Through his ability to interpret character.* This power of interpretation is shown in his words to the rich young ruler. "One thing thou lackest," sounded the keynote on which this young man was building his character. Jesus put to him the standard of the Decalogue, and his life answered the test. From youth up he had created his character on that passive model; but now a new challenge is made, which requires life to be moulded, not on negative goodness, but on positive righteousness and service. The young man had the opportunity of a life-time to carve out a character that could say:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy law-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting seal

but he failed to grasp the opportunity, and went away sorrowful.

He stands as a colossal failure, a type of those who insist that the standard of moral life is resisting evil and choosing good; whereas, the real test of the Christ-life is not choosing good and resisting evil, but it is abandoning the good for the better, and then striving for the best. This was the high standard of character which Jesus was interpreting to the rich young ruler, drawn as an illustration from his own life.

At the Samaritan well the Master created a new life in the outcast woman, by interpreting the hidden desires of her soul. By simple conversation, he led her to long for the Water of Life and Truth. Jesus had the power to see what is potential and what is valuable in life, and used that as a basis for the creation of character,—true manhood and womanhood.

"Except a man be born again he cannot see the kingdom of heaven," was the challenge that staggered the reason of the learned Nicodemus, yet Christ led a doctor of the law into a new meaning of life by unfolding to him the principle of regeneration by water and by the Spirit.

III. *Jesus created character by comradeship.* "Come and follow me" is the greatest invitation ever given to man. It is a summons to comradeship with the Son of God, to go out and serve humanity. One outstanding characteristic of all great men who have been permanently remembered by the world, is the fact that they have forgotten self and lived for their fellow-men. Heroic service has always appealed to the emotion of man. Three sailors on the sinking *Titanic*, finding a poor Polish woman who had been knocked down by the mad rush of men to gain the upper deck, picked her up, still clinging to her babe, and carried them up through three narrow passageways, just in time to place the child in the mother's arms and assist her into a lifeboat before the fated ship took her final plunge. The woman fell exhausted into the lifeboat as the child dropped from her embrace into the arms of a lady of New York, a millionaire, who tenderly cared for mother and babe until all were safe on board the *Carpathia*. The sailors, faithful to duty until the last, went down, "uncoffined, unknelt, and unknown," yet their service, even to a poor peasant of Poland, was a deed of heroism and love known only to those who have caught the spirit of the Master who said: "Greater love hath no man than this, that a man lay down his life for his friends." "Kind deeds never die," and so this lady, who now lives in Virginia, never wearies in relating the story of the brave and noble sailors, for she desires that their heroism be heralded as an inspiration for others to do some deed of love and kindness.

Jesus summoned the young ruler to comradeship with himself and his disciples, by endeavoring to change the objects of his love. Christ aimed to change his love from money to a love for men. The rich young ruler did not respond, and the story of his life is recorded in a few narrative lines, while the names of Jesus and his disciples are heralded unto the ends of the earth, crowning the eternal world with everlasting and supernal glory.

Jesus loved the rich young ruler,—and interpreted his life, pointing out the one thing that was needful. He showed the way of limitless possibilities in character growth, by calling him to comradeship, but inherited wealth and the love of it robbed him of life's great opportunity. This is a sad and solemn warning to fathers who hand down money as a legacy to their sons who have not moulded a sufficient character to receive it. The training school is comradeship with Christ. His invitation is made, "Come, take up the cross and follow me."

Daleville, Va.

Among the Indians.

BY JOHN HECKMAN.

THE Nezperce Indians have occupied Central Idaho, Western Oregon, and Washington, from time immemorial. Lewis and Clark crossed their land in 1805 and left them with some knowledge of the Christian religion. In 1832 these Indians sent ambassadors to St. Louis, to ask for missionaries to come to them. That was a long and dangerous journey of 2,000 miles. In 1837 a mission was established among them. They numbered at that time, or later, about 2,800. Some years later, when gold was found in their territory, white settlers encroached upon their rights and a new treaty was forced upon them by the Government, to give up a part of their territory.

This treaty, Chief Joseph and about 450 of his tribe refused to accept. War between these tribesmen and the Government resulted,—a large majority of the Indians joining with the soldiers. Finding that he could not hold out against the larger numbers, Chief Joseph undertook to retreat into Canada. He was intercepted about fifty miles from the line, where he surrendered upon the condition that they be allowed to return to their tribe and live among them. Instead of their being allowed to return to their tribe, however, they were taken to the Indian Territory, where nearly half of them perished from starvation and disease. They were then taken to Colville, Wash., where between two and three hundred are now living.

Those who accepted the treaty with the Government, have their agency at Lapwai, Idaho. Many of them are educated and are quite well civilized. Little came of the early efforts to Christianize them. In 1872 another effort was made to bring Christianity to them from an adjoining tribe,—the Yakimas. Whatever was brought, only the forms of religion remained with them. There was a conglomerate mixture of drunkenness, gambling, licentious living, the Lord's supper and baptism. This continued for a quarter of a century.

In 1898 a heroic effort was made by the Presbyterian missionaries, sent to them, to bring about a better condition. In their great annual Fourth of July gathering, when several hundred Indians were camped at Lapwai, the missionaries pitched their camp beside them. They made an appeal to the Indians, who really desired to live a better life, to move their tents literally on the other side of the missionaries' tent, definitely stipulating that they were not to return. It was a literal separation of the sheep from the goats. They won a goodly number to lead a better life and now have a large number who are doing very active religious work among themselves. There are several ministers and a number of splendid Sunday-school teachers and workers among them.

Now the annual camp is pitched some thirty miles from Lapwai, up in the great pine woods. It is called the Annual Camp Meeting. A large tent for the meeting is set and the families pitch their tents round about, as they wish. It is a beautiful scene. They are here for a week, with a splendid religious pro-

gram of Bible teaching, Sunday-school Institute work, temperance lectures, music, and whatever is conducive to their moral uplift. About 700 were camped there this year. I attended the Sunday-school session on Sunday afternoon. It was much like any other Sunday-school except that part was conducted in the Indian language. Part of the exercises were first in English and then in Indian. They are good singers in both the English and Indian languages. One of the ministers spoke on the subject of the lesson in the Indian tongue. From his manner I concluded that he was clear in thought, as all showed intense interest. He was eloquent. The Presbyterians are doing a good work among these Indians, and they surely are an interesting people.

Polo, Ill.

Letters to Young Christians

By Galen B. Royer

Sympathy.

If one turns to the dictionary, he learns that sympathy in its broadest sense is a "feeling correspondent in kind with those of another," whether the experience is one of joy or of grief. The word, however, is more commonly restricted to a feeling under pain or trouble, and in that sense I wish to discuss it.

Sympathy makes the whole world kin. If one, while abroad, amidst the unfamiliar sounds of an unknown tongue, chances to go to the home of bereavement, soon he is "weeping with those that weep," because he at one time passed through the same deep waters, and there arises in the heart a feeling of brotherhood.

However, the ready gush of tears is not necessarily the expression of true sympathy. There are many natures, like rocky cliffs,—ever ready to echo back the same strains that have been sent forth, and yet, whose heart-throb is so weak that their sympathy is of little worth.

"Laugh and the world laughs with you,
Weep and you weep alone"

may be a trite way of describing that the world does not want to hear the tale of woe, but it reveals a cold, unsympathetic attitude towards the one who is burdened by life's sorrows and misfortunes. Indeed, real genuine fellow-feeling is, after all, a rare and precious quality among men. Where, then, shall it be found?

Will we find it in the man, noble and heroic, who has walked over a world of difficulties? It is not necessarily there, for, unless he has been shattered and torn asunder by similar experiences, and, through the gathering together of the broken pieces, has become softened and refined, he can not sympathize with a heartburdened fellow-man. He is more likely to say, "You ought to brave that without flinching," or words of similar import. But such words do not help, for they lack fellow-feeling.

Simple innocence knows not how to sympathize. The sinless can not have fellow-feeling for the sinful. Those who have always had good homes do not understand the experiences of the homeless. The country church member,—stranger to all the problems of vice and temptation in the city,—has no appreciation for the struggle of the Christian in the metropolis, and can extend no real helping hand. The most effectual slum worker is a brand snatched from the burning slums. Unless one's own life is swept with the thrills of pain, he can not understand grief borne by another.

Some one tells of a famous picture of Calvary, with the empty crosses still in position. At the foot of the centre cross is the thorn-crown. The artist has pictured an angel touching the sharp point of one of those thorns with his finger. That angel face is a study of inquisitiveness and wonder. What does that sharp point mean? What is the meaning of pain? Even angels,—man's blessed ministers,—can have no fellow-feeling with mortals here below, because they never experienced pain and grief, nor felt the pangs of sorrow.

Pity is a close kin to sympathy, and yet it is not, necessarily, the same; for pity may imply a superiority over the pitied. One may pity the heathen without entering, in the least, into their experiences of darkness and woe and sin. Angels can pity men, and administer to them, but they never enter the heart chambers and make the burden of life lighter for a day.

God so loved the world that he gave his only Son. The Son so loved fallen man as to be willing to come to this lower sphere; both pitied man in his fallen and helpless condition, but not until the Son became incarnate and dwelt among men, experiencing all their woes, could he sympathize with mortals here below. His God-like nature, perfect, all-knowing, all-powerful, enabled him to understand us fully. He could search man's heart and discern his every struggle, every pain, every grief. But his perfection before his incarnation did not enable him to have a fellow-feeling with humanity in its struggle. In order to sympathize truly with man, the Son of God had to become the Son of man; but more than that,—he had to live the human life, endure the human struggle, be enriched by human experience, so as to become a "high priest touched with the feeling of our infirmities," and to suffer in all points with us. Most gracious is the thought that, behind the Christ-life with its lofty teachings, Christ's perfect example, his inspiring bidding to follow him, is full sympathy, so that, no matter what struggle his children are passing through, they may look to him who can say, "Yes, my child, I, too, went that way; I felt that pain on Calvary's brow; I endured that sorrow in Gethsemane; I experienced that loneliness in the wilderness; I felt that bereavement in the Bethany home; I suffered from false friends in Judas; I came to my own and they received me not. Dear child, I know, I understand it all."

A strong, noble, sincere bishop was frequently called upon to preach funerals. When the hearts of the friends were overwhelmed with grief, and the outcry was too loud, this dear, well-meaning man would sometimes almost chide them for their grief. In time, in his own home, a daughter died. Perhaps she was the dearest child because she was a cripple and hence an invalid in part. At the close of the funeral discourse I saw him arise, and I heard him recount how he had chided others in time of bereavement. "But," in substance he said, "I did not understand. Today I do. And if, in the past, I have wounded any one by my words which had no sympathy in them, forgive me now."

Indeed, no man can sympathize with another until his life is enriched by similar experiences. One loses a home through some misfortune. Neighbors come in and contribute money to help restore the financial loss. But only those who have lost a home can say the word or grip the hand in such a way as to help the heart.

"A clasp of hands will oft reveal
A sympathy that makes us feel
Ourselves again; we lose our care;
And in our heart's first glad rebound
A tender sympathy new is found,
The world once more seems bright and fair."

Many a man has died with a broken heart because his ideals and plans, that would have brought blessed results, found no sympathizing ears; whereas, had the helping hand been given, much good would have been accomplished.

Sympathy is a marvelous and mighty force in the world. Not dollars but sympathy rescues man from the lower depths. A lady placed her kerchief over the face of a drunkard in the gutter to hide him from the passers-by. She forgot that her name was on the border, but by that little act she made a great temperance reformer out of a sot. Miss Eva Booth recently said, "You can not pay for the love a child wants. There's something the dollar bill can't buy and that's devotion" (sympathy).

How strong the heart grows, anyhow, when the troubled, pained, discouraged one knows there is some one in the world that cares for him! How much the problem of church discipline might be done away

with, and Christian growth enhanced, if every member would cultivate the fellow-feeling for the erring one, rather than to criticize or correct him! It is so easy for older ones to forget the follies of their youth, and, in their eagerness to have others avoid their mistakes, "lecture" the younger members, instead of extending to them the feeling of tender helpfulness. Sympathy will pull the weakest Christian over the worst road, while advising and "lecturing" such a one will drive him into deeper depths of despair.

Is there a lesson here for the young Christian? In the first place his youth precludes the ripening which years of experience bring, and it is not unjust to say that young people do not often know how to sympathize. To make one a good helper, he must be mellowed by years of broad experience in prosperity and adversity, in health and sickness, joys and sorrows, toils and ease, hard work and vacations, success and failure. Not until these have plowed deep the fallow ground of the heart, all the while it has kept close to God and in the warmth of his love, can one acquire that rare helpful quality. Schools can not teach it. Books do not reveal its secret. Only a disciplined heart is fitted to sympathize in the truest, deepest sense.

Because of this lack of experience, many are disposed to pass by where help is needed. Because our own nerves are strong we can not always realize the true condition of the one with "shattered nerves," who otherwise may be looking well. Mother or father may be "under a strain," but we do not know why, for we see nothing wrong, and we are not helpful. We, little realizing how many hearts are sore or burdened about us, go on tramping roughly into the lives of others, when we should walk tenderly and softly. It is good to be slow,—very slow,—in condemning others until we understand the realm of their experience, their hopes blasted, the weight of their burdens and the strength of their shoulders. Doing this we will constantly be lifters instead of making the load heavier. Would that not make your life a blessing and a joy? You can do it if you will. Will you?

Elgin, Illinois.

Is Christ First?

BY PAUL MOHLER.

THE Lord is very positive in his claims on our affection. If we are true disciples, we must love him more than father, mother, brother, sister, wife or children. Do we reach that standard?

Suppose my wife were not a Christian; how many times she might make it necessary for me to choose between her and Christ. How many there are who can not do what they know to be their duty toward Christ and the church, without open or secret opposition from ungodly companions. What a daily martyrdom that does make of Christian living! And how foolish it is for one who is joined to Christ, to join himself to an unbeliever! Put Christ first when you choose your companion.

Suppose my children are worldly and selfish, demanding everything I can give for their enjoyment. They might then object, as do some children, to my giving to the Lord that which is his own in money, time, and service. How hard that makes one's duty! Yet so many people are bringing up their children in pampered selfishness, just because they "love them so." A love that puts Christ first would change all that. In fact, a true, enlightened love for the children would recognize that their best interests were served in denying them for Christ.

Think of it for a moment! When I withhold from the Lord that which is his due, to please my child, he sees that I love him more than Christ. Will that bring him to Christ? It will not. If I would lead him to Christ, I must show by word and action that to me Christ is first of all and altogether lovely.

I might love the praise of men more than Christ. Some men are moved by the example set by others to live in an expensive style, which makes it necessary to deny all calls upon their pocketbooks. They really withhold from the Lord and his church that which is his due, to spend it upon their pleasures, the

lust of the flesh, the lust of the eye, and the vain-glory of life. A few cheap excuses may serve to "save the face" of one who so offends, but they do not change the fact that Christ is denied first place in their hearts. They will make a pitiable covering in the Day of Judgment.

Why should we love Christ best? Because he loves us best. He has done and is doing more than every one else for us, and gratitude alone should bring forth love. Then he is worthy of love,—pure, clean, strong, and truly manly. Mere contemplation of his virtues and admiration of his excellencies should inspire devotion. There is no other Benefactor, no other example of loveliness to be compared to him. And he is near to us and in our midst to bless. Who else deserves our love as much as he?

But still we can, like the multitude that knows not God, put friends, relatives, wealth, luxury, fashion, and vanities of every kind, before the Lord. Shall you do that, or I? That is our daily and hourly question. How are we answering it?

1607 South California Avenue, Chicago, Ill.

The Peace Question.

BY ALICE LEHMANN.

THE patriotism of the twentieth century is the product of the toil and sufferings of two thousand years. The ideal of the patriot of early days was that love for country, which induced men to offer their lives before swords and bayonets, shot and shell, upon the battlefield, in defense of home and native land.

The new Patriotism is the ideal that calls men forth, not to die for their country, but to live and work for that country and for the brotherhood of man.

It is my purpose to show you how that ideal has changed.

In the early stages of history, victory on the battlefield was considered the glory of the nation. How men lived in memories of the terrible battlefield! How proud the son was of his warrior father! How proud the mother was of her soldier boy!

The staple of history always has been war, which exhibited the most forceful as well as the most brutal activities of men. Did men ever give themselves more devotedly to any other cause in national activity? No! For nothing else did they strive so untiringly to perfect themselves. War could not look otherwise than glorious, because it afforded glorifying tests in bravery and ability.

Disputes between nations were settled by murder to the accompaniment of beating drums, and under waving flags, in the name of patriotism. Shot and shell decided the fate of countless thousands. Arbitration was little dreamed of in those days, disagreements being settled by the blazing cannon on the battlefield.

The soldier believed he stood for peace when he used the military power. There was a misunderstanding between men and between nations. People were not educated enough to know, to realize, or to see the evils of war. Civilization was in its infancy. In the light of our present patriotism would we not call that life savage? Indeed we would.

War was looked upon as a necessary evil, as an exercise of energies and virtues in man which his best development required. It was thought that he could not be manly unless he was willing to fight to his death; that courage, resolution, independence, love of liberty would suffer decay; rights no longer contended for and defended would be valued no more. Peace, in a word, would weaken the race.

In this, the dawn of the new era, let us appreciate the new light it has brought us. They of the early day could not see that above the patriotism which called forth the hideousness of war, its horror and pain, its intense sufferings to countless thousands, is a higher patriotism, the patriotism of peace.

The old-time savage life was one of detachment. Each man held a suspicion and dread of his neighbor, which was in proportion to his ignorance of his neighbor's purposes and ideals. The first steps of civilization were those which led to association and

acquaintance. Intellectual and social detachment bred more wars than hatred and revenge.

Civilization demands peace. We must have it and we will have it. But the man who is so eager for world peace that he is willing to fight for it, has forgotten the long history of our race and its rise from savagery to civilization. The whole process of civilization has been a development out of a life of continuous fighting toward that of peace.

The process by which men have passed from warfare to peace is merely the slow and sure process of the education of the minds and consciences of men, and this process is the only one that will ever bring about a true world peace.

There are no short cuts by which men may be made good or peaceful. If it were possible to save the world by an organization, it would have been saved a thousand years ago by the Christian Church. If it could have been saved by the law, it would have been saved centuries ago by the parliaments of the nations. The world, if it is ever to know a true world peace, will find it only through that same slow process by which we have attained our present civilization.

The demand of the times calls for the prevention of cruelty. Can you imagine anything more cruel than the bloody battlefield? Hear the deafening roar of the cannon that mows down human life and rings the death knell to thousands of waiting hearts at home, who daily scan the list of the wounded. Think of the agony,—the anguish of the broken-hearted mother when word comes that her boy was among the dead. Think of the thousands of these boys who have been sacrificed on the altar of patriotism in the name of liberty.

The patriotism of the twentieth century demands that this cruelty cease. It is striving to replace with votes, and to take the deadliest weapon on earth, namely, the cannon, from the battlefield, and place it in our public museums where people will look at it and be astonished. We go to the museums now and look at the instruments of torture that were used in the early days.

But, however deeply we may regret war, however deeply we may see the horror and hideousness of war, however sincerely we may desire peace, it will be many years before our nation will do without an army and navy. It may be many years, but the time will come when peace will reign over nations.

To bring about this peace, we must go slowly. We can not make human nature over; we must only hope to educate and refine it. That fighting spirit of our race, that spirit that is in every man, that spirit that has been steadily worked in us by the thousands of years of our race life, is not wholly bad. It grew on the one side out of selfishness and suspicion, but on the other side its roots went deep into the nobler qualities of bravery and patriotism. The whole process of civilization has been an effort, not to destroy this spirit, but to refine it, to keep the old-time virtues, while getting rid of the old-time wickedness and crimes.

The man of the highest civilization today is no less a fighter than was his savage ancestor of years ago, but he holds his fighting spirit under control. It is when we take a step in that slow process of education that we take a real step toward a true world-peace.

We will bring this world-peace nearer when we educate man so as to effect a common understanding between men and between nations. The first step to agreement is confidence; the first step to peace is confidence, and respect for the common motives of nations. The first step in confidence and respect is knowledge and acquaintance. Ignorance of the motives or purposes of the other nations is what causes wars and battles. It is not soldiers and cannon and ships that make national quarrels, but the injustice, the greed, the selfishness, the ambitions and, above all, the ignorance of man, which sets armies and nations about their dreadful work.

If, tomorrow, we could destroy every war vessel, every army, it would not insure universal peace, any more than the destruction of all the liquor in the world would bring about universal temperance.

We serve best the cause of peace when we recognize frankly the process out of which we came, and when we lend ourselves to that process which the power that makes for righteousness has given us,—the process of the education of the great mass of mankind.

The nations paid a fearful price for ignorance,—a price paid down in intense sufferings and in the blood on unnumbered battlefields. We hope to create a better understanding by replacing ignorance with knowledge, by creating an international conscience.

The modern patriotism,—the patriotism of the twentieth century,—is that higher ideal that works for peace. Peace is taught in our schools and colleges. We are becoming more educated every day. Our eyes are being opened to the murderous evils of war, and we consider it, not as the glory of the nation, but as the most hideous of historical facts, the cruelest, the most murderous, the most plunderous evil on the face of the earth.

The human race is becoming educated,—advancing. Man is advancing at that steady and constant pace which gives us reason to hope that some day he will come nearer to perfection than he is today. Has he not a higher intelligence, more opportunities for acquiring knowledge? Is he not improving as a moral being? Is there not more consideration, more sense of justice, more sympathy, more tenderness, more of a disposition to regard the feelings and interests of others? Is he not becoming stronger in every way?

Man certainly is advancing, and toward what possible end? Toward that of universal peace.

We hope to bring about a movement which shall have as its end the deliverance of the world from the burden and horror of war. Let us hope that we may go forward in this effort, not only with true enthusiasm, but also with true judgment.

Since peace can never be obtained except by educating and Christianizing the great mass of mankind, may the world respond to the fact that mankind must be Christianized and educated, and may the stars and stripes wave forever for liberty, righteousness, and peace.

Los Angeles, Cal.

The Bible and the Public Schools.

BY LAURA GWIN.

ONE of the addresses at the recent International Sunday-school Convention was on the above subject. It was delivered by Wilbur F. Crafts.

There are, he said, in the United States ten million minors who attend no Sunday-school, either Protestant or Catholic, and the only means of giving them any Bible instruction is in the public schools.

That our country is doing something along the line of encouraging Bible study was brought out in his address.

In North Dakota credits are given on the high-school course for work in the Bible as literature. In Colorado, also, credits are awarded, but the plan is recognized as religious education. In both States the study is not done in the public schools necessarily, but elsewhere.

Gary, Ind., has an admirable system. The boys and girls may spend two hours a day in Bible study, under the direction of their own denomination, and receive therefor credit on their school course. The Methodists and the Hebrews are already caring for their children, and the Christian church is establishing a school for theirs.

In the public schools of New York City the Bible is read, and though this is the largest Jewish city in the world and the largest Catholic city in America, no objection is made.

Pennsylvania has a law requiring the Bible to be read in the schools. Pittsburgh has adopted the plan which Mr. Crafts favors. It has the following points:

- (1) The selections shall be made in advance by experts;
- (2) they shall bear on one subject for a week;
- (3) the reading shall be done from the Bible itself, rather than having the selections printed in another book.

The United States is not alone on this question. In

(Concluded on Page 503.)

THE ROUND TABLE

Gathered Along the Wayside.

BY JOHN R. SNYDER.

Opportunity for Service.

If we just look around us, it is wonderful what opportunities we may find for service. They are on every hand. So many of us are simply satisfied to let these opportunities pass by, and to do nothing to improve them. We hide our talent in the ground, or wrap it up in a napkin. Then we wonder why the Lord's work does not prosper more.

This fact was peculiarly impressed upon the writer while he was *en route* to the Seattle Conference. There were many things to see on every hand. There were prairies, with their boundless areas; there were the plains with sage and sand, and cultivated farms; there were lakes, rivers and springs in countless numbers for the watering of the multitudes; there were mountains, snow-capped and stately, that raised their high peaks toward heaven's dome. But while all these were great and wonderful and marvelous, yet it seemed to me, as I traveled the thousands of miles, that lay between the East and West, that the greatest thing to be seen was the opportunity for service.

Our way took us through the great new lands of Canada. Leaving Chicago, we went toward the Northland through our own country, past thrifty communities and prosperous villages. The greater part of the land is occupied by those who are endeavoring to "make a living." We could see splendid homes and well-kept farms and busy factories and mills. The one thing that seemed to be secondary was the King's business. So many seemed to have forgotten the command to "occupy till I come." The citizens seemed to be more intent on laying up for themselves treasures down here, than making deposits over there. So it was all along the way. Through Canada and down again to the Coast region of our own land, it was the same. The fields were white for the harvest but the laborers were so busy with their own material progress that apparently they had forgotten the "opportunity for service" in the King's field.

Bellefontaine, Ohio.

Some Memories of Jacob L. Minnich.

BY LEVI MINNICH.

Our fathers were brothers, of Pennsylvania birth. Jacob L. was my senior about four years. When I was in the "storm" period of my teens, he was teaching school, and had his home with father. He was a close student and enjoyed spending his winter evenings around the fireside with his book friends. I enjoyed attending the old-time spelling matches of the community. He told me I might be teaching school in a few years if I would make the effort. He thought it more profitable for me to spend my evenings at home than to attend so many spelling matches, even though I won the championship. The idea of becoming a school-teacher began to appeal to me, but there were a few branches I had not yet taken, as there was no course of study adopted in country schools. The necessary books for these studies were secured.

I attempted their mastery in leaps and bounds, utilizing every moment of my time. I found many perplexing problems. When the evening chores were done, and supper was over, we gathered around the study table in the sitting room of the old loghouse of my nativity, which is still in a good state of preservation. There Jacob L. would patiently sit by my side and, through his tactful manner of teaching, lead me to see how to unravel my problems, some of which had been discovered during the day in school, taught by a different teacher. His help and his influence, just at this time, were of untold value to me in the planning of my future life.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

—Shakespeare.

Greenville, Ohio.

An Eventful Day.

BY EDGAR M. HOFFER.

EVERY day is more or less eventful to us, but we all admit that some days are more eventful than others. Surely, Sunday, June 21, 1914, was a day long to be remembered in our church. Many prayers were offered, many hymns were sung, strong sermons were delivered, kind words were uttered, though, alas, many dear ones were laid away in the lonely grave.

On that day many brethren and sisters enjoyed the services at Seattle, Wash., beyond the Rocky Mountains. Many of them were far away from their homes. Those present enjoyed the song service, and the good sermons, etc., but most of our members were east of the Rocky Mountains on that day, at home.

Some very sad scenes took place June 21. An unusually sad event took place in Michigan. Elder C. L. Wilkins, an elder widely known among us, followed two of his dear sons to an open grave, where he viewed a scene that seldom occurs. His two sons were laid in a double grave. Both were members of the church, and one of them a minister.

On the same day a large funeral procession arrived at the Maple Spring church, Preston Co., W. Va., to attend Eld. D. B. Arnold's funeral. Almost one thousand persons were in attendance,—many of them prominent church workers. We are sure that those dear elders, namely, Isaac W. Abernathy, Jonas Fike, Emra T. Fike, and B. W. Smith, felt very keenly, as they officiated, that a strong pillar has fallen. Eld. D. B. Arnold was prominent among us,—active, useful, faithful, and dearly beloved. We notice that he served on the Standing Committee nine times. The first time was in 1876, and the last time was in 1906. He was on the Standing Committee when Elders James Quinter, R. H. Miller and D. P. Saylor were yet among us, and also served on the Standing Committee.

Elizabethtown, Pa.

The Secret of Strength.

BY EZRA FLORY.

Too many rest content with the thought that their sins are pardoned and know nothing of a personal attachment to Christ, a faith that lives in the invisible, and a life that walks with God. They do not know Christ as the secret of strength.

The profession of faith is not cast away and religious habits are indeed kept up, but there is nothing to show that they have entered into the abiding presence of God. The power of this world, the spirit of its literature, the temptations of business and pleasure unite to make up a combination of a comfortable hope for the future with the least amount of sacrifice in the present. Is this you, dear brother or sister?

Listen to the pleadings for you as well as for just such wandering ones nineteen centuries ago:

"Take more abundant heed to the things we have heard" (Heb. 2: 1).

"Give diligence to enter into the rest of God" (Heb. 4: 11).

"Press on to perfection" (Heb. 6: 1).

"Run with patience the race" (Heb. 12: 1).

343 S. Trumbull Avenue, Chicago.

Giving Ourselves.

BY WEALTHY A. BURKHOLDER.

MR. RALPH WELLS tells a beautiful incident of his visit to a State Convention in Minnesota, some years ago. After one of the sessions, a little girl stepped forward and presented him with a small bouquet of dandelions,—an ordinary wild flower, but early for that season, and doubtless the only one she could procure at that time. He inquired why she gave him the bouquet. "Because I love you," the child answered. "Do you bring any gifts to Jesus?" said he. "O," said the child, "I give myself to him."

That is what we should all do. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1). That means we are not to be dead weights,

but alive to the work, up and doing. Surely, this is a reasonable request. It is the right thing to do. Our whole life should be given, and then only have we done our duty.

Newburg, Pa.

Sunday-School Lesson for August 16.

Subject.—The Wicked Husbandmen.—Matt. 21: 33-46.
Golden Text.—The stone which the builders rejected, the same was made the head of the corner.—Matt. 21: 42.
Time.—Tuesday, April 4, A. D. 30.
Place.—In the courts of the temple, Jerusalem.

CHRISTIAN WORKERS' TOPIC

The Teachings of Jesus.

2 Cor. 5: 20.

For Sunday Evening, Aug. 16, 1914.

Note.—Use pages 110 to 112 of "Training the Sunday-School Teacher," for your study.

1. **His Life and Teachings Harmonize** (John 7: 46; Matt. 7: 28, 29). He not only taught us how to live but he showed us how.

2. **The Fatherhood of God**.—He had been with the Father in glory (John 17: 5). He was sent by the Father (John 3: 16, 17). He became the Revealer of the Father and the sole Medium of salvation (Matt. 11: 27; John 6: 46, 47).

3. **He Reveals God as a Spirit** (John 4: 23, 24; 14: 6-11).

4. **He Taught Personal Responsibility**.—We have no excuse for sin now (John 15: 22-24). Each may obtain eternal life (John 3: 15, 16; 6: 47).

5. **He Taught Regeneration** (John 3: 3, 5).—Holy Spirit convicts of sin (John 16: 8-11). Repentance and baptism are necessary to entrance into the kingdom (Matt. 4: 17; Mark 1: 14, 15; John 3: 22).

6. **Salvation Possible Only Through His Atonement**.—He gave his life in sacrifice, a ransom for sinful humanity (John 3: 15; 12: 23, 24; Matt. 20: 28; 26: 28).

7. **We Must Surrender Our Lives in Service** (Matt. 10: 34-39; cf. Philipp. 1: 29, 30).

8. **We Must Evangelize the World** (Matt. 28: 19, 20; Mark 16: 15, 16). Impossible without Holy Spirit help (Luke 24: 47-49; Acts 1: 8).

9. **Gospel Will Continue to Spread Throughout the World** (Matt. 13: 23; 47-50; 24: 39-44; 25: 31-46).

PRAYER MEETING

The Christian Life As a Pilgrimage.

Psa. 119: 33-40.

For Week Beginning August 16, 1914.

I. What It Implies.

1. **"Here We Have No Continuing City."**—We are pilgrims and strangers on the earth, sojourners with the Lord (Lev. 25: 23). Our citizenship is in heaven (Philipp. 3: 20, R. V.; Heb. 11: 13; 13: 14; 1 Chron. 29: 15).

2. **Self-Denial**.—"If any will come after me," says Jesus, "let him deny himself" (Matt. 16: 24). We must be prepared to give up the riches, pleasures and honors of the world, to find our all in Christ himself (1 Peter 2: 11; 1 Cor. 7: 31, 32; Luke 12: 22).

3. **Separation** (Col. 3: 1, 2).—If we be risen with Christ, our affections are risen out of the world with him. "In" the world, but not "of" it. "Transformed by the renewing of your mind" (Rom. 12: 2; John 17: 16; Psa. 39: 12).

4. **Suffering** (1 Peter 2: 20, 21).—He who would live godly, must needs suffer. The world which hated Christ, will not love his friends (John 15: 15-19). Here we have "fellowship with his suffering"; by and by, we shall share his glory (1 Peter 1: 17; Rev. 21: 4; Matt. 5: 4).

5. **Progress**.—Walking means moving onward. As God's own we run and are not weary; we walk and do not faint (Isa. 40: 28-31; 1 Peter 1: 1-4; 2 Peter 3: 14).

II. How the Pilgrim Should Walk.

1. **By Faith** (2 Cor. 5: 7).—Having received Jesus by faith, we are to walk in him as we received him,—not by sight nor feeling but by simple faith (1 John 2: 6; Philipp. 3: 9; 1 John 1: 7; Eph. 2: 10).

2. **In Newness of Life** (Rom. 6: 4).—Seeking the things above, we are to abstain from the things of the old life (Eph. 5: 8; John 8: 12).

3. **With Humility** (Micah 6: 8).—Realizing with whom we walk, will surely constrain us to walk humbly (1 Tim. 6: 8; Col. 3: 12; James 4: 6).

4. **In Love** (Eph. 5: 2).—If we walk with him who loved us and gave himself for us, we must surely let love flow out from ourselves to others (Amos 3: 3; Eph. 4: 1, 2; 1 John 3: 14).

HOME AND FAMILY

It Couldn't Be Done.

By an Unidentified Author.

Somebody said that it couldn't be done.
 But he, with a chuckle, replied
 That "maybe it couldn't" but he would be one
 Who wouldn't say so till he'd tried.
 So he buckled right in, with the trace of a grin
 On his face. If he worried, he hid it.
 He started to sing as he tackled the thing
 That couldn't be done, and he did it!
 Somebody scoffed: "Oh, you'll never do that,
 At least no one ever has done it."
 But he took off his coat and he took off his hat,
 And the first thing we knew he'd begun it;
 With the lift of his chin, and a bit of a grin,
 Without any doubting or quidding;
 He started to sing as he tackled the thing
 That couldn't be done, and he did it!
 There are thousands to tell you it can not be done,
 There are thousands to prophesy failure;
 There are thousands to point out to you, one by one,
 The dangers that wait to assail you;
 But just buckle in with a bit of a grin,
 Then take off your coat and go to it;
 Just start in to sing as you tackle the thing
 That "can not be done" and you'll do it!

Packing a Trunk.

BY ELIZABETH D. ROSENBERGER.

LOUISE was absorbed in the very important occupation of packing her trunk. Her clothes and various belongings were scattered about the room, and she was folding and stowing them into the niche designed for them, when Aunt Adelaide came in and viewed the crags and peaks of raiment, and the limited accommodations for their reception.

Aunt Adelaide was an experienced traveler. "I never packed a trunk in my life without passing through three stages in the performance. First, I can see that the trunk is too small for all the things I want to put in it. Second, after I have placed many things therein I think, 'I'll not have near enough to fill the trunk this time.' Third, and last stage, I find that, by close calculation and much skill, everything is packed and each thing is in its right place. I dismiss the trunk from my mind and proceed to enjoy my trip."

Louise was carefully folding the sleeves of a new waist, but she paused a moment to say, "Why, I believe I've packed according to the same schedule. I said to myself, 'I'll have to take two trunks,' when I first began, and after it was half full I wondered whether I could put paper in to fill it, and so keep things from slipping around, and now,—see how it is going to be crowded to the utmost, and not a thing there that I could do without."

"As to that, opinions differ," and Aunt Adelaide smiled reminiscently. "I remember one woman who traveled many miles with only a suit-case. We met so many times. She was a brave-hearted little woman and made the most of her opportunities. She also did without many of the things which you deem indispensable."

By this time Louise was once more engrossed in the important process of arranging skirts and folding them so that they could be worn without pressing, and Aunt Adelaide helped, becoming the most abject of handmaids. When Louise wanted a box of collars or handkerchiefs, Aunt Adelaide got it for her. From the wardrobe or some drawer, mysterious packages were brought, and the packing under these favorable auspices was soon concluded.

This reminds us that time is very much like one's trunk,—these long summer days hold only so much. It depends on who is packing the trunk, if you want to know what its contents are.

In this small village there are various arts and crafts crowded into these rare June days. It all depends on the individual. My neighbor across the street can not imagine a day without a corner in it somewhere for music, and we bless her as we listen to the melodies which make the day serene. The harmony helps us to keep in accord with those who

know us best. Aunt Adelaide has a half hour, at least, in every day for some choice book. Mrs. Stein has to pack in afternoon teas and calls, and the queer thing about it is that we all think we are putting in the necessary things and they are so dissimilar, the things we must do! Sister Sara is even more decided than any of the rest of us. She lives as if time for her held only the necessity, the absolute necessity, of keeping her house spotlessly clean. And I must not forget Miss Margie, whose clean clothes, the ironing of many white dresses, the baths, shampoos, and manicuring take up the day and leave her but little time for other things. But Margie plaintively says, "It must be," and when we are with her we all have the conviction that she is right. When Mrs. Stein talks on the duty of neighborliness and friendly calls, the need of sociability is borne in upon our mind. And yet when I pack my own daily trunk of time, I shall likely put something else into it.

And then we discover that, to a great degree, we express ourselves by these things we find time to do. The things we pack into our days reveal our character. Some women find time for innumerable fancy stitches, while the family mending is neglected. Some men go to the soft-drink counter and have time for games, while they give only a half-hearted attention to their business. Another man has vision and will in business. He is not content with time-serving; he does the work of two men and makes each day of his life count. And so we ask, What do you find time to do? And what do you leave undone?

God created me and put me here. Was it to spend the days and years forgetting him and doing only what I please? What right have I to refuse to do something for one of his children? What right have I to refuse to work in his church? Oh, when looked at as it really is, Christian work is neither complicated nor confusing. My duty is plain. This idling away the years, because "no man hath hired me," is worse than ridiculous. And all the time there is work on every hand to be done if I will do it.

"First things first." This is the best rule for filling our days with things that really are worth while. No man ever selected better than Paul, who labored more earnestly than the other apostles for the kingdom of God. Listen to him when, near the close of life, he advises Timothy. Do you think that lying in a Roman prison, and having suffered much for Jesus' sake, he will advise Timothy to take life more easily and not give up so much for Christ? "Endure hardness as a good soldier of Jesus Christ." "I put thee in remembrance that thou stir up the gift of God, which is in thee." "Follow after righteousness, godliness, faith, love, patience, meekness." Does this sound like a man who is sorry that he has given up everything for Christ?

Let us be careful lest we pack our days with so many trifling things that there is no room for "hardness" or the heroism of keeping the faith. Time carries only the things we pack into our days on a short journey; we are hastening towards its end. Remember this: the only really necessary things are those which can be treasured in heaven.

Covington, Ohio.

Present-Day Color Fads.

BY NORA E. BERKEBILE.

Who would choose the great, high-headed sunflower, when he could pluck a lily of the valley or the modest little violet? Who would wear a brilliant peony, when he could select a delicate pink rosebud?

When looking for the creamy-white, delicate-pink, violet, light-blue, or pale-green, how the reds, purple, yellows and orange bump into our sense of the beautiful!

The parrots of brilliant hues give a fine touch of color as they flit about among the dense brown and green of their native forests. They add life, a necessary touch of color, a beauty, to what would otherwise be dull and monotonous to the sight.

The poppy, the peony, the sunflower, the hollyhock, and other larger and equally gorgeous flowers, have their place in their own corners of the yard. They

are needed there, too, but put them out of place and they look ludicrous.

How restful are the dainty flowers!—and when we want to wear one we choose the small, the fragrant, the delicate ones.

Can we imagine a group of beautiful girls going down street, one wearing several large peonies, another an expansive sunflower, and another a squash blossom? "Unheard-of," "ludicrous," "decidedly out of place," "lacking in good taste," would be the remarks.

And yet, as we look in at the shop windows, what do we see? Coats of outlandish shape and more outlandish hue! Ladies are walking up and down the streets, wearing orange-colored coats, green hats with yellow feathers, purple skirts, slit half-way to the knee, and gauze-like waists, cut so low in the neck that it is next to indecent to take a second look.

The beautiful harmony in color, noticed a few years ago, seems to be entirely discarded. Once the gown and bonnet, shoes and gloves, were supposed to match; now the more diversified the colors of the costume, the more one seems to be in style.

These colors are the craze, and girls with naturally good taste in color and dress wear such things because others do. Many have sleeveless dresses, and dresses cut entirely too low; and they mean no harm. This manner of dressing throws them into positions inviting insult, and often they are humiliated and sometimes ruined.

What do their mothers or guardians mean by allowing it? Why will they not see that they are doing the girls a great wrong by permitting such dressing? If a girl, although not my daughter, lives in my house, it is my duty to insist that she dress modestly. This does not necessarily mean to dress as I do, but to dress in such a way that she is not inviting insult from the opposite sex.

I have in mind a dear, good woman, and a wise one, too. She had taken a girl into her home. This girl was beautiful, and as innocent of city ways as any pure, sweet country girl could be. She had pretty clothes and wore them every day, in school, on the street,—wherever she went. This lady's own daughter could afford far better clothes, but when she went shopping or to school the plainest gowns and suits were worn. The extreme styles she never copied. In summer time, well-laundered gingham or wash-waists, with a plain coat and skirt, made up her wardrobe, for all but special occasions. She had several light, pretty dresses for evening, and donned them at suitable times.

Her mother had taught her to be neat and clean and comfortable, and not to make her clothes attract attention to herself. Her chief adornment is a beautiful spirit and a well-trained mind, which makes her capable of filling almost any position that could be offered a woman of her age. The more she trains her mind the more modest and appropriate becomes her manner of dress.

I remember reading of a meeting at which Helen Gould was to preside. The ladies planning to attend purchased special dresses for the occasion. Of course this cost much money. When they met the rich and noted lady she was dressed in a plain white shirt-waist and a tailored skirt, and they felt very much out of place with their finery. Brains and goodness and beauty need no superficial dressing.

The mother, who had taught her own daughter so well, was trying to teach the girl in her care to dress so as not to attract attention. She said, "Millie is so pretty and attractive! I do wish she would dress plainer. She wears that pink-befrilled and beruffled party dress to school. She can not help but attract the young men. I fear such dressing may lead her into embarrassing positions. A plain dress would be so much more appropriate." This mother can go into the best-dressed circles in her city and claim the respect of all, but she chooses only the best and not the most fashionable, and is teaching the girls to do likewise.

Clothing need not be of the somberest shade, but let it be made of colors that harmonize and are not

(Concluded on Page 510.)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

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THE GENERAL MISSION BOARD meets at Elgin on Thursday, Aug. 20.

THE District Meeting of Northern Indiana is to be held at Middlebury, Oct. 1.

THE GENERAL SUNDAY SCHOOL BOARD meets in Elgin on Wednesday of this week.

BRO. THOMAS BARKLOW has been chosen to represent Oregon on the Standing Committee of 1915.

FIVE have been received by baptism in the Woodbury church, Pa., since the last report from that place.

BRO. W. M. PLATT, of California, changes his address from El Centro to 925 Mateo Street, Los Angeles.

TEN recent accessions are reported by the Woodland church, Ill.—the result of Bro. H. A. Brubaker's meetings.

LAST week mention was made of Bro. S. S. Blough's tent meetings at Warsaw, Ind. It should have read Wabash, Ind.

If you failed to secure a copy of the Full Report of our last Conference, do not delay any longer. Only twenty-five cents per copy.

BRO. LEVI K. ZIEGLER, a young minister who heretofore has resided at Lancaster, Pa., will take pastoral charge of the work at Shamokin, same State.

ON page 507 we publish the programs of the Ministerial and Sunday-school Meetings of Southern Virginia, to be held in the Bridgewater church Aug. 20 and 21.

THE MINISTERIAL MEETING of the Northern District of Virginia is to be held at the Fairview house, in the Unity congregation, Aug. 27 and 28. The program will appear next week.

THE District Meeting for Northeastern Kansas convenes at the Ozawkie church at 8 A. M. Sept. 29. The Sunday-school and Ministerial Meetings will be held on the 27th and 28th.

WHEN last heard from, July 26, Bro. J. E. Miller and wife were at Raisin City, Cal. While greatly enjoying the trip on the coast, Bro. Miller says that he is kept exceedingly busy.

SHOULD any of our patrons, having copies of "Sabbatism" and "One Faith Vindicated," wish to dispose of them, they may communicate with Bro. M. M. Eshelman, Tropico, Cal.

BRO. JOHN E. METZGER, of Rossville, Ind., will reach Waynesboro, Pa., this week. He is to spend a few months in Pennsylvania, Maryland and Virginia, in the interests of the House.

MCPHERSON COLLEGE, Kans., is out with a splendid catalogue. It will be appreciated by those who are interested in the school, as well as by others who are looking around for a good school.

THE new church at Queen, Pa., within the bounds of the Claar congregation, is nearing completion, and the date of dedication will be announced ere long.

BRO. P. H. BEERY was with us at our prayer meeting, on Wednesday evening of last week. His heartfelt thoughts on the subject of the evening, "Conditions of Acceptable Prayer," were much appreciated.

To complete our files, we need the Minutes of the District Meeting of Middle Maryland, Northwestern Ohio, Southern Ohio, Eastern Pennsylvania, Western Pennsylvania and Southern Virginia. Who can furnish them?

WE call special attention to the notice on last page, directed more particularly to the members of Northern Illinois and Wisconsin. The programs of the various meetings of the District appear on page 507 of this issue.

BRO. RALPH W. SCHLOSSER's meetings at the Good Will house, in the Lost Creek church, Pa., are proving most fruitful. In addition to those previously reported, seven more were baptized and one restored, on Sunday, July 26.

BRO. D. F. WARNER, who began a series of meetings at Ipava, Ill., last Sunday morning, recently conducted Bible Institutes in the Hurricane Creek and Mulberry Grove congregations, where he had large classes and the best of interest.

NORTHWESTERN OHIO will hold her Sunday-school and Ministerial Meetings Aug. 26 to 28, in the Silver Creek church, near Pioneer, Ohio. The program reaching us too late for this week's paper, must be delayed until next issue.

THOSE who may have occasion to write Bro. L. R. Holsinger, of New Bethlehem, Pa., will please bear in mind that after Sept. 1 he should be addressed at Pottstown, same State. He will have pastoral charge of the Coventry church.

WE are requested to say that at the late meeting of the Trustees of Daleville College, Va., Bro. J. A. Dove was elected President of the Board of Trustees, to fill the vacancy caused by the death of Bro. T. C. Denton. Bro. R. G. Layman was chosen Treasurer.

BRO. I. C. SNAVELY writes us that it has been arranged for the National Christian Association (Antisecrecy) to hold its convention in Flora, Ind., sometime during 1915. Many of our people are in the habit of attending these conventions from year to year.

BRO. ANDREW HUTCHISON wishes us to say for him that after next week he should be addressed at 903 High Street, Council Bluffs, Iowa. He is now at Payette, Idaho, and is to begin work at Topeka, Ind., Oct. 4. He is open for engagements, while on the way, from Aug. 20 to Oct. 1. Those wishing to secure his services should write him.

THE James River church, N. Dak., has purchased the Columbia schoolhouse, in the north part of the congregation, and will fit up the building for church services. This is one way of making country church work a success, for no permanency can be given to any effort of the kind until a convenient and commodious house of worship is provided.

THE members of the Spring Run church, Ill., reconstructed their meetinghouse in Ellisville, and placed it in a new location. Enlisting the help of the community in general, and using the material of the old house, they succeeded in making this greatly-needed improvement at a cash outlay of only about \$300, which amount was pledged by members and non-members in the vicinity.

THE war situation in Europe is making it difficult for American tourists to secure passage on steamers for their homeland. Some of them may be detained for a month or more. There are said to be over 100,000 of them, and, so far as we know, Bro. A. J. Culler and wife are among the number. We have not heard from them for several weeks. We apprehend no special danger. It is only a matter of delay.

WRITING from Hanover, Southern Pennsylvania, Bro. D. H. Baker says: "I heartily concur with you, relative to the dress question. If every elder would carry out the decisions of 1911, it would surely bring about quite a reformation along the line of transformation."

BRO. A. L. B. MARTIN recently conducted a two weeks' series of meetings in the Harrisburg church, Pa. Eight expressed their willingness to enter the ranks of the Great Commander. Of these, two were restored, four have so far been baptized, while two still await the administration of the rite.

SISTER LULU ULLOM's article on page 506, concerning the "Moral and Social Reform Council of McPherson College, Kans.," opens an avenue of added usefulness to many congregations that desire to make themselves more helpful in their respective communities. The plan outlined is well worthy a careful study and may direct the latent energies of practically any congregation into channels of great efficiency.

THE elders of Northern Illinois and Wisconsin are instructed to meet at Bethany Bible School, 3435 West Van Buren Street, Chicago, Aug. 25, at 9 A. M. Those coming from the west, if they wish to do so, can get the interurban lines (third rail) at Aurora, Elgin or Wheaton, change at Fifty-second Avenue, Chicago, for the Metropolitan car (elevated), get off at St. Louis Station, and go two blocks north to the Bethany Building.

BRO. VIRGIL C. FINNELL thinks that Sister Laura M. Gwin, in her article, "The Sunday-school in the Country," published last week, hits the nail square on the head, and especially so in the closing paragraph, which reads: "I trust some one may be encouraged to do a little more for the Master along this line, for oh! there is such a joy in service for the Lord!—a joy not found in any self-seeking. Every opportunity for it should be welcomed and grasped."

BRO. W. O. BECKNER and wife leave the Philippines for China the 20th of this month, and after spending some weeks with the mission workers, may start for the United States, coming by way of India and the Bible Lands. They have planned to reach this country about Feb. 1, 1915, but as their letter was written June 22, before anything was known of the disturbance in Europe, these conditions may possibly interfere with some of their arrangements.

BRO. SAMUEL H. HOLDERMAN, of Reedley, Cal., possibly the most aged elder in the Brotherhood, passed into the beyond July 29, at 1 P. M., at the age of ninety-three years. He united with the church in early manhood, was called to the ministry in the Indian Creek church, Pa., in 1847, and was therefore in the ministry sixty-seven years. Sister Holderman is still living, having reached her ninety-third year last April. They were both fine people, and have a large circle of friends and relatives. They spent a number of years in Illinois, but about six years ago moved to California, where they have since resided. Bro. Holderman went to his reward at a ripe age, rich in faith and experience, feeling assured that the crown is his.

As previously announced, the Bible and Sunday School Institute of the Batavia, Chicago, Naperville, Rockford and Elgin churches is to be held in the Highland Avenue Brethren church, Elgin, Ill., Aug. 16 to 20. Beginning with a sermon by Bro. D. L. Miller on Sunday evening, Aug. 16, a most interesting daily program will be followed. Bro. M. W. Emmert will conduct the Bible study on the Book of First John and on the Psalms in two periods each day. Bro. Ezra Flory will have a class in Sunday-school work on Monday and Tuesday. Bro. S. C. Miller will give instruction on Christian Worker activities on Wednesday and Thursday. Bro. E. B. Hoff's subject is "The City Church" for Monday, Tuesday and Wednesday, with a Question Box on Thursday; also a session each evening on "Church Ordinances and Bible Doctrines." Brethren Galen B. Royer and E. H. Eby will have a session on "Missions" each day. The Institute will be an uplift to all who may attend.

BRO. G. N. FALKENSTEIN, of Elizabethtown, Pa., stopped off at Irricana, Alta., Can., on his way home from the Seattle Conference, to give the members at that place a much appreciated series of meetings. He closed his revival effort July 23, with six applicants for baptism and one reclaimed. There were probably greater opportunities this year, for efforts of this sort, *en route* to and from the meeting, than on any previous occasion.

Who Shall Dictate?

It has been decreed by the National Association of Manufacturing Clothiers that a certain article of attire, now worn for several years, must be dispensed with in 1915. Already the styles have been settled upon for that year and, in fact, most of the suits, to be handled by retailers, are made up and will soon be ready for shipment. This means that the rich firms that manufacture clothing, and not those who purchase the goods, settle the question as to what shall be worn in 1915, in the next year, and in the years to follow.

It is not a question with the manufacturers, as to whether the styles for 1915 are better than those for this year. That is no special concern of theirs. They must be different, and it is important that they be attractive. This is done not to help the public, but to enrich the manufacturers. The oftener the styles are changed, the more goods the people will purchase, and the more money the rich manufacturers will make. In these days the cry is, "Down with the rich, down with the trusts, down with the capitalist, and down with money-making combinations," and yet the very people who complain against the rich associations, will spend no small amount of their hard earnings, in order to keep up with the very latest styles, and to help to increase the already large bank account of the trusts. They cry, "Down with the evil," and yet become willing slaves to the very thing against which they complain.

But, suppose a church, with a view of economy, comfort and health, should, in her councils, deem it wise to recommend a style of dress to its members. Then what? The cry would be ecclesiasticism, tyranny, priestcraft and interference with Christian liberty. The rich clothing trusts can impose all the expensive burdens they think proper, drain the poor of their money, make of them slaves of fashion, and yet no one thinks of uttering a word of complaint. A few interested men and women can tell the rest of mankind how to dress this year, the next year, and so on, for the years to come, and the majority of people bow in humble submission, not making even a respectable protest.

Those representing the world can make all the decrees, and all the suggestions they please about how Christians and everybody else should attire themselves, but the church of God, even though she stands for modesty, economy and all that is ennobling and sensible, must remain silent. Sinners can get their heads together and dictate styles to church members, but when it comes to recommending any particular form of dress,—however commendable or consistent,—the church, in her local assemblies, or in her general councils,—as indicated by a growing sentiment, must keep hands off. If this is not turning the manner of Christian attire all over to the world, then, pray, tell us what it is.

The War in Europe.

WHEN we prepared our editorial on "Peace Sentiment," which appeared last week, no one on this continent, at the time, even dreamed of the great war cloud that overspread nearly all Europe just a few days later. All of a sudden the trouble between Austria and Servia developed into a clash of arms. Russia at once let it be understood that she would stand by Servia, while Germany announced that she would support Austria. This led France to make preparations to enter the strife against Germany, and in support of Russia. At the time of this writing (Monday forenoon), it looks as though England,

Bulgaria, and even Turkey, may be drawn into the fray. The late news, relating to the situation, will, however, be found on the first page.

Should all Europe be drawn into the strife, it may result in one of the greatest and most destructive wars of history. All of the powers named are armed to the teeth. For some years they have been making preparations for a great struggle, which from the preparation view-point seemed inevitable, and yet it was hoped that the growing peace sentiment among the masses might be strong enough to avert the calamity. No one could look far enough into the future to see what might possibly give occasion for these great armies to fly at each other like enraged and savage animals of the jungle. There were treaties and alliances. There were strong commercial bonds, and even Christian bonds, that should have made the present war situation impossible. Not only so, but the rulers of Germany, England and Russia are closely related, and less than one year ago they met, kissed each other, and associated together on the most friendly terms.

That kinsfolk, all belonging to Christian churches, should consent to enter a cruel struggle like this, sacrificing men by the thousands, and that, too, in the most cruel manner, seems hardly conceivable. When one looks upon these great marching armies, numbering millions of the best and most promising men on the continent, and sees more than one hundred of the finest war-ships afloat draw in line for one of the most heartless struggles imaginable, he is led to wonder what civilization, education, culture and Christianity really amount to, for the average head of the powers represented. All the powers have taken part in the work of The Hague, all profess to be lovers of peace, and in their church services worship the Prince of Peace, and yet they consent to the butchering of men as though they were mere animals.

But, candidly, what more can we expect of men who take special pride in large armies and strong navies? The war spirit is born into them, and is cultivated from babyhood to manhood, and follows them to old age. Their armies are their playthings. Their subjects furnish the money, and when the time comes to enter a struggle for which they are in no way responsible, must lay their lives upon the altar. The best blood of the land must be poured out like rivers, in order that sacrifice to the god of war may be made.

The situation is appalling to contemplate, and in view of the fact that education, culture and Christianity are raising the masses to a point where war is abhorred, and is looked upon as an evil, one must be excused for wondering if real civilization has yet reached the plane on which the heads of the nations move. Certainly, those in authority could have averted war, and could easily have settled their differences in a peaceable way. But, as it is, the innocent men, women and children of the continent must suffer, while those who bring about the resort to arms reap all the benefits, if there are any, shed not one drop of blood, and with their families suffer not the least inconvenience. One might well wish, as it has often been said by others, that those who are responsible for wars, had to do the fighting, and suffer the privations. In that event marvelously little fighting would be done.

Disgusting Facts About Distilled Rum.

In *Everybody's Magazine* for June, July and August have appeared a series of letters under the caption: "What We Know About Rum." Prizes are offered for the best written letters, ranging from five hundred dollars downward. The letters, so far published, make interesting and instructive reading, and give rum and its traffic stalwart blows. A writer from New York City, at one time the manager of a large plantation in Demerara, British Guiana, gives, in the August number of the magazine, some interesting facts as to the manufacture of rum, which will be of value to our readers. We give *Everybody's* full credit, and commend the Editor for laying open the facts to the world.

After stating that he superintended the manufac-

ture of rum and sugar, shipping the great bulk of rum to New York, the writer proceeds, "In sugar manufacture the green juice of the sugar-cane is gradually heated in a tier of huge, open boilers or pans, and is ladled from one to the other of these, until, from the last and hottest of them, the liquid is sucked into a vacuum-pan, where it boils at a low temperature and soon separates into sugar and molasses. From the vacuum-pan this mixture goes into centrifugal sieves, which, revolving at great speed, swing the molasses out of the sugar. The latter is then scooped out of the machine into wooden trays, generally by Chinese coolies, and borne on their heads to the packing-room, where negroes pack it into bags or hogsheds for shipment.

"While the cane-juice simmers in those huge pans, a great deal of black, slimy scum rises to the surface, which is deftly skimmed off by negroes and emptied into gutters, along which it flows into a mighty tank, sunk into the ground, so that it drains every floor of the buildings. This receptacle ought to interest rum-drinkers, for the filling of it with what is aptly termed 'Wash,' is the first act in making rum. It is the mother-rum-tank."

After telling how all the skimmings, water, sweets and filth, find their way into the "mother rum tank," the writer proceeds, "This waste, with the continuous, dense steam from the pans, makes every inch of the brick-paved floors most disagreeably moist. Particularly is this felt at night, when one treads on a living carpet of roaches, etc.

"The crunch of these underfoot, with the moving of innumerable lizards and large, fat rats, makes a night round of the buildings anything but pleasant. Night and day these crawling things are foraging all over the floors; and all the time, but especially at night, roaches are crushed by the thousands under feet (always bare feet, except the overseer's) of men who are all the time pattering back and forth about their work.

"At 5:39, every morning, hose-pipes play on the floors, and big brooms swish the water along, helping to carry its load of filth out of doors into the canal, you may think? Not so, by any means, but forward and down-grade, until it falls like a small Niagara into the mother rum-tank.

"The floors were cleaned of their coating every twelve hours. The night gangs washed off before they left at six in the morning; the day gangs did the same in the evening. The cane-mill never stops grinding out the juice, day or night, nor Sundays, while cane-cutting is on. No stop in any of the sequence,—the mill, boiling-pans, whirling centrifugals, and carrying out sugar.

"As to the general clean-up, one part deserves special notice. It can easily be imagined that the Chinamen who carry the sugar, as mentioned,—all naked, of course, save the scantiest loin-cloth,—working hard as they do in a hot, moist atmosphere, become more or less coated, all over their yellow skins, with adhering sugar. This they are carefully prevented from carrying home with them. There is a big faucet, supplying plenty of warm water, as condensed from the steam of the engines. Under this faucet each sugary Celestial has to stand while the headman, or driver, lets go on each a copious dousing. Then he is allowed to leave the building.

"To the rum drinker the real and cruel interest of these baths must lie in following the waste rinsings; for these can be traced with deadly certainty until they fall into the rum tank."

The mother rum tank is emptied by great steam pumps, and its burden of indescribable filth goes through the rum distillery. Clogging of the hose at times occurs. Then the engine must be stopped. Our author says, "At first I wondered what solid substance could possibly get in there, for the mother-tank was well covered by a strong wooden lid in sections, like a hatchway.

"I was soon enlightened, for when about three feet from the bottom had been reached, and the pump could no longer draw, it was at once stopped, and a couple of big, bare-legged negroes climbed down and began shoveling out drowned rats.

"It can readily be imagined how such a building literally swarms with rats, despite every effort to keep them out, and how the, sour-sweet stench of this sunken tank, with its smooth, cemented walls, makes a most effective rat-trap. Pumping proceeded every few days; but the unspeakable mother-liquid at the bottom was only disturbed once a month or so, when the trapped rodents again became troublesome.

"These are plain facts, anything but exaggerations. There are plenty more details,—some that would not do to print,—as to the manufacture of West Indian rum,—an article with which all devoted toppers are much better acquainted than they have any idea. It is a jealously-guarded secret."

Several years later the writer found himself in a New York factory where Demerara rum was turned into all kinds of intoxicating drinks. He says, "This imposing building, with its widely-extending business, was merely a mixing-house, into which stuff, distilled elsewhere, was brought, and by general doctoring,—coloring, flavoring, etc., and elaborate cooping and labeling,—all kinds of spirituous liquors were sent out. But all from one fundamental basis and all from the same faucet. The common foundation of all the mixtures,—practically the only genuine spirit in the place,—was that same cheap and nasty Demerara rum.

"Of particular interest was the shipping department of this great business, widely known as among the leading American distilleries, where I was shown immense quantities of their output, stacked-up puncheons, barrels, half-barrels, kegs; brandy of two or three grades; whiskey of various fine grades, blends, and ages; gin of various favorite brands; these, with several other kinds of high class liquors, all beautifully coopered, branded, stamped, inscribed, ticketed, and otherwise decorated into most expensive and official looking goods, ready for the next day's shipment to wholesale liquor-dealers, cafés, and saloons.

"Then, taking me into an adjoining room, my confidential guide drew from a large faucet a colorless liquid into a small glass beaker and asked me to examine it. I thought it smelled and tasted very much like our Demerara rum, or 'high wines,' and said so. This my guide admitted was correct, only it was considerably diluted.

"And then he told me in a whisper (though we were entirely alone in the big building, so far as either of us knew), to my great amazement, that the whole of those fine barrels and puncheons and kegs, marked 'Brandy,' 'Whiskey,' 'Gin,' 'Port Wine,' 'Sherry,' etc., were each and every one of them filled from that identical faucet, and contained that liquid he had just drawn for me to taste.

"The only difference between all those liquors, ready for delivery, he told me, was, that a little less or more coloring was added, and the proper flavors thrown in, to make one gin, another brandy, another rye whiskey, another darker and therefore 'older' and 'riper' or 'mellowed' and so on.

"Let the young bar-room braves ponder over these truths. Old-timers might even take such fooling of the people to heart. To think that the tempting glass they hold up critically before their eye, admiring the fine 'old-age' color and 'mellowness' of the contents, contains nothing better than that reeking new rum, which I have partially but faithfully described!"

It is a long-known and well-established fact that but little pure liquor is sold in the saloons today. But the facts of the reeking filth, and the indescribable nastiness of rum-making in the West Indies have not hitherto been known.

And then, when the mixer gets through, with his poisonous chemicals, and of flavored colorings of devilish destructiveness, is it to be wondered at that the drinker becomes crazed and maddened, and finally dies of *delirium tremens*? When will men learn the lesson that strong drink is raging and whosever is deceived by it is a fool, doubly filled with folly? If any of our readers have friends who are indulging in these fancy strong drinks, have them read what an impartial witness,—one who knows,—has to say about the manufacture of rum. If this does not set them to thinking, what will?

D. L. M.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bonack, New Windsor, Md., Vice-Chairman; Cullen B. Boyer, Elgin, Ill., Secretary and Treasurer; Ohio Winger, North Manchester, Ind.; J. J. Yoder, McPherson, Kans., Life Advisory Member; D. L. Miller, Mt. Morris, Ill.

Sunday School Board.—Lafayette Steele, Chairman, Walkerton, Ind.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Ziegler, Treasurer, Broadway, Va.; James M. Mohler, Leeton, Mo.; H. K. Ober, Elizabethtown, Pa.; S. S. Blough, North Manchester, Ind.; J. S. Zimmerman, Seattle, Wash.; I. E. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Ohio Winger, North Manchester, Ind., Vice-Chairman; A. C. Weand, 323 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Brigh, R. D. 4, Dayton, Ohio, Treasurer; L. T. Holsinger, Roseville, Ind.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Board.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Timberville, Va.

Peace Committee.—J. Kurtz Miller, 358 Sixth Street, Brooklyn, N. Y.; D. Hays, Broadway, Va.; W. J. Swigart, Huntington, Pa.

Homeless Children Committee.—E. E. John, College Hill, McPherson, Kans.; P. S. Thomas, Harrisonburg, Va.; Frank Fisher, Mexico, Ind.

CARLISLE, PENNSYLVANIA.

Monday evening, July 20, this church met in quarterly council, with our elder, Bro. Jos. A. Long, of York, Pa., presiding. Many important matters were considered and disposed of. One was received by letter. Regular church auditors were appointed.

Our new churchhouse at this place is about completed, but the Building Committee reported that it will hardly be possible to dedicate the new house before the middle of August, or the first part of September. We are congratulating ourselves on having such a convenient, suitable house of worship, so nicely arranged to accommodate the Sunday-school with separate class-rooms for the smaller children and intermediate classes. We are also very grateful to the brethren of our District Mission Board, who have been overseeing the building of the same. For a number of years many of us have been praying to the Lord for a house of worship in this place. Now our prayers are answered. It took a little work and some sacrifice on our part, but we must acknowledge that God has been very good to us all, blessing us far more than we deserve, and he has done his part of this work very much better than we could have done it ourselves.

We are, indeed, very sorry to learn of the continued illness of our District Missionary, Bro. Wm. Miller, of Hanover, who preached for us once, and sometimes twice, a month. We do hope he will soon be able again to fill his regular appointments throughout the District. Last Sabbath evening Bro. John E. Rowland, of Waynesboro, Pa., preached for us. Abram S. Hershey, July 21.

MORAL AND SOCIAL REFORM COUNCIL OF McPHERSON COLLEGE, McPHERSON, KANS.

The second year's work of the "Reform Council" closed May 1, after a busy year and much planning for the coming year.

The idea of a Reform Council did not originate here, but came indirectly from the International Reform Bureau, and the Moral and Social Reform Society of Canada. Mr. A. T. Hoffert learned of the work while procuring material for a Prohibition Oration. He talked with Pres. Clement and other student leaders, who encouraged the work. It was then presented to the different organizations, who took it up quite readily.

The Council is composed of a representative from each organization of the school and church.

The Christian people of today are too much content to do charity work rather than reformation. We believe that the "supreme reform is to enlist the church in reform."

Our working principles are

1. Seek to solve all social problems.
2. Coöperation and bringing about unity of action.
3. To spiritualize social reform work.

The direct results of our work are three,—education, agitation and legislation. This work is divided among three committees.

1. The Library Committee. They have secured a pamphlet rack and bookcase, which they have well filled with pamphlets on reform, mission and temperance subjects. They now have, through gifts and from various sources, about twenty-five of the latest books treating on Reform Problems. New books are to be added each year. They also have a splendid collection of posters and charts, which are placed on the bulletin board from week to week.

2. The Rural Extension Work,—to spread, as much as possible, the knowledge and need of reform. From our pamphlets and books they made a representative selection of the best literature obtainable, and sent these to our different District Meetings, where they were placed on exhibit, explained and orders taken for books and pamphlets sold. In one community a Rural Convention was held. In the morning program there were student speakers on various subjects and in the evening an address was delivered by the Professor of "Rural Problems" from the College.

3. The Citizenship Committee works along the line of petition and law enforcement efforts. Several important

measures, for which we have petitioned, have been passed by Congress during the past two years.

A Social Reform Institute of one week was held during the past winter. Each regular program of student organization or church was replaced by a special program on some phase of reform work.

We assisted the Prohibition League in sending a delegate to the National Anti-Saloon League Conference at Columbus, Ohio.

The Reform Council gives students an opportunity to develop their powers of leadership for moral and social uplift, and through the education or extension work aims to give a clearer vision of some of our great social problems.

Bro. A. T. Hoffert, a student volunteer, and member of the college class of 1914, has been President of the Council from the time of its organization. It was largely through his untiring efforts that the above work has been accomplished. Lulu Ullom.

McPherson, Kans., July 26.

REFRESHING DRAUGHTS.

Located on the Northern Pacific, and with no organized church, we feel lost to those of our people who travel east and west. Our dear aged, warm-hearted father gave us a refreshing visit last fall. Wife's sister, Elizabeth Howe Brubaker, and her husband, Eld. J. H. Brubaker, stopped with us, en route to the Seattle Conference, to give us, from "the cup of loving service," a cooling draught. They gave us several very helpful services in our neighboring schoolhouses, and, this being our busy seeding-time, they rendered us no small aid in our daily tasks. Our summer seasons are so short that visitors, coming in the spring time, soon discover our predicament and doff their traveling suits. Our autumns are long and delightful, as a rule, until near Christmas,—the ideal time to visit North Dakota.

We anxiously awaited the coming of one, returning from the Conference, who had never yet seen our homestead,—wife's brother, Eld. W. M. Howe, of Johnstown, Pa. He came July 3, and sojourned with us until the 15th.

So often, in our isolation, had we pleadingly lifted our weak hands to heaven in behalf of these dear ones and now, to have them here, leading our altar service, to hear their voices plead for us, to eat at our table, to rest upon our pillows,—that was a joy that only isolated hearts can appreciate. Only the isolated can realize that every opportunity for "touching the hem of his garment," must be seized on its passing, and so we love these blessed seasons.

In one of Bro. Howe's services our dear young child-friend, Helen White, gave her heart to Jesus. Her natural birth having occurred in the same house with us,—the old Howe home at Maitland, Pa.,—and almost all her life having been spent in close company with us, we rejoiced the more to witness her spiritual birth. We went to the Heart River and witnessed a very beautiful baptismal service administered by Bro. Howe.

Next a communion service was suggested, with but six to take part. By and by every one became eager for the service, and it proved to be the climax of a great spiritual refreshing. Brethren Enoch Faw and Jesse Hollinger, both of North Yakima, Wash., loaded Bro. Howe with fresh fruit that arrived in prime condition. The Lord reward these generous families. C. S. Van Dyke.

Heart, N. Dak., July 23.

NOTES AND JOTTINGS OF OUR TRIP TO SEATTLE AND RETURN.

We chose for our line the Union Pacific, through the flourishing wheat-fields of Kansas. It made me glad when I thought of the wonderful relief that their abundant harvest will bring to many homes, large portions of that State having had three successive failures.

Not wishing to travel on Sunday, I chose to stop and worship with the saints at Quinter, a point not far from the Denver line. It afforded me great pleasure to meet such a large and well-disciplined body of brethren and sisters in their large and well-arranged house of worship. Our esteemed and well-known brother, D. A. Crist, is in charge with ten or more helpers, a number of whom are ordained; several are young ministers. Their Sunday-school is large, and to me looked promising. They have quite a number of preaching points and Sunday-schools under their supervision. These are cared for, in turn, by their efficient ministry. I was given a very favorable report of the church at Quinter by a traveling man on the train, with whom I fell in conversation. As my observation has been large, I quietly looked around and was indeed happy to see again what can be done with the Brethren's gospel system, under watchful, kind care. It was here that Bro. J. S. Mohler, of blessed memory, spent his last days. I visited the lonely spot where he awaits the trumpet call.

On our return we chose to come through Canada. Our first stop was with a few members north of Swift Current. I preached a number of times for them, and bap-

tized two. How eager they were for preaching! I found that section to be a good farming country, but this year their crop is short because of a lack of rain-fall. I feel sorry for their lack of spiritual care. Our Mission Boards ought to give such points some attention.

My next stop was at Osage, Sask., in what is known as the Fairview church. At this point the Brethren were early settlers, and they soon built a house of worship. The country is good, and for some years the church prospered. At one time they had a number in the ministry, but for some years the members have been leaving for other parts. Many of their ministers have also moved away. Bro. James Harp is their only present minister, but the health of his family is such that he feels compelled to seek another climate. If so, they will be left without a minister.

It seems a little strange that several of the ministers who have gone have left good homes,—farms on which other parties are making money. The crops in that part were promising, and I found very kind, loving and congenial members in the Fairview church. The appeals they make for the cause and their families were very touching. They provided me with a conveyance, and I visited their entire membership. Death has called some from their number whom, they felt, they could not well spare.

It necessitates a good deal of care and patience to control and harmonize a body of members that have come from so many different parts of the Brotherhood,—all differing more or less as to their ideas of church control. The temple was not only built by a wise man of peace, but it was built in a time of peace. Just so with our modern Israel. The Christian church is only built up under circumstances of peace, good will and harmony. I trust that some one may hear the "Macedonian call" of the Fairview church.

As to the Seattle meeting, it has been fully reported. I noticed that the city papers were constantly commending our fine congregational singing. They were much impressed by the large assembly in its plain, neat attire. Does it not seem strange that greater efforts are not made to maintain these Gospel teachings?

Covington, Ohio, July 25. I. J. Rosenberger.

ABILITY AND FAITHFULNESS.

When our Savior was on earth among the people, "he taught them many things by parables" (Mark 4: 2). The parables and their teachings were added to the needs and conditions of the people, as he found them.

Two self-evident facts existed then and have existed ever since. First, there are varying degrees of ability in different individuals. In the second place, there are different degrees of faithfulness among servants, regardless of natural ability. In the parable of the talents (Matt. 25: 14-30), it is said: "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." In one sense they were equal. Each had just what he could use or care for. In another sense they were not equal, because they had several, or unequal, ability.

Had the one-talent servant been as faithful as the others, he would have been blessed equally with them. Hiding and keeping the talent idle was his great sin. Had he put it into the bank, it would, without any labor or risk on his part, have drawn interest. The Greek word translated "usury," in both these parables, in the Authorized Version, means interest, and is so translated in the Revised Version. But he boasted of what he knew. He criticised his lord's doing. He justified his unfaithfulness by saying, "I was afraid." He manifested a bold daring spirit when he returned his lord's money, by saying, "Lo, there thou hast that is thine."

Hear the sentence pronounced upon this "wicked and slothful servant": "Take therefore the talent from him, and give it unto him which hath ten talents. . . . And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

But let us turn from this dark picture to the five and two-talent servants. They were equally faithful, and were equally rewarded,—"Enter thou into the joy of thy lord."

This should be both an encouragement to those not so highly gifted, and an urgent appeal, to the talented ones, to use to the full their God-given powers. "For unto whomsoever much is given, of him shall be much required" (Luke 12: 48). "His loving-kindness, oh, how great!"

The second proposition,—different degrees of faithfulness,—is demonstrated by the parable of the pounds (Luke 19: 12-27). In this parable the amount given each was equal. The instruction to all was; "Occupy till I come." At the day of reckoning the first reported a gain of ten pounds; the second reported a gain of five pounds. "And another came, saying, Lord, behold, here is thy pound." Like the unfaithful one-talent servant, of the other parable, he boasts of his knowledge, criticises his lord, justifies his neglect, and in the same manner returns the money given him. His great sin, too, was in hiding and keeping the money idle. With all his knowledge, con-

fidence and boldness he could not give a reason for not putting the money into the bank, as he ought to have done. His sentence was similar to the other,—an awful doom!

In the parable of the pounds, though the servants were equally endowed, they were rewarded differently, according to their ability. The one who gained ten pounds was made governor over ten cities, because he manifested ability to govern them. He who gained five pounds was rewarded according to his special aptitude.

Individually, we decide what eternity shall be for us. The giving of a cup of cold water, in Jesus' name, will be rewarded. On the other hand, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12: 36).

To all of us the lesson of these two parables is a matter of personal interest. Though we differ in natural and acquired ability, the reward depends greatly on our individual faithfulness. Let no one be discouraged because he does not have the ability of more favored ones. Remember, the widow's two mites were more, in the estimation of our Lord, than the large gifts of the wealthy. Do not envy those of superior capacity. It is better to be faithful in the use of the talents given us than to desire those beyond our ability to use. J. D. Haughtelin.

Panora, Iowa.

THE HOMEGOING OF ELD. DAVID STEELE CLAPPER.

On the farm of Eld. Jacob Steele, for many years the efficient elder of the Hopewell or what is now known as the Yellow Creek church, was built the church known far and wide as "Steele's church." Near this church was born a grandson of Eld. Steele, a son of Eld. Henry Clapper, Sept. 2, 1846. They named him David Steele Clapper. The early religious training and the strong, inherited qualities caused David to give his heart to God at the age of seventeen, and he proved faithful to the age of sixty-seven years, nine months and twenty-seven days, when he went peacefully to sleep at his home in Scalp Level, Pa., June 30, 1914.

In 1869 he was married to Susan Teeter, of New Enterprise, Pa. To this happy union were born ten children, eight of whom have grown to maturity. Six daughters and two sons, who are still trying to live a life for the Master, gave their lives to Jesus before they were fifteen years of age.

Sister Clapper, who has been a faithful mother and helper for Bro. Clapper in all the varied experiences of life, still lives. Two brothers and three sisters survive him. Among these are Eld. John Clapper and Sister Elizabeth, wife of Eld. Michael Keller, both of Larned, Kans.

Bro. Clapper served the church faithfully in the ministry for almost forty-three years. He was elected to the ministry in 1871, and given the full ministry in 1887. Few men were more ready to be used by the Lord anywhere than Bro. Clapper. He never needed to be urged, but was always ready to do service. He found a pulpit almost anywhere. Whether it was in a grove, in a schoolhouse, or in a church, it made no difference. If a few hearers were together, he was ready to tell the story of a free salvation. He opened a number of new fields for our own church.

Bro. Clapper was one of the early missionaries of the church. He wore out, in his travels, a number of buggies and horseshoes for the church, and this, too, at his own expense. He was delighted, a few years ago, when his second youngest daughter, Grace, broke the glad news to him, of her interest in the unchristian of China, and of her surrender to the Lord, to be used in that needy field. The Sunday-schools of Western Pennsylvania have asked Sister V. Grace Clapper to represent them on the China field.

Bro. Clapper's sermons were mostly doctrinal. He was an able defender of the practices of the Brethren church. He was one of the strong advocates of the nonconformity principles to the end. In his last meeting with us, as officials, he pleaded earnestly for the order of the church.

The Bible was his principal textbook. He was well versed in the Scriptures, and his conversation was largely on the Scriptures and things concerning the work of the church. He was a pleasant conversationalist and was very fond of company. His home was always a welcome place for strangers.

He always plead strongly for the family altar in the home, and well he could, for his home had its regular altar from the first day of its existence to the last.

Bro. Clapper found time, during his busy life on the farm, during his earlier life, to conduct twenty-two series of meetings and to bring nearly two hundred souls into the kingdom. His home was first with the Yellow Creek and Everett churches, Pa. A few years were spent in Kansas. During the last eight years he lived in the Scalp Level church.

Last December he contracted a severe cold, from which he could not get free. This finally developed into that dreaded disease, consumption. He was always a strong believer in the anointing, and twice during his illness he was anointed. His one desire was to be able to be

healed, that he might do more for the church, but he always said, "His will be done."

The writer has known Bro. Clapper since his boyhood days. The same determination which was so manifest in his struggle for life to the last, was one of the strong qualities throughout his career.

The respect with which he was held was manifest in the large number of friends and neighbors of other denominations besides our own people at his funeral in the Scalp Level house. The funeral services were conducted by the writer, assisted by Brethren Albert Berkley and W. H. Fry. He was laid to rest in the Berkey cemetery, Scalp Level, Pa., July 24. H. S. Replogle.

NORTHERN ILLINOIS AND WISCONSIN.

The Educational Meeting, Ministerial Meeting, Sunday-school Meeting, Christian Workers' Session and District Meeting of the above-named District are to convene at Bethany Bible School on the dates indicated in the programs given below.

EDUCATIONAL MEETING.

Aug. 25, at 7:30 P. M.

Devotional, "The Coöperation of Home and School and Church in the Education of Our Children."—A. C. Wiend.

MINISTERIAL MEETING.

Wednesday, Aug. 26, Forenoon Session.

8:30, Devotional.
8:45, A General Survey of Country Church Problems (30 minutes).—John Heckman. General Discussion (15 minutes).
9:30, A General Survey of City Church Problems (30 minutes).—H. A. Clough. General Discussion (15 minutes).
10:15, The Revival: (a) The Message (15 minutes).—Harvey Snell. (b) The Song Service (15 minutes).—J. U. G. Stivers. General Discussion (15 minutes).
11:00, Applicants for Church Membership: (a) Instructions (15 minutes).—E. B. Hoff. (b) Baptismal Covenant and Rite (15 minutes).—M. W. Emmert. General Discussion (15 minutes).
11:45, Business Session.
12:00, Benediction.
Committee: O. F. Haines, I. R. Beery, C. C. Price.

SUNDAY-SCHOOL MEETING.

Wednesday Afternoon, Aug. 26.

1:30, Devotional.—M. W. Emmert, Mt. Morris.
1:50 to 2:00, The Place of the Sunday-school in the Teaching of Religion: (a) The Religious Teaching of Junior Pupils and Early Adolescents.—Jennie Harley, Elgin. (b) How Maintain the Spirit of Worship in the Sunday-school?—J. H. B. Williams, Elgin. (Ten minutes for gem thoughts and song.)
2:50 to 3:40, The Organization of the Sunday-school for Efficiency: (a) Officers and Management.—Elsie Emmert, Mt. Morris. (b) The Organized Class.—Amy Trout, Lanark. (Ten minutes for overflow thoughts and song.)
3:50 to 4:05, District Secretary's Report. (Fifteen minutes for discussion.)
4:25 to 4:50, Business Session. Benediction.—P. R. Keltner, Freeport.

CHRISTIAN WORKERS' SESSION.

Wednesday Evening.

7:00 to 7:15, Devotional.—Olin F. Shaw, Dixon. Song.
7:20 to 8:00, Address.—Purpose and Progress in Christian Workers' Society.—W. J. Barnhart, Mt. Carroll. Song.
8:10 to 9:00, Overflow Messages.—S. C. Miller, Elgin. Topics.—(Call by number the topic you desire discussed.)
1. Some Good Ways to Conduct Sunday-school Reviews.
2. What to Do with Pupils Who Always Forget Assigned Work?
3. How Can Modern Methods Be Adapted to the Small School?
4. Name Some Social and Religious Opportunities of the Adult Class.
5. Name Three Great Elements of Christ's Power as a Teacher.
6. Is the Home Department Practical for all Schools? Explain.
7. In What Ways Are We Making Headway in Solving It?
8. Name Some Good, Live Feature or Features of Your Society.
9. What Do You Think of the Boy Problem by This Time?
10. Should Any Sex Hygiene Be Taught in Our Sunday-schools? How Much?
11. What "Round-up" Thought Have You to Close This Talk With?

Suggestions.

Let us make this meeting a SUCCESS.
1. By our presence from start to finish.
2. By coming brimful of good thoughts you feel duty-bound to tell.
3. By urging your ministers to be present.
4. Elect two delegates from your Sunday-school, and two from your Christian Workers' Society as your representatives at this meeting.
5. Let those schools not represented by delegates be represented by letter.
Representation
Delegates, 1912 1913
Superintendents, 26 40
Teachers, 20 27
Total, 66 57
Be sure to bring with you the superintendents of your Cradle Roll and Home Departments and their helpers to this meeting. We want them all enrolled. Come to sing, to speak, to listen and to remember.
Committee, J. G. Royer, O. F. Haines, Besse V. Wingert.

DISTRICT MEETING.

Thursday, Aug. 27.

Meeting to be called to order at 8 A. M.

SECOND DISTRICT OF VIRGINIA.

The Ministerial and Sunday-school Meeting of the Second District of Virginia is to be held at Bridgewater church, Rockingham Co., Va., Aug. 29 and 31.

MINISTERIAL MEETING.

Thursday, 30 A. M.

10:00, Song Service.—Prof. W. C. Roller. Scripture Reading and Invocation.—J. W. Wright. Organization.—Perry Wenger. Welcome Address.—H. G. Miller. What Are We Here For?—B. F. Cline.
11:00, How to Develop More Spirituality in the Church: (a) In the Official Body.—S. N. McCann. (b) In the Sunday-school.—N. W. Coffman. (c) In the Congregation.—B. B. Garber.
11:45, General Discussion.
11:50, Recitation.—Lottie Miller.
11:55, Adjournment.

Afternoon Session.

- 1:30, Devotional Exercises.—Beny Crann.
- 1:40, Preparation of a Sermon.—W. H. Zigler.
- 1:50, Delivery of Sermon.—A. S. Thomas. General Discussion.
- 2:10, Recitation.—Emma Glick.
- 2:20, Talk on Temperance.—A. L. Miller.
- 2:35, Relation of Hymns to Sermon.—D. L. Andes.
- 2:45, Do Repetitions Increase Spirituality? (Paper).—Sarah Ziegler. General Discussion.
- 3:10, Adjournment.
- 8:00, Temperance Lecture.—Rev. James Cormon. D. D. Committee, O. S. Miller, J. W. Hess, C. M. Driver.

SUNDAY-SCHOOL MEETING.

Friday, 9:30 A. M.

- 9:30, Music. Scripture Reading and Invocation.—D. C. Flory.
- 9:40, Organization.—D. L. Andes.
- 9:50, Sunday-school Institutes.—M. J. Cline.
- 10:05, Report of Delegates. (Enrollment, Average Attendance, Number of Conversions, Collection.)
- 10:25, District Secretary's Report.
- 10:35, Recitation.—Cora Glick.
- 10:45, When Is a Sunday-school Completely Organized?—S. L. Bowman.
- 11:00, Teacher-Training.—C. D. Sanger.
- 11:15, Things Neglected in Our Sunday-schools.—Geo. A. Early.

12:00, Evidence of a Wide-Awake Sunday-school. (Essay.)—Ellice Evers. General Discussion.

Evening Session.

- 1:30, Opening Exercises.
 - 1:40, What Does the Sunday-school Aim to Do?—John Harris.
 - 1:55, Recitation.—Bertha Thomas.
 - 2:00, Child Life.—W. T. Sanger. General Discussion.
 - 2:25, Question Box. Business Period. Closing.
- Committee, M. A. Good, Geo. A. Early, J. M. Wright. Every Sunday-school should send at least one delegate. If you do not understand your topic, or can not be present, confer with the committee. Can the Lord depend on you to help to make this a good meeting?

NOTICE TO THE CHURCHES OF NORTHERN ILLINOIS AND WISCONSIN.

Do not forget that the various meetings of our District are to be held in Chicago, at 3435 West Van Buren Street. The Elders' Meeting will convene Aug. 25, at 9 A. M.; the Educational Meeting, Aug. 25, at 7:30 P. M.; the Ministerial Meeting, Aug. 26, 8:30 A. M. to 12 M.; Sunday-school Meeting, Aug. 26, 1:30 to 4:50 P. M.; Christian Workers' Meeting, Aug. 26, 7 to 9 P. M.; District Meeting, Aug. 27, beginning at 8 A. M.

This is your meeting. It will help you to the extent that you participate in it.

See that your elders are all present at their meeting. Urge them to go. Have your Sunday-school represented. Of course, your District Meeting delegates will be the best workers, and the most spiritual your church has. Railroad connections will be the very best. Come and help to make the Chicago Meeting the best our District has ever held. Work and pray to that end!

Mount Morris, Ill., July 31. J. E. Miller, Clerk.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Lordsburg.—Our members met in council July 20, at 7:30 P. M. Our elder, Bro. W. F. England, presided. Last Sunday morning Eld. E. Prantz, who represented us at the Annual Conference, gave a report of that meeting.—Grace Hileman Miller, Lordsburg, Cal., July 28.

Ralsin City church enjoyed an inspiring sermon on the subject, "Our Father," on Sunday morning, by Bro. J. E. Miller, of Mount Morris, Ill. After the morning service, Elders J. P. Dickey and J. E. Miller anointed Bro. Eikenberry, who has been seriously ill since his return from the Annual Conference. We pray that he may be spared to us. In the evening, Sister Brubaker, of Lordsburg College, gave a talk to the young people, in the interest of the college. Brother and Sister Miller will visit relatives here for a few days.—Nellie E. Plickinger, Ralsin City, Cal., July 28.

Santa Fe Mission.—In answer to a call from the Mission Board of Southern California, Arizona, and I are just entering upon our duties as pastor and mission workers for the Santa Fe Mission. This church was formerly cared for by the East Los Angeles congregation, but, with a view of reaching out and enlarging the work, the mission was turned over to the Board. We find a wide-awake Sunday-school, with an attendance of eighty to ninety, and a number of earnest brethren and sisters who have been loyally standing by the work. Our greatest need is a more commodious building, where the Sunday-school classes may have separate apartments. We are large and promising, and our prayer is that the Lord will make of us vessels meet for the Master's use, to the end that many precious souls may be saved.—W. M. Platt, 923 Mateo Street, Los Angeles, Cal., July 27.

CANADA.

Fairview.—Our series of meetings at the Fairview church closed on Sunday evening, July 15. Bro. I. J. Rosenberger, of Covington, Ohio, was our evangelist. On his way home from the Seattle Conference he stopped with us and delivered twenty well-prepared sermons, which were very much appreciated. He also distributed his fine Doctrinal Calendar.—In each family, on Saturday evening, July 18, our little congregation surrounded the Lord's table. We are few in number. There were many vacant chairs, once occupied by loved ones. Some of them have crossed over the river, and others have sought homes elsewhere. Our elder, Bro. James Harp, the only minister in this congregation, is compelled to leave us also this fall, on account of sickness in his family. Who will come and take his place? We have a delightful climate and nice summers, but the winters are long and cold, and sometimes severe.—Olive Baker, Alpha, Sask., Canada, July 27.

Irricana.—June 27 began a rich series of blessings for the Irricana congregation. On that day Bro. J. E. Young, of Beatrice, Nebr., met with us, having just come from the Annual Meeting. July 1 we held our annual Sunday-school outing, in which several neighboring Sunday-schools joined. On July 5 Bro. G. N. Falkenstein, of Elizabethtown, Pa., began a series of meetings, which closed July 23, with six applicants for baptism and one reclaimed. Five of the applicants were baptized on Sunday, July 26, a large crowd witnessing

the administration of the rite, which was a new sight to many who knew nothing of our faith and practices until a few years ago when several families moved west. One who was baptized at the beginning of the meetings, is an invalid sister whom the doctors have given up. She was anointed the same day and has been able to attend meetings since. July 10 we held a council, preparatory to the communion on July 18. This was a very enjoyable occasion. Bro. Falkenstein officiated, assisted by Bro. Young. Three letters of membership have lately been received, one of them being that of Bro. Young. We were truly blessed in having the assistance of Brethren Falkenstein and Young in this series of meetings, and I think all feel that it has been the richest season the church has had here.—Pearl Cawley, Irricana, Alta., Can., July 27.

COLORADO.

Colorado City.—The members here have been favored with several good sermons by ministers going to and returning from the Conference. Brother and Sister A. W. Ross, of India, gave us two good talks about their work. The great need of more workers. Bro. Goughnour preached for us July 18 about the Bible Bands. We are always glad to welcome those of like precious faith when they pass through the city. On Monday evening four were received into the church by baptism. Many more are counting on the great tidal wave of religion now sweeping over the country. Let us be up and doing!—Etta Clark, 518 South Fifth Street, Colorado City, Colo., July 26.

Sterling.—Our love feast, deferred from July 5, was held on the evening of July 28. Thirty-four members surrounded the Lord's table. Eld. A. D. Sollenberger officiated. Our hearts were broken to hear when, at the opening of the meeting, a brother was received back into the fold.—(Mrs.) Cora E. Miller, E. D. 1, Box 8, Atwood, Colo., July 30.

ILLINOIS.

Burrison Creek.—Bro. D. F. Warner, of Bethany Bible School, closed a ten days' Bible Institute at our church. He had a two hour session in the morning and a like period in the evening. The services were well attended, considering the busy time and excessively warm weather. Bro. Warner is well qualified for the work he is doing. Those desiring to enter a Bible school will do well to get his services. He is here he went to the Mulberry Grove church, in the country, to conduct a Bible School. Bro. Blough, our home minister, will begin a series of meetings Aug. 2.—Howard Ketting, Mulberry Grove, Ill., July 21.

Polo.—July 18 our hearts were made to rejoice when three boys,—all members of our Sunday-school,—came out on the Lord's side and were baptized by the services. They are here he went to the Mulberry Grove church, in the country, to conduct a Bible School. Bro. Blough, our home minister, will begin a series of meetings Aug. 2.—Howard Ketting, Mulberry Grove, Ill., July 21.

Bourne church met in council, with Eld. D. T. Wagner presiding. We elected Bro. Jacob Cripps to the deacon's office, and also elected two delegates to District Meeting. Our love feast will be held this fall, but the time has not fully been decided. Eld. D. T. Wagner preached on Saturday night, and on Sunday morning the day and evening. His sermons were very interesting. Our Sunday-school is doing well. We have a good attendance.—(Mrs.) Hannah Cripps, Salem, Ill., July 25.

Spring Run.—We redeeded our churchhouse, July 19. The new building was well attended, with attendance of 19. An offering of \$22.47 was lifted to defray some of the expense incurred. We received, on subscriptions of nonmembers, in and around Ellisville, \$130. From members,—mostly those in Fulton County, we received \$120. Our old church site netted us \$125, and we sold lot on the edge of town cost us \$100, leaving us nearly \$300. Using the material in the old building, we erected a new structure at a cost of about \$255. This left forty-five dollars to finish the painting, and to provide better light facilities. While this is not as much as we need, yet we are glad that we can worship under our own vine and fig tree, though we have done a good deal of preaching in the other churches here in town, this year, yet we missed our own churchhouse. We express our thankfulness to all the free-hearted donors.—G. Nevinger, Ellisville, Ill., July 24.

Woodland.—July 4 Bro. H. A. Brubaker and wife came here to assist us in a series of meetings. He preached twenty-seven sermons. The membership was strengthened, and nine were added to the fold. One was baptized the week before, making ten baptized since our last report, July 29 we held our council. Bro. Young, of Mount Morris, Ill., was our delegate to District Meeting. Our love feast will be held on Thanksgiving Day, at 10 A. M. Brethren Jesse and Paul Rhodes were chosen as president and secretary, respectively, of our Christian Workers' Meeting. Sisters Sarah Bubb, Lydia Walters and Lizzie Wickert were chosen as President, Vice-President and Secretary of our Sisters' Aid Society. Eld. J. W. Lear was with us in our council. Aug. 2 a series of meetings will begin at the Mount Pleasant house, to be conducted by Bro. D. F. Warner.—Pamie Bucher, Astoria, Ill., Aug. 1.

INDIANA.

Bethany.—We have changed the time of our Harvest Meeting from Sept. 13 to Aug. 30, to be held here, three miles south of New Paris. Bro. Otto Winger, of North Manchester, Ind., is to do the preaching. Bro. Chas. Eisele, of Chicago, will begin protracted meetings at the Solomon's Creek house. We have good Christian Workers' Meetings, with Bro. Noble Neff as president. July 26 the young people's class conducted the program. They truly did their part well.—(Mrs.) Bertha B. Weybright, R. D. 1, Syracuse, Ind., July 28.

Bel River church decided to hold a Harvest Meeting Aug. 30. Bro. J. C. Murray will be here to preach our harvest sermon. Bro. Moine Landis was here July 26 and preached a spiritual sermon for us. Bro. Ross D. Murphy, Traveling Secretary of the General Mission, will be with us this evening.—Lizzie Wolfe, Claypool, Ind., July 29.

Fairview.—Aug. 23 is the date set for our Harvest Meeting, to be conducted by Bro. Frank Fisher, of Mexico, Ind. There will be a sermon in the forenoon, and a talk to the children in the afternoon. Bro. J. L. Mahon, of Van Buren, Ind.—Anna Wagoner, R. D. 19, Colburn, Ind., Aug. 1.

Pt. Wayne.—Our congregation, with the Cedar Creek, Cedar Lake, Blue River and Pleasant Hill churches, convened in a joint Sunday-school Convention July 5. A splendid program was typically arranged, the work continuing from 10:45 A. M. to 4:15 P. M. A marked degree of interest was manifested by all present. The speakers earnestly discussed the topics assigned them, and gave wholesome instruction along the lines of Sunday-school work. These meetings are held quarterly in the above-named churches, and have been the means of greatly developing the schools. Bro. Lafayette Steele, District and Sunday-school Secretary of Northern Indiana, could not be present at this meeting, on account of attending our Annual Conference at Lima, Ind. Eld. B. Wike, of the Huntington church, acceptably took his place at the Convention. Many Sunday-school workers were present who did effectual work. Representatives from the United Brethren, Mennonite, Methodist and other churches were present.—J. Ahner, 2346 Anthony Boulevard, Ft. Wayne, Ind., July 24.

Logansport.—Our Harvest Meeting, held July 26, was well attended. Bro. I. B. Wike, of Huntington, Ind., preached

a very interesting missionary sermon for us in the afternoon. He also spoke at both the morning and evening services. The offering given showed that our brother's talks were not without effect.—Faye Barker, 914 Race Street, Logansport, Ind., July 27.

Punice Creek Chapel met in council July 25. Our elder, Bro. J. H. Wright, presided. The letters of membership were received from the Church and Christian Workers' officers were re-elected as follows: Bro. J. H. Wright was chosen as our elder for another year; Bro. Ford Landis was re-elected church clerk; Bro. Abraham Gripe, treasurer; Bro. John Miller, trustee; Sister Ida Harp and Sister Hazel Miller, president and secretary of the Christian Workers' Meeting. We decided to hold our love feast Oct. 10. The date for our Harvest Meeting is Aug. 9.—J. C. Harp, North Manchester, Ind., July 26.

Fyrmount.—Bro. Grover Wine, while traveling through this part of the country in the interest of Manchester College, gave the people of Fyrmount an interesting sermon on the subject, "The Righteous Man," which was much enjoyed by all present. We expect to hold our annual all-day Harvest Meeting Aug. 9. The services are to be conducted by Bro. Gorman Heeter, of Idaville, Ind.—Lulu B. Uery, R. D. 4, Bourbon, Ind., July 26.

Springfield.—Our Harvest Meeting will be held Aug. 30. Bro. Galen B. Royer is expected to be with us. All are heartily invited to attend. We are having interesting services at the church, though the weather is extremely warm. Our July missionary collection amounted to \$25.—Hattie Weber, Brimley, Ind., July 28.

Union Center church held a Harvest Meeting July 26, conducted by Bro. Milo Geyer, of Syracuse, Ind. In the forenoon he preached a very spiritual praise sermon, after which an offering of \$58 was lifted. In the afternoon he preached an inspiring missionary sermon.—(Mrs.) Chloe Weldy, Wakarusa, Ind., July 29.

White church will hold a Harvest Meeting Aug. 16. Eld. D. C. Campbell is to deliver the sermon. Bro. Young, of Illinois, will assist us with the song service.—Lelliah Wall, R. D. 30, Elks, Ind., July 27.

Yellow River.—July 27 we held our annual all-day Harvest Meeting. A large number of members and friends from surrounding churches were with us, among them several ministers. Bro. Aaron I. Mow and family, of Welsch, Idaho, were also here. Bro. Chas. Oberlin, of Logansport, Ind., preached an interesting harvest sermon in the forenoon. At noon well-filled baskets were opened, and all partook of the good meal prepared. In the afternoon Bro. Oberlin preached a missionary sermon. The collections of both the forenoon and afternoon amounted to \$42.18.—(Mrs.) Goldie Wiedeman, Bourbon, Ind., July 27.

IOWA.

Des Moines.—Accompanied by wife and children we arrived in Des Moines one week ago today, after an absence of eight weeks. During this time the appointments were filled by Brethren C. B. Rowe, Dallas Center, C. E. Lookingbill, Maxwell, and Perry S. Brunk, Brooklyn, Iowa. Their work was well received and will doubtless be appreciated in the lives of their auditors. At our members' meeting, last Tuesday evening, four letters were granted and one received. Since the beginning of the year we have lost more than a dozen of our membership by death and removal. This, together with the usual, large number of absentees, on account of the summer season, sadly depletes our attendance and our working force. While the work is so great, and the needs are pressing, we are glad we have the privilege of working in a hard field. Christian service would not be worthy the name, were there no battles to fight, no hard places to pass through.—Bro. J. H. Strong, 1335 East Sixteenth Street, Des Moines, Iowa, July 31.

KANSAS.

Notice.—The Sunday-school, Ministerial and District Meetings of Northeastern Kansas will be held in the Ozark church, Ozark, Kans. The Sunday-school session will begin in the forenoon of Sept. 27, and the Ministerial Meeting will convene in the afternoon of the day following, and the District Meeting at 8 A. M., Sept. 29.—W. B. Devillbiss, Ottawa, Kans., July 25.

Newton Mission.—Eld. A. B. Lichtenwalter, of McPherson, came to our place July 12, and held our Harvest Meeting for us. Our District Secretary was in action was in action was in action. Bro. Lichtenwalter remained with us a few days and solicited for the Board. He preached two splendid sermons for us. July 26, Sister Ella Ebbert, our District Sunday-school Secretary, conducted a joint Sunday-school Convention for us. The following sermons were presented: Peshob, Royer, and the country church. The topics were well discussed. It made the day pleasant and very interesting. Bro. N. E. Baker, of Wichita, was with us and gave some very helpful thoughts. A collection of \$9.76 was taken for the District work. We feel that the convention was a great success. Eld. J. H. Strong, of Logansport, Ind., gave a good sermon in the evening at 8 o'clock.—Leander Smith, 414 E. Tenth Street, Newton, Kans., July 28.

White Rock (Lovelock) church met in council July 27, our elder, Bro. Steward, presiding. Our series of meetings, conducted by Bro. Robinson, of Denver, Colo., will begin Sunday, July 27. We decided to hold our fall love feast Nov. 7. Brother and Sister Earl Myers were chosen delegates to our District Meeting; Bro. Jacob Sloniker and Bro. Norvel Switzer, alternates.—Elinora B. Switzer, Formosa, Kans., July 27.

MARYLAND.

Bush Creek.—Since our last report, May 16, three have been received into the church by baptism. Aug. 18 we expect to have the Assistant District Sunday-school Secretary, Bro. Jacob H. Hollinger, of Washington, D. C., with us.—C. C. Duval, New Market, Md., July 29.

Marsh.—July 26 we had a good, spiritual feast. At 9:30 A. M. we had Sunday-school. Bro. T. R. Coffman, of Pittsburgh, Pa., taught the lesson. After the Sunday-school, Bro. Mitchell Stover, of Waynesboro, Pa., preached a helpful sermon on "The Old Landmark." Many brought lunch and then, instead of going home through the heat, ate their meals in the orchard. At 3 P. M. the Sunday-school program began, with devotional exercises by Bro. Harry Rowland, of Paramount, Md. The opening address was delivered by Bro. H. H. Martin, of Bethesda, Md. A number of our children were present. The first speaker on the program was Bro. Chas. Asherman, of Myersville, Md. His topic was, "What Are Some of the Present Needs of the Sunday-school?" The second speaker, Bro. Mitchell Stover, gave a talk on "What Is Real Teaching?" The third speaker, Bro. John Rowland, spoke on "The Old Landmark." The topic of the Sunday-school, following this, Sister Gamma Kreider, of Hagerstown, Md., addressed the children. A song by the children was much enjoyed by all. Dr. V. M. Reichard, of Fairplay, Md., Bro. T. R. Coffman, pastor of the Peshob church, and Bro. Asa N. Newsum, of Smithsburg, Md., also made appropriate remarks. It was a successful and enjoyable meeting. The topics were well handled and helpful to all.—Edith Slifer, R. D. 3, Hagerstown, Md., July 28.

MICHIGAN.

Grand Rapids.—Since our last report our pastor, Bro. Walter Warstler has left us. July 24 sixty of our members, at a farewell gathering, presented our brother and wife with a rocking-chair. The evening was well spent. We have been having interesting services at our church on Sunday evening. Bro. Warstler, at the close of his sermon, extended an invitation, and a young lady, formerly a Catholic, applied for membership. July 19 Brother and Sister Ellis Caslow, of Des

Moines, Iowa, were with us. Bro. Caslow delivered two sermons that were listened to attentively by appreciative audiences. A goodly number were present.—(Mrs.) Carrie Elliott, 26 Cutler Avenue, Mich., July 30.

Notice.—Those coming by rail to the District Meeting of Michigan, will please note the following: Trains will be met on Monday evening, Aug. 17, Tuesday morning and evening, Aug. 18, and Wednesday morning, Aug. 19, at Clarksville. No trains will be met later than Wednesday morning, unless notice is given. Any one wishing to send a delegate to the meeting may do so by addressing it to Clarksville, R. D. 13, care of S. M. Smith. The meeting may also be reached by telephone, via Lake Odessa, per S. M. Smith.—Wm. Smith, Foreman, R. D. 43, Clarksville, Mich., Aug. 1.

Woodland.—Young men's conference met in council July 27. Sunday-school officers were elected, with Bro. Harley Townsend as superintendent, and Sister Martha Smith as secretary. Our Sunday-school decided to send \$16.75 to Bethany Bible School, and \$3.25 to the State Sunday-school Fund. We had a pleasant outing July 31 at Saddle Bay Lake, Eld. J. P. Raleigh and Bro. G. F. Fuller are our delegates to District Meeting. We have the promise of Eld. Edson Olney to conduct a series of meetings for us sometime in December.—Anna Christian, Box 147, Woodland, Mich., July 30.

MISSOURI.

Carthage.—I have just returned from Newton County, where I was called to assist in a council meeting. The church there felt the need of more help in the ministry. Two young men, Brethren W. R. Argabright and John Early, were elected. Bro. Argabright and his wife were installed. Bro. Early has not yet been installed, but this will be attended to later. Both these brethren are worthy members, and active in the service of the Master. Bro. W. R. Argabright is superintendent of our Sunday-school, and John Early is our delegate to the Mission Board.—N. Oren, Box 676, Carthage, Mo., July 29.

Centerville.—July 12 Sister Josephine Powell gave us two very interesting lectures on "The Work and Needs in the India Mission Field." At the close of the Sunday evening lecture a collection of \$7 was taken for World-wide Missions. On Friday evening, July 17, Bro. D. W. Kurtz, of McPherson College, preached an evening devotion for us, which was greatly appreciated. We are always glad for these visits and their inspiration.—Elda Gauss, Centerville, Mo., July 27.

Deep Water church. Bro. Jacob Fahnstok offered his resignation as clerk, and Bro. B. Holloway and his wife were elected. It was decided to have the churchhouse insured in the Brethren Mutual Insurance Company. Sisters Mamie Fahnstok and Emma Patterson were chosen delegates to District Meeting this fall.—Etta Fahnstok Skeggs, Montrose, Mo., July 29.

Joplin.—One of our aged members, Sister Reniker, had the misfortune to fall, last week, partially dislocating her shoulder. She suffers much pain. Bro. Vermillion, one of our deacons, has been sadly afflicted, but is convalescing. Bro. Edwin Groff gave us much good spiritual food yesterday from the text, "Give us this day our daily bread," and election sure." Bro. Groff speaks deliberately, but hits the mark at every stroke. His sermons are correct and edifying.—J. L. Switzer, R. D. 1, Box 228, Cartersville, Mo., June 26.

Prairie View.—Bro. D. W. Kurtz, of McPherson College, came July 13, and the evening devotion for us, which was greatly appreciated. The next evening he preached a very able sermon on "The Opportunity of the Church in the Present World Crisis." July 21 Sister Josephine Powell came in the interest of missions, and spoke on Tuesday and Wednesday evenings to large and attentive audiences. The collection amounted to \$14.77.—Chester F. Holtspeck, Versailles, Mo., July 24.

Turkey Creek.—July 23 Sister Josephine Powell, of India, came to this congregation and gave us two fine mission talks. The first one was a description of the people of India and their home life. The second was on "The Opportunity of the missionary to reach them with the Gospel. Her talks were very interesting. An offering of \$7.65 was taken for World-wide Mission work.—James A. Campbell, R. D. 1, Fristoe, Mo., July 27.

NEW MEXICO.

Lake Arthur.—July 19 the members at Dexter enjoyed a fine sermon, delivered by Bro. D. H. Niccum, of Illinois, who was returning from Annual Conference. July 26 the members at Lake Arthur enjoyed the same privilege, which was, indeed, a spiritual feast. As Bro. Wine had formerly lived here, his service was all the more appreciated. He preached to a full house at Lake Arthur. The members are encouraged to encourage other members, passing through here, to remember us by their presence and help. We welcome them heartily.—(Mrs.) Hettie Nincelaiser, Hagerman, N. Mex., July 27.

NORTH DAKOTA.

James River congregation met in council July 25, with our elder, Bro. D. H. Niccum, assisting, assisted by Bro. Alfred Kleps, of Carleton, N. Dak. The deacons gave a report of their annual visit, and found all the members in peace and union. Bro. Wm. Dearthoff is to commence a series of meetings for us July 27. We decided to hold our love feast, Aug. 8, at 3 P. M. Three letters of commendation were received, and one was delivered. The Columbia schoolhouse, has been purchased by the members residing there, and is used for church purposes now. Bro. D. M. Shorb, of Surrey, N. Dak., has been doing some good work in that vicinity, and a fine body of Christian people are working there for the Lord. The Columbia part of this congregation is about fifteen miles north of the home church.—Mrs. J. W. Schlotman, Carleton, N. Dak., July 27.

Pleasant Valley church met in council July 25, with our elder, Bro. Isaac Miller, presiding. We decided to have our councils alternate at the town and country houses. We also decided to have services in town each Sunday evening. In this way we will have three preaching services in our congregation each Sunday. Bro. S. S. Blocher was re-elected church secretary for one year, and was also elected to the board of trustees for five years. Bro. Virgil Vancil was chosen Messenger agent, and the writer correspondent, each for one year. Bro. William Shively, of Newville, has been laboring earnestly at this place in the line of meetings since July 16, which has been very successful. Our Sunday-school is progressing nicely.—(Mrs.) Bessie Blocher, York, N. Dak., July 25.

Turtle Mountain.—We have just closed a two weeks' series of meetings, conducted by Bro. A. M. Sharpe, of Egeland, N. Dak. The attendance throughout was small, as all were away. July 25 the church and council was held, for the purpose of dividing our church territory. The north line of the Indian Reservation marks the boundary between the two parts. The members among the mountains retain the old church name "Turtle Mountain," and the other part will be known from this on, as the Bethany congregation. On the evening of July 25 our love feast was held, which was spiritual and well attended. Elders J. C. Forney and Jerry Kesler were present. Song services were conducted throughout the week. Meetings by Sister Edith Delehan, of Keokuk, and Sister Angelina Sharp, of Keokuk. An all-day meeting was held on Sunday.—(Mrs.) Saloma Fisher, Box 224, Perth, N. Dak., July 27.

Zion.—Bro. George E. Swihart, of Roanok, Ind., recently delivered ten well-directed sermons. A young married couple and an aged sister were added to the church. We appreciated

Bro. Swihart's efforts very much. Our Christian Workers' Meeting will aid in organizing a meeting fourteen miles northwest of this place Aug. 2. May it inspire the young to higher ideals!—Zora Smelter, Cando, N. Dak., July 31.

OHIO.

Cincinnati Mission.—July 18 our Mission Sunday-school gave an outing at Mount Stoun Park, which was well attended. The students enjoyed the ride. The ideal spot for a Sunday-school outing is located about a mile from our mission, on the top of a large hill. The grounds are well laid out, and everything seems peaceful and quiet, away from all the noise and dangers of the great city below. As we stood on this elevated place and looked down over a large suburb with its mass of hurrying and bustling humanity, many of them perhaps thoughtless of eternity, our hearts were sad, for we realized how insufficient we are, in our struggle to carry on the Lord's work here. If only some dear brethren and sisters could realize with us the lost condition of this immense city, I am sure they would not hesitate to answer the call of our Heavenly Father by saying: "Here am I, O Lord, send me!"—Mabel Knoepfle, 4152 Chambers Street, Cincinnati, Ohio, July 27.

Covington.—Our workers here find much to encourage them this summer. A growing interest in all branches of church work of the part of members is especially noticeable. Eld. P. H. Beery was a welcome visitor here in his old home. Recently, our pastor, Bro. Geo. W. Flory, returned from Annual Meeting and gave us a most interesting account of the meeting and the trend of events in our church. The large congregation since his return, as well as the spiritual interest manifested, give us hope for a future harvest in this congregation. Last Sunday, our attendance at Sunday-school was 567. We have teachers who love to teach, and one of our superintendents says, "I don't want a teacher who is not happy in his work." As we consider it a privilege to teach a Sunday-school class.—Elizabeth D. Rosenberger, Covington, Ohio, July 26.

Dayton.—July 25 Bro. G. W. Flory, of Covington, Ohio, and Sister Crawford, of Castine, Ohio, were with us in the interest of the missionary cause. Bro. Flory preached three inspiring sermons to a well-filled house. Sister Crawford, with her illustrated talks, made the services the more impressive and we feel that we have all been strengthened by their coming. Bro. J. A. Couser, of East Dayton, conducted the song service.—Jesse F. Coy, 320 W. Third Street, Dayton, Ohio, July 30.

Lima church had a very enjoyable and profitable Sunday-school Meeting July 26. The entire morning was taken up by Sunday-school work, in songs and recitations by members of the different classes, and talks by the superintendent and pastor, and an able address by Sister George, our District Sunday-school Secretary, on "Ways and Means of Making the Sunday-school More Interesting and Profitable." May the Lord bless the sincere efforts of Sister George in the upbuilding of his cause!—(Mrs.) Lizzie Bowers, 320 Prospect Avenue, Lima, Ohio, July 26.

Middle District.—Bro. Chas. A. Wright, of North Manchester, Ind., came to this church July 26, and gave a good talk to the children on the great cigarette evil. He also delivered an edifying sermon. He and other brethren are selling books in Miami County. Most of our Sunday-school boys and girls remain for preaching services. Ministering brethren, when passing through here, are invited to give us some sermons.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, July 31.

Newton.—Our Sunday-school and preaching services are well attended during the summer. Most of our Sunday-school special services were held for the graduates of our teacher-training class. Another class will soon begin studying the book recommended by the Sunday School Board. Bro. John Eikenberry, of District Sunday-school Secretary, visited our school recently, and gave us a very encouraging report. July 4 we had an outing at the Sugar Grove church. A short program was given after dinner. Both old and young enjoyed themselves socially. Bro. C. O. Beery is to commence a series of meetings for us Oct. 4. Our love feast will be held during that time. Two sister class membership were received lately.—Mary West, Pleasant Hill, Ohio, July 27.

Strait Creek Valley.—Our District Sunday-school Secretary, Bro. John Eikenberry, of Bradford, Ohio, was with us July 26, in an all-day Sunday-school Meeting. The dinner served at the church was bountiful and well-prepared. Several visitors were in attendance from other congregations. In the evening Bro. Eikenberry was with the members at Marble Furnace, where the children rendered a brief program. Bro. Wright baptized one just prior to the service of that night. Here, at Strait Creek, children are doing their part nobly. We plan to hold our harvest meeting on the fourth Sunday of August. We have the promise of Bro. D. H. Keller, of Dayton, Ohio, to be with us on that date. Brethren J. O. Garst and J. W. Pidler, of the District Mission Board, expect to be with the churches in the section for a week or so, soon. —Bro. R. B. Betty, Sinking Spring, Ohio, July 27.

Toledo Mission.—The attendance at the mission is increasing. We feel very much encouraged in the Lord's work, and rejoice that recently one put on Christ in baptism. Our sympathy goes out to her and her family.—Cora Eastwood, R. D. 6, Box 5, East Toledo, Ohio, July 27.

PENNSYLVANIA.

Clear church met in council July 18. Our elder, Bro. F. C. Dixon, presided. We decided to hold a love feast at the church on Sunday Sept. 19, with examination services at 3:30 P. M. and the love feast proper at 5 P. M. Eld. T. T. Myers, of Juniata College, is to officiate. A series of meetings is to be conducted by our pastor, Bro. A. M. Dixon, to begin Sept. 5, and to continue until the love feast. The new churchhouse at Queen is nearing completion, and will be dedicated sometime this fall. Our pastor is popular, much beloved and respected by all. Splendid interest is manifested in church work. All seem to be happy, and we pray for good results to follow.—E. F. Clear, Klahr, Pa., July 27.

Fairview congregation held a Harvest Meeting at the Fairview house on Saturday afternoon, which was very largely attended. Fourteen visiting ministers were present. The services by these brethren were highly appreciated. We thank God for the messages we received from them. A collection was taken for the Children's Orphanage at Neffsville, Pa.—(Mrs.) Annie Z. Balmer, R. D. 3, Manheim, Pa., July 28.

Harrisburg.—Bro. A. L. B. Martin, of Harrisburg, from Long Beach, Cal., has served as pastor three years, conducting two weeks' series of meetings. During this time much interest was manifested. Many were visited and encouraged by Brother and Sister Martin. Four members were received into the church by baptism, and two were restored to fellowship, and to the award the rite of baptism. Bro. Martin is now at New Windsor, Md., to conduct a series of meetings.—Elton Peterman, 322 Crescent Street, Harrisburg, Pa., July 27.

Lancaster church met in council July 8. Bro. G. W. Beelman was re-elected Sunday-school superintendent of the home church, and Ira W. Miller was placed in charge of the home Sunday-school. Bro. Harry Wolgemuth was elected Bible class leader for six months. Certificates of membership were granted to Bro. Levi K. Ziegler and wife, and to one of our young people, at Shamokin, Pa.—Leah N. Phillips, 227 Lancaster Avenue, Lancaster, Pa., July 28.

Mountville.—We met in council July 8. Our elder, Bro. H. E. Light, presided. At the Annual Conference is to be

held at Hershey Park next spring, a special District Meeting was appointed, to be held at the Spring Creek house. We elected our elder in charge, Eld. A. S. Hottenstein, and Bro. I. N. Mader as delegates to this District Meeting. Our love feast will be held Oct. 21, at the Mountville house. We also appointed a local Sunday-school Meeting for Oct. 10. Services will be held in the afternoon and evening. Our Harvest Meeting will be held Aug. 15, at the Petersburg house.—Pharos J. Forney, R. D. 8, Lancaster, Pa., July 30.

New Bethlehem.—Bro. M. J. Brougher, of Greensburg, Pa., begins a series of meetings in this church tonight. The writer and family expect to leave here about Aug. 18, at which time our goods will be shipped to Pottstown, Pa. The family will go to New Enterprise, Pa., to remain until about Sept. 1, when we take up our work in the pastorate of the Coventry congregation. Our address, from Sept. 1, is Pottstown, Pa.—L. R. Holsinger, New Bethlehem, Pa., July 27.

Notice.—Sunday-school and Missionary Meeting of Eastern District of Pennsylvania, Schuylkill, is appointed to be held at Hanoverville, Aug. 13, beginning at 9 o'clock, to which all are cordially invited. Arrangements have been made to meet those coming by train or trolley, at Swatara Station at 8:30. Those coming by trolley will stop at Swatara Hill, a short distance from the above-named station.—A. M. Kulans, Clerk, Union Deposit, Pa., July 28.

Notice to the Churches of Southern Pennsylvania.—The Southern District of Pennsylvania Convention of the Southern District of Pennsylvania will be held at Shippensburg, Pa., Aug. 27 and 28. All churches and Sunday-schools are most urgently requested to be officially represented at these meetings, and all others interested are most cordially invited to be present.—Florence Folsinger, Shippensburg, Pa., July 27.

Woodbury.—We held our Harvest Meeting July 26. Eld. F. R. Zook, of Martinsburg, conducted the services. He also preached an instructive sermon on Saturday evening previous. An offering of \$28.80 was lifted for the home mission. Since our last report more have been received into the church by baptism. We expect Eld. M. C. Swigart, of Germantown, Pa., to begin a series of meetings at the Curryville house about Nov. 15, and Eld. J. Kurtz Miller, of Brooklyn, N. Y., is to hold a Bible term, both at the Holsinger and Replighe houses in December.—J. C. Stayer, Woodbury, Pa., July 28.

SOUTH DAKOTA.

Willow Creek.—Brother and Sister S. H. Hertzler, of Elizabethtown, Pa., have just completed their visit here. During their stay Bro. Hertzler preached four good sermons. We were glad for his advice and encouragement. We prayed for him to have members, while traveling through here, stop with us.—Ellen Harlison, Wetonka, S. Dak., July 27.

TENNESSEE.

Taylor's Valley.—The writer left his home July 16 for the Walnut Grove church in this congregation, Washington County. We stayed with them a few days, and delivered eighteen sermons. Two were added to the fold by confession and baptism. The meeting was closed with good interest. The members wanted to see me longer, but I had to go. I could not well do so. There are a number of places, within a few miles from that congregation, where they are anxious to have preaching by the Brethren. The ministers there being unable to fill all the calls, I promised to go back in the near future to assist them. These people in the mountains are very hospitable and generous. They would be very glad for the District Conference in 1915, and seem to think that they are entitled to it.—Jesse D. Clarke, Jonesboro, Tenn., July 31.

VIRGINIA.

Cook's Creek.—Our series of meetings will begin in Dayton on the evening of Aug. 2. Bro. N. D. Cool, of Winchester, is to preach for us. Our Harvest Meeting was held at Hinton Grove July 18. We were glad to have Bro. I. Wm. Miller, of Hinton, Va., with us. He presented many truths and rich thoughts. A Joint Sunday-school Meeting will be held at Pleasant Run Sept. 12. Bro. J. T. Glick is to be with us.—(Concluded on Page 512).

The Bible and the Public Schools.

(Concluded from Page 501.)

Australia, Gary's plan has been in operation for forty-eight years, and the people there have been raising money to send testimonies and other literature to what they consider "heathen United States," where some commonwealths do not allow the reading of the Scriptures in the public schools. They have graded Bible reading as, in the junior year, stories of Joseph.

In Ireland the Ten Commandments and other portions of the Bible are printed and hung on the walls of the public schools.

In Saskatchewan, Canada, a committee, consisting of Protestants, Catholics, and (I think) Jews, has been appointed to select Scripture portions, prayers, and hymns, to be taught in the schools.

That much good may come from having the Bible read in the schools we do not doubt. If every State in our land had cooperation between the Sunday-school and the public school, and allowed credits on the public-school course for work done in the Sunday-school, much good would be accomplished. It would be an incentive to our boys and girls to persevere in work that would pass, and it would so arouse our Sunday-schools that teachers and officers would take their work at least as seriously as the public school teachers take theirs. It would mean better teachers, more adequate courses of study, and better preparation, and this would raise the entire standard of our Sunday-school work.

It would be worth while for us to strive for the betterment of our schools, looking forward to the time when we may have such a law in our State; but after all, we have a far higher motive, if we constantly keep in mind the thought that we are working, not only to prepare our pupils for this life, but for eternity.

Present-Day Color Fads.

(Concluded from Page 503.)

gorgeous. A green hat or bonnet, a red waist and blue skirt, with belt and collar of different hues,—doesn't it just hurt to see the combination? There is no harmony. They draw attention because they are so conspicuously lacking in this essential. It is an outrage on nature, for nature harmonizes and blends her colors.

When we have a beautiful picture we try so to frame it as to bring out the best in it. A frame that is too elaborate spoils the effect. A gem of rare value is not usually encased in a setting that outshines the gem. Why, then, should girls, beautiful and fair, dress so as to hide the better qualities,—the meek and humble spirit, the purity and grace that God has given, and instead put on that which borders on the immodest and leads men to think of them as other than what they are?

What is more beautiful than a pure, sweet girl? Gorgeous colors detract from, rather than add to, her beauty. Well-chosen colors and costumes bring out the best features, make her appear sweeter and better, and win respect for her.

Some one says, "I can not afford to have my clothes harmonize in color. I must wear them as they are." Does it cost more to get clothes of one color or of two colors, that harmonize, than to have them of many colors?

If we can not afford many new clothes why not let one color predominate? We read of Alice blue and Helen pink. These colors were so named because they were the favorite colors of two White House girls.

I know a little grandma who usually wears brown. She has brown hair and eyes and the color is becoming.

I knew a girl who could not afford to have many clothes. She taught in the village school. She was helping to educate her brothers and to support the rest of the family, and yet she was always beautifully dressed. The prevailing color was black. Occasionally she would have a bit of color to relieve the black,—as a light waist, or perhaps a gown of white or some delicate shade that harmonized well with the black hat, shoes, and gloves. She could not afford a coat every winter, neither could she buy hats and gloves to match her suits if she had them of different colors; so, by wearing mainly one color, she was able to look well dressed at small cost.

It seems to me that plainness of attire does not confine itself to the cut of the clothes. It includes this, but it should also include simplicity in color scheme. Let the raiment be neat and plain, the color harmonizing with the cut of the clothes.

I am glad I am a member of a church which teaches plainness of attire. I have never been more satisfied on this question than I am in this day of grotesque styles and gaudy colors.

One newspaper says: "Society seems to have gone crazy, and the end is not yet." A Washington paper comments on the loud colors and queer styles, and adds that it is really a pleasure nowadays, and a treat, to see a plainly-gowned woman.

I well remember an old shawl I once owned. I was unfortunate enough to be a little girl when girls wore shawls (which helped to make the girls round shouldered and hollow chested), instead of the neat coats that later were worn.

The more expensive ones were the soft, mellow shades, and the cheaper ones were of all the louder colors. I also was unable to afford a beautiful brown and tan one such as my cousin had. Mine was red and green and yellow and black and white in checks and big bars.

Well, if you possessed a shawl like that, when you had an intense liking for the mellow colors, perhaps you, like myself, would have been glad when its days of glory and usefulness were past and it went into the sack for carpet rags. And you also might have just such a dislike for the brilliant orange, green, purple, and bright scarlet that I have.

Give me the violet and you may have the peony; give me the daisy and you may have the sunflower; give me the rose, tinted with a faint blush of pink, and

you may have the one of deepest crimson, for these dainty ones rest me when I am tired, and their colors make me think of things heavenly.

Defiance, Ohio.

SISTERS' AID SOCIETIES

TRINITY, VA.—The sisters of our congregation met last Thursday at the home of Sister Mattie Hyton, and organized a Sisters' Aid Society. Sister Effie Shaner, President of the Aid Society at Daleville, conducted the organization. Sister Mattie Hyton was elected President; Sister Mae Spigle, Vice-president; Sister Cordie Spigle, Secretary; and Sister Mary Spigle, Treasurer. This society is very much needed in our community, and we feel that much good can be done. Our next meeting will be held at the home of Sister Lydia Layman Aug. 13.—M. M. Vashiti Reed, Troutville, Va., July 13.

WABASH CITY, IND.—The Sisters' Aid Society of our church was organized Jan. 1, with Sister Ora Dillman as President, and the writer, Secretary. During the six months we had twelve regular meetings, and two called meetings. Our total attendance was 300, making an average attendance of twenty-one. The total offering was \$7.36, making an average of fifty-two cents. Donations amounted to \$1.75; money received for goods sold, \$2.08; money received during the six months, \$11.19; expenses, \$5.85, leaving in the treasury \$4.57. We placed six comforter-tops, made one comforter, eight skirts, six waists, two dresses, one coat, nineteen aprons, one sun-bonnet, nine dust-caps, and four pairs of bloomers.—Mrs. Charles Circle, 332 Indiana Street, Wabash, Ind., July 14.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Abbott, Sister Margaret A., nee Shrader, died July 22, 1914, at her home in Maryland, Ill., where her daughter, Martha Ann, has been caring for her, 72 years of age. She was a devoted wife and mother, and was loved by all who knew her. She was united in marriage to Daniel Abbott, who preceded her in death in 1906. Services at the West Branch church by the writer, assisted by Bro. A. Butterbaugh. Text, Ps. 23: 4.—M. S. Newcomer, Mount Morris, Ill.

Belgh, Bro. George, born in Seneca County, Ohio, May 27, 1837, died at his home near Sidney, Ind., July 13, 1914, aged 77 years, 1 month and 16 days. At an early age he moved with his parents to Kosciusko County, Ind., where he married Anna Swihart, daughter of Gabriel Swihart. To this union were born four sons and one daughter. One son died in infancy. Bro. Belgh united with the Church of the Brethren in 1892, and in 1894 was called to the deacon's office, which he filled faithfully until death. He leaves a wife and four children. He bore his suffering patiently, and longed to go home. Services in the Eel River church by the writer, assisted by Bro. T. D. Butterbaugh.—J. H. Wright, North Manchester, Ind.

Bowman, Sister Margaret, nee Miller, born in Ashe County, N. C., Nov. 16, 1827, died in the bounds of the Knob Creek congregation, Tenn., June 20, 1914, aged 86 years, 6 months and 4 days. May 23, 1871, she was united in marriage to Daniel Bowman, who preceded her in death twenty-three years. Her death was due to dropsy, which affliction she bore with much patience. She lived a consistent Christian life for more than sixty years, and was loved by all who knew her. Services by Eld. S. J. Bowman. Interment in the Knob Creek cemetery.—Lydia D. White, Jonesboro, Tenn.

Bradshaw, Bro. Henry Francis, son of Brother J. M. and Sister Mary Bradshaw, born Aug. 30, 1865, at Westerville, Iowa, died at his home near East Berlin, Pa., July 14, 1914, aged 48 years, 11 months and 14 days. He came to Kansas with his parents at the age of fourteen. March 6, 1887, he was united in marriage to Agnes Winder. One child preceded him in death. He leaves a loving companion, three children, his father and mother, two brothers and three sisters. Bro. Bradshaw had been a sufferer for months, but bore his affliction patiently. He had many friends, and was loved and respected by all who knew him. He united with the Church of the Brethren Dec. 7, 1901, and lived an exemplary Christian life. He served faithfully in the Church as a deacon, and was called to the office of the Pastor by Eld. A. C. Daggett, assisted by Eld. George Burgin. Interment in the Victor cemetery, on their home place.—Martha A. Daggett, Covert, Kans.

Brown, Sister Sarah, died from cancer of the stomach and liver June 21, 1914, at her home in East Berlin, Pa., aged 62 years, 11 months and 14 days. She was a member of the Church of the Brethren only about two weeks. She had put off the important matter of salvation until she got on her deathbed, when she sent for the Brethren to baptize her. It was thought that she was too weak, but she had such a strong desire that she was taken out of her bed and conveyed in a carriage to the stream, and was baptized. She stood the ordeal very well, and came from the water happy. Her husband was baptized at the same time. She enjoyed her short Christian life, and died resigned to the will of the Lord. Her husband and four children survive. Interment near the Mummert meetinghouse. Services by Elders S. S. Miller and C. L. Baker.—Nellie I. Baker, East Berlin, Pa.

Brown, Sister Addie B., daughter of Brother and Sister Sidney G. Hunt, died of pericarditis and pneumonia at her parents' home, 817 C Street S. E., Washington, D. C., July 19, 1914, aged 19 years, 6 months and 15 days. She was married to Mr. Geo. M. Brown Dec. 19, 1912. Her husband, her parents, a brother and a sister survive. She was a patient sufferer for fifteen months. She was brave, and met death without fear. She was a member of the Church of the Brethren for about ten years. Services at the home and also at the cemetery by Bro. J. H. Hollinger and the writer. Interment in the McKendree cemetery, Prince George Co., Md.—Mrs. K. E. Brown, 809 C St. S. E., Washington, D. C.

Bunn, Sister Mary Elizabeth, born at Bloomville, Seneca Co., Ohio, Jan. 8, 1838, died July 15, 1914, aged 76 years, 6 months and 7 days. She was one of fourteen children of John and Hannah Bunn. She was the mother of eight children, one daughter and four sons, including three sons and three daughters. Sister Bunn was a faithful member of the Church of the Brethren for the past thirty-seven years. Services by the writer at the Postoria church. Interment in the Fountain cemetery.—S. P. Early, N. Co. Line Street, Postoria, Ohio.

Countryman, William, died at his home near Ft. Hill July 11, 1914, aged about 81 years. He was married in 1857 to Mary Ann Stultz. To this union were born seven children. One daughter, with the father, has gone to her reward. He was a faithful member of the Church of the Brethren, and entered into a relationship with any church. He was a kind father, and a good neighbor. Services at the home by the writer, from 1 Kings 10: 19. Interment in the Beaver cemetery, near Rainsboro.—Van B. Wright, Sinking Spring, Ohio.

Campbell, Bro. Adam, born in Montgomery County, Va., Nov. 10, 1842, died at his home in Centerville, Mo., July 7, 1914, aged 71 years, 7 months and 27 days. He was married to Mary C. Painter in March, 1867, and came to Centerville

in 1871, which has since been his home. In 1879 he and his wife united with the Church of the Brethren. An accident, thirty-four years ago, left him a cripple, and for the last twenty years he was a helpless invalid, but he bore his affliction with Christian patience. His faithful companion and three children survive him. Services by Bro. James Holloway.—Elda Gauss, Centerville, Mo.

Eckerle, Bro. Leopold, born near the River Rhine in Germany Nov. 15, 1836, died at his home in Florida, Ind., July 23, 1914, aged 77 years, 8 months and 12 days. He came to America in 1854, and in 1858 came to Union County, Ind., where he married Nancy Jane Mallory March 20, 1862. Eight children were born to this union. In 1874 he family moved to Cass County, Ind., where the wife died. Bro. Eckerle was then married to Justine Smith in 1883, who died in 1895, after twenty years. In 1894 he married Elizabeth Bechtelmeier. He united with the Church of the Brethren in 1868, and has been a faithful deacon in the church since 1880. He was one of the strong pillars of the church, who ever had the cause of Christ at heart. He rejoiced in his last days, to see his youngest son come into the church. His faithful wife and six children survive him. A few weeks ago he was anointed. By his request (our elder not having reached home from the Conference) Bro. G. B. Heeter, of Burnetts Creek, conducted the anointing service, and the different apostles read the passages of Scripture. Interment by the side of the children's mother in Cass County, Ind.—Mattie Welty, Florida, Ind.

Erskins, Bro. G. W., born in Monroe County, W. Va., Feb. 22, 1832, died in the Middle River congregation, near Crimora, Va., July 18, 1914, aged 82 years, 6 months and 3 days. He is survived by his wife, five sons and two daughters. Services by Bro. N. W. Coffman. Text, Gen. 5: 24.—J. F. Miller, Grottoes, Va.

Eshelman, Bro. John A., born May 6, 1864, died July 18, 1914, at the Methodist Hospital in Des Moines, Co. Va., aged 49 years, 2 months and 12 days. He came from Pennsylvania to Freeport, Ill., March 4, 1884. He grew to manhood near Lanark, Ill. Jan. 18, 1877, he married Mary L. McCune. One daughter and two sons were born to this union. Bro. Eshelman was baptized into the Church of the Brethren in 1875, and elected to the deacon's office in 1878. He moved to Iowa in 1892. From there he went to Kansas in 1902, and returned to Iowa in February, 1914. Two years ago he had one of his feet amputated, and six weeks ago his other foot became affected, making it impossible for him to walk. His strength was not sufficient to overcome the shock, and blood poison set in at once, which caused his death. His wife, three children, three sisters and two brothers survive him. Bro. Eshelman called for the elders and was anointed, and made his necessary arrangements for his funeral. Services by Bro. C. B. Rowe and others. Text, Rev. 14: 13. Interment in the cemetery near Dallas Center, Iowa.

Gentry, Bro. William R., died of cancer July 10, 1914, at the Beaver Creek congregation, near East Berlin, Pa., aged 63 years, 8 months and 11 days. During his illness he was anointed. He is survived by two sons and one daughter. Services at the Beaver Creek church by Brethren A. S. Thomas and M. B. Miller.—Nannie J. Miller, R. D. 2, Bridge-water, Va.

Harrison, Sister Mahala, nee Surber, born Nov. 22, 1837, died at the home of her son, at Fairmount, Ind., July 19, 1914, aged 76 years, 7 months and 22 days. Her husband and six children preceded her. Four children survive. Sister Harrison was a member of the Brethren Church, and was a faithful worker in the service of the Methodist church, at Fairmount, Ind., by Eld. W. L. Hatcher.—Ella Hatcher, Summitville, Ind.

Hildreth, Sister Henrietta, died of acute stomach trouble May 25, 1914, aged 74 years. She had been a sufferer for many years, and was a devoted wife and mother. She was a member of the Church of the Brethren since she was a young woman, and had many friends in the Brethren church.—(Mrs.) J. P. Hainen, Mankato, Kans.

May, Sister Sarah, died at her home in East Berlin, Pa., May 21, 1914, aged 67 years, 9 months and 10 days. She was in feeble health for many years. Two brothers and two sisters survive her. Interment near the Mummert meetinghouse at East Berlin, Pa. Services by Elders S. S. Miller and C. L. Baker.—Nellie I. Baker, East Berlin, Pa.

Kilne, Sister Elizabeth, widow of Bro. John Kilne, born at Ephrata, Lancaster Co., Pa., July 19, 1825, died of old age at her home in Hampton, Pa., May 5, 1914, aged 88 years, 9 months and 16 days. She was a kind mother and a good Christian. She and her husband and three children survive. Interment at Hampton, Pa. Services in the Reformed church by Eld. C. L. Baker.—Nellie I. Baker, East Berlin, Pa.

Leas, Sister Susan, wife of Bro. Solomon Leas, died of heart trouble at her home in Admire, York Co., Pa., March 4, 1914, aged 67 years, 5 months and 24 days. She suffered for many years, but lived a consistent Christian life. Interment in the cemetery near the Mummert house at East Berlin, Pa. Services by Eld. C. L. Baker, assisted by Bro. Chas. Altland.—Nellie I. Baker, East Berlin, Pa.

Miller, Bro. Daniel, born in East Berlin, Pa., aged 67 years, 7 months and 3 days. He was born and raised in Rockingham County, Va., and came to Tennessee about 1867. When he was a young man he united with the Church of the Brethren. His wife, Mary M. Diehl, preceded him ten years ago. He leaves one son, two sisters and three brothers. Services by Bro. S. S. Miller, assisted by Bro. W. B. Miller. Interment in the Pleasant Valley cemetery.—Effie E. Miller, Jonesboro, Tenn.

Ness, Bro. Noah, son of the late Matthias and Elizabeth (Myers) Ness, born in Springfield Township, York Co., Pa., died June 1, 1914, at the city of York, Pa., aged 79 years, 4 months and 2 days. When he was nineteen years old, he moved with his parents to West Manchester Township, same county, on a farm, where he lived for forty-six years. In 1901 he moved to York City. He became ill suddenly and died two days later. He was married to Sarah A. Hoke. Eleven children were born to this union. Nine of them grew to maturity. Six of them are members of the Church of the Brethren. Two of them died in infancy. In September, 1869, Bro. Ness was baptized by Eld. John H. Bush, of the Codo River congregation, near Logansville, York County. About thirty years ago he was elected to the deacon's office, in which he served faithfully. In his youth, when he had few meetings, he had meetings at his home twice a year. He regularly attended every meeting, church council and all church services. Feb. 28, 1855, his first wife died, and about nine years ago he married Elizabeth S. Paltzgraf, also of York City, with whom he lived until May 30, 1914, when she died, after an illness of eleven days, just before the death of Bro. Ness. Bro. Ness has two younger sister survives him. Services at the First Church of the Brethren by Eld. Joseph A. Long, assisted by Eld. Daniel Bowser. Interment in the Greenmount cemetery at York, Pa.—Adam Ness, 649 West King Street, York, Pa.

Postma, Ernie Welbe, little son of Friend William and Mary Flory Postma, born Nov. 16, 1909, died July 16, 1914, aged 4 years and 8 months. He died at the Simmons Hospital, Lawrence, Kans., after three weeks of intense suffering.

ing. His parents, one sister and one brother survive. One sister preceded him in death. Services in the Pleasant Grove church by Eld. W. A. Kinzie, of the Brethren church, and Bro. D. Flory, of the Old Order Brethren church. Interment in the Flory cemetery.—Martha Forth, Baldwin, Kans.

Sandy, Sister Miriam Frances, died in the Linville Creek congregation, Rockingham Co., Va., July 7, 1914, aged 72 years, 9 months and 25 days. For many years Sister Sandy was a faithful member of the Church of the Brethren. Her husband died about a year ago. Seven sons and four daughters survive her. Services at Timberville, Va., by Brethren E. Hays and J. S. Driver. Text, 1 Cor. 15: 16.—Catherine R. Kline, Broadway, Va.

Sink, Bro. Harvey, born Sept. 13, 1855, in Franklin County, Va., died July 8, 1914, at his home in Franklin County, Va., in the bounds of the Copper Hill congregation, aged 58 years, 8 months and 25 days. He was married to Martha Ann Williams. She united with the Church of the Brethren some years before her death. Bro. Sink was received into the Church of the Brethren the day before he died. Three sons and three daughters, four brothers and two sisters survive him. His wife, one son and one daughter preceded him in death. Services at his home by Elders I. H. Shaver and D. H. Shaver.—Nancy Shaver, Copper Hill, Va.

Sollenberger, Sister Rebecca H., nee Laimier, born April 5, 1842, died Jan. 12, 1914, aged 71 years, 8 months and 7 days. Her death was due to heart failure. She had been in failing health for some months, yet she persisted in attending church and visiting her neighbors. She was married to Christian Sollenberger about forty-five years ago. He preceded her in death six years. About twenty-five years ago she united with the Church of the Brethren, and lived a faithful life until death. One daughter, several brothers and sisters survive her. Services at the Boones Creek church by Eld. D. F. Bowman. Interment in the Boones Creek cemetery.—Lydia D. White, Jonestown.

Sunday, Bro. Henry, died of consumption at his home in East Berlin, Pa., June 13, 1914, aged 68 years, 6 months and 9 days. During his last illness he called for the elders and was anointed. He was raised in the Lutheran faith, but united with the Church of the Brethren twenty years ago, and died strong in the faith. He loved his church very much and remembered her various institutions. Interment near the Mummert meetinghouse. His wife and a number of brothers and sisters survive. Services by Elders C. L. Baker and S. S. Miller. Nellie L. Baker, East Berlin, Pa.

Trussell, Bro. Jacob C., born in Marion County, Ohio, May 10, 1835, died July 14, 1914, aged 79 years, 2 months and 4 days. At the age of one year he moved with his parents to Indiana, and has lived in this State ever since. In 1864 he was married to Sarah Cleveland, North Carolina, to this union, who died in infancy. His first wife preceded him to the spirit world in 1909. Then he married Rebecca Bowman, who survives him. He was a member of the Presbyterian church until 1909, when he was baptized into the Church of the Brethren, and remained faithful. He called for the elders and was anointed. Services by the writer. Text, 2 Cor. 5: 1.—Hiram Forney, Goshen, Ind.

Wampler, Sister Sallie F., born May 7, 1859, died July 6, 1914, in the bounds of the Mill Creek congregation, Va., aged 55 years, 1 month and 29 days. She was a loyal member of the Church of the Brethren for many years. Her husband, Bro. Jacob Wampler, preceded her seven years ago. Six children, one brother and two sisters survive. Services by Elders H. G. Miller and C. E. Long. Interment in the Mill Creek cemetery.—Pearl M. Shewalter, North Carolina.

Williams, Charles H., born Oct. 3, 1876, in Franklin County, Va., died of flux July 7, 1914, at his home in Franklin County, Va., in the bounds of the Copper Hill congregation, Va., aged 37 years, 8 months and 5 days. Oct. 8, 1895, he was married to Eliza Shilling. Three sons and five daughters were born to this union. In 1898 Brother and Sister Williams united with the Church of the Brethren. He lived a consistent member until death. May 27, 1911, he was elected to the deacon's office. Aug. 21, 1912, he was elected to the ministry, in which he served faithfully. He called for the elders and was anointed. His aged mother, three brothers, a devoted wife, two sons and five daughters survive him. One little son preceded him in death. Services at his home by Elders D. H. Shaver and I. H. Shaver. His little daughter died just ten days later, of the same disease, aged 10 months and 25 days. Interment in the family cemetery near by.—Nancy Shaver, Copper Hill, Va.

Wine, Sister Elizabeth, nee Bowman, wife of Eld. Jacob Wine, born Jan. 18, 1845, died July 21, 1914, at her home in the French Broad congregation, Tenn., aged 69 years, 6 months and 3 days. She was sick for over a year, and confined to her bed for about four months. She suffered intensely from a tumor, but bore her affliction very patiently until death. She was married to Bro. Jacob Wine March 12, 1863, with whom she trod the pathway for nearly fifty-two years. Eleven children were born to them. Two of them preceded her in death. The remaining nine are all members of the Church of the Brethren. Sister Wine was a faithful member of the church. She will be much missed in the home and the church. She was widely known, and loved by everybody. Services by Bro. W. R. Willford, after which interment was made in the French Broad cemetery.—Mollie Satterfield, Dandridge, Tenn.

Woods, Sister Louella A., died in the Howard congregation, Howard Co., Ind., July 12, 1914, aged 61 years, 2 months and 29 days. She was afflicted for two and one-half years. She united with the Church of the Brethren twenty-four years ago, and lived faithful. Her husband, three daughters and two sons survive. Services by Bro. E. E. Pippas, assisted by Bro. Jacob Wine. Text, Rev. 14: 13. Interment in the Russiaville cemetery.—U. S. Brubaker, R. D. 2, Kappa, Ind.

Younkin, Winfield Scott, born in Somerset County, Pa., June 27, 1847, died near Brandonville, Preston Co., W. Va., July 6, 1914, aged 67 years and 9 days. He was a member of the Church of the Brethren, and remained faithful. Bro. Younkin was a loyal Christian worker, a good neighbor, and highly esteemed by all who knew him. While in a cherry tree, a limb broke, and he fell a distance of about twenty-five feet, receiving injuries from which he died about nine hours later. His wife, one son, three daughters, one brother and five sisters survive him. Services by Eld. Jeremiah Thomas at the Shady Grove church. Interment in the Willet cemetery near by.—Calvin R. Wolfe, Brandonville, W. Va.

Zimmerman, Bro. N. L., born in Bedford County, Va., June 24, 1866, died in the hospital in Williston, N. Dak., July 1, 1914, aged 48 years and 50 days. He was united in marriage to Sister Mary Etta Whisler Aug. 26, 1894. Eight children were born to this union. His wife, three sons and four daughters survive. Services by Bro. W. W. Keltner, assisted by Bro. J. C. Bright. Text, John 1: 1-4.—Eva Miller, R. D. 2, box 114, Williston, N. Dak.

Zug, Naomi R., daughter of Ephraim and Barbara Zug, of Prescott, Lebanon Co., Pa., born July 30, 1901, died of nervous complications July 7, 1914. Services in the Tulpehocken church by Eld. A. H. Brubaker. Text, Ps. 90: 1-6. Interment in the church cemetery.—A. Z. Brubaker, Lebanon, Pa.

Zumbrun, Sister Mary M., born in Fairfield County, Ohio, June 24, 1849, died in Union City, Ohio, July 11, 1914, aged 65 years and 20 days. In the spring of 1885 she moved with her parents to Darke County, Ohio, and on Sept. 12, 1867, was united in marriage to Joel Zumbrun. Two sons and ten daughters were born to this union. The eldest son preceded her. Sister Zumbrun was a faithful member of the Church of the Brethren for thirty-seven years, and lived to see all her children unite with the church, except the youngest daughter. She was a loving mother and a dutiful companion. Services by Eld. D. M. Garver, assisted by the home minister.—Laura Zumbrun, Union City, Ind.

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Notes from Our Correspondents.

(Concluded from Page 503.)

us in a series of meetings at Pleasant Run in November.—S. I. Bowman, Harrisonburg, Va., July 27.
Daleville congregation met in council July 25, with Eld. J. W. Eikenberry presiding. A favorable report was given of the annual church visit. The mission, the wise counsel and advice of the aged elders, but some of the younger preachers and elders gave very inspiring talks. Three letters of membership were received. Our Harvest Meeting will be held Aug. 23. An offering will be taken for the District Mission Board. One missus was sent to the District Meeting. July 26, a very interesting and instructive temperance lecture was given at the Valley church.—Annie Eller, Daleville, Va., July 30.

Timberville congregation met in council at the Mount Olivet church July 25. Bro. John E. Driver, presiding, presided. Five letters were granted. We decided to have a Harvest Meeting at Mount Olivet Aug. 8, and one at Timberville July 31. The services will begin at 2:30 P. M. at each place. Our love feast will be held in the Mount Olivet house Sept. 5, at 5:30 P. M.—A. C. Garber, Timberville, Va., July 22.

WASHINGTON.

Mount Hope.—A number of our people had the privilege of attending the Annual Conference at Seattle. On our return we enjoyed a good visit with Bro. I. C. Snively and family, of Flora, Ind. Bro. Forney, of Glendale, Ariz., also spent a week in our midst. He gave us meetings for one week, which were well attended. July 4 we met at the church, and Bro. Snively gave us a good talk at 11 A. M. after which we enjoyed a bountiful dinner together. In the afternoon a special program was rendered, and a talk was given by Bro. Forney on "What Happened Seventy Years Ago." In the evening we listened to a very interesting address by Sister Snively on "Christian Independence."—Ida Metcalf, Chewelah, Wash., July 28.

Sunnyside.—July 25 our church met in council, to make preparations for holding our District Meeting. Eld. S. H. Miller presided. Committees, to look after the needs and comforts of visiting delegates to District Meeting, were appointed. Our delegates are Brethren S. B. Roney and S. A. Shockley. Our local Sunday-school and Christian Workers' Convention will not be held this fall, in view of the fact that programs for these departments will be given during District Meeting week. We hope that as many members of the District as possible will arrange to be here for District Meeting. There will be meetings from Sept. 8 to 12, and a communion on the evening of the 12th. Eld. E. H. Eby, wife and three little sons have been with us for several days. On Sunday Brother and Sister Eby each spoke twice for us. Sister Eby spoke in the Outlook house in the morning. Monday and Tuesday evenings Bro. Eby continued to show us the needs of India. After hearing so much of the needs and prospects of the foreign field, we can not help feeling renewed responsibility.—Orpha Eby, Sunnyside, Wash., July 29.

WEST VIRGINIA.

Lower Lost River congregation met in council at the New Dale house July 25. Eld. Henry Moyers presided. Elders L. D. Caldwell, B. D. Hinegardner and L. H. Miller were present. One letter was received. Brethren Joseph D. Teets and Joseph C. Miller were called to the deacon's office. Bro. W. E. Kohne was elected to the ministry. The writer conducted the Thanksgiving Meeting in the afternoon. Bro. Moyers preached in the evening and on Sunday. Bro. David Whitmer is superintendent of the Sunday-school. He renders good service at the New Dale Sunday-school in the morning, and at the Frowel's Run Sunday-school in the afternoon.—J. C. Kohne, Mathias, W. Va., July 28.

Greenland.—Our council was held July 3. Eld. Emma T. Pike presided. Our love feast will be held Sept. 19, at the Brick house. We had an enthusiastic Sunday-school Meeting in the Greenland church July 4, which was largely attended. July 26 Bro. C. G. Hesse gave us a good sermon.—Austa Clark, Maysville, W. Va., July 28.

NOTICE TO THE CHURCHES OF NORTHERN ILLINOIS AND WISCONSIN.

The Educational Meeting, Ministerial Meeting, Sunday-school Meeting, Christian Workers' Session and District Meeting of the above-named District will convene in Chicago, at 3435 W. Van Buren Street, August 25 to 27, inclusive. The Elders' Meeting convenes Aug. 25 at 9 A. M.

These meetings are to be held in the buildings of Bethany Bible School. Ample provision for lodging in the dormitory and in the homes of members has been arranged for.

Three meals will be served daily at fifteen cents per meal. Parties from the west, who can conveniently transfer to "The Aurora, Elgin and Chicago Electric," should come to Fifty-second Avenue, and take the Metropolitan. Get off at St. Louis Station, within two blocks of Bethany.

Those wishing to be met at any of the various depots, should notify H. A. Claybaugh, 3435 W. Van Buren Street, stating over what road they are coming, and the time their train is due in Chicago.

Committee of Arrangements, H. E. Keller, C. A. Bar-ringer, Della M. Peifer, Secretary.



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Write for catalog and illustrated bulletin.

I. HARVEY BRUMBAUGH, President,

Huntingdon, Pa.

SCOTT VALLEY, KANSAS.

July 4 was the regular date for our council, but the meeting was postponed until July 18, at which time we met for business. Our elder, Bro. Miller, had charge of the meeting. As Bro. Miller has entered the evangelistic field again, and expects to leave this place soon, he tendered his resignation as elder in charge. But this was deferred by the church for six months. When Bro. Miller leaves, we will be without a minister. Sister Mary J. Smith, Brethren J. O. Studebaker and Solomon Clark compose the committee to secure another pastor. This committee would be pleased to communicate with any consecrated, earnest brother, who would like to work in a country church, where his labors will be appreciated, and where there is much to be done.

Our love feast will be held Aug. 29. We will be glad for the return of Brother and Sister H. C. Smith, who have been away on a visit with their son, Bro. F. R. Smith, and family, in Chicago. There are few of us in number, and when any of the members are absent, the loss is keenly felt. Brother and Sister Smith are very much pleased with the training their children are receiving at Bethany Bible School. Bro. Smith says, if it were not for his affliction, he would be in Bethany too. July 25 a number of our members attend the funeral services of Eld. Jesse Studebaker, at Mont Ida, Kans. July 26 Bro. C. Myers and wife, and Sister Landis, of Burlington, were with us at the services. They do not worship with us very often, and their presence is a source of much encouragement. Bro. A. J. Smith, of Conway Springs, Kans., will begin a series of meetings at this place. R. D. 2, Westphalia, Kans., July 30. Anna Miller.

ANNOUNCEMENTS

DISTRICT MEETINGS.

- Aug. 20, Eastern Pennsylvania, Spring Creek church, near Hershey.
- Aug. 21, North Carolina, Georgia and Florida, Little Pine church.
- Aug. 21, Michigan, Thornapple church, three miles southeast of Clarksville, Iona County.
- Aug. 27, 8 am, Northern Illinois and Wisconsin.
- Sept. 23, 8 am, Northeastern Kansas, Osawake church.
- Sept. 30 and Oct. 1, Northeastern Ohio, Springfield church.
- Oct. 1, Northern Indiana, at Middlebury.
- Oct. 7, Southern Illinois, Woodland church, Astoria.

LOVE FEASTS.

- Idaho.**
 - Oct. 3, 6 pm, Bowmont.
- Illinois.**
 - Sept. 26, 6 pm, Polo.
 - Oct. 4, 6 pm, Shannon.
- Indiana.**
 - Aug. 22, 2 pm, Osgans Creek.
 - Aug. 28, Bethel Center.
 - Sept. 3, Bremen.
 - Sept. 5, 6 pm, Wabash.
 - Sept. 6, 6 pm, Clear Creek.
 - Sept. 12, 6 pm, Huntington.
 - Sept. 12, Old Furnace.
 - Sept. 26, 6 pm, St. Joseph Valley.
 - Sept. 26, 6 pm, Turkey Creek.
 - Sept. 26, Lower Fall Creek.
 - Oct. 2, 4 pm, Mexico.
 - Oct. 3, Pleona.
 - Oct. 3, 5 pm, Fairview.
 - Oct. 3, 2 pm, Roann.
 - Oct. 3, Palestine.
 - Oct. 3, Beech Grove.
 - Oct. 3, 10 am, Mississinewa.
- Kentucky.**
 - Aug. 15, 6 pm, Wolf Creek.
- Maryland.**
 - Sept. 12, Oakland.
 - Sept. 12, Beaver Run.
 - Sept. 26, 1:30 pm, Sams Creek.
 - Oct. 3, Bethesda.
- Michigan.**
 - Sept. 5, Sunfield.
 - Sept. 19, Elm Dale.
 - Sept. 26, 6 pm, Berrien.
 - Oct. 10, 10 am, Fairview.
- Nebraska.**
 - Sept. 5, Edison, near Bro. Levi Stump's home.
 - Sept. 26, Logan Grove.
- North Dakota.**
 - Aug. 8, 3 pm, James River.
- Ohio.**
 - Sept. 5, 10 am, Upper Twin.
 - Sept. 26, 2 pm, Ross.
 - Oct. 3, 6 pm, Donnels Creek.

School Days

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- Oct. 3, 10 am, Maumee.
- Oct. 3, 10 am, Poplar Grove.
- Oct. 10, 10 am, Princes Creek.
- Oct. 10, 4 pm, Ft. McKinley.
- Oct. 10, Rush Creek.
- Oct. 10 (all-day meeting), Black River.
- Aug. 22, 3 pm, Flat Rock.
- Aug. 29, 4 pm, Sangerville.
- Sept. 5, Mountaineer.
- Sept. 5, 5:30 pm, Timberville, Mount Olivet house.
- Sept. 19, Rolland Park.
- Oct. 10, Bethel.
- Washington.**
 - Sept. 12, Sunnyside.
- West Virginia.**
 - Sept. 10, 4 pm, Pleasant View.
 - Sept. 19, Capon Chapel (Brights Hollow).
 - Sept. 19, Greenland, Brick house.
 - Sept. 20, Shiloh.
 - Sept. 26, Beaver Run.
 - Oct. 3, Salem.
 - Oct. 3, White Pine.
 - Oct. 3, Tencroart.
- Oregon.**
 - Sept. 5, New Creek.
 - Sept. 5, Williams Creek.
- Pennsylvania.**
 - Aug. 15, 16, Farmers Grove.
 - Sept. 6, 4:30 pm, Maple Glen.
 - Sept. 19, 3:30 pm, Claar.
 - Sept. 26, 27, Lower Cone-wago.
 - Oct. 4, Codorus, Shrewsbury house.
 - Oct. 4, 6 pm, Shade Creek, Berkeley house.
- Virginia.**
 - Aug. 15, 3 pm, Elk Run.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., August 15, 1914.

No. 33.

AROUND THE WORLD

Our President's Bereavement.

Late in the afternoon of Aug. 6, the devoted wife of President Wilson was called from the scenes of earth to the world beyond. During the days when the shadow of her impending departure hung darkly over the executive mansion, our honored leader patiently attended to the varied duties of his responsible position, subordinating his own distress to the great work of safeguarding the welfare of the nation. The noble-hearted and cultured woman who, in so many ways and in the best sense, has been to him a true helpmate, will be sorely missed by President Wilson, and in his great sorrow he has, without question, the sympathy and affection of the entire nation.

Fifty Million Dollars a Day.

Army and navy experts maintain that the daily expense of the European war, for all the forces engaged therein, runs to fully \$50,000,000 per day,—exclusive of the loss of property and other items of value. The greatest loss of all,—the thousands of men killed,—can not be computed nor replaced. When the great struggle is ended there will be a shortage of men everywhere,—on the farms, in the shops, in commercial establishments and so on. When it is further considered that, for the last thirteen years, the cost of maintenance of the armies and navies of the countries at war, as well as the cost of naval construction, has exceeded \$20,000,000,000, some idea may be gained of the crushing expense attached to the destructive agencies of war.

Latest Reports of China's Population.

Absolutely accurate details of China's vast population have always been difficult to obtain, but the most recent and really the only trustworthy enumeration, places the total number of her people, above six years of age, at 320,000,000, within the limits of China proper. Taking the country as a whole, the density of population would be about like that of the State of New York,—208 per square mile. Some provinces are, of course, more thickly populated, but others show no better average, per square mile, than the State of Maine in our own land. If, however, the entire United States were as thickly populated, per square mile, as is China, the people of our land would number over 600,000,000. As we think of the many millions in that far-off land, still without Christ, we can but pray that the Lord may send laborers into the whitening harvest fields.

The President's Offer.

President Wilson's offer of mediation, under Article 3 of The Hague Convention, should be given more than ordinary consideration by the strife-embroiled nations of Europe. Peace advocates in practically every nation, are urging the cessation of pending hostilities. That the United States, at this most critical time; should propose to act as mediator, is in entire harmony with our persistent propaganda of peace, our benign endeavor to devise a plan of international adjustment which shall obviate the costly arbitrament of war. Our country has, most commendably, taken the lead in the peace movement, and it is confident that the ultimate results are well worth the endeavor. Should the President, in this period of intense violence, succeed in "pouring oil upon the troubled waters," it would be an act of rare grace, to be referred to most gratefully by the historian of the future.

China's Hope in Christianity Only.

Evidently sincere is the recent enunciation of Yuan Shih Kai, President of the Chinese republic: "I am unequivocally a Confucianist, yet I know that nothing but Christian ethics can save China." This most remarkable confession of faith was reported to Mr. L. Wilbur Messer, Chicago's Y. M. C. A. Secretary, during his recent trip through the Orient, and no message more important or more cheering could have been uttered. It is a fact of signal importance to the future of Christianity in China. It is encouraging and reassuring to the Christian missionaries who are doing devoted and heroic work in that land of great antiquity. It proves clearly that the Chinese were gifted with a more than ordinary degree of wisdom, when they chose Yuan Shih Kai, instead of a reactionary Manchu or a red-handed revolutionary, to guide the destinies of the nation at a most critical time. Nowadays,

when there is a loudly-voiced clamor for things new and uncertain, when the landmarks of the "Old Faith,"—time-tried and storm-tested,—are being seriously threatened by would-be critics, it is cheering, indeed, to note that from the hoary East there comes a voice in sincere admiration of the very ethics that have given to the world real greatness and the highest blessings.

Ministerial Efficiency.

There are conflicting opinions as to the increase or decrease of ministerial efficiency, depending somewhat, probably, on the viewpoint of the observer. We are pleased, however, to note the spirit of undisguised optimism, shown by the editor of the "Philadelphia Ledger," who emphatically says, "The man of the hour in America today is the minister." That, surely, is a hopeful view of ministerial efficiency, further strengthened by his concluding remarks, "The ministerial opportunity widens and deepens. Great questions of ethics, economic probity, social justice and personal character furnish the real minister with his themes in the interest of the kingdom of God. His judgment, if it is sane and brave, is more widely sought than ever. His influence, if it be rugged and uncompromising, is sturdier than ever; his office, if invested with a sympathetic and serviceful personality, is winning increasing respect and authority."

Decreasing Beer Consumption.

According to the figures submitted by the collector of internal revenue, the city of Philadelphia, Pa., is gradually being weaned away from its taste for beer. Revenue receipts during the last fiscal year fell off to the total amount of \$68,702.75. The tax on beer being \$1 per barrel, the figures just quoted indicate that 68,702 fewer barrels of beer were furnished to the retailer than in former years. The people of Philadelphia and vicinity saved \$1,545,795,—the retail price of that quantity of liquor. Evidently the inhabitants of that city are doing some solid thinking. Unlike money that is spent for shoes, clothing or household supplies in general, the amounts spent for liquor represent just that much money worse than wasted. Just to think,—\$1,545,795 is enough to establish a good college, or to build and equip a magnificent hospital, saying nothing about the untold good it might do, if consecrated to the preaching of the Gospel to perishing souls.

Different Interpretations.

That, even with the best of intentions, men may not wholly agree on the interpretation of certain laws, has been shown again and again. Scriptural topics, even, are not always interpreted alike by Bible students, while ecclesiastical rulings are at times susceptible of various constructions,—rigid or liberal. Some judges in Pennsylvania, who grant liquor licenses under the law regulating the traffic, defend their action by what they interpret to be the letter of the law. Other judges, with the very same law as a guide, see in it sufficient authority to withhold license from every saloon within their jurisdiction. Such was the case in Venango County recently. An appeal was taken from the judge's decision, but the Superior Court ruled that the Venango County judge was within the rightful exercise of his discretion in refusing license, if he so interpreted the letter of the law. Such differences of opinion, while unavoidable in man-made laws, should not obtain in the clearly-enunciated edicts of heaven.

The Force of Little Things.

Well might James say, "Behold, how great a matter a little fire kindleth," for the truthfulness of his statement is continually being verified. Foresters, who are endeavoring to guard the great woods of the Northwest, declare that matches and lighted cigar stubs, carelessly thrown about, are responsible for most of the disastrous fires that periodically destroy sections of the none too plentiful timber supply of our land. Just a little lack of care leads to the most woeful consequences. Equally far-reaching, in almost illimitable destructive power, is the bitter and unkind word, thoughtlessly uttered. The peace and harmony of entire families, yea, even of a congregation, or the community at large, have been ruthlessly destroyed because an incendiary remark was allowed to sweep onward until no earthly power could control the mighty conflagration that ensued. The earnest admonition of Christ, "Watch ye therefore," includes many things, but none that is more important than the absolute control of our words, for once spoken they can never be recalled.

Spirituality or Popularity?

Dr. Peter Clark Macfarlane, former Secretary of the National Brotherhood of the Disciples of Christ, referred, in a recent address, in Toronto, Can., to the danger of the church in its ambition to be popular. "The church of today," he says, "wants the crowd, and has built great churches to that end. The large auditoriums are ready to be filled, but can the church do so, at all hazards, and remain true to her mission? The people insist on being amused. You can replace the preacher by forms of entertainment that draw large congregations. You may have, each evening of the week, all sorts of social and cultural things, but all that will not enhance spirituality. It merely proves that your church is a place of popular amusement, of entertainment, of resort." The words of Dr. Macfarlane are well worth pondering.

To Abolish Illiteracy.

A bill now before the House of Representatives at the nation's capital, contemplates nothing less than the elimination of illiteracy among adults. The measure, which is but very brief, calls upon the Commissioner of Education to "investigate the methods that have been and are now used in any part of the United States and in foreign countries, in teaching illiterate men and women to read and write." It further calls upon him to "devise efficient and economic methods for teaching adult illiterates and men and women of meager education, both native and foreign." The necessary appropriations, to carry out the provisions of the bill, are arranged for. An "increase of knowledge" is doubtless worth every dollar that our nation may spend, in order that none of her citizens need remain illiterate. But why should there not be an equally ardent desire among the forces of Christianity, to so increase the knowledge of the "one thing needful," that all might really know the Lord, from the least to the greatest?

The Contending Armies.

At this writing (Aug. 11) there are reports of an impending naval engagement in the North Sea, in which the great battleships of the contending nations will meet in mortal combat. It is very difficult, at this time, to obtain absolutely dependable news from the scenes of hostilities on the continent. Great Britain, France and Russia are exercising strict censorship over the news that is being cabled to this country, while war correspondents in Germany, being entirely cut off from telegraphic communication, can not send news of any kind. With the successful occupation of the city of Liege, Belgium, the German army seems to be holding its own in that part of the battle area. French advances into Alsace seem to have been checked at latest reports, though the massing of troops in that province would indicate that an important engagement may soon be expected. On the Russian frontier there has been no decisive action during the last few days. One effect of the war seems to be shared by humanity in general,—higher prices for all kinds of food supplies. Whether fully justified or not, this is felt even in our own land.

The Book That Stands the Test.

Time and again, bitter and unwarranted attacks have been made upon the Bible by would-be critics, but one thing is always clearly apparent after they have tried their very best,—the Old Book stands as firm as ever,—four-square, always right-side up, no matter which way you look at it. Dr. Gladden, in recent vindications of the Bible, called attention to the misleading and utterly absurd statements, often made by those who question the authenticity of the Divine Record. Dr. Martin Anstey, of London, England, now in Chicago, offers the following striking testimony concerning the absolute inerrancy of the Bible: "Close scrutiny has convinced me that there is not a single contradiction between any one chronological statement in the Bible and any other. I took my own copy of the Word, and carefully underlined every chronological statement. I then drew up a table, assigning one line to each year from the creation of Adam onward, and charted down every event in the year to which it belonged. As a result, I have an absolutely perfect, flawless harmony of dates and events. Then I ransacked the British Museum, and after eight years of solid research work I am sure that there is not a single contradiction between the chronology of the Bible and the results of recent discoveries and research." What Dr. Anstey has demonstrated so conclusively, is amply confirmed by the foremost scholars of the world,—men whose veracity is unquestioned.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

O Give Us Peace!

By Charles J. McGuirk.

The world's a-tremble with the tread
Of millions of her fighting men,
The bodies of the shriveled dead
Pass into common clay again.

And at their doors the women stand
With starving babes at shrunken breast,
And wail their mourning of the band
That perished in the war god's quest.

O God, thy people cry to thee,
Who know'st all the fruits of war.
Wilt thou not hear? Wilt thou not see?
Or is there punishment in store?

Lord God, thy splendor shines again
Magnificent with earth's surcease;
Grant mercy on thy children then,
And pity, God, O give us peace!

Christ's Kingdom and Reign: A Review.

BY I. J. ROSENBERGER.

DID Christ set up a kingdom when he came? Or will that be his mission when he comes again? Of late years I have met with views *pro* and *con* on this question, even by our members. While the question is not a vital one, yet it is of concern. Learning that a prophetic conference was to be held at the Moody Bible Institute, Chicago, in February last, dealing with this matter, upon invitation I decided to attend. The different phases of the subject were handled by men who had their messages well in hand; by such distinguished minds as C. I. Scofield, D. D., author of a specially-arranged Bible bearing his name; A. C. Gæbelein, D. D., author of "Our Hope;" Robert McWatty Russell, D. D., LL. D., and others.

A printed, stenographic report of what was said lies before me. The statement was repeated that the kingdom is not the church, but an assemblage of Christ's followers,—*"the called out."* It is maintained that the repeatedly-uttered sayings of John and Christ, "The kingdom of heaven is at hand," with the numerous parables dealing with the kingdom, do not mean the church, but each and all relate to the kingdom that Christ will set up when he comes again. They gave the prophetic teaching of Christ's second coming with Christ's own words, and the epistolary writings on that point in a most vivid and graphic manner. I award their speakers the credit of handling that phase of the matter in a very interesting and convincing way. I was highly edified.

But a number of their speakers referred to their joy on hearing of Christ's second coming. At this I was surprised then, and am now. I wondered where they had been, for from my early boyhood I well remember of brethren treating of Christ's second coming; of his *glorious* coming. I thought that everybody believed in Christ's second coming. But I then reflected that the fault might be with me, in not knowing all that some people *did not* believe.

The point at issue in this question is: What did Christ establish when he was here? I lack space to quote from their printed pages, and besides it is not necessary; for as far as I now understand them, the issue is, "What has Christ done?" and, of course, the bearing of scriptural teaching on that point.

My views have always been, and I thought the views of the church in general, that Christ came to set up his church, a body, his spiritual kingdom. To say that the Jews, his own, rejected him, and therefore he did not set up his anticipated kingdom, is to me weak theology. The plans of my ideal God can not be overthrown so easily. While the Jews, as a body, did reject *their* and *our* Lord, yet there were those who *did* receive him, both of the Jews and Gentiles, and it was with these he associated.

Scofield says (page 177): "*The church is an organism, not an organization. It is a constructive work of the Spirit.*" Christ said: "Upon this rock I will build my church" (Matt. 16). In Matt. 18 he

directs the church how to deal with offenders. According to Acts 14, they ordained officers in this church; according to Acts 15, the church was in general conference with authority. Col. 1: 18 calls Christ the Head of the body, the church. "By one Spirit are we all baptized into *one body*" (1 Cor. 12: 13),—*the church*. Paul commends elders who rule well: "Rule the church." Hence I am compelled to say, in reply to my esteemed friend, Dr. Scofield, that the church is more than an organism; it is an organization; an organized body with officers over whom Christ is the Head, or King.

Why should Christ give to Peter the keys of the kingdom of heaven, if there was no kingdom? John taught, "*The kingdom of heaven is at hand.*" So Christ taught. Dr. Scofield explains this passage thus: The phrase, "at hand," means the thing referred to; the next on the docket. The phrase, "at hand," occurs six times in the epistles and each time it means the thing right there. For instance, Paul says: "The time of my departure is *at hand.*" Paul was on the point of leaving. In like manner, when John and Jesus said, "The kingdom of heaven is at hand," it was right there, on the verge of his spiritual kingdom, the church. I must dissent from the doctor's interpretation of these important texts.

On page 43 Dr. Scofield says: "We are told distinctly by the apostle Paul (Eph. 3: 1-10) that the Old Testament prophets did not see the church." I understand Eph. 3: 1-10 to teach that Old Testament prophets did not see that the Gentiles should be incorporated into the church of Christ. To that coming truth many were blind. I bid the reader to turn, read and decide.

The Gospel records thirty-eight parables; that is, thirty-eight times Christ says, "The kingdom of heaven is like unto" some event or circumstance in nature. Now, if it be true that Christ did not set up a kingdom when he was here, then these parables, one and all, in the use of the word "kingdom" refer to the work of his second coming.

I will, right here, consider the parable of the Ten Virgins. Christ, in the preceding chapter, narrates the event of his second coming, and he then begins the Ten Virgin chapter, by saying: "*Then shall the kingdom of heaven be like unto ten virgins.*" etc. Christ speaks of a kingdom, an organization, that will be here when he comes the second time, that will be like ten virgins. This kingdom *must be the church*. This is so plain and clear that it will not admit of controversy. I concede that many of our Lord's parables will allow more than one application. The literature of the Bible covers a large area, and doubtless much of it is unexplored.

I was led out in some new channels in that conference, and it afforded me pleasure when I could follow under the searchlight of God's Truth. I find my premises on this question clearly stated by Dr. F. E. Howitt, on page 125 of the printed volume before me. I quote as follows: "The Lord Jesus Christ is to be King, and he has already been anointed as such. He was anointed secretly, as it were, at the Jordan. It was there the Spirit of the Lord came upon him, and he was anointed as the Messiah, the Prophet, Priest, and King of his people. The world did not recognize him as King, any more than they recognized David as king; but you remember there came a time, later on, after David had been anointed as king, when people did flock to him, when people came and joined him when he was flying from King Saul. Who are recognizing Jesus as King today? The world does not do it. He has no visible kingdom as yet. *But he is reigning in the hearts of his own true people;* and there are those now who are giving allegiance to him who are really acknowledging Jesus as Lord. *There will come a time when he will reign visibly.* When will that be? When he comes for his own people and to his own people. He will then reign before 'his ancients gloriously.' It will be the time when the saints are caught up to meet the Lord in the air. Then he will have his own with him and he will reign over them, and from them he will make the common sharers of his rulership of his kingdom. Then there will be a time when he will be manifested as King over the whole

world. That will be when he comes back with his saints to reign. Then he will establish his kingdom, which 'shall be from sea to sea and from the river to the ends of the earth.' All will then acknowledge him, and he will have universal sway."

I have quoted the foregoing lengthy paragraph, because it expresses my views in clear and explicit terms. I now raise the question, Who will be in that happy company? Who of us will share in that happy reign? Jesus told his audience: "The kingdom of God is within you." Hence it is a spiritual kingdom; we are to be spiritually born; we are to be spiritual children; and have a spiritual King, One of faith, unseen; but over there it will be visible, real.

Covington, Ohio.

Jesus Is Coming; Then What?

BY M. M. ESHELMAN.

DID Jesus say aught that was not true?

Is not *truth* a correct statement of anything? If one statement of Jesus is true, then all are true. Is not every truth of Jesus in perfect harmony with every other truth of his? Did any Hebrew prophet foresee that Jesus would make of Jew and Gentile one "new man" or body for his Bride? Of course the prophets foresaw that the Gentiles would have entrance into this age of grace, perhaps as good Jews or Israelites, but how about making a *church* out of Jew and Gentile? Search the Scriptures. What say they?

"This same Jesus, which is taken up into heaven [not as some assert, "taken up in you,"] shall so come in like manner as ye have seen him go into heaven." Did Jesus go up in himself, if heaven is in the physical body?

If all the heaven there is can be found only in man, then the angels' message should read, "This same Jesus, which is taken up from you into himself, shall so come in like manner as ye have seen him go up into himself"! This is absurd, and so is the doctrine that all the heaven there is may be found in man! The natural man is never much more than absurd at best, hence his definition of heaven is lame, like Mephibosheth, "in both feet."

"Immediately after the tribulation of those days . . . they shall see the Son of man coming in the clouds of heaven, with power and great glory" (Matt. 24: 29, 30; Mark 13: 26; Luke 21: 27).

"This generation" (verse 34) comes from a Greek term, meaning "race," "kind," "family," "stock," "breed." Several things of the text remain unfulfilled: The preaching of the Gospel world-wide; the great tribulation, such as "never was nor ever shall be"; the regathering of the elect, all Israel. The destruction of Jerusalem by Titus was a *local* testing which became a *type* of world-wide or *greater* tribulation. The coming tribulation will be *around the globe*. Gentiles and Jews shall not escape the judgment from above. How futile to cry, "The world for Christ"! Christ is to have, not the world, but the regenerated ones at his coming, and he will *take the world* later in judgment. Do ye understand?

"Behold he cometh with clouds; and every eye shall see him" (Rev. 1: 7), that is, every eye that then lives; for the saints will then be with him upon his return. All out of Christ then alive shall see him, and the saints will be *with him* at his coming to judge the world.

The first to ascend will be the resurrected and living saints, when Jesus calls them to go higher. Here is God's statement of this matter of his taking the saints away before "the great tribulation" day: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [hinder or precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Notice these important things: (1) The sleeping

ones in Christ shall first come. (2) The resurrected ones, having come forth, the living saints are immediately changed and join the resurrected ones. (3) All as one body go up with Jesus into the sky. (4) All go up into the air in "clouds," just as Jesus went up into heaven in a cloud. (5) So shall all saints "ever be with the Lord."

In due time, after the great tribulation, Christ will come with all his saints and holy angels, first to judge the Gentile nations (Matt. 25: 31-32). Here the saints shall judge the world (1 Cor. 6: 2). Second, to regather Israel. Are you ready for this office, dear reader?

Tropico, Cal.

Yellowstone Park.

BY D. H. ZIGLER.

THE Yellowstone Park is frequently referred to as one of America's greatest play-grounds, but not every one who goes there goes for play. It gives an opportunity to get back to nature and to observe some of her greatest wonders, to be seen in any part of the world. Here are wide expanses of forests, untouched by the woodman's axe, and here wild beasts roam at will under the protection of the law. The mountains and the valleys, the rivers, the lakes, the pools and the geysers unite in a strangely new setting, to the praise of God who created all things.

Although more than \$50,000 is annually spent in the upkeep of the park, in building good roads, and in spanning the streams with bridges, any destruction of natural scenery is studiously avoided. Only sufficient timber is allowed to be taken to provide comfort to the visitors. All wild animals, except the mountain lion and the coyote, are protected by law, and it is somewhat interesting to see the woodchuck and the chipmunk apparently playing hide and seek, or rising at full length on their haunches to exchange glances with the passer-by. Many wild animals abound, and it would be a veritable paradise for the hunter, were it not for the five years' imprisonment for him who kills a deer, or an elk, or a bear, or any other wild animal, with the exception named above.

One is at once impressed with the largeness of things. We see it stated that the park has an area of 2,142,720 acres, but it is difficult to comprehend the statement. When the agent of the Shaw and Powell Co., with whom we were contracting, stated that the tour would carry us more than 150 miles, it helped us to a fuller realization of the park's size. This is equally true of the many wonders to be seen there. No visitor can fully anticipate the things that await him. He will look in wonder and astonishment as he comes to them. Some of these,—only some of them,—will, as best we can, be mentioned in these notes.

However, there are two essentials to a profitable and an enjoyable visit to the park, and it may be said that a third requisite is demanded to a degree for full benefit and pleasure. The first two named are agreeable companions and good weather. In both of these we were highly favored. The 5½ days we spent in the park were most delightful. Only a little rain fell the first evening we were in camp. After this each day seemed to vie with the others in beauty until the tour was made. Our little party of six, composed of Eld. P. S. Thomas, three tourists from California and one from the State of Washington, with the writer, came together in good form of sympathy and good will toward each other. Our parting moments were as old friends separating, and best wishes accompanied each one on his journey. The third, spoken of as a requisite, is a knowledge, as far as possible, of what is to be seen. At least one should know how to obtain this information quickly. But this applies to every other place of interest as well as to Yellowstone Park.

Our tickets read over the Northern Pacific. We were given a stopover at Livingston, and the short run to Gardiner brought us to the northern entrance of the park. Here the touring company took us in charge, and they were well prepared to

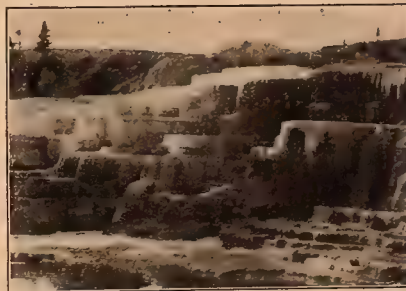
take care of us. A few miles' drive brought us to the Mammoth Hot Springs, which offer to the visitor the greatest attraction in this part of the park. Here are immense lime deposits, covering acres of ground, carried from the lime beds below by the hot water. The greater part of this is white and chalky in appearance. It is of little interest save from a geological view-point. The newer formations are widely different. It is as the difference between life and death. Here the hot water is constructing the most beautiful and delicately formed terraces. And to enhance their beauty, the algae, in harmonizing shades of yellow and brown with



A Park Bear.

an occasional streak of green and red, make a finish as the last strokes of the artist's brush to a picture. These formations are variously named Jupiter Terrace, Minerva Terrace, Cleopatra Terrace, Pulpit Terrace, Hymen Terrace, etc. They differ in form, but more widely in coloring, on account of the vegetable growth just mentioned, having different colors according to the temperature of the water.

That evening, when we were in camp, Bruin put in his appearance for the first time. Some one cried, "A bear, a bear," and we all scampered out to see the bear. To our surprise there were four bears instead of one. Our guides explained that it was Old Alice and her three baby bears. They had come in from the forest for something to eat. The three little fellows scrambled up a tree when they saw us. We were further told that Old Alice is a thief. She had stolen two of those babies from another mother. Then, too, she gets ugly sometimes. A few days before we were there, she caught a boy and tore his shirt into shreds. The boy would have fared pretty badly, had not some men come with clubs, and driven the bear off. On account of these fits of anger, she has been ordered shot, but her little family secures her a reprieve, for a time. The next day, when we were eating our noon meal, a large black bear poked his head in the door, and we



Hymen Terrace, Mammoth Hot Springs.

came to realize that Bruin was liable to be seen anywhere.

One is surprised to see so many deer and elk. Especially is this true of the latter. We were told there are about ten thousand in the park. We saw a drove of more than two hundred, but they are shy and do not like one to get so close to them. The deer are much more easily approached, but are not seen in such large numbers at one time.

A most interesting animal in the park is the little beaver. It cuts down large trees with its teeth. Their houses, and the dams they built, are to be seen in many places. At one place they built a dam

nearly half a mile long. It held back the water so much as to injure the road. This was going too far, and the management ordered the dam dynamited to let the water through.

There is another little creature that abounds in many places in the park and is sure to be noticed. It is small, but it as certainly attracts one's attention as an elephant crossing the road. This little entity is known by various names, but it is commonly called the mosquito. There is no way of saying how many there were, but there were a plenty. And they were the real biting kind, too. Our guide was thoughtful and kind enough to supply himself with seneca oil. When this was applied to the parts of the body exposed, the little pests kept themselves at a safe distance.

Our next will speak of some of the real things that make the Yellowstone Park so famous.

Broadway, Va.

The Convict Plea for Prohibition.

THE dramatic appeal for State-wide prohibition, addressed to the Pennsylvania Legislature by 1,008 out of a total of 1,478 prisoners in the Eastern Penitentiary, at Philadelphia, because they ascribe their downfall to drink, is said by the Philadelphia *North American* to be "the strongest sociological argument ever made" against the liquor evil. More than that, press reports tell us that the example is being copied by other penal institutions, among them the Federal Prison at Fort Leavenworth, Kans., the inmates of which are to petition Congress for a national prohibition law. The Pennsylvania petition attracts wide editorial attention, especially as it occurs when the perennial question of prohibition is much to the fore. Discussion of national prohibition, as called for by the Hobson Resolution in the House of Representatives, is active, and our editors are also interested in the fact that on July 1 West Virginia became the ninth prohibition State, with all indications that Idaho will be the tenth. Incidentally, as an exceptional specimen of editorial interest, it may be noted that the Eastern Penitentiary movement is the work of the convict editor of *The Umpire*, the prison paper. He himself is a victim of drink, which he names "a wife's wo and a child's sorrow," adding "that if a decent manhood asserts itself at the next legislature, the curse will be ended." The text of the petition follows:

"To the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:

"Your petitioners, representing the major portion of the inmates of the Eastern State Penitentiary of Pennsylvania respectfully aver:

"That they believe fully 70 per cent of crime within the State is directly attributable to the excessive use of intoxicating liquors; and

"That many of them have a personal knowledge of its debasing influence as exemplified in their own lives; and

"That, believing if the sale of intoxicating liquors was prohibited by the enactment of laws by your honorable body, the effect would be to reduce crime at least 50 per cent, if not more, they therefore

"Respectfully pray that you will favorably consider the introduction of any measure having for its object the curtailment of the sale of intoxicating liquors, and use the great power with which you are clothed to secure the passage of an act to prohibit the sale of such intoxicating liquor anywhere within the bounds of the Commonwealth of Pennsylvania.

"We further pray that you will give due consideration to this petition, coming to you as a voluntary deed of a body of earnest men and women, acting entirely on its own initiative, without suggestion from others."

It is a notable coincidence, says the Philadelphia *North American*, that this petition was signed on Independence Day and the Sunday following, and it adds:

"A number of those who thus evidenced their stand on this vital question did so in the face of threats and intimidation which would have kept them from exercising their free will under ordinary circumstances. For while the circulators of the petition observed their instructions to use no persuasion and avoid all controversy, certain inmates of one of the prison blocks organized a militant opposition movement.

"These liquor advocates preceded the clerks and did all they could to keep the men in the block from signing.

They resorted to threats and warnings; but in spite of these tactics—the force of which can hardly be appreciated by persons not familiar with certain phases of prison life—only 20 per cent of those they sought to hold in line for rum were won over.

"This feature adds weight to the result, which greatly exceeded the expectations of the prison officials and those outsiders who had heard of the project. One prison officer had predicted it would be impossible to get 500 names to such a petition."

"Human documents" in the procedure appeared in the form of letters to *The Umpire*, some of which are reprinted by *The North American*. One writer says:

"I have been reading *The Umpire*, and particularly the articles aimed at the liquor traffic. For fifteen years I worked as a tradesman and maintained a family. I met bad company and began to drink. One night, while intoxicated, I went home. My good wife remonstrated with me, and in a moment of anger I killed her. I am here for life. My children will to their dying day bear the stigma of my wrong-doing. In the name of God, do what you can toward checking the evil! Good luck to you, comrade. I may never live to leave these prison walls, and, in fact, do not deserve it; but, believe me, while I am alive I will do my share toward putting an end to the curse."

The North American calls the movement "a great 'safety-first' measure," and Dr. Samuel Zane Batten says in the *New York National Advocate* (Prohib.) that "it is an appeal in behalf of many others who will come to the same sad end if the liquor traffic continues." The action of these men, thinks the *New York American Issue* (Prohib.), "will put the next Pennsylvania legislature in a position where it will either have to act against the liquor traffic or place its public approval upon crime."—*The Literary Digest*.

The Mediatorial Work of Christ.

BY MARY STONER WINE.

In Three Parts.—Part I. As Prophet.

"WHEN the morning stars sang together and all the sons of God shouted for joy," when Jehovah "laid the foundations of the earth and determined its measures," he placed upon this earth his greatest work of creation,—man. "So God created man in his own image, in the image of God created he him, male and female created he them" (Gen. 1: 27). Man could now hold communion with God; he was surrounded by the blessings of Eden; he was pure, undefiled. In the garden was the tree of the knowledge of good and evil. God's commandment was, "Thou shalt not eat of it." In the test man failed, by the sin of disobedience, the breaking of the covenant, he could no longer maintain his union with a holy God. He must be driven from the Divine Presence for his own choice of sin, with the sentence of death resting upon him. "Therefore as by the offence of one judgment came upon all men to condemnation" (Rom. 5: 18). "But God would have all men to be saved. Man through sin separated himself from God. He who was just and holy could not go to sinful man. To effect a reconciliation there must be a Mediator, one who was Divine, that he might satisfy God; one who was human, though sinless, that he might bring man back to God. "For there is one God, one mediator also between God and men, himself man, Christ Jesus" (1 Tim. 2: 5). This God-man, Christ Jesus, fulfills the threefold function of Prophet, Priest and King in the one office of Mediator.

In God's dealings with his chosen people there was need of one to deliver his message and tell to them the commandment of God. When the time came for the Israelites to be delivered from Egyptian bondage, God said to Moses, "See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh" (Ex. 7: 1-2). In this we find the meaning of prophet: one who is qualified and given power by God, to receive God's message. This message he is authorized to speak,—to forth-tell from God to men. There are three phases of the prophetic office: teaching, predicting and miracle-working. In the history of prophecy, Moses stands at the beginning. From Joshua to Eli "there were no open visions." Then Samuel, faithful in the

performance of duty, was chosen by God to be his prophet,—his mouthpiece. From this time on until Malachi there was a continuous age of prophecy. From Malachi there was a silence of four hundred years. But the prophetic voice, so long stilled, was to be given again to the world,—for had not God promised to his people a prophet?

Through the mouth of Moses he said, "Jehovah thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken . . . I will raise them up a Prophet from among their brethren like unto thee; and I will put my words in his mouth and he shall speak unto them all that I shall command him" (Deut. 18: 15-18). By multiplied testimony this Prophet of whom Moses prophesied is proven to be Christ, the Mediator. Peter, speaking of Christ, says of Moses' prophecy, "Moses indeed said, A Prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you" (Acts 3: 22). From the mouth of Jesus comes the testimony, "I must go on my way . . . for it cannot be that a prophet perish out of Jerusalem" (Luke 13: 33). The disciples bear witness, "They said unto him the things concerning Jesus the Nazarene who was a prophet mighty in deed and word before God and all the people" (Luke 24: 19). Even the multitude who received him not as their Teacher, when they saw the things which he did, said, "This is of a truth the prophet which cometh into the world" (John 6: 14). Again they said, "This is the prophet, Jesus from Nazareth of Galilee" (Matt. 21: 11).

Seeing that Jesus was foretold as the Prophet and was proven to be that Prophet, we now look at the work of Christ the Mediator as Prophet, first in teaching, second in prediction, and third in miracle working.

1. Teaching. On Jordan's banks, when God the Father, through God the Spirit, gave testimony of God the Son, the Divine authority of Christ was made known to the world. After the temptation, when Jesus had gone to Capernaum, the Word says, "From that time Jesus began to preach" (Matt. 4: 17). Soon he had gathered about him the chosen twelve. To Nicodemus he taught the mystery of the new birth. To a woman, lost in sin, he revealed the way of salvation, and gave to her the Water of Life. To the listening multitudes, on the Horns of Hattin, he taught the laws of the kingdom, giving to them the character of its subjects, their responsibility, various claims and duties, urging upon them its acceptance with the application to their own lives. "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority and not as the Scribes." To the multitudes on the shore of Galilee he gave the parables of the kingdom in its mystery. To the hungry people who flocked after him he gave his great teaching concerning the Bread of Life. To the Pharisees, blinded by sin, he spoke of the light of the world. To the anxious disciples he taught the beautiful lesson of prayer. When a young man of high honor would know the secret of eternal life, Jesus, the Young Man of spotless purity, the Prophet of Galilee, taught him the only way of service through self-sacrifice. The lesson of giving he taught by the example of the poor widow. To the little group of trusting hearts, assembled in the upper room, he taught the comforting lessons just before his departure. Jesus, the Mediatorial Prophet, was the greatest Teacher the world has ever known, for he is the Truth.

2. Prediction. Having seen the work of Jesus as Teacher, let us look at his work in prediction. By prediction is meant the power to fore-show, a "previous declaration of a future event"—to tell beforehand. When the Pharisees pressed upon him and asked for a sign, he said there should no sign be given them, except the sign of the Prophet Jonas. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12: 38-42). Concerning his own death he gave revelation

to his disciples, saying, "The Son of man shall be delivered up into the hands of men and they shall kill him, and the third day he shall be raised up" (Matt. 17: 22-23). To those unwilling to repent he spoke in rebuking terms, pronouncing upon them the doom of the ungodly. When alone with his disciples, Jesus, the Prophet, revealed to them the destruction of the temple, the circumstances of his coming and of the end of the world. These predictions, together with Daniel's prophecy, 1 and 2 Thessalonians and the Revelation, give us the divine plan for the ages.

3. Miracle-working. Jesus, our Mediator, fulfilling the office of Prophet, not only taught and gave predictions of future time but completed this great work by many miracles. At a wedding feast in Cana he turned water into wine. On a Sabbath day, in Capernaum, he healed a man with an unclean spirit, and Simon's wife's mother of a fever. "And at even when the sun set, they brought unto him all that were sick, and them that were possessed with demons . . . and he healed many that were sick with divers diseases and cast out many demons; and he suffered not the demons to speak because they knew him" (Mark 1: 32-34). To the man sick of palsy he said, "Thy sins be forgiven thee." To the man who had had an infirmity thirty-eight years he gave strength to walk. He restored the withered hand, by a word cured the centurion's servant, and through his Divine compassion gave life to the dead son of a lonely widow. By a touch he cleansed the leper; by his quiet power he calmed the angry waves of Galilee. With five loaves and two fishes he fed the five thousand. He cured the daughter of the Canaanite woman. "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them at his feet; and he healed them" (Matt. 15: 30). To the blind he gave eyesight; to the demon-possessed he spoke freedom; to the bound in body or spirit he gave liberty; to Mary and Martha he restored Lazarus, who had been dead four days; and to the ten lepers he spoke cleansing. A wonderful Prophet was Jesus our Lord!

When Jesus was crucified the greatest of his prophetic works were accomplished. He is now at the right hand of God. From this place of honor and glory he exercised the prophetic function, by the inspiration, through the Holy Spirit, enabling holy men infallibly to utter his Divine truth and will. Now he performs the prophetic office by revealing God through the Holy Spirit.

Huntington, Ind.

Some Losses We Sustain.

BY MARY POLK ELLENBERGER.

THERE are many little things that are easily and almost invariably lost in a crowd. Some of these are insignificant, while the loss of others is, in a sense, irreparable.

While waiting in the depot at St. Paul, when on our way to Seattle, a lady lost her diamond betrothal ring, and failed to find it again. The article was small, but the loss was deeply felt by the loser.

Then, again, we may lose small things and never feel the loss at all, and yet be losers in a serious sense, just the same.

Opportunities for little courtesies, which stand for so much, in our estimate of those whom we meet, are often entirely lost in the hurry, confusion and bustle of the crowd. Rare "gems" may thus be lost that can never be replaced.

At our late Conference I could not but deplore this condition as it existed in the postoffice department. There, time after time, I noticed women,—many of them gray-headed mothers, longing for word from home,—standing back in a weary, patient group, while the brethren,—stalwart men, some of them,—regarded by many as leaders in the church, crowded to the window for their mail. There was no voice raised, clear and commanding, "Ladies first," "Make way for the ladies." There was no stepping aside, to relieve the congestion at the window, until they were served. This might have passed unnoticed fifty years ago, but today such acts are unpardonable. They savor of the primeval.

Then, again, the first part of many of our services was marred by late comers, many of whom had stayed out on the Auditorium steps, visiting, until after the services were well begun. This was especially so during the Musical Institute, conducted so conscientiously by Bro. Wampler. Several sessions were utterly ruined by this selfish and discourteous habit.

When meeting brethren and sisters upon the street or campus, or in the building, a polite bow or kind smile is not only perfectly proper, but far more Christian-like, than a face-about straight-ahead stare, that sees no one but personal friends and acquaintances. We should be careful, lest we pass some one in this way to whom we have been formally presented by a mutual friend. We may have forgotten them, while they remember us well. Thus our extreme reserve may be construed as a slight, not intended by us at all. In polite society the presence of a guest under the roof of the host's residence requires an introduction to other guests of that home. May not this gracious law hold good in the house of the Lord and the courts thereof?

Undue familiarity is always to be regretted, but, surely, a kindly courtesy, a warm and genial attitude toward those whom we meet, especially upon the Conference Grounds, will go far to create that atmosphere, in which the breathing of the Holy Spirit is felt. Who knows what lonely hearts may be reached and cheered by little acts that cost us nothing, but enrich us in the end.

Mound City, Mo.

The Palladium of Liberty.

BY D. C. REBER.

NOT in armies, like Germany, not in navies nor extent of territory, like England, nor in a powerful central government, like Russia, but in an educated, patriotic, progressive citizenship, and the best form of government on the globe, lies our safety as a nation. The power and influence of the Roman Empire was extended, and in a great measure maintained by means of the sword; but thirteen hundred years after the fall of the Roman Empire there arose, in the forests of the New World, a nation whose power and influence now surpasses that of Rome in her palmiest days. This influence, in the affairs of the world, is not due to the potency of the sword, but to the moral strength of a self-governed people.

The United States is England's noblest son. He has a character worthy of careful study. Nursed by the Pilgrim Fathers in principles of industry, honesty, self-reliance, bravery, and moral obligation, he has evinced many possibilities of success. Mother England, becoming jealous of her son's success, and oppressing him, he showed his mother country that he was not compelled "to dance when she piped," and that he was henceforth independent of her. He continued to prosper and to gain influence, and today we see him in the full dignity of a nation,—the proud peer of all governments and all peoples.

But whence comes all this success? What has made our nation what it is today? If you would know, you must first determine what makes a man. Character makes the man. Education is the stuff out of which character is made. The principles that characterized the teachings of our Pilgrim Fathers, constitute the foundation on which this marvelous nation rests. As the nation's youth had been, so is its manhood. All praise and honor to those early pilgrim settlers, who, amid extreme hardships and inhuman persecutions, so nobly established the basis of this land of liberty.

The palladium of our liberty is a Christian education. The educated mind is more powerful than the sword. National difficulties are settled by arbitration. Wars are rare occurrences. Our faith in the universal brotherhood of man increases. Our national foes are dead. Foreign disturbances are rare events. Our domestic affairs are peacefully carried on. Every person can do as he pleases, as long as he pleases to do right. It can be truly said of us that we are a free people.

In what does our freedom consist? What condi-

tion of affairs would exist in America had it not pleased God to bestow this liberty upon us? Let us see what really does exist. Philosophy, centuries ago, declared that education is power, and that he who possesses it is endowed with power. The influential men in the various vocations of life in the twentieth century enjoy the benefits of a thorough education. It should be sought by all. All have a mission to fulfill, hence it is necessary that all be prepared. A true Christian education is the only thing that can be considered an adequate preparation. Will anyone assume to launch on life's fitful sea without this greatest of all things?

The intelligence of the people enables them to govern themselves politically. The right of suffrage is a universal right. The general need of all is provided for. The highest good of all is ever respected. We need not endure the severe exactions of a cruel and arbitrary king. No aristocratic lords oppress us. The plebeians and patricians are undistinguishable, so far as right of citizenship is concerned. The high are brought down, and the low are made high. Every citizen in his own sphere is a king.

While the effects of education have made tyrannical government impossible, it also affords us ample opportunity to attain moral excellence and Christian holiness. Our Christian liberty ought to be regarded as our choicest blessing. As Christians, we have to contend continually with the world, with self, and that great arch-enemy of our souls.—Education, in connection with religion, strengthens us to overcome these enemies. If we have conquered self, the other two are easier to overcome. Education gives us higher aims and clearer views of life. It causes us to seek that which is above. It enables us to break the bonds that chain us to self, and ascend into higher excellencies and purer realms of existence. Thus education frees us physically and intellectually.

If we have free exercise of all our powers, we may be happy. Perfect peace may then be enjoyed. When we have no foes to disturb us, we can develop our powers untrammelled. We can be more industrious, and make greater advancement both in our natural and in our spiritual life.

Education tends to make man virtuous, and virtue is unassailable by any power. It raises us above that which is low and sinful, and thus frees us from the bondage of sin. If we are on the side of truth and right, we are on a solid rock.

Education tends to make us wiser. But "the beginning of wisdom is the fear of the Lord." Although we have cultivated our intellectual powers, we are not completely armed for the battles of life until our spiritual nature is equally as strong. Education and Christianity have made mankind what it is. A human being devoid of these two elements of character is no higher than the brute. He is no free being.

Finally, education and God constitute the true safeguard of our liberty. They are a dual power designed for our uplifting. When this power has had its full influence upon sinful man, he becomes a fit subject to inhabit the Kingdom eternal.

Elizabethtown, Pa.

The Branch or the Tree.

BY GEO. L. STUDEBAKER.

GOD has always dealt with man in a very tangible way. He speaks in terms that are easily understood. His dealings with man from time immemorial are unmistakable. Even in Eden God spake plainly to man. Gen. 2: 16, 17: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

When the captain of the host of the king of Syria desired to be cleansed of the leprosy, the remedy was plain and simple: "Go and wash in Jordan seven times." The result of compliance was positive: "And thou shalt be clean." No one would contend for a moment that one dip, or even six dips, would have effected a cure. Besides, it must be in Jordan.

However, "Abana and Pharpar, rivers of Damascus," were "better than all the waters of Israel."

God, by the hand of Moses, led the Children of Israel from bondage to Canaan, but they met with many discouragements. After crossing the Red Sea they traveled for three days and found no water. When they came to the river Marah, imagine their disappointment when they found the waters were bitter and they could not drink of them. The Lord told them how the bitter waters could be made sweet: "And the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet" (Exodus 15: 25).

Some time since I was in a Bible class in Sunday-school, and the teacher asked what they were to do to make the bitter waters sweet. The answer was, to cast a branch into the waters. An aged brother, who was well read in the Bible, was sure that it was the branch of the tree.

These two incidents put me to thinking. I notice that many are inclined to take the branch when the Lord says a tree. When Jesus was baptized he came up out of the water. When Philip baptized the Ethiopian, "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip" (Acts 8: 38, 39). "John baptized in Aenon near to Salim, because there was much water there" (John 3: 23).

Baptism is called a washing, a planting, a burial. I am inclined to think that all those who baptize by sprinkling or pouring take the branch only.

Jesus ate a meal with his disciples on the evening of his betrayal. John calls this meal a supper: "He arose from supper." Luke calls this meal a supper: "Likewise also the cup after supper." Paul calls this meal the Lord's supper: "When you come together therefore into one place, this is not to eat the Lord's supper." This meal was not the passover feast. John says that it was before the feast of the passover, and that the Jews would not go into the judgment hall, "lest they should be defiled; but that they might eat the passover" (John 18: 28). The bread and cup are not the Lord's supper, for they were taken "after supper." Again, I am persuaded to believe that those who substitute the communion services, the bread and cup, for the Lord's supper are omitting the tree.

Our Savior washed his disciples' feet (John 13: 1-17), and said, "I have given you an example, that ye should do as I have done to you." I find many who prefer taking the branch only. They say that Jesus here taught us that we should be ready and willing to serve our fellow-man.

In James 5: 14, 15 it says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick and the Lord shall raise him up." Some say that this does not mean a literal anointing, but that if any is sick, spiritually, let him call for the elders, and by their prayers they anoint with the oil of grace to the healing and raising up of the spiritually sick one. Again, the branch is preferred to the tree.

"Women, adorn yourselves in modest apparel," is a plain command of the Bible. Relative to this command, among many of the professed Christian women, even the branch is hardly noticeable.

God has been graciously near and good to us all. He gave his only Son to atone for our sins. Paul says that Christ became the Author of eternal salvation to all them that obey him. Is it unreasonable to obey Christ? Far from it. It is unreasonable not to obey him, or to try and substitute other things for his plain and positive commands. We run no risk in taking the tree.

Let us hear the conclusion of the whole matter: "Fear God and keep his commandments, for this is the whole duty of man." May God help us to do so!
North Manchester, Ind.

READY-MADE religious experiences are cheap, but like some cheap, ready-made clothing, they are apt to fall to pieces in time of need. The home-spun experience is the only thing that wears well.

THE ROUND TABLE

The Little Punka-Puller.

BY WILBUR B. STOVER.

THE weather is hot. Our thermometer has been broken, but the Government doctor tells us it stands at 108 every afternoon, these days, on his veranda. So we must create a cooler atmosphere somehow or other, during the heated period of the day. The nights are very pleasant, which redeems the situation.

In two rooms we have put up two punkas, suspended from the ceiling,—large, swinging, hanging fans, consisting of a piece of wood eight feet long and three by three inches square. From this hangs a long strip of cloth eighteen inches wide,—with a quantity of sand confined in the hem that runs along the lower edge. Attached to the contrivance is a rope, and a boy is delegated to pull the rope. The punka is heavy, and swings to and fro lazily, thus creating a breeze within the house.

The boy who pulls the punka, seemingly has an easy job of it. A man used to hard work would call it a soft snap, but it is not so easy as one would think. True, there is nothing to do but to sit there and pull the string, to let it slack up, and then pull it again, and thus keep going. It is a monotonous job, and he is almost sure to go to sleep. The difficulty, then, is to keep awake on the job. It is easy to work, easy to run, easy to pull, and easy to fall asleep by.

This reminds me. There are church members who find life easy. It is pleasant to go to church on Sunday, to live economically all the week, and to pray daily. This is pleasant. It brings a regular life. Sometimes it grows a bit monotonous. Sometimes a brother falls asleep meanwhile! But just as soon as the punka boy falls asleep, those who depend on him begin to sweat, and to suffer, and to prick with the heat. Then he wakes up and raises a perfect storm! Just like the Christian who falls asleep on his job. Others suffer meanwhile, until he wakes up again. You may be sure that during his waking moments he raises a storm, but it passes away soon, and he falls asleep again. How many such Christians have we? How many are asleep at their post of duty while others suffer?

Ankleshwer, India.

Gathered Along the Wayside.

BY JOHN R. SNYDER.

Towns Without Temples.

ONE thing that impressed us, as we journeyed onward, was the number of towns and villages that were without a visible place of worship. Our attention was called to this fact as we were passing through a small town in Wisconsin. A gentleman, who was riding in the same seat with the writer, spoke of it as we passed through the place. It was a place of several hundred people, with several large sawmills. No church had ever been built there, he said, although the Catholics held occasional services there for the benefit of their people. "But," he added, "they have five saloons and they seem to prosper."

This set me to thinking. A town with several hundred people, a goodly number of whom must be little children, with five direct roads to start them downward to perdition, and not a single effort being made by evangelical churches to show them the better way! We could hardly believe it. We do not know the circumstances nor the history of the town. It doubtless would be a hard field. It would doubtless be stony ground. Briers and thistles would choke the truth, and the birds of the air would be there to catch up the seed as soon as it was sown. But it would be worth while. There is surely some good soil there, some heart where the seed of the kingdom may find lodgment.

"Go" is the command of the Captain. Let the spires of his temple rise above the walls of the temple of Baal, and let the songs of the kingdom rise above the ribald songs of the devotees of Bacchus!

But the town mentioned above was not the only one we saw without a temple. We watched for them aft-

erward. There were many of them across the Continent. It ought not so to be. The only town that can do without a temple is the city of our King. It will not be needed there. The Book says so. Hear the Revelator: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Let us build such temples in every town and city of our land.

Bellevue, Ohio.

True Manhood.

BY SAMUEL C. GODFREY.

THE prophet Jeremiah writes in the fifth chapter, "Seek in the broad places thereof if ye can find a man." Whom did the writer have in mind? One who stood high in society or one of worldly prosperity? He goes on further and intimates that if there be any that would execute judgment or seek the truth, he would pardon the city. Now, whom do we set up as a model?

We, who stand for the truth and right, may not always be great in the eyes of the world, but in God's sight we are accepted if we stand for the truth. Then, what is true manhood? The Savior said, "I am the truth." So, then, the man that stands for the truth is a type of true manhood. In Gen. 1: 27 we have, "And God created man in his own image." Then we must needs show God-like qualities such as sympathy, purity, honesty and truth, if we would lay claim to true manhood.

Last winter, on a very cold morning, an aged colored man stopped at one of the homes in our community. He was very poorly clad and hungry. He was taken in and given a warm meal. Some necessary clothing was also given him. He left that home, being very thankful for the kindness rendered him.

If you have kind words to say,

Say them now;

If you have a smile to show,

Show it now.

There is ever so much to do. It is discouraging to see a person who exclaims, "There is nothing that I can do," not thinking that there is a discouraged soul in his community that would be comforted by a smile or a kind word.

Red Lion, Pa.

Sympathy for Our Young People.

BY EZRA FLORY.

A YOUNG man from a good country home was standing outside a dance hall in this city. He had been here only a month and was lonesome,—lonesome for companionship. Turning, he said to a man, "Sir, can you tell me where one may find some nice girls to associate with?" He was told, "This is not the place to find 'nice girls.' But there are some 'nice girls' at this place."

The lessons are apparent. We must supply the demands of that natural instinct in our young men and women to associate under normal conditions. This will be better than many sermons against the dance halls. We may not treat our young as the Texan treats cattle,—brand them and let them go. Many opportunities, vital and sacred, at this brief period, are made the occasion of jesting and ridicule. Our young people hunger intensely for real, sympathizing comradeship. To such they will open up the deepest things of their hearts.

"He that can mold the consciences of youth

Holds untold future ages in his power.

In them God's Spirit can make strong his truth,

To coming ages give a sacred dower."

343 S. Trumbull Avenue, Chicago.

Would Not Marry a Divorced Party.

BY D. H. BAKER.

I HAD a second experience in refusing to perform the marriage ceremony for divorced persons, in the last five years of my ministerial work. This time it was a special friend. The would-be bridegroom was seventy-seven years old, the would-be bride fifty-two years old, divorced from her former husband. In rea-

soning the case it was said, "Why, the license is all right." Yes, the license was legal, according to the civil laws, but not according to the Divine Law (Mark 10: 11, 12).

I candidly believe that if every minister would refuse to marry divorced parties, it would eventually lessen the applications for divorces in our civil courts.

Hanover, Pa.

Sunday-School Lesson for August 23.

Subject.—The Wedding Feast.—Matt. 22: 1-14.

Golden Text.—O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!—Luke 13: 34.

Time.—Tuesday, April 4, A. D. 30.

Place.—The temple courts.

CHRISTIAN WORKERS' TOPIC

Going On to Perfection.

Heb. 5: 9 to 6: 2.

For Sunday Evening, August 23, 1914.

I. Perfection Is the Standard of Christianity (Matt. 5: 48). 1. This is not the so-called sinless perfection (Eph. 4: 12, 13). 2. This is being in Christ, so that we have forgiveness (1 Cor. 1: 30; Rom 8: 1).

II. Each Must Conform With Fundamental Principles as First Step (Heb. 6: 1b-2).—1. Repentance. 2. Faith. 3. Baptism. 4. Laying on of hands. 5. Resurrection. 6. Eternal judgment.

III. We Must Not Stop With First Step, but Must Go On to Perfection (Heb. 6: 1a).—There is no such thing as standing still in Christianity. We go either heavenward or downward. Some church members should be teachers by this time, but yet need to be taught (Heb. 5: 12). Pupils do not always stay in the primary department; nor do we spend all our time and work on the foundation of a building.

IV. How Go On to Perfection.—1. Self-denial or fasting (Luke 14: 27-33; Rom. 6: 12). 2. Prayer (Luke 11: 13). 3. Bible study at home, Sunday-school, church, Christian Workers' Meetings, etc. 4. By observing the Bible ordinances, God's means of grace, the stepping-stones to greater spirituality. (1) Feet-washing—renewing for spirituality (John 13: 10). (2) Lord's supper—fraternal binding for spirituality. (3) Sacrament—remembering Calvary. Holy Spirit came because of Calvary (John 16: 7; Acts 2: 22-24, 33); therefore, when we properly remember Calvary we receive Holy Spirit power. 5. Christian work.

PRAYER MEETING

The Church as Christ's Body.

Eph. 1: 15-23.

For Week Beginning August 23, 1914.

1. The Church as Christ's Body Is Animated by a Divine Spirit.—"You hath he quickened." All life is Divinely given. "Because I live, ye shall live also." The church of Christ, if true to its sacred calling, is indwelt by the Divine Spirit. Every branch in the vine must be possessed by the life-sap of the vine. Just as the hand is dependent on the head, and awaits the energizing of the will, so our spirits depend on Christ, our Head, and are animated by his Spirit (1 Cor. 6: 17; Eph. 4: 4, 15; Col. 2: 10, 19; Rev. 21: 22, 23).

2. As Christ's Body, Its Members Are All One.—As members of Christ, we are members one of another (1 Cor. 12: 25). There are different functions for the members, but there are,—in the sight of Christ, the Head,—no divisions,—"all are one in Christ," "in honor preferring one another" (Rom. 12: 5; Col. 1: 18; Matt. 23: 8; John 17: 11, 21-23).

3. As Christ's Body, Each Member Is Dependent upon the Head.—Without the head, the body would be nothing but a corrupt, lifeless corpse. From the head each member receives its authority. If the hand is enabled to perform any cunning workmanship, it is because the wisdom of the head has been imparted (Rom. 14: 7, 8; Eph. 2: 21, 22; 1 Cor. 3: 9).

4. As Christ's Body, Its Members Are His Instruments of Service.—The body is the servant of the head; the church is the servant of Christ. The head has no way of working out its purposes but through the body. So Christ, as the living, thinking Head of his body, the church, is pleased to accomplish his will, and to work out his gracious purposes through the members of his body. What a privilege! "Workers with him." "Weapons of righteousness unto God" (Rom. 6: 13, margin). "Ye are not your own." "It is God who worketh in you, both to will and to do" (Philipp. 2: 13; Rom. 12: 1, 11; Eccl. 9: 10; 2 Cor. 6: 1; Gal. 6: 9; Philipp. 2: 15).

HOME AND FAMILY

Mother.

I call aloud her name: she answers not;
Her chair stands lone beside the shadowy hearth;
An awful silence smites my trembling heart
With fear; an emptiness, that drives me mad.
She must be here, her fragrance lingers round;
But when I seek her room, she is not there.

Gone? my mother gone, no more to come?
My life's companion and my childhood's friend,
The only one who knew and understood
My inmost hopes and fears, my joys and woes;
The one, of all, whose love remained the same
Through fickle youth and tried maturity,
Whose patience with my weakness was as great
As was her pure unselfishness and love,—
My mother gone?

O mother, mother, how I miss you, dear!
I bow my weary head upon your chair,
And floods of unavailing tears flow down.
There are so many things I wish to tell
You,—things that you would love to know.
I long to ask your counsel in a matter
That your experience alone could give.
I want to kneel and pray with you once more,
And feel your hand, in blessing, on my head;
And here, I brought your little favorite flower—
And you are gone!

O God, my mother's God, I turn to thee!
To whom else shall I, can I go, this hour?
Thou hast the words of everlasting life.
"As one his mother comforteth, so will
I comfort you." Thy promise, Lord, I claim.
Uphold me in thine everlasting arms;
Pillow my weary head upon thy breast;
And fill this "aching void" within my heart
With pure, unselfish love, from out the fount
Whence mother's love was drawn. And if thou deem
Me worthy, Lord, cast round me, as I kneel,
My mother's beauteous mantle. Give me grace
To carry on the work that she began.
Thou prayer-hearing, prayer-answering God,
I praise, and laud, and magnify thy name
For this great peace and comfort thou hast given.
O, teach me how to comfort troubled hearts
With this same comfort thou hast given me.

—Helen Adair, in Signs of the Times.

Lessons from the Life of Bob White.

BY NORA E. BERKEBILE.

WHAT a beautiful life is the one lived by our dear Bob White! He and his mate teach us some of the most valuable lessons of home relations.

Bob is an ardent lover, to begin with. He takes for his motto, "All is fair in love and war," and so he does not give up easily to his rival. He tries his best, in every way known to him, to win his coy and demure little sweetheart. He jumps upon a stump, ruffles up his wings, sings and bows and tries to tell her what a difficult time he had to drive off the other fellows who had come a-wooing. He is glad she was so modest, for she gave them no more encouraging signs than she gave him. Like young men, when it comes to choosing a mate for life he wants one who is not so easily won. She who does the wooing herself is usually left unwed.

She who lets every lover caress her seldom has the privilege of marrying the one she holds as her ideal. Memories of the many past lovers must haunt her when she would give herself wholly to the one who wins her. But Bob White's mate has been kept for him alone, and with him marriage is not entered into lightly, for he chooses for life.

When his wife does not lay the grasses, leaves and sticks just right, while helping to build the nest, he does not go off and seek a divorce. No; Bob White has decided that, through storm and shine, he will remain faithful until death.

His wife is very particular in all things, and especially so as to the manner in which she arranges her eggs in the nest. She packs the eggs point downwards, and thus economizes space, so that the nest will contain them all. So well does she arrange them that, if a single egg is removed, the human hand can not replace it as it was. She raises a large family. Sometimes as many as thirty-two eggs are found in

one nest. Busy little mother, how does she care for them all! Ah, her dear Bob White was not only a persistent and ardent lover, but he is a model husband.

You know it sometimes happens that a young man can say lots of sweet things to his sweetheart, and by all he says she imagines her life will be one long season of perfect bliss; but she wakes up to the fact, within several months after marriage that he can be as crusty and glum as he was loving and tender before marriage.

Later on, when children come into the home, he lets her do all the work, when he might help more. Before he married her he would run and take the pail of water from her hand, saying, "Dearest, it is too heavy." Now he goes to the sink, and if there is no water in the pail he growls until she goes to the pump for fresh water. He lets her dig her coal out of the snow, whereas, once in the old days he said, "Your hands must never grow red and hard by attending fires."

Bob White does not make many promises, but ah, his devotion to his little mate is beautiful to see! Girls, beware when they tell you the impossible things they

dren they rear a happy family, who always want to stay at home.

They sleep in a circle at night. Bob stays outside the circle and acts as sentinel, as he did when they were in the nest. With tails together and heads pointing outward they sleep, knowing that a careful father is watching over them.

If a hunter or dog scatters the flock they will wait until danger is past and then the "Quoi-hee," "quoi-hee" reunites them. At times it is a sadly diminished family that gets together.

Sometimes when all but one are killed this one will wander about all winter, calling for the missing members of his family that the hunter thought it was such sport to kill and carry away. This cry is mournful and makes one sad. How glad we are that in our State the quail may not be hunted and killed for five years. And when the five years are up we hope the time will be extended to twenty-five more.

Bob White is a friend to the farmer, for he eats the seeds of bad weeds and devours insects in abundance. So we are glad he is growing more trustful and is coming nearer our dwellings again. He not only gives us beautiful lessons of devotion to home



THE MILLION DOLLAR PIER, ATLANTIC CITY, N. J.

will do for you when you are married. 'Tis not so much what they say as how they live. Look how they use their mother and sister. That is a better guide.

Bob sits or flits near his brooding mate and keeps up a musical, cheerful whistle. Some say he sings, "Sow more wheat! more wheat!" but I like to think he says, "Oh, so sweet! so sweet!" as he thinks of his little wife and the wee ones now working their way out of the shell.

He is courageous when necessary, and is a good guard, ever giving a warning note if danger is near. Should his mate sicken and die, or be killed by cruel bird-slayers, the father covers the eggs, hatches out the brood and cares for them all the time they need care. How beautiful of him! Now some men would go off and try to drink themselves into oblivion and let other people look after the children.

When she cares for the second brood he takes charge of the first, as is often the case in the South.

Did you ever see a mother carrying a baby and holding another by the hand, while the father walked along beside her with his hands in his pockets? He is like the ruffed grouse, who deserts his mate as soon as maternal duties begin. But we are glad that there are hundreds of fathers who are kind and considerate like little Bob White. I think the careless, inconsiderate husband is the exception rather than the rule.

The Bob White parents do not care for their chicks just a little while and then let them go. They often devote as long a period as six months to nursery duties. There are people, you know, who go to parties and dances, to clubs and to lodges, and let the children care for themselves the best way they can. Women will neglect their children to prepare a paper on "Child Training," to be read at the club. They leave their little ones to run about the street while they entertain other women who have left their children alone, to come and hear what this mother (?) has to tell them about the proper way to raise little ones.

Mrs. Bob White makes family cares the most important thing of her life, and Bob helps her and encourages her. By working together with their chil-

and family, but he and his flock or covey devour the enemies to our crops.

Defiance, Ohio, R. D. 4.

Greatest Temperance Gathering in World's History.

UNQUESTIONABLY the greatest gathering of temperance forces in the world's history will be the biennial convention of the Anti-Saloon League of America to be held on the Million Dollar Pier at Atlantic City, N. J., July 6-10, 1915.

On the pier there are four large auditoriums and a number of smaller halls. Reservation of these buildings has been made, and it will be possible for the holding of four large gatherings concurrently, so that every person who attends may have an opportunity of hearing every speaker. The joint seating capacity of the big auditoriums is 17,000. The smaller halls will be used for committee sessions and overflow meetings.

At was the case in the Columbus, Ohio, convention in 1913, representation at the Atlantic City meeting will be based on one delegate from each individual church congregation, each local young people's society, each Sunday-school and each subordinate unit of a temperance society or lodge. It is expected 30,000 delegates will attend.

In every particular this will be a greater meeting than the Columbus convention, which has been rated as surpassing anything previously held. Already some of the States are arranging to send large delegations. One State reports a delegation of one thousand assured.

On the program, as partially arranged, there will be scores of the most prominent platform men in America, Senators, Congressmen, Judges, Governors of States, manufacturers, business men, attorneys, scientists, labor leaders, editors in the United States and Canada, and leading reform figures in other lands, who will tell the great convention of temperance progress the world over. There will be representa-

(Concluded on Page 526.)

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THE GENERAL MISSION BOARD meets in Elgin on Thursday of next week.

BRO. O. P. HAINES is in the midst of protracted meetings at Cerro Gordo, Ill.

THE date for the District Meeting of Middle Missouri, to be held at the Mound church, is Oct. 1.

HEREAFTER BRO. L. D. BOSSERMAN, of California, should be addressed at 1530 Mulberry Street, Riverside, instead of Pasadena.

MEMBERS in Southern Iowa will please note the announcement of Bro. J. H. Brower, District Clerk, among the notes from that State.

THE Ministerial, Sunday-school, and Christian Workers' Meetings for Middle Maryland will convene in Hagerstown Aug. 19 and 20.

BRO. A. C. WIEAND is to assist in the Ministerial and Educational Meetings of Southern Ohio, Aug. 17 and 18, to be held at West Milton.

THOSE who expect to attend the District Meeting of the Northern District of Virginia, will please note the announcement by Bro. W. A. Myers on last page.

THE members in Toledo, Ohio, were organized as a congregation Aug. 1, all necessary officers being chosen, with Bro. N. K. McKimney as elder in charge.

DURING the meetings recently held in the Sharon church, Alberta, Can., by Bro. George N. Falkenstein, of Elizabethtown, Pa., six were added to the little band of workers.

WE greatly enjoyed a short visit from Bro. B. F. Wampler and wife, of Huntingdon, Pa. They were on their way home from the Conference, and went from here to Mount Morris.

THE territory of the Turtle Mountain church, N. Dak., has been divided. The mountainous part retains the old name, while the other section will be known as the Bethany congregation.

THE DISTRICT MEETING of the First District of Virginia convened at the Pleasant View church July 29. Bro. P. S. Miller was chosen to represent the District on the Standing Committee for 1915.

LAST Sunday the Elgin church had the pleasure of having Bro. A. W. Dupler, of Huntingdon, Pa., with us, who acceptably preached both morning and evening. Bro. Dupler, while on leave of absence from Juniata College for one year, is attending the University of Chicago.

ONE of our wide-awake ministers in a western city writes: "We are glad for the privilege of working in a hard field. Christ's service would not be worthy the name, were there no battles to fight, no hard places to pass through." A stern reproof to those who seek the places of ease.

WE are pleased to learn that Bro. C. W. Guthrie, in charge of the mission at Phoenix, Arizona, has been greatly benefited by his recent sojourn on the coast, and hopes, ere long, to return to his pastoral duties.

BRO. H. C. EARLY, after spending several weeks in North Dakota, has returned to his home at Penn Laird, Va. He expects to be in Elgin next week, to attend the meeting of the General Mission Board.

BRO. ISAAC FRANTZ's meetings in the Nampa church, Idaho, seem to have been most edifying. Nine were received by baptism, two were reclaimed, and one applicant is still awaiting admission into the church militant.

THE members composing the Eastern District of Virginia will hold their District Meeting in Midland Aug. 27, beginning at 10 A. M. The elders will meet at the same place, the Midland church, on Wednesday, Aug. 26, at 2 P. M.

THE MISSION BOARD of Northern Illinois and Wisconsin will meet at Bethany Bible School, Chicago, Monday, Aug. 24, at 10 A. M. All business for the committee should be in its hands by that time. So writes Bro. John Heckman, Polo, Ill.

BRO. J. H. MORRIS, of Cordell, Okla., writes us that the District Meeting of Oklahoma, Panhandle of Texas and New Mexico will convene in the Washita church during the first week of September, and that the program will be published in due time.

BRO. J. EDWIN JARBOE and wife, the Nebraska State workers, are now in the midst of a very interesting revival, which they are holding in a large tent near Litchfield, Nebr. At this writing six have entered into covenant relationship, and others are under conviction.

OUR correspondent at Froid, Mont., who writes the news for the Medicine Lake congregation, wishes us to say, by way of explanation, that the meetinghouse for the congregation is about twenty miles from the city of Medicine Lake, and about eight miles from the lake bearing the same name. The congregation was named after the lake.

AN evangelist, on entering upon a series of meetings, writes us that he purposes to devote two weeks to preaching to the members before beginning his real evangelistic work. How much better it would be if these two weeks could be devoted to converting sinners! But, after all, we may be neglecting the members too much.

AUG. 11 Bro. R. C. Flory and wife, and two little children sailed on the steamer *Awa Maru* from Seattle for China. They should arrive in Tien Tsin about Sept. 5, and may spend the greater part of the first year at Peking, studying the language, before going into the interior, to one of the stations. Until he sends his address, mail will reach him promptly if addressed, R. C. Flory, Care of United States Consul, Peking, China.

SEVERAL of our churches make special mention of the fact that most of their Sunday-school children remain for preaching. Others of our schools, that have endeavored to have the pupils remain for the church services, have practically failed. It might be of general interest to learn just what method should be pursued to achieve the most desirable result. A brief article from those who have really succeeded, would be greatly appreciated by our readers.

THE District of Oregon, at its recent meeting, appointed what is generally known as an "Information Bureau," the members of which are prepared to give full information, at any time, concerning the State, to all who may apply. The idea is an excellent one, enabling the prospective settler to obtain reliable information before locating. It will, undoubtedly, induce many of our members to locate in that growing State, thus materially assisting in the upbuilding of the cause. Those interested, are referred to Bro. Geo. C. Carl's communication on page 523 of this issue.

MISSION CLASSES are being organized in many of our congregations, which, to our mind, is a most hopeful indication of future missionary efficiency. In this, like in all else worth having, we must patiently labor, to train the membership along right lines.

BRO. E. H. EBY and wife visited a number of the churches in the Northwest since the Seattle Meeting, and during the time thirty-eight addresses were delivered. Until Aug. 25 they may be addressed at Lordsburg, Cal., then at Sunnyside, Wash., until Sept. 8.

REPEATING what was said a few weeks ago, but with the spelling of the postoffice corrected, we state that the Anti-Saloon League of America is preparing to send free to all Sunday-schools, supplies for an appropriate temperance service for Nov. 8. Those interested should address Howard H. Russell, Westerville, Ohio.

WE notice that some of our forthcoming Ministerial Meetings are preparing to discuss plans how best to direct the social life of our young people. It is one of the vital questions of the church today. The parents, of course, are largely interested in this, and whatever methods may suggest themselves will be received with the keenest interest.

BRO. I. N. H. BEAHM, of Nokesville, Va., has been doing some splendid evangelistic work in the vicinity of Oneonta, Ala. His preaching put the people to thinking. Seven put on Christ in baptism, a minister was chosen and installed, and the congregation, now numbering thirty members, seems much encouraged. A report of the meeting will be published next week.

WRITING from Colorado, one of our contributors says: "A great tidal wave of religion is sweeping over the country. Let us be up and doing for the cause." The admonition is a timely one, and, moreover, it is the privilege of the humblest believer to pray for a revival of God's grace in the hearts of his children, and to have the blessed work start in his own heart.

WHEN Bro. P. S. Miller and wife moved into Ranoke, Va., in 1890, there were only a few members in the city. Three years later an organization was effected with thirty-two communicants. Since then about 200 members have been baptized, while 300 have been received by letter. This shows the need of churches in cities for our own people, and also what may be accomplished.

SINCE there are no more mountain peaks in Pennsylvania, for Bro. W. J. Swigart, of Juniata, to scale, he and his wife thought to try Colorado, and now he writes us that they have succeeded in reaching the summit of Pike's Peak. Well, it so happens that their son, Paul, lives at Towner, Colo., and the parents are pleasantly whiling away a few weeks, alternating between the mountains and the plains.

AMID the scenes of carnage, throughout the war-stricken continent of Europe, the two Peace Conferences, which were to meet simultaneously Aug. 2, the Protestant gathering at Constance, Switzerland, that for the Catholics in Belgium, seem strikingly out of place. That so suddenly there could arise a situation, involving the larger part of the so-called Christianized world in a most regrettable, bloody strife, is but an indication of the shallowness and insincerity of the nations who only recently so loudly avowed their hearty approval of The Hague Court of Arbitration.

BRO. DANIEL SNELL, of the Spring Creek church, Ind., who passed from labor to reward July 21, seems to have had a most active ministerial career, though called to the work when past the meridian of life. During the first ten years of his labors he preached 1,793 sermons, baptized ninety-eight persons and reclaimed seven. To home and foreign missions Bro. Snell gave \$5,000, and to Manchester College, of which he was a trustee for several years, he donated \$500. He was almost seventy-six years old at the time of his death. A more extended sketch of his life will appear in next issue.

THE Brothers Valley and Middle Creek churches, of Somerset County, Pa., have jointly built a commodious church at Geiger Station, to be known as the Summit house. The dedicatory services are announced for Aug. 27. Bro. J. H. Cassady, of Johnstown, Pa., is to deliver the address for the occasion.

WHAT Bro. John R. Snyder says on the Round Table page, concerning some towns and villages he saw, in which there is not a single place of worship, should direct general attention to a serious condition in our home field. To hear of a community without religious influences, should be a call to action,—a more thorough cultivation of the home territory.

Developing Leadership.

ONE of our correspondents, who has seen a good deal of the Brotherhood, says that our greatest need, in some of the State Districts, is leadership. There is a dearth of leaders, not of the kind who have an ambition to lead, but of the men who have the natural qualifications for creditable spiritual leadership. It may be a question as to whether we are making a success of developing strong, broad-minded and well-equipped leaders, as rapidly as we should develop them. One thing is sure, we do not have enough to go around, for in some parts of the Brotherhood there is a noticeable weakness along this line.

No cause has ever prospered without good leadership. The success of God's people, in all ages, has been largely due to efficient and consecrated leaders,—men who did not seek leadership, but were forced into it by circumstances, and the fitness upon their part to lead and direct. Leadership, however, will take care of itself in any State District, where the members become earnest and active in the work of the church. We may narrow it down considerably, and say that efficient leadership will be developed in any locality where all the ministers and elders manifest as much zeal for the church as they should: Get a lot of earnest men down to real solid and persistent work, and we never need to be concerned about the reality of leadership. In any aggressive movement, along moral and religious lines, the right men will sooner or later be brought to the front.

As to whether an aggressive movement can materialize without a live-wire leader from the start, is another question. Still, it is evident that if each member of the church were to begin doing something, something would eventually be done. Talking will not do the work, though it may help to stir up an interest. We dare not wait for leaders, for waiting of this kind results in nothing but decay.

But, candidly, how may leaders be developed? We can not elect a man, and in this way make him a leader. There must be in him the elements of leadership before he is selected. It is our problem, and it is the problem of nearly every church on the Continent. But it is a live problem and can not be handled by lifeless thinkers, if there be such a thing as a lifeless thinker. The problem must be solved by those who do live thinking.

Meeting of the Sunday School Board.

THE enlarged General Sunday School Board, with all the members present, met at Elgin last week. The Board is now composed of Brethren Lafayette Steele, H. K. Ober, D. H. Zigler, Levi Minnich, James M. Mohler, S. S. Blough and J. S. Zimmerman. The organization is as follows: Bro. H. K. Ober, Chairman; Bro. Levi Minnich, Vice-Chairman; Bro. D. H. Zigler, Treasurer. By virtue of his position, as Sunday-school editor, Bro. I. B. Trout continues as Secretary.

The Board had considerable business to transact, along various lines, and remained in session nearly two days. Several sub-committees were appointed, and entrusted with special duties. Plans were laid for reaching out along needed lines, and time will be required to get some things into operation.

It was decided to incorporate under the laws of the State of Illinois. This will permit the Board to

receive bequests, and to transact regular business. The money needed will be called for, and the receipts thereof will be reported quarterly through the MESSENGER.

The Christian Workers are to have a booklet that will outline their work and the part they are to play in the machinery of the Brotherhood. In fact, the whole Christian Workers' system has been taken over by the enlarged Sunday School Board, and will now be managed from the Board's headquarters, here at Elgin.

A Sunday-school standard, that will greatly interest all of the active workers of the Brotherhood, was worked out. Efforts will be made to keep in close touch with all the District Sunday-school Secretaries, and everything possible done to advance the interests of the Sunday-schools of the Brotherhood, as well as the interests of the Christian Workers.

The Board has under advisement, for the Sunday-school Department, a book on doctrine, as well as other very much needed publications. To say the least of the task, entrusted to the Board, it is no child's play, and every member on the Board will have to employ his ability to the utmost, in order to keep pace with the growing demands of the Sunday-school and Christian Workers' Departments. We have reached an age when there must be thorough organization, efficient leaders, and the best of facilities for carrying forward every religious interest.

The Christianity Needed.

SOME time ago a leading educator, a man widely known on both continents, gave to the public the outline of what he denominated the "Twentieth Century Christianity." It so happens that the whole system, as devised by its author, contains practically very little Christianity. So far as results are concerned, the professor might just as well have placed himself on record as being opposed to the Christianity taught in the New Testament, for that is what his system means in the end.

The fact of the matter is, the fundamentals of Christianity are the same today as they were in the first century. Some methods may have changed, but the principles remain the same. Not only so, but what the New Testament meant when first written, it means now. It did not mean one thing for the saints of the first century, and something else for the people of a later date.

All of this talk, whether it comes from a distinguished educator, or from some one who imagines that he is an up-to-date man, about a religion especially suited to the present conditions of society, is simply religious folly. Strange, indeed, that the Lord would have a certain type of Christianity for the beginning of his work, and another type for another period; and then have the Book so written that both types would be taught in precisely the same manner. This would be a miracle, indeed.

Fundamentally speaking,—and that is the way to grade religion,—all the great truths of the New Testament are as true today as they ever were. The great fundamentals, as they relate to the divinity of Christ, the atonement, the scheme of redemption, the conditions of pardon, the new birth, the ordinances, the essentials of Christian living, remain as they were when holy men, moved by the Holy Ghost, penned the words that make up the New Testament.

The man who would understand Twentieth Century Christianity, or the Christianity suited to this age, must study the same lessons that Timothy had to study, in order to know how rightly to divide the Word of Truth. Anything enjoined by the New Testament in the first century is a force in the present century. The same process required to produce a new creature in Christ Jesus, in the time of the apostles, is required today. The gospel method of converting men and women undergoes no changes.

Instead of pointing to some system of religion worked out by man, we should point back to Jerusalem, to Christ and to the apostles for the facts and the fundamentals, relating to practice, for the re-

ligion suited to the conditions of the present, or for any other period.

"I Go a Fishing."

FISHING is one of the occupations, named in New Testament history, and stands out rather prominently in the life and experience of the apostles. And, having the sanction and the encouragement of the Master, it throws about the calling a dignity of which we need not be ashamed.

Born and raised alongside of a river, well stocked with fish of a number of varieties, we, early in life, fell in love with the calling of a fisherman,—too much so, mother thought, when there was hoeing and weeding to be done in the garden. But she, knowing our weakness in this direction, utilized it as an incentive in getting more work out of us than she otherwise could have obtained, without resorting to sterner means, not in harmony with her motherly ideals of home discipline and government.

In the springtime and early summer,—a good fishing time as well as good gardening and weeding time,—she would say: "Now, Henry, if you will do some digging or weeding in the garden, you may then go a fishing." Of course, we were not expected to go without her permission, and you may know that such an inducement always had the desired effect. Not only that, but the "mother way" made the digging and weeding task lighter and easier, as well as the fishing sweeter and more enjoyable. Well, in this way the fishing habit was early instilled into our life-purposes, and has been following us ever since, and we still have the feeling.

Eld. Archy VanDyke is now stopping with my brother, his son-in-law. The other evening I was told that they were going a fishing the next morning, and I at once said, "I'll go along." Early in the morning we were all ready. Having procured the necessary bait and tackle, we were soon on our way to the river, as sly as a trio of boys, full of expectation and hope.

Soon we reached the desired place, made ready, and cast our hooks, and then we had some time for meditation. And, somehow, that very interesting group of fishermen, as named by John, loomed up before the writer: "There were together Simon Peter, and Thomas, called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples." What an interesting party of fishermen this must have been,—seven in all! Well, Peter was the proposer. He said unto them: "I go a fishing," and, of course, the others said: "We also go with thee," and they all went, and they fished all night and caught nothing.

Eld. VanDyke, after fishing, perhaps, an hour, and having caught nothing, said: "But I had one good bite, and plenty of patience."

Fishing, by the way, is a good school to develop and cultivate patience. And it requires a patient man to make a successful fisherman, and more, it requires thought, study, preparation, fitness and experience. There is always something to learn, and, like preaching, you can always determine that the next time you will do better.

Well, things did seem favorable. Our tackle and bait seemed to be all right, the place we selected, we thought to be fine; the water was calm, deep, and just murky enough to hide the fish from us, and us from the fish, so that expectation and hope had full play, and with great eagerness we watched to see the cork plunge beneath the surface, to indicate that we had a "strike." Steady now, wait! Don't pull too soon! Let it have line and time, and be sure you have him fast before you pull. Here is where observation and experience come in. Fishing is an art as well as a science, and so is preaching.

But there is another consideration to take into account,—the landing of the game. Well, we thought of that. Our streams are generally lined with trees, which are often in the way of a successful landing of the pull. But we made choice of a place where a ledge of rock jutted out in the stream, and right back of it was a most desirable receptacle in which to land our catch. So we were satisfied

that all of the conditions were reasonably satisfactory, and all we had to do was to see well to our part of the work. And I wish I could tell you that our calling as fishers of men is quite as well attended to, and that we have the same earnestness and eagerness, and manifest and feel the same inspiration in our efforts to catch men and women for Christ and his kingdom, as we do in trying to catch fish for the satisfaction of eating them.

During the late Chautauqua, held in our town, we had with us Rev. Huelster, who gave us several very interesting lectures and sermons. Among other topics he preached a sermon on the text: "I go a fishing." And to say that it was interesting and timely, is putting it very modestly indeed. In the course of his sermon he gave some of the essentials in the make-up of a successful fisherman, and one of the items which he named was: "Always, as much as possible, keep yourself in the background, or hide,—that is, let yourself be heard rather than seen." And he said that this was quite as true and essential for fishers of men.

For the edification of those who enjoy the using of the rod and line, we here give a little bit of his experience as a fisherman, which he learned from a "crack" in the calling, as he put it. He said that for a long time it had been his wish to go along with this man to fish, just to learn how he did it. Well, one day he got the invitation, which he gladly accepted, and so they went. When they got to the river, his friend said: "Now, Reverend, I give you your choice of sides," and as he seemed so clever, the preacher chose the shady side, leaving the sunny side for the expert fisherman. This seemed to please him so well, that Mr. Huelster began to question the wisdom of his choice, and the more so since he did the "fishing," while the trained angler did the "catching." He asked for an explanation, therefore, which was this: "Fish, as a rule, are shy and easily scared. On the shady side you have the sun back of you, and in casting the hook, you throw the shadow of the rod over the water. This frightens the fish, and they run over to the other side, so that the sunny-side man has the pleasure of hooking them in." Do you see?

Another advantage of the sunny side is, that the sun shines on the water and blinds the fish, and thus hides the fisherman from the fish and they are not scared away. For this information there is no charge.

From the fact that Christ called the majority of his disciples from the ranks of the fishermen, it would seem that in the calling there is some good training for fishers of men, which, we suppose, is the development of patience and the preparing of men to meet hardness and disappointment without grumbling.

H. B. B.

Mummy Wheat.

It may seem uncharitable to disturb the enjoyment of those who believe that wheat, when taken from old mummy cases, if planted, will grow and produce abundantly. But Prof. M. G. Kyle, in a late issue of the *Sunday School Times*, does that very thing. We give the following extract:

One of the most alluring of relics, archeological fetishes, for imaginative people who travel in Bible lands is "mummy wheat," and other such remains of plant life which are supposed to be preserved in coffins and tombs, and now planted and grown. "Supposed, indeed," somebody will be saying. "There is no supposition about it. I found it myself in a vessel that had never been opened, and it grew." It does not matter that farmers cannot get wheat and other seed to grow that is even a few years old, people will go on believing in "mummy wheat" and are delighted to see it grow luxuriantly and believe in it, though the grain has been kept for thousands of years! In fact, there is no warrant for believing that real "mummy wheat" has ever been grown. Supposed instances are either self-deception or sheer fraud, perpetrated upon the innocent experimenter. Professor Petri, that genius of patient observation and hard sense, has recently exposed this superstition about "mummy wheat." Even the well-authenticated instance of "mummy wheat," a few grains of which were taken from a coffin never before opened, he shows to have been self-deception on the part of the discoverer. Upon investigation the coffin was found to have been stored in a stable and covered over with wheat,

a few grains of which got into it through a crack. It must be remembered, too, that usually antiquities are packed in fresh straw for shipment. Then the little jars sold to tourists in Egypt and opened by themselves at home, are transparent humbugs,—manufactured for sale,—and fresh wheat is placed in them.

Representing Sentiment.

We receive all kinds of questions. Some of them we answer, and some we do not. Here comes a letter asking whether the Brethren really believe in education. It would seem strange that there should be any doubt among our readers on this point. We now have ten colleges and schools that are patronized by Brethren children and others from every part of the Brotherhood. Not only so, but we presume that there is not a missionary on the field who has not had more or less training in some of our educational institutions. Possibly two-thirds of our ministers, especially those under fifty years of age, have taken more or less work in high schools and colleges. Then the Annual Conference perpetuates a General Educational Board, which takes the oversight, along certain lines, of all the schools run by our people. Now, in the face of all this, some one, who has just attached himself to the church, wishes to know how we, as a religious body, stand on the educational question. He chanced to hear a member,—an official, too, at that,—denounce education, and is wondering if that particular person represents the sentiment of the church. This shows how new members, coming from other persuasions, are disposed to gauge the Brotherhood at large by the impressions they receive from some one who chances to hold an official position. It also shows the value of having officials, who line up with the church in her principles and work, and the necessity of these officials being exceedingly careful how they talk in the presence of new converts.

A Sad Scene.

LIFE, in its changing scenes, has much that is distressing in the extreme, but many of its saddest experiences are wrought when the grim monster of war rules supreme. An eye-witness of the touching incidents, attending the mobilization of troops in a little Bohemian town, gives us at least a faint idea of similar scenes in hundreds of other places throughout the war-stricken area of Europe:

To every train they come in unhappy crowds through pouring rain—men and wives, children and weeping relatives. Fruitlessly does the band of the veteran corps try to play the national anthem, "Watch on the Rhine," fruitlessly do the veterans try to stutter out their cheers in response to the commanding officer's speech.

There is no echo save tears and sobs of misery. One unforgettable scream uttered a soul's misery, as a crammed train moved off, the bayonets of the country gendarmes glittering over the heads of the women.

Not a single person dreamed of taking up the chorus of the songs played. As the train passes on into the distance, the deserted mothers, children, wives, fiancées, and sisters move weeping away, and with the next trainload the same scenes are repeated.

I hear of dozens of cases where children, orphaned of their mothers only a few days before, or perhaps even on the day before, are now made wholly orphans. I hear also of numberless other cases where the mother is struggling with death in a hospital and now the father is called away.

Charivari Parties.

SOME one wishes to know whether it is in keeping with the spirit of the New Testament religion for brethren and sisters to take an active part in charivari parties. We may be mistaken, but we have been laboring under the impression, for some years, that with our advanced schooling and culture, we, as a people, had outgrown the charivari business. Early in life, while living in communities where there were no Sunday-schools and colleges, we saw a good deal of this kind of amusement. In the absence of culture and commendable Christian ethics, at that time, one could hardly expect a higher type of living, but in these days, when there are so many uplifting, spiritual influences in the church, as well as in educated communities, we can hardly understand how any of the members in the Church of the Brethren

could be induced to take a hand in such performances. If charivari parties are what we think they are, and what they used to be, there might be some excuse for winking at such performances in half-civilized communities, but that they can be tolerated among a Christian people of culture and a high order of spirituality, is to us inconceivable. We are wondering if a number of the communities, even among our own people, do not stand in need of some very plain teaching along the line of Christian ethics.

Warning Notices.

SOME one, who does not give his name, but mentions the name of the congregation that he represents, wishes us, in behalf of the congregation, to warn the Brotherhood against a certain member, who secured his church letter by misrepresentation. He says that the congregation has been grossly deceived and greatly harmed by said party. There are two reasons why the notice, as given, can not be published. First, the writer fails to give his name. In the second place, we gravely question the propriety of publishing notices of this character, though in the course of a year we receive a number of them. It is rare, indeed, that the conduct of a member is such as to justify his exposure before the reading public. To demand space for such publicity, would require the best of reasons. This is a matter about which we have always tried to be exceedingly cautious.

Leaving the Flock.

ONE of our earnest elders who, *en route* to and from the late Conference, stopped at various points, and especially among the isolated, was much impressed by the fact that many of our members, and even our ministers, leave newly-established churches or missions after the work is well started and when there is no apparent reason for going elsewhere. This is a fact that is altogether too common among us as a people, and causes no little perplexity to our District Mission Boards. It is easy enough for a Board to build a house at a new point, where there seems to be promise of a good opening, but how to give permanency to the work by retaining the membership, and especially the ministers, as an active body to stay right with it, is a problem not yet solved. It is a matter of serious concern.

Sunday-School Equipment.

WHILE the best of modern appliances are a great convenience in Sunday-school work, let none of our schools be discouraged because they must, of necessity, do the best they can, for a while, with the meager resources at their command. A member of our General Sunday School Board recently happened to visit a school in the Far West. The keenest interest was manifested by all in the study of the lesson, though the environments were only of the most primitive order. The report of the school was displayed upon a plain pine board, but this served the purpose as well as a more costly appliance. By and by, as the school prospers, it will get better equipment, but for the time being it does the best it can, never discouraged because all the latest conveniences are not within its reach.

A Bad Report.

THERE is an item of news going the rounds of the eastern press, to the effect that one of the Brethren congregations in West Virginia, has become so worked up over the employment of a pastor, that the two parties, pro and con, actually resort to violence, in order to secure and retain possession of the meetinghouse. Now and then a few uncultured members might be led to do some things not fully in keeping with good Christian ethics, but we feel quite sure that none of them would resort to questionable physical methods, in order to carry out their point. As a rule, our people will suffer wrong rather than do that which will prove a disgrace to the church, as well as the community. When we read such reports as the one referred to, we do not believe them. We simply regret that they should be so widely circulated.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Galen B. Rorer, Elgin, Ill., Secretary and Treasurer; Otho Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member; D. L. Miller, Mt. Morris, Ill., General Sunday School Board; Lafayette Steels, Chairman, Walkerton, Ind.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Zigler, Treasurer, Broadway, Va.; James M. Mohler, Leeton, Mo.; H. K. Ober, Elizabethtown, Pa.; S. S. Blough, North Manchester, Ind.; J. S. Zimmerman, Seattle, Wash.; I. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otho Winger, North Manchester, Ind., Vice-Chairman; A. C. Wleand, 832 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Dayton, Ohio, Treasurer; L. T. Holsinger, Roseville, Ind.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Timberville, Va.

Peace Committee.—J. Kurtz Miller, 358 Sixtieth Street, Brooklyn, N. Y.; D. Hays, Broadway, Va.; W. J. Swigart, Huntington, Pa.

Homeless Children Committee.—E. E. John, College Hill, McPherson, Kans.; P. S. Thomas, Harrisonburg, Va.; Frank Fisher, Mexico, Ind.

ORGANIZATION OF THE FIRST TOLEDO CHURCH, OHIO.

Eld. S. H. Dickey, of Fostoria, Ohio, and Eld. J. W. Keiser, of Alvordton, Ohio, were appointed by the late District Meeting of Northwestern Ohio to organize the members of the Toledo Mission into a congregation. This had been a part of the Black Swamp congregation. A council convened in Toledo on the evening of Aug. 1 for that purpose. Eld. Dickey took charge of the meeting, and the writer was appointed clerk. The boundary lines were satisfactorily arranged, and the following officers elected: Trustees, Brethren Hurley McKimmy, W. F. Furgerson and Thomas Burros; treasurer, Bro. Thomas Burros; secretary, Sister Fern Kaiser; church correspondent, Sister Cora Eastwood. The name, "First Toledo," for the congregation, was unanimously agreed upon. The church elected Bro. Hurley McKimmy to the deacon's office who, with his wife, was duly installed by Eld. Dickey. Eld. N. K. McKimmy was chosen to be their elder in charge. Thirty-six charter members were enrolled,—ten brethren and twenty-six sisters. They have an elder and two deacons. Noah Long, Sr. Pioneer, Ohio, Aug. 4.

THE DISTRICT MEETING OF OREGON.

July 22, for the first time, the Oregon Brethren assembled in the Bandon church, near the waters of the Pacific Ocean. Eld. Howard H. Keim was chosen Moderator, J. G. Miller, Reading Clerk, and the writer, Writing Clerk. All the churches of Oregon were represented by delegates but one. Eighteen ministers were present, thirteen of whom were elders. Considerable interest was manifested in all the business that came before the meeting, especially along missionary lines.

Eld. Thomas Barklow was elected to serve three years on the Mission Board. The writer was chosen as a member of the District Board of Charities, which is a joint Board with the State of Washington. Next District Meeting of Oregon will be held Sept. 1, 1915, in the Weston church, east of the Cascade Mountains. Eld. Thomas Barklow was chosen to represent Oregon on the Standing Committee for 1915, with the writer as alternate.

To assist members, desiring information at first hand, concerning the Oregon country, the following brethren were appointed: H. H. Keim, a member of the Portland church, but his address is Ridgefield, Wash.; John Bonewitz, Weston, Oregon; C. H. Barklow, Myrtle Point, Oregon; J. G. Miller, Ashland, Oregon. Those wishing information should inclose stamp for reply.

Geo. C. Carl.

1125 Albina Avenue, Portland, Oregon, July 28.

PASADENA, CALIFORNIA.

Once more we are in the front, to battle for the Lord. We are now arranging to locate at Riverside, Cal., in the near future. We will have with us several families of our dear members in close proximity, and it will be our aim to have a regular appointment and a live-wire Sunday-school here are long. This is a task,—an undertaking which, perhaps, is realized by but few, in its fullness. Nevertheless, God's kingdom is to be established everywhere, and we wish to see men and women enter into it.

Here will be an open opportunity for active missionary work, and a good field for workers, either to locate permanently, or for tourists to engage in service for the Master. A welcome is extended to any and all to come and help us, but we trust that none will come with doctrines that destroy our simple, trusting faith in Jesus and his blessed Gospel.

We would be glad to hear from any living at Riverside, or near there, who are members, or those who are in sympathy with the Church of the Brethren; also from any who may have children, relatives or friends living there. Write us as soon as we are located properly, and we shall gladly and cheerfully call to see them.

Our plans for active work are thought out, and we hope to make them practical, making our efforts an open forum by which many may assist in the work. It has been the

prayer of our hearts and the burden of our beings, sometime to enter an open field again. The losing of our dear son, on whom we were counting so much, and whose resting place is here in Pasadena, has overwhelmed us in grief and sorrow. It is a complete sacrifice, on our part, to leave the scenes so dear to us, and seemingly very few people realize it. But God knows that our lives are in his care, and we pray for the Spirit's guidance, and now we continue to bless him for leading us on. We implore the blessings of God upon these and all missionary efforts, to spread his kingdom.

L. D. Bosserman.

1530 South Mulberry Street, Pasadena, Cal., Aug. 1.

THE CONVERSION OF A JAPANESE.

July 19 Bro. Lewis, of Windfall, Ind., and Bro. John M. Stover, of Bradford, Ohio, were with us. Bro. Stover preached a much appreciated sermon. At the close of the services Bro. Hahn, one of our resident ministers, informed the members that there was an applicant for baptism. At the close of Sunday-school, Reo Take Maye had told Bro. Hahn that he desired to be a member of the church, and he requested to be baptized that day. At 3 o'clock in the afternoon we met at the river's bank, and in presence of many visitors this man was led into the liquid stream and put on Christ by baptism.

Bro. Take Maye is a native of Japan. He was born and raised in the capital city, Tokio. His grandfather and father were judges and he, according to their customs, was preparing to follow them in this profession. He became a lawyer, and practiced for about two years. During this time, through the invitation of a friend, he attended a mission and became interested in the Bible. After some little time he became converted to Christianity, though up to the time of his identification with the Church of the Brethren, he had not been affiliated with any church. About one year after his acceptance of the Christian religion he decided to come to America for the purpose of studying here, and learning more of the Christian religion. He has been here now about nine years, the greater portion of this time having been spent in schools. He has studied in several of our colleges. He is an excellent student and holds several diplomas with high honors. During the last few years he has lectured in a great many churches in the Central States. In this way he came to know of our church.

About seven months ago he first heard of our church. He looked up some of the members and told them that if arrangements could be made he would like to talk for us sometime. We were glad to have him, and his talk was appreciated. He became more and more interested in the church, and frequently had private talks with Bro. Hahn, who loaned him "The Doctrine of the Brethren Defended," and "Our Tracts and Pamphlets." These he studied and read very closely, thus acquainting himself with our doctrine and practices.

He says that the Brethren church is the church he has been looking for, and it is the church he wants to represent to his countrymen.

His aim and greatest desire is that he will sometime be able to return to Japan with the Gospel of Jesus Christ. As Japan, in common with all countries, needs the redeeming power of Christianity, I am sure we would all be glad to see a Brethren mission in that land.

Jesse J. Kintner.

52 N. Mount Street, Indianapolis, Ind.

FOURTH OF JULY IN ALBERTA, CANADA.

When I arrived in Irricana, on the evening of July 3, I was informed that a Sunday-school outing had been arranged for the next day and that the brethren had invited their neighbors and friends to be present with them upon that occasion. Opportunities for social fellowship and getting acquainted are scarce enough in this part of Alberta. I watched developments with much interest, therefore, on the morning of the Fourth, which dawned bright and beautiful.

The place selected was about a mile and a half from the church, in a beautiful, grassy ravine, with a flowing stream, partly natural and partly supplied from the overflow of the irrigation ditch. Along the banks of the ravine are many outcroppings of sand formations, grotesquely interesting in their varied shapes. On a wide, level space was erected a large, rectangular tent, partly provided with plank seats.

About the middle of the forenoon, teams could be seen approaching from all directions, over the wide-spreading prairie. Vehicles were of various shapes and capacity, drawn by one, two or four horses each. I counted one hundred horses, quietly feeding within sight of the tent.

The program was begun at 11 A. M. with devotional exercises, singing and prayer. Bro. Geo. Long, superintendent of the Sunday-school, had charge of the program, consisting of recitations by the children, singing out of the "Kingdom Songs," a recitation by one of the teachers, and an address on "Citizenship." Back of the speakers were placed, side by side, the ensign of Great Britain and the "Stars and Stripes," significant of the fact that United States citizens were gathered here on the soil of King George.

After the rendering of this program, the tent was rearranged, and tablecloths were spread on the nice, clean grass and on the planks, and an elaborate dinner was prepared. After the good sisters and their friends had finished their work, all gathered around, within reaching and helping distance, and joined in singing, "Praise God from Whom All Blessings Flow." This was followed by asking the Lord's blessing on the meal and on the assembled community.

It was an interesting sight, and, knowing that an Alberta assembly is always cosmopolitan, it was decided to ascertain where these people came from. By a careful estimate it was found that about 300 people were present. A roll call of States showed that twenty-seven of the States of the Union were represented, besides twelve provinces and countries, including a British province of South Africa.

The rest of the day was spent in a very pleasant social way. The brethren and sisters of the Irricana church easily stand in the front rank as a religious and social force in the community, and I pray that they, as a church, may count for much, to the honor and glory of the Lord. Elizabethtown, Pa., July 28. G. N. Falkenstein.

OLEY MISSION, PA.

The Oley Mission is about six miles from Reading, and comprises a territory which extends some distance farther. This good work by the Church of the Brethren was begun here about five years ago by Eld. David W. Weaver, who made great sacrifices and labored earnestly for the cause he represents. His faithful efforts have since been strengthened by the assistance of the District Mission Board.

Bro. Weaver has made sacrifices in many ways. First he started a union Sunday-school at Stonetown, where no Sunday-school had been held for twenty-three years, and he has been successful in his undertaking. The enrollment in the beginning was eighty. Of these he has sixty-seven to his credit, and an average attendance of fifty, which is remarkable. Each Lord's Day evening preaching services are held. Most of the people, among whom Bro. Weaver works, are members of some other denomination, but the meetings still increase in attendance.

July 12 twenty-five of the brethren and sisters of the Indian Creek congregation came in a large auto truck to the home of Eld. Weaver. After a pleasant social time and a good dinner had been enjoyed (which the good members had brought with them, leaving Eld. Weaver and his family none the poorer for having had them in his home), all visited the Sunday-school at our mission. Bro. A. Price, Assistant Sunday-school Secretary, gave an edifying talk, and all joined in an inspiring song service, led by Sister Kathryn Price.

On Sunday, July 26, about sixty-five of the members of the Ephrata congregation were here, and rendered an interesting program, consisting of singing, recitations, and talks by Brethren David Kilhefner and Jerome Miller. We had a delightful season of worship. It was one of the largest assemblies of the kind ever held in this vicinity. About thirty-five members from Reading also lent inspiration by their presence. About fifty interested neighbors and friends, from Baumstown, also attended the service.

One of the Evangelical ministers of Birdsboro, accompanied by about thirty-five of his members, also was with us at this time. All of these are friends gained through the tent meetings held in South Birdsboro last summer. The entire congregation numbered about 325 people. A number of them walked five miles to get there, and the services were highly appreciated. Many said they never heard anything better. The Evangelical minister gave a short talk. In conversation with him since, he said to some one: "It is a pleasure, and it gives a man a lot of inspiration to get up before an audience of that type of people to speak."

As the humble little house, in which Bro. Weaver conducts his Sunday-school and meetings, was not large enough, we erected a large tent, which became filled to its utmost capacity. The offering, for the benefit of a building fund, amounted to \$21.10. We hope, in the future, to have a Brethren churchhouse at this place. Much interest is manifested in the diligent efforts that Bro. Weaver is putting forth for the cause of Christ.

Besides Bro. Weaver and his family, in which there are seven members of the Church of the Brethren, there is only one other sister in the community. He has some difficulties to overcome, but never becomes discouraged. He is always willing and ready to teach and help others along in the right way. May God help and bless him in his noble struggle for the salvation of souls. Bro. Weaver is highly respected by his little band of co-workers in our Sunday-school work. It would be very encouraging to him if those interested would visit him and his little flock at this place, as often as opportunity affords.

Aug. 29 we expect to hold an all-day Harvest Meeting, to begin at 10 A. M., with a Children's Meeting in the afternoon. Come, all who can, and visit us, that the Lord's work here may prosper and yield a rich harvest. This is one way in which the auto may prove a blessing in the work of the Lord.

Harry H. Auman.

R. D. 2, Birdsboro, Pa., July 27.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale church met in called council July 23 to consider the resignation of Bro. F. P. Durr, as elder and minister of the Glendale church. Eld. G. H. Baslor, of Los Angeles, Cal., presided. The church refused to accept the resignation. We decided to have Bro. Baslor conduct a series of meetings, closing with a love feast, in November. We are now in the midst of the hot season, but the attendance and interest are keeping up remarkably well. Eld. O. J. Beaver, of Pomona, Cal., but residing temporarily at this place, is keeping up the appointments at the Phoenix Mission, where he is minister, on account of failing health. We learn that he is much improved, and will be able to assume his duties by Sept. 1.—Ella F. Durr, Glendale, Arizona, July 31.

CALIFORNIA.

Ingleswood.—Last Sunday our elder, Bro. G. H. Bashor, of Los Angeles, Cal., gave us a very efficient, illustrated talk on "The Power of Influence." A young lady, one of our Sunday-school scholars, accepted Christ. On Thursday, at 6 P. M., we met at the home of Mrs. A. L. Gish, where baptism was administered by our pastor, Bro. G. W. Kleffner, of Lordsburg.—Lizzie Dishi Thomas, Ingleswood, Cal., July 31.

Pomona.—At our morning service, Prof. J. E. Miller, of Mt. Morris, Ill., delivered an excellent sermon upon the theme, "The Power of the Spirit." At the close of the service, Yandl, favored us with a report of the Annual Meeting. One of our Sunday-school scholars has been received by baptism.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Aug. 3.

COLORADO.

Sterling.—Our series of meetings, conducted by Bro. A. D. Sollenberger, of Beaverton, Ore., July 15 and closed July 23. We were very much disappointed that the meetings had to be closed sooner than we had expected, on account of Bro. Sollenberger's illness. He preached nineteen powerful sermons, earnestly declaring the whole Gospel. Three accepted Christ. Two were baptized, and one restored to fellowship. Others are deeply impressed.—(Mrs.) Cora E. Miller, R. D. 1, Box 8, Atwood, Colo., Aug. 4.

IDAHO.

Nampa.—July 19 Bro. Isaac Prantz began evangelistic work in Nampa, which continued until Aug. 1. Although the weather was extremely warm, and the season of harvesting and hay-making was on, the attendance was very good. Bro. Prantz failed not to condemn sin. Nine were baptized, one awaits the rite, and two were restored to fellowship. Bro. Prantz preached nine sermons, held six services in his home, preached one funeral service, to a crowded house, and made many friends while here.—Amanda Garber, Nampa, Idaho, Aug. 4.

Payette Valley.—We have been blessed richly since the Annual Meeting by brethren stepping off here and preaching for us. Bro. Peters, of Virginia, preached for us July 15 and the next evening Bro. Andrew Hutchison began a two weeks' series of meetings, which closed with one applicant for baptism. The meetings began with fifty persons present, but increased on the second night to 125. The smallest crowd that was present was 123. On the second Sunday night there were about 300 people present. Both the Baptist and Methodist churches dismissed their meetings to come and hear our dear aged brother. His theme that night was "Baptism," and a better sermon was never heard. Both denominations and even Bro. Hutchison's church. If there are churches in the Brotherhood who would like to have our doctrine handled by an able brother, they would do well to secure Bro. Hutchison's services. While he is seventy-nine years old, his mind is as active as if he were only forty. Our membership has been much strengthened by his being among us.—Marvel Bowers, Fruitland, Idaho, Aug. 4.

Twin Falls.—July 1 our Sunday-school held a picnic in a beautiful, locust grove, two miles from town. All had a good time. One of our members died since our last report. Bro. S. Neher, our delegate to Annual Conference, gave us a good report of the meeting. Bro. J. E. Williams and wife, of Elgin, Ill., Bro. W. E. West and wife, of Ankeny, Iowa, Bro. Brubaker and wife, of Grundy Center, Iowa, and Bro. Brower, of South English, Iowa, stopped with us on their way home from Annual Meeting and preached some good sermons. We expect Bro. A. L. Gorham, of Fayette, Idaho, to conduct a series of meetings for us, beginning Aug. 30.—Alice Swab, Twin Falls, Idaho, Aug. 3.

ILLINOIS.

Lanark.—Our community has been favored with a five days' Chautauqua which began July 30 and ended Aug. 3. This included one Sunday, and our dear Bro. Trout was asked by the local Ministerial Association to deliver the sermon at the union services, in the Chautauqua tent, on Sunday morning, Aug. 2. The subject, "Why W. L. Gorbach, of Fayette, with rare skill, and was well received by the audience, which numbered about one thousand people, many of whom rarely attend church these warm Sunday mornings. At our business meeting, held recently, Brethren J. T. Eckman and Wm. Winger were chosen as delegates to District Meeting, and Brethren P. F. Eckerle and Elmer Zuck as alternates. Our average attendance at Sunday-school, the last quarter, was 192.—Ada M. Eckerle, Lanark, Ill., Aug. 10.

Macopin Creek church met in council Aug. 1. Bro. M. Flory presided. Bro. Frank Snell and wife were chosen to represent us at District Meeting. Bro. Henry Roesch was elected alternate. Since our last report we have organized a teacher-training class, with Bro. J. A. Smetzer as teacher. A large number of our Sunday-school pupils are taking the work. Bro. E. E. Rector, of Pittsburg, Mo., will begin a series of meetings for us Sept. 13.—Gail Brubaker, Waggoner, Ill., Aug. 4.

INDIANA.

Beaver Creek.—We held our annual Harvest Meeting July 26. Some from adjoining churches were with us. We held our Sunday-school at the usual hour, which was followed by an inspiring harvest sermon, delivered by Bro. D. B. Garber, and much appreciated by all. At noon we had a bountiful dinner. In the afternoon, the children's exercises, followed by a missionary sermon, delivered by Bro. D. E. Garber. We received \$6.31 in our free-will offering.—Sarah Hahn, R. D. 1, Pulaski, Ind., Aug. 4.

Beech Grove.—We will hold a Harvest Meeting Aug. 30. Bro. Norris will preach a harvest sermon in the forenoon, and a temperance program will be rendered in the afternoon.—Hattie Shull, R. D. 38, Ingalls, Ind., Aug. 6.

Bremen church held an all-day Harvest Meeting Aug. 2. A large crowd was present. We had Sunday-school at 9:45 A. M., which was followed by an inspiring harvest sermon, delivered by Bro. Aaron L. Mow, of Wells, Idaho. In the forenoon we had singing, and Sister Anna Mow gave a very interesting talk to the children. An offering of \$13.39 was lifted.—Ella Kaufman, Bremen, Ind., Aug. 3.

Middle Fork church has appointed our Harvest Meeting for Aug. 16, at the Rock Hill, Ind. We expect Brother and Sister Paul Mohler, of Chicago, to conduct the services. In the forenoon we will have a missionary sermon, to be fol-

lowed by the customary offering for mission purposes. The noon hour is to be spent in a social repast in the basement. In the afternoon an illustrated talk is to be given by Sister Mohler, also a few songs and recitations by some of the children. Bro. Mohler will conduct the evening service as he thinks best for the benefit of all. A cordial invitation is extended to neighboring churches.—J. V. Vetter, Rossville, Ind., Aug. 7.

Notus.—The Bible Institute of Northern Indiana will be held in the Goshen City church Aug. 19, 20 and 21. The Sunday-school, Temperance and Christian Workers' Meetings will be held on the 18th. Eld. A. C. Wiand, of Bethany Bible School, Chicago, Ill., and Eld. Otto Winger, of North Manchester, Ind., will be the instructors. Every period during the daytime and evenings will be crowded full of good, live subjects. All who can attend will enjoy a spiritual feast.—Committee: David Metzler, Manly Deeter, E. L. Heestand, Elkhart, Ind., Aug. 8.

Oak Grove.—Bro. Isaac R. Beery, of Naperville, Ill., began a series of meetings at the Oak Grove church, North Liberty, Ind., Aug. 7. The attendance and interest have been very good thus far.—Miss Dortha Foote, N. Liberty, Ind., Aug. 6.

Salem church met in an all-day Harvest Meeting Aug. 2, which was well attended and enjoyed by all. Bro. John Appleman conducted the services. He gave us a splendid sermon in the forenoon, which was closed by Bro. Hendricks. At 2 P. M. Bro. Appleman delivered a missionary sermon. An offering of \$13.86 was lifted.—Lovina Bottorff, R. D. 16, Culver, Ind., Aug. 4.

Santa Fe.—The members of our congregation met in a Harvest Meeting in Fizer Grove Aug. 2. Bro. Aaron Moss, of North Manchester, Ind., and Bro. Irvin Fizer, of McNeal, gave us some splendid talks. An offering of \$35 was given for missionary purposes. The meeting was well attended.—Lillie Strelm, McGrawsville, Ind., Aug. 4.

Spring Creek.—Our congregation met in council Aug. 1. Our elder, Bro. Chester A. Brallier, presided. We decided to hold a love feast Oct. 3, at 10 A. M. A Thanksgiving and Harvest Meeting will be held on the 10th. Bro. Brallier will be forenoon and afternoon meetings. Brethren Chester Brallier and Floyd Reiff will be our delegates to the District Meeting, and Bro. Frank Hardman will represent us at the Sunday-school Meeting. Bro. S. S. Blough will begin a series of meetings for us Aug. 15, at 10 A. M. on the 16th. There are enjoying more spiritual feasts at our place. Sister Emma Heestand, of Wooster, Ohio, is conducting a singing class for us, which is very inspiring to those interested. Bro. Ross D. Murphy, Traveling Secretary for the Mission Board, was with us Aug. 2, and delivered sermons in the forenoon and evening. We greatly enjoyed his talks, and wish to hear him again.—Amanda Rusher, Pierceton, Ind., Aug. 4.

Sugar Creek church met in council Aug. 1. Bro. Henry Neff presided. Bro. Friend, Bro. Ikenberry and Bro. Murphy were present. The membership was well represented. We decided to hold a love feast on the 10th. Bro. Henry Neff was chosen elder, with almost a unanimous vote. It was decided to select our elders for an indefinite time. Brethren Henry Neff and Ray Wine were appointed delegates to the District and Sunday-school Meetings. Our series of meetings will begin Aug. 16. Bro. Ross D. Murphy, of North Manchester, Ind., will conduct the services. Aug. 23 our Harvest Meeting will be held at this place. Bro. Ross D. Murphy, Traveling Secretary for the General Mission Board, was with us on Friday evening, July 31, and delivered a very interesting talk on mission work.—Ella Waggoner, R. D. 2, South Whitley, Ind., Aug. 1.

IOWA.

Libertyville.—Our Township Temperance Secretary, Bro. T. J. Looney, has arranged for a series of temperance programs to be given at the different churches by the Sunday-schools in the township. The first one is to be held at the Brethren church on Sunday evening, Aug. 9. Our love feast will be held on the 10th. The second series of meetings, conducted by Bro. Burton, of Ankeny, Iowa. A special effort is to be made to get every member of the Libertyville church out to services on Saturday and Sunday following the love feast. Members at a distance will please take notice. Our Sunday-school is interesting. The attendance was ninety-seven last Sunday.—Mrs. F. Gletty, Libertyville, Iowa, Aug. 3.

Muscataine.—One who had wandered away from the fold, and has since moved to Moline, Ill., was today restored to fellowship, for which we are made to rejoice. Our attendance at the Sunday-school was seventy-one.—P. E. Miller, 265 Kinder Avenue, Muscatine, Iowa, Aug. 3.

Notus.—The District Meeting of Middle Iowa will convene on Thursday, Oct. 8, with the Indian Creek church, Maxwell, Iowa. All queries, reports of District officers, committees and all matters in dispute will be taken up and decided before Sept. 1. No matters will be given consideration by the meeting that are not printed on the business sheet.—Virgil C. Fennell, District Clerk, 403 Youngerman Block, Des Moines, Iowa, Aug. 4.

Notus.—I wish to state to the churches of the Southern District of Iowa that our District Meeting will take place Oct. 2, and that all business intended for this meeting should be in the hands of the District Clerk not later than Sept. 10.—J. H. Brower, Clerk, 808 Ave. E. Council Bluffs, Iowa, Aug. 3.

Warrior.—At our Thursday evening prayer meeting, this week, one of our good citizens, the head of a family, was buried with Christ in baptism. Eld. P. J. Blough, of Hooversville, Pa., on his return trip from the late Conference, is visiting in our midst, and also doing some preaching for us in this city and county.—S. Hershberger, 1130 Hammond Avenue, Waterloo, Iowa, Aug. 7.

KANSAS.

Olathe.—Our church met in council Aug. 1. Eld. Henry Brubaker presided. We will begin a series of meetings Oct. 11, and continue until Oct. 25, the day of our love feast. Bro. Brubaker was chosen to represent us at the District Meeting. Bro. John Albright, of Gardner, Kans., preached for us on Sunday morning, Aug. 2.—Lilly M. Riffe, Olathe, Kans., Aug. 3.

MARYLAND.

Broadsford.—Our Harvest Meeting, held Aug. 1, was well attended. Bro. D. Victor Long, of Boonsboro, Md., gave us an appropriate sermon. We had an excellent sermon on Sunday by Bro. T. R. Coffman, of Pittsburgh, Pa. An offering of \$34 was received for home missions.—Nannie A. Martin, R. D. 1, Hagersown, Md., Aug. 4.

Bush Creek congregation is holding a series of meetings, beginning Aug. 13, to be conducted by Bro. A. B. Martin.—C. E. Duval, New Market, Md., Aug. 3.

Monocacy.—We held our council Aug. 1, in the Rocky Ridge house. Our elder, Bro. T. S. Fike, presided. We decided to have a love feast in the Rocky Ridge house, Oct. 21, at 1:30 P. M. Two have been baptized since our last report. Our next council will be held at the Rocky Ridge house Oct. 23, at 9 A. M.—Allen D. Hoover, Graceham, Md., Aug. 4.

MICHIGAN.

Bear Lake.—We met in council July 4. The writer was retained as Sunday-school superintendent. We had the Kingdom Songs "In our Sunday-school. We will represent at District Meeting by letter. We expect to hold a joint love feast with the members of the Little Traverse church Oct. 24, at 10 A. M. Should there be any members visiting in this section of Michigan, we would like to have them with us.—W. E. Young, Clarion, Mich., Aug. 3.

Beaverton.—A very impressive service was held at our church on the night of Aug. 2. Bro. John McKimmy was advanced to the eldership. Bro. Jacob Hoyer was elected to the ministry. Both these brethren with the council were installed. Elders Smith, Bollinger and P. B. Fitzwater were present on this occasion.—Katie Patterson, Beaverton, Mich., Aug. 6.

MISSOURI.

Pleasant View congregation held a council in the Pleasant Hill house Aug. 2. The regular time would have been on June 20, but as our elder was ill with the council was postponed until later. We granted letters to six members. The writer was chosen clerk. As the District Meeting is to be held in our congregation Oct. 2, we decided to hold our next council Aug. 22—one month earlier than the regular time, so that we can make the necessary arrangements for the District Meeting.—Ruth A. Pulse, R. D. 10, Richmond, Mo., Aug. 3.

Rockingham.—Our church met in council Aug. 1, with Bro. Oscar Early presiding. Brethren George Mason and E. J. Early were chosen delegates to District Meeting, with Brethren D. W. Falls and E. W. Klein as alternates. Bro. Lloyd Nicholson and the writer were elected delegates to the District Sunday-school Meeting. Sisters Kittle Bowman and Mittie Sandy are our delegates to the Christian Workers' Meeting. We decided to hold our love feast at the close of our meetings, which begin Oct. 4.—Eme Early, R. D. 4, Norborne, Mo., Aug. 4.

NEBRASKA.

Kearney.—We had our Sunday-school Decision Day here on Sunday, July 26. It proved to be a very profitable and inspiring meeting. Many good decisions were made by individuals and classes. One dear soul decided for Christ. The service was in charge of Bro. A. W. Ross.—Mary E. Whitney, 1605 Central, Kearney, Neb., Aug. 3.

Logan Grove church met in council July 29, with our elder, Bro. A. J. Nicky, presiding. Three letters were granted. The brethren making the annual visit found nearly all the members in the faith. We decided to have our love feast Sept. 26, and expect to have a week's series of meetings prior to the love feast. July 26 Bro. Nicky gave us an inspiring sermon. We feel much strengthened and built up spiritually.—Susie Nelson, Kirsch Route, Stapleton, Nebr., Aug. 1.

NORTH DAKOTA.

North Star.—A few members from the mountains, including the writer and family, had the opportunity of meeting with the Brethren at the North Star house at a council meeting, and enjoying a love feast. We decided to divide the territory, and have the members in the mountains organized into a territory themselves. The north half of this territory is to keep the old name, Turtle Mountain, and the members of the south half adopted the name of Bethany church. On account of the busy season we are not going to organize until after harvest.—Fred Schroeder, Berdella, N. Dak., July 30.

Pleasant Valley.—We held our love feast Aug. 1. The visiting ministers in attendance were Bro. Alfred Krops, of Carrington, and Bro. Wm. Shively, of Newcastle. Bro. Shively officiated, assisted by Bro. Krops. Bro. Shively gave us a good talk at the Hill house in the morning, and Bro. Krops gave us another good talk at the town house in the evening. We were very much inspired by the preaching of the elders, and we heartily invite those passing through this way to stop with us.—Mrs. Bessie Blocher, York, N. Dak., Aug. 3.

Surrey.—The second annual Convention and Temperance Meeting, under the auspices of the Berthold, Kennamer, Minot and Surrey Sunday-schools, was held at Surrey, N. Dak., July 22. There were not as many present as we had hoped for. The weather was very warm, and we had to have a very cheering and uplifting meeting. Bro. H. C. Early gave us many helpful points, and inspiring talks, that were greatly appreciated. Good interest was shown throughout the Sunday-school Meeting. Several excellent topics were discussed. Intense interest was manifested from beginning to end, in the Temperance Movement. The meeting is to be held at Minot, N. Dak., about the middle of November, 1915.—Ray Harris, Writing Clerk, 618 Franklin Avenue, Minot, N. Dak., Aug. 3.

Surrey.—Our series of meetings, conducted by Bro. H. C. Early, closed last Sunday evening. Bro. Early shunned not to declare the whole counsel of God. Much good has been done. There were four accessions to the church, and others felt their need of a Savior, but were not quite willing to give up the world and its pleasures.—Manerva Lambert, Surrey, N. Dak., July 31.

OHIO.

Black River church met in council Aug. 1. Bro. John Yoder presided. Two were received by letter. Bro. Claude Murray and family moved to the new house recently, which gives us another minister. The church purchased land to enlarge our church property. We also appointed a committee to meet with a committee from the Chippewa church, to decide on purchasing a churchhouse at Chippewa Lake. We decided to have preaching and prayer meetings in the evening, in addition to our regular Sunday services. Brethren A. P. Horst and Claude Murray are our delegates to District Meeting. Our love feast will be held Oct. 10, at 10 A. M.—Enos D. Nolt, Lodi, Ohio, Aug. 3.

Middle District.—Bro. Howard Eldemiller, of New Carlisle, Ohio, gave us a very interesting sermon. His theme was "Contentment."—Joseph H. Stark, R. D. 1, Box N. 79, Tadmor, Ohio, Aug. 3.

Notice to the Churches of Northwestern Ohio.—The late District Meeting decided that each church should take up two offerings to meet the deficit on the Marion property. (See Minutes, page 15, Art. C.) So far only four churches have sent money to the Treasurer. We earnestly urge all the housekeepers of the District see to it that these offerings are received and forwarded at once to J. L. Yoder, Bellefontaine, Treasurer of the Mission Board.—D. G. Berkebile, Delta, Ohio, Aug. 8.

Owl Creek.—Our congregation met in council Aug. 1, with Eld. G. S. Strangough presiding. The report of our annual visit showed that the members are in peace and union. We decided to secure Bro. D. G. Berkebile, of Delta, Ohio, to conduct our series of meetings in the fall of 1915. Two letters of membership were received. We expect Bro. D. R. McFadden, of Smithville, Ohio, to conduct a series of meetings at this place, beginning Aug. 11, with Sister Zama Heistand to conduct the song services. We will have our love feast Oct. 24. We decided to hold a Harvest Meeting Aug. 15, with Bro. D. R. McFadden to conduct the services. Bro. O. F. Fadden was chosen as our delegate to the District Meeting, with Bro. G. A. Strausbaugh as alternate.—Zora Montgomery, Butler, Ohio, Aug. 3.

Pleasant Valley.—Our members met in council July 18, with our elder, Bro. B. F. Sharp, presiding. Our series of meetings at the Valley house, to be conducted by Bro. Samuel Porter, of Bradford, Ohio, will commence Sept. 28. We decided to hold a love feast Oct. 17 at the Valley house.—Ada Jones, R. D. 1, Ft. Recovery, Ohio, Aug. 1.

West Wmishillen church met in council July 25, with Eld. Noah Longanacker presiding. Several items of business were considered. Three letters of membership were read. We will begin a series of meetings Sept. 12, to be conducted by Bro. R. E. Jones, of West Wmishillen, Ohio. We will have communion services at 2 P. M., and the communion at 6 P. M.—Leroy Holl, New Berlin, Ohio, Aug. 4.

The Annual Ministerial and Sunday-school Convention of the Church of the Brethren, State District of Southern Pennsylvania, will be held in the Shippensburg church, Shippensburg, Pa., Aug. 27 and 28.

If our music fails to be as effective in our worship as it should, I fear that the trouble is often with us, and not with the inappropriate songs and hymns found in our books. It occurs to me that we do not endeavor to "sing with the spirit and with the understanding also," as the Apostle Paul puts it, and I verily am convinced that he knew what he was talking about. This may sound

simple to some of us, but I am convinced that here many of us fail to get the results we may expect through the means of "music."

Of course, you say: "We can not all sing as the Spirit may move us, or as some would be moved to sing,—with too much 'spirit,'—too fast,—and others too slow, having, perhaps, less 'spirit,' thus interfering with our desired 'rhythm,' accomplished 'harmony,' etc." Yes, this is true to a great extent; we can not afford to do things out of "harmony" and "union." I do not know of any church which is more particular to obtain and maintain "harmony" and "union," than is the Church of the Brethren, and yet in some of our churches we can sit perfectly satisfied, hearing unharmonious, discordant, repelling music for years, and never make an effort to assist in improving the music, in spite of the fact that we are well able.

Some people tell us that they can not sing, but few say, "I can not learn." It may be too much trouble for some to learn how, but as we look at this matter, we think it is a duty that we owe, like many others. The apostle says, "Sing with the spirit and with the understanding also." You may not be aware of it, but I am convinced that not all persons are "born musicians." Some may be, that is true, but not all. It takes some effort on our part to become more proficient in all the work of the Master, and I am also sure that music is one of the things in which perfection must be sought. We learn to pray, we learn to win souls, we learn to do kind deeds to others, and we can learn to sing. Abram S. Hershey.

156 West South Street, Carlisle, Pa.

NORTHERN VIRGINIA.

The Ministerial Meeting of the Northern District of Virginia is to be held with the Unity congregation at the Fairview house Aug. 27 and 28.

First Day, Forenoon Session, 10 o'clock.

Devotional Exercises. Organization of Meeting. Address.—J. S. Roller.

1. The Ideal New Testament Church: (a) The Ministry.—N. D. Cook. (b) The Laity.—S. G. Greyer. (c) The Church of Today, in Comparison.—J. A. Garber.

2. The Church in Virginia: (a) Its Progress for the Past Fifty Years.—W. C. Hoover. (b) Hope for its Progress for the Next Fifty Years.—W. K. Conner.

Afternoon Session, 1:30 o'clock.

1. The Church and the Ministry: (a) How May Each Congregation Have an Efficient Ministry?—D. H. Zigler. (b) Some Good Methods of Ministers Dividing Their Local Work.—S. L. Bowman. (c) The Minister's Part in the Church's Progress.—J. M. Foster.

2. Some Vital Moral Issues of Today: (a) What Part Shall the Church Take In—(1) The Coming Statewide Fight for Prohibition?—J. Carson Miller. (2) The Fight Against Social Immorality?—B. S. Lander. (3) The Fight Against Social Immorality?—B. S. Lander.

Night Session, 8 o'clock.

Sermon.—C. E. Long.

Second Day, Forenoon Session, 9:30 o'clock.

Devotional Exercises.

1. Educational: (a) Some Aims of the College Towards the Ministry.—Dr. J. S. Flory. (b) Some ways of Inducing More of Our Ministers to Take Advantage of the Opportunities Offered by the College.—J. N. Ziegler.

2. Missionary: (a) What Mission Work Is Being Done in Our District?—J. M. Kagey. (b) What Further Mission Work May Be Done in Our District?—L. D. Caldwell. (c) Is There a Need of More Teaching on General Missions Among the Congregations of Our District?—P. S. Thomas.

Afternoon Session, 1:00 o'clock.

1. How Best Direct the Social Life of Our Young People: (a) The Church's Part.—J. C. Myers. (b) The Parents' Part.—J. W. Myers.

2. How Best Keep the Church in a Good Financial Condition.—B. W. Neff.

3. How Secure Unity in Church Effort.—P. I. Garber.

Miscellaneous.

Leader of Song Services, J. E. Roller. Time will be given for general discussion after each topic. Should any speaker on the program be unable to attend, please notify the Chairman of the Committee.

Committee, W. A. Myers, Chairman, Broadway, Va.; Joseph Pence, Sec., Harrisonburg, Va.; D. N. Splitter, Luray, Va.

NORTHWESTERN OHIO.

The District Sunday-school and Ministerial Meetings of Northwestern Ohio are to be held Aug. 26, 27, 28, in Silver Creek church, near Pioneer, Ohio.

SUNDAY-SCHOOL MEETING.

Wednesday Evening, August 26.

7:30, Address, "The Mission of the Sunday-school and How to Fill It."—G. A. Snyder.

Thursday Morning, August 27.

8:30, Devotional and Organization.

9:00, "How to Get the Church Members Lined Up in the Sunday-school Work."—J. I. Lindover. Discussion. Song.

9:35, "Who Should Train the Sunday-school Teacher?"—Eld. Edward Kintner. Discussion. Song.

10:10, "The Art of Securing Attention." (1) Primary Grade.—Minerva Kintner. (2) Intermediate Grade.—Floyd Mallott. (3) Adult Grade.—J. L. Weaver. (Each speaker allowed fifteen minutes.) Discussion. Song. Dinner.

Thursday Afternoon.

1:00, Devotional and Roll Call.

1:15, "Benefits to Be Derived From the Home Department and Cradle Roll."—Leo L. George. Discussion. Song.

1:40, "How to Have a Live Teachers' Meeting."—E. A. Clapper. Discussion. Song.

2:15, "How to Secure Greater Reverence in the Sunday-school."—D. G. Berkebile.

Thursday Evening.

7:30, Conference of Sunday-school Workers.—District Sunday-school Secretary.

8:00, Address, "The Christian Worker Society's Field."—S. P. Early.

MINISTERIAL MEETING.

Friday Morning, August 28.

8:30, Devotional and Organization.

9:00, "The Minister's Field of Usefulness."—Dan Koch. Discussion.

9:45, "The Preparation and Delivery of the Sermon."—J. J. Anglemeyer. Discussion. Song.

10:20, "Advantages and Disadvantages of Brethren Ministers Exchanging Pulpits."—David Eyerly. Discussion. Song.

11:00, "How to Induce All the Members to Attend and Support the Work of the Church."—J. W. Barnett. Discussion. Song.

Friday Afternoon.

1:30, "The Minister's Duty in the Fight for State-Wide Prohibition."—David Lytle. Discussion. Song.

2:30, "The Evangelistic Meetings." (1) The Church's Preparation and Work. (2) The Evangelist's Duty.—C. W. Stutzman. Discussion.

Closing Services.

Bring Kingdom Song Books. Come and bring some one with you. Let every school be represented.

Note.—This convention will use standard time.

Committee, G. A. Snyder, J. D. Wampler, Bessie M. Kaytor, Leo L. George, Ex. Of.

NORTHERN INDIANA.

The Sunday-school Meeting, Temperance Meeting, Christian Workers' Meeting, and Bible Institute of Northern Indiana, will be held at the Goshen City church Aug. 18, 19, 20 and 21.

SUNDAY-SCHOOL MEETING.

Tuesday, 8:45 A. M.

8:45, Opening Devotions.—Daniel Wyssong.

9:00, The Elder in the Sunday-school.—Christian Metzler.

9:15, Why Some Teachers Succeed.—H. D. Bowman. Song.

9:35, Making a Way.—Pearl Grosh.

9:50, The Sunday-school of Tomorrow.—Ralph Rarick. Song.

10:00, The Sunday-school Directing Bible Study.—Cora Wise.

10:25, The Doors That Closed Behind Us.—Burton Metzler. Song.

10:45, "How Shall I Go Up to the Father, and the Lad Be Not With Me?"—Lafayette Steele.

11:05, Questions for One-Minute Answers: (1) How Can We Use More of Our Talent? (2) Are Your Local Sunday-school Meetings a Success? (3) How Do You Conduct Your Opening Exercises? (4) How Do You Conduct Your Reviews? (5) What Special Days Do You Observe? (6) What Are You Doing for the Mission Work? (7) How Are You Equipping Your Sunday-school? (8) Are You Holding Your Young People? How?

11:35, Business. Closing Devotions.—W. R. Deeter.

Moderator, W. H. Greenawalt; Chorister, Elsie Sherck.

TEMPERANCE MEETING.

Tuesday, 1:30 P. M.

(The program is not ready. Will be prepared later.)

CHRISTIAN WORKERS' MEETING.

Tuesday, 7:30 P. M.

Devotions.—Harvey Schwalm.

Methods of Promoting Interest in the Christian Workers' Meeting.—Albert Hoffman.

Recitation.—Loneta Mishler.

The Work Distributed.—R. O. Roose. Quartette.

Use of Outlines in Christian Worker Booklet.—Chauncy Duker.

Recitation.—Dolorus Bottorf.

General Discussion. Quartette with Pantomime.

Moderator, Irvin Jackson; Chorister, Bertha Miller.

ANNOUNCEMENT OF THE BIBLE INSTITUTE.

August 19, 20 and 21.

Eld. A. C. Wileand, President of Bethany Bible School, of Chicago, Ill., and Eld. Otto Winger, President of the North Manchester College, N. Manchester, Ind., will be the instructors. They need no introduction nor recommendation in Northern Indiana. Their work with us, in former years, has proved beyond doubt that they are second to none in their lines of work.

This work will be practical and especially helpful to ministers and Sunday-school workers.

SOUTHERN OHIO.

The Ministerial Meeting, Sunday-school Meeting and Educational Meeting of Southern Ohio are to be held at West Milton on the dates specified below.

MINISTERIAL MEETING.

Tuesday, Aug. 18, 8 A. M.

Allen Weimer, Chorister.

Devotional Exercises.

1. What Are We Here For?

2. The Popular Methods of Present-day Evangelism.—S. Z. Smith.

3. Non-Church-Going, or Non-Going-Church,—Which?—B. F. Sharp.

Intermission.

4. Best Methods of Selecting Ministers for Our Mission Points.—J. O. Garst.

5. When Are We Giving as the Lord Hath Prospered Us?—Ira Blocher.

Afternoon Session.

Song Service and Miscellaneous Business.

6. The Minister: (a) The Pioneer.—J. C. Bright. (b) The Present Day.—Drue Funderburg.

7. The Minister's Wife.—Catherine Hollinger.

Intermission.

8. The Principles of Biblical Interpretation.—D. H. Keller.

9. The Model Christian Workers' Meeting.—Martha Keller.

It is earnestly requested that all the ministers of the District be present and make the meeting helpful to all.

Committee, H. Jesse Baker, Moderator, Hershel Weaver, Van B. Wright, Claud V. Coppock, Jesse Nofsinger, Sec.

EDUCATIONAL MEETING.

Aug. 18, Beginning at 7:30 P. M.

Devotional.—J. W. Fidler.

The Need and Purpose of Education.—W. W. Peters.

Our School: Its Mission.—J. O. Garst. Our Responsibility.—Jacob Coppock.

Devotional.—Eld. D. H. Keller. Chorister, J. R. Couser.

SUNDAY-SCHOOL MEETING.

Wednesday, Aug. 19, 8 A. M.

Devotional exercises.

1. Business.

2. Church and Sunday-school Architecture.—Levi Minnich. Discussion.

3. The Home Department of the Sunday-school.—Lydia Stauffer.

4. Temperance: Reading, "How the Gospel Came to Jim Oaks."—Ruth East. State-Wide Prohibition.—A. Call to Duty.—S. A. Blessing. Ohio's Going Dry.—Wayne B. Wheeler. State Superintendent of Anti-Saloon League, or Representative.

Afternoon Session, 1:15 o'clock.

Devotional.

5. The Evangelizing Power of the Sunday-school.—Van B. Wright.

6. Reading, The Leper.—Maud Miller.

7. Foreign Missionary Letter from J. Homer Bright.

8. Opportunities in and Needs of the Work in the Dangs.—J. M. Pittenger.

9. Missionary Address.—Florence B. Pittenger.

Chorister, Roy Honeymann. Bring your Kingdom Songs, pencil and note-book.

Notice.—Each Sunday-school is expected to be represented by one or two delegates.

Every Temperance Committee should be represented at this meeting. All persons cordially invited to be present and help to make this a great meeting.

Greatest Temperance Gathering in World's History.

(Concluded from Page 519.)

tives from every State in the Union, to tell, in detail, of the development of the Anti-Saloon League work.

It is confidently expected that there will be at least fourteen States in the Prohibition column by that time. A history of the fight in each of these States will be inspiring.

One of the most notable features will be the exhibit, for which a portion of the pier will be reserved. This will show literature, charts, books, designs and other forms of illustration, with special efforts worked out along the line of the physiological effects of alcohol, this part of exhibit to be planned along the lines of anti-tuberculosis and other disease-fighting propaganda.

One portion of the exhibit will be that which drew so much attention at the recent International Sunday-school Convention in Chicago, where were shown startling statistics, illustrated by tombstones as symbols, showing, from actual facts and figures, the terrible ravages of alcohol.

No phase of the alcoholic problem, and no feature of warfare against it will be neglected in the exhibit, or in the carrying out of the program of the convention.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 60 cents

Burger-Montel.—By the undersigned, at his home near Silver Lake, Ind., July 29, 1914, Bro. Egbert L. Burger, of Silver Lake, Ind., and Sister Emma Montel, of Claypool, Ind.—T. D. Butterbaugh, Silver Lake, Ind.

Fyfe-Schrock.—By Eld. D. H. Walker, at the home of the bride's parents, near Friedens, Somerset Co., Pa., July 30, 1914, Mr. George W. H. Fyfe and Sister Elsie Grace Schrock.—Ada A. Walker, Somerset, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bundrant, Anna Esther, born near Rogersville, Tenn., Sept. 24, 1895, died July 21, 1914, after an illness of a number of weeks. She was the daughter of Mr. and Mrs. W. D. Isenberg and was married to Chas. A. Bundrant Dec. 25, 1913. She is survived by a seven-months-old daughter, a loving husband, her parents and one sister. She was a very patient and gentle sufferer. From her childhood she was loved and honored by all who knew her. Services at the Brethren church by Bro. Torrey.—Bertha A. Klepper, Rogersville, Tenn.

Countryman, Bro. Owen S., died at his late home near Elmville, Ohio, July 29, 1914. He was born near North Union, Ohio, May 18, 1841. He enlisted in the Civil War at the age of twenty-one. He was mustered out July 14, 1865, at Cairo, Ill. He united with the Church of the Brethren, and we may well say that a very faithful life is closed. The widow, two daughters, and five sons survive him. Two daughters have preceded him in death. He was married to Mary A. Noland Feb. 19, 1868. His life needs no eulogy. Services at the Ridge church by the writer, assisted by Rev. Given Kessler, of the M. B. C. church and Rev. H. C. Williams, of the M. E. church. Interment in the Ridge cemetery.—Van B. Wright, Sinking Spring, Ohio.

Cox, Sister Catharine Elizabeth, nee Bratton, born at Cross Roads, Huntingdon Co., Pa., March 21, 1844, died July 13, 1914, aged 70 years, 3 months and 22 days. She was a patient sufferer for about four months, from a combination of ailments, superinduced by liver and kidney trouble. She was united in marriage to Bro. B. F. Cox Jan. 13, 1864, and practically all of their married life was spent in Tyrore, Pa. To this union were born ten children. Five of them preceded her in death. She is survived by her faithful husband, five children, one sister and two brothers. In early life Sister Cox united with the church, and lived a faithful Christian life for many years. Her greatest pleasure was to attend religious services. The funeral was held at her late home by Eld. W. S. Long, assisted by Bro. D. P. Hoover. Interment in the Grand View cemetery.—Park Ray, Tyrore, Pa.

Fluke, Bro. Irvin E., born Nov. 15, 1879, died July 13, 1914, aged 34 years, 7 months and 28 days. His first wife, Edith May, preceded him nearly six years ago. Three daughters were born to this union. Oct. 15, 1913, he was married to Sister Effie Dilling, of Martinsburg, Pa., who survives. His parents, three sisters and seven brothers also survive. Bro. Fluke met his death by being killed in the car shops at Martinsburg. He formerly lived in the Yellow Creek congregation, but since his marriage he lived in the Clover Creek church. He served faithfully in the deacon's office for some years, and was ever ready and willing to work for the Master. Services in the Brethren church in Martinsburg by Eld. D. A. Stayer. Text, James 4: 14. Interment in the Fairview cemetery.—Katie Stayer, Hopedale, Pa.

Gorsuch, Sister Lucy, nee Ruel, born May 28, 1860, in Ohio, died July 27, 1914, at her home near Goshen, Ind., aged 54 years, 1 month and 29 days. She was married to Daniel Gorsuch Nov. 4, 1878. She is survived by her husband, two sons, one daughter, a stepmother, two brothers, three sisters, one half-brother and one half-sister. She was a member of the Church of the Brethren for thirty years, and lived a consistent Christian life. Services at the West Goshen church

by Bro. Hiram Forney, assisted by Brethren Calvin Huber and Wm. Hess. Text, 2 Cor. 5: 1-4. Interment in the West Goshen cemetery.—Sarah R. Shidler, R. D. 5, Goshen, Ind.

Henkell, Bro. Lewis H., died in the Welsh Run congregation, Franklin Co., Pa., July 20, 1914, aged 79 years, 5 months and 11 days. He united with the church in March, 1914. He is survived by six children. Services in the Welsh Run church by Bro. D. M. Zuck. Interment in the Welsh Run cemetery.—Mary K. Fries, R. D. 2, Mercersburg, Pa.

Kersen, Sister Sarah Elisabeth, nee Mellinger, born Oct. 30, 1840, in Ohio, died June 27, 1914, at the hospital in Emporia, Kans. She had been in failing health for three months, and bedfast for five weeks, caused by a colic, from which she suffered for many years. She was the mother of fifteen children. Four preceded her to the spirit world. Four sons and seven daughters survive. May 28 of this year she was anointed. She bore her affliction patiently, and passed away in the triumph of a living faith. Sister Kersen was a member of the church twenty-five years. Services by the writer at the home of her son-in-law, Bro. L. A. Phillips. Text, John 10: 28. Interment in the cemetery near Americus, Kans.—C. A. Shank, R. D. 6, Abilene, Kans.

Lehman, Sister Rebecca, nee Weeb, born Oct. 2, 1833, in Mercer County, Ohio, died July 19, 1914, at the home of her daughter, Amanda J. Shively, in Lawrence County, Tenn. She was the wife of the well-known Eld. J. B. Lehman (deceased), and the mother of six children. Four of them preceded her in death. Two daughters survive her.—J. C. Shively, R. D. 6, Lawrenceburg, Tenn.

Miller, Sister Louisa E., nee Kingery, born in Monroe County, Iowa, Aug. 31, 1861, died July 26, 1914, aged 52 years, 10 months and 25 days. She was married to David Miller Feb. 14, 1886. Three daughters were born to this union. Sister Miller united with the Church of the Brethren in the fall of 1910, and remained faithful until death. She is survived by her husband, three daughters, her father, mother and two brothers. One brother and one sister preceded her in death. Services by Eld. S. A. Cover, of Ottumwa, Iowa. Text, Psa. 90.—S. W. Roberts, R. D. 1, Fredric, Iowa.

Reed, Bro. Levi, born in Northumberland County, Pa., Nov. 2, 1834, died at his home in Dumont, Iowa, July 19, 1914, aged 79 years, 8 months and 17 days. He moved from Pennsylvania to Ohio at the age of ten years, and lived there until 1864. He married Eliza Johnson, of Caledonia, Ohio, Sept. 16, 1853. They moved to Bourbon, Ind., and in 1869 moved to Franklin County, Iowa, where they lived until 1892, when they moved to Dumont, Iowa, where they resided until his death. Ten children were born to this union. An aged companion and five daughters survive him. Three sons and two daughters preceded him in death. Brother and Sister Reed united with the Church of the Brethren in 1871, and Bro. Reed was a faithful deacon in the church. Services in the M. E. church at Dumont, Iowa, by the writer. Text, 2 Tim. 1: 12.—Wm. H. Pyle, Greene, Iowa.

Repper, Bro. John, born near Baltimore, Md., March 23, 1825, died June 21, 1914, aged 89 years, 2 months and 28 days. In the prime of life he moved to Illinois, then to Nebraska, later to Colorado, and afterwards came to Southern California. He united with the Church of the Brethren when he was young, and lived a consistent Christian life. He was a charter member of the Long Beach congregation. About four years ago he became disabled, after which he had to make use of a wheel-chair. During the last two years he lived in Santa Ana, Cal., with an old-time friend, where he died and was buried. He was the last one of a large family to pass to the other shore.—J. M. Shively, 1219 East Second Street, Long Beach, Cal.

Replogle, Sister ———, died July 25, 1914, aged 64 years, 5 months and 17 days. She leaves her husband, Daniel B. Replogle. Services in the Replogle house by Elders F. R. Zook and D. T. Detweiler. Text, Job 16: 22.—J. C. Stayer, Woodbury, Pa.

Rickenbaugh, Sister Martha, nee Bashor, died in the hospital in Kansas City, Kans., July 24, 1914, aged 73 years, 3 months and 9 days. She was united in marriage to Daniel Rickenbaugh in Juniata County, Pa., in 1868. To this union were born eight children, seven of whom are living. She, with her husband, moved to Kansas in 1880, locating in the village of Bashor, named after the Bashor Bros., where she lived to her death. She united with the Church of the Brethren in her youth, and was faithful. She is survived by her husband, seven children, one brother and two sisters. Services at her home in Bashor. Text, "Thou shalt be missed."—I. H. Crist, Kansas City, Kans.

Sloniker, Mary Bell, daughter of Eld. Jacob and Josie Sloniker, born near Burr Oak, Kans., March 3, 1904, died near Lovewell, Kans., July 25, 1914, aged 10 years. Her parents, two brothers and two sisters survive. Two infants preceded her to the spirit world. She was a kind and cheerful girl, and attended Sunday-school the last Sunday of her life. She enjoyed a pleasant visit by her schoolmates. Her suffering was intense, caused by diabetes, but she bore it patiently. Services by Bro. Edward D. Steward, of Belleville, Kans. Interment at the Fairview cemetery.—Elnora B. Switzer, Formoso, Kans.

Snell, Eld. Daniel, born Oct. 18, 1839, in Preble County, Ohio, died at his home at Sidney, in the bounds of the Spring Creek congregation, Ind., July 21, 1914. He was married to Mary Jane Heckman Dec. 24, 1861. His faithful wife, two brothers and three sisters survive him. Services at the Spring Creek church by Eld. J. H. Wright, assisted by Eld. C. A. Brallier. Text, 2 Tim. 4: 6-8. Interment in the Spring Creek cemetery.—Geo. W. Snell, North Manchester, Ind.

Snyder, Bro. William, born May 5, 1832, died July 10, 1914, in Goshen, Ind., at the home of his daughter, Mrs. Ray De Bow. He is survived by six sons and six daughters. He was a member of the Church of the Brethren for many years. Services at the Union Chapel by Bro. Wm. Hess. Text, Job 26: 26.—Sarah R. Shidler, R. D. 5, Goshen, Ind.

Teter, Sister Rachel Amanda, born May 20, 1835, died of cancer at the home of her daughter in Shickley, Neb., July 20, 1914, aged 79 years and 2 months. She was the wife of Samuel Teter Dec. 10, 1857. To this union were born nine children, of whom four sons and two daughters survive. There are fifty-one grandchildren and nine great-grandchildren. Her husband died Jan. 26, 1908. She and her husband came to Nebraska in the early seventies and settled on a homestead. When the Church of the Brethren came to the State with the Gospel Message, Brother and Sister Teter were among the first converts. They were active in helping to build up the Bethel church, in which they served in the office of deacon, and rejoiced greatly to see all of their children, and many of their grandchildren unite with the church. Although Sister Teter suffered much during the last months of her life, she was very patient. Death came to her as a blessing, for she desired "to be present with the Lord." Services by the writer, assisted by Eld. E. S. Rothrock and Rev. Maxey, pastor of the Shickley M. E. church. Text, 1 Sam. 20: 18. Interment in the Bethel cemetery.—Edgar Rothrock, Carlisle, Neb.

Ulery, Sister Catherine, nee Kinsel, born near Dayton, Ohio, Oct. 1, 1847, died in Nappanee, Ind., July 23, 1914, aged 66 years, 9 months and 22 days. She stayed with her parents until she was eighteen years old, then came to Indiana. Sept. 21, 1871, she married Levi D. Ulery. Three sons and three daughters were born to this union. One daughter died in infancy. In 1868 Sister Ulery united with the Church of the Brethren, and remained a faithful church worker. Her sickness puzzled the doctors. While she suffered very much, she was very patient, and lingered over three years. She was anointed three times during her sickness. Services by Brethren Daniel Wyson and David Metzler. Text, 2 Tim. 4: 7; Mark 14: 8; 2 Cor. 5: 1.—B. J. Miller, Nappanee, Ind.



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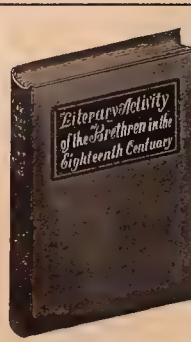
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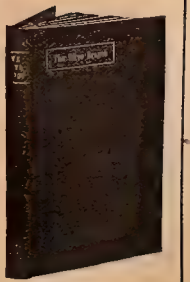
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NOTES NOT CLASSIFIED

Shipman.—June 1 we were glad to welcome into our midst Bro. E. J. Egan and wife, sent by the Mission Board of the Eastern District of Virginia to work among us. Since then we have been having Sunday-school and preaching services at our little church at Bethel every Lord's Day. Bro. Egan has started services at four new places. Our teachers' meetings, lately started, are proving interesting and very helpful. We contemplate organizing a Sisters' Aid Society in the near future. Our Sunday-school is progressing nicely, with Bro. Elwood Cunningham as superintendent. One new class has been started, and another increased from fifteen to twenty-eight. From this latter school we hope to get a good force of workers in many years to go by. A father has been baptized since our last report. We feel truly grateful to our Board for sending Brother and Sister Egan here, and are encouraged to work more earnestly with them in this needy field. Bro. Egan will begin protracted meetings at Bethel Aug. 30. We are praying that much good may be accomplished through these meetings, and desire the prayers of the brethren and sisters.—Maggie R. Cunningham, R. D. Box 19, Shipman, Va., Aug. 4.

Unity.—July 4 the four Sunday-schools of the Unity congregation held a joint meeting at the New Dale house. Bro. John S. Flory, of Bridgewater College, gave the short address. Each Sunday-school rendered a short program. A basket dinner was served on the church grounds. All spent a very enjoyable Fourth. July 24 we met at the New Dale house for a Harvest Meeting. Bro. John F. Driver, of the Timberville congregation, preached for us. An offering of \$10.70 was taken for the Orphans' Home. Aug. 1 we met in visit council at the New Dale house, with Bro. J. Carson Miller presiding. Eld. S. I. Bowman, of Cook's Creek, and Eld. Walter N. Coffman, of Barren Ridge, were present. After hearing the reports of the visiting brethren we were given interesting and helpful talks by the visiting elders. After disposing of the unfinished business of last council, committees were appointed to make arrangements for the Ministerial Meeting, which will be held in our congregation at the Fairview house Aug. 27 and 28. Bro. J. Samuel Roller was ordained as elder of our congregation.—Alpha Roller, Timberville, Va., Aug. 3.

Notice.—Ministerial and Sunday-school Meetings will be held in the Fairfax church Aug. 21 and 22. All persons coming on the Southern Railroad, and expecting to be met at the Fairfax Station, will please notify the writer, stating on what train they will come.—J. M. Bowman, Sunnyside Farm, Oakton, Va., Aug. 7.

Live Oak.—Bro. Ernest Davis, of Macdoel, Cal., preached for us on Saturday night, Aug. 1, and on Sunday at 11 A. M. His discourses were logical and inspiring, and he was listened to with marked attention. In his remarks he incidentally touched on the good qualities of Washington College, and plainly told us of our duty toward our schools.—A. Crites, R. D. 1, Box 12, Live Oak, Cal., Aug. 5.

Brambaugh.—On Sunday evening, Aug. 2, we closed a two weeks' revival, conducted by Bro. J. M. Myers, of Minot, N. Dak. He labored earnestly for us and presented many truths. While there were no additions to the church, the members were greatly strengthened. Owing to the very warm weather, the busy times and sickness in the community, our meetings were not as well attended as we desired, but those who did attend were fed well spiritually. Each evening, before preaching services, fifteen minutes were devoted to special prayer, followed by a song service, conducted by Sister Frances Moore. In my last report, when mentioning those that were with us from Annual Conference, I failed to name Bro. Zigler and wife, of Virginia. Bro. Zigler delivered an interesting discourse while here. In naming ministers from other churches present at our love feast, I should have mentioned Bro. J. O. Kesler, of Cando, N. Dak.—Mertie Deardorff, R. D. 2, Rock Lake, N. Dak., Aug. 4.

Notice.—Parties coming to District Meeting of the Northern District of Virginia on train No. 14, from Harrisonburg, to the south, on the morning of Aug. 27, will be met at Timberville, at 7:05 o'clock. Those coming on mixed train No. 173, from the north, will be met at New Market station at 8:30. All persons, coming as above, should notify Bro. J. S. Roller, Timberville, Va., several days beforehand, so that ample conveyance may be provided. Those who desire to come on any other trains should make special mention of the fact.—W. A. Myers, Broadway, Va., Aug. 7.

South Los Angeles.—During the month of June Dr. Barnum, of Pasadena, gave us two excellent temperance lectures. Our offering for the Annual Meeting was \$44.35. We were very glad to have many visitors from the Seattle Conference. Among them was Bro. George W. Flory, of Covington, Ohio, who preached a strong sermon on the morning of June 28. A very commendable program was rendered on the evening of July 5 by the adults and children of the Chinese Mission, under direction of the Rev. W. C. Los Angeles church. On the morning of the same day Bro. J. W. Cline, our delegate to Seattle, gave a splendid talk about the Conference. This was especially helpful to those who could not attend the meeting. About sixty of the friends and neighbors of our pastor and wife gathered with their home on the evening of July 18, to remind them of their tenth wedding anniversary. We did not go with well-filled baskets to feast, but, instead,

gave them a cash donation.—Helena I. Swank, 1156 East Forty-fifth Street, Los Angeles, Cal., Aug. 5.

FIRST DISTRICT OF VIRGINIA.

The District Meeting for the First District of Virginia convened at the Pleasant View church in Fayette County, W. Va., July 29. This being quite a distance from the main body of our membership, the attendance was not as large as usual, but the interest and spirit of the meeting were very commendable.

Fourteen elders composed the body of the elders in attendance. Of these elders, two were seventy-two, one, sixty-five, one, fifty-five, one, fifty-three, one, forty-nine, one, forty-eight, two, forty-six, two, forty-four, one, forty-one, and two thirty-seven years old.

Eight of these elders had previously served officially in our District Meetings.

At this meeting Bro. C. E. Eller served as Moderator, Bro. C. D. Hylton as Reading Clerk, and Bro. E. C. Crumpacker as Writing Clerk. These were all selected by the elders from their body. Besides these, there were eleven ministers present.

Twenty-one brethren and four sisters composed the delegate voting power.

Eight queries were presented for discussion, together with two requests for the next District Meeting. The next meeting will be held in the Peters Creek congregation, Roanoke County, Va.

Sixty-nine speeches were made on the papers. Twelve elders, one minister and two deacons did all the speech-making. Such harmony prevailed that the delegates were called on to vote but twice.

Eld. P. S. Miller was chosen as member of the Standing Committee for 1915 Annual Conference, and Eld. J. S. Zigler as alternate.

Troutville, Va., Aug. 4.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 20, Eastern Pennsylvania, Spring Creek church, near Hershey.
Aug. 21, North Carolina, Georgia and Florida, Little Pine church.
Aug. 21, Michigan, Thornapple church, three miles southeast of Clarksville, Ionia County.
Aug. 27, 8 am, Northern Illinois and Wisconsin, at Bethany Bible School, 3435 W. Van Buren Street, Chicago.
Aug. 27, 10 am, Eastern Virginia, Midland congregation, Midland church.
Sept. 29, 8 am, Northeastern Kansas, Ozawie church.
Sept. 4, 5, Tennessee, French Broad church.
Sept. 30 and Oct. 1, North-eastern Ohio, Springfield church.
Oct. 1, Northern Indiana, at Middlebury.
Oct. 1, Middle Missouri, Mound church.
Oct. 7, Southern Illinois, Woodland church, Astoria.

LOVE FEASTS.

California.
Aug. 29, 6 pm, McFarland.
Idaho.
Oct. 3, 6 pm, Bowmont.
Illinois.
Sept. 26, 6 pm, Polo.
Oct. 4, 6 pm, Shannon.
Indiana.
Aug. 22, Maple Grove.
Aug. 27, 2 pm, Ogans Creek.
Aug. 28, Bethel Center.
Sept. 3, Bremen.
Sept. 5, 6 pm, Wabash.
Sept. 6, 6 pm, Clear Creek.
Sept. 12, Huntington.
Sept. 12, Old Furnace.
Sept. 26, 6 pm, St. Joseph Valley.
Sept. 26, 6 pm, Turkey Creek.
Sept. 26, Lower Fall Creek.
Oct. 2, 4 pm, Mexico.
Oct. 3, Plevna.
Oct. 3, 6 pm, Fairview.
Oct. 3, 2 pm, Roann.
Oct. 3, Palestine.
Oct. 3, Beech Grove.
Oct. 3, 10 am, Mississinewa.
Oct. 3, Oak Grove.
Oct. 3, 10 am, Spring Creek.
Oct. 3, 6 pm, Arcadia.
Oct. 3, 5 pm, Union Center.
Oct. 3, 4 pm, Santa Fe.
Oct. 3, 6:30 pm, Bethel.
Oct. 5, 5 pm, Somerset.
Oct. 3, 2 pm, Howard.
Oct. 3, Blissville.
Oct. 3, 10:30 am, Buck Creek.
Oct. 5, Appanese.
Oct. 9, 5 pm, Yellow Creek.
Oct. 10, 10 am, Nettle Creek.
one mile west of Hagers-town.
Oct. 10, Plunge Creek Chapel.
Oct. 10, 6 pm, Beaver Creek.
Oct. 10, West Marlon.
Oct. 17, Burnettville.
Oct. 17, Pleasant View.
Oct. 17, Kernatta.
Iowa.
Sept. 4, Libertyville.
Sept. 28, Monroe County.
Oct. 10, 4 pm, South Keokuk.
Kansas.
Aug. 29, Scott Valley.

Sept. 26, 2 pm, Pleasant View.
Oct. 24, 6 pm, Olathe.

Maryland.

Sept. 12, Oakland.
Sept. 26, 1:30 pm, Sams Creek.
Oct. 5, Bethesda.

Oct. 17, 2 pm, Locust Grove.
Oct. 31, 3:30 pm, Monocacy, Rocky Ridge house.

Michigan.

Sept. 5, Sunfield.
Sept. 19, Elmdale.
Sept. 26, 5 pm, Berrien.
Oct. 10, 10 am, Fairview.

Nebraska.

Sept. 5, Edison, near Bro. Levi Stump's home.
Sept. 26, Logan Grove.

Ohio.

Sept. 5, 10 am, Upper Twin.
Sept. 26, 2 pm, Ross.
Sept. 26, 2 pm, West Nims-shillen.

Oct. 3, 5 pm, Donnels Creek.
Oct. 3, 10 am, Maumes.
Oct. 3, 10 am, Poplar Grove.

Oct. 10, 10 am, Prices Creek.
Oct. 10, 4 pm, Ft. McKinley.
Oct. 10, Rush Creek.
Oct. 10, (all-day meeting), Black River.

Oct. 10, 10 am, Black River.
Oct. 17, 10 am, Logan.
Oct. 17, Portage.
Oct. 17, Pleasant Valley.
Oct. 17, 10 am, Pleasant Valley house.

Oregon.

Sept. 5, New Creek.
Sept. 5, Williams Creek.
Pennsylvania.

Aug. 15, 16, Farmers Grove.
Sept. 6, 4:30 pm, Maple Glen.
Sept. 19, 3:30 pm, Clear.
Sept. 26, 27, Lower Conewago.

Oct. 3, 4, 10 am, Lower Cumberland, Mohler house.
Oct. 4, Godorus, Shrewsbury house.

Oct. 4, 6 pm, Shade Creek, Berkey house.
Tennessee.

Oct. 3, Mountain Valley.
Virginia.

Aug. 15, 3 pm, Flat Run.
Aug. 22, 3 pm, Flat Rock.
Aug. 29, 4 pm, Sangerville.
Sept. 5, Mountaineale.

Sept. 5, 5:30 pm, Timberville, Mount Olivet house.
Sept. 19, Rolland Park.
Oct. 10, Bethel.

Washington.

Sept. 12, Sunnyside.
West Virginia.
Sept. 10, 4 pm, Pleasant View.

Sept. 19, Capon Chapel (Brights Hollow).
Sept. 19, Greenland, Brick house.
Sept. 20, Shiloh.

Sept. 26, Beaver Run.
Oct. 3, Salem.
Oct. 3, White Pine.
Oct. 9, Teacost.
Sept. 12, Furnace Chapel.
Oct. 17, Bean Settlement.
Oct. 17, Allegheny.
Oct. 17, Beaver Run.

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What school shall I choose?

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Because of its encouragement and approval by the State of Maryland; having at its last session of its Legislature made it a part of the Maryland State University.

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Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., August 22, 1914.

No. 34.

AROUND THE WORLD

A Friendly Invasion.

Perhaps no group of nominally Christian nations stands in need of greater spiritual enlightenment than does South America. At the recent International Sunday School Convention in Chicago plans were made to send Sunday-school workers from the United States to our southern neighbors. Such an invasion is altogether commendable, and if tactfully entered into, is sure to be productive of great good. General Secretary, Frank L. Brown, is to be in charge of the work, and is to be assisted by a number of workers. For many of the people in the southern continent the visit of the workers will mean the dawn of a new day. As David puts it, "The entrance of thy word giveth light."

Prayers for Peace.

Recently thirty million members of the World's Sunday School Association, throughout the world field, were called upon to pray for peace, and now the "Federal Council of the Churches of Christ in America" urges all Christians of the United States "to unite in fervent and unceasing petitions to Almighty God, that he may guide the embattled nations to an early and lasting peace, and that Christians in our own land may be ready for any sympathetic or helpful service, to their Christian brethren abroad, which Providence may indicate." Such a request is in perfect harmony with Divine Precept and, moreover, every devout believer should feel impelled to linger at the "Throne of Grace," imploring the Father to so overrule man's ambitions in the cruel struggle that love may rule supreme.

The Awful Cost.

It was Wellington who said, after the battle of Waterloo: "My heart is broken by the terrible loss I have sustained in my old friends and companions, and my poor soldiers. Believe me, nothing except a battle lost, can be half as melancholy as a battle won." It is the general verdict of the best students of history that any question ever attempted to be settled by war, could have been adjusted far easier and better by conciliatory measures. Competent authority computes the expense of wars, from 1793 to 1860, at \$9,243,225,000; from 1860 to 1910 at \$14,080,321,240. Men engaged, 16,822,200. Loss of life, 5,098,097. If we add to this array of figures the many other losses, not computable in dollars and cents, we have a list so extensive, so shocking, so heart-breaking, that tears rise unbidden to the eye.

Prophetic Warning.

Some of our exchanges, who watch the shifting scenes in the world's panorama of strife and bloodshed with some anxiety, appear to see strong indications of the approaching "end of all things." The editor of the "World's Crisis," quoting a large part of Jer. 23, ascribes to those words a secondary or broader application than originally intended by the prophet. He thinks that they refer most fittingly to the great European conflict, and that they indicate a final international upheaval that will constitute a visitation of divine judgment. Verse 33 of the chapter named reads: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Whatever our opinion may be, as to prophecies and their fulfillment, we may well heed the definite command: "Be ye also ready," for we know not what the future may have in store for us.

Constructive Work Needed.

That there are serious and inexcusable defects in the social and industrial systems of today, is a commonly admitted fact, but a recent review of this most important subject by Prof. Albion W. Small, head of the Department of Sociology in the University of Chicago, brings out facts of startling significance. After referring to past efforts along the line of gathering statistics on social conditions, without attempting any real constructive work, Prof. Small continues: "We know perfectly well that thousands of people are flourishing without earning anything at all, and other thousands earn various fractions of what they get. Of course, that means so much taken directly from the earnings of other people. Our capitalistic system is a huge siphon that sucks up men's rights by a law of accelerated motion. Simply let it alone, and give it time, and it would end, before very long, in having every cubic inch of land, sea, and sky bonded to a clique of financiers, and then the terms under which the rest

of the human race might be permitted to stay on the earth could be dictated by the syndicate." Such is the picture, true to life, painted by the noted sociologist. Selfishness, pure and simple, actuates the attitude described. In comparison, how really constructive are the exalted teachings of 1 Cor. 13, in which love glorifies the humblest deed of man into a sublime act of devotion, helpful to all whom it touches!

Japan's Decadent Religions.

Many efforts have been made, during the past few years, to revive some of Japan's old existing religions, such as Shintoism and Buddhism, and in some measure their leaders have succeeded. In recent days, however, it has been plainly revealed that much corruption has entered into their very midst, and that no great vitalizing life and power can be expected from them. On the other hand, all the evangelical churches of Japan are putting forth special united efforts in a great evangelistic campaign throughout the Empire. Dr. John R. Mott's memorable lectures, last year, have largely contributed to a better understanding among the people of Japan, regarding the insufficiency of their old-time cults, and many are looking upon Christianity with a new conception and a wider vision.

Revival of Idol Worship.

While China's President seems to be wholly friendly to Christian missions, seeing in them a vital factor in the country's real prosperity, there are sections of that land in which idol worship is being enforced upon native Christians. A letter from Chinkiang states that twenty natives, ignoring the demand of village officials, to worship idols and their ancestors, were told that idols would be placed in their houses and that ancestral tablets would be hung upon their walls. When the Christians still refused to bow down to the images and tablets, they were subjected to cruel treatment and gross indignities. In spite of all this, however, the native believers remained faithful to their promises. As of old, the blessings of the Lord are with those who are willing to suffer for his cause.

Is He Going Too Far?

Our readers are familiar with the story of Louis Patmont who, because of his strong arraignment of the liquor traffic, was kidnapped in Southern Illinois, later on liberated by his abductors, only to disappear again while on his way to a place of refuge. He is now at a safe retreat, known only to a few of his more immediate friends, endeavoring to regain health and strength of body and mind, after the fatiguing and exhausting experiences undergone. Concerning those who so cruelly treated him, he harbors not even the least degree of resentment, carrying his spirit of forgiveness so far that he will not even consent to their apprehension and punishment. This extreme attitude is being seriously questioned by his friends. Since the law, according to apostolic precept, is "made for the evil-doer," should not the transgressors in the Patmont case be dealt with as provided for in the statutes of our land? In behalf of humanity's highest interests, and as a deterrent to others, similarly inclined, such a course would seem entirely justifiable. It would not militate, in the least, against the exercise of a forgiving spirit, as enjoined by Christ.

New Complications.

Japan's recent ultimatum to Germany, that she evacuate Kiao-Chau, its small harbor possession in China,—in a time so short, as to be impossible of accomplishment, presents a new phase of the already complicated war situation. Germany holds its possession under a lease granted by China, and as such it is entirely a question between the two countries. That by Japan's action in this and other acts of usurpation of power in that part of the Pacific, the interests of the United States are seriously threatened, is admitted in Washington, and it will require the most skillful exercise of diplomacy to avoid a rupture with Japan. Another phase of portending troubles is Russia's demand on Turkey for the opening of the Dardanelles, thus giving the Czar's fleet in the Black Sea an opportunity to enter the Mediterranean. Should Turkey refuse to accede to the demand, and as is likely, be drawn into a war with Russia, Great Britain and France, there is great likelihood of Mohammedan uprisings in all colonial possessions of those countries, and the end is not easily foreseen. As to the progress of the war in the centers of conflict, no decisive gains have been made by either side during recent days, though the extensive concentration of troops would indicate that a relentless battle, with the usual disastrous consequences, will ere long be waged.

Rapacious Dealers.

With bounteous harvests and generally satisfactory business conditions in our land, it is strange indeed that some of the dealers should have taken advantage of the war situation to advance prices out of all reason. Some increase in the cost of the necessities of life was, of course, to be expected, but to make the price practically double, as was done in some cases, is uncalled for. President Wilson is ordering an investigation of this very abnormal and inexcusable situation of things, and aims to provide a remedy if possible. At the bottom of all such attempts at extortion is the age-old "love of money, the root of all evil."

A Worthy Achievement.

In sharp contrast with the scenes of devastation in Europe was the opening of the Panama Canal to the world's traffic, Aug. 15. With the passage of the United States War Department steamship "Ancon," through the great waterway, this most significant artery of trade was made available to the shipping interests of earth's nations. In conformity with a promise made by Col. Goethals, the peace flag of the American Peace Society was displayed on the foremast of the "Ancon." In accordance with the provisions of the Hay-Pauncefote treaty, the great waterway will be open to vessels of all nations on terms of entire equality. The charge of \$1.25 per ton, for vessels using the canal, is expected to return about \$12,500,000 to the canal treasury, in the first year of operation. This will cover the annual operating expense of \$4,000,000, and pay the larger part of the interest on the original cost of the canal. By the initiative of the United States, Balboa's bold conception of the canal, Sept. 25, 1513, was actually brought to successful completion four hundred years later!

Startling Figures.

County Judge John E. Owens, of Chicago, has been making a study of the alarming increase of insanity cases in Cook County since 1907. With but 1,724 cases in that year, the number has grown to 3,082 for the year ending May 31, 1914. "The increase is much larger than the increase in population," says the judge, in commenting on these figures. Immorality and the rush of city life are given by him as the leading causes of insanity. Many cases of mental derangement, passed upon by alienists, are clearly attributed to immoral lives. Adding to this the strenuous life led by the average city dweller of today, and we can clearly see, in all this, the very opposite of the calm demeanor, characteristic of the child of God, wholly given to the contemplation of higher interests. Judge Owens maintains that the moving picture craze and baseball games "too intensely stimulate the emotions of those infatuated by them," and he earnestly recommends the teaching of a well-ordered religious life, both in the home and from the pulpits of our land, as a most salutary and effective remedy for the disquietude all too common.

Christianity and War.

Confronted by the sudden and most deplorable war madness of Europe, the unbiased observer revives the question so frequently asked before, Why do nations which acknowledge their allegiance to the Christian religion, appear to be totally uninfluenced by its teachings, at a time when calm reason rather than unbridled passion should rule? War clearly controverts the basic principle of Christianity, which is, essentially, a religion of peace and good will. Christ's teachings, exalted to their highest plane, look forward to the ultimate gathering together of all mankind in one great human brotherhood, ruled by love. We fondly speak of Christianity and its mighty power in the civilization of even the most barbarous and untaught heathen tribes, but are the leading Christian nations, in view of the fratricidal struggle in Europe today, very much better than their remote ancestors,—the cave men,—ruled mainly by the supremacy of brute force? Some go so far as to say that in the pending struggle we have a serious indictment of Christianity as a real power. It should be remembered, however, that a mere profession of Bible principles is wholly unavailing, unless there is a faithful living up to those teachings in all we do. This holds good not only in the matter of war, but in hundreds of every-day affairs. That some professing Christians fail to live up to their highest ideals, is lamentable, but it does not argue against the real essence of Christianity, which has not, as yet, had a fair trial in the world. We are assured, however, that according to prophetic utterance the day will come,—remote though it be,—when "war shall be no more," for in that blessed time "nation shall not lift up sword against nation."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

The Refiner's Fire.

He sat by a furnace of sevenfold heat,
As he watched by the precious ore,
And closer he bent with a searching gaze
As he heated it more and more.

He knew he had ore that could stand the test,
And he wanted the finest gold
To mount as a crown for the King to wear,
Set with gems of a price untold.

So he laid our gold in the burning fire,
'Tho' we fain would have said him "nay,"
And he watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a Form above
That bent o'er the fire, tho' unseen by us,
With looks of ineffable love.

Can we think that it pleases his loving heart,
To cause us a moment's pain?
Ah! no, but he saw thro' the present cross
The bliss of eternal gain.

So he waited there with a watchful eye,
With a love that is strong and sure,
And his gold did not suffer a whit more heat
Than was needed to make it pure.

—Author unknown.

Recompense Versus Reward.

BY J. D. HAUGHTELIN.

THE two words of our caption, by many, are considered synonymous. In the Bible evil is generally *recompensed*, while good is *rewarded*. *Recompense* gives an equivalent; reward, generally much more. Paul presents this distinction very forcibly in his declaration,—“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6: 23).

In the Epistle to the Hebrews the two words are used together, for both good and evil. In Heb. 2: 2 we read, “Every transgression and disobedience received a just recompense of reward.” Notice, it is only “just,”—no more, no less. In Heb. 10: 35 we find, “Cast not away therefore your confidence, which hath great recompense of reward.” Note here the adjective “great,” implying much more than simply justice.

In Heb. 11: 24-26 we are told that Moses refused the honor and glory of the royal family, “choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. . . . For he had respect unto the recompense of the reward.”

Let us examine, briefly, the recompense or punishment of evil. In Matt. 5: 19 Jesus says, “Who-soever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.” Thus, even the saved shall be recompensed,—suffer loss for neglect or wrongdoing.

Heb. 2: 2 shows that every act of our life must be accounted for. Luke 12: 47, 48 shows clearly that he who knows his duty and does it not shall be severely punished,—“beaten with many stripes,” is the metaphor used. On the other hand, “he that knew not and did commit things worthy of stripes, shall be beaten with few stripes.”

A wrong deed repented of is forgiven, but has its influence and tells in eternity. David never forgot his great sin. Every recollection caused a pang. Paul said he was not worthy to be called an apostle, because he persecuted the church. We should take warning from these authentic records.

Even the punishment of sin, by our Father in heaven, is a blessing to the victim. In this life it is often reformatory. See the record of the Children of Israel. God knows how to deal justly and have mercy.

In the law it was written, “To me belongs vengeance, and recompense” (Deut. 32: 35). Paul quotes it, “I will repay, saith the Lord” (Rom. 12: 19). Also, “I will recompense, saith the Lord” (Heb. 10: 30). This is just and righteous judgment.

In bygone years, convicts in many prisons were unmercifully punished, arousing the worst in the men. Prison reform seeks to bring out and cultivate the good; to reform and elevate. This is much better. The vengeance and recompense of the Lord is sufficient to conquer even the children of Belial. No right-minded person wants even a taste of it.

Sinner, where are you going? What will be your recompense? Accept Jesus as your personal Savior. He loves you. He died for you. He wants to forgive you and save you. Do not reject him.

From this pathetic picture of recompense let us turn to the glorious reward of the faithful.

The reward is eternal life. It is infinite. The finite mind can not comprehend it. We must take, as it were, a small section of it, and compare it with things we can comprehend.

A happy life in this world is prized very highly. It is ever changing, and soon we get old. In heaven no one gets old. All (especially infants) are developed to perfection and remain in the prime of eternal life.

Here a good residence is desirable, but the best decay and must be repaired. Our mansion in heaven is eternal. Here a good climate is much sought. There it is perfect,—no inconvenience either from heat or cold.

Want of good roads has caused much trouble and suffering in this world. The contemplated dustless, mudless, solid, smooth, easy grade, “Great Lincoln Highway,” across the United States, is the ideal for this world. It is grand to contemplate. Compare with it just one street of the New Jerusalem, 1,500 miles long, “pure gold, as it were transparent glass” (Rev. 21: 21).

Good society is very desirable, but in this life we can not get away, entirely, from the influence of bad people. Nothing impure or unholly shall enter there.

Millions of dollars are spent annually in this world for music. Much of it is impure, corrupting, debasing. In heaven it is all pure, ennobling, inspiring, holy.

The better portions of this world are lauded for their good, choice fruits. There are troubles, losses and sometimes calamities associated with them. Contrast with these “the tree of life, which bare twelve manner of fruits, and yielded her fruit every month” (Rev. 22: 2). Is it not glorious?

Some of the most pleasant recollections of our life run back to our childhood scenes at the flowing springs and pure water. Oh, how delightful to quaff it and quench the thirst! We see by faith “a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” (Rev. 22: 1).

In our childhood days the tallow candle and lard or oil lamp were the standard of artificial light. To-day we have great improvements, but they are subject to defects and failure in time of dire need. Of the New Jerusalem, the Revelator said: “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it” (Rev. 21: 23, 24). Oh, it will be glorious to be with them!

Dear reader, we have placed before us a *just recompense* or punishment for evil, and a glorious, rich *reward*,—eternal life,—for all who will accept it. “Christ Jesus gave himself a ransom for all” (1 Tim. 2: 6). God has no pleasure in the death of the wicked (See Ezek. 33: 11). “Precious in the sight of the Lord is the death of his saints” (Psa. 116: 15).

If we are lost it is because we neglect or refuse to accept the ransom.

Panora, Iowa.

THE consideration we manifest towards a stranger, is a plain indication of our heart's true feelings towards God, when uninfluenced by the hope of reward or the fear of punishment.

Modesty in Bible Teaching.

BY PAUL MOHLER.

ONCE in a while, some young man goes off to a theological school where the teaching is, in many lines, directly contrary to what the church has always held. The teachers are so strong that he accepts their strange doctrine even on such subjects as the Trinity, the Atonement, the Inspiration of the Bible, etc.

Being filled with enthusiasm for the “new” ideas he has imbibed, and with pity for the “ignorance” of the church which gave him birth, he comes back to us and preaches them, teaches them, and writes them, with all the power that God has given him. All this, regardless of the fact that the acceptance of his teaching would require that the church repudiate the principles which were accepted by ninety-nine per cent of her members at their baptism.

Then, when he is brought face to face with that fact, he “modestly” admits that he is not absolutely sure that he is right, but *thinks* he is, and is willing to let his teaching stand on its merits. Thus, in addition to a reputation for great “learning” and earnestness, he gains credit for great “modesty.”

Does he deserve it? I hardly think so! If that is modesty, I wonder what presumption would be! No, true modesty would keep him from teaching that which is strange and new and contrary to the general belief of the church and always has been, until he not only “thinks” but *KNOWS* he is right. We have to look out for that kind of men. The church has had that thing happen in the past, and it may happen again. It is not enough that a man shall be able and honest and present a plausible theory. Robert G. Ingersoll was able and, to all appearances, honest, and he certainly presented his views in plausible form; but was he right? It is useless for us to declaim against “higher criticism” and “modern skepticism” if we are going to accept both when presented plausibly and ably by some of our own Brethren.

“Though we, or an angel from heaven, should preach unto you any gospel other than we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema” (Gal. 1: 8, 9).

Chicago, Ill.

Gathered Along the Wayside.

BY JOHN R. SNYDER.

Sowing the Seed.

ONE thing that can not help but impress one as he travels is the large number of aliens that are coming to America. Men, women, children, of every nation and tongue, arrive on our shores by the thousands or millions every year to seek homes,—to better their condition, they think. They leave home influences, national characteristics, and people of like languages, for a home among strangers, in a foreign land and amid unfamiliar environments.

We, of the average country district of the East and Middle West, do not notice this so much as when we get into the newer sections of the country.

On the way to Seattle we passed through the city of Winnipeg, spending one day in that gateway of the great Canadian West. What a heterogeneous, cosmopolitan mass of people gather there! It seems almost a modern Babel as one walks up and down the streets of the city. Passing a steamship office we noticed a bulletin, which stated that at a certain hour that day a train would arrive, bringing passengers from one of the great ocean steamers which had reached port a few days previously. From the interest taken we gathered that many were expected. So about the time the train was due found us at the depot, mingling with other strangers.

When the train pulled in, the emigrant coaches began to unload. There were hundreds of aliens. Friends, long parted, greeted each other. Wives found husbands; children rejoined parents; lovers met each other. There were tears of joy and tears of sorrow, and no one could witness the scene without being affected.

Some went farther west; others farther north; some to the south. Among those who were to go on to the greater West were a hundred or more Lithuanians. One of them could talk broken English, and we had some conversation with him. We learned a little of their plans. They had heard of the opportunities in the new lands of the Canadian West and hoped soon to have homes of their own. Nominally they were Catholics, but religion was



EAGLE NEST ROCK, YELLOWSTONE PARK.

little in their minds. No one had told them of the greater life.

We knew that the Manitoba Bible Society had its headquarters in Winnipeg and we hunted it up. We were able to secure twenty-five copies of the Lithuanian Gospel of Luke, and took them back and distributed them among the immigrants. They seemed glad to get them, and all that afternoon they could be seen looking at the books and comparing them.

Late that night we boarded our car for the journey toward the coast. The immigrant coaches were put on the same train. The next day as we stepped from a car at a station, away out on the Canadian prairies, we were attracted by a call from a coach in front. Looking that way we saw a young man, with his hand out of the window, waving his Lithuanian Gospel and soon others were seen. Later in the day we went into their coach and found many of them still reading the Story that never grows old. In the evening we again passed the coach and again they reminded us that they had the "same old Story."

The next morning their car was missing. During the night it had been taken off and sent we know not where. But we do know that they took with them that which, if obeyed from the heart, will bring them life everlasting. We shall never see them again, in all probability, but we know that seed was sown that may come to an abundant harvest sometime, somewhere,—if the Master's call for helpers is obeyed.

Bellefontaine, Ohio.

Yellowstone Park.

BY D. H. ZIGLER.

Number Two.

THERE is a wide difference of opinion as to what is the most interesting feature of the Yellowstone Park. Some think the geysers and hot pools and springs are by far the most attractive. Others hold

that the grand canyon is the one great feature above all else. In this our party was about evenly divided. Three of the touring party voted in favor of the geysers, and two in favor of the canyon. The other one said he admired both so much that he could not vote, but our guide was such an enthusiastic admirer of the canyon that we called it an even go. Any way, each has its merits and great ones, too. Taken together, they have a combined interest, the like of which is not seen anywhere else.

The canyon itself is wonderful. However, it is not so large as the Grand Canyon of Arizona. But its rugged cliffs and its beautifully-colored walls, with the Yellowstone River making its great leap and then gliding like a serpent in the depth of the ravine, make a picture exceedingly interesting.

The canyon is twenty miles long and varies in width from a fourth to a half mile. Its greatest depth is about seventeen hundred feet. The walls are so nearly perpendicular that no one can descend to the river, or ascend from it, without the aid of ropes or some other device. Last summer two young girls decided that the descent could be made at a most convenient point and undertook to do so. But on getting part way to the river, they could not descend further, neither could they retrace their steps. In time the more active of the two succeeded in reaching the top, and through the assistance of others her companion was rescued.

The visitor is offered a trip to the foot of the falls, however, over Uncle Tom's Trail. This is a very difficult pass, of a thousand feet or more, made possible, at present, by means of ropes and niches cut in the rock wall. Uncle Tom had constructed ladders over these most difficult places and was doing a prosperous business, at one dollar apiece for passing over them. To this the Government objected, and Uncle Tom had to remove his ladders and discontinue his business. Now the descent and ascent must be made by swinging to the ropes, and catching, in whatever way may be possible, to roots of trees, bushes and rocks.

Once the descent is made, a grand sight is witnessed. By the contraction of the channel the water above seems to hesitate a moment and then recklessly plunges the great depth of three hundred and sixty feet in the wildest manner. On the other hand, the exclusion of all familiar objects and the nearness of the weird canyon formations make the surroundings unearthly in appearance. Before making the descent, the writer thought that such a place would be ideal to write a description of the canyon and the waterfalls, after all the rest had made the ascent. To this end, full preparation was made. But in the presence of this awful spectacle, and, aside from the torrent of waters, there amid a silence as terrible as midnight, and a stillness as solemn as death, the pen refused to write. A feeling of indescribable solitude was experienced, the paper was quickly folded, the pen put away, and an effort was made to regain the companionship of my fellow-travelers.

For more than three miles below the falls, the walls of the canyon are most gorgeously colored. Of this coloring, Dr. Wayland Hoyt wrote, "The whole gorge flames. It is as though rainbows had fallen out of the sky and hung themselves there like glorious banners. The underlying color is the clearest yellow; this flushes onward into orange. Down at the base the deepest mosses unroll their draperies of the most vivid green; browns, sweet and soft, do their blending; white rocks stand spectral; turrets of rock shoot up as crimson as though they were drenched through with blood. It is a wilderness of color. It is impossible that even the pencil of an artist can tell it. What you would call, accustomed to the softer tints of nature, a great exaggeration, would be the utmost tameness compared with the reality. It is as if the most glorious sunset you ever saw had been caught and help upon that resplendent, awful gorge."

In wide contrast is the wildness of the scene along the canyon walls. The rugged cliffs and domes, that lift their heads far above their immediate surroundings, are quite unlike the tints and shades

that decorate their walls. Yet they are primarily from the same cause. The fumes that arose from the hot springs, deep seated in the earth in days gone by, gave to the canyon its coloring and, at the same time, caused the rock to decay. This, by the assistance of the frosts and winds and rain, has hewn out forms of the most unusual order. These greatly add to the beauty and grandeur of the spectacle.

From above are various view-points, each of which has its attraction. Chief among these are Inspiration Point, Point Lookout, Grand View, and Artists' Point. The first named is the most elevated and is thought by many to give the best general view of the immensity of the canyon. It is conceded, however, that the last-named point gives a most wonderful view of the canyon and water-falls at close range. It is here that Thomas Moran, the painter, made his world-renowned painting of the canyon. On his first attempt to paint it, his failure was so complete that he wept as he tore his canvas to pieces. A later effort was crowned with success. His painting was bought by Congress for thirty thousand dollars, and is to be seen in the capitol building at Washington.

As we sat at the same place, that beautiful third day of July, a wonderful scene was before us. The sun was shining in all his glory, and every nook and angle of the great canyon seemed to reflect his splendor. We were veritably hanging over the side of the ravine, and it made one feel dizzy to glance downward to the stream, fifteen hundred feet below us. It was difficult for us to overcome the feeling of insecurity. The vast space seemed to draw us from our footing. Beneath us were spires and domes of the most exaggerated proportions. On each side of the canyon were veritable reproductions of the castles of the Middle Ages, so commonly seen in Europe. All of these were decorated with the most gorgeous coloring, and exaggerated by the sunbeams.

We looked in wonder and we were made to exclaim, "How wonderful are thy works, O Lord!"



LOWER FALLS OF THE YELLOWSTONE.

We yet lingered until the guide repeatedly said, "We must go on." At that moment an eagle soared along the ravine toward her home on the utmost point of one of the largest domes. Her composure, as she hovered over her nest at so dizzy a height, gave to us another illustration of our limitations, and thus we turn from the canyon to other scenes of the Yellowstone Park.

Broadway, Va.

Some Mountain Experiences.

BY MARTIN H. MILLER.

ON the morning of July 3 Wilford Rife and wife, Florence Klepinger and her three boys, Martin H. Miller and family,—in all a party of thirteen, including children, all of the Reedley congregation, formerly of Roann, Ind.,—started at an early hour for Miramonte, a point about thirty-two miles east of Reedley, Cal., within four miles of Badger, Cal., well up on the western slopes of the Sierra Nevada Moun-



"Wawona." In Mariposa Big Tree Grove, Cal., Where Saint Trees Four Thousand Years Old, But Still Young.

tains, where four families of our Brethren are located.

After a long drive over the tortuous mountain road, shelved for miles along the mountain side, presenting at every turn a change of scene, the mountain tops above, the mountain homes so peacefully nestled in the valleys below, we arrived at our destination and were welcomed by Bro. D. J. Fink and family, who did all they could to make us feel at home, and add to our comfort. With our camp equipment, we made ready for the night, and awoke on the morning of the Fourth, much refreshed by the exhilarating mountain air.

At ten o'clock we met at the new schoolhouse, about a mile away, where a goodly number of the citizens of the section were assembled to observe our nation's birthday. Bro. Fink was in charge of the exercises of the day. The writer opened the meeting by reading Ps. 33 and prayer. An appropriate program of readings, recitations and vocal music was well rendered, after which we gave a short talk concerning the United States. The exercises were concluded with prayer by Bro. Fink. After the crowd was dismissed, the tables were spread with the most tempting viands. Then thanks were returned to our Heavenly Father, and all partook of the many good things as one common family. After dinner was over, and some time was spent in a social way, we returned to our camp, realizing that it is possible to spend the Fourth of July in a fitting way. I believe that each one felt it was a day well spent, and one long to be remembered.

On the following day, at ten o'clock, the people met at the same place for Sunday-school, with Bro. Fink as superintendent. After Sunday-school we addressed the attentive and appreciative audience on the subject of "Heaven."

On Monday morning, July 6, seven of our party and Bro. Fink's oldest son and daughter, making a party of nine, started on a hurried two days' trip of sight-seeing. As our faithful team of four horses toiled up the mountain grades, there unfolded, to our enraptured gaze, more and more beautiful mountain scenery, with occasional glimpses of the great San Joaquin Valley, our home, the patches of dark green indicating the many orchards and vineyards dotted over this great valley.

Early in the day we passed Sequoia Lake, its peaceful waters nestled in its deep mountain basin,—a popular summer resort. From this point we had a steep climb to the General Grant National Park, another very popular summer resort for "campers," where

are found some of California's "big trees." The cool, invigorating atmosphere of an altitude of over 6,000 feet is much enjoyed during the hot months of July and August. Many times had we read and heard about the "big trees,"—those wonderful giants of the Pacific Slope,—and now we were about to realize some of our dreams. It is simply wonderful to stand beside these mighty monarchs of the mountain forest, more than a mile above sea level, towering several hundred feet in air, straight and limbless until near their tops. Their limbs are as large as the ordinary eastern tree, their bark is soft and spongy, a foot or more in thickness. The stump of one of those trees would be sufficiently large for the foundation of an ordinary farm house, and material enough in its massive trunk to build several modern farm houses. These far-famed "big trees" of California must have been many centuries in growing. It is claimed that some of them must have been growing when Jesus of Nazareth taught his disciples and the people by the shores of Galilee. These forest giants are simply wonderful to contemplate. A walk through the "Fallen Monarch" revealed the fact that a man on a small horse could ride through it lengthwise. Some of the larger ones bear the names of some of America's illustrious sons, as General Washington, General Grant, General Lee.

Brethren D. L. Miller and Christian Hope were once crossing the Atlantic Ocean together. During a violent storm, Bro. Hope said: "Bro. Miller, how little we is." When standing by these mighty monarchs of the Pacific Slope that were "big trees" long before Christopher Columbus braved the trackless Atlantic, and opened up the way to American soil, one is made to feel "how little we is," in the presence of the wonderful works of God.

After spending some time at this interesting spot, we resumed our journey, and at four o'clock we reached Hume, more than fifty miles from Reedley. Here we found ourselves in one of the great timbered sections of the Sierras. The large sawmill at this place cuts out 100,000 feet of lumber in ten hours. It is quite interesting to watch the powerful machinery handle the huge logs like a thing possessed with life. We saw them cutting a log, while we were there, the top of which a man of ordinary height, standing at the end of it, could not reach by at least six inches. Grandfather's sawmill on Beaver Creek, near Beaver Creek church, Rockingham Co., Va., that used to be such a wonder to me in my boyhood days, is a mere toy, compared to this one on the Pacific Slope. The logs that our fathers toiled with were but saplings, compared to the huge logs that are placed on the carriage and turned over to square them, while men stand and watch machinery do the work. This, surely, is a wonderful age. What was once thought impossible is now a common every-day occurrence. To sleep out of doors, under the bright skies and breathe the pure air of the mountains is an experience replete with pleasure, not soon to be forgotten.

Next morning we start on our return to camp, but we can not resist the desire to linger on Inspiration Point and feast our eager eyes upon the beautiful, wonderful mountain scenery, the snow-capped peaks, the deep gulches and ravines filled with snow and ice feeders of Kings River, seen and heard roaring far below. It is a mighty uplift to the soul to behold the wonderful works of the Creator of all things, and yet we realized that what we were beholding was only a very small portion of the great, wonderful, beautiful works of God.

In concluding this part of our mountain experiences, it is only right to state that our party owe to Bro. Wilford Rife their thanks and appreciation, who made it possible for us to enjoy these scenes, taking upon himself the hardest task of all that we might enjoy ourselves.

On July 8 part of our party returned to the valley to take up our regular routine of work; but mem-

ory loved to linger with those interesting spots in the mountains, and with the loved ones left behind.

July 18 the writer returned to Miramonte, where his family was camping. On Sunday, July 19, we met again for public worship with the faithful band of members and friends, assembled in the little schoolhouse, on the mountain side in a grove of state-ly pines. Quite a few persons who had gone up from the valley to camp awhile in the mountains by the cool streams and mountain springs of pure, fresh water, helped to swell the crowd, until the schoolhouse was unable to accommodate all. It was indeed an inspiration and a peculiar pleasure to address an audience assembled in a primitive house, amid primitive surroundings. The sweetest experience of all was to realize the presence of the Holy Spirit, who is no Respector of places, when God's dear children come to him aright. Within, eager, anxious hearts were listening attentively to a discourse on "The Promises of God," without, towered the primeval pines of the mountain forests, under which some of the classes assembled during the Sunday-school hour for their recitation.

At seven o'clock in the evening, in front of the writer's tent, the crowd again assembled for song and preaching services. As one large family circle, surrounding a blazing camp fire, we mingled our voices in song, and again we talked to those eager listeners, using for our subject "The Four Brides and Bridegrooms," as recorded in the Book of Genesis, as types and shadows of the church, the bride, and Jesus Christ, the Bridegroom. With boxes and boards for seating, the earth for a floor, the starry skies for a ceiling, the cheery, blazing camp fire doing the double duty of lighting and warming the assembled people, doubtless all of us realized another new experience. New scenes were being enacted, new echoes voiced by the hills, where once such scenes and such echoes were never known or heard. All praise to our Heavenly Father that a day of better things is dawning for those homes on the slopes and in the valleys of the western side of the Sierra Nevada Mountains.

In closing, a number of prayers were offered, appropriate talks given, and the forests and hills echoed, in the still, cool night air, the voices that mingled in singing "God be with you till we meet again," and "Blest be the tie that binds." After dismissal and tender farewells, there were many expressions of satisfaction of a day well spent. Some spoke of having lived in the section for years, but said that never before did they experience anything of the kind. Some had camped in those hills year after year, but never before had they known of or had the opportunity of enjoying such meetings as on that memorable day, July 19, 1914,—a new and peculiar pleasure, appreciated and enjoyed by all. Hearts were throb-



A Cabin Surrounded by Giant Redwoods that Were Old When the Pyramids Were Building.

bing with a new joy and feelings of praise that would not be quenched. We were made to realize, as never before, how much is spent for expensive church buildings and furniture, and how often the worship seems to be in a cold, formal way, and how little is really needed when we come aright, with hearts properly attuned for worship, and when we are made to feel the wonderful outpourings of the Holy Spirit, as heart beats responsive with heart, and all hold sweet communion with the Father.

These dear members and friends need to be commended for their noble efforts and work in the Master's service. Who knows, but this may be the beginning of a working organization of God's dear children in the higher, cooler, healthier altitudes of the Sierras. They need our encouragement, our prayers and efforts in their behalf, hoping and trusting that our Heavenly Father, who doeth all things well, will be pleased and glorified, and souls saved. All praise to his name!

Reedley, Cal.

The Mediatorial Work of Christ.

BY MARY STONER WINE.

In Three Parts.—Part II.—As Priest.

We turn from Christ the Prophet to Christ who, in the office of Mediator, is our great High Priest. Through the choice of sin by the parents of the race, man was separated from God. From man's standpoint there could be no reconciliation, no way back to God. Sin must suffer the punishment of sin. Man by choice was lost, but God, in his infinite goodness, would give to the world a Sin-bearer, a Representative of the race to mediate between mankind and himself. But the world was not ready to receive this great Man. God must prepare for himself a people, and they, realizing their place before him, must look forward to the expiation of their sins through the blood of the eternal covenant. In order to meet these demands there must be some one to mediate between God and man. To this place God chose men who were called priests. "The priest was a person divinely appointed to transact with God on man's behalf." In order that he might represent men before God he was taken from among them, being a partaker of their human nature and human infirmities. "For every high priest taken from among men is ordained for men in things pertaining to God" (Heb. 5: 1). This selection was made by God. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron" (Heb. 5: 4). "They shall be holy unto their God, and not profane the name of their God" (Lev. 21: 6). Having been taken from among men, chosen by God, holy, morally pure, they must in addition be capable of drawing near to Jehovah; then they were consecrated and anointed for service.

The work of the high priest was to offer both gifts and sacrifices for sins; one who could have compassion on the ignorant, and on them that were out of the way. "For that he himself also is compassed with infirmity; and by reason thereof he ought, as for the people, so also for himself, to offer for sins" (Heb. 5: 2, 3). As the old covenant required a mediator, so likewise the new, this Mediator being the great Antitype of whom the priests of the old were types.

In the first essential for priest we find that he was to be taken from among men. In order that Christ become our High Priest, he who is God must also become Man. In Christ was the fullness of the divine Godhead, God the Son being the same in essence with God the Father and God the Spirit. He, the second member of the Trinity, the omnipotent, omniscient and omnipresent God, "took upon him the form of a servant and was made in the likeness of men" (Philpp. 2: 7). Christ, the holy, anointed Son of God, became Jesus the Savior. He was the Incarnate Word. "And the Word was made flesh and dwelt among us" (John 1: 14). "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3: 16). Christ Jesus being the God-man, was taken from among men to be our Priest. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2: 16-17).

Being taken from among men, he was called of God. "So also Christ glorified not himself to be made an high priest; but he that saith unto him, Thou

art my Son, today have I begotten thee: As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Heb. 5: 5-6). Christ, our High Priest, was holy, free from moral defilement. "For such an high priest became us, who is holy, blameless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7: 26). Christ, our High Priest, was not only taken from among men, called of the Father and perfectly holy, but has the right of the nearest access to the Father. For he has entered "into heaven itself, now to appear in the presence of God for us" (Heb. 9: 24). Christ, the Holy One, needed no consecration before entering upon the duties as Priest, but, true to the type, he was given the Holy Spirit, for the Word says, "Thy God hath anointed thee with the oil of gladness above thy fellows."

Having seen that Jesus is qualified to be our great High Priest, it is necessary that we trace his work as Priest. Under the old covenant Aaron and Melchisedec stand as the two representatives of the priesthood, as we have seen the priest was a mediator. In this priestly work of mediator Christ, our High Priest, fulfills his great work, being our Sacrifice and our Intercessor.

I now take up the sacrificial work of Christ as Priest, commonly known as the atonement. By this is meant the Old Testament sense of the term cover, coverings, or to cover. Referring to the work of Christ, as typified by the Old Testament sacrifices, it means at-onement; reconciliation, made possible through the perfect sacrifice offered by Jesus. The need of the atonement has been previously shown, arising from the broken covenant, and separation from God, an infinite chasm being made between the offended God and guilty man. It was the work of Jesus Christ to effect this reconciliation, to be a Bridge for the chasm, the Way back to God. There are three distinct phases of this work, which are all included in the one term "Atonement." These are, (1) propitiation, (2) expiation, and (3) redemption. In the work of propitiation it was necessary that God be satisfied; that his wrath be appeased. He who is holy cannot endure or countenance sin. "The way of the wicked is an abomination unto the Lord." Sin must be punished; the justice of God demands it. A manifestation of holiness is the hating of sin. The result of sin is death. In order that the sinner be justified, God's justice demands a payment, and man could never do this. The Old Testament covenant, looking forward to the sacrifice of the New Covenant, made it possible for God's chosen people to have communion with him after they had made sacrifice through the shedding of blood. This sacrifice was the type of Christ, "Whom God hath made to be sin for us who knew no sin; that we might be made the righteousness of God in him." When the penalty of sin fell on Jesus, he became our Substitute. Since sin must be punished and the law executed, the penalty fell upon the Substitute, Jesus Christ, our Savior. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." "All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Here, our High Priest, who represents the people, became also the Sacrifice. He was without blemish, the Perfect Lamb of God, and therefore needed not, as the other priests, to offer sacrifices for their own sins. It was this vicarious sacrifice alone that was efficacious. "And he is the propitiation for our sins." We see not only God's justice, but also his great love in providing the "Lamb slain from the foundation of the world." "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." Through the shedding of the blood of the Perfect Sacrifice God was propitiated, because Christ, in the form of flesh, had kept the law perfectly, had borne the penalty of sin,—death.

Under the old covenant the high priest must enter into the most holy place once each year, "Not without blood, which he offereth for himself and for the

errors of the people." "But Jesus, through his own blood, entered once for all into the holy place, having obtained eternal redemption," and thus became the Mediator of the new covenant. His work has been accepted with God. The old covenant, with its sacrifices, looked forward to the new and was fulfilled in it, and having been fulfilled is no more binding upon believers.

Through the vicarious sacrifice God was not only propitiated, but sin was expiated. On the great day of atonement two goats were brought before the Lord: one for the Lord, the other for a scape goat. The goat that was sacrificed typifies in Christ the propitiation which, being received by faith in his blood, "declares his righteousness, and makes remission of sins that are past." The scape goat bore the people's sins away; so the sacrifice of Christ puts sin away, expiates it. Our sin is placed upon Christ; he bore it away, and placed upon us his righteousness. Thus God sees not our sins, for they are expiated, are hidden away, covered by the blood. "This Savior hath appeared to put away sin by the sacrifice of himself." It is impossible to approach God unless we come through the blood of Jesus Christ, our Savior.

The third phase of atonement is redemption. Propitiation concerns God. Expiation pertains to sin and redemption to the sinners, who, because God is satisfied, having received Christ through faith, have their sins borne away, are ransomed, brought back pardoned, made righteous, the sons of God, heirs of God and joint heirs with Jesus Christ, saved now and eternally. We who were guilty, condemned, wrath and judgment pronounced upon us; we who were worthy of death, have been pardoned, purchased,—yes, redeemed through the precious blood of Christ. We who have set to our seal that God is true, have eternal life, and shall not come into judgment, but have passed out of death unto life, through the redemption wrought by our perfect Sacrifice, Jesus Christ.

Having seen the sacrificial work of our High Priest we now take up the remaining work, which is intercession. We note that one part of the priest's work was to appear before God to make intercession; likewise our High Priest. While among men he prayed to the Father in their behalf; now he has entered within the veil into the very presence of God. Through his blood we are pardoned, and through his intercession we are sustained. The sacrificial work is completed, but the Scriptures say that he is a Priest forever after the order of Melchisedec, and he now performs the priestly function of intercession. "But he, because he abideth forever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near to God through him, seeing he ever liveth to make intercession for them" (Heb. 7: 24, 25). Jesus while on earth prayed for his enemies, for individuals and for his own, that the Father had given unto him. Now, in the presence of the Father, he is interceding for us, for us who are ransomed, who have been given to him by the Father. Through the Holy Spirit he puts into our hearts the prayer, intercedes with the Father in our behalf, answers on earth the petition of which he is Author. True prayer, prompted by the Spirit, offered through Christ to God, is never unheard or unanswered, but he, our great High Priest, takes the broken heart and the contrite spirit before the eternal God. Here we find grace to help in every time of need. A wonderful Intercessor, Helper, Companion, Friend is Jesus Christ our Lord! Christ has sent his Holy Spirit to be the Advocate within us. "He, the Advocate in heaven, secures from the Father the answer of our prayers." It has been beautifully but truthfully said, "The whole Trinity is present in the Christian's closet; the Father hears, the Son advocates his cause at the Father's right hand, the Holy Spirit intercedes in the heart of the believer; therefore, when God inclines the heart to pray, he hath an ear to hear." A holy, sacred temple is the Christian's place of prayer!

Huntington, Ind.

THE ROUND TABLE

"Oh, Help Somebody Today."

BY J. G. ROYER.

It is hard to help some people. This is due to two causes,—first, life yields very slowly to deep impressions, especially to uplifting impressions; second, we can not always tell when we are helping people the most and in the best way.

There is no doubt that influences toward evil are more apt to make instant impressions than influences toward good. There is something in our nature that tends downward, and the way toward heaven is always upward, and means climbing. A ladder was Jacob's vision of life. What we find to be true in ourselves, in our efforts to reach better things, is also true in others whom we may desire to help. There is something in them, too, which resists good impressions, and so it is hard for us to do them good in moral and spiritual ways.

Again; we can not tell, really, when we are making good impressions. Ofttimes we think we are not affecting the persons at all, by what we say or do, while, really, we are putting into their hearts impulses and inspirations that will ultimately come to full fruition in blessing and good. We should always remember that nothing good is ever really lost. The good words we speak, and the good things we do, as we go along through life, may seem to have no effect, but good seed sown is not lost, even though it does not grow in the hearts in which we meant to plant it. The seed that falls by the wayside and is picked up by the birds,—though the birds get it, yet the birds are fed. So, if our good efforts do not do just what we hoped they would do, do not help the one we meant to help, yet the good itself is not lost, but touches some other life for good. Paul says, "Your labor is not in vain in the Lord." I am sure it is not in vain, but in God's own time and way it will be abundantly rewarded. It may seem to fail today, tomorrow, and unto the end of our own lives; still it has eternity to work in, and sometime, somehow, in some way it will prove to be a benediction. So let us be encouraged to "help somebody today."

—Mt. Morris, Ill.

A Solemn Warning.

BY EDGAR M. HOFFER.

RECENTLY we took a walk along the public road through the woods. Along the way we noticed a large rock, and on it the following words in large letters, "Get right with God."

We stopped and did some thinking. This rock is silent and still, but all who read the motto, inscribed thereon, may get the benefit of a sermon. It is there for all who will stop and do a little thinking. It matters not how vile a sinner may be, as he passes by, the motto on the rock is always the same, and always ready to help him.

Ere we left the rock, we prayed to God that many sinners, who pass that way, might heed the warning and repent. The words, "Get right with God," mean so much to all. So many people are traveling on the broad road, and our prayer is that they may repent ere mercy's gate will forever close.

The rock with its motto preaches a sermon without saying a word. We also can do that, now and then. The rock, with its motto, always tells the same story, no matter whether saint or sinner passes that way. Elizabethtown, Pa.

Something I Have Been Thinking About.

BY MRS. A. A. SNYDER.

It has been said: "The Sunday-school is the church at work." One Sunday afternoon, in conversation with a sister, she asked, "Where were the seven, to whom the nobleman gave a pound each? He gave a certain sum of money to each of his ten servants, and only three of them rendered a just account of what they had received."

This put me to thinking. Where were the seven

out of every ten in our community, who were not at Sunday-school? I do not mean the young folks, but older ones. Many think they are too old to go to Sunday-school. Then I thought of an aged sister we have, who was present. She is about eighty years of age, but seemingly is as young in Sunday-school as any one.

Possibly some may think that they have graduated, but not so. The Bible is a story that never grows old. Not long ago I heard a lady say that she worked so hard all through the week that she was too tired to go to Sunday-school. I think we would better rest a little more through the week, and not absent ourselves, on that account, from the Sunday services.

Recently I had the pleasure of hearing a Mr. White give a splendid talk on "Social Purity," or "Asleep at the Switch." I wondered how many would remember what he said till the next day. People may know more and think more than I do, but it is not what we hear that helps; it is what we heed.

R. D. 1, Everett, Pa.

Prophecies and Wars.

BY JOHN CALVIN BRIGHT.

At this date (Aug. 5) the earth resounds with rumors of wars, and the prophets are abroad in the land.

It is a blessed gift to understand the prophets, but is well to be sure you are right ere the proclamation is issued.

In the sixties the religious world was taught that Louis Napoleon was the Anti-Christ, and a very readable article was published in our paper, *The Gospel Visitor*. It was clearly proven that his name numbered six hundred and sixty-six, and that the deadly wound of the beast,—Napoleon Bonaparte,—was healed in the person of his remarkable nephew, Louis Napoleon. And the writer was so well convinced of the truth of the position taken, that he could hardly forgive the indomitable Bismarck for spoiling the picture in the Franco-Prussian War of 1870-'72.

Now, in the beginning of the great European crisis, the prophets (?) are again abroad in the world. One says, "The signs of the times are so simple and unmistakable that any student of Bible history can readily see that the close of this age is upon us. The great battle of Armageddon, when the dead slain in battle will lie from one end of the earth to the other, is near."

My exhortation is, Let us faithfully hold to the principle of peace, pray for peace and be cautious as to unfolding the prophecies until we are assured that we have the spirit of prophecy.

Troy, Ohio.

"Only a Jew."

BY CORA HEESTAND.

It was the home of a man who bought up old paper, rags and rubbish, that a friend and I entered on a little business. The husband was not there, but his wife was behind the house, washing. Judging from appearances they were poor, and the place was furnished accordingly.

While there, I saw, in this poor Jewish woman, something that at once appealed to me. Her clothing was decidedly dirty and evidenced lack of care, but it was her face that interested me. Those dark, sparkling eyes, the firmly-set lips, and the rich voice, uttering her thoughts in broken English, reminded me of the soul within.

Surely, Christ died for this very woman, though a Jew, and her soul is worth saving for eternity as much as yours or mine,—especially as the Christ first came to her people. Although they spurn him, they are not without the opportunity of salvation.

Does not Christ love every person of every nationality? Then, why should we, as his professed followers, neglect this race, so commonly found among us? Christ himself was hailed King of the Jews, but we are so slow to recognize, in the Jewish

people, sheaves worth gathering for the harvest of eternity.

Elkhart, Ind.

The Revenge That Counts.

BY WEALTHY A. BUNKHOLDER.

RECENTLY I read of a young girl, in South Africa, who had both her hands cut off by a savage enemy. Many years passed, and finally the poor girl recovered from her wounds.

One day there came to her father's door a poor man who asked for alms. The girl recognized him at once as the cruel man who had cut off her hands. She went into the hut, ordered a servant to take him bread and milk, as much as he would eat, and sat down and watched him. When he had finished, she dropped the covering that had hid her handless wrists from view and, holding them up before him, uttered a sentence meaning, "I have had my revenge,"—the very sentence he had uttered when he had so cruelly maimed her.

The man was overwhelmed. The secret was, the girl had become a Christian. We might ask ourselves the question, "Is that the way we would revenge ourselves, here in America?"

Newburg, Pa.

Sunday-school Lesson for August 30.

Subject.—A Day of Questions.—Matt. 22: 15-46.

Golden Text.—Render therefore unto Cesar the things that are Cesar's; and unto God the things that are God's.—Matt. 22: 21.

Time.—Tuesday, April 4, A. D. 30.

Place.—Courts of the temple, Jerusalem.

CHRISTIAN WORKERS' TOPIC

Special Program.

Read Luke 11: 1-13.

For Sunday Evening, August 30, 1914.

I. Recitation.

II. Essay.—"Excuses" (Luke 14: 16-24). Why give them? Do they help or hinder? How avoid giving them?

III. Music.

IV. Oration.—"Saved to Serve" (Acts 1: 8). Service requires effort. We have Divine help in Christian service. We are to work to save all kinds and classes of men.

V. Recitation.

VI. Music.

VII. Let each one tell his favorite passage of the Bible and tell why he holds it as such.

VIII. Recitation.

PRAYER MEETING

The Divine Visitor.

Rev. 3: 20-22.

For Week Beginning August 30, 1914.

1. Christ Knocks as a Redeemer, That He Might Save.—As the One who paid the ransom for the soul, he knocks that he might get into possession of his blood-bought property, that it might be saved from the destructive hands of the enemy (Matt. 18: 11-13; John 3: 16, 17; Rom. 5: 8-11; 10: 9; Gal. 2: 20).

2. Christ Knocks as a Physician, That He Might Heal.—He knows that within us dwelleth no good thing. His healing touch is needed, for the whole head is sick, the heart faint, and the hands and knees are feeble. There is, in fact, "no soundness." The whole inner life has been polluted with the poison of sin. "Behold, thy Healer is at the door." "If any sin-sick man opens the door, I will come in to him" (Luke 5: 31, 32; Jer. 8: 22; Mal. 4: 2; Rev. 22: 2).

3. Christ Knocks as a Teacher, That He Might Instruct.—As the Great Teacher come from God, who can anoint the eyes of his pupils with the heavenly eye-salve, he can make even the dullest to see and understand heavenly things. Minds, blinded by Satan, can be beautifully illumined by him who is the wisdom of God. "If any unlearned man opens the door, I will come in to him" (Luke 4: 15; Matt. 4: 23; 7: 29).

4. Christ Knocks as a King, That He Might Rule.—A self-centered life is a ruined life. Seeking our highest good, Christ knocks at the door of our heart, that he might so get into that life, which he hath redeemed by his atoning blood, as to govern and control it for its own good and his glory. Until the King is enthroned within, the soul is under the bondage and tyranny of foolish and presumptuous self (1 Peter 3: 22; 1 Tim. 6: 15, 16; Philpp. 2: 9; Eph. 1: 20-22; Rom. 14: 9).

HOME AND FAMILY

When the Last Child Leaves.

For half your life, you've labored with "the children" in your mind,
Sometimes a little step ahead, sometimes a mile behind,
And many a night you've pondered on the whenceness of the how,
But you did it, you did it! raised 'em one and all, and now—

My, but it is lonesome when the last child leaves;
The year is at the autumn and the very weather grieves;
The skies are gloomed and raining,
The whipped trees are complaining,
And there's sobbing in the chimney and a weeping at the eaves.

For, oh! it's lonely, lonely, when the last child leaves.

There's a good deal of that feeling when the baby went to school,
Or the big boy went to work (as independent as a mule!)
Or the girl went off to college, with a happy, hurried kiss,
But always there were comings-back. It never was like this!

So, oh, it's lonely, lonely, when the last child's left.
The living-room has suffered loss, the bed-room cries of theft.

And eke the cheerful dining-room
Becomes a sad, repining room,
For every room is lonely when the whole house is bereft,
So, oh, it's lonely, lonely, when the last child's left.

You can not change the universe, you wouldn't if you could;
Your link is in the chain of life, and somehow that is good,
But you were the first to them so long, in all their joys and cares,
And now the last one's left you to remembrances—and prayers.

So, oh, it's lonely, lonely, when the last child's gone,
Seems 'most like a waste of time just living on and on,
With no one left to do for,
To hustle for and stew for,
And you know the dusk around you is the twilight, not the dawn.
So, oh! it's lonely, lonely, when the last child's gone.

The Heavenly Vision.

BY ELIZABETH D. ROSENBERGER.

A MAN is standing on the deck of a ship. There has been a storm; the sails are in tatters, the spars are broken or gone, water is gaining on the sailors, and the shipmen are about to desert the ship. They have been fasting and crying to their gods for protection, when this one man steps forward and, above the noise of the tempest, he speaks: "Sirs, be of good cheer, for I believe God, that it shall be even as it was told me."

The same sea, the same ship, the same tempest, but one man, Paul, attesting his faith in the invisible God, while all the other men are panic-stricken. And, by his faith in this invisible God, the men were all saved. Paul had the courage, strong and strengthening, that was rooted deep in the Unseen.

"As seeing him who is invisible" we shall do whatever faces us to be done. In John 4: 14 we find this: "We have seen and do testify," and remember, that it was Jesus Christ himself they saw, and so they were anxious to testify for him. It must ever be so. A vision of Jesus gives power to do and to endure. Herein lies the power of a life lived for God.

You may not know God, but in your home is George, a man who is quiet and peaceable, honest and hard-working, doing each day the round of duties which fall to his share. He is ready to help another, and ready to forgive when some other wrongs him; patient when things go wrong. You notice these characteristics and wonder what makes George different,—for he is different from what he used to be. What has brought about the change? No, you can not understand it unless you are a Christian. The secret is with those who fear God, and the secret is this,—George sees the Invisible.

Jesus is real to those who, like George, serve him. Today, as never before, people look to Christians to show them the way to God. Should George be dishonest or unfaithful, or Alice be unkind, or vain, it reflects on the Savior whom they love and serve.

We live through the days, with our hearts fixed on the unseen, the invisible Christ. And when brooding over his care for us, his loving-kindness so great and unending, we grow in his likeness; we are transformed by the renewing of our mind.

We owe much to our dreamers. We can not let their ideals fade and die, for some day they will be the realities of this world. If you cherish a beautiful vision, a lofty ideal, in your heart, some day you will realize it. Think of your vision as a promise of what may be. Nature lifts her mirage in the air, and the weary traveler is sometimes led astray by his thirst for the water which seems so near. But a mirage is, nevertheless, a beautiful thing in a desert, and it hints of beauty that we have not yet seen. The veils of haze which float before the mountain, the moonshine on the sea, the wind in the pine woods, sighing and breathing of facts and beauty that only love and inspiration can reach,—all teach the power of the Invisible. Cherish your visions and ideals.

The factory girl, in love with life, glad and thankful for common mercies and blessings, expressed our gratitude when she said:

"The year's at the spring,
And day's at the morn;
Morning's at seven;
The hillside's dew-peared,
The lark's on the wing,
The snail's on the thorn;
God's in his heaven,—
All's right with the world."

Browning here voices the song of a happy heart. When we are comfortable by our own firesides and are blessed with plenty, it is easy to see that "all's right with the world." But when the days are long and love means sacrifice, it is different. None of the world-worn and weary could see the loveliness of the early morning, as did this light-hearted factory girl.

We are likely to emphasize facts and rules too much, and thereby we go astray, for fact and knowledge will pass away, while love abides, and love is the main thing. You who are grown weary with the burden and heat of the day, who have come to middle age, is not your experience vastly different from what you thought it would be when you were young? But what does it matter? You are the better for your youthful dreams. And the one thing which makes life bearable is love, and that abides if we live as seeing the Invisible.

Covington, Ohio.

Believers' "Blessed Assurance."

ARRANGED BY RACHEL CODER.

Perfect assurance—all is at rest!
I in my Savior am happy and blest,
Watching and waiting, looking above,
Filled with his goodness, lost in his love!
—Fanny J. Crosby.

Assurance is the believer's full conviction that, through the work of Christ alone, received by faith, he is in possession of a salvation in which he will be eternally kept. And this assurance rests only upon the Scripture promises to him who believes.—*Dr. C. I. Scofield.*

Luther believed in the compassion of God in Jesus Christ for him, and Luther knew that he believed in this compassion. This was the faith and this the knowledge that made the Reformation.—*Loofs.*

"These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (1 John 5: 13).

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isaiah 32: 17).

"The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1: 12).

"Now if we be dead with Christ, we believe that we shall also live with him" (Rom. 6: 8).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath ever-

lasting life, and shall not come into condemnation; but is passed from death unto life" (John 5: 24).

"By his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9: 12).

"And whosoever liveth and believeth in me shall never die. Believest thou this" (John 11: 26)?

"After that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1: 13).

"Ye are sealed unto the day of redemption" (Eph. 4: 30).

"He that believeth on the Son hath everlasting life" (John 3: 36).

"Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6: 47).

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 38-39).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

"The gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6: 23).

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10: 27, 28).

Irvona, Pa.

The Bonnet at Conference.

BY ALICE S. CHRISTLIEB.

WHILE at the Annual Conference, in Seattle, we saw many real nice bonnets, and some that were not so nice. There were many different styles in shape and make. It appeared to me that the bonnets were of almost as many styles as the hats worn by fashionable people.

I did wish, deep in my heart, that the day may not be far distant when the bonnets that our sisters wear will be more of one pattern, or more uniform. The round or curved bonnet is becoming to every Christian woman, if it is made to fit the face,—large face, large bonnet; small face, small bonnet. It should be made of suitable material, modest in color or shade, so as to become a woman professing godliness. Bright or flashy colors in bonnets or dress goods should be discarded.

Our sisters should not make ourselves ridiculous by wearing any kind of unbecoming garments, thus lowering the standard of our Christian integrity. While there is no special cut or form given in the Blessed Book, as to how any part of our clothing should be made, we ought to be more considerate and consistent as to our appearance in dress. We should, at all times, be neat, clean, and unassumingly attractive.

Some bonnets, like some prayer veils, are too small. Some caps scarcely answer as a devotional covering for worship. If all bonnets were black, it would appear as though we were dressed in mourning. Our sisters should never be seen with bare head in our church services; neither should hats be worn by any of our sisters. They do not become our profession.

As I watched our brethren and sisters, while standing on the steps of the Auditorium on Sunday, the thought came to me, What a heavenly scene among us, free-born American women, that we need not be slaves to the fashion magazines from Paris or other places! Our sisters are worthy of much praise for not wearing the hobble, harem, or hoop skirts, or transparent dresses.

I did not see any of our members use tobacco during the Conference. Our brethren also, are to be commended for their cleanliness. All respectable ladies greatly admire this. Let us strive to be more like Jesus.

May the blessed Church of the Brethren, which is nearer the Gospel than any other faith, ever stand firm for consistency and plainness, that God's name may be honored, exalted and glorified!

Grants Pass, Oregon.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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BRO. D. W. SHOCK is in the second week of a series of meetings at Astoria, Ill. Eleven have applied for membership.

THE DISTRICT MEETING of Northwestern Kansas and Northeastern Colorado is to convene in the Victor church, Kans., Oct. 30.

BRO. ELLIS CASLOW and family have left their old home at Yale, Iowa, and entered upon their new field of labor at Grand Rapids, Mich.

THE new house in the Pine Creek church, Ind., is to be dedicated Sept. 6, Bro. E. B. Hoff, of Chicago, preaching the dedicatory sermon.

BRO. GEORGE D. KUNS, of McLouth, Kans., has been chosen to the pastorate of the First Church of the Brethren, Dauphin Street, Philadelphia, Pa.

BRO. W. H. GREENAWALT, of 310 North Second Street, Goshen, Ind., states that he is arranging to do some evangelistic work, and would also consider a pastorate.

THE DISTRICT MEETING for the Second District of West Virginia will be held Sept. 3, at Beans Mill, W. Va., sixteen miles south of Buckhannon, on the B. & O. R. R.

DURING a recent series of revival services in the Maple Grove church, Ind., eight declared their willingness to be loyal laborers in the Lord's vineyard. Others are seriously impressed.

THE various District gatherings of Oklahoma, Panhandle of Texas and New Mexico will be held in the Washita church, near Cordell, Okla., Sept. 1 to 4, inclusive. See programs on page 544.

OUR Virginia members will please note Bro. P. B. Williams' announcement on page 541, concerning the election for State-wide prohibition. It is a plain call to duty that can not be evaded.

THE members of the Elgin church are looking forward with fond anticipations to their series of meetings, to begin Nov. 8, Bro. D. M. Adams, of Pennsylvania, being in charge of the services.

BRO. REUBEN SHROYER was with the members of the Springfield church, Ohio, in a three weeks' series of meetings. Ten were made willing to serve the Master, and others are near the Kingdom.

LAST Sunday evening Bro. D. L. Miller was with us, as announced, to deliver the opening address of the Bible Institute. Close attention was given to the forcible and heartfelt remarks of our dear brother. We are sure that the timely impressions made will not soon be forgotten.

DURING the tent meetings, held by Bro. David Hollinger, of Greenville, Ohio, at Omaha, Nebr., up to Aug. 4, eleven made the good choice, and were baptized. On Sunday, Aug. 9, two more came forward. Judging by this and previous reports, the work in Omaha is prospering.

BRO. J. HUGH HECKMAN, of Chicago, Ill., is to begin a series of evangelistic services at Marion, Ohio, Aug. 25. Sister Sadie Stutsman, of Manchester College, Ind., is to conduct the song service.

BRO. GALEN B. ROYER, while with the members of the Deer Creek church, Ind., last Sunday, delivered two inspiring missionary discourses, arousing the membership to renewed interest in the rescue of perishing souls.

BRO. J. S. GEISER, of Baltimore, Md., writes us that he and his family are spending a few weeks in the bounds of the Mill Creek congregation, Rockingham Co., Va., where good things grow, and where good people live.

BRO. GEORGE A. MAUPIN, of Free Union, Va., assisted Bro. Wm. Pannell, pastor of the Mt. Olivet church, same State, in a series of meetings at the latter place, their efforts being rewarded by fourteen accessions to the fold.

THE members in Washington will hold their District gatherings at Sunnyside, beginning at 1 P. M., Sept. 8, and continuing until the 12th. The District Meeting proper falls on the 9th and 10th. The elders meet at 8:30 A. M., Sept. 8.

BRO. L. A. BOOKWALTER, of Trotwood, Ohio, is giving special attention to the delivering of temperance lectures throughout the State of Ohio, preliminary to the November election. "It is good to be zealously affected always in a good cause."

BRO. H. W. STRICKLER, who has been spending the summer in Pennsylvania, visiting many of his old friends and relatives, will soon return to his old home at Loraine, Ill. He says that he is quite well, and has been enjoying his stay in the East.

AN important announcement for those who may wish to attend the annual Sunday-school and Ministerial Meetings of Northwestern Ohio, to be held in the Silver Creek church, Williams County, will be found among the notes from that State.

AT our morning service, last Sunday, we had the pleasure of having Bro. M. W. Emmert, Dean of the Bible Department, Mt. Morris College, deliver a greatly-appreciated discourse. As previously announced, Bro. Emmert was given a prominent part in the Bible Institute, held here Aug. 16 to 20.

WE are now in the midst of the Bible Institute, the details of which were fully announced in previous issues. The instructors are fully competent and wide-awake to the needs of the church. It remains for each member of the five churches, more immediately concerned in the Institute, to derive from it the most possible good. In this, like in all else, worth having, we are benefited only to the extent of our willingness to do our share in the work of the meeting.

As already announced, the General Mission Board enters upon its session on Thursday morning of this week, but as we go to press on Tuesday, at 11 A. M., nothing, of course, can be said about its work. Bro. D. L. Miller is the first of the out-of-town members to be in attendance for the meeting. Bro. C. D. Bon-sack is to deliver the Bible Institute address Wednesday evening, while Bro. H. C. Early will act in like capacity on Thursday evening. We hope to give a synopsis of some of the business transacted, in our next issue.

WE have a long letter from Bro. J. M. Moore, of Manvel, Texas; Treasurer of the District of Texas and Louisiana, telling how his wife, afflicted with tuberculosis, was taken for relief to San Antonio, Texas, then to El Paso, and finally up into the mountains, near Stonyford, Cal., where, in the midst of a pine forest, with only her husband and a sister to witness the midnight scene, she passed from the mountain slope into the land beyond, July 31. The next day the body was taken down into the valley below, and shipped to Manvel, where all that is mortal of Sister Moore was laid to rest.

ON his return from the District Meeting at Pleasant View, W. Va., Bro. J. M. Henry held a ten-days' series of meetings at Selma, a suburb of Clifton Forge, Va., and rejoiced to see thirty-five accept Jesus as their Savior. Of these, thirteen have been baptized, so far; the others are to receive the rite later on. Aug. 23 Bro. Henry is to begin a series of meetings at Cedar Grove, Shenandoah County, Va.

BRO. VIRGIL C. FINNELL, Director of Religious Education for the District of Northern Iowa, Minnesota and South Dakota, has recently completed his plans for the holding of five more Institutes among the churches in his District. This series will complete his itinerary among the churches of the District, making a total of twenty Institutes. A special and detailed announcement will be found on the last page of this issue.

BRO. VAN B. WRIGHT, of Sinking Spring, Ohio, is in real earnest about having the MESSENGER come to his home. In a recent communication he says: "When I do without the GOSPEL MESSENGER, you will know that there is no more money in the State of Ohio. We can't do without it. I think we say too few encouraging things to our editors. No doubt you relish appreciation as well as we ministers, located out on the home mission fields, and you certainly enjoy a word of encouragement when deserved and sincerely given."

THE Writing Clerk of the last District Meeting of Northern Illinois and Wisconsin thinks it pays to use postage stamps and some stationery, in order to work up a good attendance at our coming District Meeting. He has sent a typewritten letter to each elder in the District, urging him to be present at the Elders' Meeting, and to so arrange his affairs that he can attend all the other meetings. He is also asked to announce the meetings to his people, and urge their presence as much as practicable. Methods of this kind always pay, as they help to bring out the membership.

A CARD from Bro. M. R. Weaver, Omaha, Nebr., informs us of the departure of his father, Bro. J. A. Weaver, who passed to the home beyond on the morning of Aug. 11. It appears that Bro. Weaver, while cranking his automobile Aug. 4, was unfortunate enough to have his gear lever slip, causing the machine to run over him, breaking his back at the base of his neck, and rupturing a blood vessel. This flooded the entire spinal cord and paralyzed his whole body from the shoulders down. We hope to publish a more ample report of the life of our dear brother in a later issue.

THE Old Order Brethren have a business way of looking after the financial side of their Annual Meetings. *The Vindicator* for August contains a report of the receipts and expenditures of their late meeting held at Rossville, Ind. All the people in attendance were fed free, and the entire cost of lumber, tent, eatables, and other needed supplies, amounted to \$1,823.28. Only one dollar seems to have been paid out for labor, the rest being donated. The money furnished by the churches, along with that received by the sale of supplies after the meeting, and \$10.79, left over from the previous meeting, enabled the committee to cancel all indebtedness.

BRO. W. CARL RARICK, pastor of the Elgin church for two years ending June 30, left here on the morning of Aug. 13, together with his family. He expects to make his home, temporarily, at Muncie, Ind., later on taking up the work as pastor of the White church, Ind. On the evening preceding his departure, a farewell gathering was held by the Elgin members on the lawn of Bro. Ora Rarick, brother of our late pastor. It being the evening of the regular prayer meeting, usually held at the church, the topic for the occasion was given due attention at the gathering, but predominant throughout the services were reminiscences and thoughts suggested by the departure of our dear brother and family. Having endeared themselves to all, they left here with the best wishes of the entire membership for their future welfare and prosperity.

Doing Things Right.

It is said to take less time to do a thing right, than to explain why it had to be done wrong. The way of rightdoing is always the shortest line between two given points. It requires more time and strength to find the way around a duty, than it does to proceed along the way which duty points out. If people would spend a little time finding out how God wants them to do things, instead of devoting much time to an evasion of his will, they would not only realize better results, but they would save themselves many vexations and disappointments. The New Testament is the Christian's Guide Book. It tells the Christian pilgrim where to go, what to do, and how to do it. The man who follows the instructions laid down in this Guide Book will never be called on to explain why he neglected this, that, or the other duty. A man traveling for a railroad once said that he endeavored so to conduct his line of work that he would not need to be called on to rise and explain. The Lord never has much trouble with the man who goes straight from one point of duty to another, but the man who cuts curves all around duties, and even makes trenches under some of them, is the man who greatly worries his Master, and makes a world of trouble for himself. It pays to go straight.

Religion and the Public Press.

THERE was a time when very little was said in the secular press about religious matters. The secular press did not feel itself under obligations to discuss matters relating to the church, but left all such questions to be worked out by those directly interested. The separation between the church and the world was so well fixed, in this particular, that no one thought of referring to his secular journal for religious reading.

But conditions have changed somewhat along this line. It is said that there never has been a period when so much was said in the secular papers about the churches, and matters pertaining to religious thought in general. Most of the great dailies contain religious departments, and long, well-written articles often deal with some phase of the church and her work. Every now and then the editor of one of these journals has something to say about some religious question.

The local town papers are especially accommodating in giving space for church announcements, and often for church news. Even well-prepared religious essays, not involving too much denominational thought, are welcomed and given to the community. In this manner the interest of any church in the neighborhood may be splendidly served, if those interested in the work will give proper attention to the preparation of articles for the press.

A real wide-awake people should take advantage of the situation, and let themselves be heard through their local press. Local church news, and special announcements regarding special meetings, might be made to serve an excellent purpose. Now and then a well-prepared essay on temperance, peace, and other moral questions, would not only help to develop sentiment along the lines discussed, but they would aid in advertising the church holding to such principles. We happen to know that some of our people are making use of the local press in this way, and the purpose of this article is to encourage them, and even others, in that line of work.

Counteracting Misleading Literature.

SOME of the religious journals of this country are severely taking to task a certain denomination, because of its zeal and activity in distributing books, tracts, and papers, setting forth the doctrinal claims of the church in question. It is stated that the printed matter circulated is leading hundreds of men and women astray, and in this way an untold amount of harm is being done. While all this is probably true, still it is a waste of energy to spend time dealing out this sort of criticism. The only real sensible thing to do, under the circumstances, is to counteract the influence of this false teaching by distributing twice the amount

of literature that is safe and sound. Complaining does no good, but is rather an indication of weakness and confusion. Wrong teaching must be overcome by right teaching, and false doctrine must be met by that which is true. We may suppose that most people know enough not to be affected by false teaching. In this we are mistaken. The steady reading of well-prepared literature in the interest of any religious tenets will have its influence, and if those who claim to have the truth would put a check upon such errors, they must not be slow about placing their own literature where it will accomplish the desired results.

Even among our own people, we are not meeting some of the false doctrines as they should be met. We ought to use ten tracts where we use one. The MESSENGER ought to go into twice as many homes as it now enters. We have some good tracts, but there are not enough of them. Then there seems to be a gap between the Mission Board and the Tract Examining Committee, that is difficult to close. The way it now is, it takes a long while to get a tract examined and have it published. There ought to be some way of passing on the manuscript intended for a tract, and to get the tract in circulation before it gets cold. Under the present conditions, the Examining Committee can not work up enough inspiration to become really interested in the work they were originally intended to do. In time this condition will be remedied, but it ought to be remedied now, so that more first-class tracts may be gotten out and put to work. Instead of our neighbors reading the misleading literature handed to them every week or two, they ought to be kept supplied with the class of reading that will help them along right lines. We have the doctrine, and could well afford to supply all the tracts needed, but we must first adjust some of our machinery to that end.

The Two-Thirds or Majority Vote,—Which?

SINCE the last Conference appointed a committee on revision of Rules, and since the appointment of the committee grew out of the question as to whether or not a two-thirds majority vote should be required to pass any motion, except the adoption of decisions which become the rule of all the churches, and since it is the judgment of some that only a majority vote should be required to pass any motion by the Conference, that in all things the vote of the majority should be considered sufficient to pass any decision or question for all the churches, the whole matter becomes an interesting question. And since it is now an open question, pending the action of the Conference, it should be carefully looked into.

Certainly, the majority vote should carry all motions and questions, not making decisions for the churches. Such motions as to commit a paper, to postpone it, to defer it indefinitely, to table it, to consider several papers together, and such like, should be decided by a majority vote. All motions not making laws affecting the churches, should be determined by the majority vote. On all such questions the majority should rule. This is common sense; it is parliamentary also. And this, I take it, is clear; it will meet with general approval, and the Rules should be amended accordingly.

But what about the adoption of decisions for the churches? Should a mere majority vote be considered sufficient to pass decisions that affect the conduct of all the churches? It is my decided judgment that by all means a two-thirds majority vote should be required for the passage of all such questions.

It is beginning to be well understood that no law can be enforced without moral sentiment in its favor. In other words, the people for whom the law is made must believe it right and needful. Upon this ground it can be maintained, and only upon this ground can it be maintained. Authority is not sufficient. No law-making body has sufficient power to enforce any law against moral sentiment. This is true in both Church and State. The laws respected and honored by both are those that are well founded in moral conviction.

This principle applies to the decisions of the Con-

ference. They are not intended to be ridiculed and ignored, but to be respected in practice, and they are intended to be respected alike in all the churches. I need not say that this condition of things does not exist. I hardly need to state the fact that there is a growing tendency to disrespect the actions of Conference. Even with the two-thirds majority rule, this is the case. If the decisions of the Conference, enacted by two-thirds of the moral sentiment and conviction of the delegates, are disregarded, what may be expected of decisions requiring a bare majority of the moral sentiment and conviction of the delegates? Here is the point: If the delegates represent the moral sentiment and conviction of their constituency, and this is supposed to be true, then the decisions made under the present rule are supported by at least two-thirds of the moral sentiment and conviction of the church body, which ought to give a strong background for support. And yet it seems not sufficient, for even under this rule the Conference teaching is disregarded. What would be the result if questions were passed with less moral sentiment in their favor? It is easy to foreknow.

In all the Conference decisions the moral conviction of the whole church should be well reflected. The greatest care should be exercised in the selection of delegates. Then, at least two-thirds of the moral conviction of the whole church should back the actions of the Conference. A one-third minority should yield gracefully to a two-thirds majority. This is reasonable and right. It is not unreasonable to demand a two-thirds majority to pass measures affecting the whole church, nor is it unreasonable to expect a one-third minority to yield quietly to a two-thirds majority. This at once affords all reasonable ground for the faithful observance of the Conference teaching. It also affords protection against extreme factions pressing measures through the Conference. Measures not having the support of two-thirds of the moral conviction of the delegates, can not pass; and measures having such moral support ought to pass.

In the past the Conference has made decisions without a careful study of the moral conviction of the church body. It is a very unwise thing to do. It is the quickest way to trouble, and the hardest kind of trouble to get out of. The remedy against such conditions is not to pass decisions in advance of moral conviction. The moral conviction must precede the passage of decisions, if the decisions are to be respected. And the two-thirds majority rule is a reasonable protection against premature decisions.

Again, there are many decisions on the Minutes, made long ago, for which there is no moral sentiment at present. Conditions have changed in the meantime, and the moral conviction of the church has changed accordingly. Trouble follows an attempt to enforce such decisions. They ought to be expunged. They are dead wood to the tree. No decision ought to be on the book that has not sufficient moral conviction back of it to insure it respect. As moral conviction changes, by changes in conditions, the Minutes ought to be revised accordingly. Give us Minutes that reflect the moral conviction of the church, and let greater care be exercised in the future, that decisions are not forced without moral sentiment back of them, and let us keep the two-thirds majority rule as reasonable protection against it.

H. C. E.

A Unit.

THIS is a word which denotes a single thing, a person, and a whole within itself; a determinate quantity, by the repetition of which any other quantity of the same kind may be measured.

We have an apple tree in our yard, full of apples, called the "transparent." They are beauties, and as good as they are beautiful, and one of them constitutes the unit of them all. Now, to determine how many apples there are on the tree, we do not count them by single units, but we measure them with a bushel measure, making this vessel the unit measure. By adding the number of these bushel

units together, we have the full yield of the tree; and in distributing, selling or using them, we do it by using these units. We do this to equalize them, in a way, so that those who may receive them will get equal value. That is, all unit measures, thus made, should be equal one to the other; and as such they are accepted and give satisfaction. So it is with scores and hundreds of other things that are raised and made for distribution, use and sale.

The unit measures are made to measure units that are alike in kind and quality, so that they can thus be used to the best possible advantage. Accepting one apple of this tree as a unit, and all the other apples, that are like this one, as being like each other, therefore, they can consistently be aggregated into larger units at pleasure without, in any way, affecting the character or elements of any one of the single units of which the larger unit is formed.

Leaving our apple tree for the time being, we now take up another line of thought. Our church, here at Huntingdon, consists of some over two hundred members, persons or single units. We are an organized body, congregated or made up of single members or units, supposed to be as similar in general characteristics as the apples on our trees, and it is an interesting thought as to how we became such, as we were not, physically and naturally, born in this likeness.

The process is most intricate and wonderful, when viewed from a natural standpoint, yet most simple when spiritually discerned. It is no wonder that Nicodemus was made to say: "How can these things be?" when told by the Master, "Ye must be born again." We are all born, natured, and brought up in sin, and in this condition we can not become unitized as fit subjects for the kingdom of heaven, hence the necessity of dying to sin, that we may be made alive in Christ Jesus.

In being born again we have the idea of a "new creature" in Christ Jesus. The old man of sin has been destroyed,—is dead. A new life is started,—a life born of the Spirit, and of the same Spirit. Hence all lives, thus born, are similar in character, nature and purpose; and in this way we have a number of units ready and fit for aggregation, or to be put together into one body, or congregation,—units that are of one spirit and of one mind,—of one kind. Thus, as these single units or persons grow in number, for convenience and to afford greater possibilities of doing good, congregations are divided, and subdivided, thus forming a larger number of unit measures, which, in the aggregate, indicate our strength and possibilities as a church.

We now have nearly one thousand of these congregations, as measured by the larger unit measures. These were aggregated into still larger unit measures, called Districts, of which, according to the reports given at the last Conference, we now have fifty.

And yet, in making these changes, the character and purpose of the single and personal units have, in no way, been changed, neither has it materially affected their relation one toward another. This is so because each one, of all these units, is based on and has for its standard, the life, character and spirit of Jesus Christ. "I am the vine, ye are the branches." Each and every one of us has been grafted into this vine, Christ Jesus; not according to nature, but contrariwise, so that, instead of perpetuating our own nature and character, we are changed by partaking of the nature, character and spirit of the "vine" into which we are grafted, and thus are made, as branches, not to bear the fruits of our own former and imperfect nature, but the fruits of our new Christ-spirit life.

But we hear you say: "If this theory is to be accepted, then must the fruitage be all exactly alike in form, character and purpose?" Yes, as nearly so as are the apples on our trees, to which we have referred. Go out to the orchard and examine the fruit carefully, and see how many apples you can find that are exactly alike in shape, form and appearance. Look, study, ask the reason why, and then draw your own conclusion.

In some of the elements of the fruitage the resemblance is very marked, but in others the unlikeness is quite as conspicuous,—just enough so to represent our personalities, weaknesses, imperfections and variations in size, shape and formal deviations.

Right here we will note the difference between the natural and the spiritual process of perpetuating these units in their kind, character and purity, and why fruit can not be perpetuated from seed. This is because the reproductive germ of the flower or blossom is vitalized by the pollen, which also may change the quality, not of the fruit but of the seed, owing to the manner of its distribution, and whence it comes.

If all of the blossoms were pollinated from the tree which bears them, the seed would reproduce its kind. But as this is not the case, as a rule, we do not expect, by planting seed of a certain variety or kind, to raise trees that will bear the same kind of fruit as that from which the seed is taken, because of the manner in which the pollen is distributed. We know this from actual experimenting.

Now, the process of spiritual reproduction is different. The spiritual life germ is not vitalized by natural pollen, but by the Holy Spirit. Hence every man or woman that is regenerated, or born again, is vitalized or pollinated by the Spirit or pollen, and therefore the product must be the same; and thus the character and the likeness of the units, thus produced, is maintained unchanged. Therefore, as long as we have Holy Spirit units born into the church of God, so long will we have the church of Jesus Christ perpetuated in the world, and we may continue to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

H. B. B.

Pulpit Preparation.

ONCE upon a time a stranger attended a preaching service in one of our large congregations. The speaker for the day was not in the habit of making any special preparation for his sermon, and on this occasion was especially careless, for he failed, in the start, to read his text correctly. One might say that it is a shame for a man to go into the pulpit with so little preparation. If one can do no more, he ought to be at least able to read the Scriptures understandingly, for bad reading in the pulpit will chill any meeting. There may have been a time when a neglect of this sort might have been overlooked, but in these days of education and culture there should be no excuse for such blunders. Let men study the subjects they wish to treat, and especially should they study the parts of the Bible they find it necessary to read. On a certain occasion, when we were to deliver an address, one of our well-educated ministers, being requested to conduct the devotional exercises, asked for the scripture we would have read. On being told, we noticed that, instead of joining in the opening song, he went carefully over the chapter named, and when the time came he read the Word of God reverently and distinctly. Everybody became exceedingly interested in the reading, and that part of the service did them good, and prepared their minds and hearts for the prayer that followed. It might be thought that a man of education need not make any preparation for reading in public, but it often so happens that these are the very ones who give the matter special thought. And if men of some training have to give attention to reading, so they can do their very best, when before the public, what must be said of those whose education has been neglected? Let it, at all times, be borne in mind that the very best that can be done, when it comes to reading the Scriptures in public, is never any too good. In his service, God demands the very best.

A Sensible Gift.

MR. ASA G. CANDLER, who recently gave \$1,000,000 to the new Methodist University at Atlanta, Ga., accompanied his splendid gift with a letter full of good common sense. Below we give an extract from the letter:

In my opinion, the education which sharpens and strengthens the mental faculties without at the same time invigorating the moral powers and inspiring the religious life is a curse rather than a blessing to men; creating dangerous ambitions and arousing selfish passions faster than it supplies restraints upon these lawless tendencies in human nature; stimulating into activity more of the things by which men are tempted to wrong than it quickens the powers by which temptation is resisted with success.

I am profoundly impressed that what our country needs is not more secularized education, but more of the education that is fundamentally and intentionally religious. I see no way by which such religious education can be supplied without institutions of learning owned and controlled by the churches. Under our political system the limitations upon the civil government in matters religious put such education beyond the reach of that power. And I can not agree for a moment that the best type of religious education is that which, some claim, is propagated in an unwedded state, outside any and all churches, by institutions which are subject to neither civil nor ecclesiastical authority and which acknowledge no responsibility to the people whom it proposes to educate.

Boards of trustees that are independent of all government must inevitably change in person and policy with the changeable years. But the church of God is an enduring institution; it will live when individuals and secular corporations have perished. It is not easily carried about by the shifting winds of doctrine which so affect men and institutions too responsive to the transient modes of thought and custom which come and go with the seasons. Hence I desire that whatever I am able to invest in the work of education shall be administered by the church, with a definite and continuous religious purpose.

Introducing the Speaker.

SOME months ago a young sister listened to an interesting sermon by a minister who was an entire stranger to her. While enjoying the address, she kept wondering who the speaker might be, and, in fact, went home without the information she so much desired. The resident minister had made a mistake by not introducing the speaker. He might have said something like this: "It is certainly a pleasure to have Bro. So and So, of such and such a place, with us this morning, and I am sure that we shall greatly appreciate the message he has for us." A little introduction of this character would relieve the suspense of the audience, and put each one in a state of mind to listen. Not only so, but introductions make people acquainted, and every one who hears a speaker has a right to know to whom he is listening.

Getting in Touch With People.

If we desire to influence the people of the neighborhood in which we live, we must come in touch with them in a most helpful way. This aim was reached most effectually by the members in and about Irri-cana, Canada, at their Fourth of July services, a report of which was published recently. Though but a small band themselves, the members succeeded in getting out their neighbors, and the gathering of about three hundred people was greatly interested in the very appropriate exercises. Bro. G. N. Falkenstein, of Elizabethtown, Pa., was present at the meeting, and reports that representatives from twenty-seven States of the Union, besides twelve other provinces and countries, including a British province of South Africa, were in attendance at the unique gathering.

Sixty Members, But No Messenger.

ONE of our ministers recently visited a congregation of sixty brethren and sisters, and not one copy of the MESSENGER was found in the homes of the members. It is marvelous that such a condition should exist. We, however, suggest that when any minister finds a congregation in this condition, he at once constitute himself an agent, or that he appoint an agent, and see to it that all the families are solicited for subscriptions. If possible, get the MESSENGER into every family, or a part of them at least. If the minister can not solicit subscribers, or can not get any one else to do it, there is at least one thing he can do,—he can favor us with the names and addresses of the members,—one from each family,—so we can send them sample copies.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bonack, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Otto Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member, D. L. Miller, Mt. Morris, Ill., General Sunday School Board.—Lafayette Steele, Chairman, Walkerton, Ind.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Zigler, Treasurer, Broadway, Va.; James M. Kohler, Leetown, Mo.; H. K. Ober, Elizabethtown, Pa.; S. S. Blough, North Manchester, Ind.; J. S. Zimmerman, Seattle, Wash.; I. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otto Winger, North Manchester, Ind., Vice-Chairman; A. C. Wicand, 832 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Dayton, Ohio, Treasurer; L. T. Holsinger, Roseville, Ind.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Timberville, Va.

Peace Committee.—J. Kurtz Miller, 358 Sixtieth Street, Brooklyn, N. Y.; D. Hays, Broadway, Va.; W. J. Swigart, Huntington, Pa.

Homeless Children Committee.—E. E. John, College Hill, McPherson, Kans.; P. S. Thomas, Harrisonburg, Va.; Frank Fisher, Mexico, Ind.

REPORT OF MISSION BOARD MEETING OF MIDDLE PENNSYLVANIA.

The District Mission Board of Middle Pennsylvania met Aug. 1 in the Stonerstown church, near Saxton, Pa.

After a strong exhortation by the President, Eld. John Bennett, emphasizing the responsibility resting on the Mission Board of a District, in relation to different congregations of the District, and especially to the mission points, the day was begun with prayer.

As usual, some time was spent in considering plans to raise more money to carry on the Lord's work at different points. A few recommendations that were thought helpful to the work were considered and passed upon.

1. That the mission churches respect church boundary lines, and if the present boundary lines are not satisfactory, a joint council shall be called, and the lines properly adjusted.

2. That it is the sense of the Board that the members of the different mission points be encouraged to conform to the order of dress and other distinctive features of our church, as recommended by Annual Conference.

3. That the Board, seeing the need of a church at the Hollidaysburg mission, but having no means at hand, recommends that all the churches of the District encourage the work at that place by contributing at least \$1,000. The new house at Hollidaysburg is nearing completion but the debt is not wholly provided for.

The members at Stonerstown are greatly in need of a more commodious house. The present building is not safe and is entirely too small for their large and still growing Sunday-school. We trust that under the direction of Bro. M. C. Horst, of South Bend, Ind., who will take charge of the work there Sept. 1, 1914, they will soon have better accommodations.

May we continue to have your support both in prayers and money! W. H. Holsinger, Secretary.

Williamsburg, Pa., Aug. 8.

MOUNTAIN VIEW, ARIZONA.

July 5 Eld. Wm. Stutsman, of Elgin, Ariz., filled his appointment at this place. He delivered two excellent sermons, and we surely felt built up in the most holy faith. Bro. Stutsman meets with us on the first Lord's Day of each month.

Any Brethren minister, who contemplates changing locations, would do well to visit this valley. There are chances here to help build up good congregations. Some free land can also be had. We need to have a minister located here permanently. This is a somewhat new, isolated frontier settlement. It takes time, perseverance, etc., to get started in any undertaking. There is some opposition in the new southwestern countries.

Aug. 2 Eld. Wm. Stutsman filled his appointment again at this place. We had previously announced that the meeting would be held three miles east of here, in a large hall. Early in the forenoon, people began to gather there with well-filled baskets. We began our worship with song service from 10:30 until 11:30 A. M. Then Eld. Stutsman broke to us the Bread of Life. "The Great Plan of Salvation," was his theme, and the text (Ezek. 47) was well handled by our brother. At 12:30 P. M. a bounteous repast was spread by the ladies. After thanks had been offered to the Giver of all good gifts, we all enjoyed ourselves socially. More than fifty partook of this dinner.

At 1:30 P. M. Bro. E. Young opened the services with devotional exercises. A half hour was given to the children's exercises. Short recitations were given by some of the little folks. Sister P. D. Buckwalter spoke about twenty minutes on "The Great Commission" (Matt. 28:18-20). She is an able speaker, and did justice to the topic. She came here from the South Los Angeles church, where she had superintended the mothers' department, and did other efficient work for the church.

Nearly eighty people assembled for the afternoon session. Sister O. S. Pratt talked on "The Obedience of the Commission" (2 Cor. 2:9). Others followed with two-minute discussions. Bro. E. Young gave a good talk on "The Gracious Invitation," "Come, All Things Are Now Ready." Bro. Stutsman delivered a closing address, after

which he and Rev. Case and family went home with the writer and family for lunch.

In the evening all went to my son-in-law's residence, one mile distant, where Sister Buckwalter had charge of the Christian Workers' Meeting. Both young and old had a chance to read the Word and talk, while enjoying this meeting.

Following this service, Rev. Case talked to us on "Wood and Fire," "When the fire goeth out, the wood will not burn." The day was well spent, and all expressed themselves as being spiritually built up.

Star Route, Pearce, Ariz., Aug. 9. Mrs. O. S. Pratt.

THE IDAHO FIELD.

Winchester and Lenore, Idaho, are two good openings for some of our people. A minister, at each of these places, is greatly desired. Winchester is about twenty-five miles west of Nezperce, where there is an organization of over 100 members. About twenty members are living in Winchester, who have a splendid churchhouse in town. There is also a large sawmill at this place. The church is located just at the edge of the timber joining the Nezperce prairie. This territory had been a part of the Nezperce congregation, but was organized separately about five years ago. The country being new, homes can be had cheap. The help that other members could be, in our church work, would be much appreciated. Some support would also be given to a good minister.

At Lenore the congregation is known as "Clear Water," it being close to the Clear Water River, thirty-five or forty miles northwest of Nezperce, and about fifty miles from Winchester. I mention these facts that you may know what your advantages would be to reach neighboring congregations,—a very desirable feature in church work. The Clear Water congregation also has a house of worship, and a membership of about thirty-five, including four deacons. There are some hopes that a young minister from Oklahoma, who owns some property here, may come soon; but the services of another minister, especially an experienced elder, would be appreciated.

I plead for these congregations, because it seems a pity to let them decline for the want of ministers, when they are so well equipped with everything else, including some good, loyal members.

We held a ten days' series of meetings at Winchester, with good interest. About the time this report finds its way into print, our address will be Ankeny, Iowa. We hope to reach our home at Hancock, Minn., about Sept. 1. Twin Falls, Idaho, Aug. 4. Samuel Bowser.

FIRST DISTRICT OF VIRGINIA.

On the morning of July 28 a number of our members boarded the "Virginian," at Roanoke City, en route for Oak Hill, W. Va. Through the efforts of Bro. P. S. Miller, all from this section went together, thereby getting a special car.

At 4:30 P. M. we were at Oak Hill, where we found a number of conveyances, to take us to the Pleasant View church. After spending a short while in one of the homes, we went to the church and listened to an interesting sermon by Bro. J. M. Henry.

On the morning of July 29 we enjoyed the Ministerial Meeting. We were made to see how our fathers preached, traveled over mountain and valley, on horseback, for love of Christ's church, and because they felt they were called of the Lord.

The second speaker showed that the incentives should be, and are, the same at present, though ways of travel and methods of work differ. Our duty is to serve God faithfully, as did the fathers.

Another speaker told us of the future. We must change our methods, in order more equally to distribute our ministry. We are responsible, as laymembers, as well as ministers. We want the best provisions that can be made for our future shepherds.

Next, reference was made to our own District. There are many congregations without ministers, and this need must be supplied. Beginning with the home, then the congregation, then the District, we must finally reach out to all the world. The closing thought was: "Hold to our principles, but adopt better methods."

The Elders' Meeting convened in the afternoon, at the same hour as the Sunday-school Meeting. At the latter meeting we were told of the "sleeping Sunday-schools." To awaken these we must have life in the song service, life in the teaching, and more study of plans for better work. Attendance is to be promoted by live officers, organized classes, sociability, personal invitations, going after them and going frequently.

The home department gets the open Bible into the homes and hearts of the people. It increases attendance, reaches many that can not be reached by public service, and makes church workers.

To get better-trained teachers, have them take a teacher-training course, and hold teachers' meetings; train others, who are not teaching, for future service; have them study child nature; help your teachers; make your teachers' meetings devotional, and do all you can to have

the best teaching. A sermon was delivered by Bro. P. S. Miller in the evening.

The next morning all met for the Educational Meeting. The first speaker, in referring to the children of the Brethren, in attendance at the universities, spoke of their sterling characters, and their non-indulgence in drinking, smoking and other evils. The members having increased in intelligence, the ministers must be prepared to meet the demands of the day.

Another speaker showed us that school work is a vital factor in the progress of the church. Our people, in the beginning of our denomination, were fairly well educated. They were the originators of Sunday-schools. We are just arriving at a due appreciation of these good things.

At our Peace Meeting the angels' cry: "Peace on earth, good will toward men," was specially emphasized. Then the teaching of Matthew to applicants for baptism was referred to. We must fight the good fight of faith with the Bible, the "Sword of the Spirit," to break down the strongholds of Satan.

The second speaker told us of Bro. Andrew Hutchison's experience in taking his stand for peace, when his life was about to be taken, during the time of the great struggle from 1861 to 1865. We were taught concerning the mission of the Prince of Peace, and the power of prayer, as offered by God's people. The tender care to be given the young was also emphasized.

The Temperance Meeting was of much interest to every true Virginian. The evils of intemperance are apparent to all. Man was created in God's own image, but when he reels, and falls into the gutter, he is a victim of the pernicious liquor traffic. No mother's sacrifice can serve him. We must make a consecrated effort to suppress the traffic. Prayer did much to gain the victory in West Virginia. May it do so in the Old Dominion!

State-wide prohibition in West Virginia shows good results. Under local option the liquor business is still entrenched in our cities. We must stop the manufacture of drunkards, as well as of liquor. State-wide effort only is effective.

Some one presented the thought, "Am I my brother's keeper?" Yes, we are responsible. We can aid in the enactment of temperance legislation. We must do our part in removing the saloon from our State.

The liquor traffic is now being discouraged from every quarter of the globe. The United States is making more progress in this than other countries. The liquor traffic causes one-fourth of all poverty, one-fourth of all insanity, and one-half of all crime. We are looking forward to nation-wide prohibition. In the evening service Bro. C. C. Eller gave a missionary sermon.

These meetings were enthusiastic, and not a speaker was missing on any part of the program. We found the people of Pleasant View to be working church people, and our stay among them was made very pleasant.

R. D. 2, Roanoke, Va., Aug. 8.

Nina Moomaw.

ONEONTA, ALABAMA.

July 16 Bro. I. N. H. Beahm, of Nokesville, Va., came to us. He preached in our home on the night of July 16, and on the morning of the next day. On the evening of July 17 he began a series of doctrinal sermons at Chepultepec, three miles south of Oneonta. He held forth the Word with great earnestness and power, preaching each night until Sunday, when he went to Bro. Harry Hoover's home, and held an all-day service, returning to Chepultepec on Sunday evening. Bro. Beahm preached each day and evening until July 23, when he went to Oneonta, where he delivered a sermon in the Presbyterian church at 11 A. M., and another at 8 P. M. This was done because the Sisters' Missionary Society had a meeting on Thursday night and on Friday at Chepultepec. On Friday evening he preached again in Chepultepec, and continued his services until Sunday. Then he went to Sand Mountain and preached at Bro. Shockey's home at 11 A. M., and also in the evening.

On Monday, at 11 A. M., the members convened in council. Our membership being scattered, we decided to organize a home department of the Sunday-school. Bro. Harry Hoover was elected superintendent, and Sister Harry Hoover, secretary-treasurer. More help being needed in the ministry, Bro. Harry Hoover was chosen by an almost unanimous vote. He, with his wife, was duly installed.

Bro. Beahm went to Straight Mountain July 28, and held an all-day meeting. The next day he returned to Sand Mountain, and preached each day and evening until Saturday, when he took the train for his home.

On Friday we witnessed the baptism of seven precious souls, as a result of Bro. Beahm's earnest labors. He is a strong preacher on doctrine, and a splendid Bible instructor. Some of the neighbors expressed themselves as never having heard such a "Bible preacher" before. He went away too soon.

We now have thirty members in our congregation. We are looking forward with delight to the coming of Bro. Culler and wife, from Ohio, who are expected to arrive here Nov. 1. Brethren, pray for the good work started here.

J. M. Petrie.

R. D. 3, Oneonta, Ala., Aug. 9.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Hot Springs.—On Thursday evening, July 30, I began a series of meetings, which continued until Aug. 9. On Sunday I had the happy satisfaction of baptizing three penitents. Their anxiety for baptism was remarkable. None of these had ever heard a minister of the Church of the Brethren preach except myself. There was no one present who had ever seen baptism performed by true immersion before. The two sisters had never attended any of our meetings, but knew of the Brethren. I had to meet strong opposition. There are good prospects yet for others, and we will have meetings again in several weeks.—O. B. Stauffer, Hot Springs, Ark., Aug. 9.

CALIFORNIA.

Fresno.—We are pleasantly located on Harvey Avenue, three doors from the mission church. We have hardly become acquainted yet, but find the work moving along nicely. This is one of the most up-to-date cities in the West, and perhaps the chief one of the San Joaquin Valley. Fresno had a standing bid of \$3,000, for three years, for our Annual Meeting. While it is known as one of the "hot places" in California, from June to October, since the day when we came, it is true, but we have a fine breeze each day, cool and zephyr-like, with cool nights. Let us not forget that the atmosphere we live in spiritually is also of vital importance. The little good each of us is able to do in the world, in a spiritual way, is sure to help some one.—J. Harman Stover, Fresno, Cal., Aug. 8.

Lordsburg.—Last Sunday evening Prof. J. E. Miller, President of Mount Morris College, Ill., preached a good sermon for us, entitled "Our Father." At the close of the prayer meeting service, last Wednesday evening, the woman was baptized in baptism by our elder, Bro. W. F. England.—Grace Hillman Miller, Lordsburg, Cal., Aug. 9.

Santee.—Aug. 1 and 2 Brother and Sister G. H. Bashor, of Los Angeles, Cal., were with us. On Saturday evening we had council meeting. Three letters of membership were read. Bro. E. W. Pratt was chosen as our delegate to District Meeting. Sisters Cornelia and Mary Johnson are our delegates to the Sunday-school and Christian Workers' Convention, to be held at Glendora, Aug. 25, 26 and 27. Bro. Ira Netzel and family, Bro. John Gray and family, and Sister Michael, of Chula Vista, Cal., and Sister Allen and family were with us at these meetings. On Sunday morning and evening Bro. Bashor filled the appointment at the Santee M. E. church, at the request of their pastor, who had gone away on a short vacation. Aug. 15 we expect Bro. C. W. Guthrie and wife, of Pleasant, Ark., to remain here for eight days, and give us some Bible Land views and lectures.—Anna R. Hyatt, Santee, Cal., Aug. 10.

CANADA.

Battle Creek.—The members of our congregation were greatly encouraged by the few sermons delivered by Aaron Swihart, who came among us with his wife. Brother and Sister May were at home. They came in their car from their new home at Culbertson, Mont. Bro. Swihart met with a number of his old boyhood friends and schoolmates, whom he had not met since his boyhood days in Northern Indiana. He has been in the ministry for a few years, but he is "working that" needeth not to be repeated, and is much loved by all whom he met at this place.—Marla L. Swihart, Victoria, Sask., Canada, Aug. 10.

Sharon.—Our series of meetings commenced July 25, did close Aug. 2. Bro. Geo. N. Falkenstein, of Pennsylvania, did the preaching. Six were added to our little band of workers at this place. Our love feast was held Aug. 1. Bro. Falkenstein officiated. Brethren Culp and Cawley, of Irianca, Alta., Canada, Brethren Shambaiger and Shatto, of Gleichen, Alta., Canada, and Bro. Falkenstein were the ministers present. On Sunday morning the Sunday-school hour was used for a Children's Convention. Talks were given by Brethren Falkenstein, Culp and Cawley, which proved interesting to the older ones, as well as to the children.—Grace Hollenberg, Brant, Alta., Canada, Aug. 14.

IDAHO.

Bowmont.—Through the preaching of our dear brother, J. L. Thomas, two more were added to our church by baptism July 19. Bro. A. J. Wine, of Ft. Worth, Texas, has been preaching some good sermons for us since the District Meeting. He has been here for some time. Bro. Wine. Some of the members of our congregation went to hear Bro. Frantz preach, while at Nampa, and all were blessed for the effort made.—S. L. Gross, R. D. 1, Box 14, Kuna, Idaho, Aug. 15.

ILLINOIS.

Mulberry Grove.—Our congregation met in council Aug. 8, with Eld. J. L. Lilligh presiding. The report of the visiting brethren was received. Bro. Samuel Goodman will represent us to the District Meeting, with Eld. H. Lilligh as alternate. Bro. Chas. E. Walters, of Summum, Ill., will conduct a series of meetings at the country house in September. A love feast is to be held at the close.—Mrs. E. J. Stauffer, Mulberry Grove, Ill., Aug. 9.

Naperville church met in council July 1. Sister Estella Erb and our pastor, Bro. I. B. Beery, are our delegates to the District Meeting. Bro. John Erb, Jr., and Sister Emma Martin are the alternates. July 13, the anniversary of the baptism of the poor, Bro. John Appleman and Bro. Hendricks, of the Union church, were also with us. Bro. Swihart preached at the Center house the next morning. Those meetings were greatly enjoyed by all. Aug. 13 we held a special council to consider the repainting of the Center house. We expect Bro. Daniel W. Weston, of Nappanee, Ind., to conduct a series of meetings for us at the Center house in December. Our love feast will be held Oct. 3.—Albert F. Burke, R. D. 6, Walkerton, Ind., Aug. 14.

INDIANA.

Blissville church held an all-day Harvest Meeting at the Blissville house Aug. 8. Bro. Geo. Swihart, of Roann, Ind., conducted the meeting. An offering of \$16.50 was raised for the support of the poor. Bro. John Appleman and Bro. Hendricks, of the Union church, were also with us. Bro. Swihart preached at the Center house the next morning. Those meetings were greatly enjoyed by all. Aug. 13 we held a special council to consider the repainting of the Center house. We expect Bro. Daniel W. Weston, of Nappanee, Ind., to conduct a series of meetings for us at the Center house in December. Our love feast will be held Oct. 3.—Albert F. Burke, R. D. 6, Walkerton, Ind., Aug. 14.

Indianapolis.—July 19 was a notable day in the history of the little church at this place. On that date our Japanese brother, Bro. Takemaye (pronounced Re-o Tak-em-i), was baptized. He is a native of Tokio, and in his own country was an educated man—a lawyer, the son of a judge, but, upon being converted to the religion of Jesus Christ, came to this country about nine years ago to work and study, to pre-

pare himself better for his future work. His ambition is to be a missionary to his own people. About two years ago he was married to a young lady who was also preparing for mission work in Japan. In all these years he has not been a member of any church, but has investigated the different denominations. He was never fully satisfied until he came in touch with the Brethren here, and learned of our teachings. Now he is fully satisfied, and we expect that his wife will soon follow him into the church. Within two weeks after his baptism, he commenced attending the Sunday School, and visited the Bethany Bible School, where he hopes to spend the coming winter. When we consider how he came in contact with the church here, and how soon he was convinced, we are made to realize that truly "God moves in a mysterious way his wonders to perform," and that his power is over all people, even as in the days of old.—W. A. Lawrence, 512 New Jersey Street, Indianapolis, Ind., Aug. 11.

Ladoga.—Since our last report Bro. Schwalm, of Chicago, preached a good sermon for us. All members of adjoining congregations are urged to attend services here Aug. 30. Bethany, Mount Pleasant, and Little Walnut churches, off springs of the Ladoga church, are especially invited.—Lula Goshorn, Ladoga, Ind., Aug. 8.

Maple Grove.—Our Harvest Meeting, held Aug. 2, was well attended. After Sunday-school Bro. Walter Warstler preached an inspiring sermon. In the afternoon the visiting ministers gave short talks to the children, and several of our Sunday-school girls sang songs. At present we are engaged in a series of meetings. The attendance and interest are good. The Holy Spirit is touching the hearts of the people. At the close of one week's meetings, the Sunday-school scholars were held for Jesus and the Kingdom. We are thinking seriously.—Clara E. Burtfield, New Paris, Ind., Aug. 10.

Middletown.—Last Sunday we had the pleasure of listening to Bro. Roof, of Anderson, Ind. His text was Psa. 119: 105. Bro. Henry Fadely preached for us the third Sunday. We were glad to have him with us, and it is so good that we have the privilege of hearing him. We are always glad to have our ministering brethren with us, and hope that whenever it is convenient for them, when passing through here, they may stop off and give us words of encouragement.—Florida J. E. Greene, Middletown, Ind., Aug. 9.

North Liberty.—The annual meeting of the church, after four months' change of work. A change of work does one good. July 18 I met with the members of the Springfield church, Ohio, in a series of meetings. I remained with them three weeks. The attendance was large, and the interest commendable. The afternoon visiting ministers came to serve the Master. The dear brethren and sisters did their part well. I am now with the members of the Union City church, Ind. The interest is fair. I notice city people do not attend services as they ought to. There are too many attractions. I am agreeable to the suggestion of a children's convention, to be held in October. From Stanley I go to Minneapolis, Minn. I could serve some churches in January and February, 1915. Reuben Shroyer, Union City, Ind., Aug. 15.

Ogans Creek.—As our elder, Bro. Swihart, is absent in Ohio, we wrote to Bro. Gilbert to invite two of the adjoining churches to conduct our council Aug. 8, at which time we were to select an elder. Bro. John Wright and Bro. Friend were with us. Six were received by letter, and three were dismissed by letter. The annual visit was reported, prior to the district meeting. We selected Bro. John Unger and Bro. Hoover were elected delegates to District Meeting, with Brethren E. H. Gilbert and J. J. Cart as alternates. Bro. John Unger was elected delegate to the Sunday-school Meeting, with Sister Jennie Morris as alternate.—Sallie E. Cart, North Manchester, Ind., Aug. 10.

Pine Creek.—We decided to dedicate our house of worship Sept. 6. Sunday-school will begin at 9:30 A. M., and preaching at 10:30 A. M. Eld. E. R. Hoff, of Bethany Bible School, Chicago, will conduct the services. I am sure all will enjoy the meeting. We extend an invitation to all to attend. These churches and sisters be able to accommodate nearly 1,000 people with comfortable seats.—M. S. Morris, R. D. 2, North Liberty, Ind., Aug. 13.

Pleasant Hill church met in council Aug. 8. Owing to the absence of a presiding elder, Bro. Walter was called to preside. The report of the visiting brethren was received. Bro. Elmer People was chosen as delegate to District Meeting. The Sunday following we held an all-day Harvest Meeting. Bro. I. B. Wike, of Huntington, Ind., did the preaching. We had a very good attendance. Bro. Wike gave us two very instructive talks. The offering amounted to \$21.48.—Ira Gump, Chubbuck, Ind., Aug. 10.

Pleasant Valley.—We had an enjoyable Harvest Meeting, despite the dust and extremely warm weather. A large number were in attendance. Bro. Heestand, of Elkhardt City, was with us at the forenoon and afternoon services, and preached with great power. An offering of \$30 was given for missionary purposes. Dinner was served on an island, in the river, just as we did July 4. Our services are well attended, especially by the young people.—Orpha Mishler, Middlebury, Ind., Aug. 10.

Portage.—We have appointed a Harvest Meeting, to be held at our South house Aug. 29. There will be services all day and evening. We postponed the meeting from Aug. 22 to Aug. 29 on account of conflicting with other meetings.—(Mrs.) M. E. Rose, R. D. 1, New Carlisle, Ind., Aug. 11.

St. Joseph Valley congregation has decided to change the date of their love feast from Oct. 19 to Oct. 10, so as not to conflict with the Oak Grove and the Berrien (Mich.) love feasts. These are both near us, one south and the other north, about eight miles.—David S. Cripe, R. D. 5, Box 10, South Bend, Ind., Aug. 10.

South Whitley.—On Sunday, Aug. 9, we held an all-day Harvest Meeting in a grove south of town. We had Sunday-school at 9:30 A. M. Then followed an inspiring harvest sermon, delivered by Eld. Geo. L. Studebaker, of North Manchester, Ind., on Psa. 103: 2. At noon the contents of the well-filled baskets were placed on the table, and an ample supply for all. After a social chat, Bro. Studebaker again gave us a missionary sermon on "Soul Winning." We had a good meeting, good order, and a good attendance. Quite a number from adjoining churches were present. An offering of \$15 was given to the General Mission Fund. We have had no other Sunday evening or school service in South Whitley since our Sunday evening, and will continue until Sept. 1, on account of the hot weather.—Anna Brubaker, South Whitley, Ind., Aug. 10.

IOWA.

A Correction.—In our notes, page 508, the name of Eld. H. L. Royer was inadvertently omitted, as being among the speakers at the District Meeting. The following were the speakers.—Virgil C. Fennell, 1335 E. Sixteenth Street, Des Moines, Iowa, Aug. 12.

Notice to the Churches of Northern Iowa, Minnesota and South Dakota.—All questions, queries and programs should be sent to the Clerk of the Board, by Aug. 20, so as to get them in the booklet.—W. O. Tannreuther, Waterloo, Iowa, Aug. 15.

Yale.—Since our last report Bro. Chas. Royer, secretary of the Christian Workers' Society, resigned his office, and Bro. John E. Baly was elected to the vacancy. Bro. Royer, our elder, Bro. Ellis Caslow, with his family, started to their new field of labor. Grand Rapids, Mich., will be their new field, the former pastor having been compelled to leave on account of sickness in the family. We shall miss Bro. Caslow and family, but wish the success in their future work.—Allie Lookingbill, Yale, Iowa, Aug. 14.

KANSAS.

Peabody church met in council Aug. 6. Our elder, Bro. Jacob Funk, presided. Our series of meetings, to be conducted by Bro. L. H. Root, of Wichita, will begin Sept. 20. Bro. Funk was chosen delegate to our District Meeting.—Katie Root, Peabody, Kans., Aug. 9.

Victor.—By consent of the churches of the Northwestern District of Kansas, the time of the District Meeting has been changed from Oct. 2 to Oct. 30. It is to be held in the Victor congregation.—Geo. W. Burgin, Waldo, Kans., Aug. 10.

KENTUCKY.

Wolf Creek.—Bro. Lester Helsey, of Chillicothe, Ohio, came here July 31, and began a series of meetings, which lasted ten days. He preached seventeen effective sermons, and gave a number of talks on various subjects. Seventeen came out on the Lord's side, and were buried with Christ in baptism. Of this number nine were Sunday-school scholars of the adult department, and eight were heads of families. Bro. Helsey's preaching sent conviction into the hearts of the people. The cause of Christ is greatly strengthened here, and the church is rejoicing. We now have forty-one members. Most of them are young and active, and we have plenty of talent to work in our Sunday-school and Christian Workers' Society. Most of the members' names were along doctrinal lines. He stands boldly for the principles of the Brethren church. Though young in years, he is rich in faith and good works. Many others were seriously impressed. Some had to be rejected, because they were not willing to make the sacrifice. The weather was ideal. The weather, too, was ideal. Our church has had trials in the past, but everything seems prosperous for the future. Other important business was transacted. Our ministers feeling the need of more help, the writer was duly elected and installed into the ministry. He feels his unworthiness for this high and holy calling. We changed the date (Aug. 15) of our love feast, because the newly-added members could not get ready for that time.—Rufus M. Reed, Laura, Ky., Aug. 9.

MARYLAND.

Manor.—Sept. 8 we held our annual Harvest Meeting. Our elder, Bro. John Rowland, preached an appropriate sermon, after which a collection was taken for missions. We decided to hold our love feast Oct. 17, at 4 P. M.—M. Portia Rowland, Fair Play, Md., Aug. 10.

Pipe Creek church will hold a Children's Meeting Aug. 23. At that time we expect to begin a series of meetings, to be conducted by Bro. P. D. Anthony, of Baltimore, Md. Today Eld. W. P. Englar, our delegate to Annual Meeting, gave us an interesting account of his journey, the grandeur of the scenery, and the inspiration of the good meeting, as well as many other interesting things. Our regular council will be held Sept. 5, at 1:30 P. M. We also expect to hold a local Sunday-school Meeting sometime this fall. It is to be an all-day meeting.—Eliza I. Englar, New Windsor, Md., Aug. 10.

MICHIGAN.

Black River church met in council Aug. 8. Eld. John Smith, of Woodland, presided. We appreciated it very much to have Eld. Smith with us. He delivered three interesting sermons. We decided to have a love feast in the near future. Our Sunday-school is doing nicely, with Sister Clevius as superintendent.—Annaria Werlenberger, R. D. 2, Bangor, Mich., Aug. 10.

MISSOURI.

Dry Fork.—Bro. Joseph J. Hammi preached an excellent sermon for us July 26. Aug. 8 the church met in council. Our elder, Bro. N. Oren, presided. A good deal of business was disposed of. Bro. Earl Harvey was chosen as delegate to District Meeting, with Mrs. Wm. Yoder, of Kansas. We will begin a series of meetings about Nov. 10. Bro. O. H. Peller is to conduct the services. We will hold our love feast, in connection with our meetings, Nov. 14, at 2 P. M. Bro. S. E. Thompson is to conduct a series of meetings, held in October, 1915. Bro. D. D. Keeler was chosen as elder in charge for one year.—Walter Weimer, R. D. 6, Carthage, Mo., Aug. 11.

Shoal Creek church met in council July 27. Bro. N. Oren, of Carthage, had charge of the meeting. Brethren J. S. Early and W. R. Argabright were called to the ministry. Bro. Oren preached three sermons for us. We decided to have Bro. Kester conduct a series of meetings for us about the first of next year.—Virgie Argabright, Fairview, Mo., Aug. 8.

Wakenda church met in council Aug. 8, with our elder, Bro. E. G. Rodabaugh, as moderator. Our delegates to District Meeting are Brethren J. F. Vanpelt and M. E. Hollar. Our series of meetings will begin about Nov. 10. Wm. Yoder, of Kansas, will begin a series of meetings for us.—Emma F. Van Trump, R. D. 3, Hardin, Mo., Aug. 11.

NEBRASKA.

Arcadia.—Bro. B. F. Snyder, of Ohio, who, with his family, has spent the summer in our vicinity since the middle of June, preached his farewell sermon at this place Aug. 1. From here he continues his trip to New Mexico before returning home. As we are without a resident minister at present, we greatly appreciated Bro. Snyder's stay among us. He preached three inspiring sermons, and delivered. Each one seemed like a special message from above. We regretted to give the parting hand so soon to our brother, who labored so earnestly among us.—Eva J. Pike, Arcadia, Nebr., Aug. 8.

Omaha.—Eld. David Hollinger, of Greenville, Ohio, began meetings for us in a large tent and continued each night until Aug. 4. He labored earnestly, and although the weather was extremely warm, he had large audiences each night. Sister Hollinger gave a number of interesting talks on their travels through the Bible Lands. Brother and Sister Hollinger endeavored themselves to the uttermost to give us the best, and their labors were appreciated. Eleven came out on the Lord's side, and at our last Sunday night service two more came forward, making thirteen in all. Among this number are three Catholic men. This will make six adult Catholics and three Catholics in the church. We have baptized in our congregation within the last year.—M. R. Weaver, 2615 North Twenty-second Street, Omaha, Nebr., Aug. 15.

NORTH DAKOTA.

Berthold.—Eld. J. C. Bright and wife stopped off with us one week, on their way home from Annual Meeting. They were with us at the time of our love feast, July 18, and Bro. Bright preached the following week. The following week he preached sermons for us. Sister Bright delivered four of her Bible Land Lectures. While among us, they visited about twenty homes. Their efforts here were greatly appreciated by all, and the members were inspired and strengthened by their labors.—Alice Petry, Berthold, N. Dak., Aug. 9.

Columbia Sunday-school.—July 12 it was impossible for our minister to be with us, so Bro. Price Umphlet, our newly-elected minister of the James River church, spoke to us. We were glad to have him with us. A fair attendance gathered for Sunday-school. The following week Bro. Price Umphlet was with us. We had, therefore, a more extended Sunday-school lesson. Sister Ella Row also told us about the District Meeting.—Harry Row, Bradford, N. Dak., Aug. 16.

Starkeweather.—Bro. W. A. Deardorff, of Rock Lake, N. Dak., has been with us since July 26, but our minister could not be with us faithfully for two weeks, in presenting the Word in its purity. Two dear souls united with the church

"More schoolhouses and fewer saloons, that is a pretty good platform, but ours is better,—more schoolhouses and no saloons. If prohibition does not prohibit, then religion does not regulate, restriction does not restrict, and execution does not execute."—Andrew Johnson.

"God sends us nothing but what is naturally wholesome and fit to nourish us, but if the devil has the cooking of it, it may destroy us. 'What is whiskey bringing?' inquired a dealer in the vile stuff. 'Bringing men to the gallows and women and children to want,' was a truthful reply. When the enemies of the saloon shall shun license parties, as the saloon men shun the Prohibition Party, we shall soon be able to organize victory for our homes. Every dollar spent for liquor as a beverage comes

out of the landlord, grocer, baker, tailor, butcher, and others who pursue the honest callings."—H. H. Faxon.

"Of all selfish creatures on God's earth, the drunkard is the meanest, because his meanness wrecks the happiness of those who love him best, his nearest and dearest. The nation, the State, the town, the society, or the church which does not adopt temperance as one of its cardinal virtues, stands upon uncertain ground."—H. H. Faxon.

Statistics show that 10,000 people are killed by whiskey, while only one is killed by a mad dog. What of it? Shoot the mad dog, and license the sale of whiskey? Every ninth day's wages of the laborers of this country are handed over to liquor dealers, putting about \$900,000,000 annually into their coffers; or about \$13 for every man, woman and child.

"A saloonkeeper discharged a clerk for getting drunk. A distiller advertised for two teetotalers to run his still. A drunkard is at a discount with all people. Even the devil wants a more respectable man than a drunkard to work for him."

A boy was passing by a saloon, and seeing a drunkard man lying in the gutter in front of it, he opened the door and said: "Mister, your sign has fallen down."

"Tom," said a drunkard to his friend, "where shall I find the poorhouse? I should like to see it." "My dear friend, continue in your present course a short time longer, and you will not need to ask the question," was the pointed reply.

"Drive the devil from the school through education, banish it from the home through love, rule it from society by decency, dislodge it from business by economy; but wilt thou know, oh, vain man, that it takes ballots with which to drive it from its favorite entrenchment of politics."—Andrew Johnson.

Drink is the moral enemy of peace and order, the despoiler of men, the terror of women, the cloud that shadows the faces of children, the demon that has dug more graves and sent more souls unshriven to judgment, than all the pestilences that have wasted life since God sent the plagues of Egypt.

The late Dr. Guthrie, of Scotland, on one occasion, expressed his opinion of whiskey in these words: "Whiskey is good in its place. There is nothing in this world like whiskey for preserving a man when he is dead, but it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey. If you want to kill a living man, put whiskey in him."

The saloon must have boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 from each generation for raw material, some of these factories must close out, its operators must be thrown on a cold world, and public revenue will dwindle. "Wanted 2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? M. F. King.

Denton, Md.

THE PASSING OF ELD. DANIEL SNELL.

The subject of this sketch was born Oct. 18, 1838, in Preble County, Ohio, and died at his home, near Sidney, Ind., in the bounds of the Spring Creek church, July 21, 1914, aged seventy-five years, nine months and three days. He was the son of John and Magdalene (Brower) Snell, who were raised in Rockingham County, Va., at which place they were married in either 1830 or 1831. Soon afterward they moved to Preble County, Ohio, and a few years later, in the fall of 1844, with their family of six children, came to Indiana, spending the winter near Mexico, Miami County.

In the spring of 1845 they moved to Kosciusko County, and settled on a farm, one mile south of Sidney.

Dec. 24, 1861, Bro. Snell was married to Mary Jane Heckman, daughter of Samuel and Mary Ann Heckman. He and his wife united with the Church of the Brethren in September, 1871.

Bro. Snell was elected to the ministry Nov. 26, 1885, advanced to the second degree May 8, 1887, and ordained elder June 4, 1896. He had charge of the Spring Creek church from Dec. 8, 1898, to Feb. 4, 1909. He was a tireless worker in the church and Sunday-school, and although called to the ministry after he had passed the meridian of life, he was able to do much for the cause of the Master.

During the first ten years of his ministry he preached 1,793 sermons, baptized ninety-eight persons, and reclaimed seven. Up to the spring of 1907 he had preached 2,749 sermons, and conducted ninety-nine funerals. About this time his eyesight failed and although he could no longer read or write, his labors did not cease and he held several series of meetings afterwards.

Bro. Snell was much concerned about missions, and as the Lord had richly blessed him with means, he contributed, to the Home and General Mission Boards of the Church of the Brethren, during his life, the sum of \$5,000 for the furtherance of the cause of Christ at home and abroad. He also, at one time, gave \$500 to Manchester College, of which institution he was trustee for four years.

He attended Annual Meeting first in 1874, and attended every meeting since that time except the ones at York, Pa., in 1912, and at Seattle, Wash., in 1914.

His counsel was sought and esteemed by many, both in the affairs of the church and in the common pursuits of life. He was the founder of the little town of Sidney, Ind., and was for a number of years its postmaster. The words of Paul, in 2 Tim. 4: 6-8, may well apply to him, and these words, too, were the text used by Eld. J. H. Wright in the funeral services.

About three weeks before his death he called for the elders and was anointed, thus making full his assurance of the life beyond.

Bro. Snell was the fourth child of a family of eleven children,—six brothers and five sisters. Three brothers and two sisters preceded him to the spirit world. He is survived by his faithful wife, who has been his constant companion and helper in all of life's journey. He also leaves two brothers and three sisters. Geo. W. Snell. R. D. 3, North Manchester, Ind.

THE CHURCHES OF WASHINGTON.

The pleasant month of July closes just as we finish our tour among the churches in the State of Washington. At the close of the Seattle Conference, responding to invitations from the churches, we gave thirty-eight addresses on the different phases of the work of the Church of the Brethren on the India field.

Many pleasant experiences were ours as we went from church to church. Judging by the well-filled houses and very attentive listeners, and the desires expressed to live a more spiritual life, we have every reason to believe that favorable impressions have been made. We look for active responses to the need, the possibilities and opportunities of the Church of the Brethren in India.

It has been interesting, indeed, to note how eagerly these dear ones of the Northwest seek to obtain information concerning the mission work in India.

By special request nearly every Sunday three hours were given to these services, and at one place two services were held at the same hour.

The closing of the regular Sunday-school hour was always a very interesting time with the children.

We praise God for the interest and consecrated lives of God's children in the mission work of the church throughout the whole world. Emma Eby.

Sunnyside, Wash., Aug. 6.

MIDDLE PENNSYLVANIA.

The twenty-fourth annual Ministerial Meeting and nineteenth Sunday-school "Convention" of Middle Pennsylvania will be held in the Roaring Spring Church, Roaring Spring, Pa., Aug. 25 to 27.

MINISTERIAL MEETING.

Tuesday Evening, August 25.

7:30, Devotional Service.—W. N. Hoover.
7:45, Synopsis of Epistle in Two Addresses.—M. J. Weaver.

Round Table Conducted by O. R. Myers. (Assigned speakers five minutes, and five minutes for general discussion of each subject.)

1. Do Social Activities of the Church Increase Its Spiritual Life?—D. P. Hoover.
2. What Are the Christian's Civic Duties?—A. B. Miller.
3. What Constitutes a Genuine Conversion?—E. M. Howe.
4. The Relation of Conversion to the Simple Life?—J. R. Stayer.
5. What Duties Devolve upon the Church Toward One Called to the Ministry?—L. B. Benner.
6. Some of the Best Means of Leading the Membership of a Church to a Deeper Spiritual Life.—A. G. Crosswhite.

Wednesday Morning.

- 8:45, Devotional Service.—Walter S. Long.
- 9:00, Topic: The Bible—How We Got It.—A. M. Dixon.
- 9:20, What It Teaches on the Nature of the Kingdom.—W. J. Swigart.
- 9:40, What It Teaches on the Propagation of the Kingdom.—J. B. Brumbaugh.
- 10:00, General Discussion.—Five-minute Addresses.
- 10:45, Second Period on Epistle.—M. J. Weaver.

EDUCATIONAL MEETING.

Wednesday Afternoon.

- 1:30, Devotional Service.
- 1:45, Meaning and Significance of Religious Education.—Amos H. Haines.
- 2:15, Education and Equipment of the Sunday-school Teacher.—W. F. Holsinger.
- 2:45, Significance of the Work of the Gish Fund Committee.—James A. Sell. General Discussion.

SUNDAY-SCHOOL MEETING.

Wednesday Evening.

- 7:30, Song and Praise Service. Address of Welcome.—Eld. A. G. Crosswhite.
- 8:00, What Are We Here For?—One-minute Replies. "The Delegates' Opportunity and Responsibility."—A. Brown Miller.
- Address, Spending and Being Spent.—W. J. Swigart.

Thursday Morning.

- 9:00, Devotional Service.
- 9:20, Business Session. Field Secretary's Report. Treasurer's Report. General Business. Election of Officers for 1915. Special Offering for District Work. Presentation of Seals and Certificates.
- 10:45, How May We Develop the Missionary Spirit in Our Schools?—Irma Repliege.
- 11:15, Missionary Address.—Walter S. Long.
- 1:30, Song Service.
- 2:00, The Business of the Sunday-school: (a) Gathering Them In.—Joseph H. Clapper. (b) Keeping Them There.—Abram Repliege. (c) Leading Them to Christ.—H. A. Spangole.
- 2:45, Why Not Every Member of the Sunday-school in the Church and Every Member of the Church in the Sunday-school?—J. C. Stayer.
- 3:15, Round Table: (1) How Best Promote Home Study?

(2) What Is the Value of Music in the School? (3) Order in the School, How Obtained, How Maintained? (4) Should the Superintendent Use the Bible or Lesson Leaf Before the School? (5) Responsibility of Church Officials to the Sunday-school. (6) Value of a Grade Roll. (7) Value of a Home Department. (8) Value of Teacher-training Class. (9) A Good System of Keeping Records. (10) Is the Organized Class a Help to the School?

Thursday Evening.

- 7:30, Song and Praise Service.
- 8:00, Organized Class at Work. Lesson for August 30 Will Be Taught.—O. R. Myers.
- 8:30, Address, The Personal Touch.—J. H. Cassady.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Becker-Carl.—By Rev. F. D. Finster, June 7, 1914, at Manila, Philippine Islands, Bro. Arthur P. Becker, of Emper, Cal., and Sister Elva E. Carl, of Portland, Oregon.—**Lorena M. Cheney**, 31 East Emerson Street, Portland, Oregon.

Butler-Lefebvre.—By the undersigned, June 17, 1914, at the home of the bride's parents, near Earlsdale, Mich., Mr. Buford Darwin Butler and Miss Hazel E. Lefebvre.—C. H. Deardorff, Copemish, Mich.

Flora-Hoffert.—By the undersigned, July 23, 1914, at the home of the bride's parents, Greene, Iowa, Bro. Earl Flora and Sister Laura Hoffert.—J. F. Burton, Greene, Iowa.

Gravo-Hawbaker.—By the undersigned, Aug. 2, 1914, in the Marilla churchhouse, Bro. Ed. Gravo, of North Manchester, Ind., and Sister Mary Hawbaker, of Marilla, Mich.—C. H. Deardorff, Copemish, Mich.

Helman-Burns.—By the undersigned, at his home, July 16, 1914, Bro. Earl Helman and Miss Edna Mae Burns, both of near Sidney, Ohio.—Chas. L. Flory, Pleasant Hill, Ohio.

Miller-Brubaker.—By the undersigned, July 19, 1914, at the home of the bride's parents, near Conway, Kans., Bro. Clarence E. Miller and Sister Lula May Brubaker.—M. J. Mishler, Conway, Kans.

Wagner-Casselman.—By the undersigned, July 4, 1914, at the home of Bro. G. W. Gance and wife, near Harlan, Mich., Bro. Alonzo G. Wagner and Sister Ruth Casselman.—C. H. Deardorff, Copemish, Mich.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Burgard, Peter F., died of Bright's disease, Aug. 3, 1914, aged 61 years, 4 months and 11 days. He leaves a wife, five sons and one daughter. Services by Eld. Joseph A. Long, Text, 1 Cor. 15: 20. Interment in the Greenmount cemetery.—Geo. K. Pfaltzgraff, York, Pa.

Chandler, Sister Margaret Rosema, nee Bird, of Myrtle Point, Oregon, born July 29, 1854, at Marysville, Blount Co., Tenn., died at her home June 18, 1914. When she was three years old, the family moved to Boone County, twelve miles from Kingston, where they remained until 1870, when they moved to a farm about fifteen miles from Salem, Mo. At that place she was married Nov. 3, 1870, to William Chandler. In 1873 they crossed the plains with an ox team, leaving Missouri in May, and arriving at Baker City, Oregon, in November. In July, 1874, they came to Coos County, and remained here until 1878. Then they returned to Baker County, where they resided until 1894. Then they came again to Coos County, and have resided in this valley ever since. They took up their residence in Myrtle Point in 1901. In August, 1901, Sister Chandler united with the Church of the Brethren, and was devoted member until death. During her illness she showed the greatest possible Christian patience. She was the mother of ten daughters and four sons. Three of them preceded her in death. She leaves her husband and eleven children. Sister Chandler will be much missed in every department of church work. Services by Eld. Thomas Barklow in the Brethren church. Text, "She hath done what she could." Interment in the Norway cemetery.—Mollie Barklow, Myrtle Point, Oregon.

Cox, Bro. Francis R., born at Warriors Mark, Huntington Co., Ind., died at his home in Zephyrhills, Pasco Co., Fla., July 30, 1914, aged 58 years and 2 months. He united with the Brethren church when he was a young man. He married Sarah Alma Andrews, of Beech Creek, at Tyrore, Pa., July 31, 1869. One daughter preceded him in death. His wife, two sons and one daughter survive. Services at the home of our elder, Bro. J. V. Felthouse. Text, 1 Cor. 15: 14. Interment in the cemetery near by.—J. H. McKillips, Herndon, Fla.

Deck, Sister Catherine C., nee Crisman, born in Stark County, Ohio, Dec. 29, 1840, died at her home, five miles northeast of Lima, Ohio, July 26, 1914, aged 73 years, 6 months and 27 days. At the age of thirteen years she was confirmed in the Lutheran faith. Oct. 21, 1861, she was married to Jos. W. Deck. To this union were born seven sons and five daughters. One son and three daughters preceded her in death. Soon after her marriage she united with the Church of the Brethren, and lived a faithful Christian life until death. Services by the writer at the Fulton Union church. Text, 2 Kings 20: 1.—D. G. Berkebile, Delta, Ohio.

Eikenberry, Lois Evaline, daughter of J. W. and Susie F. Eikenberry, born July 15, 1914, died July 28, 1914, aged 13 days. The cause of her death was spinal meningitis, terminating in spinal meningitis. Services at the home by Eld. N. W. Binkley. Text, Mark 10: 14.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Fralin, Sister Grace Gertrude, nee Tucker, born in Beattie, Kans., Sept. 20, 1893, died in her home near Beattie, Aug. 5, 1914, aged 20 years, 10 months and 16 days. She was married to Bro. Henry Fralin Feb. 28, 1912. She united with the Church of the Brethren in November, 1911. She was superintendent of the cradle roll. Gertrude was one of eleven children. Four preceded her in death. She leaves her parents, her husband, three brothers and three sisters. Her death was sick only three days, but suffered intense pain. Locked bowels was the cause of her death. She called for the elder and pastor, and was anointed. She chose for her funeral text, "The Lord is my Shepherd," and requested that "Just As I Am" be sung. Services by Bro. Canfield and Bro. Eby. Interment in the cemetery near by.—Lizzie Dellenbach, Beattie, Kans.

George, Bro. Solomon, born June 26, 1865, in Martin, Grant County, W. Va., died July 7, 1914, at Hot Springs, Ark., aged 49 years and 10 days. Bro. George was twice married. Oct. 20, 1887, he married Sister Mary J. Bailey, of Headsville, W. Va. To this union were born three children, two now living and one dead. One daughter and two sons, by his first wife, also survive him. Bro. George united with the church in the spring of 1898. He resided in Cumberland, Mo., about six years ago, when he moved to Hagerstown, for the purpose of having a church home. Bro. George was a sufferer, more or less, since sixteen years of age, at which time he was injured by a log passing over his body and bruising

his hip. However, he bore his suffering with Christian fortitude. He was taken with rheumatism a few weeks prior to his death, and went to Hot Springs, Ark., for treatment, but only lived eleven days. Bro. George was quiet and unassuming in his work and very few actually knew of the many kind deeds and the money given to the church and for charitable purposes. Services in the Hagerstown church by Bro. A. B. Miller, his pastor, using as a text Luke 20: 37-38. Interment in Rose Hill cemetery.—(Miss) Gamma L. Krider, 128 E. Washington Street, Hagerstown, Md.

Godfrey, Walter David, infant son of Bro. Samuel P. and Sister Alice Godfrey, died at the home of his parents in Springfield Township, Pa., July 25, 1914, aged 1 month and 14 days. Services at the Codorus church, Pa., by Bro. S. B. Myers and Bro. Jacob M. Myers. Text, 2 Sam. 12: 23. Interment in the adjoining cemetery.—S. C. Godfrey, Box 29, Red Lion, Pa.

Haldeman, Bro. Samuel, born Oct. 25, 1820, in Montgomery County, Pa., died at Reedley, Cal., July 29, 1914, aged 93 years, 9 months and 4 days. He was married to Harriet Horning Aug. 14, 1842. To this union were born four sons and six daughters. Bro. Haldeman united with the Church of the Brethren in the spring of 1840. He was elected to the ministry in 1847, advanced to the second degree the same year, and later (either in 1869 or 1870) ordained to the eldership. It so happened that he and his wife were baptized the same day at the Indian Creek church in Pennsylvania, December, 1863. They moved to Whiteside County, Ill., at that time a branch of what is now known as the Millersville church. From Illinois they moved to Morrill, Kans., in October, 1887, and then to Reedley, Cal., in October, 1906. Services by Eld. J. J. Brower, assisted by Eld. D. L. Forness and Bro. M. H. Miller. Text, Job 5: 26.—(Mrs.) Lizzie Furness, Reedley, Cal.

Heeter, Sister Elizabeth, nee Burkett, born in Montgomery County, Ohio, Nov. 13, 1827, died July 28, 1914, aged 86 years, 8 months and 15 days. She was united in marriage to John Heeter Sept. 9, 1849. To this union were born six sons and four daughters. Her husband, one son and three daughters preceded her in death. Sister Heeter and her husband united with the Church of the Brethren near North Manchester, Ind., in 1855. For fifty-nine years she faithfully served her Master. Five sons and one daughter survive her. She had a large circle of relatives and friends. Services in the Brethren church at North Manchester by the writer, assisted by Eld. A. L. Wright—J. C. Murray, North Manchester, Ind.

Heeter, Bro. Uriah, born Nov. 15, 1836, in Darke County, Ohio, died at the home of his son, Bro. Joseph Heeter, near Roann, Ind., July 19, 1914, aged 77 years, 8 months and 4 days. His parents died when he was a small boy. He lived with his brother in Indiana for several years. He was the youngest of a family of twelve children. Bro. Heeter was united in marriage to Sister Eve Ohmart Dec. 9, 1860. To this union were born four sons and three daughters. His wife, three sons and two daughters preceded him in death. He lived with his son for nearly eight years. During his sickness he was anointed. One brother, one sister, one son and one daughter survive him. Services by Brother Aaron Moss and J. E. Murray in the West Manchester church. Interment in the cemetery near by.—Sarah Seltner, Roann, Ind.

Kittinger, Sister Amanda, nee Diehl, of 4114 North Reese Street, Philadelphia, Pa., died July 30, 1914, aged 74 years, 9 months and 15 days. She fell asleep in Jesus one year to the day of her husband's demise. Mother Kittinger had been in ordinary health, when, on Thursday morning, July 30, she returned from the home of her daughter, Zel, in the country, to the home of her daughter, Edna, in the city. While walking through a little park, about three squares from her destination, the Heavenly Father took her to himself. She had recently expressed a desire to go when God calls. She had planned to go two days later to visit friends at Gettysburg, where the family used to live, but instead she was privileged to go, at an earlier date, to live with the good and holy in the spirit land. She had complained very little of her heart, which failed her in the park, when her body sank to the ground, whence it was taken by the city authorities and cared for until identified by the children of the deceased. Sister Kittinger was faithful and helpful as the wife of Eld. B. F. Kittinger, who served the Upper Dublin church as pastor and elder for years. Early in life she gave her heart to the Lord, and as we knew her, she was a kind neighbor and a worthy mother. Here was a fine Christian character. Three daughters survive her. Services by the writer, assisted by Eld. M. C. Swigart, at the house, and at the Germantown church in Philadelphia. Text, 1 Cor. 15: 35. Interment by the side of her husband in the Germantown cemetery.—W. M. Howe, Johnstown, Pa.

Neimas, Mrs. Eliza, wife of John Neimas, of Springfield, Ill., born in Clark County, Ohio, May 21, 1860, died July 28, 1914, aged 54 years, 2 months and 8 days. She emigrated with her parents, Jacob F. and Margaret Neher, to Sangamon County, Ill., when she was very young. At about the age of sixteen years she united with the Church of the Brethren, and later united with the M. E. church. She leaves one son and two stepsons; also four brothers. Services by Rev. C. K. Piety. Interment by the side of her mother in the Campbell cemetery, two miles south of Loomis, Ill.—Isaac Neher, New Berlin, Ill.

Poling, Claudius, son of John and Sister Zina Poling, born April 9, 1912, died Aug. 1, 1914, aged 2 years, 3 months and 22 days. His mother and one sister preceded him. The death angel called his sister away about two years ago, and the call came next to his sainted mother, about two months ago. The broken-hearted father, two sisters and one brother mourn their loss. Services by Bro. Noah Pike in the Shiloh house. Interment in the cemetery near by.—Jennie Wilson, Kasson, W. Va.

Scruggs, Sister Anne Eliza, born in Nelson County, near Buffalo Springs, Va., April 26, 1862, died of a complication of diseases on the old home place near Norwood, Va., May 6, 1914. Sister Scruggs leaves a husband, three daughters and two sons. One son and one daughter preceded her in death. Services at the home by Bro. U. S. Campbell. Interment in the family burying ground.—Maggie R. Cunningham, Shipman, Va.

Sharp, Sister Malissa, born Jan. 27, 1855, in Southern Ohio, died at Kimberly, Idaho, June 28, 1914, aged 58 years, 5 months and 1 day. She was married to J. J. Sharp Dec. 14, 1879, and united with the Brethren church in 1880. Her death was due to heart failure. Besides her husband, she leaves one son and one daughter, three brothers and one sister. Services at the Twin Falls church by Bro. Isaac Hughes, of Lost River, Idaho (who was a lifetime friend of the deceased), assisted by her elder, Bro. C. Fahney. Interment in the Twin Falls cemetery.—Alice Swab, Twin Falls, Idaho.

Stouffer, Bro. George B., of the Lower Coneyago congregation, York Co., Pa., born March 10, 1838, died at a home in Dillsburg, Pa., July 29, 1914, after an illness of a few months, aged 76 years, 4 months and 19 days. He is survived by one sister. He was a member of the Brethren church for many years, and died in the faith. Services by Bro. Jacob Miller and the writer.—O. W. Cook, Dillsburg, Pa.

Warner, Robert, son of Bro. Robert and Sister J. B. Warner, of Scottville, Mich., died July 30, 1914, aged 1 year, 10 months and 16 days. He and his little brother were playing near a water tank, and in some way little Robert lost his balance, fell into the tank, and was drowned. Services at the house, by the writer, assisted by Eld. I. J. Rosenberger. Text, 2 Kings 4: 26. His body was taken to Dayton, Ohio, for interment.—J. M. Lair, Scottville, Mich.



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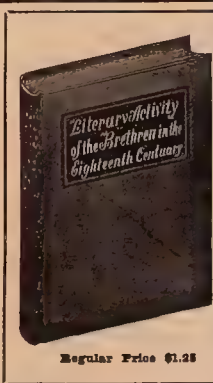


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(Concluded from Page 541.)

hope to have him with us in the future. Our Sunday-school and other services are getting along nicely. We have Christian Workers' Meeting every Sunday night, and prayer meeting by the young members each Wednesday evening. We have our council quarterly. At the last meeting thirty-seven members were present. Our deacons are Brethren Hugh Coffey and J. L. Hewitt.—Martha Goode, Mount Olivet, Va., Aug. 13.

Pleasant Mill.—Our members met in an election meeting, with Bro. A. N. Hynton in charge. The services were conducted by the moderator, assisted by Bro. Michael Reed, of Pleasant Valley. Brethren J. B. Sowers and E. E. Hynton were elected to the ministry; Brethren E. W. Dickerson and A. B. Canada to the deacon's office. Brethren E. E. Hynton and E. W. Dickerson, with their wives, were duly installed. Brethren J. B. Sowers and A. B. Canada will be installed at some future time.—Ruth A. Hynton, R. D. 4, Willis, Va., Aug. 9.

Troutville congregation met in council Aug. 8, with Eld. Jonas Graybill presiding. A report of the annual church visit was given. Several good talks were delivered by our elders. Our Harvest Meeting will be held Aug. 15, at which time an offering will be lifted for District Mission work. We decided to have our love feast Nov. 7, at 3 P. M. A committee was appointed to arrange for a series of meetings at the New Bethel church.—Frankie Showalter, Troutville, Va., Aug. 11.

WASHINGTON.

Notice.—The Local Mission Boards of the churches of Washington will please remember that they are expected to send in to the District Meeting this year, a report of the work done in the District by their Board. This is important.—M. F. Woods, Secretary of District Mission Board, Centralia, Wash., Aug. 10.

WEST VIRGINIA.

Harman.—We expect to begin a series of meetings Aug. 23, to continue two weeks. Bro. Ezra Pike is to do the preaching. Our love feast will be held Sept. 5.—Nettie Harman, Harman, W. Va., Aug. 13.

Hevner.—Bro. Clarence Hesse, a student of Bridgewater College, Va., came July 8, and began a series of meetings which continued until July 25. He preached seventeen interesting and instructive sermons. He is a powerful speaker, as well as a successful personal worker. Sister Nora Phillips, also of Bridgewater College, assisted Bro. Hesse by leading the song service. She also did well in assisting with personal work. Three came out on the Lord's side and were baptized. The attendance and interest were good until the close of the meetings. Our offering amounted to \$35.65.—Robert Hevner, Hosterman, W. Va., Aug. 4.

Notice.—The District Meeting for the Second District of West Virginia will be held Sept. 3 at Beams Mill, W. Va., sixteen miles south of Buckhannon, on the B. & O. R. R. Arrangements are being made to feed all. Those that are not able to walk to the Brethren's homes will be cared for.—Mary E. Bean, Indian Camp, W. Va., Aug. 10.

NOTES NOT CLASSIFIED.

Stanton church met in council July 30. Eld. C. M. Driver presided. The minutes of last meeting were read and accepted. Sister Steffy and Sister Annie Gregory were appointed to visit such members as are careless in their attendance at church service and report results at next council. Bro. Ernest Coffman, of Bridgewater College, is to preach for us each Sunday for some time to come. He will come on Saturday evening and return on Monday morning in time for his duties. Bro. J. S. Hall was appointed to audit accounts, etc., of our treasurer, on the B. & O. R. R. Coffman is with us for the month of August. The annual visit will be paid prior to our next council.—E. P. Steffy, Stanton, Va., Aug. 12.

Ozawie church met in council Aug. 8. Our elder, J. A. Root, presided. Bro. J. E. Smith was chosen delegate to District Meeting. Sister Rosa Brown and Bro. Everett Brammell are our delegates to Sunday-school Meeting. The writer was chosen church correspondent. An offering of \$4.65 was taken. Preparations were made for District Meeting, to be held here Sept. 27.—Pearl Smith, Ozawie, Kans., Aug. 16.

NOTICE TO THE CHURCHES OF WASHINGTON.

The District Meeting of Washington for 1914 is to meet with the Sunnyside congregation, at Sunnyside, Sept. 8 to 12, inclusive.

The program of the week is to be as follows:
8:30 A. M., Tuesday, Sept. 8, Elders' Meeting.
1:00 P. M., Tuesday, Sept. 8, Christian Workers' Meeting.

9:00 A. M., Wednesday, Sept. 9, District Meeting.

9:00 A. M., Thursday, Sept. 10, District Meeting (continued).

1:00 P. M., Thursday, Sept. 10, Temperance Meeting.

3:00 P. M., Thursday, Sept. 10, Missionary Meeting.

8:30 A. M., Friday, Sept. 11, Ministerial Meeting.

1:30 P. M., Friday, Sept. 11, Sunday-school Meeting.

8:30 A. M., Saturday, Sept. 12, Bible School Meeting.

10:30 A. M., Saturday, Sept. 12, Sisters' Meeting.

Programs of the meetings are to be distributed by the Clerk soon, to the congregations of the State, and it is sincerely hoped that all will come, expecting to help to make this season of meetings the most uplifting ever held in the District.

Be sure to send your quota of delegates.

Chas. Noble Stutsman, Clerk.

R. D. 5, Wenatchee, Wash., Aug. 15.

NORTHERN IOWA.

Plans have just been completed for the holding of five more Sunday-school Institutes in the District of Northern Iowa, Minnesota and South Dakota on the following dates, at the places named: Spring Creek, near Fredericksburg, Iowa, Monday, Aug. 24. South Waterloo, Iowa, Tuesday, Aug. 25. Grundy County, Ivestor, Iowa, Wednesday, Aug. 26. Franklin County, near Hansell, Iowa, Monday noon to Tuesday noon, Aug. 31 and Sept. 1. Greene, Iowa, Tuesday noon to Wednesday, 3 P. M., Sept. 1 and 2.

This program will complete our itinerary among the churches of the District, making a total of twenty Institutes.

Virgil C. Finnell, Director of Religious Education, Des Moines, Iowa, Aug. 12.

OKLAHOMA, PANHANDLE OF TEXAS AND NEW MEXICO.

The various meetings of the above District will convene on Tuesday, Sept. 1, at the Washita church, near Cordell. All trains will be met at Cordell on Monday, Tuesday and Wednesday. A Mission Board Meeting is to be held on Monday, and the Elders' Meeting will convene on Tuesday.

TEMPERANCE MEETING.

Sept. 1, 7:45 P. M.

Devotional Exercises.

Music.—Quartette (Cordell).

How Can Our Local Churches Do More Aggressive Temperance Work?—(1) By Agitation.—Sister F. L. Schnaitman, W. D. Romine. (2) By Organization.—J. A. McVey, E. R. Herndon. (3) By Continuation.—H. Booze, Sister B. F. Stutzman.

Music.—Quartette (Guthrie).

Essay.—Mabel Cripe.

Recitation.—Iva Boyd.

Committee: F. A. Gordon, C. McAvoy, Elsie K. Sanger.

MINISTERIAL MEETING.

Sept. 2, at 8 A. M.

Motto: The Church at Work.

1. Her Government: (a) Theocratic.—N. S. Gripe. (b) Democratic.—E. J. Smith. (c) Representative.—J. H. Morris.

2. Her Elders: (a) Their Qualifications.—J. Appleman. (b) Their Ordination.—D. E. Cripe. (c) Their Jurisdiction.—J. Lehman.

3. Her Ministers: (a) His Call.—Daniel Wolfe. (b) His Preparation.—Wm. P. Bossmer. (c) His Field.—S. F. Niswander. (d) His Support.—J. R. Pitzer.

4. The Church: Her Development: (a) Past.—W. B. Gish. (b) Present.—C. H. Brown. (c) Future.—Joseph Nill.

Committee: A. L. Edgecomb, A. L. Boyd, W. G. Cook.

MISSIONARY MEETING.

7:45 P. M.

SUNDAY-SCHOOL MEETING.

Sept. 3, at 8 A. M.

1. The School in Session: (a) Duty of Superintendent; (b) Teachers; (c) Scholars.—Alba Edgecomb, J. E. Beard.

2. Benefits Derived from a Teacher-training Class.—J. R. Pitzer, Jo McAvoy.

3. How to Create More Interest in Singing.—T. E. Poyner, Louis Holderreed.

4. Front-line Sunday-school.—J. H. Morris, Bertha Boyd.

5. Effects of Contention in Sunday-schools.—Elsie K. Sanger, Lizzie Lehman.

6. After the Primary, What?—Chas. Holsinger, A. R. Coover.

Committee: Charity Holsinger, Marietta Byerly, Wm. Root.

CHRISTIAN WORKERS' MEETING.

Sept. 3, at 2 P. M.

1. (a) What Is the Value of a Good Organization?—Nettie Bossmer, Grace Neher. (b) What Are the Duties of Each Office?—Cassie Carrier, D. E. Cripe.

2. (a) What Should Constitute a Christian Workers' Program?—Olive Ihrig (alternate), Lameta Dawson. (b) Should the Programs in the Booklets Be Used As They Are Given?—I. B. Niswander, Wm. Root.

3. Is It Advisable for Nonmembers to Lead in Our Meetings? Why?—(a) Roy Robinson, Sister Westfall. (b) Harvey Neher, Alice Pitzer.

Committee: Lizzie M. Lehman, Chas. Showalter, Nora Brown.

CHILD SAVING MEETING, at 7:45 P. M.

DISTRICT MEETING, Sept. 4, at 8 A. M.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Aug. 27, 8 am, Northern Illinois.

Aug. 27, 10 am, Eastern Virginia.

Aug. 27, 10 am, Midland congregation, Midland church.

Sept. 8, Second District of West Virginia, at Beams Mill, sixteen miles south of Buckhannon on the B. & O. R. R.

Sept. 4, 5, Tennessee, French Broad church.

Sept. 9, 10, 9 am, Washington, at Sunnyside.

Sept. 29, 8 am, Northeastern Kansas, Ozawie church.

Sept. 30 and Oct. 1, Northwestern Ohio, Springfield church.

Oct. 1, Northern Indiana, at Middlebury.

Oct. 1, Middle Missouri, Mound church, Adrian.

Oct. 7, Southern Illinois, Woodland church, Astoria.

LOVE FEASTS.

California.

Aug. 29, 6 pm, McFarland.

Idaho.

Sept. 5, 6 pm, Weiser.

Oct. 3, 6 pm, Bowmont.

Illinois.

Sept. 28, 6 pm, Polo.

Oct. 4, 6 pm, Shannon.

Oct. 21, Marline Creek.

Indiana.

Sept. 3, Bremen.

Sept. 6, 6 pm, Wabash.

Sept. 6, 8 pm, Clear Creek.

Sept. 12, 6 pm, Huntington.

Sept. 12, Old Furnace.

Sept. 28, Pralris Creek, at Sugar Grove.

Sept. 28, 6 pm, Turkey Creek.

Sept. 28, Lower Fall Creek.

Oct. 2, 4 pm, Mexico.

Oct. 3, Plevna.

Oct. 3, 5 pm, Fairview.

Oct. 3, 2 pm, Roann.

Oct. 3, Palestine.

Oct. 3, Beech Grove.

Oct. 3, 10 am, Mississineewa.

Oct. 3, Oak Grove.

Oct. 3, 10 am, Spring Creek.

Oct. 3, 6 pm, Arcadia.

Oct. 3, 6 pm, Union Center.

Oct. 3, 4 pm, Santa Fe.

Oct. 3, 6:30 pm, Bethel.

Oct. 3, 5 pm, Somerset.

Oct. 3, 2 pm, Howard.

Oct. 3, Blissville.

Oct. 3, 10:30 am, Buck Creek.

Oct. 8, Nappanee.

Oct. 9, 5 pm, Yellow Creek.

Oct. 10, 6 pm, St. Joseph Valley.

Oct. 10, 10 am, Nettle Creek, one mile west of Hagers-

town.

Oct. 10, Plunge Creek Chapel.

Oct. 10, 6 pm, Beaver Creek.

Oct. 10, West Marlon.

Oct. 17, Burnettsville.

Oct. 17, Pleasant View.

Oct. 17, Kewanee.

Oct. 24, 10 am, Upper Fall Creek, two and one-half mile east of Middletown.

Oct. 24, Markle.

Oct. 24, 25, Union.

Oct. 25, Ladoga.

Iowa.

Sept. 4, Libertyville.

Sept. 28, Monroe County.

Oct. 3, Coon River, country church.

Oct. 10, 4 pm, South Keokuk.

Kansas.

Aug. 29, Scott Valley.

Sept. 26, 2 pm, Pleasant View.

Oct. 3, 4, 2 pm, Coon River, country church, near Pan-

ora.

Oct. 24, 6 pm, Olathe.

Oct. 24, 11 am, Washington.

Maryland.

Sept. 12, 12:30 pm, Sams Creek.

Oct. 4, Maple Grove.

Oct. 17, 2 pm, Locust Grove.

Oct. 17, 4 pm, Manass.

Oct. 31, 1:30 pm, Monocacy, Rocky Ridge house.

Michigan.

Sept. 5, Sunfield.

Sept. 19, Elm Dale.

Sept. 26, 5 pm, Berrien.

Oct. 10, 10 am, Fairview.

Oct. 24, 4 pm, Bear Lake, at Clarion.

Missouri.

Oct. 31, 3 pm, Warrensburg.

Oct. 31, Wakenburg.

Nebraska.

Sept. 5, Edison, near Bro. Levi Stump's home.

Sept. 26, Logan Grove.

Ohio.

Aug. 29, 6 pm, White Oak.

Sept. 10, 10 am, Upper Twin.

Sept. 26, 2 pm, Ross.

Sept. 26, 2 pm, West Nims-

shillen.

Oct. 10, 10 am, Fairview.

Oct. 17, Beaver Run.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., August 29, 1914.

No. 35.

AROUND THE WORLD

Sentenced to Sunday Devotions.

In a recent case of domestic disagreement, and subsequent citation of both husband and wife to the bar of a Chicago court, the judge took more than the usual perfunctory interest in the case. Instead of fining the disputants for the serious breach of peace charged against them, he inquired into various details of their family life. Learning that, in spite of their religious affiliation, they had been negligent as to church attendance, he suspended the customary penalty, provided they would agree to be regular church attendants. The verdict was agreed to by the disputants, and latest developments seem to indicate that the associations of the sanctuary are having the desired effect. God's grace, after all, is the only successful reform agency.

The Extent of the Conflict.

Outside of the vast military campaign of the great Napoleon, the present European conflict has no parallel in modern history. The French commander covered practically the same territory involved in the present struggle, but since his time there has been a large increase of population, soldiers are more skillfully trained, and armament in general is far more effective. With the long range of present-day rifles and cannon, armies may fight each other at considerable distance, doing even more deadly work than in the days of old. It is this very destructiveness of modern military equipment, that leads a noted military expert to venture the opinion that the pending struggle will be sharp, decisive and of comparatively short duration, exceeding any previous encounter in savage destructiveness.

True Patriotism.

There is a tendency, nowadays, to instill in the minds of children and young people such a close association between the ideas of patriotism and fighting for one's country, that a large part of the real spirit of patriotism,—and that, too, the most essential,—is totally ignored or overlooked. Is it not true, after all, that the real patriot is he who maintains the highest standards of honor, purity and justice for his country's laws, its rulers, and its highest interests? Be it remembered that the true patriot is he who is ever willing to sacrifice his time and strength and property to remove the evils threatening society in general, as well as the commonwealth. When history completes the record of men's lives, and posterity pronounces the verdict, it will be exalted moral worth, after all, that will shine most brilliantly, and that will constitute the real essence of true patriotism.

A Worthy Movement.

Amid the gloom, inevitably cast upon the warring nations by the fatalities and injuries of battle scenes, there is but one ray of brightness,—the gentle ministry of the Red Cross Society. The "red cross" of the organization is known in practically every land on the face of the globe, and it is revered everywhere. The workers of the society, as angels of mercy, know and recognize no one as foe. Every wounded soldier is given the tenderest care possible. The first inception of the movement dates from the year 1864, when, at Geneva, Switzerland, first fourteen, then twenty-five countries were represented, out of which grew the organization of Red Cross Societies throughout the world. In relieving general distress and suffering, in times of wars and great disasters, the noble band has proved again and again its rare helpfulness and genuine sympathy.

Government Losses.

In consequence of the falling off of revenue, by reason of largely-decreased importations, various expedients will have to be resorted to. It is altogether likely that a higher tax will be placed on tobacco and intoxicants, to make up for losses sustained by the Government in the decrease of our usual imports. As might be inferred, the liquor interests seriously object. Mr. John Boyle, a prominent leader of the saloon interests in the District of Columbia, suggests that, instead of such a measure, prohibitionists be taxed \$5 a head, by which, as he estimates, \$150,000,000 could readily be raised. "The drinkers of the country," he says, "are already paying a per capita tax of \$7.50 a year, because of the present duty on beverages, whereas the Prohibitionist contributes nothing." On this point the Editor of the "Christian Standard" pertinently remarks: "Mr. Boyle forgets

that the Prohibitionist taxpayer has to help make up the \$15—that is paid out in court expenses, and to support paupers and insane resulting from drink, for every dollar of revenue the traffic brings in. If Mr. Boyle's constituency wants to avoid the prospective tax, the way is open,—quit drinking liquor."

The Carnage Continues.

Sunday, Aug. 23, marked the active entrance of Japan into the European imbroglio, Germany having refused to comply with the arbitrary demand of the Mikado, concerning the surrender of Kiau-Chau,—its possession on the Chinese coast,—to the island empire. Japanese war vessels, aided by British, French and Russian ships, are now attacking the fortifications. Along the entire eastern frontier of France, the respective contestants are arrayed in a far-flung battle line. At this writing (Aug. 25), the combined forces of France, Great Britain and Belgium are reported as having been repulsed by the advancing German army. Ere long, however, and probably before these lines reach our readers, there are bound to be more decisive engagements, and military experts insist that, in general destruction and violence, they will probably exceed any battles recorded in the annals of history.

The Death of Pope Pius X.

Overwrought with grief, in consequence of the great European war, Rome's aged pontiff, whose spiritual domain numbered more than 200,000,000 of earth's inhabitants, passed to the great beyond Aug. 20. Unrestricted by any conference or synod, his authority was exercised and enforced to the remotest bounds of his ecclesiastical realm. Adherents of other religious beliefs justly question, perhaps, that legislative, judicial and executive functions should be embodied in one individual, and that no appeal should be allowed from his decisions, and yet the ministrations of the late prelate seem to have been quite satisfactory to his co-religionists. In private life he was a consistent exponent of the simple life. Most of his revenue, of \$1,500,000 a year, was given to the poor and needy,—so it is reported,—and the meager sum of \$3 per day is said to have been quite sufficient for his own personal wants.

A Practical Demonstration.

Most of the cloaks, suits and skirts which are worn by the women in our land, are made by New York's immigrant labor,—more than a dozen nationalities being represented among the workers. And yet the members of this very "garment industry" are setting before the country an example of harmonious cooperation with their employers, well worthy of general imitation. Workers and employers in that business maintain an industrial court, known as the "board of grievances." This board is made up of ten members,—five from the union of the workers and five from the association of employers. Each of these groups has a clerk to receive complaints from its constituency, and minor matters are often disposed of by them. Weightier matters are decided by the joint body. In either case they are settled satisfactorily and finally. The United States Department of Labor, after investigating this "industrial court," is enthusiastic in its praise. Its methods and plan would seem to offer a solution of vexatious labor problems, and successfully obviate expensive and useless strikes.

The Passing of the "Cherokee Nation."

By a recent edict this historic tribe of North American Indians has been dissolved, and its 42,000 members, residing in Oklahoma, have become citizens of that State. Belonging to the tribe were two thousand full-blooded white men who had been adopted by the Indians, and three thousand negroes,—descendants of slaves. The history of the Cherokees has been a checkered one. Originally they lived in the Middle South, and as far back as De Soto's explorations, in 1540, they were noted for their intelligence and superior numbers. Driven from their original "hunting grounds" by the United States army, in 1838, they settled in what was then the Indian Territory,—now Oklahoma. In 1867 the Delaware Indians united with the Cherokees, and three years later, the Shawnees cast their lot with them. Contrary to promises given them, previous to their removal to the abode finally assigned them, many encroachments were made upon their rights as well as their territory, and "the uncertainty of all things terrestrial" was impressed upon them most vividly, though such a proceeding was in no wise creditable to a nation claiming to be guided by Christian ethics.

Convicted by Its Own Words.

In a recent issue of "The National Liquor Dealers' Journal" a warning is frankly given to the men engaged in the business: "To perpetuate itself, the liquor trade has formed alliance with the slums that repel all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers, and backs, with all of its resources, the most unworthy men, the most corrupt and recreant officials. It does not aid the purification of municipal, State, or national administration. Why? Because it has to ask immunity for its own lawlessness. It has come to be a fact that the general public believes anything that is said against the liquor business and its questionable practices." So says the editor of this prominent liquor dealers' journal. We have no reason to doubt his analysis of the situation. But will his readers follow the logic of his argument to its inevitable conclusion: "All intoxicants must go?"

"No One Liveth Unto Himself."

This eternal verity, uttered by the inspired apostle in reference to the responsibility of men in his day, applies with equal force to humanity of today. We may endeavor to evade the issue, but the fact remains that the saddest and most regrettable thing about the European war is the stigma that has been cast upon Bible principles by those who, while posing as Christians, are embroiled in the bitter strife. A great pagan was asked, one day, as to his opinion of Christianity, and promptly replied: "It has never been tried." Is it too much to say that the so-called Christian nations of today, weighed in the balances of public opinion, are found wanting, because they have signally failed to put their Christianity into practice at a time when it was most needed? Should not the broad, humanitarian principles, enjoined by the Master Teacher upon his followers, be equally binding upon the aggregations of individuals, known as nations?

Kindness Wins.

When, last year, the American Christian world universally protested against the Beiliss ritual murder trial in Russia,—as referred to in these columns,—the ultimate release of the wholly innocent man was finally effected by the united remonstrance. The American Jewish Committee, in commenting on the matter, gratefully acknowledged: "It was one of the finest exhibitions of broad-mindedness and of the very essence of religion that the world has ever beheld." This reminds us of the utterance of a prominent Hebrew, when asked whether he thought the Jews would ever be won to Christ. He replied: "I would be almost afraid to have you try kindness on us." Sure enough,—why not try kindness anywhere? "It blesses him that gives and him that takes." Above all things, Jesus himself was ever kind. The strangest paradox in the history of the world has been the cruelty inflicted by the professed followers of Christ, in his name, upon those whose religious views differed from the generally-accepted idea. Kindness is God's open pathway for the angels of heaven to bring real blessings to the human heart.

Oriental Solicitors Being Deported.

While alleged missionaries from eastern lands have for some years been soliciting funds for churches, orphanages, hospitals, etc., which in most cases do not exist, save in the fertile brains of their would-be promoters, no really effective check has heretofore been placed on their depredations. Recent activities of the United States immigrant inspectors bid fair to put an end to what has been a most profitable business. Four Syrians recently solicited funds in San Angelo, Brownwood, and other Texas towns, for an orphanage, supposed to be established in Kurdistan, Asiatic Turkey. They also claimed to be collecting funds for Christians in that locality who, according to their story, were persecuted by Turks and Kurds. Mr. B. Jones, United States immigrant inspector, was apprised of their activity, and upon investigation discovered them to be frauds beyond question. Taking the men to New York, they were promptly deported as "undesirable immigrants." In their possession were found credentials from the Eastern Church of Chaldeans; also recommendations from ministers of the Gospel and city officials in sixteen States of the Union, from the Governor of one State, and from consulates in five different countries. The foreign credentials were found to be forgeries, serving admirably as a means of securing the other documents. We, therefore, again suggest that funds for missions in the Orient be sent through recognized mission channels only.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Lights and Shadows.

BY CARLYLE SUMMERBELL.

When the twilight of the evening comes a-stealing o'er the land,

And the tall and lengthened shadows longer grow,
It is then my thoughts will wander to the sadness of the strain,—

Soon the human form will be a-bending low.

The eyes that saw the brightness of the sun and silvery moon,

The hand that loved to grasp with friendship's might,
The heart that beat in unison to songs of joy and tune,
All too soon will fall and wither from the sight.

'Tis then we take the young folks and the old ones in our heart,

'Tis then we long to be supreme, divine,

'Tis then we wish so hard to fight and conquer monster death,

'Tis then, alas, we falter and we pine.

But prayer, the only great and holy instrument of man,
Comes a-knocking at the portals of the breast,

And hope, the gracious light of life, the victor cry, I CAN,

Enter gently now, and give the weary rest.

So the twilight of the evening comes a-stealing o'er the land,

And the tall and lengthened shadow longer grows,
Yet they whisper of the unseen mystery that lies on every hand,

And that man will surely gather what he sows,—

That thoughts of life and beauty, that hopes of peace and love,

Can not waste themselves upon the desert air,
But that life and life eternal, life immortal here, above,
Will be with us, and will bless us everywhere.

The pulse may stop its throbbing, the active hands be still,
And the body molder to old mother earth,

But the love that is eternal, forevermore will live,

In God's sublime and holy universe.

—Herald of Gospel Liberty.

Observations As to the Working Polity of the Church of the Brethren.

BY CARMAN COVER JOHNSON.

A FEW weeks of vacation from the strenuous activities of a long school-year in a large city affords some opportunity for reflection, and so one's thoughts turn naturally toward the pole-star of his inner nature. Here's the church with its institutions, its doctrines, and its polity,—always furnishing problems for solution, as well as fields for further cultivation. Perhaps the readers of the MESSENGER may go over the following ideas with interest and profit:

We are thinking today more about the working polity of the church and are assuming that our governmental and doctrinal polity is pretty well settled.

First of all, let us permit ourselves to be impressed again with the territorial growth of the Brotherhood. Modern agriculturists hear much of intensive farming, and to a great degree this principle is well applied to the work of the church, for all too often we find that a congregation in a given locality has failed to strike its roots deeply into the social soil of the community-life, and so is reaping only a very light harvest of souls, on the one hand, or of spiritual satisfaction, on the other hand. But along with the thought of intensive cultivation, there must always go the thought of extensive cultivation. "New lands must be opened up; and right here is the point of recent emphasis in the record of our Fraternity. The far-flung line of far-western, northern and southern churches gives promise of vast returns in increased membership, as these new settlements grow into cities, towns, or thickly-populated centers. There is no valid reason why the Church of the Brethren, on the basis of its denominational extension geographically, combined with its congregational intensive activity, should not reach the two hundred thousand mark within the next five years and the five hundred thousand mark within the next ten years.

If there be those who doubt this estimate of pos-

sible growth, on the basis of natural increase, in view of the present distribution of congregational plants, as the manufacturer would say, perhaps they would admit such estimates, provided our "series of meetings" can be conducted on the basis of a larger expectation of new membership than that with which we have been satisfied in the past.

If we should think back a quarter of a century, we would discover that the church was, what might be called by the biologist, "a homogeneous organism"; that is to say, as a denominational body it had a very few functioning organs for doing work. It had size and shape and certain well-marked characteristics; but organs of locomotion or construction and development were lacking, even though some of the old congregations showed a fairly highly-developed spiritual organism. There had been a "Book and Tract Committee"; and it was being merged into the "General Missionary and Tract Committee," a mighty agent for growth and extension of influence. There had been private publishing enterprises, and they were being merged into the great agent of publication and denominational literature, now known as the Brethren Publishing House.

But see what a change has come within but a short time! Besides the General Mission Board, directing all missionary and publishing endeavor, there is the General Educational Board, seeking to direct the location, the establishment, and the general policy of our educational work, thus giving this work a recognized status. Then, too, we have the General Temperance Committee, seeking to advance the doctrine of temperance, so that the accumulated moral conviction of our people on this question shall become effective in the social and national life. The General Peace Commission is making itself felt as an exponent of that Christian peace among men and nations for which our people have "stood" so long. The General Sunday School Board, in its activities, may become so comprehensive, some day, as to take care of not only our formal Sunday-school work, but of all phases of religious instruction, from the primary grade of every local Sunday-school to the most advanced studies of our ministerial force. Then, too, we have the temporary committee on the ministerium of the church, and it is not at all unreasonable to foresee that this committee may grow into a Ministerial Commission, to take care of the choosing and the advancement and the placement of these self-sacrificing servants of God, who give their all in ability and fortune in defense of his truth. We have the nucleus of a Social Service Commission in the committee that is now in charge of the problem of our orphanages,—a commission that is to embrace within its scope all phases of our denominational charities, philanthropies and benefices. We have seven different specialized organs of the general body, where only about a quarter of a century ago there were really no specialized organs of the general body, unless Annual Meeting could be so considered. A heterogeneous organism is the church today, preserving all the spiritual values of the old homogenous organism.

And what of it, you ask? Just this,—let us preserve and dignify these general commissions. Let us make the individual membership of them as specific for the special kind of work to be done as we expect each and every commission to be specific in its field; and let none of us, who are not of the membership of any of these various commissions, ever assume that we are relieved of missionary, or educational, or temperance, or peace, or Sunday-school, or ministerial, or social service responsibility, simply because these matters are in the hands of commissions. No, never; let us rather increase our interest in these lines, realizing that we may have consecrated and intelligent encouragement and leadership and cooperation for the asking.

Just one or two things further. In view of our general acceptance of this principle of commissions, to take care of specific matters, might it not be wise to provide for a General Judiciary Commission, to be sent into churches in which difficulties are to be settled, rather than to send out a number of different committees? Why? Simply because a permanent commission, whose membership should

change only partially every year would develop the ability and judicial capacity necessary for the settlement of difficulties, and there would be more consistency of treatment in these unfortunate situations.

And, lastly, might it not be very wise, as others have been suggesting recently, to provide for a General Conference Arrangements Commission, so that the programs of the great yearly Conferences may be arranged from the universal rather than from the local point of view? The aggregating experience and wisdom of a General Commission would not only tend to build the program of each Conference around some central motive, but would tend to carry a leading motive through a series of Conferences to some organic end.

Other lines of general interest suggest themselves both to the writer and to the reader, but it was far from the purpose of the writer to cover everything in these vacation observations, and it was still further from his thought to seem either to criticize, to complain, or to revolutionize. Progress is wholesome only when it builds itself in harmony with the general trend of that which has been and that which is.

760 Montclair Street, Pittsburgh, Pa.

The Signs of the Times.

BY J. FRANK BOWERS.

To the earnest Bible student, the study of history and prophecy is a valuable one. Not as a method of revealing the past and the future only, but what it gives to the earnest seeker, regarding the outcome of the human family. Men say, "Yes, something will happen sometime, but we do not know when and why, so what is the difference?" But it does make a difference. It is one of the greatest questions of the day, and it is one that should be uppermost in the minds of the people. Not because of the destructive side of the question, but it is going to be the time that will bring our Lord back to this earth again. And what a comfort and consolation that should be to the earnest Christian!

Our home is not of this world. We want something more enduring,—something that gives us the maximum of enjoyment, and we know that this world, in its present condition, can not do that. And then we want a home that does not decay and fall because of years of service; but where there is joy and contentment throughout all ages. We can not find such a home here. The conditions that go to make such a possibility here are hampered, and we cry out, "Where can rest and peace be found?"

Paul gives us some valuable information when he says, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day." The world is saying, "There will be better times; everything indicates that we will have peace and rest." But to the Bible student that does not seem possible. The last days will come when we are not expecting them.

Every day fulfills prophecy. Every day brings that day of all days closer. Great facts and principles are culminating every hour of the day. Peace and quiet are not to be found, and never will be found until our Lord comes to establish the great principle of peace that will bring righteousness upon this earth.

The doctrine of our Lord and his second coming is the greatest theme of the day. No subject receives so much attention in the Bible as that of the second coming of Christ. And we can hasten that day if we will do our part. Men and women are praying, "Thy kingdom come," but undoubtedly do not take it seriously. Each one of us can do our little part that will bring peace out of chaos.

The great nations of the earth have been trying to establish peace, but what a failure they have made! They have, of course, done much to bring about peaceable settlements in many instances, but how can they establish peace throughout the world, when each nation is burdened,—almost crushed,—

with increasing cost of armament? Paradoxical. Then, too, universal peace can not be established by man. It is divine. Christ, and he alone can do that. We should live peaceably, and strive to overcome strife and contentions, but to establish a universal peace program is beyond human possibility.

In the great strife and conflicts of life, we should endeavor to live above the common things of the earth, and show to the world that we are preparing to live a life in which, to the fullest extent, we can realize the great principle of peace, contentment and happiness. Meditation will give us strength and fortitude during the hour of conflict.

Boise, Idaho.

Yellowstone Park.

BY D. H. ZIGLER.
Number Three.

ANY statement about Yellowstone Park is very incomplete without mentioning the geysers. To many



THE FISH POT, HOT SPRING, YELLOWSTONE PARK.

visitors,—and this includes the writer,—they hold the great center of interest and their number and magnitude are almost certain to be a surprise to any one. In all there are fifty-four geysers,—each a wonder in itself,—steaming and at intervals throwing its boiling-hot water high in the air. These are more than can be found in the rest of the world. New Zealand and Iceland alone can lay claim to a few each, and these are inferior to those of the Yellowstone Park.

But before giving any further detailed account of the geysers, to be seen in Yellowstone Park, more should be said of the hot springs and pools. They are to be seen in such large numbers and over such a wide territory in the park, as to cause surprise to the visitor. Taken singly, none of them equals the Mammoth Hot Spring, of which something was said in a previous article, but each of them has an interest peculiar to itself. And their proximity to the cold water, their diversity of formations, and the striking beauty of many of them, add greatly to the enchantment of Yellowstone Park.

As a rule, the water of these hot springs is beautifully clear, but in the different springs differs widely in color. This is due to the different reflections of the light rays on the sides and bottom of the basins. Here, too, the algae, previously mentioned, do their utmost in decorating the edges of the water with red and yellow in the most pleasing blends. Thus it can be seen how some of these are marvels of beauty.

The formations of these hot springs and pools differ so widely that it would make a long story, to tell of them all. They are usually named for some familiar object they represent. For instance the "Chocolate Cones," seen in different places in the park, are very much like the ordinary, conical chocolate drop in shape and color. If the reader can imagine one of these little sweets exaggerated about a hundredfold, and with a small stream of hot water spurting from its apex, he has the Chocolate Cone well in mind. The famous "Fish Cone," however, is not so named because of its resemblance to a fish, or any other object, but because of its proximity to cold water and of its being a favorite resort for the angler. This formation is built up from the bottom of Yellowstone Lake,—so dense as to exclude the cold water,

surrounding it, from the hot water within. A fish caught in the waters of the lake can be cooked within the cone, without the fisherman changing his position.

In wide contrast to the beautiful, clear pools and springs are the boiling and rolling mud basins, yet they have their attraction. Some of them are quite large, and at times they throw the hot mud high in the air. Others are small, but hold their interest by the striking difference in the coloring of their contents. The "Paint Pots" are the most noteworthy in this respect. These attract much attention from many visitors. Another violently-boiling pool is so deeply colored as to be called the "Devil's Ink Well." Writing of any kind can be executed in a very legible hand with this fluid.

The water action of some of the pools is strange. The "Fire Hole," as it is called, looks as if there were flames of fire shooting up from beneath. This is caused by the heat bubbles rising and bursting. The "Handkerchief Pool" is quite interesting. A handkerchief, placed in this pool, disappears, and after being dashed about for a time in the boiling water, is expelled bright and clean. The writer placed one into it sufficiently soiled to test its claims, and it came forth cleansed, but the guide declared that there is a laundry bill due the regions below.

This great activity covers a large area of the Park. Some of the formations are widely isolated from the others, but the greater part of them are clustered in groups of various numbers. Of these the following are the most important: The Norris Geyser Basin, covering a few hundred acres, the Lower Geyser Basin, the Middle or Excelsior Geyser Basin, and the Upper Geyser Basin. Each of the three last named, in which the greatest geysers of the Park are to be seen, is much wider in extent than the one first mentioned.

Like the pools and springs, the geysers differ from each other. From one viewpoint they fall into two classes, known as fountain geysers and cone geysers. The former, when the geyser is not in action, is simply a quiet pool or small lake. When it is in action, the waters become most violently agitated, and great sheets of water are thrown up. The latter have formations built about them,—some of them to a considerable height. These are most beautiful, when seen in action.

A few of the geysers are constantly playing, while the greater part of them are intermittent in their performances. Some of the last named are also quite regular in their habits, while others are very irregular. Of those that play at regular intervals, "Old Faithful" is the most noted. From time unknown, this wonderful geyser, year in and year out, summer and winter, day and night, has been performing for all who may be looking on. It is so true to time that a large dummy clock has been placed in a prominent place in the camp. Beneath the words, "OLD FAITHFUL WILL PLAY AT,"—the time is indicated by the hands, as arranged by an attendant. This clock seldom fails to indicate the correct minute of action. The eruptions occur about every sixty-five minutes. Other geysers are very irregular in their habits, and no one can tell at what moment they may prepare for a display. For instance, the Fountain Geyser has played only a very few times since 1911. It was much noted for the great amount of water it would send into the air at intervals, but its sluggishness in recent years caused it to be classed as quite secondary. However, on our approach its waters became very turbulent and in a few moments great sheets of hot water were thrown aloft, and some of our party only saved themselves by running for dear life's sake.

There are mysteries connected with the geysers, but some things can be said of them in a definite way. It is plain that there are three things essential to their existence. These are heat, water, and a tube of sufficient hardness to resist the pressure of the explosion at the time of eruption. How deep these tubes are, or where the heat comes from, is more or less a conjecture. Some insist that the tubes are of immense depth and that the heat is from the interior of the earth. Others claim that none of the tubes are more than ten thousand feet deep, and that the heat arises

from molten lava from extinct volcanoes. The heat, thus carried far beneath the surface of the earth, is now in action as a fireless cooker. The writer hastens to say he doesn't know.

But from whatever source the heat comes, it must be at or near the base of the tube. For a time, when the heat begins to accumulate, it is relieved by the bubbles coming to the top of the water. This causes great agitation of the water. As the heat increases, steam is formed, which expels the water with great force. This is followed by the escape of much steam, and the tube is again filled. The geyser goes into repose, only to be awakened in the same manner named above. In Yellowstone Park all of these stages of action are continually being enacted by the numerous geysers, and it may be added that the matchless wonders of God's creation are here spoken in language nowhere else used.

It is to be regretted that time and expense prohibit many from visiting this most noted park. Yet nearly 25,000 persons see it each year. These lines are written in the hope of adding to the pleasure of those who may not as yet have visited it.

Broadway, Va.

The Choice of Ruth.

BY WEALTHY A. BURKHOLDER.

IN all literature there is no story that surpasses, or equals, the beautiful story of Ruth and the choice she made. It never grows old. In it there is a vein of tenderness, sweetness and devotion that should appeal to every heart; and we look at the picture with renewed interest, because we always discover added beauty and sublimity.

Naomi has had much sorrow,—having buried her husband and two sons,—and now thinks of returning to her native land. We find a group of three sad-hearted widows standing in the road, discussing the question, whether or not they should be separated. One author says: "It is a scene for a painter. How he would sketch the varied expressions in those faces,—Naomi, with eyes full of eager entreaty and lips quivering with pain; Orpah, moved to weeping, yet perplexed, wondering what



"OLD FAITHFUL," YELLOWSTONE PARK.

decision to make, and casting a glance, ever and anon, back on the road over which they had come; Ruth, standing and grasping the hand of her mother-in-law, with unwavering resolve in every line of her face and attitude. It is a sacred moment, an

hour of suspense on which depends a future that no prophet's eye has discerned."

Naomi must have lived a correct, consecrated life in the land of Moab, to have made such an impression on her daughters-in-law, although the true God was not worshipped there. Hear her advice: "Turn again, my daughters." "Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me." "Orpah kissed her mother-in-law; but Ruth clave unto her." Orpah was much impressed with the importance of going to a better place, and of renouncing her idol worship; but we notice that her desires were not strong enough, and she did not have sufficient fortitude to make the sacrifice.

We have many of that class today. They want to make a change, and feel that it is the important thing to do, but they are not quite ready to give up their worldly gods, and those things which especially appeal to them. Not so with Ruth. And Naomi, though sorrowful, and bent with age, did not try to persuade them to go with her. She knew what the change meant; and while her heart was heavy at the thought of parting, and she loved to have them with her, she wanted them to count the cost well, so there would be no after-regrets. She reasoned with Ruth: "Behold, thy sister-in-law has gone back unto her people, and her gods: return thou after thy sister-in-law." But Ruth had made her decision and noble choice, and with a heart full of filial devotion she said: "Intreat me not to leave thee, or to return from following after thee: . . . thy people shall be my people, and thy God my God." In this confession she renounced her gods, her country and her all. The two women then journeyed along together until they came to Bethlehem.

The beauty of the choice of Ruth was, that she made no reservations; she forsook everything that was necessary in order to live in the land of true worship. How beautiful the expression, "Thy people shall be my people, and thy God my God"! She even wanted to be buried in the same land, instead of having her body interred in the land of Moab, beside her husband. Ruth made the choice in faith, not knowing what was before her and the prominent place she would occupy later. It was a true fulfillment of the promise that those who forsake friends and all for the Lord, will inherit eternal life, as well as a hundredfold in this life.

Newburg, Pa.

"Cruelty of War."

BY A. F. WINE.

ONE can hardly realize that conditions can change so quickly, and that from good to extremely bad. Little did the people here think, a week ago, that so soon many of them would be called upon to leave their homes, wives, children, business and all, to go forth in order to protect their country, all because of threatening war upon every side. Our hearts have been saddened as we observe the conditions around us.

Just last Saturday, Aug. 1, the Danish Government called out twenty-five thousand of her young men to assemble and prepare for cruel warfare. The orders came without a day's notice, so men were called out of the harvest-field, the shop, the store, the bank, the school-room, the parsonage, etc., without respect to person or position. All that are drafted must go, regardless of conditions or circumstances. The following are some of the actual conditions that have come under our observation:

One young man, who, upon his return from America, a few years ago, married, and bought a nice little farm, was taken from the harvest-field with his grain not half harvested. He had to leave his wife and small child to look after everything, without any one to help.

Another young man had recently started in business, and was getting a good start, but had to leave it all without any one to care for it. Another, who wept bitterly, was to be married this week, but instead had to leave without an opportunity to say farewell to his loved one.

Others leave their wives and little babe, only a few days old, in bed. Some wives are seen at the station with babes in their arms, clinging to their husbands that are to go with the next train. Young mothers are seen walking the streets with their babies, weeping, for they have been left, perhaps, without anything to go on. Many people live from hand to mouth, so, when a time like this comes, they have nothing saved from which to live. The Government only pays the soldiers eighty-five ore per day (twenty-two cents). From this they must buy their food and clothes, except their uniforms, which are furnished free. They can barely support themselves on their slender earnings, and can certainly send nothing home to their family. And so one could go on, picturing the heart-rending-scenes that have come to our observation.

Now, why all this sacrifice and suffering, and much more than pen can picture? All to satisfy the demands of war! To kill each other, and for what purpose, no one can tell. Perhaps there has been a little disagreement over some matter which could easily have been adjusted with a little careful consideration. But no, war must be the course to be pursued, regardless of what will be the consequences. And these wars are never profitable, even to the winning party. What a contrast between this picture and that given us by the "Prince of Peace,"—he who came to bring a better way of settling our little differences.

Perhaps war may have been justifiable in older times, but certainly not now, since the love of God has been revealed as the controlling power in the lives of the people. If all knew this love, such conditions as above mentioned would be unknown. And what are we doing to bring about this universal knowledge of this "wonderful love"?

This question comes upon us with unusual force as we think of the calls from the mission fields that have been permitted to go unheeded. Why should only three go forth to the foreign field, this year, when the Board asked for twenty? Again I say, Why! Have you never felt this "love" burning in your hearts? Or have the pleasures of living in a good home, in the "Land of the Free" appealed to you too strongly? Certainly, that is good, and more to be desired than a life of service in the foreign field, if we think only of "self." We know what it means to leave a good home and go forth into a strange land, but the joy of service is greater than all, if only we are willing. God grant that we all may do our best to help the "Prince of Peace" prevail over the whole world. "As the Father has sent me, so send I you."

Aalborg, Denmark.

Biblical Interpretation.

BY AMOS H. HAINES.

DOUBTLESS many people think and say that they prefer to interpret the Bible for themselves. They probably mean well, but a little thought and reflection will show how carelessly and thoughtlessly such remarks are sometimes made. After long and prayerful preparation, research and study, a person may claim to interpret the Bible. At the same time he should not be unmindful of the fact that he owes much to those who have gone over the ground before him and given of their best to the elucidation of the book, chapter, section or verse, as the case may be.

Before the Bible can be fully understood and correctly interpreted, in all its parts and bearings, something must be known of its origin, development, literature and history. The word *Bible*, itself, is significant. It comes from the word *biblion* in the singular, diminutive in significance, *biblia* in the plural. Thus the word means *books*, instead of the singular *book*. It is a library of books. The period of time, covered by the contents of this book, is from twelve to fourteen or fifteen hundred years, beginning, as we are accustomed to say, with Moses' and ending with the apostles.

The writings of many different authors are in this book. These writers were, at the time, separated by a distance of many miles. Many varied and different subjects are treated in the book. It also contains

many types and styles of literature. Sometimes the material is very systematically and orderly arranged. Sometimes the material is very disorderly, unsystematically and unchronologically arranged. For an intelligent understanding, a readjustment of material is sometimes necessary.

We have, what is called, the Biblical Canon, or Canon, or Scripture. The word *canon* means, primarily, a measuring rod: then the thing measured off, and, as applied to the Bible, it means the books of the Bible, as measured off from the other books and literature. Perhaps we can better understand this when we see and know that the books of our Protestant Bible were measured off or separated from the Apocryphal books of the Old and New Testament. The Apocrypha is a part of the Roman Catholic Bible.

The language of the Old Testament was originally Hebrew, with a few short sections of Aramaic. The Hebrew Bible contains twenty-four books instead of thirty-nine, as in our English Translation. The oldest Old Testament manuscript extant dates from about 800-1000 A. D. The division of the books is as follows:

1. *Law*, i. e., the Pentateuch or the five books, Genesis, Exodus, Leviticus, Numbers, Deuteronomy,—five books.
2. *Prophets*, viz., (1) Former prophets, Joshua, Judges, Samuel, Kings, four books. (2) Latter prophets, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets,—four books.
3. *Writings*, which we usually designate *Hagiographa*, i. e., Sacred Writings. They are classed thus: (1) The books of the Psalms, Proverbs, Job,—three books. (2) Five rolls, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther,—five books. (3) Daniel, Ezra and Nehemiah, Chronicles,—three books.

In all there were twenty-four books, as enumerated.

The formation of the Old Testament books into a Canon was gradual. The first division of the Canon, viz., the Law, was first formulated and grouped, so to speak, with accessions and additions from time to time. Then followed the prophets with later accessions, and lastly the "Writings." The books of the Old Testament Canon were practically agreed upon by about 200-150 B. C. The final official decision was rendered at the Jewish Council at Jamnia, about 90 A. D. Questions of canonicity, raised at a later time, were settled by appealing to the action of this Council. One fact is now definitely settled, viz., the Old Testament Canon did not close with Ezra, a doctrine long taught and believed. It was not closed for at least two centuries after Ezra.

When we come to the New Testament, the matter of the Canon is a little clearer. The Canonical Books of the New Testament were finally agreed upon by the Council of Hippo and Carthage, about 390-395 A. D. The books of 2 John, 3 John, Jude, James, 2 Peter, Hebrews and Revelation, were much discussed and long held in abeyance. Finally, at the date named, they were accepted as canonical.

The original language of the New Testament was the New Testament Greek, not the Classical Greek, although the difference between the two is not so great as is sometimes thought. This may be seen when the Gospel of Luke, for example, is examined in the original. Luke, as is known, was a Greek physician. These early writings were written on material that soon and easily decayed, such as the bark of trees, papyrus, vellum or parchment; consequently they were frequently recopied and rewritten. The oldest New Testament manuscripts take us back to the fourth century after Christ. The vast majority, however, are later. These New Testament manuscripts are of two classes, viz., Uncials and Cursives. The Uncials are so called because written in capital letters, without any separation between the words. The Latin for capital is *uncia*. The others, of a more modern character, are called Cursives, because they were written in a small or running hand, from the Latin word, *Curro*, "I run."

There are about one hundred Uncial manuscripts. The oldest and most reliable is known as the Sinaitic, discovered by Tischendorf in St. Catherine's Con-

vent, at the foot of Mount Sinai, in 1859. This dates from the fourth century, A. D., covers the whole New Testament and is deposited at St. Petersburg. Other leading Uncials are the Codex Vaticanus, of the fourth century; the Codex Alexandrinus, of the fifth century; the Codex Ephraemi Rescriptus, of the fifth century; the Codex Bazaë, of the sixth century. These and others, to the number of about one hundred, as we said, are called Uncials. Bearing in mind the date of the discovery of the Sinaitic manuscript in 1859, and also the date of the Authorized or King James Version of the Bible in 1611 A. D., many of the differences may be accounted for when compared with the American Revision of 1901. The American Revision is based largely upon this old, most reliable and best manuscript. As you see, it was not accessible when the Authorized Version was made.

Of the Cursive Manuscripts there are about 2,000. Owing to the greater liability to error in copying with the hand than in the use of the printing press, about 200,000 various readings have been discovered in the extant manuscripts of the New Testament. These various readings, however, do not materially affect any of the fundamentals. Up to the year 1901 there had been catalogued 3,829 manuscripts of the New Testament. The oldest complete manuscript of Homer that we have, dates from the thirteenth century. Only a few papyrus fragments go back to the Alexandrian age. Only one manuscript of Sophocles dates from the eighth or ninth century. We see, therefore, how abundant is the evidence establishing the Gospel and New Testament narratives, compared with other ancient material and documents.

Now it is the duty of the church to find, so far as possible, the exact words of the sacred writers; thus there is a special department of study known as Textual Criticism. Another name is the Lower Criticism. After the best possible text has been ascertained, out of this vast mass of material, we then enter the realm of Literary, Historical or the Higher Criticism. We here ask, who wrote, when and for what purpose, etc.

Following these translations and transmissions, or better, early records, we come to the Septuagint, the Targums, the Peshito, the Latin Vulgate, and then the Early Anglo-Saxon and English Translations. Of the Early Anglo-Saxon, the following might be mentioned: The translations of Cædmon, Guthlac, Aldhelm, Bede, King Alfred, Ælfric and others. All these efforts were crude and fragmentary.

When we come to the English translations we have, John Wycliff, 1383, A. D., William Tyndale, 1525; Coverdale, 1535; The Great or Cranmers Bible, 1539; Geneva Bible, 1557; Bishops' Bible, 1568; Douai and Rheims, a Roman Catholic production, 1582-1609; King James', 1611; English Revision, 1881-1895; American Revised Version, 1901. The Twentieth Century, the Baptist Translation, and others, might be named.

With these facts before us, what shall we say about the interpretation of the Bible? Some may say, "I care nothing about them. I read the Bible for my own private devotion and satisfaction." That may be. I feel that no one will seriously object. Would there were more private and devotional study of the Bible! But suppose you attempt to teach the Bible. Suppose you are a Sunday-school teacher, a Bible teacher, a minister of the Gospel, or suppose a person lays a claim to a somewhat liberal education, what then? These are not matters of supposition, of mere thinking, they are matters of fact and knowledge. There are times when the "knows" should be emphasized rather than the "thinks." The age of religious superstition and fanaticism is rapidly passing. The church, the educational and religious spirit of the times are demanding knowledge of the thing approached and handled. We, therefore, revert to our original statement, viz.,—To interpret the Bible there should be a working knowledge of its origin, development, literature and history.

We may be obliged to change some preconceived ideas and opinions about the Bible. We shall doubtless see that the Bible is inspired, as it is inspired, not of the plenary or verbal character, as this is impossible; knowing something, as we do, of the history,

copying, transmission and development of manuscripts. We shall see that the Bible is infallible as a guide and rule of religious life and conduct. We must come to see that it is not safe, sane, fair nor just, but indeed misleading and thoroughly unpedagogical to preach or teach as the common saying is, to the galleries, i. e., for mere popularity, at the same time deceiving the people. We must be fair in all things, especially in the handling and teaching of God's Holy Book. In fine, the day of speculation in handling the Scriptures has passed. The more carefully we study and investigate, the more we appreciate the truth of Psalms 119: 105, "Thy word is a lamp unto my feet, and a light unto my path."

Huntingdon, Pa.

One Hundred Years Ago, Aug. 30, 1814.

BY J. D. HAUGHTELIN.

EVENTS and their dates sometimes go down into the past unnoticed and unrecorded, but the rehearsing thereof, in remote after-years, awakens recollections that have long slumbered.

On the above date my dear sainted mother was born near Gettysburg, Pa. She was the youngest of a family of ten children. Her oldest brother, John Diehl, was a soldier in Baltimore at that time. She united with the church in her girlhood,—an unusual occurrence in that long-ago time.

On account of her influence over me and my life work, I consecrate this centennial anniversary of her birth by noting some events of that time, and a few of the great changes since, "one hundred years ago."

I frankly acknowledge that whatever of good there is in me, I owe largely to the holy influence of my godly mother. I rejoice that the work and influence of the pious mothers of our land and the church are being recognized and impressed on the tablets of time.

The enlarging fields for woman in literature, medicine, science, politics and religion, the arranging for a Mothers' Day program, a Mothers' Number of the GOSPEL MESSENGER, the sisters serving as delegates at Conference, and passing the communion emblems, are some of the indications of the transition now in progress. We are realizing that "the hand that rocks the cradle, rules the world."

My mother's birth occurred when the war of 1812 was at its height, though near its close. A short time before, the British army had entered Washington and burned the Government buildings. When mother was two weeks old, the same British fleet that had destroyed Washington attacked Baltimore. It was guarded by Ft. McHenry. All day long and the night following, Sept. 13, 1814, they bombarded the fort. There were grave fears that the fort would be compelled to surrender. Francis S. Key, of Baltimore, was a prisoner on board of one of the British warships. All night he watched the bombardment. By the flash of the guns he could occasionally see our flag waving over the fort. The question was, "Can we possibly hold the fort?" When daylight came, "our flag was still there." The British had given up the fight and were sailing down the bay.

Under the inspiration of the stirring event, Mr. Key hastily wrote, on the back of an old letter, the immortal patriotic song, "Star Spangled Banner." Soon hundreds of people were joyfully singing the new song.

Dec. 24 Great Britain made peace with our commissioners at Ghent, Belgium, but the news did not reach us until several weeks after Jackson's victory, at New Orleans, Jan. 8, 1815. In this battle the British commander and over 2,000 soldiers were killed in less than half an hour, while our loss was only seventy-one. It was the last battle of the war.

Today we read the happenings of nearly all parts of the world a few hours after they occur. It takes a long backward look to grasp the situation, "one hundred years ago."

In the Church of the Brethren, as well as in the Government of the United States, there have been great changes and advancements. Then our people did not own or control a printing press. Even our

hymn books were printed by outside parties. In my mother's hymn book,—presented to her when a girl,—on the title page we read, "Philadelphia. Printed for, and published by Peter Leibert; W. W. Woodward, Printer, 1813."

My first hymn book was printed in Gettysburg, Pa., by Neinstedt, about 1850. In both, the hymns are arranged alphabetically. "One hundred years ago" the Church of the Brethren had but one organized congregation west of the Mississippi River. It was in Southeastern Missouri,—far out on the frontier. Isolated and without fellowship of those of like precious faith, it dwindled and finally came to nought. The first permanent organization of the Brethren, west of the Mississippi, was at Libertyville, Iowa, in 1844,—possibly sooner.

"One hundred years ago" the Church of the Brethren neither owned nor controlled any schools. There were some splendid scholars among our people. Some of these, teaching in the various schools of the land, exerted a good influence, which told in after-years, when the educational problem came before the church and prospered, though it met with opposition.

Though the Brethren were the pioneer leaders in printing and Sunday-school work in America, the cruel Revolutionary War destroyed it all, and "one hundred years ago" the church was suffering from the effects of that awful backset,—if we may be allowed to use that term.

Today we behold great advancement and changes. "What hath God wrought" (Num. 23: 23)! With the Psalmist we should say: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psa. 16: 6). Then comes the solemn question, "How shall we escape, if we neglect so great salvation" (Heb. 2: 3)? It ought to help us to appreciate our advantages of today, by comparing them with the privations of our ancestors "one hundred years ago."

Panora, Iowa.

ANNUAL MEETING OF 1915.

At the Special District Meeting for Eastern Pennsylvania, held in the Spring Creek church, at Hershey, Pa., the following decisions relative to Annual Meeting for 1915 were passed:

1. The Eastern District of Pennsylvania is to assume the management of, and responsibility for, the meeting.
2. That seven brethren be elected as a "Committee of Arrangements."
3. That the date for holding the meeting be fixed by the Committee of Arrangements.

The following brethren were chosen as the committee: I. W. Taylor, J. H. Longenecker, John Herr, G. N. Falkenstein, John C. Zug, Jesse Ziegler and S. H. Hertzler. The organization of the committee is as follows: I. W. Taylor, Chairman; S. H. Hertzler, Secretary; John Herr, Treasurer. Executive Committee, I. W. Taylor, J. H. Longenecker, John C. Zug.

The location for the Annual Meeting for 1915 was chosen by a committee composed of one delegate from each State District south and east of the Ohio River. A few Districts in this territory were not represented on the committee. The idea is to locate permanently when the Annual Meeting comes east of the Ohio River.

This "Committee on Location," after looking the field over, suggested that a State District call for the Annual Meeting to be held at Hershey, Pa., as the most suitable place. In compliance with this request, the Spring Creek church, in whose territory Hershey is located, called for the meeting, which call was approved by the State District (Eastern Pennsylvania), and granted by the Conference at Seattle. The election of this Committee on Arrangements is the first step in preparing for the Conference.

The proposition made by the Hershey management to the Committee on Location is the most liberal, we think, that has ever been offered our people, and there is no doubt that every promise will be faithfully kept.

After the Committee of Arrangements has had its first meeting on the grounds, a complete description of the grounds and their adaptation to our needs will be given. If this place proves satisfactory to our people, it will, no doubt, be passed upon finally by the Committee on Location as the permanent place for our Annual Conference, whenever held east of the Ohio River.

Sam'l H. Hertzler,

Secretary of Committee of Arrangements.

Elizabethtown, Pa.

THE ROUND TABLE

Lot's Good Point.

BY NETTIE C. WEYBRIGHT.

"We are accustomed to think of Lot, primarily, as a wicked man. God, the All-wise and Just Judge, calls him a righteous man. He did, certainly, make some great mistakes and they were the bane of all his after-life. He doubtless often regretted most heartily the day he pitched his tent toward Sodom, but that was his choice and he had to abide by it. He was neither sinless nor perfect, but the general trend of his life was toward God.

Lot had a good point. He hated sin. He was just, inasmuch that God saw fit to save him, when it became necessary to burn Sodom, to destroy its wicked inhabitants. God "delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)" (2 Peter 2: 7, 8).

He was vexed with the filthy conversation of the wicked. He did not enjoy it. He was disgusted with it. I am inclined to believe that in this he was better than many today, who profess to have a much higher plane of living than had Lot. It is quite a contrast to the way we see men, of whom we have a right to expect better things, standing on the street corners of our small towns, laughing loud and long at the low, vile, vulgar stories told by professional loafers.

He lived in the midst of a wicked people who loved sin, and were lawless, yet he remained righteous, and feared God. He walked uprightly. We must expect temptations and trials. We can not escape sin and sinful people. Satan is ever on the alert for new recruits to his army. But being daily surrounded with sin, we dare not allow ourselves to become so accustomed to it that we fall in the same evil ways. God will help us to overcome, and remain pure and unspotted, if we are willing. "Lord, lead us on to higher ground." Follow Lot in the commendable things he did.

Syracuse, Ind.

Gathered Along the Wayside.

BY JOHN R. SNYDER.

"Before the Mountains Were."

MOUNTAINS have always played an important part in the Bible. They served various purposes to God's people and to God himself. Upon them men sought refuge from the approaching flood, but to no avail. When the great day of God's wrath is come upon the earth, they whose names are not written in the Book of Life will cry for the "rocks and mountains" to hide them from the face of him who sitteth upon the throne.

All of these and many other thoughts came to us as we passed through the great Rocky Mountain region. When we beheld these massive piles of rock, towering, in many instances, above the clouds, some of them covered with the eternal snows, we were made to marvel at the greatness of the Creator who had brought them forth just as he would have them. How men can say, "There is no God," after viewing these examples of his handiwork, is a question we can not answer, except, "The fool has said in his heart, There is no God."

Moses must have been looking upon some such scene as these when he cried out, in the ninetyeth Psalm, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." To realize such a mighty conception, carries one into the realm of the Infinite. It passes the finite. Doubtless the great lawgiver thought of the mountain where he received the tablets of the law. Perhaps he looked forward to the time when he should be taken to that mountain that overlooked the Promised Land where he could not enter. But back of it all, back of creation, back of the highest mountain, back of the greatest pile of rock, beyond the snows and the ice of ages,

yea, before it all, is God. Let us get that lesson. The Creator is greater than the creation. How little are we, when compared to the great I AM! Mountains fade into insignificance, for he is ALL AND IN ALL. Bellefontaine, Ohio.

"Splendid."

BY W. J. SWIGART.

THERE are word fads as well as fads in dress, in manners, and in acts. Expressions become common and popular, and are used without much thought as to their suitableness. Everything now is "fine," even if it is never so coarse and has to be coarse to be serviceable. Among the educated and cultured, as well as among the common people, a great many things are classed as "splendid," even though they are dull or prosy. Anything that is splendid possesses or displays splendor. Splendor is great brightness; brilliant luster; great show of richness and elegance; eminence; brilliancy; magnificence; pomp; parade.

Do you think many of our sermons and things are that kind? It is a strong word; really an extreme word. The verb means to shine. A program, a Sunday-school, a sermon, a preacher, an address, a speaker, or what not, has to shine, in order to be splendid. We have splendid speakers and speeches, no doubt; but to my mind not many,—enough though, no doubt; for it is a question if the "splendid" ones are so much needed.

Splendid things are generally soon over,—a meteor for instance, or a flash of lightning at night,—and after it is over the darkness seems all the more dense. Many things are called splendid that have no splendor at all,—but are none the less good, serviceable, appropriate. They might not be any of these if they were splendid.

It is the use or misuse of the word, however, that I am speaking about now. Like "fine" and "awful" and "shape," etc., the sense might often be more appropriately expressed by some other word.

Huntingdon, Pa.

The Lure of Drifting.

BY EZRA FLORY.

THERE is on record a laboratory experiment in which a frog was placed in water heated at the rate of .0036 of a degree Fahrenheit per second, and which, although it never moved, was found dead at the end of two and a half hours. The explanation was that at any point of time the temperature of the water showed such little contrast with that of a moment before, that the attention of the frog was never attracted to it. It was boiled to death without noticing it.

Satan is a past master in the art of slow approach, taking his prey easily, from things familiar to those that are unfamiliar. No shock is felt, as men are drawn farther and farther away from God, when their attention is not permitted to rest upon his Word. The sin of unbelief, of today, is not in marked contrast to that of yesterday. "We ought to give the more earnest heed to the things that we have heard, lest haply we drift away from them" (Heb. 2: 1). "They knew not until the flood came, and took them all away" (Matt. 24: 39).

343 S. Trumbull Ave., Chicago.

The Little Things.

BY BERTHA B. LEHMAN.

How many of us, when we awake in the morning, resolve to do all the good we can, but in going out, and coming in contact with the world, forget to be pleasant, forget the smile, the kind word and act, in the desire to do some great thing? We leave the little things undone, the pleasant "Good morning," the grasp of the hand, the thousand and one little things that seem so insignificant to us. And yet, to some one, unaccustomed to kindness, how much it is to him! No one but the Heavenly Father knows the extent of the real help thus given.

Not a sparrow falls to the ground without our Heav-

enly Father's notice. Remembering this, let all of us do all the good we can. If we can not receive the applause of men, because we fail to do some great act, let us receive the "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many," and be content.

Franklin Grove, Ill.

Sunday-School Lesson for Sept. 6.

Subject.—The Great Commandments.—Mark 12: 28-44.

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10: 27.

Time.—Tuesday, April 4, A. D. 30.

Place.—The temple courts in Jerusalem.

CHRISTIAN WORKERS' TOPIC

The Thoroughly Organized Church.

Eph. 2: 19, 20; 4: 7, 8, 11-16.

For Sunday Evening, September 6, 1914.

I. Jesus Christ Is Supreme and Fundamental in the Church (Eph. 1: 22, 23; 2: 19, 20).—He began his church with apostles and prophets.

II. All Saints Are a Part of This Spiritual House (1 Peter 2: 5-7).

III. Each Christian Has a Work to Do According to the Gift Given by Christ (Eph. 4: 7, 8).—1. Classes of leaders (Eph. 4: 11). (1) Apostles. (2) Prophets. (3) Evangelists—those who herald truth. (4) Pastors and teachers. These two go together. A true pastor teaches, and a true teacher pastors or shepherds his pupils. 2. The business of these leaders (Eph. 4: 12a). "For the perfecting of the saints for the work of the ministry." They should so school, train and organize the church, that all will go out to work as a well-organized army to battle. Every church ought to be organized as a foreman of a factory organizes his workmen for work. It is far better to get ten men to work than to do the work of ten men. 3. The business of the saints (Eph. 4: 12b, c). "Work of ministering"—helping those in need, spiritually, temporally, physically, socially. (1) Social service, (2) evangelism. Aim, "the building up of the body of Christ." How long is this work to go on (verse 13)? What is the purpose of this work (verses 14-16)?

IV. Methods of Work.—1. The Sunday-school—the church organized for Bible study and teaching. 2. The Christian Workers' Society—the church organized for social service. 3. Prayer meeting—the church organized for devotions. 4. Preaching services—the church organized for inspiration, exhortation and instruction. 5. Officials, deacons, trustees, clerk, treasurer, etc.—the church organized for its business interests and general welfare. 6. Name other works the church should organize to do.

PRAYER MEETING

Ask for the Old Paths.

Jer. 6: 16.

For Week Beginning September 6, 1914.

1. Why Ask for the Old Paths?—Because the new and man-made pathways are often delusive and destructive,—miserable substitutes for the grand old "highway" of God. Too often man's devices beguile the unwary into "Doubting Castle," the habitation of "Giant Despair." Even though an angel from heaven should preach a new Gospel, "let him be accursed." Ask for the old paths, and be steadfast therein (Jer. 18: 15; Psa. 16: 11; 27: 11; 119: 35; Prov. 4: 18).

2. What Are the Old Paths?—They are the paths that were trodden by Abel, Abraham, Moses, David, Elijah, and all the prophets and apostles who believed God and accepted his word as a lamp to their feet. They are the paths of those who believe in the testimony of his Son as the sure foundation of their hope. The revealed will of God is the old unerring plan that leads to peace and paradise (Isa. 35: 8; Psa. 119: 27, 33; Prov. 3: 17; Jer. 7: 23; Lam. 3: 40).

3. Why Walk in the Old Paths?—Because: (1) There the blood of Christ is sure to "justify." All pilgrims in the "old paths" are forgiven and justified through the blood of his cross, which avails for all (Prov. 4: 26; Isa. 26: 7; 1 John 1: 7). (2) There the Word of God will "satisfy." They have not followed "cunningly-devised fables," but the true light that "shineth in a dark place." "The testimony of Jesus is the spirit of prophecy." The plausible theories and philosophies of men may beguile for a time, but they can not bring abiding satisfaction to the heart and conscience (Psa. 17: 5; 23: 3; 25: 10; Prov. 2: 20). (3) There the power of the Spirit will "sanctify." The old paths are paths of peace, purity and power, because they are the paths in which the Son of God still walks in company with his followers (Prov. 3: 6; Isa. 2: 3; Heb. 12: 12, 13; Prov. 16: 7).

HOME AND FAMILY

Praise.

BY B. F. M. SOURS.

The birds are all singing in gladness, the sunbeams are over the vales;

The children are merry with laughter, their lives never trouble assails;

The colts are a-gambol at pasture, the flocks in the meadow lie down;

The big sun is setting in splendor, o'er valley and hillock and town.

The young and the old are all busy, so busy by night and by day;

All nature is ringing with gladness, the blossoms in fence-hooks are gay;

All voices of nature are happy, all years, as they journey afar

Are heavenward rolling in glory, beneath love's bright jubilant star.

The harpers are touching the harp-strings; the music is down in their hearts:

'Tis the glory of love running over that all the sweet music imparts.

O happy the heart overflowing! O happy the heart at full tide,

Where the Crucified Christ is the Monarch, where he and his glory abide!

Praise, praise to the Monarch eternal! Praise, praise to the Master of all!

Creator of blossom and story, Creator, Redeemer extoll!

My heart can not utter his praises, they well up, so deep and so strong,

All my founts must be anthems of glory, all my love must be life amidst of song!

The birds are all singing in gladness, the sunbeams are over the vales,

I walk in the winter around me; all rent are my storm-wearied sails:

But the spring-time of triumph is coming, the summer of praises and flowers,

And the autumn of red leaves and splendor, the rambles, the nuts, and the bowers.

O Father! thy world is so golden,—all glory, all triumph, all song!

How can I but utter thy praises, how can I but trust and be strong?

The mountains, the hills and the meadows, the glad oriole and its trill,

All vibrate with rapturous triumph the praises of God to fulfill.

Mechanicsburg, Pa.

The Golden Ruler.

BY ADALINE HOHF BEERY.

"With what measure ye mete, it shall be measured to you again."

Oh, the hypocritical yardsticks, and the false-bottomed peck measures! Oh, the big, beautiful peaches on top, and the little, gnarly, specked ones in the bottom! Oh, the two-thirds quart of milk, filled up with nice, clear water! Oh, the smile coming down the street, and the insinuation trailing after! Oh, the public benefactions dispensed from an alligator purse, and the uptilted nose at the squalid denizens of the back alley! Oh, the beautiful automobile, and the debts at the grocer's, the costumer's and the milliner's!

What makes everything and everybody so queer? I have walked up and down, and to and fro, and find nothing but blemishes, dwarfs, weaklings, and veneer. I have a ruler in my pocket,—a good, stout one, made of iron,—and I have been doing some pretty accurate measuring. It is marked off on the scale of justice, without any allowance for mere gushing sentiment. I have been all over the neighborhood, and here is the result of one day's measurements:

Brother A—— is a good preacher, and makes his pastoral calls pretty regularly, and is kind to everybody, but do you know he was at a baseball game one Sunday? I was told so, and I have it pretty straight. Entry number one, an inconsistent preacher.

Sister B—— is a splendid housekeeper, and keeps her children neat and clean, and never misses prayer meeting, but I saw her picking tomatoes out of her

neighbor's garden while the latter was away, and afterwards she made remarks about their being such a poor lot. Entry number two, a sneak.

Mr. C—— is a first-class doctor, and the people have lots of confidence in him, judging from his big practice, but I wouldn't guarantee that he spends all his spare evenings at home with his family. There is a billiard hall right in the next block, and I've seen him in there shooting balls many a time. Entry number three, a gambler.

Mrs. D—— was never known to take a penny that wasn't her own, and she's generous in dividing her strawberries and cooked things among her neighbors, but she can tell a long string about every one of them, behind their backs. And it isn't the most flattering things, either. Entry number four, a gossip.

Mr. E—— is a jolly good fellow, with money to spend, to show his friends a good time, and a laugh that's good for the blues, but you can believe hardly anything he says. I asked him six months ago for that little bill he owed me, and he promised it in a few days; but that was the last I ever heard of it. Entry number five, a liar.

Miss F—— is a poor spinster on Hope Street, and she has a hard time making ends meet. But every spring she blooms out in new and gorgeous apparel, and I notice she has a good many errands down town on fine days. Entry number six, a sham.

Charley G—— is a high-school senior, popular in all the games, and gets good marks in his classes. But he has a "key" in the corner of his book-shelf, and does not hesitate to consult his neighbor's carefully-prepared papers on the sly. Entry number seven, a cheat.

Minnie H—— is a girl on the farm. She has plenty to eat and to wear. Her parents are not stingy in allowing her social pleasures, and she has a pony of her own to drive to town. But she laughs at her mother's old-fashioned ways, says a curt "I don't want to" when her father asks a favor of her, and scolds her brothers who have gone out of their way to do an errand for her. Entry number eight, an ingrate.

But I might go on through the alphabet, and not mention everything I found. It's discouraging business. And it's evident I'll have to live among such people all my days. It will take more than a Jacob Riis or a Frances Willard to reform the neighborhood, that is, from the inside out. It's so hard to keep in a state of perfection myself! Wonder if my ruler might be out of plumb?

* * * * *

I've been seeing things. The vision came in broad daylight, too. Somebody took away my iron ruler, and gave me a golden one instead, and bade me do my work all over. I tried it, but it was a job! I stuck to it, and I was so astonished and refreshed at the result that it wouldn't be fair not to tell.

When I applied the golden ruler to myself, I found that it reached just to my eyes; and, as if it had been tipped with some divine alchemy, my horizon was transfigured; the blurred background of repellent characteristics in people was covered by the startling vividness of their pleasant, shining qualities in the foreground. I had thought myself a pretty fair sample of a model citizen. I never got angry; I had righteous indignation. I never gossiped about anybody; I just imparted the facts, for I believed my auditor ought to know the truth. I just had to "lay down the law" to my noisy boys, when they cluttered everything and tramped my best rug with their muddy shoes. I always went to church, and on time, and kept as solemn a face as anybody, and no one could tell that I was worrying as to whether the salad would reach for dinner, or whether the hen-house door was fastened. I never was "stuck up"; my clothes were always perfectly plain, and I had no patience with those who thought they must have a bit—well, just a little something to finish off with.

But now!—Something more wonderful than Aladdin's lamp has been rubbed. The gnarly, crooked spots in my character stand out in bold relief, while all my neighbors appear to me as beautiful and vir-

tuous as I had supposed myself. I just now see the inscription on the ruler: "Whatsoever ye would that men should do unto you, do ye even so to them." I wanted people to think I was just about right; now I find the ruler won't work, unless you work it the other way. And, my! it's beginning to seem more like living. Everybody is so nice and neighborly; I never hear a bit of mischievous gossip; "Mind strictly your own business" is the community motto. I'm treated with far more consideration than I deserve. Since my illumination, I wonder at the stupid narrowness of my old life. Why, it seems Jesus is nearer of kin than he was, because I am holding his hand, the hand that gave me the golden ruler!

Elgin, Ill.

"Sweet Peace, the Gift of God's Love."

BY J. G. ROVER.

THE Good Shepherd has a personal interest in his sheep. He gives them soul-liberty and soul-satisfaction. But that this may be ours, we must be sheep and not goats; for he shepherds the sheep only. The true church is his sheepfold, and he is the door into the church. To be sheep of his we must enter by the door, and not climb up some other way. The Good Shepherd owns, leads, feeds, guards, cares for, and saves his sheep.

He also has very precious gifts for them. "Eternal life" is the first of these precious gifts. He gives it to all who hear and obey him. "Eternal life" is really "the gift of God," but it comes "through Jesus Christ our Lord." It can come in no other way; and he gives it to none but to his sheep. He does not only give this great gift to his sheep, but he wants them to have it "more abundantly."

Many people want more life, and are seeking to obtain more of it. It is not really more life that those seekers need, so much as "life" itself,—the Christ-life.

This more abundant life brings "abundance of peace," as another gift for Christ's sheep. "The meek shall delight themselves in the abundance of peace." Such is the enjoyment of the sheep of this Good Shepherd's flock. They are at peace with God, and therefore at peace in God. Their love for God's law, and their implicit obedience to it gives, in return, an inward peace and tranquility of mind which are full of joy and soul-delight.

Men of the world pursue pleasure, fame, and wealth; but when they are attained, instead of affording peace, they leave care, anxiety and remorse. They fail to meet the demands of man's higher being, and do not afford the peace which the soul so much needs and longs for.

But the peace which Christ gives his faithful followers is such as will meet all the wants of the soul,—a peace that is sure and steadfast, and that will abide in the hour of death. In a world of anxiety and care, like ours, how desirable and how comforting to possess such a gracious boon of peace,—the gift of "the God of peace."

Mt. Morris, Ill.

Is that a rising or a setting sun, which throws its light across the course you run?

SISTERS' AID SOCIETIES

GRAND RAPIDS, MICH. (First Church of the Brethren).—The following is a report of our Aid Society, which was organized May 27, 1913. During the year we held ten meetings. Our average attendance was ten. Our work consisted of making bonnets, aprons, pattern-bags, piecing quilts, and knitting comforters. The amount collected during the year is \$24.48; expenses, \$20.86; commission outfit, \$12.37; for material at various times, \$8.49, leaving a balance of \$3.82 in the treasury.—Rose Overholt, 1830 Francis Avenue, Grand Rapids, Mich., Aug. 5.

JAMES RIVER, N. DAK.—The Columbia branch of the Sisters' Aid Society. In this congregation, which was organized a year ago, elected the following officers, for another year: Sister Mattie Wright, President; Sister Mary Burng, Treasurer; Sister Ella Row, Sewing Overseer; the writer, Secretary. We held sixteen meetings during the year. Our total attendance was ninety, making an average attendance of five. Our total offering was \$18.55; donations, \$3.80; money received for goods sold, \$7.15; membership fees, \$1.60; expenses, \$12.51; leaving \$6.94 in the treasury. We tied seven comforters, made five kitchen aprons, three boys' shirts, sixteen dresses and aprons for children, one hood, one coat, and twenty-five other articles for a mission box. We sent one mission box, containing twenty-five new garments, 109 donated ones, a few provisions, and \$4.75 in money, to Bro. Landis, at Minot, this State.—(Mrs.) Harry Row, Treasurer, Brantford, N. Dak., July 15.

THE GOSPEL MESSENGER

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BRO. A. P. BLOUGH is in the midst of an interesting series of meetings at Dallas Center, Iowa.

BRO. W. A. WILEY, of Ashland, Ohio, R. D. 3, says that he is in a position to serve some congregation as pastor.

THE District Meeting for Western Maryland will be held in the George's Creek congregation Oct. 3, beginning at 10 A. M.

RECENT meetings, held in the Little Browntown church, Va., by Bro. Luther S. Miller, of Harrisonburg, same State, resulted in five accessions by baptism.

LAST Sunday the Elgin congregation was favored by having Bro. John Heckman in the pulpit both morning and evening. His discourses were greatly appreciated.

WE have been favored with a few post cards of scenery in and about Hershey, Pa., where the next Annual Meeting will be held. The location is doubtless a charming one, and the accommodations would seem to be first-class.

THE stay of Brethren H. C. Early and Otho Winger in Elgin, last week, was quite brief. The latter left before the meeting closed, and the former as soon as the work was completed. We regret that they could not have continued with us longer.

BRO. A. J. CULLER and wife,—so we understand,—reached Philadelphia, on their return from Europe, before the war broke out. They are expected in McPherson, Kans., soon, where Bro. Culler becomes pastor and will do some teaching in the college.

BRO. CHAS. D. BONSAK, who called at the MESSENGER sanctum while in Elgin, tells us that there is a very bright outlook for Blue Ridge College, New Windsor, Md. He also reports the churches in his part of the East in a good working condition.

COMMENCING on page 557 of this issue, we publish the financial report of the offering given at our late Conference at Seattle. Besides the \$20,064.58, given to World-wide Missions, various amounts, donated to sixteen other funds, swelled the total to \$21,831.53.

WRITING from Morrill, Kans., Bro. J. W. Blickenstaff says: "We have here a band of twenty members and no preacher. On account of sickness, we must leave the farm. I will rent my farm to a minister that can handle 320 acres of well-improved land. We have an evergreen Sunday-school."

WE were pleased to meet Bro. C. C. Johnson who, on his way home to Pittsburgh, Pa., stopped in Elgin for a few hours. Our brother is one of the MESSENGER's valued contributors, and his article, on page 546 of the present issue, will be read with special interest by every wide-awake church worker.

OWING to a lack of space, we can not publish Part III of Sister Mary Stoner Wine's excellent article, "The Mediatorial Work of Christ," this week. It will appear in our next issue.

THE new church at the Hollidaysburg mission, Pa., is nearing completion, and strong efforts are being made by the District Board of Middle Pennsylvania to clear the indebtedness still remaining on the house.

DURING recent revival services in the South Loup church, Nebr., conducted by Bro. J. Edwin Jarboe, of Red Cloud, same State, thirteen were received by baptism and one restored. The members were greatly refreshed.

IN common with many others of our active evangelists, Bro. Reuben Shroyer, of R. D. 2, New Berlin, Ohio, finds most of his time fully occupied, but is willing to accommodate a few churches during January and February, 1915, if immediate application is made to him for dates during that period.

AS previously announced, the District gatherings of Northern Illinois and Wisconsin opened with the meeting of the District Mission Board on Monday of this week, closing with the District Meeting proper on Thursday. We go to press too early to say anything about any of the gatherings until next week.

IT is always pleasant to have a little chat with Bro. J. J. Yoder, when he comes to Elgin, to attend the Mission Board Meeting. He tells us that the people in Kansas feel greatly blessed this year on account of their wonderful wheat crop. He also says that the outlook for the school is real encouraging.

THE date for the dedication of the new church at Carlisle, Pa., has been definitely set for Sept. 6, at 10 A. M. The structure, while neat and convenient for the general services of the church, is especially arranged for Sunday-school purposes. This is a point well worthy of serious consideration, when building a new house.

THE little band of members, located in and about Bruce, Montana, would like to hear from any other members in Dawson County. Sister Sarah Vannoy, of that place,—to whom information regarding this matter may be addressed,—tells us that, so far as known, there is no church of any denomination in that immediate vicinity.

WRITING from Bulsar, India, Sister Ida C. Shumaker is asking us to say: "Sister Eleanor J. Brumbaugh informs me that in my report of scrap books sent from Huntingdon, Pa., I credited her instead of Sister Lottie Hicks with the making and arranging of the material for the same. I wish this mentioned, as a correction, in the dear old MESSENGER."

ONE of our exchanges advises: "Hold fast your religion while on your vacation." The advice is most timely. Many professing Christians seem to think that vacation means a season of relaxation in all things,—even their religious principles. To our mind the vacation season affords a splendid opportunity for all to let their light shine most effectually, helping others while being refreshed themselves.

THE GENERAL MISSION BOARD, with all the members present, and with Bro. H. C. Early presiding, met in Elgin last week, and continued in session a little over one day. An evening session was also held. Circumstances were such that we could be present only a very small part of the time, and for that reason can not give the usual extended report of the work done. A fuller report may appear later.

BRO. JOHN E. ROWLAND, of Waynesboro, Pa., recently closed a week's series of meetings at the Farmers' Grove meetinghouse, Juniata County, same State, with nine accessions to the church. He is to begin a revival effort for the Lost Creek congregation, at the Free Spring house, the latter part of September. He will spend two weeks with the Manassas Union church, Perry County, during the month of November.

BRO. J. M. MYERS, of Minot, N. Dak., was with the members at Stanley, Wis., recently. Our correspondent at that place informs us that Bro. Myers is investigating that section of the country with a view of locating somewhere on the Wisconsin mission field.

BRO. W. H. EISENBISE, of Mt. Carroll, Ill., stopped off at Elgin last Monday, en route to the Elders' Meeting and other District gatherings, held at Bethany Bible School, Chicago, this week. He called at the Publishing House and inspected the various departments of our business.

EIGHT recent accessions at Sollid, Montana, show that the membership in this, their first attempt at a revival effort, have labored earnestly for the extension of the cause. The little flock at that point is in great need of a resident minister. Who will go forward to the Lord's work?

ONE of our eastern congregations, greatly impressed by the importance of having every member present at the various church services, as much as as possible, takes note of those who persistently stay away. A committee of several loyal sisters is instructed to labor with all absentees, prayerfully and kindly, in an endeavor to rekindle their love for the church and her services. The plan is a good one, and many of our churches could adopt it to excellent advantage.

BRO. WM. E. WHITE, of Citronelle, Ala., has been having most excellent success with the utilization of the MESSENGER in his respective fields of labor. He says no one need now ask: "Does it pay?" Practical experience has convinced Bro. White that the MESSENGER is an excellent missionary, and he writes us that he could use additional copies to good advantage. Those who may feel like assisting him in this way, can arrange with this office for as many copies as they may wish to send him, at the rate of fifty cents per copy.

BRO. RALPH SCHLOSSER's recent series of meetings in the Bermudian house, Lower Conewago congregation, Pa., closed with thirteen accessions to the fold. The interest is reported to have been excellent. The favorable result attained in this and other series of meetings, held during the summer months, emphasizes the great fact that all seasons are the Lord's so far as a gracious fruitage is concerned. It is our business to go forth, to the great work of saving souls, in full assurance of faith. The Lord is abundantly able and willing to bestow his blessing.

ON page 549, this issue, will be found an interesting report of the special District Meeting of Eastern Pennsylvania,—a meeting called to arrange for the General Conference of 1915. At this meeting, as will be noticed, a Committee of Arrangements was appointed, and all necessary steps were taken to perfect plans for the Conference. The Brethren in Eastern Pennsylvania know how to do things, and our people may rest assured that everything possible, in the way of preparation, will be done to make the meeting a success. Not only so, but it looks as though Hershey may yet be chosen as the permanent location for the Annual Meeting when held east of the Ohio River.

IN the way of interest and thoroughness of instruction, the Bible and Sunday-school Institute, held in Elgin last week, under the auspices of the Sunday-school Institute Committee of Northern Illinois and Wisconsin, proved a real success. We had present representatives from Mt. Morris, Rockford, Batavia, Naperville and Chicago. Bro. E. E. Eshelman, Secretary of the committee, presided. The instructors were Brethren E. B. Hoff, M. W. Emmert, Ezra Flory, A. W. Ross, Galen B. Royer and S. C. Miller. Taking the Institute as a whole, it was the best spiritual uplift ever experienced in the Elgin church, and our only regret is that it could not have been more largely attended. Those not present certainly missed a treat! Bro. Chas. D. Bonsack delivered one of the evening addresses, and Bro. H. C. Early had been booked for another, but, on account of an evening session of the Mission Board, could not be present.

We were told of an earnest Sunday-school worker, the other day, who studies his lesson more fully while following the plow, or while engaged about other farm duties, than at his desk. He says that he thus meditates upon the truths to be taught, and the manner of their presentation to his class, more effectually, perhaps, than by any other method. Were more of us to follow that plan, at every opportunity we may have, we might more readily make the Word "the man of our counsel" and profit accordingly.

ONE of the leading magazines recently offered prizes for the best letters on the very problematical question: "What I Would Do With a Million Dollars." While the various answers given were doubtless of considerable interest, most of the people of today could probably derive more direct benefit by doing some solid thinking as to the best and wisest expenditure of the modest competence now at their disposal. Most of us have yet to learn how to live wisely and well, in order that our stewardship, on the great day of accounts, may not be questioned.

A SERIOUS problem of our city churches is the proper care of dependent members. In one of our western congregations a sister was left with three small children, when abandoned by her husband. The county, when applied to for help, agreed to assist only by having the children surrendered to its care, and placing them in good homes, leaving the mother to provide for herself. Must this mother, who dearly loves her little ones, be deprived of them, thus losing the opportunity of bringing them up in the nurture and admonition of the Lord? This is a hard problem. Who is able to solve it?

A Reviving Method.

We are asked to suggest a good method of reviving the spirit of the Christian Workers in a community where the interest has been permitted to run down. Had we a remedy for such a condition, we certainly would take pleasure in giving it. And, by the way, what would prove a successful remedy in one community might be of no value in some other locality. We suggest, however, that the preaching services may have something to do with the interest, and to remedy the one might pave the way for helping the other. During the summer months all evening meetings should be made as short and as interesting as possible. Why not ask the Christian Workers to sing a number of real inspiring songs? They might be asked to conduct the prayer service. The minister, without further preliminaries, could follow with one of his best sermons, requiring twenty-five minutes for its delivery. Then close the services very briefly, with a short prayer and a short hymn. The whole service, from start to finish, need not occupy more than one hour. Call it a Christian Workers' Meeting, if you wish, or a preaching service. It makes no difference, just so everything is kept within the bounds of propriety, and God is honored. People do not need so much to eat in hot weather, and possibly they would thrive better spiritually on a little lighter religious diet. The big sermons can be stored until the weather gets cooler, and the evenings grow longer. In the meantime, the members of the enlarged Sunday School Board may canvass the situation, and be able to recommend something that will help to put life and spirit into the Christian Workers' Societies everywhere.

The New Birth.

NICODEMUS, a ruler among the Jews, and a man of some distinction, heard much about the preaching and work of Jesus, and one night called on him, evidently seeking information regarding his claims. Jesus at once presented, for his consideration, one of the fundamentals of his teachings, saying: "Except a man be born again he can not see the kingdom of God." Seeing that he was not understood, he added this: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God" (John 3: 3-5). By "born of water," in this instance, baptism

is meant. It can mean nothing else. To be born of the Spirit means not only the receiving of the Spirit, but it includes "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Peter 2: 23). The Word of God,—the seed of the kingdom,—is planted in the heart. The heart takes hold of the Word, and the Word takes hold of the heart, resulting in a new creature, hence a new birth, born from above, born of God, born of the Spirit. All of this must be understood in connection with what James 11: 18 says: "Of his own will begat he us with the Word of truth,"—the Word of truth and the power of the Spirit playing their active parts.

In a sense it is a twofold birth,—born of water, born of the Spirit. It is a water baptism and also a Spirit baptism. In the water baptism the body is completely enveloped. In the Spirit baptism the soul or spirit of man is baptized in the Spirit,—is brought completely under the influence of the Spirit. The birth of water and the birth of the Spirit must be considered jointly. By Divine appointment they go together. There is no separating them with the blessed promises following.

Jesus makes the twofold birth of water and of the Spirit essential to an entrance into the kingdom. We enter the world through the material birth, but the kingdom of God must be entered through the spiritual birth, that is, born of water and of the Spirit. Man administers the rite of water baptism, but God, through Jesus Christ, his Son, administers the Spirit baptism. This is in accord with what John the Baptist taught when he said: "I indeed baptize you with water, but he (Jesus) shall baptize you with the Holy Ghost."

Immersion, the Mode.

The mode of baptism, as set forth in the New Testament, ought not to be difficult to determine. The people to whom John the Baptist preached, understood what was meant, when baptism was mentioned. When Jesus told his apostles to teach all nations, "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19), they understood just what he meant by the word "baptize." There was no controversy about the meaning of the word in those days, and there ought to be none now.

The books composing the New Testament were originally written in the Greek, and the Sacred Volume has come down to us in that language. Now, in order to ascertain what mode was taught by Jesus, and practiced by the apostles, it is only necessary to note what Greek word was used to designate the rite, and then to ascertain the meaning of that particular word.

There are three words to be considered, and each one has a specific meaning. There is *rantizo*, to sprinkle, and *ekcheo*, to pour out. On examining the great commission, Matt. 28: 19, we find that the Master made use of neither of these words. Not only so, but there is not an instance in the entire New Testament, relating to baptism, where either *rantizo* or *ekcheo* is employed in describing the act. Had those who wrote the New Testament understood that Jesus taught sprinkling in his commission, it would have been easy enough for them to have written *rantizo*. Had this been done, then everybody would know, as a matter of certainty, that the Master meant to teach sprinkling. But since they did not use the word *rantizo*, meaning sprinkling, it follows that there is no ground whatever for sprinkling in the commission. The same course of reasoning disposes of *ekcheo*, to pour out. In the New Testament there is no authority, whatever, for pouring as baptism.

There remains one more word to examine, viz., *baptizo*, and it so happens that this is the very word found in the commission. Furthermore, it is the word employed, in some of its forms, to describe the act in every instance where baptism is mentioned in the New Testament, save in the few instances where baptism is compared to a washing. Its meaning may easily be determined by its use in the Old Testament. We cite the instance regarding Naaman, where we

read: "Then went he down and *dipped* himself seven times in Jordan" (2 Kings 5: 14). *Baptizo* is the word employed in the Greek text, and is here very properly rendered "dipped." The meaning of the word is to *dip* or to *immerse*, and it is so rendered in every Greek Lexicon of note in the world. There is not a Greek scholar of any reputation who would venture to render *baptizo* by either sprinkling or pouring.

The Converted Automobile.

A SISTER, living in a locality where the automobile is by no means common among the Brethren, wishes to know whether it is wrong for members to own automobiles, and to employ them for business purposes and for church-going, but not for Sunday pleasure-trips. We wish it could be said that all the automobiles, owned by members of the Church of the Brethren were employed solely for business, church-going and other lawful purposes. There are wonderful possibilities, for good or evil, wrapped up in the automobile. It can be made to serve God or the devil, but in far too many instances it is employed in the service of the latter.

A certain preacher one time said that the automobile was invented by Satan, and was intended for his subjects. With this the thousands in the Brotherhood, who own automobiles, can not agree, but one thing is certain,—Satan has taken out a lease on most of those now in use throughout the world. When we see the well-loaded family automobile speeding one way, while the church and Sunday-school workers are going the other, it is but natural to conclude that Satan has a lien on that machine and possibly the driver too. If, however, the party is on the way to church somewhere, or on some other creditable mission, the case is different.

The automobile, like a horse and buggy, or even the motor boat, is good if used in the right way. One can abuse anything by making an improper use of it. Just now we are needing several thousand converted automobiles. We know of some that have been converted, and one especially, in Los Angeles County, Cal., is said to be doing a splendid work for the Lord. Each Sunday morning it stops at the homes of a few families, who have no conveyance of their own, and takes them to Sunday-school and church. After the services they are returned to their home. The owner said he would like to have a second machine; then his wife could run one while he would drive the other. That would mean more people to attend church services.

Our people own four or five thousand automobiles, and we are wondering how many of them have been consecrated, or turned over to the Lord's use. Can the owner of each machine say that his automobile is rendering good service to his God? Does it take his family to church and Sunday-school, or does it take them the other way? Does it take him on missions of usefulness and charity, or is its chief purpose a matter of pleasure and enjoyment? It might be well for him to have a little talk with his machine, and reach an understanding. Men sometimes talk to inanimate objects, and a little talk with his machine, as well as with his God, might produce some splendid results. And what we are here saying about the automobile, may, in principle at least, apply to the use of the horse and buggy, as well as the motor boat and the motor-cycle.

A Universal Gospel.

It would be interesting to run through the entire Word, noting the passages that touch the universality of the Gospel at one point or another. But the limitations of a MESSENGER article allow this only to a very limited extent.

First, take a glance at the universality of the fall, and therefore the universal need. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Adam, the one man, by his own willful sin, plunged his unborn offspring into sin and death. So "death reigned from Adam to Moses, even over them that had not sinned after the similitude of

Adam's transgression." Whether or not one sins after the pattern of Adam or under different conditions, it matters not, so far as the result is concerned, for all sin kills, and death is its penalty. Therefore we know that "the whole world lieth in wickedness." Through one man's disobedience the whole world passed under the power of sin and death. All are utterly doomed to despair without help. The world's greatest need, therefore, is a Redeemer and Savior.

The Universality of Redemption.—God gave Jesus to redeem the world, which means that Jesus died to purchase the world back to God, for all the world had fallen from him and under the power of death. And now "we see Jesus, . . . that he by the grace of God should taste death for every man." Since every man was under the power of death by the fall, Jesus tasted death once for every man, that all may be redeemed and brought to God. And not only so, but "forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Both the devil and his works are to be destroyed, and there is to be a glorious liberation. God and Truth are to triumph most gloriously. "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." So you see how Jesus became man that he might become man's Redeemer, how he tasted death once for every man, how he purchased with his own blood the people of every tribe and tongue and people and nation, and how he has become the world's glorious Redeemer. Jesus has fully satisfied God, and reconciled him to the world by his death and the shedding of his blood on the cross for the sins of the whole world. It now only remains for the world to become reconciled to God through Jesus, for God is already reconciled to the world in Jesus.

And Now the Gospel Is to Be Preached to All the Nations.—This is the plan, so that all the nations may know that God is reconciled to them and that they may know how to become reconciled to God. When the twelve were chosen, Jesus commissioned them to go to the people of his own nation. He said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." So with the seventy. They were to go into only those cities and places where Jesus himself should come. But after the crucifixion, before his ascension to heaven, Jesus gave to the apostles the World-wide Commission, the Great Commission, that takes no account of racial and national differences. It reads: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." This was the apostles' commission; it is the church's commission today; it constitutes her marching orders.

Jesus had already given to Peter the keys of the kingdom of heaven that he should give the Gospel national expansion. On the Day of Pentecost he unlocked, to the understanding of the nations of the Jews, assembled at Jerusalem, a saving knowledge of the teachings of the kingdom of heaven; and later he preached the Gospel to Cornelius and his household, and received them into the church as the first-fruits from among the Gentiles. This was such an innovation, in the judgment of the Jews, as to arouse their severest criticism, and Peter was called to give an account.

So our Gospel is a universal message, and offers the ground of universal salvation, without regard to race or nationality. It comprehends things on a big scale; its plans are universe-wide. In the realization of God's infinite comprehension and the working out of his universal plan, he has made the church an important factor, an indispensable factor. He has taken the church into partnership with himself in the sav-

ing of the world. It is necessary, therefore,—absolutely necessary,—that the church should have the same stretch of comprehension, as to the world's salvation, and the same big plans, else she is always below the mark. And the God who has launched this immense purpose, to redeem and save a whole world, and such a vast world as this one, makes himself liable to be called on for great things. And so he does. There is absolutely no limit.

Now, therefore, one of the greatest needs of the hour is,—if it has not been the greatest need of all time,—that the church may be born into a vision of the scope and gravity of her mission. Certainly, by some means she ought to be brought, and must be brought, to comprehend the fact that she is a coworker with God, in working out a universal scheme. It is the biggest thing in the world, because it is as big as the world and, it is to do for the world what the world can not do for itself. Such a vision would work out a revolution in the church at once. It would be an awakening from the dead. It would broaden the plans of the church to the limit of the whole world, and in matters of application, adjustments would follow that the Gospel might be applied with equal fitness and sovereignty to every race and every condition of mankind all over the world, as God intends. Above all things, let us strive for the world-wide view, and then let us exhaust ourselves in all that God gives us, to cooperate with him in the realization of his purpose, in us and in all the world. God grant that it may be so!

H. C. E.

Talking in Unknown Tongues.

IN a communication to the *Firm Foundation*, a paper published in Austin, Texas, a writer from Arkansas says that some people in parts of his State are greatly disturbed by the "Holy Rollers," or "Apostolics," as they prefer to be known. These people pretend to speak in unknown tongues, and though they have been exposed time and again for setting up false claims, still there are those who will permit themselves to be disturbed by such pretensions. It seems strange, indeed, in these days of education, that there should be men and women who could be misled by a system of teaching, and certain performances for which there is no scriptural authority whatever. Among other things, the writer says:

The theory and practice of these people on the tongue question is about this: Some one who claims to be baptized with the Spirit will get up and jabber a lot of sounds or syllables that have absolutely no meaning. This they call "speaking in tongues." They admit that the one who so speaks does not know what he is saying. Then another, who admits he does not know either, will say that the Spirit tells him it means a certain thing. The whole proceeding is a direct revelation of the Spirit, they say, and unknown to everybody.

Any one who thinks can see the fraud in this. For there is no possible way for it to be tested. The man who speaks and the one who interprets have no way to prove their statements correct. Their simple assertion proves nothing, and that is all they have. Even should they be speaking by some outside power, they could not prove it by the Spirit of God; it might be by the spirit of the devil. In fact, we know it would be, for the Spirit of God would not be with people who reject what the apostles teach as these people do. But we note the Bible teaching.

1. The Bible says nothing whatever about speaking in "unknown" tongues. The word "unknown" is in italics, which means there is nothing in the Greek for it. The Revised Version leaves it out. No doubt the translators of the Common Version meant by its insertion to convey the idea of a man speaking in a tongue which was "unknown," not understood, by his hearers. That is exactly the point in the 14th chapter of 1 Corinthians. Hence, Paul says, if there be no interpreter, the one who spoke in a tongue must keep silent, for no one would understand. If a Japanese were in an American audience, he would not be allowed to speak in his tongue if no one was present to interpret. But his language would be known to himself,—it would be a real language. Such a circumstance would not be akin to these modern jabberings of nonsensical sounds. Besides all this, Paul forbids more than one to speak at a time, and forbids the women to speak in such meetings. These modern folks, both men and women, speak and pray several at a time. Their assembly is fearfully confused. These very facts would show that God is not the author of their work.

2. The speaking in tongues on Pentecost clearly condemns the modern fad. The Book clearly shows that

every man heard them in his own tongue or language, even that wherein he was born. See Acts 2: 6, 8, 11. The hearers understood, for it was in their own language. When modern "tongue"-speakers can go to other nations and preach the Gospel to them in their own tongue without learning the language, then will be time enough to lay claim to the power of tongues. Till that is done, every pretender should be branded as a false teacher. They have absolutely no proof of their claim and can produce none.

Closing Doors Against Impostors.

A REAL sensible correspondent is wondering why some one should come all the way from the foot of the Rocky Mountains to the churches in the fertile valleys of Virginia for the purpose of collecting money to build up some institution that the MESSENGER readers never even so much as heard of. Then, on the other hand, we are wondering why the doors of the Virginia churches, or any other church, for that matter, should be opened for strangers who go about the country gathering in money of which they are never expected to give any account whatever. The fact of the matter is, some of our churches have the reputation of being a veritable Eldorado for smooth-tongued individuals, who know how to play on the sympathies of the people. The churches of the Brethren have donated enough money to these sleek fellows to erect a few first-class college buildings. Some of this money is now in Persia, but the most of it went into the hands of parties here in America. It was used to help pay railroad fares, Pullman accommodations and good meals. Some of it may have gone into well-intended enterprises that have amounted to but little, while hundreds, if not thousands, of dollars have found their way into some unknown pockets.

But, candidly, why do not our churches everywhere sit squarely down on all the strangers traveling over the country begging money? A few of them may represent worthy causes, but fully nine-tenths of them are frauds. If a stranger comes to your congregation to secure donations, refuse him the use of your meetinghouse until you can, in some way, communicate with the General Mission Board, here at Elgin. The Board has a few men in the field soliciting funds. Some of our schools also have a few men out at work, but these, being well prepared to identify themselves, should be treated with the consideration due them. When our church doors are once closed against impostors, we are going to have more money for our own work.

Hearing the Word.

PAUL, in Rom. 10: 14, reasons thus: "How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" Without preaching there is no hearing, without hearing there is no believing, and without believing there can be no salvation. Hearing is one of the essential acts in conversion. Jesus says: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock" (Matt. 7: 24). In this instance the Master adds doing to hearing as one of the necessary elements in making the spiritual life a success. There are those who hear, and yet they hear not, for the reason, that they do not receive into honest and good hearts the truths that are presented to them. Explaining the parable of the sower, who sowed good seed on different kinds of ground, Jesus says: "The seed is the Word of God" (Luke 8: 11). The man who preaches the Gospel is sowing the seed of the kingdom, the Word of God, in the hearts of the children of men. To receive this Word into honest hearts, is to both hear and heed that which is taught. It then becomes a matter of both hearing and obeying. Or, as James {1: 21, 22} puts it, "Receive with meekness the engrafted word; which is able to save your souls." He then adds: "But be ye doers of the word, and not hearers only." In verse eighteen he says we have been begotten "with the word of truth." It will be observed, then, that the Word of Truth, which is the Sword of the Spirit (Eph. 6: 17), cuts an important figure in the process of conversion.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Galen E. Royer, Elgin, Ill., Secretary and Treasurer; Otto Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member; D. L. Miller, Mt. Morris, Ill., General Sunday School Board; Lafayette Steele, Chairman, Walkerton, Ind.; Levi Minnich, Vice-Chairman; Greenville, Ohio; D. H. Zigler, Treasurer, Broadway, Va.; James M. Mohler, Leeton, Mo.; E. K. Oner, Elizabethtown, Pa.; S. S. Blough, North Manchester, Ind.; J. S. Zimmerman, Seattle, Wash.; I. B. Trout, Secretary, Elgin, Ill.

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KANSAS CITY, KANS., MISSION CHURCH.

Since our last, two more have been baptized. About one hundred persons have been received by baptism in this church, from time to time, but last evening, after prayer meeting, we baptized the first applicant emanating from a Brethren family. She is one of our best workers, and has been for some time. Her husband is a man of excellent worth, and we are praying that he may come in and help us, where he is so much needed.

While we have much to rejoice for, we also have our hard places and many of them. One of the hard problems to solve is, how to care for our dependent poor in a church where they are all limited in means. We have a sister with three small children. Five weeks ago the husband abandoned them, leaving them in destitution. When we went to the county for help, to keep them, it was decided that the family can not be kept by public charity. The only alternative is to consign the children to homes, so that the mother can provide for herself.

Here is a mother that dearly loves her children,—one that sets them a good example, and would raise them for the Lord. Readers, this is the hardest thing I ever was called to do,—take children from a good mother, just because they are poor, and because the father has abandoned them. I. H. Crist.

16 N. Perree Street, Kansas City, Kans., Aug. 15.

DOES IT PAY?

Under the above heading we recently wrote concerning the value of sending the Messenger as an effectual aid to mission work. The letter of our regular correspondent tells part of the story,—five baptized, four of whom are mothers of families. According to this, who is it that reads the Messenger?

A Brethren Sunday-school has now been organized, a deacon elected, and a place selected to build a church. Parental objection restrained several, and several more were very near the kingdom. No need now to ask: "Does it pay?"

But we need many more papers; second-hand ones are good enough, but we can not deliver them. It is the regular visits of the Messenger which win finally. Who will come to our aid again, with additional subscriptions? We are sending six people from this part of the Southland to the Brethren schools. What about the future of these? One more, a worthy brother who surely will be useful as a minister, would be with them, but can not secure the money. Markets for our products,—cotton, lumber and naval stores,—are dull at present. Perhaps some one could loan the amount to this brother and receive it back from his first term's teaching, as he will teach next year. The church needs him, but he must be prepared. Every minister here is out every Sunday, and still calls are unanswered. We are preparing others to enter the work, but finances are very limited, and the only sure success is through the trained native-born workers. We are doing our best for the Master, here in the field, but we need assistance. Who will respond?

Citronelle, Ala., Aug. 15. Wm. E. White.

FRUITDALE, ALABAMA.

In company with five brethren and sisters of the Fruitdale church, we boarded the train Aug. 1, to attend a love feast that evening, at the Wayne mission church. Brethren M. Wine and W. E. White had gone there a few days previous, to conduct some meetings, which were in progress when we arrived. We had a very good love feast service. Bro. Wine officiated. Not many of the people there had ever witnessed a scene of this kind before. Many admit that the way we practice the ordinances is right. Bro. Glen Petcher and wife, of the Cedar Creek church, Ala., were also present.

Bro. Wine, Bro. White and wife, and the writer, remained with the people and held meetings for one week. As a result of these efforts, five put on Christ in baptism. All are mothers, except one young lady in her teens. One of the husbands entered the water with his wife and stood beside her while Bro. Wine performed the rite. It was a very impressive scene. Would to God that more husbands had the tender regard this man has. While he

does not see things as his wife does, yet he was willing to allow her to exercise her own convictions, and to be with her when she was baptized. Some husbands even object to go with their wives to church.

We also held a council with the members at that place. Bro. Hugh Dyess was elected to the deacon's office and, with his wife, installed the same day. He also was elected Sunday-school superintendent, and Sister Ada Rogers as secretary-treasurer. We have all reasons to believe that lasting impressions on the people were made at these meetings. Some promised to unite with the church soon. Fruitdale, Ala., Aug. 10. J. Z. Jordan.

CARTERVILLE, MISSOURI.

Yesterday we had the pleasure of worshipping with the Brethren of Joplin, Mo. The little band of members there is active in the Lord's work. We incidentally met Eld. Honberger there, and enjoyed one of his good discourses in the forenoon. We also met Sister Edith Joiner (nee Hoover), of Fort Worth, Texas. Her membership had formerly been with the Joplin church. Here she previously labored with us in a long and happy fellowship during the embryo stages of the mission work of the church in this great mining center.

In fact, the very first efforts of the church, to get a foothold here, were made at her father's house, where meetings were held from time to time, by the Carthage ministers, for the few neighbors that used to assemble there. This was preliminary to any organized mission efforts recently put forth. Slow, tedious and vacillating, were these introductory efforts. Finally, the violent death of Sister Edith's father in the mines, left the widowed mother and family, with one or two other families, the sole representatives of our people in the great Gomorrah around us.

But the little struggling efforts were touched with a live coal. The District of Southern Missouri took hold, and a missionary effort was put forth, which, after some ups and downs, finally culminated in the present prosperous and happy little congregation. This church still rests upon the firm foundation on which its members are steadily building upward with "lively stones," such as should be saved.

God bless Bro. Burris, who has charge of this church, and his good family, and all the others who are identified with that precious little charge. J. L. Switzer.

Carterville, Mo., Aug. 11.

WASHINGTON, D. C.

Sunday being Temperance Day, the Temperance Committee of our congregation had charge of the Christian Workers' Meeting hour, and arranged with our pastor, Bro. Wm. Kinsey, to address us. Agreeable to all, his talk was continued through the preaching hour, and he delivered a masterful temperance address. Nov. 1 the District of Columbia is to have not over 300 saloons, and may the day soon come when we shall be able to write the number with a cypher.

July 20 the Washington City church met in council, with our elder, Bro. A. P. Snader, of New Windsor, Md., in charge. Brethren John A. Garber and H. H. Burkitt were reelected trustees of the church, and Bro. D. E. Miller was reelected on our Ministerial Committee. All the matter coming before the meeting was satisfactorily adjusted, or assigned to a committee for further investigation. The Annual Meeting offering was \$70.92.

The District Missionary Secretary, Eld. Wm. E. Roop, of Westminster, Md., was present in the interest of his work, and we appointed Brethren E. F. Clark, C. G. Heatwole and Sister Maude V. Hollinger as a Missionary Committee for the local church. All the auxiliary branches of church activity seem to be doing good work.

Our Sunday-school enjoyed an outing in nature's grove, close to the city. This is one of the features of the work here, enjoyed by all, and regret lingers with those who can not attend. Next to it is Children's Day service. This, too, is an encouraging feature of our school. Bright-faced boys and girls do their best and they make older ones wonder why they do not do equally well. The school appropriated \$7.53 to World-wide Missions, and forwarded it to Seattle.

The summer vacation makes our attendance at all services small, but still we see no reason for discouragement, as one with God is always a majority.

M. C. Flohr.
338 Eighth Street, S. E., Washington, D. C., Aug. 11.

COON RIVER, IOWA.

We met in council Aug. 13, at the country church, to finish up our work preparatory to the District Meeting. This date was chosen, as our elder, Bro. E. F. Caslow, was to leave Aug. 14 for his new field of labor at Grand Rapids, Mich., and it was thought best to have the work all finished before he left. Brethren J. Q. Goughnour and Chas. Rowe were also present, to assist in the work. Bro. Irving Haughtelin was chosen as our elder for the remainder of 1914, and also for 1915. Brethren Chas. Reynolds and Earl Deardorff were chosen delegates to District Meeting, with Brethren Guy Fiscel and Joseph Howell as

alternates. Our love feast will be Oct. 3 and 4, at the country church. Four letters of membership were granted.

July 26 Bro. E. F. Caslow gave us a lecture on his trip to and from Annual Meeting, and also a history of the work done at the Conference, which proved very interesting, and was appreciated by the entire audience.

Aug. 9 we had a missionary program, instead of preaching service. The scriptural lesson was given by ten Sunday-school pupils. Bro. O. W. Diehl then gave us a fine talk on "Missions in Connection with Bethany Bible School." He caused many to see the Jew in a different light than ever before. Many of us know the Jew only as we meet him in business, but he is a man of finer sensibilities also, and eager to learn of Christ. He also explained clearly what a wonderful sacrifice the Jew must make to become a Christian. We pity the Jew now, instead of looking down upon him with disfavor. An offering of over \$17 was given for missions.

On the evening of Aug. 9 Bro. Caslow was to give his farewell address, but the condition of the weather was such that many, who had expected to hear him once more, were very much disappointed at not being able to attend. Brother and Sister Caslow were born and raised here, and began their Christian work in the Coon River congregation. He is the first minister, who, after being installed here, enters other fields of labor. Others have been called to the ministry after leaving here. We are glad we have men and women who are willing to say:

"I'll go where you want me to go, dear Lord.
I'll say what you want me to say."

Brother and Sister Caslow are leaving many warm friends here, and the prayers of the Coon River congregation go with them to their new field of labor.

(Mrs.) Zona B. Ott.

R. D. 1, Box 10, Panora, Iowa, Aug. 14.

A CHAPEL SERVICE.

The chapel services at Bethany Bible School are real inspirations. Wednesday of each week is devoted to special lines of personal work. Before the usual season of united prayer, spontaneous reports are made and requests for prayer presented.

Aug. 12 Bro. J. S. Zimmerman was with us and told about the work being done among the Chinese in Seattle. The whole district is interested in the work and it is the talk of the churches. About seventeen of these people come three times a week for instruction. The one difficulty with them is the lack of teachers. Sometimes the Chinese wait for their "turn" to receive instruction. The teachers are not specialists, but are just trying to do what they can. One of the leaders, thinking these people unable to study the Bible, insisted that they be taught English only, for the present. It happened, however, that a pupil chanced to spy a New Testament and, venturing to look into the book, saw his language printed in parallel columns with the English. At once there came pressure to be taught from that book and a request that their English be taught from that source. They want the Bible, and their eagerness to learn makes the work a pleasure.

Bro. H. A. Claybaugh told about the Sunday spent at West Manchester church, Ind., where he and Sister Minna Heckman spoke to crowds of eager listeners and of the services in the home of a sick sufferer.

Another referred to the earnest sermon, last Sunday evening, by Bro. Moy Gwong, delivered in Chinese to his fellow-countrymen, and of the response, when one of our Chinese Sunday-school boys arose to become a Christian. Prayers were requested for Moy Gwong who, in his desire that his wife become a Christian, has been trying to have her come here for an education. Failing for the present, she is being sent to our missionaries in North China. Bro. Moy Gwong is expecting to be in the school at North Manchester the coming year. Little do we understand the sacrifices some of these earnest people are making, in being kept from their families, giving up occupations that remunerate them, and with much faith are preparing for future work in the Lord's cause.

Another testified of the growing interest in our work by the Japanese. Less than three months ago the first of these people was baptized.—Bro. Masse. We are finding him to be an earnest Christian, full of the missionary spirit. He has succeeded in interesting other Japanese already. One of these, Peter Yaunase, a secretary of a Japanese home on the South Side, is to be in Bethany the following year. From that same home is now coming an earnest request for some one of our people to come to them, to conduct services at least every month, and often if possible. They have not forgotten the good work done already by Brethren E. H. Eby, J. Hugh Heckman and others. Some of these Japanese in this home or group, are students in the University of Chicago. Bro. Masse is asking for at least one hundred and fifty copies of the Gospel Messenger, to put into the hands of his people. We do not know where to get the supply at present.

For a time after becoming a Christian, Bro. Masse's work required him to labor on Sunday. Although he was receiving good returns financially, he obeyed the voice of conscience and found other employment, and now attends services regularly. The earnestness of these Japanese is a rebuke to many of the easy-going Christians among us.

There is much rejoicing because of the Japanese brother who united with us in Indianapolis, about four weeks ago. He is a well-educated man, and it is gratifying to know that the little church of that city is sending him with support to Bethany this year. He comes with wife and child. What might many of our stronger churches do in the same manner?

Prayers were asked for our many young people who are making sacrifices to be in school, and for others who are planning to be in school. Others who are being directed toward other activities than those of the whitening harvest field of souls, are the occasion of earnest prayers when hundreds of calls must be refused because of a dearth of volunteers.

A report of the street preaching was not forgotten. Last Saturday evening, while Bro. James M. Moore was preaching, a father gave a point of contact when he set his little son upon his shoulder, to enable the child to see the speaker. He continued to hold him in that position for some time.

Prayers were also requested for those in meetings, institutes, for Sunday-school workers, missionaries, for the approaching District Meeting, etc.

Then, when our hearts were warm and we had intelligently and sympathetically united upon the things about which to praise God and beseech him in prayer, the usual earnest season of prayer followed.

Ezra Flory.

343 S. Trumbull Avenue, Chicago, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

St. Francis.—Our congregation met in council June 28, at 2 P. M. Our elder, Bro. W. T. Price, presided. He also preached three inspiring sermons while with us. We decided to hold our love feast sometime this fall, with a series of meetings preceding. Bro. Price came here again July 26 and preached three Spirit-filled sermons. The writer was absent on account of sickness, but hopes to be able to attend services on the next preaching day. The field is great and the reapers are few. Will he answer the call?—Mamie Brown, Palestine, Ark., Aug. 16.

CALIFORNIA.

Fresno.—Brother and Sister Stover have now taken up the work at this place. Bro. E. H. Eby and wife and their three sons came Aug. 11, and gave us two interesting lectures on their work in India, after which an offering of \$10.45 was taken.—Miriam Rhoads, 1263 Glenn Avenue, Fresno, Cal., Aug. 15.

ILLINOIS.

Coal Creek.—Eld. S. G. Bucher, of Astoria, Ill., will begin a series of meetings for us Aug. 30, in the country house, eight miles northwest of Canton, to close with a communion Sept. 12, at 5 P. M.—(Mrs.) Sarah Hahn, R. D. 1, Canton, Ill., Aug. 17.

Liberty church convened in regular quarterly council July 11. All business was pleasantly disposed of. We decided to hold our all-day Harvest Meeting Sept. 12. Bro. J. W. Lear, of Decatur, Ill., will be with us at that time. Our love feast will be held sometime this fall, preceded by a week's series of meetings by our pastor, Eld. G. O. Stutsman.—Lillian W. Harshbarger, Liberty, Ill., Aug. 14.

INDIANA.

Bethel Center.—On account of sickness in our congregation we had to postpone our love feast for the time being. The time will be announced later.—Annie Rogers, Matthews, Ind., Aug. 16.

Ft. Wayne.—Since our last report one has been received by letter. We have arranged our Sunday-school outing for Sept. 12. By that time all our school children will be in the city who have returned and be ready to enter upon the duties of regular school work.—J. A. Hiner, 2316 Anthony Boulevard, Ft. Wayne, Ind., Aug. 16.

Hickory Grove.—We met in council Aug. 19. Thirty-eight members were present. We decided to send Brethren John Taylor and David Hunter as our delegates to District Meeting. Sister Opal Hummel, our delegate to the Sunday-school Meeting. The date for our love feast was deferred until later. We expect to hold a Harvest Meeting Aug. 23, to be followed by a series of meetings, to be conducted by Bro. Butlerbaugh, of North Manchester, Ind.—Nellie Whitacre, R. D. 1, Pennville, Ind., Aug. 16.

Killbuck.—Our love feast will be held Sept. 30, at 10:30 A. M., in the Pleasant Run house. Bro. E. O. Norris, of Ingalls, Ind., will begin a series of meetings at this place Sept. 13. Since our last report we have received two members by letter.—H. E. Millsbaugh, R. D. 12, Muncie, Ind., Aug. 17.

Loon Creek.—Bro. Ross D. Murphy, traveling representative for the General Mission Board, was with us on the evening of Aug. 11 and gave a very interesting talk on mission work. We were glad for his visit. A good audience came out to hear him. Our revival meetings will begin Aug. 23, for Bro. Alf. Blessing conducting the services. The Harvest Meeting will be held Aug. 23. Every one is cordially invited to be with us on that day and also during the revival meeting following. We feel very glad in the possession of a new field, which has been added to our church property. All the expenses are paid, and we have a surplus of \$85. All the services were secured by subscription.—(Miss) Nora M. Paul, R. D. 6, Box 201, Huntington, Ind., Aug. 15.

Lower Deer Creek.—Yesterday we had with us Bro. Galen E. Boyer, who gave us two splendid missionary sermons. These, we trust, will inspire a great effort for the Master's work at home and abroad. An offering of over \$26 was taken for World-wide Missions. At our last council Bro. Ora Splitter was elected delegate to the District Meeting. Our love feast was set for Sept. 26, at 6 P. M. This evening Eld. George E. Deardoff, of Pulaski, Ind., will begin a series of meetings here.—Etta Stichtbaugh, Camden, Ind., Aug. 17.

Mississinewa.—Our Harvest and Children's Meetings were held Aug. 16. Bro. W. L. Hatcher conducted the forenoon service. In the afternoon the children rendered a short program after which Bro. Martin Koon gave a short talk. The services were well attended. An offering of \$11.63 was given. In the evening, after the Christian Workers' Meeting, Bro. Hatcher favored us with another interesting sermon.—Lenna Mayhew, Gaston, Ind., Aug. 18.

Monticello.—The second annual Harvest Meeting was held Aug. 16 at the Guernsey house, the west branch of the Monticello congregation. Eld. J. H. Wright, of North Manchester, was with us for the day. Our Sunday-school, at ten o'clock, was followed by a harvest sermon delivered by Bro. Wright. The services in the afternoon consisted of a well-prepared program, rendered by the Sunday-school pupils. Bro. Wright preached for us again, in the evening. All these services

were attended by large audiences. Another Harvest Meeting will be held at the church Sept. 13.—J. L. Hibner, Monticello, Ind., Aug. 17.

New Salem.—In the forenoon of Aug. 9 we enjoyed a splendid Sunday-school program, rendered by our school and the schools of the Bethel congregation, jointly. An offering of \$18 was given for the China Orphanage. Sister Appleman gave a "Teacher Training." In the afternoon Bro. John Appleman preached a good harvest sermon. Another offering for mission work was then lifted, which amounted to \$41. In the evening Bro. Appleman gave a very good talk on "Child Rescue Work." The day was well spent. Aug. 15 we met in council. Brethren E. Jones and F. Eby were chosen delegates to District Meeting.—Dora A. Stout, Milford, Ind., Aug. 18.

Notice.—The dedication at the Pine Creek church will be an all-day meeting. There will be Sunday-school at 9:30 A. M., and at 10:30 A. M. preaching services. Lunch will be served at noon at the church. There will also be services in the afternoon. We will have conveyances to the station to meet all who come on the train. Those coming from the east, over the B. & O. R. R., will please stop at Milk Station, first stop west of Lapaz. Those coming from the north, over the Vandallia Line, will be met at Lapaz Junction. Do not forget the Sept. 6.—M. S. Morris, R. D. 3, North Liberty, Ind., Aug. 20.

Oscola.—Aug. 3 we held our council. Our elder, Bro. William Shidler, presided. A Harvest Meeting will be held on Sunday forenoon following the love feast, Oct. 31. The home ministers are to conduct the meeting. A young people's meeting is to be held each Wednesday evening. Bro. Chas. Pontious was elected leader of the young people's meeting, and Sister Bessie Frederick is secretary. Bro. John Conanower and Bro. Bert Pontious are our delegates to the District Meeting. Our district meetings will begin Dec. 2.—Charles Conanower, Elkhardt, Ind., Aug. 16.

Rock Run.—We held an all-day Harvest Meeting Aug. 9. Both forenoon and afternoon services were conducted by Bro. Lafayette Steele. Our offering amounted to \$35. Bro. B. F. Wampler will conduct a singing class here, beginning on the evening of Aug. 22. Our love feast will be held Oct. 31.—Myrtle Weaver, Good Hope, Ind., Aug. 20.

Walnut.—Aug. 16 we held our Harvest Meeting. After Sunday-school, Bro. J. F. Appleman preached a strong sermon to a well-filled house. Dinner was served in the basement. At 2 P. M. Bro. Baxter Mow, of Weiser, Idaho, gave an interesting talk to the children, after which Bro. Appleman delivered an excellent missionary sermon. An offering of \$52 was given for world-wide work. In the evening Bro. A. I. Mow, of Weiser, Idaho, formerly of this place, preached to a full house. Bro. George Swihart, of Roann, Ind., will be with us to assist in a series of meetings, beginning Sept. 6.—Edith Rorer, R. D. 10, Ansonia, Ind., Aug. 20.

West End River.—We met in an all-day Harvest Meeting Aug. 9, which was well attended and enjoyed by all. Bro. Otho Winger, of Manchester College, gave us a splendid harvest and thanksgiving sermon in the forenoon, and a temperance lecture in the evening. An offering of \$17.48 was taken, to be used for missionary purposes.—Marie Butterbaugh, Silver Lake, Ind., Aug. 14.

White church held a Harvest Meeting Aug. 16. Bro. Goshorn, of Ladoga, delivered an excellent sermon in the morning. A beautiful dinner, the children rendered a most creditable program. An offering of \$25.02 was taken for missionary purposes. Sister Elvia Replogle, of Flora, assisted in the song service. Many visiting members were present.—Lellah Wall, R. D. 30, Clarks Hill, Ind., Aug. 19.

IOWA.

Cool River.—Instead of having our Sunday-school Aug. 16, the time was given to Sister Nettie Senger, who gave us an interesting and instructive talk on "Missions." She is one of the sisters in our congregation, who for several years has been studying the Bible at the University of Chicago. She seems to be devoted to mission work. Our preaching services were conducted by Bro. J. D. Daughtlin, the oldest minister in this congregation. Should he be permitted to live until Nov. 17, he will be sixty years of age; yet he takes his turn in preaching with the other ministers, whose age is no bar when the conditions of the weather are favorable for him to attend services.—(Mrs.) Zona B. Ott, Panora, Iowa, Aug. 17.

Council Bluffs.—Since our last report, Bro. J. H. Keller and wife, of Udel, Iowa, en route home from Annual Meeting, made us a pleasant call. Bro. W. J. Swigart, of Juniata College, Huntington, Pa., also made a short call together with his wife, on their way to Colorado. Wednesday evening, Aug. 12, Bro. S. L. Cover, of Ottumwa, Iowa, gave us a special mission sermon. We were all very glad for members passing through, to arrange to stop off with us. Members who are looking for employment in the city, would do well to consider this place. We especially need those who are talented in music and in Sunday-school work.—J. H. Brower, 808 Avenue E, Council Bluffs, Iowa, Aug. 14.

Des Moines.—Despite the heat, an unusually large representation of members gathered in monthly business meeting last evening, with our elder, Bro. W. E. West, presiding. Our delegates to the Maxwell District Conference were Mary M. Custer and Naomi Shaw; alternates, Sister Sara Smith and Bro. Kenneth S. Smith. One query is sent to the District Meeting. Our pledge of \$100 to District Missions was renewed, in spite of extra expenses incurred this year and next, for paving and curbing streets, and for pastor's salary. Our present membership totals ninety-six, including three deacons and two ministers. Eight others, living within the city, have not presented letters of membership. During the past twelve months, three deaths and ten removals represent our losses. Eleven were baptized, one reclaimed and nine received by letter—a net gain of eight for the year. In response to a call to conduct the funeral of Sister J. M. Werner, Brooklet, Iowa, who was absent from all the services last Sunday, but our membership appreciated the messages of Bro. W. E. West, at the morning service, and of Bro. Emmert Stover, of India, in the evening. Bro. Stover told of the customs of India in a most interesting and instructive manner.—Virgil C. Finnell, 403 Youngerman Block, Des Moines, Iowa, Aug. 19.

Indian Creek.—The Missionary Committee arranged a missionary program, which was rendered Aug. 9 to a very attentive congregation. An offering of \$10 was lifted for home mission work. This work was turned over to the committee, but all feel well rewarded for their labor. Bro. Ellis Caslow, of Yale, Iowa, stopped over Sunday with us. He preached at the country house in the morning, and at Maxwell in the evening.—Rebecca Enid, R. D. 1, Maxwell, Iowa, Aug. 18.

Yale.—This church was favored, recently, by Eld. Emery Fisel, of Maxwell, addressed a large and attentive audience on the subject of "Our Influence." Sister Nettie Senger was also present. She was formerly one of our members, but has been away at a school, preparing herself for future work.—Allie Lookingbill, Yale, Iowa, Aug. 16.

KANSAS.

Bloom church held her Harvest Meeting Aug. 16. Bro. E. M. Stover, of McPherson, Kansas, was with us. He preached for us both morning and evening, and in the morning services a collection of \$27 for Home Mission work was taken.—Cassie Martin, Bloom, Kansas, Aug. 17.

Burr Oak church met in council Aug. 8. Our elder, Bro. T. George, presided. We decided to hold our love feast Oct. 24, at 10 A. M.—Nora Davison, Burr Oak, Kansas, Aug. 15.

Garden City.—Church work is moving along nicely here. We have preaching both morning and evening by Bro. Thompson. Our Sunday-school and Christian Workers' Meeting are doing good work. Aug. 9 Bro. J. S. Stover, of Monticello, Ohio, stopped in town to visit his nephew, and preacher for us in the morning. Aug. 16 Bro. Beery delivered a good sermon for us.—Mrs. D. A. Sheaks, Garden City, Kansas, Aug. 18.

Independence.—Last Sunday morning, after an interesting and well-attended Sunday-school, we listened to a well-prepared sermon by Eld. C. A. Miller. He gave many good and encouraging thoughts concerning Zacchaeus. Bro. Miller and wife expect to locate with us soon. In the evening, following the Christian Workers' Meeting, led by Bro. Albert Corn, Bro. W. H. Miller delivered an interesting sermon for us from 1 John 5. Our Sunday-school is increasing nicely. Our superintendent, Bro. Corn, is taking great interest in his work and has succeeded in having the children bring in other children, who do not attend Sunday-school. He has offered them prizes, and they are enthusiastically working for him. On Sunday afternoon, Sept. 6, we will have an "Old Folks'" program. Our series of meetings is to begin the same day, with Bro. A. J. Smith, of Conway, Kansas, to do the preaching. Sept. 13 our District Sunday-school Secretary, Bro. J. S. Leonard, is to conduct the Sunday-school Meeting at this place. In my last report, it should have read "The letter was renewed," instead of "One letter was received."—Pella Carson, R. D. 2, Box 8, Independence, Kansas, Aug. 19.

Morril.—Church work in our congregation is moving along nicely. Bro. D. W. Kurtz, of McPherson, Kansas, was here. His address on "Education," which was given in the service, was excellent and should be delivered in every church in the Brotherhood. In the evening Bro. Kurtz preached a practical sermon to a large audience. The following Wednesday our Sunday-school held an annual outing. At least five hundred people were present, with a good representation from adjoining schools. Bro. D. W. Kurtz delivered another splendid address. About two weeks ago, Mabel, the three-year old daughter of Brother and Sister Elmon Bowman, was left alone in the house with her little eighteen-months old sister, while Sister Bowman was out on the lawn. In some unknown way the child's clothing caught in a bush, and the whole body was burned so severely that she died four hours after the accident occurred. The bereaved parents have the sympathy of the entire community.—Eldon Engle, Morrill, Kansas, Aug. 8.

Parsons congregation met in council Aug. 15. Our elder, Bro. J. E. Crist, presided. He was chosen as our elder in charge for another year. Our delegates to the District Meeting are Bro. John Campbell and Sister Myrtle Campbell. On Sunday morning Bro. M. R. Murray, of St. Joseph, Mo., gave our Sunday-school a review of the Bible Lands, which he could give the children a good picture of the wine press. At 11 A. M. Eld. Crist gave us an excellent sermon on "Love." At 2:30 P. M. we rendered a temperance program. Songs and recitations were given, and two topics were discussed. Bro. C. A. Miller, of Westphalia, and Bro. D. Shideler, of McCune, Kansas, assisted in the program. Bro. Miller gave us an interesting sermon in the evening.—Julia Cornelius Jones, Parsons, Kansas, Aug. 19.

Wichita church enjoyed some special services. On Sunday morning the attendance at our Sunday-school was about the average. We then listened to a harvest sermon, delivered by Bro. N. E. Baker on Luke 12: 18-20. An offering of \$16.50 was given for District Mission Work. At 7:30 P. M. our young people rendered a temperance program, conducted by Sister Rose Hittner, which was appreciated by all. Our pastor, Bro. L. H. Root, and his wife are standing nobly by the work here, and are doing all in their power for the upbuilding of the cause of Christ.—Susie Jacques, 1109 Washburn Avenue, Wichita, Kansas, Aug. 17.

KENTUCKY.

Wolf Creek.—I omitted to say, in my last report that, besides the seventeen baptized during Bro. Heisey's meetings here, one was restored to fellowship, which makes a total of eighteen received into fellowship. We met in council Aug. 15, and Eld. F. D. Reed, of Limestone, Tenn., presided. We decided to elect two more deacons, because of the growing membership. Brethren Joseph Wilson and J. H. Gleason were unanimously elected and installed. We held our love feast Aug. 16. Eld. P. D. Reed officiated. Twenty-seven members surrounded the Lord's tables. The weather was ideal, and the best of interest in the work prevailed during the meetings. The spectators seemed to be visibly impressed.—Rufus M. Reed, Laura, Ky., Aug. 16.

MARYLAND.

Beaverdam.—Saturday evening, July 18, Bro. W. K. Conner, of Harrisonburg, Va., began a series of meetings with us. He gave us, in all, nineteen soul-cheering sermons. His chalk talks were interesting and instructive. Although there were no visible results, we feel that, if a church, have been made to see our duty clearer, and will put a missionary program was given at this place. Brother and Sister Garner gave us an interesting and instructive sermon in the Mission Field." At the end of the program, Bro. Garner preached a missionary sermon for us. An offering of \$9.50 was given for missions.—Edna A. Dotterer, New Windsor, Md., Aug. 15.

Denton.—Our interesting series of meetings, conducted by Bro. Mitchell Stover, of Waynesboro, Pa., has just come to a close. Four came out for Christ. Bro. Chas. Rowland, of New Windsor, Md., gave a course of lessons in vocal music during the meetings. At our recent council Bro. G. S. Rairigh renewed his elder in charge for the next two years. Our annual local Sunday-school Convention was held July 25 and 26. We had with us Bro. H. K. Ober, of Ellikabetsworth, Pa., and Bro. C. D. Bousack, of New Windsor, Md. Some brethren and sisters were also with us from adjoining congregations, who gave us a real feast of spiritual food. Our Harvest Meeting will be held Aug. 28.—Mary B. Rairigh, Denton, Md., Aug. 18.

Long Meadow church convened in council Aug. 16, at 2 P. M., with Eld. Caleb Long presiding. Bro. E. S. Rowland was elected delegate to District Meeting, and Bro. Joseph Delander, of Delaware, was elected delegate to Ministerial Meeting. We decided to hold our love feast Oct. 12. At the end of the program, Bro. Delander preached an edifying sermon. An offering of \$13.68 was given for home missions. All departments of church work are moving along nicely.—K. Mae Rowland, R. D. 6, Hagerstown, Md., Aug. 17.

Meadow Branch church held its annual Harvest Meeting Aug. 16. Bro. Holly Garner, of New Windsor, Md., preached an appropriate sermon for the occasion. An offering was taken for World-wide Missions. The usual special day services for the children were held the day following, at which time suitable addresses were delivered by Bro. Garner and his wife, Sister Mary Graybill, and Prof. Chas. Roland. The day was ideal, and the attendance and interest were very good. Services will be continued in the tent. The new building is without a roof. A number of our members attended the late Ministerial and Sunday-school Meeting at Locust Grove, and took an active part in the program. Bro. Young presided at the meeting.—W. E. Roper, Westminster, Md., Aug. 17.

Sams Creek.—Our congregation recently held two weeks' series of meetings. Bro. A. L. B. Martin, of Harrisburg, Pa., did the preaching. These meetings were much enjoyed by all who could attend. Two confessed Christ in baptism.

and others are near the kingdom. On Sunday we enjoyed two instructive talks delivered by Bro. C. D. Bousack. In the morning his subject was "Up the Country Through the Churches," and in the evening he talked "The Life and Attitude of John the Baptist Toward Christ and the World."—Minerva Roop, West Windsor, Md., Aug. 19.

MICHIGAN.

Sugar Ridge.—Bro. I. J. Rosenberger began preaching for us July 30, and continued earnestly until Aug. 16, delivering twenty-one instructive and practical sermons. He also gave two short talks to the children, and preached twice in Scottville, besides assisting at a funeral service. These services were very much enjoyed.—Mary E. Teeter, Scottville, Mich., Aug. 18.

Zion.—We held our love feast July 26. Bro. J. E. Ellenberger and wife, of Polo, Mo., were with us. The love feast was well attended. Our series of meetings, conducted by J. E. Ellenberger, last at two weeks. This work among us was much appreciated, and his sermons were instructive for both old and young. Three young sisters were baptized, and one young man awaits the right of baptism. Others are near the kingdom.—Ada Moats, Sikeik, Mich., Aug. 17.

MISSOURI.

South Warrensburg church met in council on Thursday, Aug. 13, and attended to considerable business. Our Sunday-school and church services have had better attendance and interest this year than usual. The members seem alive to their opportunities, and make the work easier. Bro. Geo. Manon will begin a series of meetings with us. Our love feast will be held Sept. 5, at 3 P. M. We hope for many good things in the two weeks of services.—Jesse D. Mohler, Warrensburg, Mo., Aug. 16.

Warrensburg (South) met in council Aug. 13, with Eld. Jesse Mohler presiding. Our series of meetings is to begin Aug. 23. Our love feast will be held Sept. 5, at 3 P. M.—N. M. Nelson, R. D. 1, Warrensburg, Mo., Aug. 14.

White Church.—Aug. 15 my wife, son and I started for a place nineteen miles south of our home. There we found Bro. Dove and his family, from Colorado (three of the family being members of the church), and a sister from Oklahoma. They have resided there four years without hearing any of the Brethren preach. We had a congregation of eager listeners, who earnestly requested us to return again. We made another appointment for the following Sunday. They have been reared in a Dunker home in the East, but left there thirty years ago. She said that Bro. C. G. Lint was their preacher. On learning that we knew him, and also others with whom she had been acquainted, in the vicinity of Versailles, Pa., she said, "It seems like seeing some one from home," who will care for these isolated ones? There are many places like this one, and no one to look after the people's spiritual needs. Our own time is taken up, as I have seven appointments a month, besides the third and fifth Sundays. I have been preaching from one to two sermons each Sunday at different places.—Phineas L. Pike, White Church, Mo., Aug. 17.

MONTANA.

Brace.—Six families of Brethren are located here, within a radius of fifteen miles. We have not heard that there is a church of any denomination here. We hope to secure a minister to conduct some meetings for us this fall. We are sixty-five miles north of Sumatra, and twenty-five miles west of Jordan. We would be glad to know whether there are any other members in Dawson County.—Sarah Vannoy, Bruce, Mont., Aug. 8.

Solid.—Aug. 21 Bro. Bixler came to Conrad and preached eleven sermons. Four were baptized. He then came to Solid and gave us meetings for one week. Owing to the very busy season, the attendance was small, but we think that much good work was done. Our love feast was held on the 25th of the feast Aug. 8, at which time sixteen communed. It was the first love feast held in this part of the State. What a need now is a resident minister.—Mrs. R. I. Myers, Solid, Mont., Aug. 17.

NEBRASKA.

Kearney.—We expect to hold our love feast Sept. 6. Brothers Eld. and Sister A. W. Roanoke, Nebraska, will be with us in their departure for India. Our congregation held a Cradle Roll Meeting Aug. 16. The number enrolled is about nineteen. In my last report I failed to state that Bro. Edwin Jarboe was with us July 10, and conducted a Sunday-school Meeting. A collection of \$3.00 was taken on the following Sunday for State work.—Mary E. Whitney, 1605 Central Avenue, Kearney, Nebr., Aug. 18.

South Loup.—Brother and Sister J. Edwin Jarboe, of Red Cloud, Nebr., were with us in a three weeks' series of meetings. Bro. Jarboe labored earnestly in presenting the truth. Brother Jarboe and the sister, Thea Jarboe, and others were greatly appreciated. Souls were led to Christ. Thirteen were baptized, and two were restored to fellowship. Others seemed to be near the kingdom. The members were built up spiritually. We had good crowds, who gave splendid attendance. Aug. 8 we held our first forty-day summer school at the Lord's tables. Bro. J. Fike and son, of Arcadia, Bro. Edmund Forney and family, Brother and Sister Whitney, of Kearney, Nebr., and Sisters Miller and Isly, of Lincoln, were with us.—Susie McLellan, Litchfield, Nebr., Aug. 17.

NEW YORK.

Brooklyn.—Never before in the history of the mission work has the attendance and interest kept up so well during the hot weather. Our Italian Mission services are well attended. However, we are much in need of a suitable place of worship. Our quarters are very dim and small. We are praying for the day when the Lord's people will aid us in securing a better place of worship. Bro. J. H. Morris, the State Missionary of Oklahoma, gave us two strong messages on Sunday, Aug. 16. We were also favored during the summer by messages from Bro. D. L. Stoner, of Indiana; Bro. Erwin Miller, of Altoona, Pa.; Bro. J. C. Flory, of Maryland; Bro. J. G. Meyer, of Pennsylvania; and Bro. Harley, of Huntington, Pa. We rejoice that our brethren, who take the summer course at the Columbia University, always come over to see the mission, and give us their valuable services. Come again, brethren. J. Kurtz Miller, 353 Sixth Street, Brooklyn, N. Y., Aug. 18.

OHIO.

Black Swamp.—Our District Sunday-school Secretary, Sister Lillian George, met with us on Wednesday evening, Aug. 12, and gave us a good talk along the line of Sunday-school work. Our District Council decided to have an annual Missionary Meeting at the church on Tuesday, Sept. 1, to be presided over by Bro. Ross D. Murphy. All are invited.—Aldah L. Kurlis, Stony Ridge, Ohio, Aug. 15.

Donnels Creek.—On the morning of Aug. 13 the Sisters' Aid Society met in the church at the same time a few of the brethren made ready for the fence and hitch racks. On the afternoon of the same day we held our Harvest Meeting. Eld. D. S. Dredge preached from Gen. 8: 22.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Aug. 16.

East Dayton.—Aug. 21 there will be missionary services here morning and evening. We expect Bro. W. W. Miller to be with us. Our love feast will be held Sept. 26, at 6 P. M. Bro. S. Z. Smith, of Sidney, Ohio, preached for us Aug. 16, at 10:30 A. M. His sermons were instructive. In spite of the fact that a number are taking their vacations, our attendance at Sunday-school has been good. We have had a summer months.—Alice Tippy, 143 May Street, Dayton, Ohio, Aug. 18.

Maple Grove.—On Friday afternoon, Aug. 14, our church met in council. Bro. Desenberg presided. Since our last notice to the Messenger Bro. W. R. Miller, of Onekama, Mich., was with us. His congregation had attended illustrated lectures of his trip through the Orient, which were very much appreciated. The meetings were well attended, considering the busy season of the year. Such lectures are certainly a great spiritual help. Later Bro. T. S. Moherman also preached a fine series for us. Two weeks ago Bro. G. A. Cassel, in the absence of our pastor, gave us part of the State and National Sunday-school Convention. Brother and Sister W. L. Desenberg are our delegates to District Meeting. Two letters of membership were received. Bro. Otto Helm is to be with us Aug. 21, to deliver a lecture on his work in the South. Our Harvest Meeting will be Aug. 30.—Mrs. E. E. Desenberg, R. D. 1, Box 23, Ashland, Ohio, Aug. 16.

Middle District.—Bro. William J. Tinkle, of North Manchester, Ind., gave us an interesting sermon on love. Bro. C. A. Light led the song service. We send Brethren C. V. Coppock and X. L. Coppock as our delegates to the Sunday-school Meeting, to be held at West Milton, Ohio. We also had short services with Bro. Henry Kersey and wife. Bro. Kersey has been blind for a number of years. Bro. D. C. Hendrickson, of Pittsburg, Ohio, preached an interesting sermon in their home. The number were present and seemed to enjoy the services very much.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Aug. 17.

Pittsburg church met in council Aug. 15. Our elder, Bro. N. W. Binkley, presided. Five letters of membership were received. Our love feast will be held Oct. 17, at 3 P. M. An offering was lifted for the benefit of the home department work. We held our Harvest Meeting Aug. 13. Eld. Binkley gave us an inspiring sermon on "What We Have to Be Thankful For." An offering of \$15.50 was given for the Cincinnati Mission.—Ruth Delk, R. D. 4, Arcanum, Ohio, Aug. 15.

Prices Creek congregation met on Saturday afternoon to praise the Lord for the bountiful harvest he has given us. Bro. Coppock gave us a good sermon. He also preached an inspiring sermon for us at last on Sunday morning, and one at Prices Creek on Sunday evening. Bro. Lester Halsey will begin a series of meetings at the Cedar Grove house the coming Saturday evening, which is to continue for several weeks.—Mandilla Petry, New Madison, Ohio, Aug. 18.

Reading.—Our congregation met in council Aug. 15. As our pastor, Bro. W. R. Miller, is absent, Bro. D. M. Brubaker, of Wellersville, Ohio, presided. The yearly visit was reported. All are willing to continue in the faith, with a few exceptions. Sister Vesta Sanor was elected clerk, and Bro. Hiram Heestand was re-elected treasurer for the coming year. Bro. W. R. Miller, of Reading, Ohio, was our delegate to our District Meeting, with Sisters Delilah Kelley and Lucinda Stroup as alternates. Bro. A. I. Heestand was chosen as our elder in charge. We expect to hold an election for several deacons at our next council, and request all the members to be present. Bro. Brubaker preached for us on Sunday morning and evening. His birthday offering of \$24.70 was given. This amount, with the help of the Sunday-school, will be used for the remodeling of our church-house, and to make new Sunday-school rooms, of which we are much in need.—Rena Heestand, R. D. 2, Mountrie, Ohio, Aug. 16.

Springfield.—Bro. Reuben Shroyer came July 18 and remained until Aug. 9. He labored earnestly for the salvation of souls, and preached twenty-seven sermons for us. With the exception of one stormy evening, the attendance and interest were good. Ten were received by baptism. Three all heads of families, and some are Sunday-school pupils. Others were impressed and almost persuaded to live for Christ. One young brother was baptized in June, preceding our love feast. Our members met in council Aug. 8. Elders S. S. Shoemaker, R. D. 1, Shroyer, and Bro. E. B. Howell, of the Mission Board, was chosen to preside. Four letters of membership were granted. Bro. Shoemaker was chosen as our elder for another year. Bro. Chas. Kurtz was advanced to the second degree of the ministry. Brethren Charles Kurtz and M. S. Young were delegates to District Meeting. A committee was appointed to make arrangements for the Ministerial and District Meetings, to be held here Sept. 30 and Oct. 1. Arrangements were made to secure an evangelist for some time in 1915. We have the promise of Bro. D. R. McFadden to be with us in June, 1915.—Altha M. Lutz, R. D. 1, Camden, Ohio, Aug. 15.

Upper Twin church met in council Aug. 4. Bro. B. F. Petry presided. The visiting ministers were Brethren Jonas Horning, Samuel Horning, J. Franklin Brubaker, D. W. Garver and J. Hugh Heckman. We elected Bro. Joseph Lowman to the ministry, but on account of Sister Lowman being absent, the installation service was deferred. Bro. Landis, of Virginia, is to begin a series of meetings at Beach Grove on the evening of Aug. 22. We also decided to hold a Harvest Meeting at the Beach Grove house, Aug. 29, at 2 P. M.—Altha M. Lutz, R. D. 1, Camden, Ohio, Aug. 17.

OKLAHOMA.

Antelope Valley church met in postponed council Aug. 15, with our elder, Bro. W. G. Cook, presiding. Some unfinished business was attended to. Eld. E. Barnes was elected as our delegate to District Meeting with the elder, W. L. Johnson. Bro. John White is our delegate to the Sunday-school Meeting, and Sister Schnaithmann is our delegate to the Christian Workers' Meeting.—Gracie Underwood, R. D. 4, Billings, Okla., Aug. 17.

PENNSYLVANIA.

Big Swatara.—Aug. 13 was a day of blessings to those who assembled at the Hanoverdale church, where the Eastern District of Pennsylvania Sunday-schools held a Joint Sunday-school and Missionary Meeting. Nearly all of the Sunday-schools were represented by delegates. Live topics, relating to both lines of work, were ably discussed by some of the brethren and sisters. An offering of over \$50 was lifted. Our Children's Meeting will be held at Hanoverdale Sept. 13, and the Harvest Meeting will be held at the same place on the evening of Aug. 16. Bro. William Smith, near Shop's Bethel church. Our love feast will be announced later.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa., Aug. 18.

Carlisle.—Since our last report from this church, a few weeks ago, we have had the pleasure of having with us several visiting brethren from neighboring congregations. Aug. 9 Bro. J. M. Mohler, of Mechanicsburg, Pa., preached for us morning and evening. Aug. 15 our District Sunday-school Secretary, Bro. J. H. Keller, of Shrewsbury, Pa., visited our Sunday-school, gave an interesting talk to the children, and also preached for us morning and evening. We are glad to announce that the dedication of our new church will be at 10 A. M., Sept. 6. We have a neat and convenient house of worship, especially arranged to accommodate the little folks of the Sunday-school.—Abram Hershey, Carlisle, Pa., Aug. 17.

Conestoga.—Yesterday we held our Harvest Meeting at the Earlville meetinghouse. Bro. A. H. Brubaker, of Lebanon, Pa., and Bro. I. W. Taylor, of Neffsville, Pa., preached for us. We took an offering of \$28.26 for the Neffsville Orphanage. Bro. Brubaker preached for us at the Earlville meetinghouse, missionary sermon at Eby's meetinghouse. At this meeting we took another offering of \$26.32 for the benefit of mission work. Bro. Brubaker was with us in the Earlville Sunday-school. We have a missionary sermon every three months, and the offering is different. The offering for the quarter council Sept. 8, at 12:30 P. M.—(Mrs.) Sallie Pfautz, R. D. 1, Bareville, Pa., Aug. 16.

Conewago.—We held our Harvest Meeting Aug. 15, at the

Bachmanville house. There was a good attendance. Seven ministering brethren were present. An offering of \$28.25 was lifted for the maintenance of the Orphanage at Neffsville, Pa. Two were added to the church by baptism since our last report. Very interesting Sunday-school and Temperance Meetings were held at the same place. Our two Sunday-schools are in a prosperous condition. Friday meetings are held weekly in our congregation. Brethren S. Z. Witmer and J. F. Boozer are our delegates to the special District Meeting at Hershey, Pa.—J. B. Aldinger, Elizabethtown, Pa., Aug. 18.

Erratum.—In my note, in a recent issue of the Messenger, read, "Eighty-seven surrounded the Lord's table at the Friends Grove feast," instead of "eighteen," as was there stated.—Ida M. Lightner, Gettysburg, Pa., Aug. 17.

Hatfield.—Aug. 2 our Sunday-school held a well-attended Children's Meeting. Bro. H. B. Yoder, of Lancaster City, Pa., illustrated the miracle of turning water into wine. He gave us a very appropriate talk in connection with the above. Bro. J. N. Cassel, of Fairview Village, gave an interesting address. Aug. 9, Temperance Sunday, Bro. William N. Zabler, of Lancaster County, preached a forcible temperance sermon. Aug. 15 we held our Harvest Meeting. This meeting was illustrated the miracle of turning water into wine. It was largely attended by our own members, and those of neighboring churches. The visiting ministers were Elders Jesse Ziegler and J. M. Booz; Brethren Levi Ziegler, E. M. Detweiler, Joseph N. Cassel and John Ackerman. These brethren presented many good thoughts.—Mrs. George H. Light, Hatfield, Pa., Aug. 20.

Upper Cumberland church met in council at Green Spring Aug. 15, with our elder, S. M. Stouffer, presiding. Our love feast will be held Oct. 24 and 25. Our Harvest Meeting will be held at Huntsdale Sept. 26. Delegates to District Meeting will be A. I. Shenfiter and Robert Swartz. We expect to have a series of meetings at Green Spring, and at Huntsdale, but have not fixed the time yet.—A. A. Evans, R. D. 8, Carlisle, Pa., Aug. 19.

TENNESSEE.

French Broad.—Our members met in council Aug. 15. This was our annual visit meeting, and everything passed off pleasantly. We elected Brethren J. M. Willford and Ross Reddick to represent us at District Meeting, which will convene at French Broad Sept. 4 and 5. Our love feast will be held Oct. 2.—Mollie Satterfield, Dandridge, Tenn., Aug. 18.

White Horn church met in council Aug. 15. Bro. J. D. Clark officiated. This was our annual visit meeting. Our love feast will be held Sept. 19, at 2 P. M. Brethren S. D. McPherson and S. H. Beckner were elected delegates to District Meeting with Brethren Jonathan Beckner and John Beckner as alternates. Bro. Clark preached three splendid sermons while with us, and also gave us some excellent admonition in council. Our Sunday-school is progressing nicely, with Bro. S. R. Shepherd as superintendent.—Nora McCollough, R. D. 2, Whitesburg, Tenn., Aug. 17.

VIRGINIA.

Bethany.—Bro. J. S. Showalter, of Roanoke, Va., came Aug. 6 and began a revival, which continued until Aug. 16. He delivered twelve inspiring sermons. Many truths were presented that should help us to live nobler and more consecrated lives. Four were baptized. Others were almost persuaded. The meetings were well attended, and the interest was excellent.—Katie Bowman, Callaway, Va., Aug. 17.

Lebanon congregation met in council Aug. 8, at 10 A. M. Eld. S. D. Miller presided. The thirty-ninth annual visit gave a very good report. One letter was granted. We were glad to have with us, from other congregations, Eld. D. C. Flory and Bro. P. F. Cline, who gave us splendid admonition. At 2 P. M. we met for our Harvest Meeting, at which time Eld. Flory preached for us. We are arranging for two temperance programs to be given in the near future. One will be an all-day meeting on Aug. 26, to be given by members of the Anti-Saloon League, of Staunton, Va. The other program will be rendered by our Sunday-school on the night of Aug. 30. A 5 o'clock love feast will be held Oct. 17. We expect Bro. A. S. Thomas, of Bridgeport, Va., to conduct our series of meetings, which begin about the middle of October.—Lila B. Wine, R. D. 1, Mount Sidney, Va., Aug. 17.

Livings Creek.—We held our Harvest Meeting July 30, at the Livings Creek house. An offering of \$15 was lifted for the benefit of the Orphans' Home. Aug. 13 we met in visit council, with Bro. D. H. Ziegler presiding. Eld. S. I. Bowman, of the Cook's Creek congregation, Eld. N. Walter Coffman, of the Barren Ridge congregation, Elders George Flory and J. H. Kline, of the Green Mountain congregation, and Bro. Turner, of the Brook's Gap congregation, and Eld. J. S. Rolter, of the Unity congregation, gave us earnest talks, encouraging the membership to live loyal and true to Christ. The visiting brethren brought a good report. They received \$25.00 for the year. \$25.50 for the year. \$25.50 for the year. We have 32 members in our congregation. Seven letters of membership were received, and four were granted. Our love feast will be held at Livings Creek Oct. 3, at 3 P. M. Aug. 15 Bro. Saylor G. Greyer, of the Mill Creek congregation, came to conduct a series of meetings for us, which began with good attendance and interest.—Catherine R. Kline, Broadway, Va., Aug. 18.

Selma Mission.—Through a request from the few members here, Bro. J. M. Henry, of Daleville, Va., was sent by the Mission Board of the First District of Virginia to hold a series of meetings at this place. Bro. Henry came to us Aug. 1, and preached twelve sermons. The people of Selma manifested much interest.—(Concluded on Page 560.)

FINANCIAL REPORT

Annual Meeting Offering.

The following donations were received for the Conference offering at Seattle, Washington, July 29-31, 1914:

Seattle, Wash., \$31.50	Flum Creek, \$11.10	Elk Lick, \$25.38	Dunnings Creek, \$21.00	Georges Creek, \$17.85	Mt. Union, \$7	Maple Glen, \$22.01	Scalp Level, \$83.94	Summit Mills, \$21.83	Johnstown, \$52.03	West Johnstown, \$200.00	Mill, \$5	Brothers' Valley, \$114.90	Jacobs Creek, \$2.20	Macon, \$12.37	Carlisle, \$5.83	Back Creek, \$40.80	York, \$67	Antietam, \$168	Perry, \$8.82	Pleasant Hill, \$28.32	Upper Cone-wago, \$73	Upper Cumberland, \$23.89	Lower Cumberland, \$73.75	Rouzeville S. S., Antietam, \$2	Waynesboro, \$12
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CHINA GIRLS' SCHOOL.

Pennsylvania—\$100.00. Kathryn Harley, \$100. **California—\$18.00.** Glendora Primary S. S., \$8; Orpha Hepner, \$10. **Total, \$118.**

KINA HOSPITAL

Kansas—\$5.30. Independence, \$5.30. Total, \$5.30.

SOUTH CHINA MISSI

California—\$40.00. Berean Chinese Mission, \$40. Illinois—\$25.75. Chicago Chinese S. S., \$25.75. Total, \$65.75.

SOUTHERN NATIVE W

Unknown—\$70.00. Unknown, \$70. Total, \$70.

SUPPORTS OF FOREIGN

Pennsylvania—\$477.65. Peach Blossom, \$27.65; Sunday-

Philadelphia \$200 California—\$114.15

Philadelphia, \$400. ~~Cambridge~~—\$114.15. Lordsburg, \$114.15.
Total, \$591.80.

WHERE THE FUND HAS BEEN

World Wide, \$20,064.58; India Mission, \$11; India Orphanage, \$293; India Boarding School, \$119.63; India Hospital, \$127.11; India Native Workers, \$105; India Native School, \$44.38; India Widows' Home, \$20; India Industrial, \$2; China Mission, \$148.73; China Orphanage, \$32.25; China Boys' Hospital, \$13.73; China Girls' School, \$2; China Hospital, \$5.30; South China Mission, \$55.75; Southern Native, White, \$21.34; Special Supports of Foreign Workers, \$531.80; Total, \$21,341.53.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Hoover-Culp.—By the undersigned, at the home of the bride, Aug. 9, 1914, Bro. John H. Hoover and Sister Elizabeth O. Culp, both students of the State Normal School at Warrensburg, Mo.—E. A. Markey, Warrensburg, Mo.

Kinkaid-Phillips.—By the undersigned, Aug. 2, 1914, at the home of the bride's parents, Brother and Sister J. W. Phillips, Mr. Hansford Kinkaid, of Patna, Va., and Sister Lena Phillips, of Head Waters, Va.—J. W. Hess, Spring Creek, Va.

Messick-Andes.—By the undersigned, at his residence, Aug. 12, 1914, Bro. Chas. E. Messick and Sister Salome E. Andes, both of Midland, Va.—A. Chambers, 919 N. C. Avenue, S. E., Washington, D. C.

Olson-Minnich.—By Rev. J. C. Bayard, at the M. E. parsonage in Geneva, Ill., Aug. 1, 1914, Mr. Olaf Edmond Olson and Miss Mabel Olive Minnich, eldest daughter of Sister Nancy E. Minnich, all of De Kalb, Ill.—(Mrs.) Nancy E. Min-

Rutter-Burns.—By the undersigned, at the home of the bride's parents, Brother and Sister O. E. Burns, near Hamler, Ohio, Aug. 4, 1914, Bro. Burley M. Rutter, of Deshler, Ohio, and Miss Lula Mae Burns, of Leipsic, Ohio.—David Lytle, Deshler, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Ashmore, Sister Martha L., nee Snyder, beloved wife of Bro. Wm. H. Ashmore, died July 10, 1914. She was a faithful member of the Church of the Brethren. Her husband, three sons, two daughters and three sisters survive. Her devotion to the Master's work in the Fulton Avenue church was well known to all who came in contact with her. She was as well as by her immediate family. Services by the writer, assisted by Brethren B. D. Angle and J. A. Smith. Interment in the Woodland cemetery.—J. S. Geisler, 1607 Edmondson Avenue, Baltimore, Md.

Brink, Sister Mary Ann, nee Schaefer, died in Chicago, Ill., Aug. 16, 1914, aged 82 years, 5 months and 8 days. Her husband and six children preceded her to the eternal home. Three daughters survive. Sister Brindle was a faithful member of the church for many years, and her Christian graces will be remembered by all who were in contact with her. She was a member of the Brethren church in Chicago.—E. B. Hoff, Maywood, Ill.

Browning, Bro. Isaac, of Middlebury, Ind., born near Georgetown, Ohio, April 27, 1853, died Aug. 3, 1914, aged 61 years, 3 months and 6 days. He was married to Miss Emma Logan in 1876. To this union were born five children. Three of them survive. He was a member of the Progressive Brethren church for about twenty-five years. Services by

the writer in the Progressive Brethren church, north of Goshen. Interment in the cemetery near by.—John L. Mishler, Middlebury, Ind.

1. Samuel, Mr. John T. died at his residence in Westminster, Md. July 10, 1914. He was aged 71 years and 8 months. He leaves a widow, Sister Rebecca, a daughter of our Brother and Sister Young, of Carroll County. He is survived by one sister, one half-sister and one half-brother. Services in the Brethren church in Westminster by Brethren E. A. Snader and W. B. Yount. Interment in the Cassell burying ground, near Avondale, Md.—W. E. Roop, Westminster, Md.

Crawford, Chester Cecil, little son of Friend Emery and Effie Crawford, born May 19, 1912, died July 8, 1914, aged 2 years, 1 month and 19 days. Services by the writer. Text, Job 1: 21.—C. W. Shoemaker, Overbrook, Kans.

Crockett, Bro. Thomas D., born near Salem, Ind., Jan. 25, 1826, died at the home of his son, John A. Crockett, near Lacombe, Oregon, Aug. 1, 1914, aged 88 years, 6 months and 6 days. He came from Indiana to Missouri in 1846, and

emigrated to Oregon in 1852. He was married to Mrs. Sarah Sales in 1858, who died July 18, 1907. Nine daughters and two sons were born to this union. One daughter preceded him in death. Bro. Crockett united with the Church of the Brethren in 1872, and lived an exemplary Christian life. Services by the writer. Interment in the Providence cemetery.

Crow, Sister Elizabeth S., born Sept. 23, 1833, died Aug. 4, 1914, aged 80 years, 11 months and 11 days. She united

with the Church of the Brethren at the age of seventeen years, and lived a faithful life until death. Her ill health, for several years, deprived her of attending church. Her

for several years, deprived her of attending church. Her husband, two brothers and one sister preceded her to the spirit world. She leaves three brothers, four sisters and one son. Services at the Maple Spring church by Bro. A. S. Arnold after which interment was made in the Maple

Custer.—Sister Mary Jane, born Nov. 10, 1875, died Aug. 10, 1914, aged 42 years, 8 months and 24 days. She leaves a husband and twelve children, her father and mother, one

husband and twelve children; her father and mother, one brother and several sisters. She was a daughter of Mr. and Mrs. Jacob Gravener, of Scalp Level, Pa. Services in the Scalp Level church of the Brethren by Bro. Albert Berkley, of Roxbury, Pa., assisted by our pastor Bro. H. S. Replogle.

Deibert, Sister Nancy, wife of Bro. Frank Deibert, died of heart failure at her home near Lydia, Md., in the Manor congregation, Aug. 9, 1914, aged 46 years. Sister Deibert had

been in ill health for some time, but her death came very suddenly. When her husband awoke in the morning he found her spirit had fled a short while before. She leaves a hus-

band and two small sons; also five sisters and one brother. Sister Delbert united with the Church of the Brethren some years ago, and remained faithful. Services in the Manor cemetery—M. Fortia Rowland, Fair Play, Md.

Garnet, Sister Mary, daughter of Christian and Catharine Prantz, born Dec. 18, 1836, died at her home near Springfield, Ohio, Aug. 10, 1914, aged 77 years, 7 months, and 2 days. She was a faithful member of the Church of the Brethren, having united with the church at an early age. She was married in 1868 to David Garnet, who preceded her in death twenty-three years. She leaves three brothers, one sister and a niece who lived with her. Services at the Rockway Lutheran church by Eld. David Leatherman, assisted by Rev. Samuel Schwarm of the Lutheran church.—Elsie Winget, R. D. 1, Springfield, Ohio.

Kulp, Jullann, born in Darke County, Ohio, Aug. 22, 1831, died June 29, 1914, at the home of her only surviving daughter, Mrs. Noah Baringer, of Goshen, Ind., aged 82 years, 10 months and 7 days. She had made her home with this daughter since the death of her husband. Mrs. Kulp came from Ohio in 1854, and soon afterward was married to John Kulp, who preceded her forty-eight years ago. Two daughters were born to this union. One of them died in infancy. Mrs. Kulp was a member of the German Lutheran church for many years, and later a consistent Christian life until death. She was a patient sufferer from cancer for several years. She was always cheerful and willing to make sacrifices for the sake of others. One half-brother and one half-sister also survive her. Services at the West Goshen church by Rev. Grimm, of the German Lutheran church. Interment in the St. John's cemetery, four miles west of Goshen. Text, I. Cor. 4: 5: 22.—R. E. Baringer, 396 Kenwood Street, Laporte, Ind.

Meginnis, Bro. William, born near Chambersburg, Franklin Co., Pa., April 22, 1827, died Aug. 10, 1914, aged 87 years, 3 months and 18 days. In 1850 he married Nancy Evey. Nine children were born to this union. Five of them died in infancy, and one son in early manhood. Two daughters and one son survive. Sister Meginnis died Jan. 5, 1909. Soon after his marriage, Bro. Meginnis removed to Ohio, where he remained until 1852. Then, in company with his father-in-law and others, he came to Illinois and settled in Rockwell Township, where he died. A few years ago he united with the Church of the Brethren, but on account of failing health, did not have the privilege of attending services very often. Services by the writer at the old Panther Creek churchhouse, where Bro. Meginnis resided when it was built, more than fifty years ago. Text, I. Cor. 13: 4. Interment by the side of his companion and children in the cemetery near the church.—J. W. Switzer, Roonake, Ill.

Miller, Sister Emma, widow of the late Henry Miller, died very suddenly of heart failure at her home in Sharpsburg, Md., in the Manor congregation, Aug. 1, 1914, aged 64 years. Sister Miller united with the Church of the Brethren when young. She is survived by three sons and a daughter. All are members of the Church of the Brethren. Seven brothers and four sisters also survive. Services at her late home by Eld. D. V. Long, assisted by Eld. Harvey Long, of the Manor congregation. Interment in the Mountain View cemetery at Sharpsburg.—M. Fortia Rowland, Fair Play, Md.

Mohn, Ira Wilbur, infant son of Brother William and Sister Rachel Mohn, born April 25, 1914, died Aug. 7, 1914, aged 3 months and 13 days. His services in the Manor church by the writer, assisted by Rev. J. A. Lichty of the Mennonite Brethren.—A. H. Miller, R. D. 3, Louisville, Ohio.

Neher, Bro. Samuel M., born at Lima, Allen Co., Ohio, Jan. 9, 1868, died at his home at Wenatchee, Wash., June 21, 1914, aged 46 years, 5 months and 12 days. For a number of years Bro. Neher has been an invalid. He leaves a wife, five sons and three daughters. Interment in the Sunny Slope cemetery. Services by the writer.—S. H. H. Schechter, Wenatchee, Wash.

Netzel, Sister Eliza, born in Lancaster County, Pa., May 27, 1847, died at her home in Glendora, Cal., Aug. 2, 1914. She was married to Bro. D. K. Netzel in 1868. Five children were born to this union. Her husband and three daughters survive. Sister Netzel united with the Church of the Brethren in her youth and remained faithful until death. Services by Eld. S. W. Funk—Sallie E. Miller, Glendora, Cal. **Patterson**, Bro. William, born in the city of Huntington, Ind., April 3, 1839, died July 11, 1914. Jan. 9, 1905, she married Walter Patterson. Two children were born to this union who, with the husband, survive her. The latter part of June she united with the church. July 2 she was anointed. Next day she went to Antwerp and about one week later she was brought back a corpse. Services in the Huntington City church by the writer. Subject, "The Lord Came to Gather His Lily."—I. B. Wike, 661 Cline Street, Huntington City, Ind.

Reisen, Sister Sarah Elizabeth, nee Mellinger, born Oct. 30, 1840, in Ohio, died June 27, 1914, at the hospital in Emporia, Kans. She had been in failing health for three months, and bedfast for five weeks, caused by a goller, from which she suffered for many years. She was the mother of fifteen children. Four preceded her to the spirit world. Four sons and seven daughters survive. May 28 of this year she was anointed. She bore her affliction patiently, and passed away in the triumph of a living faith. Sister Reisen was a member of the church twenty-five years. Services by the writer at the home of her son-in-law, Bro. L. A. Phillips. Text, John 10: 28. Interment in the cemetery near Americus, Kans.—C. A. Shank, R. D. 6, Abilene, Kans. [Republished by request.]

Root, Bro. Jacob L., son of Jacob and Susie Root, born in Cedar County, Mo., July 4, 1870, died at his home near Ames, Okla., July 6, 1914, aged 43 years and 12 days. The kick of a mule caused his instant death. He was married to Mary E. Smith Sept. 4, 1892. Nine children were born to this union. Three of them preceded him in death. Bro. Root united with the Church of the Brethren at the age of twenty-four years, and lived a consistent Christian life. He served as a deacon for several years. His wife, six children, his aged parents, five brothers and two sisters survive him. Services at the Ames church by Bro. Emory Lawver. Interment in the Ames cemetery.—Bettie Peters, Ames, Okla.

Shaulis, Luella Sadie, daughter of Bro. and Sister Francis Shaulis, died Aug. 10, 1914, aged 3 months and 25 days. Interment in the Pike cemetery. Services by Eld. D. H. Walker.—J. C. Reiman, Berlin, Pa.

Studebaker, Bro. David C., born in Troy, Shelby Co., Ohio, Oct. 27, 1836, died at his home in Centerville, Kans., Aug. 10, 1914, aged 78 years, 2 months and 21 days. He came to Kansas in 1859, and located in Douglas County. July 12, 1870, he was married to Adda Bowers. To this union six sons were born. He leaves a loving wife, five sons and one brother. One son died in infancy. He was a member of the Church of the Brethren for over forty years. Services by the writer, assisted by Eld. S. J. Heckman—W. M. Shoemaker, Overbrook, Kans.

Taylor, William McDonald, infant son of Jason and Bettie Taylor, born Nov. 19, 1913, died Aug. 15, 1914, aged eight months and 26 days. He was buried by the Brethren. Services by Eld. P. D. Reed, of Limestone, Tenn., assisted by the home brethren. Text, Luke 18: 16. Interment in the western cemetery of the vicinity, by the side of his little brother.—Rufus M. Reed, Laura, Ky.

Williams, Edie Adelina, daughter of Bro. Chas. and Sister Eliza Williams, born April 7, 1904, in Franklin County, Va., died July 22, 1914, aged 10 years, 3 months and 15 days. She leaves her aged grandmother, her mother, two brothers and three sisters. Her father, one brother and one sister preceded her in death. Interment in the family cemetery.—Nancy Shaver, Copper Hill, Va.

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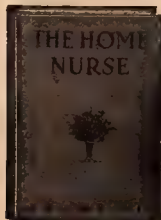
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There is a great number of books dealing with the menace of Romanism in America. We have been looking for some time for an inexpensive book which will present the essential points of difference between Protestantism and Romanism. Dr. Barnett's book fills this need. The table of contents is as follows:

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Vol. 63.

Elgin, Ill., September 5, 1914.

No. 36.

AROUND THE WORLD

The Lesson of Economy.

Concerning best methods of meeting prevailing high prices of food supplies, because of the European war, a recent writer gives this advice: "Cut the cost of war prices in foods by reducing the use of expensive items." This advice, given to the people of America during the present inflation of prices, is good counsel all the while. Seemingly the people have not, as yet, learned the lesson of economy. Had all the money, spent during the past year by Americans, for things useless and worse than useless, been saved, there would be plenty and to spare for all real needs. In fact, there would be ample funds for all religious and charitable work,—the solicitors for which often receive a mere pittance, when there should be a liberal response.

The Inefficiency of Human Law.

It is reported that Governor Major, of Missouri, has appointed a commission to purge the State code of its dead, superfluous and inefficient enactments. Considering that, as Governor Hodges, of Kansas, reminds us, the average legislature possesses but very few expert law-makers, it is not to be wondered at that laws are made by the wholesale, and often without any reference to the real good of the State. The most recent session of the Legislature of California enacted laws enough to fill 1,746 pages, and the Legislatures of other States are not far behind. It is not so much a multiplication of laws that is really needed, as the strict enforcement of those already made. And that, by the way, might well be remembered by ecclesiastical law-makers also.

A Fifty-Thousand-Dollar Bonfire.

Whatever the Chinese may lack in some respects, they are thoroughly in earnest in the crusade against opium. Foochow City was the scene of a most remarkable demonstration, some weeks ago, when the public burning of appliances for opium smoking, as well as the destruction of the drug itself, was decided upon. On the public square of the city, in front of the native customs-house, five chests of raw opium, worth about \$50,000, were placed, and, together with the smokers' pipes, etc., consumed by the flames. For over six hours the fire continued its work of destruction,—a practical object lesson to all who witnessed the striking scene. Were the authorities of our own land equally solicitous concerning the eradication of known evils in our midst, there might be, ere long, a visible improvement in manners and morals.

Helpful Service.

Most remarkable is the work being done by Professor Baillie, a Scotchman, connected with the University of Nankin, China. By scientific agricultural treatment of the worn-out lands about the city, making use of the poor families as helpers in the undertaking, he achieves a double purpose,—he redeems the soil and does the best possible thing for the people, temporarily. Then, too, he reaches them spiritually. When, some time ago, his funds gave out, a meeting was called by the leading men of the city, including the governor and his staff, and many of the wealthy men of the city. At once 11,000 acres more land were granted, and a \$30,000 fund was voted in development of the work. This is a novel method of social service, well deserving more general adoption in missionary work, and productive of great good in every way.

Giving to Missions.

A Chinese banker in Peking recently made the frank confession that strong religious convictions were wrought within him during the Boxer uprising, and that with increasing years and the advancing crisis in China, he could but turn to Christ as the only real help for himself and for the nation. From his income he has now set apart sufficient means for the permanent employment of a preacher. He has also provided additional means in order that the work may be carried on after his death. There is a peculiar significance in that sort of giving,—it provides for the work of the Kingdom even after the generous donor has gone to his reward,—"Being dead, he yet speaketh." A number of Chinese Christians have adopted the plan of bequeathing their entire possessions to missions, with the distinct proviso that after their death the means thus provided be used for the spread of the Gospel in China. Korean Christians also, are noted

for their spontaneous and liberal giving. With them giving is a privilege rather than an obligation. They give because love for perishing souls inspires them to holy consecration and entire surrender of all they possess. In this respect they surely are a shining example to Christians of the homeland, who lay claim to greater spiritual enlightenment, though not always so ready to sacrifice for the Kingdom.

The Monitor That Can Not Be Evaded.

Recently a young man made a voluntary confession to a justice of the peace in a New Jersey city, acknowledging a crime of which no one had considered him guilty. So far as the eye of man was concerned, he had succeeded in hiding his heinous transgression, which involved murder, arson, and insurance swindling. His accusing conscience, however, precluded all possibility of peace. Gentle sleep, that soothes and refreshes the weary, would not come at his bidding, and thus, day or night, "his sin was ever before him," until he finally declared, "I almost went crazy, so I decided to confess." What a striking confirmation of the scriptural precept, "Be sure your sin will find you out." Strive as he may, man can not shake off the accusing presence of the inward monitor.

The Slaughter Continues.

At this writing (Sept. 1) there are conflicting reports of a most vigorously contested battle within about seventy-five miles of Paris. It is reported that the capital of France is, for the time being, to be moved to Bordeaux, —a precautionary measure resorted to during the war of 1870. Russia maintains that a vital blow has been inflicted upon Austria at Zamosse, in Russian Poland, fifty miles southeast of Lublin. All the respective contestants are now making every effort to rush as many fighters to the front as possible, from the boy in his teens to the men well advanced in years. All bow in abject homage to the god of war, but as yet not one turns from the ghastly scenes in humble supplication to the Great Ruler above, that the lamentable carnage might cease, and that once more the olive branch of peace might be extended to the struggling foes.

Foreign Missions and War.

Missions in the Balkan States and, in fact, throughout the Ottoman Empire, are affected more or less seriously by the great European war. Passenger traffic has been practically suspended, which means that, for the present, no vessels may pass through the Mediterranean. This will affect traffic to India and Ceylon, at least, and may spread to other lands also. With the suspension of missionary activities, there also arise new situations, not altogether reassuring. Through the war, the faithful labors of missionary workers, for a generation or more, will be largely obliterated,—especially so in places where the story of carnage is known in all its horrors. When the basest passions of men are made to appear as exalted virtues, nothing can eradicate that impression from the minds of those who expect higher and better things of would-be Christians. How can the missionary rightfully claim that belief in Christ is more humanizing, more civilizing, than Islamism, Hinduism, Buddhism, or any other cult, however questionable it may be? The fruit of the tree tells its own story, and the most ignorant heathen can readily comprehend it.

"Uncle Sam's" Leper Colony.

About a day's sail from Manila is the Island of Culion, one of the lesser Philippines. Its other and more significant name is, "The Place of Happiness for the Unclean." Here the Health Bureau of the United States Government, under the direction of Dr. Victor G. Heiser, has established a leper colony. Contrary to other attempts along that line, distinguished chiefly by their utter desolation and despair, this retreat was planned with the special aim of making the unfortunate exiles as happy as possible. Here the leper is encouraged to live a clean, brisk, pleasant and profitable existence. He is taken from the great outside world of the clean, where he was an outcast, hated and avoided, and is placed in the community of the unclean, where no one fears him, where all are glad to see him and be his friends, where he can live, work, and improve his condition in life, in close touch with others. As a striking example of a really humanitarian effort, "Uncle Sam's" leper colony stands superior to any like endeavor elsewhere. It shows that our Government does more than merely exploit the Philippines for commercial or industrial gain, as has been alleged.

New York's Beneficent Agencies.

Distress and suffering are the natural consequence of the congested conditions in our cities, and to this our eastern metropolis is no exception. About 3,700 organizations are devoted to the relief of suffering humanity, and more than half of them are under the auspices of the various churches. Six thousand persons are engaged in the various forms of social service work in the city, and fully \$30,000,000 is expended annually in various forms of relief. Such a vast expenditure presupposes great liberality on the part of many. It is gratifying to learn, however, that most of those who munificently give to the needs of the home field, are equally willing to contribute to the pressing demands of the great world field.

After the War—What?

Granting that, after a long and bloody contest, the question of European supremacy is settled, what will be the real status of affairs? The war fever having spent itself, there will needs be utter exhaustion. Those who, by their own initiative, caused the iniquitous slaughter, will be confronted by their outraged and frenzied victims. What will be, what can be, the defense? There will be a cry for work, a clamor for food. What mighty power will be able to restore, at a moment's notice, conditions that will set in motion the wheels of industry? Human progress, nurtured by the patient labor of three centuries, can not be reestablished in a month, a year, or even a decade. The "war lords" are solely responsible for the lamentable retrogression towards barbarity, forced upon the unfortunate victims of unbridled passion and unrestrained ambition.

Invoking the Power of the Law.

Reference is made, in the "Christian Advocate," to a recent decision of the Supreme Court of the State of Washington, relative to the legal claims of a pastor against a church for his salary. A Congregational pastor having united with the Methodist Episcopal Church, was appointed by a district superintendent as pastor of a charge. Part of his salary was duly paid, but owing to the failure of the fruit crop, the remainder could not be collected. The case was carried by the pastor into the court at Spokane, where a decision was rendered against the church, the verdict being that the organization render full payment, including all costs. The bishop then carried the case to the Supreme Court of the State, on the ground that the decision of the lower court was clearly subversive of the government and constitutional rights of the Methodist Episcopal Church in the United States. The higher court promptly reversed the decision of the lower tribunal and sustained every contention of the church. From the viewpoint of the unbiased observer, who looks at the matter according to the ethical standards suggested by the apostle Paul, "there seems to be utterly a fault" among all parties in the controversy. It is clear, according to divine precept, that church members should "not go to law before the unbelievers," and least of all under the circumstances above referred to.

Preventive Measures.

Not for a long while have we heard of a measure so thoroughly commendable as that of the manager of Michigan's penitentiary. Convinced of the fact that it is better to keep men from committing crimes that will send them to prison, than to attempt a reform after the men are behind the bars, he is proposing a vigorous campaign along the line of crime prevention. A series of educational lectures are to be given before public bodies by authorities on penal offenses, which will emphasize public responsibility and peril. The warden of the prison says that during the past few months, in seven different instances, boys have been received scarcely out of their teens, convicted of having committed murder. Moreover, the experience of the Michigan official is amply corroborated by prison wardens of other States. Only recently the report came from Arkansas that four boys of tender age must pay the extreme penalty of the law upon the gallows, because they were found guilty of murder. Were we to look over the penitentiary registers in practically every State, we would find that the crime problem is in reality a "boy problem." The family circle should be God's great nursery for the culture of the heart, and there must be laid the foundations, broad and deep, for a righteous and noble life. If the home fails, if the Sunday-school neglects its opportunity, we need not expect the public school to atone for the shortcomings of the rightful molders of childhood in its earliest stages.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

"The Holy One of Israel Is Our King!"

BY B. F. M. SOURS.

O glory, glory be to thee,
Thou Lord of all!
Before thy high eternal throne,
In awe, we fall!
O heart of mine, with heavenly angels sing,
"The Holy One of Israel is our King!"

And thou hast died to ransom me,
O Savior mine!—
Rejected, all thy throne and crown,
In love divine,
That I, redeemed, in yonder choirs may sing,
"The Holy One of Israel is our King!"

I love the ferns and poplar-bells
In wilds afar;
Thine are the hills and cataracts
Of journeying star.
And to all years and climes with joy we sing,
"The Holy One of Israel is our King!"

O heart of mine, bow low, adore
Thy King divine!
In reverence yield all thy will,
O heart of mine,
And join the choirs of the redeemed who sing,
"The Holy One of Israel is our King!"

Mechanicsburg, Pa.

The Mediatorial Work of Christ.

BY MARY STONER WINE.

In Three Parts.—Part III. As King.

HAVING seen the work of our Mediator as Prophet and Priest, we look now at the remaining function of mediatorial work, which is King. In the history of God's dealings with his chosen people he gave them a king, who was Saul, a young and well-favored man from the tribe of Benjamin. Through sin and disobedience God rejected him; then he chose David, the lad from the sheep-cote of Judah, to become ruler of his people Israel. With David, God made a covenant, establishing his kingdom, promising that it should be handed down to David's offspring; that he should have kingly authority and that his kingdom should have no end, for did he not say, "Thine house and thy kingdom shall be established forever" (2 Sam. 7: 16)? In looking at Jesus, the King, we find that he was promised by God to be the King. Having been promised, he came, was anointed and did the work of King, was rejected by his people, was crucified, rose again, and withdrew into the presence of God, where he is now fulfilling the priestly function of intercession, awaiting the fullness of time when he shall come again, receive unto himself his bride, the church, and gather together the Father's chosen, the Jews, and reign in the mediatorial function of a King.

The Old Testament prophecies are full of hope for Israel. Although they needed many severe chastisements, and suffered from the hand of God, who selected and dedicated them for himself, yet he did not leave them comfortless. By the mouth of his prophets he revealed to them his purpose for the ages. In that plan he assured them that, although "in overflowing wrath I hid my face from thee for a moment; but with everlasting loving-kindness will I have mercy on thee, saith Jehovah thy Redeemer" (Isa. 54: 8). Israel's sweet singer, David, speaking forth the words from God, could say, "Yet I have set my king upon my holy hill of Zion" (Psa. 2: 6). "The Lord of hosts, he is the King of glory" (Psa. 25: 10). "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre" (Psa. 45: 6).

In looking at the different prophecies concerning the King and his kingdom, we find that in God's plan there should be two comings of the King. In Zech. 9: 9 we read, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." This was fulfilled when Jesus came in triumph into Jerusalem. He knowing the Scrip-

tures, said, "Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Matt. 21: 4-5). Here our Lord stopped, not finishing the quotation, or the prophecy, which is this: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9: 10).

I wish now to notice the coming of the King and his anointing. In Isa. 7: 14 we hear these words: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This promise was made specific by Micah (5: 2): "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." When God had prepared the nations for the coming of the King, he came to the virgin Mary and revealed to her the Divine plan, that she should be the mother of our Lord. Speaking of Jesus he said: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." This birth was to find its fulfillment immediately. The next verse remains to be fulfilled in the future: "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1: 32-33).

As has already been shown, Christ, who was God, became also Man, became our Mediator, the God-man, Christ Jesus. We have but little of his childhood and early manhood, but at the age of thirty the Divine veil, that had hidden from view those years of preparation, was lifted, and he came to John the Baptist, his forerunner, and was baptized of him in Jordan. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. 3: 16). Having come into the world, anointed with the "oil of gladness," he was ready to enter upon his kingly work. During this period he was our Prophet, also, teaching and predicting and working miracles. The kingly work was then not that of high exaltation, but of preaching, teaching and working. Especially in the Gospel of Matthew do we see the kingdom, and Christ as its King. Here we find the King born into the world. His public manifestation began at baptism. After the anointing he proves himself the rightful Sovereign by overcoming the world's temptations, showing his power to rule self and conquer the devil, thus being fitted to be the holy and all-powerful King. He then set forth the laws of the kingdom and the duties of its subjects; performs miracles, proving his kingly ability to produce in his subjects the ideal of the laws given for his kingdom. Having done this he chooses ministers, commissions and sends them out, showing to them the rules of support, their responsibility, the dangers and sufferings that must accompany them, and speaking words of comfort and cheer to his willing subjects. The sinful hearts of men were not ready to receive the Divine King. Persecution began; then Jesus shows the kingdom in its mystery form. During the period of rejection he teaches and performs miracles and then prepares for the manifestation of his rejection, which was crucifixion. In the crucifixion he was rejected as King. In this kingly rejection he became our great High Priest, fulfilling every requirement of the law and thus propitiated God, expiated sin and redeemed the sinner. The King, having been rejected, slain and buried, triumphed over death, was raised from the grave, and was manifested to his disciples. Then the King withdrew into heaven, into the presence of God the Father, where he is now, fulfilling the priestly function of intercession.

The completion of the kingly work of Jesus our Lord remains for the future. "And the government shall be upon his shoulder: and his name shall be

called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9: 6-7).

We wait for the glorious appearing of Christ our Lord. When he comes the dead in Christ shall rise; those saints who are on the earth shall be caught up to meet the Lord in the air; he shall receive to himself his bride,—the Church,—and withdraw. During this time the antichrist shall appear and deceive the people. When he shall break the covenant with them, then all nations shall be gathered against Jerusalem to battle, and the Lord shall fight and be victorious. Then the Lord "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon him whom they have pierced and they shall mourn for him, as one mourneth for his own son, and shall be in bitterness for him, as one that is in bitterness for his first born" (Zech. 12: 10).

The house of Israel shall repent, they and their families, and receive cleansing and pardon in the fountain "opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13: 1). The Jews, having received pardon, will go forth as the messengers of salvation and turn many to Christ. The beast and the false prophet shall be cast alive into a lake of fire, burning with brimstone (Rev. 19: 20). All remaining enemies shall be slain with the sword of a heavenly being. Then the devil shall be bound and cast into the bottomless pit until one thousand years are accomplished, when he will be loosed for a little season. At the end of this tribulation the martyred saints shall be resurrected. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 10). The King of the Jews, our Lord Jesus Christ, shall rule with righteousness and equity. He shall reign until he hath put all enemies under his feet. At the close of the one thousand years the wicked dead shall be resurrected unto judgment, and the devil will be loosed for a little season. Then the wicked and the devil shall depart into everlasting punishment, and Christ shall deliver up the kingdom to God, even the Father, and we, the bride, shall be taken to the mansions of glory now being prepared for us. Jesus will remain the God-man, our Mediator, throughout the ages, and so shall we ever be with the Lord.

Huntington, Ind.

"What Class of Preaching Produces the Best Results?"

BY CHRISTIAN M. WENGER.

SUCCESSFULLY to follow any legitimate vocation in life, one has to apply himself diligently and faithfully to the task. To preach the Word effectively, and as Paul instructed Timothy to do, requires originality, adaptation, consecration and a deep sense of responsibility.

The successful preacher must study well the Word of God. His thoughts and ideas should be the result of careful and prayerful study, and along lines of spiritual inspiration. Originality and zeal should form the basis of all his pulpit efforts. A sermon thus prepared will never be dryly delivered; the hearers will catch the inspiration, and good results will follow.

Then, adaptation and purpose are essential to successful preaching. The occasion should suggest special texts suited for the time and place, full of moral and spiritual significance. It is much easier to impress an audience when the minds of the hearers have already been actuated by the same influence.

The purpose of preaching should be to instruct in the Scriptures; to call men to repentance, teaching them to observe all things, whatsoever Christ has commanded. This will demand sermons on doctrine, sermons on obligation and duty, evangelistic sermons,

sermons on consecration and right living, and sermons on other subjects equally valuable and important.

The Holy Spirit must be a dominant factor in the preaching of God's Word, so that men and women may be reached, convicted of sin, and brought into a saving relation with him who said: "And I, if I be lifted up from the earth, will draw all men unto me."

His manner of delivery should be of the highest order of spiritual development; presenting the Bible truths with earnestness and power. Yet it should be free from sensational proclivity, manifested by many of the so-called ministers of the Gospel in the world today, but stirring the people and causing them to realize the value of a soul, and the importance of salvation. The minister himself, being a man of God, should give power and influence to his sermons by his devout and chaste daily life, and, above all, be honest with his Maker, and himself believe the wonderful truths he is presenting.

South Bend, Ind.

Christian Manhood.

BY AMOS H. HAINES.

THE two words, "Christian manhood," might be said to be an intensified way of spelling *character*. We hear much about a person's character. It may be good, bad or indifferent. Sometimes there is an uncertainty attached to a man's character, and we say the whole thing is a riddle, a kind of Dr. Jekyll and Mr. Hyde. Indeed, it is marvelous, how some natures may be concealed, hidden, and so long kept under cover.

When Christian manhood is considered, we seem to have something a little more tangible. There is abundance of manhood, commonly so called. Every mature person has a manhood or a womanhood, but not every person has a Christian manhood or a Christian womanhood. "Christian" stamps the expression as something distinct. It may take a longer or a shorter time for Christian manhood to manifest itself, but the true type of the individual is sure, sooner or later, to be revealed.

A few traits of Christian character might be named. First, I should place *sincerity*. The root meaning of the word is significant. It means, "without wax,"—the real honey, no mixture. In many natures there is a singular mixture of the good and the bad, right and wrong, honesty and dishonesty, truth and falsehood. A sincere person is a character to be highly prized. The opposite of sincerity is, of course, insincerity. It might be called hypocrisy. It does not take large and extended experience to find out how insincere and hypocritical some persons are. Misplaced confidence, when discovered, brings sadness. The insincere and hypocritical person must, in the end, reckon with God.

Honesty is another characteristic of Christian manhood; honesty in thought, word and deed. In politics we speak of the boss. We hear of a boss-ridden borough, township, county, or even State. In religion we may speak of a boss-ridden church, diocese, District, etc. The boss is not a sincere man; he is not an honest man, either in politics or in religion. In some instances he may be an intolerable scoundrel. Sometimes he says little. Dishonesty, as well as insincerity, sooner or later reveals itself. Here will be another God-reckoning.

Truthfulness we name as a third characteristic of Christian manhood. Some of the biggest liars say little. They constantly act the lie; put up a bluff, so to speak. They look for an excuse to suit their purpose. A real true person, in whom confidence may be placed, is to be highly desired, and is a joy forever. We read in the "Book of books" about "buying the truth and selling it not." Also, "The truth makes free." Lying and falsehood are no part of a Christian's make-up. The Bible says much about the "lying tongue."

Justice we name as another trait of Christian manhood. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4: 18). The unchristian character always

places self first; the good of a cause, second. In fact, very few persons labor and sacrifice for a cause or a principle. They talk much about making sacrifice, but considering preparation, qualification, etc., they have always been well paid for their work. The fact is, they have always placed self, self-seeking, selfish motives, first. If anything happens to be left, after all selfish interests are supplied, they boastingly hand it over to the church, the cause of education, may be, or some charitable institution, with the loud boast, "See how we have sacrificed!"

Many institutions and organizations are what they are, not because of these self-boasters who are constantly patting themselves on the back and saying, "See what we have done," but they are what they are in spite of this class. Others, with a sense of duty and a prophetic vision, have forged ahead, under criticism, abuse and misrepresentation, and really have done the aggressive, constructive work.

This phase of injustice is by some called conservatism. A better name doubtless would be stubbornness, or mulishness. About all some people have ever done is to object to every aggressive movement. They unjustly seek for themselves the credit of the results. Most people can get along with fair dealing. Injustice, hypocrisy, subterfuge,—these try the faith, so that we may sometimes ask, Is there such a thing as true Christian manhood? Of course we know there is. Christ spoke rather plainly on this, as on other subjects. When we consider the oppression of the poor, capital and labor, the social evil, the liquor traffic, the race problem, etc., can we not imagine Christ saying, "Woe unto you Pharisees, hypocrites"? It is, indeed, sad when, by sheer injustice, the term "saint" must be exchanged for "hypocrite" and "scoundrel." Sad, indeed, to lose faith in the integrity and Christian manhood of the individual.

May we all cherish the characteristics of Christian manhood; viz., sincerity, honesty, truthfulness, and justice! I sometimes think we need a more thorough grounding in these fundamental, Puritan Christian virtues. I recently heard a lecture on "Puritanism in Two Worlds." It started me to thinking on this subject of Christian manhood. While we have mentioned only a few of these much-prized and highly-to-be-desired Christian graces, let us, by Christ's aid, seek to attain, to the highest possible degree, this Christian character and manhood.

Now some one may ask, "Is this the popular side of life, of things in general? By practicing these Christian graces, will men think well of us?" Let us see. The Christian pursues his life work regardless of popularity. It may be well to strive to be great; but it is safe to be popular with God. God's estimate of man is what the world says finally. Time reveals true greatness. Let us try to be popular with the people whose judgments are worth while. Doubly dangerous is popularity with the sensual and selfish. We should so live and act as to seek the approval of our own conscience. This is the only way to secure peace, as we have to live with ourselves. Let us try to be popular with God, with self, with the good and the great, with those who will write the histories of today. To do this there is just one way, viz., "Fear God and keep his commandments." Such a life is sure to issue in Christian manhood, built upon the foursquare foundation of sincerity, honesty, truthfulness, and justice.

Huntingdon, Pa.

"Making City Missions Successful."

BY P. S. MILLER.

THIS is a question of much interest,—in fact, one that needs our closest attention. In almost every city are found some of our members. Without provisions for assembling them regularly on the Lord's Day for worship, many will stray away from the church. Other denominations appreciate very much the presence of our members in their services, and will use their influence over them to this end.

The success of a mission depends largely on the members composing it. A few good, faithful members, well organized, and willing to work to the end that the

mission will prosper, means success. If the members will make it a point to locate in the community where the services are held, it will afford many opportunities for being in frequent touch with each other; it will have an influence on others in favor of the mission, and perhaps win them to the mission services. If all the members of the mission will make every reasonable effort to live consistent Christian lives, which is but their reasonable service, it will be a great power and force in establishing a successful mission.

Strangers, and such as are not members, should be invited to attend the services, and when they do, should be greeted cordially by the pastor and people of the mission, in order that they will feel welcome and anxious to return to the next service.

The order of service ought at least to consist of preaching, morning and night, and Sunday-school and Christian Workers' Meeting each Lord's Day. There should also be midweek prayer, or Bible study meetings, together with such other special services as will aid in the interest and success of the mission.

The preaching ought to be the very best possible; sermons short and free from repetition or sameness. They should be simple gospel sermons, delivered in the demonstration and power of the Holy Spirit. No attempt should be made to hold services after the popular ways of worship. Men and women are hungering for soul food, and most enjoy short, spiritual services.

The pastoral work is one of the great needs of the age. To do this successfully takes much of the pastor's time. Caring for souls should be his principal effort, and others ought to provide for him the necessary support. A pastoral call should be made every week, to such as are indifferent in church attendance, and there are most always a number of such.

The Sunday-school, Home Department, and Cradle Roll ought to be very active, for their work opens the door to many homes, not only of the members, but others. The success from these efforts will justify using every opportunity for earnest work along these lines.

The selection of a place to hold services, or to build churchhouses, in the city, needs the exercise of wisdom. Churchhouses, that will meet the requirements, should be built as soon as the mission will justify. A mistake made in locating will materially affect the success of a mission.

Every effort made, and every good work done, should be prompted by a love for the cause of Christ. Paul said, "The love of Christ constraineth us," and "I can do all things through Christ which strengtheneth me." Going forward in the name of our Blessed Christ will lead us to success in all of our missions and missionary endeavors.

Roanoke, Va.

The Devices of Satan.

BY KATIE FLORY.

THE enemy of our souls is known by a number of names, but more commonly by the names "*Devil*" and "*Satan*." Some of the other names are dragon, serpent, evil one, prince of this world, prince of the powers of the air, god of this world, Apollyon, Abaddon, Beelzebub, deceiver of the whole world, accuser of our brethren, and others not here mentioned. These names are suggestive of what he is.

Where did he come from and who made him? "And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred with his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him."

When he was cast out of heaven, we can not tell, but some time after the creation of the world, for "he was cast down to the earth." His place was once in heaven. For some cause or other he could not stay there. Can you tell us why? It seems he made himself what he was. He was created a free moral agent, the same as we are, with the power to

choose good or evil. He chose to do evil and so became a devil and was cast down to this earth.

Where does he live? The air and the earth are his dwelling place. "And Jehovah said unto Satan, From whence comest thou? And Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it." Do not think, fellow-traveler, that he lives off by himself, somewhere, and that he has no access to you. He is a rover and moves from place to place quicker than we can tell you, for he has power to move about as he desires. He goes to religious assemblies, as well as to the dance, and sometimes accomplishes great things where one would least expect it.

How does he look? Not as he is so often pictured or imagined. He is fair looking,—sometimes, at least,—for Paul tells us, in 2 Cor. 11: 14, that "even Satan fashioneth himself into an angel of light." We are sure that angels are beautiful beings. The most saintly-looking people may sometimes be the most deceptive.

What a dangerous, treacherous person Satan is! To think of his appearing so saintly and angelic, and under it all be a devil! How shall we be able to discern him? "Prove the spirits, whether they are of God." Peter says that Satan comes as a roaring lion. His nature is that of a lion. He is hungry, and ready to devour and overwhelm us in misery and wretchedness. But, after all, he is a coward, for if we resist him he will flee from us.

How he works! His efforts, morally and physically, are directed against us. He has been so long at his business of deception that often he is very successful in carrying out his plans. For thousands of years he has been about it, and he knows human nature and our own lives better than we think he does. He succeeded in leading Eve to doubt God's plain command, but he failed in getting Christ to doubt that he was the Son of God. Yes, if it be possible that he can induce us to doubt God's Word, or decrees, or plans, concerning us, we should be careful.

Satan moved David to number Israel, contrary to God's wish. He put it into the heart of Judas to betray Jesus. He induced Ananias and Sapphira to lie to the Holy Ghost. He is the spirit that now "worketh in the sons of disobedience." His efforts are directed against the bodies as well as the souls of men. For example, we have Job afflicted with boils. Jesus said of a woman whom he healed, that Satan had bound her for eighteen years. Jesus went about doing good, and healing all that were *oppressed of the devil*. Satan's work is to tempt, deceive, oppress, afflict, and move to do evil. He comes to us through human instrumentalities as well as by his individual self. He comes through suggestion. He does this by bringing to our minds, through others, things that are contrary to God's will. Christ applied the appellation "Satan" to Peter, and told him to get behind him, when Peter tried to get Jesus to believe that he would not suffer on the cross.

The devil is the greatest enemy of God and ourselves. He has a dark and miserable future, for punishment indescribable awaits him and he realizes it. Most of us know him by experience and it has taught us that he is not a pleasant companion. He is strong and crafty, but let us remember that God is stronger. Satan can have no power over us if we yield our lives to God, and keep on the whole armor. Union, Ohio.

Our Relation to Questions of Public Character.

BY LAFAYETTE STEELE.

THAT nation is greatest which provides for the greatest safety of its people and the best environment in which to rear its young; which puts away the greatest number of evils, and develops the best citizens. Questions that have to do with these important national problems are and should be of interest to every Christian.

An honest man's actions are controlled by what we call his conscience. One person's conscience differs from that of another because of the difference

in their conception of what is right. Their standards of life are different. An individual's standard changes. Some influence is brought to bear upon him. His conception of right changes. He acts differently.

* National life is controlled by what we might call public conscience. It is an unwritten standard of community and national life. This is constantly changing. At one time our national conscience was not disturbed by the groans of a million slaves. This changed. A different standard arose. Slavery disappeared. No great change in national life will come till the standard of the masses has been raised to the level of the desired change. When this has been done, the change must come.

A man does his highest service for his country when he gives greatest aid in raising the standard of national life. Evil influences are constantly working with tremendous force. These must be met and overcome by a mightier force for good. The Christian people of the land must do this. In doing this one will have to deal, at times, with questions of public nature. The Christian will always keep uppermost in mind the fact that he must not violate any gospel principle in the methods he uses. It is his duty to assist in setting the moral, educational, social, and religious standard by his life and by his teachings.

— Any foe that weakens the home, any practice that corrupts society, any teaching that undermines the true purpose of education, or any policy that debauches our citizens is our common, deadly enemy. Such things demand our most positive disapproval in our teaching, and definite action for its removal by any method consistent with Christian principles. Thinking and talking are good, but some things demand doing. Sermons are made effective, and prayers are helped to be answered, by voting "dry" when the opportunity comes.

Walkerton, Ind.

Letters to Young Christians

By Galen B. Royer

Father and Mother.

To my father and mother were born one son and seven daughters. Though two live in California, two in North Dakota, one in Ohio and three in Illinois, though the youngest of the children is past thirty-five, while father and mother are seventy-six, it pleased the Lord to give us all life and health, to come together as an unbroken family, about our parents' table in their home in Mt. Morris, Illinois, on August 9, 1914.

It was a never-to-be-forgotten reunion for several reasons. We wanted to be like children, but we were all too old for that. We tried to cast aside "dull care," but in spite of our vigilance it would pop up at family worship and elsewhere. The "bench along the wall in the summer kitchen," on which we used to file for our meals, was missing, and the chairs were poor substitutes. Mother and father acted young enough, and they had plenty of will to direct affairs, but we children had been our own bosses for so long that they made total failures of "bossing us." Of course, we did our best to please, and still care for the interests which were ours.

It was a blessed day, just the same. We all worshipped in the chapel where father's voice was so often heard, pleading for the truth. He was not strong enough to preach for us, but he, as well as mother and sisters, was a good listener. How good to mingle our voices in songs of the Redeemer, and to bow the knee together again! How refreshing to be under the same roof at the same time, to look into each other's faces, and hear each other's voices! We bowed around the family altar, and some of us broke our hearts before the Lord in prayer. How blessed to hear father and mother pray for us children once again! How much our hearts were touched as they prayed for the absent companions and their respective families!

There are many children whose parents have grown old, and still are with them. Are they appreciated? In the prime of life, in the vigor of manhood and womanhood, filled with ambition to do well, it is easy to neglect our parents who no longer can keep pace in life's strenuous race. I sometimes fear this is true all the more in homes where the getting is of this world rather than the one to come. Such striving dulls the keener edge of sympathy, and chills the love that should flow warm for these dear ones. Often, thereby, we make the "old folks" feel that they are old, are in the way, are troublesome, until they wish they were no more.

Jesus set a better example than that. Looking at it from our standpoint, he would have been perfectly excused from any thought of his widowed mother while passing through the torments of death on the cross. But he forgot her not. His thought of her was almost the last thing,—not because it was the least but because it was the most precious. Even after assuring the thief as to his home in Paradise,—after asking his Father to forgive his enemies,—after the struggle was almost all over,—he looked down from that agonizing cross, and remembered the woman who nourished him and to whom he was obedient for the first thirty years of his life, and tenderly he said, "My mother." He was soon to be gone,—he was now beyond helping her in any material way. How human this moment was! For he who could still the tempest, or cast out long-standing diseases, or raise the dead, provided, after a human fashion, for the one on earth who loved him best,—"My mother." Yes, he was thoughtful of her, wanted her to have a good home, and knew that there could be no better place than the home of that loving disciple "whom Jesus loved," and to his home he committed his mother.

Dear young Christian, you may be blameless in your observance of all the ordinances of God's house, but if that living parent does not feel the touch of your pure love, your Christianity is a "sounding brass and a clanging cymbal." You may succeed in the accumulation of much of this world's goods and be a liberal giver to the church at home and abroad,—you may make a personal sacrifice of time and labor for the advancement of the kingdom, but if you do not let that parent feel your love, "it profiteth nothing."

On the other hand, love will do a multitude of things for parents to make them feel they are loved. It is not enough to carry the meals to the parent who all day long sits in a chair,—oh, how weary the hours! If flowers are in bloom, pluck a bouquet and put it in a neat vase beside the chair; or when in town, buy a few flowers for the purpose. It is good that you help the helpless into bed, but unless he or she is sleepy, sit down and chat about something interesting, not gossip, but some bit of information that is a tonic to the loved one's mind. It will be food for thought during the sleepless hours of the night. Don't say, "Mother, I love you." Better slip your arm about her when she least expects it, and "steal a kiss." Mother, true to her sex, may act startled, but startle her again sometime, for it warms the cockles of the heart, just the same.

Soon these dear ones will be beyond our ministry. In mind and heart they already cross over many hours of each day. They hear the voices of those who have gone before, as half awake and half asleep they dream whether it be day or night. Bouquets on the casket will be of no use to them. Tears on their cold brow are meaningless; words of praise stir not the heart as you tell what a good parent "lies there." The broken alabaster box of deepest grief helps them not when lying peaceful in death. Why not give expression now, in such fitting ways that joy instead of sorrow overcomes us when we must lay our dear parents to rest? Be assured if, as some claim, to speak words of commendation to young people spoils them, no such thing will happen to our aged parents. They are beyond the "spoiling," and the days will grow brighter and shorter and happier by so doing.

Perhaps, dear young reader, your father and mother are with you, in the prime of life, burdened with life's duties. You are young and your youthful fancy may sometimes rebel, thinking perhaps that your parents

run counter to your wishes and views. Over that road, too, I traveled and gave my dear parents heart-ache. How sorry I am today! As I look back, I can not help but pray that you be guarded in your course, that you may be patient with your wishes and, above all, that you seek daily to show the Lord and your parents that Christian submission which belongs to the servant of the Lord. At the age of twelve, Jesus forgot his parents and became interested in his Father's business. When he was reminded of his course, he returned to his father's house and "was subject unto them" until thirty years old. Jesus is a splendid example for children, in this particular as well as others.

Just one more thought. About fifty-three years ago father and mother, buoyant with youth, happy in Christ, united their hearts and lives "till death divides." A year later a baby boy, who proved to be their only son, came from the presence of the Father in that unknown land, to make glad their hearts. It was an humble, one-story cottage in which all that joy broke forth. Years have flown and now over a half century of usefulness rests on father and mother. Yet they are real actors, are young at heart and have the same interest in young people that has marked their whole lives.

But I had to think, as I sat at one end of the long reunion table, and father at the other with mother, sisters and others on either side, that life's journey will soon be run for them. They are back to where they began. One sister only stays at home, and faithfully cares for them. Gray hairs are marking the rapid progress of the years in my own life. Father spoke of them, and I asked myself, "Was the joy less on reunion day than the first time each one of us came into the home? Or is it now richer, deeper, fuller,—the kind that is born out of years of patient toil, unswerving faith, persistent prayer and untiring service, which these dear parents have rendered to their children and to others?"

Some reunion will be the last,—stop, no such thought; for in Christ there is but one family,—an unbroken one even when some are on earth and others in heaven (Eph. 3: 15). But for some reason the Father favors us by having us all on earth yet. There is no dead lamb in my father's flock.

Elgin, Illinois.

An Element of Church Power.

BY J. L. SNAVELY.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4: 16).

THE church professes to be engaged in a campaign for Christ. It seeks a permanent uplift in the Christian life, and not a mere "sentimental arousing" for itself and those who may be gathered in. Consequently, if the church's present efforts are to continue, and result in the salvation of souls, there must be, back of the organization and "multiplied machinery," sufficient Bible reasons and teaching,—the Spirit of God must be in it. As the success of the church depends largely upon the faithfulness and efficiency of the pulpit, the preacher must be wide-awake if he would steer clear of skepticism. He must direct his people away from the different forms of unbelief extant in the world.

They who would be good ministers must "put the brethren in remembrance" of all those things which Christ and his apostles delivered to the church. Whatever else may be requisite in those intended for the ministry, it is, above all, necessary that they be "nourished up in the words of faith and of good doctrine" (1 Tim. 4: 6), instead of amusing themselves and others with curious speculations and fancies, which are frequently no better than "old wives' fables."

The scripture heading this article makes it incumbent, first, that the minister "take heed" unto himself. Ministers must be careful to emphasize their instructions by their example. When called into conspicuous places or situations, they should be especially careful to "abstain from all appearance of evil," for they

will be narrowly watched. Let every minister "take heed" unto himself, as one who must give account. Let him experience the power of the Gospel in his own soul, and bring forth its fruits in his life, that his doctrine be scriptural, and that he "declare the whole counsel of God."

No less important than the advice to take heed unto himself, is the admonition to take heed to the doctrine. The doctrine here referred to is the body of principles set forth in the New Testament,—the support and nutriment of all genuine moral and Christian life. What the foundation is to the building, doctrine is to the preaching. When we speak of preaching doctrine, we do not refer to the doctrines held by the different denominations, but the fundamental truths, or groundwork, of the system of religion that Jesus introduced into the world. It becomes every one, who is a minister, to get as clear an idea of the doctrine as possible, that he may not be deficient in the discharge of his work, which is the most important that can be undertaken by mortal beings.

A minister of the Gospel must have sentiments which are derived from the doctrines and teachings of the Gospel. He must show that his heart has been renovated by grace. A minister who is not sufficiently saturated with the fundamental doctrines of the Gospel fails clearly to perceive the harmony and beauty, as well as the utility of the teachings that are, and should be, the outgrowth of these fundamentals; neither can his heart be so deeply impressed as to their value and importance. Such a minister will have a proportionate lack of faith, which will influence him to a course (especially in these perilous times) different from what the Bible would have him take.

Probably one of the most important injunctions to the minister, and that which gives life and energy to all the rest, and without which they are in vain, is to take heed to the doctrine, however much it may be disliked, and relegated to one side. It is essential in a minister or an ambassador for Christ, in the administration of the Word, that he appropriate these principles of the New Testament doctrines for himself,—make them his own,—or he will never do any good. This is what is meant in the Gospel by saying, "Men that have hazarded their lives for the name of our Lord Jesus Christ." No one can be a strong and good minister of Jesus Christ, if he is not fully convinced that the doctrines of the New Testament and the church, of which he is a member, are true; neither will he be likely to build up a strong church. No superiority of intellect or talent, no extent of knowledge, will ever answer for a substitute.

It is expected that a minister of the Church of the Brethren will preach the truths that are understood and practiced by the church. The minister, we also may rightfully suppose, attached himself to the church because it advocated a system of truth that he understands and believes in. If he does not, he holds a false position. The church does not, and ought not, to "lay hands suddenly on a man," or appoint him to the ministry, and command him to utter or preach that which he has no inclination to propagate, and what he does not even believe. A man does not act according to his opinions, but he does act according to what he believes and loves.

To know that it is right to do a thing will not make a man do it, but believing and loving the right from the heart, will guarantee the doing of it. This is the fundamental fact of the matter, and was so understood from antiquity. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4: 23).

The teaching of doctrine is often deprecated. Here, for instance, is a modern clergyman's thrust at doctrine: "You are not to believe in any doctrine to be saved, but in the broad shoulders of Jesus Christ." What did the preacher mean? It is said that he receives a salary of \$5,000 for such talk, and for discussing, at the sacred desk, sensational subjects and topics, wholly unfit for pulpit treatment.

Then, again, there is Rev. —, whose creed runs in part thus: "In the future the church will address the unconverted world as uninstructed sons of

God, and pursue her work along ethical and sociological lines which, in the long run, they hope, will result in the voluntary surrender of the world to God and his kingdom. In a word, the new revival will be realized through a process of educational evolution, rather than by regeneration. Reason, not faith, will be the faculty in man to be appealed to. Science, and not revelation, will be the authority appealed to, and upon which the authority of God shall rest, and that religious alliance with, rather than spiritual separation from, the world, will be the future policy of the church."

My desire, my brethren, in writing these lines is to unite us on the very point where much of our work as ministers is to be done, if our efforts are to be effective in regenerating and saving men. The age is after a change of preaching. The cry is for something new. There is growing up by the side of the Bible a "new literature," which is making itself so important that it can not be ignored,—however false its premises,—by many who are deemed progressive and responsible teachers. If these influences make their inroads upon the church, who will be to blame if the ministry in our Brotherhood has not sought to establish the membership in the faith and in "sound doctrine"?

Christian civilization proves that trustworthy religious experience must be grounded on the perception of religious doctrine. When men lose their grip on the great doctrines of the Bible, they become morally corrupt. Many of the evils of today, both in the church and out of it, may well be charged, in a measure, to the present-day lack of strong and well-defined doctrinal preaching. If the church, through her ministry, ceases to preach the doctrine of the Cross, with all its accompanying duties, which clearly separate us from the world, then the church begins to lose her "savor," and it becomes easy-going and worldly, and her power wanes. The true church must always be remonstrant,—a standing rebuke to the world,—till the world accepts and applies the principles of the Gospel. The minister who does not voice the church's protest, clearly fails in one of his chief duties,—that of being a "good minister of Jesus Christ." Much moral and religious weakness needs to be reinforced. Culture and refinement and civilization are excellent in their spheres, but they will not bring the required moral uplift.

Our fathers took faithful care of the church. Will we now look after its future? They expect it of us. Let us not disappoint them! Let us be willing, in the hour of the church's great chance and need, to come to the rescue! Let every minister strive to attain to a consecrated life, as we have all promised! Our fathers were men of stable and steady character, and fully indoctrinated. If we want men and women who will "weather the storm," we must indoctrinate them.

Alvo, Nebr.

"A FEAST OF GOOD THINGS."

Northern Indiana is now digesting the spiritual feast which was so liberally dealt out at our District Sunday-school Meeting and Bible Institute. An unusual interest was manifested in the meeting, the house being well filled throughout the entire Institute.

Brethren A. C. Wieand, Otho Winger, and B. F. Wampler directed the work. Bro. Wieand gave us an analysis of the life of Christ; also lectures on "The Bible Teachers' Program," in "Preparation" and "Recitation" for both adult and primary classes. Bro. Winger took up "The Work of the Ministry," and gave us many helpful talks pertaining to the various methods and problems of the ministry, in making our work most effectual. Bro. Wampler gave us some exceedingly helpful instruction in music, which was made practical in these meetings,—the song service being most inspiring.

An unusually interesting temperance program was rendered, the results of which may be far-reaching. The Sunday-school Meeting was lacking in nothing. The various subjects were discussed in a most efficient way. The Christian Workers' Program was also an interesting feature. In general, the work was very spiritual and helpful. Northern Indiana is only commencing to realize what a help these meetings are, and our workers are availing themselves of the opportunity.

We have also decided to support a third missionary on the foreign field. R. O. Roose.

504 N. Main Street, South Bend, Ind., Aug. 22.

THE ROUND TABLE

How Can the Laity Help Ministerial Efficiency?

BY LEANDER SMITH.

THIS is a vital question. Efficiency is the key word of this age. The supreme test being put to everything is, "Of what use is it?" Everything must serve its day and generation if it would live. The ministers of Jesus Christ have a distinct mission; they are God's ordained means of propagating the Gospel. What are they doing? Christ gave to them one mission, "Go ye into all the world and disciple the nations, teaching them to observe all things whatsoever I command you." If they fail to do this specific thing, they fail in the purpose for which they exist. I say this in the light of the fact that it is God's business to save men. It is our business to evangelize, to witness for Christ, to bear the message of truth to men; then his ministers must be able to preach the Word intelligently. Paul exhorts Timothy to "give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

There are many ways in which the laity can help ministerial efficiency: (1) By giving of their means to support the ministry (1 Cor. 9: 8-11). (2) By holding them up to the throne of God in prayer (Eph. 6: 18, 19). (3) By staying their hands (Ex. 17: 12).

In so doing you are not only helping them, but also yourself and the cause of Christ. Not only that, but you are working in the spirit of the Master, whose whole life was spent in helping the needy. "He came to save the people from their sins." "He went about doing good." Perhaps you will say that you have all that you can do without helping the minister. So you may; but Christ will help you if you are willing to help others. In this you have an excellent example in our Savior, who denied himself the comforts of life and received the greater comforts in his soul as he bore the burdens of others.

"Bear ye one another's burdens, and so fulfill the law of Christ." It may be that your minister is struggling under a heavy burden. The cares of the home and of the church, pressing financial problems, disappointments and sorrows, a lack of appreciation on the part of those with whom he has labored, etc., may be burdening him. Other things may be weighing upon his mind, sapping his strength, and undermining his health. Help him out in whatever way you may be of service, in making his burden lighter. By so doing you will not only help him, but you will help humanity by adding to his capacity for service.

414 E. 10th Street, Newton, Kansas.

Gleanings Along the Wayside.

BY JOHN R. SNYDER.

Waste Land.

IT is surprising how much waste land there is to be seen as one travels across the continent. It is of various kinds, and waste for different reasons. Some is too low and some is too high. Some is too wet and some is too dry. Some is lacking in solid matter, while other tracts are entirely too solid,—they are rock. But it is waste, waste, waste. Some is covered with marsh grass and other land is covered with sage brush. All these signs depote waste. But changes are being made. As the country becomes more thickly populated, as the demands for tillage soil become more and more insistent, some means are provided of reclaiming the waste areas and making them produce food for man and beast.

This was especially impressed upon us as we traveled toward Seattle. In crossing the State of Minnesota we expressed our surprise to a gentleman who was sitting near us. He said that it was true that there was a large area of waste land, but that some day it would all be cultivated. He said that he had come into that section almost fifty years before, and then there were but few improved farms. There seemed to be too much water. Drainage was poor, and facilities for improving the land were meager.

But as population increased and improvements came, the waste land was occupied, until now, he said, there are but few pieces of waste land in his neighborhood. All is now valuable.

Then we fell to thinking. In the spiritual world there are many waste places. We look upon them as being incapable of improvement. "No use trying to do anything there," we say. The appearances may be against aggressive work, and we pass it by for a more desirable location. But we do not believe that such is God's plan. He has said that the "old waste places shall be built up." We have a part to do in this work. Christ is calling and the church is seconding the call. Who will help redeem the waste places of Zion?

Bellevue, Ohio.

The Scales of Justice.

BY IDA M. HELM.

SIN weighs heavy,—too heavy for mortal man to overbalance it. Looking at the scales, with man in one balance and sin in the other, it looks like a hopeless case for the man. But there is hope. Weights of God's infinite love have been prepared, to place in the balance with man. Faith also is of value; then there are repentance, baptism, feet-washing, the Lord's supper, the communion, etc. Good works also have their place.

God in the balance with man, outweighs sin. If we would not be found wanting in the balances, incorporate into our life all the principles and doctrines taught in Holy Writ. All are essentials to salvation. There are no nonessentials. If we do not use the provided means, they can not avail for our salvation. Matt. 7: 21 says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

R. D. 2, Ashland, Ohio.

"Let Us Work."

BY NANNIE BOND.

WHEN reading the article, entitled "Work," in MESSENGER No. 31, this thought entered my mind: "Let us work." Jesus spent his earthly life in doing the will of his Father, and teaching the people how to live. In the parable of the man that was a householder, Jesus taught the great need of workers in his vineyard.

Today he is the same Jesus, the Savior of the world, still pleading that we might surrender our lives entirely to his service. He is knocking for admission into the hearts and lives of others, who are not concerned about their soul's salvation. No greater blessing could be ours than to be called into his service. Only when we fully realize the true blessings of Christianity, will we be willing to say: "I want to be a worker for the Lord."

This work requires our constant attention, for while the good work goes on, the evil one is going about, seeking whom he may devour. We have warning of idlers standing around, but only those who prove faithful have the promise of reward. When our life's work is finished, and the opportunities for doing good may seemingly have been few, may the Savior say of us, as he said of Mary, "She hath done what she could."

Spring, Texas.

Self-Mastery.

BY EZRA FLORY.

WITH but one exception the word translated "temperance," in the Authorized Version, is translated "self-control" in the Revised Version of the New Testament. Then intemperance is self-slavery. Temperance means self-mastery; not the mastery by one's self, but of one's self. This means a firm control over self. But self is not a match for self. We must have with us a stronger one than self. "Greater is he that ruleth his own spirit" than he that does any other great thing, and can not achieve this essen-

tial. Alexander conquered the wide world but was a failure here, dying a drunkard. His is but one of the varieties in which men are not self-masters.

It takes a strong reinforcement to master the mouth so that it won't take the wrong stuff, nor give it out,—tobacco and a hundred other things. It takes a strong mastery to control the eye, so that it will not look upon the things it should not see; to keep the ears deaf to what they should not hear; to hold the feet steady in the way of truth. Are we as comprehensive in temperance (self-control) as the Bible comprehends? Surely there is no mastery without the Master.

343 S. Trumbull Avenue, Chicago.

Sunday-School Lesson for Sept. 13.

Subject.—The Ten Virgins.—Matt. 25: 1-13.

Golden Text.—Watch therefore, for ye know not the day nor the hour.—Matt. 25: 13.

Time.—Probably the afternoon of Tuesday, April 4, A. D. 30.

Place.—On the way from Jerusalem to Bethany. Jesus had left the temple for the day.

CHRISTIAN WORKERS' TOPIC

Israel on the Canaan Side of the Red Sea.

Exodus 15: 1-21.

For Sunday Evening, September 13, 1914.

Bear in mind that in the Israelites we have a type of all those who have been truly baptized into the death of Jesus Christ.

1. **A Believing People** (Ex. 14: 31).—What they had seen had greatly increased their faith. (1) Times of testing are times of growth. (2) A true view of the cross and grave of Christ, as symbolized in baptism, must greatly strengthen the Christian's faith.

2. **A Singing People** (Ex. 15: 1; see Ps. 32: 11; Philpp. 3: 1; 4: 4; Isa. 61: 10; Heb. 3: 17, 18; John 15: 11; Rev. 5: 9; 15: 3).—Some songs are born only as this one was, out of trials. "Then sang Moses," etc.

3. **A Redeemed People** (Ex. 15: 13; see Gal. 3: 1-14; Eph. 1: 7; Rev. 5: 9).

4. **A Free People**.—The waves of death and judgment rolled between them and bondage. So with Christians (John 8: 32-36; Rom. 6: 6; 8: 2; 4: 31).

5. **A Confident People** (Ex. 15: 14-17).—What they had already seen in their passage assured them of final victory. (See Rom. 6: 14; 8: 31-39; Philpp. 1: 6; 2 Tim. 1: 12.) Let us who have been buried with Christ by baptism into death, now walk in newness of life (Rom. 6: 4).

PRAYER MEETING

Blessed Assurance.

1 John 5: 10-15.

For Week Beginning September 13, 1914.

1. **The Participants in This Assurance**.—"You that believe." To believe on the name of the Son of God in John's day was to share the ignominy of the cross. The object of faith is not Christianity as a system, or the Bible as a book, but the Son of God as a living, abiding Personality. The Word does not say, "Believe, and be saved," but, "Believe on the Lord Jesus Christ and thou shalt be saved." The faith that does not take hold of Christ is a dead faith. To be assured of salvation, we need a living, never-failing faith in him (Rom. 8: 16; 1 John 3: 2; Isa. 12: 2; 1 John 5: 13).

2. **The Blessedness of This Assurance**.—"Ye may know." The word "know" is a favorite expression with John. In these few verses (13 to 20) he makes use of it seven times. If you are really a believer in Jesus Christ, you will surely "KNOW" that eternal life is yours. It is not only a possibility, but your heaven-vouchsafed privilege. The comfort and joy of salvation rest upon this assurance. How can we thank God for the gift of eternal life, if we are not sure that we have it (Heb. 6: 11, 19; 1 John 3: 14, 19; Col. 2: 2, 3; 1 Thess. 1: 5; Rom. 5: 1, 2)?

3. **The Ground of Our Assurance**.—"That ye may know." Assurance does not come through any special revelation from heaven, apart from the written Word. "He that hath the Son hath life" (verse 12). These words, inspired by the Holy Spirit, and penned by the apostle, are for you who believe, that ye may know that ye have eternal life. Not to receive this testimony is to make God a liar, and rob your soul of this blessed confidence. Absolute assurance may always be ours (Eph. 3: 12; 2 Tim. 1: 12; Heb. 10: 22; Rom. 8: 38, 39; 2 Cor. 13: 5).

HOME AND FAMILY

The Fresh-Air Children.

Go set the table, Mary, an' let the cloth be white!
The hungry city children are comin' here tonight;
The children from the city, with features pinched an' spare,
Are comin' here to get a breath of God's untainted air.
They come from out the dungeons where they with want were chained;
From places dark an' dismal, by tears of sorrow stained;
From where a thousand shadows are murdering all the light:
Set well the table, Mary dear, an' let the cloth be white!
They ha' not seen the daisies made for the heart's behoof;
They never heard the rain-drops upon a cottage roof;
They do not know the kisses of zephyr an' of breeze;
They never rambled wild an' free beneath the forest trees.
The food that they ha' eaten was spoiled by others' greeds;
The very air their lungs breathed was full o' poison seeds;
The very air their souls breathed was full o' wrong an' spite.
Go set the table, Mary dear, an' let the cloth be white!
The fragrant water-lilies ha' never smiled at them;
They never picked a wild-flower from off its dewy stem;
They never saw a greensward that they could safely pass
Unless they heeded well the sign that says, "Keep off the grass."
God bless the men and women of noble brain an' heart,
Who go down in the folk-swamps an' take the children's part—
Those hungry, cheery children that keep us in their debt,
An' never fail to give us more of pleasure than they get!
Set well the table, Mary; let naught be scant or small;
The little ones are coming; have plenty for 'em all.
There's nothing we should furnish except the very best
To those that Jesus looked upon an' called to him an' blessed.
—Will Carleton.

Our Parents.

BY LAURA M. GWIN.

RECENTLY our Sunday-morning service was set apart as a parents' day. Previously it had been announced that there was to be no sermon, but that each one in the audience was to have the opportunity to speak of some Christian grace in his parents.

Our pastor, in opening the meeting, quoted from an eminent London preacher: "If you don't give your flowers to your mother while she is living, don't mock her by taking them to her when she is dead." He spoke of this service as being an opportunity to bring some garlands to our parents.

In speaking of his parents he said: "My parents were very kind and gentle, and yet firm. We never disobeyed them the second time, or, at least, didn't want to. I thank my Heavenly Father for parents who were firm with their children. When their children were old enough to become Christians, and even before, they prayed for them in family worship, that they might give their hearts to the Lord. They mentioned my name, and then for a few times did not, and I wondered if they had stopped praying for me, but they hadn't, and soon began praying again. They,—or father, who is still living,—would be praying yet for their children to become Christians, if we were not Christians."

A number followed. I wish I could give you a stenographic report of the talks, but I can only present some of the thoughts as I recalled them after the service:

"My mother was a remarkable woman. As the mother of nine boys and six girls she still had time to take an interest in the details of our lives. But the thing which impressed me most was that, when any of us were away from home, she found time to write to us. It seemed her love went out even more to the one who was away than to the ones at home. The home in which my father was raised hadn't as high a standard of living as he brought to his own. His life reminds me of an inverted pyramid, with the apex on the earth and the base reaching to heaven."

"My mind goes back to our farm home. It was difficult for my father to speak in public when he was

elected to the ministry, and always has been, but he ever was faithful. He preached every two weeks eighteen miles from home and always was faithful in filling his appointments. My mother has never been very strong. Often people ask her why she doesn't have me come home, but she says that as long as she can possibly do her work she isn't going to have me give up the work I am engaged in. Much of what I have been able to do I owe to the prayers of my father and mother and grandparents. I think we do not appreciate these prayers enough."

"The depth of a mother's love! Who can measure it? My father was very harsh and stern. Sometimes he would take a big rope and tie a knot in the end, and other knots in it, and beat me with it. Mother would stand by, wringing her hands and crying, fearing each moment he would strike me in the eyes and make me blind, or on the forehead and knock me dead. When her mother love could endure no more she would rush in between us and receive on her own body some of the strokes intended for me. Her prayers have followed me. She said that if it could make me become the kind of man I should be, she would gladly walk around the world barefooted."

"My mother's cheerfulness in suffering is an inspiration to me. She is seldom free from pain, and yet anyone talking to her would never know she is suffering, for she always wears a cheerful countenance. Her favorite song is, 'Must Jesus bear the cross alone?'"

"I remember very little of my mother. I was raised by a stepmother and very little thanks she ever received for it, either. I was cared for until I was six by older sisters, who allowed me to have my own way about everything, so I was badly spoiled. My stepmother knew what she was doing when she undertook to raise me, but she undertook it, anyway. I didn't appreciate her, and at sixteen I left home. Never until I was a mother myself did I appreciate all she had done for me; then I had to think of it day and night. Now she is thousands of miles from me, blind and destitute, and I can do nothing for her."

"My parents lived ideal lives together; they were happier and more devoted to each other the longer they lived. One of the things they taught me was how to pray. That was the last thing I ever thanked my father for. I look back with regret (I think too much about it, I know) at the many opportunities I missed when I might have helped them, and now it is too late. Pray for me, that I may help others and thus repay them." This was from a sister whose life is one of self-sacrifice, and whose devotion to her parents during their closing years was beyond that of most people.

"My father was a stern man and often punished us boys. When father was away from home, after we were too old for mother to punish us, and we did something wrong, mother would be very much grieved over it, and her eyes would fill with tears. Those tears of my mother did more in leading me to want to do right than my father's punishment."

"I want to speak a few words to the young people. When I was young, and was out late at night, my parents used to worry about me, and I thought it was foolish of them; that I could take care of myself. Not until I was a father and had children out late did I appreciate it. Then, as I lay awake, listening for their return, I knew what my parents suffered. Young people, don't stay out late at night if you can possibly help it, for remember, your parents are worrying about you and can't go to sleep until they hear the door open to admit you. One incident will show my mother's love. I was away at school and became very ill with typhoid fever. Mother said to father, 'You go there and take care of him, and don't leave until you bring him home, alive or dead.'"

"My father lived his Christianity. He seldom took part in public, but was a faithful deacon. His first serious illness resulted from his inability to bring peace between two members of the church. He didn't preach, but he lived what so many try to preach. If he had left each of us a million dollars it would be a very small thing in comparison with the memory and influence of his life."

"My mother died when I was sixteen. As we stood by her dying bed, after she had given us all good-bye, she turned to me, who was not a Christian then, and said, 'Will you meet me in heaven?' I knew I could not meet her there if I were not a Christian. I had heard many sermons. My father had often spoken to me about becoming a Christian, and others had spoken to me, but those words of my mother did more toward leading me to Christ than anything else."

In the closing prayer opportunity was afforded for any who wished to lead and a number responded, thanking God for our parents, praying for his blessing upon them, asking that we might be more faithful in showing our love for them and in so living that the next generation would call us blessed.

I have attended meetings that had a similar aim, where good programs were rendered or excellent sermons delivered, but at none of them were the hearts of the people reached as fully as they were at this informal meeting. The speeches were not efforts at oratory. They were simple, heart-to-heart talks, and because they came from the hearts of the speakers they reached the hearts of the listeners. I am sure we all went away from the meeting, loving and appreciating our parents a little more and with a greater determination to do what we could to brighten their lives. We were better, stronger and more useful men and women, boys and girls than when we came.

God bless our parents!

3435 Van Buren St., Chicago.

How I Lost My Boy.

BY MARY E. TEETER.

ON returning home from our District Meeting, and while waiting at the station at Clarksville, Mich., for the westbound train, with two frolicking little boys, aged three and five respectively, keeping an eye on them that they did not get their hands, face and clothes dirty, I thought they would be safe in the little village depot, without their hand in mine.

The eastbound train passed through. I knew quite well that it was not our train and told the boys, "This is not our train." The younger one did not seem to understand, and while I was greeting a good sister who just arrived, he went with the few who got on the train. The conductor lifted him up, and away he went with the crowd.

After the train was gone, there was no small stir as to the whereabouts of my little boy. We looked in every direction but could not find him. The kind ticket agent inquired by phone; also sent a message to catch the train. At the next station ahead my little Francis was found on the train, going in the opposite direction from his home. We were lucky to get him stopped at the second station, and sent back on the homeward train. We were informed by a lady on the return train that they entertained him, and that he entertained them, after shedding a few tears.

My moral is this: Mothers, fathers, don't let go of your children! The train will be along; it's due at any time. Keep the little ones by the hand, for you want to take them with you to your beautiful home above. Don't think because you are not in a large city, but only in a small village or in the country, that your children are safe. Keep them by the hand. The train of sin will soon be along. It is all right to keep the children's clothes and bodies clean, and almost any one will help you to do that. But who will help you to keep their hearts clean? No one can do this like mother. You may not have a kind ticket agent to send a message ahead, that your boy may come back to you. Remember, there are plenty of conductors to help your child on the wrong train, when he is with the crowd, and this train is full of passengers who will entertain your child.

When you see this train coming and you well know that it is the wrong one, make sure that your child understands the direction the train is going, and the place where it is going. Keep your children by the

(Concluded on Page 574.)

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BRO. C. L. WILKINS has been chosen to represent Michigan on the Standing Committee of 1915.

THE DISTRICT MEETING of Northern Missouri is to be held at the Bethany church, Ray Co., Mo., Oct. 1.

THE District Meeting of Southern Indiana, to be held in the Four Mile church, is announced for Oct. 15.

OCT. 6, 7 and 8 are the dates announced for the District Meeting of Middle Iowa, to be held at Maxwell.

BRO. I. R. BEEKY's revival effort in the Oak Grove church, Ind., resulted in eleven accessions to the church.

THE members of the Myrtle Point church, Oregon, have been made to rejoice because of five recent accessions.

DURING Bro. I. S. Bowman's meetings in the Harrisonburg church, Va., five were received by baptism, and one restored.

BRO. J. W. HARSHBARGER, of Homestead, Mich., is booked for a series of meetings at Marilla,—his State, beginning Sept. 7.

BRO. J. EDWIN JONES, of Larned, Kans., has taken up pastoral work in Wichita, Kans., and should now be addressed at 1915 West Douglas Street.

THE recent meetings, held by Bro. O. P. Haines, of Chicago, Ill., for the members of the Cerro Gordo church, same State, closed with five accessions.

BRO. C. WALTER WARSTLER conducted meetings for three weeks in the Maple Grove church, Ind. Twenty identified themselves with the children of God.

BRO. W. M. HOWE having now assumed the pastorate of the Meyersdale, Pa., church, should hereafter be addressed at 325 Beachley Street, Meyersdale, Pa.

WE are informed that Bro. J. H. Basinger, of Columbiana, Ohio, is in a position to give some time to teaching vocal music and directing song services in churches.

BRO. J. M. MYERS, of Minot, N. Dak., has now decided to locate in the Maple Grove church, near Stanley, Wis. His services will be greatly appreciated in the Wisconsin field.

BRO. D. W. SHOCK, of Minneapolis, Minn., recently held revival meetings in the Astoria church, Ill. Amid general rejoicing forty were received by baptism, and two restored.

BRO. C. D. HYLTON recently closed a series of meetings at Cedar Bluff, Franklin Co., Va., with fifteen accessions. He is now engaged in a revival at Olean, Giles County, same State.

BRO. CHAS. W. EISENBISE, of Chicago, Ill., recently held a two weeks' series of meetings in the Solomon's Creek church, Ind. Eight repentant ones were buried with Christ in baptism.

REVIVAL services in the Oronoco church, Va., by Bro. R. M. Figgers, the home minister, resulted in six accessions to the church. Others are deeply impressed.

AFTER three years of faithful efforts, Bro. J. A. Robinson leaves the work at Denver, Colo., for other fields. No one has been secured, as yet, to fill the vacancy.

SEPTEMBER 29 and 30 and Oct. 1, are the dates announced for the Ministerial and District Meetings of Middle Missouri, to be held in the Mound church. The elders are instructed to meet Sept. 29 at 3 P. M.

BRO. J. EDWIN JARBOE, of Red Cloud, Nebr., is now located in Lincoln, same State, where he has taken charge of the church for the coming year. He may be addressed at 323 North Twenty-second Street.

BRO. JOHN E. ROWLAND, of Waynesboro, Pa., was with the members of the Farmers Grove church, same State, in a recent series of meetings. Nine enrolled themselves under the banner of the Great Commander.

THE dedication of the Long Lake church, Mich., which had been postponed from the date first designated, is now announced for Sept. 6. Bro. J. Edson Ulery, of Onekama, same State, delivering the dedicatory address.

BRO. E. F. SHERFY, of 2028 Armstrong Street, Colorado City, Colo., says that he will be able to hold one series of meetings in the month of November, and prefers to work in Kansas or Nebraska, beginning soon after Oct. 30.

THE District Meeting of Northern California will be held at Lindsay Oct. 1, and the Sunday-school Meeting the day following. The Ministerial Meeting convenes Sept. 30, while the elders are instructed to meet the day before.

ALLISON PRAIRIE church, Ill., has just closed a refreshing series of meetings, conducted by Bro. C. S. Garber, of St. Joseph, Mo. Thirty-two came out on the Lord's side and entered the baptismal waters. Eight were reclaimed.

A REVIVAL effort in the Elk Run church, Va., was begun by Bro. W. H. Zigler, one of the home ministers. Later on, Bro. J. S. Zigler, of Fayetteville, W. Va., took up the work. Seven made the good confession, and are now identified with the believers at that place.

WE have just received word of the departure of Bro. James Workman, of the Danville congregation, Ohio, who went to his reward Aug. 24, at the advanced age of over eighty-six years. He united with the church early in life, and was in the ministry about forty-five years, being specially noted for his faithfulness to the interests of the church.

THE members in the vicinity of Queenstown, Alta., Can., are now without ministerial help, and they would like to be remembered by any of our ministers who may feel impressed to labor in a very needy field. Sister Hattie M. Ebie, Queenstown, Alta., Can., will be glad to furnish further particulars to any one who may be willing to come to the aid of this frontier congregation.

BRO. ANDREW HUTCHISON, writing from Council Bluffs, Iowa, is requesting us to say that, on account of the sore affliction of his wife, he finds it necessary to cancel all his engagements for meetings east of Iowa. After Oct. 1 he should be addressed at Lindsay, Cal. Since it becomes necessary for him to spend the winter on the coast, it is to be hoped that the churches in California and other Coast States may be able to give him plenty to do.

ON page 574 we publish the financial report of the General Mission Board for June. As published from month to month, these reports may well be studied by every member. If your congregation is creditably represented, well and good; let it serve as an incentive to further progress. If your church is recreant along the line of giving, it is time to bestir yourself, and urge your congregation to enter upon active participation in the great work of missions.

THE members of a western congregation, desiring to show due appreciation of their pastor's faithful labors, recently gathered at his home. Instead of the usual feast being spread, a much-appreciated cash donation was handed to their shepherd, as a slight token of their love and esteem.

BRO. J. S. SHERFY, of 1617 S. Edith Avenue, Chanute, Kans., is, with his family, contemplating a change of location, and hopes, by the guidance of the Spirit, to be led to some field where he may be of service in the extension of the Kingdom. Those who desire to confer with Bro. Sherfy will please address him as above.

A TOTAL of 165 accessions is given on this page,—all reported during the last week of August. The showing is excellent, considering the fact that mid-summer is not usually regarded as an ideal period for revival meetings. Is it not true, however, that in reality all seasons are the Lord's, and that he is willing to give the increase if we are ready to make a faith-inspired effort?

BRO. MANLY DEETER, of Milford, Ind., recently assisted the members of the Logan church, Ohio, in a very spiritual series of meetings. Seventeen were made willing to accept Christ,—fifteen of the number being Sunday-school scholars. As a seed-sower for the harvest, later on, the Sunday-school stands pre-eminent. Are we, as a church, awake to the real possibilities along this line?

THE recent Sunday School Meeting and Bible Institute of Northern Indiana, held at South Bend, seems to have been a great uplift to all in attendance. Brethren A. C. Wieand, Otho Winger and B. F. Wampler directed the work. It was decided by the Sunday-school workers of the District that a third missionary on the foreign field be supported by the schools included within their bounds.

IN the various cities of our land, prayer services for the speedy termination of the European war are the order of the day. In Denver, Colo., recently, ten thousand women gathered in a large auditorium to kneel in fervent prayer to the Great Ruler of all mankind, pleading that he might overrule the plans of warring nations, and restore peace. Barriers of sect, caste and race were brushed aside in the one great purpose of praying for peace.

BRO. GALEN B. ROYER was with the members of the Springfield congregation, in Northern Indiana, last Sunday, in a most inspiring harvest meeting. Many from adjoining congregations were present and added to the interest of the occasion. The Sunday-school hour, along with the time usually given to the forenoon preaching service, and an hour in the afternoon, were devoted to missions. A collection of nearly \$80 was lifted for World-wide Missions.

The Temperance Bulletin, published by the General Temperance Committee, Vol. 4, No. 2, fresh from the press, contains valuable statistics, editorials, quotations, recitations, as well as splendid essays by such writers as Brethren George L. Studebaker, Joseph Holsopple, J. W. Lear, J. Carson Miller, F. F. Holsopple, W. B. Stover, D. W. Shock, Sister Elizabeth D. Rosenberger, and others. Order a supply at once for distribution from the Brethren Publishing House. They are free. Enclose sixty cents postage for each hundred copies wanted.

WE receive many expressions of appreciation regarding the various articles appearing from time to time in the MESSENGER. In many cases, of course, these words of commendation are sent direct to the writers, but all of them indicate sincere appreciation. Some one, failing to give his name, recently sent these lines to Bro. Galen B. Royer: "I want to thank you for your 'Letters to Young Christians' in the GOSPEL MESSENGER. They are always so full of encouragement and kind advice. They have been a great help to me.—'One of Them.' " Every sincere and heartfelt article has its mission, and is very likely to awaken a responsive chord in many a heart.

SPECIAL meetings, embodying this or that unusual feature, are getting to be quite common among us, and, as long as proper discretion is used, may be productive of added interest. One of the flourishing Indiana churches recently observed "Family Day," and we are told that on the day appointed whole families sat together in the same seat,—in many cases for the first time in many years. A meeting that will accomplish so desirable a result, richly deserves commendation, but it also suggests the thought that efforts be made to assemble the families more frequently after the one most enjoyable occasion. Why not have the families represented on practically every Sunday, thus bringing them in touch with the helpful influences of the sanctuary?

Our Chicago Meeting.

LAST week it was our privilege to attend the District Meeting of Northern Illinois and Wisconsin, held in one of the Bethany Bible School buildings, Chicago. We never had a more convenient place for these meetings. Those in attendance were lodged and served with meals in the buildings, and the accommodations proved to be all that could have been desired. Here were all the rooms needed for the different meetings. The social opportunities were excellent, while the spirit of the occasion was equal to anything yet experienced.

The simplicity in evidence, upon the part of the brethren and sisters, was certainly commendable, and while this most highly-prized characteristic of our people may not be as general as we would be pleased to see it, still it is clear that those holding to our teachings along this line are the ones that must be depended upon to develop church life and to furnish the means with which to carry forward every department of our church work. If the members in Northern Illinois and Wisconsin, as a whole, can be judged by those in attendance, then it would appear that we have a body of earnest people who, in the way of simplicity, faithfulness and spirituality, measure up well with our claims. And in connection with this simplicity, and the high order of spirituality, the old-time sociability helped to make the meetings well nigh ideal.

The District Mission Board met on Monday and devoted the day to its work. On Tuesday morning the elders came together, and continued in session until about 4 P. M. The attendance, upon the part of the elders, was unusually good, there being thirty-eight present. Bro. John Heckman, retiring Moderator, was in the chair, and considerable business received attention, though not as much as at a number of our former meetings.

In the evening Bro. A. C. Wieand delivered an excellent address on "The Coöperation of Home and School and Church in the Education of Our Children." He was favored with a good audience, there being members present from practically all parts of the District. The meeting was held in the school chapel, a room admirably constructed for public assemblies. The acoustic properties of the room are fine, making it easy for the speakers, as well as satisfactory for the audience.

At 8:30 A. M., the next day, the Ministerial Meeting was called to order by Bro. O. P. Haines, Chairman of the Committee on Program. While the attendance of ministers was not as large as it should have been, still the most active ones of the District were present, and a number of them took part in discussing the topics presented for consideration.

There were four topics. The first two dealt with the country and city problems, each one being discussed separately. Though the speaking was good, thoughtful and even animating at times, still we did not get as thoroughly into the subject as might have been desired. Either subject is big enough to interest an assembly a full half day. The other two topics related to revival work and instructing applicants for baptism. The speaking was good on both topics, but the latter subject, being a new one for a Ministerial Meeting, attracted unusual attention. While listening to the splendid talks, it occurred to us that, taking

the Brotherhood over, we are greatly in need of much careful teaching on this very important subject, and especially that part which deals with the baptismal covenant and the rite of baptism.

The Sunday-school Meeting, with Bro. J. G. Royer presiding, occupied most of the afternoon, and proved to be one of the most helpful and entertaining meetings of the kind held for years. The program was a good one, and the speakers did full justice to the topics entrusted to them.

The Program Committee for the Ministerial Meeting, for the coming year, is composed of Brethren S. S. Pluth, Harvey Snell and M. W. Emmert. For the Sunday-school Committee Bro. Emmert and Sister Amy Trout were chosen to serve with the Sunday-school Secretary of the District. At the close of the Sunday-school program, Mr. F. Scott McBride, Superintendent of the Anti-Saloon League of the State, gave a short, sensible and practical address that was very much appreciated.

Wednesday evening was turned over to the Christian Workers, and, instead of a regular program, the audience had the pleasure of listening to a good address by Bro. W. J. Barnhart. Much that he said was practical and should prove helpful. His address was followed by Sunday-school round-table topics, in charge of Bro. S. C. Miller. Taking the meetings for the day, as a whole, they will go down in history among us as being entertaining and helpful. And while this is true, we feel that in some way we ought to get more out of the services for these annual occasions. They are not as constructive as we should like, and possibly might be made a little more practical. The song services, conducted by Bro. Wm. Beery, proved to be both entertaining and inspiring.

On Tuesday, at 8 A. M., the District Meeting convened, with the retiring officers,—Bro. John Heckman, Moderator, Bro. I. B. Trout, Reading Clerk, Bro. J. E. Miller, Writing Clerk,—in charge. After the devotional services, the roll call of churches proceeded, showing that there were present forty delegates, representing twenty-two out of the twenty-nine congregations in the District. In effecting the organization, Bro. O. F. Shaw was chosen Moderator, Bro. D. D. Culler, Reading Clerk, Bro. James M. Moore, Writing Clerk. The voting was done by open ballot, and the whole time did not occupy more than about thirty minutes. After the first ballot the names of the brethren receiving the larger number of votes were placed on the blackboard, and the balloting continued until one received a majority of all the votes cast. After the organization was completed, the thirteenth chapter of First Corinthians was read, a short prayer offered, and the meeting at once proceeded to business.

The first business grew out of a query on the dress question, referred to the elders last year. The elders recommended that steps be taken to supply each church, so far as practicable, with an elder, who will give the needs of his congregation the required personal attention, and further recommended that a Committee on Dress Reform be created, to mould sentiment in the interest of greater simplicity in dress, as well as in other things. The recommendations were accepted and the necessary committees appointed. The committee to devise a plan for supplying churches with elders is composed of Brethren I. B. Trout, M. W. Emmert and A. C. Wieand. Sister Eva Trostle and Brethren P. R. Keltner and Ezra Flory constitute the Committee on Dress Reform.

Then followed the adoption of a number of reports, relating to the Old People's and Orphans' Home, Mount Morris College, District Mission Board, Sunday-school work and the Temperance Committee. Space will not permit more than a mere mention of the reports.

The Mission Board was authorized to borrow \$2,500 to complete the Freeport meetinghouse, and \$525 was raised, by subscription and otherwise, in the meeting, for the purpose of aiding the work. The Mission Board asked for \$3,600, and the full amount was appropriated. The trustees of Mount Morris College were granted permission to take charge of the financial management of the school, if they deem it best to do so.

Two queries go to the Annual Meeting,—one reaffirming, in spirit, the decision of the Conference of 1839, Art. 13, regarding the rebaptism question; and the other presenting, for consideration, the advisability of a Biennial instead of an Annual Conference. In the interest of our own District, a movement was set on foot in support of the "Every Man" system of raising church finances.

Bro. Ezra Flory was chosen a member of the District Mission Board. Bro. D. L. Miller resigned from the trusteeship of Mount Morris College, and was given a vote of thanks for his long and faithful service on the Board. Bro. J. P. Holsinger was chosen to fill the vacancy. Bro. John Heckman succeeds himself on the Board. Bro. J. M. Price continues on the Board of Trustees of the Old Folks' and Orphans' Home, while Bro. Levi S. Shively remains on the Auditing Committee. On the Temperance Committee Bro. C. C. Price succeeds himself. Bro. S. C. Miller was appointed District Sunday-school, Christian Worker, Missionary and Educational Secretary. The District will be represented on the Standing Committee of 1915 by Bro. James M. Moore, with Bro. I. B. Trout alternate. The following resolutions were passed by a rising vote, followed by a season of earnest prayer in the interest of peace among the contending nations of Europe:

Resolutions.

To His Excellency, the Honorable Woodrow Wilson, President of the United States, and His Counsellors:

The Church of the Brethren of Northern Illinois and Wisconsin, assembled in their Annual Conference on Aug. 27, 1914, in Chicago, Ill., unanimously adopt the following resolutions:

I. On behalf of every member of our Fraternity, we desire to express our profound sense of gratitude for, and approval of, the firm stand and the strenuous and consistent efforts of our Government to maintain the peace of our country in her recent relations with Mexico, and in reference to the European crisis up to the present.

II. We greatly deplore the present European war, and we beseech our Government to continue her past attitude towards these issues and to exert every possible effort,—

1. To maintain strict neutrality.
2. To allay any militaristic sentiment that might at any time arise in our Republic.
3. To exercise her good offices for the restoration of peace in Europe, at the earliest moment, consistent with our unique position of trust and confidence.

III. We realize but little the perplexity in which you are placed, but cry daily unto the Lord of Hosts, whose kingdom ruleth over all, to guide and sustain you in your responsible duties.

Decided to send a copy of these resolutions to the President of the United States, to the Press of Chicago, and to the various publications of the Church of the Brethren.

O. F. Shaw, Moderator,
D. D. Culler, Reading Clerk,
James M. Moore, Writing Clerk.

The meeting closed shortly after 5 P. M., to convene with the members of the Pine Creek congregation on the last Thursday of August, 1915. The meetings, from start to finish, were pleasant, and the accommodations all that could be desired. The Chicago members know how to entertain their guests, and left no stone unturned in the interest of unstinted hospitality. They had their work well planned, and everything moved off like clock work. Every visitor felt grateful to the managers of Bethany Bible School for the use of their splendid buildings, and for permission to enjoy conveniences not excelled in the District, and those in attendance at the meeting so expressed themselves in a unanimous vote of thanks.

Harmonizing.

PAUL, the Lord's prisoner, besought the Ephesians to walk worthily of their calling, with longsuffering forbearing one another in love; that they give diligence to keep the unity of the Spirit in the bond of peace. For,—as he states the ground of unity in the church,—there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all.

Now, since there is but one God and Father, one Spirit, one body, one faith, one baptism, it follows

that the church, the body of Christ, must maintain the unity of the Spirit in the bond of peace. There must be unity, and it must be in peace. That is, the church must be a unit in faith, and it must be kept in peace. Her members must be perfectly joined together in one mind and in one judgment, that they may be one body in Christ, even as Christ is one, for the church is his body and bride. But this is not to be construed to mean that there are no differences of personal opinion. There are, and there always will be, so long as men think. When men cease to think, then, and only then, will differences of personal opinion cease. And we are trusting that men will continue to think, as God clearly intended they should use the powers he gave them, and so we may expect always to have differences of personal opinion. But there is a point at which difference of opinion is lost; it is sacrificed to union, and this is the point to be sought.

Opinion is the result of thought, of consideration. As men think, they incline to an opinion or judgment. And it is right. But the right of individual judgment has its bounds. It must cease, or be modified, at the point where it involves the interests of others. It may control fully in matters of individual interests, when the interests of others are not affected. The line must be drawn where individual, personal interests cease, and the interests of others begin. This I state as a general principle, and it should be well understood. For instance, it may be the opinion or judgment of a brother that the Bible teaches final restoration. Very well. This is his right. But it is not his right to force it on others. And so on and on, in matters of opinion.

There are three ways of harmonizing the church body and maintaining unity.

1. The Word of God. All things on which the Word of God speaks plainly, are settled things. They are to be regarded as settled things. To illustrate: The Word of God states plainly that it is man's first and greatest duty to love God with all his strength, and that his next or second duty is to love his neighbor as himself. This is settled ground, settled by the highest authority, about which no word can be raised, and on which all unite. On these, and on all matters on which the Word speaks plainly, the church is harmonized and unified by the teaching of the Word. The Word is the ground of harmony and the bond of union.

2. On all matters on which the Word of God has not spoken plainly, but on which the Conference has spoken plainly, the teachings of the Conference become the means of unifying the church. There are many points of interpretation and application, essential to the unity and prosperity of the church, on which the Word has not spoken plainly. The spirit of the Word covers, no doubt, every question of human conduct, when properly understood; but that unity may be maintained, it must be interpreted, and the way of the application pointed out. It is the province of the Conference to speak on such matters. The Minutes of the Conference furnish hundreds of examples. And on all such matters the Conference is the ground of unity.

3. On all matters on which neither the Word of God nor the Conference has spoken plainly, the majority vote must be taken as the voice of the church, and it becomes the bond of unity. There are many such questions, and that unity may be maintained, with fairness, it is necessary to have an expression of the consensus of judgment that it may be the rule of action. Whether the ruling majority is placed at two-thirds or a mere majority, the minority should yield to the majority for the sake of maintaining the unity of the church.

Now, with these three ways of maintaining harmony open, and in use, there is no reason why harmony should not be maintained. At the bar of these courts, to speak in a figure, differences of personal opinion and judgment cease, and the plain statement of the Word of God, or its interpreted meaning, is made the uniform rule.

And, too, let us remember that unity must be kept in peace. There may be free expression of individual

judgment, in arriving at interpretations and methods of application, without disturbing the peace. This must not be regarded as breaking the peace. It is the right and privilege of each member of the body. And it should be understood that each one has right to the freest expression of honest conviction, without having his motives impugned, or being boycotted in influence. It is a fair speech before a fair, honest court. But when judgment is rendered, it becomes the rule without further contention. Individual judgment is subordinated to the judgment of the whole, and unity is maintained in peace.

H. C. E.

Reclaiming the Wayward.

After one has been baptized, has remained faithful for some years, then goes back into the world and commits many sins, can he again return to the church and be forgiven?

Most assuredly. The parable of the prodigal son shows the spirit that the church should manifest towards all those who would repent of their sins and return to the fold. A wayward church member is simply a lost child of God. In another sense he is a lost sheep, and the Good Shepherd is just as much concerned about the salvation of those who wander away from the fold, as he is about those who have never put on Christ in baptism. In James 5: 20 we have this: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." It is all the same, whether a wayward church member is converted from the error of his way, or whether the unbeliever is convicted of his sins and led to accept Christ in faith and obedience. There is, of course, a difference in the method of handling the two cases. The latter enters the church by way of the new birth,—born of water and of the Spirit,—while the former, having repented of his waywardness, returns to the church he left, and pleads for forgiveness, and for restoration to former rights and religious privileges.

Should this reach any one who has wandered away from the family of God, and in whose heart there is left even the smallest spark of the fire that once warmed his soul, we trust that, like the prodigal of old, he will come fully to himself, and resolve to return to his Father's house,—the church of Christ on earth. There is hope for every wayward child, who has any of the seed of the kingdom left in his soul. For such the door of the church is open from day to day. No one has ever gone so far astray that he may not return to the fold, and be forgiven and receive a hearty welcome.

The Grim Visitor.

Most men have their moments of sober reflection, and it was during a season of meditation on the terrific slaughter of men in Europe that the Editor of the Atchison, Kans., *Globe* had the quiet of his sanctum invaded by a visitor who thus made himself known:

"I am War; to me men look for glory and lasting fame, and it is given. Mine are the most thrilling parts of history, and song and verse and story pay tribute to my awful grandeur. Around the world the parks and plazas are marked by monuments and statues of the men I have given their share of fame. But still other monuments are mine; my way is marked by dead men's bones, by shattered hopes and broken homes and devastated fields and fallen cities and wasted vineyards. Where I walk the green grass is trampled and silver rills run red until rivers are also crimson. I am the Moloch which men worship, although I feed upon their bravest and fairest. Men are my mainstay, young men in the flower of strength preferred, and of the many offered I claim vast numbers for my own, and give back others as maimed and broken creatures, old and helpless before their time. But men alone are not enough; for them are the cold steel, the hurtling shells and shrapnel, the buzzing bullets. But their women and children, even to babes unborn, must help to bear the burden that I bring. For these tender ones I spread want and disease and famine, and add the dull despair born of suspense and anxiety for dear ones gone, perhaps forever. And yet I am but a ghost, existing merely because men think I must, and not because man needs me in working out his cherished plan."

A dream, of course, for war is no single creature to arise and tell the truth of himself, but the monstrous work

of many men turned savage to make a mockery of the civilization and justice of which we boast.

The Seven.

ONE of our exchanges has a good deal to say about the so-called seven deacons that were set in the early church by the apostles, and placed in charge of the daily ministrations, intended for the benefit of the Grecian as well as the Hebrew widows (Acts 6: 1-3). All of this would be interesting enough, if the Book only read "the seven deacons," but it does not read that way. The apostles asked the multitude to make choice of "seven men." The seven men were selected. Some of them may have been laymembers, others may have been deacons, but we happen to know that two of the number were preachers, viz., Stephen and Philip. Some years later, when Luke wrote about the latter, he designated him as "one of the seven" (Acts 21: 8). It would have been an easy matter for Luke to have written "one of the seven deacons," and in this way to have settled quite a dispute. But this is the way men write, when they commit their thoughts to paper, as they are moved by the Holy Spirit. They tell the facts, and then stop. Has it ever occurred to most of our readers that the same Luke, who wrote about the setting apart of the "seven men," also wrote, a little later on, about Philip, "one of the seven"? It looks as though, guided by the Holy Spirit, he purposely avoided calling those chosen "the seven deacons." And since this is the way the matter is referred to in Holy Writ, might it not be well for the writers of the present time to mention "the seven" in the same manner? It looks that way to us.

"Holy Boldness."

In these days of unparalleled opportunities, the chief requisite is, unquestionably, the "holy boldness" in religion that goes forward valiantly and knows no hindrances. A writer in the *Methodist Recorder*, London, England, thus sums up the situation: "We must crash through our timidity and our reserve, and our smug respectability, and go out into the highways and byways and compel men to come in to the gospel feast. The Socialist and the Suffragette put us to shame. In all weathers, at every street corner, they are vociferously peddling their wares. The goods that they hawk with such consuming zeal may or may not be valuable. We can not doubt the infinite worth of the Truth we proclaim. We have the Pearl of Great Price to offer to men, and shame upon us that we are so sluggish in discharging our trust!" There is sound sense in the remarks quoted. There are a score or more opportunities every day, to speak really helpful words. It is unfortunate indeed that religion, as a theme of conversation, is being so largely neglected, that few, nowadays, venture to discuss scriptural themes or church topics in a public place. Might not a greater abundance of religion in the heart cause such a "bubbling over" that even the most timid of us could not help but testify to God's goodness?

Delinquency of Boys.

At a recent gathering of local Sunday-school workers in Chicago, one of the speakers gave a clear delineation of conditions because of which boys go wrong, attributing their delinquency to nine different causes: (1) City life,—which is artificial. (2) Tenements and flats,—which have supplanted homes. (3) Too few playgrounds. (4) Unwise restrictions by the average policeman. (5) Court rulings that trample down, rather than uplift. (6) An ill-adapted school system. (7) Vice-promotive entertainments. (8) Child labor exploitation. (9) Unrestrained divorces and subsequent remarriages, which destroy home life, thus driving the boys to the street." The conditions described are not mere theories but facts to be dealt with,—conditions to be overcome. The nation of tomorrow depends altogether upon the boy of today, so far as its moral integrity and real progress are concerned. Only wise leadership,—men of broad visions and a thorough and sympathetic understanding of boy nature and life,—will solve the question.

General Mission Board.—H. C. Early, Penn. Laide, Va., Chairman; C. D. Bonwick, N. Windsor, Md., Vice-Chairman; J. W. Royer, Elgin, Ill., Secretary and Treasurer; Otho Winger, North Manchester, Ind.; J. Yoder, McPherson, Kans. Life Advisory Member, D. L. Miller, Mt. Morris, Ill.

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Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Timberville, Va.

Peace Committee.—J. Kurtz Miller, Chairman, 358 Sixtieth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntingdon, Pa.

Homeless Children Committee.—Frank Fisher, President, Mexico, Ind.; E. E. John, Treasurer, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

On Sunday evening, June 28, the Roxbury Sunday-school children and young people rendered a very appropriate and much enjoyed Children's Day program. All that took part in the program-acquired themselves creditably.

July 5 Bro. George Kuns, of Kansas, favored us with an excellent sermon. July 12 Bro. C. C. Johnson, of Pittsburgh, Pa., and Bro. W. C. Hanawalt, of Lordsburg, Cal., gave us food for thought in two sermons. July 26 Eld. J. K. Miller, of Brooklyn, N. Y., filled the pulpit morning and evening and gave us two splendid sermons, and also was present in our Sunday-school and Christian Workers' Meeting, where he gave appreciated help.

Our annual Sunday-school outing took place July 21, in Westmont Grove. This being the last one at which our present pastor can be with us, the Morrellville, Viewmont and Roxbury schools united this year, and a large crowd gathered. The exercises consisted of singing, recitations, readings, and an address by our District Secretary, Bro. I. E. Holsinger. Most of the day was spent in a social way, and in becoming better acquainted. Everybody seemed happy.

Upon his return from the Conference our pastor gave very interesting reports at our various churches. Two have been baptized since my last report and there are several applicants. Aug. 9 the second circuit of the Western District of Pennsylvania, composed of Johnstown and West Johnstown congregations, representing nine Sunday-schools, met in our Roxbury house in two helpful sessions. The entire District is divided into eleven circuits. This is a new feature of convention work, devised by our new Secretary, Bro. Holsinger. Each circuit has a permanent organization, fully equipped for work. Good results should follow this arrangement.

Last Sunday, Aug. 16, was a busy day for the brethren and friends of the Pleasant Hill, formerly called Benshof Hill, church. In the forenoon there was a large Sunday-school session, after which Bro. Cassidy preached his farewell sermon to a full house. In the afternoon and evening the "Home Circle Sunday-school Convention" held two helpful and interesting sessions. This organization consists of more than a half dozen schools of that section, with several in the city and suburbs, and meets quarterly, moving around to the different churches. Different denominations compose the organization. Dinner and supper were served at the church.

Our love feast is appointed for Oct. 25, beginning at 5:30 P. M. Jerome E. Blough.
R. D. 5, Johnstown, Pa., Aug. 19.

It is just about ten days since we,—the Emmerts,—returned from the Nilgiri Hills of South India, where we had spent three months away from the intense heat and the clouds. We found the climate very delightful, and, of course, the mountain scenery was attractive to us who had been reared in the midst of such. The children were all greatly benefited by the mountain air. They spent almost all their waking hours out in the open air and sunlight. The roses on their cheeks told of the good results. I am sure that the Messenger readers will be glad to know, too, that Sister Emmert was greatly benefited, and returned home stronger than she went. Our courage is increased and we are in hopes that we may be able to remain on the field, to continue in the work.

We lived with a family of independent missionaries who carry on work among the English soldiers in Poona. In their effort to solve the problem of their twelve-year-old daughter's education, they bought a home on the hill near a good school for girls. The mother and daughter live there and the father endeavors to manage the work single-handed in Poona. They find it expensive, and the mission work is not going to suit them, so they may decide to sell their home. But it serves to illustrate how missionaries are sometimes hampered in their efforts to give their children an education.

The Hebron School for Girls, referred to above, is situated at Coonoor, about a half mile from where we lived.

It accommodates about sixty girls, who are, for the most part, daughters of missionaries. Boys under nine years of age have been accepted also. For these children they have at least ten ladies, out from England, to serve as teachers and matrons. The standard of the school corresponds to that of schools in England, and the pupils of the higher classes take examinations prepared for them in England, their papers being sent to England for correction. We found the school very highly recommended and it is patronized by missionaries whose stations are as far as fifteen hundred miles away from the school. The children, some only six years old, are placed in the school as boarders, and the parents go back to their work on the plains. Our boy, Lloyd, was in the school as a day student while we were in Connor, but we did not think it wise to let him there when we returned.

The Breeks Memorial School, at Ootacamund, on the same mountain, is a good school for boys and girls. The climate at the latter place is even better than at Coonoor, the school being on an elevation more than seven thousand feet high. At both these schools a special effort is being made to provide a suitable school and home for the children of missionaries. The distance from our field of labor (1,200 miles) is the greatest hindrance to sending our children.

The work at the station was well cared for by Sister Sadie Miller. Several times she had visits from some of the other missionaries, but for the most part she was alone. It detracted somewhat from our pleasure on the hill to know that she was here alone. But we hope that she may be able to take her turn sometime, while we stay by the stuff.

Our school at Machad continues to do good work. The enrollment has lately run up as high as eighty. It is the largest village school we have in the mission at present but it is not without its difficulties. Just now some of the villagers are trying to create sentiment against the school because religion is taught in it. The village is divided in its sympathy. The past week the attendance was reduced about half. We are trying to overcome the opposition by making the school so good that the children can't stay away. We expect to hold the Sunday school examination there tomorrow. I heard the children drilled on the lessons a few days ago, and they seemed to know them well indeed.

The rains have been very good this season. It has thus far been about a typical monsoon in these parts.

At a recent meeting of our Field Committee it was decided to remove the Widows' Home from Jalalpur to Anklesvar. The change will be made about the end of this month. It is hoped that the change will make a no less comfortable home for the widows, while greatly simplifying the administration of affairs. No doubt they shall be missed by us at Jalalpur.

Miriam Kanji, one of our colporteur's little girls, expects to go off to Bulsar next week, to enter the girls' boarding school. She is a nice little girl and there are bright prospects of her developing into a good and useful woman. She has several brothers who will be ready to follow her soon.

We had hoped for the first of the Annual Meeting news today, but the foreign post has not come, so we must wait till tomorrow. I wonder if the Messenger readers realize how eagerly such news is read by their representatives in other lands. To say the least, it is very welcome and we scarcely know how we could get along without the Messenger.

J. B. Emmert.

Jalalpur, Surat District, India, July 17.

The Following Notes, Crowded Out of Last Issue, Are
Given Space on This Page.

Allison Prairie (Illinois).—We held our Harvest Meeting Aug. 2. Our revival meetings began on that day. With Bro. C. S. Garber, of St. Joseph, Mo., doing the preaching, Sister Nora Shively, of Plymouth, Mo., sang. For almost three weeks, we crowded a house of eager listeners. Thirty-two were baptized, and eight were restored to fellowship. Some of them had been away from the church for many years. Much good seed has been sown. Contributions for the five sessions amounted to \$100.00. We now have a new cement barn for the church building. Aug. 21 we held a council preparatory to our love feast in the evening. About eight members surrounded the Lord's tables. A number of the partook of the communion for the first time. Five deacons were elected and the following were ordained: Brethren Joseph Adam Johnson, Sr., Tony Gerhart, Walter McBride and Adam Johnson. Our elder, Bro. S. W. Garber, and his wife, o Decatur, Ill., were with us during the last week of the meetings. Aug. 23 Bro. S. W. Garber occupied the pulpit in the evening and here and there occupied the pulpit in the evening. His delightful and an interesting discourse.—Mrs. Flossie Goff, R. 1, Vincennes, Ind., Aug. 24.

Cerro Gordo.—Bro. O. P. Haines, of Chicago, came July 26, to assist us in a revival effort. He gave us strong sermons. Five became willing to accept Christ as their Saviour. On account of the illness of one at the beginning of the meetings, we were unable to visit in as many homes as usual. We closed our efforts with a love feast on the evening of Aug. 23. We had a large attendance. More than 200 persons had a part in the service. Many of the goodly congregation, enjoyed the services with us. Bro. Haines officiated, and it was a very spiritual occasion. We met in the evening, Aug. 15, preparatory to our feast of love. Bro. Haines, and Preston Arnold are our delegates to District Meeting held at our Pastoral Committee, appointed at our council, is ex-

deavoring to secure a pastor for 1915. Our Sunday-school outing will be held Aug. 27.—Emma Sensenbaugh, Cerro Gordo, Ill., Aug. 24.

Cedar Lake.—We held our council Aug. 5, at 1 P. M., with our elder, Bro. J. H. Urey, presiding. The business was nicely disposed of. Our Harvest Meeting, to be held Sept. 13, will be conducted by Bro. Eli Heestand, of Goshen, Ind. The Harvest Meeting, in the north part of the congregation, near Hudson, will be Aug. 30. The Mission Board will furnish a speaker, as this is a mission point. The writer was chosen delegate to the Sunday-school Institute, to be held at Goshen. Bro. Urey is the alternate.—Sarah Holman, R. D. 3, Box 34, Avilla, Ind., Aug. 22.

Middle Fork.—According to previous announcement we held our Harvest Meeting Aug. 16, at the church in Rossville. Brother and Sister Paul Mohler, of Chicago, Ill., were with us, and royally entertained us with a feast of spiritual food. The service was opened with a harvest sermon in the forenoon, after which an offering of \$100 was collected and sent to the Bethany Bible School in Chicago. The afternoon services were composed of songs and recitations by some of our Sunday-school children, an illustrated talk on "Traps," by Brother Paul Mohler, a talk on "Conditions in France," by Brother Paul Mohler, and a talk on "The Christian's Duty," by Brother and Sister Mohler. An offering of \$8.75 was taken for the China Mission. A number from neighboring churches were with us as visitors. Bro. Mohler preached for us again at the evening service. We hope Brother and Sister Mohler will be with us soon again.—J. W. Vetter, Rossville, Ind., Aug. 31.

Tippecanoe.—Sept. 13 we expect to hold a local Sunday-school Meeting in the forenoon, and in the afternoon we will have Children's Meeting. We kindly invite surrounding churches to enjoy the services with us.—Josiah Garber, Syracuse, Ind., Aug. 24.

Notice to the Churches of Southern Iowa.—Inasmuch as we are nearing the time of our semiannual meeting of the Mission Board of this District, we wish to have all business intended for this meeting, and payment of all pledges, etc., in the hands of the Secretary on or before Sept. 24, 1914, so that the Board may be fully prepared for all necessary work in due time.—A. H. Brower, Secretary, South English, Iowa, Aug. 22.

KANSAS.
Quinter church met in council Aug. 15. We decided to hold a Harvest Meeting. A committee was appointed to get up a program. We expect Bro. M. M. Esheleman to lead with us sometime in December in a Bible Normal. Elders D. A. Crist, G. R. Eller and Bro. D. H. Heckman are our representatives to the District Meeting. Six queries were passed. Our love feast is set for Oct. 2, at 10 A. M. Four letters were received and four were granted.—J. R. Mohler, Box 734, Quinter, Kans., Aug. 23.

Long Lake.—The dedication of our churchhouse, which was to be held at a previous date, has been postponed until Sept. 6. Bro. J. E. Ulery, of Onekama, Mich., is to conduct the services. It will be an all-day meeting. All are invited. On account of Bro. D. E. Sower being absent Aug. 23, Bro. Riley of Onekama, addressed us. He gave us an inspiring sermon.—Dollie Shepherd, R. D. 2, Manistee, Mich., Aug. 24.

Miami church was favored with a visit by Brethren Isaac Frantz and B. F. Snyder over Aug. 16. Owing to a slight indisposition, Bro. Snyder was unable to do any preaching. Bro. Frantz held three meetings, and upon invitation, extended at the last meeting, a husband and wife in middle life stood up for Christ. Bro. Frantz considers this a field ready for a godly harvest, when we hold our meetings this fall. During the month of July Bro. S. N. McCann visited our valley, and was very favorably impressed with its beauty and desirability.—Mrs. M. M. Mikesell, Miami, N. Mex. Aug. 22.

- Blanchard.—Our congregation expects to have a Harvest Meeting at the church Aug. 30, forenoon and afternoon services. We invite adjoining churches to be with us. Bro. C. S. Garber, of St. Joseph, Mo., will begin a series of meetings for us Aug. 30.—L. H. Prowant, Continental, Ohio, Aug. 23.

Lendonville.—We met in council Aug. 1, with our elder, Bro. A. I. Heestand, presiding. The church decided to retain Bro. Heestand as pastor in Lendonville and in the country districts for another year. Our pastor, Bro. E. M. Culler, expects to leave us in November, to take up pastoral work in Alabama. We very much regret to have him leave us, as we shall then be without a pastor. We would be much pleased if some one in the good road would accept of the office. Bro. Culler's leave will be held Sept. 12, at 6 P. M. Bro. McFadden came July 5, and held a two weeks' series of meetings at the Honey Creek house. He delivered the Word with power, but on account of the busy harvest season the meetings were not so well attended as we would have wished. At the church, where they were baptized last Sunday, —Jennie Roseborough, Perryville, Ohio, Aug. 22.

Lower Coneago.—Bro. Adam Hollinger, of Harrisburg, Pa. preached in the Davidsburg union church on Saturday evening, July 25, and also the next morning and evening, to large audiences. On Sunday morning, July 26, Bro. Ralph Schlosser, of Elizabethtown, Pa., began a series of meetings at the Bermudian house, which closed on Monday. The attendance was favorable, with the exception of a thunder shower and a few warm evenings near the close of the meetings. These showers were welcome, and did not hinder the attendance. Bro. Schlosser preached seven successive weeks, and not one service was postponed on account of inclement weather. Thirteen stood up for Christ, and were baptized Wednesday morning, August 12, in the Bermudian house. Our love feast will be held at the Bermudian house Sept. 26 and 27.—G. W. Harlacher, Dove Pt., Aug. 18.

New Enterprise.—We held our council Aug. 8. Elders John Stayer, William S. Ritchey and Herman Guyer, from adjoining congregations, were present. They were called on account of some special work to be done. Eld. D. T. Detweiler was re-elected as our elder in charge for three years. Bro. Samuel Snyder, Jacob Hoover and Henry Baker were elected to the deacon's office. The callation service will be held later. We arranged to have our Harvest Meeting Aug. 3. Bro. Fred Zoek, of Martinsburg, will preach for us. We decided to hold a ten days' Bible term in November.—Margaret New Enterprise, Pa., Aug. 20.

Tulpehocken church met in council Aug. 18, with our elders Bro. John Herr, presiding. We decided to equip the basement at the Richmond house for love feasts and construction of a new share house at Manokin, Pa. An election for deacons resulted in Brethren Chas. Ziegler and Harvey Kurtz being elected, who, with their wives, were duly installed in office. Bro. Edwin Kurtz was named. Bro. Michael Kurtz, our Sunday-schools recently enjoyed a visit from our District Secretary, Bro. Nathan Martin. Our love feast will be held at the Heidelberg house Nov. 3 and 4, at 10 A. M. A Harvest Meeting will be held at the same place Nov. 10 and 11. We decided to send two of us at our special District Meeting—Mrs. Mary Reber, Richmond, Pa., Aug. 20.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

East Los Angeles.—Our congregation has been favored with several visitors recently. S. Young gave us an splendid sermon a short time ago. Bro. B. F. Wampler, of Huntington, Pa., gave a series of lessons in vocal music. Aug. 23 Bro. E. H. Eby and family, of India, were with us. Sister Eby presented, in a very pleasing address, an interesting picture of their work on the mission field. She and their three little boys sang songs followed by Bro. Eby with an excellent sermon.—Mrs. J. G. Gilbert, 3300 Griffin Ave., Los Angeles, Cal., Aug. 26.

CANADA.

Pleasant Ridge.—Owing to the fact that our ministers are both absent—one attending Bethany Bible School, and the other having moved west, the Lord's supper service for some time. Any members—who contemplate changing locations, would do well to investigate our country. We are blessed with bountiful crops this year. We had some dry weather, but have some rain now. Are there not some Brethren ministers who could come and preach for us?—Hattie M. Ebie, Queenstown, Alta., Canada, Aug. 23.

COLORADO.

Denver.—Our pastor, Bro. J. A. Robinson, preached his farewell sermon Aug. 3. He and his family are about to depart for their new field to be laborers. We are sorry to have them leave us. We appreciated their three years' earnest and effective labors here very much. We have not yet secured some one to fill the vacancy.—H. C. Long, Littleton, Colo., Aug. 24.

Rocky Ford.—We recently closed a series of meetings at this place. Bro. E. F. Sherfy, of Colorado City, Colo., was in charge of the work. His preaching certainly sent conviction into the hearts of the people. The cause of Christ has been strengthened greatly. Many more were under deep conviction, but would not surrender to God.—John Bjorklund, R. D. 3, Rocky Ford, Colo., Aug. 26.

ILLINOIS.

Astoria.—During the revival meetings, conducted by Bro. D. W. Shock, of Minnesota, 111, came to this place for a two weeks' series of meetings. Much good was accomplished. Eight, ranging in ages from eleven to twenty-one years, signified their purpose to serve God. One yet awaits the rite of baptism. Besides these, Grace, the dear little daughter of another sister, Elisabeth, expressed her desire to unite with the church. She will be baptized in the near future. Chicago. There are others who are almost persuaded. Sister Edith Fletcher, of Goshen, Ind., ably conducted our song service.—Nettie C. Weybright, R. D. 4, Syracuse, Ind., Aug. 28.

Camp Creek.—Eld. Granville Nevinger will conduct a short series of meetings, beginning Sept. 27, and closing with communion services Oct. 3 and 4. Adjoining churches are invited to these services. Especially is ministerial help solicited for the communion services.—Carrie Hummer, Colchester, Ill., Aug. 27.

Faith Creek.—Our series of meetings will begin Sept. 20, to be conducted by Eld. J. H. Neher, of Hudson, Ill. Our love feast will begin Oct. 10, at 10 A. M. Dinner will be served at the church at the Lord's supper will be observed in the evening.—Jesse Switzer Vordy, Roanoke, Ill., Aug. 24.

INDIANA.

Bethany (Solomon's Creek).—Aug. 8 Bro. Chas. W. Elenbise, and family, of Chicago, Ill., came to this place for a two weeks' series of meetings. Much good was accomplished. Eight, ranging in ages from eleven to twenty-one years, signified their purpose to serve God. One yet awaits the rite of baptism. Besides these, Grace, the dear little daughter of another sister, Elisabeth, expressed her desire to unite with the church. She will be baptized in the near future. Chicago. There are others who are almost persuaded. Sister Edith Fletcher, of Goshen, Ind., ably conducted our song service.—Nettie C. Weybright, R. D. 4, Syracuse, Ind., Aug. 28.

Buck Creek.—Aug. 16 we had a special service for the mothers of the cradle roll children. The meeting consisted of exercises by the Sunday-school children, followed by a talk by Bro. Sherman Cross. After this every one went to a grove near by, with well-filled baskets, and enjoyed a bountiful dinner. Aug. 23 our District Secretary was with us and gave us words of encouragement. Bro. Joseph Holder, of Anderson, preached for us that day. We always enjoy to hear Bro. Holder. The interest in our Sunday-school did not lag during the warm weather.—Leta Brown, Blountsville, Ind., Aug. 29.

Clark Creek.—Our Harvest Meeting, held Aug. 23, was well attended. After the Sunday-school hour, Bro. C. L. Studebaker preached a very impressive sermon. At the close of this service an offering of over \$20 was lifted for mission work. After partaking of a bountiful dinner, Eld. Studebaker delivered a good missionary discourse on the text, "He that loveth his soul is wise."—J. H. Neff, Huntington, Ind., Aug. 26.

Huntington City.—Last year the general average attendance at our Sunday-school was eighty-nine and this quarter our average attendance, thus far, is 116. Last quarter our average was 130. We have set our mark at 150 for the next quarter. Through the persistent efforts of Eld. C. K. Kibby, and Bro. W. H. Weybright, our superintendent, we have learned that by uniting our forces and working with a purpose, rewards follow. Bro. Kibby deserves much credit for his method of work with the young members. He calls them in special council for the purpose of organizing into a greater working force. Bro. Ross D. Murphy gave us a splendid missionary address, and on Monday evening, Aug. 17, lectured on his tour through Europe and some of the work at the World's Sunday School Convention, to which he was a delegate. He gave it to us in such an interesting way that we all enjoyed the trip with him. The new basement under our church is nearly completed. Our love feast will be held Oct. 18, at 7 P. M.—A. L. Bolinger, 607 W. Tipton Street, Huntington, Ind., Aug. 25.

Muncie.—On the evening of Aug. 23 the children of the Antioch Sunday-school rendered a Children's Day exercise, which was appreciated by all present. A collection of \$452 for World-wide Missions was taken. Our love feast will be held Sept. 26, at 10:30 A. M., instead of Sept. 30.—H. E. Millsaps, R. D. 12, Muncie, Ind., Aug. 24.

Maple Grove.—Today, at the close of our series of meetings, two more were baptized in the stream near our church. Twenty in all have been baptized. Bro. Warstler was with us a little over three weeks, and our membership has been strengthened, numerically and spiritually. Our love feast, held Aug. 22, was well attended. Not all could be seated at the tables. A number of visiting ministers were present. Bro. Warstler officiated.—Clara E. Burtfield, New Paris, Ind., Aug. 25.

Notice.—All queries intended for the District Meeting, to be held in the Four Mile congregation Oct. 15, should reach us not later than Oct. 1, under the name of the District Secretary.—J. W. Miller, R. D. 1, Gaston, Ind., Aug. 29.

Oak Grove.—Brother and Sister Isaac Beery recently closed a three weeks' series of meetings in our church. We have never had so large an attendance. Eager attention was given to the Word, as it was preached with boldness and power. We had prayer convocations, and singing during the last week. Aug. 23 a large crowd witnessed the baptism of one soul. Four are heads of families. The following Monday the father of the writer, after a hard struggle, was made willing to

accept Christ as his Savior, and at eight o'clock that evening received the sacred rite of baptism. The cause of Christ has been greatly strengthened here, and others are near the kingdom. Sister Almida Miller led the song service. We had our Harvest Meeting on Sept. 27. Elder Beery preached two powerful sermons on missions, after which an offering of \$28.26 was given for home missions. Our love feast will be held Sept. 26.—Dorothy D. Foote, North Liberty, Ind., Aug. 28.

Pleasant Dale.—We met in council Aug. 22. Our elder, Bro. D. M. Byrly, presided. Bro. Charles Oberlin is to conduct a series of meetings for us in November. We decided to have an all-day love feast, one week after the series of meetings begins (the date to be given later). Brethren J. L. Kline and O. V. Dilling were chosen delegates to our District Meeting. Brethren F. E. Zimmerman and John Brown are the alternates. The writer is a delegate to the Sunday-school Meeting; Sister Lizale Baumgardner and Bro. Lawrence Baumgardner, alternates. A favorable report was given of the annual church visit. A committee was appointed to investigate the matter of putting in a furnace.—Emma Miller, R. D. 2, Decatur, Ind., Aug. 27.

Prairie Ridge.—We held our Harvest Meeting Aug. 23 at the Sugar Grove house. A very good service was enjoyed. Bro. Otto Winger, of North Manchester, Ind., was the speaker for the day. His discourses were much appreciated by all. Bro. John Kennerly, an evangelist, was with us. The service was with us. Our public offering amounted to \$26.12.—D. R. Hardman, Warren, Ind., Aug. 23.

Sugar Creek.—We held our Harvest Meeting Aug. 23. Bro. Grover Wine preached to a large audience. Then dinner was served at the church. In the afternoon Bro. Ray Mishler gave a very interesting talk on mission work. An offering was taken for foreign mission work. Our series of meetings has been in progress for one week. Two were made willing to accept Christ and were baptized. The meetings will be continued each evening this week.—Ella Wagoner, South Whitley, Ind., Aug. 24.

IOWA.

English River church met in council Aug. 22, with Eld. H. C. N. Coffman presiding. Our deacon brothers gave a favorable report of their annual visit. We want to have our love feast Sept. 12. Steps were taken to arrange for more efficient work in our Sunday-school. Brethren D. P. and A. W. Miller were chosen delegates to District Meeting. One of our Sunday-school scholars has been baptized since our last report. The church elected Brethren Samuel Brower and Jasper Smith to the ministry, and Bro. William Brower to the deacon's office. Bro. Samuel Brower did not feel like accepting his office at present. The others were duly installed. Eld. J. H. Keller, of Uell, Iowa, being in charge of the work. Bro. Keller also remained over Sunday, and gave us two good sermons.—J. D. Brower, South English, Iowa, Aug. 24.

Kingsley.—Our council was held in town on Wednesday afternoon, Aug. 26, with the best attendance we have had for a long time. The church decided to retain our pastor for another year, but he has not promised to stay longer than spring. Our Sunday-school officers are elected for the East church and in town. Bro. Daniel Van Orsdel was chosen superintendent for the East Sunday-school, and Bro. Earl Wilbur for the town Sunday-school. Bro. Laughrun was elected delegate to the District Meeting.—Phoebe Pott, Kingsley, Iowa, Aug. 26.

Muscatawa.—We met in council on the evening of Aug. 23. As our pastor, Bro. Roy Dilling, was absent, Bro. Roy Dilling, Iowa, presided. Bro. Roy Dilling was also present. We decided to use the weekly offering system to raise all money for church expenses and missionary funds. Brethren A. M. Stutsman and W. G. Williams were selected delegates to District Meeting. The next day (Sunday) Brethren Goughnour and Dilling began a revival for us, the former doing the preaching, and the latter leading the song service.—F. E. Miller, 205 Kindler Ave., Muscatine, Iowa, Aug. 24.

Prairie City.—We met in regular council Aug. 23. Our delegates to District Meeting are Brethren W. L. and B. F. Buckingham. Bro. B. F. Milleson and Sister Lida Cadwallader are alternates. Bro. B. F. Milleson was elected to the number of the Financial Committee for three years. We will have a joint child rescue and temperance program Sept. 6. The time set for our love feast is Oct. 3, at 6:30 P. M. We are anxiously looking forward to our series of meetings, which will begin Sept. 20, to be conducted by Bro. J. Q. Goughnour. Sister Flossie B. Goughnour, our local chorist, was chosen to lead the singing during the meetings.—Nellie L. Bowie, Prairie City, Iowa, Aug. 26.

KANSAS.

Altos.—Aug. 16 our District Sunday-school Secretary, Bro. J. S. Leaman, gave us a very interesting talk on the Sunday-school work, which was enjoyed by all. We will begin a series of meetings Oct. 4, and close Oct. 17 with a love feast.—F. E. Button, Altos, Kans., Aug. 28.

McLeansville.—Bro. E. E. Brown, President of Mount Morris College, and Bro. W. J. Swigart, of the same college, with their wives, visited McPherson church Aug. 23. Bro. Swigart preached in the morning, and Bro. Miller in the evening. Both sermons were deeply spiritual and much appreciated. Bro. A. J. Culler, our new pastor, is expected to be with us in a few days.—Laura P. Folger, McPherson, Kans., Aug. 28.

Fidlet Creek.—We have secured Bro. Honberger, of Wichita, Kans., to conduct our series of meetings, to commence Sept. 19. We will hold our love feast Oct. 3. Members from adjoining churches are invited to attend these meetings.—Annie Richard, Union, Kans., Aug. 26.

Pleasant View church held an all-day meeting Aug. 16. Eld. Hoover, of Indiana, delivered a fine harvest sermon at 11 A. M. A collection of over \$25 was taken for home missions. In the afternoon we held our Children's Day exercises, which were well rendered and enjoyed by all. A good crowd was present and enjoyed the day, including a basket dinner at noon. Bro. Hoover also gave a good talk in the evening.—(Mrs.) Mary Finlock, Darlow, Kans., Aug. 29.

MARYLAND.

Broadfording.—The time for our love feast has been set for Oct. 24. We expect Bro. D. K. Clapper, of Meyersdale, Pa., to conduct a series of meetings for us, commencing Sept. 6.—Nannie A. Martin, R. D. 1, Hagerstown, Md., Aug. 24.

MISSOURI.

Bethany church met in council Aug. 22. Our elder, Bro. G. W. Clemens, presided. Sister Ruth Pulse and Bro. Chas. Mason were chosen delegates to District Meeting. We decided to hold our love feast Nov. 21, at 3 P. M. Bro. A. D. Solenberger, of Beatrice, Neb., is to conduct a series of meetings for us with good interest and attendance. Two were baptized last Sunday.—Lena Temple, Stet, Mo., Aug. 26.

Fairview.—On Saturday morning, Aug. 15, the writer and his two daughters, Anna and Ruth, left home for the Rock Spring church, about thirty miles from Washington, Barbours, Mo., to be among the Baptist people. A number of our members are located there, having moved to that place from Tennessee and Virginia, about two years ago. I preached three sermons to large audiences in the Baptist church, where we have had the privilege of preaching for the past two years. I have done this preaching at my own expense. Our Mission Board would do well to look after this place. Until about two years ago the Brethren had never been heard of in this community. Bro. David Still is doing a good work there by teaching singing.—J. H. Argabright, Fairview, Mo., Aug. 25.

Notice.—The various District gatherings of Northern Missouri will be held in the Bethany church, Ray Co., Mo., Sept. 29 to Oct. 1. All those coming from a distance will be met at Norborne, Mo. Please notify Bro. Charles Mason, Norborne, Mo., R. D. 2, stating how early you will arrive, and how many there will be with you.—Lena Temple, Stet, Mo., Aug. 26.

NEBRASKA.

Beatrice.—On Sunday morning, Aug. 9, Bro. Forest Elenbise, who was recently installed into the ministry, and has been filling the appointments at this place during the summer, preached his farewell sermon. In the evening Bro. T. A. Elenbise, of Bethany Bible School, gave us an interesting talk on the school, which we appreciated. The following Wednesday evening Bro. C. S. Elenbise was installed into the ministry. Bro. J. W. Gish, of Holmesville, conducted the service. Bro. C. S. Elenbise and family then left for Chicago, to attend Bethany Bible School. We regret very much to lose this estimable family of workers from our church here, yet we feel that they are preparing themselves for larger fields of service for the Master. Aug. 16 Bro. A. P. Musselman, of Alva, Neb., preached for us both morning and evening. He expects to move here with his family, to take up the Lord's work Sept. 1.—Lena F. Dohner, 1419 Grant Street, Beatrice, Neb., Aug. 23.

NORTH DAKOTA.

Rock Lake.—Last Sunday we had the pleasure of having with us Bro. E. N. Huffman and wife, of St. Joseph, Mo., and Bro. W. A. Dierdorf, of the Brumbaugh congregation. Bro. Huffman preached the morning at the church, and at our mission point in the afternoon. We are looking forward to the time when Bro. Dierdorf will be located in our congregation. We are keeping up preaching services at two places each Sunday, with other points to be occupied. This District is in need of more workers. The Ministerial Committee is now looking for a minister to take charge of a congregation in a rural district, which has all necessary equipments, aside from a minister, to do successful work. If you are interested, please correspond with the writer. Who will answer the call to duty? The work in this congregation is moving along with increasing interest.—J. C. Porney, Rock Lake, N. Dak., Aug. 25.

OHIO.

Beach Grove.—Our church met in council Aug. 22. Our elder, Bro. Lawrence Kreider, presided. Ministers present were Brethren Brumbaugh, Longenecker, Hendrickson, Baker and Stump. Bro. David Keener was chosen a member of the Ministerial Committee. A committee was appointed to arrange a suitable place at Holbrook. Our love feast series of meetings. We decided to hold our Harvest Meeting Sept. 5.—Mary E. Rife, R. D. 1, Box 14, Hollansburg, Ohio, Aug. 26.

Brookville.—We met in council Aug. 22. Our elder, Bro. J. W. Fidler, presided. Elders Wm. Minnich, Joseph Longenecker, Erbaugh, and Assessor Wm. C. C. C. Bro. Joseph Robbins was also present. At this meeting one letter was received and four granted. We decided to hold our love feast at the Wolf Creek house Oct. 24, at 4 P. M. At this meeting Bro. Ohmer Maphis was elected to the ministry and duly installed. Our Harvest Meeting was held at this place on the evening of Aug. 20. Bro. S. A. Blessing, of West Milton, gave a practical talk. At the conclusion of the services an offering of \$13.50 was taken. It was decided that this money be used for the new churchhouse, which the Mission Board is erecting in Southern Ohio.—Mrs. Ezra Kimmel, Brookville, Ohio, Aug. 26.

Deshler.—We recently held our council. Bro. Smeltzer, of Fostoria, Ohio, and Bro. C. Rosenberger were with us. Our elder, Bro. David Lytle, presided. Brethren Henry Dishong and Burley Ruttler were elected deacons, and Sister Josephine was installed into that office. Bro. Lloyd Malcom was elected to the ministry. Our love feast will be held Oct. 3, at 10 A. M. Bro. Smeltzer preached an inspiring sermon for us on Sunday.—Esther Dishong, Deshler, Ohio, Aug. 29.

Fremont.—After Dec. 1, 1914, Bro. D. P. Painter will be able to give a part or all of his time to the church. A few series of meetings during the winter. Preference would be given to Northwestern Ohio. Churches interested may address Bro. Painter at Greenspring, Ohio, for further particulars.—J. H. Painter, Fremont, Ohio, Aug. 25.

Logansport.—On the evening we closed a three weeks' series of meetings, conducted by Eld. J. H. Neher, of Hudson, Ill. He delivered twenty-four Spirit-filled sermons and made fifty-five calls. Our hearts were made to rejoice that seventeen were made willing to accept Christ. Fifteen of them were Sunday-school scholars, and two were heads of families. Many more were almost persuaded. The interest in our love feast during these meetings were very good.—Bertha L. Yoder, R. D. 5, Box 16, Bellefontaine, Ohio, Aug. 26.

Middle District.—Bro. John T. Moll, of Constance, Ky., preached for us on Sunday, Aug. 18. Bro. Laurel Solenberger preached in his congregation at Sandusky, N. Y., and expected to go to North Manchester, College Ind. Our love feast council will be held Sept. 10.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Aug. 26.

New Carlisle church met in council Aug. 22. Our elder, Bro. David Keener, presided. By vote of the church, Bro. C. Studebaker and Bro. F. B. Decker were elected and installed as deacons. On Sunday we held our Harvest Meeting. Bro. Drue Punderberg preached for us. An offering of \$20.64 was given.—Viola Musselman, New Carlisle, Ohio, Aug. 26.

Salem church met in council Aug. 20. Our elder, Bro. William Minnich, presided. The visiting ministers present were Brethren J. W. Fidler and N. W. Binkley. Four members were received by letter. An election for deacons resulted in Brethren N. W. Lutz, John Heckman and Frank Wenger being chosen. The brethren, with their wives, were duly installed. Bro. J. W. Fidler conducted the installation service. Bro. John C. Brumbaugh was advanced to the second degree of the ministry. Sister Daisy Brumbaugh was reappointed as a member of the Missionary Committee for a term of three years. Bro. Fidler and Bro. Binkley, to assist us in a series of meetings sometime during the fall. The interest in our love feast will begin a course of Bible study with us Aug. 28 and continue one week, at least.—Josephine M. Folkert, Union, Ohio, Aug. 24.

OKLAHOMA.

Billings.—We are located three miles from Billings, and about twelve and one-half miles from the Antelope Valley church. We are somewhat isolated. There are a number of members living near Billings, and it was our great desire to open up the work at that point. As it is, however, only eight miles from the church, some objected, thinking it would divide our people. But we were concluded to enter into the work. A schoolhouse, two and one-half miles from our home, A fine Sunday-school is now being conducted there. It is a community where there is quite an outlook for doing good work. We expect to begin holding services about every Sunday. We had a good crop of wheat here. Any one who wants to change locations might find it interesting to look this country over. We would be glad to have many others help us in the Master's work.—(Mrs.) Clemma Peebler, Billings, Okla., Aug. 24.

Butler.—We are a small band of God's children, six miles north of Butler, in the bounds of the Elk City church. We were made glad by the coming of Bro. C. H. Brown, of New Mexico, who preached eighteen soul-refreshing sermons for us. The meetings began July 23 and closed Aug. 8. Our members are much strengthened, and four were added to the fold.—Rosa Byfield, Butler, Okla., Aug. 25.

Indian Creek church met in council Aug. 15. Our elder, Bro. William P. Bosserman, presided. Officers for Sunday-school and Christian Workers' Meeting were elected for the ensuing quarter. We have a fine little Sunday-school, with an average attendance of about forty. We decided to hold our love feast Oct. 10.—(Mrs.) Mollie Brubaker, R. D. 3, Woodward, Okla., Aug. 26.

OREGON.

Mohawk Valley.—We decided to have a love feast Oct. 3. We are only a few in number, but have church services and Sunday-school each Sunday. We need more help in our church work, especially in the Sunday-school. Who will come to assist us?—Mary E. Ritter, Mabel, Oregon, Aug. 25.

Myrtle Point church met for regular council June 27. Sister Myrtle Bonewitz was appointed president of the Christian Workers' Meeting. A council, preparatory to our love feast, was held July 18. Our Sunday-school secretary, Bro. Ernest Root, resigned his office, owing to new duties. He also desires to attend Bethany Bible School near Zella, Barklow was chosen to take his place. Our love feast was held Aug. 1. The meeting was well attended. Most of our members residing here were present, besides a number of visiting brethren and sisters, on their way home from the District Meeting at Bandon. Their help was much appreciated. There were also many spectators present. Bro. Isaac Miller, of Newberg, Oregon, officiated at the communion service. A week preceding the love feast we held a series of meetings, conducted by Bro. J. G. Miller, of Ashland. A sister gave her heart to Jesus. She and a brother, of Bandon, were baptized on the day of the love feast. We held the pleasure of visiting each of the visiting ministers address us. One week after the meetings there were three accessions. One brother returned to the fold. An aged couple were made to see their need of baptism, and the sister, who was only able to get around by means of a cane, was baptized in the water by three of our ministers. Her husband was feeble, but able to walk into the water to be baptized.—Mollie Barklow, Myrtle Point, Oregon, Aug. 25.

PENNSYLVANIA.

Antietam.—We met Aug. 22, at 2 P. M., in a Harvest Meeting at the Waynesboro church. Bro. Chas. H. Steerman, of Greencastle, Pa., delivered a very inspiring sermon. After the sermon, Bro. Steerman officiated in the installation of Brethren Clarence E. Dick and Joseph A. Gilbert into the deacon's office. These brethren were elected to our quarterly council July 25. We held two Harvest Meetings in our congregation. Brethren Trostle Dick and A. H. Culler will represent the Waynesboro Sunday-school at our District Sunday-school Meeting in Shippensburg, Pa., Aug. 23.—Jessie Dunmuth, Waynesboro, Pa., Aug. 25.

Beck Creek church met in council at the Upton house Aug. 15. Eld. David Poust presided. The meeting was a pleasant one. Brethren David Poust and John Wallich were chosen delegates to District Meeting. Our love feast will be held Oct. 14, at 10 A. M., in the Shank house. We will also have one Oct. 31 and Nov. 1, at 1:30 P. M., in the McConealsdale house.—J. D. Wilson, R. D. 5, Greencastle, Pa., Aug. 24.

Carson Valley.—We met in council Aug. 22, with our elder, Bro. Levi B. Benner, presiding. One was restored to fellowship. We decided to begin a series of meetings Oct. 17, the date of our love feast, and continue them at least two weeks. Bro. W. S. Ritchey, of Everett, Pa., is to conduct the services. A number of our members attended the Sunday-school Convention at Roaring Spring, and report having had a very good meeting.—F. Pearl Brubaker, R. D. 1, Duncansville, Pa., Aug. 27.

Ephrata.—Our Harvest Meeting was held on Sunday evening, Aug. 23. The attendance was very good. Bro. I. W. Taylor delivered a very interesting sermon on "Prosperity, Health and Happiness." An offering was taken for the benefit of the Shamokin church building, amounting to \$114.25.—J. M. Neff, Ephrata, Pa., Aug. 27.

Palmyra's Grace church held a week's series of meetings, prior to the love feast, Aug. 15 and 16. Bro. John E. Rowland, of Waynesboro, Pa., conducted the services, which were well attended. There were nine applicants for membership. Our elder, Bro. C. R. Oellig, of Waynesboro, administered the rite of baptism. The members of our congregation were greatly benefited by Bro. Rowland's earnest labors here. Our hearts were made to rejoice, to see so many of our newly-received brethren and sisters at the communion table. We feel sorry to learn of the continued illness of our missionary minister, Bro. Wm. Miller, of Hanover, who preached for us once and sometimes twice a month. We hope he will soon be able again to fill his regular appointments.—Ethel Delth, R. D. 1, Honey Grove, Pa., Aug. 24.

Maple Spring.—Our Sunday-school is progressing. We have just started a cradle roll and home department, and are having good results. Our school has decided to set aside Sept. 20 as Decision Day. We will have a special sermon, and have all, or as many as possible of our school, who are not Christians, to decide for Christ. Our love feast will be held Oct. 4. For three weeks previous to it there will be a series of meetings, held by Eld. Albert Bentley, of Johnstown, Pa.—Wm. D. Rummel, Hollsopple, Pa., Aug. 29.

Midway.—Our congregation met in council Aug. 24. Eld. John Herr presided. Elders Alfred Gingrich and Wm. Oberholtzer were with us. Bro. K. C. Wenger was called to the ministry. Our love feast will be held Oct. 27 and 28. We had part of our people to build a churchhouse at Shamokin. We have one applicant for baptism. A few weeks ago Bro. Geo. Weaver preached a temperance sermon for us. Aug. 22 Bro. Amos Kuhns preached a harvest sermon in the Midway house. Bro. Hiram Koehler is booked for a series of meetings, sometime this winter, in the Cornwall house.—A. Z. Brubaker, R. D. 6, Lebanon, Pa., Aug. 28.

Mingo.—Our Harvest Meeting, held Aug. 24 at the Mingo house, was well attended. Bro. Frank Carper, of Palmyra, Pa., preached our harvest sermon. He also preached for us in the evening of the same morning. He gave us instructive sermons. On Sunday afternoon, Aug. 9, we held a Temperance Meeting. The children rendered their part of the program quite well, and Bro. Carper again delivered a good talk on "Temperance." Oct. 17 we expect to begin a series of meetings at the Skipper house, to be conducted by Bro. William Zohler, of near Lancaster City, Pa. Oct. 24 we will hold our love feast at the same place, to begin at 2 P. M.—Elizabeth B. Hunsberger, Limerick, Pa., Aug. 22.

Yellow Creek.—Our congregation met in a local Sunday-school Convention Aug. 23. Bro. A. E. Wit, District Secretary, was Moderator. The subject of vital interest was discussed, and the enthusiasm of the meeting ran high. Many visitors from neighboring congregations were with us, and assisted to make the convention what it was.—Joseph H. Clapper, Yellow Creek, Pa., Aug. 24.

TENNESSEE.

Limestone church met in council Aug. 22, with our elders, Brethren P. D. Reed and A. E. Nead, presiding. Bro. S. J. Bowman, of the Knob Creek church, and Bro. Paul Bowman, of Philadelphia, Pa., were present. Bro. Nead conducted our visit meeting, and the brethren gave a good report. Bro. Sherkey Randolph was advanced to the second degree of the ministry. Two letters of membership were granted. Bro. Randolph preached on Sunday and on Sunday night. We will have our love feast Sept. 26.—Anna Arnold, Limestone, Tenn., Aug. 25.

Meadow Branch church met in council Aug. 22, with Bro. J. Henry Peterson presiding. A report of the annual church visit showed the brethren and sisters to be in love and fellowship. Our love feast will be held Sept. 26, at 3 P. M.

There will be services on Friday and Friday night; also on Saturday morning on the day of the love feast. We expect to have a series of meetings following our love feast, for a week or more. Bro. Abr. Isenberg and the writer were chosen delegates to the District Meeting at the French Broad Church.—Corra A. Gammon, Tenn., Aug. 26.

VIRGINIA.

Elk Run.—Bro. W. H. Zigler, one of our home brethren, began a series of meetings Aug. 1 and continued until Bro. J. S. Zigler, of Fayetteville, W. Va., came Aug. 4 to take up the work. Bro. Zigler preached nineteen inspiring sermons, the closing Sunday morning, Aug. 23. Seven were baptized. We held our love feast Aug. 13, at 3 P. M. Bro. J. S. Zigler officiated. We were glad to have Bro. P. J. Wenger, of Mount Sidney, Va., with us also. About 100 members communed. Bro. Zigler is deeply spiritual and an able speaker. We have been greatly benefited by his work among us.—Sara C. Zigler, Churchville, Va., Aug. 25.

Green Mount.—On Saturday evening, Aug. 1, Bro. S. I. Bowman, of Harrisonburg, Va., began a series of meetings at the Baptist churchhouse. He preached nineteen uplifting sermons. The meetings were unusually well attended, and more than the usual amount of interest was manifested. Five were received by baptism, and one became willing to return to the fold. Others were near the kingdom. All who attended the meetings were strengthened and encouraged to do better work.—Katie Kline, Broadway, Va., Aug. 23.

Midland.—Aug. 16 Bro. I. N. H. Beam commenced a series of meetings at Midland. We had a large attendance and fine weather throughout the eight days he was with us. He fed us richly from the Word of truth. Many were convicted of their duty, but were not fully ready to yield their lives to God.—B. B. Switzer, Midland, Va., Aug. 26.

Oronoco.—Bro. R. M. Figgers, our home minister, began a series of meetings Aug. 18, which continued until Aug. 23. He preached eleven interesting and instructive sermons. Six came out on the Lord's side. Two have been baptized and three restored. One awaits baptism. Others were deeply impressed.—Lucy Figgers, Oronoco, Va., Aug. 24.

Pulaski.—Bro. Asa Bowman, of Floyd, Va., came Aug. 10 and began a series of meetings in the "Christ Holiness" church. He preached eight interesting and instructive sermons. The attendance and interest were good. Bro. E. D. Johnson, the pastor of the church, continued the meetings several nights longer, and there were several conversions.—Sallie N. Powell, 305 Second Street, S. E., Pulaski, Va., Aug. 25.

Roanoke.—Aug. 9, at 11:30 A. M., Eld. P. S. Miller preached a sermon for us on "Peace." He made plain to us what should be our attitude toward war. On Sunday morning, Aug. 16, Bro. J. M. Henry, of Daleville, Va., favored us with a discourse on "Love." His sermon was impressive and practical.—Lula Shickel, 630 Second Avenue, N. W., Roanoke, Va., Aug. 25.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MIDDLE MISSOURI.

The Ministerial Meeting and other gatherings of the above-named District are to be held in the Mound church, Adrian, Sept. 29 and 30 and Oct. 1.

ELDER'S MEETING. Tuesday, Sept. 29, 3 P. M. **TEMPERANCE MEETING:** Tuesday, Sept. 29, 7:30 P. M.

MINISTERIAL MEETING.

Wednesday, Sept. 30, 9 A. M.

Devotional Exercises.—W. W. Holsopple. Organization of Meeting.
Pulpit Proprieties and Improperities.—L. J. Simmons, Jesse Mohler.
How to Keep Church Members Busy.—C. A. Lentz, E. E. Joyce.
The Church's Undeveloped Resources.—James M. Mohler, E. A. Markey.
The Church in Middle Missouri: (a) Its Progress in the Past Twenty Years.—D. L. Mohler, James Campbell. (b) The Hope for Its Progress in the Next Twenty Years.—James Holloway, H. L. Holsopple.
The Mission Problems of Our District, and How Shall We Meet Them?—G. W. Lentz, L. B. Irlig.
Educational Address.—J. M. Mohler, District Secretary.
Address to Our Ministry.—John M. Mohler.

SISTERS' AID SOCIETY MEETING.

Wednesday, Sept. 30, 7 P. M.

MISSIONARY MEETING.

Wednesday, Sept. 30, 3 P. M.

Committee: Ira Witmore, I. V. Enos, Oscar Wagner.

SOUTHERN OHIO SUNDAY-SCHOOL MEETING.

The sixteenth annual Sunday School Convention of our District was held with the West Milton congregation August 19. An interesting and well attended Ministerial Meeting was held the day previous with Eld. H. J. Baker as Moderator. An Educational meeting was held in the evening, with Eld. A. L. Klepinger as Chairman. Both meetings were very helpful and instructive. Eld. A. C. Wicand, of Chicago, contributed much to the interest of these meetings. His address on Tuesday evening, "The Cooperation of Home and Church and School in the Education of Our Children," was listened to with much interest.

On Wednesday morning the commodious church building was almost filled when the Moderator (Eld. D. H. Keller) called the meeting to order. The devotional exercises were conducted by Bro. C. A. Wright, of North Manchester, Ind. A short period of time was then given to the business part of the program. The District Secretary of the Sisters' Aid Societies (Sister Catherine Hollinger) urged that each society of the District give \$5 or more for the Children's School in China—as requested at the General Conference at Seattle, Wash.

A plan was adopted for compensating the District Sunday-school Secretaries for their labors.

The District Mission Board is waiting for another consecrated worker from our District, to volunteer to go into the foreign field, to be supported by the Sunday-schools. Let each school pray that the Lord of the harvest send forth more laborers into the field.

Most of the Sunday-schools were represented by delegates. The offering amounted to \$4209. Each speaker was present, and the spirit of the meeting seemed to aid them to do their best. Long before the noon hour had come, the large house was filled to its utmost capacity. The pressure soon came for an overflow meeting and the convenient and beautiful lawn across the street was used. A part of the program was again rendered on the outside.

The temperance part of the program was intensely interesting. Earnest addresses were given by Eld. S. A. Blessing, and Dr. Dutton, of Dayton, and Prof. A. A. Masillus, of Brookville,—representatives of the State Anti-Saloon League. Other enthusiastic talks were given by Brethren D. M. Garver, Jacob Coppock, David Hollinger, H. J. Baker, George Flory, Sister Rosenberger and others.

Resolutions.

Realizing the gravity of the temperance situation in Ohio, this year, the following resolutions were unanimously adopted, expressing the attitude of this gathering on the liquor question:

1. We are unalterably opposed to the so-called "Home Rule" policy of the liquor interests.
2. We pledge our united support to the proposed State-wide amendment, prohibiting the sale, manufacture for sale, or importation for sale, of liquor for beverage purposes, and urge our people to support this amendment at the polls.
3. We are opposed to the election to office of any public official who will not support the dry amendments, both State and national.

We appreciated the letter of greeting from our missionary in China, Bro. J. Homer Bright, whom our schools are supporting, and we also enjoyed the missionary talks by our returned missionaries from there.—Brother and Sister Pittenger.

Within the year 1913 there were 221 conversions from the pupils of the Sunday-schools. The enrollment of the main schools was 6,765. Total enrollment of all departments, 8,708. Teachers' meetings, 26. Cradle rolls, 39, with 1,121 members. Home departments, 30, with 1,031 members. Teachers' training classes, 15, with 185 members.

We were favored with the presence and help of the following brethren from other State Districts: G. W. Lentz, Kansas City, Mo.; Reuben Shroyer, New Berlin, Ohio; C. A. Wright, W. W. Peters and Brother Hyatt, of North Manchester, Ind.; J. A. Crowell, Huntington, Pa.; J. L. Weaver, and our District Secretary, Sister L. L. George, of Bellefontaine, Ohio. The attendance was estimated by some at 1,500. The interest of the meetings was most commendable throughout.

The singing, led by Bro. Roy Honeyman, interspersed with some special songs prepared for the meeting, was inspiring.

The members of the West Milton congregation entertained the meeting in a most hospitable manner.

The program committee for next year consists of S. A. Blessing, Cyrus Funderburg, Thomas Kaarns, Alice Tippy and John Eikenberry.

The Secretary will be ready to receive invitations at any time for the meetings to be held the ensuing year, on the third Tuesday and Wednesday of August.

Bradford, Ohio. John Eikenberry, District Secretary.

EFFECTS OF ALCOHOL FROM A SCIENTIFIC POINT OF VIEW.

The scientist has been accused of being cold and formal and that he is not moved by the wonderful and the beautiful and the sublime. Ah, no! To the true scientist every leaf is a laboratory and every laboratory a sanctuary in which, Agassiz says, let nothing unworthy be done. The world is beginning to feel that the scientist has a message for everybody and that he is filled with awe and wonder at every step. He has not clipped the wings of angels of beauties and wonders, but he sees many more messengers of the infinite Jehovah flying from his lofty throne. As he conquers peak after peak, he sees regions in front of him full of interest, truth and beauty. No brighter light is set in the firmament than his. In his garret he sees visions of the order which pervades the seeming disorder of the world,—visions of the great drama of life, visions of the saloonless nation of 1920.

The use of liquor as a stimulant has so continuously been exploited, that scientific truth alone can correct this misconception, bred in our blood through long ages. Our attitude and conduct, in respect to this matter, is becoming more ethical and humane, because the chemist is giving out the fact that the alcohol in wine is a poison, and because the physiologist and histologist are declaring, in unmistakable terms, that alcohol benumbs and disables the white blood corpuscles and that alcohol is not a stimulant but an irritant, a depressant and a narcotic. These and other facts, given out by science, are doing untold good for the temperance cause.

Commercially, both the methyl and ethyl alcohols are valuable in the arts, sciences and in mechanics. As a beverage, ethyl alcohol is an irritant, narcotic poison, two drops being equivalent to five rotten apples. Alcohol is a fermentation product of starches and sugars. The excretions of the yeast bacteria, acting as a catalytic agent

in the decomposition of starches and sugars of fruit, grain, etc., produce the poisonous stuff. Water will not burn, alcohol burns easily; water has no taste, alcohol has a burning taste; water cools and refreshes the skin, alcohol burns and inflames the skin; water is necessary to healthy life, alcohol is unnecessary; water makes seeds grow, alcohol kills seeds; water softens all foods, alcohol hardens all foods; water is a food, alcohol is a poison; water will not dissolve resin, alcohol does; water does not intoxicate, but benefits the body, alcohol injures and kills the body; water is a constituent of every living cell, alcohol is not a constituent of any living cell; water aids decomposition, alcohol prevents decomposition; water quenches thirst, alcohol creates thirst. The differences between foods and alcohol may be roughly stated thus:

The same quantity of food produces the same effect. More and more alcohol is required to produce a given effect on a person. All foods are slowly oxidized, alcohol is oxidized rapidly, and prevents foods from being oxidized. All foods are stored in the body; alcohol is not stored in the body. The young are advised to take plentifully of food, but everybody always advises them to abstain from alcohol. The use of foods is not followed by reaction; the use of alcohol, as every narcotic, is followed by a reaction. The use of foods is followed by an increase in the activity of the muscles and brain cells; the use of alcohol is followed by a decrease in the activity of the muscles and brain cells.

The effects of alcohol on all the tools of efficiency have been found to speak against its use. It decreases muscular precision, strength, endurance, and the output of work in general. It reduces the power and functional activity of the special senses. Good vision is lost, the power of hearing reduced, the sense of smell blunted and the taste so obtunded that fiery and caustic fluids can be swallowed without wincing. All the senses are affected by a dose of two fluid drachms.

Alcohol not only affects the nerve tissue but it even kills nerve cells and fibers. Every human being has as many cells at birth as he will ever have. He needs them to develop and keep intact what he has. But the man using alcohol is actually destroying these essential units of life. A fact worse than this, a matter of universal experience and common observation is that the part of the nervous system which controls our higher lives is least resistant to the influences that seek to destroy it. This fact should awaken our State and Nation to a hasty suppression of the drink evils when it is plainly and daily proven to us that alcohol damages first and worst the most delicate nerve cells, and of these the highest and last developed, such as those of association, will, judgment, reason, attention and self-control, suffer most.

It has been proven, by repeated experiments, that the amount of alcohol in half a glass of wine or in every two glasses of beer, reduces the working capacity of the brain 40% while the power of memory is reduced 70% by this amount of alcohol. The powers of conception and judgment are decidedly and distinctly affected from the very beginning of its use. In a general way, drink impairs efficiency among all classes. Especially does it lower the chances of success in professional life. It causes costly accidents, paves the way for thefts, defalcation, indifference in the home, suicides, jealousies and murders.

Alcohol not only lowers man's efficiency but it destroys good health, and finally kills the body. By its use digestion is impaired, and the organs of excretion, liver and kidneys, are incapacitated to throw off injurious waste products of the system. The mucous membrane of the lungs is congested, causing liability to colds, pneumonia and especially tuberculosis, a fatty degeneration of the heart and a weakening of the arteries, similar to the condition that, in old age, results in disaster.

Furthermore, alcohol is not digested, but passes into the blood unchanged, so that a considerable portion gets to the brain in its large blood supply, in fifteen minutes' time. Thus we see that in a short time it exerts its own peculiar harmful action on the most remote tissues, damaging the highest the worst and first. It is in the blood stream, in the vital fluid, bearing the life-preserving agents of our bodies. Here it is that alcohol plays havoc, and exerts its most disastrous effects. Both the red and white corpuscles, together with the plasma of the blood, are necessary, in order that the life processes may be made possible. The red corpuscles carry the oxygen from the lungs to the remotest parts of our bodies. They make oxidation of food possible, not only furnishing the necessary heat and energy, but restoring and repairing the ultimate units of life. The white corpuscles are the scavengers of the system. These are very largely responsible for the maintenance of health by the prevention of infection. They have the power of attacking any bacteria which they may detect, floating in the blood. They are the important factors in the production of immunity. The plasma makes the bacteria and disease germs palatable to the white blood corpuscles.

The red and white blood corpuscles and the plasma of the blood are the means by which the blood protects us from disease and death. These three agents are constantly building up a barrier between us and infectious disease germs.

The influence of alcohol on each of these life-preserving agents of the blood is bad. The red corpuscles become less efficient oxygen carriers. The white corpuscles get drunk and numb, being no longer able to fight the invading germ. In short, alcohol pulls down the barrier which nature has placed between us and our enemies, making our lives a prey to the baneful disease germ. Alcohol thus increases the liability to disease in every way. It sets into motion a sweeping process of destructive degeneration of the race and its progeny.

In conclusion, I wish to make a plea for better judgment in the classification of our poisons and in the labeling of our bottles containing alcohol. There are three classes of poisons: The narcotics, which affect the nerves, corpuscles, etc., the irritants, which affect the membranes and tissues; and the narcotic-irritants, which do both. Alcohol belongs to the latter class. Concretely considered, alcohol, as a narcotic, is in the same list as cocaine, chloral, morphine and opium.

1. There is no more reason in modern science for the use of alcoholic liquor as a beverage, than there is for a like use of opium, morphine or cocaine.

2. The appetite for liquor is as abnormal, unscientific and inexcusable as is the appetite of the morphine fiend, and the user of liquor ought to be as much ashamed of his habit as is the user of morphine.

3. There is no more reason in modern science for the legalization of the sale of liquor for beverage purposes than for the legalization, for the same purposes, of morphine or cocaine. No one questions the accuracy of the prohibition principle in legislation, which is invariably applied to cocaine and the other drugs mentioned.

4. A saloon, therefore, is as much out of place in modern civilization as would be an opium joint or a cocaine den.

Jacob G. Myers.

Elizabethtown, Pa.

How I Lost My Boy.

(Concluded from Page 567.)

hand, keep your influence over them, so they will not want to let go of your hand.

"Bring up a child in the way he should go and when he is old he will not depart from it," says the wise man Solomon. Paul says, "Ye fathers, provoke not your children to wrath, lest they be discouraged."

After the children are on the train, out of your sight, your eyes may be opened, and you may look in every direction through tears. You may seek and pray, but all will be in vain, and unless some kind Christian worker will help you by sending a message to head off the boy, he will go the downward road to ruin, and your darling child will land in the awful place of torment where there will be weeping and gnashing of teeth, and where he will be banished forever from that beautiful home in heaven. Mothers, fathers, I did not blame the conductor for taking my little boy. It was my fault; I did not have enough concern. Are you concerned enough about the salvation of your children? Are you? Don't put the blame on some one else until you take a look at yourself and see if you are holding your children as close to your heart as you should.

Scottville, Mich.

FINANCIAL REPORT

During the month of June the General Mission Board sent out \$6,591 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of June:

WORLD-WIDE.

Ohio—\$262.99. Ross S. S., \$4.25; Claude G. Vore and wife, \$2.35; J. C. Brady (marriage notice), 50 cents; D. G. Berkeley (marriage notice), 50 cents; C. S. Lehman (marriage notice), 50 cents; Julia Mae, \$6.70; Geo. H. Damer, \$2.12; A. F. Shriver (marriage notice), 50 cents; Oakland S. S., \$8.97; J. W. Stutzman's Estate, \$2.25; The Lord's Share of Uncle John's Earnings, \$1.10; D. H. Keller (marriage notice), 50 cents. Indiana—\$144.43. Baugo, \$20.85; Syracuse, \$6.16; Elias Fashbaugh, \$8.25; Permella Greenwood, \$3; Upper Deer Creek, \$13.30; Burnett's Creek S. S., \$5.87; Mrs. Dora Smith, \$1; Frances Crill, \$1; Pyrmont, \$9.60; New Beth, \$5.50; Buck Creek, \$1; D. W. Bowman, Anderson, \$1; David Gump, Mississinewa, \$5; J. L. Oxley, Buck Creek, \$1; Frank Ammenman, Buck Creek, \$1; Carey Toney, Four Mile, \$25; Clifford Miller, Nettie Creek, \$1; Sam'l Gilmer, Four Mile, \$5; C. C. Petry, Four Mile, \$25; Franklin Johnson, \$5. Iowa—\$88.13. Mrs. Harriett Hanawalt, \$1; Brookline, \$78.13; Louisa Lawrence, \$1; English River, \$2.50; A. Sister, \$5; Clifford Cox (marriage notice), 50 cents. Pennsylvania—\$130.62. W. M. Howe (marriage notice), 50 cents; B. B. Ludwig (marriage notice), 50 cents; Elizabeth Brumbaugh, \$1; Mary Gehl, \$1.50; Kate Merkey, \$1; Wm. Trevorow, \$1; Allen Becker, \$1; H. B. Horst, 70 cents; Bunkertown, \$32.62; Upper Cumberland, \$13.80; A. Brother, \$50; Mrs. H. L. Smith, \$1; Mrs. Anna E. Emmert, \$1; J. S. Harley, \$1; Annell, \$14; Bethany, Philadelphia S. S., \$10. Virginia—\$91.65. Topoco, \$5.35; Pleasant Hill, \$2.95; Pleasant Valley, \$11.26; Burks Fork, \$3.70; Laurel Branch, \$11.05; Mrs. A. M. Scaggs, \$5; Mrs. Mary Harman, \$5; Sam Bowman, 50 cents; Ella Bowman, 50 cents; Asa Bowman, 50 cents; Herman Spangler, 50 cents; A. Spangler, \$1; Amanda Spangler, 50 cents; Ida Spangler, 50 cents; W. W. Correll, \$3; Edgar Smith, 50 cents; Mollie Spangler, 20 cents;

Lula M. Spangler, 5 cents; Midland, \$10.18. Missouri—\$52.13. Bethany, Pleasant View S. S., \$3.75; Mound Valley, \$10; Kansas City Young People's Society, \$4.75; Abe Replogie, \$1.66; L. P. Donaldson, \$1; Peace Valley, \$11.35; Cabool, Greenwood, \$7; Oak Grove, \$5.47; John E. Groff, \$2; Mattilda Groff, \$5. North Dakota—\$51.83. Rock Lake, \$26.45; Kenmare, \$19.69; James River, \$3.89; A. Brother and Sister, \$2; Ella Z. Rou, \$1. Nebraska—\$37.15. Kearney, \$11.65; A. Brother, \$10; Edna Blady, \$15; Edgar Rothrock (marriage notice), 50 cents. Maryland—\$24.56. Park, \$10; Pleasant Hill, \$25; Piney Creek, \$1.75; Mrs. J. Arthur Smith, \$6. Kansas—\$24.73. Sarah Horting, \$4; A. J. Wertenberger (marriage notice), 50 cents; Washington, \$13.73; C. A. Shank (marriage notice), 50 cents; H. P. Crist (marriage notice), 50 cents; Mary S. Beaver, \$1.50; Emanuel Anderson, \$1; Amos O. Brubaker, \$1; L. H. Root (marriage notice), \$1.50; M. S. Frantz (marriage notice), 50 cents. California—\$16.32. M. D. Hershey and wife, \$15.82; I. V. Funderburgh (marriage notice), 50 cents. Illinois—\$15.50. Individuals of Pine Creek, \$2; C. Cripe (marriage notice), 50 cents; D. L. Miller (marriage notice), 50 cents; Astoria, \$5; Jacob Wyne (marriage notice), 50 cents; J. A. Brehm, \$5. Oklahoma—\$35.50. Oklahoma City Tithers, \$7.50; Geo. H. Wise, \$1. Colorado—\$5.00. Valley Union S. S., \$5. Texas—\$3.50. A. Sister, Dublin, \$3.50. Idaho—\$2.00. Mrs. Sarah Lewis, \$1; John Harlachter, \$1. Tennessee—\$1.00. J. M. Goby, \$1. New York—\$1.00. Louisa Burris, \$1. Oregon—\$1.00. J. Abraham and Phebe Royer \$1. New Mexico—\$1.00. Samuel Weimer, \$1. Washington—\$1.00. Mrs. L. Clannin, \$1. Georgia—\$1.00. David Horner, \$1. West Virginia—\$1.00. Daniel E. Spald, \$1. Michigan—\$1.00. Mrs. Martha Pratt, \$1. Arizona—\$2.00. F. F. Dun (marriage notice), 50 cents. Montana—\$0.50. Mrs. J. B. Keller (marriage notice), 50 cents. Total for the month, \$936.25; previously received, \$2,565.99; for the year so far, \$3,503.24.

INDIA MISSION.

Pennsylvania—\$50.00. A. Brother, \$50. Indiana—\$61.10. Pyrmont, \$5.40; Etta Ebbinghaus, 70 cents. Arkansas—\$2.72. Springdale, \$2.72. Ohio—\$1.90. The Lord's Share of Uncle John's Farm, \$1.90. Total for the month, \$60.72; previously received, \$133.93; for the year so far, \$194.65.

INDIA ORPHANAGE.

Ohio—\$42.09. Owl Creek S. S., \$20; Akron C. W., \$22.09. Pennsylvania—\$30.00. Altoona A. S., \$20; Bethany, Philadelphia S. S., \$10. Indiana—\$20.00. Pyrmont C. W., \$20. Virginia—\$20.00. Young Ladies' Organized Class, Pleasant Valley S. S., \$20. North Dakota—\$12.50. Prairie Home S. S., \$12.50. Iowa—\$10.00. Bethel S. S., \$10. Iowa—\$10.00. Libertyville A. S., \$10. Michigan—\$8.00. Sunfeld S. S., \$8. Total for the month, \$152.59; previously received, \$642.36; for the year so far, \$795.45.

INDIA BOARDING SCHOOL.

Ohio—\$12.50. Pleasant View Junior C. W., \$12.50. Indiana—\$6.25. Turkey Creek, \$6.25. California—\$6.25. Elementary Department, Pasadena S. S., \$6.25. Illinois—\$1.50. Hastings Street C. W., \$1.50. Total for the month, \$26.50; previously received, \$505.64; for the year so far, \$532.14.

INDIA NATIVE SCHOOL.

Pennsylvania—\$10.00. Bethany, Philadelphia, S. S., \$10. Iowa—\$3.25. Old Sisters Class, Panther Creek S. S., \$3.25. California—\$2.75. Covina Sisters' Bible Class, \$2.75. Total for the month, \$16; previously received, \$28; for the year so far, \$44.

INDIA WIDOWS' HOME.

Pennsylvania—\$3.50. Sister J. C. Miller, Tyrone, \$3.50. Total for the month, \$3.50; previously received, \$20.90; for the year so far, \$24.40.

INDIA INDUSTRIAL.

Pennsylvania—\$12. A. Brother, \$10; A. Sister, \$2. Total for the month, \$12; for the year so far, \$12.

CHINA MISSION.

Indiana—\$11.00. China Mission Band, South-Whitley, \$11. Total for the month, \$11; previously received, \$168.09; for the year so far, \$179.09.

CHINA ORPHANAGE.

California—\$44.00. Bro. Davison, \$44. Illinois—\$20.00. Woodland-Mt. Pleasant C. W., \$20. Oregon—\$5.00. Evergreen S. S., \$5. Pennsylvania—\$3.50. Sister J. C. Miller, Tyrone, \$3.50. Total for the month, \$72.50; previously received, \$176.65; for the year so far, \$249.15.

CHINA BOYS' SCHOOL.

Ohio—\$3.00. The Lord's Share of Uncle John's Waste Basket, \$3. Total for the month, \$3; previously received, \$125.47; for the year so far, \$128.47.

CHINA GIRLS' SCHOOL.

Ohio—\$5.00. Owl Creek S. S., \$5. Illinois—\$1.50. Hastings Street C. W., \$1.50. Total for the month, \$6.50; previously received, \$114.30; for the year so far, \$120.80.

CHINA HOSPITAL.

Indiana—\$81.98. Maple Grove S. S., \$57.48; A. Sister, Four Mile, \$10; Levi Wise, Anderson, \$1.50; Mrs. Ollie Cross, Buck Creek, \$1; A. J. Replogie, Buck Creek, \$2. Kansas—\$1.00. Mrs. Geo. Blondefield, \$1. Total for the month, \$82.98; previously received, \$9.50; for the year so far, \$92.48.

SUNDAY-SCHOOL EXTENSION.

Illinois—\$4.47. Lamotte Train S. S., \$4.47. Total for the month, \$4.47; previously received, \$2; for the year so far, \$6.47.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Lichty-McRoberts.—By the undersigned, Aug. 20, 1914, at the home of the bride's parents, near Greene, Iowa, Bro. Ray W. Lichty, of Waterloo, Iowa, and Sister Elizabeth J. McRoberts, of J. F. Burton, Greene, Iowa.

Myers-Simmons.—By Bro. D. P. Klepinger, Aug. 9, 1914, at the home of the bride's parents, Rev. Clark C. Myers, of Wadams Grove, Ill., and Sister Mary Grace Simmons, of Peru, Ind.—Lennie Klepinger, Peru, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bashoun, Sister Clara Gertrude, wife of Bro. H. C. Bashoun, of Greensburg, Pa., was born April 7, 1877, and died while on a visit at Ensworth, Pa., Aug. 11, 1914, aged 37 years, 4 months and 4 days. Sister Bashoun was a member of the Church of the Brethren since February, 1912. During most of this time she rendered acceptable service in the church, as the wife of an active deacon. She leaves behind her aged father, John Watkins, one brother, Mr. sisters, her husband, and two daughters. She had the joy of seeing her two daughters unite with the church. Elders J. H. Cassidy and M. J. Brougher conducted the funeral services. Services at the Greensburg church. Interment in the Irwin cemetery. Text: "His sun is gone down while it was yet day" (Jer. 16: 9).—Mary Brougher, Greensburg, Pa.

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NOTES NOT CLASSIFIED

Salem church met in council Aug. 15, with Bro. J. S. Roller presiding, assisted by the home brethren. One member was received by certificate. The visiting brethren reported all the members in harmony. We decided to have our love feast Oct. 3, at 3:30 P. M.—Mitylene Dettra, Vancluse, Va., Aug. 24.

Spruce Run.—Aug. 16 Bro. J. H. Wimmer, of Salem, Va., began a series of meetings at our church, which continued until Aug. 23. He preached nine sermons. Bro. Wimmer and Bro. W. H. Fleishman visited in fifty-five homes in the community. The membership has been strengthened by the good counsel and advice received. The neighbors also seemed to be benefited by Bro. Wimmer's coming. The crowds were larger than usual, and good order prevailed during the meetings.—Mary R. Bradley, R. D. 1, Box 46, Lindsloe, W. Va., Aug. 27.

Maple Grove.—The members of our church, near Stanley, Wis., are rejoicing in the prospect of having Bro. J. M. Myers and family, of Minot, N. Dak., to locate among us in the near future. This congregation has been without a resident minister for more than a year, and as a result the "love of many is growing cold." They are as sheep without a shepherd. Bro. J. G. Royer was chosen as elder of this and the Worden church, nearly a year ago, but on account of ill health and the infirmities of old age he has not been able to meet with us so far. Our last council was held last January, when Bro. Fruit, of Ash Ridge, Wis., was with us. We expect Bro. Reuben Shroyer to begin a revival here the second week in October.—A. Mock, Stanley, Wis., Aug. 29.

Notice to Clerks of Churches of Southern District of Illinois.—Please send all queries and committee reports to the Clerk of the District not later than Sept. 20.—J. M. Master-son, District Clerk, Chatham, Ill., Aug. 29.

HAGERSTOWN, MARYLAND.

Sunday, Aug. 8, the Hagerstown church enjoyed two very interesting services. At the morning service, Bro. C. D. Bonsack, New Windsor, Md., gave us a splendid discourse on the subject of "Eternal Life." Our pastor and wife, Brother and Sister A. B. Miller, who had been engaged in a revival service in Johnstonown, W. Va., had just returned home. Our elder and wife, Brother and Sister W. S. Reichard, who attended the Annual Conference, returned about two weeks previous to the above date.

The Sunday School Board decided to take charge of the evening service, and give our pastor a rest. Each department of the school contributed to the program, either by song, address or recitation, with the exception of the Intermediate Department, who presented our pastor and wife with a beautiful basket of flowers, fastened to a Shepherd's Crook, which was in keeping with the spirit of the program, "The Presentation of the Sunday-school Flock to the Pastor." Miss Hazel George delivered a few appropriate remarks in presenting the flowers.

Another interesting part of the program was the part which the two older classes rendered,—an address by Bro. Reichard, who gave a brief account of the work here for the past thirty-one years, the beginning of the Church of the Brethren in this city, and the singing of that old and beautiful hymn, "A Charge to Keep I Have," by these two classes. Bro. A. B. Miller, as usual, gave a very inspiring address.

As a token of appreciation for the work and faithfulness of our elder, the Sunday-school presented him and his wife with a Bible. We are encouraged indeed when we consider the fact that some of the churches in this city have no evening service, and that some have no services at all during the month of August, and we had a congregation of nearly 400 people. Our work is moving along nicely, yet we want to accomplish more in this city. A very interesting program has been prepared for our Rally Day Service, to be held the first Sunday in September. On Sunday morning, Aug. 16, we had the pleasure of having Bro. O. R. Myers, of Juniata College, Huntingdon, Pa., with us, who gave a very practical and interesting discourse on the "Fourfold Development of Christ." At the close of the service a husband and wife came forward, expressing a desire to walk in "newness of life." Gamma L. Krider.

128 E. Washington Street, Aug. 19.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 28, 8 am, Northeastern Kansas, Ozarkie church.

Sept. 30 and Oct. 1, North-eastern Ohio, Springfield church.

Oct. 1, Northern California, at Lindsay.

Oct. 1, Northern Indiana, at Middlebury.

Oct. 1, Middle Missouri, Mound church, Adrian.

Oct. 1, Northern Missouri, Bethany church, Ray County.

Oct. 3, 10 am, Western Maryland, Georges Creek congregation.

Oct. 3, Middle Iowa, at Maxwell.

Oct. 7, Southern Illinois, Woodland church, Astoria.

Oct. 8, Middle Indiana, West Manchester church.

Oct. 15, Southern Indiana, Four Mile church.

Oct. 30, 8 pm, Northwestern Kansas and Northeastern Colorado, Victor church, Osborne County, Kans.

LOVE FEASTS.

Idaho.

Oct. 3, 6 pm, Bowman.

Illinois.

Sept. 12, 5 pm, Coal Creek.

Sept. 26, 6 pm, Polo.

Oct. 2, 10 am, Panther Creek.

Oct. 4, 6 pm, Shannon.

Oct. 11, 2 pm, West Branch.

Oct. 31, 3 pm, Martins Creek, one and one-half miles south, and one-half mile east, of Jeffersonville, Jefft Station.

Indiana.

Sept. 19, Pleasant View Chapel.

Sept. 26, North Liberty, Oak Grove church.

Sept. 26, Prairie Creek, at Sugar Grove.

Sept. 26, 6 pm, Turkey Creek.

Sept. 26, Lower Fall Creek.

Sept. 26, 6 pm, Lower Deer Creek.

Sept. 26, 10:30 am, Killbuck.

Oct. 2, 4 pm, Mexico.

Oct. 3, 5 pm, Fairview.

Oct. 3, 6 pm, Roann.

Oct. 3, Palestine.

Oct. 3, Beech Grove.

Oct. 3, 10 am, Mississinewa.

Oct. 3, 10 am, Spring Creek.

Oct. 6 pm, Arcadia.

Oct. 3, 6 pm, Union Center.

Oct. 3, 4 pm, Santa Fe.

Oct. 3, 6:30 pm, Bethel, four miles northeast of Connersville.

Oct. 3, 5 pm, Somerset.

Oct. 3, 2 pm, Howard.

Oct. 3, Blissville.

Oct. 3, 10:30 am, Buck Creek.

Oct. 6 pm, Nappas.

Oct. 9, 5 pm, Yellow Creek.

Oct. 10, 6 pm, St. Joseph Valley.

Oct. 10, 10 am, Nettle Creek, one mile west of Hagerstown.

Oct. 10, Plunge Creek Chapel.

Oct. 10, 6 pm, Beaver Creek.

Oct. 10, West Marion.

Oct. 17, Burnettsville.

Oct. 17, Pleasant View.

Oct. 17, Kewanee.

Oct. 18, 7 pm, Huntington.

Oct. 24, 10 am, Upper Fall Creek, two and one-half mile east of Middletown.

Oct. 24, Markle.

Oct. 24, 26, Union.

Oct. 24, 4:30 pm, Plevna.

Oct. 24, 3:30 pm, Anderson.

Oct. 25, Ladoga.

Oct. 31, 5 pm, Middle Fork, Rossville house.

Oct. 31, Osceola.

Oct. 31, Rock Run.

Oct. 31, Pine Creek.

Oct. 31, 10 am, Sugar Creek.

Iowa.

Sept. 26, Monroe County.

Oct. 3, 4, 2 pm, Coon River, country church, near Pandora.

Oct. 3, 6:30 pm, Prairie City.

Oct. 10, 4 pm, South Keokuk.

Kansas.

Sept. 26, 2 pm, Pleasant View.

Oct. 2, 10 am, Quinter.

Oct. 3, Paint Creek.

Oct. 17, Altoona.

Oct. 24, 6 pm, Olathe.

Oct. 24, 11 am, Washington.

Oct. 24, 10 am, Burr Oak.

Maryland.

Sept. 26, 1:30 pm, Sams Creek.

Oct. 3, 10:30 am, Piney Creek, near Galt Station.

Oct. 4, Maple Grove.

Oct. 17, 2 pm, Locust Grove.

Oct. 17, 4 pm, Manor.

Oct. 24, Broadfording.

Oct. 31, 1:30 pm, Monocacy, Rocky Ridge house.

Oct. 31, 10 am, Longmeadow.

Michigan.

Sept. 19, Elmdale.

Sept. 26, 5 pm, Berrien.

Oct. 10, 6 am, Fairview.

Oct. 24, 4 pm, Bear Lake, at Clarion.

Oct. 24, 10:30 am, Woodland.

Missouri.

Oct. 30, 5 pm, Mineral Creek.

Oct. 31, Walkenda.

Nebraska.

Sept. 26, Logan Grove.

Ohio.

Sept. 12, 6 pm, Loudonville.

Sept. 26, 2 pm, Ross.

Sept. 26, 2 pm, West Nimschillen.

Sept. 26, Tuscawawas.

Sept. 26, 6 pm, East Dayton, May and Philadelphia Stations.

Sept. 26, 5 pm, Mt. View.

Oct. 3, 6 pm, North Star.

Oct. 3, 5 pm, Donnels Creek.

Oct. 3, 10 am, Maumee.

Oct. 3, 10 am, Poplar Grove.

Oct. 3, 10 am, Deshler.

Oct. 10, 5 pm, Palestine.

Oct. 10, 10 am, Prices Creek.

Oct. 10, 4 pm, Ft. McKinley.

Oct. 10, Rush Creek.

Oct. 10, 10 am (all-day meeting), Black River.

Oct. 17, 3 pm, Pittsburg.

Oct. 17, 10 am, Logan.

Oct. 17, Portage.

Oct. 17, Pleasant Valley, Pleasant Valley house.

Oct. 17, 10 am, Lick Creek.

Oct. 24, 10 am, Wyandot.

Oct. 24, 2 pm, South Poplar Ridge.

Oct. 24, Owl Creek.

Oct. 24, 4 pm, Brookville, Wolf Creek house.

Oct. 24, 4 pm, Harris Creek.

Oct. 31, 10 am, Chippewa.

Oct. 31, 10 am, Lower Stillwater.

Oct. 31, 10:30 am, Black Swamp.

Oklahoma.

Oct. 10, Indian Creek.

Oregon.

Oct. 3, Mohawk Valley.

Pennsylvania.

Sept. 19, 3:30 pm, Claar, upper house.

Sept. 25, 2 pm, Buffalo.

Sept. 26, Middle Creek.

Sept. 26, 27, Lower Coneago, Bermudian house.

Oct. 2, 4, 10 am, Lower Cumberland, Mohler house.

Oct. 3, 4, 2 pm, Lost Creek.

Oct. 3, 4, 2:30 pm, Perry.

Three Springs house.

Oct. 4, Codorus, Shrewsbury house.

Oct. 4, 6 pm, Shade Creek, Berkey house.

Oct. 4, Summit Mills.

Oct. 4, Plum Creek.

Oct. 4, Maple Spring.

Oct. 14, 10 am, Back Creek, Shank house.

Oct. 17, Carson Valley.

Oct. 18, Hanover.

Oct. 20, 4 pm, Ephrata.

Oct. 21, Mountville, Mountville house.

Oct. 21, 22, 9:30 am, Springville, Mohler house.

Oct. 22, 2 pm, Mingo, Skipack house.

Oct. 24, 25, 10 am, Upper Codorus.

Oct. 24, 25, Upper Conewago, Lattimore house.

Oct. 24, 25, Upper Cumberland.

Oct. 25, 5:30 pm, Pleasant Hill, Johnstown.

Oct. 27, 28, West Conestoga, Middle Creek house.

Oct. 27, 28, Midway.

Oct. 30, 4 pm, Spring Run.

Oct. 31, 4 pm, Artemas.

Oct. 31, Gettysburg, Marsh Creek house.

Oct. 31, 3:30 pm, Akron.

Oct. 31, Nov. 1, 1:30 pm, Back Creek, McConnellsdale house.

Tennessee.

Sept. 13, Pleasant View.

Sept. 19, 2 pm, White Horn.

Sept. 26, 8 pm, Meadow Branch.

Sept. 26, Limestone.

Oct. 3, Mountain Valley.

Oct. 3, French Broad.

Virginia.

Sept. 19, Rolland Park.

Sept. 26, Flat Rock, Stony Creek house.

Sept. 26, 3:30 pm, Woodstock, Valley Pike house.

Oct. 26, Summit.

Oct. 3, 3 pm, Linville Creek.

Oct. 3, 3:30 pm, Salem.

Oct. 4, Bethel.

Oct. 17, Lebanon.

Washington.

Sept. 12, Sunnyside.

West Virginia.

Sept. 10, 4 pm, Pleasant View.

Sept. 12, Mountain View.

Sept. 12, 2 pm, Knobly.

Sept. 12, Old Furnace.

Sept. 19, Capon Chapel (Brights Hollow).

Sept. 19, Greenland, Brick house.

Sept. 20, Shiloh.

Sept. 26, 4:30 pm, Crab Orchard.

Oct. 3, Salem.

Oct. 3, White Pine.

Oct. 3, Tescroat.

Sept. 12, Furnace Chapel.

Oct. 17, Bean Settlement.

Oct. 17, Allegheny.

Oct. 17, Beaver Run.

September Fourteen

students will begin work at MOUNT MORRIS COLLEGE in the following departments:

College of Liberal Arts.
Academy.
Agriculture.
Bible.
Business.
Music.
Expression.
Domestic Science.

You can begin work in any of the above departments by making arrangements with

MOUNT

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., September 12, 1914.

No. 37.

AROUND THE WORLD

China's Law Enforcement.

Drastic and stern are the penalties meted out to those who presume to trifle with China's legal requirements,—so we would infer from a recent enactment by Yuan Shi Kai, President of the republic. Death is the punishment inflicted upon him who would pervert the law for the sake of a proffered bribe, while life imprisonment at hard labor is the fate of him who, by accepting a bribe, neglects to enforce the law in its various provisions. China's chief executive evidently considers that laws are made to be obeyed,—not evaded. The same truth applies to heaven's mandates. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The Lord's Day Honored.

The Secretary of the "Lord's Day Alliance" of Pennsylvania hit the nail on the head, recently, when he spoke of the effects of lately-passed laws in certain States, providing for baseball and other forms of amusement on the Lord's Day. He puts it this way: "The natural consequence is a decreasing church attendance, diminishing benevolent contributions, and a shrinking of revenue for the maintenance of local churches." The truthfulness of the remarks quoted is so obvious that they should arouse the most diffident to greater earnestness in the promotion of more reverent Sunday observance. "If thou turn away thy foot from doing thy pleasure on my holy day, not doing thine own way, then shalt thou delight thyself in the Lord."

The Struggle Continuing.

At this writing (forenoon of Sept. 8) the daily press reports that the Allies have repulsed a part of the German army near Paris, and that a decisive battle, all along the far-flung line, was then in progress. Just previous to that report came the news that Germany would not be averse to an honorable agreement for peace, believing that neither side can gain by a continuance of the bitter feud. While,—as in the case of all other news of the kind,—there is no absolute confirmation of such a move, it is certain that Secretary Bryan has labored along the line of bringing about peaceable conditions at the first possible moment, and it is to be hoped that his endeavors may be crowned with success. The unique position of the United States would fit her most admirably to serve as a generally acceptable intermediary.

United Effort and Consecration.

Press reports bring the story of a church that was built by the consecrated efforts of but sixteen souls who, in simplicity of heart, were willing to put the Lord to the test, in giving the tenth unto him of all they possessed. The Lord's "Prove me now herewith" seems to have been the incentive of this little band of believers at Little Rock, Ark., when, with apparently few resources, they determined to build their house of worship. They trusted God's promises, did their part in consecrating the tenth of their possessions to the work to be done, and by a united effort did what would, under other circumstances, have been wholly impossible. The old adage, "Where there is a will, there is a way," might well be amplified by adding that the Lord himself will attend to the matter of providing the way, if we are but willing to meet him half-way by a consecrated effort.

Further Excavations at Antioch.

Some weeks ago we said something regarding proposed excavations in ancient Antioch in Pisidia, Western Asia. Since then we learn that an American Presbyterian lady of wealth, who prefers to remain unknown, has given the entire amount required for a narrow-gauge railway into the ruins of the city. She is also furnishing sufficient means to carry on the necessary excavations that will go far to throw further light on New Testament history. Especially will there be, it is hoped, new sources of information upon the travels of Paul, as well as upon circumstances connected with the Roman Empire in New Testament times, including a brief summary of the deeds of Emperor Augustus, engraved on a great balustrade of his palace. Sir William M. Ramsay, the noted archaeologist in charge of the work of excavation, reports Antioch to be in practically the same condition as when Paul was there,—barring the ruin and decay of the ages,—only a

deep layer of earth covering the ancient city. As fast as the European war will permit, Sir William Ramsay is to proceed with the plans as outlined, the Turkish Government having already granted him the required "firman," or permit, as we would say. For most of the above particulars we are indebted to the "United Presbyterian." We would add, however, this further thought that, seemingly providentially, the Lord is permitting some striking evidences, concerning the truthfulness of the Bible record, to be revealed in these latter days. While destructive criticism and unbelief are rampant everywhere, the spade of the explorer reveals evidences that can not be refuted.

Russia's Lesson.

Profiting by the harrowing experiences of the Russian army during the war with Japan, during which "vodka,"—the native whisky,—largely contributed to the Czar's reverses, positive orders have now been issued, forbidding officers and men to drink intoxicants in camp, on maneuvers, or on duty anywhere. All cases of violation are to be dealt with in a severe manner. Officers are especially charged to set a good example at all times, and thus to bring about the greatly to be desired state of absolute sobriety and fitness for service. We note that here, as on all other occasions, stimulants, after having been thoroughly tested, have been found wanting.

Future Possibilities.

Various opinions have been expressed concerning the significance of Japan's recent entrance into the pending European conflict. Prof. Arthur M. Wheeler, the noted historian of Yale, attaches far-reaching consequences to the arbitrary demands of the island kingdom, by which Germany was to give up its Chinese possession or suffer the threatened penalty. The Yale historian regards the incident as foreshadowing the beginning of a union of the three great peoples of the East,—Japan, China and India. Such a union as he suggests would readily "shake the world." A combination of that sort would not at all be impossible, either, in the course of years, and would constitute a real "yellow peril." And yet, may we not hope that missionary influences will teach the better way?

The Real Need.

At a recent convention of earnest pastors and teachers the question was asked: "What do you need most in your congregation?" After some thought, one of the workers gave this very significant reply: "Just ten people who know how to do something." The evident approval given by the assembly to the thought expressed, seemed to indicate that there is a real need, in most congregations, along the line indicated. In fact, many a hard-working pastor would count himself supremely blest if there were but five people in his congregation upon whom he, at all times and under all circumstances, could absolutely depend, knowing that the business confided to them will be attended to, and that, too, in the best possible way. Too often there is a tendency to be spiritually inactive, and to depend upon the Lord for a miracle of regeneration in men's hearts, when it is clearly his plan that we, as workers for him, should go forward, winning souls for the Kingdom. "Lord, what wouldst thou have me to do?"

The Tremendous Cost.

Close analysis of the cost of wars during the last century, as compared with the number of men sacrificed in these bloody encounters, shows that the killing of a man in modern warfare costs about \$15,000. Gen. Percin, of the French army, subjected this seemingly unbelievable figure to the most rigid scrutiny, and declares that it is lower rather than above the actual average. In the Franco-Prussian war of 1870-71 France spent about two billions of francs in actual warfare, and a billion more in the restoration of its own property and in payment of injury caused to others. Adding to the imposed war indemnity of five billions, the additional two billions paid for interest, loss of revenue, etc., and we have an amount so overwhelming, that it well justifies the assertion alluded to above. What a travesty, however, of the broad claim of human brotherhood, so strongly urged, heretofore, by the so-called Christian nations of the world! Millions upon millions spent in war, when but a small part of the amount, thus worse than wasted, would amply suffice to set on foot constructive efforts for peace,—movements that might do wonders in the real uplift and continued welfare of the human race.

The Result of Neglect.

Competent judges of the European situation now aver that had there been a fair regard for the commendable desire of the Christian people in European Turkey, to throw off the Turkish yoke, and to become self-governing States, there would have been no cause for the present great war, in so far as the Serbian question is concerned. Had the great powers of Europe been really sincere and unselfish in their attitude towards the Balkan question, for the past several decades, they might have, by their united influence, insisted upon remedial measures that would have satisfied all parties concerned. It is safe to say, therefore, that neglect of doing the right thing at the right time contributed to the woful plight of the present entanglement.

Rome's New Pontiff.

Under date of Sept. 3 the election of Cardinal Giacomo della Chiesa, archbishop of Bologna, Italy, as supreme pontiff of the Catholic hierarchy, is reported from Rome. His selection as successor to the late Pope Pius X., who died Aug. 20, was made by the cardinals in the complete seclusion assured by barred and sealed doors. The new incumbent of the papal throne will reign under the name of Benedict XV. His coronation, Sept. 6, places this so-called "successor to St. Peter" in control of a larger number of people,—so far as their spiritual state is concerned,—than is wielded by any one in charge of earthly realms. The new prelate brings to his work an ecclesiastical experience of several decades, being now sixty years of age. He is said to be a man of strong executive ability and of a peaceful and conciliatory demeanor. Concerning the pending European hostilities, he favors early mediation and speedy return to peaceful and harmonious relations.

A Plea for a World Peace Power.

A Chicago minister charges that at the bottom of the present war is the century-old delusion of militarism,—the erroneous idea that armies conduce to a nation's prosperity. Nothing could be more foolish than such an idea. The European war is a direct outgrowth of continued war preparation, and while practically all of our newspapers heartily condemn the warfare now being waged, some, at least, are mistakenly urging an increase of armaments in the United States,—truly a most absurd suggestion. To the unbiased observer it would seem that the only successful way to keep out of war, would be to remain totally unprepared for a fight. Not all of the world's nations might agree at once to such a proposition, but we may rest assured that after the close of the present war most nations will be ready for almost any move to avoid a re-enactment of the scenes of carnage. We see no reason why the United States should not lead out in a world-wide disarmament movement of nations, united on the common ground of settling all disputes by the verdict of an international tribunal. No country would attack members of such a federation, for the reason that no occasion would be given for any grievance. Our Government would seem to be eminently fitted to inaugurate such a disarmament movement, and give it the necessary prestige to render it universally acceptable.

How the War Affects Far Distant Lands.

Europe, with its great so-called "Christian" nations, has long posed as the conservator of the world's civilization. Now, since the fury of war has spread ruin and desolation over the once prosperous lands, the story of the woful destruction has reached to even the most remote heathen lands. Various mission boards already report cynical observations by Mohammedans, Brahmins, Shintoists, and other adherents of Oriental cults. Justly they ask: "Where is the much vaunted 'brotherhood of man,' supposed to exist under the inspiration of Christianity? How can nations fight each other in a brutal outburst of savagery which, under the cloak of patriotism, has taken possession of all Europe?" It is most deplorable that in practically all parts of the great world field a blight has been cast upon the most promising mission enterprises because of the unparalleled carnage. At many points funds can not reach the mission workers, while excessive rates are charged for remittances of money to other places, owing to attendant risks. While the prospect at present, therefore, is not very cheering, let us hope that the dark and portending clouds of these troublous days may prove, in some way, to have a silver lining. The promises of the Lord are sure and steadfast and can not fail. "We know," says Paul, "that all things work together for good to them that love God, to them who are the called according to his purpose."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Did You Give Him a Lift?

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it
through.

Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?

Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just a clasp of a hand,
When a man's borne about all a man ought to stand?

Did you ask what it was—why the quivering lip?
Why the half suppressed sob, and the scalding tears
drip?

Were you brother of his when the time came of need?
Did you offer to help him or didn't you heed?
—Selected.

John's Formula and How He Baptized Christ.

"When John baptized Christ did he dip him three times face foremost, and if so, what was the formula used? Give us the Bible. We do not want history."

THE above was put into our query box during a recent series of meetings. The answer given was, in substance, as follows:

The conditions of the paper imply a concession of the whole historic argument for trine immersion. It had been shown that trine immersion stands without a rival in its claims of divine origin and apostolic usage, from the historic field. And this paper is a concession of those claims,—a concession which any one versed in church history must make. It is strange, isn't it, that men will believe history on secular subjects though, perhaps, even written by ungodly men, but reject history on sacred subjects, though written by godly men whose statements on secular matters would be readily accepted?

From this concession, that history teaches that trine immersion is of divine appointment and of apostolic usage, the question of John's formula, and how Christ was baptized, will now be considered.

Bear in mind, history teaches that Christ in his immersion (Matt. 28: 19), clearly enjoins trine immersion.

1. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost" (1 John 5: 7). Each of these three has borne his separate part in all the scheme of redemption and salvation of fallen man, and even in his creation.

2. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made" (John 1: 1-3). "And the Word was made flesh, and dwelt among us, . . . John bare witness of him, and cried, saying, This was he of whom I spake [when preaching to them], He that cometh after me is preferred before me: for he was before me" (John 1: 14, 15).

From this we learn that Christ was a Coworker with the Father in the beginning, and John seems to have been aware of the fact.

3. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with

the Holy Ghost. And I saw, and bare record that this is the Son of God" (John 1: 29-34).

Here we learn that John knew about Christ when he was sent out to preach and baptize. He had been told of him and given a sign, and when the sign came, he said, "This is the Son of God whom I've been telling you about."

We also learn that John taught his converts to believe on Christ. "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is, on Christ Jesus" (Acts 19: 4). Now if he taught them to believe on him,—that he was the Son of God, that he would baptize with the Holy Ghost,—why not, as well, be baptized into his name?

Would it not have been a seal of their faith in him, as baptism into his name is now a seal of our faith in him, for them to be baptized into his name? Anything inconsistent about it? Anything unscriptural? Since God could swear by his own name (Heb. 6: 13), why may not Christ have been baptized into his own name? Any inconsistency? Anything unscriptural? Surely not.

4. "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison" (John 3: 22-24). "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, . . . he left Judea and departed again into Galilee" (John 4: 1, 3).

Here it is shown that the ministries of John and Christ overlapped; that both were known to be baptizing in the same country (Judea) and at the same time. Hence, their baptisms must have been alike, or some question would have arisen as to the difference between them, as in the case of John's disciples and the Jews about purifying (John 3: 25).

5. Christ's law demands baptism "into the name of the Father, and of the Son, and of the Holy Spirit," or trine immersion, as all historians who speak of the form testify, as seen above. He would not baptize one way and by his law teach another way. Hence, his teaching and his practice of baptism were trine immersion, and John's practice, to be alike, as intimated above, must also have been trine immersion.

6. From the foregoing John's formula must have been such as to indicate a trine action in baptism. Since John taught about the Father, and the Son, and the Holy Spirit, and since Jesus' practice and his law must have been alike, into the name of the Father, and of the Son, and of the Holy Spirit, and since John and Christ must have baptized alike, why should not John have baptized into the name of the Father and of the Word (personified), and of the Holy Ghost?

7. Trine immersion and the face foremost posture have always gone "hand in hand." Both stand or fall together.

In conclusion: "Let the presbyters know, when they administer sacred baptism, not to pour water on the heads of the infants, but always to immerse them in the laver, after the example given by the Son of God himself to every believer when he was three times immersed in the waters of the Jordan."—*Council Celichyth, England, 816 A. D., Canon Second.*

Leslie, Ark.

A Conversation Overheard.

BY NETTIE C. WEYBRIGHT.

As the two disciples were walking toward Emmaus, as related in Luke 24: 13-35, they were talking together. Suddenly a third Person appeared in their presence. Immediately he asked, "What manner of communications are these that ye have one with another, as ye walk?" They were not frightened, nor abashed. They had no reason to be. Their hearts were pure and their conversation undefiled. They doubtless were discussing the awful tragedy that had just occurred,—the trial, crucifixion and burial of Jesus, their Master, and therefore were they sad.

Had they been enemies of Jesus and been talking

against him, calling him a usurper, or deceiver, as did others, what would have been their feelings when they learned that this was Jesus who had asked them the subject of their conversation? Had it been one of *my* conversations, or *yours*, what would have been the result? Do we always say those things that bear overhearing by Jesus? He always *hears*. Do we always realize it? What are our thoughts, what the abundance of our hearts, what our words? Let us take heed.

We ought to talk of Christ more than we do. He should dwell in our thoughts more. He has done and suffered much for us; we ought to talk and think more of his love and goodness. It would prevent much of our thinking evil of others, or of our own troubles. Business, money-making, pleasure-seeking, or petty trials and troubles seem to predominate in our thoughts and conversations. Did you ever notice how seldom Jesus or religion is mentioned in a street car, on the public squares of our towns, or in the regular discussions in the home? Why is it? Is it not worth while? If not, what is?

If our religion is our chief business, why is it not more on our minds? It isn't rare to hear people talk politics, or fashions, questions of the drama or finance. It was a blessed fact that those two disciples were speaking of things divine. So would it be well for us to do.

Syracuse, Ind.

"Forbid Him Not."

BY GALEN B. ROYER.

"I have no compromise with the devil or ——— [a certain union evangelist]. . . . You may think I am a critic, but God forbid that the church of his Christ may affiliate with such stuff [union evangelistic meetings]."

ONE of my dear brethren is much exercised over the result of a certain union evangelistic meeting which was attended by at least one of the Brethren ministers. His denunciation, of which the above is a part, along with his appeal, "If I am wrong, you convince me by the Word, through the GOSPEL MESSENGER," calls forth this article. His appeal to the Word is proper and just. Let us turn to it,—Mark 9: 38ff.

The context shows that the disciples had been striving among themselves as to who should be the greatest in the kingdom. It was done in such a spirit that they were ashamed to tell their Master when he questioned them. It would appear, also, that to cover their wrong they now showed zeal for the sacred college against all things else. So John,—even that beloved disciple,—relates in a hopeful spirit, "Master, if we have made a mistake in wanting to be first in the kingdom, we are loyal to thee, and anxious for the purity and maintenance of the kingdom in exact pattern to thy teaching; for we saw one casting out demons in thy name; and we forbade him because he followed not us."

Just how the man in question cast out demons,—whether as one of John's disciples, looking for the Christ; or whether as a real believer in the Christ, not yet willing to "leave all and follow" his Lord,—is immaterial to the point in question. It is enough to know that he cast out demons as John bears witness; further, that he did it in the name of Jesus. The important lesson, not to be lost sight of now, is, that Jesus said, "Forbid him not."

Evidently the man in question was not against Christ, for "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12: 3), and the disciples told Christ that this man was "casting out demons in thy name," yet "he followed not us." In fact, his relations with the Master were so remote, in the eyes of the apostles, that they thought he should not bring relief to poor, demon-possessed humanity whom he was helping. From Jesus' own reasoning, however, one concludes that he had the power of Christ, whose Spirit, like the wind, "bloweth where it listeth," even though not given to this man in the way the apostles received it. God's grace and favor were not confined to "his chosen people" in olden times, as is seen in his dealings with such heathen kings as Nebuchadnezzar and Darius; nor are they

restricted exclusively to the visible church today, much less to any one organization.

Perhaps the spirit, back of the apostles, was not one of zeal so much, as of envy,—that stealthful, evil spirit which so often shows itself in zeal for righteousness to cover up its vile trail. A parallel is found in the experience of Moses (Num. 11: 27ff), when a young man came running to him and told of two who did "prophecy in the camp." Joshua, who was present, and anxious to please his leader, spoke up at once and said, "My lord Moses, forbid them." "Art thou jealous for my sake?" came the quick rebuke from the lawgiver. How easy it is to conclude that those who do not join our ranks, who do not do things just as we are doing them, or who do not do things as they were done "in the good old days," are fostering schism,—are not following the Christ. But thanks be to God, the Lord knows his own, no matter where they are scattered; and in that knowledge each disciple may rest securely (2 Tim. 1: 12).

Now I do not want to argue in favor of union evangelistic meetings, nor do I mean to encourage any one to unite with others in such efforts, but I do want to look at the spirit, so ready to condemn, as shown in the extracts given.

First, then, it is important that each Christian should guard himself diligently, lest he be carried away by an excess of zeal for his company, thereby overlooking the good that is done in the name of Christ by those who "follow not with us." For it is far more important to search diligently our own hearts, and strive daily, in our own lives, to walk in the Master's footsteps, than it is to watch and judge the feet of others. It is far better to see that our own hands are busy in good works in the name of the Master,—even the giving of a cup of cold water,—than to be decrying the good work done by another.

Some Christians denounce union evangelistic meetings because a large per cent of the converts do not "stick." This is an effectual argument with many sincere people. But until all the converts to the denomination to which such people belong, prove faithful to the end, let no man find fault with union evangelistic efforts. Some of my brethren adopt methods of holding series of meetings which do not appeal to me, but through them the Lord calls sinners to repentance, and that is the real test, after all. My brother associates the name of this evangelist with the "devil," yet this evangelist has been the means of calling hundreds to repentance. Not all have proved faithful, I am sorry to say, but that is no more reason for his quitting than for others to quit preaching because people heed not their messages. Further, if a part of the converts prove loyal,—even just one soul,—is it not worth while,—is the work not done in the name of Christ? As for those who do not go forward in the divine life, the fault is not with the evangelist but with the individual for neglecting a gracious opportunity and a loud call.

The most marked negative feature, of the messages in a union evangelistic effort, is the omission of tenets of practice on which denominations have built their separate organizations, but this is often a feature of the most effectual revivals by our own ministers. The fundamental of each organization is Christ. He himself declares, "And I, if I [not my church] be lifted up from the earth, will draw all men unto myself." Might it not be possible that a greater emphasis laid on the Christ, in each individual life, would bring the Christian world into the unity for which the Master so earnestly prayed? And, surely, the first fruits of such a devotion would be toleration for others who do things for the Lord, and are not with us. Casting out devils in Jesus' name, and so destroying the kingdom of Satan, is owning Christ as Lord, is giving honor to the grace that abounds from the Father, and is good and very good, no matter who does it or how he does it. So today. Denouncing sin in such strong, uncompromising terms that saloonkeepers quit their business and call upon the name of the Lord, that doors of dance-halls are changed from gateways to perdition to entrances into the kingdom, that card tables become altars for prayer,—may be turning a portion

of the world upside down, but every Christian should rejoice in such victories, and never censure or speak disparagingly about them.

Paul himself argues (Philpp. 1: 18), "Whether in pretense or in truth, Christ is proclaimed, I rejoice, yea, I rejoice." "Pretense" is a word of large latitude for doing good,—too large for you and me to denounce the good work done by another, even if he does not follow Christ with us.

Stop and think, brother! Every one who makes use of Christ's name in accomplishing good in the world, is not "able quickly to speak evil" (Mark 9: 39, R. V.) of Jesus. Let such an one do all the good he will, even though he does not do all the good he could or should, or in the manner we think is right. He who owns Christ as the Son of God, though he be not with us, can not be against us (Matt. 12: 30). Really, he is nearer than we think,—he is with us against Satan. Though there be differences between us, why not minimize them and magnify our similarities, thereby creating love, and laying no hindrance in another's way of doing good, lest we meet the Master's disapproval, "Forbid him not"?

Elgin, Ill.

The Sailing of Bro. Flory and Family.

BY MRS. J. S. ZIMMERMAN.

BRO. RAY FLORY and family arrived at Seattle from Lordsburg, Cal., Aug. 8, en route for China, their chosen field of labor.

While in Seattle, they stayed in the home of Bro. C. H. Maust and family. On both Sunday morning and evening Bro. Flory occupied the pulpit in the Seattle church. In the morning he preached on "Stewardship." In the evening his theme was, "The Personal Christ." In both topics Bro. Flory seemed perfectly at home, and the messages were given in a very forceful and spiritual manner. Hearts were touched, and I am sure that the messages will bear much fruit in the lives of those who heard them. Sister Flory also spoke at the Christian Worker service. At the close of the evening service we had a special prayer service, conducted by Bro. Samuel Fike, of Waterloo, Iowa. This also proved very helpful to all.

On Monday Bro. Flory called at the Chinese mission room, and gave a short talk to our Chinese boys. Mr. Don Chin, one of our boys, interpreted. They were very much pleased to learn that Bro. Flory and wife are going to China. The boys sang, "Jesus Loves Me," after which Bro. Flory led in prayer. We feel sure that even here, in our little mission, Bro. Flory did much good.

On Tuesday morning a few of us went down to the dock, to bid farewell to our dear brother and sister. They took passage on one of the smaller boats,—the *Awa Maru*, a Japanese boat. Its length is a little over four hundred feet. It carries a crew of one hundred and eight men. At the time Bro. Flory and wife went, it carried about two hundred and fifty passengers. Only a few Americans took passage on the boat. The room assigned to Bro. Flory and wife looked very cosy. Several of the Chinese boys from our mission also came to say good-bye. Our hearts were touched when we saw their evident attachment to Bro. Flory.

At ten o'clock the boat began slowly to move away from the pier, while those of us who remained sang "God will take care of you." Our prayers are continually going up to our Heavenly Father in fervent petition for their safe journey and for their future work upon the field. Their going will be a help to those on the field, and urge many on the home field to a fuller consecration. Thus both the foreign and the home field are helped.

Seattle, Wash.

The Events of the Passion Week: Christ Crucified on Thursday.

BY I. J. ROSENBERGER.

THAT I may be clearly understood, and lead you into some additional facts on my interesting subject,

I ask that I may review, in summary, my former points.

Christ's royal entry was on the first day of the week (Mark 11: 1-10). Sunday evening he went to Bethany with the twelve (vs. 11). "And on the morrow [Monday morning], when they were come from Bethany" (vs. 12). "And when even [Monday evening] was come, he went out of the city" (vs. 19). "And in the morning, as they passed by, they saw the fig tree dried up from the roots." This was Tuesday morning (vs. 20). "And they come again to Jerusalem: and as he was walking in the temple," etc. This was on Tuesday, and this Tuesday's teaching includes chapters 12 and 13.

Christ did much teaching during passion week. Mark 14: 1 says, "After two days was the feast of the passover, and of unleavened bread." Matthew says, "After two days is the feast of the passover, and the Son of man is betrayed to be crucified." Christ's crucifixion, as our PASSOVER, took place on the same day that the Jews' passover lamb was slain.

Now, as we have seen, on Tuesday, Matthew and Mark record Christ's words, "After two days is the feast of the passover, and the Son of man is to be betrayed and crucified." If on Tuesday it was said, "After two days is the crucifixion of the Son of man," then on Wednesday it would be said, "After one day is the crucifixion of the Son of man." Hence, this language would clearly place Christ's crucifixion on Thursday; as we have heretofore seen.

As Christ was crucified on Thursday, he must have eaten his supper with his disciples on the previous evening, which was on Wednesday. This is the day that his disciples came to him and said, "Where wilt thou that we prepare that thou mayest eat the passover?" I have no doubt the disciples had in mind the legal passover, as they did not comprehend the approaching issues. But mark; Christ bade them go, and they would find a man bearing water; "follow him and he will show you a room prepared and furnished; there make ready." This room had been previously secured. "And in the evening he cometh with the twelve." Hence Christ met with his disciples on the eve of the day on which he bade them go and prepare, which was Wednesday, and this leaves Christ at the Bethany supper on the previous evening, where he had said that his betrayal and death was after two days.

Now we have the daily events of the passion week clear. He ate the Bethany supper on Tuesday; his supper with his disciples, in the upper chamber, on Wednesday evening, and he was on the cross on Thursday. John says, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."

Because the language says that the day following Christ's crucifixion was a Sabbath, it is assumed and affirmed by the Friday crucifixion theorists as conclusive evidence that Christ was crucified on Friday. But these fail to remember that the Jews had a number of Sabbaths. Among these were two passover Sabbaths.

The order of these is thus stated in Ex. 12: "Seven days shall ye eat unleavened bread. . . . And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only shall be done of you."

The day of preparation preceded the feast, and the work of that day was putting leaven out of their dwellings, killing and preparing the lamb; hence, the first feast day was a passover Sabbath Day; and as Christ's death occurred on the day the lamb was slain, therefore the day following Christ's death was a passover Sabbath Day; which, as seen, was Friday. The Jews this year, as often had occurred previously, had two consecutive Sabbaths. Therefore, to save the bodies from remaining on the cross on their coming feast day Sabbath, they besought Pilate that their legs might be broken, to hasten their death. But to

their surprise Jesus was already dead, and hence Jesus' body was taken from the cross on the day of his crucifixion, on Thursday, and was laid in Joseph's new tomb.

John 19: 14 says: "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King." This text makes it clear that Christ's crucifixion day was a preparation day; making the next day a feast day Sabbath.

The foregoing clear outline beautifully harmonizes with Christ's prophecy of himself: that the Son of man must be crucified and buried, and after three days rise again; that "as Jonah was three days and three nights in the whale's belly," so should "the Son of man be three days and three nights in the heart of the earth."

Covington, Ohio.

My Automobile.

(The editor of the Religious Telescope has been slightly, though not fatally, affected with the automobile fever. He admits that it has disturbed his head, and at times may have affected his heart. He gives his own experience. There is a moral in the story. Read it.)

My automobile consists principally of wheels and horns in my head. The wheels go round, and the horns toot, and imaginary pedestrians get a quicker move on them so as to preserve the power of movement at all.

There are serious questions which my automobile must answer before it becomes mine in fact. These do not relate wholly to first cost and up-keep, although my purse is not bursting with bills headed toward the salesroom. I have made up my mind to purchase a Ford,—unless I can find another at a lower price.

My first question, and a question of real meaning, is the effect of this automobile upon its owner. Its owner is myself. Will it help me to break or keep the Sabbath? I have watched other people who purchased machines. Some of them,—the machines,—are given good training from the start. They are found under lock and key during the Sunday-school hour, and during the period for divine service; if not, they are made an aid in attendance upon the means of grace. Other machines seem altogether unconverted. They are tooting and chugging and wheezing by sun-up and their owners have visions of a fifty-mile drive to a resort, a home-coming, or a neighborhood picnic. These same owners are alert. They awake before the roosters and the cats, although before automobiles were purchased they found it impossible to get up in time to attend Sunday-school. The wheels in the head seem to have gotten down into the heart,—a very dangerous ailment.

I wonder if my machine will have a tendency to make me substitute pleasure for religion. I think I would be proof against this kind of backsliding, and would be willing to risk the danger,—if I had the \$490; but the question is a grave one, after all.

Again, I wonder if my machine, when I get it, will create a chasm between me and the fellow who hasn't any. There is a difference between making a chasm between me and him, and making one between him and me. If he has not enough money to buy a machine and I have, will my possessing one give me a feeling of superiority? and will such a feeling show in my countenance and my actions? In other words, will I be shearing off my influence for good while I am enjoying myself honking along the road and street? Somehow, I think the right spirit could be maintained, and I would be willing to take the risk if I had the money to get the wheels out of my head onto the ground; but I look at others sailing by who don't look at me any more, and I wonder if I am any stronger than they were.

Then, I wonder if I would learn to play tricks on myself and on the Lord if I had an automobile. I might spend every evening in riding to revive the strength sapped by hard work during the day, and employ Sunday afternoon the same way. I could start out at two o'clock, promising myself to return in time for evening service. But I see so many who make that same promise, but who settle down beside the road to eat a lunch and enjoy the cool of the

evening, and fail to carry out their purpose to return, that I wonder whether this same trap would spring on my good intentions if I should nibble at the same bait.

Yes, I want an automobile. But maybe it is best for the wheels to keep on going round in my head. If they ever get out and strike solid ground, I hope they will set a godly example for other wheels. After all, my automobile will have just as much religion as its owner.

Increasing Light.

BY OMA KARN.

CIRCUMSTANCES placed us at midnight in the waiting room of the railway station of one of our smaller cities. Before us lay a waiting time of six hours.

Slowly these hours passed. Sleep refused to lend its aid to the situation. To while away time, and rest our cramped body, we occasionally strolled to a window and looked out into the night.

Finally, while taking one of these recreation views, our attention was held by the appearance of a faint, shadowy glow, low down in the east. It could not be called light. It was altogether too exquisitely delicate and undefined to bear the distinction of a name. "Only reflection," was our thought, as our hand sought our watch.

Yes, it was quite early for signs of dawn to appear. We snapped the timepiece shut and looked again toward the east. Behold, what a moment of time had brought to pass! During the brief interval that our eyes were elsewhere that pale, illusive glow had brightened until now it could really be called light. Before its still, but overwhelming advance, the night shadows were fleeing, the city lights were dimming and losing their illuminating power, while, on every hand were indications that the sleeping world was again awakening to the activity of day. Entranced we watched it,—this old, but ever new scene of dawn,—as, softly and quietly, it changed from color to color, mounted from height to height, sought out every nook and corner, as it advanced, always and ever increasing in power and glory, until presently we found ourselves standing in the full, clear light of day.

A new thought moves the meditation of the moment. How exactly similar is this dawning in the world of nature to the dawning of the illuminating light of righteousness in the human heart! How faint, how shadowy, how uncertain is the beginning of this light! How slowly and how imperceptibly it steals over our senses, flooding the most remote recesses of our heart with its penetrating truth, touching with its indescribable beauty the finer and more sensitive part of our nature, and throwing forth, in bold relief, against its clear background the thoughts and motives we would hide from view!

From the moment of its first faint flashes across our consciousness until the life of this world is finished, it is an ever-increasing light,—on one condition. What is this condition? Simply that we make use of the light as it is given us. Otherwise darkness,—and how great is that darkness!—soon quenches the light.

The life of the unfortunate king, Saul, is a clear example of this quenching of the light. Choosing darkness rather than light, but at last, driven by desperation to seek the light, he found it not. "And when Saul inquired of the Lord, the answer came not, neither by dreams, nor by Urim, nor by prophets." Stifling the law of right in the heart, treading down the impulses of our better nature, casting to the winds the intuition that such is not God's will for us, oh, how disastrous this is to that advance in spiritual knowledge that the Divine Teacher would have us experience!

Obedience, then, to the moving power of right, is the secret of increasing light. Life increases in force and in fullness, as we listen to and act upon the appeal of our better nature. Every step we take, in the way of doing that which we know is the right thing to do, means clearer understanding and greater efficiency in our daily walk.

We are to use every proper natural means of in-

creasing this efficiency, of course. With the light already given us we are to study to show ourselves approved,—and then practice what we study. Deeper knowledge comes as we advance. Our senses are quickened, our judgment is kinder, our patience grows stronger, our mercy extends farther, our virtue goes deeper. Slowly but surely our life takes on a more perfect likeness to that of the Divine, while each day, each victory, brings us nearer to his immediate presence. There is a closeness of association, a nearness to him that is very real. One wonders with delight what it will grow to, as the years go on.

But this illuminated way cannot be reached at a bound. Like the dawn in the world of nature, it comes slowly, little by little, change by change, glow following glow, trial upon trial, each blending into the other, as the hues of the eastern sky blend from color to color until all is transformed into one glorious blaze of light.

What a marvel that we do not more freely accept of this light; that we do not more readily open our littleness to the incoming of the greatness that might be ours; that we will be content to grope along beneath a cloud of gloom, when we might have light, soul-cheering, heaven-sent light, all along the way! If we have not this light, then let us hasten to have it, and to have it "more abundantly." Sincere asking and sincere living will bring it.

Warren, Ohio.

Love Fulfills the Law.

BY J. HARMAN STOVER.

So said Paul to the Romans, declaring that it worked no ill to his neighbor (Rom. 13: 10). So taught the Master, as recorded by Matt. 22: 37-40, that the principle of all human activity should be love. This teaching clearly shows that to love God supremely and one's neighbor as himself is the great principle upon which hangs all the law, and upon it depends that future righteousness proclaimed by the prophets.

There are many scriptures which mean more than a casual reading seems to get out of them, and this is one.

If the law hung upon love, love preëxisted as the only reason for law, and the law becomes, or rather is seen to be, an expression of the otherwise unseen Divine principle,—love. And so the ultimate end,—aim, purpose,—of all law, whether under Moses or under the Gospel, is love out of a pure heart. No wonder James declares that if we fulfill the royal law, "Love thy neighbor as thyself," we do well, for none can do better.

The purpose or aim of the law is right, but that righteousness can be reached or fulfilled only in us (every one saved under the Gospel) who walk worthily,—abide, abound (Rom. 8: 4).

So the bringing over into the Gospel of any part of law to be obeyed in letter would be retrograding, to the extent that it would make void all that has been accomplished by that schoolmaster to deliver us from the law and to bring us to Christ,—a standard above all law.

If we could reach the conception that the "law of the Spirit of life has made me free from the law of sin and death," we would never feel the burden of Christian DUTY, but, instead, we would rejoice in sweetness of loving service.

But so many of us seem to take a kind of morbid pleasure in alining ourselves with Paul's struggle to get through the fiery trial,—to get free from the law,—as shown in Rom. 7.

In telling his experience, Paul declared the law to be good and ordained to life, but he found it, because of his sinful nature, to be unto death,—it condemned him, without the remedy to escape the penalty; for the law could not do the essential thing to be done, namely, make a new creature. It could condemn the old man, because of his deeds, but to put on the new man, renewed in knowledge after the image of him who created him, was a process impossible through the functions,—even the ordained functions,—of the law. It could not make the comers thereunto perfect; the blood of bulls and of goats

could never take away sin. In fact, the law made nothing perfect, but the bringing in of a better hope did.

This shows that all the law and the sacrifices there-of were but the shadow of the good things to come. So we are to "become dead to the law by the body of Christ, that we should be married to another, even to him who is raised from the dead, that we should bring forth fruits unto God" (Rom. 7: 4).

So, after all the law is lived up to, that which counts at the court of Heaven is the LOVE that actuates man to obey. Law, rule, ordinance, ritual,—any statutory rite can be but means through which LOVE is expressed. We should obey because we love,—not obey in order to love. "If ye love me keep my commandments."

Live Col. 3: 1-17, and the law will be to us as any statutory law is to any citizen who never transgresses it—he lives above it. "Oh, for a closer walk with God!"

2239 Harvey Avenue, Fresno, Cal.

Immersion, the New Testament Mode.

BY S. S. W. HAMMERS.

IN Paul's day, immersion was the only mode of baptism taught in the New Testament. He said: "We were buried." If there had been people in the church at Rome who had not been buried in baptism, why did Paul use the language, "We were buried"? He should have made some explanation,—not only for the people of that day, but for the people in a future age.

Paul could scarcely have known that all the Roman Christians had been immersed, if any other mode of baptism had been sometimes practiced. He could not have taken it for granted that they had all been buried in baptism, unless he knew that nothing but immersion was the mode. But this he did take for granted, as his statements clearly show: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6: 3)? "We [all] were buried," etc.

Paul evidently did not know of any baptism that did not involve a burial, and if any other mode of baptism had been in existence, he surely would have been aware of it. Could Paul have said: "We were buried in baptism," if some had water sprinkled or poured upon them? Certainly not. So Paul's statements prove immersion to have been the mode, in that age, throughout the Christian world. It appears to us that the apostle could have made these statements only on the hypothesis that "immersion is the only mode of baptism taught in the New Testament."

When sprinkling or pouring began, about the middle of the third century, for sick persons, its introduction created a sensation, and caused a great controversy. If sprinkling and pouring,—and not immersion,—had been the mode of baptism, why did Magnus, A. D. 255, writing to Cyprian, ask his opinion, as to the validity of baptism by sprinkling or pouring, in case of sickness? Never, between the lids of the New Testament, has a question been asked concerning the validity of immersion, for either the sick or well.

All the rituals at the present time, of all denominations, retain the form of immersion as the old, apostolic mode. The baptism of James Gibbons, an American Roman Catholic prelate and cardinal, was performed in the apostolic mode, by immersion. But since the twelfth century the practice of baptism, by sprinkling or pouring, has prevailed in the Catholic church, as this manner is attended with less inconvenience than baptism by immersion.

John Calvin, a Presbyterian, says: "Whether water be only poured or sprinkled upon the person, is of no importance. Churches ought to be left at liberty in this respect. But," says Calvin, "the word 'baptize' signifies immerse, and it is certain that immersion was the practice in apostolic times, and of the ancient church." Luther, Calvin, and all the great reformers, in their writings, give their preference to immersion; and they all say that, beyond doubt, immersion was the primitive mode of baptism.

Gettysburg, Pa.

Bartholdi's Statue.

BY D. C. REBER.

OF all the Frenchmen who may have achieved extraordinary fame in the New World, none is so near and dear to the American people as Felix Bartholdi. Was it on account of his heroic deeds in the struggle for national independence? No; he was born but in 1834. Was he a poet or musician, whose name was made immortal by some classic work of literature, or some soul-stirring song, which he composed? Nay, Bartholdi was a sculptor. It was his mind that conceived that colossal statue, situated on Bedloe's Island, in New York Harbor. He received the conception of this statue in 1871 while sailing across New York Bay. This idea grew in his mind, but did not completely materialize until eight years afterwards.

About the time when the people of the United States were going to hold their centennial anniversary, the Union Franco-Americaine Society was organized in France. It was the purpose of this organization to commemorate this anniversary and to show the high esteem of the French for the people of the United States by presenting to them a gift worthy of the occasion. It was before this society that Bartholdi laid his design. The design was accepted and the society declared, in a prospectus which it published: "We desire to erect, in the unequaled harbor of New York, a gigantic statue on the threshold of the New World, to rise from the bosom of the waves and represent 'Liberty Enlightening the World.'"

The people of France were solicited to raise the money for the construction of this statue. Two hundred and fifty thousand Frenchmen, each contributing a dollar, immediately responded. The people of the United States were left to supply means for the foundation and pedestal on which the statue was to be placed. Meanwhile the work upon the great statue went on steadily, until it was completed and formally presented to Levi P. Morton, U. S. Minister to France in 1884. In 1885, it was taken across the Atlantic. Oct. 28, 1886, the statue was dedicated.

The foundations for the pedestal were constructed within the walls of the old Fort Wood, on Bedloe's Island. An excavation, 90 feet square, was made, which was filled with broken trap rock and cement, and thus the largest artificial stone in the world was formed, 90 feet square at the base, 65 feet square at the top, 52 feet 10 inches high. The pedestal was built of cut stone. It has stairways within, and balconies near the top.

A description of this massive statue is not out of place. It weighs 220 tons, and is made of 300 bronze plates. It is the highest statue of which any knowledge is preserved. The Colossus of Rhodes is said to have been 90 feet high, the Statue of Bavaria, at Munich, is 60 feet high. Bartholdi's statue measures 111 feet in height, and to the extremity of the torch 151½ feet. Forty persons can stand within the head, which is 13½ feet high. The thumb is 12 feet in circumference. The forefinger is 7 feet 11 inches long, and 4¾ feet around at the second joint. The nose is 3 feet 7 inches long. A man six feet tall standing upon the level of the lips, would just reach the eyebrows. Fifteen people may sit around the flame of the torch. There is a stairway within the statue, leading to the head, and another to the extended arm. Around the torch is a circular balcony with a railing. From this position, which is 306 feet above mean tide, one of the most magnificent views in America may be had. This view consists of New York harbor and city, the Brooklyn Bridge, the Hudson River and heights, the bay and the ocean.

But why should one speak about this great work of art? Is there no other signification in it than merely to serve as an object of interest to delight the curious? As I beheld it, in all its grandeur, and admired it, a deeper meaning was conveyed to my mind. One truth that came to me is, that it is a monument perpetuating the name of its author. We are to be architects of our own future, the builders of our own monument. Every American youth, every immigrant of any of the nations, as he steps on the threshold of our glorious nation, becomes at once acquainted with the life work of Bartholdi. No one can behold

it, and contemplate its magnitude without being inspired to live a better life. It teaches us that with great patience and persevering toil we may accomplish a noble end in life, and leave behind us such a character as will elevate the minds of those who revere our memories.

To the alien, as he enters New York Bay, this statue teaches another truth. His heart is gladdened as his eyes catch a glimpse of the cheering rays from the torch. He feels that he is a welcome guest as he lands on our shores. It means to him that he can live in a land of liberty, peace and prosperity. All titles of distinction, such as lord, knight, plebeian, patrician, have vanished away. His rights are on an equal footing with the richest, and most honorable.

To those steamers that leave this port, for all parts of the world, it means that the principles and customs of our free nation will be disseminated over the globe, so that, when these blessed truths reach barbarous and heathen countries, the light of our Christian and enlightened nation will liberate their inhabitants from the servitude of vice, ignorance, and idolatry.

But this statue of liberty teaches me a higher truth. It serves also as a lighthouse. Lighthouses are of no use on the land, but they are placed near and in the sea, to direct, and thus save many a vessel in its journey across the ocean. It tells to you and me that we should be of some use in this world. We are all exerting an influence. Let our influence always be to help our fellow-man into a higher sphere in life. But we are not prepared to do this as well as we should. Bartholdi spent eight years to prepare this statue for the use it now gives. Before entering life every young man and woman should make ample preparation to lift and hold up to the world the light of truth, and right, the light of the Gospel of Christ. Then they should go to the outskirts and uncivilized parts of the world.

The Christian may be represented as being a lighthouse in the great sea of time. Amid the threatening clouds of despair, the furious waves of temptation, and the raging tempests of adversity, when some poor, struggling soul is tempest-tossed, nothing is so comforting as the consoling words of a Christian friend.

The star of Bethlehem is the great light of liberty enlightening the world. It is the true light "that lighteth every man that cometh into the world." Let every one, about to launch on the great voyage of life, look to this light. The night is never so dark, nor the storm so fierce but that its brilliant rays speak peace to our souls. If we follow this light, we will finally anchor safely on yonder shores of eternity.

Elizabethtown, Pa.

DISTRICT SUNDAY-SCHOOL MEETING OF NORTHERN INDIANA.

Our District Sunday-school Meeting of Northern Indiana, held at the Goshen City church Aug. 18, opened at 8:45 A. M. Opening exercises were conducted by Bro. Daniel Wyson. Seven subjects were discussed.

It was shown by the speaker on the subject of "The Elder in the Sunday-school," that his work is very influential and important, that he should work silently, earnestly, zealously, but that he should not make himself over-conspicuous.

It was set forth by the speaker on "Why Some Teachers Succeed," that the lack of talent is not a barrier to success, but that the teacher must possess a high degree of spiritual life, with a burning desire to save souls, and that he must grasp every good method for teaching.

In discussing the subject, "Making a Way," it was forcefully set forth, by illustrations used, that the will power has much to do with the real power of men's lives.

In considering the subject, "The Sunday-school of Tomorrow," the speaker's vision gave us a Sunday-school with higher standards, better equipments, better supervision, better teachers and better teaching.

By the experience of some of the Sunday-schools it was shown that the Sunday-school can direct a systematic Bible study.

The subject, "Doors of Opportunity, Opening to the Sunday-school," suggested the thought that these doors, if not used, will forever close.

The concluding subject, "How Shall I Go Up to the Father and the Lord Be Not With Me?" was discussed by our general Sunday-school Secretary, Bro. Lafayette Steele. He showed us how Judah was responsible for the lad Benjamin, and so we, also, are responsible for

(Concluded on Page 589.)

THE ROUND TABLE

Gleanings From the Wayside.

BY JOHN R. SNYDER.

If there is anything that is more desolate and pitiful than a waste place, it is an abandoned home. There is something about the weed-grown dooryard, the broken glass in the windows, the neglected out-buildings, the general view of desolateness that appeals to the mournful. All over the land such places may be found. In the New England States, and some of the older sections of States farther west, abandoned homes are not an uncommon sight. Some are old homesteads where grandfather, father and son were reared and grew to maturity. But the younger generation looked for more promising fields and left the old homestead. Strangers and aliens came in and soon they left. Now the old house is left to the bats and spiders and swallows, —a scene of desolation.

Then, in the West, there is another class of abandoned homes. All along the way, across prairie and plain and mountain, we could see the "shack" of the settler, built doubtless with the vision of wealth and comfort in the years to come. But the claim did not "pan out" as expected. Discouragements came,—poor crops, drought, wind, hail, rain, sickness, and many other things seemed to conspire against it all. One year, two years, or maybe three, the settlers,—father, mother, children,—stood against the unequal battle and at last gave it up. They went back east or farther west. The house was left desolate. The "claim," that was expected to bring wealth and comfort, was turned back to nature again. "Abandoned" could be seen written in every nook and corner of house and land.

So it is in the church. Some settle there and seem to run well for a season and then faint by the wayside. They may not have been strong enough for the warfare. They may have "entangled" themselves with something unnecessary, and it dragged them down. "Abandoned" is written on their seat in the sanctuary and it sees them no more. God pity them. It is enough to make angels weep. What is our debt to the abandoned ones? Leave them alone? Is that God's way? We know it is not. Let us reclaim them.

Bellefontaine, Ohio.

Sweet Vibrations.

BY WILBUR B. STOVER.

In the MESSENGER of June 6, Bro. D. H. Zigler, writing of his work "Among the Churches," struck the sweetest chord that has been sounded in the MESSENGER for a long time. If you missed it, hunt it up. This has the true ring. This sounds as if the writer was working with the Lord, and the Lord was having his own way about it. They first sent others. Then they went themselves. They were ready. They worked. "An opportunity was given." "Every member present arose." What a pleasant report! How different from drawing a line and setting the time, and endeavoring to compel the discordant element to tune up or break strings altogether!

More and more I have come to feel that our strength is in leadership. By that word I mean less and less of compulsion. Anybody can be a compeller, but it takes something more than ordinary to be a leader. We often see a big, strong man in this country compelling his little child or beating his wife! Of tactful leadership he knows nothing. It is entirely outside of his world. He can compel. He can not lead.

We are often brought face to face with it, *compel* submission, *compel* obedience, *compel* and be done with it. But the thing is erratic. Compulsion is not the way to be done with it. Compulsion only throttles it, and prepares for a worse battle. Compulsion only stays off the issue for a time.

The other day a drunken man met me on the street. He said: "I am one of your people. You have my name in your book. I can whip any fellow

who dares to say it is not so." Poor soul! He had caught an idea, but only the little end of it. He was being loyal, after a fashion,—his own fashion. Now what? Shall we expel him? I think it better to work with him, bear with him, teach him, put up with him. "Seventy times seven" instances of forgiving are not yet full in his case. And even if we can't make much out of him, poor fellow, by holding him we hold his children. They will be better than their father. We can't risk losing them. To put him out is to lose them. Mission work builds for the future.

Ankleshwer, India.

The Greatest Need of the Church.

BY OLIN F. SHAW.

If I should say that evangelization is the church's greatest need, the answer, no doubt, would be that evangelization is the world's greatest need. In reply to this I say, that the importance of the world's need of evangelization can not be overestimated. Let me remind you, however, that evangelization (telling the good news) is the church's one supreme duty. "Ye shall be my witnesses," "Go ye therefore into the whole world," etc.

Every church and individual, not really evangelistic, is a disappointment. Ships are built, not simply to be anchored or to float upon the seas, but to sail the seas. They would be a tremendous disappointment if they did not. The church was founded and instituted for big business. Our bodies are so constituted that we live by eating, drinking and breathing. But, thanks to the Creator, we are also so constituted that we may thrive by the doing of these things. As a matter of fact, many people would be much stronger than they are, if they did much more intensive breathing.

In the days when each member of the church was an evangel, the growth of the church was the marvel of the world. Witness also the phenomenal growth of Methodism in the days of its lay-ministry. This is precisely my idea of an evangelizing campaign in the church,—an "every-man-at-it campaign." And why not? The church can only save itself by striving to save the world. The harvest truly is great, and God is tremendously concerned about the wheat that may be lost. But mark you, evangelization not only saves the lost, but revitalizes the church. Intensive breathing serves the body somewhat like charging a storage battery. Similarly the church acquires strength in an active campaign to save sinners. I am in favor of launching the campaign throughout the whole Brotherhood. I put the matter square up to every official body of the Brotherhood first. Can you be counted upon for active service?

Dixon, Ill.

Wild Grapes.

BY IDA M. HELM.

THE good prophets, in the times of Jeremiah and Isaiah, had many hard things to say to their people. Israel sought protection among the surrounding world powers, and wasted her fast-ebbing strength in civil wars, and in extravagance by those in high positions, at the cost of hopelessly burdening the lower classes with taxes and poverty. Drunkenness, dissipation, bribery, unfair dealing and cruelty were common everywhere. The true prophets were the nation's best friends. They stood fearlessly and faithfully, pointing out the sins that were ruining the nation, and calling the people to return to righteousness and trust in God. They demanded that God's people must be holy as he is holy; that they must be a separate people, an example of godliness to the world.

Isaiah told the pathetic story of the vineyard and grapes,—how the owner came looking for grapes, and he applied the teaching of the parable to Judah and Jerusalem in illustration of their religious indifference and their many sins.

Sin is sin today, as it was of old, and men like Jeremiah and Isaiah are the people's best friends,—men of clear brain and courage, who call sin by the right name, in whatever form it may appear, and who will fearlessly herald all the truth as it is in Christ,

in season and out of season. Men who will not flinch, though opposition and persecution may assail them, are in demand.

R. D. 2, Ashland, Ohio.

Sunday-School Lesson for Sept. 20.

Subject.—The Judgment of the Nations.—Matt. 25: 31-46.

Goden Text.—Inasmuch as ye did it not unto one of these least, ye did it not unto me.—Matt. 25: 45.

Time.—This discourse was uttered immediately after the last lesson, Tuesday P. M., April 4, A. D. 30.

Place.—On the Mount of Olives, overlooking Jerusalem.

CHRISTIAN WORKERS' TOPIC

Steps in Conversion, As Illustrated By Peter's Release.

Acts 12: 5-7.

For Sunday Evening, September 20, 1914.

1. **Hopelessly Bound Down.**—Peter chained between two soldiers; the sinner is bound down with sin (Rom. 6: 16).

2. **Indifferent to His Condition.**—Sleeping, physically, and in faith that God would immediately release him. The sinner becomes so hardened that he cares not for his condition. He becomes dead in sin and by nature a child of wrath (Eph. 2: 1-3).

3. **Awakened by a Divine Messenger.**—Angel awakens Peter; Jesus, through the Holy Spirit, convicts men of danger (Eph. 2: 4-6; John 16: 7-11).

4. **Bonds Miraculously Removed.**—The chains which bound Peter fell off; God delivers the penitent sinner out of bondage (Rom. 6: 14-18).

5. **Is Clothed.**—Peter arises and girds on his outer garment; the sinner is given a new attire, a dress of righteousness. Tattered garments of sin are cast aside (Rom. 6: 18-23; Rev. 19: 8; Matt. 22: 10-13).

6. **Has a Guide.**—Peter led by an angel instead of soldiers; the erstwhile sinner now led by Spirit (John 16: 13; Rom. 8: 2).

7. **The New Condition Thought Too Good to Be True.**—Peter thought it a dream; the man who feels the happiness which comes with the knowledge of sins forgiven thinks it too good to be true (Luke 18: 43).

8. **Anxious to Tell What God Had Done.**—Peter went and told the brethren; when a man is converted he wants to tell about it (John 1: 40, 41, 45).

9. **Conclusion: Prayer Released Peter.**—Value of special, specific prayer for unconverted during revival and other times (Matt. 18: 19; James 5: 16b). Sinner, your friends are praying for you.

PRAYER MEETING

Whom Do You Serve?

Matt. 23: 8.

For Week Beginning September 20, 1914.

1. **The Servant's Relationship.**—"You are not your own" (1 Cor. 6: 19). We are "bought with a price," and it does not come those who are bought with the precious blood of the Crucified One, to be the servants of men (1 Cor. 7: 23). Redeemed by him and for him, it is clearly our duty to glorify God in our body and in our spirit, which are God's (1 Cor. 6: 20; Deut. 10: 21; 1 Chron. 28: 9; 1 Cor. 4: 2).

2. **Love, as a Factor in Service.**—All who heartily yield themselves to the service of the Master, do it because of love. They count his service the greatest liberty and sweetest delight. "The love of Christ constraineth us." "We love him because he first loved us." "Love is the fulfilling of the law" (2 Cor. 5: 14; 1 John 4: 19; Rom. 13: 10; 1 Thess. 1: 3; 2 Thess. 3: 5; 1 John 2: 5).

3. **To Serve Faithfully, I Must Do the Work Assigned Me.**—"To every man his work" (Mark 13: 34). Not the same task for each one, but always something adapted to the ability of the worker. "What wilt thou have me to do?" should be our anxious concern (Acts 9: 6; 1 Peter 2: 21; Eph. 6: 6; Psa. 19: 11; Prov. 19: 16).

4. **Strength for Service Is Ours If We Are Really Willing to Serve.**—When Christ assigns work, he gives needed power. "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12: 7; Psa. 23: 68; 19; Philpp. 4: 19).

5. **The Servant's Reward.**—"Well done, good and faithful servant, . . . enter thou into the joy of thy Lord" (Matt. 25: 21). As we share our Master's service and sufferings, so, also, we shall be sharers of his glory. "In his right hand are pleasures for evermore" (Psa. 16: 11, R. V.). No one is able to pluck us out of his hand, for we are his, and ours are the "many mansions" (John 10: the last lesson, Tuesday P. M., April 4, A. D. 30).

HOME AND FAMILY

In God's Temples.

Come with me, oh, you world-weary,
To the haunts of thrush and veery,
To the cedar's dim cathedral,
And the palace of the pine,
Let the soul within you capture
Something of the wild-wood rapture,
Something of the epic passion
Of that harmony divine.

Down the pathway let us follow
Through the hemlocks to the hollow,
To the woven, vine-wood thickets
In the twilight vague and old,
While the streamlet, winding after,
Is a thread of silv'ry laughter,
And the boughs above hint softly
Of the melodies they hold.

Through the forest, never caring
What the way our feet are faring,
We shall hear the wild birds revel
In the labyrinth of tune,
And on mossy carpets tarry
In his temples cool and airy,
Hung with silence, and the splendid
Amber tapestry of noon.

Leave the hard heart of the city
With its poverty of pity,
Leave the folly and the fashion
Wearing out the faith of men;
Breathe the breath of life blown over
Upland meadows white with clover,
And, with childhood's clearer vision,
See the face of God again.

—Samuel L. Simpson.

Samples.

BY ELIZABETH D. ROSENBERGER.

MRS. JARVIS was at the kitchen door. "Did you ever see the like of this?"

"This" was a spoon with the bowl shining like solid silver, but the handle was dull, and reflected not the irate face of Mrs. Jarvis, as she explained what had taken place.

"He was that easy in his manners and soft spoken, that, though I am not often taken in by agents, I kind o' says to myself, 'I may need what he's got to sell.' 'Silver polish?' says he. And I was almost out. So I bought a bottle. He polished the bowl of that spoon and I tried to finish the handle, an' you can see for yourself that there is nothing to be done with it. What he gave me ain't like the sample!"

No more it wasn't. And Mrs. Jarvis' tragic denunciation of the agent's dishonesty was merited. He had cheated her. She had a right to expect that she could clean her silver with the polish. She couldn't. The goods were not up to the sample.

There are many men and women over this land with sample cases, trying to create a demand for their goods by putting a sample into each house. But if the goods sold are inferior, you know what you want to avoid when buying.

Are you a distributor of samples?

Are you a good Sunday-school teacher, and do they like your teaching? Well, then, see to it that during the week your life is like the sample they see on Sunday. People who talk honey and live vinegar are not convincing epistles for Jesus, though they may be known and read by those about them. The kingdom of God is not in windy words, but in the divinely-energized life of a humble Christian. You teach the Gospel of Christ, the power of God unto salvation,—live it out. If this Gospel does not have the power to make bad men good and good men better, if it does not have power to change sullen tempers into sweet and winsome dispositions, there is something wrong.

But when we give our talk in prayer meeting or in the Sunday-school class, we mean every word we say. We are teaching the Gospel, because it is power. There are plenty of religions without power. There always have been religions that were like the dust of the ground, so far as any power for good came from them. They were culture cults, and civic reforms, and so on. But the Gospel we are teaching does not merely tell men what to do; it puts new strength in

them. It is not merely a series of doctrines, but it is a redemption.

When Jesus was going away he said to the band of men who had witnessed his power, "Ye shall do greater things than these." And these men who had been with Jesus, and had caught his great accent and learned his language, waited for the power at Jerusalem. Today we wait for his help, knowing that the power of God does not enter a church through new hymn books or new methods, but through new men and women. It is a wonderful thing to feel that God is working in us and with us.

Are you a good talker and not a doer of the Word? If so, your goods are not up to the samples and people will say, "He is a good advertiser, but he does not deliver the goods!" It is so easy to show your best and do your best when others are watching; so hard to be true when you are alone.

"If only we strive to be pure and true,
To each of us all there will come an hour,
When the tree of life shall burst into flower,
And rain at our feet a glorious dower
Of something grander than ever we knew."

We have an instance in the Bible where King Balak, in fear, sent to Balaam, who lived by the river of the land of the children of his people. Balak asked Balaam to come and curse the children of Israel. Balak knew how mighty was God's power, and how the word of Balaam was the word of God and so rang true. Now, if he could get Balaam to curse Israel, there would be no danger for his kingdom.

But Balak did not know that Balaam must be true to his God, that there could be no deviation from the message as God gave it, and that Israel was the Lord's chosen people. So, when Balaam, contrary to God's desire, did start to do Balak's bidding, his message was different from the sample that Balak had in mind. As Balaam was on his way, the angel of the Lord stood in a path of the vineyards, a wall being on this side and a wall on that side. And Balaam was told that he could give only the message which God gave him. No matter what honors Balak would bestow upon Balaam, he said, "The word that God putteth in my mouth that shall I speak." Not a curse but a blessing was spoken that day, and Balak went home a disappointed king.

Covington, Ohio.

What Can a Congregation Do in Temperance Promotion?

BY D. H. ZIGLER.

THE position of the Church of the Brethren, in the present temperance movement, is unique. With long years of temperance teaching, with an unalterable record in opposition to the rum traffic and with a complete organization to help strike a death-blow at any point of contact, the church is in a position to tell mightily in the effort to free our fair land from the curse of the saloon.

In this, as in all else, the local church is the main ground of action. Here many avenues are open for practical work. This needs to be pointed out, and willing workers put to doing it. Temperance teaching should continue. The Sunday-school and the ministry have done well in the past, but there is urgent need for more intelligent instruction as to the poisonous effect of alcohol on the human life. This field is so large that but a mere mention of it can be made. It is hoped that many workers may embrace the opportunities on every hand. The children also should be given a chance on well-arranged programs. Sometimes they can teach when others fail.

In all outreach, the congregation should stand by our temperance organization. We have the General Temperance Committee, appointed by Annual Meeting; the District Temperance Committee, appointed by each District Meeting; and there should be a Local Temperance Committee, appointed by each local church. All these need encouragement and should have the cooperation of the congregation, to help win the victory for the temperance cause.

Likewise the congregation should be wide-awake to the opportunities within its own bounds. It

would be a reproach upon the faithfulness of our forefathers to fail in this crucial time. The opportunity to vote on the measure to banish the saloon from Virginia, Ohio, Washington, or any other State, is a heritage from others. Will we not honor them by doing the duty of the present? The congregation should help us to do so.

Should any brother, because of a perverted appetite, or on account of wrong influence, be tempted to cast his vote for the continuance of the awful saloon business, the congregation should devise a way to assist him to be true to the church. It would be a shame, a reflection on its fair name, for a brother to be an ally to such an evil. A kind visit should be paid him, that all may unite in true temperance promotion.

Broadway, Va.

One Step at a Time.

BY GRACE MOATS.

HARRY BROWN had almost decided to become a Christian. One doubt held him back. "How can I know," he said to himself, "that even if I do begin a religious life, I shall continue faithful and finally reach heaven?" He wanted to see the whole way to heaven before taking the first step.

While in this state of indecision he sought, one evening, the home of one of his favorite professors,—for he was a college student at the time,—and they conversed for several hours, but the interview ended without dispelling his fears, or bringing him any nearer the point of decision.

When the time came for his homegoing, the professor accompanied him to the door and, observing how dark the night was, he prepared a lantern. Handing it to his friend he said, "Harry, this little light will not show you the whole way to your room, but only one step at a time. Take the first step, and you will reach home in safety."

As Harry was walking securely along the path, brightened by the little lantern, the truth flashed through his mind, dispelling the last shadow of doubt. "Why can I not trust my Heavenly Father," he said to himself, "even if I can not see my way clear to the end, as long as he gives me light enough to take one step? I will trust him; I do trust him."

He could hardly wait until he reached his room, to fall on his knees and to thank God for the peace and joy that filled his soul.

Early next morning, with beaming face, Harry returned the lantern and said to his teacher, "Your little light lighted me all the way home last night." Prescott, Mich.

"Only a Dago."

BY IDA M. HELM.

"He's only a dago; we'll not say anything to him about it. He won't come, anyway," said Thad. "It won't be amiss to invite him to come. If we do, he'll know that we are interested in him, anyway," answered Luke, and he stopped by the side of the man with the shovel. After talking with him a while, and showing the sympathy he really felt, he invited him to come to Sunday-school on Sunday. Not feeling sure by the answer he received, that his man would be present on Sunday morning, he said: "Be ready at nine o'clock, and I'll walk to the church with you." The young Italian eagerly grasped at the friendship offered him by the American youth, and on Sunday morning they walked to the church together.

It was the beginning of a lasting and faithful friendship. Luke stood faithfully by his new friend, and helped the young man,—a stranger in a foreign land,—through many struggles, trials and temptations. The young man became a regular attendant at church and Sunday-school. There he learned the truths of God's Word, and yielded himself to the wooings of the Spirit of Christ, and by that wonderful power in his heart he was led to accept Christ as his Savior, and thus the church had one more worker added to her number.

R. D. 2, Ashland, Ohio.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

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BRO. FRANK BYER has been secured as pastor of the church at Batavia, Ill.

THE DISTRICT MEETING of Nebraska, to be held in the Bethel church, is announced for Oct. 7.

BRO. S. W. BAIL has been at Arcadia, Fla., for some weeks, and is said to be doing some very acceptable preaching.

OUR Business Manager, Bro. R. E. Arnold, is spending this week at the home of his mother, at Oakland, Md.

BRO. J. M. MOHLER, of Pennsylvania, is now engaged in a series of meetings in the Manassas congregation, Va.

DURING the revival effort, conducted by Bro. E. E. Joyce in the Maple Grove church, Kans., five made the good confession.

WE are requested to state that the series of meetings in the Camp Creek church, Ill., is to begin Sept. 24 instead of the 27th.

BRO. IRVIN S. LEATHERMAN, of Chicago, is to move to Champaign, Ill., sometime in October, to assist in the work at that place.

THE fall term of Bethany Bible School, 3435 West Van Buren Street, Chicago, opened last Monday with a very encouraging enrollment.

THOSE writing Bro. J. W. Blickenstaff, should address him at Oberlin, Kans., instead of Morrill, as stated on this page two weeks ago.

WE understand that Bro. Paul Mohler has received a call from the Middle Fork church, Ind., and will move into that locality inside of a few weeks.

THE elders who attend the District Meeting of Northern Missouri, to be held in the Bethel church, are instructed to meet in Polo Sept. 30, at 2 P. M.

BRO. O. P. HOOVER, who writes us from Onokama, Mich., under date of Aug. 31, has returned to St. Louis, Mo., where he may be addressed at 1324 Union Avenue.

SIX were added to the little flock at Laurel Gap, Va., recently, in response to the efforts put forth by Bro. D. B. Garber, of Bridgewater, Va., in a series of meetings.

THE members of the Sugar Hill church, Ohio, have purchased a lot in Middletown, same State, and steps have been taken for the early erection of a church in that place.

THOSE who wish to prepare articles for the Almanac of 1915 should let us hear from them at once. We can make use of a few good biographical or historical sketches.

AFTER spending over two months on the Pacific Slope, Bro. J. E. Miller has returned to his work at Mount Morris, where he is arranging for the opening of the college next week. He recently visited Mill-edgeville, and reports three accessions to the church.

BRO. C. A. LEWIS, who has been serving as pastor at Champaign, Ill., is to enter the evangelistic field. Churches, desiring his services, will please address him at 506 East Vine Street.

MONDAY, Sept. 7, being observed as Labor Day, not all the late matter could find admission in the present issue, as most of the pages had to be closed practically a day sooner than usual.

THE wife of Bro. D. E. Bowman, of Hagerstown, Ind., passed away Aug. 31, after a long and serious illness. The news reached us a few hours too late for a notice in our issue of last week.

BRO. J. F. SOUDERS, of Preston, Minn., is asking us to say that, owing to the condition of his wife's health, he is compelled to cancel all his evangelistic engagements for the fall, or until further notice.

BRO. W. C. DETRICK, who has had charge of the commercial work in the high school at Kendallville, Ind., is locating at Wabash, same State, and will fill a like position in the high school of that city.

BRO. D. K. CLAPPER, of Meyersdale, Pa., recently assisted the members of the South Brownsville church, same State, in a series of meetings. Twenty-six were added to the church by baptism and three reclaimed.

BRO. D. C. NAFF, of the Peters Creek congregation, Va., recently closed some refreshing meetings in the Copper Hill church, same State. Six put on Christ in baptism, and one awaits the administration of the rite.

THE elders of Northern Indiana and Southern Michigan,—and there are just sixty of them,—are requested to meet in the Middlebury church, Ind., Sept. 29. The Ministerial and District Meetings will be held Sept. 30 and Oct. 1.

THE members of the Big Creek church, Ill., have just closed a series of meetings, conducted by Bro. Chas. Walter, of Sumnum, same State. Ten entered the baptismal waters, while three were restored to church fellowship.

SINCE Sweden remains neutral in the war, Bro. J. F. Graybill, of Malmö, writes us, under date of Aug. 21, saying that there is no special occasion for alarm, as Sweden is about as safe a place as can be found in Europe at this time.

WE are requested to say that the organization of the District Mission Board for Northern Virginia is as follows: J. Carson Miller, Moore's Store, Va., Chairman; J. M. Kagey, Dayton, Va., Treasurer; I. N. Zigler, Broadway, Va., Secretary.

INADVERTENTLY the first article on the essay page, "John's Formula and How He Baptized Christ," failed to have the author's name, Bro. B. E. Kesler, attached to it. The omission was not noticed until that part of the paper was already printed.

WE are requested to state that Bro. Raymond M. Lantis, 1565 W. Second Street, Dayton, Ohio, will be in position to serve the church in evangelistic meetings, commencing with the beginning of next year. Congregations who may wish to secure his services will please address him as above.

BRO. C. A. MILLER, pastor and elder of the Scott Valley church, Kans., having entered the evangelistic field, that congregation is now in need of a pastor. Any of our ministers who may desire further information regarding this open door of opportunity, will please address Bro. H. C. Smith, Waverly, Kans.

Is there a struggling mission near your congregation that might be greatly assisted by a portion of the surplus funds at your command? If so, be sure to follow the example of an eastern congregation that has just decided to donate \$30 per year, for three years, to a near by mission. That donation will be of great service to the mission, and the generous donors will, we are sure, be amply blessed for their helpful gift.

BRO. C. D. HYLTON, of Troutville, Va., recently closed revival services at Cedar Bluff, a preaching point in the Bethlehem congregation, same State. There was general rejoicing when eighteen were received by baptism, and three were restored to the fold.

BRO. CHARLES OBERLIN, of Logansport, Ind., recently conducted revival services in the Pipe Creek church, same State. Twelve identified themselves with the believers at that place, one was reclaimed, and two are to receive the initiatory rite in the near future.

THE Brethren in Western Pennsylvania elect a president for the Ministerial Meeting, and another for the Sunday-school Convention, one year in advance, and have these two presidents prepare the programs for their respective meetings, and to carry them out. The plan possesses merit.

UNDER date of July 31 Bro. J. M. Blough writes us from Bulsar, India, telling us of his failing health. He asks the members in America to pray for him, that he may have strength to continue his work. He had planned for a season of rest, hoping that this, under the blessings of our Heavenly Father, would prove beneficial to him.

SINCE some correspondents, in announcing their District Meetings, give dates which will include other meetings to be held in connection, it often becomes difficult to determine just what date to use when placing the notice among the standing announcements. As a rule, a District Meeting lasts but one day, and that is the date that should be given.

AFTER spending more than a year in the East, Bro. S. A. Honberger and wife have returned to Wichita, Kans., where they may be addressed at 3340 Oakland Avenue. While, on account of the sister's health, they may have to give up traveling, still Bro. Honberger is in a position to give some time to revival work, and is to begin meetings in the Paint Creek church, near Fort Scott, Sept. 19.

It seems hardly possible that the war spirit should develop in some men the feeling of hatred that it does. We are told of a father, who enlisted in the French army, saying that he was going into the war for the purpose of killing his son, who had enlisted in the German army. Think of father and son arrayed against each other on the battle-field! Such a thing is hardly conceivable, and yet that is what war leads to.

AFTER reading the fervent appeal of Bro. J. B. Emmert, on page 587, for more workers in the India field, it might be well for each member to do some serious thinking. Must the work in India languish, simply because the means for further workers are lacking? "Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest," and may he also cause us to open our hearts and purses to that end.

ONE of our faithful ministers in the Missouri field, after giving a detailed report of evangelistic efforts at a newly-established mission point, closes with these words: "I have done this preaching at my own expense." This is but one instance out of many hundreds in which the self-sacrifice of our devoted ministers rises to the sublime height where all thoughts of self are forgotten, and where there is but the one thought of "spending and being spent" for the Master's service.

THERE ought to be some understanding as to who is to report a District, Ministerial or Sunday-school Meeting. We often receive two or three reports of the same meeting, and quite frequently, after getting the first report in type, receive another from the Secretary of the meeting,—the very one who should have the preference. This makes it necessary for us to dump the type for the former, or have them both appear in print. One good report of a set of District gatherings should be sufficient, and, if at all practicable, this report should be prepared by the Secretary of one of the meetings, or by some one else authorized to do so.

A GREAT and far-reaching scheme of church unification is being promulgated in Canada. Negotiations are now in full progress to merge the Methodist, Presbyterian and Congregational churches of that country as fast as the magnitude of the task will permit. These bodies will find, however, that permanent union can not be attained save by a strict adherence to the "faith once delivered to the saints," in all its details.

A FEW energetic members and an available schoolhouse constitute a factor of great possibilities. Such was the experience of several wide-awake members in Oklahoma, who, after starting a Sunday-school in the near by schoolhouse, soon discovered that the community was anxious for preaching services. At present there are good prospects for a flourishing congregation,—all because a few members were ready to put forth a consecrated effort.

ONE of our western churches recently took steps by which, under a continued and persistent effort, from week to week, the Sunday-school interests are to be given special attention. "Efficiency in the highest sense" is the watchword of that wide-awake church. Her members are furthering the work of the Sunday-school to the fullest extent, and you may depend upon it that very soon that church will be known far and wide because of its aggressiveness in the work of the Lord and its consecrated efforts in the salvation of souls.

What Jesus, Paul and Peter Say.

ONE of our correspondents, who is not very much disturbed over the dress problem, wishes to know whether Christ and the apostles ever concerned themselves about the styles. Of course not. In those days people did not change their manner of dressing every six months, or even every six years, for that matter. What we now call worldly fashions were then unknown. The different nations, and sometimes the different tribes and clans, had their distinctive styles of dress, and everybody, so far as form was concerned, dressed very much alike, save that the common people wore coarse, cheap clothing, while the rich attired themselves in fine apparel and costly array. Jesus said nothing about the styles, or the fashion. The common people, such as "heard him gladly," dressed plainly, without being told to do so. In fact, they could not well afford to do otherwise. Among the rich there were very few converts, and therefore very little tendency to deviate from the simplicity which the Master taught.

Were the conditions today the same as they were in the time of Christ, there would probably be little or no occasion for anything in the MESSENGER, or anywhere else, on the dress question. But with the great clothing trusts planning for everything that is unreasonable and extravagant in dress, and with scores of magazines running in the interest of the ever-changing (and sometimes immoral) styles, it is certainly an indifferent church that will not take cognizance of the situation, and devise some method for the protection of her weak members.

All that Jesus needed to say, by way of instruction on the subject, was this: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment" (Luke 12: 22, 23). Guided by the same Spirit, possessed by Christ without measure, the Apostle Paul found it necessary to be a little more explicit than the Master is reported to have been, and so we read in 1 Tim. 2: 9: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." Peter was led by the same Spirit, and we find him passing out this lesson: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Peter 3: 3, 4).

This is as far as the apostles ever found it necessary to go, in their instructions regarding the Christian attire, and what they have passed on to the generations, along with what Jesus said, ought to be sufficient to regulate the lives of people disposed to please God rather than man. But there are those in all churches who, regarding their raiment, pay a good deal more attention to what they see in the fashion departments of magazines, than they do to what holy men of old have said in the New Testament. While in this life they readily adopt the latest styles, in order that they may feel easy when mingling with the fashionable, yet, when they die, they expect to be ushered into the very best there is in heaven, and this, too, in spite of the fact that they refuse to pay the least attention whatever to what the Holy Spirit, through Paul and Peter, teaches regarding Christian simplicity.

The Situation in Europe.

PROBABLY never before, in the history of the world, have thinking people been called to look upon a scene so distressing and so lamentable as that being enacted in highly civilized Europe. Here we have the most cultured and the best educated people the world has ever seen, engaged in a bloody strife for which no reasonable excuse can be offered. With one exception, all the countries involved claim to be Christian governments, and the heads of these, with, probably, the exception of France, are members of Christian churches, and some of these even pose as the heads of churches. It is a case of Protestants against Protestants, Catholics against Catholics, Orthodox Greeks lined up with Protestant England against Protestant Germany, and the infidels of France standing side by side with Catholics of Belgium, fighting the Catholics and Lutherans of Austria and Germany. Not only so, but the ministers who, six weeks ago, would gladly have affiliated in worshiping the same God, now pray separately, imploring the God of heaven to bless their side in the slaughter of their brethren of like faith, and to curse those of the opposing forces.

Think of it, Christian nations, that send out hundreds of missionaries, and spend millions of dollars to convert the heathen, engaged in slaughtering the best men on the Continent, all because of some race hatred and national pride. It is a sad spectacle, indeed, and a deplorable comment on the Christianity for which Europe stands. No one can predict the end, or forecast the results. The part of the world not involved is looking upon the awful scene in profound astonishment,—Christianity against Christianity, culture against culture, education against education, and machinery against machinery,—all for the destruction of the very flower of civilization.

One would think that the Christianity of these countries should have had some restraining influence, but it has had none whatever. Culture and civilization cut no figure. The work done by peace societies, peace conferences, peace literature, and addresses in the interest of peace, count for nothing. The Hague, with its splendid endowment, the home of the olive branch, and the hope of the peace-loving masses of all civilized countries, stands with closed doors, with not the shadow of an opportunity to help end the inhumane carnage.

Should the struggle continue for a year, or even for six months, the great industries of all Europe will be practically ruined. More than a thousand factories have been closed. The nations are being drained of their most skillful workmen. On the battle field they are being mowed down like grass. There are not teachers enough left to conduct the schools. Stores and shops are closed for the want of men to look after them. There are not enough people to till the soil and gather the crops. The fine merchant ships of Germany are being swept from the seas, though she more than holds her own on land. Nearly all the railroads on the Continent have been turned over to the armies. The war lords rule. The people have no say in the matter. They fight the battles, suffer the losses and endure the hardships. Before the

struggle ends, several hundred thousand of them may fill unknown graves. But what shall the end be? The historian has an awful story to tell,—a story that will doubtless place the war lords in a shameful attitude before the world.

A Significant Convention.

THERE is what is known as "The International Church Peace Union," composed of churches in all parts of the world, but not all churches, in all parts of the world, are members of the organization. However, every church in all lands ought gladly to unite in the movement. It has for its object the promotion of friendship and peace among the nations of the world.

The first International Conference of the Union began, as planned, Aug. 2, at Constance, Germany, but as the outbreak of the war made it desirable to quit Germany at the earliest moment, the conference was moved to London and continued. The first report of the American delegates has just been received in this country. It is significant that the first International Convention of the Union should have come at the time when all the great nations of Europe were taking the first steps toward what promises to be the greatest war in the world's history. The delegates witnessed on every hand the war fever rising and spreading, and the widespread sorrow caused by preparation for strife and bloodshed. A wretched scene it was to peace delegates who were sent on errands of peace and goodwill to men. It gave them extraordinary opportunity, also, to see the profound reluctance with which the more sober element of the nations involved has found itself drawn into the threatening struggle.

However, the delegates report the Union full of hope. Not a pessimistic note was sounded during the four sessions of the conference. It was maintained that the present strife does not prove the aim of the Union to be weak and unattainable, and the idealism of Christianity to be foolish; but it does prove that brute force, egotism and ambition are as unintelligent and inefficient as they are un-Christian. Peace is not the purchase of war, nor the preparation for war. Real peace is the reward of love and goodwill. It was maintained, also, that it does not advance the interests of peace to belittle the spirit of patriotism. It must be brought under the influence of Christianity. Like all the national interests,—law, education, commerce, industrialism, and so on,—so, too, patriotism must be disciplined by the Spirit of Christ, that the cross is indeed the sign and symbol of brotherly love among all nations, over against the shortsightedness and selfishness of individuals and peoples. This is the message that the delegates bore as they dispersed to their homes and fatherland; and it is first and foremost a call to international humiliation and prayer in the name and confidence of the Prince of Peace.

The attitude of the Union in session is certainly a joy and inspiration to all lovers of peace, and yet it must be understood that the time to prevent war is not in the rage of battle. The springs of human conduct,—individual, national and international,—must be touched. These lie deep and far,—far back of the actual struggle. The deep work of education and the deeper work of grace are absolutely essential in laying the foundation of friendship and peace among the nations of the earth.

Some time ago I listened to Rep. R. P. Hobson as he delivered his famous lecture on Peace. The lecture is considered a masterpiece; it has attained national fame, and has been delivered in almost all parts of the States. I judge it is thought to express the national spirit. It is, however, very different from Secretary Bryan's lecture on the same subject. Mr. Hobson urged that the nations should be friendly and peaceable, but the greatest interest was felt, when he raised the question as to what shall be done when a nation becomes a bully and will not behave itself. He said such nations should be whipped into terms of peace. That's it, exactly. It is like the man's attitude toward his wife, when he said, "We will have peace in this house, if we have to fight for it." Peace

at the cost of blood! Think of it! Suppression is one thing; peace is another.

In keeping with the policy of the nations, Mr. Hobson insists that standing armies be maintained, that navies be strengthened and dreadnoughts be multiplied. This sounds like strange peace-teaching. Nations, as well as individuals, talk peace, and establish Commissions of National and International Arbitration, and at the same time are impoverishing themselves in preparations for war. It is like two neighbors, side by side, talking peace, but each having a loaded gun on his shoulder to keep the peace. It is unfortunate. It is time for this sort of foolishness to cease. Let the nations become sincere, and discontinue armaments. Let them organize Arbitration Commissions, and then submit to them. Let brute force cease, for it is but a remnant of barbarity. Let the nations deal in the light of intelligence and civilization. Let them get above the force of powder and shell, and come under the government of thought and brotherly love. Let confidence and good will be strengthened, and let these take the place of the implements of war and death. And may the kingdom of God come, when the nations shall learn war no more.

H. C. E.

Our Epistles.

THE sun is lowering in the west and, after a day of refreshing showers, the shades of eventide are falling over a world of beauty and quiet.

The misty sky of the west, as the sun slowly sinks beneath the mountain top, tinges the sky with a golden brightness that reminds us of the Kingdom City beyond. We are seated beneath the low-hanging boughs of our large cut leaf birch. The soft, balmy, air,—almost a perfect calm,—soothes and refreshes. The robins, sparrows and catbirds are fearlessly hopping and chirping around, as if to say: "We are your friends and are glad to enter into peaceful fellowship with you, as the night-fall invites us to rest and slumber." Do you love birds? We do, and our Heavenly Father does. We know it because his Son,—the Christ,—tells us that "not one of them falls to the ground without his notice." Are they not living epistles to us that, as they learn to trust us, we should learn to trust one another and our God, who loves us more than he loves the sparrows and other birds?

Did you ever think that all the birds were created for the good of man,—for our good and companionship? And, while they sing to his praise, they also sing for our pleasure and enjoyment. What a dull world this would be, were it not for the notes of our musical songsters, as they awake us from our morning slumbers, and as they lift our souls to the One that has kept us under the shadow of his wing during the night!

Well, everything around us seemed to be so quiet, so calm and so peaceful that the soul-calming and refreshing prayer came to our mind and heart with unusual force and sweetness, "Thy will be done on earth as it is done in heaven."

So it seemed, right here and now. We have peace among each other. We have peace in our church here, and among our churches in town. There is not a single enemy of whom we are aware. There is no one to wrong us or to do us harm. This does not mean that all are God-fearing men and women and church members, but it does mean that where and when the peace-loving Spirit prevails in a town or community, it exerts a wonderful influence and power for good and right living and doing, on the part of all.

If it could be said of more of us, as Paul said of his Corinthian brethren, "Ye are our epistles written in our hearts, known and read of all men," we would have a mighty power for righteousness and peace in this world of ours, and it would be a wonderful help in hastening the coming of the blessed and greatly-to-be-desired Kingdom, for the coming of which our King has taught us to pray.

What we need, in all our churches, is more men and women whose everyday lives are living exponents of the Christ-life, in their homes, in the field, or when at work in the shop or in the office. In all their

associations and dealings with their fellow-men, the lives of God's people should be such as would clearly, truthfully and lovingly show forth the blessed Christ-life in a way that could not be misunderstood by those with whom they come in contact, and with whom they live and do business. These are the very Christians commended by the Apostle Paul. They lived lives that showed they had learned of Christ, and were filled with his Spirit.

As we thus mused in "our aloneness," which, at times, is a desirable condition to be in, our mind was directed to another phase of life,—that of discord, hate, enmity and war, as we now have it among the European countries,—the very opposite of the Christ-life and what Christians should do.

If all these people were heathens and barbarians, it would not seem so sad and unreasonable, but when we remember that they are the most civilized nations of earth, and profess the religion of the Prince of Peace, we are amazed, and are made to wonder how these things can be.

The active and responsible leaders, in the whole affair, not only profess to believe in the same God and to be followers of the same Christ, but are blood relations, so that no explanation can be made why they should face one another in mortal combat and be the cause of hundreds and thousands being murdered in brutal savagery.

This train of thought is so saddening and out of harmony with the loving and peaceful spirit and purpose of the peace-bringing Christ, that we gladly dismiss it, and thank God that we live in our Christian America, where the Fatherhood of God and the brotherhood of man are acknowledged. Here we can continue to pray, hopefully and assuredly, "Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven." And let the epistles which we, as God's children, continue to make, in right living and right doing, be known and read of all men. And more, if we live the peaceful and devoted lives, which it is our privilege to do, not only will men and women learn to read our epistles to their comfort and peace, but our horses, cows, dogs and birds will learn to read them as well, because love, well-practiced, will cast out all fear.

H. B. B.

Games.

A CORRESPONDENT, who finds himself puzzled over the playing of games, such as cards, checkers, authors and the like, writes us for information. He wishes to know whether there is a difference in these games, and if so, which of them are the more harmful. We are also asked to give the decision of the Annual Meeting on the subject.

In 1892 this query came to the Annual Meeting: "Is it right for our members to play such games as cards, checkers, authors, croquet, etc.?" Here is the answer of the Conference: "We decided that card-playing and like games are unquestionably wrong, and should not be indulged in by members, or allowed in their homes; and we most earnestly admonish all our members to refrain from indulging in other games, that may seem evil in their tendency, or give offense to members."

Most of our members know just how little attention is being paid to the major part of this decision. While our heads and souls are pretty well set against card-playing and checkers, our members indulge more or less in the other games. There can be no question about the evil tendency of card-playing, and the same may be said of checkers. They do not belong to the Christian side of life, though some members of the popular churches indulge in them.

Personally, we believe that some innocent games may be helpful to young people, and those of an unobjectionable athletic type can be made very beneficial, but the tendency, in the field of pleasure and even recreation, is to carry matters too far. Many of those who need recreation do not take it in any form, while those who indulge in athletics and other games, are apt to be led off with the world.

In view of these conditions it would be exceedingly difficult to lay down an inflexible rule for young peo-

ple. Those of sedentary habits, along with those who are in school, need something in the form of exercise, mentally and physically, to work off their surplus energy, and to develop them in mind and body. Possibly the best rule for regulating life, in matters of this sort, is the one given by Paul in 2 Thess. 5: 22, "Abstain from all appearance of evil." The people, be they young or old, who can have their lives measure up to this rule, will not find it difficult to settle the question of games.

There are some games on which we can place the ban without question. One is card-playing. The whole history of this game is evil. There is not one good thing to recommend it. One may well designate it as the door into the gamblers' den. Checkers may not have as bad a reputation, but the game comes so near being the vestibule to the card room, that it may well deserve the ban placed on card-playing.

Sunday baseball is another game that should be unflinchingly denounced by the church. It is not only evil, but it is continually evil, and is leading as many young people astray as any one source of pleasure in this country. Anything that leads up to card-playing, or to Sunday baseball games, deserves to be discouraged on every hand. We may not be prepared to say how far this opposition to games should be carried, but we are safe in insisting on a vigorous, and yet a reasonable, application of Paul's rule: "Abstain from every appearance of evil," as the Revised Version has it.

John's Mission.

THE work of the New Dispensation was begun by John the Baptist, the forerunner of Christ. His work, as Mark puts it, was "The beginning of the Gospel of Jesus Christ, the Son of God" (Mark 1: 1). It is further stated that "the law and the prophets were until John, since then the kingdom of heaven is preached" (Luke 16: 16). We read: "There was a man sent from God, whose name was John" (John 1: 6). So he was selected by God for a special purpose and, during his brief ministry, performed his mission, which was to prepare the people for Christ. To those who heard him he delivered the message received of God. He prepared a people by making known to them the mission with which he had been entrusted. He magnified not himself, but the Christ, who was to follow. He was entrusted with a baptism that was from heaven (Matt. 21: 25); and to the thousands who received his teachings, regarding Jesus, he administered the sacred rite. In the midst of his remarkable career, and while baptizing in the river Jordan, Jesus came forward and demanded baptism. At first John hesitated, feeling that he was hardly worthy to baptize One who was to be recognized as the Son of God. But, realizing that this was a part of his mission, he led Jesus into the sacred stream and baptized him, employing the form of baptism that he had received from heaven, and the form observed in the baptism of the thousands who had so willingly accepted his teachings. At his baptism God proclaimed Jesus as his beloved Son, thus settling the question with John and others, having spiritual insight, that he was indeed the long-promised Messiah,—the One of whom Moses and the prophets wrote.

Rivers of Blood.

CONCERNING the strife in Europe, it is said that it is a case of everybody fighting, and yet no one really wants to fight. The men who are shooting each other to pieces, with the most destructive machine guns ever made, hardly know what all this war is about. They know that big Austria and little Serbia got into trouble, and now they are all into it. A month ago everybody seemed happy. Men and women went about their daily tasks, and so far as could be determined by what appeared upon the surface, everything was lovely. But a few buttons were pressed, to be followed by a few others, and the world is now startled by the roar of artillery, the bursting of shells, the rattle of the galling guns, the clash of bayonets, and the groans and shrieks of mangled men. The pressing of a few buttons, and the river of peace is turned into rivers of blood.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bonsack, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Otho Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member, D. L. Miller, Mt. Morris, Ill., **General Sunday School Board.**—Lafayette Steele, Chairman, Walkerton, Ind.; Levi Minick, Vice-Chairman, Greenville, Ohio; D. H. Zigler, Treasurer, Broadway, Va.; James M. Mohler, Leston, Mo.; H. K. Ober, Elizabethtown, Pa.; S. S. Blough, North Manchester, Ind.; J. S. Zimmerman, Seattle, Wash.; I. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otho Winger, North Manchester, Ind., Vice-Chairman; A. C. Wiscand, 832 S. Humphreys Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Dayton, Ohio, Treasurer; L. T. Holsinger, Rossview, Ind.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.

Fence Committee.—J. Kurtz Miller, Chairman, 358 Sixtieth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntington, Pa.

Homeless Children.—F. J. Fisher, President, Mexico, Ind.; E. E. John, Treasurer, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

ONE STORMY EVENING.

It was one Monday evening during our recent series of meetings, conducted by Bro. Chas. W. Eisenbise, of Bethany Bible School, Chicago, that the storm clouds rolled, and continual thundering and lightning gave us due warning that a heavy rain was coming soon.

A few of us ventured to the church, but as the hour for opening the services drew nearer, and the storm seemed so rapidly approaching, we seriously considered the question of returning home immediately, to avoid the worst of the storm. Since we were so few in number, that procedure seemed to be the best policy. But the Spirit, we are glad to say, ruled otherwise, and we remained.

Just then others came. The meeting opened with helpful songs of praise and devotion. Many earnest prayers for the Father's blessing in the meeting were offered. Bro. Eisenbise conducted a Bible lesson, and then preached most earnestly on the subject, "The Holy Spirit; His Person and Work." All-elt, possibly more than ever before, the power of the Spirit and were filled with an intense desire to live nearer to God, and to yield their lives more fully to the Holy Spirit's guidance.

Our dear brother plead earnestly with the unaved, to yield to the Savior. During the invitation song, a dear young man came bravely forward to cast his lot with the followers of God. Our prayers were answered, for we had longed earnestly to see so noble a life in a saved relationship with God. Soon afterwards his sisters also said, "We will come." The following evening their brother also followed their example.

Surely the Lord is good, and his promises are true. It pays not to be easily discouraged in the Master's service. Many can testify to the fact that very often, on stormy evenings, we enjoy our best and most spiritual seasons of worship. May God give us new courage to do and to dare what is right. Nettie C. Weybright, Syracuse, Ind.

MINISTERIAL MEETING AND SUNDAY-SCHOOL CONVENTION OF THE SOUTHERN DISTRICT OF PENNSYLVANIA.

The Ministerial Meeting and Sunday-school Convention of the Southern District of Pennsylvania were held at the Shippensburg church Aug. 27 and 28. A most successful and spiritual uplift was enjoyed by almost three hundred delegates and visitors, as well as the home congregation. The programs, as arranged, were exceptionally well rendered. Although some, who were to have taken part on the ministerial program, were absent, yet their parts were very ably filled by capable substitutes.

The general discussions were very enthusiastic and interesting. The convention was fortunate in having present, from points outside of the District, Brethren Ober and Reber, of Elizabethtown, Pa., Brethren Roop and Bonsack, of Maryland, and Bro. Holsopple, of Harrisburg, Pa., all of whom took part in the various discussions as well as the regular program. Members from other Districts were also with us, whom we were glad to have in our midst.

The churchhouse was well filled at all of the sessions, but the largest audience was present for the Thursday evening session, which was entirely devoted to missions. The house was packed and the hearers listened attentively, from 7:30 till 9:30, to the varied and interesting program. Eld. C. D. Bonsack gave us a message at this meeting, bringing before the people something of the workings of the General Mission Board of the Brotherhood. Prof. F. F. Holsopple and Eld. Mitchell Stover gave the addresses of the evening. Both of these brethren are in close touch with our foreign mission work. They are bound to the India field by natural ties, but are also actively engaged in work upon the home field. An offering of almost \$21 was lifted for World-Wide Missions.

All appointed by the program committee to take part during the Sunday-school Meetings, with one exception, were present. The congregational singing was inspiring, much of the credit being due to the leadership of Bro. John A. Miller. Sister Orca Miller, of Philadelphia, made the sessions interesting by introducing some special

music. The convention is grateful also to a quartette from Waynesboro, and a few other individuals who assisted Bro. Miller with the song services. The meetings closed with a live Round Table discussion, conducted by Bro. A. B. Harnish, of Mechanicsburg, Pa. The largest representation from any one Sunday-school came from Mechanicsburg, twenty-six of its members being present.

The interesting and enthusiastic discussions by young and old alike, point toward one thing,—an awakening in the Southern District of Pennsylvania along the lines of Sunday-school and missionary work, as well as all other aggressive work which will make of the church a greater force for good.

Although some credit, perhaps, for the successful meeting, is due to the various committees, yet the enthusiasm and smiles of the visitors went a long way toward making the meeting what it was. The sisters who worked so nobly toward making the visitors feel at home, deserve special commendation. Florence Fogelsanger, Shippensburg, Pa., Aug. 31.

UNION, INDIANA.

Aug. 23 we had "Family Day" at our church. By the time the Sunday-school hour drew to a close, a large crowd of people had gathered to enjoy the occasion. At this time whole families sat together in the same pew,—perhaps for the first time in many years. This added inspiration to the meeting. Many expressed their gratitude for having been permitted thus to meet.

A few weeks prior to this meeting we had Mothers' Meeting. At this time it was made possible to have the babies on the cradle roll of the Sunday-school, present. Sixteen mothers, with their babies, were given a place on the front seats, while an appropriate program of songs and recitations was rendered by the children of the Sunday-school, who were delighted to welcome the little tots.

We also observed an Old Folks' Meeting. On this occasion many aged fathers and mothers occupied the front seats, and the services were conducted in a way to please them. Old hymns were read and then sung. One of our deacons read the Scripture lesson, and the sermon that followed carried the mind back to the days of former years. Many beautiful flowers, brought for the occasion, were distributed after the services to all the aged ones. As they received these flowers, we noticed tears of joy flow down their cheeks, and their hearts were filled with gratitude.

On each of these days the services were arranged to suit the occasion, and everybody seemed glad for the privilege of being present. Taking it as a whole, we had a very profitable and enjoyable season for work in the Master's service.

Our Sunday-school is doing commendable work, and the birthday offerings are surprisingly good. Our Harvest Meeting, to be held Sept. 6, will be conducted by Eld. Irvin Fisher, of Mexico, Ind. It is to be an all-day meeting, with a temperance program by the Sunday-school in the evening. A. Laura Appleman, Plymouth, Ind., Aug. 26.

INDIA NOTES.

I am very sorry to report that the health of Bro. J. M. Blough is not so good. For some time he has not been at his best, but kept at his work. During two months of the hot season he and Sister Blough were at one of the lower hill stations for a rest. Full benefit from this was not secured, as he used part of his time in preparing manuscript for the Gujarati Sunday-school Quarterly, and in preparation for this year's work in the Bible Teachers' Training School. He would have been glad to avoid this interference with his rest, but the scarcity of workers seemed almost to demand it.

On account of the Bible School he had to return to Bulsar before the hot season closed, and this again counteracted part of the benefit derived from his stay on the hills. But the school opened and it was hoped that by carefully avoiding all other work not connected with the school or the Quarterly, he might be able to teach till the end of the term in December. However, about two weeks ago he had an attack of fever and abdominal trouble. It was thought that this probably resulted from some article of food, which acted as a poison. After a few days he recovered part of his strength and returned to the Bible School. He was able to remain only two days, when he again took his bed.

Yesterday he called for the elders and was anointed, in the full hope of the promises of James 5. Brethren Lichty and Emmert officiated. It was a "blessed service" as one who was present afterwards said. Our brother has been so unselfish, so consecrated, so submissive always to the will of the Lord, and in this service his earnest effort, to be completely right with God and his fellow-workers, wrought a hallowed influence on all present. All eyes were overflowing, not through fear of the future, but because of the sacredness of the hour and the overwhelming sense of God's presence.

His weakened condition is no doubt due to eleven years of almost continuous overwork. The work was to do,

and workers are too few in number. While there was strength, it was used without reserve for the good of the cause. The more easily to regain his strength, he will, for the time, lay aside his many responsibilities and go to one of the hill stations for a rest.

In the meantime I wish it could be impressed upon the church, in some way, that there is a great need of workers in the India field. We were sorely disappointed to find that we are getting no men this year. Does it not concern the church that her missionaries are going down under the pressure of overwork? Does it not concern them that, on account of the breakdown of Bro. Blough, our Bible School must close? Would that in some way the church could be brought to her knees in a mighty outcry to God, in behalf of workers for India. Would that, in some way, young men could be brought to see how much God needs them where the opportunity is so great and the forces so few. Your workers here are trying to hold on till relief comes. It is painful to see the work go back. Our cry to God is that he will soon send relief. May the church unite with us in this appeal!

J. B. Emmert.

Jalalpur, Surat District, India, July 31.

NOTES FROM BULSAR, INDIA.

The carpenter and weaving industries at Bulsar have been doing a flourishing business during the seven months just ended. In spite of the fact that a new building was erected, which stopped the output of the carpentry department for six weeks, about \$450 worth of furniture and about \$100 worth of tapes have been made and sold. Seven carpenters and three weavers have been employed all the time. About ten boys have been employed during their spare time from school. The rest of the schoolboys work in the garden during their work period.

During the months of May and June considerable work was done, looking towards a new bungalow for the Bulsar mission. About one-half acre of land was filled an average depth of eighteen inches,—the ground being taken from the government tank, close by. Excavation to a depth of five feet was made for the foundation, which, added to six feet of structure above the old ground level, makes eleven feet of foundation below the floor level. This makes it rather expensive, but in such a wet climate it is necessary to have the floors high. The wall was completed, and the ground filled in, just one day before the first heavy rain of the season. Work on the building site is discontinued until after monsoon. The lumber is being sawed, and doors and windows are being made in the shop, so the work should go rapidly after we start to build.

A short time before Bro. Blough returned from Panchgani, the students came to Bulsar to enter Bible School. A few who attended last year have dropped out, and two men and one woman have been admitted. The course this year consists of four subjects, Old and New Testaments, Bible Doctrine and Psychology. Bro. Blough has not been able to attend classes because of sickness, but in his absence four of the students have each taken one class, and as they are really able men, the work is going on nicely. Of course they are earnestly praying that their missionary teacher may soon return.

The India Sunday School Union, under the leadership of Mr. E. A. Annett, has been taking forward steps toward the development of better teachers. A course of study, embodying the subjects of "Psychology," "Bible," and "Lesson Preparation," has been prepared. A class of twenty young men and women in Bulsar studied the first book. The examination questions were prepared by a general committee for teacher-training. Of the twenty who took the examination, ten passed. This was the first class to receive certificates in Gujarat. July 18 was held the All-India Sunday-school examination. This was based on the Sunday-school lessons for the first six months of 1914. Returns have been received from the examiner of the Junior division. A representative of the Bulsar Sunday-school received a grade of 89, but another candidate received a higher grade, so our boy does not receive the medal. We expect a medal in one or more of the higher grades.

The Field Committee and a number of the missionaries met at Bulsar, in consideration of business, July 8 to 10. Sister Blough accommodated most of the visitors. Considerable business came before the meeting. Provision has been made for the erection of a three-room building, to be used as a dispensary at Bulsar. There was some discussion as to the location of workers, but decision was deferred, awaiting news relative to the return of missionaries on furlough, as well as new missionaries. The Widows' Home was transferred to Anklesvar, and will be in the hands of Sister Himmelsbaugh. Sister Sadie Miller will thus be relieved for District work. No other transfers were made. Brother and Sister Kaylor will have the privilege of attending language school next year.

As far as Bulsar is concerned, we are having plenty of rain. More than fifty inches fell in six weeks. This is above the average, up to the present time. The rainfall at Anklesvar is below the average. However, the crops,

all over the District, are fair, and no scarcity is anticipated at the present time.

The mail today brought the first installment of Conference dailies. The Messenger for two weeks has brought us news; also some personal letters. We are always anxious to hear what the church does in Annual Conference. We regret that so few were ready to be consecrated by the church as her representatives on the foreign mission field.

Quincy S. Holsopple.

Bulsar, India, July 31.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Lillian.—We are thinking of starting a Sunday-school here. The place is pleasantly situated on the beautiful Federal Bay, but as yet has neither church nor Sunday-school. This would be a good place for some of our people to locate. I will answer inquiries.—Y. S. Garman, Lillian, Ala., Aug. 29.

ILLINOIS.

Big Creek.—Aug. 8, Bro. Chas. Walter, of Sumnum, Ill., began a series of meetings with us, and continued until Aug. 28. He preached twenty-two sermons. Bro. Walter labored night and day, and as an immediate result ten were baptized. One was reclaimed, and two renewed the covenant. The members were much strengthened and encouraged. Others were near the kingdom. At our council, Aug. 8, church officers were elected for another year. Our love feast will not be held until later.—Bertha E. Ridgely, R. D. 1, Parkersburg, Ill., Aug. 31.

Champaign Mission.—It was my pleasure to be with the members of the Champaign Mission, Ill., on Sunday, Aug. 23, in the morning service. Bro. Frank Christner is in charge of the Sunday-school, and Bro. C. A. Lewis is serving as pastor. The work is moving along with interest. The church is fortunate in having a number of real active workers at this point. A teacher-training class has been organized. They also have an Aid Society, and regular prayer meetings are held each week. This is practically a new point. The work has been in progress for only a few years. The new church was built last year and dedicated last winter. It is located in the section of the city known as Westing and Milledred, and many members are buying homes in the vicinity of the church. A number of new residences are being built in that section. The street in front of the church is to be paved, and a new street car line will run within one or two blocks. Bro. Leatherman and wife, of Chicago, are expected to move to this place sometime in October, to assist in the work. Bro. C. A. Lewis, the present pastor, is anxious to go into the evangelistic field. Churches desiring his services may write him at 506 East Vine Street, Champaign, Ill.—Geo. W. Miller, Cerro, Colo., Ill., Aug. 31.

Franklin Grove church met in council Aug. 22, with Eld. C. M. Suter presiding. Sister Margaret Madison was re-elected secretary of our Christian Workers' Band. Our love feast will be held Oct. 24, at 5 P. M. Last Sunday evening the delegates, who had attended our Sunday-school Meeting, Christian Workers' Meeting, Ministerial Meeting and District Meeting, in Chicago the previous week, gave very interesting reports.—Anna S. Buck, Franklin Grove, Ill., Aug. 31.

Yellow Creek church met in council Aug. 22. Our elder, Bro. J. R. Keltner, presided. Some difficult business was considered. We are glad that Bro. Keltner will be with us a few months. We appreciated their help, and were sorry to have them leave us. They return to Bethany Bible School. Bro. Byer conducted a two weeks' series of meetings for us while here. He gave a thirty-minute Bible talk with each sermon, which proved a great help to all. We expect to have Bro. Byer with us next Sunday, which will end his three months' work here.—Pearle R. Studebaker, Box 66, Pearl City, Ill., Aug. 31.

INDIANA.

Eel River church met in council Aug. 27. Our elder, Bro. George Swihart, presided. Three letters were granted. Missionary and Temperance Committees were appointed. Brethren David Wolfe and John Metzger were elected delegates to District Meeting. Bro. George Deaton and Sister Anna Utery were chosen delegates to the other shore. We met in an all-day Harvest Meeting Aug. 30, which was well attended. Bro. J. C. Murray preached an excellent harvest sermon in the forenoon, and a missionary sermon in the afternoon. A missionary offering of \$29.13 was lifted.—Lizzie Wolfe, Clay City, Ind., Aug. 31.

Ladoga.—Harvest Meeting and "Homecoming Services" were observed in the Ladoga church Aug. 30. A large crowd attended. Our former elder, Wm. Harshberger, conducted the morning services. Our aged members were in attendance. And those who had returned from the other shore were well represented by their children and grandchildren. The afternoon program consisted of songs by the children and young people, a brief history of the church at this place, and short addresses by different ones along lines of church work. An offering, amounting to \$21, was given for mission work in Southern Indiana.—Lula Goshorn, Ladoga, Ind., Aug. 31.

Maple Grove congregation met in council Aug. 29. Eld. Charles Neff presided. The deacons reported their annual visit. They visited 136 members. These, with the sixteen who recently united with the church, make a total of 152 in our District. Several letters were received and two were granted. Our delegates to District Meeting will be Sisters Grace Huffman and Clara Culler. Sister Sue Whitehead and Bro. Chas. Neff are the alternates.—Clara E. Burtfield, New Hope, Ind., Aug. 31.

Wolcott.—The members of Northern Indiana and Southern Michigan will note that the date for the Ministerial and District Meetings, to be held at the Middlebury church, Middlebury, Ind., is Sept. 30 and Oct. 1. The Elders' Meeting will be held Sept. 29. The S. and M. S. trains arrive here from Goshen at 8:30 A. M. and 10 P. M. The St. Joe Valley trains, from Elkhart, arrive here at 9:30 and 11:30 A. M., and 4:30 and 7:35 P. M. From the east they leave Ladoga and arrive here at 8:35 and 10:35 A. M., and 3:40 and 6:55 P. M. The train from either depot.—Committee of Arrangements: George Shuck, Albert Kindy and John Troyer, Middlebury, Ind., Aug. 31.

Pipe Creek.—Bro. Charles Oberlin, of Logansport, came Aug. 9, and commenced a series of meetings, which continued until Aug. 30. Bro. Oberlin is a former speaker. Much good has been accomplished during his stay among us. The attendance was large, and the interest was good throughout all these services. Twelve have been baptized, one was reclaimed, and two await baptism at some future time.—W. B. Dalley, R. D. 2, Pipe Creek, Ind., Aug. 31.

Pleasant View Chapel.—We met in council Aug. 29. Five letters were received and five granted. We will observe our love feast Sept. 19, and our Harvest Meeting Sept. 27.—(Mrs.) E. Callander, Eyracuse, Ind., Aug. 31.

Komerus.—Last Sunday we held our annual Harvest Meeting at the Vernon church. The house was crowded with attentive listeners, at both the forenoon and afternoon serv-

ices. We were privileged to listen to a fine harvest sermon, delivered by Bro. I. B. Wike, of Huntington, Ind. An interesting program was rendered by both Sunday-schools in the afternoon. An offering of \$10.60 was received for mission work. Bro. Chas. H. Deardorff will assist us with our series of meetings to begin Nov. 25. His brother, Bro. George Deardorff, is to assist us at the Coal Creek house about the middle of October.—Elsword Welmer, Converse, Ind., Sept. 1.

Springfield.—Our Harvest Meeting, held Aug. 30, was surely a glorious one. Bro. Geo. B. Royer conducted the preaching services, and Bro. Wampler, of Pennsylvania, led the song service. Sister Wampler was also present. A large number of members and ministers from adjoining churches were present. The house was filled in the forenoon and afternoon. Dinner was provided for all, and the weather was fine. Our offering for Worldwide Missions amounted to \$77.87.—Hattie Weaver, Brimfield, Ind., Sept. 2.

IOWA.

Cedar church met in council Aug. 23, with Bro. John Zuck presiding. The visiting brethren reported all the members as being in love and union. We decided to hold our love feast Oct. 4, and we will be glad to have members from neighboring churches with us at that time. Brethren Zuck and Morpheus were chosen to represent us at our District and Sunday-school Meetings. Bro. Zuck will lead the song services each Sabbath evening. Our series of meetings will be held as soon as the necessary arrangements can be made.—Myrtle Morpheus, Clarence, Iowa, Aug. 31.

Franklin.—Our love feast will be held Sept. 7, at 6 P. M. Bro. Flory, of Pleasant Hill, Ohio, is conducting our meetings. He has given us some inspiring sermons. Sister Martha Hamer is conducting our song service.—(Mrs.) Kate Sears, Leon, Iowa, Aug. 31.

Garden Grove.—Bro. C. L. Flory, of Pleasant Hill, Ohio, came to us Aug. 23 and commenced a series of meetings at the Franklin church. So far one has been restored. Bro. Flory preaches the Word with power. The meetings are interesting in interest and attendance. Our love feast will be held Sept. 7.—A. L. Sears, Garden Grove, Iowa, Aug. 31.

Garrison church met in council Aug. 15. Bro. H. A. Gnagy and Bro. Edmister were chosen delegates to the District Meeting. Our love feast will be held Oct. 10 and 11, at 6 P. M.—Minnie Gnagy, Dysart, Iowa, Aug. 30.

KANSAS.

Harrisonville.—We have just closed our protracted meetings at the East Maple Grove church. Thirteen sermons were delivered. The weather was unfavorable, so that we lost two evening services. There were also two picnics.—One each week which had its effect on our attendance, but we had very good meetings. Sister Fredona Quilhorst, of McPherson, conducted our song service, and did her part well. Five were baptized. The services were conducted by the writer.—E. E. Joyce, Gardner, Kans., Aug. 31.

Independence.—Our church will have a love feast Sept. 19, to be preceded by a two weeks' series of meetings, conducted by Bro. A. J. Smith. We extend a general invitation to these services.—Fella Carson, R. D. 2, Box 8, Independence, Kans., Aug. 31.

Scott Valley.—We held our council Aug. 29. Eld. C. A. Miller presided. Our pastor and wife left us Aug. 31 for the evangelistic field. We are now without a preacher, but are trying to locate one. The writer was elected Messenger agent. We also had our love feast in the evening. Thirty-eight members were present. On Sunday Bro. Jost Leam of our Sunday-school Secretary, gave us a lecture.—H. C. Smith, Waverly, Kans., Aug. 31.

MARYLAND.

South Brownsville.—Aug. 8, we began a series of meetings in the new South Brownsville church. Bro. D. K. Clapper, of Meyersdale, Pa., preached for us. He delivered twenty-two Spirit-filled sermons, which were appreciated by all. Two were added to the church by baptism, and three returned to fellowship. Others were convicted, but were not ready to surrender all for Christ. Bro. Clapper visited fifty-three homes while here. On several evenings collections were taken, and an offering of \$11 was given to the Mission Board. On the last evening \$6 was raised for the church debt. We have also organized a Christian Workers' Meeting. Most of our members are young and active, and have a great deal of talent to work in the Sunday-school and Christian Workers' Meeting. The officers in charge of this meeting are Bro. Edward Phillips, president; Bro. Gilbert Reaser, secretary. The cause of Christ has been greatly strengthened here, and the church is rejoicing. Our meetings were of great value, with excellent interest and splendid attendance. All have been much inspired by our dear brother's labors.—C. C. Jones, Weavertown, Md., Sept. 1.

MICHIGAN.

Grand Rapids.—Since our last report Bro. Ellis Caslow and family have arrived here from Yale, Iowa. Bro. Caslow is ready to assume the charge given him. He will be found at 1914 Gardner Avenue. Bro. C. C. Jones, of Weavertown, was with us and delivered two sermons that were listened to by appreciative audiences. We, as a church, will miss Brother and Sister Warster, but wish them success in their future work of labor. We hope our work may prosper in the hands of Brother and Sister Caslow.—Mrs. Carrie Elliott, 26 Custer Avenue, Grand Rapids, Mich., Aug. 31.

Woodland church enjoyed having with us, last Saturday and Sunday, visiting ministers, Bro. J. W. Harshberger, of Benzonia, Mich., and Chas. Stockdale, of Freehold, Mich., who preached very inspiring sermons. Today we met in our District Meeting. Our elder, Bro. J. M. Smith, presided. The report of the annual visit was given. The members were found to be in love and harmony. We will hold our love feast Oct. 24, at 10:30 A. M.—Susie Fisher, Woodland, Mich., Aug. 29.

MISSOURI.

Cabool.—Aug. 12, Bro. James Hardy, of Kansas City, Kans., began a two weeks' series of meetings for us at the Cabool house. He delivered many inspiring sermons. One came out on the Lord's side. Others were impressed.—Pearl Harris, Cabool, Mo., Sept. 2.

South Bethel congregation met in council Aug. 29, with a good representation. Eld. J. E. Crist, who is conducting a series of meetings here, presided. Bro. G. W. Ellenberger was also with us. Sister Emma Crist and Sister Susie Kuhn were elected delegates to the District Meeting. Sister Mae Drake and Sister Maud Crist were chosen Sunday-school delegates. One letter of membership was received. Bro. Lampkin, of Morris, Ill., is to conduct a series of meetings North Bethel in October.—Nelle Crist Andes, Mound City, Mo., Aug. 31.

Wakenda.—Our series of meetings, conducted by Bro. William Yoder, of McPherson, Kans., closed Aug. 30, on interesting meetings. One was restored, and the members were built up spiritually. The interest and attendance were good from the beginning to the close of the two weeks' series of meetings.—Emma F. Van Trump, R. D. 3, Hardin, Mo., Sept. 1.

Warrensburg.—The members of the First Church of the Brethren at this place will dedicate their new house of worship Sept. 13. There will be Sunday-school at 10 A. M., preaching at 11 A. M., and also services at 7:30 P. M.—E. A. Markey, Warrensburg, Mo., Aug. 31.

NEBRASKA.

Highline church met in council Aug. 29, with Eld. S. G. Nicky presiding, and effected a reorganization. Bro. Nicky was unanimously re-elected elder for the ensuing year. Bro. E. L. Lapp was elected clerk, and Bro. Walter Haines, treasurer. One letter of membership was received. Brethren S. G. Nicky and Ira J. Lapp will represent us at District Meeting. We are expecting Bro. L. H. Root, of Wichita, Kans., to assist us in a series of meetings to begin Sept. 6. Although few in number, we have a live and earnest Sunday-school. Our workers are earnest and consecrated, feeling keenly the burden of souls in this community. Remember us in your devotions.—Ida Keller Lapp, Moorefield, Nebr., Sept. 1.

OHIO.

County Line.—Bro. Ira E. Long began a series of meetings Aug. 9. He preached seventeen excellent sermons. The attendance and interest were good throughout the meetings. The members have been encouraged, and much good seed has been sown. Our love feast was held Aug. 8. Eighty-five communion. The visiting ministers present were Brethren Samuel Driver and Ira E. Long. Bro. Long officiated.—Bessie L. Guthrie, La Fayette, Ohio, Aug. 30.

Everest congregation met in council Aug. 27. Our elder, Bro. Samuel Horning, presided. The visiting ministers present were Brethren Samuel Horning, John Beechly, D. M. Garver, Franklin Brubaker, and L. A. Bookwala. Two letters of membership were received, and three were granted. The building of a new churchhouse was considered, and a committee was appointed to solicit funds for that purpose. Bro. John B. Smith was elected to the ministry and, with his wife, duly installed into office, with Eld. D. M. Garver officiating.—Clara Erbaugh, R. D. 2, New Lebanon, Ohio, Aug. 30.

Sugar Hill.—Bro. J. Hugh Heckman, of Chicago, recently assisted us in a revival. The meetings continued three weeks with a growing interest. Three were added to the fold and many of our Sunday-school scholars were excited. We certainly made lasting impressions. Today we met in council. At our last business meeting money was raised to purchase a lot for the building of a churchhouse at Middletown. Since then a lot has been bought, and today steps were taken toward the erection of a church there. A committee was appointed to cooperate with the Mission Board. The work at Middletown is progressing nicely. The Sunday-school and the prayer meeting are supported by the members there. We also have preaching at that place every two weeks.—(Mrs.) Arthur Henry, West Alexandria, Ohio, Sept. 1.

Woonster church met in council Aug. 22, with Eld. A. J. Heestand presiding. One was received by letter. We decided to hold our love feast Oct. 17, at 10 A. M. We also decided to give Bro. Otto Helm, of Georgia, one dollar a month to help in educating some poor children. Brethren David Robert Mumaw are our delegates to District Meeting this fall.—Mary Brubaker, Wellersville, Ohio, Aug. 29.

OKLAHOMA.

Thomas.—Elders W. G. Cook and D. E. Cripe were with us Aug. 30, and delivered splendid addresses. Eld. J. H. Morris will be with us in a series of meetings, beginning Sept. 1. Pastors of the Sunday-school teachers recently completed the teacher-training course. Graduates will take place at our District Conference, which convenes at Cordell this week. Sister Dora Cripe, of Enid, recently closed a successful school in vocal music at this place.—Elsie K. Sanger, Thomas, Okla., Aug. 31.

PENNSYLVANIA.

Ansville.—We held our annual harvest home services Aug. 29 at the South Ansville house. Brethren Hiram Kaylor, or Greentree, and Samuel Witmer, of Conevogue, delivered inspiring sermons. Bro. Kaylor was with us for the first time. The South Ansville house Sept. 27, at 2 o'clock at the Ansville house Oct. 4, at two o'clock.—Harry F. Longenecker, Ansville, Pa., Aug. 30.

Chiques.—Aug. 29 our congregation convened in council. Bro. G. B. Gible and Eld. S. Z. Witmer met with us. They were appointed by the elders of the District of Pennsylvania to come to our church and ordain Bro. S. E. Eshe to the eldership. The ordination was effected, and Elders N. B. and S. B. Fahnstock were also present as adjoining elders. Our love feast will be held Nov. 4 and 5, at 1:30 P. M., at the Mount Hope house.—Henry S. Zug, R. D. 1, Mount Hope, Pa., Aug. 31.

Elizabethtown.—A very interesting Missionary Meeting was held in our church on Sunday evening, Aug. 30. Eld. S. H. Hertzler gave the history of the Mission Board of the District of Pennsylvania since its organization. Eld. David Kilhefer, of Ephrata, Pa., presided. The "Future Possibilities of the Mission Board of Our District." Our offering for mission work was \$49.38. Besides this offering, our church has adopted the monthly envelope system of giving to the cause of missions. The plan seems to be working very satisfactorily. Children's Day exercises will be held on the afternoon of Oct. 18. Bro. Frank Carper, of Palmyra, Pa., will address the meeting.—S. P. Engle, Elizabethtown, Pa., Aug. 31.

Maple Creek.—We have appointed our love feast for Nov. 6, at 4 P. M., at the Pleasant Ridge house. Our series of meetings is to begin Nov. 21, to be conducted by Bro. G. S. Batzel, of Everett, Pa.—Irvin W. Garland, R. D. 2, Needmore Pa., Sept. 1.

Creek.—We met in council at the Marsh Creek house Aug. 29, and attended to administrative business. The deacons reported all the members as being in love and union. We were glad to have with us Bro. Joseph Selber and wife, of Juniata County, Pa. Bro. Railigh expects to begin a series of meetings at the Friends Grove house Sept. 19. Since my last letter two have entered the fold.—Ida M. Lightner, Gettysburg, Pa., Aug. 31.

Pleasant Hill.—We met in council at this place Aug. 29. Eld. David Hoff presided. We arranged to have our love feast Oct. 3, at 4 P. M., at this place. Our series of meetings, to begin Sept. 12, are to be conducted by Bro. Hiram E. Kaylor, of Elizabethtown, Pa.—Amanda K. Miller, R. D. 2, Spring Grove, Pa., Aug. 31.

Quakertown.—An interesting and well-attended series of meetings is being held at this place, conducted by Bro. S. C. Thompson, of Johnstown, Pa. A Harvest Meeting will be held here Sept. 12, at 2 P. M. The next love feast will be held Sept. 13, at 7 P. M.; preparatory services at 10 A. M.—J. W. Longacre, 20 Hellertown Avenue, Quakertown, Pa., Aug. 31.

Red Bank.—Last Sunday Bro. L. R. Holsinger closed his pastorate at this place. On Sunday morning he talked to the children, and on Sunday evening he read the "A Conversation About Christ." The sermon was an expressive one. The following Wednesday he and his family left for Pottstown, Pa., where he will have charge of the Coventry church. On Saturday afternoon, Aug. 22, the Sisters' Aid Society met at the parsonage, with Sister Holsinger. After spending the afternoon enjoyably, Sister Holsinger was presented with material for a fine black dress. Bro. Holsinger and family will be with us Sept. 1. He will have charge of the pastoral work here.—Narcissa Ferguson, R. D. 6, Red Bank, Pa., Aug. 29.

Spring Grove church convened in council Aug. 22, with our elder, Bro. I. W. Taylor, in charge. An appeal from the District Mission Board, for funds towards building a house of worship at Shamokin, was favorably considered. We decided to have a series of meetings at Shamokin, Pa., sometime this fall. Our love feast will be held at Spring Grove Nov. 3, at 9:30 A. M. Aug. 29 our Harvest Meeting

was held at Kemper's. Brethren Amos Hottenstein, H. S. Sloan and J. Kilhefer were the ministering brethren present. Bro. Sloan remained and preached for us on Sunday morning. An offering of \$35.93 was taken for the maintenance of the Orphanage, at Neffville, Pa.—Florence L. Mohler, New Holland, Pa., Aug. 31.

Spring Run.—A few weeks have passed since Bro. J. B. Miller, of Curryville, held a very interesting and instructive class in music. There were about thirty members in the class. At the close of his six weeks' work, a concert, consisting of duets, quartettes, choruses, etc., was given, which was largely attended and much appreciated. The singing in our congregation has been much improved.—Lawrence Ruble, McVeytown, Pa., Aug. 29.

VIRGINIA.

Cedar Bluff.—Bro. C. D. Hylton, of Troutville, Va., came to this place, a preaching point in the Bethlehem congregation, and began a series of meetings Aug. 15. He was favored with us earnestly until the night of Aug. 23, preaching twelve inspiring sermons. We had fine meetings, with good crowds and increasing interest. Our members here were greatly encouraged. Aug. 23 eight were received into the church by baptism, and two were restored to fellowship. On the same evening five came out, and arrangements were made for baptism again. When the set time came, ten were ready for baptism, and one more asked to be restored. In all eighteen were baptized, and three were restored. The Spirit is still striving with others. E. E. Bowman, Naffs, Va., Aug. 30.

Copper Hill.—Eld. D. C. Naff, of the Peters Creek congregation, Va., came Aug. 15, and began a series of meetings, which continued until Aug. 30. Our brother preached nineteen strong and inspiring sermons at the church. The attendance and interest were good, except three nights, when rain interfered. One meeting was held at the home of Bro. Dasken Dewees, his aged mother not being able to attend church. We also had a family service at the home of Bro. John Shaver. All the children were present except one. Aug. 24 Bro. Naff preached the funeral of Bro. John Holt's little daughter at the home of her parents. During the meetings and six put on Christ in baptism. One, who is very quiet and blind, awaits the rite. Much good has been accomplished by these meetings. We were glad to have Bro. Naff's mother with us during the meetings. We met in council Aug. 22. Eld. N. P. Winner, president, gave a favorable report of the annual visit was given; also some good admonitions. Our congregation numbers 226. Eld. D. C. Naff and his mother were also present at our council. We have arranged to have a love feast Sept. 26, at 3 P. M. On Sunday, at 9:45 A. M., we met in Sunday-school. Bro. Naff preached an interesting sermon at 11 A. M.—Nancy Shaver, Copper Hill, Va., Aug. 31.

Riner.—On Sunday morning, Aug. 9, a well-arranged temperance program was rendered at this church by a number of young brethren and sisters from the Sangersville church, with the assistance of home talent, under the direction of Bro. Luther Miller. Several well-directed talks on "The Crisis of Intemperance" were given by visitors who happened to be present. In the afternoon the same program was given at Lynn Rock, a near-by schoolhouse. The house was filled on both occasions with appreciative audiences. At night Bro. Miller preached an interesting temperance sermon. The following evening Bro. J. W. Hess began a revival at this place and preached fifteen fervent and inspiring sermons, besides officiating at two funerals in the near-by Methodist church. The writer assisted him in these meetings by conducting the song service and a fifteen-minute prayer service, each evening preceding the regular services. He also assisted in doing personal work. The meetings were well attended, and great interest was manifested by the believers that the good seed sown will bring forth fruit in the future. Aug. 21 the visit council was held, at which Eld. J. W. Wine presided. The visiting brethren gave favorable reports, and all business passed pleasantly. Aug. 22 we enjoyed a most pleasant and spiritual love feast. Thirty-seven sat around the Lord's tables. We were pleased to have with us, on this occasion, Brethren Josiah and William Beverage and D. B. Garber, as well as others from adjoining churches. Bro. Garber began a series of meetings on the following afternoon at the Lynn Rock schoolhouse.—Anna Huffman, Churchville, Va., Aug. 27.

Middle River.—Our congregation held an annual visit meeting Aug. 23, with Bro. B. G. Garber presiding. The visiting brethren reported the members to be in love and union. We decided to help the Staunton mission by donating \$30 a year for three years. Our love feast will be held Oct. 17, at the Middle River churchhouse, at 2 P. M.—J. F. Miller, Grottoes, Va., Aug. 29.

Mill Creek church met in council Aug. 29. Eld. H. C. Early, who is again our elder in charge, presided. The brethren who made the annual visit were encouraging reports. Brethren H. G. Miller, S. D. Miller, J. S. Geiser and Homer Zigler gave us helpful talks. Two were received by letter. Three have lately been received into the church by baptism. Bro. Walter Herman was elected to the ministry. Brethren John Wampler, Otis Boyan, Charles Sherry and John Rodger were elected to the deacon's office. All these with their wives, were duly installed. The scene was impressive. Bro. Saylor Greyer will begin a series of meetings at this place Nov. 7. Our love feast will be held Nov. 21. Our Harvest Meeting was Aug. 24, at 2 P. M. An offering of \$38.24 was lifted, which was divided equally between the Orphans' Home and the District Mission cause.—Pearl M. Showalter, North River, Va., Aug. 31.

Woodstock.—Our Harvest Meeting, held Aug. 8, was well attended, conducted by the home brethren. No ministers from other congregations were present to assist at the meeting. We were favored with an inspiring sermon. At the close of the services a collection of \$2.15 was taken for home missions. We met in council Aug. 22, and our elder, Bro. H. R. Mowry, presided. Bro. P. S. Thomas, of Harrisonburg, Va., and Bro. Charles Long, of the Mill Creek congregation, were present. Our visiting brethren reported their annual visit and the conditions existing in our congregation. All the members, with a few exceptions, expressed themselves as being in the faith of the Gospel, and in peace and union with the church. A few complaints were discussed satisfactorily. One member was received by letter. Bro. Mowry requested the ordination of an elder, and the lot fell on Bro. J. M. Ryman. Brethren Jeremiah Wakeman and F. P. Spigle were elected to the ministry, and Brethren Levi Gochour and Jacob Frel were chosen deacons. The former declined to serve the church in office, but the latter, with their wives, were duly installed. We decided to hold our love feast at the Valley Pike church Sept. 26, at 3:30 P. M. Bro. P. S. Thomas will commence a series of meetings at the same place Sept. 15.—M. H. Copp, Maurertown, Va., Aug. 29.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DISTRICT SUNDAY-SCHOOL MEETING OF NORTHERN INDIANA.

(Concluded from Page 581.)

those who are placed by the Lord in our care. Following these speeches we had eight questions for one-minute answers, which were open for discussion by all.

The attendance and interest of this meeting was splendid. In the business session, which followed, it was decided that the Sunday-schools of Northern Indiana support another missionary on the foreign field.

Milford, Ind.

Noble Neff, Secretary.

MEETING OF SISTERS' AID SOCIETIES AT SEATTLE, WASHINGTON.

This was the sixth Annual Meeting for the sisters, in the interest of the great work for which the organization stands. The meeting, in charge of the Vice-president, Sister Elizabeth Howe-Brubaker, proved to be an interesting and profitable session.

During the time allotted for business, it was suggested that some special work be taken up, to be directed and supported by the general organization. After a full and free discussion of the matter, it was decided:

1. That the local societies unite in contributing this year as much as each society sees fit to aid in the erection of a school in China. It was suggested that if each society gives only \$5, it would amount to \$1,500, as three hundred societies were reported.

2. That the society forward this amount to the General Mission Board, Elgin, Ill., by Jan. 1, 1915, to be used for the erection of a school in China.

Note.—Let the sisters take special and careful notice of the above decision, and then let all the societies act unitedly in the work.

The officers elected at this meeting are as follows: Sister L. R. Peifer, of Chicago, Ill., President; Sister David Hollinger, of Greenville, Ohio, Vice-president; the writer, of Chicago, Ill., Secretary-treasurer.

The report of the work from Jan. 1, 1914, is as follows.

In the United States we have forty-seven State Districts. Of this number thirty-two appear in the report below, the other fifteen having failed, for some reason, to line up. However, a few of this number report that they have no societies.

NAME OF DISTRICT.

NAME OF DISTRICT.	Number of Societies	Average Attendance	Money Received
California, Northern.	7	78	267.96
California, Southern.	10	9	686.71
Colorado, Western and Utah.	9	9	76.46
Idaho and Montana.	4	9	82.21
Illinois, Northern and Wisconsin.	8	8	379.96
Illinois, Southern.	8	8	465.06
Indiana, Middle.	25	10	886.66
Indiana, Northern.	19	14	895.75
Iowa, Middle.	4	19	61.68
Iowa, Northern, Minn. and S. D.	8	10	300.39
Iowa, Southern.	2	10	82.84
Kansas, Northeastern.	12	9	461.66
Kansas, Southwestern.	12	9	465.68
Maryland, Middle.	4	7	141.29
Michigan.	14	11	462.15
Missouri, Middle.	7	9	390.34
Missouri, Northern.	3	9	37.29
Nebraska.	7	9	222.66
Ohio, Northeastern.	10	11	709.00
Ohio, Southern.	17	11	241.89
Oklahoma, Texas and New Mexico.	3	4	64.99
Oregon.	10	9	82.47
Pennsylvania, Eastern.	17	10	866.11
Pennsylvania, Middle.	12	9	891.15
Pennsylvania, N. J. and E. N.	7	10	73.89
Pennsylvania, Southern.	7	9	670.74
Pennsylvania, Western.	13	10	478.66
Virginia, First.	1	1	48.60
Virginia, Second.	10	12	701.13
Virginia, Eastern.	6	8	138.61
Virginia, Northern.	9	9	713.66
Total.	300	279	\$13,441.47

The amount of money given to Home Missions, as reported this year, was \$6,129.86. The amount given to Foreign Missions was \$610.70.

While the totals of the above report exceed that of last year, yet upon a close comparison of the two reports it will be noticed that in some Districts there was a falling off, while in some other Districts there is an increase. It is quite natural to grow in the Lord's work, when we work at it. But we are quite puzzled to know why any society should fail to come up to last year's mark, at least. Has the Lord been disappointed in some way?

In the conclusion of that wonderful parable of the talents we are told that those who were faithful over a few things were made rulers over many things. Let us pray the Lord to help all of us to be faithful in the few things which we are able to do. Our first mission in life is to glorify the Father, and the measure of this is according to the fruit which we bear.

For this year shall we pray more and work less, or work more and pray less, or pray more and work more? Which? Let anyone should become weary in well-doing, read again the account of Dorcas (Acts 9:36f).

FINANCIAL REPORT.	Received	Paid Out
Balance on hand from last year.	\$37.93	
Fees collected, 1913.	64.44	
Financial report of President, as submitted to Treasurer.		45
Receipts in fees, 1913.		\$ 4.00
Printing of blanks.		9.00
Printing of Constitutions.		2.75
Stationery, postage, etc.		2.50
Expenditures of Treasurer, postage.		
Balance in treasury June, 1914.	\$92.82	\$18.26
		74.57
	\$92.82	\$92.82

Mina H. Bosserman, Secy-Treas.
8435 Van Buren St., Chicago, Ill.

NORTH AND SOUTH CAROLINA, GEORGIA AND FLORIDA.

After traveling a distance of about 160 miles, in a two-horse wagon, Eld. W. A. Reed and family arrived at our humble home on Wednesday night, Aug. 19. On Thurs-

day morning a number of us started on our way to the Little Pine church, to attend the District Meeting of North and South Carolina, Georgia and Florida. On our way we met delegates from several of the churches in the western part of North Carolina. By the time we arrived at Eld. N. C. Reed's home, in the bounds of the Little Pine congregation, there was quite a number of us.

After eating supper with Bro. E. T. Lowe, we assembled at the church for services. When we entered the sanctuary and looked over the assembly, we were cheered by the presence of Eld. Geo. A. Branscom, of Melvin Hill, N. C., Eld. S. P. Jones, of Brooklyn, S. C., and (to our surprise) Eld. H. M. Griffith, of Burnetts Creek, N. C., one of the oldest preachers in the North Carolina District. A good sermon, "Walking in the Light," was then delivered by Bro. S. P. Jones.

On Friday, at 9 A. M., the Conference was organized, by electing Bro. H. M. Griffith, Moderator; Bro. W. A. Reed, Reading Clerk, and Bro. G. A. Branscom, Writing Clerk. The roll of the churches was then called and responded to by the delegates present. To our regret, a number of the congregations were not represented. After a few queries had been considered and disposed of, Bro. W. A. Reed preached an appreciated sermon. This meeting was followed by a dinner, served by the brethren and sisters of the Little Pine congregation. At 2 P. M. the business of the meeting was resumed until 4 P. M., at which time Bro. Branscom delivered a very appropriate discourse on "The Prayer-covering."

On Saturday morning we were in session again until noon. After partaking of another good meal, we assembled to hear Bro. W. A. Reed preach an excellent missionary sermon. Bro. Geo. A. Branscom also made a few closing remarks. An offering of \$18.84 was lifted. Different reports of the committees and secretaries were accepted, and Bro. Geo. A. Branscom was chosen to represent our District on the Standing Committee for 1915. The next District Meeting will be held in the Melvin Hill congregation, Polk Co., N. C.

On Sunday a large assembly was present to hear Brethren H. M. Griffith and W. H. Handy preach. Bro. W. A. Reed closed the service with a good exhortation and called for converts. One came forward and was received as an applicant for baptism. This makes the second one that joined our church during these meetings. After the close of the meetings on Sunday, we bade one another farewell, and returned to our respective places of labor, feeling that we had been built up in the "most holy faith." Bro. W. A. Reed remained to continue the meetings, and is, at this time, in the midst of a soul-cheering revival.

May God bless the brethren and sisters of North and South Carolina, Georgia and Florida, as well as the entire Brotherhood! May we all take courage and labor mightily for the upbuilding of the Church of the Brethren, which, we believe, is the true church of Christ.

Anna, N. C., Aug. 28. John A. Reed.

SUNDAY-SCHOOL CONVENTION OF MIDDLE PENNSYLVANIA.

The Sunday-school Convention of the Middle District of Pennsylvania convened in the Roaring Spring church Aug. 26 and 27. The Wednesday evening meeting was largely attended. Bro. A. G. Crosswhite delivered the address of welcome, and tried to make all visitors feel at home. During the meeting several male choruses and quartettes were sung, which added to the interest. At several of the sessions the crowds were larger than could be accommodated. The interest and attention were good. The different topics were ably discussed by those whose names appeared on the program.

Among the interesting features was an illustration by Sister Irene Replogle on chart work, "How to Develop the Missionary Spirit Among Sunday-schools." An organized adult Bible class was demonstrated also, in the presence of a large audience, on Thursday evening, conducted by Bro. O. R. Myers. A special offering of \$27.26 was lifted, to be sent to Bro. Jesse B. Emmert, our missionary in India. Next year's meeting will be held in the Fairview congregation. This was one of the best meetings ever held in our District. Lawrence Ruble, McVeytown, Pa., Aug. 29. Secretary of Convention.

DISTRICT OF MICHIGAN.

The District Conference for the State of Michigan was held in the Thornapple church, near Clarksville, Aug. 19 to 21. It was conceded by all present to be one of the most spiritual meetings in the history of the churches in Michigan.

The Thornapple congregation is not large in numbers, but the genuine hospitality and Christian spirit of its members so made everyone feel welcome and at home, that this proved a large factor in the success of the meeting.

On Tuesday evening a large audience assembled for divine worship. An excellent discourse was delivered by Eld. L. T. Holsinger, of Brethren, on the subject "Conversion."

Wednesday was a red-letter Sunday-school day, and the interests of the Sunday-school were looked at from nearly every angle. The following subjects were under discussion and were treated in a most helpful way: "The Needs and Methods of the Primary Teacher," "The Successful Teacher of Young People," "The Opportunities of the Bible Class Teacher," "Teacher Training," "The Sunday-school as a Factor in the Development of Mission Workers," "The Need of Better Singing," and the "Means of Supplying This Need."

We give a few of the most helpful thoughts:

1. To the primary teacher: Whatever may be your drawback, remember you have to work with young minds, young hearts, susceptible to impressions, the Bible for your Textbook and the Holy Spirit for your Guide. With these you can not fail.

2. The teacher of the young people's class should be a social leader. His pupils are in the social period and he should wisely direct their activities. Often a committee from the class can work most efficiently with the unsaved. Respect the religious views of your pupils.

3. The Bible class teacher has five avenues through which he or she may work: (a) Organization of the class for religious work in the community; (b) Urging more systematic Bible study by assigning work; (c) Keeping up temperance enthusiasm. The mothers of our boys are in the Bible class. (d) Working up missionary sentiment; (e) Giving assistance to parents in the teaching of purity to their children, providing them with proper literature, etc.

Methods of work are necessary to Sunday-school success, but we need skill in the use of these methods. David tried to fight in Saul's armor and failed. Why? It was not his method of working and he was not skilled in it. But when he used a stone and a sling he succeeded because he knew his power in the use of this method. So every one must find the method he can use best and then become proficient in it.

The Sunday-school is the best place for missionary teaching because it represents all sexes and all ages. Much can be accomplished by having a missionary library and mission maps, setting forth the needs of the world. Teach the children to give,—not pennies, but love-gifts, to the Lord.

One of the greatest factors in the Sunday-school, in preparing pupils and teachers for their work, is a spiritual song service. Hymns are prayers sung.

The temperance work in the District was reviewed, and methods of work discussed.

The report of the District Secretary, Sister Sarah Long, was encouraging. Four new Sunday-schools have been organized during the year, making a total of thirty. There is one Front Line school; four Banner schools; ten Star schools. Missionary sentiment is growing. A number of schools have done splendid work in the home department, and cradle roll work, and several have teacher-training classes.

Wednesday evening Eld. John Heckman, of Polo, Ill., delivered an inspiring address to a large audience from Matt. 9: 9.

The Ministerial Meeting, in a very real sense, fulfilled the mission for which it was intended,—that of being a real help and spiritual uplift to the ministers of our State. May its helpful influence be felt in every church throughout the District, and may there be a greater determination on the part of both ministers and laity to labor together for the upbuilding of the church and the salvation of souls! The roll-call showed thirty-five ministers present, from a total of sixty-two.

The work of the ministry was set forth,—(1) from the standpoint of the evangelist; (2) from the standpoint of personal work.

"The evangelist is called of God, sanctified, set apart for the indwelling of the Spirit, sent forth by the Spirit as an instrument for bringing men back to God." "Not all ministers are equally successful in the pulpit, but all may do personal work when guided by the Spirit. We forget sermons, however powerful, but we never forget the person who helps us when we need help. Perhaps some heart is waiting for the word you are impressed to speak."

The ministry was then discussed from the standpoint of the laity, and the laity from the standpoint of the ministry. "The minister should be an example to his flock,—a clean man in habits and conversation, strong in the power of the Holy Spirit, a business man, a man of wisdom, a student of the Bible, honorable, a man who loves his calling." "The laity is the great storehouse of the Brethren church. We go to the laity for our ministers, missionaries, teachers, etc. The duty of the laity to the minister is to stand by him and cooperate with him. With the laity's help, great good can be done; without this help, the minister's hands are tied."

A very excellent talk was given on the "Inspiration of the Bible," by Bro. Levi Baker. We do not make enough of this Great Book.

"The Qualifications and Duties of Delegates to District Meeting," was a subject assigned to Bro. Chas. Stockdale. The great essential is a willingness to be led by the Spirit of God.

"How May Our Members' Meetings Be Made a Great-

er Uplift to the Church?" was well treated by Bro. J. E. Ulery. We wish every member of the laity and every minister in the Brotherhood might have heard this masterly production. When love rules, all harshness and unpleasantness vanish from the council meetings.

"The Preparation for, and Proper Observance of, the Communion," was the subject of a doctrinal address by Eld. L. T. Holsinger. All too often this sacred and holy service is accompanied by a spirit of levity among the communicants. A sermon preceding the communion would do much toward preparing the mind and heart for this service.

The high tide of spirituality was reached in the Missionary Meeting on Thursday evening. Old and young testified to their interest in missions, and two signified their willingness to prepare for the work as soon as possible. Our interests in India and China were then presented for our earnest consideration. A survey was also made of the home mission field. An offering of more than four hundred dollars was taken for the Grand Rapids mission.

Our representative on the Standing Committee is Eld. C. L. Wilkins, with Eld. L. T. Holsinger, alternate. Beaverton, Mich., Aug. 28. Olive Miller.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Kimmel-Kuhs.—At the residence of the undersigned, Aug. 12, 1914, Bro. John J. Kimmel, of Somerset, Pa., and Sister Estella M. Kuhs, of Edie, Pa.—R. T. Hull, R. D. 3, Somerset, Pa.

Miller-La Rue.—By the undersigned, Aug. 31, 1914, at the home of the bride's parents, Brother and Sister A. K. La Rue, of Astoria, Ill., Merlin G. Miller, son of Dr. and Mrs. S. B. Miller, and Maude La Rue, of Astoria, Ill.—Dr. S. B. Miller, Cedar Rapids, Iowa.

Stout-Cottrell.—By the undersigned, Aug. 27, 1914, at the home of the bride's parents, Bro. Alexander M. Stout, of Kitchell, Ind., and Sister Ella Mae Cottrell.—D. Owen Cottrell, North Manchester, Ind.

Wolfe-Devillish.—By the undersigned, at the home of the bride's parents, Brother and Sister Clayton Devillish, of Union Bridge, Md., Aug. 27, 1914, Bro. Harry Garber Wolfe and Sister Edna Anna Devillish, both of near Union Bridge, Md.—Jesse R. Klein, Le Gore, Md.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albright, Amos, son of Brother Ross and Sister Amanda Albright, born Nov. 16, 1912, died Aug. 16, 1914, of summer complaint, in the bounds of the Conestoga congregation, Lancaster Co., Pa., aged 1 year, 9 months and 10 days. Services at the Eby meetinghouse by Eld. Hershey Groff and the writer. Text, 1 Sam. 2: 8. Interment in the adjoining cemetery.—D. S. Myer, Bareville, Pa.

Ault, Eliza E., daughter of Charles and Rebecca (Bantz) Price, born in Darke County, Ohio, Nov. 11, 1826, died at her home in Cass County, Ind., Aug. 20, 1914, aged 87 years, 9 months and 9 days. She was married to John Ault April 11, 1844. To this union were born five sons and six daughters. In 1848 they moved to Miami County, Ind. Her husband died Dec. 7, 1883. Sister Ault united with the Church of the Brethren in 1888, and lived an exemplary Christian life. Her last illness was of only one week's duration, during which time she was attended. Besides one sister, she leaves three sons and three daughters. Services in the church at Mexico by Eld. Irvin Fisher, assisted by Eld. Frank Fisher. Text, Heb. 13: 14. Interment in the Mexico cemetery.—Bertha I. Fisher, Mexico, Ind.

Bard, Sister Susan K., nee Dissler, born in Lancaster County, Pa., Feb. 6, 1853, died in the bounds of the Springville church at Coaclico, Pa., Aug. 12, 1914, aged 61 years, 6 months and 6 days. She is survived by her husband, three sons and one daughter. She united with the church about forty-four years ago, and was a consistent member. Services in the Coaclico meetinghouse by Brethren John Schlosser, Blitzer Johns and other brethren. Text, Rev. 14: 13. Interment in the adjoining cemetery.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa.

Basinger, Sister Salome, nee Shank, of Columbiana, Ohio, born June 24, 1863, died July 29, 1914, aged 51 years, 1 month and 5 days. She was married to John H. Basinger Nov. 13, 1881. To this union were born five sons and one daughter. These, with the husband, survive and mourn the loss of a kind and loving mother and faithful companion. She was a loyal member of the Church of the Brethren for many years, and did much to encourage her husband in his work as a teacher of vocal music, and as a leader of song service among the local churches. Services in the Mahoning church by the writer, assisted by Elders A. W. Harold and Edw. Sheffer. Texts, Isa. 38: 1; Matt. 24: 42. Sister Basinger selected the texts to be used at her funeral service. She died with implicit faith and trust in her Savior. Interment in the Columbiana cemetery.—W. D. Keller, Ashland, Ohio.

Boshell, Rebecca Alice, nee Weimer, born in Bedford County, Pa., Jan. 27, 1859, died of paralysis, after a lingering illness, Aug. 25, 1914, at her home in Great Bend, Kans. She was married to George Boshell Aug. 28, 1889, in Barton County, Kans. She united with the Church of the Brethren May 6, 1894. She was the mother of a son and a daughter, both of whom, with the husband, three brothers and two sisters, survive. She was devoted to the church. She was buried in the Walnut Valley cemetery. Services by Bro. M. Keller and the writer.—J. Edwin Jones, Larned, Kans.

Bowen, Franklin Book, born June 19, 1913, in the city of Huntington, Ind., died Aug. 16, 1914. Services by the writer at their home in the city.—L. B. Witke, 651 Cline Street, Huntington, Ind.

Brinkerhoff, Sister Adella Philathea, nee Griffin, of Ottawa, Kans., born in Otsego County, New York, July 7, 1823, died at her home Aug. 21, 1914, aged 91 years, 1 month and 21 days. At twelve years she moved with her parents to Laporte, Ind. She was married to Denick Brinkerhoff in 1840. To them were born ten children. Four of them were present at the funeral. Her husband died twelve years ago, and since then she has lived quietly with her daughter, Flora, in Ottawa, Kans. Sister Brinkerhoff united with the Church of the Brethren about twenty years ago. She was found regularly in her place of worship until failing health

prevented her. She possessed a fine Christian character. During her illness she showed the greatest possible Christian patience. She was always faithful, helpful and hopeful. Services by the writer, assisted by Bro. W. B. Deaves in the Brethren church. Text, Rev. 14: 13. Interment in the Hope cemetery.—G. M. Throne, R. D. 5, Ottawa, Kans.

Cade, Sister Barbara E., daughter of Jacob B. and Sarah A. Shaffer, born Dec. 1, 1860, died Aug. 23, 1914, aged 53 years, 8 months and 23 days. She was married to Bro. A. Cade March 21, 1876. Three sons were born to this union. The oldest died at the age of fifteen years. She leaves her husband, two sons, one sister and one brother. She united with the Church of the Brethren about thirteen years ago, and remained a consistent member until death. She was afflicted for over two years, and not able to attend church. She bore her affliction with great patience, always encouraging her husband to attend church services, though sometimes at a great sacrifice. Services in the Valley Pike church by the writer. Text, John 14: 3. Interment in the cemetery near by.—W. J. Row, Junction, W. Va.

Dettweiler, Paul Samuel, infant son of Bro. Randolph and Sister S. M. Dettweiler, born Dec. 17, 1914, aged 12 months. Services by Bro. E. N. H. Beahm. Text, 2 Sam. 12: 18, 20. Interment at Midland.—B. B. Switzer, Midland, Va.

Dotzour, Bro. Paul, born in Nuremberg, Germany, Jan. 30, 1826, died Aug. 26, 1914, in the bounds of the Kingman church, Kingman County, Kans., aged 88 years, 6 months and 26 days. He was married to Barbara Myers in 1856. Two sons and one daughter were born to this union, who survive him. Bro. Dotzour held to the Lutheran faith until the fall of 1913, when he was baptized into the Church of the Brethren. Services at the Methodist church at Cleveland, Kans., by the writer. Text, 1 Peter 5: 4.—J. J. Bowser, Conway Springs, Kans.

Ecker, Bro. Chas. H., son of John and Cora Ecker, born in Marshall County, Ind., Sept. 28, 1884, died in the Hope Hospital in Ft. Wayne, Ind., Aug. 14, 1914, aged 29 years, 10 months and 16 days. He was united in marriage to Eva Pearl Rettinger Sept. 22, 1906. Two daughters were born to this union. One of them preceded him in death. In 1909 he, with his companion, united with the Church of the Brethren, and remained faithful until death. He leaves his wife, one daughter, his parents, an aged grandparent, two brothers and three sisters. Services by Eld. Henry Wyszyn in the Yellow River church.—(Mrs.) Goldie Wiedeman, Bourbon, Ind.

Fesler, Sister Mary E., nee Cline, born in Ross County, Ohio, Dec. 8, 1831, died at the home of her daughter, Mrs. J. U. Raddey, near Springdale, Ark., Aug. 26, 1914, aged 83 years, 7 months and 17 days. She was married to John Fesler July 26, 1849, at Washington, Iowa. Four sons and two daughters were born to this union. The husband, two sons and one daughter preceded her in death. Two brothers also survive her. The remains were brought to Riverside, Mo., where the funeral services were held in the Mt. Zion M. E. church by the undersigned.—F. E. Miller, 205 Kindler Avenue, Muscatine, Iowa.

Erye, Mahlon, born in Brush Creek Township, Ohio, June 20, 1847, died at his home here Aug. 24, 1914, aged 67 years, 11 months and 4 days. Blood poisoning was the cause of his death. He was putting his threshing machinery away for the winter, when one of his hands was partly torn away. He was of a quiet disposition, yet responsive to every need of suffering humanity. Services at the residence in Sinking Spring, Ohio, by the writer, assisted by Rev. Elton Kelley, of the M. E. church. Text, Rev. 2: 16. Interment in the new cemetery.—Van B. Wright, Sinking Spring, Ohio.

Fyock, Bro. Jacob B., born Feb. 17, 1839, died Aug. 18, 1914, aged 75 years and 7 months. He was hauling hay the day before he died, went to bed feeling well, but early next morning died of pneumonia. The remains were taken to the Hope Hospital. His wife, two sons and four daughters survive. Services by Bro. S. W. Pearce. Text, Amos 4: 12.—David C. Ribblett, R. D. 2, Johnstown, Pa.

Fyock, Sister Lizzie M., born Sept. 6, 1878, died Aug. 18, 1914, aged 35 years, 11 months and 11 days. She was married to Ephraim Fyock sixteen years ago, and united with the Church of the Brethren in 1908. Sister Fyock was sick only a few days. Her husband, six sons and three daughters survive. Services by Bro. W. M. Howe, assisted by Rev. Rischel, of the U. E. church. Text, 1 Cor. 15: 58.—David C. Ribblett, R. D. 2, Johnstown, Pa.

Garner, Bro. William E., born in Lancaster County, Pa., Dec. 17, 1840, died at his home in the bounds of the Black Swamp congregation, Wood Co., Ohio, Aug. 20, 1914, aged 73 years, 8 months and 3 days. He was a devoted Christian and usual health when, on Thursday night, while walking through his yard, the Heavenly Father took him unto himself. At the age of four years he came with his parents to Ohio, where he has since resided. He was united in marriage with Catherine Frago Sept. 18, 1874. To this union were born two sons and two daughters. He and his wife united with the Church of the Brethren in May, 1888. The same year he was called to the deacon's office, and made trustee of the church. He filled these offices faithfully until called to his reward. He was the last of a family of eight to depart this life. His wife preceded him in death. He leaves one son and two sons (both ministers in the Church of the Brethren) and two daughters. Services by Bro. C. W. Stutzman. Text, 2 Tim. 4: 6-8. Interment by the side of his wife in the Walbridge cemetery.—Aldah L. Kurfs, Stony Ridge, Ohio.

Gibbel, Bro. Joseph, born May 18, 1834, died at his home in Fredericksburg, Pa., Aug. 12, 1914, aged 80 years, 2 months and 29 days. He was married to Sister Elizabeth Groh. This union was blessed with four daughters who, with the mother, survive him. Bro. Gibbel entered the Master's service early in life, and proved to be faithful, leading an exemplary Christian life. He was followed by Brethren E. W. West and Jacob Pfautz at the Union meetinghouse. Interment in the cemetery close by. Text, Gen. 15: 15.—H. M. Frantz, R. D. 5, Myerstown, Pa.

Helman, Bro. Jacob K., born July 29, 1837, died in the Hope Manor congregation, Pa., Aug. 21, 1914, aged 77 years and 23 days. He was married twice. His second wife and six children, brother and one sister survive him. Services in the Crooked Creek church, near his home, by Brethren D. R. Berkey and W. N. Myers. Interment in the cemetery at the church.—Nora M. Myers, R. D. 3, Clymer, Pa.

Kodge, James Anderson, born April 29, 1827, died Aug. 5, 1914, aged 87 years, 3 months and 6 days. He was married to Elizabeth A. Eckard Dec. 25, 1851. Five sons and two daughters were born to this union. One son and one child who died in infancy.—Tine Huffman, Headwaters, Va.

Huffman, Frank E., son of John Wm. and Mary E. Huffman, born Nov. 2, 1900, died Aug. 22, 1914, aged 13 years, 9 months and 20 days. His death, after an illness of four weeks, was caused by typhoid fever. Services by Bro. W. West at the cemetery near Bethesda, Md. Interment in Mt. Zion cemetery, the local burying ground.—Wm. Kinsey, 806 C Street, S. E., Washington, D. C.

Hutton, Sister Martha, nee Goughnour, born March 16, 1829, in Cambria County, Pa., died at her home at Liberty, Iowa, Aug. 25, 1914, aged 85 years, 5 months and 9 days. She was married to Joseph Hutton Nov. 14, 1847, in Jefferson County, Iowa, and was the mother of nine children. Two died in infancy. Four sons and three daughters survive her. All were present at the funeral except the two oldest who live in the West. She united with the Church of the Brethren at the age of eighteen years, and was a faithful, consistent member until death,—a period of sixty-seven years. Her husband, who

preceded her twenty-two years ago, was a faithful deacon in the church. Sister Hutton and her husband took an active interest in education. Nearly all her children have been teachers. About three years ago she fell accidentally from the effects of which she suffered constantly until death. She often expressed her desire to be with her husband in the "better land." A singular coincidence marks the death of Sister Hutton and her husband. He died on her birthday, and she passed away on his. Services by the writer at the Mc Moines Valley church, assisted by Elders W. E. West and C. H. Rowe. Text, Isa. 45: 4. Interment in the cemetery near by—Jefferson Mathis, Bondurant, Iowa.

Ike, Wm. Knute, son of Rasmus K. (deceased) and Sister Sarah K. Ike, born in East Grand Forks, Minn., May 29, 1880, died Aug. 21, 1914, aged 34 years, 2 months and 22 days. Having left the house, to fasten a hay rack on his wagon, as a storm was approaching, he was instantly killed by a bolt of lightning. He leaves a mother, two brothers, two sisters and many other relatives and friends. Services at the Medicine Lake churchhouse by the writer, assisted by Bro. I. M. McCune.—Wm. H. Eller, Froid, Mont.

Kantz, Irwin, born March 14, 1862, died at his home in Strausstown, Pa., Aug. 20, 1914, aged 52 years, 5 months and 6 days. He was married to Sister Emma Reber. This union was blessed with six children. Two sons preceded him in eternity. The mother and four daughters survive him. Owing to a severe illness of drowsy, he was obliged to remain in his chair about eight months. Services by Brethren Jacob Pfautz and Henry Ziegler at Ziegler's meetinghouse. Interment in the adjoining cemetery. Text, Rom. 14: 8.—H. M. Frantz, R. D. 5, Myerstown, Pa.

Kline, Bro. John R., born Sept. 11, 1834, died of heart trouble at the home of his son-in-law, Bro. John Sherman, July 18, 1914, near Myerstown, Pa., aged 79 years, 10 months and 7 days. He was married to Sister Eliza Kline. His wife and one son preceded him to the spirit world. Three sons and five daughters survive. He was an active and faithful member of the Church of the Brethren for many years. Services by Brethren Jacob W. Meyers and John Herr at the Heidelberg house. Interment in the adjoining cemetery. Text, Heb. 13: 14.—H. M. Frantz, R. D. 5, Myerstown, Pa.

Kline, Bro. Levi H., born Jan. 6, 1848, died of heart trouble, July 15, 1914, at Greble, Pa., aged 66 years, 6 months and 10 days. While waiting for his turn at the crematory, death came instantly. He was married to Sister Elizabeth Porter. This union was blessed with two sons and two daughters. The daughters preceded him. He was, for many years, an active member of the church, and led a consistent Christian life until death. Services by Brethren Jacob Pfautz and E. M. Wenger at the Frystown house. Interment in the adjoining cemetery. Text, Matt. 24: 44.—H. M. Frantz, R. D. 5, Myerstown, Pa.

Lewis, Sister Mary, born in Wapello County, Iowa, June 5, 1849, died of typhoid fever at her home in Batavia, Iowa, Aug. 20, 1914, aged 65 years, 2 months and 14 days. She united with the M. E. church in early life, but has been a faithful member in the Church of the Brethren for about three years. While she was never married, she was, in a way, a mother to those who were near and dear to her, and tried her best to make a home for those whom she could. She will be missed in the community, as well as in the church, as she was a valuable aid in time of sickness. She always attended church services whenever possible. Two brothers survive her. Services at the Brethren church in Batavia by the writer, assisted by Eld. Daniel Holder.—J. G. Rarick, R. D. 3, Batavia, Iowa.

Maro, Ruth, only daughter of Mr. and Mrs. J. H. Coble, born at Servia, Ind., Aug. 29, 1896, died at Muskogee, Okla., July 15, 1914. She was converted at an early age, and during the last eight years lived at Muskogee, where she was a regular Sunday-school and church worker, and had made many warm friendships. Services were conducted by Eld. J. H. Wright, of North Manchester, Ind., at the Lancaster church, Huntington Co., Ind. Interment in the cemetery near by.—J. H. Neff, Huntington, Ind.

Motz, Bro. Philip, born in Welmheim, Germany, April 9, 1829, died at his home in Muscatine, Iowa, Aug. 23, 1914, aged 85 years, 4 months and 14 days. He was married to Esther Richey in Bedford County, Pa., April 30, 1864. Thirteen children were born to this union. His wife and ten children survive him. He moved to Iowa fifty-three years ago, and has lived ever since in this State. Services by the writer. Text, 1 Thess. 4: 13b.—F. E. Miller, 205 Kinder Avenue, Muscatine, Iowa.

Minford, Howard, infant son of Maude and Bert Howard, born April 23, 1913, died Aug. 25, 1914. His death was caused by drowning in a cistern. Interment in the cemetery at Brandon, Colo. Text, Rev. 12: 5.—P. E. Whitmer, 1033 South Main Street, Ottawa, Kans.

Moon, Elizabeth Ella, infant daughter of Brother Ira J. and Sister Elizabeth Moon, born June 24, 1914, died Aug. 10, 1914, aged 1 month and 17 days. Services by Bro. Maple Springhouse by the writer, assisted by Eld. S. F. Zimmerman. Text, Matt. 19: 14.—N. H. Blough, Davidville, Pa.

Pennington, Sister Cathrine, born Nov. 4, 1831, died Aug. 11, 1914, aged 83 years, 9 months and 11 days. She was a member of the Church of the Brethren thirty-five years, and a good soldier for Jesus Christ. Sister Pennington had great faith in the appointing, which was performed by the writer and Bro. John Hoag. She selected 1 Thess. 4: 13, 14 as the text of her funeral discourse, which was preached by the writer. She was the mother of a large family. Several of the children survive her.—A. R. Kitchen, R. D. 2, Mahaffey, Pa.

Stong, Lorenzo Dale, infant son of Bro. L. W. and Bertha Stong, born Aug. 24, 1914, died shortly after birth. Interment in the cemetery near by—Edyth Hillery Hay, Springfield, Ark.

Studebaker, Eld. Jesse, born in Miami County, Ohio, June 22, 1827, died at his home in Mont Ida, Kans., July 23, 1914, aged 87 years, 1 month and 1 day. He united with the Church of the Brethren when a young man, and served in the ministry for over thirty years. He was a devoted and faithful member of the Church of the Brethren. Services by Eld. R. F. McCune, of Princeton, Kans. Text, Rev. 14: 13. Interment in the Mont Ida cemetery.—Leola Fenton, Box 36, Mont Ida, Kans.

Thomas, Bro. Jacob F., born at Ashergrade, Garrett Co., Md., Oct. 31, 1839, died at Hopwood, Fayette Co., Pa., Aug. 22, 1914, aged 74 years, 10 months and 21 days. Bro. Thomas had been ailing for several months. He is survived by his wife, Sister Elizabeth, two sons and one daughter. He was a member of the Church of the Brethren for many years, and died in the faith. A few months before his death he was anointed, and shortly before he died a private love feast was held at his home. Services by the writer, assisted by Bro. Solomon Bucklew.—Jasper Barnhouse, Uniontown, Pa.

Walters, Grace Irene, born March 25, 1910, died Aug. 20, 1914, aged 4 years, 4 months and 20 days. She had been afflicted about all her life with spinal trouble. She was the daughter of Nathan Walters. Services by the writer at their home in the bounds of the Salamonie church.—J. B. Wike, 661 Cline Street, Huntington, Ind.

Workman, Eld. James, died in the bounds of the Danville congregation, Ohio, Aug. 24, 1914, aged 86 years, 4 months and 29 days. He united with the Church of the Brethren in early life, and served the church in the ministry about forty-five years. He was ordained to the eldership about twenty-five years ago. Bro. Workman was especially noted for his faithfulness to the church, and a great home worker. Services by the writer, assisted by Bro. David McFadden. Text, Heb. 13: 14.—J. W. Norris, 1510 West Second Street, Marion, Ind.



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NOTES NOT CLASSIFIED

Notice.—The regular District Meeting for Northern Missouri will be held at Bethany, in the Pleasant View congregation, Sept. 30 to Oct. 2. The Elders' Meeting convenes Sept. 30, at 2 P. M.—M. E. Stair, Writing Clerk, Polo, Mo., Aug. 31.

Aracadia.—Bro. S. W. Ball, of Washington, Pa., is giving us some soul-cheering sermons. We are much in need of a churchhouse here. We have secured some choice lots in an excellent location, and hope soon to be able to build. Any brother, visiting this part of Florida, will always find a welcome here. We consider the home of our beloved fields we have ever seen.—H. Silfer, Aracadia, Fla., Sept. 3.

Laurel Gap.—Our series of meetings, conducted by Bro. D. B. Garber, of Bridgewater, Va., began Aug. 9, and continued until Aug. 21. Bro. Garber labored earnestly. Three were baptized and three await the rite. Bro. Garber was accompanied by Bro. Jesse Vine and wife, of Sangerville, Va., who conducted the song service each evening during the meetings.—Emma V. Hupman, Williamsville, Va., Aug. 27.

Sugar Creek.—This congregation recently enjoyed a very inspiring Missionary Meeting, conducted by the members of the Volunteer Mission Band of Manchester College. They came Aug. 29 and held a meeting that evening at the Pleasant View house. The next morning they occupied the preaching hour at the same place. Both services were full of inspiration. At the morning meeting an offering of over \$30 was given to help the Mission Band in their work of preparing a Chinese brother for the mission field. Bro. Ross D. Murphy, Traveling Secretary for the General Mission Board, is to be with us Oct. 11, instead of Bro. Steven Berkebile, our District Missionary Secretary.—Blanche Lentz-Berlyer, Lima, Ohio, Sept. 3.

Limestone.—Aug. 30 we had an all-day Sunday-school meeting. Bro. J. Price Bowman, our District Sunday-school Secretary, and other visiting brethren, gave us good talks concerning Sunday-school work. We feel that we have had a feast of good things.—Anna Arnold, Limestone, Tenn., Sept. 2.

Falling Spring congregation met in council Aug. 23, with Bro. Welty Smith presiding. We decided to hold our love feast at the Hade house Oct. 24 and 25. A minister is to be elected at our fall love feast. Brethren Guy Hartman, Jacob Frantz and Walter Shank are our delegates to District Meeting.—Barry T. Fox, Shady Grove, Pa., Sept. 2.

Middle Fork.—On Tuesday evening, Sept. 1, we convened in special council to consider the proposition of locating Bro. Paul Mohler and family, of Chicago, Ill., with us. Bro. Jeremiah Barnhart presided. The church was fairly well represented. The members present unanimously to have our brother and family labor with us in the Lord's cause. We expect them to be with us sometime during the present month.—John W. Vetter, Rossville, Ind., Sept. 3.

Glendora.—On Sunday evening, Aug. 23, Bro. W. F. Engle, of Lordsburg, Cal., gave us an interesting sermon. The spirit of the meeting was good, and at the close of the service a collection of \$45.55 was taken, to be used in the interest of Lordsburg College. Our District Aid Society and Christian Workers' Convention was held Aug. 26, 27 and 28. On the evening of Aug. 27 we had an interesting and instructive temperance program, which consisted of songs, readings, and a round table. On Friday evening, Aug. 28, Bro. Eby, our missionary from India, talked to us about the people in India. On Sunday morning Bro. Eshelman occupied the pulpit. In the evening, at the Christian Workers' hour, Sister Eby talked to us about the home life of the people in India, and during the preaching hour Bro. Eby told us about the religion of the people there. Bro. Eby impressed us with the fact that a boarding school is much needed in India. At the close of the service, on Sunday evening, an offering of \$63.14 was lifted for that purpose.—Sallie E. Miller, Glendora, Cal., Aug. 23.

Santee.—Aug. 15 Brother and Sister C. W. Guthrie, of Phoenix, Ariz., came to us. Bro. Guthrie preached for us on Saturday evening and Sunday morning. In the evening he began his stereoscopic lectures, "Circling the Globe," which continued for eight successive nights, and were very interesting and instructive, especially the Bible Land views. The last Sunday morning they were with us. Bro. Guthrie delivered a fine sermon on "The Doctrine of the Holy Spirit."—Anna R. Hyatt, Santee, Cal., Aug. 30.

ANNOUNCEMENTS

DISTRICT MEETINGS.	
Sept. 29, 8 am, Northeastern Kansas, Ozarkville church.	Bethany church, Ray County.
Sept. 30 and Oct. 1, Northeastern Ohio, Springfield church.	Oct. 3, 10 am, Western Maryland, Georges Creek congregation.
Oct. 1, Northern California, at Lindsay.	Oct. 7, Nebraska, in Bethel church.
Oct. 1, Northern Indiana, at Middlebury.	Oct. 7, Southern Illinois, Woodland church, Astoria.
Oct. 1, Middle Missouri, Mound church, Adria.	Oct. 8, Middle Iowa, at Maxwell.
Oct. 1, Northern Missouri,	Oct. 8, Middle Indiana, West Manchester church.

Oct. 15, Southern Indiana, Four Mile church.
Oct. 30, 8 pm, Northwestern Kansas and Northeastern Colorado, Victor church, Osborne County, Kans.

LOVE FEASTS.

Idaho.
Sept. 26, Lost River.
Oct. 3, 6 pm, Bowmont.

Illinois.
Sept. 26, 6 pm, Polo.
Oct. 2, 10 am, Panther Creek.
Oct. 4, 6 pm, Shannon.
Oct. 11, 2 pm, West Branch.
Oct. 24, 5 pm, Franklin Grove.
Oct. 31, 3 pm, Martins Creek, one and one-half miles south, and one-half mile east, of Jeffersonville, Geff Station.

Indiana.
Sept. 19, Pleasant View Chapel.

Sept. 20, 6 pm, Muncie, First Church of the Brethren.
Sept. 26, North Liberty, Oak Grove church.

Sept. 26, Prairie Creek, at Sugar Grove.
Sept. 26, 6 pm, Turkey Creek.
Sept. 26, Lower Fall Creek.
Sept. 26, 6 pm, Lower Deer Creek.

Sept. 26, 10:30 am, Killbuck.
Oct. 2, 4 pm, Mexico.
Oct. 2, 6 pm, Flora.
Oct. 3, 6 pm, Fairview.
Oct. 3, 2 pm, Rockwell.
Oct. 3, 6 pm, Palestine.
Oct. 3, Beech Grove.
Oct. 3, 10 am, Mississinewa.
Oct. 3, 10 am, Spring Creek.
Oct. 3, 6 pm, Arcadia.
Oct. 3, 6 pm, Union Center.
Oct. 3, 4 pm, Santa Fe.
Oct. 3, 6:30 pm, New Bethel, four miles northeast of Connersville.

Oct. 3, 6 pm, Somerset.
Oct. 3, 2 pm, Howard.
Oct. 3, Billsville.
Oct. 3, 10:30 am, Buck Creek.
Oct. 3, 2 pm, Rockwell.
Oct. 9, 5 pm, Yellow Creek.
Oct. 10, 6 pm, St. Joseph Valley.

Oct. 10, 10 am, Nettle Creek, one mile west of Hagers-town.
Oct. 10, Plunge Creek Chapel.
Oct. 10, 6 pm, Beaver Creek.

Oct. 10, 6 pm, Marion.
Oct. 17, Burnettville.
Oct. 17, Pleasant View.
Oct. 17, Kewanna.
Oct. 18, 7 pm, Huntington.
Oct. 24, 10 am, Upper Fall Creek, two and one-half mile east of Middletown.
Oct. 24, Markle.
Oct. 24, 25, Union.
Oct. 24, 4:30 pm, Plevna.
Oct. 24, 6:30 pm, Anderson.
Oct. 25, Ladoga.
Oct. 31, 5 pm, Middle Fork, Rossville house.
Oct. 31, Osceola.
Oct. 31, Back Run.
Oct. 31, Pine Creek.
Oct. 31, 10 am, Sugar Creek.
Nov. 7, 6:30 pm, Montefello.

Iowa.
Sept. 26, Monroe County.
Oct. 3, 4, 2 pm, Coon River, country church, near Pandora.
Oct. 3, 6:30 pm, Prairie City.
Oct. 4, Cedar.
Oct. 10, 4 pm, South Keokuk.
Oct. 10, 11, 6 pm, Garrison.

Kansas.
Sept. 19, Independence.
Sept. 26, 2 pm, Pleasant View.

Oct. 2, 10 am, Quinter.
Oct. 2, 8 pm, Kent.
Oct. 17, Altoona.
Oct. 24, 6 pm, Olathe.
Oct. 24, 11 am, Washington.
Oct. 24, 10 am, Burr Oak.
Nov. 14, Garden City.

Maryland.
Sept. 26, 1:30 pm, Sams Creek.
Oct. 3, 10:30 am, Piney Creek, near Galt Station.

Oct. 4, Maple Grove.
Oct. 17, 2 pm, Locust Grove.
Oct. 17, 4 pm, Manor.
Oct. 24, Broadfording.
Oct. 31, 1:30 pm, Monocacy, Rely Ridge house.
Oct. 31, 10 am, Longmeadow.

Michigan.
Sept. 19, Emdale.
Sept. 26, 5 pm, Berrien.
Oct. 10, 10 am, Fairview.
Oct. 24, 4 pm, Bear Lake, at Clarion.

Oct. 24, 10:30 am, Woodland.
Missouri.
Oct. 30, 5 pm, Mineral Creek.
Oct. 31, Wakenda.
Nov. 14, 2 pm, Dry Fork.

Nebraska.
Sept. 24, 7:30 pm, Omaha Mission, 2517 N. 20th St.
Sept. 26, Logan Grove.

Ohio.
Sept. 26, 2 pm, Ross.
Sept. 26, 2 pm, West Nimishillen.

Sept. 26, Tuscarawas.
Sept. 26, 6 pm, East Dayton, May and Philadelphia Sts.
Sept. 26, 6 pm, Mt. View.
Oct. 3, 6 pm, North Star.
Oct. 3, 5 pm, Donnels Creek.
Oct. 3, 10 am, Maumee.
Oct. 3, 10 am, Poplar Grove.

Oct. 3, 10 am, Deshier.
Oct. 3, 5 pm, Sugar Hill, Sugar Hill house.
Oct. 10, 5 pm, Palestine.
Oct. 10, 10 am, Prices Creek.
Oct. 10, 4 pm, Ft. McKinley.
Oct. 10, Rush Creek.
Oct. 10, 10 am (all-day meeting), Black River.

Oct. 17, 10 am, Wooster.
Oct. 17, 3 pm, Pittsburg.
Oct. 17, 10 am, Logan.
Oct. 17, Portage.
Oct. 17, Pleasant Valley, Pleasant Valley house.

Oct. 17, 10 am, Lusk Creek.
Oct. 24, 10 am, Wyandot.
Oct. 24, 2 pm, South Poplar Ridge.

Oct. 24, Owl Creek.
Oct. 24, 4 pm, Brookville, Wolf Creek house.

Oct. 24, 4 pm, Harris Creek.
Oct. 31, 10 am, Chippewa.
Oct. 31, 10 am, Lower Stillwater.

Oct. 31, 10:30, Black Swamp.
Oct. 31, 10 am, Stonelick.
Oklahoma.
Oct. 10, Indian Creek.

Oregon.
Oct. 3, Mohawk Valley.
Pennsylvania.
Sept. 13, 10 am, Quakertown.
Sept. 19, 3:30 pm, Clear, upper house.

Sept. 25, 2 pm, Buffalo.
Sept. 26, 27, Lower Coneyago, Berardian house.
Oct. 3, 4, 10 am, Lower Cumberland, Mohler house.

Oct. 3, 4, 2 pm, Lost Creek.
Oct. 3, 4, 2:30 pm, Perry Three Springs house.
Oct. 3, 6 pm, Georges Creek, Fairview church.

Oct. 3, 4, Aughwick, Hill Valley house.
Oct. 3, 10 am, Pleasant Hill, Pleasant Hill house.

Oct. 4, Codorus, Shrewsbury house.
Oct. 4, Middle Creek.
Oct. 4, 6 pm, Shade Creek, Berkey house.

Oct. 4, Summit Mills.
Oct. 4, Plum Creek.
Oct. 4, Maple Spring.

Oct. 4, Fairview, Fairview house.
Oct. 10, 4 pm, Snake Spring, Koontz church.

Oct. 14, 10 am, Back Creek, Shank house.
Oct. 17, Carson Valley.
Oct. 18, Hanover.

Oct. 20, 4 pm, Ephrata.
Oct. 21, Mountville, Mountville house.

Oct. 21, 22, 9:30 am, Springville, Mohler house.
Oct. 24, 25, Falling Spring.
Oct. 24, 2 pm, Mingo, Skip-pack house.

Oct. 24, 25, 10 am, Upper Codorus.
Oct. 24, 25, Upper Coneyago, Latimore house.

Oct. 24, 25, Upper Cumberland.
Oct. 27, 5:30 pm, Pleasant Hill, Johnston.

Oct. 27, 28, West Conestoga, Middle Creek house.
Oct. 27, 28, Midway.

Oct. 28, 4 pm, Spring Run.
Oct. 31, 4 pm, Artemas.
Oct. 31, Gettysburg, Marsh Creek house.

Oct. 31, 3:30 pm, Akron.
Oct. 31, Nov. 1, 1:30 pm, Back Creek, McDonnellsdale house.

Nov. 3, 1:30 pm, West Greentree.
Nov. 3, 4, 10 am, Tulpehocken, Heidelberg house.

Nov. 4, 5, 1:30 pm, Chiques, Mount Hope house.
Nov. 6, 4 pm, Licking Creek, Pleasant Ridge house.

Tennessee.
Sept. 13, Pleasant View.
Sept. 19, 2 pm, White Horn Branch.

Sept. 26, 3 pm, Meadow Branch.
Sept. 26, Limestone.
Oct. 3, Mountain Valley.

Oct. 3, French Broad.
Virginia.
Sept. 19, 2:30 pm, Wakemans Grove.

Sept. 19, Rolland Park.
Sept. 25, Flat Rock, Stony Creek house.

Sept. 26, 3 pm, Copper Hill.
Sept. 26, 3:30 pm, Coulson.
Sept. 26, 3:30 pm, Woodstock, Valley Grove house.

Sept. 26, Summit.
Oct. 3, 2:30 pm, Pleasant View.
Oct. 3, 3 pm, Linville Creek.

Oct. 3, 3:30 pm, Salem.
Oct. 10, Bethel.
Oct. 17, Lebanon.
Oct. 17, Middle River, Middle River house.

Oct. 24, 4 pm, Rileyville.
West Virginia.
Sept. 19, Capon Chapel (Brights Hollow).

Sept. 19, Greenland, Brick house.
Sept. 20, Shiloh.
Sept. 20, 4:30 pm, Crab Orchard.

Oct. 3, Salem.
Oct. 3, White Pine.
Oct. 3, Toccoa.
Oct. 17, Bean Settlement.
Oct. 17, Allegheny.
Oct. 17, Beaver Run.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., September 19, 1914.

No. 38.

AROUND THE WORLD

Efforts That Bless.

How cheering that man, by his God-inspired genius, may work for the universal good of his fellow-men! We are told that by the construction of the Roosevelt Dam, in Arizona, it has been made possible to raise bountiful crops on over 200,000 acres of land that would otherwise have been a barren desert. Besides all that, the irrigation project furnishes water, light and heat to the city of Phoenix and several other towns in that vicinity. Such is the result when man, working for the general benefit of the community, is at his best. What a contrast is such a picture to scenes in European lands, where "destruction wasteth at noonday," and where the silent hours of night are disquieted by cries of anguish and despair!

A Ghastly Record.

As we turn leaf after leaf of the volumes of history, we are impressed by the melancholy fact that most of the so-called "important events" are, after all, merely accounts of human butchery, more commonly known as war. From the Christian era till the present time, the annals of history show less than 240 warless years. Historians maintain that up to about the middle of the nineteenth century nearly 7,000,000,000 men died on the various battle-fields of earth, counting from the beginning of recorded history. This vast number is equal to almost five times the present estimated population of the globe. Such a record is not very flattering to the human race. It shows that man, untouched by Divine Grace, is prone to evil, and, Cain-like, does not even fear to take the life of his brother man.

Li Hung Chang on Missions.

We have referred, in previous issues, to China's gifted diplomat, Li Hung Chang, who, when ambassador to the United States, some years ago, was not slow to criticise the inconsistencies of Western civilization and religious beliefs. Since then, however, he has somewhat modified his views, and his latest expression on missions is couched in these words: "I fully appreciate the philanthropic aim of the missionaries. They seek not for pecuniary gains at the hands of our people, nor are they secret emissaries of diplomatic schemers. Their labors have no political significance, nor do they, in any way, interfere with duly constituted authority. Through their schools they impart useful knowledge, and by means of their hospitals and dispensaries they are genuinely helpful. Truly, they have shown themselves China's real friends."

Russia's Changed Attitude.

For many years official circles of the Czar's realm have bitterly persecuted the Jews in that country, and grievous, indeed, have been the penalties meted out to them. Since the beginning of the European conflict, however, a most remarkable change has taken place. The Czar now addresses his Hebrew subjects as "Beloved ones," and General Rennerkamp, notorious in past years because of his many acts of atrocity, visited upon wholly innocent Jews, worshiped on a recent Sabbath in a Jewish synagogue. About 300,000 Jews are said to be enrolled in the Russian army, facing in deadly conflict an even larger number of their co-religionists among the German and Austrian forces. If Russia's ruler is faithful to his promises, made to the Jews in a time of great distress, their lot for the future will be much more pleasant than ever before.

Missionary Progress.

If we place the genesis of foreign missions in America as having occurred on July 28, 1806,—the memorable "Haystack Meeting,"—there have but 108 years elapsed since the day on which that significant little meeting brought into existence an important missionary movement. Today more than 8,000 missionaries of both sexes, from the United States, and 38,000 native converts acting as missionaries, are teaching the Christian faith and principles throughout the world field. More than 1,500,000 converts have been made, and 75,000 more are brought into the fold each year. Over 1,300,000 are learning the ways of the Lord in the 30,000 Sunday-schools, mission training schools, and higher institutions of learning established in heathen lands. The modern missionary is not only a spiritual adviser, but undertakes to cure physical ills. In the 600 hospitals and free dispensaries, established in foreign lands, it is estimated that 3,000,000,000

treatments have been given by the many hundred male and female doctors, composing the foreign medical missionary staff. In times of famine, the mission workers have proved veritable angels of mercy to the perishing. All this requires large funds, but, generally speaking, there has been a liberal response as the needs were presented. It has been truly said that, of all investments, the missionary enterprises are sure to yield the largest and, in the end, the most beneficial returns.

Prayers for Peace.

In appointing Sunday, Oct. 4, as a day of prayer throughout the United States, for peace in Europe, President Wilson evidently intended that plenty of time be given to rightful preparation for the important occasion. It is not to be regarded as a matter of slight importance, but as a day fraught with issues of great significance. What can be more impressive than the entire nation in humble supplication to God, that the destroying hand of war might be stayed, and that peace, the harbinger of untold blessings, might again be permitted to exercise its gentle ministry! The gracious offer of President Wilson, at the first inception of the war, still holds good, and this nation of ours will doubtless be a strong factor for peace when the opportunity presents itself. Such a happy issue may well be the burden of our prayers at the Throne of Grace.

Important Action by Turkey.

Sept. 10 Turkey formally notified the United States and other nations that it had abrogated all agreements, treaties and privileges, originating as early as the twelfth century, whereby foreigners in the Ottoman empire have been exempt from the jurisdiction of local Turkish tribunals in civil and criminal cases. This sudden action becomes of special significance, when we note that upon the rights, so suddenly revoked, the legal status of American missionaries in Turkey is absolutely dependent. By those provisions, religious freedom was guaranteed to churches, hospitals and mission schools. Just what may be the immediate effect of the suddenly promulgated order, is not readily seen. A. Rustem Bey, the Turkish ambassador, gives definite assurance, however, that no harm is intended to American missionaries or institutions in their care.

Is the Struggle Nearing the End?

At this writing (forenoon of Sept. 15) the contending forces are still in deadly conflict both east and west of the German Empire. Seventy thousand Cossacks have been sent by Russia to aid the French and British forces,—presumably for a final and decisive struggle. While, under the circumstances, therefore, all efforts for peace or mediation may be somewhat premature, it is not, however, too early to look in that direction, in the hope that all parties to the bitter controversy may see the utter folly of continuing the needless slaughter. If there was little reason why the war should have been begun, there is surely no good reason to continue it now. Common sense and sobriety,—saying nothing of Christian principles,—should suggest, to all nations involved, the necessity and wisdom of making peace on equitable terms. The nations now at war must expect, later on, to live as good neighbors and friends again. Why not, then, turn to thoughts of peace now, to atone, as much as possible, for the ravages of the wicked and inexcusable war?

When the Reckoning Is Made.

Death and debt are the great by-products of war. In some way death is accepted as an element of the glory that is supposed to be won on the field of battle, but no such glory is attached to debt thus incurred. It comes to stay, and like an evil genius overshadows the land in which sunshine and gladness hitherto ruled supreme. It is no exaggeration to say that the present European war excels, in destructiveness and enormous cost, any previous encounters. At the present daily rate of expense, a year of such warfare would cost at least \$18,000,000,000,—and all this when the countries of Europe are already groaning under an enormous burden of debt. Most pitiable of all is the fact that most of the crushing load will fall upon the laborer and the man of small income. Upon children and children's children, yet unborn, there will rest the mighty debt with accrued interest charges, adding to the weary toil of their meager existence. There will not be the stimulus of martial music as the taxes are being collected, and grim despair, rather than loud applause, will attend the tolling masses in their heroic struggle to replenish their slender resources.

The Fallacy of "Eternal Youth."

The claim has been made by certain medical experts that, under the influence of a genial system of hygiene and perfect sanitation, all functions of the human body might be maintained at such perfect balance as to re-establish antediluvian longevity. Pleasing as such a prospect would appear to be to most men, the conclusions of scientists do not seem to bear out the claims above set forth. The frail tenement of our bodies, even with the best of care, can not long withstand the natural wear and tear that ensues with the passing years. "The days of our years are three score and ten," says the Psalmist, and not many, even of the most rugged, are likely to exceed the allotted span by any great number of years. "Eternal youth," therefore, will never be attainable in this life, though in the glory world beyond it will be the happy lot of all who have been redeemed by God's grace.

Changing Customs in China.

Much is being accomplished in the great republic of the Orient by educational influences. Conservatism may seek to restrain the nation from real progress, but advancement in all that tends to the highest interests of the nation, is sure to come. The younger generation, especially, is chief and foremost in this most notable campaign. The press of the country is strongly opposed to early marriages, and there seems to be a general pressure that marital unions be consummated by the young people themselves, rather than by their parents or "go-betweens." The "anti-foot-binding" movement, though not yet strong in the interior, among the uneducated people, is gaining influence and power in the principal cities. Foot-binding, the relic of a barbaric age, should summarily be disposed of. The Chinese themselves say, "For each pair of bound feet there has been shed a tubful of tears."

Do Not Let Missions Suffer.

We are glad to notice that, almost without exception, the various church publications lay great stress upon the importance of fully and faithfully supporting the various mission interests, wherever they may be. On this very point the trumpet call to duty should be voiced loud and clear. "The Continent" very fittingly says: "A stress of burden must be shouldered by the church, which it has never borne before. The stress begins with this: The church must this time keep up its mission giving unflinchingly, no matter how its temporal prosperity shrinks. If incomes go down, the utmost cut of economy must be applied to what Christians spend on themselves, before they think of abating what they give to the cause of making this world what Christ wants it to be." We commend these words to the earnest attention of our readers, trusting that there may be redoubled zeal in the great work of gospel promulgation, both by way of donations and also by a personal response to the call for workers. Let the Lord's work be chief and foremost!

Norway's Sensible Plan.

When, with the outbreak of the European war, Norway found herself unable to import the usual supply of rye and wheat, for which her people had been depending upon Russia and Germany, immediate provisions had to be made to meet the pressing need. King Haakon at once issued a decree, prohibiting the use of grain and potatoes in making alcohol. The sale of all intoxicating liquors was also prohibited, and this had the immediate effect of closing all breweries, which, under the circumstances, were ready to turn over their stocks of grain to the flouring mills. The action of Norway's ruler is of great value to his people in several ways. Grain, that was formerly wasted in making malt and spirituous liquors, will now be conserved for the all-important food supply of the land. Then, too, there will be a most commendable saving of money, otherwise spent for drink, that may now be used for the needs of the family and the benefit of its members. Norway's prohibition, as decreed by the strong arm of royal power, is undoubtedly a measure of great value, in this time of dire distress. Much as such an enactment might benefit the people of our own land, our administration at Washington does not have the power of issuing a like edict. And yet it would seem that, in these days of inflated prices, the interests of the workingman might in some way be more fully conserved. It is little short of an absolute crime that millions of bushels of grain should be worse than wasted in the breweries and distilleries of our land at this critical time. Why not exercise better judgment?

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

When You Read the Bible Through.

SELECTED BY EZRA FLORY.

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms, the twenty-third,
Twelfth of Romans, first of Proverbs,
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar,
When I read the Bible through.

You who like to play at Bible,
Dip and dabble here and there,
Just before you kneel, away,
And yawn through a hurried prayer,
You who treat the crown of writings
As you treat no other book,—
Just a paragraph disjointed,
Just a crude, impatient look,—
Try a broad and steady view:
You will kneel in very rapture,
When you read the Bible through!

343 S. Trumbull Ave., Chicago.

The Law of Universal Peace.

BY S. Z. SHARP.

"Thou shalt love thy neighbor as thyself."

At this time, when nearly all Europe is embroiled in deadly conflict and the greatest war ever known in history is on, it is proper to consider what would have prevented it, and how universal peace might have been maintained. It is acknowledged that war is the greatest calamity that can befall a nation, and no one wants it within his own territory, but each one tries to carry it into that of another, considering it as a terrible evil, with its consequences, such as the destruction of life and property, as well as poverty, pestilence and famine; hence various methods have been proposed to avert war, some of which are as follows:

1. Philosophers have studied the problem and given us their plans. The great Tolstoi proposed that, since war generally begins with crowned heads and those high in authority, and not with the common people, who have no grudge against each other, the common people should combine and refuse to fight, no matter what the consequences would be. He maintained that it was unjust for the common people, who have no desire for war, to risk their lives and property, while those who incite war stay at home and out of danger. This plan has not succeeded as yet, since it could not be put into operation.

2. It is a doctrine of socialism, that it is wrong to fight against those of their own party, no matter to what nation they may belong, and socialists are trying to get control of every nation and so avert war. It is somewhat anomalous that in Germany, where the socialists are the strongest, the war spirit is the greatest. They have not been able to curb the war spirit and the tremendous efforts put forth to prepare for war. It is certain that there are thousands now in the German army fighting against their socialist brethren in the French army, while the great socialist leader in Belgium is very active in defense of his country against the Germans and the socialists in their army. Also in France, a prominent socialist has accepted a position in the French cabinet, created expressly for defense against the Germans. The policy of the socialists, too, has thus far been a failure.

3. It is claimed by many that by making implements of war so destructive that it would be too dangerous to engage in war, war must cease; hence, during the last twenty-five years, the implements of war have been more fully improved (?), and more and greater ones have been invented than in all the years preceding. War is now waged on earth, in air, on sea and beneath its surface. There is the monster "dread-nought," more than one-sixth of a mile in length, a veritable fort built to sail upon the sea, equipped with great guns which are able to sink other ships miles

away. The submarine, or torpedo boat, is now made to sail on the sea or beneath its surface. It may stealthily approach an enemy's war vessel and fire into its hull a torpedo to blow off half the side of the ship.

In the air sails the great Zeppelin dirigible, from 400 to 500 feet in length, carrying from eight to ten tons weight and a crew of from twenty to twenty-five men. It can sail from fifty to seventy miles an hour and throw out at one time half a ton of bombs on a ship or into a city. Aéroplanes, called "Zeppelin hunters," manned by three men and armed with machine guns and bombs, are intended to destroy the great Zeppelins, as the small torpedo boats destroy the great dread-noughts. All these air ships are armored against rapid-fire guns and rifle bullets.

The rapid-fire gun, which mows down entire platoons of soldiers, like a scythe passing through them, is another of the late terrible inventions among war equipments. Then there is the wireless apparatus on each ship, by which the commander of a fleet can give quick directions to all his captains, while the telephone is employed in the army, to give quick directions, and the small aéroplanes are used to discover the enemy's position. Such are some of the equipments for making war so destructive that, according to some theorists, no nation would dare to engage in it, but the contrary is the fact. More great nations and more men are now in deadly conflict than ever were engaged in any previous war.

4. It was claimed by some that making an army and navy so strong that no other nation would dare to attack the nation possessing them would insure peace. This seems to have been the theory of Germany, which set the pace for increase of armies and navies that was followed by other nations. England, the United States, France, Russia, Japan, Italy and Austria were imitators of Germany. Instead of averting war, the spirit of war was cultivated. It was like heaping mountains of inflammable material, which needed only the lighting of a match to set the entire volume ablaze, and now we have the greatest war on hand that ever took place on earth. Not only is all Europe like a boiling cauldron, but the conflict is carried into China and Japan, while war vessels of the contending nations are not safe on any sea. The army of Alexander the Great, numbering 35,000, on his march to Babylon, and Napoleon, with 500,000 soldiers, marching into Russia, dwindle into insignificance when compared with the thirty millions in arms, in the present conflict. Great armies and navies will not promote peace.

5. We now fall back on the only principle that will promote peace and maintain it. It is the one enunciated by the Prince of Peace, "Thou shalt love thy neighbor as thyself." This was successfully tried by William Penn in his dealings with the Indians adjoining his province. When all the other provinces in America violated this principle and, consequently, engaged in frequent and deadly conflicts, the Pennsylvania colony was secure and at peace with all the neighboring Indians.

For more than a hundred years this principle has been observed by Great Britain and the United States. Like two neighboring farmers, whose cattle often trespassed on each other's territory, and did some damage, these neighbors sat down together, talked the matter over, and came to an agreement as to the payment for damage, and lived together in peace. In like manner the United States and Great Britain had many vexatious problems, caused by imprudent subjects, on the one side or the other, but every time these two nations, like the two farmers mentioned, sat together by means of their commissioners, talked the matter over and agreed on the damage to be paid, and thus peace was preserved. This was the way the Alabama case was settled, when England paid the United States \$15,000,000 damages. So, also, were settled the boundary question between the United States and Canada and the boundary between British Columbia and Alaska, as well as the Newfoundland fishery trouble. Similarly has war between the United States and Japan been averted. It has been abundantly shown that while other methods of maintaining peace among nations have failed, the principle laid down by Christ has universally succeeded, and may be justly called

"The Law of Universal Peace." This law is one of the greatest too ever enunciated by God to man, and when reduced to practice is expressed by what is known as the "Golden Rule,"—"Whatsoever ye would that men should do unto you, even so do ye also unto them."

Many have asked, "What is all this great war in Europe about? What was the cause of it?" The only true and emphatic answer that can be given is that it was caused by a violation of the "Law of Universal Peace" and of the Golden Rule. Austria wanted a better outlet to the sea, and arbitrarily took over Bosnia and Herzegovina, which lay in the way. Then, under a slight pretext she tried to cut a path through Serbia, and declared war against that country. This was like throwing a lighted match into mountains of tinder, for Germany also wanted a more convenient outlet to the sea, through its neighboring countries,—Belgium and France,—and so decided to help Austria for help in return. The plan of Austria and Germany crossed the plan of Russia, which also wants a better outlet, and she came to the rescue of Serbia, while England is helping France.

In strong contrast with the policy of the European nations is the policy of the United States, as expressed by President Wilson, who stated that "our country would not fight for another foot of territory," and the policy of Secretary Bryan, who is trying to bind all nations together in treaties of peace.

Fruita, Colo.

Present-Day Happenings in Sweden.

BY J. F. GRAYBILL.

"Wars and rumors of wars" are signs of the times, to take place before Christ's second coming. There is considerable of this at present. Nations have been increasing their military strength, each one striving to be superior. They have trained and exercised in trial tests, but this has all been sham. They are no longer satisfied with this. They want a genuine trial. It is an old adage, "Give a boy a gun and he will certainly want to shoot."

The fuel for this fire has been gathering for some time. It was so well saturated that only a burning match had to be supplied. That was done by the one who assassinated the Austrian crown prince. The question puzzling the minds of many now is, "When and where will it end?"

When the fire first broke out, it spread rapidly. In a very short time all of Europe was ablaze. Even Sweden was affected. All Swedes between thirty-two and forty were summoned on Sunday, Aug. 2, by public notices and continuous ringing of the church bells, to appear at appointed places where they were temporarily equipped, and stationed on guard along the southern and eastern coasts of Sweden. Laws, regulating export, were issued. Banks were ordered to pay out, not exceeding thirty dollars a week, to each creditor. Some factories closed, others ran only on partial time. Necessaries of life advance in price. This causes poverty rapidly to increase. Should the war continue any length of time, there will be great suffering among the poor,—even here in Sweden.

Our prayer is that the contending nations will soon be made to realize the folly of their barbarous actions, and resort to arbitration. One is made to ask, "When will nations learn war no more?"

Sweden is neutral in this conflict and will endeavor to retain its neutrality. This appears to be about the safest place in Europe at present. Generally speaking, there is no occasion for alarm, more than the evil effects upon industry, as above stated.

The selling of alcohol, which is greatly used instead of whiskey, by the poorer class, was prohibited for two weeks. Today the two weeks were up, and the official notice was given by the ringing of the church bells. The State Church bells are called into different kinds of service. This is Swedish Christianity.

Today, Aug. 21, we observed a beautiful eclipse of the sun. It occurred at noon. It was an 88 per cent eclipse in the southern part of Sweden, and total in the north. It was a clear day, but twilight prevailed at noon.

Russia offered the best opportunity for the astrol-ger. German expeditions were invited before the war broke out. The papers today stated that those invited were taken captive, and their outfits were seized as spoil. This is the way of the world,—return evil for evil.

Malmö, Sweden, Aug. 21.

The Laying On of Hands.

BY D. HAYS.

THE laying on of hands was practiced in ancient times. Jacob laid his hands on the two sons of Joseph and made them his heirs and successors (Gen. 48: 14). At the command of God, Moses laid his hands on Joshua and made him his successor as leader and commander of the Children of Israel (Num. 27: 23). It was practiced in gospel times by the apostles and their successors,—

1. To impart spiritual gifts, as in baptism.
2. To confer authority, as in the ordination of ministers to the eldership or full ministry.

It is one of the first principles of the doctrine of Christ. All receive the benefits of this by the laying on of hands in baptism. It is then that the gift of the Holy Spirit is promised (Acts 2: 38). The spiritual gifts, by the same Spirit, are given to each one to profit; hence, we are exhorted to use them and "go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands" (Heb. 6: 1, 2).

Then the apostles laid their hands on the seven of Acts 6: 3, and gave them authority over the business disturbing the disciples because of the neglect of the table servants in the daily ministrations. It was not done to give them more spiritual gifts, for they were to be men full of the Holy Ghost and wisdom as a qualification for the appointment: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

In Acts 13: 3 Paul and Barnabas were ordained to the full ministry by the laying on of hands, giving them authority to go and teach the Gentiles, to establish churches, and to oversee these churches. This is an example of an ordination to the full degree of the ministry; and, what makes it more significant, it was done in the home church where Paul and Barnabas lived and labored in the ministry. Paul refers to this in 1 Tim. 2: 7: "Whereunto I am ordained a preacher, and an apostle, . . . a teacher of the Gentiles in faith and verity."

Barnabas is first brought to our notice in Acts 4: 36, as "the Son of Consolation." In Acts 11: 22, the church at Jerusalem sent forth Barnabas to Antioch, where he "exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Then Barnabas went to Tarsus to seek Saul, and brought him to Antioch, and for "a whole year they assembled themselves with the church, and taught much people."

About this time the church at Antioch sent relief to the brethren at Jerusalem by the hands of Barnabas and Saul who, on their return, brought with them John, whose surname was Mark. This occurred about the year 45 A. D. Paul was then supposed to be about forty-five years old, at least, while Barnabas was more advanced in years and experience.

We have a command given, in Titus 1: 5, to ordain elders, but we have no command to ordain to a different office. On the contrary, we have a command in the negative: "Lay hands suddenly on no man" (1 Tim. 5: 22). There is no case in the Bible where hands were laid more than once upon the same individual in appointment to office. This fixes the character of an ordination: to set, or establish in office, with the idea of completeness or permanence. Hence, the church has reserved the laying on of hands for the full degree of the ministry, or eldership, as was the case in Acts 3: 3, and this is to be done in the congregation where such ministers reside. This is according to the Scriptures and the practice of the church.

It has been suggested that missionaries sent out by Annual Meeting be ordained by the laying on of hands, under the supervision of the General Mission Board, in the presence of Standing Committee and the General Assembly. In the light of the Scripture, "Prove all things; hold fast that which is good," we obtain the following facts:

1. This would give the General Mission Board the right which belongs to the elders of the Districts.
2. It would assume the right which primarily and scripturally belongs to the local church.
3. It lacks scriptural authority and precedent, and would be a violation of Paul's instruction to Timothy: "Lay hands suddenly on no man."
4. It would create a class distinction in the ministry: (1) Those who get their commission from the church; (2) those who get their commission from the Mission Board.

5. Annual Meeting, by its own declarations, is clearly a judicial body and is not executive, only so far as it carries out its rulings through and by the local church. The church is the body of Christ and Acts 13: 1-4 settles the question as to where the minister obtains his commission.

Hence, our brethren have advised that "the laying on of hands be practiced on such old teachers as are set apart," having in mind the case of Barnabas and Paul, both ministers of the Word, proven true and faithful and well advanced in life.

Broadway, Va.

Giving a Means of Grace.

BY D. E. CRIFE.

WE hear much said about the importance of giving, and the duty of giving, but we hear little about the privilege of giving, and the benefit of giving as a means of grace. The subject is treated from the standpoint that God needs the gift, and that his work can not be carried on without it, while the fact that the child of God needs the grace that can be obtained only through the sacrifice of giving, is overlooked. Almost any method that secures the desired result,—that fills the bag,—is considered good enough.

The whole structure of the Christian religion is founded on the principle of giving. God gave the "unspeakable gift," his only begotten Son. The Son, though he was rich, gave everything and became poor; he gave himself to the world; he gave his life a ransom for many. The apostles and early Christians gave their lives and their all for the sake of the Gospel they loved. The repentant sinner gives himself to God, and when he does this he naturally gives all that he has and all that he controls. How could he give himself and yet withhold some things that belong to him?

The early disciples understood the principle of this gospel-giving, and proceeded to carry it out to its logical limit. They sold their earthly possessions and brought the value of them and laid it at the feet of the apostles, so no one need say that anything belonged to one, but all could be used for the common good. The intention was right, but it was not God's plan, and therefore it was not practiced by the early church outside of Jerusalem. After they had given all they had to the Lord, they naturally would look to him to provide for their needs. God did not intend that while his children were still in the flesh and would come in contact with the things of the world, they should be freed from all care and responsibility.

No doubt many of us would be glad to give to the Lord, or to the church, all our little possessions, if we were guaranteed such things as we think we need,—home, food, raiment, education for the children, and to be decently laid away when we are done with earth. This would relieve us of all care, and make life easy and pleasant. However, this is not God's plan. He does not ask us to give out of our hands at once everything he has given us, but wants us to "occupy till he comes," and make the right kind of use of it. He makes it our duty to bear the responsibility of supporting our family, of providing such things as are needed, and using the strength and wisdom he has granted us.

He affords us the high privilege of contributing out of the things he has entrusted to us, for the support of the weak, for the relief of those who are in distress, and for the support of those who preach the Gospel. Through the direction of the Spirit we are told the best plans by which this giving should be done. "Upon the first day of the week let every one of you lay by him in store, as the Lord hath prospered him." The sacredness of this holy day may well be begun by the sacrifice of this offering to God, which is well pleasing in his sight.

God's methods of giving are, ungrudgingly, meekly (not to be seen of men), cheerfully, willingly, freely, bountifully, promptly, regularly, as the Lord has prospered the giver, as he purposeth in his heart. All these are overshadowed by the gracious promises of God's Truth. But the caution is gently given, as knowing there would be some who would need it,—"He that soweth sparingly shall reap sparingly; he that soweth bountifully shall reap bountifully." Because some have become indifferent and do not "strive for this grace also," man has added to God's methods the worldly one of taxation, for which there is no scripture, and for which there can, therefore, be no promise that it will tend to a growth in grace.

Obedience to the commands of God is a means of growing in grace. Obedience which requires sacrifice and self-denial partakes so much of the characteristics of Christ, that its continual practice tends to make one more and more like him. Sowing bountifully will produce a bountiful harvest of the grace of God; sowing sparingly will produce a harvest like the lean stalks which Joseph saw. For this reason gospel giving should be encouraged, more for the harvest to the giver than for the sake of having the bag well filled. If every one would well develop this grace of giving, there would be little complaint about the scarcity of funds.

To encourage gospel giving, all men-made plans should be laid aside. Every cause that is worthy of appealing to Christian generosity should be clearly and properly set before the public, and given in its true setting. Claims that are unworthy ought not to be permitted to appeal to tender hearts.

In our day, and in our land of plenty, all real claims have been so systematized, and organizations made for their benefit, that they can be classed under four heads. First in order of Bible precedence, come the poor and needy, weak and helpless. In our land this is largely confined to the little, dependent children, and a few unfortunate old people. Organizations are (or ought to be) everywhere prepared to care for these. Next comes that of carrying the Gospel to heathen lands. It comes second because, before a Gospel is worthy to be carried to a foreign land, it must prove itself a blessing and a benediction to the poor, unfortunate and helpless of the homeland. Third comes the preaching of the Gospel to those almost at our doors, who may never have heard it in its fulness. Here again it is most important that those who believe it in its fulness should live it out in its fulness, so it can be carried to others with the weight of holy lives and holy examples. Last comes the carrying on of the home church work, which, in a measure, covers the ground of the three other lines of endeavor. These four departments furnish the giver such an ample field that no one need hold back for lack of a good cause.

Enid, Okla.

Ministerial Meeting of Northwestern Ohio.

BY EDWARD KINTNER, DISTRICT SECRETARY.

AUG. 27 an enthusiastic gathering of the members of Northwestern Ohio assembled for the annual Sunday-school Meeting at the Hickory Grove house of the Silver Creek congregation. Friday morning following, the Ministerial Meeting was organized. The day being cool and the early morning threatening rain, a number were doubtless kept from attending the meeting, while others left early, in their automobiles, when the rainfall began at the noon hour. But in spite of the decreased attendance, over the day preceding, the interest did not seem to be lessened. For the first time, in a number of years, Bro. S. P. Berkebile was

permitted to be present at these meetings, and his presence and help were greatly appreciated. He was chosen Moderator of the meeting, and though he has not fully recovered his health, he did his part well.

"The Minister's Field of Usefulness" was quite fully discussed, and the fact was brought home to all of us that his field is by no means circumscribed. The great difficulty seems to be to get most of us to come anywhere near occupying our field. An interesting discussion was raised over the propriety of Brethren ministers exchanging pulpits. The majority of the speakers seemed decidedly of the opinion that the practice is not to be commended when it is simply a case of promiscuous exchanging. Sometimes, however, an exchange might be of benefit, when a sermon on a special subject is desired, etc.

Since Ohio is face to face with one of the greatest fights in her history, over the saloon question, the temperance issue received a large measure of attention. While the topic on the program related especially to the duty of the minister in the present battle, the widest latitude was given to the discussion, and the subject was looked at from all sides. Every one was urged to be on the alert, and to do his best to help make Ohio "dry" at the coming election. If the deep interest taken in this subject indicated anything, it means that the Brethren of this District are going to make themselves felt in this campaign against intemperance.

The last topic of the day related to the work of both the church and the evangelist in evangelistic meetings. On the part of the church, if the greatest possible good is to be accomplished, it must labor much in prayer before the evangelist comes, that he may find, at his coming, a united, prayerful, and working church. A number of very practical suggestions were made as to the preparation on the part of the church, in the little details that are usually overlooked. A list of persons to be visited can be arranged, and some one appointed to accompany the minister in his calls, and to assist him in whatever ways may be necessary. A list of those who will lead in prayer, handed to the minister, will save him and others considerable embarrassment and will greatly assist him in his work. On his part, the evangelist owes it to the church to give them the very best of which he is capable. He should not attempt to do all the work himself, but be a guide and director in the work of saving souls.

It was unfortunate that a number of those, who had been assigned topics, failed to appear, but others took them up and gave us some splendid thoughts. Certainly, all present realized that "it was good for us to be here." May the many good thoughts be carried back to the home congregations, to be an inspiration to greater attainments for the Master!

Ney, Ohio, Sept. 5.

Where Are We?

BY J. HARMAN STOVER.

SOME good-meaning people do not think it profitable, and some even think it wrong, for the Bible student to sit up and take notice of passing events in the light of prophecy. The ground is taken that we have no right, and consequently no concern, in such matters. We are merely to see we are ready.

The humble writer of this article frankly but firmly demurs to this teaching, because of the principle it involves. Such resting upon our oars, inures to a lack of vigilance, thus causing the day to come upon us unawares. The only fault that could have been found with the five wise virgins was that they dozed with the unwise.

Where, in all the Scriptures, are we taught to cease investigation of the mind of God concerning ourselves, whether that mind is expressed in scriptural precepts or in his providences, as seen and known to be in the passing, epoch-making events?

The prophets said that the gospel age should *come and end*. Christ and the apostles attest to the apostolic declaration that it *would end*, as surely as they declared it had *come*. What system of philosophy could justify me, or any one else, to condemn the rejecters of the Gospel in its beginning age and then teach peo-

ple to be as indifferent as the rejecting Jew, concerning the closing of said age?

Everywhere, and on every occasion, when the Master was asked concerning future events, he admonished them to "*watch*." But some say that meant "watch for false teachers." No one can know a false teacher unless he first knows the Word, and can discern whether the event reciprocates it or not. Truth must be known in order that we may see the falsity of the teacher.

The apostles were awake to the signs of the times. "We know," said John, "it is the last time." Then he proved it by pointing to the fact that antichrist was already in the world (1 John 2:18).

Paul wrote to the Thessalonian church that it was not needful to write them concerning the times, as they were not in darkness concerning the day. This shows most clearly that the early church was wide-awake to the fact of passing events, and their relation to them.

Christ, by several parables, taught to beware of the time. "When ye see Jerusalem compassed with armies, know that her desolation is nigh." "When ye see the abomination that maketh desolate," . . . (let him that readeth *understand*). The paraphrase of this would be, "Judge by the nature of the event whether it fits the prophecy." Then he gave an admonition, closing the list of signs in Matt. 24, relative to the time when there would not be "one stone left upon another." This refers to the destruction of Jerusalem, Christ's coming, and the end of the age. By these things we should know that the end is nigh as easily as we know summer's approach by the leaves of the tree. Christ clearly said, "When these signs *begin* to come to pass, lift up your heads, for your redemption draweth nigh." The meaning of the teaching is, "*Be alert*."

What a contrast to the teaching found even as late as the twentieth century, which says, "Pay no attention to these things, for all other events have passed, and so will these!"

Gamaliel said, "Let alone." Why? "Because Theudas came to naught, and one Judas, in the days of the taxing, came to naught, and so will this." Let me say that many others proclaimed themselves the Messiah or some great teacher, and the people rather formed a habit of "letting alone," and in the meantime Christ did come and their house was left unto them desolate because they failed to "watch," to observe, to take notice, and so did not discern the day of their visitation. The only two groups of men who got the early announcement of the Savior's birth, were the shepherds of Bethlehem and the Magi philosophers of Mesopotamia, both of whom were sitting up and taking notice of the signs of the times. The only individuals, thus favored, were Simeon and Anna, both watching for years.

So will it be again. "To those who look for him will he appear a second time without sin unto salvation."

To advise that one keep his judgment and common sense,—be conservative,—is most excellent advice, but such advice is just as essential in every other line of Bible study, and in the application of such Bible knowledge gained, to every function of Christian endeavor, as it is when such power is expended upon speculative themes. I have been in council meetings where this advice, previously given, would have been most excellent.

So proper moderation is essential in the consideration of any question. I am wondering whether, if the first century Christians were wide-awake in their relationship to the things transpiring in the earth in that day, it ought to be considered wild speculation for us to sit up and take notice of epoch-making events nineteen hundred years nearer the end of the age, which, we know, is coming.

If it is of no consequence to us when that day comes, why was the Book of Revelation ever written? Or is it a fact,—as a very able student of the Bible maintained to me once,—that the Book of Revelation was never intended for us to know? If so, why is it called "Revelation"? It would be a misnomer. Why was it given by God to Jesus, to show unto his serv-

ants? Or why was verse three of chapter one ever written? "Read, hear, keep" are the terms and conditions for being blessed because of such relation to it.

Your humble servant has studied the Book through ten times, and has not, as yet, discovered one jot or tittle, intimating that it is wrong to study historic events in the light of Divine Revelation. On the other hand, I find the whole trend of scriptural admonition upon this *looking for the consummation of the age*, to be as clear, concerning the latter end of gospel time and things coming to pass, and revealing them, as Paul maintained before King Agrippa (Acts 26:22), as reasons for accepting the Gospel in its beginning, that he preached none other things than Moses and the prophets said should come.

Now, where are we, and what epoch will the present wholesale human slaughter mark, in drawing near to the latter end? I don't know, neither does any man know, and no man is to be followed who pretends to know just what is coming and just where. But it is interesting to read some of the censored dispatches, in connection with prophecy, that has had nothing like it ever to happen.

Read a couple excerpts from dispatches in relation to Turkey: "The declaration of war, as declared yesterday by Russia, . . . has stirred the whole Moslem world." Then, three weeks later: "The ultimatum Japan sent Germany on the 19th, has greatly increased the already tense feeling in Turkey, and it is freely talked here, in army circles [London], that it will prove the last feather in effecting an alliance with Germany." Many other messages of like import may be quoted.

The points to be noted are, Turkey is greatly disturbed by news from the EAST and from the NORTH. Now turn to Dan. 11, and study the career of the Turks, up to the time mentioned, and note specially verse 44, "But tidings out of the east and out of the north shall trouble him." Now, no one knows this to be the right application, but if it is, and Turkey does go into this war, you have but to read the rest of verse 44 and 45, to see what he will do, and what changes will take place in Palestine and among the small nations around the northeastern part of the Mediterranean Sea.

Whether this great war means this or that, one thing is certain,—things are transpiring on the earth never seen before. Never since the world began have battles been fought from 2,000 feet in the air to ninety feet under water. I maintain that something foreseen by the prophets, and clearly written in the Book is coming to pass. The very fact of its being written shows that it is for our learning. But in reading current history in the light of prophecy, let us keep our heads, and it will then be as legitimate as any duty God has enjoined.

The Master clearly told the apostles, "Lift up your eyes and behold the fields already white to harvest." The principle is, Be men of vision. See what there is to do. See conditions as they are, that you may meet them. To lift up our eyes concerning latter-day conditions, is as essential for us of today, as it was for those of Bible times to see their relationship in that day.

Permit me to call attention yet to a very recent incident: Your humble servant talked twenty minutes on the "International Mind," relative to peace, at the Peace Meeting at Seattle, on Sunday evening of the Conference period.

In the course of the talk, this statement was made,—that the nations' mind is for war, from the small school-boy to the grandfathers; that the relations of European nations are so tense that it would take but the slightest mistake in diplomacy to throw all Europe into a war. This was the thought, not, perhaps, the exact words. I was laughed at by several strong eastern Brethren, remonstrated with by others, and severely criticised by others. Here are some of the sentences that burned down into my memory: "You are off, badly off; you ought to know that two great Peace Conferences are staged for Europe this very year." Another, "I don't go much on your judgment; don't you know that rulers could never get men to fight as they once did? People have become too intelligent to

be the dupes of kings." And some of those very brethren are still on their Seattle trip, or have, at least, read plenty of the horrifying butcheries around Liege and along the Meuse in less than one month.

Now I close with one prediction, not as prophet but by reading it tabulated upon the Bulletin Boards of several who wrote long ago. This is not Armageddon. Armageddon will be fought in Palestine. It will end the great tribulation, and establish the Jew. The saints who are worthy of the first resurrection and of the change to glorified bodies, will be with Christ. Armageddon will be Satan's last stroke before being shut up. Disarmament will never take place till he is tied. Peace conferences and the establishing of peace courts are proper, and but express the advance thought of righteousness, but Isa. 2: 4 and Micah 3: 3 will not be till after Armageddon and the chaining of Satan. Joel 3: 10, 11 now prevails. These things are clearly seen, and I have not uttered one word of prophecy.

Fresno, Cal.

Sept. 20, Temperance Sunday in Ohio.

BY LEVI MINNICH.

THE World's Temperance Sunday this year comes Nov. 8. On that date every Sunday-school in the world is expected to study a temperance topic.

Since Ohio is to vote on State-wide prohibition Nov. 3, the date for Temperance Sunday in this State has been changed to Sept. 20. On this date instruction should be given in every Ohio Sunday-school, explaining the two proposed amendments to the constitution of Ohio, to be voted on at the November election.

One of these amendments is championed by the liquor interests and bears the misleading title "home rule." Its aim is to destroy practically all the local option and restrictive legislation that has been built up in sixty years. It opens the way for the liquor traffic to put a saloon next door to any home in the State, where it thinks it can make money.

The other amendment provides for the prohibition of the liquor traffic in Ohio. Never before did the people of Ohio have the opportunity to vote on State-wide prohibition. Each county in the State has a temperance organization, where instructive literature can be secured. Our Ohio Sunday-schools and church congregations should not fail to avail themselves of the opportunity of cooperating with their respective county organizations, in the effort to relieve Ohio of the curse of the liquor traffic.

The leading temperance publication in Ohio is the *American Issue*, published at Columbus. At present this paper is published twice a week and will be sent two months for ten cents. It gives full particulars of the issue in question, instruction as to marking ballots, etc. Some county organizations are having the paper sent to every voter. Our Sunday-schools and church congregations can use a liberal contribution, taken on Sept. 20, our Temperance Sunday, in a similar manner.

It will require the united and persistent effort of all temperance people to win the State for temperance.

Greenville, Ohio.

The Work in Michigan.

BY JOHN HECKMAN.

THE DISTRICT MEETING of Michigan, with its associated gatherings,—Sunday-school Meeting, Christian Workers' Meeting, Ministerial Meeting and Missionary Meeting, certainly was a good place to be. I was present at their meetings two years ago, and during my recent visit I noted the increase in membership and in the number of churches, as compared with the showing two years ago. All seem to catch the spirit for better things,—better houses, better barns, better stock, better fruit, better church methods and better results. There are improvements in many ways.

Encouraged by the increase in wealth, the Mission Board asked for larger donations to their District Mission work. A hearty support was given to their one successful city mission in Grand Rapids. Their Mis-

sion Board said openly that they proposed to make it as difficult as possible for their successors.

Their large number of young members gives great prospects for the future. There is great concern manifested to keep these young people busy, in order that they may develop into the best workers in the Lord's vineyard. Some will become ministers, some Sunday-school teachers, some deacons, some missionaries and some will become money-makers. All may be workers together, to promote the same work.

Some of the early ministers in the State are still living. Among them are Elders Baker, Chambers and Rairigh, who were present at the meeting. These are men who hazarded their lives for the Word of the Lord. They tell of their long travels through the woods to their appointments in some distant log school-house or some members' home. These narratives never lose their interest. Their devotion to duty and persistent preaching of the Word, in the early days, have made it possible to have these good meetings now, and to plan such large things for the future. May we do as well with the charge confided to our care!

One of the most refreshing incidents of the meeting to me was the report of the Sisters' Aid Societies of the churches in the State. Articles and money were gathered and used to the amount of \$792. The funds of the District are handled and reported with rare skill and sincerity. A ten cent discrepancy was noted and explained.

The Michigan Sunday-school Meeting, Ministerial Meeting and District Meeting were helpful gatherings. *Polo, Ill.*

DEATH OF ELD. J. A. WEAVER.

Bro. Joel Adam Weaver was born in Franklin County, Va., Oct. 13, 1850, and died at his home, near Omaha, Nebr., Aug. 11, 1914, aged sixty-three years, seven months and twenty-eight days.

When three years old, his parents moved from Virginia to Carroll County, Ind., where they lived for two years and then went back to Virginia for a visit, returning next year to Indiana. All of these trips were made in a covered wagon. In 1857 his parents moved to Howard County, Ind., where his mother died in 1859. His father remarried in 1860 and then moved to White County, Ind., where they lived during the war and for many years afterward.

In 1879 he was married to Mary E. Reiff (Mertz) widow of Isaac Reiff, and to this union was born one son, Milton R., the present pastor of the Omaha Mission. His wife, son, two stepdaughters and one stepson survive.

It was while living in White County, within the bounds of the Monticello church, that the subject of this sketch gave his heart to God. He was baptized in 1869 by Eld. Geo. Cripe, was elected to the ministry in 1882, advanced to the second degree in 1885, and ordained to the eldership in 1892.

He was of a very quiet disposition, and an elder whose counsel was highly esteemed and often sought. He was exceedingly loyal to the teachings of the Bible and Conference decisions. His sermons were always rich in Bible quotations, and delivered, as they were, in his quiet and unassuming way, were strengthening and helpful, especially to the young people with whom he was always a favorite.

He was instrumental in helping to organize the work in the Northwest, having gone to Bowbells, N. Dak., in the spring of 1897, where he held the first service in an old railroad shack. Here, later on, a church was organized and a churchhouse built. Later he moved to Keoma, Can., where another church was organized, and a house built.

He served his District many times as its Moderator in District Meeting, and twice as a member on Standing Committee. In 1901 he so served the Conference at Lincoln, Nebr., and in 1904 at Carthage, Mo.

He was a great sufferer most of his life, being afflicted with necrosis (or dead bone) in his left limb, just below the knee. This ailment began when he was only six years old. For several years he had to go on crutches. In 1889 he went to Chicago for an operation, which was repeated in 1891, in 1893, and in 1903. Finally, in 1905, he had his limb amputated above the knee. Just ten days after amputation a hemorrhage set in, necessitating a second amputation. Later on erysipelas set in, which nearly ended his life. He always maintained that he was saved only by the power of God, through the anointing service.

In December of last year he moved to Omaha. For this we were glad, as he was a great help in the work. He greatly enjoyed the work of the mission.

Aug. 7 he attempted to crank his automobile, recently purchased. In some way the gear lever had slipped, and this caused the machine to start. Father, with his arti-

ficial limb, was unable to step aside fast enough, so the machine threw him down, ran over him and dragged him for about a block. It then ran into the bank on the side of the road, and stopped. When found, his neck was broken at the third vertebra, and a blood vessel of the spinal cord was ruptured, causing immediate paralysis of his entire body from his shoulders down. All the inner parts of his body were inactive except his lungs and heart. He lived just one week from the day he was injured. His pain was excruciating for the first four days, after which he rested easier, except for the reflex action of the stomach and bowels. The last thirty-six hours he rested quite easy, gradually growing weaker, and passed away in perfect resignation and peace, trusting entirely in Jesus.

All his suffering in life he bore patiently, and in his last illness was very thoughtful for others. As we stood by his bedside, on the evening of the day he was injured, we noticed that he was in almost unbearable pain and agony. We, therefore, asked whether we should go to the services,—the last one of our tent meetings. He answered, "Yes, go! I am on the safe side, while there may be some there who are not, over whom you may have an influence. Their souls are of more value than any care you can give me."

On Thursday, Aug. 13, he was laid away in the West Lawn cemetery of this city, the services being conducted by Eld. L. L. Meek, of Octavia, Nebr., from John 14. He was assisted by Bro. J. H. Brower, of Council Bluffs, Iowa. Never did we see such universal sympathy and grief as was expressed by the sorrowing hearts that packed the mission room at this service.

M. R. Weaver.

2615 N. Twenty-second Street, Omaha, Nebr.

RAILROAD NOTICE.

During the District Meeting of Middle Iowa, Oct. 6 to 8, the Chicago, Milwaukee and St. Paul Railway will operate its trains to Maxwell as follows:

Westbound: No. 5, from Chicago, 8:38 A. M.; No. 23, Freight, from Marion, 2:05 P. M.; No. 37, from Cedar Rapids, 8:58 P. M.

Eastbound: No. 4, from Perry, 8:27 A. M.; No. 94, Freight, from Des Moines, 2:35 A. M.; No. 6, from Omaha, stops at 10:57 P. M., to let off passengers from Des Moines and west of Manilla.

Note:—Above are regular trains. Special service has been provided as follows:

No. 27, from the east, leaving Marion at 3:50 P. M., Tama at 5:06 P. M., and arriving at Maxwell at 6:11 P. M., will stop on Tuesday and Thursday, Oct. 6 and 8, only.

No. 26, from the west, arriving at Maxwell at 12:30 P. M., will stop on Tuesday and Wednesday, Oct. 6 and 7, only.

Chairman of Committee on Transportation, Maxwell, Iowa.

NORTHEASTERN KANSAS.

The Sunday-school Meeting and Ministerial Meeting of the Northeastern District of Kansas will be held at Ozawie, Sept. 27 and 28.

SUNDAY-SCHOOL MEETING.

9:00, Devotional. Organization.
10:00, Sunday-school in Charge of Home Superintendent.
11:00, Sermon.—Geo. Canfield.
12:00, Intermission.
1:30, Devotional.

Topics.

1:45, Purpose of the Sunday-school.—Guy Brammell, Myrtle Hoover.
2:05, Officers and Teachers.—Their Qualifications and How Selected.—Roy Kistner, Sue Slusher Saylor.
2:25, The Relation Between the Official Body (of the Church) and the Sunday-school Officers.—C. A. Shank, A. Sawyer.
2:45, What Progress Are We Making Toward Solving the Boy Problem?—O. R. McCune, James M. Mohler.
3:05, The Brethren Sunday-school: (a) Its History in Northeastern Kansas.—F. E. McCune. (b) Its Future Outlook.—Willis Devyllbas, W. P. Strole.

Intermission.

7:00, Christian Workers' Meeting, in Charge of Home President.
8:00, Sermon (to be supplied).

EDUCATIONAL MEETING.

Monday Morning.

8:00, Devotional. Business Session. This meeting to be in charge of Educational Committee.
10:30, Temperance Meeting in charge of District Temperance Committee.

Intermission.

MINISTERIAL MEETING.

1:30, Devotional. Organization.
Topics.
2:05, The Needs of the Rural Church.—J. H. Cakerice, O. O. Button.
2:25, Education of Our Ministers.—J. E. Smith, Geo. Manon.
2:45, In Conducting Our Regular Services, Should We Be Governed Strictly by Custom or as the Needs of the Occasion May Demand?—S. J. Heckman, R. F. McCune.
3:05, How May the Minister Best Serve His Congregation?—U. S. Brillhart, I. L. Hoover.
3:25, What Is the Duty of the Congregation to the Minister?—C. B. Smith, H. F. Crist.
3:45, How May the Church Best Carry Out Matt. 28: 19-20?—Benj. Forney, J. E. Throne.

Intermission.

6:00, Aid Society, in charge of Sister Sarah Crist.
7:00, Child Rescue Work, in charge of I. H. Crist.
Intermission.
8:00, Missionary Sermon.—R. A. Yoder.
Committee, C. A. Ward, W. A. Kinzie, H. L. Brammell.

THE ROUND TABLE

Calls for Money.

BY C. D. HYLTON.

God gives us the power to get wealth, and whether we gain much or little depends on various circumstances. But God requires that a man give according to that which he has and not according to what he has not. We are his stewards and are responsible for the use of that which he has given us. "Why spend ye money for that which satisfieth not?" was the inquiry of a notable prophet.

There are many calls for money, until some of the stewards are getting wearied of them, and a few have about decided to turn down all calls except those of their own families. This savors somewhat of selfishness, and the Lord is not pleased with selfishness in his stewards. We should hear and consider the calls, because there are many calls that should not be responded to.

Theaters are calling, "movies" are calling, traveling strangers are calling, our home churches are calling, our District Mission Boards are calling, and the General Mission Board is calling. To whom shall we respond? Every loyal member of the church wants the church to be perpetuated. Then it is plain that we should help to support and rally to her calls. It's our Father's business and it's our business. If the local congregation calls, and the District Mission Board calls, and the General Mission Board calls, and these calls happen to come, sometimes, close together, don't be discouraged. Just do what you can; it's money deposited in the bank of God.

If the theater and the moving picture shows secure your money, it does not go into the bank of heaven, we may rest assured.

The stranger may and may not be, placing your money at the proper place. Recently I was in a community in Virginia where two strangers, a man and a woman, were very zealously working every night against the white slave trade. This seems to be a commendable effort, and we don't want to discourage it. But I am wondering why parties should come from Denver, Colo., here to Virginia, to the rural districts, right among the Brethren, and seek to get into all the Brethren churches. A call for money is made every night and our people are responding liberally. This may be all right; and, again, it may not be. Beware! Investigate!

Troutville, Va.

Resolutions.

At the Sunday-school Convention of the Church of the Brethren, held near Pioneer, Ohio, Aug. 27, 1914, which convention includes thirty-two Sunday-schools of the District, many topics relative to the Sunday-school work were discussed. Aside from this, the present temperance situation in Ohio found an important place. At the close of the convention the following resolutions were submitted:

Believing that Governments exist for the purpose of encouraging and developing all that is good and uplifting in its citizens, and of suppressing the evil and criminal tendencies of its subjects; therefore, be it *Resolved*,

I. That we are unalterably opposed to the constitutional amendment-initiated by the liquor interests which they falsely term a proposition for home rule for cities and villages.

II. That we stand for the adoption of, and pledge ourselves to support at the polls in November, the proposed prohibition amendment to our State constitution, prohibiting the manufacture, sale and importation for sale of alcoholic liquors for beverage purposes.

III. That a copy of these resolutions be presented to the newspapers of the counties in which we have a local congregation, and to the leading candidates for Governor.

Signed, G. A. Snider, Edward Kintner, C. S. Lehman.

The Prophets' Messages.

BY EZRA FLORY.

THE prophets delivered their messages by personal life, by public ministry and by personal ministry. Examples of each of these methods are numerous. A very large sphere of their work required consummate skill, tact, art in personal shepherding care. Take Nathan's message to David (2 Sam. 11: 14-17; 12: 1-7), for instance. David had committed a sin which threatened to precipitate all Israel into immorality by its example. The sin must be rebuked and yet the soul saved. How shall it be done? Oriental despots would usually slay a rebuker of this kind. To rebuke the sin, and yet not rebel, but win the soul, was a tremendous task. But it must be done.

Study Nathan's plan: (1) He waited till David had time to ripen, and to be stirred in conscience. To do so was not losing time. (2) He waited till David's heart was tender,—when the child was with them. (3) Nathan carefully planned the method to attract and save David. Compare our bluntness which,—last in Nathan's method,—is too often first in our words, and thus defeats and repels the end to be reached.

We are prone to think these prophets a happy set of people to whom God spoke messages for which they needed not put forth earnest effort, and for whom it was an easy matter to deliver the sacred words. Are we not rather justified in concluding that theirs were arduous tasks from which we may learn many practical lessons?

343 S. Trumbull Avenue, Chicago.

Our Thanks to God.

BY RALPH GLEN RARICK.

THE thing largely wished for and needed much was rain, and it came one night in abundant measure. The next day, in my mingling with others, I listened with interest as, on every hand, could be heard the expression, "We had a good rain." I was led to wonder how many of us, that shared this benefit, and the expression of it, felt grateful to the extent of lifting our voices heavenward with a similar statement to the Giver.

When we receive aid from a friend, we are quite ready to voice our gratitude,—indeed, we have a keen feeling that we owe it. But when it comes to thanking the Lord, how dull, sometimes, our feelings are; how we forget, occasionally, that we are even under such an obligation! Certainly, at this point our case is nothing less than serious, and we stand in need of more "mind renewal" of Paul's prescription.

We need to realize that we are entirely dependent upon the table our Father spreads before us,—that only within the pales of his grace and goodness can our lives exist. We need to remember the disappointment that must come when those who have avowed themselves to be children of his are negligent to return the little possible, in thanksgiving.

Oh, may we strive for that point where the Psalmist caught the vision of his relation to God, when he said, "I will give thanks unto Jehovah with my whole heart!"

Covington, Ohio.

Why Not?

BY NORMAN A. CONOVER.

A FEW days since, while in the Public Library of one of our cities, I noticed, on one of the tables in the reading room, several copies of the *Gospel Trumpet*, the official organ of the "Church of God."

This interested me, and then, among others, I found the "Extension Magazine," the official organ of the Catholic Church.

Now, if these churches find it advantageous so to advertise their church and its principles, why should not we? Their papers are certainly not superior to ours.

Perhaps some one has neglected placing our paper there. Whose duty is it to have the MESSENGER placed in this library? Is it mine?

These were some of the questions which came to my mind while sitting there.

Here is something for you to consider, dear reader: Why not place our church paper in public libraries, and by so doing permit the "reading public" to have access to a good religious paper, free from worldly advertisements and other objectionable things, and which truly carries the Gospel Message? Why not? *Circleville, Ohio.*

[Note.—We should be pleased to send the Messenger to every public library in America, provided money can be raised to meet part of the expense. Send us the name and address of the library, accompanied by 50 cents, and the paper will be mailed each week for one year. This will certainly be doing our part.—Ed.]

Sunday-School Lesson for Sept. 27.

Subject.—Review: Jesus the Judge of Men.—John 3: 14-21.

Golden Text.—I come quickly: hold fast that which thou hast, that no one take thy crown.—Rev. 3: 11.

Time.—Part of March and April, A. D. 30.

Place.—Perea, Jerusalem and environs.

CHRISTIAN WORKERS' TOPIC

Special Men's Program.

Ecclesiastes 11: 9.

For Sunday Evening, September 27, 1914.

I. A Man's Need of the Church.—(1) In order that he may more largely discover God and hold communion with him. (2) That he may enjoy Christian fellowship. (3) To promote symmetrical growth in faith and character. (4) To educate and quicken conscience.

II. The Church's Need of Men.—(1) To evangelize the world. (2) To win men. (3) To combat the false teachings of the day. (4) To carry forth the principles of Christianity into business and national affairs.

III. Why Should a Man Join the Church?—(1) Because the church offers the largest opportunities of any institution today. (2) Because the job of the church is worth while. (3) Because it will help the fellows that you know. (4) Because it will help Jesus Christ.

IV. Why Men Are Outside the Church.—(1) Because they are not interested. (2) Because they do not see any personal need of it. (3) Because they have not been properly invited.

V. What the Church Should Mean to the Man in His Moral Fight.—(1) Satan's daily temptations to men. (2) Man can not win all these battles alone. Satan is too powerful. (3) Divine power is ever ready to help with omnipotent power.

VI. Come, Men! Let Every Man Come (Rev. 22: 17).

PRAYER MEETING

Heavenly Comfort for Sin-Sick Souls.

John 14: 1-4.

For Week Beginning September 27, 1914.

1. The Power of Christ.—"Ye believe in God, believe also in me." What a comfort for a sinful, sorrowful soul, to know that he who suffered and died for sinners, has all the authority and power of Almighty God. "All power," he says, "is given unto me in heaven and in earth" (Matt. 28: 18-20; Isa. 53: 5; 1 Cor. 1: 24; 1 Thess. 1: 10; Heb. 1: 1-8).

2. The Many Mansions.—"In my Father's house are many mansions" (verse 2). Plenty of room for all who are worthy. You may be in straits here and now; there may be no room for you in the world's inns, but there is room for you in the "many mansions" (Luke 10: 20; Col. 3: 2; Rev. 7: 15-17).

3. The Prepared Place.—"I go to prepare a place for you." Christ did his part. The "prepared place" will correspond with the preparedness of the soul here, by the work of the Holy Spirit. The measure of our enjoyment of the kingdom of heaven is bounded by our spiritual capacity (Rev. 22: 3; Psa. 16: 11; 1 Cor. 2: 9-11).

4. Christ's Loving Reception of All That Are His.—"I will come again and receive you unto myself, that where I am there ye may be also." To be received by him is to have the honor of the Father and of the Kingdom conferred upon us. His prayer on our behalf will then have its perfect fulfillment, "Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory" (John 17: 24; Heb. 12: 22-24; Matt. 25: 34-40; Luke 12: 37).

5. The Eternal Home.—"That where I am ye may be also." Though the mists of earth may partially blind our eyes to the glories that are reserved for us in the world beyond, we can rest assured that some day we shall be with Christ and behold his glory (2 Peter 1: 11; Rev. 21: 10; Heb. 11: 16).

HOME AND FAMILY

Rum's Destructive Power Shall Fall.

You have heard how Roman fathers, in the days of Roman might,
Led their sons to Roman altars on the forum's noble height;
Pledged them there in bloody basins, in the names of wrongs afar,
To the Carthaginian Moloch and the heathen gods of war.
You have heard how in the Highlands, men of Wallace and of Bruce
Slew without the thought of quarter, died without the cry of truce;
Swept away the smiling heather with the ravaging of fire,
Till the bloody-eyed oppressor found no beauty to desire.
You have heard how hapless Holland, with the vengeful wrath of God,
Battered wide the dikes that freed her, met the tyrant with the flood;
Gave a hundred years of toiling in a moment to the sea,
Drowned her present with the ocean that her future might be free.
You who know the ancient story have the message of today,
'Tis the brother tale of races and it changes not for aye,
For though in a thousand guises ages past or times to be,
'Tis the battle hope of freedom and the shout of liberty.
Oh, my brothers, we are standing where our brother men have stood,
In the place of great decision, by the altar of our God,
And a million souls in bondage send to us high freedom's call,
As an ancient Carthage trembles to another Moloch's fall.
Shall the patriot of Holland, or the Roman, or the Scot,
Be more valiant than the freeman, to a holy trust begot?
Shall we hold the gift too precious, or the price too great to pay,
When the demon of the ages, reeking mawed, disputes the way?
'Tis the challenge to the races, and the battle of the strong;
War of brothers undivided, right triumphant over wrong;
And we pledge our blood and virtue—as one man we shout the call—
By our homes and land and altars, Rum's destructive power shall fall.

—Daniel A. Poling.

The Mother's Place of Honor Is Ordained of God.

BY S. N. McCANN.

"Render to all their dues: honor to whom honor is due" (Rom. 13: 7).

THIS is true, because of her relation to the child and to the home. As there can be no child without a mother, so there can be no real home without a mother. Take the mother out of the home and it, at best, is only a place to stay, a kind of boarding-house. You may have flowers and music, home comforts and friends, but without the mother home is but an empty name. God ordained that all who come into this world should have mothers. Life itself depends upon the sacrifice of the mother. During the early years of childhood it is the mother who watches over and guides the little one in paths of safety. Without the mother's constant vigilance the little life would not blossom into maturity.

It is the mother who can soothe the childish troubles, who can kiss away the pains and sorrows.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My mother. —Mrs. Sigourney.

All have mothers who should be honored for their unselfish sacrifice in watching over them in their tender years. Some have mothers who have passed to the unseen world, yet still they live. Mother is not dead, though we can not hear her call, nor see her smiling face as of old. Though she has gone from us, "A mother is a mother still, the holiest thing alive."—Coleridge.

It is a mother's influence above all other influence that shapes life. A life is largely in a mother's hands, to make of it what she will. Oh, that mothers would realize the value and blessing of the lives com-

mitted to their trust! A man who controls a fortune has great responsibility and can accomplish much for the world. Yet his responsibility and the good that he can do is little when compared with a mother's power and influence.

The moral and the spiritual are largely influenced by the mother, because she willingly and unselfishly lays down her life for the child. This is not only literally true in respect to her vitality and life, but it is true in many other ways. The mother sacrifices her rest and vitality in case of sickness. It is the mother's hand that can cool the fevered brow, that can make the pillow soft. It is the mother who hears the groan or even the smothered sigh. The privileges and joys of society are gladly and willingly sacrificed by the true mother, that she may build a home for those who are the joy of her heart.

The true mother dies to all that hinders her in moulding and shaping the jewels of her home. Her life is lost in the lives of her children.

Happy he

With such a mother: faith in womankind
Beats with his blood, and trust, in all things high,
Comes easy to him, and though he trip and fall,
He shall not blind his soul with clay.

—Tennyson.

They say that man is mighty,
He governs land and sea,
He wields a mighty scepter
O'er lesser power than he;
But a mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world.

—Wm. Ross Wallace.

God honored motherhood in choosing a pure, chaste virgin to be the mother of Jesus. Mary had the honor of willingly sacrificing for the Babe of Bethlehem, for the little Boy Jesus of Nazareth. God honored all true mothers in allowing the sweet and self-sacrificing spirit of a pure and holy woman to be the mother and the guardian of his own Incarnate Son.

As Jesus honored and obeyed his mother, so every true son and daughter should honor and obey a true mother, who is filling the place for which God, by creation, ordained her. A higher, holier trust is not committed to earthly beings than that of motherhood.

Paul, that prince of missionaries, emphasizes the sacred and holy service of motherhood in his exhortation to Timothy, to keep that which came to him through his mother and grandmother. The life of Samuel as judge, prophet, and priest of Israel, one of the greatest of the moral heroes of Israel, owes all of its worth to Hannah. The consecrating of her child to God, years before he was born, illustrates the true spirit of the real mother. It is this spirit of consecration to the right, to lay all on the altar of sacrifice for God and for others, that makes mothers the greatest power for right and truth in the world today. Such a spirit of consecration never lets go of the boy, but leads him, as Samuel was led by his mother, to the house of God, and there rededicates him to God's holy service.

Such mothers as Elisabeth, Ruth, Naomi, and Hannah will never fail of a place of honor, not only in their own homes, but in the homes and hearts of mankind. As we look into the records of history we find even heathen rulers giving honor to Christian mothers. Nona, Anthusa, and Monica, the mothers of Gregory of Nazianzus, of Chrysostom, and of Augustine have left their undying records in the lives of their illustrious sons. No greater tribute could be paid to any mother than Augustine pays to his mother, who filled him with hope and trust even when all seemed dark. Such men as Garfield, John Randolph, Henry Clay, Benjamin Franklin, and a host of others whom nations delight to honor, lay all their power and influence at the feet of their mothers. Some of the greatest lights in the church, such as Dr. Doddridge, Bishop Hall, J. S. C. Abbott, St. Augustine, Chrysostom, and many others refer to their sainted mothers as the greatest influence in their lives to make them a power for God and for good to the world.

Mothers, the future generations are in your power

for good or for evil. If nations, churches, or people in general can have true, consecrated mothers, they can not fail. Show me the mothers of a nation and I will write its history. This is largely true, also, of individuals. Like mothers, like sons and daughters, is a saying that states a general fact. Lord Byron, that giant among men of genius, and Napoleon Bonaparte, that general among generals, received from their mothers their bent of mind that made them, with all their brilliant talents, powers for evil in the world.

Let me draw a picture of two typical mothers and their children. John comes to his mother from play and begins to tell about his delightful time. The mother says, "Go out; I don't have time to bother with you; you are always running in and bringing mud and dirt into the house; go, and don't bother me." The next day John comes to his mother, crying, and looking to her for sympathy. She says, "None of your tales! If you had behaved yourself you would not be hurt. Go; I don't have time to bother with you! Oh, you are such a nuisance! Don't bother me. You never try to help your mother." John goes out and wishes that he had never been born. The next day John comes again to his mother and asks for thread to mend his ball. The mother says, "Go! You are always wasting more than you are worth." She gives him the thread but says, "Don't run in here again with your dirt and fuss!" John goes out sad, feeling that he doesn't have a friend in the world.

After a day or so he comes in again and asks for money to buy a bat. His mother says, "You are so wasteful,—always wanting help, but never willing to help in anything. I can't spend so much on you." She gives him the money and says, "Now, don't bother me again today." John goes out happy, and yet unhappy and morose. His future bids fair to be unhappy, and unless the Lord in some wonderful way helps him the mother is likely to see some real trouble.

Another mother has a little boy about the same age as John. Willie comes running to his mother. His shoes are muddy but he is welcomed and kindly reminded of his mistake. The mother makes him love her, and yet he respectfully obeys and goes out happy. The next day Willie comes, crying and looking for sympathy. His mother gladly receives him and hears his sorrows, kisses away his trouble, and tells him the story of Jesus and the cross. The boy goes out happy and wishing he could be more like Jesus. Again, Willie comes running in, asking for thread to sew his ball. His mother is very busy, but receives him kindly, and gives him the thread, and says, "I am glad that my boy can help himself like a man." Willie goes out, determined that he is going to be a man and help mother.

After a few days Willie comes again, asking for money to buy a bat. His mother says, "We can't spare the money now, but next week we will get you a bat." Willie goes out happy, knowing that he will get his bat, and blessing his mother in his heart.

Mothers, which mother's place are you filling?
Bridgewater, Va.

COVINGTON, OHIO.

The time for our annual reorganization in the Aid Society has come, and a general survey of the work has been made. The remarkable zeal and industry of our sisters and the good management of their leaders have given, toward the payment on our new church, the sum of \$250. Sister S. S. Miller has been elected President, and Sister Lucy Hecker, Secretary and Treasurer, for another year.

Prof. C. C. Johnson, of Pittsburgh, Pa., recently preached here. His subject, "The Social Teachings of Jesus," was ably handled. He presented the needs of the submerged, and urged the necessity of living out the teachings of Jesus, as they concern our relations with our brother. We are always glad to find Eld. P. H. Bercy and family in our midst, and we greatly enjoyed their late visit.

Our pastor, Bro. G. W. Flory, has had several busy months. As if preaching to large congregations, twice a Sunday, were not sufficient, he also lectured at Chautauquas and spoke at Sunday-school Institutes, besides looking after the needs of our church.

One came forward for baptism last Sunday.

Elizabeth D. Rosenberger.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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FIVE recent accessions are reported from the Hanover church, Pa.

SEVERAL programs of District gatherings are unavoidably crowded out this week, but will be given in next issue.

BRO. Z. ANNON has been chosen to represent the Second District of West Virginia on the Standing Committee.

BRO. E. E. JOYCE recently closed a two weeks' revival in the East Maple Grove church, Kans., with five accessions.

BRO. D. F. WARNER and wife (nee Sister Grace Gnagey), are located at Virden, Ill., where they may now be addressed.

WE announce the change of address of Bro. I. D. Heckman from Cerro Gordo, Ill., to 400 South Homan Avenue, Chicago.

A FEW refreshing meetings, in the Coulson church, Va., by Bro. S. G. Spangler, elder of the congregation, resulted in six accessions.

THE District of Oklahoma, Panhandle of Texas and New Mexico, will be represented on the Standing Committee by Bro. W. G. Cook.

THE DISTRICT MEETING for Southern Pennsylvania, to be held in the Fairview house, Codorus congregation, is announced for Oct. 28.

BRO. A. CHAMBERS, of Washington, D. C., closed a series of meetings near Smithfield, W. Va., Aug. 23 with eight accessions by baptism.

AMONG the Illinois notes will be found a notice regarding the District Meeting of Southern Illinois, to be held at Astoria, Ill., Oct. 5 and 6.

BRO. J. EDSON ULERY, of Onokama, Mich., is now engaged in a series of meetings in the Silver Creek house, Mount Morris congregation, Ill.

BRO. ELMER E. FIPPS, of Kokomo, Ind., labored in a revival for the Plevna church, same State, recently. Eight were buried with Christ in baptism.

THE DISTRICT MEETING of Southwestern Kansas and Southeastern Colorado will be held in the Pleasant View church, Darlow, Kans., Oct. 21.

ALL marriage announcements for the MESSENGER should be accompanied by fifty cents. See notice under the head, "Matrimonial," in any issue.

BRO. GRANT MAHAN, of Omaja, Cuba, thinks that he will be able to attend the Annual Meeting at Hershey next June. His many friends will be glad to see him.

RAILROAD arrangements for those who desire to attend the District gatherings of Northeastern Kansas, at Ozawie, beginning Sept. 27, will be found among the notes from that State.

THE date of the District Meeting of Southern Iowa, to be held at Ottumwa, is Oct. 2.

THE new church, recently erected in Warrensburg, Mo., was dedicated Sept. 13, Bro. D. L. Mohler, of Leeton, same State, delivering the address for the occasion.

BRO. J. M. HENRY, of Daleville, Va., recently assisted the members at Cedar Grove, in the Flat Rock congregation, same State, in a series of meetings. Eight accepted Christ.

BRO. JOHN T. GLICK, of the Summit church, Va., was with the Bridgewater church, same State, in a series of meetings, recently. Seven were received into church fellowship.

BRO. O. W. NEHER, who spent the summer months with the members at Omaja, Cuba, and labored for them most acceptably, has returned to his school duties at Mt. Morris, Ill.

BRO. CALEB ALTUS, R. D. 1, Hoxie, Ark., is prepared to teach vocal music lessons in Arkansas, Missouri and Oklahoma. Those desiring his services will please address him as noted.

BRO. D. S. MYER, of Bareville, Pa., labored for the members at Codorus, same State, in a recent series of meetings. Fifteen united with the church by baptism, and one was reclaimed.

BRO. JOHN S. FLORY, President of Bridgewater College, writes us that the fall term of his institution opened with an enrollment of 166. The outlook for the school is most encouraging.

A SERIES of meetings at Mt. Pleasant, in the Mill Creek congregation, Va., was conducted by Bro. W. H. Zigler, of the Elk Run church, same State. Six entered into the baptismal covenant.

A REFRESHING revival was held in the Bethany church, Ind., Aug. 9 to 23, by Bro. Chas. W. Eisenbise, of Chicago, Ill. Seven were received by baptism and others are near the kingdom.

BRO. J. EDWIN JONES, of Larned, Kans., was with the membership of Cordell, Okla., in a recent series of meetings. Thirteen enrolled themselves with the believers, and others are deeply impressed.

BRO. I. B. TROUT spent Sunday with his mother at Springfield, Ohio. From there he went to Cincinnati to attend a meeting of the International Teachers' Training Committee, of which he is a member.

BRO. E. J. EGAN, of Shipman, Va., has just closed a two weeks' revival in the Bethel church, that State. So far fifteen have been received by baptism, and others await the administration of the rite.

THE members of the Pine Grove church, W. Va., were recently favored with a refreshing series of meetings, conducted by Bro. C. G. Hesse. Five were made willing to enter the baptismal waters.

SINCE the District Meeting of Northeastern Ohio, to be held in the Springfield church, convenes Oct. 1, the elders are instructed to meet Sept. 29, at 2 P. M. The Ministerial Meeting will be held the 30th.

BRO. RALPH W. SCHLOSSER, of Elizabethtown, Pa., began a series of meetings at the Latimore house, Upper Conewago church, same State, Aug. 16, closing Sept. 3. Twenty-three made the good confession.

WE are requested to announce that the members at Naperville, Ill., will have an all-day Harvest Meeting on Saturday of this week. A Missionary Meeting, in the afternoon, is to be addressed by Bro. Galen B. Royer.

THERE was a mistake in the announcement, two weeks ago, about the Temperance Bulletin, No. 2, being ready for filling orders. The announcement was intended for Bulletin No. 1, which issue has already been sent to many temperance workers. Bulletin No. 2 will not be ready for some months,—so writes Bro. P. J. Blough, Hooversville, Pa.

BRO. LEONARD R. ROOT, who may be addressed at 1417 North Lawrence Avenue, Wichita, Kans., is planning to devote 1915 to evangelistic work, and is now prepared to book engagements for any time during the year.

THE members of the Smith Fork church, Mo., hope to have their new church building under full headway, ere long, the material being in readiness now. The future outlook of the congregation is said to be promising.

MCPHERSON COLLEGE, so we are informed, opened Sept. 8, with the largest fall term attendance known for years. The school managers feel very much encouraged. A further notice about the school and its work will appear next week.

BRO. A. L. B. MARTIN, of Harrisburg, Pa., labored for the members of the Bush Creek church, Md., in a revival effort, closing Aug. 30. Twenty entered into the baptismal covenant, and several others are awaiting the administration of the initiatory rite.

BRO. D. L. MILLER, after spending more than a week in revival work with the Brethren at Defiance, Ohio, has returned to his home at Mount Morris. He is not doing much work of this kind. It is only occasionally that he consents to make an engagement.

THE place of the District Meeting of Southern California and Arizona, to convene Oct. 22, has been changed from El Centro to Lordsburg. The Ministerial Meeting is to be held the day before, and the elders of the District are instructed to meet Oct. 20, at 2 P. M.

THE DISTRICT MEETING of Southeastern Pennsylvania, New Jersey and Eastern New York convenes in the First Church of the Brethren, Philadelphia, Oct. 29. The elders are to meet at 7 A. M. The Bible Institute begins Oct. 25, and continues until noon the 28th, to be followed by the Ministerial Meeting.

WE suggest that, when there are other meetings held in conjunction with a District Meeting, all of them be reported by one correspondent. For one person to report the Ministerial Meeting, another the Sunday-school Meeting, and a third the District Meeting, is sure to result in the writers overlapping each other in news. Also let equal justice be done to all the meetings.

BRO. EDMUND FORNEY and wife, of Lordsburg, Cal., are now visiting their daughter, Sister Susie Minnich, of Greenville, Ohio. They expect to make extended visits at various points in Ohio, Illinois, Iowa and Northern California, before returning to their home at Lordsburg, Cal. Bro. Forney preached at Red River, Ohio, on Sunday morning, Sept. 6, and at Pittsburg in the evening.

BRO. M. E. STAIR, Writing Clerk for Northern Missouri, informs us that the notice about the Elders' Meeting in the Bethel church, in Polo, is misleading. The meeting is to be held in the Bethany house, in the Pleasant View congregation, Sept. 30, at 2 P. M. The Sunday-school and Christian Workers' Meetings will be held the same day, the Ministerial Meeting Oct. 1, and the regular District Meeting Oct. 2.

UNINTENTIONALLY we failed to make mention of the recent accessions to the Rocky Ford church, Colo., during the earnest revival effort of Bro. E. F. Sherfy, of Colorado City, same State. We are pleased to learn that the cause of Christ was greatly strengthened by the labors of our brother. Eleven united with the family of God through the holy ordinance of baptism; others, under deep conviction, have not, as yet, made a full surrender.

BRO. ALBERT C. WIEAND, President of Bethany Bible School, writes us saying: "The enrollment at the opening stands at 163. They are a fine lot of young people, combining strength of mind, good education, strength of character, and spirituality and consecration. Whenever I think seriously of the sturdy character and earnest-hearted consecration of so many of our young people, I have great hopes for the future of the church."

THE members at Circleville, W. Va., secured Bro. C. G. Hesse for a revival effort, and were favored with a refreshing from the presence of the Lord. Including two accessions by baptism, just prior to the meeting, twenty-one made the good confession.

DURING one of Bro. E. H. Eby's recent missionary meetings on the Pacific Coast, a brother gave a donation of \$1,000 for a hospital in India. That is a most worthy example,—one that a score of our well-to-do members might follow to excellent advantage, thus providing our various mission stations with these greatly-needed institutions.

The Cleansing Blood.

THERE is no such a thing as sanctification without the blood of Christ, for in Heb. 13: 12 we read: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." It will thus be seen that the blood of Christ, shed for the remission of sins, plays its part in the process of sanctification. Furthermore, it is declared that we are "justified by [or in] his blood" (Rom. 5: 9). Speaking of Christ, Paul, in Eph. 1: 7, says: "In whom we have redemption through his blood, for the forgiveness of sins." The same truth is affirmed in Col. 1: 14: "In whom we have redemption through his blood." John declares (1 John 1: 7), "The blood of Jesus Christ his Son cleanseth us from all sin," "and apart," says the writer of Hebrews (9: 22), "from the shedding of blood there is no remission."

This makes Christ, as 1 John 2: 2 puts it, "the propitiation for our sins: and not for ours only, but for the sins of the whole world." Further along in this epistle (4: 10) the same fundamental truth is reiterated: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." Or, in other words, Christ was offered for our sins, paying the price of our redemption, thus bringing about reconciliation between man and God, by having us, when still "enemies, reconciled to God." This is affirmed to have been done in the death of his Son (Rom. 5: 10).

This is what we understand by the doctrine of the atonement,—the bringing of man back to God,—brought about through Christ, the propitiation for our sins, who shed his blood for the sins of the whole world; and in whose blood there is remission of sins. And so it follows, as stated by Peter, "that ye were not redeemed with incorruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1: 18, 19). Hence, man's redemption must be ascribed to the blood of Christ, shed for the remission of sins. Here is the efficacy, and it is in obedience to his command in baptism that we, in a figure, come in contact with the blood that cleanseth us from all sins. It is by his atoning blood that we are cleansed, through faith and obedience to his Word.

The Miracles.

WHAT shall we do with the miracles mentioned in the New Testament? Upon the part of a number of the scholars there has, for years, been a disposition either to minimize them or to get entirely rid of them. Some have ridiculed miracles of every type, and not a few, with a shade of sincerity, have endeavored to explain them away. And while some are not quite so outspoken against that which must be regarded as supernatural, still they endeavor to account for the various marvelous occurrences by some natural or unknown process. The real purpose is to discredit all miracles, and to have the reader regard them as exaggerated statements, or stories having in the beginning some truth as a foundation, but later on expanded until they assumed the character set forth in the Scriptures.

To illustrate, the raising of the dead, healing of the sick, and restoring of sight to the blind, must be accounted for by some other process than supernatural power. The idea is entirely to eliminate the super-

natural element, and it is remarkable that some of these theories have actually found their way into not a few of the pulpits of the land. Their advocates have gone so far as to endeavor to account for the story of the resurrection of Christ on natural or scientific grounds. This is simply a polite way of saying that the resurrection never occurred.

But what shall we do with the miracles? Just one of two things: Believe them as they have been placed on record in the Scriptures, or deny them in toto. The accounts of the miracles, as presented in the New Testament, are either true or false. To attempt to explain them away, is one method of saying that they are not true. To deny what is said about the miracles, ascribed to Christ and to others of New Testament times, is to pave the way for calling into question other statements. There are just as good grounds for explaining away the Divinity of Christ, as there are for repudiating his miracles. And if one can question the Divinity of Christ and his miracles, he can, with equal propriety, question every other part of the Inspired Volume.

To give up the miracles, means to give up the inspiration of the Book, and thus strip the teachings of Jesus and his apostles of every element of Divine Authority. It means to place them on a common footing with the teachings of others, and to accept what they teach on the mere merit of the things taught, and in this way class their teachings with the work of other religious reformers and leaders. And this is just what, in a very quiet way, is being done in more than a thousand places, in the United States, to say nothing of what is done in the great schools of Europe.

The men who wrote the different parts of the New Testament believed in miracles. Reading what they wrote, leaves on the mind of every reader the impression that they regarded their account of miracles as correct. They did not write like men who meant to deceive, or even to attempt explaining away what they saw and heard. They tell the story of the bringing of the dead son of the widow of Nain to life, as though they believed every word they wrote. They tell of the restoration of Lazarus to life, as though they knew the occurrence to be an actual fact. Not only so, but Jesus himself believed in the miracles he performed. He had John's attention called to the fact that the blind received their sight, the lame walked, the lepers were cleansed, the deaf made to hear, and the dead were raised up (Matt. 11: 5). Nicodemus also recognized the fact that Jesus performed miracles, for he said to him: "No man can do the miracles that thou doest, except God be with him" (John 3: 2). In his address on the Day of Pentecost, Peter declared that Jesus performed miracles. Paul and others performed miracles,—so says that which is written.

And, taking the New Testament from start to finish, it contains not the remotest hint, suggesting the untruthfulness of miracles. The Record says that Jesus and others performed this, that and other miracles, and had the writers been testifying before a legal tribunal they could not have been more explicit in their statements. They wrote just like men would write who believed in miracles. And if they would have had in their mind the least doubt about the genuineness of the miracles they witnessed, they would never have written as they did. If we are to believe what they placed on record, we are compelled to believe that Jesus actually healed the sick, caused the blind to see, the deaf to hear, and raised the dead to life. We must accept these occurrences as miracles. We must either do this, or say that the writers of the Sacred Volume were deceived, were misinformed, and therefore did not know what they were writing about. It is either believing this, or else admitting the genuineness of miracles. From this conclusion there is no logical escape.

The Big Questions for the Future.

EVERY age has its questions. Conditions change. Now and then such radical changes in conditions take place as to mark an epoch, or the beginning of a new age. Then new problems appear, demanding attention.

This is true in all interests. It is no less true in the church. It is true in everything and everywhere.

As the church gets a broader horizon, she gets new light, new vision, new viewpoint. Things are seen in a different light. Old questions pass out of sight, comparatively; new questions appear. Things once considered of paramount interest fall into second or third place, while interests that had scarcely been thought of, spring into first place. The estimate of relative values changes. As the church grows in knowledge and grace, this is to be expected; it is to be desired. Without it, there is certain evidence of stagnation and decay.

Reference to the records of the past shows what the questions of that period have been. What will be the questions of tomorrow? Questions of church government have been, for the most part, the big questions of the past. The General Conference has given its strength more extensively and more vigorously to this class of questions than to any other. The future will show a change. Not that there will be less government,—there will be more and better government,—but it will be administered differently. It will be more and more the government that grows out of interest, service and consecration,—government from within, administered by each one to himself. It will be more and more the government that springs from the heart,—government at the consent and pleasure of the governed, based on moral conviction,—which is the only real government in the world.

There is such a thing as government from without, by a power outside of the heart, and for which the heart has no moral conviction. It is the government of force, not of love. It is the lowest form of government, and the most difficult of administration. Too much of the government of the past has been of this type. The stubborn rebellion has been met and endless difficulties have arisen. It is the kind of government that makes trouble. The government of force, without moral conviction in its favor, always makes the way hard. Education, Sunday-school and missions are the three great active interests of the church. Back of these is the state of spirituality and consecration. These questions are gaining recognition and the ascendancy over other questions at a rapid rate, as they deserve. Already they have first place in the minds of the membership. They are regarded as the great things. The conditions essential to the building up of these interests, therefore, will be the big questions of the future. They will furnish the problems of tomorrow. In fact, it may be said that these are already the big questions and problems.

These big interests gauge the church life. Their development in the future will be measured by the spirituality and consecration of the church body. The question, then, of first importance is the deepening of the church life. Regeneration, as the ground work, must be taught with all authority and power. It must be impressed again and again. Its importance must be hammered in, until it is known and felt. Every minister ought to arm himself with the strongest sermon on regeneration of which he is capable, and then preach it everywhere he goes, and preach it as if everything depended upon it. In too many cases today Christianity means only reformation, based on the power of the will, without the real vitalizing and energizing power of the Spirit and grace of God. This awful blunder must be overcome, and there is no way of doing it but by the enforcement of the doctrine of regeneration.

And then, the growth stage following the birth stage, every means of grace should be diligently used that the church may grow. Manhood from babyhood is reached by growth. It's the only way. And this is the way to spirituality. This doctrine, too, must be preached and urged with all faithfulness. Let it be spoken right out, with all authority, that there is absolutely no spiritual life without regeneration, that this is the only way into the kingdom of heaven, and that, though a man be born of God, he can not grow into manhood without the means of grace provided. As little as a child can be born into the world without the natural birth, so little can a man get into the kingdom of God without regeneration; and as little as

a child can grow without milk, so little can a child of God grow without the means of grace. They must be his daily bread, lest he be a dwarf or die.

Birth and growth deal mostly with being, with the condition of the heart, with what men really are; while the three big active interests of the church open fields for aggressive work. The way of birth and growth is fixed, unchangeably fixed; while the way of working out the big active interests is left largely in the hands of the church. Here are the big questions, and here will be the big questions of tomorrow. And it is certain that they will get increasing attention. H. C. E.

A Lifetime.

As we think of it,—when we allow ourselves enough time to do a little solid thinking,—life is a complex, varied, serious and important subject, and the consideration of it is our privilege and duty. What we make it, is the greatest and most important issue of our being and existence in this world.

Have we ever, purposely and thoughtfully, sat down, laying all other things aside, with the sole intention of giving this subject a careful examination, for our personal information and advantage? We say "advantage" thoughtfully, because there is nothing in the world, of which we can think, that is and should be of more importance to us, as individuals.

The first question, in considering this subject seriously, perhaps will be, "Why am I here? Why was I born?" Well, that is a big question. Do you know that there are hundreds and thousands that have been born into this world, that have lived, labored, struggled and succeeded,—as the world learned to know and measure it,—or that have failed, without ever asking themselves this question, the most important of all?

What are we to understand by the term "a lifetime"? Is it the time that intervenes between the day of our birth and the day of our death? This is the common and popular definition of life,—our physical existence in the world in which we now live. But no matter how superficial may be the view we take of it, we are forced to the conclusion that there is very much more implied in it.

The very interesting definition which we have in the Bible gives us a broader, higher and larger interpretation of life. After God made the physical man, we are told that he breathed into his nostrils, and he became a "living soul," so every child that is born into the world is given from God a soul,—a life,—the being of which is not measured by the physical birth and the physical death. We have a life that is a gift from God, an attribute of God and coexistence with him. Hence we have the very familiar citation, "It is not all of life to live, nor all of death to die." And, further, Paul tells us, "It is appointed unto men once to die, but after this the judgment."

This gives us a new line of thought,—that life means more than to have merely a conscious existence,—"to spend our days as a tale that is told," "to sit down and eat, and to rise up to play." This soul, which God has given us must, at the close of our physical life, return to him again, to enter into judgment, that we may render to him an account of the deeds which we have done in the body, during this life,—the life we are now living. Whether our deeds will prove to be good or bad, will be determined by the kind of life we are now living. It is vitally important to us, therefore, as individuals, to know *what* and *how* we are doing each day.

In reference to what is good and what is evil, our Heavenly Father has not left us in the dark, but through his prophets and through his Son, Jesus Christ, has most clearly and lovingly revealed his will and purposes to us. They are so plainly given that it is said, "Any man, though a fool, need not err therein." The difference between right and wrong, the righteous and the wicked, is most beautifully set forth in the first psalm,—*"Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scoffers: But his delight is in the law of Jehovah. . . . The wicked are not so, but are like the chaff which the wind driveth*

away. Therefore the wicked shall not stand in the judgment."

Read the whole psalm, and we are sure it will wonderfully impress you with the importance of giving careful thought to the life which we are now living.

What is the dominant thought in our lives today? What is it that most determines our actions day by day? Let us come right home to ourselves to see where we are, what we are doing, why we are living, and what is the impelling force that prompts the kind of life which we are now living.

Whether we be farmers, professionals, teachers, or even ministers of the Gospel, would we all have the same answer to give? Is it all of life to have food to eat, clothes to wear, homes in which to live and means to pay our just dues to the Government in which we live, educate our children, and help to save souls by having the Gospel preached to every creature throughout the world?

These are all commendable things to do, if in doing them we always keep in mind the one central thought that should be at the bottom of every one of them: "Do all to the honor and glory of God," ever remembering that we are his stewards, to whom he has entrusted the greatest object and purpose of his Divine Being. And what, do you suppose, that purpose or will is? It seems to us that it must be just what Christ, our Elder Brother, and God's Son says. It is not the will of God that one soul should be lost, but that all should come to a knowledge of the truth and be saved. Christ says, "I came to seek and save the lost." This will and purpose has been committed to the church of Jesus Christ, of which we are members, so that the underlying purpose of each member ought to be to help God to carry out his will, and to be workers together with Christ to bring souls into the Kingdom of God.

H. B. B.

Trine Immersion Briefly Considered.

HAVING seen in a former issue that immersion is the baptism taught in the New Testament, it is now in order to consider the form embodied, by the Founder of the church, in the baptismal formula, which he gave to his apostles just before he took his departure from the earth. There is a form for all the doctrines taught by Christ, and in Rom. 6: 17 we read about obeying "from the heart the form of doctrine" delivered unto the saints. It is not only the doctrine that must be respected, but the form as well.

The form of baptism is set forth in the baptismal formula, as recorded in Matt. 28: 19, reading thus in the Revised Version: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Since there are three Persons in the Trinity, as indicated in the formula, and since each one is to be duly honored in the baptismal ceremony, it follows that there should be three actions in the performance of the rite, the three actions symbolizing the three persons of the Godhead. If there were but one person named in the formula, then but one action would be required, but since there are three named, and the baptism is to be into each name, there must, of necessity, be three actions, in order that the demands of the formula may be complied with.

The meaning of the formula is very forcibly presented in the following paraphrasing of the formula by Alexander Campbell: "This is a purely Christian institution, not of Moses or the prophets; hence the formula is a perfectly original and unprecedented institution. There had been washings, cleansings, and purifyings, among the Jews, Samaritans and Gentiles, by various authorities and enactments; but not one like this: 'Into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit.'" (*American Christian Review*, Vol. 10, No. 39; also, "Quinter and McConnell Debate," p. 6). To baptize "into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit,"—and this is certainly the meaning of the formula,—can mean nothing short of a threefold immersion. A careful reading of the formula, as it stands in the Revised Version, placing the emphasis on the *and*, where it properly belongs, brings out the

idea very clearly,—*"Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."* There is, probably, no better way of emphasizing the trine action which the formula was evidently meant to teach:

In John 19: 19, R. V., will be found a sentence very much like the baptismal formula in construction, reading thus: "And it (the title) was written in Hebrew, and in Latin, and in Greek." That Pilate had to write three times, in order to place the title in the three languages named, is self-evident. The very construction of the sentence shows this. Now, if Pilate had to write three times, in order to write the title in Hebrew, and in Latin, and in Greek,—and he surely did,—then it certainly follows that one must dip his candidate three times, in order to baptize him "into the name of the Father, and of the Son, and of the Holy Ghost." From this conclusion there is no logical escape.

As the closing paragraph of this article, we offer the following, which, in the estimation of not a few, is looked upon as a clincher. During a public discussion, on the form of baptism, one of the disputants passed a copy of the New Testament to a judge of the court, who happened to be present, and asked him to write his name in the Book of Matthew, and of Mark, and of Luke. The book being returned to the speaker, the judge was asked how often he had written his name. He answered, "Three times." "Then," said the speaker, "if the judge could not write his name in the Book of Matthew, and of Mark, and of Luke, without writing three times, pray tell me how one can baptize 'into the name of the Father, and of the Son, and of the Holy Ghost,' without dipping his candidate three times."

The Number of Elders.

BRO. EDGAR M. HOFFER, of Elizabethtown, Pa., who has the faculty of finding out a good deal about our preachers, tells us that there are 1,331 elders in the Brotherhood, that fifteen of them are on the mission fields, while the rest live in America. East of the Ohio River 464 may be counted, while 418 live between the Ohio and Mississippi Rivers, 298 between the Mississippi River and the Rocky Mountains, and 136 west of the Rockies. Southern Ohio is the banner District for elders, having seventy-eight to her credit. Middle Indiana has sixty-five, Northern Indiana sixty, Eastern Pennsylvania fifty-six, and Northern Illinois and Wisconsin fifty-five. Other State Districts have a smaller number. Were all these elders lined up, two by two, they would form a procession considerably over one-half mile in length. Our correspondent says he would like to see them together, and suggests that they would certainly make a fine assembly. This, of course, is interesting information for some of our patrons, but we feel sure that the Master is much more concerned about what the shepherd of each flock is doing, than about numbers. Since there are about 1,000 congregations in the Brotherhood, it would seem that there should be no occasion for a church to be without a resident elder, for there are enough to go around, and 331 left, to help here and there where they may be needed.

The Kind of Memory.

ONE of our exchanges calls attention to the importance of having a good memory for the really vital things of life. Note the point that is made: "Which of your memories is better,—your *head* memory or your *heart* memory? Have you a good head for facts and figures, but a poor heart for tenderness and loving-kindness?" When we stop to think that our memories are an important factor in our lives, from day to day, it well behooves us to be most discriminating in all we do. Our memories are but the record of past happenings, and as such, will not be buried with our tenements of clay, but will live in the eternal world, either as our accusers, concerning past failings, or as our assurance of reward for the good we have done while here below. Memories, therefore, are not to be lightly esteemed; they are a most reliable index of our real selves.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Otho Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member, D. L. Miller, Mt. Morris, Ill.

General Sunday School Board.—Lafayette Steele, Chairman, Walkerton, Ind.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Zeller, Treasurer, Broadway, Va.; James M. Mohler, Leeton, Mo.; H. K. Ober, Elizabethtown, Pa.; S. S. Blough, North Manchester, Ind.; J. S. Zimmerman, Seattle, Wash.; I. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otho Winger, North Manchester, Ind., Vice-Chairman; A. C. Wicand, 832 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Dayton, Ohio, Treasurer; L. F. Holsinger, Rossville, Ind.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.

Fesce Committee.—J. Kurtz Miller, Chairman, 358 Sixth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntingdon, Pa.

Homeless Children Committee.—Frank Fisher, President, Mexico, Ind.; E. E. John, Treasurer, McPherson, Kans.; F. S. Thomas, Secretary, Harrisonburg, Va.

FIRST CHURCH OF THE BRETHREN, MINNEAPOLIS, MINN.

Our pastor and elder, Bro. D. W. Shock, being away in a series of meetings in Astoria, Ill., at the time when our members' meeting should have been held, the meeting was postponed until his return. During his absence Eld. J. H. Brubaker, Big Lake, Minn., ably did the preaching.

The members' meeting was conducted Sept. 4, in the evening. A large amount of business was disposed of. The committee to secure a preacher for a series of meetings, reported that Bro. Shroyer, of New Berlin, Ohio, would be with us during the latter half of October, and in connection with this meeting a love feast is to be held. The committee also reported that Bro. O. P. Haines, of Chicago, Ill., has been secured for next May, for a series of meetings, and the committee was instructed to secure another evangelist for the fall of 1915. The Master's work here is encouraging and we are looking forward to good meetings.

The officers for the ensuing year were elected by ballot. Bro. Shock continues as elder in charge; B. A. Wolfe, treasurer; D. D. Bueghly, chorister; Bertha Dutcher, clerk; Alsie Sharpe, solicitor; Jessie Stoner, Messenger-correspondent.

Bro. Shock represents the church at District Meeting in the Root River church, Minn., in October. Sister Bertha Dutcher is representative to the Sunday-school Meeting at the same place.

A committee was appointed to investigate the cost of placing electric lights in the church, in connection with the gas lights.

Five letters of membership were read and one was granted. This makes a total of seventy-four whose membership is recorded here. There are still eighteen who have not yet secured their letters and presented them. A number of these will present their letters before long.

Mrs. Jessie A. Stoner.

1122 Twenty-sixth Ave., North, Sept. 5.

NOTES FROM VYARA, INDIA.

This seems to be a record year for amount of rainfall, at least for our part of India. Because of excessive rain, some crops do not grow, and others have been rained under and drowned. While the ground was soft, our boarding children, in working hours, dug several trenches for water. They have thrown up several new banks, thus providing several new plots for rice in the future. There is money in rice growing.

About June 1 our head master examined our school-children for the last half year's work. I was present all the while, and feel highly gratified with the improvement in both boys and girls since last October.

In our absence, because of sickness, the diwan (prime minister to the king of this State) and six other high, yet subordinate, officers visited our schools here. Our men report to us that, because of the children's politeness, their singing, the boys' drill, and the girls' sewing, all the visitors, again and again, said in English, "Very good, very good." Our boys very appropriately served the visitors with betel leaf and areca nut, according to Indian custom, and garlanded them, as per their rank.

A few days later, on our arrival, the teachers gave the same program for us and a few visitors. This included singing, a drill, a farce and a mock school, into which all, both children and visitors, entered heartily. I have, during the year we have been at Vyara, never heard the men and women of these backward classes sing even once. It is a pleasure, therefore, to hear the girls sing so well, thus early.

Recently five of our teachers took the first examination in teacher-training. Three of them passed, and a number are preparing for the same examination in September. In the recent examination on the half year's Sunday-school lessons about fifty of our children passed in the oral, and several in the written lessons. Because of heavy rains, a few teachers did not get to give the examination at all. All told, seventy-three from Vyara station entered, with gratifying results.

Several times, recently, both in Sunday-school and preaching, our children have been asked, "Who desires to follow Jesus?" In response almost every hand went up

quickly. When asked, "Who would not be a Christian?" not one dared to raise a hand. The head teachers in both schools are doing excellent work, and the results are to be seen. The salvation of the Vyara station work rests with these children. As they go out, having had a few years' training under competent Christian teachers, they will begin a new era in the life of their parents and kindred. This all must admit. This work is therefore worthy of hearty support, it seems to me. When these children become Christian teachers, they will be all that our effort and your support and prayers have made them.

It will take time to bring India to Christ, but, brethren, the future is bright with hope, as bright as the promises of God. When, in a few years, we shall, by his grace, have a staff of trusty Indian helpers, you will begin to see results according to your heart's desire.

I. S. Long.

SUNDAY-SCHOOL MEETING OF NORTHWEST- ERN DISTRICT OF OHIO.

On the evening of Aug. 26, a large audience of Sunday-school workers assembled at the Silver Creek church, near Pioneer, Ohio, for the opening address by Eld. G. A. Snider, of Lima. His topic was, "The Mission of the Sunday-school and How to Fill It." The talk was a splendid keynote to the meeting of the next day. Bro. Snider maintained that the mission of the Sunday-school is to save souls and to build up souls in Christ. To be able to fill that mission successfully, we must have trained teachers. We must also pay attention to our church buildings. We must see if they are arranged for teaching classes.

Next morning Bro. S. P. Early was chosen Moderator for the day, with Sister Leo Lillian George as Secretary. Owing to the absence of the first speaker, the topic, "How to Get Church Members Lined Up in Sunday-school Work," was taken by Bro. C. S. Lehman, who gave the following suggestions: "If you can get the members to see the beauty of service, they will become interested in the Sunday-school work. Give them something to do, to bring out the hidden talent. Call them into service at the time of conversion. Do not have the same person in the same position year in and year out; break in others. The pulpit ought to call church members into Sunday-school work. Study your members; then study the right plan to use with each individual member."

Bro. Edward Kintner ably discussed, "Who Should Train the Sunday-school Teacher?" He said in part: "There is an unfortunate notion in the world that any one can teach a Sunday-school class, regardless of training. There are three ways to train teachers: (1) The home should have a Sunday-school atmosphere, and ought to teach children Bible truths, so that, in turn, they may be able to impart these truths to others. (2) Schools must train teachers from their own body. Literary training without Bible knowledge is insufficient. (3) Classes and the school can send the teachers to attend Bible Institutes."

Sister Minerva Kintner spoke on "The Art of Securing Attention from Primary Grades," saying in part: "Teachers must be present every Sunday. They should greet the class and show attention and love to every child. They should explain the lesson carefully, use chart, picture cards, etc., in a proper manner. Do not tell children they are bad. You might make them bad by doing so. Parents can help by dressing the child simply so that, when it comes into class, its mind will not be diverted from the lesson."

The talk on "The Art of Securing Attention from Intermediate Grades," by Bro. Floyd Mallott, was well prepared. Here are a few of his thoughts: "It is of the utmost importance to secure boys and girls during the 'stormy period.' Each teacher needs to realize that his pupils should have Christ now. On going into the class, just as the pupils look to the teacher, let the lesson teaching begin. Vary the 'approach-to-lesson-plan,' so as to arouse curiosity. Have lesson connected with the pupil's interest."

Bro. N. I. Cool opened the discussion on "How to Secure Attention from Adult Grades." He said, "Don't lecture to hold attention. Ask definite questions. When several classes are present in one room, do not talk louder than the teacher next to you."

The discussion on "Cradle Roll and Home Department Benefits," brought out the fact that every child is entitled to religious training, and also that we need to lead older people to systematic Bible study.

In the absence of a regular speaker, a number of interesting points on "How to Have a Live Teachers' Meeting" were given by Bro. J. D. Clear, a visitor to the convention. It was maintained that there must be regular meetings of regular teachers. Meetings should be opened on time. Methods of presentation should be discussed.

Bro. D. G. Berkebile, in discussing "How to Secure Greater Reverence in the Sunday-school," said: "It is the rightful heritage of every child to have reverence for things holy. Children need religious training, hence the necessity of family worship. They must inherit love and respect of devotion through example, therefore adults

should be careful in action and speech upon entering God's house. Let our singing be an act of worship."

Next came a report of the Committee on Resolutions. (Committee, G. A. Snider, Edward Kintner and C. S. Lehman.) The report was accepted and the convention put itself on record as being in favor of the "dry" amendment, and opposed to the "wet" amendment. These amendments are to be voted upon this fall. Copies of these resolutions are to be presented for publication to papers of the counties in which we have local congregations.

In the evening a Round Table discussion on topics relative to Sunday-school work and management, was followed by an interesting address, by Bro. S. P. Early, on "The Christian Worker Society's Field." He said, "The Christian Workers are an army to bring peace and joy to every home. They aim to impress upon the mind and heart the Word of God, to put into practice what they have learned. Let the young people carry cheer to shut-ins. Let them be directly connected with missionary work. Let them engage in personal evangelism, and be concerned about others. Let the spirit of prayer direct in seeking out some particular person."

Twenty-three schools out of thirty-two were represented in the convention. Much interest was taken in the discussion of different topics. The next thing will be to use the different suggestions in the way most suitable for each local school. The entertainment of the visitors was well taken care of by the members of the Silver Creek congregation.

Leo Lillian George,
District Sunday-school Secretary.

Bellefontaine, Ohio.

WESTERN PENNSYLVANIA.

The seventeenth annual Ministerial Meeting and Sunday-school Convention of Western Pennsylvania were held in the Meyersdale church, Aug. 18, 19 and 20. Ministers were present from twenty-five of the congregations of the District. Laymen from every part of the District were in attendance. It was the sentiment of those present that this was the best meeting yet held.

Bro. J. H. Cassidy is well able, as Moderator, to make effective a well-arranged program. The inspiration of the meetings was much increased by the excellent music, under the direction of Bro. I. E. Holsinger, our Field Secretary, during the Ministerial Meeting, while his brother, L. R. Holsinger, and Bro. Galen K. Walker, led the singing during the Sunday-school Convention. Bro. W. M. Howe was elected President of the next Ministerial Meeting, and Bro. H. S. Replogle was reelected President of the Sunday-school Association for the coming year. The officers of each organization arrange their own program and carry it out.

In the transition from the free to the supported ministry, in the Brethren church, many problems confront us, here in Western Pennsylvania, and we believe this is just as true all over the Brotherhood. Some of these and other problems of the church, we tried to solve at this meeting.

Eld. J. J. Shaffer, in the opening address, brought before the meeting the conditions of the ministry at the present time. He considers that the dearth of ministers is due to lack of training, sympathy and support. Bro. M. J. Brougher sees great possibilities in the Brethren church when each church shall be supplied with a pastor who feels the great responsibility of souls upon him, and that he is the representative of Christ to feed the flock. The spirit of self-sacrifice and service for others must be first in every pastor.

"The Relation and Duty of the Ministers to One Another" provoked an interesting and helpful discussion. The church at this time having elders, pastors, first and second degree ministers in the same congregation, what shall be the relation of these all, as to their authority, their duty and responsibility to the congregation and to one another? Shall the congregation give more deference to the pastor or to the elder, and which one shall have preference, if any? Of course, Paul answers this all very nicely in Rom. 13: 7, when he says, "Render to all their dues,—honor to whom honor is due, fear to whom fear. Owe no man any thing but to love one another." But always to have grace to do all this, is sometimes a problem not so easily solved. Some ministers have been known to say that if a church secures a pastor, they are done serving the church as a minister even when neither the church nor the Lord can spare them from the ministry. Sympathy, love, and the spirit of helpfulness, must exist if the cause is to prosper. The Church of the Brethren needs to learn the lesson of obedience, reverence, sympathy and support to her ministry. She should speak of her minister as "Brother Smith," rather than "Smith," or even as "Old Smit."

Perhaps no problem should be of greater concern, at the present time, than the care and training of the junior part of the congregation. The dress question is receiving its attention and has been. It may need no less, but we are sure that the teaching and training of the younger people of the congregation needs more. In many places the larger part of the congregation is under twenty-five years of age. These members are the future church. From these must come our ministers and fathers and mothers of the future. The pulpit may be largely to blame

when so many are absent from the preaching service after the Sunday-school closes. The minister must keep these young members in mind in the preparation and delivery of his sermon. The social life of these must be cared for by the church. The social nature is God-given.

The Sunday-school Convention opened on Thursday morning with a larger enrollment of delegates and schools represented than at any previous meeting. There were 104 delegates, representing fifty-five schools of the District. Secretary Holsinger's report was encouraging. He has organized the District into twelve groups, as "small" centers of activities. Each of these groups has officers corresponding to the officers of the District. Four more schools were granted front-line diplomas.

The mission period was a great blessing to all. Letters were read from our representatives in India—Sisters Widdowson and Shumaker, expressing their joy in the service, and their appreciation of the love tokens sent them last year. Their love for others was manifest when they told how it had made the children of India very happy, as the funds were spent for them instead of for themselves.

The schools of the District have asked Sister Grace Clapper to represent them on her chosen field, China. She has decided to spend another year in preparation. As we feel that preparation is as necessary as the seedling, the association voted one hundred dollars to help her defray the expenses for the coming year in school. Her Spirit-filled, soul-burdened life was manifest in her talk on mission study, given in the afternoon.

The closing address of the convention was given by Bro. I. Harvey Brumbaugh, President of Juniata College. He showed the educational value of the Sunday-school. He paid a high tribute to the Sunday-school army of teachers and officers, as the greatest volunteer army in the world, and, best of all, they are serving without pay. His prayer was that the time may never come when they shall be paid.

The request and prayer of the President was that each delegate and Sunday-school worker might go down from this mountain-top experience to the valley of service, revealing to each school that they have been with the Master. May some of the inspiration and vision be shared with every member of the school, so that the effects may tell for Christ in the great District of Western Pennsylvania. H. S. Replogle.

Scalp Level, Pa., Sept. 2.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Lordsburg.—Last Sunday Bro. Enoch Eby, wife and family were in our midst. Sister Eby gave a talk to the primary and junior departments of the Sunday-school, and their little boys sang in the native Indian language. Bro. Eby preached in the morning. At the close of the sermon an offering was taken, amounting to \$62 in cash, and a pledge from a brother for \$1,000 for a hospital in India, where Brother and Sister Eby have been laboring. Eld. J. P. Dickey, of Balsam, Cal., occupied the pulpit in the evening.—Grace Hileman Miller, Lordsburg, Cal., Sept. 6.

Patterson.—We met in council Sept. 5. Delegates were chosen to District Meeting. Bro. W. F. Haynes is to represent the church, and Bro. J. B. Deardorff will represent our Sunday-school.—Etta B. Haynes, Box 111, Patterson, Cal., Sept. 6.

Reedley.—Aug. 29 we met in council. Our elder, Bro. J. J. Brower, presided. We decided to hold our love feast Oct. 31, at 4 P. M. Bro. Miller and Bro. Harvey were elected delegates to the District Meeting. Bro. Smith and Bro. Rupert are our delegates to the Sunday-school Meeting. Bro. E. H. Eby and wife were with us Aug. 17 and 18, and gave us two interesting lectures on their work in India.—Mrs. Lizzie Furnas, Reedley, Cal., Sept. 4.

COLORADO.

Smith Fork church held a Thanksgiving Meeting Aug. 30, at 2 P. M. We had a good attendance, and the members, especially, seemed to enjoy the services. Much praise and honor is due our Heavenly Father for the bountiful crops with which he has blessed us. We also have fruit of all kinds in great abundance. We certainly have reasons to be thankful, above all people, when all Europe is in battle array. As a peace-loving people, we should pray unitedly for a speedy cessation of those bloody battles. Dear brethren and sisters, "count your blessings," and rejoice that you are enlisted in the army of King Emmanuel, and continue to war against all that is unholy in the sight of God. Aug. 23 one was received by baptism. We are still working on our church building. We are trying to get all the material on the ground now, as soon as our second crop of hay is out. The way, we are in our minds, but hope to have a house of worship of our own ere long. There is plenty of room here for more workers in God's vineyard. Come and help us!—Geo. A. Dove, Hotchkiss, Colo., Aug. 31.

Sterling.—Sept. 2 and 3 Bro. S. G. Nickey and wife, of Moorefield, Neb., were with us. While here, Bro. Nickey preached two inspiring sermons.—Mrs. Cora Miller, R. D. 1, Box 8, Atwood, Colo.

FLORIDA.

Middleburg.—Since our last report, one has been added to our number by baptism. The members at this place feel much encouraged. We have three ministers, and Sunday-school and preaching services each Lord's Day. Twelve families of members have now bought land here, and some of them expect to move here this fall. We now have good prospects for building up a church, and any members thinking of changing their location are cordially invited to come to this place, and help us in the Lord's work.—Corda E. Crist, Middleburg, Fla., Sept. 3.

IDAHO.

Lost River church met in council, at which the annual visit was reported. We decided to have our love feast Sept. 26, and Bro. S. S. Neher, of Twin Falls, is to be with us. Sept. 20 is the day for our Sunday-school Convention. We

have an evergreen Sunday-school, with an attendance of nearly fifty, and some earnest workers. We try to have two conventions a year. We have our dinner at the church, have an all-day meeting, and invite everybody. Rev. Carlson preached a fine sermon for us, on Sunday morning, from the text, "Roll the stone away." We should like to see more of our members moving on us. We have fine crops, good soil, and cheap land. We need more workers, however, to help along with the good work that is started.—Alice Sutter, Leslie, Idaho, Sept. 2.

ILLINOIS.

Cherry Grove church met in business meeting Sept. 3. Our elder, Bro. I. R. Young, presided. Our church and Sunday-school decided to support a native missionary worker in India for five years. The Christian Workers' officers elected for the next six months are Bro. Walter La Barron as president, and Sister Laura La Barron as secretary. Aug. 30 Bro. J. G. Royer, our District Sunday-school Secretary, gave us two very encouraging talks. We were sorry to hear that this would be his last visit to us, as secretary. His talks were always very much appreciated. It will be only a short time until Bro. Haines will be with us in a revival.—Lanah E. Shidler, Lanark, Ill., Sept. 8.

Notice.—Parties attending the District Meeting of Southern Illinois will be met at Astoria, Ill., Oct. 5 and 6. South-bound trains arrive at 12:15 P. M. and north-bound trains leave at 2:32 P. M. Those who expect to arrive before or after these dates, or on any other trains than those specified, will please notify the undersigned, or Bro. D. J. Johnson, of Ipava, Ill.—S. G. Bucher, Foreman, Astoria, Ill., Sept. 8.

South Fulton church met in council Sept. 5. Our elder, Bro. D. J. Blickenstaff, presided. Three letters of membership were received and one was granted. Brethren John Johnson, Abr. Lind and George Ruth were elected delegates to the District Meeting.—Goldie Powell, Box 223, Astoria, Ill., Sept. 8.

Sterling congregation met in business session Aug. 31. Our elder, Bro. U. G. Stiversson, presided. One letter was received, and two were granted. Several committee reports were heard. Our love feast has been appointed for Sunday evening, Nov. 8.—Leilla A. Franz, Sterling, Ill., Sept. 7.

INDIANA.

Bethany.—We met in council at our church, three miles south of New Paris, Sept. 5. Our elder, Bro. Chas. Arnold, presided. Two letters of membership were granted. Our District Meeting are Brethren Raleigh Neff and Chas. Arnold. The latter was chosen as our elder in charge; Sister Minnie Neff, church clerk; Bro. Orba Weybright, treasurer; Bro. Jesse Metz, poor fund treasurer. We expect Bro. Geo. Swihart, of Roann, Ind., to conduct a series of meetings for us in October, at the Bethany house. Our love feast will be held Nov. 7, at 8:20 P. M.—(Mrs.) Bertha B. Weybright, Syracuse, Ind., Sept. 7.

Blue River.—We held our Harvest Meeting Sept. 6. Bro. Klitson, of Syracuse, Ind., preached for us in the morning, afternoon and evening. Dinner was served at the church. A roll of gifts of \$48.60 was received for missionary work. Since our last report one was received into the church by baptism.—Mrs. Chas. Zumbun, Chubbuck, Ind., Sept. 7.

Fountain (Antioch Mission).—Bro. William Hatcher, of Summitville, Ind., came Aug. 21 and held a two weeks' series of meetings, closing with a love feast Sept. 4. While none came out on the Lord's side, we are made to feel that many are deeply impressed with the doctrine of the Brethren, and that there is a great harvest for the future. If we could only have more preaching, such as Bro. Hatcher gave us. The attendance was good and the best of interest was shown. How we wish that we could have more workers at this point. Our members here have been strengthened spiritually, by having had Bro. Hatcher with us, and we trust that all may put forth greater efforts for the cause of the Master and the upbuilding of his kingdom.—Marion E. Hilbert, R. D. 1, Brewersville, Ind., Sept. 7.

Fountain church met in council Aug. 22, with Eld. E. O. Norris presiding. We elected Sister Ida Kintner as our delegate to the District Meeting. We decided to begin a series of meetings Oct. 1, and to close Sept. 4. While no one came out on the Lord's side, we are made to feel that many are deeply impressed with the doctrine of the Brethren, and that there is a great harvest for the future. If we could only have more preaching, such as Bro. Hatcher gave us. The attendance was good and the best of interest was shown. How we wish that we could have more workers at this point. Our members here have been strengthened spiritually, by having had Bro. Hatcher with us, and we trust that all may put forth greater efforts for the cause of the Master and the upbuilding of his kingdom.—Marion E. Hilbert, R. D. 1, Brewersville, Ind., Sept. 7.

Four Mile church met in council Sept. 5. Eld. J. W. Rarick presided. Arrangements were made for the Sunday-school, Ministerial and District Meetings. Bro. W. L. Hatcher is at this place Oct. 13, 14 and 15. Our love feast will be held Oct. 31.—Ethel Brower, Kitchell, Ind., Sept. 8.

Rickory Grove.—Our church, formerly known as Camden, recently closed a series of meetings, conducted by Bro. T. D. Butterbaugh, of North Manchester, Ind. There were no accessions, but the uplifted banner of earnestness was held high to all. Our Harvest Meeting was also conducted by Bro. Butterbaugh, with a praise sermon in the forenoon and a missionary sermon in the afternoon. These meetings were characterized by good attendance and attendance. Our love feast is to be held Oct. 24.—Nellie Whitacre, R. D. 1, Pennville, Ind., Sept. 9.

Mississauga.—We met in council Sept. 5. Our elder, Bro. J. A. Miller, presided. We expect Bro. David McFadden, of Smithville, Ohio, to preach for us in a series of meetings about the middle of November. Bro. W. L. Hatcher is to begin a similar effort at Shideler, about the middle of January. Delegates chosen to the District Meeting were Brethren J. A. Miller and V. B. Browning. Bro. Vernon Schwalb, of Wakarusa, Ind., preached for us on Sunday, Sept. 6.—Lulu Moomaw, Gaston, Ind., Sept. 6.

North Middle Indiana District Secretaries.—All business for the booklet to be arranged for the District Meeting, Oct. 8, should reach me not later than Sept. 25. Our Elders' Meeting convenes Oct. 5, at 6 P. M.—I. Bruce Book, Writing Clerk, North Manchester, Ind., Sept. 12.

Ellettsburg.—Bro. Elmer E. Kokomo, Ind., began preaching for us Aug. 10, and continued until Sept. 3. His sermons were instructive. The people manifested much interest, and we had a good attendance. Our brother labored earnestly in presenting the truth. Eight were baptized. Our members feel much encouraged.—Tens Smith, Greentown, Ind., Sept. 9.

Roann church met in council Sept. 5. Our elder, Bro. George E. Swihart, presided. The visiting elders present were Brethren A. C. Young and Aaron Moss. Six letters were received and five were granted. Bro. W. L. Hatcher is at this place Oct. 13, 14 and 15. Our love feast will be held Oct. 31.—Ethel Brower, Kitchell, Ind., Sept. 8.

to the second degree of the ministry.—Sarah C. Seltner, R. D. 32, Roann, Ind., Sept. 8.

Salomonie church met in council Sept. 5. Eld. D. W. Paul presided. One letter was received, and nine were granted. Brethren Alva Winebrenner and Joseph Ulrich were chosen as delegates to the District Meeting, and Sister Anna Ulrich is our delegate to the Sunday-school Meeting. Bro. L. L. Ulrich was elected trustee. Our protracted meetings will begin Nov. 7. Bro. Geo. L. Studebaker will have charge of the meetings. Our love feast is set for Nov. 10, at 5:30 P. M. Our Harvest Meeting will be held Sept. 20.—Hampton Zook, R. D. 12, Box 6, Huntington, Ind., Sept. 8.

Sugar Creek church closed a series of meetings Sept. 6, after having had meetings for three weeks. The attendance and interest were good. Bro. Grover Wine preached the Word with power. We feel that our church had a feast of good things. We decided to change the date of our love feast from Oct. 31 to Nov. 7. It is to be an all-day meeting.—Ella Wagoner, South Whitley, Ind., Sept. 8.

Tippecanoe.—Our local Sunday-school Meeting will be held Sept. 13, in the forenoon. A Children's Meeting will be held in the afternoon.—Josiah Garber, Syracuse, Ind., Sept. 6.

Union City.—On Sunday evening, Aug. 30, Eld. Reuben Sawyer, of New Berlin, Ohio, closed a three weeks' series of meetings at our church in the city. We were glad to have him with us. He delivered twenty-four soul-cheering sermons. One dear sister returned to the fold. Others were convicted, but would not surrender. We expect Eld. B. F. Petty, of Eaton, Ohio, to conduct a series of meetings at our country house in January. Our love feast will be held Oct. 10 at 4 P. M.—Laura I. Zumbun, Union City, Ind., Sept. 7.

Wabash church met in council Aug. 15. Our elder, Bro. I. B. Wike, could not be with us, so Bro. E. S. Brubaker took charge of the work. Bro. Wm. Harris was chosen as our delegate to the District and Sunday-school Meetings. Aug. 18 to Aug. 27, Bro. Jos. Spitzer preached for us each evening, and also on Sunday morning. On Saturday evening, Sept. 5, we held our love feast. Several members were with us from adjoining churches. The ministers present were Brethren I. B. Wike, Samuel Young, W. Detrick, Obed Rife, E. Weimer, M. M. Miller, and John S. Swihart. The love feast was officiated. On Sunday morning, after Sunday-school, Bro. I. B. Wike preached for us. Bro. Obed Rife delivered an address on Sunday evening.—Lula C. Pulley, Wabash, Ind., Sept. 9.

West Goshen.—We met in council Sept. 5. Our elder, Bro. Corin A. Huber, presided. One letter was received, and one was granted. Brethren Clarence Swihart, Melville, Goshen and William Hess were chosen delegates to our District Meeting. We shall have a Harvest Meeting Sept. 20. Bro. Clarence Swihart was chosen to conduct the services. Our series of meetings will begin Nov. 28.—Sarah R. Shidler, R. D. 5, Goshen, Ind., Sept. 7.

IOWA.

Beaver.—Our council was held Aug. 15. Bro. Chas. Rowe, of Dallas Center, Iowa, was with us. He has been elder in charge for a number of years. He has been moved much here, thinking that our home minister, Bro. D. W. Wise, could fill his place. Our delegates to District Conference are Sisters Lizzie and Katie Powers. Sister Stella and S. A. Powers are the alternates. Bro. L. Shadle still retains his office as treasurer, and the writer is clerk. Our love feast was held Sept. 27.—Belle Ruth, Grand Junction, Iowa, Sept. 6.

Des Moines Valley church met in council Aug. 21. Our elder, Bro. S. M. Goughnour, being sick, Bro. W. E. West presided. One letter of membership was granted. Bro. W. E. West was chosen as our elder in charge. Bro. Wm. Harris was chosen as our delegate to the District Meeting. Our love feast will be held at the close of our series of meetings, which will begin Oct. 11. Bro. Olin Shaw, of Dixon, Ill., will conduct the meetings.—Nellie Meyer, Ames, Iowa, Sept. 7.

Muscatine.—Our series of meetings, conducted by Bro. J. Q. Goughnour, closed yesterday. Bro. Roy Dilling conducted the singing. There were no accessions at this time, but much good was done by the preaching and the visits of these brethren in the homes of the members. The singing was ably assisted by the children, and, indeed, much help, that will benefit our future song services. Our annual Sunday-school report, which was sent to the District Sunday-school Secretary, shows that we are still a front-line Sunday-school. Our enrollment has almost doubled during the year. We have now a hundred and twenty members. The attendance during the last few months has been in the average numbers.—F. E. Miller, 205 Kinder Avenue, Muscatine, Iowa, Sept. 7.

KANSAS.

East Maple Grove.—Bro. E. E. Joyce and Sister Quellhuert assisted us in a two weeks' series of meetings. Five were baptized. We held our love feast Aug. 29. Bro. Joyce officiated. Bro. R. A. Saylor is our delegate to the District Meeting.—H. E. Myers, Gardner, Kans., Sept. 8.

Eden Valley.—We held our Harvest Meeting Aug. 23. Bro. O. O. John preached a soul-stirring sermon. An offering of \$35 was given for missionary work. Our council was held on Sept. 5. Our elder, Bro. E. W. Weller, presided. We decided to hold our love feast in connection with a series of meetings in November. The writer was chosen delegate to the District Meeting.—W. H. Beaver, St. John, Kans., Sept. 10.

Independence.—Sept. 6 we had Sunday-school, after which we met in a short but solemn consecration service. Bro. A. J. Smith preached a much appreciated sermon to the aged brethren and sisters. His discourse also encouraged us younger members to continue in the good way. He spoke for an hour. Dinner was served at the church. In the afternoon we had an old folks' program. This we enjoyed fully. Eld. Andrew Neher, of the Osage church, gave us a good talk about the changes that have taken place since he was a young man. He is likely the oldest elder in our District. Eld. John S. Clark, of Parsons, gave us a good talk about his personal experience, and explained how us. As a Christian by the prayer of his faithful mother. An old sacred song was read and then sung. Bro. Neher also read Bible verses in the German language. Eld. F. E. Burton, of Altoona, also gave an interesting talk about changes that have taken place especially in the church. He showed us that a plainly-dressed person can have over those who follow the fashions of the world. Bro. Smith began our series of meetings in the evening. Bro. Ross Franklin, with his wife, was advanced to the second degree of the ministry. Our love feast was held Sept. 26, instead of Sept. 19, as was before stated.—Pella Carson, R. D. 2, Box 8, Independence, Kans., Sept. 7.

Monitor church met in regular council Aug. 29. Elder M. J. Mishler presided. Three letters were received. It was decided that the trustees should remodel our heating system for the winter. We will represent at District Meeting by two delegates.—Brethren J. J. Yoder and J. C. Peterson. Our love feast is to be held Oct. 10, at 6:30 P. M. A committee was chosen to provide for a singing class sometime this winter. It is an able leader can be secured. The Christian Workers' Bureau will conduct a series of meetings during the winter season. One sister was baptized since our last report.—Lulu Brubaker Miller, R. D. 5, McPherson, Kans., Sept. 7.

Stioe.—The District Meeting for Northeastern Kansas will begin Sept. 27. Trains leave Leavenworth on the L. and T. branch at 4 P. M., and arrive at Ozawie at 6:30 P. M.; leave Topeka at 7:45 A. M. and arrive at Ozawie at 8:45 A. M. There will be no trains on Sunday. The 5 P. M.

train out of Topeka, on the A., T. and S. F., will be met at Rock Creek on Saturday evening, Sept. 26, by notifying the undersigned. As conveyance is an item with us, please tell us if you are coming to Rock Creek on this train. Bring your "Kingdom Songs."—H. L. Brannell, Oswake, Kans., Sept. 10.

Ottawa.—On the evening of July 31 Bro. D. Webster Kurtz, president of McPherson College, gave us an excellent talk on "Our Educational Duties." Our Sisters' Aid Society presented him with \$40.00 to be used in furnishing a student's room. We held our council Sept. 4. Eld. J. M. Throner presided. Bro. J. E. Throner will represent our church at District Meeting, and his wife, Sister Lois, will be our representative at the Sunday-school Meeting. We decided to call for the District Meeting of 1915. Our deacon brethren made a very satisfactory report of their annual visit. On Monday evening, Sept. 7, we will begin a week of prayer meetings, preparatory to our series of meetings, to begin Sept. 13. Bro. W. E. West, of Ankeny, Iowa, will conduct these meetings. Our love feast will be held Oct. 3.—Olive M. Wheeler, 722 Olive Street, Ottawa, Kans., Sept. 6.

MARYLAND.

Berkeley.—The Marlow appointment of the Berkeley congregation is a rather isolated place, with about fifteen members under the care of the District Mission Board of Middle Maryland, with Bro. H. Otto, of Sherrill, Md., as superintendent in charge of the congregation. For more than a year up to the time of my arrival, there have been no services here (this is a union house). When I came here, Feb. 1, I labored for about a week, with two, a father and mother, were baptized. Since then another brother and his son, who is the head of a family, have been baptized, making four additions to the church here, not yet reported. Recently I labored here a week again, preaching a number of doctrinal sermons, with a seemingly good impression. The Mission Board has arranged for preaching here every two weeks, and has entrusted the filling of the appointments to Bro. Harry Rowland, of R. D. 6, Hagerstown, Md. I am now in the beginning of a series of meetings in the Broadford house, in the Welsh Run congregation, Md.—D. K. Clapper, District Evangelist for Middle District of Maryland, Meyersdale, Pa., Sept. 7.

Brownsville.—Bro. D. K. Clapper closed a very interesting and successful series of meetings at Brownsville house. He preached twenty-one soul-inspiring sermons to large congregations. He also visited in fifty-three homes. This was the first series of meetings ever held in that church. Twenty-six put on Christ in baptism, and there were restored to fellowship. Near the end of them came from the ranks of the Sunday-school. Since my last visit, three were baptized and two restored. Our council will be held Oct. 10, and the love feast will be Oct. 24, at 1:30 P. M. A very interesting Children's Day service was held last Sunday at the Sunday-school. Bro. J. M. Throner, John Otto and Sister Katie Grossnickle assisted with the program. A Children's Meeting will be held in the West Brownsville house Oct. 4.—(Mrs.) Clara E. Fouch, Brownsville, Md., Sept. 10.

Faith Blossom.—Our church met in council Sept. 3, with our elder, Bro. S. H. Fike, presiding. Our letter of membership was received. Our Harvest Meeting will be held at the Fairview house Sept. 19, at 2 P. M. We will begin a series of meetings at the Fairview house Oct. 25, to close Nov. 9 with a love feast. Bro. Nathan Martin, of Elizabethtown, Pa., is expected to deliver the address at our annual local Sunday-school Convention will also be held at the Fairview house Oct. 3 and 4. Since our last report, one young man was added to the church by baptism.—Sallie Gelb, Cordova, Md., Sept. 7.

MICHIGAN.

Lake View church met in council Sept. 5, with Bro. L. T. Holmberg presiding. Our letter of membership was received. We decided to hold our love feast Oct. 3, to commence at 10 A. M. We decided to organize a Bible Study class, to meet each Wednesday evening.—Ella Keith, Brethren, Mich., Sept. 7.

New Haven church met in council Sept. 5. Eld. J. Robinson presided. Some business of local interest was transacted. Bro. Ira Huffman was elected Messenger agent. Our Missionary Committee is composed of Sister Ruby Chambers, Brethren Floyd Shriver and Paul Bosserman. Our love feast will be held Nov. 14, at 10 A. M. Eld. J. Edson Ulevy will be with us at the time of our meetings. We decided to have preaching each Sunday evening, after the Christian Workers' Meeting.—Allie L. Emerick, R. D. 2, Middleton, Mich., Sept. 8.

Sugar Ridge church met in council Sept. 5. Our elder, Bro. J. W. Elmhurst, presided. Five were received by letter, and one letter was granted. Bro. Harshbarger was re-elected as our elder in charge for another year. Our Finance Committee is to make arrangements for our next District Meeting for the State of Michigan, to be held at this place. We decided to hold our love feast Oct. 3, at 10 A. M. Steps are being taken to hold a local Sunday-school Meeting. A committee of three was appointed to look after those who absent themselves from our church services. Bro. Harshbarger remained over Sunday, and gave us two profitable sermons; also one at the Scottville house on Sunday.—Mary E. Teetsch, Scottville, Mich., Sept. 9.

Woodland (Village Church).—We enjoyed a Harvest Meeting Aug. 27, and had the pleasure of listening to Prof. M. M. Sherrick, of Mount Morris College. He also preached on Sunday evening, Aug. 20. On Sunday morning Eld. J. W. Harshbarger, of Brethren, Mich., gave us a most interesting sermon. Sister Olive Miller, of Beaverton, Mich., gave a talk to the children on Sunday morning, which was much enjoyed by all. An offering of \$13.50 was raised at our Harvest Meeting for mission work.—Anna Christner, Woodland, Mich., Sept. 4.

MINNESOTA.

Lewistown.—Our congregation met in council Sept. 5. We decided to begin a series of meetings Nov. 22 and to close with a love feast. Brethren Irvin Leatherman and J. H. Wirt were chosen to represent this church at District Meeting, to be held at the Root River church Sept. 6. Bro. H. W. Richards, of Winona, gave an interesting sermon on "The Signs and the Ages." "Is the Church Behind the Times?" He preached again for us on Sunday at 3 P. M., and Rev. Relfe, of the Seventh Day Adventist church, preached in the evening on the subject of "War and the Signs of the Times."—Abbie W. Nettleton, Lewistown, Minn., Sept. 9.

Nemadji.—Bro. A. W. Ross, of India, and Bro. A. J. Mickey, of Kearney, Neb., were with us Aug. 27. Bro. Ross gave a lecture that evening on "The Problems of India," which was greatly enjoyed by all present. Bro. Ross purchased eighty acres of our good land while here. We had a very good meeting. Several new members have moved here. Any persons, wishing to change their location, will do well to give this place a trial.—Mrs. Herbert G. Reeves, Nemadji, Carlton Co., Minn., Sept. 1.

Worthington church met in quarterly council today. Bro. J. Schechter, Jr. presiding. Our fall love feast will be held Oct. 17, examination services beginning at 6:30. The writer was chosen delegate to District Meeting, with Bro. J. Eddy, alternate. We decided to call for the District Meeting for next year. The Sunday-school at this place is planned for promotion services beginning Oct. 1.—Minnie Schechter, Worthington, Minn., Sept. 6.

MISSOURI.

Plattsburg.—We met in council Sept. 5, with Bro. Bruce Williams presiding. Our series of meetings will begin Oct.

4, to be conducted by Bro. Geo. Macon. Our love feast will be held Oct. 24, at 5 P. M. Brethren B. F. Shirk and H. C. Orr were chosen to represent this church at District Meeting. Sisters B. F. Shirk and Lucy Sell will be our delegates to the Sunday-school Meeting.—Emma Sell Wain, Plattsburg, Mo., Sept. 7.

Frederic View.—We met in council Sept. 5. Our elder, Bro. W. Holsoppe, presided. We sent two papers to District Meeting, including a call for the District Meeting for 1915. Bro. C. L. Mohler and the writer were elected delegates to the District Meeting. We decided to hold our love feast Oct. 28. One letter was granted.—H. L. Holsoppe, Versailles, Mo., Sept. 8.

Warrensburg.—The new brick church at this place is ready for dedication, to take place Sept. 13. The exercises will be in charge of Eld. D. L. Mohler, of Leeton, Mo., beginning at 11 A. M. We are indeed glad for this house of worship, and pray that our souls may be blessed.—Pearl Maness, Warrensburg, Mo., Sept. 7.

NEBRASKA.

Bethel.—Our council was held Sept. 5. A number of the members were present. Arrangements were made for the District Meeting, to be held in this church the first week in October. A Bible Institute will also be held Oct. 3, 4 and 5. Bro. A. C. Wileand, of Bethany Bible School, and Bro. D. A. series of meetings to be commenced on Saturday evening, Oct. 10, and the love feast will be held Oct. 24. One letter was granted at our council. The council reunion was held Aug. 20, and an able address was delivered by Bro. D. Webster Kurtz. Our annual Sunday-school outing was held Aug. 27. The children rendered a program, consisting of singing and address.—Susan Rothrock, Carlisle, Nebr., Sept. 7.

Falls City church met in council Sept. 4. Our elder, Bro. W. W. Blough, was re-elected for another year. Bro. E. T. Peck in our Sunday-school superintendent; Bro. Frank Peck, clerk; the writer, Messenger agent and correspondent. Bro. W. W. Blough was chosen as our delegate to the District Meeting, with Bro. E. T. Peck as alternate. Our love feast will be held Sept. 19. Bro. A. D. Solenberger will begin a series of meetings at the home of Morris Peck on the evening of Sept. 19. Our District Sunday-school Convention was held at our home on the evening of Sept. 19. Problems were represented. The different Sunday-school problems were discussed, and a very interesting program was rendered.—Ella Peck, Falls City, Nebr., Sept. 9.

Lincoln.—Our pastor, Bro. J. Edwin Jarboe, is now here for his year's work. He delivered his first sermon on the last Sunday of August. We held our council on the evening of Sept. 7. We had a good attendance. Bro. D. G. Cousey presided. We elected Brethren Cousey and Jarboe as our delegates to District Meeting. Bro. J. Edwin Jarboe was chosen as our delegate for coming year.—Caroline Jarboe, 1035 N. Twenty-third Street, Lincoln, Nebr., Sept. 9.

NORTH DAKOTA.

Columbia Sunday-school.—Aug. 9 Bro. D. M. Shorb, of Surrey, N. Dak., gave us two very good sermons to attentive congregations. He had not been here since the series of meetings, which closed in June. Bro. J. R. Smith, of Carington, N. Dak., met with us Aug. 23. He spoke to a large audience both morning and evening. Bro. Smith is to meet with us every two weeks for the next few months.—Mrs. Harry Ross, Brantford, N. Dak., Aug. 26.

OHIO.

Akron church met in council Sept. 5. Eld. A. B. Horst presided. The brethren gave a good report of their annual visit. Two letters of membership were granted. Bro. F. Shriver was chosen as our elder in charge for the coming year. We decided to begin a series of meetings the latter part of November, to close with a love feast. Bro. Walter Keller will conduct the services. Brother and Sister A. F. Shriver are our delegates to the District Meeting. Our Sunday-school outing was held Aug. 22. The attendance was good. Bro. C. A. Helm was with us and gave an interesting talk. He also remained over Sunday and preached for us. Our Children's Day services will be held Sept. 27.—Verna Dilemma, Wright, Ohio, Aug. 26.

Beaver Creek.—We expect to hold our love feast Oct. 31. It is to be an all-day meeting. We invite all who may wish to come, and especially ministers.—Sister Stewart, Dayton, Ohio, Sept. 9.

Bees Creek.—Our Harvest Meeting was held on Saturday evening, Sept. 5. The attendance was not very large. Bro. Joe Longanecker delivered a very inspiring sermon. An offering of \$4.00 was taken for the benefit of sending the "American Issue" to the people. Bro. Lawrence Kreider presided for us on Sunday morning.—Mary E. Rife, R. D. 1, Hollansburg, Ohio, Sept. 7.

Donnels Creek church met in council Sept. 5. Elder J. D. Sandy presided. The membership report showed that we now have 223 members. The report of the visiting brethren was given. Brethren J. D. Punderburg, G. W. Barnhart, and August Stuebke, of Brethren, Mich., were on the Finance Committee. Bro. J. D. Sandy was re-elected as our elder for a term of three years. We expect to hold our love feast Oct. 3, at 6 o'clock.—Elsie Winget, R. R. 1, Box 175, Springfield, Ohio, Sept. 8.

Elletts Creek.—We had the pleasure of having Bro. Ross D. Murphy, Traveling Secretary for the General Mission Board, with us on Friday and Saturday evenings, Sept. 4 and 5. He gave us very interesting and instructive talks on mission work. An offering of \$25 was given for World-wide Missions.—Walter J. Kintner, Bryan, Ohio, Sept. 7.

Logan church met in regular council Sept. 5, with Eld. A. Miller presiding. Arrangements were made to secure a minister for our series of meetings in 1915. The officers elected for our Christian Workers' Meeting were Sisters Mabel Wren, Emma Smith and the amiable and congenial Mrs. Wren, and Oct. 8 and 7, and our council will be Oct. 10, at 1 P. M. Arrangements were made to have Bro. S. P. Berkebile take charge of our work here, if his health permits.—(Miss) Bertha L. Yoder, R. D. 5, Box 16, Bellefontaine, Ohio, Sept. 8.

Nottingham. The Ministerial and District Meetings of North-eastern Ohio will be held at the Springfield church, Stark Co., Ohio, Sept. 30 and Oct. 1, respectively. The elders of the District will meet Sept. 29, at 2 P. M.—H. H. Heiman, Clerk, Wooster, Ohio, Sept. 9.

Poplar Creek church met in council Sept. 5. Our elder, Bro. S. B. Blocher, presided. The time for our love feast has been changed from Oct. 3 to Nov. 7, at 10 A. M. We also decided to begin a Christian Workers' Meeting soon. A few weeks ago we held a Harvest Meeting, conducted by Bro. J. L. Helman. Although we had a very good meeting, we had a series of meetings the latter part of this month.—Meda Bowman, R. D. 4, Greenville, Ohio, Sept. 8.

Swan Creek.—We met in council Sept. 5. Our elder, Bro. G. W. Sellers, presided. The brethren and sisters were present. Brethren Aaron Smith, Charles Sperry and Daniel Stutzman were appointed as a building committee. Bro. Ross D. Murphy was with us on the evenings of Sept. 2 and 3, and delivered some very interesting talks on mission work. An offering of \$3.94 was given. Bro. J. Barnett and wife of Marion, Ohio, were with us. A series of meetings at the East house sometime in November. Two letters of membership were received since my last report.—Nancy E. Smith, R. D. 6, Wauson, Ohio, Sept. 8.

OKLAHOMA.

Washita.—Bro. J. Edwin Jones, of Larned, Kans., came

into our midst and held a two weeks' series of meetings for us recently. The house was well filled each night. The brethren added to the church and others are greatly interested. Our District Meeting, held at this place Sept. 1, 2, 3 and 4, was one of the largest held in the District. We have completed the teacher-training work. Bro. J. E. Cright have received diplomas.—La Meta Dawson, R. D. 1, Cordell, Okla., Sept. 9.

PENNSYLVANIA.

Brothers Valley.—A new churchhouse has been erected at Summit, near where the old house stood. It was dedicated Aug. 23. Bro. J. H. Cassidy, of Johnstown, Pa., delivering the dedicatory sermon. This is a joint house belonging to the Middle Creek and Brothers Valley congregations. Our love feast will be held at the Pike house Sept. 27, at 6 P. M. Examination services will be held in the forenoon. A preparatory council will be held Sept. 19, at 10 A. M., at the same place.—C. Reiman, Berlin, Pa., Sept. 9.

Codorus.—On Sunday evening, Sept. 6, we closed an inspiring series of meetings, conducted by Bro. D. S. Myer, of Bareville, Pa., who came to us Aug. 23. He preached nineteen soul-inspiring sermons. On account of the ideal weather, the attendance was very good. Bro. Myer's knowledge of the Bible, and his way of presenting the truth, holds the attention of all. During his labors, with us fifteen were baptized and one reclaimed. Others are near the altar. The church has been greatly strengthened. Just previous to his coming, three young sisters were baptized. On Sunday, Aug. 30, he gave an interesting talk on "Habits," to the Pleasant Hill Sunday-school.—S. C. Godfrey, R. D. 2, Red Lion, Pa., Sept. 9.

Fairview church met in council Aug. 29. Our elder, Bro. W. H. Holsinger, presided. Brethren A. G. Crosswhite, W. S. Long and L. B. Henner were present. Our love feast was set for Oct. 10 at Fairview. Bro. J. H. Cassidy, of Johnstown, Pa., was with us. Bro. Clarence Smith, of Brethren, Pa., was with us. Bro. Elmer Shadle were elected to the ministry and duly installed. Bro. Virgil Holsinger was advanced to the second degree of the ministry.—I. B. Snowberger, Shellytown, Pa., Sept. 3.

Fairview.—Sept. 6 we held regular services at the Fairview house. Eld. S. H. Hertzler, of Elizabethtown, Pa., Eld. H. S. Sonon, of East Petersburg, Pa., and Bro. Amos Gelb, of Brooklyn, N. Y., delivered excellent sermons. In the afternoon our Children's Meeting was held at the same place, which was largely attended. Brethren S. H. Hertzler, Amos Gelb and Bro. Kramer were the speakers. The last named is a young, blind brother living at Ephrata. We met in council Aug. 31. Our elder, Bro. Hiram Gible, presided. The visitors present were Brethren Isaac Taylor and Henry Sonon. Our elder offered his resignation, and Bro. Amos Gelb regret was granted. Bro. Gible served us as a good shepherd for twelve years. We elected Bro. Henry Sonon as our elder for one year. It was decided to use unfurnished wine and love feasts. We will hold our love feast Oct. 28 and 29, at 1:30 P. M.—Annie Z. Balmer, R. D. 3, Manheim, Pa., Sept. 8.

Hanover.—On Sunday evening, Sept. 30, we closed a two weeks' series of meetings, conducted by Bro. J. L. Myers, of Loganville, York Co., Pa. He delivered nineteen spiritual sermons. Two were baptized. Two were restored. Two scholars, and two were heads of families. Others were almost persuaded. The last week we had special fifteen-minute perfect eye-glasses, which Jesus, the Opener of blind eyes, held in all these meetings were well attended. Bro. E. C. Whitmore, of Hanover, Pa., was with us. Bro. J. H. Cassidy, of Kansas, conducted the song services. Our love feast will be held Oct. 18, at 4 P. M. Since my last report, and previous to these meetings, one was baptized. This makes five persons having united with our church recently.—W. B. Harlacher, Hanover, Pa., Sept. 7.

Lebanon.—This afternoon we held our Children's Day exercises. The meeting was addressed by Bro. Frank S. Carper, of Palmyra, Pa., a young minister in the Spring Creek congregation. He used different kinds of defective eye-glasses to improve our lessons, and conducted the singing. He had perfect eye-glasses, which Jesus, the Opener of blind eyes, gives to us. We should have larger quarters than our little church here now has. Two of our Sunday-school scholars will be baptized next Saturday afternoon.—J. G. Francis, Lebanon, Pa., Sept. 7.

Monville.—We closed a one week's series of meetings at Nettsville Aug. 30, conducted by Bro. J. W. G. Hershey of Lititz, Pa. There were no accessions, but good impressions were made. We held our Children's Meeting at East Petersburg Aug. 30, with a good attendance.—Phares J. Forney, R. D. 2, Lancaster, Pa., Sept. 2.

New Enterprise.—We had the pleasure of having Bro. F. R. Zook, of Martinsburg, Pa., preach our harvest sermon. The Harvest Meeting was largely attended. At the close an offering of \$4.00 was taken. Bro. W. R. Long, of Lancaster, Pa., was forward to the coming of Bro. Water Long, of Lancaster, Pa., to conduct a Bible Institute for us in December.—Margaret Replogle, New Enterprise, Pa., Sept. 7.

Philadelphia. (First Church of the Brethren, Dauphin Street and 14th Street.)—Aug. 27, Eld. T. M. Myers, of Lancaster, Pa., was with us both morning and evening. At the close of the evening service Bro. T. L. Fretz was baptized. He founded the Rescue Home Mission at 1727-1735 North Front Street, in 1894. The home, which was first started in a tent, has grown into a home, providing temporary shelter for homeless men, arousing in them a new interest in life. Our young people's meeting held services at this mission once each month. Bro. Fretz resigned about a year ago, and now is superintendent of the Mission Workers' Band at 1328 Chestnut Street. When I received my Annual Meeting Reports, I was sick and could not attend to the sale of them. Then the thought came to me: "Why not give them to our faithful sexton? He not only is our sexton, but we often call him 'our right-hand man,' who is always ready and willing to fill in wherever he is needed." I sent these "Reports" to him, and he began reading, and then his one obstacle was removed, which in all these years kept him out of church. He was so happy when the light came to him that, after the services of the evening, when Bro. Fretz was baptized, he said: "If I had been ready to give them to him, he would have been asked what he meant, and he answered: 'Just what I said. If I had been prepared, I would also have been baptized.' You can imagine the surprise and joy this gave, for he had been assistant sexton and sexton for twenty years. The following Wednesday evening, when I was at our adventist meeting, he was baptized. Bro. T. T. Myers officiated. Last Sunday evening when I, for the first time, attended church services again, he said to me: 'If you had not given me those 'Annual Meeting Reports,' I would still be outside of the gate.' If we consecrate our lives to God, he can use us in health or sickness, joy or sorrow; for he who overrules and controls all things, works 'in a mysterious way his wonders to perform.' All glory be to his dear name.—Mrs. Wm. H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Sept. 9.

Union, Pa.—Brethren Oscar Myers and Joseph Crowell, of Juniata College, were with us on Saturday evening and Sunday morning, Sept. 5 and 6. On Saturday evening Bro. Myers preached on "The Fourfold Name," and on Sunday morning Bro. Crowell was with us. All were edified by his interesting discourse. On Sunday morning, after the Sunday-school session, Bro. Crowell gave a brief but very interesting and instructive talk on "The Bible, the Book of

(Continued on Page 608.)

over thirty-five years. Services in the Bremen church by Brethren Joseph Sala and David Anglenyer.—R. R. Laudeman, Bremen, Ind.

Fairburn, Hannah Elizabeth, nee Miller, daughter of Daniel and Matilda Miller, born in German Township, Allen Co., Ohio, March 6, 1887, died Aug. 18, 1914, aged 47 years, 6 months and 12 days. She was married to Jacob M. Fairburn Jan. 1, 1887. Five sons and one daughter were born to this union. The daughter and two sons died in infancy. Sister Fairburn united with the Church of the Brethren in 1880. In 1911 her membership was transferred to the United Brethren church at Blue Lick. During all her married life she was a kind neighbor, a loving wife and a devoted mother. She will be missed in the home, in the church and in the community in which she lived. Her husband, three sons, three brothers and five sisters survive her. She was killed near Blue Lick, Bates Township, Allen Co., Ohio, by a Western Ohio traction car, while on her way home from a United Brethren camp meeting. Services at the Blue Lick church by Rev. Howard, of North Baltimore. Interment in the Blue Lick cemetery.—Blanche Byerly, R. D. 8, Lima, Ohio.

Garber, Sister Nancy Virginia, wife of Bro. S. E. Garber, died Aug. 19, 1914, at the Rockingham Memorial Hospital, Harrisonburg, Va., a few hours after undergoing a severe operation, aged 40 years, 11 months and 11 days. She was the youngest daughter of Bro. Samuel and Sister Barbara Long. A few days before going to the hospital, she was anointed. Her husband, three sons, three brothers and two sisters, three stepbrothers and two stepsisters survive her. Services at the Beaver Creek church by Brethren M. B. Miller and A. S. Thomas. Text, Psa. 90:12.—Nannie J. Miller, R. D. 2, Bridgewater, Va.

Kilbert, Bro. Zechariah, died Aug. 2, 1914, of tuberculosis, in the Beaver Creek congregation, Rockingham Co., Va., aged 62 years, 4 months and 3 days. During his illness he was anointed. He is survived by his wife, one daughter and one son. Two sons preceded him. One little boy was burned so badly that he died; the other, a young man, lost his life in attempting to cross a swollen stream. Services at Beaver Creek by Brethren John S. Flory and A. S. Thomas. Text, Psa. 23.—Nannie J. Miller, Bridgewater, Va.

Kohr, Sister Elizabeth, nee Bucher, was born near Hanover, Pa., Jan. 12, 1821, and died at Mount Morris, Ill., Sept. 3, 1914, aged 93 years, 7 months and 21 days. She was married to Michael Kohr Oct. 27, 1846. He died in Mt. Morris in 1881. Of their five children, two sons died in youth, three daughters remaining. Their home was successively at Hanover, Pa., Linganore, Md., Waukeo, Iowa, and lastly at Mt. Morris, Ill. Services at the home by Bro. J. G. Royer. Burial at Salem cemetery, by the side of her husband.—J. G. Royer.

Kollin, Bro. William, born in Floyd County, Va., Jan. 28, 1850, died of typhoid fever at his home June 18, 1914, aged 64 years, 4 months and 22 days. In 1874 he married Charity Nowlin. To this union eight children were born. He leaves an aged mother, four brothers and one sister, also a loving wife, six daughters and one son. One son died in early manhood. His wife and three daughters are members of the Church of the Brethren. He united with the Brethren church in 1912, and remained a consistent member until death. He was an affectionate husband and father. Services at his home by Eld. D. H. Shaver, assisted by Eld. I. H. Shaver. Text, John 14:2. Interment in the home graveyard.—Cleophas Stump, Dillon Mill, Va.

Kolt, Alice, infant daughter of Brother and Sister Louisa and Johnnie Kolt, born May 16, 1913, died in the bounds of the Copper Hill congregation, near Fandon, Pa., Aug. 23, 1914, aged 1 year, 3 months and 8 days. The child's death was due to flux. Services at the house by Eld. Crist Naff. Interment in the home cemetery. Text, 1 Thess. 4.—Elsie Stump, Dillon Mill, Va.

Johnston, William Clevie, of Mount Etna, Iowa, died Aug. 28, 1914. He was kicked by a horse, and died a few days after the accident. Services by Bro. Homer Caskey. Text, 1 John 14:6.—Simon Arnold, Mount Etna, Iowa.

Klempner, Darwin Emmanuel, son of Arden and Ada Klempner, born Oct. 5, 1910, died Aug. 27, 1914, aged 3 years, 10 months and 22 days. He is survived by his parents, one sister and his grandparents. Services by the writer.—J. W. Fuller, Brookville, Ohio.

McCuiley, Houston, son of Sister Tenna McCuiley, died Aug. 28, 1914, aged 16 years and 8 days. He was working at the Ruseen Furnace when he tried to take a pig. As he was from under a car, and was run over. He lived about two hours. Services by Bro. J. C. Garber, in the Brethren church at Buena Vista. On Sunday afternoon a brother of the deceased was baptized.—Gernie Chetum, Buena Vista, Va.

Parkes, Friend William, born near Fandon, Pa., Nov. 29, 1888, died Aug. 23, 1914, after short illness of three days, aged 51 years, 8 months and 28 days. He was the oldest child of John and Sister Susan Parkes. He was married to Callie E. Clark Feb. 19, 1890. This union was blessed with one son, who has reached the age of manhood. He leaves besides the wife and son, his aged mother, two brothers and one sister. He lives within a radius of a few miles from the place where he was born, and was much respected. Services in the Brethren church at Camp Creek by Eld. M. L. Hahn and Rev. Brancie. Interment in the cemetery near the Brethren church.—(Mrs.) Sarah Hahn, R. D. 1, Canton, Ill.

Ringler, Sister Amanda, nee Fletcher, died of paralysis Aug. 21, 1914, aged about 60 years. She had been ill two days. Her husband and one daughter preceded her in death several years ago. One son and one daughter survive; also four sisters and two brothers. Sister Ringler was a faithful member of the Church of the Brethren, and her Christian graces will be remembered long by all who knew her. Services in the Scullion church by the writer. Interment in the Scullion cemetery.—J. W. Wesley, Somerset, Pa.

Rittenhouse, Sister Mary Anna, nee Stair, born in Strassburg, Germany, Aug. 14, 1826, died in Jefferson County, Ohio, Aug. 7, 1914, aged 87 years, 11 months and 3 days. She was married to Samuel Rittenhouse Jan. 30, 1845. Ten children were born to this union. Nine of them survive. Bro. Rittenhouse departed this life Dec. 18, 1888. Early in life Sister Rittenhouse united with the Church of the Brethren. Her life was not lived in vain. Services at the Reformed church in Reedsburg, Ohio, by Bro. A. I. Heestand. Interment in the cemetery near by.—(Mrs.) Emma Worst, West Salem, Ohio.

Shelly, Ernest, died in service, Cal., Aug. 19, 1914, aged 33 years. His mother is a devoted member of the Church of the Brethren. Services in the Tropic church by the writer.—M. M. Eshelman, Tropic, Cal.

Smith, Bro. Jacob, born in Franklin County, Pa., Aug. 18, 1839, died of paralysis at his home in New Paris, Ind., Aug. 1, 1914, aged 74 years, 11 months and 14 days. He married Mary Ann Toms April 10, 1858. Six children were born to this union. The wife and five children survive. Bro. Smith united with the Church of the Brethren in January, 1894. Services by Bro. Hiram Forney.—(Mrs.) Bertha E. Weybright, Syracuse, Ind.

Wolsner, Sister Antoinette, nee Spaugh, born Aug. 16, 1860, died Aug. 25, 1914, aged 64 years and 10 days. She was married to Wm. F. Slides Feb. 13, 1888. To this union were born four sons and two daughters. The husband died after seventeen years of Christian service. In 1903 she married Wm. D. Welsner, who preceded her to the spirit world one year and five days. Two sons and one daughter survive her. She was a faithful member of the Church of the Brethren about forty-four years. She attended church services regularly and was a Sunday-school teacher for many years. Interment in the Fraternity burying ground. Services by Eld. H. J. Woodie. Text, Rev. 14:13.—Russell Robertson, R. D. 1, Winston-Salem, N. C.

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Books.—Bro. Myers then preached a harvest sermon for us. We all felt that it was good to be there. Eld. Archie Van Dyke preached for us twice during the last few months. Though he is an aged veteran of the cross, he has a clear, strong voice, and is not afraid to declare the plain truth of the Gospel. His main theme was "Hold Fast to the Faith." Our love feast will be held at Spring Run Oct. 30.—Cora E. Ruah, McVeystown, Pa., Sept. 8.

Upper Dublin.—At our council, Aug. 29, we decided to have our love feast in the Upper Dublin church, at Ambler, Oct. 3, at 5 P. M. Bro. J. H. Hill conducted evangelistic meetings for us from Sept. 20 until Sept. 27, in the Upper Dublin church.—J. C. Randall, 31 Douglas Street, Ambler, Pa., Sept. 9.

VIRGINIA.

Brick.—Our congregation met in council Sept. 5. Bro. G. A. Barnhart gave a brief talk on the annual visit. The Minutes of the meeting were read and accepted. Five letters of membership were granted. Bro. M. A. Barnhart and Bro. J. B. Naft are to have needed painting done at our churchhouse. Our congregation stands opposed to members joining the Farmers' Union. A report of the annual visit was given. We decided to have our love feast Oct. 10, at 3:30 P. M. We expect Bro. Rogers to be with us in September, to conduct a series of meetings.—Ollie Ikenberry, Wirtz, Va., Sept. 7.

Midland.—Our congregation met in council Sept. 5 at the Midland church. The meeting continued until 10:30. The church advanced Bro. G. W. Beam to the second degree of the ministry. We decided to have a love feast at the Mount Hermon house Oct. 10, at 4:30 P. M. We are moving along slowly. We now have about ninety members, one minister. In the first degree, and one in the second degree, also a recent elder. All are good workers.—B. B. Switzer, Midland, Va., Sept. 7.

Mill Creek.—Aug. 16 Bro. W. H. Zigler, of the Elk Run congregation, Va., began a series of meetings at Mount Pleasant. In this congregation continued until Sept. 30. The meetings were discontinued for two nights during the second week. Much interest was shown. Six were added to the church by baptism.—Walter Hartman, Penn Laird, Va., Sept. 9.

Mount Vernon congregation met in council Sept. 5. Eld. E. D. Kendig presided, assisted by Brethren H. G. Miller and G. B. Flory, of Bridgewater. We decided to have Bro. S. N. McCann conduct a series of meetings for us in August, 1915. Brethren J. M. Page and J. P. Cline are to continue to look after the improvement of our church property. Two calls from the Old Folks' Home concerning some needed information. The visiting brethren gave a very encouraging report. Several papers were presented, on which Brethren Miller and Flory gave us some helpful admonitions. Bro. Miller has been selected to assist us in our next two councils. Our next council will be held Nov. 16. Bro. S. I. Flory, one of our home elders, was not able to be with us at this meeting, on account of ill health. Bro. Miller remained, and preached for us on Sunday. His sermon was much enjoyed by all. Our love feast will be held Nov. 14, at 3 P. M.—J. L. Loving, Fishersville, Va., Sept. 7.

Pine Grove.—Our refreshing series of meetings, conducted by Bro. C. G. Hesse, closed Aug. 30. Believers were strengthened, and five were made willing to unite with the church by baptism. In addition to the preaching, Bro. Hesse and Sister Nora Phillips, who conducted the song service, did much personal work. Bro. Hesse left on Monday for Bridgewater College, Va., at which place he is a student.—W. B. Varner, Bridgewater, Va., Sept. 7.

Sangerville.—Bro. B. B. Garber, from the Middle River congregation, Va., began a series of meetings in the Sangerville church Aug. 9, which continued until Aug. 23. One dear young sister confessed Christ and was baptized. Aug. 18 we held our Harvest Meeting. Bro. Garber preached a very able sermon. A very enjoyable love feast was observed Aug. 22. Our senior elder, Bro. G. W. Wine, officiated. Sept. 4 we held our council, with our elder, Bro. J. W. Wine, presiding. Eld. Jacob Zimmerman, of the Elk Run congregation, was present. One letter of membership was granted. Sister Media Garber was appointed messenger agent. A temperance program was given in each of our three churchhouses recently; also one at each of our mission points. A joint temperance program will be rendered at the Sangerville house Sept. 13.—Annie V. Miller, Spring Creek, Va., Sept. 6.

Topeka.—We met in council Sept. 6. Eld. A. N. Hylton presided. Two letters of membership were granted. The annual visit was reported favorably. Our delegates to the Missionary and Sunday-school Meetings are Bro. G. W. Hylton and Sister Alice Harman. We decided to begin a series of meetings Nov. 7, to be conducted by Bro. H. W. Peters, of Franklin County, Va. Our love feast will be held Oct. 3, at 3:30 P. M.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., Sept. 10.

WEST VIRGINIA.

Mountain Dale church met in council. Our elder, Bro. Jeremiah Thomas, not being present, Brethren George Henssle and Arthur Arnold officiated. Deferred matter was disposed of, and preparations were made for our love feast, to be held Sept. 6. Bro. Arthur Arnold is conducting a revival here. He is an excellent, spiritual speaker. Sister Julia Deberry, our mission collector, handed in her collections for Mountain Dale, which amounted to \$50.—H. N. Deberry, Cuzzart, W. Va., Sept. 9.

North Fork.—A Sunday-school Meeting was held at this

place Aug. 1 and 2, which, we believe, will prove to be an uplift to the Sunday-school work in this community. It was the first meeting of this kind ever held in our midst, and much interest was manifested. It was probably the largest crowd that ever assembled at this place of worship. Several ministers from Virginia, Elders H. G. Miller and A. S. Thomas, and Brethren S. L. Bowman and M. A. Good, and others, assisted very largely in rendering the program. Bro. Good served as moderator. Aug. 2 we met in council, with our elder, Bro. H. G. Miller, presiding. We are arranging to have a Bible Institute during the Christmas Holidays. Brethren Isaac L. Bennett and Bennie Murphy were elected to the deacon's office. The latter was duly installed, and the writer was advanced to the second degree of the ministry. On the second day of our Sunday-school Meeting we began our revival services, with Bro. C. G. Hesse, of Bridgewater College, doing the preaching. Because of the large number of people, an overflow meeting was conducted by Bro. Thomas, while, at the same time, Bro. Hesse preached to a crowded house. The interest continued good until the close. Bro. Hesse delivered seventeen instructive and inspiring sermons. Sixteen were added to the fold by baptism, while three await the rite. Two others were received by baptism one week preceding the meetings. At the close of our revival we had our love feast. Fifty-seven members surrounded the Lord's tables. We feel much encouraged by the work being done at this place.—E. A. Lambert, Jr., Circleville, W. Va., Sept. 1.

Wikel.—Bro. Levi Garst, of Salem, Va., came to our place Aug. 21, and preached twelve interesting and instructive sermons. He is a forced speaker, as well as a sincere worker for the Lord. We have not had much preaching during the past year, and Bro. Garst's sermons were greatly appreciated. His sermons left deep impressions on the minds of the people.—Ellen M. Halstead, Wikel, W. Va., Sept. 6.

NOTES NOT CLASSIFIED.

Omaha.—During the summer we have been greatly helped by Bro. O. W. Neher, and we were sorry to have him leave us. Bro. Ira P. Eby is with us again, for a time at least; and so the work has been moving along encouragingly. But we need a larger working body of members. We have been hoping for them for years, and we still hope. This is a good land, and it offers great opportunities for service. We shall be glad to have members come to us for the winter, and shall do all we can to make their stay pleasant. Just come and see the field.—Grant Mahan, Omaha, Neb., Sept. 7.

Upper Onevago.—Bro. Ralph W. Schlosser, of Elizabethtown, Pa., began a series of meetings at the Latimore house Aug. 16, which closed Sept. 3. The attendance was very good. The large house was filled to overflowing, with the exception of a few rainy nights. The members were strengthened spiritually, and sinners were greatly impressed. Twenty-three stood for Christ. Twenty-one of this number have been baptized, and two more are yet to receive the rite.—W. G. Group, York Springs, Pa., Sept. 4.

SPECIAL NOTICE TO THE CHURCHES OF SOUTHERN CALIFORNIA AND ARIZONA.

The location for holding the Ministerial and District Meeting has been changed from El Centro to Lordsburg. The Elders' Meeting will be held Oct. 20, at 2 P. M. The Ministerial Meeting will be held Oct. 21, and the District Meeting Oct. 22. All queries and papers, to come before the District Meeting, must be in the hands of the Clerk ten days before the date of the Meeting.

Joseph W. Cline, Clerk.

1823 Eleventh Avenue, Los Angeles, Cal., Sept. 4.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 29, 8 am, Northeastern Kansas, Oxville church, Sept. 30 and Oct. 1, Northeastern Ohio, Springfield church.

Oct. 1, Northern California, Linderoth church, Oct. 1, Northeastern Ohio, Springfield church.

Oct. 1, Northern Indiana, at Middleburg.

Oct. 1, Middle Missouri, Mound church, Adrian.

Oct. 1, Northern Missouri, Bethany church, Ray County.

Oct. 2, Southern Iowa, South Ottumwa church, at Ottumwa.

Oct. 3, 10 am, Western Maryland, Georges Creek congregation.

Oct. 3, Nebraska, in Bethel church.

Oct. 7, Southern Illinois, Woodland church, Astoria.

Oct. 8, Middle Iowa, at Maxwell.

Oct. 8, Middle Indiana, West Manchester church.

Oct. 15, Southern Indiana, Four Mile church.

Oct. 21, Southwestern Kansas and Southeastern Colorado, Pleasant View church, Darlow, Kans.

Oct. 22, Southern California and Arizona, Lordsburg, Cal.

Oct. 28, Southern Pennsylvania, Codorus, Fairview house, three miles south of York.

Oct. 29, Southeastern Pennsylvania, New Jersey and Eastern New York, Philadelphia, First Church of the Brethren.

Oct. 30, 8 pm, Northwestern Kansas and Northeastern Colorado, Victor church, Osborne County, Kans.

LOVE FEASTS.

California.

Oct. 24, 10 am, Oak Grove, all-day meeting.

Oct. 31, 4 pm, Reedley.

Idaho.

Sept. 26, Lost River.

Oct. 3, 6 pm, Bowmont.

Illinois.

Sept. 26, 6 pm, Polo.

Oct. 17, Burnettsville.

Oct. 17, Pleasant View.

Oct. 17, Kewanee.

Oct. 18, 7 pm, Huntington City.

Oct. 24, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.

Oct. 24, Hickory Grove.

Oct. 24, Markle.

Oct. 24, Four Mile Union.

Oct. 24, 4:30 pm, Plevna.

Oct. 24, 6:30 pm, Anderson.

Oct. 25, Ladoga.

Oct. 25, 6 pm, Summitville.

Oct. 26, Four Mile.

Oct. 31, 5 pm, Middle Fork, Rossville house.

Oct. 31, Osceola.

Oct. 31, Rock Run.

Oct. 31, Pine Creek.

Nov. 7, 10 am, Sugar Creek.

Nov. 7, 6:30 pm, Monticello.

Nov. 7, 5:30 pm, Bethany, three miles south of New Paris.

Nov. 10, 5:30 pm, Salamonie.

Iowa.

Sept. 26, 2 pm, Monroe.

Sept. 26, 27 pm, Panther Creek.

Sept. 27, Beaver.

Oct. 4, 2 pm, Coon River, country church, near Pandora.

Oct. 3, Greene.

Oct. 3, 6:30 pm, Prairie City.

Oct. 4, Cedar.

Oct. 4, 4 pm, South Keokuk.

Oct. 10, 11, 6 pm, Garrison.

Oct. 17, Dallas Center.

Kansas.

Sept. 26, Independence.

Sept. 26, 2 pm, Pleasant View.

Oct. 2, 10 am, Quinter.

Oct. 3, Paint Creek.

Oct. 3, 7 pm, Ottawa.

Oct. 3, 5 pm, AppanOOSE.

Oct. 4, 2 pm, Belleville, at Belleville.

Oct. 10, 6:30 pm, Monitor.

Oct. 10, 4 pm, Newton.

Oct. 17, Altoona.

Oct. 24, 6 pm, Bath.

Oct. 24, 11 am, Washington.

Oct. 24, 10 am, Burr Oak.

Nov. 14, Garden City.

Maryland.

Sept. 26, 1:30 pm, Sams Creek.

Oct. 1, 10:30 am, Piney Creek, near Galt Station.

Oct. 4, Maple Grove.

Oct. 17, 2 pm, Locust Grove.

Oct. 17, 4 pm, Manor.

Oct. 24, Broadwing.

Oct. 24, 1:30 pm, Brownsville.

Oct. 31, 1:30 pm, Monocacy, Rocky Ridge house.

Oct. 31, 10 am, Leamersdown.

Nov. 9, Pearl Blossom.

Michigan.

Sept. 26, 5 pm, Berrien.

Oct. 3, 10 am, Sugar Ridge.

Oct. 3, 10 am, Lake View.

Oct. 10, 10 am, Fairview.

Oct. 24, 4 pm, Bear Lake, at Clarion.

Oct. 24, 10:30 am, Woodland.

Nov. 10, 10 am, New Haven.

Missouri.

Sept. 19, 2 pm, Nevada.

Oct. 24, 5 pm, Plattsburg.

Oct. 24, 5 pm, View.

Oct. 30, 5 pm, Mineral Creek.

Oct. 31, Wakenda.

Nov. 1, Kansas City Mission, Central Avenue church.

Nov. 14, 2 pm, Dry Fork.

Nov. 21, 3 pm, Bethany.

Nebraska.

Sept. 19, Falls City.

Sept. 24, 7:30 pm, Omaha Mission, 2517 N. 20th St.

Sept. 26, Logan Grove.

Oct. 11, 7:30 pm, Lincoln, corner of Twenty-second and Q Streets.

Oct. 24, Bethel.

New York.

Oct. 11, Lake Ridge Mission.

Ohio.

Sept. 26, 2 pm, Ross.

Sept. 26, 2 pm, West Nims.

Sept. 26, Tuscarawas.

Sept. 26, 6 pm, East Dayton.

May and Philadelphia Sts.

Sept. 26, 6 pm, Mt. View.

Oct. 2, Mohr.

Oct. 3, 10 am, Mahoning, Zion Hill house.

Oct. 3, 6 pm, North Star.

Oct. 3, 5 pm, Donnels Creek.

Oct. 3, 10 am, Maumee.

Oct. 3, 10 am, Deshier.

Oct. 3, 5 pm, Sugar Hill, Sugar Hill house.

Oct. 10, 5 pm, Palestine.

Oct. 10, 10 am, Prices Creek.

Oct. 10, 4 pm, Ft. McKinley.

Oct. 10, Rush Creek.

Oct. 10, 10 am (all-day meeting), Black River.

Oct. 12, 2 pm, Blue Creek.

Oct. 10, Green Springs, Bethel house.

Oct. 17, 10 am, Wooster.

Oct. 17, 3 pm, Pittsburg.

Oct. 17, 10 am, Logan.

Oct. 17, Portage.

Oct. 17, Pleasant Valley, Pleasant Valley house.

Oct. 17, 10 am, Lick Creek.

Oct. 10 am, Wyandot.

Oct. 24, 2 pm, South Poplar Ridge.

Oct. 24, 5 pm, Lexington, Highland County.

Oct. 24, Owl Creek.

Oct. 24, 4 pm, Brookville.

Wolf Creek house.

Oct. 24, 4 pm, Harris Creek.

Oct. 31, 10 am, Chippewa.

Oct. 31, 10 am, Lower Still.

Oct. 31, 10:30, Black Swamp.

Oct. 31, 10 am, Stonelick.

Oct. 31, Beaver Creek.

Nov. 7, 10 am, Poplar Grove.

Oklahoma.

Oct. 10, Indian Creek.

Oregon.

Oct. 3, Mohawk Valley.

Pennsylvania.

Sept. 25, 2 pm, Buffalo.

Sept. 26, 27, Lower Cone-

wago, Bermudian house.

Sept. 27, 6 pm, Brothers Val-

ley, Pike house.

Sept. 27, Manor, Purchase

Line house.

Oct. 3, 4, 10 am, Lower Cum-

berland, Mohler house.

Oct. 3, 4, 2 pm, Lost Creek.

Oct. 3, 4, 2:30 pm, Perry

house.

Oct. 3, 6 pm, Georges Creek,

Fairview church.

Oct. 3, 5 pm, Upper Dublin.

Oct. 3, 4, Aughwick, Hill Val-

ley house.

Oct. 3, 4 pm, Pleasant Hill,

Pleasant Hill house

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., September 26, 1914.

No. 39.

AROUND THE WORLD

Reclaiming the Nile Delta.

Modern mechanical skill bids fair to do for the low-lying Nile delta region, what has been so successfully achieved in other tracts of a like nature. The Egyptian Government proposes to install ten large steam pumps, each of them capable of delivering 10,000,000 gallons of water daily, to drain the entire section referred to. Lake Mareotis, situated in the same area, is also to be drained of its waters, and to become an important part of the vast tract thus redeemed for agricultural purposes. How cheering to note this renewed evidence of man's genius in the construction of vast projects for the welfare of the race! And how much better is this spirit of real helpfulness than the relentless war mania that expresses itself in acts of destruction!

Our Missionary Obligations.

Most people are prompt enough, as a rule, to meet their business obligations as they become due, considering it a duty clearly incumbent upon all. To the shame of the Christian world it must be acknowledged, however, that the obligations, entered into for the Lord's work, are not always regarded as sacredly as they should be. From a recent report of the "Laymen's Missionary Society," of London, we note that \$10,000 is annually lost to its work because of the tardiness of those who, after having pledged certain amounts, fail to come up to their promise. Funds have to be borrowed to meet pressing needs, and the expense of this reaches the sum above noted. "Ten additional missionaries,"—the report says,—"might be kept in the field, were payments made more promptly."

Less War Spirit in Worship.

Many of the ministers, struck with the horrors of the great European war, are strongly insisting that more attention be given to the emphasizing of blessings and benefits of peace. They insist,—and rightly too,—that too long has the pulpit extolled the glory and heroism of war, and that it is high time now to press the more important and beneficent claims of peace. Some even question the propriety of making use of hymns and songs which, under the guise of the imagery of war, attempt to teach important spiritual truths. Instead of saying, "Onward, Christian soldiers, marching as to war," they would have us sing, "Onward, Christian brothers, praying still for peace." According to apostolic precept, the Christian world can well afford to "follow the things that make for peace," using every means possible to that end.

Women Petitioning for Peace.

That the women are really in earnest, in seeking to bring peace to the warring nations of Europe, was shown on Friday, Sept. 18, when a petition, signed by 1,000,000 women, was presented to President Wilson by Mme. Rosika Schwimmer, of Hungary. Thirteen countries are represented among the signers of this remarkable document. Whatever may have been the differences of early environments, or racial distinctions, these women are a unit on the one great request, that President Wilson make use of the influence within his power, to bear the olive branch of peace to the nations so madly bringing destruction upon each other. The President assured the petitioners that he is greatly concerned about a speedy cessation of the fratricidal strife, and that he will lose no opportunity of taking practical steps to that end.

"Why the Heathen Scoff."

Under the above heading a prominent Chicago daily deplors the fact that by the senseless slaughter, now engaged in by so-called Christian nations, abundant reason has been given to heathen people to scoff at the claims of Christianity in general. To the untutored mind of the average dweller in heathen lands it is passing strange that so-called Christians can deliberately slaughter their antagonists by the most destructive methods, and yet claim to be followers of the God whom they approach in their devotions. From various mission stations come reports that the story of the unprecedented slaughter has already reached the most remote sections of their territory, and that in every case the impression made has been most unfortunate. Openly, Christian missionaries are being taunted with the fact that nations, nominally Christian, are engaged in a war of annihilation without adequate cause, and entered upon with such undue haste as to make all efforts at conciliation impossible. This unfortunate state of affairs,—say the scoffers,—clearly indicates that

Christianity is waning, and that so-called Christian civilization is but a very thin veneer. While the world is paying a very heavy price for the great conflict, now devastating a large part of Europe, it is still more deplorable that Christianity, with all its varied blessings, has been brought into derision, and that just occasion has been given to the heathen world to scoff and to criticize.

Alcohol No Friend of Labor.

While battles against the ravages of liquor are being waged in various parts of our nation, it may be of interest to note that hard-headed businessmen are a unit on the question of total abstinence. Mr. Wallace H. Rowe, president of the Pittsburgh Steel Company, employing more than 5,000 men, recently filed a petition with the judges of Westmoreland County, Pa., against the saloon. Mr. Rowe's petition declares that the high cost of living is made more burdensome upon the workmen because twenty per cent of their earnings, on the average, go to the saloon. Then, too, he claims, that many accidents are directly chargeable to the incapacity of the workers, due either directly or indirectly to liquor. The same story comes from more than two hundred other employers of labor, and should be sufficient to convince even the most skeptical.

A Sensible Judge.

When, at a recent trial in Chicago, a boy in his teens was convicted of a serious digression from the path of rectitude, the judge determined to give the youthful offender another chance, offering him, at the same time, some good advice. He closed his little talk with these words: "I am going to continue final disposition of your case until the October term of court, and the nature of the final action will depend entirely upon your conduct." Take good care of your mother and sister and prove yourself worthy of them." Handing him a five dollar bill, he continued: "Here is something to help you get started. Do what is right, and tonight, as you retire, be sure to say your prayers. Nothing like help from above to keep you straight." More judges like the one here referred to might save many a youthful offender at the very opening of his criminal career.

Progress of the Negro Race.

Recently-compiled statistics show that the colored people of the United States are making commendable advancement, considering the disadvantages with which many of them have to contend. There are 9,828,294 negroes in our land, which would indicate that they constitute one-tenth of our total population. They own property to the total amount of \$1,000,000,000. As to activity in religion, they compare favorably with the rest of the people, their houses of worship being valued \$65,000,000. The land owned by the colored race amounts to 31,000 square miles, or 20,000,000 acres. There are 1,119,653 negro female bread winners, sixteen years of age and over. Among the men there are many highly successful farmers, physicians, lawyers, merchants and mechanics. If the colored people continue to aim at the highest ideals, the perplexing race question,—so long an issue of great magnitude,—will be settled for all time.

Give the Children a Chance.

So favorable are the results of the mothers' pension law of Illinois, that strong efforts are now being made for the enactment of a "mothers' national pension bill." By the provisions of the Illinois law, a mother, thrown upon her own resources by the death of her husband, or otherwise, is provided with sufficient means by the State to bring up her children under the best possible environments. The State considers the money, thus paid out, the best sort of investment, since children, properly brought up, are almost sure to develop into good citizens later on. The lack of an equally thoughtful provision in other States leads to most deplorable results. A Virginia mother, unable to provide for her son, appealed to the judge of the county court, who, in lieu of other adequate provisions, committed him to the "National Training School for Boys,"—a reformatory institution near Washington, D. C. Think of a boy being deprived of a mother's care, simply for the lack of means, by the aid of which she might have properly trained him! Now he is thrown into daily association with hundreds of wayward boys,—many of them confirmed criminals,—and if, by and by, he is not affected by his evil surroundings, it will be strange indeed. Why not, then, keep the family life intact by helping the mothers in the proper training of the children?

Wrong Teaching.

Without question, much of the responsibility for the present war is due to teaching that emphasizes war rather than peace. This is true of the schools of Europe and largely of those in our own country also. There has been altogether too great a worship of generals, commanders and military heroes everywhere,—in literature, in schools, and by the public. We heard of a gathering, recently, where, in response to a question regarding men of greatest renown, there was a glib enumeration of military men, but an utter ignorance of those who had distinguished themselves in the peaceful pursuits of life,—leading lights in the realm of the arts, the sciences, the industries, and the religious world. We need to impress the rising generation more fully and more often with the important fact that the real hero is he who, for the welfare of humanity, labors, and even dies, if need be, counting nothing too great a sacrifice to achieve his noble endeavor.

Prohibition Campaigns.

Looking at present prospects, the country over, temperance promoters have ample reason "to thank God and take courage." Ours is a righteous cause and will triumph in the end. There are strong indications now that State-wide prohibition will be carried by a majority of 50,000 or more at the Virginia election, Sept. 22. In November the test will be made in California, Arizona, Oregon, Washington, Colorado, and Ohio. In the last-named State most important issues are at stake. If that commonwealth fails to carry for temperance, it will mean that its county local option law is destroyed, and that an anti-prohibition clause will be placed in the constitution. That would also mean open saloons on Sunday, selling liquor to minors, and a general relapse into debauchery that will make Ohio the worst rum-cursed State in the Union. Temperance workers are laboring with might and main to carry the State for the cause of righteousness. May they succeed!

The Stories of Atrocities.

When the Belgian commission recently came to President Wilson concerning the atrocities, said to have been committed by German soldiers in Belgium, our Chief Executive made it clear that the United States can not, at this time, undertake "to form or express a final judgment as to the truth of the charges." A similar reply was given to equally insistent counter-charges, preferred by the German Emperor. Mr. Asquith, the British prime minister, recently told the House of Commons that "no official information has reached the British Ministry of War, that bears out the instances of brutality charged against the German soldiers." Lord Selborne, a prominent English official, says in a letter to the London "Times": "Such statements can not possibly be allowed to rest on merely anonymous authority. The civilized world has a right to demand names and full particulars." These statements prove that, as usual, there are two sides to every question, and that in times like these it is not safe to draw hasty conclusions on insufficient testimony.

Missionary News in Secular Papers.

Brief mention was made, some months ago, of the salutary results that have followed the publishing of missionary items and articles in local papers. A systematic effort along that line is successfully being carried on by the "Southern Missionary News Bureau," established a year ago for the purpose of bringing world-wide missionary news within reach of the remotest settlement of the section covered by its list of journals. Six hundred of the leading daily and weekly papers of the South, with a combined circulation of 2,375,000 copies, are now being regularly supplied with fresh and reliable mission news by this Bureau. While the people of other sections of the United States are not, as yet, provided with a similarly-organized effort, to accomplish the same desirable results, there need be no hesitation about getting busy at once. So far as our own Church of the Brethren is concerned, we see no reason why the local mission boards, supposed to be appointed by each congregation, could not do most effective work along the line of promoting missionary sentiment by means of the local press. Practically every town paper will be glad to publish live missionary news, if the congregational mission board will take pains to secure the most reliable data, and prepare the same for publication. We are confident that our congregations have come far short of making the best possible use of the local press in the promulgation of church interests in general. Broadly speaking, the publishers are more than willing to open their columns to religious information of value.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

War.

BY B. F. M. SOURS.

All the cannon were a-booming, and they flashed the fire of death,
And the dying cries were stifled by their roar;
And the tens of thousands faltered not, but with their latest breath
Still battled in the doom of death and gore;
And far mothers sang their lullabies, and babies went to sleep,
All unknowing of the carnage of the day;
But the papas with their hearts of love were quenched beneath the flood,
And upon the field of woe their bodies lay.
And the years will rumble over, and great monuments will rise
To the glory of the valiant ones who died;
But the God of love bent over countless widows and their babes,
And HE counted all the teardrops when they cried.
Is it great to muster armies? Is it great to pile the dead?
Is it great to murder thousands in a day?
Oh, the God of love looks on it, and the age of crime will pass,
And the armies of the world will fade away.
Hail the rainbow in the tempest! On your knees in homage fall,
And confess your sin to him who died for thee;
He is Prince of Peace, immortal, he is Monarch over all,
He will open and shut the gates of destiny.
'Tis his triumph that shall fell the proud usurper and his sword,
'Tis the Gospel of the Son of God shall break
All the weapons of destruction, and fulfill his ancient word,
For the Father will grant peace for Jesus' sake.
Over Europe is the nightmare of death, embattled strong
With the weapons of his carnage in his hands;
Over all the peaceful valleys he has quenched the tides of song
By the bloody horror of his warring bands.
Thou art God, O King of Glory! Strike the monster!
Lay him low!
May death cease to mar the cottage-life of them
For whom angels sang from heaven, "Peace on earth,
good will toward men!"
When the Prince of Peace was born in Bethlehem.
O thou mighty King of Glory! O thou conquering Prince of Peace!
Thou wilt spurn the pomp and glory and renown
Of the kings who seek to raven, of the peoples in their rage,
Thou art Monarch, on thy brow abides the crown;
And thy time is coming surely, for we see the day draw near,
When all nations will unto thy kingdom move,
And the cottage-life will glad be with the dear ones
Heaven-given,
'Neath the glory and the banners of thy love.
Mechanicsburg, Pa.

The Power of Thought.

BY S. Z. SHARP.

"As a man thinketh, so is he" (Prov. 23: 7).

Few persons realize the power and far-reaching influence of our thoughts upon our bodies and souls, as well as upon character and destiny. The influence of our thoughts upon our physical bodies may be illustrated by the case of the soldiers in our Civil War, who were held in Libby Prison, at Richmond, Va., and who thought so much about home that they actually died of homesickness. Others, whom we knew, were so terribly wounded on the battlefield that the surgeons frankly told them they could not survive, but so determined were they to get home that they actually recovered.

It is a well-known fact that doctors take advantage of the power that mind has over the body. Sometimes they will give their patients flavored bread pills, and make them think this "medicine" will cure them, and it actually has its effect. This is the principle on which Christian Scientists work. Their method should not be called either Christian or scientific, but simply psychological. They try to make sick people think they are not sick, and that tends to make them well, and in this they sometimes succeed. People who com-

mit suicide generally do so after thinking about it a great deal, until the inclination becomes so strong that they can not resist. The above illustrations show the influence that thinking has upon our bodies.

Our souls are affected by what we think, the same as a vessel is affected by what it contains. The alabaster box in which Mary kept her sweet-smelling ointment which she poured on Jesus' head, and which filled the room with pleasant odor, retained a sweet smell even after all the ointment was out. It was affected by what it contained. A vinegar barrel retains its odor long after its contents have been disposed of.

So our souls are affected by what we think, whether it be good or bad. The murder which Cain committed was a thought before it became an act. Every sin committed by man, for which he is responsible, was first a thought and was stamped on his soul before it became an act. Let no one think he can harbor evil thoughts in his heart and be guiltless. Does not Jesus say, "He that looketh upon a woman to lust after her has committed adultery already in his heart"? On the other hand, "Blessed are the pure in heart, for they shall see God." The psalmist teaches that they are blessed who meditate or think on the law of the Lord all the day. From this we see that tremendous consequences are left upon our souls by our thinking.

Every train of thought must have a point from which it issues. The principal sources of thought are what we read or see or hear. This shows the great importance of selecting the literature our children read. No worse literature is in reach of our young people than the so-called "yellow-backed" dime novels and some of the daily papers, which give in detail the harrowing scenes of murders and the nauseating descriptions of acts producing divorces. Descriptions of murders, robberies and thefts should be absolutely prohibited from the public press. There is no reason why they should be published, and strong reason why they should not. One of the best means of training our children to right thinking is to furnish them with plenty of wholesome literature and cultivating their taste for what is pure and ennobling.

There is no literature which will inspire such pure, ennobling and lofty thoughts as some portions of the Bible, because the subjects are such. Take for example Psalm 139, descriptive of God's universal presence, or Job 38 to 41, giving Jehovah's address to Job. The song of Moses (Ex. 15), the prayer of Moses (Psa. 90), or the chapter on love (1 Cor. 13), and many others that might be mentioned, young people will do well to commit to memory, as well as selections from our best poets, notably Whittier, Longfellow, Fanny Crosby and the Cary sisters.

What we hear has its effect in molding our character, since it is impossible to obliterate from our minds what we hear. The soul of Lot was vexed by the filthy conversation of the Sodomites. The conversation in the pool halls, on the street corners and other gathering places, is often unfit for our boys and young people to hear. Parents can not be too careful concerning their children's associates. Too many young members are lost to the church,—lost to heaven,—through the influence of wicked associates and the conversation they hear from them. On the other hand, the reading of Scripture, and fervent prayers by parents at the family altar, impress themselves on the minds of children, and in after-years will make them think of home and the hallowed influences that there prevailed, and will bring many a wanderer back to his Savior and a virtuous life.

The things we read and hear leave their impression on our minds, but they are less effective than what we see. There are those who would give a fortune if they could obliterate the impression of things they have seen. Sometimes impressions are made on us before we were born that last a lifetime. We remember a mother, who was shocked when she saw a soldier with one arm shot off; when baby came he, also, had only one arm.

It is because of the deep interest awakened by what we see that moving picture shows have become so popular. Just now the unsupervised moving pictures

are responsible for more crimes than is intemperance. The open, unrestrained moving picture show does more harm than the open saloon. The saloon dare not sell liquor to minors, while the moving picture show makes its greatest impressions on children. We would not say that all the films exhibited are bad. Some are educational and instructive, and could be made a power for good, but those who operate these shows care nothing about any good they might do. It is only the money they are after, without any regard for the crime and immorality that may follow. When love scenes are produced, very often the worst side of human life is exhibited. If the scene is not directly immoral, it is so suggestive that the audience will supply in thought what is omitted.

When train robberies and hold-ups are exhibited, the robbers are made to escape, and the boys look upon them as the heroes. Some day they want to try their hand at the same game. It is the verdict of judges of courts that, since the introduction of moving pictures, crimes have greatly increased. It is noticeable that children, who are in the habit of attending picture shows, lose interest in the Sunday-school and things sacred and are on the road that leads to destruction.

At no time has the style of fashionable dressing been productive of so much evil as at present. It is the verdict of judges and of policemen that woman's present fashionable style of dress is the fruitful cause of so many boys going astray. The bare arms, bare neck, tight skirts, exhibiting the form and outline of the body, awaken thoughts in the young minds that defile their souls and ruin their character. On the other hand, beautiful pictures of an ennobling kind, beautiful flowers, beautiful landscapes, the grandeur of mountain scenery, where earth and sea and sky are blended, and by which the power and majesty of the Creator are suggested, awaken thoughts that make the soul purer and holier.

Fruita, Colo.

A Safe Investment.

BY J. F. GRAYBILL.

EVERYBODY knows what lending or borrowing is. Some, possibly, know more about it than is profitable for their pocketbook. Many have had experience in lending that has caused sleepless nights and heavy hearts. Occasionally, I am sorry to say, one hears of generous leaders who are not able to bear the burden that has been imposed upon them by those who had borrowed, and would not, or could not, pay back their loan.

It is very nice to have neighbors and friends to call on, when in need of help. It is, however, better if one is in a position, financially, not to need help, or better yet, to be in a position to help the needy.

In lending, or making an investment, one naturally desires good security. There are such who take great risks, for an extraordinary percentage, but most people do not have money to risk in such a way. They would rather loan money at a reasonable rate of interest and have good security. But, after taking all caution, not a few are greatly disappointed.

The writer was once solicited by an agent, who was selling stock for a certain business firm. After explaining the working possibilities and advantages of what he was offering for sale, he himself said, "The chances are too great fully to comprehend them, but here are figures to prove what is being done." I simply answered, "I don't want to make money so fast." That man was sincere, and felt sure of what he said, but in less than two years more, the firm he represented was bankrupt. Truly, this world's riches are uncertain!

The good Lord has abundant riches. He has showered and is showering a goodly portion on the members of our church. They most certainly want to be faithful stewards of the possessions that have been placed in their hands, and it is but natural to seek good investments. The best investment I know is to lend unto the Lord. If any one can recommend something better, let us hear what it is. The best is not too good for the Church of the Brethren. Do we

believe God's Word, recorded by the wise man? "He that hath pity upon the poor, lendeth unto the Lord, and that which he has given will he pay him again" (Prov. 19: 17). These are simple words, and easily understood by all who are aspiring to live the ideal life. The words of Christ, "Blessed are the merciful, for they shall obtain mercy," are in perfect harmony with the wise man's recommendation. The safest investment is in the heavenly bank. Good interest and best security are offered there.

To have pity upon the poor, means to give to the poor that which they need. What doth it profit if one say, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body"? This is what we are endeavoring to do, here in this city,—reach the soul by contact with the body. All Sunday-schools, and even beneficent societies, clothe poor children at Christmas. To take our place as a working church, we must do it. Here families usually are large, wages are low and living is high; consequently there is much poverty. To add to the misery of such a family, the father may be a slave to alcohol, and spend the little money he earns for that which is not bread, while the children go hungry and poorly clad. The children are not responsible for this condition. Their little hearts long for sympathy, just as do those of children in better circumstances and environment, and they are entitled to a fair degree of our affection. A grown girl, who has been in our home a little while, said she never knew what a Christian home was like. Her home had always been a sort of a den. She would gladly work for low wages, if she could serve in a Christian home. This is the testimony of many.

Through the benevolence of such who are able to do charity work, and a coöperation of friends, we clothed forty children last Christmas. It had a telling effect on our Sunday-school.

Several Aid Societies and individuals have, without solicitation, sent us money for this kind of work. Some of this reached us too late for the Christmas clothing. This is being used during the year, and what is left will be applied to make glad hearts next Christmas.

These unsolicited donations cause us to think that there are those who are willing to help, if only they knew the need. Dear reader, are you looking for a good and safe investment? Do you not want to lend to the Lord by having pity upon the poor in Sweden? If you do, the Lord, according to his Word, "will pay you again." The amount, whether small or large, can be sent to the General Mission-Board or direct to us. It will be gratefully received and wisely applied. You will receive credit here and in the "book of remembrance," where a strict account is kept, and which you will have to face on the other shore.

Frisgatan, 1, Malmö, Sweden.

Notes from Dahanu, India.

BY ALICE K. EBEY.

THE rains have come in bountiful showers, and there is promise of a plenteous harvest throughout the land. Even the districts that were stricken with drouth for the past two years, are blessed with rain, and the hungry cattle are feeding in green pastures. Everywhere the fields are green with growing grain. Oh, that men would praise God for his goodness!

Over 6,500 persons have received treatment at our little dispensary here. The majority of cases treated have been skin troubles, but there have been a number of difficult cases that need the care of a skilled doctor. However, in some instances the Lord has wonderfully blessed our unskilled efforts. One woman, who had been suffering for several years with putrid, eating ulcers, all over the neck, chest, and shoulders, was cured. They returned to their jungle home with gratitude and joy, and we hope that their hearts may be touched for spiritual healing.

We now have seven mission schools in the Dahanu field. A number of other schools are asked for in more distant villages, and we hope to open more after monsoon.

About thirty of our non-Christian schoolchildren

passed the All-India Sunday-school Union examination in July. The questions propounded covered the lessons for the first six months of this year.

Vada has passed through another siege of cholera. Most of the people fled from the town. Our Christian worker left for a few weeks, but is now at his post again, and reports the disease on the decrease. We need a resident missionary at Vada, to push the work. We hope that the home church may soon awake to the pressing need for more workers.

Recently two of our native Christians were called from our midst to their heavenly home. Nimboji Padale, one of our best teachers, was stricken with consumption about a year ago. The last months he spent at his old home in Ahmednagar. His wife died about a year ago. There are two children left parentless. The next one to go was the mother of nine young children. She passed away, leaving the family bereaved indeed. May the God of all comfort console these broken hearts!

Sister Ida C. Shumaker and the writer enjoyed a most pleasant trip to Poona and Khedgaou last week. We were delegated to bring some girls from Pandita Ramabai's institution, to provide wives for some of our Christian young men. There were more boys in our Orphanage than girls, so it has been no small problem to provide Christian wives for them all, as they grow up. Naturally they look to the missionaries to arrange their matrimonial affairs, for, according to Oriental custom, it would be unseemly for a man to seek and woo a wife for himself. Then, too, our recent converts are men,—only a few women having been baptized. So these young Christian men also ask the missionary to provide Christian wives for them.

Learning that Pandita Ramabai was willing to give some of her girls in marriage to Christian men, we went, to conduct a party to Bulsar. They will be in Sister Shumaker's care for a few months, until suitable arrangements can be made for their marriage. The responsibility of all this falls largely upon Sister Shumaker. A young man may apply for a certain girl. Sister Shumaker will then ask the girl privately whether she is willing. If she answers "Yes," the contracting parties meet in her presence, and if mutually pleased, a wedding will shortly take place. If the girl refuses, she is given time to consider more fully, and, like girls the world over, she usually yields to the ardent and persistent lover. But all this is done by proxy,—the missionary-in-charge exchanging the messages. However, if her final decision is "no," after due consideration, the disappointed lover will usually ask the Missy Sahib to please give him another good girl. Much wisdom and divine guidance are needed, on the part of the missionary, that suitable parties be wedded.

Our trip was delightful. We feasted our eyes on the grand mountain scenery. The dashing streams, the mingled mist and sunshine, together with the green foliage, only added charm to God's wonderful handiwork. We spent one day in Poona, and visited several mission schools.

Our first visit was to Miss Paxton's Girls' Boarding School. The kindergarten department, of some fifty brown girls and boys, was very interesting. High and low caste, Christian and Hindu, all mingled together, unconsciously learning that all men are of one blood,—a lesson that all India sadly needs.

Another interesting visit was to Miss Sorabji's School,—especially for Parsi children. She herself is a Parsi convert. Her heart's desire and life's aim is to bring the truth of Christ to her own people. Miss Sorabji spent sometime in America and believes in coeducation. Miss Helen Gould provided funds for the spacious school building. Daily 150 children of all ages come to this school, learning many useful things, and Miss Sorabji does not neglect the opportunity of teaching the Bible. These bright, well-dressed Parsi children come from some of the wealthiest homes of India and we trust that many of them may be won for Christ.

We spent two days at Mukti (Salvation), the famous institution founded and supervised by Pandita Ramabai for India's needy daughters. She herself

being a converted Brahmin widow, knows the depths of suffering of India's women, and her efforts to relieve have been signally blessed. About 1,200 widows and orphan girls have found shelter in her home at Khedgaou. They are being taught many useful trades, and are being trained for Christian service. Sixteen English, American and Australian workers are working under her supervision. She herself is growing old, and much of the work is falling into the hands of her only daughter, Mono Ramabai, who is known by all in Mukti as "Tai,"—the Marathi word for "elder sister."

Early on Friday morning we started homeward with sixteen girls. Most of them had not been on the train for more than a dozen years, so they were bashful and afraid. Our experiences were interesting,—especially in Bombay, where we changed cars, and had a long wait. Early on Saturday morning we bade good-bye to Sister Shumaker and the girls, and hastened home to our dear ones. A few hours later Sister Shumaker reached Bulsar with the girls. This addition to her family of girls means increased care and work. May the Lord give strength and wisdom for every day. May these girls, redeemed from India's sin and darkness, let their lights shine brightly in Christian homes.

Karadoho, via Dahannu, India.

What Is Heaven Like?

BY ADALINE HOHF BEERY.

IT is likely there will be as many heavens as there are people on the earth, because there are as many minds as there are people. The most beatific thing of which one can think, the sublimest happiness within any one's comprehension, will be heaven for him.

The astronomer will be entranced at beholding the solution of the mysteries of the skies,—the beautiful, rhythmic, silent, stupendous movement of the populous universe, once but a conglomeration of dots!

The geologist will loiter about the gates, feasting his eyes on the massive gems that were cut by no human tool,—twelve monoliths of bewildering brilliance, swinging inward for him!

The office clerk, tied for long hours to a desk strewn with accounts, in a smoky, hot city, with no time for vacation, will run over the cool, green, limitless sward,—I said *run*,—and limber his thin legs, and breathe the limitless, unadulterated ozone, with no jogging thought of having "to go back tomorrow."

The factory operative, roused at 4 A. M., rushed through a whirling, scolding, nervous day, and, clean forspent, crawling into a ragged attic bed at 11 P. M., will lie down on the softest bank, under the shadiest tree, by the clearest dimpling brook, and with a profound sigh of content, bathed with the balmy breeze, sleep,—*sleep* in heaven!

The invalid, with some sort of pain or weakness tagging along for years, with no outlook but from a fourth-story back window, will be startled into gymnastics at seeing the healthy, glowing faces all around, and will be glad "there is no night," so she can keep up her deliciously exhilarating exercise as long as she wants to!

The poor workingman, with miserable wages, who never owned a home, whose rent tugs at his purse-strings every month, sometimes in vain, whose clothes are half cotton, and who doesn't know the taste of an ice-cream soda, will gasp with joy when he is led to a stately residence on a magnificent avenue, and told to take immediate possession, for it is *his*—his forever!

The housemother, with a monotonous program of cooking, washing dishes, sweeping, mending, washing, ironing, baking,—a thousand times repeated,—in a bleached calico dress and with frowzy hair, because she never has a minute to "fix up," will thank the Master for the unspeakable happiness of "sitting down in a rocking-chair with a clean white apron on," with absolutely nothing to do!

The singer, alert to the lilt of skylark and nightingale, the rush of wind and cataract, the diapason of the ocean, and the coo of a child, is amazed at his own purified voice as he takes his place in the anti-

phonal choir for his first rehearsal of the King's praise!

The timid, lonely girl in a strange city, with no mother to give counsel and no other girls with whom she may chum, starving for sympathy, will almost cry with delight to see the open arms extended to her from every direction, and the softly-spoken "Welcome! We have a place in our hearts just for you," will pay for all those bitter aches, at the top of the stairs, in the night.

A pinched boy in a dark, unwholesome basement, coatless, stockingless and supperless, a smoky lamp the only illumination, will blink more than once as he starts up the shiny pavement, and out into the orchards, and I think the Father will almost forgive his "Whoop-eel!" as he turns a somersault in his embarrassment of happiness. Such beautiful light! And the loads and loads of fruit on the trees, and Somebody saying, O, so kindly, "Help yourself, sonny!"

And there is your heaven. It is light, and rest, and occupation, and health, and company, and solitude, and country, and concert, and a banquet, according to your needs. And if with our lives we can spell "open sesame," the portal will swing open before we can rap, and our dear Older Brother will show us our own blessed corner, with our own familiar furnishings; and there shall be no ambition, nor envy, nor discontent; for the Lamb shall be our complete Satisfaction.

Elgin, Ill.

Letters to Young Christians

By Galen B. Royer

Little Mary.

SEPT. 16 the Mission Rooms received a cable from Bro. Homer Bright in China, that their little Mary had died from dysentery, Sept. 11, and that all the others of the mission were well. It took five days to get the news to Tien Tsin and then one day to Elgin. The information was at once wired to the grandparents on both sides.

Little Mary! Not much over two years old, she now sleeps beneath the clouds of Liao Chou valley. She is the first planting at this mission station. Over a year ago the mission asked to purchase ground for a Christian burial place and it was granted. But buying property is such a slow process, that I wonder if they have bought yet, or whether they laid Mary away in some corner of their home lot until a purchase can be made, and then remove her later.

Little Mary! The youngest of the three Bright children, and the sweetest, too, because she was the youngest. Last November, when Bro. Early and I spent a week in their home, we discovered that it was the rule not to have morning worship until the children were up. The other two sat near mama with Mary in her lap. Sometimes the two older children would sing a song at worship, so sweet, so innocent, so sincere. How precious were those moments as we all bowed, and broke our hearts before the Lord in prayer! I shall never forget those moments of refreshing in his presence in the Bright home in Liao Chou.

Little Mary! The baby of the mission! When I landed in Tien Tsin from across Siberia, Homer and Minnie Bright had left their two youngest, and one was Mary, at home and came to meet me. We three waited ten days in Tien Tsin for the mission party to come from across the Pacific. To me those were precious days of waiting, for we spent them in visiting. I had been among strangers most of the time for three months: yet I was new from America, compared to them. What pleasant days as we went about the city! Then, on the way to Liao Chou, in that three days' march from Ping Ting, I shall not forget how, at the last noon stop, I asked Minnie where her home was in Liao Chou. With a pleasant retort, she, anticipating my purpose to walk ahead of the crowd, said to me, "I'm not going to tell you; I want to see my baby first!" I walked ahead just the same, but when I was within about a mile of the city,

having sat down to rest, who should overtake me but Minnie and her daughter Esther, each on a donkey, hurrying home. Minnie did lead the way into the town and home, and saw her baby first. How happy both were after about three weeks' separation.

Little Mary! I wonder why God planted her first in the Liao Chou mission. I am sure he did not have to plant her to make the attachment to China stronger for the parents; for no missionaries can be attached more to the field than they. If something had transpired that would have compelled them to come to America, they would ever afterwards have been homesick for China; but in China there is no homesickness for America. On the mission field there is so much work in living for others that, to the real missionary, there is neither time nor disposition to get homesick.

Then why should little Mary be planted there? Was it merely accident that she was called, and not one of the others of the mission? With God are no accidents. He gave that darling to those devoted parents for a purpose, and that being fulfilled, he took her back to be with him, a little soul redeemed by Christ and now better than angels in the glory world. I think God planted little Mary first because he wanted a perfect seed in that Chinese soil. She certainly was a perfect child, for she was not yet old enough to show the stamp of imperfection upon her. Perfect is the assurance that she is with God. Perfect was the life she lived while here on earth. Perfect is the seed that God planted, when he asked the little flock to place her out of sight in the cold, cold ground.

God planted little Mary because he knew that the many Chinese,—who had seen her in her home, and beheld her beauty and childish sweetness, and now know she is laid away,—have a new assurance of the love of the missionaries for the souls of the Chinamen. Some people say that human nature is selfish, and I know it is all too much so, but when missionaries locate amidst a people as different in ideals, stained with sin and brought low with degradation, as are the people of our foreign mission fields, it is not hard for the natives to find out that for Christ's sake, and their souls, the missionary has come to them. Every one in China, who has seen Mary, knows well enough that her parents would not want to bury their child in that foreign land unless they loved the people of that land. If the Chinese ere this had proof of the missionaries' devotion in their service, he has additional proof in their bringing their children to that land and burying them there.

But perhaps, too, God planted little Mary for the good of the people at home. Her grandparents and the large host of relatives in Ohio never saw her. Their large circle of friends, that have been interested in them and the mission, never saw her. Is, then, her little life useless? Far from that. When it becomes known that Mary has passed away, mothers at home who have children about them, will draw their little ones closer to their bosom, and breathe a prayer for Minnie and the bereft heart she now has. Christian fathers, with trembling voices, will pray for Homer, and with that same prayer ask God to bless the mission in China and on our foreign fields. More than that,—there is a great need of workers on the foreign field, and this will prompt many to obey the command, "Pray ye the Lord of the harvest to send forth laborers into his harvest." Only the Lord of the harvest will know whose hearts will be touched by the story of little Mary's death. Somewhere in the Brotherhood are young sisters, who love to care for little ones, play with them, wheel them about,—sisters in the church yet in their teens, whom God will call and who will decide in their hearts to give their lives in missionary service. Perhaps, too, ten or fifteen years from now some one of these same sisters, now hearing the call, will write back from Liao Chou, as she stands by the grave of little Mary, and tell the church how Mary's death started her for the field, and she is there now.

This I am sure of, anyhow,—God never wastes any lives. He uses each one to the best possible purpose. Some he lets grow old, suffer much, struggle

long and then takes them home to rest, like sunburnt sailors, after many storms, at last find their haven,—happy in the bosom of love again. Others, like little Mary, he takes in their sweet innocence, to blossom into service in the bright world of glory. Which, do you say you prefer? That is not our question to ask or to answer. We don't know which to prefer, for we do not know ourselves as God knows us, for he, all-knowing, prolongs one life and shortens another because he does all things well.

What is the lesson for the young Christian? For surely God did not mean little Mary's life to be a lesson only for parents. First, hear the call to service that is now ringing in the chambers of your hearts. If, in reading this, along with other influences, you have been thinking of preparing for the mission field, listen to this loud call, for it is God's voice to you, saying, *Prepare*. The harvest field says, *Go*; the church says, *Go*; God is calling you to *go*. Oh, "how beautiful are the feet of those who bring glad tidings of great joy" unto the ignorant and darkened of earth's millions! There is beautiful service of love at home and I would not write unappreciatively of that at all; yet, dear young Christian, the need is so great on the field and so small, comparatively speaking, at home, and a soul is worth as much one place as another, that the foreign field is the place of greatest opportunity in your own life.

Second, I know your heart is touched with the sorrow that has come to the mission family, for all, at the station, are as one family. That is a call for you to pray for the missionaries. Turn to the cover page of the *Missionary Visitor* and note the names of the missionaries on the foreign field. Then when you retire, ask God to bless each one as you name them before the Lord. If all the members of the Brethren church would pray daily for the workers on the field and the native brethren as well,—not formally but with earnest hearts,—there would be a new power felt at home and abroad. You may not have money to give, but who may not pray if he will?

They laid her away. No American caskets in that land. I wonder if they used a crude, heavy Chinese one! Or did Homer and Dr. Brubaker, with the help of some Chinese, make a box, tack cloth of some kind,—perhaps calico,—over it to make it look like a casket and put her away in that? I don't know, and I do not know as they will tell us. But I do know that it was not the kind of a burial it would have been had she been laid away in Ohio among her relatives. There was no nice carpet at the bottom of the grave, no casket case in which to place the white casket, and stone lid to cover over. But what matters that? The Chinese Brethren did all they could in the service, and love makes up for a world of deficiencies. But Mary is not there. Let us not look down but up and behold the beauty of the Lord and his blessing upon us, even while in sorrow, and mourning the loss of loved ones.

Elgin, Ill.

The True Warfare.

BY E. B. HOFF.

"We do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (2 Cor. 10: 3-5).

"We do not war according to the flesh" is a great motto, that we need to emphasize more than we do. Christ was preeminently a Man of peace, who loved his enemies and prayed for them, and taught his followers to do the same. Isaiah, the prophet, marked out the policy of his kingdom, when he said: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall

go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 2-4). Wherever Christianity reigns, this text is fulfilled in the strictest sense of the word.

The first three hundred years of the history of the church this great maxim of Christian peace was so fully carried out that men would die in martyrdom rather than be drawn into the armies of the heathen world. Under the power of the Gospel of love and peace the mighty power of Rome and other empires was crumbling to the ground.

It was not until early in the fourth century, when the Roman Emperor, Constantine, brought about the marriage of church and state, and made the cross the emblem as standard of war, that the spirit of war was at all allowed in the church. It was then that war was christened, and from that day until this, war, with all its horrors, has been considered a legitimate instrument in the hands of the church, so that the very heathen stand aghast and wonder.

The Reformation, which should have swung the church back fully upon the platform of the Gospel, made little or no change in this matter until the Mennonites, the Moravians, the Friends, the Brethren, and a few others stoutly protested against the horrors of bloodshed in the Christian church.

Had only those good, peace-loving people put on the armor of God (Eph. 6: 10-20) in good earnest, and gone out to conquer the world with love, as the Master taught, the present awful conflict, which seems to be almost sacrilege, might have been averted, and Christianity might reign where war now does.

Maywood, Ill.

McPherson College, McPherson, Kansas.

BY E. L. CRAIK.

MCPHERSON COLLEGE formally opened its doors Tuesday morning, Sept. 8, to a body of students larger than has appeared at the opening for several years. The increased attendance is, perhaps, in large measure due to the excellent fieldwork done this summer by the faculty members. The enrollment, so far, shows a substantial increase in the percentage of those belonging to the Church of the Brethren, or expressing a preference for the church. Several ministers are in attendance and more will enter later.

The chief event of the opening was the address by the new President, Bro. D. Webster Kurtz, who assumed his duties at the college July 1. In his travels, this summer, Bro. Kurtz won a lasting place in the hearts of the students, and his address was unusually well received. He treated his subject, "Educational Ideals," in a manner that left no uncertainty, as to where the Christian college stands, on the great fundamentals of righteousness. The message was one which ought to be heard by all who believe that the Church of the Brethren really has a mission.

The college is indeed fortunate in having, as a faculty member, the pastor of the McPherson church, Bro. A. J. Culler, a man who has fitted himself especially for pastoral work. He has already made himself felt among the students. Bro. Culler and wife recently returned from a tour of the Holy Land and various European countries.

The departments of Agriculture and Domestic Science, started last year, are attracting students to the college. Miss Minnie Walters, B. S., of Stillwater, Okla., is the new head of the latter department. She comes recommended as one of the very best teachers in Oklahoma.

During the past year over 600 volumes have been added to our Carnegie Library, and a vigorous campaign is to be waged to make a large number of accessions this year.

The next quarterly bulletin of the college will be published in November, and any who are interested may secure copies by writing the President.

McPherson, Kans.

NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA.

The various gatherings of this District are to be held in Root River, Minn., church, beginning Oct. 6.

Temperance Program, Tuesday Evening, Oct. 6.
Financial (Temperance and Intemperance), 7: 15 to 7: 35.—H. H. Wingert, Kingsley, Iowa.
The Tongue (Temperance and Intemperance), 7: 35 to 7: 55.—Joshua Schechter, Worthington, Minn.
Reading.—Mrs. Graybill, Preston, Minn.
Temperance Victories and Some Plans for the Future, 8: 10 to 8: 30.—W. H. Lichty, Waterloo, Iowa.
V. O. Tannreuther, Chairman of Meeting. Committee: W. H. Hood, Sec'y; D. W. Shock, Treas. Leader in Song: Irvin Leatherman, Lewistown, Minn.

Ministerial Meeting Program, Oct. 8.
9: 00 to 9: 35, Unanimity in Service in the Working Church. J. F. Souder, Preston, Minn.
9: 35 to 10: 25, The Blessings and Enjoyments of the Consecrated Life: (a) In the Ministry.—A. M. Laughman, Kingsley, Iowa. (b) In the Deaconry.—Eva Lichty, Waterloo, Iowa. (c) In the Laity.—I. M. Forney, Waterloo, Iowa.
10: 30 to 11: 45, The Country Church: (a) Religiously.—Samuel Pike, Waterloo, Iowa. (b) Socially.—I. W. Brubaker, Grundy Center, Iowa. (c) Educationally.—W. O. Tannreuther, Waterloo, Iowa.
11: 55 to 3: 00, Revivals: (a) The Evangelist and the Church.—J. F. Burton, Greene, Iowa. (b) Music.—Bertha Dutcher, Minneapolis, Minn.
3: 00 to 5: 50, Oases in the Minister's Life.—J. F. Swallow, Hancock, Minnesota.

3: 20, Inspirational Talks.
Chorister for the Day, Bertha G. Dutcher. Committee: J. H. Graybill, Preston, Minn.; D. W. Shock, Minneapolis, Minn.; H. F. Richards, Winona, Minn.
Child Rescue Program, Thursday Evening.
Child Rescue.—A. P. Blough.
Edward Elkenberry, Chairman.

Sunday-school Convention, Oct. 9.
Forenoon Session.
9: 15, Promoting Efficiency in the Sunday-school: First, "Through the Pastor with a Vision."—J. F. Burton, Greene, Iowa. Second, "Through the Superintendent Trained for Leadership."—Eva Lichty, Waterloo, Iowa. Third, "Through the Teacher Who Leads in and Trains for Service."—Maude Whitman, Curlew, Iowa. General Discussion.
10: 15, What Can the Sunday-school Do in the Way of Practical Social Service?—W. O. Tannreuther, Waterloo, Iowa; J. H. Brubaker, Big Lake, Minn. General Discussion.
11: 15, Business Sessions and Appointment of Committees. Intermission.

Afternoon Session.
1: 45, The Church, the Home and the School.—D. W. Shock, Minneapolis, Minn.; J. P. Souder, Preston, Minn.
2: 45, Round Table: (1) Music in the Sunday-school. How Can We Get It? (2) The Teachers' Meeting: Does It Pay? (3) The Opening Exercises. How Can They Be Made More Interesting? (4) Young Men. How Can We Set Them to Work and Thus Hold Them? (5) The Missionary Spirit. How Can We Get Our Boys and Girls More Interested in Missions? (6) Revivals. How Can the Superintendent and Teacher Inspire in the School the Spirit of Reverence? (7) Ruts. How May the Superintendent Keep the School Out of the Ruts?
Report of Committees. Committee: Hannah Shook, Preston, Minn.; J. E. Burkholder, Harmony, Minn.; Virgil C. Finnell, Des Moines, Iowa.

DISTRICT OF NEBRASKA.

The District gatherings of Nebraska will be held in the Bethel church on the dates given below.

MINISTERIAL MEETING.
Oct. 6, 8 A. M.
1. Devotional.—N. B. Wagoner.
2. The Country Church: (a) Economic Phases.—D. G. Wine. (b) The Social Phase.—I. B. Wagoner. (c) The Religious Phase.—Geo. Mishler.
3. Sensational Preaching.—M. R. Weaver.
4. The Age That Christianity Has Produced.—Edgar Rothrock, P. T. Grabill.
5. "What the Age Has Done for Christianity."
6. General Discussion.—Led by M. N. Wine.
7. The Minister's Library and Its Use.—J. B. Moore.
8. What New Books Have You Added This Year?—All Ministers Present.
9. Question Box in Charge of H. A. Frantz and W. V. Blough, Committee.

SUNDAY-SCHOOL MEETING.
Tuesday, Oct. 6, 1: 30 P. M.
1. Opportunities of the Sunday-school.—F. D. Beck, A. P. Musselman.
2. How Far Are Parents Responsible for the Bible and Moral Training of Their Children?—Sister A. S. Horner, Sister J. E. Young.
3. How Get the "Stay-at-Home" to Come to Sunday-school?—H. E. Rasch, M. R. Weaver.
4. Give Program of a Well-conducted Sunday-school, Showing the Work of Each Officer and Teacher, in the Right Place, Time and Manner.—Frank Musselman, C. E. Eshelman.
5. How Far Should We Cooperate with County, State and Other Sunday-school Organizations?—Mrs. Harry Heinley, Edgar Thorne.
6. How Can We Make Use of the Natural "Gang" of Boys, and "Clique" of Girls for the Benefit of the Sunday-school?—W. T. Fry, A. F. Eberly.
7. Value of Class Organization. Give Methods Used and Results Obtained.—Sister P. T. Grabill, Brother P. T. Grabill.
8. What Can We Do for the Social Side of Our Young People?—J. S. Gable, S. H. Knisely.
9. General Discussion: How Can We Make This Sunday-school Meeting Beneficial to the Parents at Home?
Tuesday, Oct. 6, 7 P. M., Evangelistic Services.

MISSIONARY MEETING.
Wednesday, Oct. 7, 8 A. M.
1. How Could the Mission Board Do More Effectual Work with the Means Available?—I. B. Wagoner, P. T. Grabill.
2. Give Means and Ways by Which Our Country Churches Can Enlarge Their Sphere of Usefulness in the Spread of the Gospel and the Salvation of Souls.—J. J. Lawver, W. W. Blough.
3. What Lessons Can the Christian Churches Learn from the Present Turbulence in the Eastern World?—Jas. Gish, P. A. Nicky.
4. What Effects Will It Have on Christian Missions?—W. P. McCallan, Louis Macy.
5. Round Table.—Mission Board Committee.

CHRISTIAN WORKERS' MEETING.
Tuesday, Oct. 6, 7 P. M.
1. Aim and Aspiration of the Christian Workers' Society.—Sister Edna Correll.
2. Who Should Be a Member of the Christian Workers' Society?—S. G. Mohler.
3. Hindrances and Objections to Christian Workers' Society. How Meet Them?—Ira Lapp.
4. How Increase Attendance and Promote Growth.—Eld. Geo. Mishler.

5. Ways of Arranging Interesting Programs.—Sister M. R. Weaver.
6. General Discussion. Tonic for Weak Workers.—J. Edwin Jarboe, Secretary.

SISTERS' AID SOCIETY.
Wednesday, Oct. 7, 8 P. M.
Reports from Local Secretaries.
Round Table. Election of State Secretary.

MOTHERS' MEETING.
1. What Should a Mother Know About Her Children's Playmates and How Should She Treat Them?—Sadie Flory and Anna Dell.
2. How Is a Child's Intelligence Affected by the Neglect or Refusal of Adults to Answer His Questions Correctly and Wisely?—Emily Moore and Sadie Young.
3. How Can a Mother Maintain Such a Comradeship with Her Adolescent Son That He Will Make Her His Confidante?—Edith Jarboe and Sister Will Flory.
Allie Eisenbe, State Secretary.

SOUTHERN IOWA.

The District gatherings of Southern Iowa are to be held in Ottumwa, 118 South Moore Street, Oct. 1 and 2.

SUNDAY-SCHOOL MEETING.
Oct. 1, 8 A. M.
1. How Shall We Promote and Encourage the Welfare and Attendance of the Sunday-school?—Harry Coder, H. F. Caskey.
2. How Raise the Standard of Teaching in Our Schools?—H. P. Miller, J. P. Miller.
3. What Is Class Organization? Give Its Benefits. C. O. Gibson, A. W. Miller.
4. Sunday-school Organization.—John Price, H. C. N. Coffman.
5. The Primary Teacher: Her Needs and Methods.—Eliza Miller, Mettelle Caskey.
6. In What Way Am I Responsible for the Success of My Class?—S. E. Brower, E. S. Fouts.
7. Round Table.—J. H. Brower.

MINISTERIAL MEETING.
Oct. 1, 1 P. M.
1. What Are the Needs of the Country Churches in Our District?—A. L. Sears, Wilks Roadbaugh.
2. What Are the Problems to Be Met in Our City Churches?—Lee Fisher, J. H. Brower.
3. How Best Direct the Social Life of Our Young People?—(a) The Churches' Part.—J. G. Rarick. (b) The Parents' Part.—Orlando Ogden.
4. Best Methods in a Revival.—J. D. Brower, J. H. Keller.
5. The Minister As the World Sees Him.—A. H. Brower, Mankin Wray.
6. What Are the Elements of a Prosperous Church?—D. P. Shelly, W. D. Grove.

CHRISTIAN WORKERS' MEETING.
Oct. 1, 8 P. M.
1. How Increase a Spirit of Reverence for Sacred Things?—A. Wolf, A. Sanger.
2. Why Young People Should Take Part in Christian Workers' Meetings?—Jasper Smith, Morris Lough.
3. Benefits Derived from Christian Workers' Meetings.—Ross Smith, W. N. Glotfelty.

MISSIONARY MEETING.
Oct. 1, 7 P. M.
Missionary Program. Sermon at 8 P. M., by W. D. Grove, Offering for Missions.
We advise each speaker on the program, who can not be present, to get some one to fill the vacancy or notify S. L. Cover, 118 South Moore Street, Ottumwa, Iowa. Committee: S. L. Cover, Ernest Samons, W. W. Sticker.

MIDDLE INDIANA.

Our Sunday-school, Ministerial, Sisters' Aid Society, Temperance, Educational, Missionary and District Meetings will be held Oct. 5, 6 and 7 in the First Manchester church, two miles west of North Manchester, Elders' Meeting convenes Monday evening, Oct. 5, at 6 o'clock. District Meeting, Thursday, Oct. 8.

Monday Evening, Oct. 5.
7: 30, Sermon, "Past, Present and Future of the Sunday-school."—G. L. Wine.

SUNDAY-SCHOOL MEETING.
Tuesday Forenoon, Oct. 6.
9: 00, Devotional. Address of Welcome.—A. C. Young.
9: 30, How Interest the Uninterested in Sunday-school Work?—Chas. Oberlin.
10: 00, An Ideal Sunday-school Session.—C. C. Kindy.
10: 30, To What Extent Should We Adopt the Modern Methods of Increasing Sunday-school Attendance?—S. T. Fisher.

Afternoon Session.
1: 45, Present Sunday-school Needs: (1) What They Are.—Katie Neher. (2) How Meet Them?—Lillie Grisso. 2: 10, Discussion.
2: 25, How Make This Institute Beneficial to the Local Churches?—Mary Wine. 2: 40, Discussion.
Committee: L. U. Kreider, T. D. Butterbaugh, Geo. L. Studebaker.

SISTERS' AID SOCIETY MEETING.
Talk by President, Sister J. B. Bailey. Effectual Work of the Country Aid Society.—Sister T. J. Butterbaugh.
Reading.—Sister Effie Werking.
The Dorcas of Today, Who and Why?—Sister Edith Miller.
Practical Side of the Aid Society.—Sister Bond.
Committee: Sister J. B. Bailey, Sister Geo. L. Studebaker, Sister Geo. L. Shoemaker.

MISSIONARY MEETING.
Evening Session.
7: 00, Obligation of District Mission Board to Broken-down Churches.—Frank Fisher.
Obligation of District Mission Board in New Fields.—G. L. Studebaker.
Report of Mission Work Done at Different Points in the District.—(Each speaker is allowed twenty minutes.)

MINISTERIAL MEETING.
Wednesday Forenoon, Oct. 7.
9: 00, Country Church Problems.—G. B. Heeter (twenty minutes). General Discussion.
9: 45, City Church Problems.—J. W. Norris (twenty minutes). General Discussion (twenty minutes).
10: 30, Duties of the Laity in a Series of Meetings.—Anna Ulrich (fifteen minutes). General Discussion (fifteen minutes).
11: 00, Reminiscences of Departed Ministers of Middle Indiana.—J. H. Wright, Samuel Leckrone.

Afternoon Session.
1: 30, Doctrinal Sermon.—J. C. Murray.
3: 00, Temperance Program.—Temperance Committee.
EDUCATIONAL MEETING.
Wednesday Evening.
Address, Education and Its Relation to Christian Culture.—G. L. Wine.
The Work and Immediate Needs of Manchester College.—Otho Winger.
I. Bruce Book, Writing Clerk for 1913.

THE ROUND TABLE

That Confession.

BY WEALTHY A. BURKHOLDER.

"Every knee shall bow to me, and every tongue shall confess to God" (Rom. 14: 11).

THIS is emphatic language, but we know it is true, for it is the language of God himself. We may refuse to bow to him now, while many enticing things of this world may claim our attention; and we can live in defiance to God's commands; but remember, there is a day coming when, for all this, we must give an account.

What a wonderful time that will be! Surely, as we read of how we must individually give an account of our doing here, we should strive more earnestly to live up to the pattern laid down in the Scriptures. Think of the many idle words that are uttered, and yet we must give an account of them all. How very careful we should be that our tongues, which are so hard to tame, be restrained and speak only such words as are helpful and edifying.

However wicked men and women may live, there will come a time when they will see their mistake and be glad to bow the knee to him who has given his life that all men may be saved. What a time it will be when the unfaithful will call for the rocks and the mountains to cover them and hide them from the presence of that great God! There will be vain regrets, when it is too late to repent.

Now is the accepted time to call on the Lord and live the Christ-life. When the day of reckoning comes, it will be one of joy and peace; and, instead of hearing the awful words: "Depart, I never knew you," we may hear that welcome plaudit: "Well done, thou good and faithful servant; enter into the joy of thy Lord."

Newburg, Pa.

Playing Lady With a Hobble Skirt.

BY JACOB H. HOLLINGER.

A LITTLE girl in a primary Sunday-school class came to Sunday-school recently with her arm in a bandage. Her teacher asked her how she had injured her arm, and she replied, "I fell while playing lady with a hobble skirt."

Some woman, who is a victim of the hideous fashions of the day, is responsible for the injury to that little girl's arm. She is not only responsible for the physical injury done the child, but for the erroneous ideal which the child is entertaining in regard to the adornment appropriate for a lady.

Street-car companies claim that a large percentage of the accidents to women, in getting on and off cars, are due to hobble skirts and high-heeled shoes, but it appears that physical injuries, personal discomforts, and erroneous ideals count for nothing with some women, so long as they can make themselves conspicuous by being "in style."

If the women only knew that the average man, who possesses his share of good common sense, does not admire the products of reprobate minds, the problems incident to the present-day dress reform movements would solve themselves.

323 D Street, S. E., Washington, D. C.

A Human Self-Starters.

BY GEORGE HOLSINGER.

IN this day of automobiles the self-starter has become very useful among auto-drivers. Not long ago I was impressed with the thought that one of the pressing needs of the present time, in the Christian life, is a human self-starter. Unfortunately, most persons have to be cranked up by somebody else before they get busy. We accept assignments and committee chairmanships, but we don't start ourselves going. We want somebody to put us to work. We wait till the "driver" comes around and cranks up the human automobile.

A brother or sister is supposed to be self-propelling.

He or she ought to move voluntarily,—be a self-starter,—but he or she often waits to be started.

Many folks do not like to hustle around and find the things to do for themselves. Each one of us might, however, have the advantages of a self-starter. It is offered to all. "Ye shall receive power." When? When the Holy Spirit has come upon you. "And ye shall be my witnesses." When? When we have power to start and keep going. Keep in touch with the power-house and you will keep going.

Dallas Center, Iowa.

No Sauce for the Pudding.

BY I. H. MILLER.

JULY 19 five brethren and three sisters got on board the boat at Portland en route to the District Meeting of Oregon, to be held at Bandon.

The boat was anchored at Astoria, and while there, supper was served. Arrangements were made for all the members to eat at the same table. A lady friend was also at the table.

The brethren wore the "garb" of the church and the sisters were adorned "in modest apparel with shamefacedness and sobriety."

Nothing had been said about the temperance movement which is now arousing sentiment all over Oregon. When the steward brought the pudding, he said in substance, "I did not put any sauce in the pudding, for it had liquor in it, and I did not think you would want it."

A sister promptly said, "Thank you." He was asked, "Why did you think so?" He said he was a pretty good judge of human nature. After another "thank you," he went about his duties.

The story contains its own moral, and all may apply it to best advantage.

Newberg, Oregon.

Family Rumpus.

BY WILBUR B. STOVER.

THE other day I was reading Matt. 24: 42-51. I always think of Pastor Russell when I read that portion. And after reading this, the reader will probably think of him too, as he reads those verses.

The faithful and wise servant, of verse 45, Mrs. Russell thought, must designate her good husband. He was ruler over his household. He was dishing out meat in due season,—and the pastor rather liked her interpretation.

Later, matters were not running so smoothly in that household, and Mrs. Russell told him she thought he was following the parable to the end,—that while he was the good servant once, he was the evil servant now!

This was not what the pastor was looking for. He wanted flattery. It is all told in that number of *Millennial Dawn*, which was "intended for private circulation only." I got a copy.

But think of it,—a man having a rumpus with his wife because, while thinking himself specially good, she was proving him specially evil. Yet some good people are found willing to take his "dope."

Ankleshwar, India.

Bethany Bible School, Chicago.

BY A. C. WIEAND.

WE have already exhausted the capacity of our buildings, both in rooms for girls and apartments for families. In fact, all our accommodations for families were already engaged last spring, at the close of school, and most of our families are compelled to find accommodations outside. We need two more buildings right now, to accommodate our present patronage,—not to speak of any increase in the winter term, or another year.

I seriously doubt whether there is another body of people in which so many of its members are so deeply interested in the study of the Word. I have looked over the statistics of the United States Commissioner of Education, in regard to the theological schools of the various denominations, and have been unable to find a parallel. This, to my mind, is the

strongest guarantee of the future strength and purity of the church.

3435 West Van Buren Avenue, Chicago, Ill.

Sunday-School Lesson for Oct. 4.

Subject.—Christ anointed for Burial.—Mark 14: 1-11.
Golden Text.—She hath done what she could.—Mark 14: 8.

Time.—Jesus was anointed on Saturday evening, March 31, A. D. 30. This was four days prior to the time of verses 1, 2, 10 and 11.

Place.—In the house of Simon the Leper, in Bethany.

CHRISTIAN WORKERS' TOPIC

China for Christ.

Read Matt. 13: 3-9, 18-23.

For Sunday Evening, October 4, 1914.

Note.—The September number of the Missionary Visitor is all about China. Use some of its material for this program. Also refer to pages 253 to 260 of "Thirty-three Years of Missions in the Church of the Brethren," by Bro. Galen B. Royer. If you do not have a copy of this book you can get it from Mrs. Galen B. Royer, 284 McClure Ave., Elgin, Ill. Price, \$1.75. Also, the Missionary Visitor has news notes each month from China.

1. Let some one make a rough map of China and locate the principal cities and our mission stations there. See page 255 of "Thirty-three Years of Missions."

2. Brief history of China during the last decade.

3. History of our mission work in China from 1900 to 1910.

4. History of our mission work in China from 1911 to 1913.

5. Our work in China during the past year.

6. Prayer for mission work and workers (Matt. 9: 37, 38).

7. Foreign mission work as a life work.

PRAYER MEETING

Dead to Self, Alive to All Righteousness.

John 12: 20-26.

For Week Beginning October 4, 1914.

1. **Death to Self, a Prelude to Life.**—As a grain of wheat must fall into the ground before it will die, so Christ had to enter the valley of the shadow of death, before he could reap the fruits of the resurrection life. Just as the buried seed slowly surrenders its all, in order that new life may burst forth in all its glory, so Christ surrendered fully the treasures of his marvelous nature. And so, unless the Christian dies to the old self-life, he abideth alone. He is "always delivered unto death for Jesus' sake" (2 Cor. 4: 11; Matt. 19: 28; Rom. 5: 21; 6: 22; 1 Cor. 15: 53).

2. **The Life Abounding.**—"Bringeth forth much fruit." Christ died, but, like a grain of wheat, he was born anew,—begotten again to resurrection fruitfulness. In the new life, which must be a reality in us, who have died unto sin, there is the abiding power of eternity. "That which thou sowest is not quickened except it die" (1 Cor. 15: 36). If the seed refuses to die, the quickening power refuses to act. The Holy Spirit, the Quickener, can only work this newness of life when there is death (John 5: 25-29; 3: 14-16; 10: 10, 27, 28; 17: 2, 3; Rom. 2: 7).

3. **Service That Blesses.**—"If any man serve me, let him follow me." To follow Christ is the highest and holiest of all service,—a continual denying of self that grace may abound. We can not follow Christ in his life of perpetual self-denial, unless we are prepared daily to lose our own life. As sons of God, our life, in its real essence, must be one of self-denial for the sake of Jesus Christ. Just think of the blessedness of it! "If any man serve me, him will my Father honor." We must deny our own fondest desires, aspirations and interests, in order that Christ may work through us to his glory (Gal. 6: 8; 1 Tim. 1: 16; 6: 12; 1 Thess. 3: 12, 13; Rev. 7: 13-17).

TOPICS FOR PRAYER MEETING.

For Week Beginning	Fourth Quarter, 1914.
Oct. 4, Dead to Self, Alive to All Righteousness.	John 12: 20-26
Oct. 11, How May We Be Saved and Satisfied?	Psa. 40: 1-5
Oct. 18, The Christian's Threefold Relationship.	John 15: 1-8
Oct. 25, The Good Shepherd.	John 10: 11-18
Nov. 1, Examining Ourselves.	2 Cor. 13: 5; Jer. 8: 6
Nov. 8, Lessons from Ezra's Life and Character.	Ezra 8: 21 to 9: 15
Nov. 15, Taking Heed to Our Ways.	Heb. 3: 17-19
Nov. 22, A Song of Thanksgiving and What It Teaches.	1 Chron. 16: 7-36
Nov. 29, Why We Fail to Obtain the Highest Blessings.	John 8: 31-54
Dec. 6, The Psalmist's Picture of a Righteous Man.	Isa. 52: 1-3
Dec. 13, Christ's Heart-Searching "I's."	Gal. 2: 20
Dec. 20, The Divine Call to Awake to Action.	
Dec. 27, "Not I, But Christ."	

HOME AND FAMILY

The Old Wife.

By the bed the old man, waiting, sat in vigil sad and tender,
Where his aged wife lay dying; and the twilight shadows brown
Slowly from the wall and window chased the sunset's golden splendor
Going down.

"Is it night?" she whispered, waking, (for her spirit seemed to hover .

Lost betwixt the next world's sunrise and the bed-time cares of this);
And the old man, weak and tearful, trembling as he bent above her,
Answered, "Yes."

"Are the children in?" she asked him. Could he tell her?
All the treasures
Of their household lay in silence many years beneath the snow;
But her heart was with them living, back among her toils and pleasures
Long ago;

And again she called at dew-fall, in the sweet old summer weather,
"Where is little Charley, father? Frank and Robert, have they come?"
"They are safe," the old man faltered—"all the children are together,
Safe at home."

Then he murmured gentle soothings, but his grief grew strong and stronger,
Till it choked and stifled him as he held and kissed her wrinkled hand,
For her soul, far out of hearing, could his fondest words no longer
Understand.

Still the pale lips stammered questions, lullabies, and broken verses,
Nursery prattle—all the language of a mother's loving heeds,
While the midnight round the mourner, left to sorrow's bitter mercies,
Wrapped its weeds.

There was stillness on the pillows, and the old man listened lonely,
Till they led him from the chamber, with the burden on his breast,
For the wife of seventy years, his manhood's early love and only,
Lay at rest.

"Fare you well," he sobbed, "my Sarah; you will meet the babes before me;
'Tis a little while, for neither can the parting long abide,
And you'll come and call me soon, I know; and heaven will restore me
To your side."

It was even so. The springtime in the steps of winter treading
Scarcely shed its orchard blossoms ere the old man closed his eyes;
And they buried him by Sarah—and they had their "diamond wedding"
In paradise. —Selected.

The Sundial.

BY ELIZABETH D. ROSENBERGER.

MRS. VINING lay back on her couch, sick unto death. Patient and smiling, there were few who knew how bitter to her were the waters of Marah, how fair the hills of life. Some of her friends said, "She will surely grow strong during the summer," but this was July, and the most sanguine had given up hope.

Languid and weak, with the love of life strong within her, she gazed into the face of her daughter, with a tenderness so deep that it held in its heart the compassion, the passionate yearning of universal motherhood. Herself silent, she listened to the voices about her, and they did not know that their suffering was but a shadow of the pain in her heart, the passionate sorrow in her eyes.

One day, as she watched the sun rise, she murmured, "If I could have been spared for only a few years longer!" But it was not to be, and so she lay there, waiting for what must come.

So, many others are waiting till the shadows are "a little longer grown," and the only consolation, for

all of us, lies in the promise of God that he will sustain and keep us to the end. "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day; I will make darkness light before them."

EARLY RECOLLECTIONS.

In the spring of 1860 we went from Wabash church, Ind., to Brown County, Kans., where we settled and remained four months. Then we went to Jefferson County. There was no organized church at that place. Bro. Jacob Brown and wife were the only members there. In the fall of 1862 Eld. William Gish came from Missouri. We then organized a church with twelve members, with Bro. Gish as our elder. Previous to that time Brethren John Bowers and Abraham Rothrock, and others, had been holding meetings once a month with the few members of that community. The services were generally well attended. This was the first organization north of the Kansas River, and the brethren had to come about thirty miles when they wanted to hold meetings for us. Now we can see the results of their work. There are churches all over Kansas and Nebraska, for which we thank the Lord.



HENRY ROYER AND WIFE.

Husband and I are the only members living who were identified with the original organization. We are now seventy-three years old, and are at present living in the Mohawk congregation, Oregon, where there are only a few members. We are always glad when members come to visit us, especially ministers. We hope they will come oftener.

Box 186, Marcola, Oregon.

Long ago, when King Hezekiah, of Judah, lay in his palace chamber, lacking strength to meet the conflict which faces every son and daughter of Eve, he, too, cried out for help, for a reprieve. He wanted to live. In his great distress, wearily his gaze rested upon the royal gardens, where fruits that only a king might taste, and flowers too rare for the common eye, were luxuriant. In this paradise of beauty and color there was a marvelous pyramid of steps, surmounted by a costly obelisk,—the dial of Ahaz.

Sundials are always interesting. Some of them have stories which thrill us. Here are tales of brave hearts and strong hands, by which was wrought out the freedom of a family or a stronghold. None, however, has so strange a story as this dial of Ahaz. It had measured hours of fear and dread, when grave tidings were awaited from the battle field. There had also been happy hours which slipped by as lightly as the dew drop on a petal. What did either of these now matter to the king who was sick? The afternoon shadow of the obelisk, dropping relentlessly lower and lower, marked the declining strength of the monarch himself.

Hezekiah had been a powerful ruler. He had strengthened the kingdom of Judah, but what did it now matter that he had won victories, built cities and

won great wealth and power? With increasing fever, he knew he must leave it all,—go away like the poorest slave in his kingdom. He must go as you and I shall go,—leaving highest ambitions unrealized, and the most pressing work unfinished. His eyes grew hot with unshed tears, and he turned his face to the wall, away from the dial which marked his passing hours. He turned toward the wall and prayed sincerely, and he besought the Lord to remember how he had lived, how he had been true to him, and then he wept sore. As the prophet slowly passed through the middle court of the palace, the word of the Lord came to him, and he turned about and went back to the bedside, proclaiming to the king God's gracious promise of recovery. God had heard his prayer and seen his tears, and a sign was given Hezekiah by which he might be assured that he would get well.

"Let the shadow return backward ten steps," begged the king with kindling eyes, looking once more at the dial in the garden. And the wonder of it! Backward, slowly but surely, the dial moved, until ten degrees were marked by the hand of God, and Hezekiah knew that his prayer was answered and that his feet had been turned away from the dreaded threshold of eternity.

You say that the palace, the garden, the dial and the king are but dim fragments of a crumbling past. True enough, and yet we believe it to be a part of your life and mine. The shadows on the dial steps do not suit us. How long the years were when we were children, and longed impatiently for the coming days which should bring to us fulfillment of fond desires! Sheltered by love and nourished by kindness, yet, while our hands were busy with manifold activities, our eyes were always seeking the distant hills, and our thoughts were searching the far heights, hoping that there were some great thing beyond the widening horizon which we could claim. We dreamed day and night of the summits where one could put out his hand and touch the sky. Day after day we climbed,—the radiant sky, the widening vision, the waxing strength encouraging us to keep on to the journey's end.

"There are gains for all our losses.
There are balms for all our pain,
But when youth, the dream, departs,
It takes something from our hearts
And it never comes again.

"We are stronger and are better
Under manhood's sterner reign;
Still we feel that something sweet
Followed youth with flying feet,
And will never come again."

And in middle life we say, "If I only had life to do over again! I did not know what opportunities were mine, nor how happy I was." But we can not turn the shadows on the dial backward. King Hezekiah said, "It is a light thing for the shadow to decline ten steps," when he was asking for a sign. Nevertheless all his kingdom forces could not move the shadow one whit, and no more can we. Life's sun does not turn back for either repentance or regret.

Sometimes it is dissatisfaction with the present that would turn the dial back. There are lives that, after the noon record has been made, are always facing backward. Only the days gone by were happy; only the times past were right. Nothing, now, can compare with the glory of their past achievements, nothing now is as good as the old times. The old ways, the old beliefs, the old customs, how their clinging hands grasp and hold to them as if, in this way, the shadow on the dial could be turned back. It is a pity when this spirit so moves one that it takes the joy out of the past, because it is vanishing, and neither your hands nor mine can hold it. By this mood we lose the joy of the present. Because things are not as they used to be, we lose the joy of worship in God's house. We should understand that these changes are as inevitable as the setting of the sun, and if we trust the Father, he will give us new blessings, new joys, for he watches over the lengthening shadows of his cross-bearing pilgrims.

Out of the depths, Hezekiah cried unto God, and the Lord brought the shadow ten degrees backward, by

(Concluded on Page 620.)

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A SERIES of meetings, conducted by Bro. C. Walter Warstler, is now in progress at Warsaw, Ind.

BLUE RIDGE COLLEGE, New Windsor, Md., opened its fall term with a good increase in attendance.

WE learn that a new auditorium at Hershey, Pa., is to be completed in time for the Annual Conference.

DURING a recent series of meetings by Bro. Charles Walters, at Sheller, Ill., five were received by baptism.

BRO. GEORGE L. STUDEBAKER is now in a revival at Jasonville, Ind., a mission point. So far five have been baptized.

BRO. ANDREW HUTCHISON closed his meetings at Laurens, Iowa, and started to Lindsay, Cal., where he may now be addressed.

A LIST of prayer meeting topics for the last quarter of this year will be found on the Round Table page, foot of last column.

THE address of Bro. C. Walter Warstler has been changed from Grand Rapids, Mich., to 1205 South Main Street, Goshen, Ind.

SINCE the dedication of the new church at Canton, Ohio, last February, seven members have been added to the believers at that place.

BRO. J. H. CASSADY, late of Johnstown, Pa., has now entered upon his pastoral labors at Huntingdon, Pa., where he should be addressed hereafter.

BRO. SAYLOR G. GREYER, of Penn Laird, Va., conducted a series of meetings at the Linville Creek church, same State, recently. Six made the good confession.

RAILROAD arrangements for those who may desire to attend the District, Sunday-school and Ministerial Meetings of Southern Indiana will be found on page 620 of this issue.

BRO. S. C. THOMPSON, of Windber, Pa., labored earnestly with the members at Quakertown, same State, in a series of meetings. Thirteen made the good confession.

MINISTERS who are not needed where they are now located, may find a splendid opportunity for the exercise of "the gift within them" by addressing Bro. A. C. Roper, Tekoa, Wash.

MEMBERS who, when appointed to any sort of church work, are habitually slow about taking hold of the duties assigned, may read with profit the little sketch, "A Human Self-Starter," on the Round Table page, this issue.

THE new house of worship at Warrensburg, Mo., was dedicated Sept. 13. Hereafter there will be regular services each Sunday, in the city church as well as in the old house in the country, known as the South Warrensburg house.

BRO. EDGAR M. HOFFER says that Eld. Jesse Studebaker, of Mont Ida, Kans., who died July 23, 1914, at the age of eighty-seven, was the last elder left of the 1874 Standing Committee.

BRETHREN A. A. Miller and P. E. Singer have been with the members at Chimney Run, Va., in a revival effort. So far nine souls have made the good choice, and others are under deep conviction.

BRO. FRANK ROBERTSON, of Winston-Salem, N. C., began a series of meetings at Cana, Va., Sept. 7, continuing his efforts until the eleventh. Seven enrolled themselves under the banner of King Emmanuel.

BRO. S. W. BAIL, of Washington, Pa., writes us that he is planning to locate at Arcadia, Fla., where he may be addressed after Nov. 15. It is his purpose to aid in building up the church in that part of the State.

OCT. 7 is the date for the District Meeting of Northern Iowa, South Dakota and Minnesota, to be held in the Root River church, Minn. Further particulars, as to railroad arrangements, etc., will be found on page 620.

IF you want to know how the problem of providing suitable wives for the Christian young men in our mission stations in India is solved to the satisfaction of all concerned, read Sister Alice K. Ebey's article on page 611 of this issue.

BRO. A. LEEDY, of Leedy, Okla., recently visited Eustis, Fla., and delivered two well-received addresses at the Seneca church. At the close of the Sunday morning service, four persons applied for membership, and were baptized.

THE DISTRICT MEETING of Southeastern Kansas is to convene in the Grenola church Oct. 29, at 8 A. M. The Elders' Meeting is to be held on Monday, Oct. 26, at 8 P. M., while the other District gatherings are to be held Oct. 26 and 27.

BY encroaching upon space usually given to editorial matter and essays, on pages 613 and 619, respectively, we are publishing a number of programs in this issue, endeavoring to give them early insertion, as requested by the committees.

MEMBERS of Middle Indiana will please note the announcement of Bro. J. H. Miller, as given on page 620, concerning the railroad arrangements for the Sunday-school, Ministerial and District Meetings, to be held in the West Manchester church.

IN addition to the notice concerning District gatherings of Northern California, published on page 608 of last issue, we give a further announcement by Bro. A. A. Brubaker on page 620, which members of that District will please read with special care.

OWING to the very large number of notes received at this time from the different congregations, we are compelled to shorten most of them by curtailing all matter not absolutely essential. Matters, purely local, are not usually of general interest, and, under the stress of limited space, will have to be greatly abridged for the present.

BRO. JOHN A. REED, of Palisade, Colo.,—finding the altitude of that place not suited to the health of his son and himself,—has arranged to move to Idaho. By all means, some one should at once assume the charge vacated by Bro. Reed. Bro. David Klinzman, who may be addressed at the place indicated above, will answer inquiries from any who may feel inclined to offer their services.

RENEWED interest and greatly increased attendance at meetings are reported from Ellisville, Ill., since the meetinghouse has been moved to a desirable location in that town. While it may not always be best to move houses from the rural sections to a near by town, there may be times when it is not only advisable but the only proper thing to do, looking to the best interests of the church.

WE note with interest that many of our congregations are having flourishing teacher-training classes. Such efforts, in behalf of better teaching in our Sunday-schools, are sure to result in an abundant fruitage for the highest interests of the Kingdom.

SHOULD any one, reading this notice, be interested in purchasing a farm, of one hundred acres, near Harrod, Ohio, and within the bounds of a congregation of the Church of the Brethren, he will please address the General Mission Board, Elgin, Illinois, which has an interest in the property, as to terms and facts concerning it.

WE have just published a very interesting and attractive booklet, giving a brief history of the District of Idaho and Western Montana, with Bro. A. I. Mow as author. The history is carefully written, the illustrations good, and the booklet is a credit to the District, as well as to the author. Price, fifteen cents. Address all orders to Bro. David Betts, Nampa, Idaho. A further notice will appear next week.

THE Brethren Evangelist for Sept. 17 contains a very interesting and creditable write-up of the Conference of the Progressive Brethren, recently held at Winona Lake, Ind. The churches were represented by 132 lay delegates, and sixty-six ministerial delegates, making a total of 198. The statistical report shows a membership of 21,646,—8,547 males and 13,099 females. The net gain for the year is reported as 2,052.

BRO. J. G. ROYER,—whose visits to Elgin, as District Sunday-school and Christian Worker Secretary, have always been highly appreciated by our members,—was with us last Sunday. His talk to the children in the forenoon, as well as his address in the evening, made impressions that will not soon be forgotten. Though Bro. Royer has transferred his work as Secretary to other hands, we hope he may still favor the Elgin congregation with occasional visits.

THE FINANCIAL REPORT of General Mission Board for the month of July will be found on page 619 of this issue. The World-Wide Fund, with a total of \$24,452 for the year, so far, should receive substantial additions during the next few months if the work already entered upon, is to be carried on and expanded as its needs may require. A united effort, all along the line, is needed, and there should be no delay. "The King's business requireth haste."

WE are sure that the sympathies of all his friends will be extended to Bro. Olin F. Shaw, the faithful pastor of the church at Dixon, Ill., in the loss of his beloved companion, Anna Etta, nee Henkell, who was called from labor to reward Sept. 12, at the age of almost forty-seven years. Though under the hand of affliction for some years, she was a faithful and willing helpmate to her husband, and rendered valuable service in Sunday-school and congregational activities.

PATHETIC, and irresistible in its appeal to the tenderest affections of the heart, is the poem, entitled "The Old Wife," published in the Home and Family department of this issue. True to life is the concern of the aged mother, as, in the last fleeting moments, she reverts to scenes of the long ago, when little ones challenged her loving care and at nightfall were soothed by her gentle lullabies. O the transcending love of a mother! It never fails in life, and it is strong even when nearing the portals of the unseen world!

THE date announced for the Annual Meeting of 1915 is June 8. The services, held in connection with the Conference, will begin June 2 and close June 10. Buildings adapted to the needs of the Standing Committee, the Sunday-school and missionary exhibits, and the Publishing House interests, have already been selected. The Executive Committee has been authorized to act as the Transportation Committee. The Lodging Committee is composed of the following: John C. Zug, Palmyra, Pa., A. G. Longenecker, Palmyra, Pa., H. G. Longenecker, Lebanon, Pa., C. B. Miller, Union Deposit, Pa., A. H. Hoffer, Harrisburg, Pa.

The Poor Fund.

THE fund from which we draw, in supplying the poor with the MESSENGER, is running low, and ought to be replenished. We should be glad to receive donations from those of our patrons who take pleasure in helping the poor. We feel that all we need to do is to let it be known that money is needed for this purpose and it will be forthcoming.

There are a few hundred earnest, but poor members, who must depend upon the generosity of others for the MESSENGER that reaches their homes from week to week, and we venture the statement, that among our thousands of readers none get more good out of the paper than these unfortunate members. Aside from the Bible, the MESSENGER often supplies them with the only reading matter they are permitted to enjoy.

Those who contribute to the poor fund, may rest assured that every cent they give for this purpose will be employed as directed. May we not hear from several hundred of our liberal givers?

The Sunday-School and Peace Principles.

It has been suggested that now is the opportune time to enlist the great Sunday-school army of the world in the interest of general peace principles. For years we have been having temperance lessons, but why not, hereafter, have one or two peace lessons during the year? In this way peace sentiment might be created sufficiently strong to render wars almost impossible. The coming generations should be taught the evils of militarism, and the better method of settling international differences. In the minds of the masses, the Prince of Peace should be exalted, and the god of war debased. Men and women, of every walk in life, ought to be taught to abhor wars between civilized nations and anywhere else. Think of lining up over 30,000,000 Sunday-school scholars and teachers against this, one of the greatest evils known to the human race! What might not be accomplished by these millions of young people, all bearing the olive branch, and taking their stand for peace on earth and good will toward mankind? The time is here for not only praying for the abolition of war, but working for it. Let every church, as well as every Sunday-school in Christendom, be lined up for the purpose of putting an end to the great standing armies, and the useless navies, and something worth the attention of all civilization will be brought about.

Whole Families Receiving Triple Immersion.

GLANCING over one of our exchanges, we notice a report from a certain denominational minister, who says that the Brethren, in his community, are taking away whole families and giving them triple immersion. Well, there is nothing wrong about this. Since Jesus told his apostles to disciple all nations, "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19), it would appear but reasonable that those who wish to obey the Master in full should receive the baptism for which the formula calls. If this minister, or any other minister, for that matter, wishes his members to rest easy about their baptism, let him give them triple immersion, and that will satisfy them. There are thousands who become dissatisfied with sprinkling, pouring and single immersion, but no one ever thinks of becoming dissatisfied with his trine immersion. Those who, in baptism, are dipped at the mention of each name in the Trinity, know that they have a baptism whose validity goes unchallenged the world over. Whatever may be said about other forms, this one is unquestioned.

In most parts of the Brotherhood this point in our teaching is not pressed as it should be. We have a baptism that not only fits the formula, in every particular, but it gives universal satisfaction wherever known or practiced. The man who has triple immersion has a baptism that will be recognized by any church of note in Christendom. And since this is

true of our form of baptism, this part of our doctrine needs to be pressed home to the people. They should know that trine immersion, in addition to being the only mode that can be traced back to near the apostolic times, is the most extensively used of any form of immersion in the world. There are more people baptized by triple immersion than by single immersion, ten times over. While the mere fact that it is so widely used, does not of itself prove it to be the apostolic form, still it is gratifying to know that this baptism is the very baptism that is universally accepted.

But how many of our preachers are pressing this matter home to the people, whom they are addressing from Sunday to Sunday? Candidly, how many of our ministers have ever preached even one sermon on the New Testament form of baptism? Some of them think that its validity is so self-evident, and that it is so thoroughly satisfactory to those who receive it, that it stands in need of no special effort in its support. And, considering the little preaching there is done on the subject, it is marvelous what credit is given to it in the communities where it is known and practiced. This can not be said of any other form of baptism in existence. There are those who will entertain doubts about single immersion, as well as about pouring and sprinkling, but not so with those who have triple immersion. They rest contented with their baptism.

Suppose some of our ministers should give the same consideration to the form of baptism that they give to temperance, to missions and to education. Suppose well-prepared addresses should be delivered on the subject every year or two, in each community where our people hold services. The results would be marvelous. In the community, referred to in the beginning of this article, some well-defined preaching has been done on the form of baptism, and that is why whole families are receiving the triple immersion. This kind of teaching needs to be duplicated in every community, not alone for the benefit of those who are uninformed on the subject, but for the edification and encouragement of the thousands who have accepted what we consider the true apostolic form of baptism.

The Lord's Day.

LIVING in the New Dispensation, being governed by the Gospel, instead of by the law of Moses, intended for the Old Dispensation, the people of the Lord demand a Lord's Day,—one suited to the genius of the religion they have accepted. This they have in the first day of the week. In Acts 20: 7 we read of the disciples coming together "upon the first day of the week." Paul wrote to the saints at Corinth, saying: "Upon the first day of the week let every one of you lay by him in store" (1 Cor. 16: 2).

These citations indicate that the Christians of the apostolic times had adopted the first day of the week,—the day we call Sunday,—as a day of special services. Speaking of the day, John, in Rev. 1: 10, says: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." It is called the Lord's Day in the New Testament for the same reason that the love feast is designated as the Lord's supper. Both pertain to the New Dispensation or the New Kingdom. The ushering in of the new order of things, under the Gospel, with a new law and a new Lawgiver, created the necessity for new and different institutions.

This leads up to the fact that there is a difference between the Law and the Gospel,—the former belongs to the Old Dispensation, while the latter pertains to the New. Moses represents the Law, while Jesus represents the Gospel. These institutions are referred to under different heads. We speak of them as the Old Covenant and the New Covenant,—the Old Testament and the New Testament. Then we read of a "better testament" (Heb. 7: 22), implying that there was an inferior testament. The terms "covenant" and "testament" refer to the same thing.

We read that "the law and the prophets were until John: since that time the kingdom of God is preached" (Luke 16: 16). By this we are to understand that the law given by Moses was in full force

until John entered upon his mission. Then the principles, pertaining to the kingdom represented by Jesus, began to be preached. John did not represent the law of Moses, but he proclaimed the ushering in of the New, or Christian, Dispensation. His theme was Jesus, the Gospel, the New and Better Testament, and what he said prepared the people to receive the still more advanced teachings of Jesus.

Jesus, though made under the Law (Gal. 4: 4), was the Head of a new and better system of religion than that taught by Moses. He did not come to destroy the Law, but to fulfill, or to perfect, or to consummate it. He not only embodied, in his system, all the good in the Mosaic Law but even more. He instructed on a much higher plane, and demanded a line of conduct that would excel the righteousness of the scribes and Pharisees (Matt. 5: 20). The real purpose of his system was finally to do away with the law of Moses and to give the people the Gospel instead. In this connection we cite what Paul, in Col. 2: 14, says about "blotting out the handwriting of ordinances that was against us." This means all the Mosaic institutions.

The doing away with the law of Moses ultimately led up to doing away with the Jewish Sabbath, and the introducing of the resurrection day, or the first day of the week instead. In fact, the recognizing of the resurrection day, as a day of special significance, began quite early in the history of the apostolic church. Referring to Mark 16: 9, and other accounts in the Gospels, it will be observed that Jesus arose from the dead on the first day of the week. It was on the evening of this day that the disciples were found assembled (Luke 24: 33; John 20: 19). Just one week later, or after eight days, counting the day of the first meeting, we find them together again (John 20: 26).

These two meetings on two separate Sunday evenings, Jesus being present both times, prompted other similar meetings, resulting in the first day or Sunday services becoming a fixed part of the system of worship during the times of the apostles. Hence we read of the saints at Troas meeting on the first day of the week to break bread, and of Paul admonishing the members at Corinth to lay by their contributions on the same day.

Christ's resurrection from the dead brought in a new order of things. As we read in Heb. 7: 12: "The priesthood being changed, there is made of necessity a change in the law." This simply means, as already stated, the doing away with the Mosaic law, with all its rites, ordinances and ceremonies. The going of the law meant the going of the Jewish Sabbath. The law was put out of the way, disannulled, and in a figure nailed to the cross. It went out of existence, making way for the Gospel, with higher claims, better and more advanced institutions, and its finer adaptation to a much broader application. All the good there was in the Old Law has been brought over into the New Dispensation, and incorporated in the Gospel. And while the Sabbath has been displaced by the first day of the week, as a day of special service, the spirit of the Sabbath has by no means been lost, but is incorporated in our Sunday, as a New Testament institution.

Instead of keeping the Sabbath in memory of the completion of the creation and the departure of Israel from Egypt, as the Jews did, we keep the Lord's Day in memory of the resurrection of Jesus from the dead. The change, under the guidance of the Spirit, was made, seemingly, without any controversy, and the day soon became one of the fixed and eminently appropriate institutions of the New Testament church.

Our Schools and Simplicity.

THE time is here when our schools should, with no uncertain sound, place themselves firmly on record in support of our time-honored simplicity in the Christian attire. Never before, in the history of the church, has our nonconformity principle, so far as it relates to dress, been so seriously threatened. Our people must either come strongly to the defense of this principle or lose out entirely on New Testament plain-

ness. The inroads already made in the church, by the prevalent fashions of the day, are too serious to be passed by unnoticed. And, considering the fact that our schools were founded by members who believe in plainness, and that most of the money invested in them was furnished by those who hold to the doctrine of simplicity, in appearance as well as in conduct, it is no more than reasonable that we should insist on our educational workers, one and all, throwing their influence wholly on the side of the nonconformity in attire, for which the Church of the Brethren has made herself noted in religious circles. It will be a sad day for the church in particular, and for Christianity in general, should our people be compelled to surrender her plea for plain dressing and plain living.

At this point it affords us pleasure to note what is being done by the managers of McPherson College along this line. The following circular, placed in the hands of all the students that are members of the church, attending that school, tells its own story:

Dear Member:

You have come to live and to study at McPherson College. This college is owned and controlled by the Church of the Brethren, of which you are a member. We, the managers of the college, are very desirous that you will so deport yourself, here at McPherson, in conduct and in dress, that you will be an honor and a credit to the college and to the church to which you belong. We, as a church, believe firmly in the Doctrine of the Simple Life, and we want your life at the college to be a model in simplicity. If you depart from the principles and order of the church, you do it against our wishes. We ask you kindly to conform to the practices of the church, and of the particular church from which you come, and to cooperate with us in our effort to deepen the spiritual life of our people, and to train them for efficient service in the kingdom.

Sincerely and Fraternally,

(Signed) D. Webster Kurtz, President of the College;
H. J. Harnly, Dean of the College; J. J. Yoder, President of the Trustees; A. J. Culler, Pastor of the Church; E. E. John, Elder in Charge.

Peace Sunday, Oct. 4.

PRESIDENT WILSON, by proclamation, is calling on all the people of the United States to observe Sunday, Oct. 4, in the interest of peace, and on that day to pray for peace in Europe. Already eight nations are engaged in the awful strife, and it is but proper that peace-loving people should not only pray, but work for the closing of hostilities, and for the restoring of peace in Europe, the very center of civilization. The proclamation issued from the Executive Mansion is as follows:

By the President of the United States of America.—A Proclamation.

Whereas, great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the counsel of statesmen have not been able to save from the terrible sacrifice; and,

Whereas, in this as in all things, it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before him, confessing our weakness and our lack of any wisdom equal to these things; and,

Whereas, it is the especial wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace:

Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the fourth day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God, that overruling the counsel of men, setting straight the things they can not govern or alter, taking pity on the nations now in the throes of conflict, in his mercy and goodness showing a way where men can see none, he vouchsafe his children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship, nor any wholesome fruit of toil or thought in the world; praying also to this end that he forgive us our sins, our ignorance of his holy will, our willfulness, and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Woodrow Wilson.

By the President:

William Jennings Bryan,
Secretary of State.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Otto Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member; D. L. Miller, Mt. Morris, Ill., General Sunday School Board.—Lafayette Steele, Chairman, Walkerton, Ind.; Levi Minnich, Vice-Chairman; Greenville, Ohio; D. H. Zigler, Treasurer, Broadway, Va.; James M. Mohler, Leeton, Mo.; H. K. Ober, Elizabethtown, Pa.; S. S. Blough, North Manchester, Ind.; J. S. Zimmerman, Seattle, Wash.; J. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otto Winger, North Manchester, Ind., Vice-Chairman; A. C. Wiand, 822 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Dayton, Ohio, Treasurer; L. T. Holsinger, Rossville, Ind.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.

Peace Committee.—J. Kurtz Miller, Chairman, 358 Sixtieth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntington, Pa.

Homeless Children Committee.—J. Fisher, President, Mexico, Ind.; E. E. John, Treasurer, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

WAYSIDE NOTES.

The Coon River, Iowa, church is scattered from Bagley to Panora,—fifteen miles. There are three houses of worship,—in Bagley, in Yale, and two miles out from Panora. A large working body of members are wide-awake to their own spiritual progress and growth. Eld. J. D. Haughtfin settled here in the fifties, when that entire vicinity was but a vast prairie. Now it is packed with splendid homes and highly-cultivated farms. The face of the church has also been changed. The pioneer had a vision of what this country would be, but it has far outstripped his vision.

The church is prosperous and active in all lines of Christian work,—Sunday-school activities, evangelism, education, charities, missions, etc. They give liberally when they are convinced of the need. They are taking care of their young people, and practically all are in the church and taking an active part in Sunday-school and Christian Workers' Meetings. The Sunday-school is well attended and well organized.

I appreciated the good hearing they gave me on Sunday morning and evening, Sept. 7, when I spoke to them on the needs of education. I was to speak at Bagley and Yale Sept. 13, but the heavy rain interfered.

There is a bright prospect before the Coon River church. A great field lies before them. It is ripe for the harvest. The Lord says, "Occupy till I come." "Lift up your eyes and look on the fields."

Polo, Ill., Sept. 13.

John Heckman.

WEST JOHNSTOWN CHURCH, PA.

Aug. 30 was another very busy day for the West Johnstown church. Eld. J. H. Cassidy preached in the Viewmont house at 11 A. M. Sunday-school preceded the preaching services. After a bountiful dinner, which was served in Sister Wm. S. Stutzman's fine yard, the congregation gathered again in a last farewell meeting. The services were very touching, and tears flowed freely. Bro. Cassidy preached several sermons at the same place the week previous.

The same evening he preached his farewell sermon in Roxbury to a crowded house of responsive listeners. At times there was scarcely a dry eye in the audience. One last appeal was made to sinners to come to Jesus and one young husband came forward amid great rejoicing. After the sermon a number of our young people rendered a short program, suitable to the occasion.

Wednesday evening, Sept. 2, Bro. Cassidy held a similar meeting in Morrellville. The large crowds at all of these meetings are the best evidence of the esteem in which Bro. Cassidy and his family were held. The people are loath to see them leave us, but since it must be so, our prayers and best wishes follow them to their new field of labor.

It seems appropriate that we give here a partial summary of the work accomplished during the six years of Bro. Cassidy's first pastorate. He was our first pastor. Both church and pastor were inexperienced in this new undertaking. During this period, a fine new church was built at Pleasant Hill, and the Morrellville, Roxbury and Viewmont churches were remodeled. Six young brethren have been called to the ministry, and twelve to the deaconship, and are doing excellent work. Three more were elected to the ministry and as many to the deacon's office, who have, up to the present, not accepted the call.

From the new church directory I glean the following: Number of sermons preached by the pastor from Aug. 1, 1908, to Sept. 1, 1914, in the congregation, 1,025, and outside of the congregation, 288, or a total of 1,313. This is an average of more than one sermon every other day. Number of members, Aug. 1, 1908, 285. Received during this period, 893. Lost during the same period, by death, 31; by letter, 103, disowned, 4, making the present total membership, 1,040. Number of anointings, 66; funerals, 64; marriages, 35; number of evangelistic meetings held outside of the home congregation, 13; number of conversions at these meetings, 561. Number of weeks of evangelistic meetings, held by the pastor in the congregation, 61.

At a recent local council two brethren and one sister,

all heads of families, were baptized, which, with the brother mentioned above, makes four additions since my last report. Recently we granted twelve letters of membership.

At a called council, last Thursday evening, we decided to erect a parsonage on our church lot this fall. Eld. M. C. Swigart, of Philadelphia, has been engaged as our next pastor, but he can not take up his pastoral duties here until next April. In the meantime the home ministers will see that all appointments are looked after.

R. D. 5, Johnstown, Pa., Sept. 7. Jerome E. Blough.

TRAVELING THROUGH THE NORTHWEST.

A few months ago my husband and I left our home in Northern Michigan for a visit through the Northwestern States.

Leaving Chicago for Montana, we passed through some beautiful country. The field is an extended one, in this large State, but the workers are few. In many places the True Light is not yet known. We had the pleasure of meeting with the members of Medicine Lake, Mont. There is good farming land in that section. The Lord has wonderfully blessed these people with bountiful crops.

Husband and I, accompanied by Brother and Sister Mow and little daughter, left Montana for a trip to Canada. We traveled over some beautiful country. There are acres and acres of beautiful prairie land, and many new homes are to be seen.

Much good could be done in these new settlements, if more men and women were willing to forsake all and obey the call. We need Sunday-school and Christian Workers' Societies among these dear people. There are good, loyal members in the East, whose work and assistance would be greatly appreciated on the frontier. Brother, sister, do not be content to remain where workers are plenty, but come to this great harvest field, where many precious souls are anxious for the truth.

We had the pleasure of worshiping with the members of Battle Creek, Sask., Canada. Bro. Swihart held a few meetings with them, while visiting there. Some of those Brethren are very near to us, because of relationship, and with others we have had many years of acquaintance. Eld. George Strycker has charge of the flock at the above place. May the Lord bless them all.

While at this place, we were invited to the home of an aged sister, Maria L. Swihart, to a family reunion. The sister is sixty-eight years old. There are six children living, who are all serving the Master,—one a minister. God called away the husband and father some years ago. There were fifty-eight people present at the reunion. The day will long be remembered. There is great joy when we meet with the brethren of like precious faith, but there will be a more glorious reunion, when we can meet our dear Savior and the loved ones that have gone before.

Enterprise, Mont., Sept. 6. Minnie Swihart.

ROARING SPRING, PENNSYLVANIA.

Our busy little town among the Pennsylvania hills was stirred by a religious wave of momentous force during the last week of August, when the convention of the ministerial and Sunday-school forces of the Middle District of Pennsylvania was held here. The first session of the Ministerial Meeting convened on Tuesday evening. Every train from then until Thursday brought numbers of brethren and sisters, and autos by the score also came filled with people, until the spacious church was packed. Interesting and yet spiritual meetings were certainly enjoyed. Nearly all the churches of the District were represented, either by ministers or Sunday-school workers, generally by both. A few vacancies occurred throughout the program. These were supplied very satisfactorily with able substitutes.

The educational phase of the meeting was very creditable to the District, and promises to be a special feature of future meetings. Another feature, worthy of note, was the interest awakened in missions, as manifested by the discourses of Bro. W. S. Long, from a ministerial point of view, and by Sister Irene Replogle in presenting the Sunday-school opportunity. Good offerings were taken for Bro. J. B. Emmert, our missionary in India, and for District Missions. The two offerings amounted to more than \$100.

The letter from Bro. Emmert, to the Sunday-schools of the District, was read by Bro. A. E. Wilt, the District Secretary. The letter was full of good news, and the inspiration was felt by all. The report of our Field Secretary, relative to the progress of our home Sunday-schools, was very encouraging. Twenty-one schools now have diplomas for front-line work. Several seals for keeping up the standard of excellence were granted.

At this meeting, as in every good, spiritual one, the singing was especially good. The good, old-time congregational singing was kept up throughout the entire seven sessions, interspersed during the Sunday-school Institute with selections by a male chorus, and at the last session by a male quartette. The leader of all was the home chorister, Bro. J. S. Furry, assisted by the choristers of the various churches of the District.

Last, though not least, in this message, we wish to thank the dear brethren and sisters, and all who attended

the meetings, for their aid in helping to bear the burden of caring for their temporal needs while among us. About 500 dinners, and half as many suppers, were served in a very orderly manner in the spacious basement of the church, which all seemed to enjoy to the fullest extent socially, and in every other way. As a result the church realized a neat sum toward the building expenses, necessary to prepare the basement for the use of the Sunday-schools of this growing church.

Our pastor, Bro. A. G. Crosswhite, is sparing no efforts to make the church and Sunday-school all that it is possible to make it. May we, as helpers, be able to accomplish some humble service that will make every convention better, year after year, until we shall, by the grace of God, be gathered in the great, never-ending meeting in the world beyond.

Elizabeth Barnett.

Roaring Spring, Pa., Sept. 3.

SOUTHERN INDIANA.

The Sunday-school and Ministerial Meetings of Southern Indiana are to be held in the Four Mile church, Oct. 13 and 14.

Monday Evening.

7:15, Song and Preaching Services.

Tuesday Morning.

8:00, Devotional Exercises.
8:30, Aid Society—Benefit of the Aid Society to (a) The Church—Stella White. (b) The Home—Lula Goshorn. (c) The Community—Rachel Rarick.
9:00, What the Aid Society Means to Me.—Letha Bowman. General Discussion.

SUNDAY-SCHOOL MEETING.

(Teachers Helping in This Work.)

Tuesday Morning.

9:00, Organization.
9:45, (1) Responsibility of the Sunday-school in Leading to Life of Purity. (a) Results of Sin—W. Carl Rarick. (b) Cause of Sin—C. C. Petry. (c) Remedy—Emma Miller.
10:35, (2) How Can the Sunday-school Do This Work?—John Herr. Song.
11:00, Round Table.—Led by D. W. Bowman: 1. Responsibility of the Sunday-school. 2. Responsibility of the Parents. 3. How to Get the Parents Interested. 4. What Books Are Helpful.

Tuesday Afternoon.

Soul Winning in the Sunday-school.
1:15, Opening Exercises.
1:30, 1. The Teacher as a Soul Winner: (a) In the Teaching of the Lesson.—S. A. Hytton. (b) In Leading the Pupils in General Life.—Etta Holler.
2:00, 2. How Can the School, as a Whole, Work Together for Best Results in Soul Winning?—Emma Miller.
2:15, Round Table.—Led by A. C. Cross: (1) How Can Each Member Help the School in Soul Winning? (2) How Can the Parents Help the School in Soul Winning? (3) Some Things Every School Should Do to Help in This Work. Song.
2:30, What Can the Sunday-school Do to Help in the Temperance Cause?—John W. Root.
2:45, Teacher Training Class—Why and How.—Nettie Brown.
3:00, Reports.

Tuesday Evening.

The Christian Workers' Society and the Community.
7:30, Opening Exercises.
7:45, Some Neglected Christian Duties Toward the Community.—Grace Mitchell.
8:00, How May the Christian Workers' Society Help to Solve This Problem?—Geo. Kesler.
8:15, Round Table.—Led by E. N. Goshorn: (1) Problems We Have in Our Christian Workers' Meetings. (2) How Can the Christian Workers' Society Aid in the Battle for Pure Lives for Our Young People? (3) How Should the Christian Workers' Society Aid in Soul Winning? (4) What Should We Do to Aid the Christian Workers' Society?
8:35, Closing.

MINISTERIAL MEETING.

Forenoon Session.

8:00, Opening Exercises. Address of Welcome. Organization.
8:45, What Is Russellism?—L. W. Teeter.
9:10, What Is Christian Science?—D. E. Bowman.
9:30, What Is Spiritualism?—E. M. Goshorn.
9:50, What Is the Effect of These Doctrines?—Wm. L. Hatcher.
10:10, What Shall We Expect of the Ministry, Relative to These Doctrines?—D. F. Hoover.
10:30, General Discussion. Song, Closing.

Afternoon Session.

1:15, Devotional Exercises.
1:30, Ideal Series of Meetings (Round Table, Led by H. L. Padley): (1) Duty of the Minister in Charge. (2) Duty of the Evangelist. (3) Duty of the Laity. (4) Prayer, When and by Whom. (5) Song Service. (6) Efforts to Secure Converts.
2:30, Roll Call.

MISSIONARY MEETING.

Afternoon Session.

2:45, Spirit and Success of Mission Work: (1) Organization.—E. O. Norris. (2) Men.—Elmer E. Phillips. (3) Money.—S. A. Hytton. General Discussion. Miscellaneous. Closing Exercises.

Evening Session.

7:00, Temperance.—D. W. Bowman.
8:00, Educational.—Otho Winger.

NORTHEASTERN OHIO.

The Ministerial Meeting of Northeastern Ohio is to be held in the Springfield church Sept. 29 and 30.

Tuesday Evening, 7:30.

Chorister, Jennie Shriver. Devotional, M. S. Young. Sermon, The Workings of the Holy Spirit in the Lives of Men.—Quincy Schrock. Closing Exercises.

Wednesday Forenoon, 9:00 to 11:30.

Chorister, John H. Basinger. Devotional, Charles Kinsley. Roll Call. Organization.

1. The Rural Church: (a) Equipment for Sunday-school Work.—W. D. Keller. (b) Parents' Duty to the Rural Church.—S. S. Shoemaker. (c) Home Membership Socially.—A. I. Heestand. (d) The Rural Church in Appearance.—D. R. McFadden. (e) The Service That Edifies and Satisfies.—Edward Shepher. General Discussion on Any Topic. Closing Exercises.

Wednesday Afternoon, 2:00.

Chorister, Zuma Henderson. Devotional, Milton M. Taylor. 1. The Future Ministry: (a) How Get Him?—J. F. Kahler. (b) How Prepare Him?—G. S. Strausbaugh. (c) How Use Him?—A. F. Shriver. Discussion.

II. The Duty of the Church to Her Ministers.—R. R. Shroyer. G. A. Cassel. Discussion. Miscellaneous Business. Closing Exercises.

Wednesday Evening, 7:00.

Chorister, W. H. Gerber. Song Service, 30 Minutes. Devotional, Edward Loomis. Song. Offering.
1. Sermon, The Church Members' Duty Toward State-Wide Prohibition.—A. W. Harold.
Announcements. Closing Exercises.
Sun time will be used.
Time of Speeches, Sermons, 60 minutes. Topics, 10 minutes. Miscellaneous, 5 minutes.
Bring "Kingdom Songs."
Help to make this meeting to be an inspiration to all. Let there be much singing, prayer and praise to the Lord.
Committee, W. L. Desenberg, A. B. Horst, E. M. Culler.

NORTHERN CALIFORNIA.

The Sunday-school and Temperance Meetings of Northern California are to be held in the Lindsay church, Oct. 2.

SUNDAY-SCHOOL MEETING.

8:00, Devotional Exercises.
8:15, The Sunday-school a World Force.—E. M. Cobb.
8:45, The Sunday-school and the Boy.—J. P. Dickey.
9:20, The Sunday-school and the Girl.—Myrtle Leavell.
9:50, The Sunday-school and the Parent.—A. O. Brubaker.
10:25, Should the Sunday-schools of Northern California Support a Foreign Missionary?—J. H. Stover.
11:15, The Proper Use of Lesson Helps.—P. H. Smith.
11:45, Noon Intermission.
1:15, Business Session.
1:30, Examinations in the Sunday-school.—Bessie Holinger.
2:00, Should Scripture Memorizing Be Demanded? If So, to What Extent?—Mrs. J. M. Fisher.

TEMPERANCE MEETING.

2:30, Helpful Suggestions to Our Temperance Committee: (1) How Can They Stimulate Greater Activity Along Temperance Lines in Northern California? (2) How Can They Induce Every Congregation to Create a Local Temperance Committee? (3) Should the District Committee Wait to Be Invited by the Church to Render Their Assistance?—H. R. Livingston.
2:55, Should Our Teaching on Temperance Be Limited to the Use of Intoxicating Liquors? If Not, Suggest Other Lines of Teaching.—J. B. Deardorff.
3:20, Should the Temperance Issue Be Associated with Politics? Why?—V. R. Brubaker.
3:45, Give a Gospel Definition for Temperance. General Discussion.

Things to Remember.

This is your meeting. There is important business, so be sure that your school is represented.
Come with a "Kingdom Songs" book in your grip and a Sunday-school idea in your head.
Each assigned speaker will have fifteen minutes, after which the question will be open for a free-for-all discussion.
Delegates will be expected to roll call by representing their school on the fifth topic of this program.
Committee, S. G. Hollinger, C. Ernest Davis, S. I. Miller.

NORTHERN INDIANA.

The Ministerial, Educational and District Meetings of Northern Indiana are to be held in the Middlebury church, at Middlebury, Ind., Sept. 29, 30 and Oct. 1.

Tuesday Evening, Sept. 29.

7:30, Sermon.—The Spirit-filled Ministry.—L. P. Kurtz.

MINISTERIAL MEETING.

Wednesday Forenoon, Sept. 30.

8:45, Devotional and Organization.
9:15, The Minister: (1) With His Bible.—Milo H. Geyer. (2) In His Pulpit.—Iverson Mishler. (3) Among His People.—Harvey Schwalm. Discussion. Song.
10:00, To What Extent Is the Minister Responsible for Church Attendance?—Joseph Sala. Discussion. Song.
10:30, The Need of More Doctrinal Sermons.—Walter Swihart. Discussion. Song.
11:00, Paper.—The Prayer Life of the Worker.—Mrs. Ira Weaver.
11:10, Miscellaneous Business and Reports. Closing Devotions. Adjournment.

Afternoon Session.

1:15, Devotions.
1:30, The Growth of Our Church: (1) Country; (2) City.—Eli Rouse. Discussion. Song.
2:00, Members' Children Lost to the Church. Why?—I. S. Burns. Discussion. Song.
2:30, Two-minute Speeches. Leader, Manly Deeter. (1) Preaching. (2) Spiritual Council Meetings. (3) Annual Visit. (4) Pastoral Visit. (5) Ministerial Distribution. (6) Ministerial Support. (7) Decline of Churches. (8) Impressions of the Day.

EDUCATIONAL MEETING.

Sept. 30, Evening Session.

Moderator.—J. H. Urey.

6:45, Opening Exercises.
6:55, The Value of a Thorough Knowledge of the Adolescence Period and Its Application: (a) The Boy.—Harvey Hartsough. (b) The Girl.—Nettie Weybright. Discussion. Special Song by the Middlebury Sunday-school.
7:40, The Education of the Young Apostles.—J. W. Grater. Discussion: (a) The Beauty of Education. (b) The Danger of Education.—Bertha Neher.
8:40, Closing Devotions.
Each speaker allowed fifteen minutes; discussion, ten minutes.
Committee: David Metzler, I. S. Burns, Wm. Overholser, F. O. Richcreek.

Announcement to those coming to the District Meeting of Northern Indiana: Two trains leave Goshen daily for Middlebury, 6:45 A. M. and 4 P. M. On the St. Joseph Valley Line trains leave Elkhart at 8:30 and 10:30 A. M.; 3:30 and 6:30 P. M.

J. H. Fike.

FINANCIAL REPORT

During the month of July the General Mission Board sent out 136,529 pages of tracts.
The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of July:

Pennsylvania—\$275.55. Sarah Cover, \$100; E. M. Walker, \$25; Mrs. Robert McMillen, \$1; Lewistown and Matland, \$14.20; Lizzie Guyer, \$1; D. P. Hoover (marriage notice), \$1; Upper Codorus, \$40; Mr. and Mrs. J. W. Galley, \$50; Solomon Strassburg, \$5.00; and the St. Joseph Valley Line, \$4.00. **Brother, Norristown**, \$5; Henry Bollinger, \$2.25; Coventry, \$24.05; Mrs. Elizabeth G. Harley, \$1. **Missouri**—\$150.91. N. S. Rhodes and wife, \$7; Mound, \$15.25; Deepwater, \$3.37;

Warrensburg (City), \$4; Prairie View, \$14.77; South Warrensburg Branch, \$31; Happy Hill Mission, \$7.93; Mineral Creek Ingsworth, \$1. **Indiana**—\$125.57. Yellow River, \$7; Abel Klink, \$20; Bend, \$30.54; Elizabeth Hay, \$5; Eli Rouse, \$1; Pittsburg, \$1; Pipe Creek, \$5; Joe Martin, Logansport, \$1; E. S. Cart and wife, Ogans Creek, \$5; Joseph Fisher Hanna, \$1; Marion F. Swank, Mexico, \$5; Herbert Bishler, Mexico, \$1; Jacob Eike, \$2; Roy Moore, Somerset, \$2; C. F. Rush, Roann, \$1.50; S. S. Pontius, Roann, \$1; Eld. Otho Winger (marriage notice), \$5; Pyrmont, \$8; Killbuck, \$6.57; North Poplar Ridge, \$1. **Illinois**—\$17.60. Edna Pifer, \$1; Margie Cook, \$10; P. E. McCune (marriage notice), 50 cents; **Ohio**—\$81.27. Lick Creek, \$11.75; Silver Creek, \$5.67; North Poplar Ridge Wampler (marriage notice), 50 cents; Mahoning, \$30.67; Wooster, \$4.68; Simon Harshman, \$2; Floyd Diemer, \$1; Samuel Fosnight, \$1; A. Brother, Sugar Creek, \$2; Birdella Prizla Thompson, \$1; The Lord's Share of Uncle John's Earnings, \$1.10; A. H. Weimer (marriage notice), 50 cents. **Illinois**—\$80.49. Dixon, \$1; Brethren Mission Fund, Mt. Morris, \$15; L. J. Gerdas, \$5; Mary W. Thomas, \$3.00; Ida S. Emmert, \$2; Macoupin Creek S. S., \$8.45; Joint Meeting, son, \$14.04; D. J. Blakenstaff (marriage notice), 50 cents. **Maryland**—\$38.25. Annie S. S. S., \$1; Middletown Valley, \$37.25. **North Dakota**—\$14.14. Rock Lake, \$10.00; Sharon S. River, \$2.33; Mrs. J. F. Byer, \$1. **Canada**—\$7.30. James S. S., \$5.30; Mrs. J. L. Weddell, \$1. **Kansas**—\$7.00. Katie Whitworth, \$7.00. M. C. Czigan, \$5; J. A. Franklin, \$1. **West Virginia**—\$7.00. M. C. Czigan, \$5; J. A. Franklin, \$1. **Nebraska**—\$3.00. A. Sister, \$2. **Tennessee**—\$1.50. **Virginia**—\$1.50. **Colorado**—\$1.50. D. M. Mohler, \$1; John A. Robinson (marriage notice), 50 cents. **Virginia**—\$1.50. J. S. Crumppacker (marriage notice), 50 cents; Sarah J. Hytton, \$1. **Oregon**—\$1.00. A. B. Troyer, \$1. **Minnesota**—\$0.50. Lizzie Greene, \$1. **Washington**—\$30.50. W. H. Tigner (marriage notice), 50 cents. **California**—\$0.50. W. M. Platt (marriage notice), 50 cents. Total for the month, \$800.98; previously received, \$3,693.24; conference offering, \$20,148.53; for the year so far, \$34,452.80.

INDIA MISSION.

California—\$34.65. Reedley S. S., \$34.65. **Virginia**—\$15.00. A. Brother and Sister, \$15. **Missouri**—\$10.66. First Kansas, \$10.66. **Ohio**—\$6.04. Class No. 1, Hickory Grove-Silver Creek, \$4.24; The Lord's Share of Uncle John's Pension Check, \$1.80. **Pennsylvania**—\$1.15. Richsburg S. S., \$1.15. Total for the month, \$67.50; previously received, \$194.65; conference offering, \$11; for the year so far, \$273.15.

INDIA ORPHANAGE.

Canada—\$80.00. A. Brother and Sister, \$80. **Pennsylvania**—\$72.00. Huntingdon S. S., \$20; York S. S., \$52. **Virginia**—\$40.00. Mrs. T. C. Denton, \$20; Middle River A. S., \$20. **Illinois**—\$20.00. East Moline W. and A. S., \$15; A. Brother, Sugar Creek, \$1; New Carlisle W. and A. S., \$5. **Indiana**—\$36.00. Cerra Gordo A. S., \$20; Organized Classes, Gaitley S. S., \$16. **Washington**—\$17.00. E. C. Weimer, \$17. **Iowa**—\$15.00. Old Sisters' Class, Dallas Center, \$10; South Keokuk S. S., \$5. **Indiana**—\$15.00. Manus Laboratory Class, Elkhart S. S., \$2; North Manchester A. S., \$10. **Minnesota**—\$10.00. Worthington S. S., \$10. **California**—\$9.25. Lindsay S. S., \$9.25. **Kansas**—\$5.00. Clara T. Brandt and Daughter, \$5. **Nebraska**—\$2.00. A. Sister, \$2. Total for the month, \$334.23; previously received, \$795.45; conference offering, \$293; for the year so far, \$1,422.68.

INDIA BOARDING SCHOOL.

California—\$7.70. Oak Grove C. W., \$7.70. **Nebraska**—\$5.50. Susie McJellian, \$4; A. Sister, \$1.50. Total for the month, \$13.20; previously received, \$532.14; conference offering, \$119.63; for the year so far, \$664.97.

INDIA NATIVE SCHOOL.

Canada—\$20.00. A. Brother and Sister, \$20. **Iowa**—\$3.00. Old Sisters' Class, Panther Creek S. S., \$3. **Virginia**—\$1.88. Danville S. S., \$1.88. Total for the month, \$24.88; previously received, \$41.41; conference offering, \$44.38; for the year so far, \$110.21.

INDIA HOSPITAL.

Colorado—\$25.25. Sterling, \$25.25. **Illinois**—\$10.99. Bethel-Naperville S. S., \$10.99. **Ohio**—\$5.00. A. Sister, \$4; Sara Bigler, \$1. Total for the month, \$41.23; previously received, \$5.62; conference offering, \$127.11; for the year so far, \$173.96.

INDIA WIDOWS' HOME.

Ohio—\$2.00. A. Sister, \$2. Total for the month, \$2; previously received, \$24.40; conference offering, \$20; for the year so far, \$46.40.

CHINA MISSION.

North Dakota—\$46.05. North Dakota, Eastern Montana and Western Canada, \$46.05. **Michigan**—\$16.05. Woodland S. S., \$16.05. **Virginia**—\$15.00. A. Brother and Sister, \$15. **Maryland**—\$10.00. Washington City, \$10. **California**—\$6.32. Irvine S. S., \$6.32. **Ohio**—\$5.25. Ft. McIntosh S. S., \$5.25. **Colorado**—\$5.05. Hartman S. S., \$5.05. **Kansas**—\$4.00. Altamont, \$4. **Illinois**—\$2.40. Brethren Mission Fund, Mt. Morris, \$2.40. **Nebraska**—\$2.00. A. Sister, \$2. Total for the month, \$112.22; previously received, \$179.09; conference offering, \$148.73; for the year so far, \$440.04.

CHINA ORPHANAGE.

Montana—\$11.00. Middleton Lake A. S., \$11. **Indiana**—\$6.50. Rossville S. S., \$6.50. **Ohio**—\$2.00. A. Sister, \$2. Total for the month, \$19.50; previously received, \$249.15; conference offering, \$32.23; for the year so far, \$309.88.

CHINA BOYS' SCHOOL.

Virginia—\$3.75. Mt. Bethel S. S., \$3.75. **Ohio**—\$3.25. The Proceeds of Uncle John's Waste Basket, \$3; E. F. Ewry, 25 cents. Total for the month, \$7; previously received, \$128.47; conference offering, \$13; for the year so far, \$148.47.

CHINA HOSPITAL.

Indiana—\$5.00. M. N. Huffman, Pipe Creek, \$5. **Ohio**—\$1.00. Sara Bigler, \$1. Total for the month, \$6; previously received, \$92.48; conference offering, \$5.30; for the year so far, \$103.78.

SOUTHEASTERN AMERICAN MISSION.

Ohio—\$1.00. Sara Bigler, \$1. Total for the month, \$1; for the year so far, \$1.

UBAN MISSION.

Iowa—\$5.00. Ira F. Eby, \$5. Total for the month, \$5; previously received, \$5; for the year so far, \$10.

SUNDAY-SCHOOL EXTENSION.

Michigan—\$2.56. Thornapple S. S., \$2.56. **Illinois**—\$2.00. Martin Zellars, \$2. Total for the month, \$4.56; previously received, \$6.47; for the year so far, \$11.03.

CHURCH EXTENSION.

Maryland—\$2.00. A. Brother, \$2. Total for the month, \$2; previously received, \$10.25; for the year so far, \$12.25.

CONFECTION.

By mistake a check for \$50.00 was included in the loose in the hat Conference offering, which should have been credited to Income Endowment Fund. This decreases the Conference loss in the hat offering proportionately, making the full Conference total, \$21,471.53.

The Sundial.

(Concluded from Page 615.)

which it had gone down in the dial of Ahaz. Pray when you cannot see or understand. Pray when you are in despair, and God will not let the hours of pain or hurt be too many. So shall the day on our lifedial be in God's keeping. Why should we murmur or fear?

Covington, Ohio.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Covina.—Aug. 30. Bro. C. W. Guthrie, of Phoenix, Ariz., began a series of instructive lectures in the high school building, and continued all week. We are still trying to carry on work among the Japanese, although we meet with many discouragements. At present we have four ladies who meet every Saturday afternoon at the home of Sister Zug. One woman comes during the week for lessons in English. We are praying that the Lord will bless the work, and that we may be able to reach others. Pray for the prosperity of God's Kingdom here at Covina. Eudalia Overholtzer, Covina, Cal., Sept. 12.

Lindsay.—We met in council Sept. 4. Eld. I. S. Brubaker presided. Five letters of membership were read. Arrangements were practically completed for our coming District Meeting. We anticipate a large attendance, and a good meeting. Brethren I. D. Yoder and A. O. Brubaker were chosen to represent us at the District Meeting. Bro. P. H. Robertson and Sister Sadie Miller are the alternates. Bro. E. M. Stutzman and Sister Edna Mishler are our delegates to the Sunday-school Meeting. Our Temperance Committee is planning some effective work. In the interest of having California voted "dry" at our November election. Since the primaries, the liquor interests are entirely reorganizing their forces. They do not wish to be defeated. Are they wise that the "children of light" be so forewarned? Let us be forewarned. A hint to the wise ought to be sufficient. Let no one who professes to stand for King Immanuel fail to do his duty, while there is opportunity to strike a decisive blow against the curse of intemperance. Quite a large home department line has been organized in our Sunday-school, and the work is progressing nicely. If possible, we desire to arrange for a singing school, to be held sometime during the winter. We are also making arrangements to hold a series of meetings this fall, before the holidays. We were recently favored with addresses from Brother and Sister Eby, concerning their work on the mission field. We were glad to have them with us, and to get in closer touch with the work.—A. O. Brubaker, Lindsay, Cal., Sept. 10.

Notas.—On our way East, by way of Sacramento and Salt Lake, to do work in the West, we have been very glad to do some work on the way, beginning in Central California, continuing along the Union Pacific or the Denver and Rio Grande Railways, or in Denver. Our talents are available in the doctrine of the Holy Spirit, Ephesians, any of the minor prophets, or the Book of Revelation. Our services are as follows: From 7 to 12 P. M., followed by a short sermon. Day work if desired. My wife gives talks to girls and women. House visits a pleasure. We expect to leave home Nov. 3. Address me as indicated.—M. M. Eshelman, Tropico, Cal., Sept. 17.

Notes to the Churches of Northern California.—The Ministerial, District and Sunday-school Meetings of our District will be held in the Lindsay church, six miles southwest of Lindsay, Sept. 26 to Oct. 2, inclusive. The elders will meet Sept. 29, at 9 A. M. Bring your "Kingdom Songs." The Southern Pacific, Santa Fe, Salt Lake and Western Pacific Railroads will grant one and one-third fare for the round trip, receipt certificate plan, from all stations in California; going trip, Sept. 28 to Oct. 2, inclusive; return trip, Sept. 30 to Oct. 1, inclusive. Be sure to get receipt certificates, if you wish to get reduced fares. There will be no train south of tickets to Steamtown, where trains will be met. Those coming in automobiles from the north, will take the road south from Exeter, which leads directly to the church. Those expecting mail during the meetings, should have it directed to Lindsay. R. D. 2, care of District Meeting.—A. O. Brubaker, Lindsay, Cal., Sept. 11.

COLORADO.

Mount Garfield.—I have closed my labors at this place. We had here a little over a year. I preached seventy-one sermons in all. They have been much loved by many friends, but the altitude is too high for me and my son Albert, as it affects our hearts. We expect to move to Idaho in a few days. Another resident minister is greatly needed here. This is a great fruit country. Many hundred car loads of produce have been shipped East, and there are peach orchards going to waste. Any one who desires to come can easily rent a good fruit ranch. Who will accept the call and continue to labor for the Master? David Klinzman, of Palisade, Colo., will answer all queries. I was very agreeably surprised last evening, when several members and other kind friends met at our home for a last visit, and presented me with a much appreciated donation. My heart was deeply touched. There is a nice, comfortable church building here, and a membership of about thirty-five. They have an evergreen Sunday-school with 100 scholars. Missionary Committee for more than a year.—John A. Reed, Palisade, Colo., Sept. 9.

DISTRICT OF COLUMBIA.

Washington City.—We were fortunate in having Bro. Wm. King as our pastor for several months. He served us faithfully and well, but is now back in his home, Chicago, preparing himself for greater usefulness in the Lord's vineyard. We wish him well. On Sunday Bro. J. C. Flora, of Blue Ridge College, occupied our pulpit both morning and evening, and acquitted himself well. Our home brethren are filling our appointments for the present, with an occasional visit by ministers from adjoining congregations. Oct. 11 is the time set for our Rally Day service, and already we can see the rallying of our forces in church, Sunday-school and Christian Workers' Meeting. A former pastor, Eld. J. C. Murray, of North Manchester, Ind., will come Oct. 18 and begin a series of meetings. May the Lord bless us and him in these meetings to bring souls to Christ. Our council will be held Oct. 5, at which time our elder, Bro. A. S. Snider, expects to be with us also. He will preach for us Oct. 1. Our Missionary Society and Missionary Committee, appointed last council, jointly rendered a very edifying program on Sunday evening at the Christian Workers' Meeting hour. This church and all her auxiliary organizations seem to be moving along encouragingly.—M. C. Flohr, 338 Eighth Street, S. E., Washington, D. C., Sept. 15.

ILLINOIS.

Coal Creek.—Eld. S. G. Bucher, of Astoria, Ill., began our series of meetings in the Coal Creek congregation, country house, Aug. 30, and continued until Sept. 12. The rainy

weather militated against the meetings to some extent. Bro. Bucher was very earnest in his work, and the membership was strengthened spiritually. The visiting brethren gave a very favorable report just previous to our love feast, which concluded our series of meetings. The communion service was well attended by the members of the home church. Some from Astoria and Ellettsville were also present, and also quite a number of our neighbors. The meeting was a spiritual uplift. The ministers from a distance were Elders S. G. Bucher and G. Nevinger. Bro. Bucher officiated.—(Mrs.) Sarah Hahn, R. D. 1, Canton, Ill., Sept. 15.

Lanark church met in council Sept. 11. The deacons reported the members as being in love and unity, and willing to labor for the advancement of the Lord's cause. Our Sunday-school will observe Rally Day Oct. 4. We will have our love feast Oct. 11, at 6:30 P. M.—Ada M. Eckerle, Lanark, Ill., Sept. 14.

Macoupin Creek.—Our congregation met in special council Sept. 13, with Middletown, Bro. M. Flory, presiding. A report of the annual visit was made, and the membership was reported as being in peace and union. Three letters of membership were received. On Sunday morning, Sept. 14, Bro. B. E. Kesler began a series of meetings, which is to continue indefinitely Oct. 1. The workers on the field will present in a report of the past year's work with their regular quarterly report.—E. E. Brubaker, Sec., Auburn, Ill., Sept. 18.

Notice.—The District Mission Board of the Southern District of Illinois will meet in regular quarterly session on Saturday, Oct. 3, at the home of Bro. H. H. Gruber, Astoria, Ill. All business for said meeting should be in the hands of the Secretary by Oct. 1. The workers on the field will present in a report of the past year's work with their regular quarterly report.—E. E. Brubaker, Sec., Auburn, Ill., Sept. 18.

Waddams Grove.—A goodly number were present at our council, Sept. 5. Our elder, Bro. P. R. Keltner, presided. We have reported our love feast for Oct. 21 and 22, at 1:30 P. M. Eld. J. G. Royer, our District Sunday-school Secretary, expects to be with us Sept. 27, in the interest of the Sunday-school. He is to continue meetings for one week.—Albert Myers, Waddams Grove, Ill., Sept. 15.

INDIANA.

Anderson church met in council Aug. 29, with Eld. D. W. Bowman presiding. One letter was received. Bro. Bowman was elected delegate to the District Meeting, and Bro. Clarence Hoover is our delegate to the Sunday-school Meeting. We desire to change the date of our love feast from Oct. 21 to Oct. 31, at 6:30 P. M.—Chas. E. Johnsonbaugh, Anderson, Ind., Sept. 14.

Beaver Creek.—Our church met in council Sept. 12. Our elder, Bro. J. G. Stinebaugh, presided. The visiting brethren reported the members as being in peace and union. The writer was elected delegate to the District Meeting. Secretary, Bro. George Deardoff as alternate. Bro. Stinebaugh preached two spiritual sermons on Sunday.—Sarah Hahn, R. D. 1, Pulaski, Ind., Sept. 14.

Bethel Church met in council Sept. 12, with Eld. H. L. Fadel, presiding. All sermons were given. The time of our love feast for Oct. 9, at 6:30 P. M. was transacted in peace. Bro. Fadel is to represent us at the District Meeting. Sept. 6 we held our Harvest Meeting. At 9:30 A. M. we had Sunday-school, and at 10:30 Bro. Joseph Spitzer, of Indianapolis, preached a soul-stirring sermon, after which dinner was served on well-filled baskets, brought by those present. In the afternoon Bro. A. J. Miller of Stockport, Ind., preached to a full house. In the evening Bro. Spitzer preached again.—Anna Rogers, R. D. 2, Matthews, Ind., Sept. 14.

Blissville church met in council Sept. 12 at the Blissville house, with our elder, Bro. John Markley, presiding. Three visiting ministers.—Brethren Andrew Ruple, George Swihart and Bro. Dickey.—were present. Two letters of membership were granted. Bro. John Markley was elected delegate to the District Meeting, with Bro. Ed. Stump as alternate.—A. F. Burke, R. D. 5, Walkerton, Ind., Sept. 14.

Buck Creek church met in council, with Eld. L. L. Teeter presiding. We have a good Sunday-school. Bro. Eddie Deardoff was elected to the deacon's office, and Bro. A. S. Cross was advanced to the second degree of the ministry. The District Sunday-school Secretary, Sister Phoebe Teeter, as President; Sister Serena Current, Vice-president; Sister Katie Rogers, Secretary; Sister Clara Bowman, Treasurer. Bro. Armando O. Bustamante will lecture for us Sept. 27. We will hold our love feast Oct. 3, at 10 A. M.—Leda Brown, R. D. 2, Bloomsville, Ind., Sept. 14.

Cedar Lake.—We held our Harvest Meeting Sept. 13. Bro. Eli Heestand, of Elkhart, Ind., did the preaching. In the forenoon he delivered a harvest sermon, and in the afternoon a sermon on "Home Missions." Both sermons were very instructive and practical in every-day life. All present secured to receive to the Lord. The offering of \$22.27 was lifted.—Sarah E. Holman, R. D. 3, Box 34, Avilla, Ind., Sept. 14.

Clear Creek.—Our church met in council Sept. 2. Bro. Joseph Weddle was elected a member of our local Missionary Council. Bro. J. A. McPherson was appointed delegate to the District Meeting, and Bro. Oscar Colclough is our delegate to the Sunday-school Meeting. Bro. George L. Studebaker was chosen as our elder in charge for one year. We expect Bro. T. D. Butterbaugh, of Silver Lake, Ind., to begin a revival at this place about Dec. 6.—J. H. Neff, Huntington, Ind., Sept. 15.

Laporte congregation held a Harvest Meeting Aug. 30. A thanksgiving sermon was preached in the forenoon, with an offering of \$6.91 for the benefit of the poor. In the afternoon a local Sunday-school Meeting was held. The regular council convoked Sept. 12. Bro. J. C. Collins was chosen delegate to District Meeting. One was baptized Sept. 14.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., Sept. 14.

Notice.—Parties coming by rail to the Sunday-school, Ministerial and District Meetings of Middle Indiana, will please bring the following: The Erie train, south-bound, arrive at North Manchester at 7:29 and 10:40 A. M., and 5:40 P. M.; north-bound, 11:03 A. M., 3 P. M., and 9 P. M.; Vandalla trains, east-bound, 8:06 A. M., 6 P. M., west-bound, at 10:57 A. M. and 5:18 P. M. Those coming over the Erie will stop at Laketon, east-bound trains arriving at 11:30 A. M. and 9:40 P. M.; west-bound, at 7:40 A. M. and 5:40 P. M. All passengers will be expected to arrive on Monday evening. Our committee will begin to meet trains on Monday noon.—J. H. Miller, Secretary of the Committee, Laketon, Ind., Sept. 14.

Notice.—The District Meeting of Southern Indiana is to be held Oct. 15, in Oak Ridge, Tenn. The meeting will be held at Richmond, and one and one-half miles east of Kitchel, on the C. & O. R. R. Sunday-school and Ministerial Meetings will be held on the 13th and 14th. All coming by rail will take the C. & O. from Muncie and Richmond, to Kitchel. Let the meeting begin at 8:30 A. M. and arrive at Kitchel at 9 A. M. and 4:39 P. M. These trains will be met till Tuesday evening; after that by special notice. We urge all who can to come on Monday evening, so as to be present at the beginning of the meeting on Tuesday morning. Services will be held on Monday evening at the church.—C. C. Petry, Kitchel, Ind., Sept. 14.

Frymont church met in council Sept. 12. Several new committee men were appointed to serve the church on finances. Two letters of membership were received. Bro. George Reinhart was chosen delegate to our District Meeting, and Sister Barbara A. Uery was elected delegate to the Sunday-school Meeting. We expect Bro. D. C. Flory to assist us in a series of meetings sometime in November.—Lulu E. Uery, Delphi, Ind., Sept. 14.

Syracuse congregation met in council Sept. 12. Two letters of membership were received. Sister Minnie Neff was chosen delegate to District Meeting. Bro. Otto Warstler and Sister Laona Jones are alternates. Eld. Frank Richerchek was elected as our elder for one year.—Alice A. Kitson, Syracuse, Ind., Sept. 12.

Topeka.—We have changed the former name of our congregation.—Haw Patch, to Topeka church. We are remodeling our churchhouse. We held our Harvest Meeting Sept. 6. Brethren Jesse Miller and Ezra Kendall were elected to the deacons' office.—Hesta E. Carpenter, Topeka, Ind., Sept. 14.

Union church met in council Sept. 12. Four letters were received, and one was granted. Two members were restored to fellowship. Bro. J. F. Applenman was elected delegate to District Meeting. Our Christian Workers' Meeting was re-organized, with Bro. Cecil Reed as president, and Bro. Harry Zigler as secretary-treasurer. An offering was received. We decided not to have breakfast at the church on the day following our love feast, to be held Oct. 24. Our Harvest Meeting, held Sept. 6, was the largest ever held at our church. Eld. Irvin Fisher, of Mexico, favored us with an excellent sermon in the forenoon, and one in the afternoon. The offering amounted to \$33.50. The temperance program, delivered in the evening by the children, was a success. Eld. J. F. Applenman was chosen presiding elder for the next two years.—Ida Beiler, R. D. 6, Plymouth, Ind., Sept. 16.

Wabash City church met in council on Monday evening, Sept. 14. Our elder, Bro. J. W. Norris, presided. Bro. H. Bolinger was chosen as our delegate to the District Meeting, and Bro. Dorsa Brubaker as alternate. The deacons reported the annual visit. At the close of the meeting our elder gave a splendid talk on giving, and also urged free-will offerings.—Mrs. Charles Circle, 332 Indiana Street, Wabash, Ind., Sept. 14.

IOWA.

Coon River.—We had the pleasure of having visiting brethren, the past two Sundays, at the country church. Aug. 30 Bro. C. W. Lahman, of Franklin Grove, Ill., gave us a splendid address. Bro. B. H. Heckman, of Polo, Ill., gave us two splendid discourses. In the afternoon a professor in his lecture talk on "Our Educational Growth as a Brethren Church." He is canvassing for the work at Mount Morris, Ill. Bro. Oscar Diehl and family have returned to their school work at Bethany. Bro. Ora Stine will soon leave us for his work at North Manchester, Ind. He graduated in the Commercial Department at the same place. While we miss those who are leaving us, we are glad that our congregation has members who can make themselves useful in other places. In the promotion of the Master's work. Sister Susan Bibb, of Bethany, of Yale, who are under the hand of affliction, have both been appointed. Our elder, Bro. Irving Houghtelin, and wife have returned from their extended auto trip in Dakota and Minnesota, and have again taken up the work of the church here.—(Mrs.) Zona B. Ott, Panora, Iowa, Sept. 5.

Deer Creek church convened in council Sept. 2, with Bro. J. D. Myers presiding. Bro. Myers was chosen as our delegate to District Meeting, with Sister Jennie B. Miller and the writer as alternates. We have not, as yet, been able to secure a minister to hold a series of meetings for us. Our Sunday-school expects to render a missionary program Sept. 27.—Ruth E. Werner, Robins, Iowa, Sept. 14.

English River.—The members of this church enjoyed a very spiritual love feast on the evening of Sept. 12. Several visiting ministers were present. Bro. A. S. Thomas, of Bridgeview, Va., officiated. He is at present conducting a series of independent evangelistic campaigns in the States of Washington, of Seattle, Wash., and Bro. J. H. Brower, of Council Bluffs, Iowa, were recently among us, and rendered valuable assistance at our services.—J. D. Brower, South English, Iowa, Sept. 14.

Osceola church is in the midst of a series of meetings. Bro. Charles L. Flory is doing the preaching. Sister Nora Cady is helping with the singing. Our love feast will be held Sept. 26.—(Mrs.) Ora Gnagney Fisher, Osceola, Iowa, Sept. 11.

KANSAS.

Altamont.—Bro. W. H. Miller was with us on Sunday, Sept. 13, and gave us two helpful sermons. He also presided over our council on Sunday afternoon. We decided to have our love feast Oct. 4, at the close of our two weeks' series of meetings, which will be conducted by Bro. C. A. Miller, of Indianapolis, Ind. The meeting will be held on Sunday, Sept. 20.—Pearl Morrison, Altamont, Kans., Sept. 12.

Bloom congregation met in council Sept. 12. Eld. G. W. Weddle presided. Sunday-school and Christian Workers' officers were chosen as follows: Superintendent, Bro. Emory Martin, secretary-treasurer, Sister Edna Phillips; president of the Christian Workers, Bro. R. C. Weddle; Bro. R. C. Weddle, secretary-treasurer. Bro. Ora Weddle, Brethren L. C. Weddle and H. M. Brubaker are to represent us at District Meeting. Sister Catherine Martin is the alternate. Our series of meetings is to commence Nov. 22, to be conducted by Bro. A. D. Sollenberger, of New Orleans, La. We also have a series of lectures in the meetings. We decided to secure the services of Bro. D. Webster Kurtz, of McPherson, Kans., for a series of lectures this coming winter.—Cassie Martin, Bloom, Kans., Sept. 14.

Osage church met in council Sept. 12. The weather was rainy, and our elder was absent. Bro. L. Wolfe took charge of the meeting. It was decided to hold a series of meetings sometime in November, and a love feast in connection, the date of the meetings to be announced later. Bro. L. Wolfe was chosen delegate to District Meeting, with Brethren A. Neher and A. Shuler as alternates. The writer was chosen delegate to District Meeting. Bro. Roy Neher is to represent our Christian Workers. Nineteen members were present. All seemed to be concerned in the advancement of the work at this place.—Rilla Terlinger, Monmouth, Kans., Sept. 15.

Protection.—Bro. E. E. Johnson, of McPherson, Kans., was with us Aug. 23 in the interest of Child Rescue Work. His address was greatly enjoyed by all, and an offering of about \$13 was given. Bro. John also preached for us on Sunday evening. We expect to have a series of meetings sometime this winter. Good Sunday-school, though small, is moving along nicely.—Frances Hyatt, Protection, Kans., Sept. 12.

Topeka.—We met in council Sept. 12. Eld. I. H. Crist presided. Five letters of membership were received. Our series of meetings will begin Oct. 5, to be conducted by Bro. Chas. Miller. Our love feast will be held Oct. 17.—Minnie Mariner, 311 Indiana Street, Topeka, Ind., Sept. 14.

Victor church met in council Sept. 12. We prepared for the coming District Meeting, to be held here Oct. 30. Our love feast will be held Oct. 31. Most of our young people are going away to school. New officers were elected to take their places. Eld. J. C. Flory was chosen presiding elder. Bro. A. Thompson were chosen delegates to our District Meeting.—Addie Thompson, Waldo, Kans., Sept. 13.

Wade Branch.—We met in council Sept. 12. Our elder, Bro. P. E. Whitmer, of Ottawa, presided. We decided to hold our love feast on Nov. 22. We also have a series of lectures in the house soon. Bro. Frank Royer was chosen delegate to the District Meeting, with Bro. C. C. Crist as alternate.—(Mrs.) Irene Miller, Paola, Kans., Sept. 14.

MARYLAND.

Beaverdam.—Our congregation met in council Sept. 5. Our elder, Bro. G. K. Sappington, presided. We will hold our love feast Oct. 24, at 2 P. M. Aug. 16 Bro. W. E. Roop delivered a temperance sermon.—Edna A. Dotterer, New Windsor, Md., Sept. 14.

Myerson Stann—Bro. A. Chambers, of Washington, D. C., began a series of meetings here Aug. 16, at 8 P. M. He delivered four discourses, then went to another part of the congregation near Smithfield, Va., and returned here at 10 o'clock the next night, Aug. 22. Eight souls were baptized at Smithfield. He returned to Littleton Sept. 5, where he preached three more discourses and closed the meetings on Sunday night, Sept. 6. Two await baptism at this place. Bro. Chambers preached two sermons in all, which were well received. Some are near the kingdom. Sister Linnie Chambers accompanied her father, and assisted in conducting the song services. She also rendered a solo at each service, which all appreciated very much. This congregation has been admitted to membership in the conference at Littleton, Va., and Bro. Stann is elder in charge. We are to have preaching services once each month.—Margaret E. Wade, Littleton, W. Va., Sept. 10.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page. •

CALIFORNIA.

Oak Grove church met in council Sept. 5. Our elder, Bro. D. R. Holsinger, presided. Two letters were granted. We elected church officers for another year as follows: Bro. D. R. Holsinger, elder in charge; Bro. Chas. Brabb, church clerk; Bro. Owen Vaughn, treasurer; Bro. C. E. Elder, chorister. The church also reorganized the Christian Workers' Society, with the writer as president, and Sister Reta Whitney as secretary-treasurer. Our love feast will be held Oct. 24, to be an all-day meeting, beginning at 10 A. M. Aug. 9 Brother and Sister Eby gave us very interesting reports of their missionary work and the conditions in India, at both the morning and evening services. Two were received by baptism during this quarter.—Rilla Vaughn, Laton, Cal., Sept. 11.

IDAHO.

Weiser.—On the evening of Sept. 5 we held our love feast. Bro. Enoch Eby and wife were with us. Bro. Eby officiated. Forty-seven members will be present on the evening of Sept. 26. The Pruitland congregation were with us, and remained until after Sunday morning services. Bro. Wampler, of Payette, Idaho, preached for us.—May Holl, Weiser, Idaho, Sept. 8.

ILLINOIS.

Girard church met in council Sept. 8, with Eld. I. J. Harshbarger presiding. Our deacon brethren reported the church as being in a good condition, spiritually. Our delegates to District Meeting are Brethren M. Flory and I. J. Harshbarger, with Bro. J. Kessler Watson as alternate. We are expecting Bro. L. T. Holsinger of Brethren, Mich., to be with us Oct. 17, to hold our series of meetings.—Ethel Harshbarger, Girard, Ill., Sept. 10.

Folo.—Our church met in council Sept. 3. Bro. John Heckman presided. One letter of membership was granted. Bro. D. C. Guller, of Brethren, Mich., preached for us. A. Allison Kelsinger, Box 314, Folo, Ill., Sept. 8.

INDIANA.

Pt. Wayne.—At our services Sept. 6 one accepted Christ, the writer administering the rite of baptism in the afternoon. Our regular council will be held on the evening of Sept. 26. J. Ahner, 2346 Anthony Boulevard, Ft. Wayne, Ind., Sept. 9. **Ladoga** congregation met in council Sept. 12. It was decided to meet in special council Oct. 10, to complete arrangements for our love feast. Eld. E. M. Goshorn was chosen delegate to the District Meeting. Bro. Q. N. Miller as alternate. Bro. Goshorn, who has been elder of the church here for the past six years, asked to be relieved at the end of this year. This request will be considered at our next council.—Lula Goshorn, Ladoga, Ind., Sept. 11.

Elkhart City church met in council Sept. 6. The annual report was reported. Six letters of membership were granted. Brethren E. J. Swartz and Jesse Boleman were elected to District Meeting. Our love feast will be held Oct. 8. Bro. E. L. Hestand was elected elder for one year. On the evening of Aug. 23 our Missionary Committee gave a program, followed with a service by Eld. J. V. Kitchin. We have had one such program each quarter during the year. Our Sunday-school will observe Rally Day in October.—Gladio S. Miller, 141 Garfield Avenue, Elkhart City, Ind., Sept. 11.

Pleasant View.—We met in council Sept. 5. Eld. J. H. Wright presided. Two letters of membership were received. Bro. Harvey Kreller was chosen delegate to District Meeting, and Sister Elsie Nicholas is our delegate to the Sunday-school Meeting. Bro. Henry Neff was chosen as our elder. Oct. 7 we expect Bro. Henry Pippas to commence a series of meetings. Aug. 16 Bro. L. B. W. Hunter, of Brethren, Mich., gave a harvest sermon for us in the forenoon, and a missionary sermon in the afternoon. An offering of \$11 was lifted.—Oma A. Kreider, South Whitley, Ind., Sept. 10.

Portage.—Our congregation enjoyed an all-day Harvest Meeting Aug. 23. Bro. C. K. Kunkle, of Brethren, Mich., did the preaching. We had a missionary sermon in the afternoon. The offering amounted to \$10.65. We will hold a love feast Oct. 3, at the South house, six miles west of South Bend on the Division Road.—(Mrs.) Kate Peterson, R. D. 2, South Bend, Ind., Sept. 11.

White church held her council Sept. 5. Eld. D. C. Campbell presiding. One letter was granted. Our called council will be held Sept. 26, previous to our love feast, Oct. 6.—Lelah Wall, R. D. 30, Clarksville, Ind., Sept. 12. **Yellow River.**—Our church met in council Sept. 5, with our elder, Bro. D. W. Hostetler, presiding. Bro. J. P. Appleman was also with us. Two letters of membership were granted. Eld. Hostetler and Bro. Chas. Sellers were elected delegates to the District Meeting.—(Mrs.) Gladie Weldenman, Bourbon, Ind., Sept. 11.

IOWA.

Dallas Center.—Aug. 16 Bro. A. P. Blough, of Waterloo, Iowa, began a series of meetings at our church and continued until Sept. 6. The interest and attendance were good. Four accepted Christ. Sept. 5 our church met in council. Eld. C. B. Rowe presided. Our love feast is to be held Oct. 17. Sister Sylvia Ruyer was elected for three years on the Missionary Committee. Bro. J. H. Hostetler, of Brethren, Mich., was chosen delegate to our District Meeting. With Bro. H. B. Spilling as alternate.—May Runtle, Dallas Center, Iowa, Sept. 8.

Monroe County church met in council Sept. 5. Our elder, Bro. P. P. Miller, presided, and, remaining over Sunday, delivered two splendid sermons. Our Sunday-school was reorganized with Harvey Bruere as superintendent. The Christian Workers' Meeting will be reorganized next Sunday. We will meet in council Sept. 19, preparatory to our love feast, Sept. 26, at 4 P. M.—S. W. Roberts, Fredric, Iowa, Sept. 9.

KANSAS.

Appanose.—We have just closed a revival at this place. Bro. Beni Forney, of Lawrence, Kans., began preaching for us Aug. 23. Although the weather was not as favorable, at times, as might have been desired, yet the attendance was good. Two were received by baptism. Bro. Forney labored faithfully. Our council was held Sept. 5, with Eld. S. J. Heckman presiding. The visiting brethren made their report. Bro. A. M. Ward was chosen delegate to the District Meeting, with Bro. John Plummer as alternate. Some letters of membership were received. The love feast at this place will be held Oct. 3, at 6 P. M. We would be glad to have members from surrounding congregations with us at that time.—A. E. Beckner, Overbrook, Kans., Sept. 8.

Belleville church met in council Sept. 5. Our elder, Bro. E. D. Steward, presided. The date for our love feast was set for Oct. 3, at 2 P. M. We expect Bro. J. A. Robinson to begin a series of meetings for us Sept. 27. Brethren E. D. Steward and J. K. Kinsler are our delegates to District Meeting. Two letters of membership were granted.—Susie R. Williams, Rydal, Kans., Sept. 10.

Newton church met in council Sept. 3. Eld. M. Shlier presided. We decided to hold our love feast Oct. 10, at 4 P. M.—Elizabeth Price, 724 West Broadway, Newton, Kans., Sept. 10.

Morrill congregation met in council Sept. 2, with Eld. C. B. Smith presiding. Brethren William Davis and Ward Nance were elected delegates to the District Meeting. Sister J. J.

Meyers and Sister Elbert Flory were elected delegates to the Sunday-school Meeting. Brethren Jonas Forney and Ward Nance were appointed solicitors for the District Mission fund. Our series of meetings will begin Oct. 16, to be conducted by Bro. A. P. Blough, of Waterloo, Iowa. Our love feast will be held at the close of the meetings. Our annual Harvest Meeting will be held sometime during our series of meetings. Several of our young people are attending school at McPherson, Kans. This winter—Eldon Engle, Morrill, Kans., Sept. 5.

MARYLAND.

Brush Creek.—On Sunday evening, Aug. 30, we closed a two and a half weeks' series of meetings, conducted by Bro. A. L. B. Martin, of Harrisburg, Pa. He delivered Spirit-filled sermons. Twenty have been baptized since our last report, and several are awaiting the rite. The attendance and interest were good during these meetings.—C. E. Duval, New Market, Md., Sept. 10.

Pipe Creek.—Aug. 23 we held an interesting and instructive Children's Day service, with a full house. The same evening we began a two weeks' series of meetings, conducted by Eld. F. D. Anthony, of Baltimore, Md. Much rain during the first week made the attendance rather small, but later on it improved very much. Three were baptized last Sunday. We held our council Sept. 5 and arranged for series of meetings, at several places in our congregation, to be held in 1915. Our next council will be held Nov. 7, and quarterly thereafter.—Eliza I. Englar, New Windsor, Md., Sept. 10.

MICHIGAN.

Elmdale church met in council Sept. 5. Our elder, Bro. S. M. Smith, presided. Bro. F. J. Wieland was re-elected as our Messenger agent for the coming year. We decided to use the envelope system for raising our missionary money. Bro. J. M. Smith, of Woodland, Mich., began a series of meetings for us Sept. 20.—Stephen Weaver, Clarksville, Mich., Sept. 12.

Thornapple.—Our church met in council Sept. 12. In the absence of our elder, Bro. S. M. Smith, Bro. P. B. Messner presided. Sister Grace Messner was chosen Messenger agent. Since the division of our congregation we elected Brother Elmer Winey, Abraham Thomas and Frank Hoover as trustees. J. H. Fike, of Middlebury, Ind., will conduct a revival here during the latter part of November. Those contemplating a change of their location will be welcome at Thornapple—Ora Mote, Clarksville, Mich., Sept. 14.

OHIO.

Blue Creek church met in council Sept. 5. Eld. John Flory presided. Bro. Leo Stenbaugh was chosen as Messenger agent. Bro. D. P. Koch, of Brethren, Mich., was with us. We decided to have our love feast Oct. 10, at 2 P. M. We expect Bro. Reuben Shroyer, of New Berlin, Ohio, to conduct a series of meetings for us in November. Bro. Flory preached for us after Sunday-school. Bro. Ross D. Murphy was with us Sept. 8, and delivered an appreciated missionary talk.—Sylvia Stenbaugh, Paulding, Ohio, Sept. 12.

Green Springs.—Our members met in council Sept. 5. Bro. L. H. Dickey, our elder, was with us. Bro. L. E. Dukes was appointed a member of the Temperance Committee, to fill the unexpired term of Bro. Claude Snively. Our love feast will be held Oct. 10, at the Bethel house. We expect to have a series of meetings at the same place during Thanksgiving week.—Mary S. Dukes, Clyde, Ohio, Sept. 12.

Greenville.—We met in council Sept. 9. Bro. Hollinger presided. Bro. Fidler is to begin a series of meetings, about Nov. 10. (Mrs.) Anna Whitner, Greenville, Ohio, Sept. 10.

Mahoning.—Our council will be held at the Zion Hill house Oct. 3. Bro. J. H. Bassinger was elected delegate to District Meeting.—Simoon Longenecker, Columbiana, Ohio, Sept. 11. **Notice to the Churches of Northeastern Ohio.**—For the Ministerial and District Meetings, to be held in the Springfield congregation Sept. 30 and Oct. 3, west and southeast trains will be met at Mogadore. Canton-Akron electric cars will be met at Springfield Center.—Alice C. Mumaw, Mogadore, Ohio, Sept. 14.

PENNSYLVANIA.

Indian Creek congregation met at the County Line house on the afternoon of Aug. 8, with Bro. W. I. Fletcher presiding. Bro. R. P. Hull is to hold a two weeks' series of meetings, beginning Sept. 26, to be followed by a love feast Oct. 11.—Irwin R. Fletcher, Jones Mills, Pa., Sept. 11.

Ligonier.—We held our love feast Sept. 6. Bro. Walter J. Hamilton, of Trout Run, preached seven good sermons for us preliminary to the feast, but could not remain with us longer on account of the untimely death of his son. Bro. Jacob Sanner officiated. Three united with the church.—Luelia Penrod, Ligonier, Pa., Sept. 9.

Lower Cumberland church met in council at the Mechanicsburg house Sept. 10, preparatory to our love feast, Oct. 3 and 4, at the Miller home. Eld. E. M. Beelman presided. Three were received by letter. Brethren L. W. Johnson, W. Murphy and Ira M. Hart were chosen as delegates to District Meeting. One paper was sent to the District Meeting. A series of meetings is to follow our love feast, commencing Aug. 23, at the Mechanicsburg house, to be conducted by Bro. W. E. Roop, of Westminster, Md.—J. Galley, 420 West Main Street, Mechanicsburg, Pa., Sept. 11.

Trout Run.—Eld. Silas Hoover began our series of meetings Aug. 29. He labored earnestly for the Master's cause, and delivered seven sermons in all. One was baptized. Our council was held Aug. 31, preparatory to our love feast. On the evening of Sept. 6 fifty-nine members surrounded the Lord's tables. This was the first love feast held in the Trout Run church, and was, indeed, a feast to the soul. After the love feast the writer, who has been in declining health for some time, was anointed.—Cora L. Hamilton, Champion, Pa., Sept. 9.

TENNESSEE.

French Broad.—Our District Meeting, held in this church, was a very pleasant one. Nearly all churches in the District were represented by delegates. On Sunday forenoon Bro. Sherrey Randolph preached an interesting sermon, and Bro. J. D. Clark preached on Sunday night. One young man, a brother to the writer, was baptized. We have a series of meetings at this place, beginning each Saturday night.—Mollie Satterfield, Dandridge, Tenn., Sept. 10.

Pleasant Valley.—The members of Jonesboro had meeting Aug. 27. Bro. Bashor, of Pleasant Valley, being with us. We had a fine audience, and the service was well attended. The new church at Bells is being pushed, and we hope to have it completed in a short time.—N. T. Larimer, Jonesboro, Tenn., Sept. 10.

VIRGINIA.

Flat Rock.—Our much esteemed brother, J. M. Henry, of Daleville, Va., came to the Cedar Grove church on Sunday congregation Aug. 22, and began a series of meetings the next day, which continued until the evening of Sept. 6. His sermons were highly appreciated. The attendance and attention were such that we could ask for. Eight were baptized. We feel much encouraged.—E. W. Neff, Quicksburg, Va., Sept. 8.

Mount Joy congregation met in council Sept. 5. Bro. A. F. Pursley presided. Bro. Lewis Newcomb was ordained to the eldership. The service was very impressive.—J. H. Read, Buchanan, Va., Sept. 11.

Red Oak Grove church met in council Sept. 5. Eld. J. F. Keith presided. The deacons gave a good report of their

annual visit. Our love feast will be held Oct. 10. Examination services will begin at 3:30 P. M. On the same evening of our council Bro. C. E. Williams preached for us. On Sunday at 11 A. M. Bro. J. F. Keith preached for us. We will have a called council Oct. 21, at 2 P. M., to arrange for our District Meeting.—Asa Bowman, Floyd, Va., Sept. 10.

WASHINGTON.

Centralia church met in council Sept. 5. Eld. M. F. Woods presided. One letter was received, and three were granted. Bro. Ezra Whisler was advanced to the second degree of the ministry. Bro. D. H. Fouts was chosen president of our Christian Workers' Meeting. Bro. John Weaver was chosen trustee. The following Sunday Bro. J. S. Secrist, of Olympia, Wash., preached an interesting sermon.—Ada Weddle, Box 503, Centralia, Wash., Sept. 7.

Tekoa church met in council Sept. 5, our elder, D. B. Eby, presiding. Three letters were granted. Bro. Eby was chosen delegate to the District Meeting. Our elder gave us two interesting sermons. We hope some of the eastern brethren will locate with us, as we are in need of a minister.—A. C. Roper, Tekoa, Wash., Sept. 7.

WEST VIRGINIA.

Beans Chapel.—Our District Meeting in the Second District of West Virginia was held in this congregation, Sept. 4, and the Ministerial and Sunday-school Meetings convened the day previous. We had splendid meetings. A few of our congregations were not represented. Not much business came before the meeting. The reports were heard, and arrangements were made for furthering the Master's cause. Bro. A. C. Auvil, a member of the Home Mission Board and also Sunday-school Secretary, was elected District Elder. S. M. Annon was chosen to fill the former office, and Bro. J. B. Shaffer for the latter. The writer was selected to serve on the Standing Committee of 1915, with Bro. W. J. Row as alternate. All visitors were fed and housed on the ground, which proved very convenient. Bro. Michael Bowman, of Indiana, was a helper among us. The meeting was closed with a communion service.—Z. Annon, Thornton, W. Va., Sept. 11.

Harman.—We met in council Aug. 29. Our minister, Bro. Ezra Fike, presided. One was received by letter. All were made to feel the need of more workers. Bro. Ezra Fike labored earnestly with us for two weeks, preaching fourteen very inspiring sermons. Each evening, preceding the sermon, he gave us a half-hour talk on "Social Purity," appreciated by all. We had a good attendance. Three were received by baptism. Our love feast, Sept. 5, was attended by about sixty members. Our Ministerial Meeting will be held May 21 and 22, 1915.—Nettie Harman, Harman, W. Va., Sept. 11.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Baker-Kinzie.—By the undersigned, Sept. 9, 1914, at the home of the bride's parents, Brother and Sister E. J. Kinzie, of Rydal, Kans., Bro. Roscoe Baker, of Belleville, and Sister Nellie Kinzie, of Rydal.—E. D. Steward, Belleville, Kans.

Spohn-Eash.—By the undersigned, at the home of the bride's mother, Sept. 10, 1914, Bro. Chas. A. Spohn and Sister Maude M. Eash.—W. H. Yoder, McPherson, Kans.

Wertz-Harrison.—By the undersigned, Sept. 6, 1914, at the parsonage of the Methodist Church, Bro. and Sister Elsie Berkebile Harrison, both of Johnstown, Pa.—W. M. Howe, Meyersdale, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Blocher. Sister Catharine, daughter of Solomon and Anna Blocher, born in Darke County, Ohio, Oct. 18, 1840, died July 21, 1914, aged 73 years, 9 months and 3 days. She was married to Solomon Blocher Oct. 28, 1860. To this union were born five sons and seven daughters. All of them survive. One daughter died in infancy. In 1881 they moved to Michigan, in the bounds of the Woodland church, where she resided until death. Sister Blocher and her husband united with the Church of the Brethren in 1862, and lived a devoted Christian life. In the summer of 1911 she became afflicted with anemia, from which she never fully recovered. July 7, 1914, her condition suddenly became worse and gangrene set in, which caused much suffering and suffering to her husband until the end. She was a loving companion, a devoted mother, and a kind neighbor. Her husband, five sons and seven daughters survive; also two sisters and one brother, one half-sister and one half-brother. Services by Bro. J. M. South.—Bro. Fisher, Woodland, Mich.

Bort. Bro. John Henry, son of Jonas and Nancy Bort, born Sept. 29, 1860, near Pleasant Hill, Ohio, died Sept. 4, 1914, after an illness of one year, aged 53 years, 11 months and 5 days. He was married to Mary Catharine Thomas March 2, 1884. To this union were born six children. Two sons preceded him to the land beyond. About sixteen years ago he united with the Church of the Brethren. During his sickness he called for the anointing service. He leaves a devoted wife, two daughters and two sons. Services at Georgetown by Brethren N. W. Binkley and Jacob Brumback.—Ruth Delk, R. D. 4, Arcanum, Ohio.

Bowser. Edwin, son of Samuel and Elizabeth Bowser, born Dec. 12, 1869, near Wellersville, Wayne Co., Ohio, died Sept. 3, 1914, in Chicago, where he was employed in the railroad service for many years. He was run over by a train and killed instantly, while off duty, only a little more than a block from his home. He leaves a wife and one daughter, an aged mother, two sisters and two brothers. His father died thirty-six years ago. Services at his home on Lowe Avenue, Chicago. Bro. Mohler, of Bethany Bible School, conducted the services.—Mary Brubaker, Wellersville, Ohio.

Fesler. Mary E., died at the home of her daughter, Mrs. J. W. Reider, near Wellersville, Wayne Co., Ohio, died Sept. 17 days. She was the daughter of George and Matilda Cline, and was united in marriage to John Fesler in 1849. Four sons and two daughters were born to this union. Her husband, two sons and one daughter preceded her in death. Sister Fesler was a model Christian woman.—L. W. Stong, Springfield, Ark.

Freeze. Levi, husband of Sister Nancy Freeze, died at his home between Loudonville and Sinking Spring, Ohio, Sept. 4, 1914, aged 66 years, 11 months and 6 days. He died very suddenly from heart failure. He was afflicted for a long time, but was a patient sufferer. He leaves a wife and four daughters and four sons. He was married twice,—first in 1874, and the second time in 1884. Services at the Old Ridge church by the writer, assisted by Bro. J. A. Couser, of Dayton, Ohio, and Rev. Chas. Kuns, of the M. E. church. Text, John 6: 68.—Anna Wright, Box 35, Sinking Spring, Ohio.

Fruit. Bro. Christian, son of John and Mary Fruit, born Dec. 24, 1827, in the village of Stuttgart, in the Province of

Württemberg, Germany, died in the bounds of the Eel River church, Ind., Aug. 18, 1914, aged 86 years, 7 months and 24 days. Bro. Fruit came with his parents, brothers and sisters, to America in 1840. He was united in marriage to Frances Snell Aug. 6, 1854. He became a member of the Church of the Brethren in 1855, and lived faithful until death. Nine children were born to this union. Two preceded him in death. Bro. Fruit was a loving husband and father. He leaves a faithful companion and several children. Services in the Eel River church by Brethren T. D. Butterbaugh and Amos Freed. Interment in the cemetery near the church.—Lizzie Wolfe, Claypool, Ind.

Metrick, Martin N., aged 74 years, 3 months and 19 days, died at New Bethlehem, Pa. He served many years as a deacon, being a member of the Red Bank congregation.—H. B. Helsey, R. D. 6, New Bethlehem, Pa.

May, Sister Cozy E., died Sept. 5, 1914. She is survived by her dear companion and little daughter, her father and mother, and two brothers. She was married three years ago last July, and was a true and faithful wife. She was a member of the Church of the Brethren since early youth. Although she suffered for a long time, she bore it patiently. Interment in the Valley church cemetery. Services by Bro. S. H. Flory.—Mrs. P. B. May, Cattlet, Va.

Minton, Sister Abigail, daughter of John and Mary Rodgers, born Feb. 4, 1847, in Champaign County, Ohio, died Sept. 5, 1914, at the home of her daughter, Mrs. J. A. Ulrich, in Lancaster Township, Ind. She had been ill since early in March. While still young, her parents moved to Huntington County. Dec. 18, 1862, she married Nathan Minton. Her husband died Sept. 3, 1908. One daughter and three sons (one in infancy) preceded her. Four daughters survive—all in Huntington County. Four brothers and two sisters also survive. After her husband's death, Mrs. Minton made her home with her daughter, Mrs. Ulrich, though frequently visiting her other children. She was a member of the Church of the Brethren in Lancaster Township for many years. Text, John 14: 8. Interment in the cemetery near by.—Aaron Moss, 1103 West Main Street, North Manchester, Ind.

Stebbins, Helen, only daughter of John and Sister Lizzie Stebens, born Feb. 27, 1913, died Sept. 2, 1914, aged 3 months and 5 days. She was sick only eleven days. Services by the writer at the Lower Miami church. Text, 1 Thess. 4: 13.—Jesse Noffsinger, R. D. 6, Dayton, Ohio.

Stoner, Sister Belinda, widow of the late Eld. E. W. Stoner, died at the home of her son-in-law, Victor E. W. Stoner, Huntington County, Md., aged 76 years and 13 days. She was married to Bro. Ephraim Stoner Nov. 13, 1856, and they journeyed together through life fifty-five years. Fifty of these years her husband served faithfully in the ministry of the Brethren church, and was widely known and loved all over the Brotherhood. Ten children were born to this union. Five daughters survive. Services by Bro. J. J. John, of Blue Ridge College, New Windsor, Md. Text, Rev. 14: 13. Our departed sister had a sweet, genial temper under all trying circumstances. Her love and helpfulness to others were marked characteristics.—Rebecca L. Rinehart, Union Bridge, Md.

Syler, Sister Catherine, daughter of Jacob and Barbara Yoder, born near Shanesville, Ohio, June 3, 1848, died at her home near Ankenytown, Ohio, Aug. 20, 1914, aged 66 years, 2 months and 17 days. Her entire childhood was spent on the farm of her parents. Aug. 17, 1868, she was married to Simon Syler. Thirteen children were born to this union. From Illinois they moved to Missouri, and then to Ohio, where they spent the remainder of their days. Sister Syler united with the Church of the Brethren in 1876, and remained a faithful worker. Seven children preceded her. Two sons and four daughters survive. April 5, 1910, her husband was called away. She passed peacefully to rest in the presence of her family. She was a helpful wife, an affectionate mother, a kind neighbor, and loved by all with whom she came in contact. Services in the Owl Creek church by Brethren T. D. Butterbaugh and G. S. Strauch. Interment in the Owl Creek cemetery.—Lola Bechtel, R. D. 5, Bellville, Ohio.

Trackler, Bro. John A., born in Gallia County, Ohio, near Gallipolis, June 6, 1836, died at his home in McComb, Ohio, Sept. 3, 1914, aged 78 years, 2 months and 28 days. He married to Harriet C. McComb, same State, with his parents, when about fourteen years old. Feb. 19, 1857, he married Ruth Elder, who lived only about a year after their marriage. April 15, 1860, he married Anna Poorman, who was the mother of his children. She died in 1896. Nov. 15, 1899, he was married to Mary E. McComb, who survived him. He was a soldier in the war of the Rebellion, but later enlisted under the banner of peace and, with his wife, was baptized in 1879. Shortly afterward he was elected to the deacon's office, in which he served until called up higher. He had three sons and five daughters. All of them were present at his death. The call of his new relation, and died peacefully. He was seemingly in his usual health. Services at the house where he lived by Eld. L. H. Dickey, assisted by Bro. Jesse J. Anglemeyer. Text, Amos 4: 12. Interment in the cemetery near the village.—D. D. Thomas, Ada, Ohio.

Trimmar, Bro. William K., born in York County, Pa., July 9, 1835, died at the home of his brother, D. K. Trimmer, in York, Pa., Aug. 22, 1914, aged 79 years, 1 month and 13 days, after an illness of four months. Bro. Trimmer neglected the one thing needful until his last sickness, when he was carried into the water and buried with Christ in baptism. He was happy in his new relation, and died peacefully. Two sisters and one brother survive him. His wife, Sister Hattie, died Sept. 26, 1913. Services by Bro. J. A. Long, assisted by Bro. Daniel Bowser. Text, Luke 15: 17. Interment by the side of his wife in the Greenmount cemetery.—Alice K. Trimmer, 677 West Market Street, York, Pa.

Werner, Sister Mary Jane, daughter of Samuel and Amanda Kagey, born in Rockingham County, Va., Sept. 1, 1861, died Aug. 14, 1914, aged 52 years, 11 months and 13 days. She was a constant, though patient, sufferer for many months. June 1, 1890, she was married to J. M. Werner, of Brooklyn, Iowa. Her husband, one son and aged father, five brothers and three sisters survive. Sister Werner united with the Church of the Brethren at the age of seventeen, and remained faithful. Services at the Christian church in Brooklyn by Bro. Virgil C. Fennell, of Des Moines, Iowa, assisted by Rev. Woody, pastor of the Christian church. Interment in the I. O. O. F. cemetery.—Bessie L. Seehorn, Brooklyn, Iowa.

Ulrich, Sister Lydia, born at Hagerstown, Ind., Aug. 21, 1836, died at her home in Rocky Ford, Colo., Aug. 20, 1914, one day prior to her seventy-eighth birthday. She was married to John Ulrich (deacon) July 2, 1859. Shortly after their marriage they came to Kansas, where they lived until 1903. Then they came to Colorado, where they have since resided. Sister Ulrich and her husband united with the Church of the Brethren in 1866, and she lived ever faithful. She is survived by her husband and six children. Services by the undersigned in the Rocky Ford church. Text, Gen. 15: 15.—John Bjorklund, Rocky Ford, Colo.

Whitmer, Bro. David, born Oct. 18, 1830, died at his home in South Bend, Ind., Aug. 17, 1914, aged 83 years and 10 months. He was sick two weeks, during which time he suffered much pain. One week before he died he called for the anointing. He united with the Church of the Brethren while young, and was deacon in the church for forty years or more. His seat in the sanctuary was never vacant unless sickness prevented him from being present. He lived a devoted Christian life. His wife and five children survive him. Services by Bro. Eli Heestand.—Sarah Whitmer, South Bend, Ind.

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NOTES NOT CLASSIFIED

Cana.—On the evening of Sept. 7 Eld. Frank Robertson, of Winston-Salem, N. C., began a series of meetings at the St. Paul church, Cana, Va., and continued until Sept. 11. Much interest was shown. He preached the Word with power. On the evening of the 10th he baptized seven. Others seemed to be almost persuaded. Our members were greatly strengthened.—Mrs. M. R. Johnson, Cana, Va., Sept. 16.

Chimney Run.—Our elder, A. A. Miller, assisted by Bro. P. E. Glinger, began a series of meetings here on the night of Aug. 30. After an all-day temperance program, the meetings continued for ten days. There were twelve sermons in all, attended by the best of interest. The services closed with six additions by baptism and three applicants. Others are almost persuaded.—Lillian L. Rodgers, Warm Springs, Va., Sept. 14.

Kansas City (Central Avenue Church).—On the evening of Sept. 12 we held our council. Bro. E. J. Goons and Sister O. R. McCune were elected delegates to the District and Sunday-school Meetings. It was decided to hold our love feast Nov. 1, at the close of a series of meetings, to be conducted by Bro. C. A. Shank, of Abilene, Kans. Our church here has adopted a plan of systematic giving, which has worked admirably. Our treasury is well supplied with funds to meet all church needs.—Roy E. Crist, 16 North Ferree Street, Kansas City, Kans., Sept. 19.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 29, 8 am, Northeastern Kansas, Ozarkville church, Sept. 10 and Oct. 1, Northeastern Ohio, Springfield church.

Oct. 1, Northern California, at Lindsay.

Oct. 1, Northeastern Ohio, Springfield church.

Oct. 1, Northern Indiana, at Middlebury.

Oct. 1, Middle Missouri, Mound church, Adrian.

Oct. 1, Northern Missouri, Bethany church, Ray County.

Oct. 2, Northern Missouri, Pleasant View congregation, Bethany church.

Oct. 2, Southern Iowa, South Ottumwa church, at Ottumwa.

Oct. 3, 10 am, Western Maryland, Georges Creek congregation.

Oct. 7, Nebraska, in Bethel church.

Oct. 7, Southern Illinois, Woodland church, Astoria.

Oct. 7, Northern Iowa, S. Dakota and Minnesota, Root River church.

Oct. 8, Middle Iowa, at Maxwell.

Oct. 8, Middle Indiana, West Manchester church.

Oct. 15, Southern Indiana, Four Mile church, twelve miles south of Richmond, and one and one-half miles east of Kitcher, on the C. and O. R. R.

Oct. 21, Southwestern Kansas and Southeastern Colorado, Pleasant View church, Darrow, Kans.

Oct. 22, Southern California and Arizona, Lordsburg, Cal.

Oct. 28, Southern Pennsylvania, Codorus, Fairview house, three miles south of York.

Oct. 29, 8 am, Southeastern Kansas, in the Grenola church.

Oct. 29, Southeastern Pennsylvania, New Jersey and Eastern New York, Philadelphia, First Church of the Brethren.

Oct. 30, 8 pm, Northwestern Kansas and Northeastern Colorado, Victor church, Osborne County, Kans.

LOVE FEASTS.

Alabama.

Oct. 10, Fruitdale.

California.

Oct. 24, 10 am, Oak Grove, all-day meeting.

Oct. 31, 4 pm, Reedley.

Oct. 24, 4:30 pm, Flevna.
Oct. 24, 2 pm, Beaverdam.
Oct. 25, Ladoga.
Oct. 25, 6 pm, Summitville.
Oct. 31, Four Mile.
Oct. 31, 5 pm, Middle Fork, Rossville house.
Oct. 31, Osceola.
Oct. 31, Rock Run.
Oct. 31, Pine Creek.
Oct. 31, 6:30 pm, Anderson.
Nov. 4, Salem.
Nov. 7, 10 am, Sugar Creek.
Nov. 7, 6:30 pm, Monticello.
Nov. 7, 5:30 pm, Bethany, three miles south of New Paris.
Nov. 10, 5:30 pm, Salamonie.
Nov. 14, Pleasant Valley.
Nov. 26, 5 pm, South Bend (26th church).
Iowa.
Sept. 26, Osceola.
Sept. 27, Beaver.
Oct. 3, 4, 2 pm, Coon River, country church, near Pandora.
Oct. 3, Greene.
Oct. 3, 6:30 pm, Prairie City.
Oct. 4, Cedar.
Oct. 10, 4 pm, South Keokuk.
Oct. 10, 11, 6 pm, Garrison.
Oct. 17, Dallas Center.
Oct. 17, Iowa River.

Kansas.
Sept. 26, 7 pm, North Star.
Oct. 2, 10 am, Quinter.
Oct. 2, Paint Creek.
Oct. 3, 7 pm, Ottawa.
Oct. 3, 5 pm, Appanoose.
Oct. 3, 5 pm, Belleville, at Belleville.
Oct. 4, Altamont.
Oct. 10, 6:30 pm, Monitor.
Oct. 10, 4 pm, Newton.
Oct. 10, 10:30 am, Dorrance.
Oct. 17, Topeka.
Oct. 17, Altoona.
Oct. 24, 6 pm, Olathe.
Oct. 24, 11 am, Washington.
Oct. 24, 10 am, Burr Oak.
Oct. 25, Kansas Center.
Oct. 31, 6 pm, Victor.
Nov. 1, Kansas City Mission, Central Avenue church.
Nov. 14, Garden City.
Nov. 14, Wade Branch.

Maryland.
Oct. 3, 10:30 am, Piney Creek, near Galt Station.
Oct. 4, Maple Grove.
Oct. 17, 2 pm, Locust Grove.
Oct. 17, 4 pm, Manor.
Oct. 24, Bradfording.
Oct. 24, 1:30 pm, Brownsville.
Oct. 31, 1:30 pm, Monocacy, Rocky Ridge house.

Oct. 31, 10 am, Longmeadow.
Nov. 3, Peach Blossom.

Michigan.
Oct. 3, 10 am, Sugar Ridge.
Oct. 3, 10 am, Lake View.
Oct. 10, 10 am, Fairview.
Oct. 24, 4 pm, Bear Lake, at Clarion.

Oct. 24, 10:30 am, Woodland.
Nov. 10, 10 am, New Haven.

Missouri.
Oct. 17, Carthage.
Oct. 24, 5 pm, Plattsburg.
Oct. 28, Prairie View.
Oct. 30, 5 pm, Mineral Creek.
Oct. 31, Wakenda.
Nov. 7, Joplin.
Nov. 14, 2 pm, Dry Fork.
Nov. 21, 3 pm, Bethany.

Nebraska.
Oct. 11, 7:30 pm, Lincoln, corner of Twenty-second and Q Streets.
Oct. 19, Octavia.
Oct. 24, Bethel.

New York.
Oct. 11, Lake Ridge Mission.

North Dakota.
Oct. 17, 7 pm, Minot.

Ohio.
Oct. 3, 10:30 am, Mohican.
Oct. 3, Mahoning, Zion Hill house.
Oct. 3, 6 pm, North Star.
Oct. 3, 5 pm, Donnels Creek.
Oct. 3, 10 am, Maumee.
Oct. 3, 10 am, Deshler.
Oct. 3, 5 pm, Sugar Hill, Sugar Hill house.
Oct. 10, 5 pm, Palestine.
Oct. 10, 10 pm, Prices Creek.
Oct. 10, 4 pm, Ft. McKinley.
Oct. 10, 10 pm, Rush Creek.
Oct. 10, 10 am (all-day meeting), Black River.
Oct. 10, 2 pm, Blue Creek.
Oct. 10, Green Springs, B-thel house.
Oct. 17, Maple Grove.
Oct. 17, 5 pm, Lower Miami.
Oct. 17, 10 am, Wooster.
Oct. 17, 3 pm, Pittsburg.
Oct. 17, 10 am, Logan.
Oct. 17, Fort Leavenworth.
Oct. 17, Pleasant Valley, Pleasant Valley house.
Oct. 17, 10 am, Lick Creek.
Oct. 21, 6:30 pm, Baker.
Oct. 24, 10 am, Wyandot.
Oct. 24, 2 pm, South Poplar Ridge.
Oct. 24, 5 pm, Lexington, Highland County.
Oct. 24, Owl Creek.
Oct. 24, 4 pm, Brookville, Wolf Creek house.
Oct. 24, 4 pm, Harris Creek.
Oct. 31, 10 am, Chippewa.
Oct. 31, 10 am, Lower Stillwater.
Oct. 31, 10:30, Black Swamp.
Oct. 31, 10 am, Stonelick.

Oct. 31, Beaver Creek.
Nov. 7, 10 am, Poplar Grove.
Oklahoma.
Oct. 10, Indian Creek.

Oregon.
Oct. 3, Mohawk Valley.

Pennsylvania.
Sept. 27, 6 pm, Brothers Valley, Pike house.

Sept. 27, Manor, Purchase Line house.

Oct. 3, Snake Spring Valley, Cherry Lane house.

Oct. 3, 4, 10 am, Lower Cumberland, Mohler house.

Oct. 3, 4, 2 pm, Lost Creek.

Oct. 3, 4, 2:30 pm, Perry.

Oct. 3, 5 pm, Green Tree.

Oct. 3, 6 pm, Georges Creek, Fairview church.

Oct. 3, 5 pm, Upper Dublin.

Oct. 3, 4, Augwick, Hill Valley house.

Oct. 3, 4 pm, Pleasant Hill, Pleasant Hill house.

Oct. 3, 4, Lower Cumberland, Mohler house.

Oct. 3, 6 pm, Coventry.

Oct. 4, Codorus, Shrewsbury house.

Oct. 4, Middle Creek.

Oct. 4, 6 pm, Shade Creek, Berkeley house.

Oct. 4, Summit Mills.

Oct. 4, Plum Creek.

Oct. 4, Maple Spring.

Oct. 4, Fairview, Fairview house.

Oct. 4, 5 pm, Johnstown, Walnut Grove house.

Oct. 10, 4 pm, Snake Spring, Koonitz church.

Oct. 11, York.

Oct. 11, Indian Creek, County Line house.

Oct. 11, 6 pm, Clover Creek.

Oct. 14, 10 am, Back Creek, Shank house.

Oct. 17, Carson Valley.

Oct. 18, 6 pm, Meyersdale.

Oct. 18, 4 pm, Hanover.

Oct. 24, 4 pm, Ephrata.

Oct. 21, Mountville, Mountville house.

Oct. 21, 22, 9:30 am, Springville, Mohler house.

Oct. 24, 26, Falling Spring.

Oct. 24, 2 pm, Mingo, Skipack house.

Oct. 24, 25, 10 am, Upper Codorus.

Oct. 24, 25, Upper Coneyago, Walnut house.

Oct. 24, 25, 3 pm, Reading.

Oct. 24, 25, Upper Cumberland.

Oct. 25, 5:30 pm, West Johnstown.

Oct. 25, Mechanic Grove, Grove house.

Oct. 27, 28, West Conestoga, Middle Creek house.

Oct. 28, 28, Midway.

Oct. 28, 29, 1:30, Fairview.

Oct. 29, 4 pm, White Oak, Longenecker house.

Oct. 30, 4 pm, Spring Run.

Oct. 31, 4 pm, Artemas.

Oct. 31, Gettysburg, Marsh Creek house.

Oct. 31, 3:30 pm, Akron.

Oct. 31, Nov. 1, 1:30 pm, Back Creek, McConnellsdale house.

Oct. 3, 3 pm, Dunning Creek, Holsinger house.

Nov. 3, 1:30 pm, West Greentree.

Nov. 3, 4, 10 am, Tulpehocken, Heidelberg house.

Nov. 4, 5, 1:30 pm, Chiques, Mount Hope house.

Nov. 5, 6, 9:30 am, Big Swatara.

Nov. 6, 4 pm, Licking Creek, Pleasant Ridge house.

Nov. 6, Indian Creek.

Nov. 7, 8, 10:30 am, Antietam, Welty house.

Tennessee.

Oct. 3, Mountain Valley.

Oct. 3, French Broad.

Virginia.

Oct. 3, 2:30 pm, Pleasant View.

Oct. 3, 3 pm, Linville Creek.

Oct. 3, 3:30 pm, Salem.

Oct. 3, 3:30 pm, Topeco.

Oct. 17, Mt. Herman.

Oct. 10, Bethel.

Oct. 10, 3:30 pm, Red Oak Grove.

Oct. 10, 4:30 pm, Midland.

Oct. 10, 3:30 pm, Brick.

Oct. 11, 3:30 pm, Bristol.

Oct. 17, Lebanon.

Oct. 17, Middle River, Middle River house.

Oct. 24, 4 pm, Rileyville.

Oct. 31, 4 pm, Bridgewater.

Oct. 31, 3:30 pm, Cloverdale, Cloverdale church.

Nov. 14, 3 pm, Mount Vernon.

Nov. 14, 3:30 pm, Cloverdale, Bethesda church.

Nov. 21, Mill Creek.

Washington.

Oct. 4, 7 pm, Tacoma.

West Virginia.

Oct. 3, Salem.

Oct. 3, White Pine.

Oct. 3, Tearcoat.

Oct. 3, 10 am, Johnstown.

Oct. 17, Bean Settlement.

Oct. 17, Allegheny.

Oct. 17, Beaver Run.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., October 3, 1914.

No. 40.

AROUND THE WORLD

The Victory in Virginia.

For some months the temperance hosts of the "Old Dominion" have waged a most persistent warfare against the forces of King Alcohol. It was soon realized by the leaders of the liquor element that the issue would be a most significant one, and so they spared neither efforts nor funds to "hold the fort." As Sept. 22 drew nigh, both sides to the great controversy had done their very best, preparatory to the final battle at the polls on that day. Latest returns seem to indicate that there was a majority of over 30,000 votes in favor of temperance. This is causing rejoicing among prohibition hosts everywhere. It is but another reminder to the liquor forces that in the end the saloon must go.

Disquieting Reports from Mexico.

It was hoped that the divergent elements in the southern republic might, in some way, work out their own salvation, after the way towards such a most desirable consummation had been paved by the mediatory efforts of the United States and representatives of three South American republics. It appears, however, according to latest advices, that Mexico's troubles are by no means ended, for Sept. 26 ten thousand of Villa's troops, together with a fair supply of artillery, are said to have left Chihuahua to give battle to the forces of Carranza. A number of minor engagements between the contending forces have already occurred, and at present writing it looks as if the unhappy land, long riven by internal dissensions, will again become the scene of most regrettable struggles.

A Significant Advertisement.

A recent issue of a prominent Chicago daily contained a "want" advertisement with a lesson all its own. The owner of a saloon, so it appears, was in need of a porter, and after stating the usual particulars, closed with this proviso, "The applicants for this position must positively not drink." Heretofore we had supposed that only the large corporations and even smaller business concerns were insistent upon having total abstainers. We have heard liquor-men criticise such demands as a serious infraction of personal liberty, but now, forsooth, we have a saloonist who does not want a man who drinks. He is not willing, even, to put up with a "moderate drinker." But then, as a wealthy liquor dealer recently said, "It is an acknowledged fact that only a sober employé can successfully attend to business,—in a saloon or elsewhere."

Gathering Up the Fragments.

For five years the World's Sunday School Association has been impressing the fact that an abundance of material in the Sunday-schools of America is allowed to be absolutely wasted when, by a little effort and slight expense, it might be sent to mission stations on the foreign field. Reports have been received again and again, showing that better use has been made of the lesson charts and pictures, sent to far-off mission fields, than even in the homeland. When we remember that even the small Bible picture card is a real treasure to the native children of India or China, who is there among us that would not be willing to help in this work that really costs so little? Names and addresses of our missionaries are well known to all. Find out what they would appreciate most, in the way of supplies that have been used here, and they can be sent at trifling expense. When you do send, be sure that the postage is fully prepaid.

The War Caused by National Sins.

A leading religious journal of the East, after a thorough study of the situation, finds that none of the great nations, now engaged in the war, can escape responsibility for its inception. "They have all," says the editor, "drunk deep at the well of irreligion and mammonism, and acted on the principle that they must seek first all other things, and let the kingdom of God shift for itself." It is only too true that national rivalries, jealousies, and hatreds have heaped up wrongs and injustice in the face of Christian ideals of peace and good-will, with which all the nations involved should have been fully conversant. As a result we have the present war with all its horrors. It is merely a question, right now, whose battalions are the strongest and whose guns the most destructive? But while we stand aghast at the horrors daily enacted in Europe just now, many of us fail to see in all this the logical outgrowth of a most pernicious sowing to the flesh.

France's irreligion and atheism, Germany's rationalism and unbelief, Austria's lack of vital religious convictions, Russia's ignorance, superstition and religious formalism, and Great Britain's commercial greed and naval ambitions, are cited by the eastern editor as fundamental causes of the unfortunate conditions that led up to the most destructive war known to history.

Brother Against Brother.

One of the most pitiful and distressing features of the great European war is the fact that, under stress of unrelenting compulsion, the brethren of one common faith are called upon to face each other on the bloody field of battle. The forty thousand Baptists of Germany, with their 2,000 ministers, are compelled to face their brethren of like faith from Russia and France. Closely united in the bonds of brotherly love in times of peace, they are now forced to attack and even kill one another, should opportunity offer. Truly, war ruthlessly destroys the tenderest feelings of the human heart, leaving in its wake naught but despair. It is claimed that many of the Baptist congregations in Europe, built up by the earnest efforts of American missionaries, will be so largely reduced in number that many years will be required to restore them to their former prosperity.

American Barbarism.

Under this heading the New York "Independent" justly criticises the inexcusable reign of mob violence that, in too many places of our land, takes the law into its own misguided hands. A recently compiled report assures us that during 1913 seventy-nine colored men and women were killed by mobs,—lynched without even the semblance of a trial. The crimes of which they were supposed to have been guilty, had, in most cases, not yet been fully substantiated by due process of law. That many of the victims were wholly innocent, was demonstrated later on. With shame and regret, therefore, it must be admitted that "a shocking degree of barbarism still seems to flourish unchecked in our midst." There is, however, this consolation that, with the passing years, there is likely to be a steady decrease of mob violence. In twenty years more, perhaps, there may be advancement enough to have all offenders dealt with by duly-constituted authority, according to the letter of the law.

Helpful Inquiries.

Church statistics, as periodically compiled by the Government of the United States, show merely the numerical strength of the various denominations. An inquiry into the more vital phases of religious efficiency has been attempted by denominational bureaus in several of our larger cities. Printed blanks, soliciting information regarding vital factors in the Christian life, were sent to each member of the organization. Some of the questions asked are of considerable interest to our people also, being well worthy of prayerful meditation: "(1) Do you have family prayers? (2) Did your parents maintain a family altar?" The answers to these questions are significant, disproving the much-reiterated assertion that "family prayer is a thing of the past." A larger percentage of families is now maintaining regular seasons of prayer than in times gone by, as shown by the replies to the questions. Information on these two points, so far as members of our own Fraternity are concerned, would be of great interest.

Uncharted Rocks.

Many a gallant vessel that leaves her port with the fairest prospects for a successful voyage, is never heard from again. During the past three years, ships totaling 136,000 tons, and having on board more than a thousand lives, have disappeared without leaving a trace. An unknown, hidden rock has inflicted serious injury to many a vessel as it was rushing onward. There were but a few moments of agonizing struggle, and then the bosom of the great deep was placid as before,—another tragedy of the sea had been added to the many of the past. Efforts are now being made by the naval authorities of Great Britain and the United States, to locate all uncharted rocks, thus removing a prolific source of danger to navigation. Equal vigilance is required on the great voyage of life, lest our frail bark strike a hidden rock and be disastrously wrecked. Only as we, in full dependence upon the "Great Chart," make our way most carefully towards the haven of eternal rest, can we hope to escape the threatening dangers of life's tempestuous sea. Only the greatest vigilance will insure the final triumph and the blessed "Well done" of the Father.

Seasons of Relaxation.

It is generally admitted that the strenuous grind of the present age requires seasons of relaxation now and then, lest there be a serious disturbance of health and vigor. A California pastor, impressed by the importance of having these recreation periods in perfect harmony with Christian principles, suggests some "resolves" that may well govern the devout believer in this important matter. We mention the leading ones: "(1) I will never patronize an entertainment that brutalizes men or shames a woman. (2) I will not spend the Lord's Day in caring for my bodily pleasure so much that I forget my soul and its relation to God's kingdom. (3) I will never spend money for pleasure when my obligations to the Lord's work have not been fully attended to." There is food for thought in the good resolutions given. Too many, alas, are more anxious to indulge in various forms of pleasure, on the plea of recreation, than to discharge their religious obligations.

A Mistaken Idea.

A writer in the "North American Review" endeavors, in a labored argument, to prove that "peace has its horrors also," and that, in reality, "a long-continued peace, with its tendency to a life of ease, is to be feared." He would have us believe that "the horrors of war are popularly exaggerated," and that, after all, "war is one of the world's blessings." One is made to wonder how a man of fair intelligence could ever have given rise to sentiments so utterly absurd. In the light of history, present-day experiences, and our God-given common sense, there could not be a more misleading and outrageous statement than the one alluded to above. If "grief and ruin" are "necessary social tonics," then the present war is fully justified, according to that writer. The vindictive orgy of the European war, in its destructiveness and desolation, tells its own story of bitter shame. It is wholly antagonistic to all that is pure and good, and in no way can it be excused or justified.

Bread Cast Upon the Waters.

One of our exchanges relates the story of a faithful worker and the ultimate result of his well-directed effort in tract distribution. Though not called to preach, he wanted to be of some service. The farm upon which he lived was not yet paid for, and financial obligations rested heavily upon him. After praying for guidance, he felt impressed that a part of his scanty income should be used in the purchase of tracts for distribution, and here the strange part of the incident is clearly seen. As he moved out in giving and working, the Lord prospered him signally in his farm affairs. Day after day the seed of the Word was sown by tracts, and the work did not even stop when the faithful distributor was at last called to his reward. A man who had been deeply impressed by the truth as he learned it from a tract, sent a check for \$2,000 to the office that issued the little white-winged messenger, and thus the work will still continue. Though the worker is dead, "he yet speaketh."

Not the Armageddon of Rev. 16: 16.

Several earnest though not, perhaps, fully informed students of prophecy have designated the unprecedented military struggle in Europe as being the "battle of Armageddon," referred to by the Revelator. In accordance with that assumption, they have interpreted the significance of present-day events as portending the early return of the Son of God,—unexpected, as "a thief in the night." This theory, however, plausible as it may seem to some, will hardly bear close scrutiny. Dr. James M. Grey, Dean of the Moody Bible Institute, Chicago, maintains that, to begin with, Armageddon is in Palestine, not in Europe. Then, too, the object of the battle, spoken of in Revelation, will be the destruction of Jerusalem after its restoration. Finally, the nations, constituting the attacking power in the final battle of Armageddon would necessarily be those that composed the Roman Empire under the Cæsars. Russia, Germany, or Austria (as a whole) did not so figure, while Great Britain (barring Ireland), Italy, France, and Spain, were, without question, component parts of the old-time Roman domains. We must conclude, therefore, that the present alignment of nations does not lend itself to a substantiation of the theory alluded to. There is, however, a lesson in the stirring events of today that may well be heeded by all who love the Lord. Too many who have espoused the high and holy privilege of Divine acceptance, are living wholly unconcerned. How significant the Master's warning: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh!"

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Where Discords Turn to Music.

'Tis said far up beyond the wild commotion,
Beyond the fever and the strife that rule the street,
There is a point where discords turn to music;
Where clangor of the forge and blast of whistle meet
And blend with organ peal, and notes of singing bird,
And children's laugh and riot of the throng who greet
The victor back from war, or athlete from the field;
And all of these, as of a choir invisible,
Are notes of one unending song surpassing sweet.

Ah! be it so, and be it mine at times to hear
That melody, beyond the reach of earthly art,
Yet whose rude notes rise out of earth to find and feel
The power that melts them into anthems of the heart:
For "not a lily-muffled hum of summer bee
But hath its coupling with the spinning stars" of light,
Nor yet a wail or song of friends, or you or me,
But mingled in the music of the shining spheres,
Awirl in that vast field which God and angels see.

—Charles Oliver Brown.

An Unimproved Opportunity.

BY A. F. WINE.

THE missionary in a foreign land has to deal with many problems, some of which are easily solved, while others require much thought and earnest prayer. Thoughts and questions are continually arising in one's mind as to how best to do this, that, or the other thing. Every faithful worker wants to do the best that is possible for the people among whom he is working, whether they be in the homeland or in a foreign country. Because of the vast difference in the conditions and temperament of the people of different nations there must, necessarily, be a great difference in the methods used.

There is a condition, with which the workers in Europe come in contact continually, that likely is not met in either India or China. The more I see and study the facts, the more I wonder whether one of the best opportunities of giving to these people the Gospel, as taught and practiced by the Church of the Brethren, is not being allowed to pass by unnoticed or at least unimproved.

The people of Europe and America are continually intermingling. There is much in common between them. From Scandinavia, there are in the United States, of Swedes, one and a half million; Norwegians, one million; Danes, five hundred thousand. I do not have the statistics of the Poles, Bohemians, Hungarians, Italians, Greeks, etc., but they are also there in great numbers. These millions are at the very door of the church in the homeland.

It is a fact, recognized in war and athletic contests, that the enemy can more easily be defeated on strange territory than in his own country. I believe this is worthy of thought from a religious standpoint. As a rule these people are in very large settlements and so very easily can be reached. For example, in Chicago there are about 200,000 Danes; in Racine, Wis., about 20,000; in Minneapolis and St. Paul, Minn., about 30,000; in Thief River Falls, Minn., 10,000. What is true of the Danes most likely is true, in this respect, of the other nations I have mentioned. What a wonderful opportunity to do foreign missionary work at home! Why not improve it there and thus help the work that is being done now in Europe, more than in any other way I can now think of? I see this as never before and I want to tell you the reason why.

In our work here, during the past year, we have met at least a hundred different persons who have been in America from one to thirty years, but who are now living in Denmark. Most likely they will spend the rest of their days here. These people are always glad to meet an American, but, of course, wonder why we are here, so the conversation leads to the work of the church. We say that we are missionaries from the Church of the Brethren in America.

"What! Doing missionary work here in Denmark! What church is it?"

We say, "Brodremenigheden," that being the Danish word for our church.

"Oh, yes, Herrnhuter," who are also called Brodremenigheden.

"No, we are different from them."

Then we explain and ask, "Did you not learn of our church while in America?" They answer, "No; have never heard of that church while over there." There were only one or two exceptions to this reply, by those who had heard of our people. In answer to where they were, they usually say Chicago, Wisconsin, Minnesota, South Dakota, Nebraska. Some few mention other States, but usually the ones mentioned are named. They can not understand why we are here to work among the Danes, when there are so many in America, and they have never heard of us. Invariably a wrong conclusion is drawn and the influence is not good.

What a wonderful impetus it would be to the work here if these people, who return from America, knew well of our church there! And, better still, if a percentage of them had been won to the church while in the United States and then had come back to their own people here to tell of the good, consecrated, Christian folk with whom they had become associated and a part. Even many of the people, who are won to the church here, emigrate to America and are there lost from the church, because they do not come in contact with our congregations.

My heart is saddened whenever I hear of our young members here going to America, where, if we were to awake to this opportunity, it would be a joy to have them go and see the workings of the church there. Of course, we always tell them to go where we have a church, but they generally locate where they have relatives or friends who can speak the Danish language and help them along. This usually is one of the places or States that I have mentioned. This condition in the homeland becomes a great hindrance to the progress of the work here, while, if changed to what we have intimated it would be one of the greatest helps.

What a wonderful opportunity for such members of our Volunteer Band, as do not wish to or are prevented from going to the foreign field! I hope the District Mission Boards will get busy and improve this opportunity that lies open before almost all of them. If it be too large a proposition for them, then may not arrangements be made for the General Board to take care of it? Oh, that God would help us ALL to realize more fully that the "Word of Reconciliation has been committed unto us," and that "We are ambassadors in Christ's stead." The latter quotation is from the Danish. Think! What a wonderfully large work has been committed unto every child of God. And then think how God brings these opportunities right before us, and still we do not improve them.

We, as a church, have the money. We have the young, energetic men and women to do the work, if they only have the will. In this little land of Denmark are over four hundred home missionaries laboring in the interests of those who have grown cold in the work of the church. In many places in this country the people have to pay from eight per cent to ten per cent taxes on their income, yet these missionaries are supported, besides one hundred and thirty in the foreign fields. In wealth, they are not to be compared with our people, but where are we, proportionately, in giving? I know that we have made progress and are still going forward, but when we see the opportunities on every hand, that must pass by unheeded, it seems that progress is slow, both in giving of our money and ourselves.

Aalborg, Denmark.

Forsaken.

BY ELEANOR J. BRUMBAUGH.

THERE were times when Jesus seems to have felt that his disciples were almost ready to leave him. They did not always catch his meaning when he tried to teach them the lessons they needed to learn. He accused some of following him because they found good boarding. He told them to labor not for the

meat which perisheth, but for that meat which endureth unto everlasting life. He told them some other things which they did not enjoy hearing, whereupon many of his disciples went back, and walked no more with him.

Jesus said to the twelve, "Will ye also go away?" There is a pathos in the question, and he is asking it today, when those, who claim to be his, go here and there, to spend Sunday,—away from the church service, from the prayer meeting, and from the places of worship, leaving God and Jesus, and all sacred things, for the trifling affairs that can not bring joy and peace to the soul. Some who ought to be leading others to the house of God are taking them away. Can it be that they will do so? "Will ye also go away?"

Four boys went from a city, on a Saturday, to a quiet country place where some of their friends were camping. They were Christian people at that camp, and they wondered how they would entertain the boys on Sunday, fearing they might not enjoy the day. When Sunday morning came, one of the boys asked if there was a Sunday-school near. He was told that it was several miles away, and that he might get lost if he went. He said he was going, and those people allowed that boy to go alone, a stranger in a strange land, to find the Sunday-school. He found it, and returned with a joy and blessing in his life that they had missed.

We sing, "Loyalty, loyalty to Christ," but we are not very loyal. It takes so little to turn us from him,—to detain us! We have such poor excuses to give for our absence! Surely, our God is forsaken for very poor reasons, sometimes. So many houses of worship are nearly empty. "Neglect not the assembling of yourselves together." Yes, you were assembled, but was it to worship God? How do you spend the Sabbath Day? It is a shame that so many professing Christians buy a newspaper and spend hours reading things that pervert their minds and give them anything but spiritual food. It is showing in their faces and in their lives. We can not grow spiritually on such food. We are growing carnally. The more we stay away from the church services, the more we are losing spiritually.

How good God is! We may assume such an attitude toward him that he can not give us his best. We may sever ourselves from him, but he changes not. He is the same, yesterday, today and forever, ever ready to respond to our calls upon him.

At one time, Jesus seemed to feel forsaken of God. He cried, "My God, my God, why hast thou forsaken me?" It was a moment of great suffering for him, endured that we might enjoy a place with him. Shall we forsake him? Shall we not improve every opportunity to meet him in the sanctuary, the prayer meeting, the Sunday-school, Christian Workers' Meeting? Then shall we be the better prepared to enter into the joy of our Lord when this life is over. Forsake him not in these hours of service, and he will acknowledge us as his children, and receive us into the blessed place he has prepared for us.

Huntingdon, Pa.

The Events of Christ's Passion Week.

BY I. J. ROSENBERGER.

Christ Was Crucified on Thursday.

Properly, this article should have preceded the one on the same subject; it is, however, complete within itself.

In order that the reader may comprehend my subject, I quote, as a first help, this passage: "In the day time Christ was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives" (Luke 21: 37). Matthew and Luke give the events of the week, but fail to give dates. John is entirely helpless as to my subject, hence we shall follow Mark's clear record. The amount of teaching that Christ did during his passion week is a surprise.

Sunday.—All Bible students and commentators agree that the main event of this day was Christ's royal entry into Jerusalem. This he had contemplated and spoken of at different times. But how humble was that triumphant entry! No grand display, no chariot

of state! Heaven's Anointed simply came sitting on a colt, upon which never man sat. Though of a naturally stubborn species of animals, this colt, I aver, was docile and did not stumble. But what a royal welcome Christ did receive! Please read Mark 11: 1-11.

Sunday Evening.—"Now the eventide was come, he went out unto Bethany with the twelve." Please read Mark 11: 11. He went to Bethany for lodging.

Monday Morning.—"And on the morrow, when they were come from Bethany, he was hungry." On this Monday occurred the cursing of the fig tree. Read Mark 11: 12-14. During Monday he cleanses the temple (verse 15).

Monday Evening.—"And when even was come, he went out of the city." See verse 19. The text quoted at the head of our article gives us information as to the place where he went for lodging, this Monday evening.

Tuesday Morning.—"And in the morning, as they passed by, they saw the fig tree dried up from the roots" (verse 20). "And they come again to Jerusalem: and as he was walking in the temple," there come to him the chief priests, and the scribes, and the elders" (verse 27). Jesus seems to have done much teaching on this eventful Tuesday. Passing to Mark 14: 1, Mark says: "After two days was the feast of the passover, and of unleavened bread." These words are exceedingly helpful in locating the day of Christ's crucifixion. The slaying of the lamb,—the Jews' passover,—had a date. So must the death of Christ, "our passover," have a date, and it must have the same date. The lamb was a type of "Christ, our passover," hence must agree as to time. Keep in mind our date, Tuesday. If the feast of the passover was after two days, on Tuesday, then the feast of the passover would be on Wednesday,—after one day. This would place the time of the killing of the passover lamb on Thursday. This being the date of the killing of the lamb, the Jews' passover, it becomes the date or time of the death of Christ, our Passover. Hence Christ was crucified on Thursday. This fact becomes further apparent from the following:

(1) Christ prophesied of himself thus: "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Only the claim that Christ was crucified on Thursday, makes his prophecy come true, and his wording will not allow any plea for misunderstanding or difference of interpretation. Hence this text alone is proof positive that Christ was crucified on Thursday.

(2) Luke 24 records the incident of the two disciples that were journeying to Emmaus on the morning of Christ's resurrection. To them Jesus appeared, but their eyes were holden. They were eagerly conversing upon the stirring event of Christ's crucifixion and death. Upon Christ's inquiry, they locate the date of the event in these significant words: "And besides all this, today is the third day since these things occurred." If Sunday was the third day since these things occurred, Saturday would be the second day since then. If Saturday was the second day, since those things occurred, then Friday would be the first day since those things occurred; therefore the things that occurred took place on Thursday. This is proof again that Christ was crucified on Thursday.

(3) *Another Fact.* Mark 8: 31 says: "Christ began to teach them that the Son of man must suffer many things, . . . and be killed, and after three days must rise again." If Sunday was three days after Christ was crucified and killed, then Saturday would be two days after the event, and Friday would be one day after the event, therefore, the event of Christ's death was on Thursday.

I again call up the significant language: "After two days was the feast of the passover." This was Tuesday, and must have been near its close, when the disciples came to Jesus, asking where to prepare the passover. They doubtless had in mind the legal passover. There was much that they did not understand. Christ bade them go. A room had been secured, and they would find it furnished and prepared, and a man furnishing the water. "And in the evening he cometh with the twelve" (Mark 14: 17). This inevitably was

Wednesday,—the first of those two days. Christ ate that supper and he instituted the communion ordinances on that Wednesday evening. Thursday, the next day, was the time of killing the passover, but Christ, our Passover, took its place.

This condition is still apparent from the following: (1) John 13: 1 says: "Now before the feast of the passover," hence Christ, with his disciples, ate his supper before the feast of the passover. (2) John 13: 29 speaks of buying things for the feast. Christ was then eating his supper, but the feast was still in the future. John 19: 14, while speaking of the period Christ was on the cross says: "It was the preparation of the passover, and about the sixth hour, and he saith unto the Jews, Behold your King!"

Christ dying on the day when the lamb was to be slain, from the sixth to the ninth hour (12 to 3), made that time the preparation of the passover, or the day that preceded the time of the passover. John 19: 31 says: "Because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, besought Pilate that their legs might be broken and that they might be taken away." This is often referred to as conclusive proof that Christ was crucified on Friday, the day before the Jews' Sabbath, Saturday. Such persons fail to remember that the Jews had a number of Sabbaths. Of the feast days it was said: "The first day shall be an holy convocation, and in the seventh shall be an holy convocation to you," hence they often had two Sabbaths consecutively. It is clear that this was the case that year.

Covington, Ohio.

"What Is Prayer When It Is Prayer Indeed?"

BY J. G. ROYER.

God seeks worshippers, and prayer is "good and acceptable in his sight." It seems easy to pray. Some one has said, "Prayer is only speaking a few simple words into our Father's ear." Most people are not accustomed to think of praying as something hard. Yet sometimes it is only at sore cost that we can pray. Many of the things we ask for can come to us only through struggle and tears.

The basis of all real praying is the submission of the whole life to the will of God. We can not pray at all unless we make this full surrender. We can not approach God in acceptable prayer until we have altogether submitted our will to his. All our prayers must be based upon, "Thy will, not mine, be done." It means much to make this surrender. It means a giving up of our own will and our own way. When prayer is sincere and real, every kneeling at Christ's feet is a laying of one's self upon the altar anew, in entire devotion. We can keep nothing back and pray truly. A sin cherished makes the words of prayer of no avail. A plan, a wish, a desire, wilfully urged and not submitted to God's perfect will, shuts the ear of God to our praying. To pray means always the sacrifice of the will. Is it, then, never hard to pray? Does it cost nothing to pray as we ought? Are there no struggles with self, no giving up of desires dear as life, and no dropping of cherished things out of the quiet, "Thy will be done"? Yes, it costs much to pray as we ought.

It is, perhaps, never easy for any one to grow better. You pray for a gentle, sweet temper. Does it come quietly and softly in answer to your prayer? If we allow experience to speak, we find that such is not the usual history of the unfolding and developing of a sweet temper. It is a story rather of long and sore discipline and training. The uncontrolled spirit is, by a slow process, tamed and trained into self-control. It is oftentimes brought about only through long and sore struggles and many failures.

When a man with an ungoverned temper begins to pray sincerely and earnestly that he may learn to rule his own spirit and to grow in loveliness, he does not know what it will cost him to have his prayer answered. It is the same with all sincere longings for Christlikeness. Too many of us seem to have an idea that a few petitions breathed up to God, asking him to make us pure and gentle, will, in some mysterious way, make us such without any effort or struggle of

our own. But it is not thus that such prayers are answered.

Again, we are to worship God in praying for others. But we do not pray long for others with true earnestness, before we find that we have something to do to make our praying avail. We pray for the heathen; and, unless we are heartlessly insincere, we must take a corresponding interest in movements to save them. We pray for the sick, the poor, the needy; and, if we mean it at all, our love will not stop at praying.

It is easy enough to pray for our friends; but we are to pray for our enemies also. That is not so easy. It costs no struggle to kneel before God in our closet and recall those who have been kind to us today. Anybody can do that. But we are to recall also those who have been unkind to us, and have spoken evil of us, and pray for them, too. And prayer for them involves forgiveness in every case. We can not keep the angry feeling and the grudge after praying for those who have done us harm. Praying for others sweeps out of our hearts everything but love.

It is all of this that makes real prayer very costly. But the blessings it brings in the way of spiritual culture and discipline are very rich. It is because of this that the prayers which cost the most bring down the richest blessings, and it is this kind of praying that is "good and acceptable in the sight of God." It is this kind of praying that gave to the world a Joseph, a Daniel, a Nathanael and scores more of such like men.

You and I may be such if we are willing to pay the price. We ought to be willing to pay it. No one can pay it for us. No one but self can prevent us from paying it. And there is nothing which the Christian needs so much as to cultivate this kind of prayer life.

Mt. Morris, Ill.

The Rum Traffic.

BY E. M. COBB.

THE Rum Traffic is an enemy of religion, a curse to the race, a menace to business, and provocative of anarchy to government. The constitution of the United States was adopted "in order to form a more perfect union, insure domestic tranquillity, provide for the common defense, promote the general welfare, and insure the blessings of liberty to ourselves and our posterity." In principle and consequence, the Rum Traffic is in direct opposition to each and every principle underlying the constitution of the United States. The constitution has also been interpreted to protect the religious freedom of the citizens of this Republic.

Enemy of Religion.

It is the general sentiment among religious bodies that the Rum Traffic is the archenemy of the religion of Jesus Christ. More missionary work is necessary today, in the slums of the cities, because of the liquor traffic, than because of all other causes combined. Its enemy consists in enticing men away from church services, in lowering their idea of morality, in removing the last trace of spirituality, and in causing dissipation and wreckage among men of the higher and lower classes of people. The establishment of churches and schools in heathen territory always decreases or eliminates illiteracy, while the establishment of saloons always increases it. Thus it follows that, since this traffic so retards the growth of religion and education, it should be fought to the death, for the removal of educational and religious institutions would reduce the present state of civilization, in any country, to barbarism. Therefore, any foe of religion or education is extremely dangerous and should be regarded as a foe to be annihilated. The great change for the better in religious movements, since a number of the States have made choice of State-wide prohibition, should be sufficient to warrant the statement that the Rum Traffic is the archenemy of religion.

A Curse to the Race.

The fact that educators are teaching in the public schools the evils of intemperance, the effects of alcohol upon the system, and its ruinous results to education, society and manhood, is sufficient evidence that the people of the United States recognize the

Rum Traffic to be a *curse to the race*. When the Iroquois Theater in Chicago burned, and six hundred people perished in the flames, the whole nation mourned. To this day that sad incident is referred to by ministers, lecturers and editors. The public still responds to this call for sympathy; yet statistics show that every two days the Rum Traffic of this country sends to the grave an equal number of men. When the *Titanic* was lost, with her sixteen hundred souls, the whole world was wrapped in sorrow. Stringent laws were enacted by various countries, compelling steamship companies to protect the lives of their passengers more adequately, and in response to this law, millions of dollars have been spent to prevent a repetition of this disaster. But, according to statistics, each week of the calendar year 1913 shows that the Rum Traffic has required a greater sacrifice of human life than the loss sustained in the sinking of the *Titanic*.

With the increase of this traffic we have the increase of immorality, as illustrated by the White Slave trade, the prevalence and popularity of dance halls and beer gardens, and their accompanying brothels. The record of the hospitals for the insane show that there are more inmates in that sort of institution than there are students in the colleges of the United States, or soldiers in the United States army, and that an appalling percentage of these come as the direct and indirect results of the liquor traffic. When we remember that only a small percentage of the people who are addicted to the liquor habit, are reduced to such a state that they must become inmates of these hospitals, it becomes apparent that a large majority of those who escape, become wonderfully degenerated, the results being manifest in their posterity to the third and fourth generations. The murders, suicides, homicides, imbecility, insanity, death and degeneracy on record in wet territory, as compared with those in dry States of the same population, are sufficient evidence to the thinking man that the Rum Traffic is a *curse to the race*.

A Menace to Business.

A statistician has said that if some Egyptian monarch had begun depositing a dollar a minute in the savings bank a thousand years before Moses was born, and had continued until the present time, he would still lack thousands of dollars of having sufficient deposits to pay the liquor bills of the United States for the year 1913. History says that, during the panic of 1907, the United States Government relieved the situation by the loan of ninety millions of dollars. Since that is true, what would the five billion dollars that were spent directly and indirectly, for liquor in 1913, do for the present money stringency? Enough grain was consumed by the brewers and distillers of the United States in 1913, to make six billion loaves of bread,—a quantity which would make a pile of bread forty loaves high, and of sufficient length to encircle the globe at the equator. This would insure six million families of the unemployed, three loaves each, per day, for one year. This is evidence, upon the face of it, that this traffic is a *menace to business*. Since the drink bill of the United States is twenty-eight dollars per capita, it would wonderfully relieve the money situation, at the present time, if this amount could be placed in the hands of each individual in this Republic today. The removal of this giant evil,—the Rum Traffic,—from our midst would reduce to a minimum the municipal expense of retaining large police forces, as well as that of maintaining county jails, schools of detention, penitentiaries, hospitals and asylums. As evidence, see the records of Kansas, Maine and other dry States. These are actual data, which have become history. Any one wishing to know the percentage of this waste, due to the liquor traffic, may easily ascertain the same from the local records of his county. The prevention of this waste, and the turning of this vast sum into the proper channels of business, would release this country from bondage, and place it upon such a basis of prosperity as has never been known in our country.

Provocative of Anarchy to Government.

In a republic, the government is vested in the

people. Each individual is a component part of the government. When one individual loses his self-respect and his consciousness of right and wrong, that much of the government has been dethroned. The sense of right and truth, in the hearts of a people upon whom self-government depends, is the safety of that nation. Without this high sense of justice, a nation can not progress nor even retain its present dignity. Any sane person, who cares to investigate, may know that alcoholic beverages dethrone reason, paralyze conscience, destroy self-respect and disregard law. After an individual loses his self-respect, it is only one more step until he has lost the respect of others and the respect for the rights of others, and the future of the nation is in danger. The law of his country means to him bondage and a master, rather than a guardian and a protection.

The Removal of the Curse.

Nothing can be more apparent than that the saloon is here today because it is wanted. First, by the drunkard, because of his depraved nature, his insatiable appetite and the association of kindred spirits by whom he is constantly surrounded. Second, it is wanted by the saloonkeeper, because of his opportunity for greedy gain, his certainty of patronage and his sure protection by law. Third, by the politician, because it affords him campaign money, floating voters and a rendezvous for wire-pullers. Fourth, by the people, because *some* business people claim that the saloon helps business, in spite of the appalling financial statistics above quoted; because *some* society people demand the social cup at their functions; because reckless people clamor for that spirit of liberty which permits the starving of an infant, the detention of the youth, the beating of the wife and the mortgaging of the home; because religious (?) people are afraid of the opposition of the saloon forces and are browbeaten into submission because some of their number are, secretly, partners in the business; because political people realize that they have no greater agency in securing their ill-gotten gains than through the demoralizing effect of the influence of liquor upon those whom they wish to control. What should the Government,—the people,—do for these helpless, imbecile people, who are hoodwinked into submission?

How quickly are insults to our flag and the fair name of our country,—such as have been repeatedly offered by Huerta and other representative men of the Mexican Government,—resented by the executive and legislative departments of our Government! Yet this *curse* has killed more fair citizens than all our wars combined; this *menace* has wasted more money than we have lost from all our wars, pestilences and disasters; this *anarchist* has not only offered a single insult to the flag, but has continuously and persistently violated each and every provision of the underlying policies and principles of our Government for more than a century. The people of these United States should demand a special session of Congress, if necessary, to provide an additional amendment to the constitution, making it a criminal offense, punishable by heavy fine and long-term imprisonment, for any person or persons to manufacture, use, buy, sell, or cause to be manufactured, used, bought or sold, any spirituous, vinous or malt liquors for any purpose whatever, on any territory belonging directly or indirectly to the United States, hereafter and forever.

Eloquent appeals from the platform are well received and appreciated, but never reach the ear of the power on the throne; temperance sermons from the pulpit elicit many an "Amen" from the pew-holders, but these never reach the Executive in his office; splendid editorials occasionally appear in prominent magazines, calculated to arouse the public conscience, but they do not effect lasting reforms because they do not reach the seat of power. But there is one thing to which the powers will listen, and that is the ballot box. Temperance organizations are splendid educators, but carry with them no power beyond that. Local option is good, so far as it goes, but it does not reach the desired result any more than the amputation of a limb an inch at a time, prevents

suffering. High license will not reach the desired aim, any more than raising the price of matches would suspend the work of the incendiary. Neither will high license *regulate* the saloon here any more than a cake of ice would control the action of a powder magazine in hell. "Old Glory" was bought with blood and is being sold for the price of blood. Judas Iscariot, after he had sold the Savior into the hands of the enemy, brought back the blood money and threw it at the feet of the priests, but we take the blood money in license fees, and with it pave our streets and educate our children.

There is but one method by which this evil can be and will be exterminated, and that is by the sacred ballot that has been bought by the blood of our fathers. Allow the citizens of this Republic to say by ballot whether or not this amendment shall be appended to the constitution of these United States, and they will do it as readily as they once threw off the bondage of "taxation without representation," and as effectually as they exterminated human slavery; and, while only four million black slaves were liberated by the Emancipation Proclamation, this ultimatum would free millions of the best people on the face of the earth, from error's chain.

While this giant evil has become disastrous in its nature, appalling in its effect, and well-nigh unmanageable in its power, there are, evidently, according to the rapid growth of public sentiment toward nationwide prohibition, enough voters to overthrow it on the first ballot.

Let every true American citizen, who stands for *real liberty*, walk up to the sacred ballot box and, as he deposits his verdict of death to the Rum Traffic, shout this slogan:

"Men may go on spending their last cent for liquor, thereby depriving their families of the daily necessities of life; men and boys may die like flies from the awful curse; women and girls may lead lives of shame and debauchery at the merciless hand of this traffic; justice may be wrenched from the judiciary; legislators may be drunk on the floor of Congress; there may be a saloon at both ends of the capitol, BUT NOT BY MY VOTE!"

Raisin City, Cal.

Gleanings from the Wayside.

BY JOHN R. SNYDER.

Irrigated Lands.

IRRIGATION is almost as old as history itself. Doubtless, in the light of modern explorations and scientific research, this method of furnishing water to the soil had reached a high state of perfection in the days of Nineveh, Babylon, Egypt, Greece and Rome. Ancient peoples conserved their water supply in great reservoirs and, by means of canals and viaducts, carried it out upon the plains and deserts, and thus supplied needed moisture to growing vegetation.

This method is now being largely used in the great west, and on every hand, as one travels across the semi-arid regions of the trackless fields of lava ash and rock, the pots of green tell of reservoirs of water, of main canals and laterals.

After spending some days in Idaho, in the midst of one of these great irrigating districts, we were made more and more to marvel at the power of man to reclaim the desert and to make it a garden spot and home. On every hand there were orchards and fields and meadows and trees. Where once, in the hazy past, lurid volcanoes spouted their streams of lava and rock, may now be seen happy and prosperous homes.

One day we drove over the crater of an extinct volcano. From every side of that old crater might be seen the melted rock and ashes that told of the eruptions ages ago. Now man has fenced it in and made it a field for alfalfa and grain. But it was only possible because, away up the river somewhere, there was a reservoir which was as a fountain in a desert land. From that fountain flowed the life-giving waters to the thirsty vegetation.

Then we thought of God's goodness to the children of men. We were in the desert land of sin. The lava and rock of hell was thrown all about us, and

there was no escape. But in the midst of it all, the great Architect of all opened in the "house of David" a fountain,—a reservoir of living water for the thirsty nations of the world. It is open for all. All who fulfill the conditions may use of the waters in the irrigated district, and so it is in the great desert land of sin. There are conditions, and when these are accepted and complied with the fountain is opened and the life-giving water flows freely for all. Come and drink!

The District Meeting of Washington.

BY M. F. WOODS.

THE year 1914 will long be remembered by some of us, at least, in Washington. We have had an almost continuous series of spiritual feasts during the year, reaching back even into last year. A few months were taken up with conventions and love feasts. Then there was the sailing of our missionaries. Later on came the busy season of preparing for the Annual Meeting, and then the actual experience of entertaining the visitors. The latest event is the District Meeting, with which this article has to do. All these ought to make us better and more active in the Master's work.

Some of us, in past days, had to travel fifteen hundred miles to get to District Meeting and back, but we are now more favorably circumstanced, in that respect. We need to go but eight hundred miles, at most, to be at the District Meeting every year. This year some of the faithful drove one hundred miles and some forty miles by private conveyance, and then traveled about eighty miles by rail, to be at the District Meeting, held with the Sunnyside congregation, in Yakima County.

The attendance was one of the smallest we have ever had since the writer has been in the District, yet the meeting was one of the most spiritual ones. Some subjects came up that elicited sharp discussion, but as soon as the vote was taken, the delegates all fell in line on the next subject, with a harmony that was commendable. Four or five times there had to be lots cast, and one time our Moderator cast the deciding vote. Everybody seemed to enjoy the meeting. The members that lived near enough lodged all those in attendance, free of charge, and practically all ate at a nearby restaurant. This gave the members a good chance to attend all the meetings. There were only seven out of the thirteen churches represented. Eleven delegates did all of the voting. Scarcity of money seems to be the main cause of the scant representation. Then, too, it was a busy time of the year.

Eld. A. C. Root, of Seattle, was chosen Moderator, Bro. M. F. Woods, Reading Clerk, and Bro. E. S. Gregory, Writing Clerk. The Moderator chose Bro. R. E. Wise as Timekeeper.

A resolution of commendation and thankfulness was sent to the president of the United States for the stand he has taken in the Mexican trouble, and also for the stand he is now taking in the European struggle, and the method he is taking in offering his mediatory efforts.

The present seems to be a time of rescinding, re-turning and reconsidering queries, and in these points the delegate body was not slack. It is a foregone conclusion that the church has about arrived at the point when more work is wanted, and fewer decisions passed.

The report of the Annual Meeting Committee was deferred, on account of the books not being in the shape desired by the committee. The meeting voted to assume all indebtedness, if there be any, to have the report in full come up later. We have a few song books left, which are being sold out below cost, to clean up all the business.

Mission work received considerable attention, and the delegate body granted the board the privilege of making a levy of \$1.50 per capita, exclusively for the work in the hands of the Board. The year has been a severe test upon the members, to pay the District quota, but the meeting showed no defection, for the pledges were renewed and a new resolve was made not to let the Lord's work go undone.

Ways and means were provided that the Sunday-school work of the District can be forwarded more efficiently than for some years. There are over 800 Sunday-school scholars in the District, in our own schools, and we hope to see many more during the next few years.

Bro. J. S. Zimmerman was chosen District Missionary Secretary. He will visit some of the churches yet this fall, and finish up the close of the Bible Institute in the spring. The Bible School Institute Board has employed him to teach a six months' Institute, beginning Nov. 10, 1914, to be held in Seattle. This is under the auspices of the Bethany Bible School Extension Work. The students receive their credits for the work done just as if they were in the school in Chicago. This is a great help to our District, and the Board is doing all it can to make it pleasant for all that attend. This is a chance for any and all to get more Bible knowledge, and the opportunity should be grasped by all that can.

Eld. D. B. Eby was chosen to represent our District on the Educational Board of the Coast Districts, to look up the advisability of centralizing our efforts in one school on the Coast.

Before closing this article I wish to refer to our Chinese Mission, started under the management of Bro. Root, of Seattle. When Bro. Moy Wing was here for a few weeks, a good many Chinese became acquainted with our work. It is now being carried on by Sister J. S. Zimmerman, assisted by some sisters in Seattle who have been doing regular teaching during the past summer. They now have an enrollment of twenty-four Chinese, who come for regular instruction. Brother and Sister E. H. Eby have moved to Seattle now, and are to give their time to the Chinese work, for the present at least. The Board proposes to foster this work carefully, as many of the boys are already taking to the study of the Bible.

The Temperance Committee also made its report. These earnest workers are to be commended for their attempt to rally the forces, that thereby the State may be voted dry this fall. God speed the day when this may be done!

I leave the balance of the good things said and done for the comment of others. Eld. A. D. Bowman, of Wenatchee was chosen on Standing Committee for the Hershey Conference.

Centralia, Wash.

MIDDLE IOWA.

The District gatherings of Middle Iowa are to be held at the Maxwell church on Tuesday, Wednesday and Thursday, Oct. 6, 7, and 8. The annual business session of the elders of the District will convene at 1:30 P. M., Tuesday, Oct. 6, at the residence of Sister Mowen, two doors north of the Church of the Brethren.

TEMPERANCE AND CHILD RESCUE MEETING.

7:30 P. M., Praise Service. Address, "Child Rescue"—Eld. W. I. Buckingham, Prairie City. Address, "Temperance"—Eld. D. W. Wise, Beaver. Bring your song book. "Kingdom Songs" will be used.

SUNDAY-SCHOOL CONVENTION.

Wednesday, Oct. 7.

G. E. Goughnour, Moderator; Elva Royer, Secretary. Theme—Promoting Greater Efficiency in the Sunday-school. 8:00 A. M., Praise and Devotional Service. 8:30, The Pastor's Part in Promoting Greater Efficiency.—T. E. Miller, Muscatine; Henry Royer, Dallas Center. General Discussion. 9:30, The Superintendent's Part.—Jennie B. Miller, Robins; Lawrence Walker, Adel. General Discussion. 10:10, The Teacher's Part.—Naomi Shaw, Des Moines; Chas. Reynolds, Pandora. General Discussion. 11:00, Secretary's Annual Report. 11:30, Business and Closing Prayer.

MINISTERIAL MEETING.

H. L. Royer, Moderator.

1:30 P. M., Praise Service. 1. Is There a Falling Away in the Attendance from Adjoining Churches at Our Communion Services? (a) If So, Name Some of the Causes.—F. M. Wheeler. (b) What Can We Do to Counteract This?—Moses Dearlord. 2. Is the Time Here for the Churches of Middle District to Support Their Pastors?—W. I. Buckingham. 3. (a) Has the Ministerial Distribution Committee Been of Practical Benefit to Middle Iowa?—W. E. West. (b) How May It Be Made More Practical to Use?—M. W. Elkenberry. 4. What Should Be the Nature of a Ministerial Program?—A. M. Stine. 5. What Is the Significance of the Prayer Vell to Me?—Sister Zonna Ott, Sister Mae Runtz. 6. What Constitutes a Good Sermon?—Sister Bertha Wise Royer, H. A. Gnaey. Moderator for 1915 Ministerial Meeting, P. S. Brunk. Program Committee for 1915, E. D. Flacel, D. W. Wise, J. Q. Goughnour.

MISSIONARY MEETING.

7:30 P. M., Praise Service. Sermon by Eld. W. I. Buckingham, Prairie City. Offering.

DISTRICT CONFERENCE.

Thursday, Oct. 8.

8:00 A. M., Devotional exercises. Roll call of churches seating of delegates. Election of officers.

SOUTHEASTERN PENNSYLVANIA, NEW JERSEY AND NEW YORK.

The Bible Institute, Ministerial Meeting and District Conference of Southeastern Pennsylvania, New Jersey and New York are to be held in the First Church of the Brethren, Dauphin Street, Philadelphia, Pa., on the dates given below.

BIBLE INSTITUTE.

Sunday, Oct. 25.

11:00 A. M., The Bible.—Geo. D. Kuns.
8:00 P. M., Bible Study.—Geo. D. Kuns.

Monday, Oct. 26.

2:00 P. M., Devotional Studies in the Psalms.—J. Kurtz Miller.
2:40 P. M., Studies in Galatians.—P. H. Bowman.
3:20 P. M., Bringing Men to Christ.—C. F. McKee.
7:30 P. M., Psalms.—J. Kurtz Miller.
8:00 P. M., Galatians.—P. H. Bowman.
8:30 P. M., Twenty-Minute Address: "Stewardship."—A. L. B. Martin.

Silver Offering for Home Missions.

Tuesday, Oct. 27.

10:40 A. M., Psalms.—J. Kurtz Miller.
11:20 A. M., New Testament Symbols.—M. C. Swigart.
8:00 P. M., Symbols.—M. C. Swigart.
2:40 P. M., Galatians.—P. H. Bowman.
3:20 P. M., Psalms.—J. Kurtz Miller.
7:30 P. M., Training Men in Christ.—C. F. McKee.
8:00 P. M., Symbols.—M. C. Swigart.
8:30 P. M., Address: "The Great Teacher."—Geo. D. Kuns.

Silver Offering for Home Missions.

Wednesday, Oct. 28.

10:00 A. M., Sending Men Out for Christ.—C. F. McKee.
10:40 A. M., Symbols.—M. C. Swigart.
11:20 A. M., Galatians.—P. H. Bowman.

Silver Offering for Home Missions.

MINISTERIAL MEETING.

Wednesday, Oct. 28, Afternoon.

Discussion of Topics.
First Topic—The Social Life of Our Young People.—L. R. Holsinger (15 minutes). A. L. B. Martin (10 minutes). C. F. McKee (6 minutes). Second Topic—Needs of Our District as the Elders See It.—J. T. Myers (15 minutes). J. M. Booz (10 minutes). M. C. Swigart (6 minutes). Third Topic—If I Were a Preacher (30 Minute Round Table).—Lender, Sister C. F. McKee.
Offering for Bluebonnet Committee.
7:00 P. M., Song Service. Led by A. L. B. Martin.
7:15 P. M., Five Minute Sermonette: "Feed my Lambs," John 21.—H. K. Garman.
8:00 P. M., The Possibilities of a Consecrated Church.—W. Nye (10 minutes). Geo. D. Kuns (10 minutes).
8:30 P. M., The Supreme Task of the Church.—By the Retiring Moderator.

DISTRICT CONFERENCE.

Thursday, Oct. 29.

7:00 A. M., Elders' Meeting.
7:30, Credential Committee's Session.
8:00, Devotional Services, followed by organization of the District Conference.

SOUTHWESTERN KANSAS AND SOUTHEASTERN COLORADO.

The District gatherings of the above-named District are to be held in the Pleasant View church, Darlow, Kans., Oct. 18 to 21.

Saturday Evening, Oct. 17, Sermon.—Leander Smith. Sunday Morning, Oct. 18, 10:00, Regular Sunday-school. 11:00, Sermon.—D. Webster Kurtz.

Sunday Afternoon, Oct. 18.

2:30 to 3:00, A Voice from the Sunday-school.—M. S. Frantz.
3:00 to 3:30, Address, Teacher Training (Recognition Address).—E. M. Studebaker.
3:30 to 4:15, Special Music, Bible Lesson.—D. W. Kurtz.

Sunday Evening, Oct. 18.

7:00, Christian Workers' Band Program.—McPherson Christian Workers' Band in Charge. Junior Band.—Conducted by Anna Garst.
8:00, Address.—Henry J. Allen.

Monday Morning, Oct. 19.

8:00, Sunday-school Delegates' Conference.
9:00 to 9:30, Song Service and Devotional.
9:30 to 9:50, Address, Sunday-school Organization.—H. M. Brubaker.
9:50 to 10:30, The What and the How of the District Sunday-school Institute.—W. H. Yoder. The Monthly Workers' Council: Purpose and Value.—Ida Brubaker. The Up-to-date Home Department.—Mrs. M. M. McKee.
10:30 to 11:00, Missions in the Junior and Intermediate Departments: (a) Demonstrations, Exercises.—Children of the Pleasant View Sunday-school. (b) Teaching Children to Give.—Cora Boone.
11:00 to 11:30, Bible Lesson.—D. W. Kurtz.

Monday Afternoon.

1:00 to 2:30, Fathers' and Sons' Meeting. Mothers' and Daughters' Meeting.
2:15 to 3:00, Address.—J. W. Deeter.
3:00 to 4:00, Round Table: (1) Some Things the Christian Workers' Band Should Do Outside the Regular Sunday Evening Meeting.—B. S. Trostle. (2) The Christian Workers' Band in Relation to the Social Evils of Our Country.—Mabel Evans.—D. M. Messersmith. (3) Messages from the Bands of the District. (1) Closing Thoughts.
4:00 to 4:30, Bible Lesson.—D. W. Kurtz.

Monday Evening.

7:00 to 8:00, Child Rescue Work: Address.—E. E. John. General Discussion.
8:00, Missionary Meeting: Address.—A. J. Culler.

Tuesday, Oct. 20.

9:00, Ministerial Meeting: (1) Making Our Relation to Other Churches of the Community Contribute the Largest Good.—M. J. Mishler, J. Edwin Jones. (2) The Consecrated Ministry: (a) On the Part of the Minister. (b) On the Part of the Church.—A. J. Culler, L. H. Root. (3) Can a Fully-Supported Pastor Be Made a Success in Our Rural Church?—D. M. Eller, J. J. Yoder. (4) The Relation of Ministers to Each Other and Their Relation to the Congregation.—Homer Ullom, S. C. Thompson. (5) Special Opportunities of the Twentieth Century Church. (6) Special Opportunities of the Minister's Wife. (c) Best Methods for Raising Church Expenses. (d) Aim and Purpose of the Ministerial Meeting.

Tuesday Evening, Oct. 20.

7:00, Educational Meeting.—J. J. Yoder, Presiding. Song Service and Devotional. Address, The Educational Problems of the Church and the Brethren.—President D. W. Kurtz. Report of the Church and the Brethren.—Round Table: (a) The Deacons' Work. (b) Minutes Each by the Following: M. S. Frantz, David Hamm, S. E. Thompson, J. E. Jones. General Discussion.

Wednesday, Oct. 21.

Business Session. J. J. Yoder, J. Edwin Jones, Jacob Funk, Program Committee.

THE ROUND TABLE

Our Work.

BY IDA M. HELM.

WE are apt to think sometimes, "If only I had the ability to work like Esther or James, how earnestly I would labor." Do you know that the very persons whose work we so much admire, sought the work they had ability to do and, having found it, they set all their energies to work to do it well. These are the people who leave their names on the roll of those who succeed. I may not be able to do the work that Ruby or Mark is doing, but there is something I can do well. I must find that particular work; then do it well, if I would be true to myself.

Every one of us has been chosen of God to do a work that no one else can do, and if we fail to do it, it will never be done. God has enough work for every one of us to do, to fill our whole life. We have not one moment to waste. I have no time to do any of the work you should do, and you have no time to do any of the work I should do. In 1 Cor. 12: 28 Paul says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." In Eph. 4: 11, 12 he adds: "Some evangelists; and some, pastors; . . . for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

This does not prevent us from being helpful to each other. There is something beautiful and priceless in every one of us, and every day there comes, to each one of us, the opportunity to unfold in our life something of that beauty. If we put on the Lord Jesus Christ, and live in him, his image will develop more and more in us, and on the perfect day we shall be permitted to be present at the marriage feast of the Lamb, clothed in the beautiful robe of righteousness,—the wedding garment.

Ashland, Ohio.

Our Youngest Elders.

BY EDGAR M. HOFFER.

THE following is a list of the youngest elders in the Church of the Brethren, all of them being below thirty-three years of age. The age of each elder is stated:

Name	Address	Age
Chas. R. Oberlin,	Logansport, Ind.,	twenty-five years
Amos P. Geib,	Brooklyn, N. Y.,	twenty-seven years
Mahlon J. Brougher,	Greensburg, Pa.,	twenty-eight years
Frank R. Smith,	Chicago, Ill.,	twenty-eight years
Calvin A. Ward,	Richland, Kans.,	twenty-eight years
J. S. Sherfy,	Chanute, Kans.,	twenty-nine years
Rufus P. Bucher,	Quarryville, Pa.,	thirty years
E. E. Eshelman,	Chicago, Ill.,	thirty years
Ezra Fike,	Egdon, W. Va.,	thirty years
E. W. Mason,	Norborne, Mo.,	thirty years
Geo. E. Yoder,	Elk Lick, Pa.,	thirty years
J. M. Foster,	Luray, Va.,	thirty-one years
W. J. Horner,	Chicago, Ill.,	thirty-one years
Chas. A. Schwenk,	Logantown, Pa.,	thirty-one years
Galen K. Walker,	Sheloceta, Pa.,	thirty-one years
J. H. B. Williams,	Elgin, Ill.,	thirty-one years
Elmest H. Gilbert,	N. Manchester, Ind.,	thirty-two years
L. R. Holsinger,	Pottstown, Pa.,	thirty-two years
Melvin A. Jacobs,	Waynesboro, Pa.,	thirty-two years
Ralph W. Quakenbush,	Madison, Kans.,	thirty-two years

We notice that Bro. Chas. R. Oberlin, of Logansport, Ind., is the youngest elder in the Brotherhood at the present time. These young elders are active in the Master's vineyard, and some of them are doing much good work in the evangelistic field, and in other ways. Let me suggest to the MESSENGER readers that we all should remember these young elders at the "Golden Gate of Prayer." May they "preach the Word" at all times, and may God bless them and give them many happy years of loving service. How true are the lines of the poet:

"O be faithful, O be true,
To the One who died for you,
By and by comes sweet reward,
That shall last while blissful ages roll away."

Elizabethtown, Pa.

Man's Freedom From Sin.

BY I. J. ROSENBERGER.

PENITENTS were baptized by John, "confessing their sins" (Matt. 3: 6). John baptized "for the remission of sins" (Mark 1: 4; Luke 3: 3). The apostles baptized "for the remission of sins" (Acts 2: 38; 22: 16). But man, converted to God,—born again,—and although a new creature in Christ Jesus, is yet liable to sin; for Christ taught us to say, in prayer, "Forgive us our sins" (Luke 11: 4). James assures the sainted sick, who are anointed with oil, that if any "have committed sins, they shall be forgiven" therein (James 5: 15).

The beloved apostle (1 John 1: 8, 9) says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us"; but "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us" (1 John 1: 8-10). Hence it is plain that Christians, while in the flesh, are liable, through weakness, to commit sin. Paul explains: "If then I do that which I would not, I consent to the law that it is good. Now it is no more I that do it, but sin that dwelleth in me" (Rom. 7: 16, 17). John says: "Whosoever is born of God doth not commit sin; but his seed remaineth in him" (1 John 3: 9).

The Israelites had to sanctify themselves, at the mount, before receiving the law. Christians are sanctified and kept pure, by prayer and confession, which assures pardon. Paul says: "I die daily." David said: "I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Psa. 32: 5). Hence, both David and Paul were sanctified, yet their lives were spotted with error (sin). But they laid hold on the pardoning, cleansing power of the Gospel.

Covington, Ohio.

What the Preacher's Interest Should Be.

BY RUFUS M. REED.

DURING a recent series of meetings, held by one of our ministers, I noticed that he took great interest in the people. He seemed to have the welfare of their souls at heart. One particular instance that I noted, happened one day when services were about to begin. A middle-aged man entered and was about to take a seat in the rear of the room. The minister's quick eye noted his appearance, and he at once beckoned to him to come around to the front. This he did with a smile, and took part in the singing. This same man was saved during the meetings.

I fear many of our ministers fail in series of meetings because they do not take enough interest in the souls of the people. The minister should be concerned for souls, and he should let the people know that he is interested about their welfare. We believe if anything will kill the success of a series of meetings, it is indifference on the part of the minister. He can not afford to be at ease in Zion. Many of our ministers will meet redeemed ones over yonder who will say: "I am here because you took interest in my soul."

Laura, Ky.

Day by Day.

BY ROSA KAYLOR.

Number One.

YES, I must put these things somewhere else, for Anna and Mary will need this chest of drawers. These little knit shirts will be welcomed by some little half-clad child when the rains come. Put them with those quilt-patches that Sister W. sent for the little girls. The patches are getting less each week, too. Here are several packages of Sunday-school cards, still with their wrappings on, just as our friends gave them to us. They can all go into this box and wait their turn to gladden the children's hearts. But better take off the paper now. What is this thick bunch under this string? Why, something wrapped in a bit of paper,—a dollar bill,—and these words, "Use to the glory of God." Some

heart, touched by the needs of others, tucked it there, and just now it is discovered, but the Father's eye was over it. He knows the giver and will abundantly reward. And we continue our work with these words coming to us over and over, "Use to the glory of God."

Ahwa, via Bilimora, India.

Sunday-School Lesson for Oct 11.

Subject.—The Lord's Supper and the Communion.—Mark 14: 12-25.

Golden Text.—As often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come.—1 Cor. 11: 26.

Time.—Thursday evening, April 6, A. D. 30. This was the beginning of Friday, according to the Jewish time. It was twenty-four hours before the time for eating the Jewish passover.

Place.—An upper room in Jerusalem.

CHRISTIAN WORKERS' TOPIC

The Most Important Thing in Life.

Matt. 6: 33.

For Sunday Evening, October 11, 1914.

1. **Christian Religion a Practical Necessity.**—Young people prepare to live, not to die. There is no neutral ground. Either reverence or irreverence for God, etc. Either belief or unbelief in Christ. Wherever we stand will be manifest in life.

2. **The Fact of God, Not a Myth.**—No other possible story of creation. We must start with God in everything. He and his kingdom must be first; then all else. Our relation to God, the church and the world.

3. **The Everyday Blessings of Christianity.**—Its transformation of the life. Saul changed to Paul. Zacchæus (Luke 19: 1-10). John, rough fisherman, to the beloved. Matthew, tax-collector, to apostle. Its help in life's duties (Philpp. 4: 13).

4. **Blessings of Those Who Put His Kingdom First and Are Thus in Christ** (Eph. 1: 3-14).—Chosen (4-6). Redeemed (7-10). Inherited (11, 12). Sealed (13, 14).

5. **The Hope of Glory** (Col. 1: 27).—Heaven not a myth. Life beyond not a myth. If no life beyond grave, then Christ did not arise from the grave. Friends here shall be reunited there. Christ in us gives us this hope.

PRAYER MEETING

How May We Be Saved and Satisfied?

Psa. 40: 1-5.

For Week Beginning October 11, 1914.

1. **The Lord's Ready Response.**—"He inclined unto me, and heard my cry" (verse 1). What a mercy that this dreadful pit of man's lost condition is not bottomless, and that the gracious ear of God is still within reach, ever ready to respond! Jonah's despairing cry on the stormy sea was heard and graciously answered, and so is ours (Psa. 25: 5, 15; 27: 8, 14; Matt. 5: 6; Philpp. 3: 12-14).

2. **Abundant Salvation.**—"He brought me up" (verse 2). God's arm is not shortened that it can not save. It is long enough and strong enough to lift the penitent sinner "up out of" the pit of horrors, and the treacherous mire. Pretended helpers may divert and amuse the imprisoned soul.—God only can deliver (Psa. 68: 19, 20; 121: 1-8; Isa. 50: 10).

3. **Firmly Established.**—"He set my feet upon a rock, and established my goings" (verse 2). It is a mighty deliverance, from the sinking, miry clay of our own thoughts, to the rock of God's eternal truth, and to have our ways so established that we are kept from falling back into our former condition (Psa. 27: 5; 28: 7; 59: 16, 17).

4. **We Are Made Glad.**—"He put a new song in my mouth, even praise unto our God" (verse 3). This new song belongs to the new life of faith. It is a song of praise unto the Lamb who is worthy, for he was slain, and has redeemed us to God by his blood (Rev. 5: 9). He puts this song only into the mouths of those whose feet he has set upon the Rock (Psa. 16: 5-11; 30: 5; 32: 11; 35: 9).

5. **We Are Fully Satisfied.**—"Blessed is the man that trusteth in the Lord" (verse 4). We may rest assured that the man who trusts in the Lord has entered into the blessed life of perfect peace. He finds that the works and thoughts of God, on man's behalf, are so wonderful and numerous as to be beyond all computation. Wonderful is the exceeding greatness of God's power to usward who believe (Eph. 1: 18-20; Psa. 54: 4; 91: 1, 2, 9, 10; 2 Tim. 4: 7, 8).

HOME AND FAMILY

Ripples on the Water.

BY AGNES M. RYAN.

How often, in childhood, have we stood by a brook, casting in pebbles to watch the effect! By the unalterable law of nature, the disturbance of the water was manifested by ever-widening circles. Today we stand by the river of life, dropping therein words, deeds, and thoughts that disturb the mighty ocean of human life. Sometimes they are pebbles cast for amusement; sometimes they are the bread that shall return. All bear their influence, and, like the ripples on the water, the influence radiates in ALL directions.

Ah, the mighty power of influence! Environment, heredity, and volition, have been called the pivots of destiny, but influence is a great factor in environment, and even enters the realm of heredity. The happy, contented man or woman owes much to hereditary influences. The social outcast can also trace his unhappy state to influence,—baneful though it be. How, then, can the modern Cain ask, "Am I my brother's keeper?" In answer listen to the poet:

"Souls are built as temples
are,
Based on Truth's eternal
law,
Sure and steadfast, without
flaw,
Every careful, careless touch
Adds a charm or leaves a
scar,
Every hand may make or
mar."

What a serious business is living, then, for we live not to ourselves alone!

Trifling, as may seem, the expression of the face, it leaves its impression on those around. Take, for instance, the face of one who seems to be a traveling monument of despair. One glance will stir up like thoughts, and the discontented, dejected look is reflected in other faces. On the other hand, take the cheerful, happy face. One glance will dispel the clouds, and some one is strengthened. A smile costs so little and yet, how great are the results! A writer who knew the value of a smile says:

"Keep your smile pinned on.
It may give another cheer,
It may soothe another's fear,
It may help another fight,
If your smile's on tight."

A sunny smile at home or in the street is mirrored in the faces of many, though we know it not.

A sneering face quenched the light in some one's

The Church and the World

(From an old scrap-book; author not known).

The church and the world walked far apart

On the changing shore of time;

The world was singing a giddy song.

And the church a hymn sublime.

"Come, give me your hand," said the merry world,

"And walk with me the way,"

But the good church hid her snowy hand.

And solemnly answered: "Nay;

"I will not give thee my hand at all,

And I will not walk with you;

Your way is the way of eternal death,

And your words are all untrue."

"Nay, walk with me a little space,"

Said the world with a kindly air.

"The road I walk is a pleasant road,

And the sun shines always there.

"Your way is narrow, and thorny, and rough,

While mine is flowery and smooth;

Your lot is sad with reproach and toil,

But in rounds of joy I move.

My way, you can see, is a broad, fair one,

And my gate is high and wide;

There is room enough for you and me,

And we'll travel side by side."

Half shyly the church approached the world,

And gave him her hand of snow;

And the false world grasped it and walked along,

And whispered in accents low:

"Your dress is too simple to please my taste;

I have gold and pearls to wear;

Rich velvets and silks for your graceful form,

And diamonds to deck your hair."

The church looked down at her plain white robes,

And then at the dazzling world,

And blushed as she saw his handsome lip.

With a smile contemptuous curled.

"I will change my dress for a costlier one,"

Said the church, with a smile of grace.

Then her pure white garment drifted away,

And the world gave in their place

Beautiful satins, and fashionable silks,

And roses and gems and pearls;

And over her forehead her bright hair fell

Waved in a thousand curls.

"Your house is too plain," said the proud old world,

"Let me build you one like mine,

With kitchen for feasting, and parlor for play,

And furniture ever so fine."

So he built her a costly and beautiful house—

Splendid it was to behold;

Her sons and her daughters met frequently there,

Shining in purple and gold.

And fair and festival—frolics untold,

Were held in the place of prayer;

And maidens bewitching as sirens of old,

With world-winning graces rare,

Bedecked with fair jewels, and hair all curls,

Untrammelled by gospel or laws,

To beguile and amuse, and win from the world

Some help for the righteous cause.

The angel of mercy rebuked the church,

And whispered: "I know thy sin;"

Then the church looked sad and anxiously longed

To gather her children in.

But some were away at the midnight ball,

And others were at the play,

And some were drinking in gay saloons,

And the angel went away.

And then said the world in soothing tones:

"Your much-loved ones mean no harm,

Merely indulging in innocent sports,"

So she leaned still on his proffered arm.

And smiled and chatted and gathered flowers,

And walked along with the world.

While countless millions of precious souls

To the horrible pit were hurled!

"Your preachers are all too old and plain,"

Said the gay world with a sneer;

"They frighten my children with dreadful tales,

Which I do not like them to hear.

"They talk of judgment, and fire and pain,

And the doom of endless night;

They warn of a place that should not be

Thus spoken to ears polite!

I will send you some of a better stamp.

More brilliant and gay and fast;

Who will show how men may live as they list,

And go to heaven at last.

"The Father is merciful, great and good,

Loving and tender and kind;

Do you think he'd take one child to heaven,

And leave another behind?"

So she called for pleasing and gay divines

Deemed gifted, and great and learned,

And the plain old men who preached the cross,

Were out of her pulpits turned.

Then Mammon came in and supported the church,

And rented a prominent pew;

And preaching and singing and floral display

Soon proclaimed a gospel new.

"You give too much to the poor," said the world,

"Far more than you ought to do;

Though the poor need shelter, food, and clothes,

Why thus should it trouble you?"

"Go, take your money and buy rich robes

And horses and carriages fine,

And pearls and jewels, and dainty food

The rarest and costliest wine.

My children they dote on all such things,

And if you their love would win,

You must do as they do, and walk in the way.

The flowery way they're in."

Then the church her purse-strings tightly held,

And gravely lowered her head,

And simpered: "I've given too much away,

I will do, sir, as you have said."

So the poor were turned from the door in scorn;

She heard not the orphans' cry;

And she drew her beautiful robes aside

As the widows went weeping by.

And they of the church, and they of the world,

Journeyed closely hand and heart,

And none but the Master who knoweth all

Could discern the two apart.

Then the church sat down at her ease and said

"I am rich, and in goods increased;

I have need of nothing, and naught to do,

But to laugh and dance, and feast."

The sly world heard her, and laughed within,

And mockingly said aside:

"The church has fallen—the beautiful church,

Her shame is her boast and pride."

Thus her witnessing power, alas! was lost,

And the perilous times came in;

The time of the end, so oft foretold

Of form, and pleasure, and sin.

Then the angel drew near the mercy seat,

And whispered in sighs her name.

And the saints their anthems of rapture hushed,

And covered their heads with shame,

A voice came down from the hush of heaven,

From him that sits on the Throne,

"I know thy works, and what thou hast said,

But alas, thou hast not known

"That thou art poor, and naked, and blind;

With pride and ruin enthralled;

The expected Bride of the heavenly Groom

Is the harlot of the world!

Thou hast ceased to watch for that blessed hope,

Hast fallen from zeal and grace,

So, now, alas! I must cast thee out

And blot thy name from its place."

forge a chain of good influences. A harsh word, spoken to those near the end of the toilsome journey, may be the last bitter drop in their cup of woe.

Today, New York owes a debt of gratitude to Jerry B. McAuley and John D. Mott that it can never repay. There are tablets erected to their memory, but greater than these are the reformed men and women,—living testimonies to the influence of the words of these men. They were traveling downward, but the right words turned the course.

Idle words have started the ball of scandal rolling, gathering new material at every revolution, and many a victim is crushed beneath its weight. These words are the pebbles cast for amusement.

And so we might add to the list of words. Each word may soothe or wound a broken heart. They may sweeten or embitter a heart.

Last, but not least, is the influence of example, the silent force ever at work. A well-known preacher says: "Example is more forcible than precept. People look at my six days to see what I mean on the seventh."

The time-worn adage, "Tell me the company you keep, and I'll tell you what you are," is only too true. Unconsciously we grow like those with whom we associate. One writer has gone to the extent of saying that we even become like our companions in our countenances. The mark of their influence is left,—either a charm or a scar. We, in turn, leave imprints of our lives on others. We owe a debt to humanity that can be paid only by giving the best we have.

Words and examples,—these are as the bread that shall return after many days; not in this world, perhaps, but in the next. They and we shall meet. Then

"Give to the world the best
you have,
And the best will come back
to you."

Manheim, Pa.

life, and many a struggling sinner is thrust downward by a sneer.

"Words are little things.
Dropped in the heart's deep well
But their influence,
Eternity alone can tell."

Harsh words, spoken to a little child may be the first links in the chain of influence that binds him to a criminal's life. Kind words may nurture the germs of good in his heart, and you have thus helped to

at least a double purpose. First, the self-expression of God, or the manifestation and personal revelation of the Creator of all things. And, second, the educational development of the God-conscious soul, till it can comprehend, apprehend and reflect his image and likeness, into which it has been slowly transformed. As far as we know, this earth is the only theater of such soul education and development, and our time life is the period of its accomplishment, but eternity and the universe are its final fruition.

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BRO. M. J. CLINE, of Virginia, changes his address from Hinton to Bridgewater.

THE Springfield church, Ind., will hereafter be known as the Wawaka congregation.

BRO. A. D. BOWMAN has been chosen to represent Washington on the Standing Committee of 1915.

SEVEN made the good choice at the Walnut church, Ind.,—the result of the revival effort by Bro. George Swihart, of Roann, same State.

REPORTS from Sisters' Aid Societies of McFarland, Cal., Sterling, Ill., Cedar Lake, Ind., and Adrian, Mo., will appear in next week's issue.

BRO. B. E. KESLER labored at various points in the Crowson church, Tenn., his efforts being rewarded by ten accessions to the church.

THE Brethren in Washington have arranged with Bro. J. S. Zimmerman to conduct a six months' Bible Institute in Seattle, beginning Nov. 10.

A REVIVAL by Bro. Hiram Forney, of Goshen, Ind., held recently for the members at Shipshewana, same State, closed with eight accessions.

ON Saturday of this week Brethren A. C. Wieand and D. Webster Kurtz begin a Bible Institute in the Bethel church near Carlisle, Nebr., to last three days.

INCLUDING those reported in last week's issue, ten were buried with Christ in baptism, as the result of Bro. George L. Studebaker's meetings in Jasonville, Ind.

THE new meetinghouse of the Claar congregation, at Queen, Pa., is to be dedicated Oct. 4. Bro. W. S. Long, of Altoona, Pa., delivering the address for the occasion.

FOURTEEN recent accessions are reported from the Independence church, Kans.,—the result of inspiring meetings by Bro. A. J. Smith, of Conway Springs, same State.

THE Claar church, Pa., recently enjoyed a most refreshing series of meetings, conducted by the pastor, Bro. A. M. Dixon. Six were added to the fold by baptism.

THE Franklin church, Iowa, is in need of a pastor. Any of our ministers, who may be open to an engagement, are invited to address F. K. Allen, R. D. 2, Dumont, Iowa.

FOR the valuable information on page 634, under the heading, "How We Got the Bible of Today," we acknowledge our indebtedness to Messrs. Thomas Nelson and Sons, Publishers of the American Standard edition of the Bible.

WE are now requested, by Sister Lydia Crumpacker, to announce that the District Meeting of South-eastern Kansas, to be held at the Grenola church, convenes Oct. 27, and that the elders are to meet on the evening of the 26th.

BRO. C. P. ROWLAND begins a series of meetings in the Chippewa Valley church, Wis., on Saturday of this week.

BRO. J. H. NEHER, of Hudson, Ill., is with the members of the Panther Creek church, same State, in a recent revival. There are good prospects for a most profitable refreshing.

BRO. JOHN F. BURTON, of Ankeny, Iowa, was with the members at Libertyville, Iowa, in a recent series of meetings. Eight made the good confession, and others are under conviction.

A SERIES of interesting meetings was held in the Kansas City church, Kans., by Bro. J. H. Crist, elder of the congregation. Fight took a stand for the right, and others are seriously impressed.

THE Fairview church, Ind., secured the services of Bro. J. L. Mahon, of Van Buren, same State, in a revival effort. Fifteen entered into the baptismal covenant and others are counting the cost.

WE are instructed to say that the Elders' Meeting for Southern Illinois, will be held at the residence of Bro. Daniel Damer, one-fourth mile from the Wood-land church, near Astoria, Oct. 6, beginning at 8 A. M.

OUR correspondent tells us that the enrollment for Manchester College, Indiana, fall term, exceeds all previous records. The school managers enter upon their work this year with renewed faith and energy.

THE Mt. Herman church, Va., has just closed a refreshing revival effort.—Bro. H. L. Yager, of Brightwood, same State, doing the preaching. Ten were added to the church as the fruits of his faithful labors.

BRO. E. H. EBY is now located at 358 North Seventy-fourth Street, Seattle, Wash., where he may hereafter be addressed. He and Sister Eby are to give their attention to mission work among the Chinese in the city.

BRO. GEO. MILLER, of Cerro Gordo, Ill., began a series of meetings at Huntington, Ind., recently, which was continued by Bro. L. U. Kreider, of North Manchester, same State. Five chose the "one thing needful."

THE DISTRICT MEETING for the First District of West Virginia convenes at the Salem house, Sandy Creek congregation, Oct. 24, beginning at 9 A. M. The elders are requested to meet the day before at 3 P. M.

BRO. C. R. WOLF, of Brandonville, W. Va., was with the members of the Summit Mills church, same State, in a series of meetings at the Cross Roads house. Five declared their loyalty to the Great Commander.

BRO. W. CARL RARICK, who may now be addressed at R. D. 2, Colfax, Ind., writes us that the feast in the White congregation, is to be held Oct. 3, beginning at 2 P. M., instead of Oct. 6, as previously announced.

WE learn from the September issue of *The Pal-merian* that the enrollment for Lordsburg College, Cal., fall term, exceeds all previous years for the school. The outlook for the institution is decidedly encouraging.

So many requests have reached us, during the last year or so, for the republication of "The Church and the World," that we comply with the wishes of our friends by republishing the poem on this week's Home and Family page.

THE DISTRICT MEETING of Arkansas and South-eastern Missouri, to be held in the Broadwater church, Essex, Mo., is announced for Oct. 29, beginning at 9 A. M. The Ministerial Meeting will be held on the forenoon of the 28th, and the Sunday-school Meeting in the afternoon.

THE article by Bro. I. J. Rosenberger, entitled "Shall the Church Be Edified, Entertained or Amused?" and published in a recent issue of the MESSENGER, has been reproduced in several church papers, *The Gospel Herald* and *The Herald of Gospel Liberty* being among the number.

BRO. S. D. MILLER, of Mt. Sidney, Va., was with the members of the Pleasant Valley church, same State, in a recent revival effort. Twenty were received into church fellowship.

BRO. JOEL A. VANCIL, of Ohio, who has changed his address from Deshler to Bryan, R. D. 6, Box 6, says that he will soon be in a position to give more attention to evangelistic work than in the past. Those interested may confer with him.

BRO. WILLIAM M. HIRE, an earnest minister of the Poplar Ridge church, Ohio, passed from labor to reward Sept. 19. He had endeared himself to all within reach of his helpful influences, and he will be greatly missed in the home congregation.

ANY of our members who may have relatives or friends in or near Lincoln, Nebr., are invited to send names and addresses of all such to Bro. J. Edwin Jarboe, of that place. He desires to get in touch with as many of these people as possible.

THE members in Southern Missouri and North-western Arkansas will convene in District Conference, in the Peace Valley church, Oct. 21. This will be followed by the Ministerial and Sunday-school Meetings. The elders are requested to meet Oct. 20, at 2:30 P. M.

BRO. C. S. GARBER, of St. Joseph, Mo.,—so we are told by telegram,—has just closed a series of meetings in the Blanchard church, Ohio, during which 103 were brought to a knowledge of the truth. Sister Nora Shively conducted the song services. Further details are promised.

THE District gatherings of Southwestern Kansas and Southeastern Colorado, to be held in connection with the District Conference, in the Pleasant View church, Darlow, Kans., begin on the evening of Oct. 17 and continue until the evening of the 20th. The Conference proper convenes the following morning.

THE DISTRICT MEETING of Middle Iowa, to be held in the Maxwell church, is announced for Oct. 8. The elders are to meet at 1:30 P. M. Oct. 6. This will be followed in the evening by a Temperance Meeting, while the next day will be devoted to the interest of the Sunday-school and Ministerial Meetings. There is also to be a Missionary Meeting on the evening of the 7th.

BRO. EDMUND FORNEY and wife were with the Elgin church for a few days last week. The MESSENGER sanctum was remembered by a pleasant call, and at the weekly prayer meeting, on Wednesday evening, their presence was also greatly appreciated. Our brother and sister have spent a long and useful life in the service of the church, and the Lord is blessing their declining days with a fair degree of health and strength.

THE Cando church, N. Dak.,—always a center of strong religious influences,—is still alive in the work, though many of her members, who formerly lived in town, have located elsewhere. There is an open door for the upbuilding of the church in Cando, and to this end it is desired that an earnest pastor locate in that community. Any one of our ministers who may feel constrained to offer his services to that congregation, will please address Sister George K. Miller, of that place, for further particulars.

BRO. J. E. MILLER, President of Mount Morris College, and Bro. A. C. Wieand, President of Bethany Bible School, were with us last Sunday. At the morning service Bro. Miller preached an excellent sermon on "Take heed to thyself." At 6:30 P. M. an ordination service was held, Bro. S. C. Miller being ordained to the eldership. The introductory part of the service was conducted by Bro. Wieand, followed by Bro. J. E. Miller delivering the charge. After the close of this very impressive service, Bro. Wieand delivered a well-prepared ordination address, in which he dwelt with special emphasis on the value of faithfulness and efficiency in the Christian ministry. The work of the day was a decided uplift for the church in Elgin.

HAW PATCH church, Ind., will hereafter be known as Topeka church, adopting the name of the town in which it is located,—a sensible and convenient way of designating a congregation. Their churchhouse is now being remodelled.

ONE of our regular contributors is asking us to re-tune his essay for recasting, saying that he did not hold it under advisement long enough. He is in the habit of holding his articles for some days before mailing them, feeling that by thinking over them a while he can make some improvements. We admire the man, be he young or aged, who always wants to do his best.

A Surviving Slave.

NEVER before, in the history of the newspaper business, has the public press had so much to say about the evils of war. What is being published on the subject, is making a wonderful impression on the minds of the people. They are learning to abhor war, and from the bottom of their hearts are thanking God for a President, who will do all in his power to keep the United States out of the European mix-up. Commenting on one phase of militarism, not thought of by many, the *Worcester Telegram* has this to say:

"The soldier is the only surviving slave in the countries which have marked themselves civilized. He is carried along under a good deal of gold and silver plate glory, with a patriotic halo hanging over him in the mass, if not the individual, but he is the only abject slave. The criminal of the worst type still has a show for his life. He must be given a fair trial and is always protected by the police to the last limit. But the soldier has no trial. He is simply condemned to die, not for any crime he has committed, but for the crimes of his ruler or the people in whose service he has enlisted or has been drafted. Even the criminal ruler or people who make war are not tried for their crimes, as the laws provide even the worst of criminals shall be before the execution is ordered. The soldier does not even have the satisfaction of being put to death by his peers that he may pay with his life for the high crimes of the war makers. He is simply stood up in long ranks for the neighbors to shoot. That is the most cruel death, the worst slavery known to man."

A Call for the Messenger in Chicago.

IN many places in the United States a number of copies of the MESSENGER are used in hospitals or in mission fields, and as a rule they produce splendid results. Papers desired for these purposes may be had at the rate of fifty cents a year, or twenty copies for \$10. For each copy thus used, the General Mission Board pays to the House, fifty cents, so, should any one send \$10, it means that \$10 will be added by the Mission Board, and that twenty copies of the MESSENGER are sent each week for one year. All the papers should, of course, be sent to one address.

Just now there is a call from Chicago for not less than eighty copies, and as the winter approaches, there will be calls for hundreds of other copies for other localities. We should like to be in a position to fill all these calls, but can do so only to the extent that we are aided by our liberal patrons. Those wishing to invest money for this purpose, should let us hear from them. They are at liberty to say just where they prefer to have their contributions used. Below will be found the letter from Chicago. Let all contributions be sent to the Publishing House:

"About a year ago a notice was published in the Messenger, stating that we could use some new Messengers for distribution in the Cook County Hospital. In response to this, eighty-one copies have been coming to our address regularly, during the year, and have been distributed faithfully each week. Twenty to thirty students go to the hospital each Sunday evening, and minister to the spiritual needs of the patients. A new three and a half million dollar building is just being occupied, and we are looking to the coming year's work with the patients there, with much interest and determination. If there are those who are interested in the work, that would be willing to furnish the workers with Messengers for the coming year, it would be very much appreciated.—T. A. Eisenbise, 3442 Van Buren Street."

Oath-Bound Societies.

JESUS at one time defined his policy in dealing with the public by saying: "In secret I have said nothing." He also declared that he had spoken "openly before the world" (John 18: 20). Paul affirmed the same truth in his address before King Festus. Speaking of his conversion and the resurrection of Christ, he said: "This thing was not done in a corner" (Acts 26: 26).

Whatever may have been said against Christ and his teaching, he was never charged with establishing a secret order. No one, in his day, ever intimated that he was even a member of such a society. He founded the Christian church, and that is the only body with which he was connected. He laid down the principles by which this church should be governed, but never laid down principles for a secret order, or any other, apart from the church. In the New Testament there is not the remotest hint that any of the early followers of Christ belonged to a secret order or lodge of any character. For them the church was considered sufficient, and for the principles it represents they labored and died.

Secret orders are incompatible with Christianity. Secret orders are for the few and the select,—principally for men. Christianity is for all the world. It is for "whosoever will." All may accept it, if they so will. Secret orders are for the strong,—those who are capable of taking care of themselves, and especially for the rich and the well-to-do. Christianity is for the poor and the maimed, as well as for the rich and the strong.

Most secret orders claim to be religious institutions, but they are not Christian institutions. In some of them the name of Christ is not used. They pose as religious orders, but have no salvation to offer. Not one of them has the new birth, and on whatever grounds they may offer life beyond, it must be independent of the new birth, and that, too, in the very face of the fact that Jesus said: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God."

Christians of every age and clime are instructed not to become "unequally yoked together with unbelievers" (2 Cor. 6: 14), and yet that is the very thing that every man, who enters a secret, oath-bound lodge, must do. He must fellowship with the Jew, the Mohammedan, the Buddhist, and others who do not believe in Christ, and he must regard them as his brethren. Here, behind closed doors, the believer in Christ Jesus must fellowship with men with whom he would never think of fellowshiping in his church. He may admit that they are good enough for his lodge, but he will not admit that they are good enough for his church.

We are not saying that the secret society, of the usual type, has no right to exist. That is another question. But we do say that a secret, oath-bound society is no place for Christian men. The tendency of the lodge is to rob the church of men, talent, money and influence. Most lodge men are faithful to their lodge, but only a small per cent of them will do as much for their church as they do for their lodge. They will not neglect their lodge dues, but they will neglect their financial obligations to their church. There is nothing, in all this country, that is draining the churches like the lodges. Men give their time, talent, money and influence to the lodge, and let the church stand or fall, as circumstances may determine.

These societies are misleading thousands with false pretensions. At the death of a member, though he be the rankest unbeliever in the community, they speak of his admission into the "Grand Lodge above," thus giving the public to understand that they have life eternal to offer, independent of Christ. Not only so, but, according to the claims of such orders, the scheme of redemption, as set forth in the teachings of Christ, cuts no necessary figure in salvation. Young men are led to believe this, unite with the lodge, and stake their chance of salvation on what the lodge may have to offer. In this way they are led astray from the church. This places the lodge in competition with the church, claiming for itself every-

thing that the church may have to offer in the way of future life and happiness.

Our Extravagance.

AT intervals in the life of a nation there come times when work is scarce, wages are low, and money is hard to get. Books have been written on the subject, for many men have thought that they could put their finger on the cause of the condition and point out a remedy. But, so far as we know, no one has done this in a convincing way. And where so many experts have failed, it would be presumption for the ordinary man to point out cause and remedy.

But as there come these hard times to nations, they also come to most families; and here, perhaps, it ought not to be so hard for us to find the reason. Probably most of us have known families who were nearly always hard up, almost never able to pay their debts. Sometimes it is a train of misfortunes for which we can hardly see how the family is responsible; but most often, we think, the condition is due to mismanagement and extravagance. The present time is one in which most men live beyond their income; and they do it year after year when they know it is just a question of time until the end must come and they must fail. All such are waiting for a raise in salary, for some money from a rich relative, for something to come to them that will help them. Some excuse themselves on the plea that they are carrying a heavy life insurance and that if they are taken away their families will be provided for. And just here we wish to say that, because of the extravagance it encourages, we are inclined to think that, from the financial side alone, it is at least questionable whether life insurance does not cause more harm than good.

Nearly twenty years ago an old man who had been quite successful in making money said that if he were working for a dollar a day he would save twenty-five cents of it. I said: "I would if I could." And he said: "I would!" And that was the price he would pay for success. It is the price everyone must pay if he would get ahead honestly and independently. But nowadays people plan to increase their income instead of cutting down their expenses. As a people, we live too fast, we want to make too much of a show. A man who had nothing but a little home and was earning sixteen dollars a week bought an automobile! In one town three-fourths of the people who bought automobiles mortgaged their homes in order to get them! This is folly; it is sin. And one of the sad things about it is that when it comes to such extravagance there is practically no difference between the man who lives for the world and the man who professes to live for God. This ought not so to be.

It is pleasant to have comforts and luxuries. But is it profitable? Is it Christian to strive for all these things we can possibly get? Why did the Christ forsake all that he had and come and live a poor man among men, not having where to lay his head? Was it necessary? Was it in order better to serve? Could he have been the Savior of the world if he had held court as did Herod? We think not. We are sure it was best for us that he should come and live as he did. And if it was best for him so to live, what can we say about ourselves? Can we live as he gave command, can we do our duty to our fellow-man, if we strive to have the finest houses, most luxuriously furnished, and tables loaded with the best and choicest and most expensive foods?

Brethren, just here there is utterly a fault among us. And who of us can plead, "Not guilty"? We have been in each other's homes and enjoyed ourselves to the full. We have read the blessed Word and knelt around the home altar together, enjoying sweet communion; and then we have risen and sat down to tables fairly groaning with the good things of earth. To do justice to the table we had to sin against our bodies. Is it right so to live? Living more simply, could we not better serve the Master and lead men in the right way? Could we not better reach the poor and cause less envy? Think about it.

G. M.

How We Got the Bible of Today.

THE original manuscripts and tablets from which the Bible was made, were written in Hebrew and Greek. The first complete translation of the Bible into English was made by John Wycliffe in 1384. Other translations and revisions soon followed, among them being, the Tyndale, 1525, the Geneva, 1560, the Rheims New Testament, 1582, the King James, 1611.

Since the King James Revision was issued, many ancient manuscripts and tablets have been discovered, among them being the three most accurate and important manuscripts in existence, namely, the Vatican, now in the archives of Rome, the Alexandrian, now in the British Museum, and the Sinaitic, now in the archives of St. Petersburg, and as the English language, in the long interval, had undergone a great transformation, revision became once more necessary. Upwards of forty dictionaries of the English language have appeared since the revision, known as the King James Bible, was issued in 1611. These, with the other causes, combined to render a new version of the Scriptures an imperative duty. It was a work to be done well, or not to be undertaken at all, and in 1856, the appointment of a royal commission was urged in England.

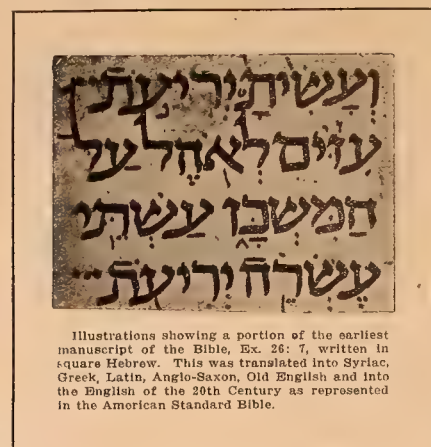
It was not till 1870, however, that the great task of the Revision was really begun. On July 7, 1870, a motion was made, in the convocation of Canterbury, instructing the British Revision Committee "to invite the coöperation of American divines." Two companies, one taking the Old and the other the New Testament, were formed in this country, to coöperate with the two English companies, as they were called, and a plan of work was duly arranged. Portions of Scripture, as revised, were exchanged between the two countries.

The two American companies combined, constituted the American Revision Committee, and included the best Biblical scholars of all the leading evangelical denominations in the United States and the most distinguished professors of our leading Universities and Theological Seminaries. This noble company of consecrated men undertook their great work with the full appreciation of its importance, without compensation, and with an unselfish desire to benefit their fellow-men. In the largest sense, therefore, the work was purely one of love; certainly it was not one of gain. It was done for Christ and for posterity.

When the English Revision was published,—the New Testament in 1881 and the Old Testament in 1885, the English companies disbanded, but the American companies continued their organization. They felt that all too brief a time had been allowed for the consideration of many important questions in the English Revision, and that it was clearly their duty to preserve their organization, and to continue their work on the lines upon which they had thus far proceeded, and from 1885, when the English Committee disbanded, to 1901, the American Committee devoted themselves to the preparation of the American Standard Version.

They were fortunate in having the written notes, records and opinions of every member of the Committee from the beginning of the work, and as no change could be made without a two-thirds majority, it was truly the work of the whole Committee, although they were not all alive when the work was finished. In addition, they had the advantage of all the criticisms which the English Revision had provoked, and of the new light thrown on the subject by the aroused interest of the Christian scholars of the world.

The twenty-nine years, 1872-1901, during which the American Revision Committee was at work, were years of unexampled fruitfulness in scientific explorations and literary investigation, the results of which have been far richer, in many respects, than any during the three preceding centuries. In a word, they were years that have thrown a flood of new light upon the accuracy of the Bible. Excavations in Egypt, Syria, Babylonia, Judea, and



Arabia have been productive of the most amazing discoveries. Ancient sculptures, whole libraries of ancient dynasties and the stories of long-buried cities of the past have come to light in rapid succession, and so many of these discoveries have been associated with the Bible and the events it narrates, that a new aspect has been given to many passages in the books that compose the Sacred Volume.

It is unquestionable, too, that, in these three decades, there has been more earnest study of the

and corrections which the American Standard Bible presents. The King James Bible, in Matt. 6: 34, makes Jesus say, "Take no thought for the morrow." What he really did say, as given in the American Standard Bible, is, "Be not therefore anxious for the morrow," etc., giving a totally different meaning to the command. In the King James Version, the word "Master" is applied to Christ forty-seven times. "In every instance it is an incorrect translation of a word that always means "Teacher," and it is so rendered in the American Standard Version.

In the American Standard the word "justice" is used for "judgment," as in these examples:

King James Version.	Am. Standard Version.
Ps. 33: 5, "He loveth righteousness and judgment."	"He loveth righteousness and justice."
Ps. 37: 28, "For the Lord loveth judgment."	"For Jehovah loveth justice."
Isa. 10: 2, "To turn aside the needy from judgment."	"To turn aside the needy from justice."

In 1 Cor. 11: 29, the King James Version has, "He that eateth and drinketh, eateth and drinketh damnation unto himself." The American Standard Version has given the accurate rendering, viz.: "He that eateth and drinketh, eateth and drinketh judgment unto himself if he discern not the body," thus giving an altogether different meaning to a very important and oft-quoted passage. Again, in Acts 19: 2, the King James Version has it: "Have ye received the Holy Ghost since ye believed?" This is corrected by the American Standard Version to read: "Did ye receive the Holy Spirit when ye believed?" In Ex. 3: 22, the King James Version has the words: "Every woman shall borrow of her neighbor," whereas the original says: "Shall ask of her neighbor," to which the American Standard Version conforms: In Job 19: 26, the King James Version reads: "And though after my skin worms destroy this body, yet in my flesh shall I see God." It is to be wondered at that this extraordinary passage should have puzzled the devout reader? Observe how it is simplified by the accurate translation of the American Standard Version:

"And after my skin, even this body is destroyed, then without my flesh shall I see God: whom I, even I, shall see on my side and mine eyes shall behold, and not as a stranger."

Still another notable passage is found in 1 Tim. 6: 10. The King James Version has the passage: "The love of money is the root of all evil," which the American Standard Version corrects to read: "Is a root of all kinds of evil." The King James Version renders the famous passage in Acts 17: 22, 23: "Ye men of Athens, I perceive that in

all things ye are too superstitious," which is changed, in the American Standard Version, to the true meaning of the original, "Ye men of Athens, in all things I perceive ye are very religious." Paul had come to the Athenians, who were the most cultured people of the world at that time, to win them to Christ! It is inconceivable that in addressing them he would offend them by a statement accusing them, of all people, of superstition. What Paul said was intended to win their confidence by praise, but, at the same time, point out that although they were religious, yet there was a higher form of religion to which they had not attained. Further, for the sake of clearness, in those passages where ancient Greek or Hebrew money is mentioned ("which, when unexplained, usually causes confusion to the reader") comprehensible terms have been employed and the equivalents in our own national currency added in the margin.

A number of the great religious denominations recognize the merits of the American Standard Version.
(Concluded on Page 636.)

The Following Table Shows a Comparison of Five English Translations of Hebrews 1: 1-9, As Translated in Some of the Principal Versions.

Tyndale, 1525.	The Geneva Bible, 1560.	Rheims New Testament, 1582.	King James Bible, 1611	American Standard Bible 1901.
God in tyme past diversely and many wayes, spake vnto the fathers by prophetes: but in these last dayes he hath spoken vnto vs by his Sonne, whom he hath made heire of all things, by whom also he made the worlde. Which sonne beynge the brightness of his glory, and very ymage of his substance, bearinge vnto all thyngs with the worde of his power, hath in his awne person purged our synes, and is satten on the right hand of the maiestie in the highest places.	1. At sondrie tymes and in diuers maners God spake in ye olde tyme to our fathers by the Prophetes: 2. In these last dayes he hath spoken vnto vs by his Sonne, whom he hath made heire of all things, by whom also he made the worlde. 3. Who beinge the brightness of his glorie, and the ingraued forme of his persone, and bearinge vp all thyngs by his mightie worde, hath by him self purged our synes, and sitteth at the right hand of the maiestie in the highest places. 4. And is made so much more excellent then the Angells, as he hath obtained a more excellent name, above them.	1 Diversely and many wayes in times past God speaking to the fathers in the prophetes: 2 last of all in these daies hath spoken to vs in his Sonne, vnto whom he hath appointed heire of all, by vvhom he made also the verldes. 3 VVho beinge the brightnesse of his glorie, and the figure of his substance, and carrying all thyngs by the vvorde of his power, makinge purgation of synes, sitteth on the right hand of the Maiestie in the high places: 4 Beinge made so much better then the Angells, as hee hath inherited a more excellent name, above them.	1 God who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets, 2 Hath in these last dayes spoken vnto vs by his Sonne, whom he hath appointed heire of all things, by whom also he made the worlds: 3 Who beinge the brightness of his glory, and the expresse image of his person, and upholding all things by the word of his power, when hee had by himselfe purged our sinnes, sate down on ye right hand of the Maiestie on high: 4 Beinge become by so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then	1 God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2 hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the world, and being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sate down on the right hand of the Majesty on high: 4 having become by so much better than the angels, as he has inherited a more excellent name than they.

NOTE.—You will observe the division into verses appeared first in the Geneva Bible

original manuscripts composing our Bible than in any preceding period. Within a comparatively recent time, so great has been the increase of knowledge concerning ancient lands and languages, that Germany, France, Holland, Norway, Sweden, and Denmark have all made revisions of their Bibles. Greater familiarity with the originals has given to the student a better acquaintance with the spirit and character of the ancient languages, and has, consequently, rendered them better able to interpret their exact meaning. New light has dawned upon many of the passages which formerly were obscure, if not meaningless, owing to defects in early translations. Thus the mass of new Biblical evidence, new manuscripts, the changes in the language, and many other considerations, had due weight with the American Committee in the preparation of the American Standard Version. Knowledge had advanced, and the art of textual criticism, by which the value of ancient manuscripts is estimated, had made remarkable progress.

Time would fail to indicate more than a small portion of the vast number of important changes

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Glenn B. Foster, Elgin, Ill., Secretary and Treasurer; Ohio Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member, D. L. Miller, Mt. Morris, Ill. **General Sunday School Board.**—Lafayette Steele, Chairman, Walkerton, Ind.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Ziegler, Treasurer, Broadway, Va.; James M. Mohler, Leeton, Mo.; H. K. Ober, Elizabethtown, Pa.; S. S. Blough, North Manchester, Ind.; J. S. Zimmerman, Seattle, Wash.; I. B. Trout, Secretary, Elgin, Ill. **Educational Board.**—H. C. Early, Penn Laird, Va., Chairman; Ohio Winger, North Manchester, Md., Vice-Chairman; A. C. Wiscand, 832 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Dayton, Ohio, Treasurer; L. T. Holsinger, Rossville, Ind.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill. **Temperance Committee.**—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Fort Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va. **Fence Committee.**—J. Kurtz Miller, Chairman, 358 Sixth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntingdon, Pa. **Homeless Children Committee.**—Frank Fisher, President, Mexico, Ind.; E. E. Turner, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

FRONTIER WORK IN THE NORTHWEST.

I am wondering what many of our eastern churches and Mission Boards would think of receiving such calls for help as the following: "Can you come and give us some meetings?" "The young people are entirely given over to dancing, and have no spiritual development." "We live eighteen miles by horse trail from _____, and one and one-half days' journey by stage from _____." This "horse trail" is only a narrow path over the mountains,—in many places a narrow passage on the mountain side, from which a misstep of the horse might hurl the luckless rider to instant death.

Here is another, just received yesterday: "Can you not send some one to tell the people the true Word of God? They are being deluded by the false teachings. One woman is almost crazy, and there is a strong demand for more Gospel preaching." The people are very poor. They live in the foot-hills, where they do dry farming. I have no doubt but that some of our brethren, who are and have been in the field, could tell of similar instances. David Betts, District Secretary.

Nampa, Idaho, Sept. 20.

HISTORY OF THE CHURCHES OF IDAHO AND WESTERN MONTANA.

We wish to call the attention of those who may be interested to our book, just from the press, containing a history of the growth and development of the Brethren in Idaho and Western Montana.

It is well written, by Bro. A. I. Mow, of Weiser, showing when churches were organized, by whom, and all about their early history and growth, up to the present.

The book also contains a map, showing location of organized churches, mission points and preaching points, as well as a number of good photographs of early settlers and places of worship. In one instance a log cabin served as a place of assembly.

The book contains forty-eight pages, is bound in paper, and will prove interesting reading to any one who is looking westward, with a view of locating, or who may wish to inform himself as to the growth and strength of the Brethren in this District.

The book may be ordered of the undersigned at the nominal price of 15 cents per copy, prepaid, to members outside of our District, as a means of advertising our churches. David Betts, Secretary.

Nampa, Idaho.

EMPIRE, CALIFORNIA.

Since our last report we have enjoyed a number of good things that have been helpful and inspiring. The report by our delegate, Bro. S. F. Sanger, of the Seattle Conference, gave us a fair idea of the spirit and blessings of that meeting. We enjoyed visits from several brethren and sisters on their homeward journey from the Annual Meeting.

Bro. B. F. Wampler and wife arrived in our midst in time to attend our Fourth of July outing, which was enjoyed by all present, not merely because of a well-laden festive board, but because of an appropriate and well-rendered program. During the following two weeks Bro. Wampler conducted a class in music with a good attendance. Brother and Sister Eby, of India, were with us Aug. 8 to 10, and gave us some excellent talks. Bro. Fike, of Waterloo, Iowa, spent several days in our midst, and Aug. 22 gave us an inspiring account of the opening of the Columbia mission, near Mt. Morris. Aug. 30 the time of our morning and evening services was occupied by an excellent Sunday-school and Christian Workers' Convention.

We held our council Sept. 5. Much business was disposed of, with an excellent spirit prevailing. We decided to hold our councils hereafter every six weeks. Sunday-school officers were elected; our former superintendent and assistant being reelected. Elders S. F. Sanger and J. W. Deardorff are delegates to our District Meeting, and Bro. H. Livingston and the writer are delegates to the District Sunday-school Convention. Several papers were passed

to the District Meeting. Six of our members left Aug. 30 to attend college,—five of them going to Lordsburg. Several families recently located among us, among them a young minister, Bro. Garfield Nine, and wife.

Eld. Dorsey Hodgden, of Dayton, Ohio, preached some interesting sermons for us Sept. 6 and 9. We expect Bro. W. F. England, of Lordsburg, to hold a series of meetings for us, beginning some time in November.

Sept. 13.

Callo F. Smith.

MOUNT HERMAN, VIRGINIA.

Our church, near Geer, Va., recently passed through an enjoyable series of meetings, conducted by Bro. J. L. Yager, of Brightwood, Va. He began preaching for us on Sunday, Sept. 6, and continued until Sept. 13. He delivered nine impressive sermons. As a result, the church is much revived. Five were baptized, and five were restored to fellowship. Others seem to be near the kingdom. Bro. Yager is young in the work, but bids fair to become a promising worker in the Master's vineyard. He has had charge of the greater part of the pastoral work in the Mount Carmel congregation during the past year, and will continue in the work for another year, along with his school duties. He has a position in a graded school at Quinke.

We met with the church here in council on Monday morning, Sept. 14. Bro. Geo. A. Maupin presided. Four letters of membership were granted. Bro. Ernest Turner was elected secretary-treasurer. Much to our regret, the church at this place has been on the decline for the past few years, due to the lack of leadership. No Sunday-school or love feast has been held here for the past three years. The church has taken on new life, and the work looks more hopeful now. It was decided to organize a prayer meeting for the winter, with Bro. Ernest Turner as leader. The time for our love feast is Oct. 10.

Pirkey, Va., Sept. 17.

Nellie Wampler.

KANSAS CITY MISSION, KANS.

Last evening we held our council. Bro. S. B. Howard and Sister Helen C. Barker were elected delegates to the District Meeting, and will also represent our Sunday-school. We decided not to hold a love feast at this mission this fall, but will have a joint feast in the Central Avenue church Nov. 1. We expect to have a series of meetings in the near future, in charge of the writer.

Our church work is in fine shape, with a bright future. Since my report of the sister, abandoned by her husband, leaving her and her three children destitute, we received several letters from big-hearted members offering the family a home, and keeping the sister as a domestic. That can not be. The sister is very weakly and her baby (through accident) is mentally deficient and a great care, which requires all the mother's time and strength.

In another family, a few days ago, the husband died, leaving a wife and four children. The baby is only two months old. They have nothing. Then there is another widow with three children,—one a baby. Those ten children will be taken from their mothers, if we call on public charity for help. We are making all possible sacrifice to keep them together. One mother said, that, rather than give up her children, she would lock herself up with them and starve. May the Lord bless the sister who sent five dollars for one of those mothers. All three are model mothers, who dearly love their children, and they are doing all they can to help themselves. Dear members, breathe a prayer for us in our work. Sometimes the way is dark, and we can hardly see our way. While we are working in a slum district, you will, if you visit us, find a band of consecrated Christians. I. H. Crist.

16 North Ferree Street, Kansas City, Kans., Sept. 14.

HAGERSTOWN, MARYLAND.

Aug. 19 and 20 the Ministerial Meeting, Sunday-school Convention and Christian Workers' Meeting of the Middle District of Maryland convened in the Hagerstown church. This was the best meeting ever held in the District. The first District Meeting of Middle Maryland was held in the Hagerstown church. This is the third time it convened in this city, and those who helped to organize this work note a decided growth. It was a most inspiring meeting, and the attendance was the best we have ever had.

On the evening of the 19th Bro. J. J. Johns, of Blue Ridge College, New Windsor, Md., delivered a strong temperance address. Bro. Johns is well informed on this question and his strong and reasonable arguments, along with the Scripture citations, ought to be sufficient. At this meeting the following resolution was passed:

"Be it resolved by the District, Ministerial, Sunday-school and Temperance Meetings of the Church of the Brethren of Middle Maryland that we declare ourselves unequivocally in favor of State-wide prohibition, and pledge ourselves to do all in our power, and to cooperate with the Anti-Saloon League to make this a dry place."

The following brethren were appointed as a committee to solicit funds from the Sunday-schools of the Middle District of Maryland; for the support of a missionary on the foreign field: Bro. D. R. Petrie, R. D., Hagerstown,

Chairman, Edgar Rowland; Maugansville, Wilbur Jennings, Brownsville. Bro. J. D. Clapper, Meyersdale, Pa., our District Evangelist, has been called for another year. Bro. Clapper is doing a good work, and his way of mingling with people in general, and preaching the Gospel, will mean a great deal to the Church of the Brethren in this District.

Our Rally Day service, held on Sunday morning, Sept. 13, was the best we have ever had. Dr. E. R. Miller gave a very strong and interesting address to the children, teaching some of the great doctrines of the Bible by object lessons. Dr. Miller served again on the program when he gave us his best lecture on the subject, "The Asset of the Nation." It was a masterpiece indeed. It ought to inspire every professor of Christianity to put forth every effort possible, to save the boys and girls of our nation. Gamma L. Krider.

128 E. Washington Street, Sept. 18.

CARLISLE, PENNSYLVANIA.

Sunday, Sept. 6, the First Church of the Brethren in Carlisle was dedicated to the Lord. The sermon was very ably preached by Eld. I. N. H. Beahm, of Virginia. Practically every seat in the house was taken. Bro. Beahm's interesting and instructive talk in the afternoon was "Journeys Through Egypt." In the evening Bro. Beahm delivered a most practical discourse on "The Two Gems of the Mount Sermon."

A prominent feature of the services during the day was the chorus singing by twenty young brethren from the York, Pa., congregation. The services were all under the direction of the members of the Mission Board of Southern Pennsylvania,—our elder, Bro. Jos. Long, being Chairman of the Board.

The Christian Workers' Meeting, at 6 P. M., was in charge of Eld. C. R. Oellig, of Waynesboro, Pa.; also a member of the Mission Board. Many encouraging comments were made in reference to the new house, by both members of the church and others. The amount of the offering, lifted during the day, was very encouraging to our Mission Board, as well as to the members here, but still there remains a debt on the new house.

We believe that we voice the feeling of the membership of the Carlisle church, in saying that we certainly appreciate our new house of worship, built so substantially and conveniently by our Mission Board. The Sunday-school has also kindly been remembered in the way of suitable rooms for the children in the smaller classes. Only those who have worshipped in unsuitable quarters, as the brethren and sisters of Carlisle have been compelled to do for a number of years, can realize our appreciation of this new house of worship. Abram S. Hershey.

156 W. South Street, Sept. 10.

MOUNT CARMEL, VIRGINIA.

Bro. S. G. Greyer, of Port Republic, Va., began meetings at the Evergreen house July 26 and continued until Aug. 5. He preached thirteen sermons. The attendance and interest continued to grow till the close. Bro. Greyer preaches the whole Gospel. As a result of his labors, two young sisters were made willing to accept Christ in baptism.

Eld. S. A. Sanger, of Free Union, Pa., began meetings at Mountain Grove Chapel Aug. 17. He preached seven sermons, and then attended the District Meeting of the Eastern District, held at Midland. He was away five evenings. The interest was kept up by song and prayer services, each evening. Bro. Sanger began preaching here again Aug. 29, and continued until Sept. 4. Four of our Sunday-school scholars came out on the Lord's side, and were buried in Christian baptism. One was restored. During the meetings the brethren and sisters spent several days at the church, painting the house and improving the grounds, which has added much to the appearance of the premises. Brethren Samuel Wisman and C. J. Huffman, of Harrisonburg, Va., came Aug. 31, to assist in the annual church visit.

Sept. 3 the Evergreen church met in council, with Eld. Sanger presiding. A committee was appointed to see to the repairing of the church, by way of a new roof and floor. It was decided to hold our love feast Oct. 17. Friday, Sept. 4, we had council at the chapel. A good report was given at both churches by the visiting brethren. At 4:30 P. M. we met for love feast services, which was indeed a feast to the soul. About sixty surrounded the Lord's tables. A number of them communed for the first time. Brethren Wisman and Huffman remained with us for the feast. Among others present were Bro. G. A. Maupin and wife, of Free Union, and Sister Jessie Hollinger, of Nokesville, Va. It is, indeed, an inspiration to have those of like precious faith come to us with their words of encouragement, and to share with us the blessings of our work here. This has been a busy year for us, but a most pleasant one. Our work has been unusually interesting. One discouraging feature is that we have not been able to take care of our Honeytown Sunday-school this summer, owing to the declining health of Sister Ellen Wampler, but we are glad that her health has improved very much, and that she has been taking part

members' relatives or friends, who may reside in or near Lincoln. We shall appreciate very much if the names and addresses of any such are sent us. Remember our work here to your prayers.—J. Edw. Jarboe, 323 North Twenty-second Street, Lincoln, Neb., Sept. 18.

Octavia.—Our council was held Sept. 5. Eld. M. N. Wine presided. We decided to hold our love feast Oct. 19. Brethren J. W. High and D. F. Eberly were elected as our delegates to District Meeting.—A. F. Eberly, Octavia, Neb., Sept. 18.

NEW MEXICO.

Sunshine.—On Saturday evening, Sept. 12, we enjoyed a very spiritual love feast. Bro. C. H. Brown, of Clovis, was with us. He delivered an excellent address on "Self-examination" and also officiated. The Master's work here is progressing nicely. Services every first and third Sundays, conducted by our dear elder, Bro. Samuel Weimer, of Buchanan, and the alternate Sundays by Bro. Van Kirk Maxey, who is now located with us near Yesso. Our Sunday-school has decided to support an orphan girl in India with our birthday offerings and quarterly missionary collections.—Miriam A. Maxey, Yesso, N. Mex., Sept. 19.

NORTH DAKOTA.

Notice.—The Cando church in North Dakota has decided to support a pastor. Cando, who is to give his time to building up the church at this place. We are now looking for a minister who will locate here for that purpose. Several years ago, when there was much emigration to this part of the Northwest, a goodly number of members settled in Cando for a time. A house of worship was built, and we thought to be in a way service every first and third Sundays, conducted by our dear elder, Bro. Van Kirk Maxey, who is now located with us near Yesso. Our Sunday-school has decided to support an orphan girl in India with our birthday offerings and quarterly missionary collections.—Miriam A. Maxey, Yesso, N. Mex., Sept. 19.

NORTH CAROLINA.

Little Pine.—Aug. 21 the brethren and sisters of thirteen different counties in the State assembled in District council. We elected Bro. H. M. Griffith as Moderator of the meeting. Bro. W. A. Reed preached for us all week. Three put on Christ in baptism. A large congregation was present at every service. More are counting the cost.—Edna Richardson, Barrett, N. C., Sept. 8.

OHIO.

Postoria church assembled in council Sept. 10. Eld. R. P. Snyder presided. A committee was appointed to devise means of arousing greater interest along the line of disciplining and mission study class. Sister Lydia Dickey was re-elected chorister with Sister Catherine Smetzer as assistant. Our present committees are as follows: Missionary, Sisters Emma Early and Fannie Miller and Bro. Oscar Byerly; temperance, Brethren E. P. Early, Willie Schubert and Leslie Bashore; Christian Workers, Brethren John Sellers, Chas. Frederick and the writer. Bro. Ross D. Murphy, Traveling Secretary for the General Mission Board, preached two very inspiring missionary sermons for us Sept. 20. Our love feast will be held Nov. 6.—Lucile Byerly, 432 Ash Street, Postoria, Ohio, Sept. 21.

Greenwood church met in council Sept. 11. Our elder, Bro. G. S. Strausbaugh, presided. The deacons gave a good report of their annual visit. One letter of membership was given. Bro. B. F. Hochstetler is our delegate to District Meeting. Eld. G. S. Strausbaugh met with us and gave a series of meetings, beginning Sept. 7 and closed with an all-day meeting on Sunday, Sept. 13, which was well attended. We observed our love feast in the evening. One was added by baptism, and others were seriously impressed. Bro. Strausbaugh gave us eight inspiring sermons.—Ada Hochstetler, R. D. 3, Glen, Ohio, Sept. 21.

Middle District.—In August Eld. John W. Beeghly, of Dayton, Ohio, gave us a very interesting sermon on "The Light of the World." Our council was held Sept. 10. Only a few of the officials were present, hardly enough to do business.—Joseph H. Smith, R. D. 1, Bowling Green, Ohio, Sept. 21.

North Poplar Ridge.—Bro. D. L. Miller gave a series of meetings here Aug. 30 and closed Sept. 13. He delivered eighteen soul-cheering sermons and Bible Land talks. The attendance and interest were excellent throughout the meetings. The members have been encouraged, and much good has been accomplished. Bro. Murphy, of the General Mission Board, and Bro. D. L. Miller were also with us Sept. 11, and gave us some very instructive talks on mission work. An offering of \$31.13 was given for World-wide Missions.—Ethel Lehman, R. D. 3, Box 18, Delaware, Ohio, Sept. 21.

Painter Creek.—Eld. Edmund Forney, of Lordsburg, Cal., and Eld. John H. Christian, of the Oakland congregation, were present at our quarterly council, held Sept. 12. Eld. Wm. Royer presided. One letter of membership was given, and one member was received by letter. Bro. Hanford Honeyman and his wife, who were here for the office of deacon at a former meeting, were duly installed at this time. The best part of our meeting was near the close when four young people, all Sunday-school pupils, came forward and applied for admittance into the church. Baptism was administered at the close of the service. Bro. Forney presided, and we on Sunday evening Sept. 13, to a well-filled house, composed mostly of young people. The address was directed largely to them and was much appreciated. The new addition to our churchhouse is nearing completion.—T. S. Eikenberry, Arcanum, Ohio, Sept. 19.

Portage church met in council Sept. 12. Bro. J. P. Krabill presided. Officers were elected. Bro. Krabill still remains our elder in charge. Prior to our council one was received into the church by baptism. On the evenings of Sept. 15 and 16 Bro. Ross D. Murphy, formerly of Pennsylvania, gave us some good talks on mission work. The interest was good, and we hope that he has aroused our congregation to more earnest work along that line. Sept. 20 Bro. Smetzer, of Postoria, preached a fine sermon for us. In August we had the pleasure of having with us Sister L. I. George, of Bellefontaine, who gave us a good talk on Sunday-school work. The series of meetings will begin Oct. 3, and our love feast will be held Oct. 17, at 10 A. M.—(Mrs.) Ada Whitman, Prairie Depot, Ohio, Sept. 21.

Richland.—We held our Harvest Meeting Aug. 23. Bro. W. D. Keller, of Ashland, Ohio, preached the harvest sermon. An offering of \$16.50 was raised. Bro. D. McPeck, of the District Sunday-school Secretary, Sister Lillian George, talked to us along the line of Sunday-school work. Both services were well attended. Aug. 29 we held our council, our elder, Bro. A. I. Heestand, being with us. He preached also on Sunday morning and we expected to have a revival. We are to begin a series of meetings for us early in November. We are without a resident minister at present, yet the Lord's work is moving along nicely.—Edna Pifer, R. D. 1, Box 104, Mansfield, Ohio, Sept. 20.

Salem church met in council Sept. 10, with Bro. William Blinch presiding. Bro. Jesse K. Brumbaugh, of West Milton, Ohio, was with us. The brethren reported a pleasant annual church visit. Bro. Hoff closed his series of Bible studies with us Sept. 4. Bro. Galen B. Royer was with us Sept. 12, and delivered a very inspiring sermon in the morning. In the evening questions were answered pertaining to missions.

Bro. J. M. Pittenger gave a very interesting talk to the children. After the morning services an offering of \$39.14 was lifted for World-wide Missions.—Josephine M. Folkerth, Union, Ohio, Sept. 21.

OKLAHOMA.

New Oak Grove.—We met in council Sept. 12. Our elder, Bro. C. E. Hutton, presided. The meeting was opened by Scripture reading and prayer by Bro. Hutton. Our church decided to remain in the Oklahoma District. The visiting committee was elected as follows: Sister Foster and daughter, Bro. Loshbaugh and Bro. Foster. The deacons were appointed to solicit funds for our protracted meetings. We expect Bro. Chas. Muller to assist us in our protracted effort, to begin Dec. 12 and close with a love feast. We enjoyed a few days' visit with our District Evangelist, Bro. J. H. Morris. He preached four inspiring sermons while with us. We are all looking forward to the day when he can hold meetings for us. The writer enjoyed the District Meeting at Cordell, and was benefited spiritually.—Iva Ester, Holbrook, Okla., Sept. 23.

Pleasant Plains church met in council Sept. 11. We decided to hold our love feast Nov. 7, at 5 P. M. Since our last report a dear sister, past middle age, was received into the church by baptism.—Hulda Prentice, R. D. 3, Aline, Okla., Sept. 21.

OREGON.

Marcola.—On the morning of July 16 husband and I started for Myrtle Point, Oregon. We went from Roseburg in an automobile, sixty-three miles, and stopped for several hours at the home of Eld. Thomas Barklow. He then took us in his automobile to visit our daughter, Mollie Barklow, and her family, where we were with us until the 21st. We then went on the boat to Bandon to attend the District Meeting, where we met many of our old neighbors. We live three and a half miles from the church at Mabul. Our love feast will be held Oct. 3. If any of our ministers, whose help we need so much, will arrange to come, husband will meet them at Marcola and take them to the church.—Mrs. Henry Royer, Box 188, Marcola, Oregon, Sept. 20.

PENNSYLVANIA.

Clear.—During our series of meetings, conducted by our pastor, Bro. Andrew Kisch, he preached five soul-reviving sermons. Six were added to the church by baptism, and a number more are near the kingdom. This was the third series of meetings, held in this congregation by our pastor, and yet the interest and attendance were better than in any former series. Our pastor is very popular with the young folks. He is no longer just one among the number. His greatness is in his simplicity, and that accounts for his popularity with all classes. Our love feast, Sept. 19, was largely attended, and was a spiritual feast indeed. All our home ministers were present. Bro. T. T. Myers, of Huntingdon, Pa., was present. Bro. T. Myers, Pa., were the visiting ministers present. Bro. T. Myers officiated. Never, in the history of our church, did so many young folks commune as at this time. Our Sunday-school scholars practically all belong to the church. We have about 100 scholars, but we are not members of the church. All branches of Christian work are thriving, and our outlook is very encouraging.—E. P. Clair, Clair, Pa., Sept. 22.

Conestoga church met in council Sept. 8. Our elder, Bro. H. S. Heitzler, presided. The Missionary and Temperance Committees gave their reports, which were satisfactory. We are still making great headway in the new schoolhouse. The land is bought and almost paid for. We appointed three solicitors to receive funds for the Shamokin churchhouse. Our love feast will be held Oct. 22 and 23, at 3:30 A. M., in the Bird-in-Hand house. Sept. 29 we held our District Meeting at Conestoga, Pa., where we were well attended. Bro. Samuel Wolf, of West End, Pa., and Brethren Harry Yoder and J. W. G. Hirshey spoke to the children. On the evening of Oct. 10, there will be a singing at the Bareville house, and the next morning, Oct. 11, regular services, followed by a Children's Meeting in the afternoon.—J. K. Pitzer, Bareville, Pa., Sept. 22.

Indian Ridge.—We held our Harvest Meeting Sept. 5. Bro. Benj. Hottel, of Springfield, Pa., and Bro. George Licht, of Hatfield, Pa., were with us. Our offering amounted to \$62, to be equally divided between the Orphanage at Newville and the Charity Hospital at Norristown, Pa. Sept. 12 we held our council. Our elder, Bro. J. M. Price, presided. Sisters Lizzie Landis and Amanda Cassel were re-elected as superintendent and secretary, respectively, of our Willing Workers' Sewing Circle. The church decided to hold an election for a deacon Sept. 26. Our love feast will be held Nov. 6. Bro. Amos Smith, of Union Deposit, Pa., was here to deliver meetings Oct. 25.—Hannah R. Shisler, Vernfield, Pa., Sept. 15.

Litz.—Sept. 16 our church met in council for the purpose of electing a minister and two deacons. The adjoining elders present were Brethren H. E. Light, A. S. Hottenstein, H. S. Snyder, and C. R. Gibbs. At a vote, where we took a unanimous decision, it resulted in a tie, and the sentiment of the church was to install both Brethren Henry R. Gibbs and Harvey M. Eberly. Bro. John R. Gibbs and the writer were chosen to the deacon's office. All of these, with their companions, were installed into their respective offices at the same meeting, by Bro. H. E. Light. We also decided to remodel our schoolhouse, to take effect in the near future.—Henry E. Nies, Litz, Pa., Sept. 21.

Maple Glen.—Aug. 29 Bro. C. E. Beahn, of Elk Lick, Pa., began a series of meetings here, and preached ten sermons in the interest of the revival. The attendance was very good. The meetings closed Sept. 6, with a love feast. Three Sunday-school scholars were baptized, and two brethren were restored. Bro. P. S. Davis was elected to the ministry, and Bro. Simeon Polk was elected deacon. They were installed immediately after the election. The visiting brethren were Eld. J. J. Shaffer, of Berlin, Pa., and Bro. J. W. Peck, of Summit Mills, Pa. Bro. Peck officiated at the feast.—Mrs. H. G. Peck, Fort Hill, Pa., Sept. 21.

Red Bank.—Brother and Sister Helsey arrived here from Pennsylvania, Sept. 1, and stayed in our home for a few days among the people here. All who hear Bro. Helsey preach are impressed by his sermons. We met in council Sept. 19, with Bro. Helsey presiding. Two letters were granted. We decided to hold our love feast Nov. 1. Bro. Helsey and Sister Bessie Anthony were selected as delegates to our District Sunday-school Convention to be held in the Mount Tabor church Oct. 22.—Narcissa Ferguson, R. D. 6, New Bethlehem, Pa., Sept. 21.

Spring Grove.—We will hold our Children's Meeting at the Kemper house Oct. 11, at 1:30 P. M.—Florence L. Mohler, New Land, Pa., Sept. 21.

Summit Mills.—Bro. C. R. Wolf, of Brandonville, W. Va., came to us on the evening of Sept. 4, and preached in the Cross Road house. The meetings closed Sept. 13. He delivered twelve sermons. Five were baptized.—John B. Schrock, Garrett, Pa., Sept. 21.

Woodbury.—Our Harvest Meeting at the Curryville house was held Aug. 30. Eld. J. C. Swigart, of Mattawana, Pa., gave us a well-prepared and instructive sermon. An offering of \$14.80 was received for Home Missions. Bro. Swigart also preached for us on Sunday evening, Eld. W. S. Rittenberg, of the District Sunday-school Secretary, was here to deliver meetings Sept. 30. Our love feast at the Holzinger house will be Oct. 4, at 6 P. M., and at the Replogle house Oct. 25, at 6 P. M.—J. C. Stayer, Woodbury, Pa., Sept. 20.

TEXAS.

Manvel church met in council Sept. 18. Our elder, Bro. M. H. Peters, presided. The church decided to have social

prayer and consecration meetings from time to time, to awaken zeal and spirituality.—P. Jane Badger, Manvel, Texas, Sept. 20.

VIRGINIA.

Barren Ridge.—Our series of meetings, conducted by Bro. S. N. McCann, closed Aug. 30. The members were strengthened spiritually, and two became willing to unite with the church in baptism. In addition to the preaching, Bro. McCann gave a Bible lesson each evening, which was greatly appreciated. The lessons were from the Book of Romans. We decided to have our love feast at Barren Ridge Oct. 24, at 3:30 P. M.—Wm. H. Coffman, Fishersville, Va., Sept. 22.

Beaver Creek.—Our love feast at Beaver Creek will be held Oct. 19, at 4 P. M. We expect Bro. S. T. Greyer, of the Mill Creek congregation, to conduct a series of meetings following our love feast. Sept. 27 we will have our sixth Sunday-school Convention of the Beaver Creek congregation at the Franklin church, beginning at 10 A. M. We have four Sunday-schools in our congregation, and we find these conventions so profitable, as it gives the different schools an opportunity to get together in a general meeting. Temperance programs have been held in almost every church recently. We are trying to bring before the people the evil effects of the open saloon.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Sept. 17.

Martha Fork church met in council Sept. 19, with Bro. Austin Hyton presiding. The morning lesson was read by Bro. A. J. Weddle from Isa. 3. One letter of membership was received and one granted. We decided to have a love feast Oct. 17, beginning at 3 P. M. Brethren E. A. and A. J. Weddle were elected to the District Meeting. Brethren S. E. Hyton and Austin Hyton preached to large audiences.—Glenmie E. Hyton, R. D. 2, Box 36, Floyd, Va., Sept. 22.

Headwaters.—Bro. W. H. Zigler, of Churchville, Va., began meetings at this place Sept. 1, and preached fourteen instructive and uplifting sermons. This was the first revival held in the new churchhouse at this place. It was well attended and much interest was shown. Four were received by baptism at the close of the meetings. The writer assisted in the song service and in personal work. Our love feast will be held Oct. 17.—Anna Huffman, Churchville, Va., Sept. 19.

Manassas.—During the summer of 1914, Bro. A. J. Miller, of the District Mission work, Bro. Moller preached eighteen sound, doctrinal sermons for us. Four were baptized and one restored to fellowship. Sept. 20 Bro. S. H. Flory, of Rockville, Va., gave us a much appreciated sermon in the morning. In the evening Bro. J. L. Hight, of the District, gave a splendid temperance talk. We are glad for our neighboring ministers to come among us.—Alice C. Blough, Manassas, Va., Sept. 22.

Pleasant Valley.—We are having Sunday-school and preaching during the summer under the trees near Harrisonburg. Eld. S. D. Miller held a series of meetings at the same place this month. He preached ten sermons, and closed Sept. 10. Fifteen precious souls were received into the church by baptism, ranging in age from ten to sixty years. Five have since been baptized. The summer of 1914, in Manassas, Va., Taylor gave temperance talks at the Valley church on Monday night.—Ruth E. Williams, Mount Sidney, Va., Sept. 22.

Summit.—Sept. 5 Bro. Minor Clime, of the Beaver Creek congregation, Va., began a series of meetings at the Glade School in this congregation, which were continued until Sept. 20. He preached eighteen instructive sermons. The attendance was large and the interest good. While there were no immediate results, we feel that much good has been accomplished.—Christina E. Sheets, R. D. 2, Weyer's Cave, Va., Sept. 2.

Valley.—July 27 Bro. A. J. Huffman, from the Barren Ridge congregation, began a series of meetings at the same place. We had good meetings, and much interest was shown. The meetings closed Aug. 13. Two came out on the Lord's side.—Alpha Roloff, Timberville, Va., Sept. 12.

WASHINGTON.

Springdale.—We feel much encouraged by the increased attendance and interest manifested. Our people are practically unknown here, but a very hearty welcome has been given us from the start. We were kindly invited by several to preach at their schoolhouses, and we have done so. Sept. 6, we did so, and they decided to close their Sunday-school the following Sunday and come to our services. We were not able to find seats for all in attendance. They very much insisted that we should preach at their schoolhouse once in a while, and we have decided to do so there once a month. People are hungry and thirsting for the Word of God. Help us with your prayers, that some may be gathered into the fold at this place.—W. H. Tigner, Springdale, Wash., Sept. 17.

WEST VIRGINIA.

Allegheny Chapel.—Bro. H. G. Miller preached the funeral sermon of Sister Mary E. Hanger, Sept. 13, at 11 A. M. Sept. 14 Brethren J. D. Glick and W. H. Heverer came to us, and our annual council was held. The following Thursday evening our love feast was held, with Bro. Heverer officiating. About forty members engaged in the service. We had a good meeting.—Charles Spencer, Bartonsville, Va., Sept. 20.

Mathias.—Bro. E. E. Hough, of Manassas, Va., came Sept. 12, and began a series of meetings. The attendance is good, and quite an interest is being taken in the services. Bro. Blough is an able speaker. Our love feast will be held Oct. 3.—B. F. Mathias, Mathias, Va., Sept. 19.

West Virginia.—The District Sunday-school Convention of West Virginia will be held in the Sandy Creek congregation, Salem house, Oct. 24, at 9 A. M. The Elders' Meeting will be held at the same place the day previous, at 3 P. M. Those coming by rail will be met at Somerfield, Pa., at noon, Oct. 23, by Matthews, the undersigned. As there is but one train each day to Somerfield, it will be necessary for all to take the train at Cumberland, Md., at about 6 A. M., to reach Somerfield the same day.—Jeremiah Thomas, Bruceton Mills, W. Va., Sept. 23.

Baldwin.—We held our Sunday-school Convention Sept. 13. None of the speakers named on the program were present, but we had a good meeting. On the evening of the same day Bro. Moses Fike, of Egdon, W. Va., began our protracted meetings, and preached for us each evening until Sept. 17. On account of the illness of the speaker, we had to take over the meetings. The home ministers continued the meetings until Saturday night. They were assisted by Bro. Michael Bowman, of Indiana. We held our council on the 19th. We elected Sunday-school officers for six months, with Brethren Noah Pike and H. P. Wilson as superintendents. Sister Mary E. Hanger, of Manassas, Va., was here to deliver meetings Sept. 20. Our love feast at the Holzinger house will be Oct. 4, at 6 P. M., and at the Replogle house Oct. 25, at 6 P. M.—J. C. Stayer, Woodbury, Pa., Sept. 20.

Woodbury.—W. K. Conner, of Harrisonburg, Va., came Aug. 8 and began a revival that continued until Aug. 25. He preached twenty-one inspiring sermons. Four young people confessed Christ. He also preached in the Baptist church at Mount Zion on the afternoon of Aug. 16. The meetings were very interesting, and in the morning and afternoon the meetings may bear fruit in the future. Bro. Conner labored earnestly and untiringly for the lost ones. He did much good personal work in the homes of the community. A few weeks prior to our meetings two were baptized by our elder, Bro. A. Arnold. Aug. 6 Bro. Conner held a revival at the same place. Bro. W. K. Conner, of Harrisonburg, Va., came Aug. 8 and began a revival that continued until Aug. 25. He preached twenty-one inspiring sermons. Four young people confessed Christ. He also preached in the Baptist church at Mount Zion on the afternoon of Aug. 16. 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Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

ILLINOIS.

Panther Creek.—Our church met in council Sept. 16. Eld. J. W. Switzer presided. One letter was read. Our delegates to District Meeting are Eld. Switzer and Sister Barbara Gish. —Jessie Switzer Yordy, Roanoke, Ill., Sept. 16.

Pleasant Grove.—Bro. Charles Walters commenced a series of meetings with us Aug. 29 and continued till Sept. 13. He labored earnestly day and night. Five were added to the church by baptism. One more is awaiting the rite, who, on account of opposition in the family, is still awaiting baptism. We believe many others are near the kingdom. Our love feast will be held Oct. 24. We greatly desire members, and especially ministers, to be with us.—Susa Uley, R. D. 3, Box 18, Sheller, Ill., Sept. 20.

Rockford.—Sept. 6 Brother and Sister Keltner were with us for our "Homecoming Day." Bro. Keltner preached a splendid sermon in the evening. Sept. 20 our hearts were gladdened to rejoice with some of our Sunday-school children who were baptized.—Harvey Snell, Rockford, Ill., Sept. 20.

Virdean congregation met in council Sept. 10. Our elder, Bro. W. H. Shull, presided. Our deacons gave a favorable report of their annual visit. Bro. Shull was chosen as our elder and delegates to District Meeting. The Pastoral Committee reported that they have secured the services of Bro. D. F. Wainer and wife, of Chicago, to take charge of the work here in Virdean. They expect to be with us by Oct. 1.—Alice M. Gibbel, Girard, Ill., Sept. 16.

INDIANA.

Beech Grove.—We met in council Sept. 5, with Eld. E. O. Norris presiding, assisted by Bro. Shepherd and Eld. E. W. Bowman, of Anderson. Bro. Norris preached a fine sermon in charge for another year. Sister Linnie Lawler, clerk and treasurer. Sister Hattie Shull, correspondent; Bro. Wm. Beaver, trustee. Brethren Wm. Beaver and Chas. Bunker were appointed collectors. Sisters Verna Beaver and Anna Norris were selected to secure a minister for a series of meetings. Bro. Joseph Shepherd and Sister Hattie Shull are our delegates to District Meeting. The secretary of our Mission Board gave a good report. Our love feast is to be held Oct. 3, at 10 A. M.—Hattie Shull, R. D. 38, Ingalls, Ind., Sept. 18.

Camden.—Bro. T. D. Butterbaugh, of Silver Lake, Ind., closed a two weeks' series of meetings at the Camden church, in Jay County Sept. 6, with a good audience and the very best of interest. It was a spiritual feast to all, and we are quite sure that the Lord will bless the words spoken, and that souls will be born into the kingdom.—D. A. Hummer, R. D. 4, Portland, Ind., Sept. 16.

Lebanon Creek congregation held an enjoyable Harvest Meeting Aug. 23. Bro. Alf. Blessing, of West Milton, Ohio, conducted the morning and afternoon services. In the evening Bro. Blessing opened our revival meetings with a good attendance. The interest continued good throughout the three weeks' series of meetings. All felt encouraged to continue in the Lord's work. Our council was held Sept. 12. Bro. J. H. Shideler was elected delegate to District Meeting, and Sister Katie Henston is our delegate to the Sunday-school Meeting. Eld. D. W. Paul has accepted the eldership of the Lebanon Creek church.—Nora M. Paul, R. D. 6, Box 201, Huntington, Ind., Sept. 16.

Pleasant Valley church met in council Sept. 12. Eld. J. L. Mishler presided. Bro. J. Edson Uley will be here to begin our meetings Oct. 26, and is to remain with us three weeks, at which time we will have our love feast, Nov. 14. Eld. Ed Schrock and his wife, of the Brethren church, to our District Meeting.—Orpha Mishler, Middlebury, Ind., Sept. 19.

Prairie Creek.—Our church met in council Sept. 17, at the Sugar Grove house. Eld. J. W. Norris presided. A Temperance Committee was selected, composed of Brethren Josiah Hatfield, D. R. Hardman and Samuel Uley. Eld. Uley was chosen as our delegate to the District Meeting, and Sister Margaret Garrett is our Sunday-school delegate.—D. R. Hardman, Warren, Ind., Sept. 17.

Salem.—Our church decided to hold a love feast Nov. 6. Bro. Chester Poff, of Greentown, Ind., was chosen to lead our series of meetings from Nov. 1 to Nov. 14. Bro. Poff was elected delegate to District Meeting. Bro. Clyde Joseph as alternate.—Lovina Bottorff, R. D. 16, Culver, Ind., Sept. 18.

Santa Fe church met in council today. Our elder, Bro. S. T. Fisher, presided. Two letters were read. Eld. E. E. Coblentz were chosen delegates to our District Meeting, and Sister Dossie Webb is our delegate to the Sunday-school Meeting. Preparations were made for our love feast Oct. 3, at 4 P. M.—Perry Coblentz, R. D. 21, Bunker Hill, Ind., Sept. 19.

Valmont.—Our church met in council Sept. 10, and came to assist us in a two weeks' series of meetings. He preached the Word with power, and seven were baptized. Others seem to be near the kingdom. Bro. Swihart's efforts were much appreciated. Sister Myrtle Swihart led the song service the last week of the meetings. Sept. 19 we met in council, and had a very helpful, pleasant meeting. Our elder, Bro. John Appelman, presided. He was again chosen as our elder for the ensuing year. Bro. Russell Rohrer was re-elected Sunday-school superintendent. Brethren John Christian and Howard Dickey were chosen delegates to District Meeting. We expect to hold a series of meetings this winter. Our love feast will be held Oct. 17, at 5 P. M.—Edith Rohrer, R. D. 10, Argos, Ind., Sept. 21.

Washington.—Bro. C. W. Warstler is conducting our revival meetings, which began Sept. 13. He is an excellent speaker. Brethren George and Wm. Overlander are assisting calling every day, and our meetings are sure to be a success.—Mrs. Dwight Duker, Warsaw, Ind., Sept. 16.

West End Valley church met in council Sept. 12, with Bro. A. Moss presiding. The report of the annual visit was made, which showed that the church was working in Christian harmony. Bro. Jerry Frantz was re-elected trustee for three years. Brethren Samuel Myers and Jerry Frantz were chosen delegates to District Meeting, and Sister Katie Myers and Rebecca Montel delegates to Sunday-school Meeting. We appointed our love feast for Sept. 26, at 5 P. M.—Marie Butterbaugh, Silver Lake, Ind., Sept. 19.

MICHIGAN.

Beaverton congregation met in council Sept. 12. Seven letters of membership were received and one was granted. We will hold our love feast Oct. 3, at 10 A. M. Eld. Wm. Noff was again elected as our elder for another year. Sister Ella Mishler was elected secretary of our local Mission Board, and Bro. Henry Mishler as foreman of the deacon body for one year. Bro. E. C. Reiley was with us Sept. 13, and gave us a stirring, spiritual sermon in the evening.—Katie Patterson, Beaverton, Mich., Sept. 16.

Bronson.—Sept. 6 we held our Harvest Meeting, conducted by Bro. J. Harvey Schrock, of Shipshewana, Ind. After the close of the morning service, tables were prepared and dinner was served. At 2 P. M. Bro. Schrock preached a strong mission sermon, and about one mile from the church, by Bro. H. H. Hollinger. Sept. 14-15. Interment at the Bronson meetinghouse.—G. W. Harlacher, R. D. 1, Dover, Pa.

Sunday-school. We preached for them in the morning and evening. They are in much need of help.—Martin Hardman, Bronson, Mich., Sept. 18.

Grand Rapids.—Since our last report our church has been progressing nicely. Four have been admitted to membership by baptism. Sept. 13 we had ten visitors from Woodland. Bro. G. F. Culler and wife were with us. Bro. Culler gave us an address and Sister Culler led our song services. Sept. 16 we met in council. Bro. Caslow presided, in the absence of Bro. Uley. We decided to have a series of meetings in October, to be conducted by Bro. Caslow.—Carrie Elliott, 26 Cutler Avenue, Grand Rapids, Mich., Sept. 18.

OHIO.

Bellefontaine.—Our Sunday-school enjoyed an annual outing, as usual. The children, especially, look forward to these outings. Sept. 12, at our council, we decided to hold our love feast at the close of our series of meetings, to begin Nov. 8 and to continue at least two weeks. Bro. P. J. Blough, of Pennsylvania, will conduct these meetings. Sept. 20 Sister Leo L. George, our District Sunday-school Secretary, gave us an address on "The Model Sunday-school," which was appreciated by all. We are looking forward to another feast of good things Sept. 27 and 28, when Bro. Ross D. Murphy will be with us.—Bessie M. Kaylor, Bellefontaine, Ohio, Sept. 19.

Prices Creek church met in council last Saturday. Eld. John Fidler, of Brookville, Ohio, and Bro. Lester Helsey, of Chillicothe, Ohio, were present. This evening brethren four met in love and unity. Bro. Henry Longenecker is to begin a series of meetings at the Cedar Grove house Oct. 11. He began a series of meetings at the Cedar Grove house Aug. 22, and continued for three weeks. Our members certainly were encouraged. Two were born into the kingdom.—Manding, Prices Creek, New Madison, Ohio, Sept. 19.

Ross church met in council Sept. 19, with our elder, Bro. B. F. Snyder, presiding. The annual visit found the church to be in good working condition. Sept. 20 being Temperance Sunday, our Sunday-school scholars rendered a short program of songs and recitations after the closing of the Sunday-school. Our elder then gave us a stirring temperance sermon.—Mrs. J. A. Guthrie, Spencerville, Ohio, Sept. 21.

South Poplar Ridge church met in council Sept. 19. Our elder, Bro. John Flory, presided. Our resident minister, Bro. William Hise, passed away on the morning of Sept. 19. He will be greatly missed in our congregation. Our love feast will be held Oct. 24, at 2 P. M. Bro. G. A. Snider will begin a series of meetings for us Nov. 21.—Sadie Nofsinger, R. D. 6, Defiance, Ohio, Sept. 21.

PENNSYLVANIA.

Big Swatara.—Sept. 10 we held our Harvest Meeting at the home of Bro. Wm. Smith. A large assembly was richly fed by Brethren H. K. Ober, John C. Zug, Samuel Zug, Harry Widder and Samuel Witmer. We were pleased to have Rev. Sigler, of the Bethel church, and Rev. Samuel Brehm, of the Brethren in Christ, with us. The service was a large and an offering of \$80 was received for home missions. Dinner was served to all present. Last Saturday evening and Sunday forenoon Bro. Diller Myer, of Bareville, Pa., preached two able sermons to the people at Hanoverdale. At 2 P. M. the Sunday-school met in a Children's Meeting, when Bro. John Zug, of Palmyra, Pa., preached a large and appreciative audience. An offering of \$11.25 was lifted. A similar meeting was held at East Hanover several weeks ago. Bro. Shearer addressed the children. We hope to have Bro. H. K. Ober, of Elizabethtown, Pa., with us in our Children's Meeting, Oct. 18, in Moersersburg. Sept. 10 we met in council. Bro. I. W. Taylor preached a very interesting sermon on Sunday morning following.—Mrs. George H. Light, Hatfield, Pa., Sept. 18.

Hatfield church met in special council Sept. 12. Elders I. W. Taylor, Jesse Ziegler, of Hills, Pa., M. Box and Bro. R. H. Embrough were present. Bro. David N. Cassel was elected to the ministry. Following this, the church decided to ordain Bro. William B. Fretz to the eldership, and to advance Bro. George H. Light to the second degree of the ministry. These brethren, with their wives, were then July 10 called. Bro. I. W. Taylor preached a very interesting sermon on Sunday morning following.—Mrs. George H. Light, Hatfield, Pa., Sept. 18.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Bashloun-Sindorf.—By the undersigned, Sept. 15, 1914, at the home of the bride's parents, A. Ray Bashloun and Elizabeth Sindorf, both of Greensburg, Pa.—M. J. Brougher, Greensburg, Pa.

Cobb-Essinger.—At the residence of the undersigned, Sept. 14, 1914, Bro. John C. Cobb, of Mountaintown, Ind., and Miss Margaret M. Essinger, of Youngstown, Ohio.—Chas. O. Gump, Churubusco, Ind.

Colbert-Stairs.—By the undersigned, Aug. 15, 1914, at Bro. H. P. Galentine's residence, Greensburg, Pa., Chas. C. Colbert, of Dickerson Run, Pa., and Sister Edna Stairs, of Mount Pleasant, Pa.—M. J. Brougher, Greensburg, Pa.

Kelso-Hardwick.—By the undersigned, Sept. 11, 1914, at the home of Mr. J. Barnhart, 915 Sunset Building, Bro. Benjamin F. Kelso, of Holtville, Cal., and Mrs. Ethel E. Hardwick, of Los Angeles.—G. H. Bashor, Los Angeles, Cal.

Morrison-Manning.—By the undersigned, Sept. 16, 1914, Mr. Clarence Morrison and Sister Anna Bell Manning, at the home of Mr. James Taylor, in the Libertyville congregation, Jefferson Co., Iowa.—Abraham Wolf, Bloomfield, Iowa.

Weidler-Rhodes.—By the undersigned, Aug. 8, 1914, at the home of Mr. and Mrs. Earl Heiler, Oakland, Kans., Bro. Ira W. Weidler, of Hutchinson, Kans., and Sister Etta Rhodes, of Oakland, Kans.—H. L. Brammell, Ozark, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Agee, Carmon S. Infant son of Sister Emma and Frank Agee, aged 7 months and 1 day. Interment in the Pleasant View cemetery. Services by Eld. S. I. Bowman, assisted by the home ministers.—Ana F. Sanger, R. D. 1, Box 114, Fayetteville, Va.

Altland, Rolandus, born in York County, Pa., near the hamlet of Big Mount, died at his home in Big Mount, Pa., aged 76 years, 6 months and 16 days. Bro. Altland was baptized in the Upper Conewago congregation, and later moved to the Lower Conewago congregation. A few years later he was elected to the deacon's office, in which he served faithfully for thirty-two years. He was sick only ten days, his ailment at the start being dysentery. He leaves his devoted wife and seven children. Services by Eld. O. W. Cook at the Altland meetinghouse, about one mile from his home, assisted by Bro. H. H. Hollinger. Sept. 14-15. Interment at the Altland meetinghouse.—G. W. Harlacher, R. D. 1, Dover, Pa.

Baker, Harvey Franklin, born Feb. 15, 1861, died Aug. 17, 1914, aged 53 years, 6 months and 2 days. He was the son of George and Mary Baker. Feb. 28, 1884, he was married to Emma Richard. The latter part of his life (over six years) was happily spent as a member of the Church of the Brethren. He had four sons and one daughter, all in the union. Aug. 3, Bro. Baker called for the anointing, which proved a great spiritual blessing. Two sons preceded him to the spirit world. His devoted wife, two sons, one daughter, two sisters, four half-sisters and two half-brothers survive. Services at Pittsburg, where his wife, Josie Sutsman and N. W. Hinkley, Ruth Dick, Arcanum, Ohio.

Bookes, Catharine, nee Kelm, born in Fayette County, Pa., in 1817, died in Conrad, Grundy County, Iowa, Aug. 25, 1914, aged 97 years, 2 months and 12 days. With her father and family she moved to Somerset County, Pa., where in 1834 she was married to Levi Bookes. Thirteen children were born to this union, ten of whom survive her. In 1870 she came with her husband and family to Grundy County, Iowa, where Mr. Bookes died in 1901. She then made her home with her son, Daniel Bookes, Services at the Church of God at Allice by Rev. Hiltbride, Lizzie Hoffa, Grundy Center, Iowa.

Bowman, Elizabeth S. daughter of George B. and Hannah Hoover, born July 10, 1866, near Hagerstown, Ind., died of uremic poisoning at Reed's Hospital, Richmond, Ind., where she underwent a surgical operation. Her mother having died soon after her birth, her father, assisted by a relative, cared for her until she was four years old. She was then baptized into the Church of the Brethren, remaining ever faithful. Aug. 21, 1886, she was married to Eld. D. E. Bowman, and proved to be a devoted and faithful companion. During her sickness she called for the elders and was anointed. Two weeks before she died, she submitted to an operation. It was her great desire to remain with her family, but she was ready to go, if such be God's will. Services at the Brick church by Eld. L. W. Teeter, assisted by Eld. John A. Miller. Interment in the cemetery near by.—Chas. W. Miller, Hagerstown, Ind.

Sister Lillian May, nee West, born Feb. 14, 1877, died Aug. 21, 1914; also her husband, Fred Buntin, born in Frankfort, Ind., March 7, 1876, died Sept. 2, 1914. Sister Buntin died in Fay, Okla., where they had made their home for the past several years. Mr. Buntin, accompanied by his four little girls, brought his wife's body here to Lincoln for interment. Her body was not with her at the time of her burial. Rapidly growing worse, he was laid to rest beside his wife just nine days after her burial, in the Wyuka cemetery, Lincoln, Neb. Besides the four little girls, the eldest of whom is eleven years old, Sister Buntin leaves four brothers and three sisters. Mr. Buntin leaves no parents, brothers or sisters for services. Services at the Church of the Brethren church by Bro. D. G. Couser, assisted by the writer.—J. Edwin Jarboe, 323 North Twenty-second Street, Lincoln, Neb.

Carry, Bro. Joseph, died of tuberculosis, at his home in Mount Pleasant Township, Pa., aged 24 years. He united with the Church of the Brethren in 1884, and lived a devoted Christian life till death. His parents, and several brothers and sisters survive him. Services at his father's home, by Eld. J. K. Elcher. Interment in the Reformed church cemetery at Middle Churches, three miles north of Mount Pleasant, Pa.—B. E. Ludwick, Mount Pleasant, Pa.

Cornwall, William, born in South English, Iowa, Sept. 14, 1914, aged 76 years, 1 month and 21 days. He was married Jan. 21, 1873, to Elizabeth J. Lambert, near Staunton, Va. To this union were born three children. He came with his parents to Washington County, Iowa, when sixteen years of age, and later moved to South English, Iowa. He served his Brethren church, east of town, by Bro. J. D. Brower.—Mary K. Stoner, South English, Iowa.

Early, Samuel H., born Oct. 15, 1843, died Aug. 27, 1914, aged 70 years, 10 months and 12 days. He leaves three daughters and two sons, all of whom are nearly ten years ago. He was a kind husband and father, and a good neighbor. Services by the writer and Gabriel Heatwole, of the Mennonite faith. Interment at Mount Horeb.—Emanuel Long, Bridgewater, Va.

Erff, Harold F., born March 12, 1899, near Holmesville, Neb., died Sept. 1914, of typhoid fever, after an illness of five weeks. When he was nine years old, he came with his parents to El Paso County, where he died. He suffered without a complaint. His great anxiety was for his aged father and mother. He died from perforated bowels, after he seemed to be convalescing. He was buried in the cemetery of Colorado City.—Effie Strum Sherer, Colorado City, Colo.

Hoak, Bro. Henry S., born in Lancaster County, Pa., near Lancaster City, Jan. 19, 1835, died in Sterling, Ill., Aug. 26, 1914, aged 79 years, 8 months and 7 days. He came to Illinois in the pioneer days. He was a public school teacher for twenty-two years. He was a member of the Brethren church for thirty years. He was a charter member of the Sterling church. His death leaves but four living members, that were there when the writer commenced the work at that place, under the direction of our District Mission Board. His home was his wife, three sons and one daughter. All his family and members of the Brethren church were his friends and neighbors. The sermon was preached by the writer, assisted by Bro. J. U. G. Stiversen. Text, 2 Cor. 5: 1-4.—P. R. Keltner, Freeport, Ill.

Hoover, Sister Sarah, died at the home of her sister, Mrs. Samuel Shervin, Lappans, Md., Sept. 2, 1914, aged 69 years. Sister Hoover resided alone, near Chewsville, Md., her husband having died some years ago. She became very ill, and died while on a visit to her only sister. Sister Hoover was a member of the Church of the Brethren for a number of years. Services in the Brethren church in Hagerstown by Eld. Harry Martin. Interment in Rose Hill cemetery.—M. Portia Rowland, Fairplay, Md.

Kuff, Lucy Ann, nee Sheneman, born in Noble County, Ind., Dec. 22, 1865, died near Wawaka, Ind., Sept. 7, 1914, aged 48 years, 8 months and 16 days. In 1877 she was married to Henry Kuff. Eleven children were born to this union. Her husband and eight children survive. She was a member of the Church of the Brethren for twenty-six years. Services by Eld. L. L. Berkey, assisted by Eld. A. I. Mow.—Ella Elson, Wawaka, Ind.

Johnston, Clara W., born in Adams County, Iowa, April 20, 1885, died Aug. 30, 1914. He was the son of Sister Isabelle Johnston. He died from a severe kick by a horse. Services in the Brethren church, Mt. Elma, Iowa, Sept. 1, by the writer. Text, John 11: 25.—Homer F. Caskey, Lenox, Iowa.

Kendal, Bro. Abner, died at his home in the bounds of the Okaw congregation, Moultrie Co., Ill., Sept. 18, 1914, aged 81 years, 2 months and 3 days. He was a faithful member of the Church of the Brethren for about forty years. Services by the writer, assisted by Bro. S. S. Miller and Rev. L. E. Leaman, of the Presbyterian church.—John Arnold, Lintner, Ill.

Kindig, Bro. Henry H., born Jan. 8, 1830, in Augusta County, Va., died Sept. 10, 1914, aged 84 years, 8 months and 5 days. He was married to Bette S. Spitzer, of Rockingham County, Virginia. They had four children. In the fall of 1855, he settled on a farm near Benson. Later he returned to Onarga, Ill., where he died. Four children were born to this union. One son and two daughters preceded him. He leaves

a companion, one son and one brother. Bro. Kindig united with the Church of the Brethren in 1869, and filled the office of a deacon for many years. His body was brought to the Panther Creek church, where services were conducted by the writer. Text, Job 5: 26. Interment in the cemetery near the church.—J. W. Switzer, Roanoke, Ill.

King, Lily Ethel, daughter of Sherman G. and Sister Cora I. King, born on Easter Sunday, April 2, 1899, died of tuberculosis July 20, 1914, at her home near Gypsum, Kans., aged 15 years, 3 months and 18 days. Having never been strong, her parents took her to New Mexico in April of this year, hoping that she would improve in health, but just five days after being brought home from the Southwest, her spirit fled. She leaves her parents, three brothers and one sister. Services at the home by Eld. C. A. Shank, Interment in the Gypsum cemetery.—Berlie R. Monon, Gypsum, Kans.

McCallough, Floyd E., son of Brother and Sister George McCullough, born in Garrett, DeKalb Co., Ind., Feb. 17, 1891, died Sept. 16, 1914, aged 23 years, 6 months and 29 days. The deceased met with an accident while working on the R. and O. Railroad, near Lapaz Junction, Ind. He leaves a sorrowing wife, one little daughter, his parents and one brother. Services at the Center church by Bro. George Swihart, of Roan, Ind. Text, Job 14. Interment in the cemetery near by.—Albert F. Burke, R. D. 6, Walkerton, Ind.

Mumma, Wilbur Wolfe, son of Mr. and Mrs. Charles Mumma, of Keedysville, Md., born Feb. 11, 1900, died after a very short illness, of a complication of diseases, at the home of his aunts, the Misses Wolfe, of the Manor, Aug. 15, 1914, aged 14 years, 6 months and 3 days. He was a great sufferer, but his last illness was of short duration. He was a regular attendant at our Sunday-school. He is survived by his father, mother, eight sisters and a brother. Services in the Manor church by Eld. Harvey Martin, assisted by J. Renshaw. Interment in Manor cemetery.—M. Portin Rowland, Fairplay, Md.

Murphy, Bro. George W., born Feb. 2, 1861, died Sept. 12, 1914, aged 53 years, 7 months and 10 days. His death resulted from a paralytic stroke, sustained about six years ago. He died in the faith. Services in the Old Order church at Amsterdam, Pa., by Eld. H. M. Stover. Interment in the adjoining cemetery.—Jesse Demuth, Waynesboro, Pa.

Myers, Sister Malinda, born Dec. 14, 1865, died Sept. 10, 1914, aged 48 years, 8 months and 27 days. She suffered from a complication of diseases, but was very patient and fully resigned to the Lord's will. Her husband, two sons and four daughters survive; also several brothers and sisters. Services at her home near Mount Pleasant by Eld. Daniel Walker, of Berlin, Pa. Interment in the Mount Joy cemetery, near Mount Pleasant.—E. B. Ludwick, Mount Pleasant, Pa.

Neadow, Bro. Isaac P., born Dec. 9, 1826, in Somerset County, Pa., died Sept. 8, 1914, at Davenport, Nebr., aged 87 years, 8 months and 29 days. Carolina E. Lint became his wife Oct. 24, 1847, at Walker's Mill, Pa. She died Dec. 13, 1882. To this union were born eight children, five of whom survive. After short services by the Brethren, the body was taken to Waterloo, Iowa, and laid to rest in the Brethren cemetery in Orange township, the funeral being conducted by Bro. A. P. Blough.—Edgar Rothrock, Carlisle, Nebr.

Owline, Sister Christina, daughter of John and Catherine Reed, born in Miami County, Ohio, near Pleasant Hill, April 14, 1851, died Sept. 12, 1914, in the bounds of the West Milton congregation, Ohio, aged 63 years, 4 months and 28 days. Her death was due to cancer of the stomach. She was married to Samuel Furlong March 10, 1870. Nine children were born to them. Two died in infancy. Five sons and two daughters survive. June 19, 1910, she was married to Daniel B. Owline. Aug. 26 she was taken to the hospital at Piqua, Ohio, to undergo an operation, but received no benefit. About five weeks ago she called for the elders and was anointed. Services by the writer in the Brethren church at Pleasant Hill. Text, 2 Cor. 6: 1.—Jesse K. Brumbaugh, West Milton, Ohio.

Ream, Bro. Daniel, died at the home of his son, Joseph, in the bounds of the West Johnstown congregation, Johnstown, Pa., Sept. 11, 1914, aged 80 years, 5 months and 11 days. He was a member of the Church of the Brethren for a number of years. His wife preceded him. He is survived by three sons and three daughters. Services by the writer in the Brethren church at Roxbury. Interment in the Sell-Berkley cemetery.—Silas Hoover, Somerset, Pa.

Rose, ———, child of Mr. and Mrs. Frank Rose, died at the home, two miles west of this place, of cholera infantum, after a brief illness. It was seventeen months old, and leaves its parents and two brothers. Services in the Olive Branch Universalist church. Text, Mark 10: 12-16. Interment in the local cemetery. Discourse by the writer.—Van B. Wright, Sinking Spring, Ohio.

Sheets, ———, infant son of Bro. David Sheets, Jr., born Nov. 20, 1913, died Sept. 13, 1914. Services at the Mount Joy churchhouse by the undersigned. Text, 2 Sam. 12: 23. Interment in the Mount Joy cemetery.—B. B. Ludwick, Mount Pleasant, Pa.

Sheldon, Sister Lila, daughter of Ellis and Lizzie Groff, born Oct. 12, 1890, near Holmesville, Nebr., died June 2, 1914, near Calhan, Colo., aged 23 years. Her life was a beautiful witness of the Christ life, which she so early espoused. She leaves her companion and two little girls. Services in the Antioch church by Bro. Andrew Detrick.—Effie Strohm Sherfy, 2028 Armstrong Avenue, Colorado City, Colo.

Shiery, Silas D., born June 14, 1844, died Sept. 13, 1914, at his home near the Mill Creek church, Va., aged 70 years, 2 months and 29 days. Bro. Shiery was a faithful member of the Church of the Brethren for many years. His wife, two sisters and two brothers survive. Services by Eld. H. C. Parly, assisted by Elders Samuel Pence and C. E. Long. Interment in the Mill Creek cemetery.—Pearl M. Showalter, North River, Va.

Vanman, Sister Anna Laura, daughter of Levi and Anna Bookwalter, born near Brookville, Ohio, July 18, 1861, died at her home at Ovid, Mich., Aug. 15, 1914, aged 50 years and 27 days. She was married to Daniel Vanman Dec. 9, 1883. A son and a daughter were born to this union, who survive her. Sister Vanman united with the Church of the Brethren in 1884, and remained faithful. For many years she was a member of the Middle District church, Miami County, Ohio. Having but recently moved to Michigan, she enjoyed her new home for only a short time. Services by the writer in the Bear Creek church, Montgomery County. Interment near by.—Jacob Coppock, Tippecanoe City, Ohio.

Welch, Mary Zehn, born in Fayette County, Ohio, April 17, 1855, died Sept. 7, 1914, aged 59 years, 4 months and 18 days. At the age of five years she moved with her parents to Carroll County, Ind., where, in 1862, she was united in marriage to William Stewart. Two sons and one daughter were born to this union. Her husband, William Stewart, preceded her to the home beyond. In 1879 she was united in marriage to Thomas C. Welch. One son was born to this union. One daughter and two sons survive her. In 1870 mother heard the voice of Jesus calling her. She forsok all and followed her Savior. She was a faithful member of the Church of the Brethren for forty-four years.—J. L. Mahon, Van Buren, Ind.

Weimer, Orville Loraine, little son of Bro. Walter and Sister Lula A. Weimer, born Jan. 6, 1911, died Sept. 4, 1914, in the bounds of the Dry Fork congregation, Jasper Co., Mo., of indigestion, aged 3 years, 7 months and 28 days. Services at the Dry Fork church by Eld. William Harvey, assisted by Eld. Henry Sunderland. Text, Heb. 9: 27. Interment in the adjoining cemetery.—Walter Weimer, R. D. 6, Carthage, Mo.

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NOTES NOT CLASSIFIED

Notice.—The annual Missionary Meeting of Southern Illinois will be held in the Woodland church, near Astoria, Ill., on Tuesday evening, Oct. 6, preceding the District Meeting. Bro. R. N. Leatherman, of Chicago, Ill., will address a missionary address. Come and help to arouse the dormant spirit for missions to a greater activity.—E. E. Brubaker, Secretary, Auburn, Ill., Sept. 25.

Okaw church met in council Sept. 6 at the La Place house, with Eld. Jacob Wyne in charge. The annual church visit was reported, and quite an amount of business transacted. Three letters of membership were granted. One has been received by letter since our last report. Brethren Hester Landes and Fred Buckingham were chosen delegates to District Meeting. Bro. F. A. Myers, of Polo, Ill., recently closed a very interesting series of meetings at the Centennial house. One became willing to return to the fold. Others seem to be near the kingdom.—Inez Wyne, Lintner, Ill., Sept. 22.

Mount Herman.—Our church met in council Sept. 6. Our elder, Bro. Riley Flora, presided. Bro. Samuel Elkenberry was selected as our elder for the following year. Brethren G. A. Pilsen and I. N. Haynes were elected delegates to the District Meeting. We decided to have a love feast Oct. 17. We had Sunday-school and preaching services Oct. 13.—Lavina Mitchell, Sanville, Va., Sept. 17.

Little Swatara.—We held our Harvest Meeting Sept. 5 at the Freystown house. Eld. Hiram Gible was present. A liberal offering was given for home missions. A Children's Meeting was held at the Ziegler house Sept. 6. Bro. Clayton Miller was with us. A similar meeting was held at the Meekey house Sept. 20, where Bro. Amos Kuhns gave an illustrated talk. Bro. Nathan Martin was also present. At all of these meetings the brethren gave us interesting and instructive talks, which were much appreciated. Our love feast will be held Oct. 6 and 7, at 9:30 A. M., in the Ziegler meetinghouse. Our local Sunday-school Meeting will be held Oct. 17, at 2 P. M., in the Ziegler house. A welcome is extended to interested Sunday-school workers.—H. M. Prantz, Myerstown, Pa., Sept. 22.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 7, Nebraska, in Bethel church.

Oct. 7, Southern Illinois, Woodland church, Astoria.

Oct. 7, Northern Iowa, S. Dakota and Minnesota, Root River church.

Oct. 8, Middle Iowa, at Maxwell.

Oct. 8, Middle Indiana, West Manchester church.

Oct. 15, Southern Indiana, Four Mile church, twelve miles south of Richmond, and one and one-half miles east of Kitchell, on the C. and O. R. R.

Oct. 20, 2:30 pm, Southern Missouri and Northwestern Arkansas, Peace Valley church.

Oct. 21, Southwestern Kansas and Southeastern Colorado, Pleasant View church, Darlow, Kans.

Oct. 22, Southern California and Arizona, Lordsburg, Cal.

Oct. 27, Southeastern Kansas, Granola church.

Oct. 28, Southern Pennsylvania, Codorus, Fairview house, three miles south of York.

Oct. 29, 9 am, Arkansas and Southeastern Missouri, Broadwater church, Essex Co., Mo.

Oct. 29, 8 am, Southeastern Kansas, in the Granola church.

Oct. 29, Southeastern Pennsylvania, New Jersey and Eastern New York, Philadelphia, First Church of the Brethren.

Oct. 30, 8 pm, Northwestern Kansas and Northwestern Colorado, Victor church, Osborne County, Kans.

LOVE FEASTS.

Alabama.

Oct. 10, Pruitdale.

Arkansas.

Oct. 11, St. Francis.

California.

Oct. 24, 10 am, Oak Grove, all-day meeting.

Oct. 26, Pomona.

Oct. 31, 4 pm, Reedley, Illinois.

Oct. 10, 11, 2 pm, West Branch.

Oct. 11, 6:30 pm, Lanark.

Oct. 16, 5:30 pm, Virion.

Oct. 17, 7 pm, Salem, five miles northwest of Salem.

Oct. 18, 5 pm, Mount Morris.

Oct. 24, 5 pm, Franklin Grove.

Oct. 24, 25, 1:30 pm, Wadams Grove.

Oct. 24, Pleasant Grove.

Oct. 31, 3 pm, Martins Creek, one and one-half miles south, and one-half mile east of Jeffersonville, Geff Station.

Oct. 31, 6 pm, Fountain.

Nov. 7, Big Creek, three miles east of Parkersburg.

Nov. 8, Sterling.

Nov. 26, 10 am, Woodland.

Nov. 26, 4 pm, Blue Ridge.

Nov. 29, 6 pm, Decatur.

Indiana.

Oct. 3, 5 pm, Shipshewana.

Oct. 3, Andrews.

Oct. 3, 5 pm, Somerset, Vernon house.

Oct. 8, Elkhart City.

Oct. 8, Nappanee.

Oct. 9, 5 pm, Yellow Creek.

Oct. 9, 4 pm, Bethel Center.

Oct. 10, Elkhart Valley.

Oct. 10, 4 pm, Union City, country house.

Oct. 10, 6 pm, St. Joseph Valley.

Oct. 10, 10 am, Nettle Creek, one mile west of Hagers-town.

Oct. 10, Plunge Creek Chapel.

Oct. 10, 6 pm, Beaver Creek.

Oct. 10, West Marion.

Oct. 10, 2 pm, Bachelor Run.

Oct. 15, 7 pm, West Goshen.

Oct. 17, 5 pm, Walnut.

Oct. 17, Burnettville.

Oct. 17, Pleasant View.

Oct. 17, Kewanna.

Oct. 17, 2 pm, Portland.

Oct. 18, 7 pm, Huntington City.

Oct. 24, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.

Oct. 24, Hickory Grove.

Oct. 24, Markle.

Oct. 24, Union.

Oct. 24, 4:30 pm, Plevna.

Oct. 24, 2 pm, Beaverdam.

Oct. 25, Ladoga.

Oct. 25, 6 pm, Summitville.

Oct. 29, 4 pm, Pipe Creek.

Oct. 31, Four Mile.

Oct. 31, 5 pm, Middle Fork, Rossville house.

Oct. 31, Osceola.

Oct. 31, Rock Run.

Oct. 31, Pine Creek.

Oct. 31, 8:30 pm, Anderson.

Nov. 6, Salem.

Nov. 6, Landessville.

Nov. 7, 4 pm, Wawaka (Springfield), one-half mile east of Wawaka.

Nov. 7, 10 am, Sugar Creek.

Nov. 7, 6:30 pm, Monticello.

Nov. 7, 5:30 pm, Bethany, three miles south of New Paris.

Nov. 10, 5:30 pm, Salamonie.

Nov. 14, Pleasant Valley.

Nov. 26, 5 pm, South Bend (Second church).

Iowa.

Oct. 4, Cedar.

Oct. 10, 4 pm, South Keokuk.

Oct. 10, 11, 6 pm, Garrison.

Oct. 17, Dallas Center.

Oct. 17, Iowa River.

Kansas.

Oct. 4, 6 pm, Sabetha.

Oct. 4, Altamont.

Oct. 10, 5:30 pm, Monitor.

Oct. 10, 4 pm, Newton.

Oct. 10, 10:30 am, Dorrance.

Oct. 17, Topeka.

Oct. 17, Altoona.

Oct. 24, 4 pm, Olathe.

Oct. 24, 11 am, Washington.

Oct. 24, 10 am, Burr Oak.

Oct. 25, Kansas Center.

Oct. 31, 6 pm, Victor.

Nov. 1, Kansas City Mission, Central Avenue church.

Nov. 7, 2 pm, Larned.

Nov. 14, Garden City.

Nov. 14, Wade Branch.

Maryland.

Oct. 4, Maple Grove.

Oct. 17, 2 pm, Locust Grove.

Oct. 17, 4 pm, Manor.

Oct. 24, Broadfording.

Oct. 24, 1:30 pm, Browns-ville.

Oct. 31, 1:30 pm, Monocacy.

Oct. 31, 10 am, Longmeadow.

Nov. 9, Peach Blossom.

Michigan.

Oct. 4, 6 pm, Long Lake.

Oct. 10, 10 am, Fairview.

Oct. 10, 10:30 am, Vestaburg.

Oct. 24, 4 pm, Bear Lake, at Clarion.

Oct. 24, 10:30 am, Woodland.

Oct. 31, 10:30 am, Saginaw.

Nov. 10, 10 am, New Haven.

Missouri.

Oct. 17, Carthage.

Oct. 24, Fairview.

Oct. 24, 5 pm, Plattsburg.

Oct. 28, Prairie View.

Oct. 30, 5 pm, Mineral Creek.

Oct. 31, Wakenda.

Nov. 7, Joplin.

Nov. 14, 2 pm, Dry Fork.

Nov. 14, 7:30 pm, North St. Joseph.

Nov. 21, 3 pm, Bethany.

Nebraska.

Oct. 11, 3:30 pm, Lincoln, corner of Twenty-second and Q Streets.

Oct. 19, Octavia.

Oct. 24, Bethel.

New York.

Oct. 11, Lake Ridge Mission.

North Dakota.

Oct. 17, 7 pm, Minot.

Oct. 31, 4 pm, Cando, Zion house.

Ohio.

Oct. 10, 5 pm, Palestine.

Oct. 10, 10 am, Prices Creek.

Oct. 10, 4 pm, St. McKinley.

Oct. 10, Rush Creek.

Oct. 10, 10 am (all-day meeting), Black River.

Oct. 10, 2 pm, Blue Creek.

Oct. 10, Green Springs, B-hel house.

Oct. 17, Maple Grove.

Oct. 17, 5 pm, Lower Miami.

Oct. 17, 10 am, Wooster.

Oct. 17, 3 pm, Pittsburg.

Oct. 17, 10 am, Logan.

Oct. 17, 10 am, Portage.

Oct. 17, Pleasant Valley, Pleasant Valley house.

Oct. 17, 10 am, Lick Creek.

Oct. 17, 2:30 pm, Baker.

Oct. 24, 10 am, Wyandot.

Oct. 24, 2 pm, South Poplar Ridge.

Oct. 24, 5 pm, Lexington, Highland County.

Oct. 24, Owl Creek.

Oct. 24, 4 pm, Brookville.

Oct. 24, Wolf Creek house.

Oct. 24, 4 pm, Harris Creek.

Oct. 31, 10 am, Chippewa.

Oct. 31, 10 am, Lower Still-water.

Oct. 31, 10:30, Black Swamp.

Oct. 31, 10 am, Stonelick.

Oct. 31, 2 pm, Sugar Creek.

Oct. 31, Pleasant View house.

Oct. 31, Beaver Creek.

Nov. 6, Fostoria.

Nov. 7, 10:30 am, Silver Creek.

Nov. 7, 10 am, Poplar Grove.

Nov. 26, 5 pm, East Nimschillen, Brick house.

Nov. 29, 6 pm, Lima.

Oklahoma.

Oct. 3, Indian Creek.

Nov. 7, 6 pm, Pleasant Plains.

Oregon.

Oct. 3, Marcola.

Pennsylvania.

Oct. 4, 6 pm, Woodbury, Holsinger house.

Oct. 4, Codorus, Shrewsbury house.

Oct. 4, 6 pm, Shade Creek, Berkeley house.

Oct. 4, Summit Mills.

Oct. 4, Plum Creek.

Oct. 4, Maple Spring.

Oct. 4, Fairview, Fairview house.

Oct. 4, 5 pm, Johnstown, Walnut Grove house.

Oct. 4, 2 pm, 9:30 am, Little Swatara, Ziegler house.

Oct. 10, 4 pm, Snake Spring, Koontz church.

Oct. 11, York.

Oct. 11, Indian Creek, County Lane house.

Oct. 11, 6 pm, Clover Creek.

Oct. 14, 10 am, Back Creek, Shank house.

Oct. 17, Carson Valley.

Oct. 18, 5 pm, Greensburg.

Oct. 18, 6 pm, Meyersdale.

Oct. 18, 4 pm, Hanover.

Oct. 20, 4 pm, Ephrata.

Oct. 21, Mountville, Mountville house.

Oct. 21, 22, 9:30 am, Springville, Mohler house.

Oct. 22, 23, 9:30 am, Conestoga, Bird-in-Hand house.

Oct. 24, 25, Falling Spring.

Oct. 24, 2 pm, Mingo, Skip-nack house.

Oct. 24, 25, 10 am, Upper Codorus.

Oct. 24, 25, Upper Conewago, Latimore house.

Oct. 24, 25, 3 pm, Reading.

Oct. 24, 25, Upper Cumberland.

Oct. 25, 5:30 pm, West Johnstown.

Oct. 25, Mechanic Grove, Grove house.

Oct. 25, 6 pm, Woodbury, Replodge house.

Oct. 25, Pittsburgh, corner of Greenfield Ave. and Mont-ville Street.

Oct. 27, 28, West Conestoga, Middle Creek house.

Oct. 27, 28, Midway.

Oct. 28, 29, 1:30, Fairview.

Oct. 29, 30, 1:30 pm, White Oak, Longnecker house, one mile west of Litzitz.

Oct. 30, 4 pm, Spring Rbn.

Oct. 31, 4 pm, Artemas.

Oct. 31, Gettysburg, Marsh Creek house.

Oct. 31, 3:30 pm, Akron.

Oct. 31, Nov. 1, 1:30 pm, Back Creek, McConnellsdale house.

Oct. 31, 3 pm, Dunning's Creek, Holsinger house.

Nov. 1, Red Bank.

Nov. 1, Chambersburg.

Nov. 3, 1:30 pm, West Green-tree.

Nov. 3, 4, 2 pm, Conewago, at Berksville.

Nov. 3, 4, 10 am, Tulpehocken, Heldeberg house.

Nov. 3, 9:30 am, Spring Grove.

Nov. 4, 5, 1:30 pm, Chiques, Mount Hope house.

Nov. 5, 6, 9:30 am, Big Swatara.

Nov. 6, 4 pm, Licking Creek, Pleasant Ridge house.

Nov. 6, Indian Creek.

Nov. 7, 8, 10:30 am, Antietam, Welty house.

Nov. 7, 6:30 pm, Ten Mile.

Nov. 14, 5 pm, Ridge, Shilppensburg house.

Tennessee.

Oct. 3, Crownson, Lone Star Mission.

Oct. 17, 2 pm, Pleasant Valley.

Texas.

Nov. 28, Pleasant Grove.

Virginia.

Oct. 10, 3:30 pm, Pleasant Hill.

Oct. 10, 4 pm, Roanoke City.

Oct. 10, Bethel.

Oct. 10, 3:30 pm, Red Oak Grove.

Oct. 10, 4:30 pm, Midland.

Oct. 10, 3:30 pm, Brick.

Oct. 10, 4 pm, Beaver Creek.

Oct. 10, 2:30 pm, Bristol.

Oct. 17, Mt. Herman.

Oct. 17, Lebanon.

Oct. 17, Middle River, Middle River house.

Oct. 17, Mount Carmel.

Oct. 17, 4 pm, Johnsville.

Oct. 17, 3 pm, Burks Fork.

Oct. 17, Headwaters.

Oct. 24, 4 pm, Rileyville.

Oct. 24, 3:30 pm, Barren Ridge.

Oct. 31, 3:30 pm, Antioch.

Oct. 31, 4 pm, Bridgewater.

Oct. 31, 3:30 pm, Cloverdale, Cloverdale church.

Nov. 14, 3 pm, Mount Vernon.

Nov. 14, 3:30 pm, Cloverdale, Bethesda church.

Nov. 21, Mill Creek.

Washington.

Oct. 4, 7 pm, Tacoma.

Nov. 14, Wenatchee.

West Virginia.

Oct. 8, Mathias.

Oct. 17, Bean Settlement.

Oct. 17, Allegheny.

Oct. 17, Beaver Run.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

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No. 41.

AROUND THE WORLD

Encroaching Worldliness.

Serious apprehensions are being entertained by Australian church workers as to conditions and tendencies of the all-pervading craze for amusements. We are told that "on every hand there is ample evidence of the passion for sensational amusements of every description, which is sweeping through our Australian cities like a tidal wave." It would thus appear that this far-away land has similar problems to contend with, as our church workers have to dispose of in the United States. Stealthily, worldliness is invading the church, robbing it of the spirituality that is her most precious possession. Well may we heed the revelator's admonition: "Hold that fast which thou hast, that no man take thy crown."

Immigrants as Missionaries.

Whether we realize it or not, a very fruitful field of missionary endeavor might be developed among the unconverted immigrants who come to our shores. Were the proper effort put forth, many of them might be won to the truth and developed into earnest workers. A Chinese pastor in New York, during a recent visit to his native land, met twenty-seven of his countrymen, who had been brought to a knowledge of the truth during their stay in America. Who it was, "sowing beside all waters," that caused the seed of the Kingdom to germinate in the hearts of those twenty-seven Chinese immigrants, may never be known, perhaps, but work of that sort may readily be done by the humblest worker in our ranks.

The Fight Is On.

Nation-wide proportions are being assumed in the Anti-Saloon League's campaign for prohibition. It will be remembered that ten States of the Union have already, in course of time, entered the prohibition fold. While the activity of the temperance workers, right now, is chiefly centered upon the States of California, Colorado, Ohio, Oregon, and Washington, there are strong efforts being made in other States also. Hundreds of meetings are being held in Massachusetts, Illinois and other States, in promotion of temperance. Ample funds are freely being pledged for the campaigns. With the temperance hosts it means a most determined battle to protect the home and its best interests. With the liquor defenders it means the continuation of a most profitable business at the expense of wrecked homes and blasted lives.

Modern War Knows No Mercy.

Seldom has war's cruelty been more significantly revealed than by the latest rule of the British admiralty. Two of the cruisers, lost in the recent naval disaster, met their fate while assisting the "Aboukir" after that vessel had been torpedoed by a German submarine. In the future, so the admiralty rules,—ships disabled like the "Aboukir" must be left to their fate, totally unassisted. These are harsh terms, surely. Rescues on land or sea have heretofore been memorable war incidents, and duly rewarded. When, however, destruction can be dealt out so swiftly by a submarine as it was to the "Cressy," the "Hogue," and the "Aboukir," it is considered a useless waste of men and ships to attempt the rescue of a craft already disabled. Such is the logic of the war experts, but with all their attempted glossing over, it can not disguise the fact that war is a merciless slaughter of life,—first, last, and all the time.

Christianity Proves Its Own Worth.

In spite of all that infidels and other foes of Christianity may say against it, the fact remains that it is abundantly able to take care of itself and to discomfit all its traducers. At one time some one boastingly said to Wendell Phillips: "Hinduism is as good as Christianity." Instantly that orator and philosopher flashed back the reply: "India is the answer." He could not have given a more fitting reply, for, as we look at India, —benighted, bound in helpless and hopeless superstition, caste-ridden, and groveling in the dirt,—we know that her people are what their religion has made them. "The Indian Witness" pointedly says: "The Hindu Shastras have given us India, but the Bible has given us Great Britain, Germany and the United States,—nations which, though unhappily afflicted with numberless evils because the Bible is not allowed full supremacy in the national and individual life, are in the van of human progress,

enlightenment, and civilization. In five hundred years no really useful invention has originated in any land outside the pale of Christendom. Neither Asia nor Africa, for twenty generations, has contributed to the world a single idea conferring comfort, enrichment, or uplifting impulses."

Commendable Words.

During a recent address to a large assembly in New York City, Hon. Champ Clark, Speaker of the House of Representatives, took occasion to utter these memorable words: "As soon as this war is over, Congress ought to pass a resolution requesting and directing the President of the United States to open up negotiations with all the great powers of the earth for disarmament by percentage. That is the only way we are ever going to get it. No great nation is going to disarm while the other nations are armed to the teeth, and we are the people that logically ought to make the proposition." Mr. Clark is to be commended for his courageous stand in the matter. As Speaker of the House he can do much to wield an influence in the right direction.

Disquieting Reports.

Our Washington administration is somewhat apprehensive, as to possible results of Japan's invasion of neutral Chinese territory, in their attempt to operate against the German forces in Shantung Province. After having given definite pledges to respect the territorial integrity of China, their open violation is not altogether reassuring to the best interests of the United States. If Japan should succeed in gaining a strong foothold in China, in addition to its contemplated seizure of the German islands in the Pacific, serious complications might easily arise between the United States and Japan, in view of the close proximity of the Philippines. The Turkish situation, also, is giving some concern to President Wilson and his advisers. Since the recent abrogation of special privileges, hitherto enjoyed by foreigners within the Ottoman realm, serious trouble might readily occur in connection with the various missionary enterprises, and yet there would not be a possibility of affording speedy relief, under present circumstances.

Right Values.

Well might Christ say, "A man's life consisteth not in the abundance of the things which he possesseth," for the real value of any life is determined by what it vitally means to the individual himself, and also to others who are influenced thereby. This thought is impressed more especially by the death of Prof. A. H. Buchanan, who died at Lebanon, Tenn., after having been connected with Cumberland University for forty years. Some years ago, when he was receiving but \$600 annually, the Government offered him a good position at \$3,000 a year, in just recognition of his capability. Prof. Buchanan, however, realizing that his life would count for more in a Christian college, unhesitatingly turned down the handsome offer, and continued at his former salary. As might be expected, the worldly-wise called him decidedly foolish because he did not make use of the proffered opportunity to improve his finances. Those who knew him best, however, realized that here, indeed, was a life rich in good works, fully alive to the opportunity of active Christian service.

Hostilities Still Continue.

Along the far-flung battle line in France, the respective armies are at this writing bitterly contesting every foot of ground. The conflicting newspaper reports, regarding the gains or repulses of the opposing hosts, can only be reconciled by the fact that, naturally, each side dwells more strongly upon the gains made by them than upon the reverses that must be expected. The situation on the eastern border of Germany shows little of a decisive nature, though at this date (Oct. 6) notable gains are claimed by Russia. Startling reports are being made about the latest death-dealing explosive of the French army, invented by M. Turpin. The substance, known as "turpinite," was used "by the French in recent battles with such devastating effect that whole battalions of German infantry have been found dead in their trenches, standing bolt upright and still holding their rifles in firing attitude, as though suddenly petrified." It is claimed that the larger projectiles, fitted with "turpinite," could annihilate an entire army, if the missiles, with their death-dealing fumes, were properly directed. Such is war, and its indescribable horrors are made still greater by such agents of wholesale destruction.

The Cost of Unnecessaries.

Only \$15,000,000 a year is given by the people of the United States for foreign mission work. To be sure, all Christians recognize the importance of the work, but, after all, their giving is pitifully small when we note what is spent for the wholly useless things. Here is the list, according to latest figures, and it is well calculated to make us do some serious thinking: "Chewing gum, \$21,000,000; soft drinks, \$120,000,000; candy, \$200,000,000; theaters, \$750,000,000; jewelry, \$800,000,000; tobacco, \$1,200,000,000; intoxicants, \$2,000,000,000." Looking at the various large amounts, the aggregate of which is almost beyond human comprehension, the thought comes to our mind very forcibly, "None but a great and prosperous nation could spend money so lavishly." But with it comes the other and more solemn thought of our nation's great responsibility and accountability to the Lord.

Country and City Life.

If we may believe a recent bulletin of the American Medical Association, the chances of attaining old age are far greater among the salubrious and peaceful environments of the rural districts than amid the ceaseless din of our centers of population. Statistics seem to show that the fourth generation of the town dweller shows serious and even fatal decadence. In fact, there must be a constant influx of fresh forces from the country to keep up the waning vitality of the city. The perpetual round of business in its most intense forms of application, the many distractions peculiar to the city, and the naturally more confined quarters, allotted to most city residents, leave their impress upon body and soul. And yet, there are opportunities in the city for a work of spiritual uplift, well worthy of the earnest attention of every Christian. Precious souls must be saved, and to reach them we must enter the lowliest homes and search through the darkest alleys.

Achievements of Science.

While it can not be avoided, perhaps, that new discoveries in the realm of science are promptly made use of by military men in the construction of war implements of tremendous power, it is nevertheless true that such an application is a most unfortunate one. During the ten years that have elapsed since the Russian-Japanese war, more costly, experimental investigations have been made to increase the efficiency of battleships, artillery, etc., than to eliminate the many ailments of the human race, for which a cure has not, as yet, been discovered. So constant, in fact, is the improvement of military and naval appliances that the finest vessels and implements are soon out of date and cast on the scrap-pile. There is something decidedly wrong with a civilization that spends more money to destroy life, by means of war, than to preserve it under the most favorable civic conditions. Our statesmen talk of best ways of race improvement, but deliberately encourage preparations for war, by which the fairest flower of humanity is ruthlessly stricken.

Missionary Problems.

In a previous issue we referred to the baneful effect of the present war upon missionary enterprises, and according to latest reports there is a strong probability that a number of distinctively French or German foreign mission stations will have to be wholly abandoned, temporarily, unless speedy assistance is rendered to the faithful workers. Should the war continue for some time yet, the churches of France and Germany, hitherto supporting a number of missions, will be so greatly impoverished that normal support can not be given to these enterprises. At the present time French and German Protestants support about 3,000 missionaries, and contribute about \$3,000,000 annually to foreign work. More than 600,000 native Christians are being cared for by these missionaries. There is, however, a bright side to this apparently gloomy picture, and it illustrates most beautifully the striking difference between the spirit of war and the spirit of Christ. We are told that the Christian people of England,—rejoicing in the fact that they are entirely outside of the actual war zones, though rendering a heavy tribute of men and money,—are voluntarily offering to maintain the missions that may otherwise be unprovided for. Already there has been a most generous response to the call made, and without question will the liberality of Christian organizations rise superior to the alienating effects of war. Whatever criticism may be urged against the real power of Christianity,—as viewed in the light of present-day events,—its vital influences, as seen in the lives of thousands of its followers, are obvious.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Columbia's Peace Prayer.

BY JENS K. GRONDAHL.

I am keeper of the treasure,—God protect the sacred trust.
Teach me, in this hour of peril, to be calm and meek and just.
Thou hast kindled here a beacon that shall guide mankind aright,—
While the world is plunged in chaos, Prince of Peace, preserve the Light!

I am keeper of the treasure,—all that human hand hath wrought,
All the heart-throbs of the ages that have crystallized in thought,
All the blessed benefactions thou hast vouchsafed unto man—
Let me keep them pure, unsullied, until peace shall reign again.

I am keeper of the peace-pact,—if in battle that should burn,
In the final throes of conflict, whither might the nations turn
For a friendly hand to lead them to disarmament and peace?
Guide my sons to walk in wisdom in portentous days like these.

May our brothers o'er the seas revere this refuge in the West—
Neither touch nor tempt our eagles in the fratricidal quest;
May our own sons leash their strength, although provoked and unafraid,
And with prayerful, watchful waiting bide the time for friendly aid.

The best blood of every nation floweth strong within my veins,
I have mothered every people, from the mountains, from the plains,
I have welded them together, wreathed with liberty their brow,
'Neath the Stars and Bars they flourish, they are all Americans now.

These my sons shall keep the culture of the Old World and the New,
Free from taint of war and famine,—Lord, so lead us that they do—
Keep in motion all the spindles, and the garnering of grain,
That the land of countless blessings succor may the lands of pain.

Thou, oh, Lord, who seest the hearts of men and all the struggling horde,
Thou who knowest where injustice draws the keen, avenging sword,
Waken thou the battling hosts to see that war is darkest crime;
Spare the nation born of nations for the noblest task of time.

I am keeper of the treasure,—in my hands, Lord, let it be,
That the nation born of nations thus may serve humanity—
An oasis in the desert whence new life shall come again
To the famishing, the stricken,—God of Peace, hear us, Amen.

Red Wing, Minn.

A Passion for Souls a Requisite in the Sunday-School Teacher.

BY MARTHA MARTIN.

By the word "passion," literally signifying "suffering," we mean an intense affection or longing for something. "Love" for souls might be substituted for "passion" for souls, but "passion" is the stronger term, signifying intense love. The term seems to suggest that love for souls should be so intense in its desire to save that it would occasion diligent effort, even to the point of suffering, if necessary.

Jesus, the Great Teacher, ever manifested a passion for souls. A notable example of this is found in Matt. 9: 36-38. In that instance Jesus, seeing the multitudes about him, "was moved with compassion for them, because they fainted and were scattered abroad, as sheep having no shepherd." Then he said to the disciples, "The harvest truly is plenteous, but

the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Observe that it was said of Jesus, "He was moved with compassion for them;" literally, he "suffered with" them.

A passion for souls lies at the very foundation of Christianity. God has a passion for souls, and sent Jesus; Jesus has a passion for souls, and sent the Spirit; the Spirit has a passion for souls, and sent Spirit-filled men and women to save souls.

In analyzing this passion for souls, we find two elements, viz., (a) Intense love for Jesus Christ. (b) Intense love for what he loves.

We can not really have a passion for souls until we love Jesus Christ passionately. He has proved his love for us by living and dying for us. Even now he continually proves his love by interceding for us. He is altogether pure and lovely,—the embodiment of everything we could desire; and yet our love is often flickering. Let us look more upon his glory and his love, become better acquainted with him by secret prayer, and adore him in grateful service every day. It seems very apparent that the greatest need of the great band of Sunday-school teachers is more personal love for Jesus Christ. It can be gotten by the weakest.

Do you recall the scene where Peter, some time after his denial, was thrice asked by Jesus whether he loved him? When Peter professed his love, Jesus repeatedly commanded him to feed his lambs and sheep. Ah! can we feed our Sunday-school pupils with spiritual food unless we love Jesus with a freshly-quickened love? No. But with genuine love for Jesus our weakest efforts are in his Name, and thus acceptable.

We now consider the second element in a passion for souls, viz., intense love for what Jesus loves.

What did Jesus Christ love most, while on earth, as well as before and since? That which was lost,—needy souls. We have seen that he was moved with compassion when he saw the needy multitudes around him. One soul called forth this love as well, e. g., the Samaritan woman, or the rich young ruler. Can you think why Jesus loved a soul more than anything else? He knew and realized its value,—past, present, and eternal. A multitude of people represented to his eyes such great value that it called forth a love in him amounting to a passion. This passion is also a characteristic of the divine nature which he had perfectly.

Human nature is characterized by passions for various lower things. We look about us and say, "That woman has a passion for dress," "Those young people have a passion for social enjoyment, amusements, or pleasure." We may enjoy many helpful things in this life, but invariably one ruling passion controls our lives. What, then, should be the ruling passion in the Sunday-school teacher? Must it not be the same as that of the Great Teacher?

It is said that a certain sick lady, unable to leave her bed, was much interested in saving souls. She prepared a list of names which she had with her in bed. She daily prayed earnestly for these, and most of them were converted.

Wm. Booth, the founder of the "Salvation Army," said that he actually hungered for hell; that is, his soul reached out in love for the lost so passionately that he hungered to be among the sinful, so that he might help to save. Many Sunday-school pupils are not so low down in sin; but remember, teachers, that every Christless soul is a lost soul. The fine moral children who have reached the years of accountability are unsaved until won for him. Love only will win souls. Instruction and rebuke may restrain and regulate; there is still no victory, no winning, until the pupil is loved.

Below is a list of things that a passion for souls will accomplish in our lives, as teachers:

1. It will make our teaching a delight instead of a burden.
2. It will help us to be regular in our work.
3. It will give us the assurance that some one will be helped.
4. It will win souls for Jesus.

5. It will make us willing to deny ourselves many things, in order that we may prepare for better service.

6. It will cause us some suffering.

Jesus' passion for souls caused him much suffering,—disappointments, heartaches, loneliness, rejections, persecutions, death. This suffering, however, was temporal; the jewels he won by his passionate love are eternal.

Peter and Paul had a passion for souls and labored incessantly. They are among the splendid examples that should inspire Sunday-school teachers to earnest effort.

In the light of such examples our own insignificance as workers looms up larger than anything else we can see in our lives, yet we need not be discouraged. If we lack this passion for souls, let us confess it to our Father in prayer, and ask him to give us this passion. Then let us further its growth in our lives by close companionship with Jesus through his Word, secret prayer, meditation, and willing service. Let us consider the value of souls and their condition without Christ. Let us also be willing to cast aside the worldly passions which hitherto may have crowded out this greatest passion.

We may see meager results of our labors in this life, but when this life's sky darkens and the eternal stars shine out, there will, no doubt, be many teachers among the throng who come rejoicing, bringing their sheaves with them.

"Go, labor on; spend and be spent,
Thy joy to do thy Father's will,
It is the way the Master went,
Should not the servant tread it still?"

Elizabethtown, Pa.

My Annual Vacation

BY J. F. GRAYBILL.

OUR work in Sweden is very much scattered. This is especially true of the Vannaberga church. There are a number of monthly appointments at convenient places, where the isolated members may assemble. I make it a point to visit these isolated places once a year. The visit is very much appreciated, and I greatly enjoy it. Gladly would I visit them more frequently, did not the work in Malmö require our close attention.

Last year I made the trip in the beautiful month of May; while nature was in its new uniform. This year I concluded to take my vacation (?) later, and therefore arranged for the last week of August and the first week of September,—the time for harvesting fruit, of which there is a scarcity this year. There was also some grain yet to be harvested.

The trip has been most delightful. The weather was nice and cool. In some places frost was visible in August. The roads were in a splendid condition for cycling, and the winds were mostly favorable. Good roads and favorable wind are no little item when one cycles from fifty to seventy miles in a day. During this trip we cycled nearly four hundred miles. This proved splendid vacation exercise.

We had preaching services every evening and some days there were two services. In these sections one can get an interested audience almost any time of day, even during the week. We have had the privilege of praying with such as were under conviction, and pleading for salvation. We have sown the good seed and are convinced that it has germinated. We are certain that the deceitfulness of riches will not choke it, for the people are mostly poor. We trust that the evil one shall not be able to snatch away that which has been sown in the heart, and pray that God may give it a hundredfold increase.

Now I am home, and at my routine work, after a vacation of two weeks, during which time I preached twenty-two sermons and made twenty-seven calls. I praise the Lord for what I have experienced on this trip. To him be all the glory and praise for any good that we, by his grace, have been able to accomplish.

Malmö, Sweden.

TRUE piety and commercial prosperity are seldom on good terms, though it need not be so.

The Prayer Veil as Bible Scholars Regard It.

BY J. H. MORRIS.

THERE was a time when the Jews' petitions were presented to God through the earthly highpriest. By Jesus' death and resurrection he made all men priests, and he became the highpriest according to the order of Melchisedek. Gentiles have equal privilege with the Jews in prayer now, if each will observe God's order, as set forth in 1 Cor. 11: 1-16,—the men with unveiled and the women with veiled heads.

That Paul speaks of a covering of some kind is no question with any people, as far as I know, because a covering is referred to again and again in the chapter. What that covering is, seems to be the point in question. Some consider it to be the weather covering. Others say, "It is the hair," and attempt to prove it by ignoring all except the fifteenth verse, where it says, "Her hair is given her for a covering." Our purpose in this article is to prove that nothing but an artificial covering, used for that purpose alone, will fulfill the teaching. The opinions of best Bible scholars is given as part of the proof.

First, because Paul is writing to Christian people and speaking of ordinances. To wear a weather covering is no ordinance to be observed, neither is the wearing of hair an ordinance, because it is done by non-Christian as well as Christian people.

Second, because there are two Greek words used, one for the hair covering and one for the prayer-covering: *Kalupto* is the one used when referring to the special covering. *Peribolaion* (from *penballo*, to throw around) is used when referring to anything already there, as the hair.

Third, because there are two words used in the German language, one for hair-covering and one for prayer-covering: *Decken* is used when speaking of the hair,—something already on the head; *bedecken* is used when speaking of something to be put on for the special occasion of prayer and prophesying. *Bedecken* means "be covered" and *decken* means "already covered."

Fourth, because there are two words used in our English Bible by the Revisers, one for the special and one for the natural covering; the special covering is called a veiling, while the natural is called a covering. When we substitute the word "hair," where covering is used, it does not make very much sense. There is a rule in the world today and, in fact, it is a universal law: "If two things are identical, the one may be substituted for the other without changing the sense." Then if hair and covering are identical we could substitute one for the other and not change the sense. Let us try it with a few verses: "But every woman that prayeth or prophesieth without any hair on her head dishonoreth her head" (verse 5). "For if the woman have no hair let her be shorn, but if it be a shame for a woman to be shorn or shaven, let her have hair on her head" (verse 6). "For a man indeed ought not to have hair on his head, forasmuch as he is the image and glory of God, but the woman is the glory of the man" (verse 7). "Judge in yourselves, is it comely that a woman pray unto God unhaired" (verse 13)? "Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him? But if a woman have long hair it is a glory to her, for her hair is given her for hair" (verses 14 and 15). If "hair" and "covering" are the same interchangeable terms, that is the way it would sound. What does it mean? Please explain.

Fifth, because the Bible scholars who have left us their opinions in commentaries, all agree that something more than the hair is required and most of them call it a veiling. Here are a few of the comments:

"The apostle has insisted on the woman's retaining the veil in token of the Divine order pervading the universe which Christ exhibits in his subordination to the Father. . . . In the first place he bases what he has said of the headship of man on the story of creation, exhibiting man as the direct reflection of God, woman as derived and auxiliary; in this connection the reference to the angels (verse 10), must be understood. At the same time man and woman are necessary, each to the other, and derive alike from God. Having thus grounded the matter upon Christian principle, Paul appeals, in confirmation, to the natural feeling and finally to the unbroken custom of the church."—G. G. Findlay's "Expositor's Greek Testament."

Head, inasmuch as it would amount to an acknowledgment of subordination not to Christ who is not seen but to some one who is seen, i. e., to man. A man veiled makes himself level with a veiled woman and like her confesses the headship of man, thereby contemning the headship of Christ."—F. C. Cook, M. A., Canon of Exeter.

"The man that prays or prophesies with his head uncovered dishonoreth his head, namely Christ, the Head of every man, by appearing in a habit unsuitable to the rank in which God has placed him. We should, even in our dress and habits, avoid anything that may dishonor Christ. The woman, on the other hand, who prays or prophesies with her head uncovered, dishonors her head,—man. She

appears in the dress of her superior. . . . This would be, in a manner, to declare that she was desirous of changing sexes,—a manifest affectation of that superiority which God had conferred on the other sex. . . . The order in which Divine wisdom has placed things and persons is best and fittest. To endeavor to change or amend it is to destroy all order and introduce confusion (See Deut. 22: 6)."—Matthew Henry's Commentary.

"With her head uncovered, i. e., with her veil removed which she usually wore. It would seem from this that the women removed their veils and wore their hair dishevelled, when they pretended to be under the influence of Divine inspiration. This was the case with the heathen priestesses; and in so doing the Christian women imitated them."—Barnes' Notes.

"Neither was the man created for the woman, etc. This is a simple statement of what is expressed in Genesis. The woman was made for the comfort and happiness of the man,—not to be a slave, but a helpmeet; not to be the minister to his pleasure, but to be his aid and comfort in life; not to be regarded as of inferior nature and rank, but to be his friend to divide his sorrows and to multiply and extend his joys."—Barnes' Notes.

"And this glory is grounded upon her humanity; because her hair, to serve as a hood, has been given her, not as a substitute for this headdress (this would be to stultify Paul's contention) but, in the nature of a covering, thus to match the veil."—G. G. Findlay.

"Many irregularities, however, have been introduced into your church. Some of your women, under the pretext of praying and prophesying by immediate inspiration, appear in your public assemblies unveiled, and thus assume an undue authority over the men, or imitate the heathen priestesses. . . . Now, the veiling of the head being a badge of modesty and subjection, and unveiling a token of superiority, . . . every man who, by an extraordinary influence of the Spirit, leads your public worship in praying or preaching with a veil on his head or face, dishonors Jesus Christ, from whom he received his authority. But every woman who, by the special influences of the Holy Ghost, pours out her prayers to God, . . . with her head unveiled, shows a disrespect to her husband and his whole sex, for that is all one as if she wore her hair short, in the manner of a man. If, therefore, women throw off the veils, . . . let them cut their hair short, as men do. . . . I appeal to your own unbiased judgment, whether any inspiration from God can ever render it decent for a woman to invert the natural order of her appointment, and publicly mark herself as if equal in authority to a man."—"Self-Interpreting Bible."

"All will doubtless grant that when woman appears in the spirit which Paul intended, the veiled head of woman in worship is not only a mark of modesty, but a real means of spiritual power, which gives it intrinsic value as a means of grace. In these days the appearance of the headdress of the women, in most congregations of the popular churches, indicates the subjection of the man rather than of the woman, and prevailing pride rather than prevailing prayer."—"God's Means of Grace," page 526.

"I may therefore say, if a woman will be veiled, let her even be shorn; but if it be apparently shameful for a woman to have her hair shorn or shaved off, let her keep, as far as possible, from so disagreeable an appearance; and have her head covered with a proper veil at the times and in the circumstances of which we now speak. . . . But with respect to the particular circumstances I was speaking of, I may leave you to judge in yourselves whether it be according to the usages, generally prevailing among us, decent for a woman to pray to God with the masculine and confident air which she must have when her head is uncovered? Or, rather, doth not the sight immediately shock us, previous to any reasonings upon it in our own mind? So that nature itself seems to teach you that . . . if a woman have long hair spread over her shoulders, it is rather a glory to her; for her hair was



QUAKER LADY



OLD-TIME METHODIST



RIVER BRETHREN SISTER



MENNONITE SISTER



AMISH SISTER



CHURCH OF THE BRETHREN

"But, it may be asked, How may a man, by wearing a veil in the holy assembly, be said to put Christ to shame? Or, to put the question in another form, Why should not a man appear veiled on the ground that he is next under Christ, his Head, and yet a woman appear veiled, that she is next under man, her head? The veil being a badge of subordination in the wearer, is worn by an inferior when he stands before his visible superior. In the glorious company of heaven, angels, in the presence of God, veil their faces; in the holy congregations of earth, woman veils her face in the presence of man, her visible superior or head. Man does not veil his head because Christ, his immediate Superior or Head is not visibly present. A veil is a symbol,—subjection to one who is seen; and, therefore, in a public assembly for divine worship, if a man appeared with face mantled, such a ritual would be on his part an irreverence and a disrespect to his spiritual

given her instead of a veil in the first constitution of our nature and before the arts of dress were invented or needed. . . . But if any one appears to be contentious and will dispute this, upon his own different views of what is naturally decent, I shall not controvert it further; but content myself with saying that we have no such custom for women to appear with their head uncovered; neither do I know of its prevailing in any other churches of God whether planted by me or any of my brethren."—"Family Expositor," 586, Doddridge.

"It (wearing the prayer-veil) has been the universal custom of the church through all ages. The putting away of the woman's head-covering is a modern departure. It prevailed among the primitive Christians."—"Cave's 'Primitive Christianity,' 139.

"All one as if . . . shaven. As woman's hair is given her by nature as her covering, to cut it off like a man, all admit would be indecorous; therefore, to put away the head-covering, too, like a man, would be similarly indecorous. It is natural to her to have long hair for her covering; she ought therefore to add the other (the wearing of a head-covering) to show that she does, of her will, that which nature itself teaches she ought to do, in token of her subjection to man. A woman would not like to be shorn or shaven but if she chooses to be uncovered (unveiled) in front, let her be also behind, that is, let her be shorn."—Jamieson, Faussett and Brown.

"As the angels are, in relation to God, so the woman is in relation to man. God's face is uncovered, angels in his presence are veiled (Isa. 6: 2). Man's face is uncovered, woman in his presence, is to be veiled."—Bengel, on tenth verse.

"But if it be a shame,—the argument here is that veiling and long hair . . . unveiling and short hair . . . are consistent with each other, belonging in same class together; and that, therefore, an unveiled woman is constructively the same as a woman with her hair cut."—E. P. Gould.

"In any case, whenever her praying is in any way or degree in public, let her not be unveiled, unsexing herself and making herself masculine, bearing herself like a short-haired man."—Henry J. Foster.

"The apostle's argument is that her long hair is a glory to woman because it is a natural veil and that this is, therefore, a providential indication of the propriety of the veil itself, for woman, and of its impropriety for man."—E. P. Gould.

"For if the woman be not covered,—if she will not wear a veil in the public assembly, let her be shorn; let her carry a badge of public infamy. But if it be a shame for her to be shorn, . . . let her by all means wear her veil."—Dr. Adam Clarke.

"An emblem of authority which she derives through man from God. By throwing off her covering she throws away the mark of her own authority, which consists in the essential derivation of her being, through man, from God. She forfeits her own claim to reverence by breaking that link of connection which binds her, through man, even to the throne of God."—Woodworth, Comment on 1 Cor. 11.

"Chrysostom's comment on 1 Cor. 11: 4 and 5 shows clearly that Christian men should pray with their head uncovered, and that this was the practice of his own time, as well as of the apostolic age. On the other hand, as the apostolic precept, as well as the custom of the East, made it indecent for women to be seen with uncovered head, the women of the Oriental and African churches covered their heads not only in the congregation, but generally when they appeared in public. He says, that the head-veil is the law which the whole world has received and kept. 'For her hair is given to her for a covering.' Wherefore need she add another covering, you ask? That not nature only but also her own will may have part in acknowledgment of her subjection. For that thou oughtest to be covered, nature herself, by anticipation, enacted a law. Add now, I pray, thine own part also, that thou mayest not seem to subvert the laws of nature. 'But if any man seem to be contentious, we have no such custom, neither the church of God.' It is, then, contentiousness to oppose these things, and not any excuse of reason. For we have no such custom, neither the churches of God, signifying that they resist and oppose themselves to the whole world by not yielding. However, even if the Corinthians were contentious, yet now the whole world both received and kept this law. So great is the power of the Crucified."—Chrysostom, Homily 26, 154.

"Christian men prayed with bare head, as having no need to conceal a blush, insinuating that the heathen might well blush for some of the prayers which they uttered. I contend that matrons as well as maidens should cover their heads effectually."—Tertullian (Apol., C. 30).

Tertullian in his treatise, *Virginibus Velandis*, contends strongly for this covering, and is especially severe on those who wore a simple band or fillet, which did not cover the top of the head, or laid a mere slip of linen on the top of the head, which did not reach even to the ears. He insists that the veil or head-

covering should at any rate come down to meet the top of the dress.

"The covering here referred to (1 Cor. 11: 3-8) is doubtless a veil,—not a modern hat or bonnet. A good many people object to women taking off their hats in church because of what they think this passage teaches, but Paul had no thought of the modern bonnets. I presume if he could see modern hats or bonnets, he would want the women to keep them off all the time,—certainly in the church,—but he had in mind a veil."—R. A. Torrey.

"Something unusual happened in the Episcopal Church of the Redeemer, Fifty-sixth Street, Chicago, not long since. The Rev. Geo. R. Hewitt, curate of the church this summer, during the absence of the rector, Dr. John Henry Hopkins, said that the ladies who, on account of warm weather, attended church bareheaded, violate the instructions given by Paul in 1 Cor. 11, in regard to women having their heads covered while engaged in praying and prophesying. He told his people that he had arranged for dainty lace prayer caps for those who needed them and that these caps would be found, the next Lord's Day, in a box near the entrance. . . . He also explained that years ago the Episcopalian church insisted on the lady members having their heads covered in religious services, and that, in providing prayer-caps, he was simply endeavoring to carry out the rules of the church."—Clipping from Messenger.

"Verse 15, 'But if a woman suffer her hair to grow long, it is an honor to her sex, for her hair is given her for the covering which she is to wear when she prays or prophesies.' This would advocate the propriety of a detached covering of hair—something like the modern chignon, I presume—that could be put on when she was at her devotions; for this covering, take notice, is only required at times of worship. Taking this view of it, the apostle would have said nothing of certain specified seasons when the covering was essential. If the anti-covering people are right, then verse 16 is the most inconsistent of all the others. Paul has stigmatized the practice of praying uncovered as shameful, unnatural, dishonorable, graceless, etc. He used terms that we commonly apply to persons of lewd and profligate characters. After such severe criticisms he is supposed to grow suddenly indifferent about it, and to give every member to do as he or she pleases. It is a shame, and it is not; it is dishonorable, and it is not; it is graceful, and it is not. Now the sum of such logic amounts to this: Evil has no other existence than in the mind of man, i. e., if we conceive a thing to be evil, it is evil; if we conceive a thing to be good, it is good. If that is our law, then repudiate the Bible,—God, and Christ, and everything else that the Christian holds dear, and embark on the rudderless craft of public opinion, and on the shoreless ocean of speculation, and soon the gloomy maelstrom of infidelity and rationalism will engulf us."—D. C. Moomaw, in *Weekly Pilgrim*, Vol. IV, No. 40, Page 314.

Quotations might be multiplied but we feel that we have done what we purposed to do,—to present evidence in proof of the fact that the best Bible scholars teach that Paul meant a veiling should be worn in times of prayer and prophesying by women.

With all this array of evidence, some one may persist in urging that the hair is the covering, because he has always been in a church the women of which did not wear the prayer-veil, or because he heard his pastor say that the hair is all the covering needed. Any man who will say that the hair is all the covering necessary, puts himself (1) against the implied teaching of the Greek and German languages; (2) against all the Bible scholars that I have consulted,—more than twenty-five,—as well as against the plain common sense reading of 1 Cor. 11: 1-16.

Before saying that this opinion is peculiar to simply the Brethren people, consider the statements of Cave, Chrysostom, Tertullian, etc. Remember that the practice prevailed in early Christianity. Consider the opinions of commentators of other persuasions. Consider the denominations who have in time past or are yet practicing it,—the Church of England, the Greek Church, the Quakers, the Methodists, the Mennonites, the River Brethren, the Church of the Brethren.

Dear friend and brother, please look again with us at the purpose of Paul in his exhortation. He desired to have those Corinthians observe the ordinances as he had delivered them unto them. It is clear that the covering was not for a special age or dispensation but for all time, that, as a means or sign of authority to woman in prayer and prophesying it will continue to be such as long as woman prays and prophesies. Laying aside former teachings, so far as it is contrary to Scripture, let us take God at his

word, as testified by the best Bible interpreters of antiquity and modern times.

Cordell, Okla.

Gleanings From the Wayside.

BY JOHN R. SNYDER.

Dry Farming.

As a moral force man has been a failure upon the earth. Our foreparents could not even stand against temptation in the Garden of Eden and dragged the whole human race down with them. They were sent out from the Garden to earn their bread by the sweat of their brow, and humanity has been doing it ever since. As a general principle, man,—especially the American man,—has been a success as a soil tiller. Especially was this impressed upon us as we journeyed across the inter-mountain deserts of the West and saw what man had accomplished along this line.

To the "tenderfoot" from the East there was nothing of more interest than the method of dry farming,—as it is called,—carried on in some of the arid sections of the country. Men would go out in the sand and lava ash and, without water in any appreciable quantity, bring grains and fruit from that which, but a few years before, was bare and unproductive. It seemed like a modern miracle and one was made to wonder what next. Of course this kind of farming is beset with many difficulties and much hard work, to make it anything like a success, but it has been demonstrated that such may be done, and done with profit, and as improved methods are discovered and worked out, what may we not expect of our great desert tracts of the West? They will literally blossom as the rose.

But we got another lesson from the "dry" farmers. It carried to us a spiritual import. Even while at Seattle, we heard some of the Brethren remark of certain fields, that it was no use to work there. The field was as a desert. No response, no returns from hard labor and much care. Where might the trouble be, I wondered, if not in the method of tillage employed? We had been used to the cultivated fields and when we met a new condition we used the old method. Eastern methods of farming would fail utterly in the sand and sage. We must adapt our methods to the field in which we are working. It may mean an entire revolution of our previously-conceived notions of what must be done, but it is the harvest we are after and not simply methods. Souls are at stake, and must be garnered or they will be eternally lost. The principle of labor is just the same, but we may have to use a different kind of instrument. The point at issue is,—Cultivate the desert tracts and make them yield a harvest. Let us learn a lesson from the "dry farmers" of the West!

Bellevue, Ohio.

Letters to Young Christians

By Galen B. Royer

"Thou Shalt Know Hereafter"

It was Christ's last night of blessed fellowship with his disciples whom he "loved to the end." He was washing their feet and Peter was next to be served by sinless hands. His half-puzzled, half-protesting question clearly showed to the Master that he objected to being washed. Then the Lord, without one word of chiding, but with infinite tenderness, assured him, "Thou shalt know hereafter."

How full of meaning are those words of the Master! Few things are finished as we see them today. They may be perfect and complete, but tomorrow they may be larger and better. The perfect, complete seed needs to be placed in fertile soil, and forthwith there comes a beautiful plant. Today we admire a lovely bud; tomorrow it is a fragrant, blushing rose. The acorn falls into a crack in the dark earth, but hereafter it shall be known as a mighty oak.

So in human lives. At every period,—attached to every day, even every moment,—is the "hereafter," with which one must reckon if he would get the most

out of life. As sure as "no one liveth unto himself," so sure no act of ours stands complete and alone from future results. If we realized this, each one would be less positive about the things of life. Peter, because he did not understand, was positive that Jesus should "never wash" his feet. His positiveness was his immediate peril. Through it he was losing all "part" with Christ.

Some people are so positive as to make one almost believe that the "last word" had come to them, as a special message from the Fountains of Truth. They do not realize that a larger vision of life, a broader experience, a realization of the "hereafter," will lead them to see the same truth, the same act in an entirely different light.

We do have the "last word" of revelation to man in the New Testament, for God in these "last days" hath spoken unto us by his Son, and there is none other to bring a message; but the world is a long ways from having the "last word" in understanding and applying the truths properly to the hearts of mankind. God's truth is world-wide in its application, but so many of us have not gone far beyond our own immediate communities and we have thus narrowed the application of these truths to fit our smaller needs. Thereby we too, often blind ourselves to the real truth. We must not forget that all issues of life have a "hereafter" and that, if we live long enough and are willing to learn like Peter, we shall understand and submit to the very thing we protested against. "For now we know in part and prophesy in part," and this assurance, from one like Paul, should make us less positive of ourselves.

But there is another text that has the "hereafter" in it and is worthy of our serious thought. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby." Here again is lack of understanding and with it painful experiences,—the kind that makes the earnest soul cry out, "Why must God permit this suffering in my life?" Here comes the assurance that "hereafter" will be "peaceable fruits."

Chastening,—how hard it is to bear! While enduring it, how hungry we are for the "fruits"! But "whom the Lord loveth he chasteneth," in order to bring forth fruits of peace and joy in righteousness. "Every branch in me that beareth not fruit he pruneth (chasteneth) that it may bear much fruit." People who do not make the culture of the grape a specialty, usually neglect the pruning and then wonder why they have so few grapes and these very small. If such people would pass through the grape-growing section of California just after pruning time, they would see stumps of vines in the vineyard and ask, "What are those stakes?" But from those "stakes" come those fine, luscious clusters of grapes which are valued so highly. Nevertheless, if the vine could speak, well might it object to having the knife applied so severely to its earlier growth. Still the gardener turns a deaf ear to the cry of the branch, and cuts for large and better grapes. So it is in the spiritual life. The one who will not be pruned, must expect small fruitage in the hereafter of Christian character and usefulness.

Could we but learn that all the sad, unpleasant and trying things of life have a pleasant hereafter, it would help us bear them now. Lessons in school are difficult; hereafter will be joy and helpfulness because of the training received. Sickness, loss and disappointment fill our days as they did Job's; afterwards there will be peace and plenty and pleasure with the Lord. It often seems long till the days go by,—we grow very hungry for the fruit, but if we, in patience, wait and trust, it is bound to come. In trustful waiting there is no despair.

On the University grounds at Seattle, where the Conference was held this year, there were beautiful chimes in the tower, which rang out the hours of the day. Sometimes the chimes played a strain of "Suwanee River," and one could almost hear the old colored plantation slave break his heart in song. If, however, one chanced to be too near the tower, he could discern the clang of the strokes, thereby marring

the sweetness somewhat. But in the distance, where the clang of the stroke was lost, how sweet the chime! Who did not stop and listen until he became familiar with the message of the clock in the tower?

In the missionary exhibit room, in one of the buildings on those same grounds, I talked with a sister who was not hearing so much the music of life as the harsh clang of the hammers of perplexing adversity. Her husband was mentally afflicted,—perhaps incurable,—and, of course, not with her in the home. This was load enough. But thoughtless, unsympathizing persons spoke in such a way of the condition of her husband as to more than double the burden she was called upon to bear. How loud the clanging in the sister's life today! How helpless are words of comfort save as they point to the "hereafter"! And how blessed when, in the farther distance of the golden shore, the sweet chimes of a patient, humble, faithful and trustful character, disciplined in an unusual manner on earth, reverberate the sweet strains in the realms of glory! How blessed to praise the Father's wonderful goodness, then understood because it is the "hereafter" in full!

Thus it is, and shall be, for all. In trial we hear the clang of the hammer of chastening, and for the present it is grievous, but when we get farther away and the sharpness of pain is gone, and the hardness of the clangor is lost by distance, then come the peaceable fruits of righteousness. Only in the "hereafter" shall we be able to read God's providences in our lives correctly; only in the "hereafter" shall we understand why the tempter tried us, why Satan laid us low in disappointment, when we sought the good of the Father's kingdom,—why bereavement left our hearts bleeding at a time when we needed the help and sympathy of dear ones most. "For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as I was fully known."

The lessons are for every one, but how truly for the young Christian! First, his lack of years of necessity places him in the realm of not fully understanding even those things which, later in life, he will know, but it does more. He is prone to be, Peter-like,—very positive in his positions, and uncompromising in his terms. This rigidity in you, dear brother and sister, is your very peril. Your mind is closed thereby to better light. Your "never" prevents you from being led by the Spirit into the very truth against which you now revolt. If you will reckon with the "hereafter," you will be less positive, more patient and tender, and you shall know and understand why, what seems not right, is right after all.

But the lesson is more valuable perhaps in relation to the trials and dark hours of life. Young people, for the most part, have highest and purest ideals. One of the sad things is to see these tested, and then all given up because the tried one did not count on the "hereafter." Each one should school his heart to the assurance that in all things of life there is a blessing, no matter how grievous the trial or how dark the hour.

Hereafter is a long time. It stretches far through the eternal years. Thus God has ample time to work good out of ill in the days and months and years we endure. But, better still, how wise to bear patiently the few grievous days in order to bring forth the fruit of joy and peace through the eternity of the "hereafter"!

"If we could see beyond today
As God can see;
If all the clouds should roll away,
The shadows flee—
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

"If we could see, if we could know,
We often say!
But God in love a veil doth throw
Across our way;
We can not see what lies before,
And so we cling to him the more.
He leads us till this life is o'er;
Trust and obey."

Elgin, Illinois.

SUNDAY-SCHOOL NOTES FOR NORTH-WESTERN OHIO.

The following points for the third quarter of 1914 have been reported to me: A teacher-training class has been organized at the Sand Ridge Sunday-school. The Ross Sunday-school has a cradle roll and home department now, and the Lick Creek school has a young men's Bible class. The Fairview Sunday-school is interested in extension work. A union school has been organized about seven miles away, with one of our brethren as superintendent. They are also using Brethren literature. The interest and attendance are splendid. The Fostoria Sunday-school has adopted the five-minute missionary review, to be given in regular Sunday-school session each Sunday. The Logan church had seventeen accessions, and Blanchard had forty accessions. Many of these new members came from the Sunday-school. What are you going to report during this quarter?

Leo L. George, District Sunday-school Secretary.
Bellefontaine, Ohio, Sept. 30.

ARKANSAS AND SOUTHEASTERN MISSOURI.

The Sunday-school and Ministerial Meetings of the above-named District are to be held in the Broadwater church, Essex, Mo., on Wednesday, Oct. 28.

SUNDAY-SCHOOL MEETING.

How Can the Sunday-school Be Trained in Missionary Giving?—H. J. Buechley.

What Is the Value of Music in the Sunday-school?—Newton Boyt.

The Needs of the Sunday-schools in the District.—Ida Boyt, Round Table.—Conducted by the Secretary.

MINISTERIAL MEETING.

Program, List of Topics and Speakers.

No. 1.—What Can We Do to Raise Our Declining Churches?—H. J. Lilly.

No. 2.—What Attitude Should the Church Take Toward the Reform Movement of the "Times"?—H. J. Buechley.

No. 3.—What Are Ministers Sent Out by Divine Authority?—W. T. Price.

No. 4.—(a) Where Is the Cause of Non-attendance at Church? (b) Is It the Minister? (c) Or Is It the People?—W. L. Woodell.

No. 5.—How Do the Ministers of Today Compare with the Ministers of Paul's Day?—Ida Boyt.

No. 6.—(a) What Are the Great Needs of the Ministers of Today? (b) What Can the Church Do to Supply Them?—Eva G. Price.

Committee, Eva G. Price, W. H. Whiteher, C. P. Rowland.

SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

The Ministerial and Sunday-school Meetings of Southern Missouri and Northwestern Arkansas are to be held in the Peace Valley church Oct. 23 and 24.

MINISTERIAL MEETING.

1. Consecration.—George Barnhart.

2. What Are the Needs of the Congregation in Which We Live?—J. B. Hyllon, followed by a representative from each congregation.

3. The Need of a Revival in the Congregation in Which We Live.—D. W. Teator.

4. The Need of a Revival in the District of Southern Missouri and Northwestern Arkansas.—J. H. Argabright, W. P. Burrows.

5. How Obtain a Revival in Each.—Abel Killingsworth, C. O. Bogart.

6. Church Government: Need Of.—N. Owen, Best Method.—W. W. Gilt.

7. What Constitutes a Genuine Conversion?—T. L. Harris, Noah Duncan.

SUNDAY-SCHOOL AND CHRISTIAN WORKERS' MEETING.

1. Transforming Power of the Sunday-school.—John Early, Josie Adkins.

2. All the Church in the Sunday-school.—Oren Harvey.

3. How Conduct Christian Workers' Meeting?—A. W. Adkins.

4. Effects of Contentions in Sunday-school.—J. R. Gass.

5. Round Table Topics.—Led by A. W. Adkins.

PEACE RESOLUTIONS.

Tenoma, Wash. Sept. 19, 1911.

To the Honorable Woodrow Wilson,
President of the United States,

and his Counsellors:

The Church of the Brethren of Washington, assembled in their annual State Conference at Sunnyside, Wash., Sept. 10, 1911, unanimously adopt the following resolutions:

I. We desire to express to you our high appreciation of your loyalty to the principles of peace, as manifested in your forbearance toward Mexico, and we are gratified that the wisdom of your course has been fully vindicated.

II. We deplore the spirit of militarism which has plunged the nations of Europe into the present war, and in this, too, we appreciate your wise and persistent refusal to allow our nation to be entangled.

III. We assure you of our sympathy in your most difficult position, and of our prayers to Almighty God for his blessing on your efforts to maintain the attitude of neutrality on the part of the United States of America. We pray further that God may bless your efforts as mediator in this international struggle, and that peace may be speedily secured.

IV. We pledge our hearty cooperation with the churches of the land in your call of the nation to prayer, believing that it is only by the help of Almighty God that peace can be speedily secured.

Decided to send a copy of these resolutions to the President of the United States, to the local press, and to the various publications of the Church of the Brethren.

Signed, Committee on Resolutions, A. D. Bowman, Warren Slabaugh, E. H. Eby.

Unanimously passed, Sept. 10, 1911.—E. Stanley Gregory, Clerk.

The President's Reply.

The White House, Washington, Sept. 28, 1914.

My dear Sir:
The President has received the resolutions adopted by the Church of the Brethren assembled in District Conference, which you were good enough to send him, and he asks me to thank you warmly for your courtesy. He would be glad to have you convey, to all who were concerned, an expression of his deep appreciation of their approbation and good will.

Yours sincerely,
J. P. Tumulty,
Secretary to the President.

THE ROUND TABLE

North Manchester College, Indiana.

BY H. A. BRUBAKER.

SEPT. 8 Manchester College opened for another year's work. That day all previous records were broken for one day's enrollment. It was thought, for a time, that the attendance would be cut short on account of the drouth in some sections of the school's territory, and the financial stringency. Nevertheless, a fine body of Christian young men and women are entering upon the year's work. There are now two hundred enrolled, and still others are expected to be with us in a few days. A very commendable feature of the make-up of the student body is the large number who are pursuing the higher courses of study. At present forty-five per cent of the enrollment is in the Liberal Arts Course. There will be seventeen graduates from this course this year.

We have a fine class of young men and women, of which all but a very small per cent are Christians. In the school work, the Christian training and spiritual development are held up as a necessity in education. Alongside of the literary societies, which are doing excellent work, is the Bible society for those who are interested in Bible study and Christian development. Then, too, the Volunteer Band, and the Young Men's and Young Women's Christian Bands are of untold value to the student during his college life. They are molding influences for the days of active service when college days are over.

Fathers and mothers in our homes, and in our home churches, will you uphold your sons and daughters, and the schools, on the wings of prayer, that the Spirit of Love and the Grace of God may be the power for good in our days of school life that, when they are finished, we may be better prepared to serve our churches, our fellow-men and our God?

North Manchester, Ind.

What Our Concern Should Be.

BY RUFUS M. REED.

AMONG the many interesting incidents which Bro. P. D. Reed, of Tennessee related, while here, was one of himself and another brother, while traveling through Virginia.

Night having overtaken them, they called at a house where an aged man lived, to stay over night. Having found out they were preachers, the old man said: "Well, I can't agree with many preachers on the Bible. I believe Judas Iscariot was saved. What do you believe about it?"

To this Bro. Reed replied: "Well, sir, I have not given the subject much thought, but I think the question that should concern us is, Are you and I saved?"

This set the old man to thinking. After that he quietly listened to what the brethren had to say on the Bible. He importuned them to stay much longer than they did.

Have we not many people today like this aged man? They discuss whether So-and-so will be saved, but have no concern about themselves. We should first be sure that we are fit to be saved ourselves. This is not hard to find out.

There is no need of being deceived. The Bible is too plain for that. If our lives measure up to the Biblical standard, we should not be afraid of our case. The question, "Am I saved?" should be of paramount importance to all of us. We have our future destiny in our own hands. It is "Accept and be saved," or reject and be lost. Are you saved?

Laura, Ky.

The Pioneer Church.

BY IDA M. HELM.

We think of the marvelous progress made by the primitive Christian church. It went forward with leaps and bounds. We think of it as an ideal church. We must take into consideration the kind of sermons the apostles and early ministers preached. "In season and out of season," they preached sound, doctrinal sermons. They stirred the desire of the peo-

ple and created a hungering and thirsting after righteousness; then fed them with the true, pure meat and drink of the Word.

I sometimes think that oratory, with not enough doctrine back of it, will lull people to sleep and put them at ease. Oratory is all right in its place, but sound doctrine is of vital importance. I fear too many come into the church, who are not able to tell what they really believe, and why they have a hope of immortal glory, and thus prove a hindrance to the church for which Jesus shed his precious blood. Paul preached the whole Gospel. He did not shun to preach the whole truth. He said: "Woe is me if I preach not the Gospel." "Woe to them that are at ease in Zion."

Ashland, Ohio.

To Whom It May Concern.

BY J. HARMAN STOVER.

I AM receiving many letters relative to the article, "Where Are We?" as published in GOSPEL MESSENGER No. 38, page 596, and the tone of each letter is so kind as to deserve a personal answer were it possible.

I take this means of thanking each one, so moved as to write me, for the kindly spirit shown in their letters. I am gratified to know that there was not one word of criticism.

However, a phrase here and there, in some of the letters, sounds like Russellism to me. I am sorry for this, for a clear, biblical investigation of the prophecies is impossible with such previously-fixed foreign influences.

To those who ask for a list of books I study on the subject, I would recommend, above all else, "The Divine Library," consisting of about sixty-six books, and usually bound in one volume. Make all other writings bend to these, and if they won't bend, let them break.

Fresno, Cal.

Day by Day.

BY ROSA KAYLOR.

Number Two.

"Oh! is it time to quit work already? And you are waiting for your wage? Yes, it is six o'clock. How soon it has come! Come back to work tomorrow and I will pay you tomorrow evening for two days' work. No? You need it this evening? Have had nothing to eat at noon today? Well, then, you do need it. Here is your four cents; get some grain with it for your bread, but do not spend it for more beads or earrings or bracelets. What do you want with that piece of stone you are carrying home with you? A piece blasted from our well is it not?"

"Well, Madam Sahab, we have no bath brush or soap as you have, so we scrub our bodies with these rough stones."

Well, well, I knew some people used rope, but this is a new idea to me. Shall we try it, reader?

Ahwa, via Bilimora, India.

Just for Today.

BY WEALTHY A. BURKHOLDER.

THE command is, "Today if ye will hear his voice harden not your hearts." If every "today" were lived carefully, the "tomorrow" would be cared for, and every day would be right. "Now is the accepted time; now is the day of salvation." Time comes to us, day by day, and only one day to improve at a time. It is very important that we improve the passing hours, for they will never return.

"Lord, for tomorrow and its needs I do not pray; Keep me, dear Lord, from sin, just for today. Let me both diligently work and duly pray; Let me be faithful to thy grace, just for today; Let me no wrong or idle word unthinking say; Set thou a seal upon my lips, just for today. And if today my tide of life should ebb away, Give me thy grace divine, dear Lord, today. So for tomorrow and its needs I do not pray; But keep me, guide me, love me, Lord, today."

Newburg, Pa.

The Sunday-School Lesson for Oct. 18.

Subject.—In the Garden of Gethsemane.—Mark 14: 32-42.

Golden Text.—Watch and pray, that ye enter not into temptation.—Matt. 26: 41.

Time.—Between midnight of Thursday, April 6, and the early morning of Friday, April 7, A. D. 30. Friday was the day of the crucifixion and also the day for slaying the paschal lamb. It was the 14th of Nisan or Abib.

Place.—The garden of Gethsemane, on the western slope of the Mount of Olives and just across the brook Kedron from Jerusalem. There are eight old olive trees there which are supposed to date from the time of Christ.

CHRISTIAN WORKERS' TOPIC

How Can We Be Sure of Heaven or the Earnest of Glory?

Eph. 1: 13, 14.

For Sunday Evening, October 18, 1914.

1. The Seal of the Holy Spirit (Eph. 1: 13, 14).—An earnest,—a cash payment to bind a bargain.
2. The Holy Spirit Makes Us Children of the Father (Rom. 8: 14-17; Gal. 4: 1-7).
3. The Holy Spirit Makes the Father's Children into One Body (1 Cor. 12: 13).
4. The Holy Spirit Gives Power to Live a Clean Life (Rom. 8: 2, 13; Gal. 5: 16, 17).—Education a necessary help, but must have Holy Spirit power. "Polishing of steel a help to magnetism, but steel becomes working force when magnetized.
5. The Holy Spirit Protects Us Against the Work of Evil Spirits (Eph. 6: 10-17).
6. The Holy Spirit the Spring of Joy, Power of Prayer, Means of Access in Worship (Rom. 14: 17; 8: 26, 27; Eph. 6: 18; 2: 18).—Spiritual worship vs. formal worship (John 4: 19-26). Spiritual worship (Col. 3: 16, 17; Eph. 5: 19; 6: 18).
7. The Holy Spirit Sanctifies, Makes Us Holy (2 Thess. 2: 13; 1 Peter 1: 2).
8. Holy Spirit Makes a Beautiful Life (Eph. 5: 18; 6: 9).—Melodious heart (5: 19). Thankful heart (5: 20). Humble heart (5: 21).
9. The Spirit-filled Life the Real Christian Adornment (1 Peter 3: 3, 4).

PRAYER MEETING

The Christian's Threefold Relationship.

John 15.

For Week Beginning October 18, 1914.

I. Our Relationship to Christ.—Verses 1-11.

1. One of Life.—"I am the Vine, ye are the branches" (verse 5). A vital connection. Each branch a partaker of the Vine's life.—"Partakers of the divine nature" (1 John 5: 11; John 13: 13; Col. 2: 10, 19; Eph. 4: 15).
2. Entire Dependence.—"The branch can not bear fruit of itself; no more can ye." Fruit-bearing is the Christian's chief business, and this demands abiding in Christ (Philpp. 1: 11, 27-29; Rom. 5: 1-5; 8: 4-6; Gal. 4: 6).
3. Cooperation.—"Without me ye can do nothing." Christ must work in us, both to will and to do (Philpp. 2: 13; 2 Cor. 13: 5; Col. 1: 12, 13; John 14: 21).
4. Great Possibilities.—"Ask what ye will, and it shall be done." The Key to unlimited power is here placed within reach of all (2 Cor. 5: 17; Gal. 6: 7, 8; Col. 3: 12-17).

II. Our Relationship to One Another.—Verses 12 to 17.

1. Oneness of Life.—Many branches, one Vine. Many believers, one Head.—Christ. All born of the same Spirit, and members of the same family (Psa. 119: 63; Amos 3: 3; Mark 10: 42-45).
2. Oneness of Love.—"Love one another as I have loved you." Love one to another is the universal mark of discipleship (John 13: 34-35; 1 John 3: 14; 4: 21).
3. Oneness of Friendship.—"I have called you friends." "Whosoever shall do the will of my Father, the same is my brother" (Matt. 12: 50; Luke 22: 32; John 17: 11, 21-23).
4. Oneness of Work.—"Bring forth fruit." Unity of life and privilege leads to unity of service (Acts 1: 14; 2: 1, 42, 44-47; 1 Cor. 1: 10).

III. Our Relationship to the World.—Verses 18-27.

1. Separation.—"Ye are not of the world." Called by his grace, cleansed by his blood, made meet for his fellowship by the indwelling of his Spirit" (John 17: 14; 1 John 3: 13, 14).
2. Opposition.—"Because ye are not of the world, therefore the world hateth you." As sons of God, the world knows us not; we are but strangers and foreigners (1 John 3: 1; Matt. 10: 22; Heb. 12: 2-4).
3. Witness-Bearing.—"Ye shall bear witness, because ye have been with me." In the midst of a dark, sin-stricken world, Christians must shine (Philpp. 2: 15; 1 John 4: 14; 2 Tim. 4: 1-5).

HOME AND FAMILY

Do They Forget?

Selected by J. E. Hostetler, Wenatchee, Wash.

Do they love us still, those spirits bright,
Who far from our homes have sped?
Do they love us still, in those realms of light,
Our blessed, beautiful dead?

Do those dear ones, safe in the heavenly land,
Ne'er think of the loved ones here,
Who are missing the touch of a loving hand,
The tone of a voice most dear?

Do they talk, as they climb the painless hills,
In familiar converse sweet,
Of those who are treading earth's pathway still,
With weary and wayworn feet?

Ah, no! Though their light in this world has paled,
Dream not that their hearts forget,
Can we doubt their love when it never failed?
Aye, we know that they love us yet.

They call our names in the twilight gray,
When the shadows of evening fall,
Those sweet, low voices of far away,
In heavenly cadence call!

Full often they stand at the beautiful gate,
When God's children are gathering home,
And with eager, expectant faces wait,
To see if their own have come.

O those loving hearts in the realm above,
That in life we never forget,
We know they are watching with eyes of love,
We know they love us yet!

"Noblesse Oblige."

BY ELIZABETH D. ROSENBERGER.

"For unto whomsoever much is given, of him shall be much required" (Luke 12: 48).

"'Tis wisdom's law, the perfect code—
By love inspired,
Of him on whom much is bestowed
Is much required."

ESTHER PAYSON'S black eyes gleamed as she told her story: "It is so unfair. After all I tried to do for Dora, to have her treat me this way. You know that I have had her among my guests, and many of my friends have been kind to her for my sake, because they knew that I wanted her to be happy, and now, for some fancied slight,—for intentionally I have never in any way slighted her,—she turns away and never speaks to me!"

The aged, white-haired woman made no reply.

Esther continued impulsively: "Surely, Aunt Sarah, you do not think I am to blame, do you?"

A quiet smile and a low-murmured, "Oh, no," was all the reply vouchsafed by the older woman, and again there was silence between them.

"Well, I am sure I don't know what to do. I hate to have her acting like this and I can not go and ask her pardon for something I have not done. She treats some of the girls, who mean to be kind, just as rudely. We are all in one Sunday-school class and that makes it hard to know just what to do."

"I believe all you say, and it is a little difficult to see what one should do when you consider only these up-to-date ways of facing the situation. But if you want to take the Sunday-school lessons themselves, as giving some help, I fancy we can find something that will be the right word for you."

"I'd like to know what it is," replied Esther. "We are told to be forgiving, but Dora does not ask forgiveness. We are commanded, 'Love your enemies,' but Dora is not an enemy."

"No, she is not an enemy. She is only a hurt girl who is giving way to her feelings, and you are trying to ignore her. Perhaps I should not put it in that way," Aunt Sarah hastily added, as she saw signs of marked disapproval in Esther's open countenance, "but I mean that this is a case in which you have to go a step further than you usually do and then the matter can be adjusted."

"Aunt Sarah, you don't mean that, after all I've done for Dora, I should now go to her and ask her what the trouble is?"

"I am afraid that is the only way, my dear. So

much has been given you, that Dora's lesser gifts place her where you must follow the old world rule of politeness and graciously do more than Dora would ever think of doing."

"Of all things! Well, if I must, I must!" And Esther lost but little time in going to see Dora and talking things over with her. Dora's grievance was readily adjusted and good fellowship was established between them.

Aunt Sarah had learned the truth of the old French rule, "*Noblesse oblige*,"—"nobility confers favors,"—and she lived it. Or, as the verse runs:

"If I am weak and you are strong,
Why, then, why, then,
To you the braver deeds belong!
And so again,
If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with freer grace to live,
Than I, who, giftless, sunless stand
With barren life and hand."

A truth may not always be recognized, in this fast age, but Aunt Sarah, with the gracious manners of long ago, lived it. There is something fine-grained about this way of recognizing one's privileges. The dowered soul sees that it dare not be selfish and claim what the poorer one looks for. But just because you have things and can bestow, God expects you to be regally forgiving and generous in your dealings with those who have fewer advantages. Do it, too, with grace and love, as one who is happy in paying what is justly due another. It is your duty to lift your life up to what it should be and give to another what his weakness demands. When life's billows almost overwhelm us, it is a blessed thing to look on a friendly face and to feel the touch of a friendly hand, and to know there are some who "remember those in bonds, as bound with them." This is the social sympathy which Jesus expects of his disciples.

This is the lesson of nature,—the strong must bear the burdens of the weak. To this end were great men and women born. To identify ourselves with those who are weak and poor, is the very core of the Christian life. You have them here and there, a few great-hearted men and women who have for years distributed their love-treasures among the children. The poor,—and the selfish as well,—have profited by their wealth.

In the Bible we have an instance where this law was disobeyed. You remember how the tabernacle was built in the wilderness? In obedience to Moses' command, the people brought their offerings for the tabernacle till he was obliged to stop them because there was more than enough. Then followed the commands in regard to sacrifices, and the priests' ordinances in this tabernacle. Minute directions were given by the Lord, in regard to the burning of incense. After the priests had done just as God told them to do, there came out fire from before the Lord, and consumed upon the altar the burnt offering and the fat, and the glory of the Lord appeared unto all the people.

Nadab and Abihu were with Moses and Aaron when all this took place. They were taught all God's law, and they understood what God asked them to do. These two, then, were wondrously privileged. They had been consecrated to the priesthood and the anointing oil of the Lord was upon them. Here we note, too, that the greater the privileges, the nearer they were to God in their worship. The greater their responsibilities were, the graver their sin. So when these two,—Nadab and Abihu,—walked through the tabernacle, swinging the censers, the incense floating on the air, they should have been most reverent. But we are told that they used strange fire, and then and there there went out fire from the Lord and consumed them, and they died. If you are among one of earth's privileged ones, give as befits a royally-gifted one; live as the greatly-blessed in God's sight should live.

"Great gifts should be borne like a crown hefitting,
And not like gems on a beggar's hand;
And the toil must be constant and unremitting
That lifts up the king to the crown's demands."

Covington, Ohio.

Marks of a Christian.

BY EZRA FLORY.

A QUESTION, frequently asked at the cots in the Cook County Hospital one evening was, "Are you a Christian?" Three of the replies, following in close succession, were unique. Quickly the first said, "O yes, I attend St. ——— church." The second responded with a decided look, "Yes, I was christened by Father ———." The third said, "Yes, I was confirmed at twelve, and my priest comes to see me every week."

This afforded ground for reflection. How many professing Christians are resting securely upon some past experiences or outward form, while neglecting the present culture of the inner graces? How many of us are counting on church membership as ample assurance of salvation? Is my loyalty superficial or does it emanate from a communion of the soul with God? The outward and material, whether it be wealth, form, or position,—counts for little in itself.

"Verily, I say unto you, Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18: 3).

"Follow after peace with all men, and the sanctification without which no man shall see the Lord" (1Ieb. 12: 14).

"If any one hath not the Spirit of Christ, he is none of his" (Rom. 8: 9).

"Every one, therefore, who heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock" (Matt. 7: 24).

"By this shall all men know that ye are my disciples, if ye have love one for another" (John 13: 35).

"Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples" (John 15: 8).
343 S. Trumbull Avenue, Chicago, Ill.

SISTERS' AID SOCIETIES

MOPLAND, CAL.—During the past six months our Sisters' Aid Society held fifteen sessions. Four were all-day meetings. We had a total attendance of 121, and an average of eight. Since Jan. 1 we received \$40.63, and \$22.60 by donations. The amount paid out was \$54.63. We have on hand ready-made garments to the value of \$6.40, and have plenty of material on hand to make clothing. We bought dishes, aprons, and towels for the church; also a new sewing machine. Our society now has three sewing machines. We made a number of garments,—dresses, sun-shades, night shirts and work-aprons; also clothes-pin aprons, dust-caps, quilt-patches, comforters, and we quilted quilts. We went a small box of children's clothing to the Children's Home Society at Los Angeles. We decided to meet only once a month for an all-day aid, during the warm weather and fruit canning season. The others will now be held on the first and fourth of each week, for which we are glad, as the Lord is needing us to do his work. While we sisters help only a little each week, in this good work, we feel that our devotional meetings give each one more spiritual strength to do our part in laboring for the church.—Mrs. Andrew Bilenkoff, Secretary, Box 625, McFarland, Cal., Aug. 18.

STERLING, ILL.—The following is the report of the Sisters' Aid Society for the first six months of 1914. We are glad that the Lord has blessed the efforts of a few who have labored so earnestly: We held twenty-four all-day meetings, with an average attendance of seven. The principal work done was quilting. We received \$61. We donated to foreign missions and home work in various ways, \$50.52. We have \$12.72 on hand. We have fourteen members on our roll. Each pays ten cents a month, as her monthly dues. We reorganized the last meeting in July, and selected the same officers. Sister Lydia Dutcher is President; Sister Lizzie Grater, Vice-president; the writer, Secretary-treasurer.—Sarah Slater, 512 East Fourth Street, Sterling, Ill., Aug. 31.

CEDAR LAKE, IND.—We, the sisters in the northern part of the Cedar Lake congregation, at the Hudson Mission, report our Mission Society Meetings from Sept. 16, 1913, to Aug. 26, 1914, as follows: We had fourteen all-day meetings. The average attendance of members and visitors was thirty-six. Our offerings amounted to \$17.29. We paid out \$5.89; made six comforters, eighteen dresses, sixteen petticoats, seven aprons, and three waists for boys. We sent forty-eight articles to Bro. E. E. Eschman, pastor of the Douglas Park Church of the Brethren, 1605 South California Avenue, Chicago, Ill., to be distributed among the needy. Then to Sister J. W. Norris, at Marion, Ind., twelve dresses, three aprons and seven skirts, to be distributed as she thinks best. We donated four dresses at home, saved carpet, lace, and made two prayer-coverings. Our offerings amounted to \$17.29, with \$5.89 paid out, leaving a balance of \$11.40 on hand. We reorganized July 30, with Sister Emah McClish as President; Sister Della Smith, Vice-president; Sister Alva Smith, Secretary; Sister Fanny Perkins, Treasurer, and Sister Verda Myers as Chorister. At our meetings we have Scripture reading, prayer and singing. We think the work is increasing.—Sarah E. Holman, R. D. 3, Box 34, Avilla, Ind., Sept. 14.

ADRIAN, MO.—The report of the Sisters' Aid Society, ending Oct. 1, is as follows: We held fifteen meetings with an average attendance of eight members. We made eighty-nine garments and five comforters. Three comforters and five garments were donated; also all work done at two meetings. We sent eighty-two garments, four pairs of shoes, two cloaks and \$2 in cash to the mission in Kansas City, Mo. The Treasurer's report is as follows: Amount in the treasury at the beginning of the year, \$3.58; amount received, \$23.88; amount paid out, \$21.65; amount in the treasury, \$5.80. Sister Minnie Wagner is our President; Sister Della Enos, Vice-president; the writer, Secretary-treasurer.—Cora M. Hope, Adrian, Mo., Sept. 11.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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NORTHERN INDIANA is sending four papers to the Annual Meeting.

ALL essays for the Almanac should reach us not later than Oct. 19.

THE revival services in Elgin, to be conducted by Bro. D. M. Adams, are to begin Nov. 8.

INSIDE of a few days Bro. H. C. Early will be on his way to California, where he is to spend three or four weeks.

AT the late District Meeting of Tennessee, Bro. Jesse Clark was chosen a member of the Standing Committee for 1915.

BRO. D. W. STOCK, of Minneapolis, Minn., labored for the Waterloo church, Iowa, in a series of meetings recently. Ten made the good confession.

FIVE enrolled with the believers in the South Keokuk church, Iowa, recently, —the result of Bro. W. D. Grove's faithful efforts in that congregation.

BRO. J. E. JONES and wife, of Larned, Kans., have been placed in charge of the West Side mission, Wichita, and should be addressed accordingly.

BRO. O. P. HAINES, of Chicago, has consented to assume the pastorate of the Cerro Gordo church, Ill., and will enter upon his duties May 21 of next year.

BRO. W. E. WEST, of Ankeny, Iowa, was with the members of the Ottawa church, Kans., in a recent series of meetings. Ten accepted the terms of salvation.

DURING a series of meetings, conducted by Bro. Emra T. Fike at the Oak Dale house, Greenland congregation, Va., five accepted Christ by confession and baptism.

THE West Johnstown church, Pa., has called Bro. M. C. Swigart, of Philadelphia, as her pastor, but he will not be able to take charge of the work until April of next year.

THE Fort McKinley church, Ohio, secured Bro. Isaac Frantz for a two weeks' series of meetings, and there was general rejoicing to see eight unite with the church by baptism.

BRO. S. P. BERKEBILE has consented to take up pastoral work in the Logan church, near Bellefontaine, Ohio, and should hereafter be addressed at R. D. 1, Bellefontaine.

MEMBERS of Southern Pennsylvania will please note Bro. D. Y. Brillhart's announcement on page 653, in which full particulars concerning railroad arrangements to the forthcoming District Meeting at Codorus are given.

FOSTORIA church, Ohio, has adopted the "five-minute missionary review plan" for each session of the Sunday-school. We heartily commend this method of implanting missionary sentiments in the hearts of the young, as well as the older ones.

BRO. DAVID S. FILBRUN, late of Circleville, Ohio, is now located at New Carlisle, same State, where he should hereafter be addressed.

BRO. J. H. MORRIS, of Cordell, Okla., is in the midst of a most promising revival at Thomas, same State. So far eleven have been added by baptism.

AT the late District Meeting of Northern Indiana Brethren Frank Kreider and Manly Deeter were chosen members of the Standing Committee for the Conference of 1915.

BRO. D. R. BEARD, who may be addressed at North Manchester, Ind., will be in a position to give attention to Bible Institute and evangelistic work after the first of December.

THE splendid series of meetings, conducted by Bro. M. J. Brougher, of Greensburg, Pa., in Hooversville, same State, closed with nine accessions by baptism and two restored.

THOSE who may wish to locate in a mild climate, amid healthful surroundings, and where they can assist in the extension of the Lord's work, will please address Bro. G. T. Yagle, Chase City, Va.

BRO. M. M. ESHELMAN, of Tropic, Cal., says that after helping to make his State dry, Nov. 3, he and Sister Eshelman will start east, expecting to be absent from the Pacific Slope for one year.

DURING the recent revival at the Beech Grove house, Chippewa congregation, Ohio, eleven declared themselves as being loyal recruits for the Lord's army. Bro. J. H. Fike, of Middlebury, Ind., labored in Word and doctrine.

A COMMUNICATION from Bro. W. B. Stover, dated Aug. 28, tells us that all was well with the workers in India at that time. Of course, there is more or less excitement on account of the war, and yet the missionaries feel quite secure.

INCLUDING the number given in a previous report, Bro. C. Walter Warstler's meetings in the Washington church, Ind., resulted in eleven accessions by baptism, two reclaimed, and two still awaiting the administration of the initiatory rite.

PLANS are being perfected for a meeting of the Tract Examining Committee early in December, and any business intended for the committee should be sent to James M. Moore, 3435 West Van Buren Street, Chicago, not later than Dec. 1.

BRO. DAVID SMITH, of Manchester, Maryland, passed to the realms above Sept. 20, aged about fifty-nine years. His indefatigable zeal for the cause of the Master made him a greatly-appreciated minister in his home congregation as well as elsewhere.

BRO. GALEN B. ROYER, who attended the District Conference of Middle Missouri last week, writes that the meeting passed off very pleasantly, and that Bro. Jesse D. Mohler was chosen to represent the District on the Standing Committee at the Hershey Meeting.

WE direct special attention to the announcement, concerning corrections for the various lists in the Almanac, as given on the opposite page. Please read it carefully and act accordingly. The correctness of the lists will be just what our patrons are willing to make it.

ONE of our western churches raised the handsome collection of \$117.21 at her recent harvest meeting. Thankfulness that thus expresses itself to the honor of the Lord and the welfare of his cause, is more than an empty form,—it is genuine, heartfelt devotion to the Giver of all.

Too late to be inserted in the program of District gatherings for Southwestern Kansas and South-eastern Colorado, we received a notice of their "Mothers' and Daughters' Meeting." Bro. J. J. Yoder is to deliver an address on "The Relation of the Mother to the Son, and the Sister to the Brother." Sister A. J. Culler's subject is, "A Talk to the Girls."

BRO. J. A. ROBINSON, for some years in charge of the work at Denver, Colo., has taken up school work. This leaves the little flock in that city without a minister. We trust that some one of our ministers may feel impressed with the importance of offering his services to that needy field.

BRO. B. E. GARDNER, of Monmouth, Ill., says that his town contains about 10,000 souls, and that the nearest Brethren church is twenty-five miles distant. He also adds that our people, and the doctrine they preach, are practically unknown to the people in that section of the State.

SISTER FLORENCE FOGELSANGER, one of our special contributors, who has not sufficiently recovered from an attack of typhoid fever to resume work in the school-room, has entered the University of Pennsylvania for graduate work, and may now be addressed at 428 South Fiftieth Street, West Philadelphia, Pa.

THE Union Christian Workers' and Sunday-school Meetings of the Chicago, Naperville, Batavia and Elgin churches are to be held at Naperville on Sunday, Oct. 11. An interesting program has been arranged, and it is hoped that this gathering, like those held on previous occasions, will be an uplift to all in attendance.

WITHOUT, in any way, designating post office or State, or even signing his communication, some one sends us an announcement for a love feast in the Pleasant Grove church, Oct. 24, at 4 P. M. As there is a church by that name in Illinois, Kansas, Texas and North Carolina, we must defer the insertion of the announcement until we are more definitely informed.

WRITING from Jalalpor, India, Sept. 4, Bro. J. B. Emmert says that the lack of workers for the stations already opened is keenly felt on every hand. As stated in a previous issue, the Bible School at Bulsar had to be closed on account of the ill health of Bro. J. M. Blough, but it is hoped that it can be opened the first of December, with Bro. I. S. Long in charge.

IN a late issue of the *Panora Ledger*, Iowa, Bro. J. D. Haughtelin has an exceedingly interesting article about the pioneer schools in the State. He came to Iowa in an early day, began teaching in the public schools, when schools were few and far between, and what he says concerning the work of education and some of his own experiences, as well as the experiences of others, makes real interesting reading.

NOT for twenty years has Bro. D. L. Miller given his Bible Land talks in Mount Morris, his home town, but arrangements have now been made for these talks to be repeated in the College Chapel as follows:

1. "Land of the Midnight Sun to the Seven Hills," Oct. 25.
2. "From Joppa to Jerusalem," Nov. 1.
3. "Walls About the Holy City," Nov. 8.
4. "Palestine As It Is and Was," Nov. 15.
5. "From the City of David to the Land of the Pharaohs," Nov. 22.

THE Rally Day services of the Elgin church were held last Sunday. Since the organization of the church here, Oct. 1, 1899, there has been a marked progress in the attendance and development of the school. From the few that met for Sunday-school in those early days, the attendance has grown until last Sunday 284 were present. Our efficient superintendent, Bro. A. H. Rittenhouse, is laboring hard to make the work of the school a success, and is loyally assisted by his corps of officers and teachers.

THE District Meeting of Northern California, which convened at Lindsay Oct. 1, proved to be a real uplift. Advance steps were taken in all lines of work, especially in missionary and educational movements. The Sunday-school, Ministerial and Educational Meetings, held in connection, were among the best and most spiritual yet held in this part of the State. Bro. J. Harman Stover was elected Moderator of the District Meeting, and then chosen as a member of the Standing Committee. The District Meeting for next year goes to Reedley.

ONE of our writers, in urging a general attendance by members from his District at their forthcoming District Conference, closes with these words: "We welcome all to this meeting. Come, and bring the Holy Spirit with you!" An eminently fitting suggestion as to a most important essential of a Conference, too often forgotten.

MANY of our Sunday-schools have decided upon some definite object in their missionary giving,—the support of a missionary, a native worker, an orphan, etc. Better results are attained by such a plan than by merely giving to the work in general. Most people like to have a clear idea as to the object of their giving, and will give more liberally in consequence.

AN earnest elder in one of the eastern churches asked to be relieved of his more arduous duties because of the increased infirmities of advancing age. Regretfully his resignation was accepted, but right then and there a liberal collection was taken for the aged veteran, in sincere appreciation of the faithful service he had rendered. Such a manifestation of gratitude is entirely proper, and might well be followed by others.

Sealed with the Holy Spirit.

EVERY child of God, on being born into the kingdom, and adopted into the family of God on earth, is "sealed with the Holy Spirit of promise" (Eph. 1: 13). Read this verse carefully: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise." Here we have trusting, hearing the Word, and believing, followed by the sealing with the Spirit. The term, "After that ye believed," includes the duties for which saving faith calls. A little farther on, in the same epistle, Paul refers to this sealing the second time, saying: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4: 30). From these two citations we learn that every true, penitent believer, who puts on Christ Jesus in baptism, and receives the gift of the Holy Spirit, is, by that same Spirit, sealed. That is, the seal of God, through the Spirit, is placed on every man and woman who is born from above. God knows his spiritual children. They have the Divine seal, and remaining loyal to that seal, no one shall ever be able to pluck them out of the Father's hands.

It is a mistake to regard baptism as the seal of the kingdom. It is never so designated in the New Testament. It is a visible part of the initiatory rite into the kingdom, being the visible part of the new birth, but it is not a seal. Man may administer baptism, but he is never permitted to handle the seal. God, through the Spirit, does the sealing, and he never makes a mistake. If all those who enter the church could be led to realize what it means to be a sealed child of God,—sealed with the Holy Spirit unto the day of redemption,—we would have a different church from what we now have.

Condition of Expulsion.

It is taken for granted, at present, without discussion, that the church has the right and power of expulsion. The same right that declares the condition upon which persons become members of the church, declares the condition of maintaining membership. But upon what condition may the church rightfully exercise the power of expulsion? This is the interesting question.

First of all, it is important to understand the New Testament sense of expulsion. This will enable us to understand the condition upon which it may be exercised. To expel a member, according to the New Testament idea, is to make a formal declaration of his condition, declaring him out of fellowship. He has forfeited his Christian life by acts of wickedness; he has become dead to Christ and the church, Christ's body, and is the proper subject for expulsion. The church now expels him, by which act she declares that he is dead, and has forfeited all the rights of membership.

Notice, the act of expulsion does not destroy his

Christian life. It is already dead, nor does the act of expulsion kill him to the church. He is already dead to Christ and the church. He has killed himself by voluntary wickedness. He is dead, spiritually, and the only thing that can be done is to declare him out of fellowship. When a friend dies, we bury him, looking forward to the resurrection. It's all that we can do. When a member of the church dies, spiritually, he is expelled, which, in this case, is equivalent to his burial, speaking in a figure, when all prayerfully look forward to his resurrection to the spiritual life again.

If a member of the body abide not in Jesus, he can not bear fruit, and he must be cast forth as a worthless branch. Fruit-bearing in righteousness is indispensable to membership in the body of Christ. Dead wood can not be borne on the tree. It is ready for the fire, and is cast forth, or, like a gangrened foot, it must not be allowed to remain until it poisons and kills the whole body. It must be amputated for the sake of the life that remains. Exactly so. This is expulsion, and shows the proper subject for it.

Now this makes the whole subject clear. Death on the part of the individual member is the condition upon which the right of expulsion is based. This is the only condition. As life by regeneration is the only condition upon which one is rightfully received into membership, so the death of this life, on the other hand, is the only condition upon which one may be expelled from the body. So, when a member is dead, he may be cut off; but not before, for death is the indispensable condition of expulsion. In fact, expulsion, under any other condition, is a crime. It would be like burying a man before he is dead. Only the dead are subjects for burial.

The question may be stated in still another way, which may be the clearer way to some.

The Bible states a number of conditions that debar men from heaven. The works of the flesh are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like. They that do such things shall not inherit the kingdom of God (Gal. 5: 19-21). Again; we are not to keep company with one called a brother, nor even eat with him, if he be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner (1 Cor. 5: 11).

These sins close the door of heaven against those guilty of them. They that do such things can not go to heaven. And since the church is the way to heaven, the conditions of entering into the kingdom of heaven must be the conditions of church membership, and what debars from heaven, must debar from church membership. The standard in both cases must be the same. What, therefore, does not debar from heaven, must not debar from church membership. In other words, it must not require more to be a good, faithful member of the church than to go to heaven. Anybody good enough to go to heaven is good enough to be a member of the church. The requirements in both cases are exactly the same.

There is a dividing line between heaven and hell. This line is indicated by the Word of God. It is demanded by the very nature of things. Righteousness is sharply set against iniquity. Expulsion from the church declares one on the side of iniquity, and therefore on the way to hell. It is the gravest judgment possible to pronounce upon one, and should be done, if done at all, with the gravest consideration. It is justified only in such cases where the conditions that debar from heaven are practiced.

It is a question whether any decision of the Conference, involving only methods of application, can be sufficient ground for expulsion. Some of the congregations expel on this ground, some do not. If, however, expulsion is justified on this ground, then it must follow, it seems to me, that all questions of this class,—questions of method,—must equally justify it; for they all belong to the one general class of questions. There is a weighty question at this point, and it is my candid judgment that it has not had the consideration it deserves.

H. C. E.

Brethren Almanac for 1915

The Ministerial List

in the Brethren Almanac, while a great convenience to all, is of special value to every minister because of the Gish Fund books and other advantages. Every minister's name should be on the list and his address should be correct in every particular. We must depend for this information upon those who can give it, but unless pains are taken to give us this with the utmost accuracy, we shall fail in obtaining a correct list.

What We Want Every Minister To Do At Once!

1. To see if his name and address are correctly given in our last Almanac.
2. If not given at all, or given incorrectly, give us name and address in full, as they should appear.

Churches and Missions, with Pastors or Elders in Charge

Please turn to this department in your Almanac, and note the rules governing the same. Kindly attend to the following AT ONCE:

1. Ascertain if your congregation is CORRECTLY LISTED, and if the name of the pastor, or elder in charge, is properly given.
2. In case of CITY CHURCHES, be sure to give the street number of the church, in addition to the name of the pastor or elder in charge.
3. Any changes, either in the name of the congregation, or of the one in charge of the same, please REPORT IMMEDIATELY.

A General Request

We kindly urge elders, clerks of churches, and all other members, who can help us in correcting the lists, to give us the names of ministers recently elected, together with those that should be omitted, whether because of death or whether they have been relieved of office. In fact, we shall be glad to be apprised of any mistake in the lists of which you may have certain knowledge.

PLEASE DO IT AT ONCE!
Corrections Close Nov. 7.

The Kingdom of Heaven.

THIS kingdom is a live subject to every earnest child of God, and, more or less so, to all who have heard of, or learned about, God and his Son, Jesus Christ, because we all hope sometime to become subjects of this kingdom and make it our final abode or home.

A few weeks ago we had the "Kingdom of Heaven" for our Sunday-school lesson, and somehow we were impressed with this special lesson as never before. It has been ringing in our ears ever since. "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom."

1. They were all virgins and invited guests, but five of them were wise and five were foolish. The first thought is, In what did the wisdom of the first five show itself and in what did the foolishness of the second five consist?

In order to determine this more fully, we must learn something about the customs as they then existed, in connection with marriages or weddings.

The marriage ceremony, then as now, was performed in the home of the bride, in the presence of invited guests,—many or few, according to the ability or liberality of the bride's family. The wedding proper was generally performed in the evening, at the appearance of the first stars. After the attending ceremonies were over, at the bride's home, the custom was that the bride and groom be escorted to the bridegroom's home, by as many of the invited guests, neighbors and friends as were pleased and expected to accompany them. Sometimes the distance was considerable,—as it doubtless was in this case,—for we are told, "And at midnight there was a cry made, 'Behold the bridegroom cometh.'"

At the home of the bridegroom, there were also large preparations made, and many guests invited, among whom were the "ten virgins," whose special duty it was to hold themselves in readiness, and watch for the approach of the expected bridegroom and party. But as they tarried, they all got tired and went to sleep. All were asleep, and you may ask, Where is the difference?

No difference whatever, as far as the sleeping is concerned. The difference was in their condition before they went to sleep. The wise virgins were prepared for their sleeping, and they were also ready for the awakening. They had their filled lamps, and also their filled vessels of oil, so that, when the call of the approaching wedding party was made, all they had to do was to rise up, trim their lamps and go out to meet the bridegroom. They were fully prepared for the occasion. But the narrative says: "Then all the virgins arose and trimmed their lamps." And here we see the difference between the wise and the foolish.

At first thought the difference does not seem very great. They were all virgins; all had their lamps and their vessels, and as it was dark, we may well suppose that all alike had oil in their lamps, and had them burning. But during the time of their slumbering and sleeping, their oil burned away and their lamps went out, and they all found themselves in darkness. So, upon awakening, all did the very same thing, they "trimmed their lamps." And then what? We now hear the foolish say to the wise: "Give us of your oil; for our lamps have gone out." They had no supply on hands; their vessels were empty. They exercised no forethought, were improvident and careless, so that, at the very time when they most needed light, they found themselves in darkness,—a most unfortunate condition. This was not only because of their being left in the darkness, but also because of their lack of concern and preparation. They showed want of respect to the kind friend who had honored them in the invitation, as well as to the occasion, as wedding feasts were among the most important social events known to the people of Palestine,—and to make light of an invitation thereto was a great and almost unforgivable offense.

We may reflect on the seeming lack of charity on the part of the wise virgins, in their refusal to share their oil with the foolish ones, but when we remember that it was purely a fault of their own, for which there could be no excuse, and especially when we accept the oil as being a symbol of a thing which can not be stored away, to distribute to others, we can readily see how they were justifiable in refusing their request.

We were especially impressed with this parable because, while coming down through Palestine, from Damascus to Jerusalem, we had the pleasure of seeing a wedding party marching from the home of the bride to that of the bridegroom. It was an impressive scene that we shall not soon forget. As we were riding downward, south of the Sea of Galilee, in the dusk of the evening, just as the stars were peeping through the misty evening sky, we noticed to our left, in the distance, a chain of bright lights passing along in the same direction in which we were traveling. And on asking our guide what it meant, he said it was a wedding party, conducting a bridegroom and his bride to his home. He then and there gave us many interesting facts connected with their marriage customs. His remarks so fully agreed with the narrative given in this parable of the "Ten Virgins" that we were again made to say, as we had often said before, "Surely the handwriting of God is seen in, and all over, this very interesting land."

But while the parable must have been a very interesting one to those who were familiar with the customs then in vogue, can we catch the spirit and teaching of it, and apply it to our own edification and upbuilding in the faith?

1. It seems to us that the burden of the teaching is that of our feeling that we, too, are called to be virgins, and are the invited guests to the marriage supper of our Father's Son.

2. That it should teach us the great importance of preparation and of being ready when our Bridegroom comes.

3. That we should have our lamps ready and our vessels filled.

4. That we should also see the danger of procrastination. Get ready now, so that, when he comes, we will not find the door shut, and be left on the outside.

H. B. B.

The Lord's Army.

WE trust that none of our readers will allow himself to be swept away by the excitement of the European war to the extent of losing sight of his more especial field right at home. Along this line the *Continental*, of Chicago, makes some pertinent remarks. They hit the nail on the head so squarely and forcefully that we here give them for the benefit of our readers: "You have been reading in the papers a lot about the regulars and the reserves in the armies of Europe. Have you asked yourselves which sort of soldier you are in the army of righteousness? The regulars are on duty all the time; the reserves are not counted on except in some terrific emergency. This is a good arrangement for nations and governments; it would be still better, in fact, if all soldiers were reserves, and those reserves never called to the ranks. But the Lord's war with sin is a constant conflict,—a struggle from which there is no discharge and no respite. And the sad matter in such conditions is that the Lord's army counts a mighty slim proportion of regulars, whereas it ought to be all regulars. Further mischief is that such an enormous trumpeting of alarm and agony of beseeching is required to call Christian reserves to the colors. The governments of this world can mobilize their successive lines of troops by an almost silent summons; the church can bring its ultimate forces into action only after clamorous public agitation. What is most needed to make religion effective against wrong is such a thorough enlistment of the great host of Christians as will make and keep them always constantly ready for action; more than that, in fact,—always in action. Have you enlisted wholeheartedly for constant battle? Or are you content to number yourself with the indifferent who can be persuaded of the call of militant duty only by earthquake and thunder?"

Another Boy Problem.

ONE of the younger boys of a very large Sunday-school, being asked why he did not come into the assembly for the opening and closing service of the school, answered: "The big boys and other folks just go to their class rooms, and I think I can too." The big boys were, in this school, setting a bad example for the younger boys. "In all probability the younger boys would never have thought of absenting themselves from the devotional services of the school, had they not seen their big brothers doing that very thing. This may be looked upon as one of the "big boy problems." But we have these big boys in the church, as well as in the Sunday-school. They claim a few more liberties than they would care to grant those of less influence. By their conduct they would impress people with the thought that they are just a little better than some others, and for that reason can take more liberties. They do not stop to think that by the example they are setting they are leading others astray. They place their influence on the wrong side of life, and work against the best interests of the cause they represent. They should throw their influence on the right side of questions, and then show by their conduct that they are at least consistent.

Need of Wide-Awake Correspondents.

THE importance of a real wide-awake correspondent is brought out very forcibly by one of our observing readers, who calls our attention to the death of several ministers, and elders of some prominence, about whom nothing whatever has been said in our columns. He also names several ordinations in his own State, that have never been reported. We are at all times glad to publish the news from any part of the Brotherhood, if some one will see that it reaches our office. It is our invariable rule to publish all the church news sent us, accompanied by the name and address of the writer. We may shorten some of the reports, but we do not cut out any of the news. We suggest that the elders in charge of the churches remind the correspondents of their respective congregations as to any matter of importance that may have been overlooked in their reports to the MESSENGER.

The paper belongs to the Brotherhood, is conducted in the interest of the church, and should contain a report of all that may be of general interest to our people. We are here to pass out the news to our readers, but some one must see that it reaches us.

The War and Mission Work.

WE learn from one of our correspondents that the European war is having its influence on the mission fields of India. The natives look upon Germany, Russia, Austria, Belgium, France and England as being highly-developed Christian nations, and can not understand how those who worship the same God should be engaged in fighting each other. Then, too, these nations have a number of missions in different parts of India, and being arrayed against each other on the battle-field, they can not expect their respective representatives in India to have the very best feelings for each other. Not only so, but the natives there are hearing and talking much about the great battles. In fact, there may be more said about the war than about religion. It can thus be seen that our earnest workers on the field have a hard proposition to solve. But there is one thing that they can do with a clear conscience. They can tell the natives that our people, as a religious body, do not have one man in the army on either side, and that if all who profess Christianity would live up to what the Good Book says about peace principles, there would be no war in Europe.

What a Boy Suggests.

PAUL G. HAMPP, aged fourteen, of Circleville, Ohio, donates fifty cents to have the MESSENGER sent to a public library, and accompanies his gift with the following sensible suggestion: "I read an article in your *Young People*, stating that the American people are spending \$25,000,000 for chewing gum. This means about twenty-five cents for each man, woman and child in the United States, and for a family of six it means about \$1.50. This is the price of the GOSPEL MESSENGER for one year. Would it not be better to have the MESSENGER, or some other good paper, make weekly visits to the homes, thus benefiting every member of the household, than to spend that much money in the interest of a habit that is a positive injury to some, an offense to many, and at the same time benefits no one?" Why could not a hundred or more follow the example of this fourteen-year-old boy, and have the MESSENGER placed in every public library?

Spoiling a Clean Record.

It may seem a little strange, and yet it is true that the license commissioners of Cincinnati, Ohio, have made the announcement in all good faith, that "hereafter licenses can only go to men of clean record." Granting the case that men of that type could be prevailed upon to serve in the capacity indicated, what a pity it would be to spoil a clean record by giving its possessor a liquor license! Somehow or other we do not seem to be able to associate a liquor license with a clean record. The two mix about as readily as oil and water. "Doth a fountain," says James, "send forth at the same place sweet water and bitter?" We trust that the forthcoming election in Ohio will make definite and final disposition of the liquor business, in the interest of better morals and cleaner lives.

Why Close a Sunday-School?

A SISTER writes: "We have closed our Sunday-school on account of so very few attending." A good business man does not close his store or shop because trade is dull; he makes every effort to attract customers to his place of business. He invites, persuades and urges his friends and neighbors to give him goods a trial. He is so greatly in earnest, and talks so convincingly that a profound conviction is created in the hearts of his hearers. Why should not the Sunday-school adopt like effective tactics? Not until, after a thorough search of "the highways and hedges," there are found to be no more pupils that can be won for the school, should there be a cessation of effort. Eternal vigilance is the price of a good school.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Otho Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member, D. L. Miller, Mt. Morris, Ill.

General Sunday School Board.—Lafayette Steele, Chairman, Walkerton, Ind.; Levi Minnich, Vice-Chairman; Greenville, Ohio; D. H. Zigler, Treasurer, Broadway, Va.; James M. Mohler, Leeton, Mo.; H. K. Ober, Elizabethtown, Pa.; S. S. Blough, North Manchester, Ind.; J. S. Zimmermann, Seattle, Wash.; I. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otho Winger, North Manchester, Ind., Vice-Chairman; A. C. Wicand, 822 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Dayton, Ohio, Treasurer; L. T. Holsinger, Rossville, Ind.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.

Poace Committee.—J. Kurtz Miller, Chairman, 358 Sixth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntingdon, Pa.

Homeless Children Committee.—Frank Fisher, President, Mexico, Ind.; E. B. John, Treasurer, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

PINE CREEK, INDIANA.

The dedication services at our East house were held Sept. 6. Three services were held,—the principal one in the forenoon. Eld. E. B. Hoff, of Bethany Bible School, Chicago, delivered the dedicatory sermon. Our services began at 10:30 A. M. Eld. Daniel Wysong, of Nappanee, Ind., led in the praise service, which was followed by the reading of a history of this congregation, by Eld. A. M. Rupel. Eld. Jacob Hildebrand gave a short review of some of the work of the early days. Then followed the sermon on the text, "My house shall be called a house of prayer." In the afternoon Eld. Hoff spoke on "The Kingdom of God," and the same evening on "Faithfulness in Service." The day marks the beginning of a new epoch in the history of our church. It is in a very prosperous condition, and will now be in a position to accomplish much more in its new home.

The Pine Creek congregation was organized in 1854. Services were then held in the homes of the members and in schoolhouses. In 1866 two houses were built, the East and the West churchhouses. The West house was destroyed by a cyclone in 1877, but was rebuilt the same year. The East house was so well built that it stood the ravages of forty-eight years.

The methods of church work in those days demanded nothing more than a one-room house, and the building served well its time. An appreciation of the immeasurable value of the Sunday-school, however, led the church to see that she can not afford to neglect its welfare. This thought led to the remodeling of the house. On examination the contractors found the frame work to be in excellent condition. The large timbers used in its construction are well preserved.

The building, remodeled, is 40 x 70 feet in size, with basement under the entire structure, and a vestibule at the north entrance. The basement is well lighted and will provide ample room for the furnace, the kitchen, and room for all other necessary uses. Galleries have been placed at each end of the building, and beneath these are Sunday-school rooms. These are closed by means of "accordion" doors, which can be opened easily, leaving one large room when occasions demand it. When all the rooms are open, the seating capacity is about 800. The exterior of the house has been finished with white stucco. The building committee consisted of Brethren M. S. Morris, Jeroboam Stump and Delbert Mangus. They, assisted by Bro. Lafayette Steele, our elder in charge, made every effort to do their work faithfully and efficiently. The Heim Brothers, of North Liberty, Ind., were the contractors, and the committee is well pleased with the work done. The church will be heated by a furnace, and lighted by a new system of gasoline lamps. The entire cost has been \$5,261, and the debt is paid. We are thankful to all who showed their interest in the work.

The Sunday following the dedication we had two applicants for baptism. We met in council Sept. 19 in our new house. Bro. Lafayette Steele presided. Elders Daniel Wysong and David Metzler were with us. Three letters were received, and two were granted. The deacons made the annual visit prior to our council, and at this meeting gave a very favorable report. Bro. Lafayette Steele and the writer were chosen delegates to the District Meeting. Bro. Beery will conduct a series of meetings for us at the East house, beginning Oct. 17, to continue until the love feast, Oct. 31. M. S. Morris.

R. D. 3, North Liberty, Ind., Sept. 23.

OUR VISIT TO SOUTHEASTERN VIRGINIA.

Under the direction of the State Mission Board, we went Aug. 28 to Chase City, Mecklenburg County, where Brother and Sister G. T. Yagle live. They formerly lived in Northern Indiana. Having made a request for some meetings in their community, we responded to the call.

Our people and doctrine are practically unknown to them. We were with them over two weeks, holding eighteen services, besides attending Sunday-school. Our work was mainly along doctrinal lines. The attendance was good, and the interest excellent.

We received two into fellowship by baptism, and left several standing near the kingdom, not fully decided in their own mind.

Our main purpose in this article is, to call the attention of those seeking a mild climate and healthful environments, to this fruitful field for church extension,—especially along colonization lines. There are openings here for both renters and purchasers.

If this should interest any of our members they may, by writing Brother or Sister Yagle, Chase City, Va., obtain full information.

We think a faithful minister might find here a field in which the Lord could use him to his glory.

Dayton, Va., Sept. 19.

J. M. Kagey.

FAIRVIEW, INDIANA.

Our series of meetings began on Saturday evening, Aug. 22, with Bro. J. L. Mahon, of Van Buren, Ind., doing the preaching. Our Harvest Meeting was held the next day. Bro. Frank Fisher, of Mexico, Ind., conducted the services of the day. He delivered a harvest sermon in the forenoon, after which an offering of \$27.25 was taken for our home mission work. The afternoon was well spent in talking to the children. The attendance for the day was very good. On Sunday evening Bro. Mahon began his series of meetings, preaching the Word of God with power, evening after evening, and bringing facts to us as we had never heard them before. The second and third Sundays he delivered three addresses,—sermons both morning and evening, and an address to the women in the afternoon. At these services he sounded the warning to young ladies concerning the awful evils that exist in the world, and the traps that are set to ensnare them. He also admonished the mothers carefully to watch over their daughters, to instruct them and to bring them up in the nurture and admonition of the Lord. The third Sunday, in the afternoon, he addressed the men of the community, presenting to them vital truths and facts. A very important feature of our meetings were the earnest and consecrated services, in both song and personal work, by Sister Elsie Sherck, of Middletown, Ind., and Sister Opal Hummer, of Portland, Ind. The meetings closed on Sunday evening, Sept. 20, with a full house. There were fifteen additions to the church by baptism. Others were convicted, but not willing to make the surrender. The Lord blessed us wonderfully with excellent weather. The attendance was good at all the meetings. We give God the glory, and praise his holy name.

Buck Creek, Ind., Sept. 22.

Lulu E. Root.

INDEPENDENCE, KANSAS.

Our series of meetings, which began Sept. 6, closed Sept. 20. Eld. A. J. Smith, of Conway Springs, Kans., conducted the services. We had splendid preaching and good, old-time singing. On Sunday morning, Sept. 13, Bro. Smith preached a sermon to the children, which they enjoyed. It was a lesson to the older ones also. Bro. J. S. Leaman, our District Sunday-school Secretary, conducted our Sunday-school program in the afternoon. During the week Bro. Smith preached on different subjects. Sept. 19 we held our love feast. Bro. Smith officiated, assisted by our home ministers. This sacred service was enjoyed by all present. On Sunday morning we listened to a splendid sermon on the subject, "Fathers and Mothers of Today." In the evening the subject was "Supremacy of Childhood."

Seventeen sermons were preached by our brother, and his many good words and works greatly strengthened us. Preceding the love feast, one sister was baptized, and at the closing service three came forward. As the closing hymns were being sung, ten others expressed a desire to live better lives. During our meetings we had special prayers for the weak and indifferent ones, and also for others who requested an interest in our prayers. We had several prayer meetings in the homes of those who were seeking the truth.

Pella Carson.

R. D. 2, Box 8, Independence, Kans., Sept. 23.

SIDNEY, OHIO.

On the evening of Sept. 8 the members of Sidney Mission met in council. Our elder, Bro. S. Z. Smith, presided. Bro. Pfeiffer, a member of the Mission Board, was also present. Said meeting was called to arrange for the dedication of the new addition to our churchhouse. We decided to hold our dedication services on the morning of Nov. 1, and to follow same with communion services in the evening. Bro. D. M. Garver will preach the dedicatory sermon. Bro. C. A. Wright preached a splendid sermon for us a week ago last Sunday. Sister Florence Pittenger also gave a talk in regard to their work, etc., in India. They are spending several days visiting with our pastor and wife. Bro. J. M. Pittenger is a brother of Sister Smith.

Ever since the time of our District Meeting, our pastor has been away each Sunday. He has preached in forty churchhouses over the Southern District of Ohio, and has just a few more to visit. All of these churches have contributed very nicely for the additional building. We are all very grateful for this. Then, too, we would not forget our Missionary Board in expressing our appreciation for these realized experiences, for these brethren have aided in the work very kindly and judiciously.

There are great opportunities ahead of the Sidney church. We would be glad to have a number of the contributors in Southern Ohio come and visit us on the day of dedication. We are all anxious to see our pastor take his place again in the pulpit, and we also enjoy his visits in our homes.

Bessie P. Schmidt.

Sept. 17.

DES MOINES, IOWA.

Just twenty years ago perhaps a half dozen members of the Des Moines Valley congregation, living in Des Moines, gathered for the first session of our Sunday-school. The meeting was held in the Free Methodist church, 1606 Lyon Street, which had previously been purchased, and which, for the next eighteen years, was the church home of our members residing in the capital city of Iowa. Bro. Dan. E. Weigle was the first superintendent, and was succeeded by Olin F. Shaw, Mrs. Wm. Miller, O. L. Shaw, Walter M. Royer, Frank B. Shaw and the writer, who is the present incumbent.

Yesterday our Sunday-school observed the twentieth anniversary of the organization of the school as "Homecoming Day," sending out invitations to some six hundred former pupils, among them being several who had been in attendance during the past year, but who had not returned since the vacation season.

We were made glad when the secretaries reported that our attendance for the day was 193,—many of the class rooms being filled to their capacity. Over forty pupils were enrolled, some of them for the first time. Two new names for the cradle roll and four for the home department were also reported.

Bro. O. L. Shaw, who served our school for a longer period than any superintendent to date, spoke in a very helpful address, his theme being "Life." Other short talks were made by officers of the school and former pupils. Special music was furnished by a chorus of older voices. With the new pupils, now enrolled, and the enthusiasm manifest, we look forward to large success in every department of our school.

1336 E. Sixteenth Street, Sept. 21. Virgil C. Fennell.

JASONVILLE, INDIANA.

Jasonville is twenty-five miles southeast of Terre Haute. It is a mining town of some 5,000 inhabitants. I was called to this place Sept. 5 to assist in a series of meetings. I found about twelve members living in and near the town. The members here have their membership in the Lick Creek congregation, Owen Co., Ind., some twenty miles distant. About four years ago Bro. L. T. Holsinger held a few meetings here and baptized several. One sister, who was baptized then, said that she had not attended any Brethren services since then, and that she never had the pleasure of attending a love feast. Sister Studebaker came Sept. 9 to assist in the work. Sisters Mary and Lunetta Mitchell, of Center Point, Ind., led the song services, which were very helpful. The meetings continued to grow in interest until the close, Sept. 22. The members here attended faithfully. A number came from the Lick Creek congregation, and their presence added interest to the services. Bro. Jacob Mitchell, eighty-two years old, was present at all the services except the last evening. The doctrines of the Brethren were new to many, but the people became interested and received them kindly. Ten were buried with Christ in baptism. Some said: "If you had an organized church and a resident minister here, we would come." Brethren, will it be four years before another minister enters this promising field, to preach the Word? It has been my lot to be associated with the mission work of the church for over twenty-five years, but I have never seen a more promising field. The members at this place are strong in the faith, and are anxious that some one be secured to locate among them and work this field. Who will care for these tender lambs that have just entered the fold? Yes, who? Geo. L. Studebaker.

North Manchester, Ind., Sept. 22.


A GOOD MEETING.

Eld. B. E. Kesler, of Leslie, Ark., came to the Crowson church Aug. 15 and began preaching the following Sunday. The meetings closed on Saturday night, Aug. 29, with a full house and excellent attention. Five precious souls put on Christ in baptism, and two were restored to fellowship. We went from here to the Lone Star Mission, four miles east of Lawrenceburg, where we have been preaching for some years, and began meetings Aug. 30, continuing the services until the following Sunday night. Here we had good congregations, with very attentive listeners. Many of them expressed themselves as having never heard the Gospel preached in such a plain and practical way. Three were baptized, and a number of others were almost persuaded. We now have nine members at this place and hope to organize a church here soon. We expect to hold our fall love feast at this point, for the benefit of the new members and those who have never been present at a love feast. Bro. Kesler delivered twenty-nine Gospel sermons while here, and we feel that the cause has been greatly strengthened. If the General Mission Board could erase the needs of this great southern mission field, with its teeming millions, who have never heard the true Gospel preached, and who would be glad for an opportunity

to accept it, they certainly would make an effort to "come over and help us." The fields are truly white; the harvest is great, but the laborers are few. Now is the time to improve the opportunity. Will we do it? Our love feast will be held Oct. 3. Any one passing from the East to the West, or from the North to the South, is invited to enjoy the services with us.

A. M. Bashor,
Lawrenceburg, Tenn., Sept. 22.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a  dry country

ARIZONA.

Glendale church met in council Sept. 26, Eld. F. E. Durr presiding. One letter of membership was read. Brother and Sister F. E. Durr were chosen to represent this church at District Meeting. One query was sent to the District Meeting. The church is asking for the District Meeting of 1915. Ella F. Durr, Glendale, Arizona, Sept. 28.

ARKANSAS.

St. Francis.—We decided to hold a series of meetings a week previous to our love feast, beginning Oct. 2. Our love feast will be held Oct. 10, with our elder, Bro. W. T. Price, presiding.—Minnie Brown, Palestine, Ark., Sept. 25.

CALIFORNIA.

Glendora.—We met in council Sept. 26, with Eld. S. W. Funk presiding. One letter of membership was read. Our elder and Bro. I. B. Nitzley were chosen delegates to the District Meeting. One query was sent to the District Meeting. We decided to hold our love feast Oct. 25, at 6 P. M. Sept. 27 we had our Young Men and Rally Day Exercises. Bro. G. H. Bashor, our District Secretary of the Sunday-schools and Christian Workers' Meeting, was with us morning and evening. In the evening, during the Christian Workers' hour, he conducted a round table, with special reference to the work of the Christian Workers. At the close of this meeting Bro. Bashor gave a good sermon on "The Bread of Life."—Nellie E. Miller, Glendora, Cal., Sept. 28.

Pasadena.—Our church met in council Sept. 21. Eld. W. E. Truette presided. Four letters have been presented since our last report. The Bulletin Committee was instructed to hasten, and before many weeks we expect to have several much needed Sunday-school rooms. Bro. Truette and Sister Vaniman were elected delegates to the District Meeting. Aug. 30 Bro. David Rowland, of Illinois, gave us a good sermon in the evening. The Bulletin Committee of Los Angeles is sponsoring a joint program, after which an offering of \$35.25 was lifted to be used for educating Bro. Wing (a Chinese minister) in Lombard College. Bro. Wing is preparing himself to go as a missionary among his own people. On Sunday evening, Sept. 6, Bro. N. J. Brubaker, of Los Angeles, gave us a splendid sermon. Bro. L. Harper, 313 North Mentor Avenue, Pasadena, Cal., Sept. 10.

Raisin City congregation met in council Sept. 19. Eld. J. P. Dickey presided. Our elder and Bro. E. M. Sheller were chosen as delegates to District Meeting. Sister Clara B. and Elizabeth Flickinger were chosen delegates to the Sunday school. For the convenience of our elder the regular time for selecting a clerk and an elder in charge was changed from March to September. Eld. Dickey and our clerk, Bro. E. M. Sheller, were re-elected for the ensuing year. We decided to have our love feast Oct. 11. Bro. L. L. Parmer, of Glendora, Cal., gave an interesting talk on missions on the following Tuesday evening. We are glad that Eld. Eikenberry has recovered his health sufficiently to attend the church services.—Nellie E. Flickinger, Raisin, Cal., Sept. 26.

Santa Fe Mission. The Lord's work at this place is moving along encouragingly. The attendance at our Sunday-school has passed the 100 mark. On Sunday evening, Sept. 27, a splendid Rally Day program was enjoyed here by a full house. On the first Sunday of each month the eleven o'clock hour is set aside for the boys and girls. Carefully prepared illustrated sermons for children are being preached. If we may judge by the rapt attention and sparkling eyes of the children, the truths presented are undoubtedly finding lodgment in well-prepared soil. W. M. Platt, 923 Mateo Street, Los Angeles, Cal., Sept. 28.

IDAHO.

Fruitland church greatly enjoyed Brother and Sister Enoch Ely's short stay among us. Bro. Ely gave a splendid talk on India on the evening of Sept. 4. The next day they attended the feast at Weiser. On Sunday evening Bro. Ely delivered another interesting sermon. Sister Ely gave us, during the Christian Workers' hour, a fine talk on "Life in India." Bro. Ely followed with a sermon "Marvel Bowers, Fruitland, Idaho, Sept. 23.

ILLINOIS.

Big Creek.—We expect Bro. W. T. Heckman to come the latter part of October, to conduct some meetings for us until after our love feast, Nov. 7. Bertha E. Ridenour, Parkersburg, Ill., Sept. 22.

Cerro Gordo.—We have had a number of visiting ministers with us recently. Bro. L. S. Shively occupied the pulpit on the evening of Sept. 6. While Bro. A. W. Ross and family were visiting relatives and friends in this community Bro. Ross preached for us both morning and evening, Sept. 20. Sister Ross also spoke for us at the evening service. A missionary offering was lifted at the close of the services. Sept. 27 we had with us Bro. O. P. Haines, of Bethany Bible School, who gave us very helpful messages both morning and evening. At the very urgent request of the church at this place, Bro. Haines accepted an offer to serve this community as a pastor. He will enter upon his duties May 21, at the close of the school year at Bethany.—Emma Sorenson, Cerro Gordo, Ill., Sept. 30.

Dixon church met in council Sept. 21, with a goodly number present. Eld. D. B. Storer presided. A series of meetings was dig was chosen church trustee for three years: Bro. Harry Joynt, Sunday-school treasurer, and Sister Lulu Monts was elected secretary of the Christian Workers' Meeting. It was decided to hold our love feast Nov. 15, at 6 P. M. We expect to begin a series of evangelistic meetings Nov. 15. Bro. W. J. Barnhart is to do the preaching.—Emma Boyd, Dixon, Ill., Sept. 28.

Lamotte Prairie church met in council Sept. 26. We decided to have our love feast Oct. 10, at 5 P. M. We also elected Bro. J. C. Stoner as our delegate to District Meeting.—Mary E. Weller, Palestine, Ill., Sept. 28.

Oakley church met in council Sept. 12. Our elder, Bro. W. T. Heckman, presided. Two letters were granted. Brethren D. J. Bickenstaff and W. T. Heckman were chosen delegates to District Meeting. Bro. Bennett Stansman was chosen Messenger and Bro. W. T. Heckman was chosen Secretary. The meeting here Sept. 13, conducted by Bro. Roland Leatherman, of Chicago. He preached fifteen strong sermons. Sept. 27 Bro. Leatherman, assisted by Bro. O. P. Haines, conducted a special meeting for men, the subject being, "Immortality, and How It Relates to Life." About 100 men were present. Brother and Sister Ross, returned missionaries from India, were with us over Sept. 20. Sister Ross gave a very interesting and inspiring talk to the children, at the

close of the Sunday-school period. Our love feast will be held Oct. 2.—Ella Bourquin, R. D. 2, Cerro Gordo, Ill., Sept. 30.

Pleasant Grove church met in council Sept. 26. Our elder, Bro. Daniel Ullrich, presided. Bro. R. E. Weiss was elected president of the Christian Workers' Meeting for the next three months. We decided to have Bro. Sherman Shoemaker fill the appointments on the second Sunday of the month. Bro. Daniel Ullrich was elected delegate to the District Meeting, and Bro. Sherman Shoemaker is the alternate. At our late series of meetings, held by Bro. Charles Walters, five were added to the church by baptism, and Bro. Sherman Shoemaker was advanced to the second degree of the ministry. Bro. Charles Walters was installed.—Susa L. Ullrich, R. D. 2, Box 18, Shells, Ill., Sept. 28.

Rockford.—Yesterday, at the close of preaching services, one of our Sunday-school girls was received into the church by baptism. Her mother was baptized the week previous. Last evening, once more, the father of a family, signified his readiness to accept Christ. We rejoice at these expressions of the Spirit's work among us. We have been looking forward to a series of meetings in October, when we expected to have Bro. Sanders with us. He is unable to come and as yet we have been unable to secure some one to take his place. We are still hoping, however, that we may be able to have our meetings. We have received one letter of membership from a brother, brother of souls.—Bertha A. Brunsick, 611 Morgan Street, Rockford, Ill., Sept. 28.

Shannon church met in council on Saturday afternoon, Sept. 26. As no evangelist has, as yet, been procured, the church decided that our own ministers, Brethren Henry Baum and Arthur Bryan, should conduct a series of meetings this fall in the afternoon. Good interest was manifested in the services yesterday, and last night there was an applicant for baptism.—Bessie V. Wingerd, Lanark, Ill., Sept. 28.

INDIANA.

Blue River congregation met in council Sept. 26. Our elder, Bro. Walter Swihart, presided. Our delegates to District Meeting are Brethren Walter Swihart and Leroy Smith. Our love feast will be held Oct. 17. Our Harvest Meeting offering amounted to \$50, instead of \$150.50, as formerly reported.—Chas. Zumbum, R. D. 1, Ellettsburg, Ind., Sept. 30.

Good Creek.—We held our annual Harvest Meeting Sept. 26. The preaching services were conducted by Bro. Henry Neff, of South Whitley. Sister Nellie Rynearson led the song services. A number of members from other congregations were present. Bro. Neff delivered a good harvest sermon in the forenoon, and an inspiring missionary sermon in the afternoon. The missionary offering amounted to \$32.49. Bro. Ira Long, of Mansfield, Ohio, will begin a series of meetings in November. Sadie Oher, Laoto, Ind., Sept. 29.

Howard church met in quarterly council preparatory to our love feast, Sept. 26. Eld. N. J. Flora presided. We were granted letters of membership. Bro. Elmer Flips was chosen delegate to District Meeting; Bro. Flora, alternate. Our query goes to District Meeting. Ida Brubaker, Kappa, Ind., Sept. 28.

Logansport.—We met in council Sept. 21, with Bro. Norris presiding. Oct. 11 was the day set for our love feast.—Faye Tucker, 411 Jones Street, Logansport, Ind., Sept. 29.

Lower Deer Creek.—Our love feast, held Sept. 26, was a spiritual one. Many visiting members were present. Brethren Jacob Cripe, Boyd Bechtelheimer, L. C. Snavely, Jerry Barnhart, John Root and Ellis Wagner were the visiting members. Eld. Cripe officiated. Elda Stiblauch, R. D. 5, Camden, Ind., Sept. 30.

Nappanee.—Aug. 23 Eld. J. C. Murray, of North Manchester, Ind., formerly pastor and elder at this place, preached both morning and evening in his spiritual manner. Aug. 30 a joint Christian Workers' meeting was held at this place at "Indian Point," Turkey Creek and Nappanee churches. The interest was good and the church was filled to overflowing. Sept. 6 Bro. David Beard, of Bethany Bible School, gave us two Spirit-filled sermons morning and evening. Sept. 13 Bro. Frank Sargent, from Bethany Bible School, occupied the pulpit morning and evening, and Bro. W. A. Root was with pleasure. Sept. 17 our church met in council, with Eld. David Metzler presiding. The deacons reported the annual visit. Five letters of membership were received and one was granted. We chose Eld. Daniel Wyson as our pastor. Brethren David Metzler, Eld. George Smith, and W. A. Root were chosen delegates to our District Meeting. Sept. 27, at our Harvest Meeting, Eld. Frank Kridler, of Elkhart Valley, preached for us in the morning. It was a praise and thanksgiving sermon, and a rich feast for the inner man. The offering amounted to \$11.15. In the evening he preached to the young people, all being much interested. B. J. Miller, Nappanee, Ind., Sept. 28.

New Bethel. Bro. Manly Deeter and wife, of Milford, Ind., came to this place Sept. 6 and conducted services each Lord's Day and evenings until the evening of Sept. 27. He preached twenty-five sermons, and sang many calls, and attended our council meeting. Sister Ella Tuttle, of Huntington, Ind., conducted the song services, which were an inspiration to all. Four of our Sunday-school scholars were willing to accept Christ as their Savior, but, owing to parental objections, only two were baptized. The interest and attendance were good throughout the meetings. Anna Nephine, Cammetsville, Ind., Sept. 30.

Plunge Creek Chapel.—A series of meetings will commence at this place Oct. 11, conducted by Bro. Win. Overholser, of Warsaw, Ind.—J. C. Hays, North Manchester, Ind., Sept. 28.

Upper Deer Creek. We held our council Sept. 5. Another council was held later, in preparation for our love feast. Our series of meetings will begin Oct. 10. Bro. T. D. Butterbaugh, of North Manchester, Ind., is the minister selected. The date for our love feast is to be fixed during the meeting. Bro. George Smith, Lincoln, Ind., is the alternate. Aug. 26 we held our Harvest Meeting. Bro. W. R. Rieck, of Muncie, Ind., preached a splendid missionary sermon. An offering of \$5.26 was received for the use of home missions. Our series of meetings will begin directly after the District Meeting. We expect Bro. Chester Poff, of Greenwood, to conduct the services. Bro. R. E. Anderson, preached for us at Middletown on the 25th.—Florida J. E. Green, Box 125, Middletown, Ind., Sept. 28.

Windfall church met in council Sept. 19. Our elder, Bro. Cripe, presided. Two young men and one young lady were received into the church by baptism. Our love feast is set for Oct. 11, at 5 P. M. Bro. Marion Ryan, our delegate to District Meeting, and Sister Winnie Ryan is our delegate to the Sunday-school Meeting. J. W. Lewis, R. D. 2, Windfall, Ind., Sept. 23.

IOWA.

Brooklyn. Our local Child Rescue Committee favored us with a program Sept. 27. The subject was "The Child in the Home." An interesting letter from Brother and Sister Cripe of Enid, Okla., was read. A Child Rescue sermon was then delivered by our home minister, Bro. John I. Diehl.—Bessie L. Seehorn, Brooklyn, Iowa, Sept. 28.

Cedar Rapids.—We met in council Sept. 29. Eld. D. E. Miller presided. Bro. J. E. Miller was chosen superintendent of the Sunday-school; Bro. A. Tisdale president of our Christian Workers' Society.—Sister S. R. Miller, superintendent.

ent of the cradle roll, and Sister Kate Himes, superintendent of the home department. Bro. D. E. Miller was chosen delegate to the District Meeting, with the writer as alternate. Since our last report, two have been received by baptism and two by letter.—Grace Tisdale, Cedar Rapids, Iowa, Sept. 30.

Grundy County.—Bro. Virgil C. Pinnell conducted an instructive Sunday-school Institute for us Aug. 26. Our council was held Sept. 23, our pastor presiding. Brethren C. E. Schrock and D. I. Myers are delegates to the District Meeting. Bro. R. G. Shieler was chosen church clerk for one year. We are anxiously looking forward to our series of meetings in December. Bro. Goughnour, of Iowa, is to assist us. Our love feast will be held at the close on Sunday evening. We expect Bro. I. C. Snavely to hold a Bible Institute for us soon after that. Next Sunday evening we will have a missionary program, and take up an offering, to send our delegates to the District Meeting. We are also making preparations for temperance programs, to be rendered at the main church and also in Grundy County.—Hannah C. Messer, Grundy County, Iowa, Sept. 28.

North English River church has just closed a series of meetings, conducted by Bro. A. S. Thomas, of Bridgewater, Va. The meetings were full of interest. Bro. F. J. Blough did the preaching. His deep, well-founded sermons are impressive.—Homer F. Caskey, Lenox, Iowa, Sept. 28.

Salem.—The different departments of our work are progressing. We had a very pleasant council Sept. 26. The writer presided in the absence of our elder, J. D. Brower. Outside of our usual services, this summer, we were blessed by one week's series of meetings. Bro. F. J. Blough did the preaching. His deep, well-founded sermons are impressive.—Homer F. Caskey, Lenox, Iowa, Sept. 28.

South Keokuk.—Bro. W. D. Grove, of South English, Iowa, began a series of meetings for us Sept. 13. He preached seventeen excellent sermons. The attendance and interest were good throughout the meetings. Three were received into the church by baptism, and two were restored. Others seem to be near the kingdom. Our church met in council Sept. 5. Bro. Butler presided. Sisters Grace Brown and Mollie Heilman were chosen to represent our church at District Meeting. Our Christian Workers' Meeting was reorganized, with Sister Grace Brown as our president. Sister Jessie Gillam was re-elected secretary. Our love feast will be held Oct. 10, at 4 P. M.—Glenn Williams, Richland, Iowa, Sept. 28.

Waterloo.—Sept. 14 Bro. D. W. Shock, of Minneapolis, Minn., began a series of meetings in our city, and closed earnestly last evening of Sept. 28, when he participated in our love feast. Ten were received by baptism. —J. S. Hershberger, 1130 Hammond Avenue, Waterloo, Iowa, Sept. 30.

Yale.—The church at this place was favored with an excellent discourse by Bro. John Heckman, of Peolo, Ill. Our Christian Workers' Meeting is prospering, with Bro. Earl Deardorff as president.—Allie Lookingbill, Yale, Iowa, Sept. 30.

KANSAS.

Grenola.—Bro. I. H. Crist, of Kansas City, will begin a two weeks' series of meetings for us Oct. 4. Our love feast will be held Oct. 17.—Lydia V. Crumpecker, Grenola, Kans., Sept. 28.

Maple Grove.—We met in council Sept. 24, with Eld. A. J. Wertenberger presiding. We decided to send Bro. Wertenberger and Bro. Ankenman as delegates to the District Meeting. The date of our love feast will be decided later. We expect Bro. S. E. Thompson to conduct a series of meetings for us late this fall.—Minnie D. Deeter, Norcatur, Kans., Sept. 30.

Notice to the Elders and Churches of the District of Northwestern Kansas and Northeastern Colorado.—The elders will meet at the home of Bro. A. C. Daggett, at 1 P. M., on Tuesday, Oct. 27. All those attending the District Meeting, coming over the Missouri Pacific R. R., should arrive at Osborne on Tuesday morning, Oct. 27, where they will be met by notifying G. T. Bradshaw, Covert, Kans. All who come over the Union Pacific R. R. to Waldo, Kans., will be met by notifying James A. Wingerd, Waldo, Kans. All elders who come from the west should arrive on Monday evening, Oct. 26, from the west on Tuesday morning, Oct. 27. Delegates and all others from the east should come on Tuesday evening, Oct. 27, from the west on Wednesday morning, Oct. 28. Free entertainment; all come. On account of distance to place of meeting, please write me how many are coming, as arrangements will be made to meet only those who notify me. Please come on dates mentioned. The church is located twelve miles from Waldo, Kans., and twenty-three miles from Osborne, Kans.—A. C. Daggett, Covert, Kans., Oct. 3.

Odessa church met in council Sept. 26. The attendance, interest and order were excellent. At the close of the meetings ten were ready to unite with God's people. On Sunday morning, Sept. 27, baptism was administered. The converts included Sunday-school children, young people and elders. It was a time of rejoicing for us all.—Olive M. Wheeler, 722 Olive Street, Ottawa, Kans., Oct. 1.

Paint Creek church met in council Sept. 26. Eld. J. S. Sherry presided. Two letters were granted. Brethren David Crumpecker and C. B. Buck were chosen delegates to the District Meeting. Our Sunday-school Meetings, Sister Pearl Holder and the writer are the alternates. Our meetings have been in progress one week, conducted by Bro. Honberger, of Wichita. "We have a good attendance and splendid interest."—Mrs. Annie Richard, Uniontown, Kans., Sept. 27.

Peoria church met in council Sept. 21. Our elder, Bro. S. E. Lantz, presided. One letter was granted. Delegates were elected to District Meeting. Eight have been baptized since our last report. Our series of meetings will begin the first Sunday in November, to continue for two weeks. Bro. Miller will be with us.—Mrs. Homer Green, Madison, Kans., Sept. 30.

MARYLAND.

Broadford.—Bro. D. K. Clapper came into our midst Sept. 5, and labored earnestly for the salvation of souls until Wednesday evening, Sept. 23. Four were added to the fold by baptism, and others seem to be near the kingdom.—Nannie A. Martin, R. D. 1, Hagerstown, Md., Sept. 28.

Marshall.—Our congregation met in council Sept. 26, previous to our love feast, with our elder, Bro. George E. Yoder, in charge. Brethren Daniel Baker and J. L. Yost were elected delegates to the District Meeting. New officers were elected. Bro. Chauncy Broadwater was chosen secretary; Bro. J. M. Yoder, treasurer; the writer, correspondent.—Mrs. O. P. Yost, Grantsville, Md., Sept. 30.

Pipe Creek.—We held our Children's Meeting Aug. 28, with a good program and a full house. The same evening we began a series of meetings, conducted by Bro. F. D. Anthony, of Peoria, Mo. The attendance was very good, except the first week, when the weather was rainy. Bro. Anthony did not shun to declare the whole counsel of God. Three young men were baptized. We held our council Sept. 5, and arranged for several series of meetings to be held in 1915. Our next council will be held in November. In view of the methods hereafter.—Eliza J. Engler, New Windsor, Md., Sept. 28.

MICHIGAN.

Fairview.—Our congregation met in council Sept. 12, with Bro. Jacob W. Kiser presiding. We will hold our love feast Oct. 10 at 10 A. M.—Eva McKinney, R. D. 4, Blissfield, Mich., Sept. 28.

Harlan (Marilla House).—Eld. J. W. Harshberger com-

nenced a series of meetings for us Sept. 7, and continued each night until Sept. 18. He delivered sixteen sermons, and preached the whole Gospel with power. One was made willing to accept Christ in baptism, and one was baptized previously, making two since our last report. On the evening of Sept. 23 we met in council, at this place, to organize a Brethren Sunday-school. Thus far we have been working in a union Sunday-school. Bro. O. A. Mathias is our superintendent, and Bro. Grover Arnold is president of the Christian Workers' Meeting. We have our prayer meeting every Thursday night. Sept. 27 Bro. C. H. Kaiser, of Homestead, Mich., preached for us in the morning, and Bro. C. H. Dear-dorff in the evening.—Otto E. Moss, R. D. 1, Copemish, Mich., Sept. 28.

Long Lake church is enjoying a very interesting series of meetings, conducted by Bro. J. M. Lair, of Scottville, Mich. On Saturday evening, Sept. 19, we met in members' meeting. Our elder, Bro. D. E. Sower, presided. Brethren D. C. Sower, Chas. Stockdale and Z. L. Bussard, were appointed to make arrangements for a series of meetings, to be held in the vicinity of Presoil, during the summer or fall of 1915. We will hold our love feast Oct. 4, at 6 P. M.—Dollie Shepherd, Manistee, Mich., Sept. 22.

MINNESOTA.

Deer Park.—Our council was held yesterday, Eld. W. H. Elkensberry presiding. We are to have a love feast Oct. 17. We will have meetings for one or two weeks, providing we can secure an evangelist. We have lately received by letter Bro. John Hardman, wife and son, who moved here from Kearney, Neb. We expect a number of other brethren to move here this fall or next spring. Some have already bought property.—Mrs. Herbert G. Reeves, Nemojdi, Minn., Sept. 27.

Minneapolis.—Our pastor, Bro. D. C. Shock, has returned from Waterloo, Iowa, where he held for two weeks a series of meetings. Bro. J. H. Brubaker preached for us in his absence. Recently two more brethren have located in the city. One is a barber, and the other is employed in the mail service. Our church and Sunday-school work are gaining in attendance and interest. The city Sunday-schools are making a special effort to get people out to Sunday-school. Our school has entered into this campaign.—Mrs. Jessie A. Stoner, 1122 Twenty-sixth Avenue North, Minneapolis, Minn., Oct. 1.

MONTANA.

Valley church met in council Sept. 12, with Eld. J. E. Keller presiding. We elected five brethren as a committee to arrange for the building of a churchhouse. Two of these were appointed as solicitors to secure funds. We decided to hold our love feast Oct. 11.—Jane Wingard, Glasgow, Mont., Sept. 24.

NEBRASKA.

Afton.—Our council convened Sept. 12, with Eld. George Mishler in charge. Brother and Sister Mishler were chosen delegates to District Meeting. It was decided to hold a revival at the earliest possible date, to be followed by a love feast. We also decided to have a singing class in the near future. The time of our prayer meeting was changed from Thursday to Friday night, to accommodate the school people. The members at Afton recently showed their appreciation of Brother and Sister J. B. Moore. Some of our brethren went to his wheat field and in two days stacked his wheat. Brother and Sister Moore, greatly appreciating the timely assistance, the helpers, however, felt that they were but making slight return for the time and energy that Bro. Moore and wife have devoted to the Afton church. The young sisters helped Sister Moore to prepare a meal for the busy workers. We feel that it was good for us all to be there.—Minnie J. Corbin, Afton, Neb., Sept. 25.

South Beatrice church met in council Sept. 18. Our elder, Bro. James W. Gish, officiated. The deferred matter was disposed of. Three letters of membership were received. Brethren William Pair and Samuel Terwilliger were elected delegates to the District Meeting. We have had with us, recently, Bro. Ellsworth Buntin, of Bethany Bible School, and Bro. Frank Wingert, of Franklin Grove, Ill. Each gave us a sermon.—Manerva Lambert, Surrey, N. Dak., Sept. 29.

NORTH DAKOTA.

Surrey.—Last Sunday Bro. J. H. Gordon preached his farewell sermon. He and his family have labored acceptably in this congregation during the past year. On Sunday evening Bro. George Hilton gave us one of his stereotyped lectures. If Bro. Hilton's health will permit, he expects to spend the winter lecturing and preaching. We have had with us, recently, Bro. Ellsworth Buntin, of Bethany Bible School, and Bro. Frank Wingert, of Franklin Grove, Ill. Each gave us a sermon.—Manerva Lambert, Surrey, N. Dak., Sept. 29.

OHIO.

Ashtand.—Sept. 20 Eld. W. D. Keller preached a strong temperance sermon. Sept. 27 our District Secretary, Bro. Edson Wolf, gave us an edifying talk and helpful suggestions for our future work. He urged us to do more aggressive work, and reach a higher plane of living. At this time, on Monday, the day of the election, we received the diplomas that placed them a step higher in the Sunday-school. Since our last writing Bro. O. F. Helm was installed into the ministry. Oct. 11 Bro. Walter S. Long, of Altoona, Pa., will begin a series of meetings in the Dickey church.—Ida Helm, R. D. 2, Ashtand, Ohio, Sept. 25.

Blanchard.—We have just passed through the greatest revival in the history of our church here. Bro. C. S. Garber, of St. Joseph, Mo., began meetings here Aug. 30, and continued until Sept. 25. As an immediate result of these meetings ninety-seven took a stand for Christ. Eighty-one have been baptized and eleven restored to fellowship, making eighty-nine taken into full membership. Eight are yet to be baptized. Sister Nora Shively, of Bremen, Ind., led the song service, which was inspiring and did much in making the meetings a success. Out of the number received into fellowship, twenty-five were fathers, and nine were mothers. In eight families all were received by baptism. One thing, especially significant, was the simplicity with which the members attired themselves after baptism. This congregation had a membership of seventy-five before this meeting.—L. H. Prowant, Blanchard, Ohio, Sept. 28.

Chippewa.—Sept. 13, Eld. J. E. Gish closed the series of meetings at the Beech Grove house Sept. 20. At that time four of our Sunday-school girls were baptized. Sept. 27 seven more had decided for Christ and were willing to accept the baptismal rite. Still others are under conviction. We have had with us, recently, Bro. Ellsworth Buntin, of Bethany Bible School, and Bro. Frank Wingert, of Franklin Grove, Ill. Each gave us a sermon.—Manerva Lambert, Surrey, N. Dak., Sept. 29.

Covington.—Three more have been baptized since our last report. For years we had hoped to have Bro. J. H. Miller preach at our church, and preach and lecture here, but ill health and other engagements prevented his coming. Last Sunday, however, he preached for us on the self-satisfied, self-centered life, as exemplified in the fable found in Judges 9: 8-16. It was a wonderful sermon, and greatly appreciated by our people. It was so good that many of the churchgoers listened to three lectures, given by Bro. Miller. That they were of surpassing interest was attested by the increasing crowds which filled the church and Sunday-school auditorium. On

the last night Bro. Miller said: "We never had a man among us so bright as you, closer to God and the things of eternity than Bro. Miller. I have loved the Lord all my life, and his years of useful service, that he may return again to this church." He won the hearts of young and old while here. Elizabeth D. Rosenberger, Covington, Ohio, Oct. 3.

T. McKinley.—Our church met in council Sept. 23, our elder, Bro. L. Kieperling, presiding. Several elders from adjoining congregations were present. Bro. W. J. Keller was appointed to secure an evangelist. Bro. W. J. Keller was elected to the ministry, and with his wife, July installed. Sept. 6 Bro. Isaac Frantz began a two weeks' series of meetings for us. Eight were added to the church, and a number are under conviction. Our membership is much strengthened.—Jesse P. Cox, 324 West Third Street, Dayton, Ohio, Sept. 29.

Logan.—On our State Temperance Sunday, Sept. 20, we enjoyed a splendid temperance address by Rev. Wilkins, of Columbus, Ohio. He was very eloquent and powerful in his "No" on the "Home Rule" and "Prohibition" and "State-wide Prohibition." The cash contributions and pledges signed amounted to \$97. Yesterday we listened to an able missionary address by Bro. Ross D. Murphy, who is visiting the Sunday-schools of Northwestern Ohio. We are glad to announce to our readers that we have received even P. R. Ketter and family to locate with us soon, to take on pastoral work here. Members from adjoining congregations are invited to our love feast Oct. 17, at 10 A. M. Bethel A. York, R. 5, Box 18, Bellefontaine, Ohio, Sept. 28.

Middletown.—Our church met in council Sept. 28. Bro. William McKinley presided. The letter of introduction was presented. Bro. McKinley began a series of meetings Sept. 20, with good interest. John Spensler, Shetland, Ohio, Sept. 26.

Middletown.—Our mission here is doing well. We have been having Sunday-schools here since July 2, 1912; preaching every two weeks, and Sunday-school every Sunday. We have an interesting Sunday-school of four classes, and bright prospects for getting a new churchhouse here. The lot has been bought, and a movement is on foot, to help us at the building. This is a great field, and we have a golden opportunity to gather precious souls for the Kingdom of Christ. Harvey H. Case, 1101 Young Street, Middletown, Ohio, Sept. 26.

New Carlisle.—Recently we enjoyed having with us several visiting ministers. On Sunday evening, Sept. 13, Eld. I. B. Trost, of Lankark, Pa., preached an inspiring sermon for us. On Sunday evening, Sept. 20, Eld. J. E. Keller, of Fremont, Ohio, gave us an excellent temperance address. On Sunday evening, Sept. 27, Eld. O. W. Winger, of North Manchester, Ind., gave us a very interesting and instructive address on "Christian Education." Eld. David S. Plann is now located in our church. His first and last report, one has been received into the church by baptism.—Viola I. Musselman, R. D. 1, New Carlisle, Ohio, Sept. 28.

Peebles.—We held our Harvest Meeting Sept. 6, conducted by Bro. Ross Davidson. He delivered a missionary sermon in the morning. Meetings were then continued for two weeks by Bro. Van B. Wright. We had a very good attendance. He preached the Word with power, and some were almost persuaded. On Sunday night, Sept. 13, Brother and Sister S. Z. Smith came to us. Bro. Smith preached an inspiring sermon. Bro. Van Wright continued the meetings until the 26th, when we held our love feast. Eld. J. E. Keller, of Fremont, Ramsey, R. D. 6, Box 12, Peebles, Ohio, Sept. 26.

Pittsburg.—Sept. 26 was a busy day for the church here. Our Sunday-school at 9 A. M. was well attended, after which Eld. I. J. Rosenberger delivered a very interesting sermon. At 1 P. M. we had a very good attendance at the Pittsburg and Pittsburg Central Sunday-school Meeting of the church. Sister Kate Crawford gave an illustrated missionary and temperance talk which was much appreciated. At 7:30 P. M. Eld. J. W. Piller delivered a rousing temperance sermon. Ruth Deik, R. D. 1, Box 18, Atkinson, Ohio, Sept. 26.

Salom.—Bro. J. O. Garst, of Dayton, Ohio, will assist us in a series of meetings, to begin on the evening of Oct. 18. The church decided to hold their love feast Nov. 7, at 10 A. M. Josephine M. Fulkner, Union, Ohio, Sept. 29.

Stark Valley.—Our church met in council Sept. 25, with Bro. Van B. Wright presiding. We completed arrangements for our fall love feast, Oct. 21. We will observe a temperance program at the close of our series of meetings, Oct. 25. Reports were given regarding seven departments of the work here. At the suggestion of our pastor, we will have our love feast and communion service prior to our meetings. Senith R. Setty, Sinking Spring, O. Pa., Sept. 28.

OKLAHOMA.

Big Creek congregation met in council Sept. 19, with Eld. N. S. Gripe presiding. Letters of membership were received and were granted. It was decided to have a series of meetings prior to our love feast Nov. 7. We are looking forward to our Bible Normal, to be held near the time, or during the Holidays, to which all are cordially invited. Ralph Holsinger, Big Creek, Okla., Sept. 26.

Thomas.—Bro. J. H. Morris began a series of meetings at this place Sept. 5. So far eleven have been baptized, and others await the rite. The meetings continue with good interest. Sister Dora Cline, of Enid, Okla., is ably assisting in the song service. Sept. 27 we had a very enjoyable love feast. About eighty-five members commended. Since our meetings began the following ministers have been with us: Brethren J. Lehman, A. L. Boyd, J. R. Plizer, A. Ledy, E. E. Marchand and A. J. Hodges. At our council, Sept. 21, Sisters Addie Banks and Jo McAvoy were chosen to assist Bro. R. Snyder in developing sentiment in recollecting Olden. On the first Sunday evening in January and July special programs will be given on this subject. We extended a call for the District Bible Normal of 1915. At this council Brethren E. R. Hendon and H. W. Perry were called to the ministry. Eldership J. H. Morris assisted our elder, Bro. J. Appleman, in the work. Eld. R. Sanger, Thomas, Okla., Sept. 28.

PENNSYLVANIA.

Chambersburg church met in council on Saturday evening, Sept. 19. We sent our elder, Bro. Peter S. Lehman, as our representative to District Meeting. Our love feast will be held Nov. 1. A revival will be held for two weeks, preceding our love feast. Bro. W. P. Spiller, of Ridgeland Center, Pa., is to conduct the series of meetings. Eldership J. H. Morris assisted our elder, Bro. J. Appleman, in the work. Eld. R. Sanger, Thomas, Okla., Sept. 28.

Codorus church met in special council at the Fairview house Sept. 28, at 7 o'clock, to complete arrangements for the District Meeting. Eld. D. W. Brillhart presided. Our clerk being absent, Bro. J. H. Keller acted as proxy. Our entire membership was present. Eldership J. H. Morris assisted our elder, Bro. J. Appleman, in the work. Eld. R. Sanger, Thomas, Okla., Sept. 28.

Harrisburg.—On Sunday afternoon, Sept. 20, two were added to the church by baptism. They were the father and mother of a large family. Our Sunday-school is growing since the vacation season. The organized classes and teacher-training class are looking forward to a busy winter. Elton Peterman, 322 Crescent Street, Harrisburg, Pa., Sept. 26.

Hoversville.—Our church met in council Sept. 28, at 7 o'clock, at the home of Bro. M. J. Bronger, of Greensburg, Pa., closed with nine accessions to the church by baptism. Three were received by letter and two restored. Our feast, which concluded our meeting on Sunday night, Sept. 13, was largely attended.—P. J. Blough, Hoversville, Pa., Oct. 1.

Maun.—Sept. 19 our congregation met at the Purchase Line house in council, to make preparation for our love feast, Sept. 26. Bro. O. A. Metcove, of Bolivar, conducted a three weeks' series of meetings at the Purchase Line house. Four were received into the church by baptism. At the close of these meetings, Sept. 27, we held our love feast. Bro. C. A. McDowell officiated. About 100 members surrounded the Lord's tables. We had with us quite a number of visiting brethren. The love feast was held on the 27th, and the District Meeting the day following. Those coming by rail-road to York, should take the Housatonic trolley to Mussler Station. From there they can see the church. The trolley leaves the square on the hour.—D. Y. Brillhart, Dallastown, Pa., Sept. 28.

South Annville. We held our Children's Meeting at the South Annville house Sept. 27. Brethren H. K. Ober and A. H. Thibacher were the speakers. Both gave inspiring addresses. We will hold our love feast Nov. 6, at 6 P. M. in the Annville house.—Harry F. Longenecker, Annville, Pa., Sept. 28.

West Greentree.—A series of meetings was held recently at Greentree, which continued almost two weeks. The attendance and interest were fair. Eld. H. E. Light conducted the meetings. On Sunday afternoon, Sept. 29, we held a Children's Meeting at Greentree. Brethren John Kline and Milton Forney gave talks to the children. The meeting was well attended. S. R. McDowell, Elizabethtown, Pa., Sept. 30.

SOUTH DAKOTA.

Willow Creek. Our annual Sunday-school rally was held Sept. 20. Mr. A. J. Tiffany gave an address. In the evening we also gave a temperance lecture. Oct. 4 the County Convention will be held at Lakota, S. Dak. Our Sunday-school has chosen two delegates, and quite a number of others from our school also expect to attend.—Ellen Harlison, Wetonka, S. Dak., Sept. 25.

TENNESSEE.

White Horn. We held our love feast Sept. 19. Bro. S. C. Miller, of Huntington, Pa., officiated. About thirty-five members surrounded the Lord's tables. The visiting brethren, besides Bro. Miller, were Bro. A. E. Need, of Limestone, Tenn., and Bro. P. M. Correll, of Mountain Valley. Bro. Miller preached at the church each evening, and on the following, except on Friday evening, when he preached at the Baptist church at Whitesburg.—Nora McCollough, R. D. 2, Whitesburg, Tenn., Sept. 30.

TEXAS.

Pleasant Grove congregation met in council Sept. 21. Eld. J. A. Miller presided. We decided to hold our love feast Nov. 28, to be preceded by a series of meetings, to begin Nov. 1. Our new churchhouse is nearing completion, and will be dedicated Nov. 29. E. J. Long, Hufsmith, Texas, Sept. 24.

VIRGINIA.

Antioch. Our congregation met in council Sept. 19. The visiting brethren reported the members as being in peace and union. Our love feast will be held Oct. 31, at 3:30 P. M. Brethren Joseph Bowman, Z. E. Mitchell and C. L. Bowman are our delegates to District Meeting. We expect to have a series of meetings at the Antioch church in November, to be conducted by Eld. W. H. Naft, of Floyd County.—Orpha Perry, Boone Mills, Va., Sept. 25.

Danville. congregation met in council Sept. 28, at the Valley home with Eld. T. J. Mohrman presiding. One letter of membership was granted. Our love feast will be held Oct. 21, at 3:30 P. M. Since the college has opened, the Sunday-school and Christian Workers' Meetings have been moved from the church to the College Chapel. During last summer the Sunday-school was moved from the chapel to the church, that being a more central point for our membership. The attendance was much better than other summers. Annie Elder, Danville, Va., Sept. 29.

Dranesville. We held our council Sept. 5. Eld. I. M. Neff presided. The visiting brethren gave a very satisfactory report. Our love feast will be held Oct. 5, at 5 P. M. We held our love feast. Brethren I. M. Neff and J. L. Leatherman officiated.—Fannie Sandy, Dranesville, Va., Oct. 1.

Pleasant Hill church met in council Sept. 12. Bro. A. N. Hydon presided. Two letters of membership were received. Our annual love feast was held, and the members were found to be in peace and union. Our love feast will be held Oct. 10, at 3:30 P. M. Bro. J. B. Sowers and wife were installed into the ministry, and Bro. A. B. Canada and wife to the deacon's office. Our delegates to District Meeting were Brethren E. E. Hydon and A. B. Canada, with Bro. E. W. Dickerson and the writer as alternates. Ruth A. Hydon, Willis, Va., Sept. 21.

Valley Bethel. We expect Bro. Casper Driver to begin a series of meetings for us Oct. 25. Our love feast will be held Oct. 31. Bro. C. B. Gibbs preached a very interesting sermon Sept. 28. Bro. E. B. Bussard was our delegate to the Sunday-school Meeting, held at the Bridgewater house. After his return home he gave the Sunday-school a report of the meetings. Vena S. Bussard, Bolar, Va., Sept. 28.

WASHINGTON.

Wenatchee.—Our District Missionary Secretary, Bro. L. S. Zimmerman, was with us Aug. 22 to 29 and delivered six splendid missionary sermons. An offering of \$13.27 was taken the last night he was with us. Our church met in council Sept. 1. Eld. A. B. Peters presided. We decided to hold our love feast Nov. 14.—Mrs. L. J. Sellers, Wenatchee, Wash., Sept. 25.

WEST VIRGINIA.

Brush Run. Our council was a very successful one. Members moving into our congregation are to present their letters of membership, and Bro. W. S. Calhoun is to see to it that this is done. Bro. Floyd Calhoun and the writer were appointed as visiting committee. Bro. C. D. Simmons presided at the meeting. E. C. Hodge, Boyer, W. Va., Sept. 24.

Chestnut Grove.—Bro. J. A. Riner, our home minister, conducted a few meetings at Brown's schoolhouse, delivering six sermons in all. As a result of these meetings, two were brought back to the fold.—Anna F. Sanger, R. D. 1, Box 114, Fayetteville, W. Va., Sept. 24.

Crab Orchard.—Sept. 11 Bro. S. I. Bowman, of Harrisonburg, Va., began a series of inspiring sermons for us. The attendance and interest were good. Our membership has been much strengthened, and our doctrine and practice are being understood. Sept. 27 we held our love feast. Eld. S. Ziegler and J. W. Rogers, the Committee on Ordination, were with us. Bro. E. L. Clower was ordained to the eldership, and Bro. M. P. Snuffer was advanced to the second degree of the ministry. Sept. 26 we held our love feast, at which forty-three members commended. Bro. C. D. Simmons presided. We rendered some assistance to Bro. Bowman during their stay.—M. P. Snuffer, Crab Orchard, W. Va., Sept. 28.

Packs Branch.—Bro. James Riner, of Fayetteville, W. Va., preached for us on Saturday night and on Sunday, Sept. 20. We had no preaching last month, as Bro. Riner was unable to be here. We held our love feast on the next month.—Mrs. E. A. Bolen, Packs Branch, W. Va., Sept. 26.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Live Oak.—We met in council with our elder, Bro. C. W. Davis, presiding. Four letters were granted. Bro. L. L. Hytton and Sister R. Brubaker were chosen delegates to our District Meeting, to represent both the church and the Sunday-school. Bro. A. Critch was chosen trustee for the church. Other Sunday-school teachers were also elected. We decided to have our love feast Oct. 31, and also to have a series of meetings in the near future, to be conducted by one of our home ministers, Eld. W. L. Brubaker. The writer was chosen agent and church correspondent.—Lucy J. Hytton, Box 98, Live Oak, Cal., Sept. 22.

Lordsburg.—Bro. E. S. Young, of Claremont, Cal., preached last Sunday morning, and Bro. Levi Puterbaugh, of Argo, Ind., delivered a sermon in the evening. Bro. and Sister Puterbaugh are stopping a few days in our midst, en route from the Seattle Conference.—Grace H. Miller, Lordsburg, Cal., Sept. 22.

Pomona.—Our church met in council Aug. 11. Eld. S. E. Yundt presided. Brethren E. S. Young and E. R. Yundt were elected delegates to District Meeting. We decided to hold our love feast Oct. 25. —Chas. B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Sept. 26.

COLORADO.

Denver.—Rev. William A. Sunday has been holding services in our city for the past few weeks, and is creating quite a religious awakening, so far 2,227 having come forward. The Brethren church here is now without a pastor. We are under the direction of the Mission Board of Northwestern Kansas and Northeastern Colorado, and it is upon them that we depend for a pastor in this good churchhouse, located in a very desirable part of the city, one block from the car line. We are out of debt, and have been paying one-third of the pastor's support. Bro. J. A. Robinson was our pastor for nearly three years, but being desirous of obtaining a better education, he left us Sept. 1, to spend the winter at Bethany Bible School. Our members regretted to have him and Sister Nora leave here.—H. F. Caylor, 522 East Ellsworth Street, Denver, Colo., Sept. 23.

Sterling church met in regular council Sept. 19. Eld. D. B. Miller presided. One letter of membership was read and one was granted to our former pastor, Bro. J. G. Groff and wife. Our earnest prayers are offered in their behalf as they go to other fields of labor. Sister Emma E. Thompson was elected to take Sister Groff's place as home department superintendent. Sister Lenora Yates was chosen as delegate to District Meeting.—Mrs. Cora E. Miller, R. D. 1, Box 8, Atwood, Colo., Sept. 24.

FLORIDA.

Eustis.—Two years ago, this month, we organized a Brethren Sunday-school at Seneca, and now we have a live and interesting school. The attendance is good, and quite an interest is manifested by all. We do not have regular preaching services, but have been very much encouraged by some of our ministers visiting this part of the "Land of Sunshine and Flowers." They are giving us some good, soul-stirring sermons. Bro. Leedy, of Oklawaha, recently preached two very interesting sermons. A husband and wife, and two sons, were baptized after the morning service, in the beautiful Lake Bend near our churchhouse. Others were almost persuaded. The prospect of organizing a church at this place, in the near future, is good. Several families of members are moving here, and we hope to have a series of meetings sometime in November. We shall gladly welcome any one who may wish to go to a new and healthful climate, to locate among us and help us in the Lord's work. This great mission field is right at our doors, and here people are craving to be fed on more spiritual food. Who will heed the call?—Sadie D. Funderburg, Eustis, Lake Co., Fla., Sept. 22.

INDIANA.

Elkhart Valley church met in council Sept. 26, with Eld. Frank Krelter presiding. Two were received by letter. We chose Bro. William Brubaker as our Sunday-school superintendent for the coming year. Brethren Frank Krelter and Brother Wagoner were chosen to our District Meeting.—Florence Kulp, R. D. 3, Gosport, Ind., Sept. 28.

Huntington.—A two weeks' series of meetings began here Aug. 30, with Bro. Geo. Miller, of Cerro Gordo, Ill., in charge. Bro. Miller left us before the close of our meetings, being called to the bedside of his youngest daughter, who passed away soon after his arrival here. Our work, this great Krelter, continued the meeting and baptized five of our Sunday-school children. Our love feast was held on Saturday evening, Sept. 12, at 6 o'clock. Bro. S. S. Blough, of North Manchester, Ind., conducted the services. Seven other ministers were present.—Mildred Hoke, R. D. 9, Huntington, Ind., Sept. 23.

Lanesville.—Our congregation met in council Sept. 19, with Bro. J. W. Norris presiding. We decided to hold our love feast Nov. 5. We elected Sister Dora Kitch as our delegate to the District Meeting, and Bro. Noah Endsley as the alternate.—Adella Endsley, Box 10, Lanesville, Ind., Sept. 26.

Muncie.—Sept. 13 three sisters were baptized. On Sunday another one came forward and expressed her desire to put on Christ by baptism. In the evening we enjoyed a very spiritual love feast. Seventy-six members communed. The presence of brethren and sisters from adjoining churches was appreciated. We had quite a number of interested spectators. Those who had automobiles were very faithful in bringing the aged members that otherwise could not have been with us. Bro. Jacob Rarick went to the Old Folks' home near Middle town, and brought Brother and Sister Jordan and Sister Grimes, Anna Whitesell, 322 East Gilbert Street, Muncie, Ind., Sept. 21.

Palestine church met in council Sept. 19. Bro. J. G. Stinebaugh presided. One letter of membership was received. Our love feast will be held Oct. 4 at 6 P. M. Bro. Kerner E. Elmherry, of Mexico, Tex., will then preach. There were 26 meetings. Bro. Stinebaugh bridged for us on Sunday, and also in the evening.—Mrs. G. O. Bridge, Monon, Ind., Sept. 23.

Flewa church met in council Sept. 12. Eld. Peter Houk presided, assisted by Bro. Welmer. Bro. Earl Kendall was chosen to represent us at the District and Sunday-school Meetings, with Sister Tena Smith as alternate. Two letters were granted. We selected Bro. J. W. Norris as our elder in charge.—Tena Smith, Greentown, Ind., Sept. 22.

Sumetzel (Vernon House).—We met in council Sept. 19. Our elder, Bro. S. Brubaker, presided. One letter was granted. Our deacons gave a favorable report of their annual visit. We expect to hold our love feast Oct. 3, at 5 P. M. Bro. Orel C. Rife was chosen delegate to District and Sunday-school Meetings, with Bro. Roger Winger as alternate. The following letters were granted: Bro. J. W. Norris, of Vernon house; Sister Anna E. Knotts, of Sumetzel; and Bro. Rollie Moore, secretary-treasurer. Sister Bernice Knotts was chosen chorister. A vote of the membership resulted in the dividing of our congregation into two organizations. The following were appointed to establish a dividing line.—Oma M. Rife, Converse, Ind., Sept. 22.

Tippacane.—Our church met in council Sept. 19, with Bro. P. O. Ritchie presiding. One letter was received. We decided to hold a love feast this fall. Bro. Levi Eberly and the writer were chosen to represent us at the District Meet-

ing. Our local Sunday-school Meeting was a success.—Joel Garber, Syracuse, Ind., Sept. 24.

IOWA.

Council Bluffs.—Our church assembled in council Sept. 25, with our elder, Bro. M. R. Weaver, of Omaha, Nebr., presiding. The writer was chosen delegate to District Meeting, with Bro. Art Lewis as alternate. Our new church will be dedicated Oct. 25. We decided to have a Sunday-school rally in connection. Our communion meeting will be held on the evening of Dec. 6. Those desiring to attend our dedication services, should notify the writer as to what day and hour they expect to arrive, so that they may be met.—J. H. Brower, 808 Avenue 2, Council Bluffs, Iowa, Sept. 27.

Carlew church met in council Sept. 4. Our elder, Bro. W. H. Pyle, presided. Our pastor, Bro. Geo. H. Brailier, handed in his resignation, which was accepted. The writer was chosen delegate to the District Meeting, with Sister Grace Prentice as alternate. Sept. 6 we held our love feast, which was a spiritual meeting, with many members participating. On Sunday morning, Sept. 6, Bro. Andrew Hutchison began a two weeks' revival here. The weather was very rainy, which caused the attendance to be small, and hindered us from having services a few times. Bro. Hutchison gave us plain Bible truths.—May G. Grossnickle, R. D. 3, Lawrence, Iowa, Sept. 24.

Franklin church met in council Sept. 24, with Eld. Harvey Giliham presiding. Brethren Milton Pyle and Conrad Lauder are our delegates to the District Meeting. We decided to elect some one in the Sunday-school to represent us at the Sunday-school Meeting. Our series of meetings will be held sometime in October, in connection with our love feast. Bro. J. R. Allen has been appointed to secure a minister to conduct our meetings. We have organized a home department, with Sister Myrtle as superintendent. We are placing the American Standard Revised Bibles in our Sunday-school. A committee was appointed to arrange for a pastor. The writer would be pleased to correspond with any minister who desires to change his location.—F. K. Allen, R. D. 2, Dumont, Iowa, Sept. 25.

Indian Creek church met in council Sept. 19. Our elder, Bro. Emory Fiesel, presided. Brethren Jay Fiesel and Phillip Enfield were chosen to represent us at the District Meeting, with Bro. Z. Ritz and Sister Rebekah Enfield as alternates. Bro. Z. Ritz was chosen delegate to our District Sunday-school Meeting. We decided to pay our District quota and missionary money. Four letters of membership were granted. Plans are nearly completed for the entertainment of the District Meeting, to which we welcome all. Come and help the Holy Spirit with you. Several weeks ago we enjoyed a talk about India, delivered by Bro. Emmett Stover, from India.—Mrs. Charles L. Fackler, R. D. 1, Farrar, Iowa, Sept. 21.

Libertyville.—Last Sunday night we closed a two weeks' series of meetings, conducted by Bro. Burton, of Greene, Iowa. He gave us strong spiritual sermons. Five were baptized, three await baptism, and others were caused to think seriously. Although rain interfered, the attendance and interest were good. Sister Maude Myers, of Dallas Center, Iowa, conducted the song service. Our pastor, Bro. John G. Rarick, was organist. Christian Workers' Meeting soon.—Mrs. F. Glotfey, Libertyville, Iowa, Sept. 25.

KANSAS.

Larned.—Our congregation met in council Sept. 19, with Eld. M. Keller in charge. Church and Sunday-school officers were elected. Bro. Frank Fox was re-elected superintendent of the Sunday-school. Our missionary solicitor reported \$30.50 collected last quarter. Our love feast will be held Nov. 7, at 2 P. M. Our delegates to District Meeting are Bro. J. E. Bowser and Sister Mollie King. Our Sunday-school will be conducted by the writer. Meetings by Bro. Frank Fox, and at the Christian Workers' Meeting by Bro. Titus Bowser. The missionary class reported the study of two books completed. We are making an effort to get some one to conduct a series of meetings in November.—Mollie C. King, R. D. 2, Larned, Kans., Sept. 23.

McPherson.—Sept. 20 we held our Harvest Meeting. All hearts seemed to be grateful for the bountiful harvest recently gathered. The attendance at Sunday-school was 259. At 11 A. M. our pastor, Bro. A. J. Culler, preached a stirring missionary sermon from 2 Cor. 8: 6. In the afternoon the apologetic and primary departments of the Sunday-school rendered a program, entitled, "The Children of All Nations." The children were dressed in appropriate costumes, and their readings and songs were interesting and instructive. Eld. J. J. Yoder and Prof. R. E. Mohler gave short addresses at this meeting. In the evening Dr. W. W. Kurtz preached a strong sermon on the subject of "The Kingdom of God." Missions was \$101.21. Besides this, about \$100.00 for District was raised in the Sunday-school.—Laura E. Folger, McPherson, Kans., Sept. 25.

OHIO.

Canton Center church met in members' meeting Sept. 19. Our elder, Bro. S. Sprankel, presided. Four members were received by letter. It was decided to send half of our Bible School offering to the Mission Board of the District, to be applied to the New Philadelphia Mission. After due consideration the church decided to offer rewards to all scholars of the Sunday-school who will commit Bible verses. The rewards are to be given every six months, thereby creating greater interest in Bible study. Our delegates to the District Conference are our ministers, Brethren A. H. Miller and M. M. Taylor. Brethren Frank Burkhardt and Henry Royer are the alternates. We are in the midst of an interesting term of vocal music, conducted by Sister Heestand, of Wooster, Ohio. She is sacrificing herself to the church in an excellent work. We are using "Kingdom Songs" for Bible School and Christian Workers' Meetings, and like them very much.—Mrs. W. J. D. 1, Box 79, Tadmor, Ohio, Sept. 25.

Middle District.—Bro. Amos Wampler, of Fredonia, Kans., preached for us on Sunday, Sept. 20. He is here visiting his daughter, Mrs. Clarence Kessler. His theme was, "Lo, I am with you always, even to the end of the world." Our council will be held Oct. 8, at 8:30 P. M.—Joseph H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Sept. 25.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Kimmel-McAfoos.—At the home of the bride's mother, Sept. 23, 1914, by the writer, Bro. Jerry Freeman Kimmel, of Elderton, Pa., and Miss Nobel Celeste McAfoos, of Deckers Point, near Marion Center, Pa.—Galen K. Walker, Shelocta, Pa.

Wash-Eli.—By the undersigned, Sept. 13, 1914, at the residence of the bride's mother, Mrs. W. W. Wash, of Beaver, Mich.—Bro. William J. Ash and Sister E. E. Wash, of Beaver, Mich.—John A. McKimmy, Beaver, Mich.

Nusbaum-Fletcher.—By the undersigned, at Oak Park, Ill., Sept. 14, 1914, Edward Nusbaum and Mrs. Lizzie (Metzler) Fletcher, both of Wakarusa, Ind.—Albert C. Wileand, Chicago, Ill.

Reppert-Murphy.—At the residence of the undersigned, Sept. 18, 1914, Bro. Russell R. Reppert and Sister Ethel M. Murphy, both of Pyrmont, Carroll Co., Ind.—J. H. Barnhart, Oakley, Ind.

Warner-Gnagay.—By the undersigned, Sept. 6, 1914, Bro. David F. Warner, of Michigan, and Grace E. Gnagay, of Chicago.—Albert C. Wileand, Chicago, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Aurand, Alfred W. born June 2, 1854, died Sept. 9, 1914, aged 60 years, 3 months and 7 days. He was one of a family of eleven children, eight of whom have now passed away. He was married Sept. 14, 1876, to Louise Sneath. During his three years of intense suffering he tenderly cared for him. Both were baptized in June, 1876. Bro. Aurand was called to the deacon's office in 1900, and remained faithful. Besides his wife he leaves two sons. Services at the church in Greene by the writer, assisted by Eld. W. H. Pyle.—W. H. Young, Greene, Iowa.

Barger, Bro. William H. died of paralysis, after being afflicted only two days, in the bounds of the Canton congregation, Ohio, aged 70 years, 2 months and 2 days. He was a faithful member of the church for many years. Services by the writer in the home of the mother and children.—J. F. Kahler, Canton, Ohio.

Beals, Sister Eliza, nee Lovegrove, wife of Wesley Beals, died in the Pleasant Valley congregation, Washington Co., Tenn., of gallstone, Sept. 11, 1914, aged 64 years. Sister Beals united with the Church of the Brethren when she was a young woman, and lived a quiet Christian life, serving her family as best she could. She leaves her husband, three sons and two stepsons. Services in the Fairview Quaker church, near Bro. J. C. Bashore, interment in the Fairview cemetery.—Effie E. Miller, Jonesboro, Tenn.

Boomershine, John, son of Jacob and Anna Boomershine, born near Enterprise, Preble Co., Ohio, April 20, 1830, died Sept. 17, 1914, aged 84 years, 4 months and 27 days. He united with the Church of the Brethren about forty-eight years ago, and was faithful until death. He leaves a wife, four sons and three daughters. Services by the writer.—J. W. Fidler, Brookville, Ohio.

Bowman, Bro. Richard C. born in Washington County, Tenn., Nov. 20, 1837, died at his home in the bounds of the Knob Creek congregation, Tenn., Aug. 28, 1914, aged 76 years, 9 months and 8 days. His wife, two sons, and several brothers and sisters survive. He was a devoted member of the Church of the Brethren for forty-four years, serving faithfully in the deacon's office. Services at the Boones Creek church by Eld. D. F. Bowman. Interment at the same place.—Lydia D. White, Jonesboro, Tenn.

Byerly, Sister Sarah, born in Allen County, Ohio, May 18, 1842, died while on a visit to one of her sons in Indiana Aug. 29, 1914, aged 72 years, 3 months and 11 days. She was the daughter of Daniel and Mary A. Miller. In 1862 she was married to George S. Byerly, who died in 1905. Eight sons and five daughters were born to this union. Seven sons and four daughters are still living. Sister Byerly united with the Church of the Brethren while quite young, and ever lived a joyful Christian life. She was a Christian mother in the fullest sense of the word. All of the children, together with their companions, and nearly all of the grandchildren, who are old enough, belong to the Brethren church. Three sons are in the ministry. Two brothers and one sister also survive. Services by Bro. L. H. Dickey, assisted by the home minister.—Bro. L. H. Dickey, R. D. 8, Lima, Ohio.

Devies, Sister Laura Deliah, daughter of Joseph and Anna Bickler, born Dec. 25, 1878, died at the Ingleside Hospital, Canton, Ohio, of typhoid fever, Sept. 9, 1914, aged 35 years, 10 months and 14 days. She married Lester Griffin Devies Oct. 27, 1898. To this union were born three sons, one of whom preceded her in infancy. She is survived by a husband, two normal children, and one brother. Sister Devies united with the Church of the Brethren in 1905, to which she remained ever faithful. Services at the Brick church in the East Nimishillen congregation, Stark County, Ohio, conducted by Eld. S. S. Shoemaker. Text, Matt. 24: 44. Burial in East Nimishillen cemetery.—A. J. Carper, Hartsville, Ohio.

Edwards, Sister Mary, nee Slusser, born Aug. 17, 1841, died Aug. 26, 1914, aged 73 years and 8 days. Her husband preceded her in death about four years. She leaves two sons and one daughter, two stepsons, one brother and one sister. Services at the Summit church by Bro. Peter Garber, assisted by Bro. T. E. D. 1, Box 79, Tadmor, Ohio, Sept. 25.

Frederick, Sarah, nee Anglemeyer, born April 28, 1833, died Aug. 30, 1914, aged 81 years, 4 months and 2 days. March 7, 1850, she married William Frederick. They settled on a farm near Forest, Ohio. Seven children were born to them, four of whom are living. Deceased was a member of the Church of the Brethren for more than forty-five years. After the death of her husband, a number of years ago, she remained for some years on the farm. During recent years she made her home with her children and other friends. She died at the home of her daughter, Mrs. P. W. Stuckman, near Napoleon, Indiana. Interment in the cemetery near Patterson, Ohio. Services were also held in the Disciple church, near her old home. Text, 2 Tim. 4: 6-8.—Jesse J. Anglemeyer, Williamstown, Ohio.

Hoover, Bro. John, son of Friend Henry and Sister Hoover, died suddenly at his home, near Hanover, Pa., Sept. 16, 1914, aged 29 years, 8 months and 15 days. He is survived by two sons and four small children; also by five brothers and two sisters. Brother Hoover was a member of the Church of the Brethren for one year ago, and he was ever faithful. Short services at the house by Elders D. B. Hoff and D. H. Baker, of Hanover. Further services and interment at Pleasant Hill church.—Ada Merz, Hanover, Pa.

Irans, Sister Corine, died Sept. 7, 1914, in the bounds of the Limestone church, Greene Co., Tenn., aged about 70 years. She was a member of the church for many years. One son and two daughters survive her. Services in the Liberty Hill M. E. church by the writer, after which interment was made in the cemetery near the church.—P. D. Reed, Limestone, Tenn.

Jordan, Sister Sadie, nee Bowser, wife of Emmet Jordan, died at the home of her parents, Sept. 18, 1914, aged 20 years, 11 months and 16 days. She is survived by her husband, an only son, her father, mother, five brothers and two sisters. Services in the Glade Run church, Pa., by Bro. G. K. Walker. Text, John 5: 28-29. Interment in the adjoining cemetery.—Ida B. Bowser, R. D. 4, Kittanning, Pa.

Katzenmeyer, Sister Margaret, nee Bickel, born Feb. 24, 1844, died at her home, near Morgadore, Ohio, Aug. 19, 1914, aged 70 years, 5 months and 25 days. She was married to Peter Katzenmeyer in 1875, emigrating from Hesse-Darmstadt, Germany, to Ohio, in 1878. She was the mother of twelve children. Four daughters preceded her. The husband and eight sons survive. She was a faithful member of the church since her baptism at the Springfield church, by Eld. S. S. Shoemaker.—Alice C. Mumaw, Morgadore, Ohio.

Kenney, Sister Virginia, daughter of Mr. and Mrs. G. W. Bailey, born Aug. 25, 1864, on the farm near Rockport, Ohio,

died Aug. 17, 1914, aged 49 years, 11 months and 22 days. She was united in marriage to A. G. Kenney Jan. 19, 1881. The only surviving member of this union is one daughter, Sister Kenney, now living in and near Beaver Dam, Ohio, until a few months ago, when she moved to Lima, at which place she passed away. Services by Eld. David Byerly. Interment in the Beaver Dam cemetery.—Blanche Lentz-Byerly, Lima, Ohio.

Kercher, Bro. Frederick, born Oct. 2, 1848, died at the home of his daughter, Mrs. Calvin E. Gress, in Silver Lake, Ind., Sept. 16, 1914, aged 65 years, 11 months and 14 days. He married Elora M. Young in the fall of 1879. To this union were born one son and one daughter. June 22, 1883, the wife and mother passed to the great beyond. May 17, 1885, he was married to Julia Ann Kreider. Three daughters and one son were born to this union. The wife, one son and one daughter preceded him in death. Two daughters survive. About twenty years ago Bro. Kercher united with the Church of the Brethren, and remained faithful. Two daughters, five brothers and one sister survive him. Services by Bro. A. L. Wright at Gilead. Text, James 4: 14.—Sarah C. Seltner, Roann, Ind.

King, Sister Abbie, born in Pennsylvania Oct. 18, 1840, died Sept. 16, 1914, at Mount Morris, Ill., aged 73 years, 10 months and 22 days. About 1860 she was married to Abram King while residing in Pennsylvania, and soon afterwards they moved to Lee County, Ill. To them were born two daughters and three sons. She was received into the Church of the Brethren in 1866, and remained faithful. Her aged husband, two sons and one daughter survive. Services by Eld. C. W. Lahman at Franklin Grove. Interment in the Emmert cemetery.—Anna S. Buck, Franklin Grove, Ill.

Moore, Sturde Oscar, son of Friend Luther and Sister Lelia Moore, died Sept. 18, 1914, aged 3 months and 10 days. Services by Bro. A. B. Early. Text, Luke 18: 9-17.—J. F. Miller, Grottoes, Va.

Orth, John Adam, born in Montgomery County, Ohio, March 31, 1860, died within the bounds of the West Dayton congregation, Ohio, Sept. 25, 1914. Bro. Orth was received into church fellowship May 2, 1888. His life was spent in seeking the good of his fellow-men. Besides his wife, two daughters and one son remain. Services by the writer. Text, Heb. 13: 14.—D. H. Keller, Dayton, Ohio.

Phillips, Bro. Harvey Franklin, born near Mayland, Va., Oct. 18, 1853, died Aug. 5, 1914, aged 60 years, 9 months and 17 days. Services at Bethel by Brethren W. A. Mayhew and C. E. Nair. Interment in the Linville Creek cemetery.—Alpha Roller, Timberville, Va.

Pickens, Sarah, daughter of Nathan and Charity Thompson, born in Greene County, Pa., July 22, 1831, died at Washburn, Ill., in the home of the Oak Grove church, Sept. 18, 1914, aged 83 years, 1 month and 28 days. She came to Woodford County, Ill., when a small girl, and has lived here ever since. She was a member of the Church of the Brethren over twenty years. In 1862 she was married to Walter Pickens. To this union were born six children. The husband died twenty-three years ago; also one son and one daughter, one son, four daughters and two sisters. Services at the home, in Washburn, by the writer. Text, Ps. 17: 16. Interment in the town cemetery.—J. W. Switzer, Roanoke, Ill.

Reed, Sister Julia Ann, born in Washington County, Tenn., Nov. 12, 1829, died at Limestone Aug. 28, 1914, aged 84 years, 9 months and 16 days. Sister Reed was a consistent member of the Church of the Brethren for many years. She was the daughter of John and Mary Miller, and the last of eleven children. She was the mother of seven children. Two sons and two daughters, still living, are members of the church. Sister Reed was baptized by Jacob Nead fifty-two years ago and ever remained faithful. Her body was removed to Knob Creek, where services were held by Eld. D. F. Bowman, after which interment was made on the farm where she was born and spent most of her life.—P. D. Reed, Limestone, Tenn.

Ridenour, Eva Russell, wife of James W. Ridenour, of Garrison, Iowa, died Sept. 24, 1914, aged 57 years, 1 month and 26 days. The husband and six children survive. Services by the writer at the Garrison church.—Dr. S. B. Miller, Cedar Rapids, Iowa.

Serogham, Sister Fannie, died at her home near New Hope, Middle River congregation, Va., Sept. 17, 1914, aged 70 years, 8 months and 10 days. Sister Serogham lived a consistent life in the Church of the Brethren for many years. Two sons and two daughters survive. Services by Bro. D. C. Flumery. Text, 2 Cor. 6: 1.—J. F. Miller, Grottoes, Va.

Shumaker, Sister Catherine, born March 1, 1821, died Sept. 13, 1914, at the home of her daughter at Garrett, Somerset Co., Pa., aged 93 years. Seventy-five years ago she was married to Joseph Shumaker, a minister in the Brethren church. He died in 1860, leaving nine children to the care of the widowed mother. Six of these attended the funeral. The other three preceded her in death many years ago. Sister Shumaker and her husband founded the Red Bank congregation. They held public preaching services in their own home. Her faith remained firm until the end. Services in the Red Bank Brethren church by Bro. H. B. Helsey.—Narcissa Ferguson, R. D. 6, New Bethlehem, Pa.

Slonaker, Sister Martha Dora, daughter of Daniel S. and Lizzie Garber, born near Mount Sidney, Va., Sept. 30, 1836, died Sept. 25, 1914, at Franklin Grove, Ill., aged 26 years and 26 days. At the age of eleven years she was received into the Church of the Brethren and remained faithful. After finishing her public school work she spent some time in Bridgewater College, Va., and afterwards taught in the public school one year. She was married to Roy Slonaker of Franklin Grove, Ill., Dec. 17, 1913, and one month later they came to Franklin Grove, Ill. Her husband, her parents, three brothers and two sisters survive. Her parents and all her brothers and sisters reside in Virginia. Services by Eld. O. D. Buck, of this place, Sept. 26. Next day the husband and Eld. Buck started on their journey to Virginia with the mortal remains of the young mother and infant son, Lester. Interment in the Middle River cemetery, near Mount Sidney, Va.—Anna S. Buck, Franklin Grove, Ill.

Smith, Bro. David, born July 28, 1835, died after a lingering illness Sept. 20, 1914, at his home near Manchester, Md., aged 59 years, 2 months and 8 days. He is survived by his wife, one son, three brothers and one sister. Bro. Smith was called to the ministry late in years. He had very little schooling, but filled his office to the best of his ability. He was faithful, zealous and devoted, performing all his church duties cheerfully and willingly. His wise counsel and good influence will be missed. Interment in the Black Rock cemetery. Services in the adjoining church by Eld. E. S. Miller.—N. S. Sellers, Brodbeck, Pa.

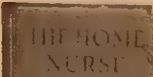
Wanna, Iona, daughter of Geo. W. and Maggie M. Miller, born near La Place, Ill., Dec. 2, 1911, died Sept. 12, 1914, aged 2 years, 9 months and 10 days. Services by the writer, assisted by Bro. F. A. Myers, of Polo, Ill.—Jacob Wyne, Lintner, Ill.

Wine, Bro. David A., son of Michael and Catherine (Arnold) Wine, born in Rockingham County, Va., Dec. 31, 1831, died in the bounds of the Sangerville congregation, Va., Sept. 14, 1914, aged 82 years, 8 months and 13 days. He was married to Eliza Good fifty-eight years ago. To this union were born nine children. He was a faithful member of the Church of the Brethren fifty years. Surviving him are an aged widow, five sons and two daughters, one brother and three sisters. Two sons preceded him in death. Services by Bro. M. J. Cline, assisted by Eld. Geo. W. Wine, in the Sangerville church. Interment in the cemetery near by. Text, 1 Thess. 4, last part.—Anna R. Miller, R. D. 2, Bridgewater, Va.

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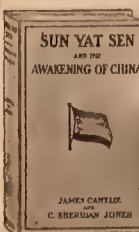
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., October 17, 1914.

No. 42.

AROUND THE WORLD

Religious Training at the Texas University.

Most encouraging is the attitude taken by the university authorities of the State of Texas, in maintaining that educational training is not complete without adequate religious training. The managers of the State University at Austin, have, therefore, called upon the churches of that city to assume the religious education of their twenty-five hundred pupils. Several denominations have already responded with a well-systematized course of study which, while not an organic part of the University Curriculum, is based on educational requirements, embodying inspirational, devotional and evangelistic features. Upon completion of the work assigned, due credit is given for it in the attainment of the college degree. Surely, a most commendable means of impressing the value of religious work!

A Salutory Effect.

While most blessed experiences were realized in our own land, by reason of the day of prayer in behalf of peace, Oct. 4, the benign influence extended beyond the borders of the United States, to the countries in the stricken war zone. One of the prominent French journals,—the "Gaulois,"—impressed by the inspiring example of an entire nation upon its knees, pays a grateful tribute to the religious fervor that led to such a signal act of devotion: "Such a demonstration leads us to hope that our republic will some day follow the example of the United States, and that we, unflinching and faithfully, may avow our faith in God, rising above petty strife and animosity, to the greater and higher realm of human brotherhood and perfect peace."

Distressing Conditions in Syria.

Living, as we do, in a land of liberty and orderly conditions, it is hard for us to realize that many others are not equally favored during these days of war complications. A recent report from Syria describes most deplorable conditions, in consequence of Turkish oppression and despotism. Practically every able-bodied man has been drafted into the army, so far as the vigilance of the recruiting officers was able to carry out its plans. Camels, horses and mules, as well as cattle and sheep, are ruthlessly taken from their owners, and appropriated for the benefit of the Government. One is strongly reminded, by the present state of affairs in Syria, of conditions that prevailed there in Bible times, when justice was unknown and when might, rather than right, was the order of the day.

Six Hundred Languages.

No other book can lay claim to even a slight fraction of the circulation attained by the Bible. With an output of eighteen million copies last year, there is the still more significant fact of its translation into about six hundred languages. Each year ten or more new versions or dialects are added to the list. One is really amazed, sometimes, that so many languages are found throughout the world. So well has the field of Scripture translation been covered in recent years, that more than seventy per cent of the human race, now living, can be supplied with Bibles in the native tongue of their respective country or tribe. In many instances the Bible translators have done effective work in reducing the crude languages of savage heathen nations to systematic forms, making them, in fact, available for literary purposes, though never so utilized before.

Women and Children in Industry.

In talking about the wonderful development of our national industries, we too often lose sight of the fact that some of the women and children of our land play an important though often regrettable part in those activities. In 1910 there were 7,438,686 women over fifteen years of age employed in various lines of work. In the same year 1,990,225 children between ten and fifteen years of age were at work,—1,353,139 boys and 637,086 girls. We note by a recent report that women constitute one-fourth of the industrial workers in the United States. In the making of clothing alone 252,432 women and children are engaged. Here the alarming symptoms of an early and fatal decline in health are arousing just concern on the part of all who have looked into the matter. The incessant demands of modern commercialism impose the most intense strain upon the workers in most industries. Continuous sitting in stooped positions, the noise and vibration of machinery, and the unsanitary conditions, too often found in shops and factories, are sure to have a most

baneful effect. In the cotton mills of the South 190,000 women and children are working under most unfavorable conditions. Tuberculosis, sooner or later, is brought on by the dust and close confinement. Tobacco factories and fruit and vegetable canneries also employ many women and children, often to the serious detriment of health and strength. It would seem that, in this land of unbounded prosperity, there should be no need of so severely taxing the vitality of womanhood and childhood. Why deprive them of the heritage of a sound body, by demanding toil beyond their strength?

In the Path of the War.

Mr. Ernest Bicknell, director of the "National Red Cross," recently returned from a trip over the battle fields of Belgium and France. During his extensive survey of actual conditions, he saw literally hundreds of thousands of wounded men in the wake of the armies. Everywhere, —in churches, hospitals, public buildings, and thousands of cottages,—they were to be seen, and yet there were thousands of others, in the trenches everywhere, wholly unattended to. Many of them were lying in mud or shallow pools of water, exposed to the weather, hungering, thirsting and dying from lack of care. No gaily-marching battalions now, but everywhere men in the agony of greatest suffering by reason of ghastly wounds. Such is war in its stark reality, stripped of its vaunted glory and renown!

Money as a Factor in Elections.

Money is said to be a strong factor in deciding almost any issue submitted to the voters, and the passage of the pending prohibition amendment, in the State of Washington, is likely to be strongly affected by the influence of unlimited resources, so far as the liquor men are concerned. An endeavor to buy the influence of leading newspapers in the State has, however, not proved successful in all instances, which proves that some journals, at least, are unwilling to sell out, body and soul, to the iniquitous liquor traffic. As moulders of public opinion, our newspapers can do much. It is to be hoped that more and more they will rise above mercenary considerations, and support the prohibition cause as a matter of principle. Then, in turn, let the temperance hosts give such journals their willing support.

Startling Consequences.

"No one liveth unto himself," is the language of the inspired writer, and its absolute truthfulness was never verified more fully than in a recent survey of the world-field, in the light of the present conflict in Europe. Paul Leroy-Beaulieu, a noted political economist of Paris, France, estimates that the countries of the Allies, with a total population of 321,400,000, and those of their opponents, with a population of 116,000,000, are primarily and chiefly affected by the unholy strife. Adding, however, the people and nations in their various over-sea dependencies, we have a total of 847,000,000, or one-half of the total population of the globe. Even then, the baneful effects of the war spirit reach out still farther, for countries wholly neutral are vitally affected by the clash of arms. It is no exaggeration when we affirm, in all sincerity, that in course of time every land on earth will either directly or indirectly pay its share of the immense expense incurred by the European war.

An Avalanche of Petitions.

Undoubtedly there is a legitimate field for petitions in behalf of various issues that should be brought to the attention of those in authority. When, however, the various petitions become so numerous as during the past several weeks,—by reason of so many organizations, large and small, making use of the privilege,—it is just a little doubtful if real good is accomplished thereby. An entire warehouse in Washington is said to be filled with these documents. As might be expected, most of the recent petitions have reference to the devastating war in Europe, and its speedy abatement by means of peace mediation under the auspices of the United States. Many of the plans suggested are manifestly impracticable; others may come in play later on, but the propitious hour has not yet come. It is being suggested that good judgment and a fair idea of the results, sought to be attained, would go far to make petitions more effective. Instead of every local organization sending a petition, let it be done by District or General Conferences, always being sure that the action asked for is in harmony with the generally-understood principles of governmental administration. The present multiplicity of petitions hinders, rather than promotes, the accomplishment of the end sought.

Appalling Wastefulness.

After only about nine weeks of its deplorable ravages, the one great feature of the European conflict that eclipses all else is its unparalleled destructiveness. The ruins of the forts at Liege, Namur and Antwerp tell a story that graphically testifies to the tremendous power of modern artillery. Never before has the hand of man, in so short a time, destroyed so large an amount of the products of labor, and of the conserved energy of nature, as represented in the explosives and projectiles in general. The noted physicist, Henry Adams, pointed out, not long ago, that man's chief function seems to be that of wasting the bounties bestowed upon him by a beneficent Creator. "Man startles and shocks even himself, in his rational moments, by his extravagance, as evinced in his armies and armament, which age made avowedly for no other purpose than to destroy life on a scale that is inexcusable from any viewpoint whatever."

The Carnage Continues.

At this writing (forenoon of Oct. 13) the cities of Antwerp and Ghent, Belgium, have yielded to the heavy bombardment of the German forces. There are said to have been heavy losses on both sides. The widely-extended battle line in the northeastern part of France seemingly holds, without decisive gains on either side, so far as known. The rigid censorship maintained prevents news of any kind from reaching the new-papers, unless it is fully approved by the military authorities in charge. The recent sinking of a Russian cruiser and 568 men, by a German submarine in the Baltic Sea, again directs attention to the fact that the costliest battleship falls a ready prey to the fatal torpedo. Aeroplanes and dirigibles are becoming quite a factor in the pending war, though it is to be regretted that this notable achievement of man, in the conquest of the air, should be mainly utilized to add to the horrors of war.

Africa's Christian Ruler.

At Serowe, a town of about 26,000 inhabitants, near the center of South Africa, rules King Khama, now past four score years of age. He is, without question, the most distinguished Christian and ruler of South Africa, and, in the prosecution of his official duties, the busiest man in his realm. To his people he is a veritable father, taking the greatest interest in the most minute details of civic life. The greatest boon, bestowed by him upon his people, however, is the prohibition of all intoxicants. Only recently the manufacture and consumption of the very slightly alcoholic native beer has also been ruled out. Whatever remnants of witchcraft still existed, have been suppressed. Education has not only been encouraged, but made available to the humblest child of his dominions. So highly does the King regard the Lord's Day, that, though he rides on other days of the week, he always walks on Sunday, and discourages traffic of any sort on that day. In his attendance upon religious meetings, he is most regular. It may readily be inferred that such a noble example as his is not without fruit. It is a strong tribute to efficient leadership.

Why Not Talk Peace?

War enthusiasts in New York recently urged that the older boys in the city schools be equipped with rifles and engage in military drill. Fortunately the proposition was unequivocally opposed by the president of the Board of Education, Mr. Thomas W. Churchill, and Dr. William H. Maxwell, superintendent of the city schools. President Churchill declared that he would oppose any system of military drill in the schools, by which wrong ideas as to the sacredness of human life would be implanted. Dr. Maxwell truthfully said: "The law prohibits a reasoning man from keeping, for his own protection, arms in his house, and yet this scheme proposes to put into the hands of unreasoning school children army rifles, and to store them in the public schools. The idea is preposterous." These are words fitly spoken, well worthy of being remembered, as attempts are being made in other cities and towns to foist military training upon the boys in our schools. Only recently a great German writer truthfully said: "When the boys of a country are found playing war as a favorite game, the nation is on the verge of war." The caustic theory that "extensive armaments prevent war" has been most emphatically shattered by the heart-rending scenes in blood-drenched Europe. "Seek peace, and pursue it," is the message of the apostolic age to the people of today, and implies that every endeavor should be made in behalf of peace,—the gift of God's love.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Madness of the Monarchs.

Forward, march! ye bristling legions, time doth strike the hour of doom;
On, through lands to distant regions, wrap the world in shroud and gloom;
Ask not mercy, give not quarter,—deal destruction, swift, complete—
To the carnage, to the slaughter, where the grappling millions meet!

'Tis the madness of the monarchs, 'neath whose lash the nations groan!
And humanity, obedient, rushes on to slay its own—
Marches on, in servile millions, to appease the royal wrath—
Oh, what feast awaits the vultures in that dark and bloody path!

Forward, march! nor pause to ponder on the fate of wife or child—
Hear ye not that cannons thunder and the clash of battle wild?
See ye not that thrones are trembling, while the war lords play at dice?
Haste,—the legions are assembling for the human sacrifice.

'Tis the madness of the monarchs, bound by some Satanic spell,
That invokes the help of heaven to perform the deeds of hell—
That implores the Prince of Peace and cries, "Thy will be done, not mine,"
While the madness grasps the saber to destroy by "right divine."

Onward,—plunge ye to destruction, and destruction of your kind,
Be the pawns of maddened monarchs, who, in safety, stay behind;
Perish boasted civilization, perish all, in crimson flood,
Brute primeval, greedy, gory, satiate thy lust for blood.
Oh, that flower of mighty manhood, strong of heart and head and soul,
With the engines of man's cunning at their bidding and control,
Should, unconscious of their power, like the ox, to slaughter go—
Yea, with shouts of joy, exultant, if the war lords bid them so;

When one word would end the story of the maddened monarchs' power—
One short word, reverberating round the world in one brief hour—
One word spoken by the millions when the war lords bid them go
To destroy what God hath given them, and that one word is—"NO!"

From the funeral pyre of nations, from the drenched and reeking sod,
There shall rise the Soul of Freedom to proclaim, "One king, one God;"
But the king no maddened monarch of the crowned and sceptered birth—
Nay,—that king shall be the manhood and the womanhood of earth.

Then the merchantman shall drive the man-of-war from off the seas,
And the idle shall be busy and their brothers' burden ease;
Drones at last shall pass away and so shall unremitting toil,
And the saner life shall triumph over strife, war and turmoil.

Then the weak and strong shall prosper, and the warrior earn his bread,
For the sword shall turn to plowshare when the dynasties are dead;
Then the olive branch and dove of peace forever shall be seen

On the coat-of-arms of nations that profess the Nazarene.

—Jens K. Grondahl, in Red Wing (Minn.) Daily Republican.

A General Financial Board.

BY S. Z. SHARP.

IN No. 35 of the MESSENGER the editor calls attention to a well-written article by Bro. Carman Cover Johnson, on "The Working Polity of the Church of the Brethren." The writer mentions the progress of the church during the last twenty-five

years, during which time there have been evolved the General Mission Board, the Educational Board, the Temperance Committee, the Sunday School Board, the General Committee of Child Rescue Work, and the Ministerial Commission. He suggests another,—the General Judiciary Commission.

All except the last named have been brought into existence by force of circumstances. The church needed them. They have answered their purpose well, and their work, in relation to each other, has been remarkably harmonious and without a jar. The interests of the church have been advanced by them, on the principle of division of labor. Persons specially qualified for special work have been selected and their particular work entrusted to them. All this may be regarded as being in harmony with sound business principles.

The growth of the activities in our church reminds us of the growth of the activities in our general Government, from which we may have unconsciously borrowed some of our plans for our church government. For example, our Standing Committee corresponds to the United States Senate; our delegate body to our House of Representatives. It is no wonder, then, that a Judicial Commission should be suggested, for every governing body must have its judicial function. For more than a hundred years our church has exercised that function by way of committees sent to churches to settle difficulties. The work of these committees has not always been satisfactory, because the persons selected had not made the subject of decisions a special study.

We have also imitated our Government in another way; namely, when there was need for a special department of our church work we created it—such as a Sunday School Board, Educational Board, etc. There was a time, in the history of our National Government, when we had no Department of Agriculture, nor of Commerce, nor of Labor. This year a Financial Board was created, consisting of seven of the best financiers available, and it is claimed we now have the best financial system in the civilized world.

When the church or the Government has any particular work to perform, it pays to put it into the hands of specially-qualified men. There is just as much reason why our church should have a Financial Board as there is for the Government, or any other governing body, to have one. Twenty-five years ago, as shown by our financial report in the Annual Meeting Minutes of 1889, the net assets of the church were as follows:

Missionary money,	\$40,327.50
Publishing House (Book and Tract Work),	27,076.22

Total,

The report for the year 1914, as given by the Auditing Committee for Annual Meeting, says: "The aggregate amount of assets of the General Mission Board holdings, exclusive of the properties in foreign lands, is as follows:

Missionary money and Publishing House, ...	\$1,006,336.67
General Sunday School Board,	3,597.49
Temperance Committee,	327.91
Child Rescue Work,	539.43
Annual Meeting Treasurer,	2,643.39

Grand total,

The above shows that the amount of money handled by five of the branches of our church activities is now more than fifteen times as great as it was twenty-five years ago. What may we expect in the next twenty-five years, if the increase continues in the same ratio?

The following reasons may be given in favor of placing all the financial business of the church in the hands of a well-qualified Financial Board:

1. It would be more apostolic. In the days of the apostles, when there was a complaint about the way the church finances were handled, the apostles said, "It is not meet that we should forsake the word of God and serve tables. Look ye out therefore brethren from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business."

2. The members of the General Mission Board, on whom the drudgery of the finances has fallen thus far, are all ministers and elders and, like the apostles, can say, "It is not meet that we should serve tables."

3. Ministers of the Gospel are not expected to make the subject of finance a study. It is out of their line of work, and it may be expected that they will make mistakes.

4. With the present extensive field of purely missionary work the members of the Mission Board, in connection with their other duties, have not the time to give to the finances of the church the study and care which their importance demands.

5. Selecting a General Financial Board, and placing in its hands all the financial business of the church, would be in harmony with our methods of dealing with all the other branches of our church work: When certain interests demanded it, we selected a committee for that work, composed of those who have made such a study. On the Sunday School Board we place Sunday-school workers; on the Educational Board, educators. On the same principle we should select skillful financiers for the Financial Board.

6. A Financial Board, giving the necessary time and attention to the duties, ought to be able to secure far greater results than have been obtained by those who had to divide their time and attention among several kinds of work. The increasing demands in the mission fields, and the very pressing demands of our colleges for endowment funds, would give all the work that one committee should undertake.

7. A Financial Board could so coördinate the finances of all our church activities that they would not overlap each other, and each one could be given its just share.

We submit the above suggestions to the thinkers in our church. If they can formulate something better no one will object. A committee of skillful financiers, appointed by next Annual Meeting to bring in a report the following year, might solve this problem.

Fruita, Colo.

District Meeting of Middle Missouri.

BY GALEN B. ROYER.

It was my privilege to be present at this meeting Oct. 1 and 2, at Adrian, in the western part of the District. Bro. E. E. Studebaker, of McPherson College, was there also, in the interests of the school. Bro. Jacob Witmore and wife, of McPherson, Kans., were in attendance while visiting their son, Ira, the bishop of the congregation at Adrian.

I was told that the spirit and work of the Elders' Meeting, the day before my arrival, was fine, and very helpful. The Ministerial Meeting, on Wednesday, was full of life and vigor. In the afternoon they had special educational work. Bro. Studebaker gave privilege to any one to ask any question desired about the college and its work, and he received some very interesting and pertinent questions. He answered frankly and squarely, and I know that those of Middle Missouri, who heard him, will think more of their school.

In the evening the Sisters' Aid Societies of the District had a session that showed commendable interest. They are going to help raise money for a school in China. Following this was a Missionary Meeting, in which every one was wide-awake with interest. A very good collection, amounting to over \$43, was lifted.

On Thursday morning, at 8:30, the District Meeting was called to order. Middle Missouri has a "Committee on Credentials," and after all the delegates were approved, they proceeded with the organization by ballot. It resulted in choosing Bro. Geo. W. Lentz, of Kansas City, as Moderator; Ira Witmore, Reading Clerk; Jesse D. Mohler, Writing Clerk. They have the rule that no one may succeed himself in the same office, but if the meeting so chooses, he can serve in another office, and thus succeed himself in serving as an officer of the meeting. The officers served the meeting with a splendid spirit, and very acceptably.

In noting the delegate body, I found three sisters there. I also discovered that the District Mission Board has a representative in the body of delegates.

When Bro. Lentz took his position, he called up precious memories that brought tears to many eyes. He reminded the meeting that twenty years ago others had the work in hand, and not one of those leaders lived in the District now. He referred to the fact that Bro. Witmore was the only one present of that earlier corps of workers. His talk gave a splendid spiritual setting to the meeting.

In Middle Missouri the Elders' Meeting acts in the capacity of the Standing Committee of Annual Meeting, in that the elders nominate or appoint ALL members of all the numerous committees of the District, and the District Meeting simply confirms the appointment. That makes short work of a lot of routine work, where long balloting would otherwise be required to bring the desired result.

It took all of the forenoon to hear reports of the different committees, including reports from all the mission points.

The District is interested in general missions. A movement, a year ago, brought the result of \$264.50 being pledged towards the support of a foreign missionary. They are going to make it \$300 this year, and they are further going to try to find the worker in their District. May the Lord of the harvest help them to find the worker, for he is needed!

Middle Missouri is now trying out another experiment for the second year,—the publishing of a little four-page sheet each month, called the *Mission News*. Bro. Geo. W. Lentz is editor. It tells what is doing in the District. Subscription price, twenty-five cents per year. I heard of no soliciting for subscriptions, nor complaint because the District had to make up a slight deficit. Really, it pleased me to see such aggressive measures used to encourage the District in District Missions. The idea is a good one.

Bro. Jesse D. Mohler was chosen to represent the District at Hershey, Pa., next year.

The Adrian church entertained the meeting in a splendid manner. The spirit of the meeting was all one could have desired, and the people of Middle Missouri, while carrying on a big work,—though there are only about six hundred members in the District, are fearless in grappling with the problems and in due time shall reap the results of their labors.

Elgin, Ill.

India Notes.

BY WILBUR B. STOVER.

WHEN we are talking peace, war breaks in upon us. "For nation shall rise against nation, and kingdom against kingdom. . . . See that ye be not troubled. . . . The end is not yet."

We feel quite safe in India,—about the same as we think our folks at home must be. We trust God, and so do you. We are under the "Union Jack,"—you under the United States flag. We are foreigners,—that is true,—but we are not of "the enemy." We are of the "great neutral nation," and we can be trusted.

However, special laws are being made for the occasion. These, of course, are meant to catch the offender, if he appear. We are all registered, and our whereabouts is known and kept by Government. We are not in any danger, but our sympathies go out for the German missionaries in India, who must needs be in great straits, both with respect to Governmental relations, and with respect to finances. O, war is a dreadful thing!

Our only care, of which we have cognizance at the present, is that food prices are rising, and exchange is falling. In Bombay, the other day, the bankers told me that the value of a dollar had fallen six cents. The reports that it had decreased eighteen cents are unreliable. Government takes every precaution, is guarding the railway bridges, is keeping down the prices of food by law, as much so as possible, and is sending forth, without telling how many and where to, ship-loads of soldiers, both European and Indian, for war emergencies.

It is our daily prayer that, somehow or other, there

may come, to the glory of God, great good from this great evil war. That evil may produce good is not our prayer, but we trust that good may prevail *in spite of* the evil. That God may be greatly exalted, that the kingdom of heaven may be advanced upon the earth, and that his will be done, this is our daily prayer. We feel like spending much time in prayer, because any day tens of thousands may be slain, yes, hundreds of thousands may be hurled into eternity!

In talking with people here, during this war-time, we talk for peace on general principles. We tell them our sympathies are with the British, for we are under the British flag, but we are neutral, so far as taking sides is concerned. We tell them that we believe all troubles can be settled without war, if men will agree to do so. Most men agree with us in such conversation, and we dwell in peace meanwhile.

Cholera is breaking out among the villages now, as the rains are drawing to a close. Last week we lost one of our good women,—the wife of one of our teachers,—one who grew up in the Orphanage and lived in a village among the people, working to lead them to the Lord. This new outbreak of the disease causes a general fear of cholera to be upon all who know that family personally, and they come to us, wondering what to do next. That calls for extreme sympathy. We do the best we can, and trust the Lord for the results.

With Bro. Long, I attended, recently, the "Representative Council of Missions," in Bombay. It pleases me, in comparison, when I think of the way our people work, and in contrast recall the fact that the chairman of this assembly absolutely blocked the work of the council, on a certain paper, for more than an hour. Then, seeing that he was in a minority, he positively refused to put several questions to a vote, saying that it should not be known to the people at large on what side of the question he voted. If the opposite side carried the question, he would be in a most embarrassing position, as a member of a conference that voted on an issue absolutely contrary to the Scriptures! His side, of course, was the Scripture side, and the rest of us,—well, we thought we would better keep quiet than fight!

The Bombay Tract and Book Society decided to ask all the missions to become, each by one representative, members of the Tract Society, thus to guarantee a larger sale of books, and to know better what kind of books are needed by the missions in their work. It was also decided that the "Representative Council of Missions" should support a literature missionary on half time for such literary work as would be in demand by all, thus reducing, in cost, the production of literature that is needed by all on the mission field.

The marriage and divorce question is a difficult thing in India. Each religion has its own rules, and each caste of each religion has its own variation of those rules. It was agreed by all of the missionaries that a change in the present law is needed, so that children who have been married in infancy, later orphaned, then kept in mission orphanages, where they became Christians, can be free from the contract of childhood, to which they had not consented. In the "Council of Missions" the greatest variation of opinion on this question arose when further details were brought out. Some thought that divorce should be granted for final desertion; others said, No. Some thought this and others thought something else, and there was no agreement.

Ankleswar, India.

The Ministry as Seen by the Laity.

BY MARY E. TEETER.

WE look at the minister as an example to the church in all holiness and purity of heart, walking in all the commandments and ordinances of the Lord blamelessly.

The Best Man.

We look at the minister as the best and most exemplary man in the church. If the members are guided by the Holy Spirit, in selecting their minister, the one of the highest type will be chosen. Even if

this is not done, there may be opportunities for him to become one among the best. He is not looked upon as of the highest type by the laity only, but by the outside world. How often do we see the laity get credit because of the faithfulness of the minister! Again, how often do we see the whole church suffer because of the unfaithfulness of her leaders!

A Clean Man.

We look at the minister as a clean man; clean about his appearance, clean about his habits, and clean in his conversation. We never expect to hear him use bywords, or engage in conversation unbecoming a chosen man of God.

A Strong Man.

We look at the minister as a strong man in Christ Jesus. We do not expect him to give way so easily to the little vexations of life; but, on the other hand, we expect him to be so filled with the Holy Spirit that he will be able to give good counsel, and to lift the erring ones who fall into diverse temptations. We expect him to be like a father, leading his children over dangerous places; or to be as Paul, who said to the Thessalonian brethren: "As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory" (1 Thess. 2: 11-12).

A Busy Man.

We look at the minister as a busy man. Jesus said to Peter: "Feed my sheep," "Feed my lambs." No minister can do this properly and not be busy. You know every good mother is kept busy feeding and clothing her children. She is continually thinking, planning and preparing food and clothing, and looking after the training of her little ones. She even prepares food months ahead, so as to have a supply on hand. Just so with a minister, when he is busy preparing sermons and looking after the needs of the flock. While at his daily labor, we imagine his thoughts are on the Word of God, and he is planning how to feed and care for his flock. A good old minister said he got some of his very best thoughts while following his plow.

A Man of Wisdom.

We look at the minister as the man who understands his business. It is just as necessary for him to realize the needs of his hearers, to know how to supply their wants, as it is for the farmer to understand his soil,—to know when to plow and when to sow. Therefore the minister should exercise wisdom in dealing out the Word of God, and in preparing it in an interesting and appetizing manner. He should be guided by wisdom in feeding the soul, and not attempt to tickle the ear. Anything except the pure Word of God is as nardoo seed. It is said that in Australia there is a plant called the nardoo plant. In times of severe famine the people eat this seed. It satisfies their hunger, but has no nourishment. They go on to starvation just as rapidly as if they had not eaten anything. Just so if the minister does not use wisdom and preach the pure Word of God, but instead preaches to please man and tickle the ear, his hearers will starve spiritually and not know it. If they must starve, let them perish with pure food before them; then the minister will be blameless.

A Man of Bible Knowledge.

We expect the minister to know much about his Bible. Not only the laity in the Church of the Brethren expect this, but we find the laity of other churches expecting the same of their ministers. I once met a lady of another persuasion, who asked how we understand John 13. I told her. She said: "When I read this chapter I got confused. It looked so plain. Then I went to my minister." Yes, she expected her minister to know all about it. He told her that any act of humility, such as blacking his brother's boots, is fulfilling the command, and in this way she was misled. One of our sisters married a man who believed in infant baptism. She took the Bible and kindly said: "Here, John, show me where you read of infant baptism. I can't find it." He threw up his hands and said: "Don't come to me; you must ask our minister; he knows, I don't. We pay

him; he makes the Bible a study, and he knows." How sad it is when the minister doesn't know!

Now, while we expect the minister to know, it is not wise to depend too much on him. We should study, that we also may know. It is possible for people to be just like girls who are always depending on mother. Not long ago a young woman said to me, "I can bake good shortcake." "All right," I said, "you may bake one." But she had almost forgotten, and said: "Mama always tells me how." I thought I could bake good cornbread when at home, but it was so easy to ask mother how much of this, that and the other thing to use. When I left home and wanted to bake cornbread, I had to look up a recipe book. So, while we expect the minister to know the Bible, we can and should know something about it ourselves.

An Exemplary Man.

The minister should be an exemplary man. See how much is lacking at our services when the minister is absent. In the two instances, above named, the minister could easily have led his laity nearer to Christ's teaching, as found in John 13; also to the truth as it relates to baptism. We expect him to make his sermons forcible by living up to what he preaches. We read his daily life very closely. His missteps are more noticeable than the mistakes of others. All of us have read with interest the daily lives of good ministers, and are analyzing the inner lives of others today by their very walk and conduct. We said that the minister's missteps are more noticeable. I well remember hearing a certain minister preach. I do not recall his text, or one thing he said, but he left an impression that I shall never forget. After the sermon I saw him walking down the street smoking a cigar. I am glad that our preachers do not set that kind of an example. Daily life often counts for more than the sermon. If you can't preach like Paul, you can live like him, at any rate.

A Man Who Loves His Calling.

We look at the minister as a man who loves his calling, and he is a failure who does not. If there is any one I dislike to have work for me it is he who simply labors for the pay and doesn't like his job. One time we had a man of this kind, and he did not do very satisfactory work, either. He was more concerned about killing time than about turning off work. But when pay day came he wanted full wages. So it is with the man who preaches for money, and does not love his work, or see the honor and reward the faithful minister will receive later on.

An Honorable Man.

We look at the minister as a man who has some regard for his standing, while filling an honorable position. No one ever comes to our home over whom we feel more honored than the true minister of God's Word. He fills a more honorable position than the men in high official positions. We certainly feel sorry for the minister who becomes discouraged, or complains about his work. What would we think of a man who complains, while working for "Uncle Sam" at a handsome salary? Well, people don't do it. They seem to count it an honor. Even mail carriers love to say: "I am working for 'Uncle Sam'." Possibly ministers would not become discouraged if the laity would show more appreciation of their efforts.

Dear minister, your honor and reward are worth a thousand times more than the government's. I wonder if the "elder brother" and the early laborers were not complainers. I wonder if they didn't fail to see the honor and reward of their Master. They should have pitied the prodigal and the eleventh hour laborers for having missed so much. Remember, you are a minister of the Great King, of the God of heaven and earth; One who is able and willing to pay you richly for every effort you put forth.

A Few Suggestions.

We know you all want to be listened to; therefore, make your sermons just as interesting as possible. You all want to be understood; therefore, make your points clear. You want your sermons to produce results; therefore, be practical. Preach to those present, and not to the absent ones. Do not

measure your sermons; weigh them. Not length, but strength is the true test of a sermon. Let your sermons come from the heart. Live your sermons, then they will reach the heart. Stick to your text. It is said that Luther, in real eloquence, had few equals, and his secret was, "Stick to your text; do not ramble." He said: "When I preach I sink myself deep down. I regard neither power, wealth, nor influence, but keep in mind the many poor and unlearned, as well as the children, whose needs must have a message that they can understand."

Many preachers fail, not because they lack knowledge, but because they lack unction. They have plenty of thought, but no feeling: a good sermon, but too cold. The minister needs to study his manner, as well as his matter. A minister asked a lawyer: "Why is it that, when you tell a lie, people believe it, but when I tell the truth, they do not believe it?" The lawyer said: "I can tell you why. When I tell a lie, I tell it with all my might, just as if I were telling the truth; but when you tell the truth, you tell it as though you were telling a lie."

Many a good sermon is spoiled by coldness in its delivery. Two men were addressing a large assembly. One was a D. D.; the other, a working man. The doctor was polished and pompous in style and oratory, but his words fell like a cold, drizzling rain. Presently the working man arose to speak. He told of his experience and spoke out of his convictions. He was on fire, and his words fell like sparks instead of rain. The people were warmed up. Said a gentleman to a man by his side, who was applauding him most vigorously: "What is he saying?" "Oh, I don't know, but just look how he is saying it." They who have a feeling themselves, make others feel. How can they plead for souls, who neither know nor feel the value of their own soul? Therefore, dear minister, speak as the oracles of God, and let not your good be evil spoken of.

Scottville, Mich.

A Successful Church.

BY EZRA FLORY.

NOTE the prevailing growth of the primitive church: "One hundred and twenty" (Acts 1: 15); "three thousand added" (Acts 2: 41); "the Lord added together day by day those that were being saved" (Acts 2: 47); "the number of men came to be about five thousand" (Acts 4: 4); "believers were the more added to the Lord, multitudes both of men and women" (Acts 5: 14); "and the number of disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith" (Acts 6: 7); Samaria reached (Acts 8: 5).

After Saul's conversion, the church multiplied (Acts 9: 31); Cornelius was converted (Acts 10); many Greeks turned to the Lord (Acts 11: 19-21); missionaries were sent out (Acts 13: 1-3).

Considering the number, wealth and intelligence of professors, there should be a vastly larger and swifter increase of membership and of controlling influence. The church ought to do more pioneering among those who have not yet surrendered to the Savior. It is often well for us to turn back to the beginnings and, as illustrated in the record of the early church whose history is so victorious, study some of the elements of this successful church.

First. The primitive church was an OBEIENT church. They did precisely what the ascended Lord commanded them (Acts 1: 4 and 8: 12). This is the first secret of a successful church. Disobedience blocks power. A steady question for each church ought to be: In what respect is there failure among us from lack of an open-hearted and swift obedience to the Head?

Second. The primitive church was a PRESENT church (Acts 13, 14, etc.). Each member has in his keeping his share of the success of the church. His unnecessary absence from the prayer meeting and church services makes an unsightly hole in the assembly, and prevents inspiration. Every needless absence is a stroke at the church's power. The easy consciences of many professors, in this respect, is one of the signs of the day.

Third. The primitive church was an ACCORDANT church (Acts 1: 14), "with one accord." They were united in fervency and zeal,—that is the meaning of their accord. No laggardness or splits in purpose and feeling hindered their power.

Fourth. The primitive church was one in which EACH HAD A SHARE. Note the "these all" and "with the women" (Acts 1: 14). The laity went everywhere speaking for Christ, as well as the ministry. Think what Christianity has done for women!

Fifth. The primitive church was a PRAYING church. "These all continued in prayer" (Acts 1: 14). Verses 4 and 8 tell us what they prayed for.

What we need now is what so much a new and modern method as a return to the primitive spirit and conditions.

343 S. Trumbull Avenue, Chicago.

Christian Common Sense:

It Is Dangerous to Yield to Fleshly Inclinations.—1 Cor. 6: 12; 9: 27.

BY J. G. ROYER

(Read Slowly What Follows.)

PERSONAL neatness is right and desirable in a Christian. It puts him in harmony with the order of God's universe. Comeliness, or suitability in dress, is usually a mark of good health; and health, as a rule, is a reward for keeping God's law. In the Christ-life comeliness and holiness usually are not far apart.

Dress has a moral effect on one's conduct. In early life dress helps to form the character; in later life it expresses, or advertises, the character. Find me a man who is slovenly, showing a general negligence concerning his dress, and I will find you one with a corresponding negligence in his habit of address or manner of speaking to people. As soon as a woman begins to dress "loud," her manner and conversation partake of the same life-element. The habit of comeliness and appropriateness in dress has its influence upon the mind and upon the work one does. And this law of influence presents a strong reason,—a biblical reason,—why the Christian should give attention to his personal appearance in dress.

Influence is the power one exerts over others by his life-actions. One's conscious influence may seem very insignificant, but the effect of his actions is wonderful, tremendous. A noble life has a very far-reaching influence for good. Your influence and mine, dear reader, will be a blessing only as it proves to be an inspiration and a source of strength to others.

To be well dressed does not necessarily mean to be fashionably dressed. To dress well requires more than a full purse. There must be good taste and good sense. Too many, especially of the women of our day, are "vainglorious." They think too much of dressing to show off, and to make a display. If they would turn to the Bible and read 1 John 2: 15-17, they would learn that such a feeling or desire is not of God, and that it is displeasing to him. In Isa. 3: 16-26 is given a list of the ornaments used by the fashionable women of old, and the very sad fate that befell them because of their delight in dress display and the consequent lack of godliness. Devotion to the styles in dress always indicates a lack of devotion to the higher and better things. It is a sin that absorbs the interest in heart purity and faithful God-service.

If the fashionable women of today would read the Bible account of that dark blot in the life of David, and its cause,—a blot which has sent the wail of that man of God down through all the ages,—every good woman would shrink with horror from being the means of tempting any one to such sins. No woman but those "whose paths lead down to death," would walk the streets, clad as do the fashionable women of today. The Scriptures insist on the beauty of a pure heart and the ornament of "a meek and quiet spirit," which itself is the greatest charm of womanhood, and is, "in the sight of God, of great price." It means a "shamefacedness and sobriety," which, in our language, is expressed by that reserved and retiring modesty and delicacy of behavior so becoming to Christian women.

But here comes one with this plea: "My common

sense says that there is no harm in my following the fashions in dress."

Well, the same kind of common sense says there's no harm in a cigarette, a drink of beer, a game of cards, in going to the theater, the dance, and such like. "But Christian common sense says, 'My pleasure may endanger a soul 'for whom Christ died'; therefore I will not gratify it.'"

I am sure it is safe to accept the decision of Christian common sense, and deny ourselves for the sake of our neighbor. I am quite sure Paul would give about that kind of an answer today on the dress question. If we mean to be shining lights as Christians, helpful to others, we must be willing to give up some things that we, perhaps, do not think to be wrong. All of us need to learn the lesson of self-denial, both for our own good and for the good of others. We need it as a discipline in Christian growth and culture; and its practice for the good of others is one of the noblest of all virtues. It is both God-like and Christlike. I know the practice of it brings us to do things we don't want to do, but if we do it "as unto the Lord," he will put the sweetest kind of blessings into it.

But common sense asks, "Am I not at liberty to do as I please in the matter of dress?" I think Paul would answer the question something like this: "See to it that by the use of your liberty you do not cause others to fall into sin."

We are never to give up our liberty, but we are to see that we use it in the right way. The right way to use our liberty is to use it so as not to be harmful to others. You see, we have liberty *not* to do, as well as liberty *to* do. It does not take away our liberty, if we choose to give up, for the good of others, that which we have a right to give up. We have the right to give up all strong drink for the sake of the influence of our action over others. The same is true of tobacco, the dance, the theater, and all indulgences of a questionable character.

It is true also concerning the fashions of the world in dress. Women should use this right for the sake of their influence over others. They should remember that it is not always a first question whether doing a certain thing will harm me personally, but whether, by using my right and privilege, I shall be harmful to others. And since each has the right to choose between doing and not doing, engaging and not engaging in certain things, how can you or I choose to do that which may cause another to stumble and fall without ourselves committing sin?

Perhaps the worst,—surely the most unkind thing,—any one can do is to cause another to stumble and to fall,—to be a stumbling block in the way of others. It is equivalent to the lighthouse becoming the means of wrecking the vessel it was built to save. How sad; how very sad!

Self-denial for the good of others is one of the noblest of all virtues.

Mt. Morris, Ill.

As a Little Child.

BY WEALTHY A. BURKHOLDER

WHEN the Master was upon the earth, he tried to impress upon the hearts of his disciples the beauty and importance of humility. "Who is the greatest in the kingdom of heaven?" was one of the questions they asked, as greatness, or the highest position in the kingdom, seemed to be their aim and desire. Then the Lord, knowing that such a spirit was worldly, and contrary to his teachings, called a little child and set him in the midst of them. What a picture and what a fine object lesson! When he had them grouped together, he said to his self-seeking disciples,—those who were seeking for the highest positions and who, by so doing, choked out and lost much of the truth and beauty of the grand lesson of humility, which he was desirous of enforcing upon them: "Verily I say unto you, Except ye be converted, and become as little children [like the one in your midst], ye shall not enter into the kingdom of heaven." "Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

What is the lesson? The child was teachable. It was old enough to be susceptible to teaching, and having no desire to be arbitrary, was a fit subject to be taught. It showed no disposition to have its own way, but was easily influenced in the right way. When Jesus called, the child responded, and was willing to sit among the disciples just as it was directed. An innocent child has no desire to lead astray, or to become a leader, to lead others in the wrong direction. Doing right and being submissive to those in charge, is its highest ambition. Hence the beauty and utility of the words, "A little child shall lead them."

And what is the lesson to us today? The same teaching which the Master tried to impress upon the hearts of his disciples when sojourning here on earth, he wants indelibly inculcated now, for "he is just the same today." He wants his children to be humble in heart,—not only in outward appearance, for that is often misleading, but to have a childlike heart,—innocent, passive, submissive and trusting, knowing and desiring to do his will in all things. Should all who profess to do the Father's will, in these perilous times, be actuated by only such motives, the cause would not be disturbed by dissensions, and there would be a much greater and higher standard of Christian living.

"As a little child." Watch the children and learn lessons from their manner of being together. They have their troubles common to children, their likes and dislikes. They disagree at times and view things differently, but they are not stubborn. Their little misunderstandings are soon righted and forgotten, and they play together as if nothing had ever happened. The spirit of rebellion and revenge is not manifested, and they, in their innocent state, do not harbor feelings of revenge or retaliation. This is the lesson the Master Teacher would have us learn from the child, that those who profess to be followers of the lowly Nazarene and who, by their profession, declare to the world that they are disciples, should be considerate, and, when dissensions arise, when discord comes into the church, as it does in various ways, they be peacemakers, ready and willing to do their part in promoting union, and even suffer loss rather than hinder the cause and bring reproach upon the cause. True and devoted followers of Christ will have a strong desire that the good and purity of the church be maintained, and will be very willing and anxious to help bring about such conditions, rather than to insist on being the greatest. "In malice be children, but in understanding be men." The lesson is plain. Forget the little, trifling, mean things that happen, forgive as little children do, and manifest the thoughtful spirit of men of Christian attainments. We do not always see alike, and while we should be ever ready and willing to "contend earnestly for the faith," the contending will have a much greater force if the Spirit of Christ actuates every effort, and the childlike spirit predominates. We need to study the methods the Master has given that we may accomplish the greatest good. Our daily prayer should be for wisdom,—the wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," to carry out his teaching and exemplify in our lives the lessons given for our instruction.

"Lord, make me wise that I may speak
To every heart of thy great love;
O make me wise that I may seek
And lead lost souls to heaven above."

Newburg, Pa.

Faith.

BY J. E. BRYANT.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1).

THE Twentieth Century Translation puts it this way: "Faith is confidence in the realization of one's hopes; it is a conviction regarding things which are not yet visible."

Webster defines it thus: "An entire confidence or trust in God's character, and doctrine of Christ, with

an unreserved surrender of the will to his guidance, and dependence on his merits for salvation."

I like that definition. It is up to date. But that is not why I like it. The inspired definition is certainly correct; but there is a widespread sentiment that a simple faith or "confidence in the realization of one's hopes," and "a conviction regarding things not yet visible," is all that is necessary.

Webster carries the scriptural definition farther, incorporating with it other scriptural truths, not only defining faith, but putting it in its true nature, making it an *active* faith. This necessitates not only a "surrender" to the Divine will, but to his guidance in the performance of duty.

Faith is an excellent thing, if it be *not dead*. It is essential. It is so essential that the inspired writer says, "Without faith it is impossible to please him: for he that cometh to God, must believe that he is [exists], and that he is a rewarder of them that diligently seek him." Of course, the understanding is, as plainly expressed in the Scriptures elsewhere, that the reward is bestowed for obedience to the will of God. God's reward is "things not yet seen," yet "hoped for."

Mere belief in the existence of God is not *faith*; neither is it sufficient to have a belief that there is a reward to "those that diligently seek him." Devils believe this and tremble.

Faith is a beautiful combination of belief, desire, and expectation of receiving what was promised for faithful performance of duty, and the reward comes where faith ends, as Peter says, "receiving the end of your faith, the *salvation of your souls*" (1 Peter 1: 9).

Real faith causes us to despise things present, so to speak; at least, to such an extent that things present do not swerve us in our efforts successfully to run the race and win the prize. Such are the examples of the noble and faithful characters mentioned in Heb. 11. With a fixed determination to employ the appointed means of securing the "things hoped for" and promised, they were obedient to the will of God.

Jesus said to those who boasted that they were Abraham's children, "If ye were Abraham's children ye would do the works of Abraham" (John 8: 39). I confidently assert that any one who can not or does not "unreservedly surrender to God's will" is not one of Abraham's children.

"Abraham believed God and it was counted unto him for righteousness" (Rom. 4: 3). Abraham would not entertain the thought that anything was impossible with God. When God told him that Isaac should be born, he believed God, though nature said it could not be. God said that Abraham did right in believing the word of the Lord.

When Jehovah said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of," Abraham obeyed. He staggered not at the promise, though God had said, "In Isaac shall thy seed be called," accounting that God was able to fulfill his promise, even though it necessitated the "raising of Isaac from the dead," from whence he also received him in a figure.

If we are Abraham's children we are so through faith, which resembles the faith of Abraham. If we are children of faith we are *faith's children*, hence should be dominated by faith and should not say, "Faith, thus far mayest thou lead me, but no farther; thou wouldst lead me where I refuse to follow."

Dominating our faith is the cause of the isms and the schisms in the world of Christendom today. It is responsible for the discovery (?) of nonessentials in the Gospel. Let a man make "an unreserved surrender of his will to God's guidance," and he will put in more time in ascertaining what the will of the Lord is, and infinitely less time in seeking an excuse for evading the requirements of the Word of the Lord. Faith must span chasms that human reason and philosophy would say are impossible.

Let us, like Noah, have faith that will move us to action, and let that action be guided by the Bible.

R. D. 2, Grand Junction, Colo.

THE ROUND TABLE

A Pillow in the Church.

BY ADALINE HOHF BEERY.

I HAVE wondered sometimes whether "pillar" isn't a wrong spelling for a Christian. The dictionary says it is a firm, upright, supporting post. To be sure, it is necessary to have props in a building, and they must be rigid, immovable, and tall. They are set in orderly rows, are unyielding, and sometimes rough and cold.

When a great grief or disappointment has come to you, how would you like to go up to such a "pillar," throw your arms around it, and cry? There would be no heart-strings to vibrate in sympathy. All the response you would get would be, "Can't you stand up straight and enduring like I do? Look at the load I have to carry."

No, dear, when you are all broken up you throw yourself on a soft bed, with a downy pillow, till you feel the quiet coming. This "pillow" will likely be a mother whom all the neighborhood loves, who has had sufferings and trials of her own, whose children call her blessed, and whose face bears the imprint of a heavenly benediction. You lay your throbbing head on her breast, her warm arms are thrown around you, her soft voice croons over you, and presently there is a calm. She softly dries your tears, your rebellious pulse becomes normal, and rest,—benign rest,—releases the tension of your nerves. Soon you are able to go home, and resume your old, monotonous tasks with a new, patient, and fortified spirit.

Oh, for more pillows in the church! Not burlap, stuffed with thistles, nor gay embroidery, hiding a wad of swept-up shavings, but the softest, whitest down, with a white invitation daintily worked all over, "Come to me, weary, heavy-laden one." How like God, such a pillow! Nestling in his bosom, we can absolutely let go, while his wonderful voice thrills us with profound comfort, and he takes his own handkerchief and wipes our wet eyes, to sparkle with joy forever after!

Elgin, Ill.

How to Select a Hymn.

BY C. S. IKENBERRY.

THE first lesson to be learned by minister or leader is, that music is an expression of the soul. As our moods are, so do we want to sing. One of our American hymn writers met misfortune early in life. Though many years have passed, his hymns and poems are tinged by a pensive mood. So also have other moods and experiences brought to us the varied expressions of joy, sorrow, work, repose, prayer, praise, etc.

There is usually an influence in a church service, or surrounding conditions, that determines the feeling of the congregation of worshippers. It may be the occasion, the thought in the sermon, the Sunday-school lesson's central truth, or the natural conditions that suggest a special mood. There may be the smile of the sunshine, the gloom of the clouds, the purity of the falling snow, winter's chilling winds, or the balmy breezes of spring. The leader must interpret the pervading feeling of the occasion.

When hymns, new to the leader and congregation, are selected by the minister or superintendent, it should be done with much discretion. Our congregations and leaders of song can not all sing with the spirit and with understanding when a hymn is sung for the first time. Many good sermons have been chilled by an inappropriate or new hymn, poorly sung. It is far better, if the hymns, selected by the minister or superintendent, can be presented to the leader before the service. This will prevent many embarrassments on the part of the minister and chorister and will stimulate many a sermon. A few examples that you may recall will serve to show the inadaptability of some hymns selected.

One leader of a Christian Workers' Meeting, after a vigorous effort to inspire the audience with the spirit of Christian activity, closed the service by an-

nouncing the hymn, "I love to steal awhile away." How much better to have sung "Workers are Needed," or some similar spirited song!

Daleville, Va.

Day by Day.

BY ROSA KAYLOR.

Number Three.

"RAMIE, you and Gunga and Jumni are coming back for work Monday, are you not? We need workers to finish the new house for the carpenter."

"Oh! Madam Sahab, Jumni is to be married tonight, and is going away with her husband tomorrow."

"Why, Jumni, is it true? Are you to be married tonight?"

"Yes."

"You have been married before, have you not?"

"Yes, she has had two husbands," says Ramie.

"Your last husband was a good farmer; why did you not stay with him?"

"We had a quarrel and I ran away."

"How long do you expect to live with your new husband?"

"Who knows?" says the bride-to-be, in the most unconcerned way.

"What kind of a ceremony are you going to have tonight?"

"Oh! we will have six or eight rupees' worth of liquor, and singing and dancing; that is all. Then I am his wife and I go to his home."

Who would have suspected that she, working till six o'clock, without a thought of preparation, would be married tonight, and with no more concern of what the future holds for her? If either is displeased, there is no contract to be dissolved; each goes his or her way, and so the life is spent in aimless wandering.

Ahwa, via Bilimora, India.

California "Dry."

BY M. M. ESHELMAN.

LOS ANGELES has a "wet zone" or a limited area, where liquor licenses are allowed. Within a short period, forty-five blocks in this "wet zone" have been made "dry" by the city's refusal to extend the liquor permits. Owners of frontage refused to sign liquor permits. This is a splendid sign that the coming vote of California will bring "dryness" into this State.

The growers of wine grapes have put up large board signs in their vineyards reading: "This tract contains _____ hundred acres. If the State goes 'dry,' the vineyard will be ruined; no living prices for grapes. Vote wet."

So you see that the issue is getting quite animating in California, between saving souls from drunkards' graves and pocketbook glee. What concern have liquor interests for dead husbands, dead brothers, dead sons, and suffering mothers, yes, and daughters and sons? It is likely only a question of getting all "drys" out to the ballot box, to win the day. Southern California ought to go up from San Diego to the Tehachapi Mountains, with a majority of 60,000. The "wets" are very uneasy.

Every father, son, wife and daughter, please do your duty quietly, sincerely and trustingly in Providence. It is the time of release, at your will, from awful drunkenness, delirium tremens, debauchery, and poverty. Not one redeeming feature remains for saloonism!

Tropico, Cal.

A Rally Day Suggestion.

BY E. E. ESHELMAN.

CHILDREN are generally interested in the children of foreign lands who do not know Jesus, and are willing and glad to help them. We found this out on different occasions, but never so clearly as on last Sunday. It was our annual Rally Day. The attendance was 290,—the regular attendance being about 200,—and the offering was \$12.65. This was over four times the usual amount, and was given almost wholly by children and young people.

For three or four Sundays before Rally Day special emphasis was placed upon the need of other lands for the Gospel, and on the Sunday just before the Rally neat little Rally Day envelopes were given out to the entire school, and it was announced that the offering would be given to teach the children of India or China about Jesus. With what response this met, is shown above, in the offering and attendance. The program was made up of recitations and songs, of which fully a fourth were on the needs of other lands.

Mission work, in some attractive and appealing way, is constantly kept before the school. It pays to arouse the children's interest in the subject, and also financially. It also pays to give each of the children an envelope in which to put his offering as his very own.

1605 S. California Avenue, Chicago, Ill.

Sunday-School Lesson for October 25.

Subject.—Jesus and Judas.—Matt. 26: 14-25, 47-50; 27: 3-10.

Golden Text.—Woe unto that man through whom the Son of man is betrayed!—Matt. 26: 24.

Time.—Immediately after the last lesson.

Place.—The Garden of Gethsemane and the way into Jerusalem.

CHRISTIAN WORKERS' TOPIC

Special Program.

Read John 6: 47-51.

For Sunday Evening, October 25, 1914.

- I. Recitation.—By a Sunday-school scholar.
- II. Essay.—"A Secure Dwelling Place" (Deut. 33: 27). The trust of a child in its mother's arms. Our trust in God's care. We need refuge from Satan and his helpers.
- III. Music.
- IV. The Rich Fool (Luke 12: 16-21). Introduction (vs. 14, 15). 1. His perplexity (vs. 16-17). Observe that his riches came to him lawfully. 2. His plan (v. 18). No thought of using his wealth for God's glory or man's good. 3. His expectation (v. 19). A long life in carnal enjoyment. 4. His end (v. 20). God pronounced sentence upon him. Conclusion (v. 21).
- V. Song.—No. 116 in "Kingdom Songs."
- VI. Oration.—"Characteristics of Christianity" (John 17: 16-18). 1. Separation from the world (v. 16). 2. Sanctification in the world (v. 17). 3. Service for the world (v. 18). We must be separate to be sanctified. We must be sanctified to be of service.
- VII. Recitation.

PRAYER MEETING

The Good Shepherd.

John 10: 11-18.

For Week Beginning October 25, 1914.

1. He Giveth His Life for the Sheep.—(Verse 11.) Love to the uttermost is the key-note of man's salvation! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Love always saves (1 Peter 2: 25; Heb. 12: 1, 2; Matt. 20: 28; Eph. 2: 13-16).
2. His Sheep Hear His Voice.—(Verse 16.) Every one who would follow Christ sincerely and fully, must individually hear his voice. The call may come to us through the Written Word, the preaching of the Gospel, or in any other way pleasing to the Lord, but it is our duty to recognize it, and heed the message (1 John 2: 2; John 12: 26; 13: 17; 14: 15; Eph. 4: 1).
3. He Knows His Sheep.—"I know my sheep" (verse 14). He knows each one's name, nature and need. All his sheep have a love for the Shepherd, and a disposition similar to his (John 13: 35; 15: 14).
4. His Sheep Know Him.—"Known of mine" (verse 14). The deepest and most sacred of all relationships. The sheep know the Shepherd because he has so fully manifested himself to them (1 John 5: 20; 2 Tim. 1: 12; Eph. 3: 19; 2 Tim. 4: 8; Titus 2: 11-14).
5. His Sheep Are Owned by Him.—The hireling is here contrasted with him who laid down his life for the sheep. The ransomed ones have been purchased by Christ's own blood (Acts 20: 28; Isa. 40: 11; Matt. 18: 11-13; John 13: 1).
6. He Cares for His Sheep.—"The hireling fleeth because he careth not for the sheep," but the true Shepherd tenderly nurtures his own. "He careth for you," therefore "cast all your care upon him" (1 Peter 1: 7; John 14: 1-3, 18, 21, 27; Rom. 8: 35-39; 2 Cor. 8: 9).

HOME AND FAMILY

The Smallest Man in the World.

BY D. R. BEARD.

THIS man lives in Knox, Stark County, Ind. His height is twenty-eight inches, weight, forty pounds, and age, seventy-five years. From his appearance he may live twenty-five years longer.

While passing through Knox with a friend, I was told that this man is living there and was at home. At my request I was taken to his residence. On the way my curiosity was changed to genuine interest, when I learned that he was a native of China. I hoped to find him a Christian, since he lives in America, and if so, our acquaintance would be of mutual interest.

As we approached his house, the little man, sitting in his miniature rocking chair, appeared like a four-year-old child, looking at us through bannisters of average height that surrounded the piazza.

Addressing him by his name, Che Mah, I asked permission to shake hands with him. "Certainly," he said, as he extended his short-jointed, chubby, brown arm and hand.

"I come from near Baltimore, Maryland, and just heard about your living here. I thought I would like to see you and get acquainted."

"I used to live in Baltimore," he replied, in a tone and manner indicating that he did not have so much interest in me as I had in him. Having lived with and taught some of our Chinese brethren in Chicago, I meant to show my interest in him as a foreigner, and perhaps find something to tell him of his own countrymen, with whom I had been recently associating. At least I wished him to feel that not every one in the United States despises a Chinaman, even though he happens to be the smallest man in the whole world.

The chairs (excepting the one he occupied), the steps, the house, and everything, as far as I could see, were of regular dimensions.

My next question was, "You were born in China, were you not?"

"Why do you ask me that?" he said, rather short-ly. "You said you came to see me and get acquainted. I have been on exhibition around the world, and now I'm here living a private life, and I don't care to answer any questions about my history."

Seeing that he considered my question an intrusion, I apologized, with the explanation that I merely desired a brief conversation with him.

His attitude remained unchanged, although I sought to show him that my kindly feelings were not such as inspire a newspaper reporter, whom, I think, he took me to be.

I next remembered that Bro. Moy Gwong came from Southern China, and thinking they might converse in their own language, to advantage, if opportunity afforded, I asked if he cared to tell me whether he came from Southern or Northern China.

Quite shortly he answered, "What difference does that make to you? You have never been to China." Then I explained that some of the Chinese with whom I am acquainted came from Canton, and perhaps they would be glad to speak with him.

"I do not care to see them. I have spent my whole life in public, and now I'm living here retired, and don't care to be bothered."

This, and more, he said in a more courteous way. His reply indicated that, in this little town of 2,000, he is seeking seclusion from the public, after spending his whole life in side-shows and other exhibitions.

Apologizing again for seeming to intrude upon his privacy, and desiring to speak of something of interest to us both at another time, if opportunity afforded, I said "Good-bye," receiving a courteous like response.

From others in the town I learned that he married a woman from Pennsylvania, who is nearly six feet tall and has several sons. It is said that he has quite a fortune, accumulated partly from his exhibitions and partly by gambling. He has appeared

before many of the crowned heads of the world and has an intelligent and educated appearance. He speaks English fluently. A black silk cap covers his queue. His head is well developed and is as large as that of a small-sized Chinaman, harmonizing well with his short, chubby form. He can easily walk beneath the edge of the ordinary dining-table. A three-year-old child's sandal protects his feet as he walks the streets, drawing his little wagon of groceries from the store. I regret to say that a pipe in proportion to the smoker is held constantly in his small mouth.

If he be diminutive in stature, he is not little in dignity and spirit, as I learned from my brief visit

The Song of Peace.

It has been suggested that we cultivate the spirit of peace, rather than war, in our songs, as well as in all our other religious efforts. Here with we publish "The Song of Peace," which may readily be sung to the tune of "Onward, Christian Soldier," No. 198 in "Kingdom Songs." Those who may wish to preserve the song for future use, can cut it out and paste it on the fly-leaf of hymnal or song book. Ed.]

Forward, all ye faithful,
Seeking love and peace,
Hast'ning on the era
When all strife shall cease.
All the saintly sages,
Lead us in the way;
Forward in their footsteps,
Toward that perfect day.

Chorus.

Forward, all ye faithful,
Seeking love and peace,
Hast'ning on the era
When all strife shall cease.
Raise the voice of triumph,
"Peace on earth, good will";
Angels sang this anthem,
Let us sing it still.
War's foundations quiver,
At this song of peace,
Brothers, let us sing it,
Till all strife shall cease!
Children of one Father
Are the nations all;
"Children mine, beloved"
Each one doth he call.
Be ye not divided,
All one family;
One in mind and spirit
And in charity.
Wealth and power shall perish,
Nations rise and wane;
Love of others only
Steadfast will remain.
Hate and greed can never
'Gainst this Love prevail;
It shall stand triumphant
When all else shall fail.

with him. He has been interviewed so many thousands of times that I readily can see how he could mistake my intentions. To have this man of seventy-five years, and weighing only forty pounds, misinterpret my purpose, and hold me in check made me, for the time, feel the smaller of the two.

In that little body he has a spirit and mind that compel others to stand aloof. But if the Spirit of Christ controlled him, he would have power to lead and direct men. Just what influence he has had in the world, we can not measure, but his life and character have been a factor in the human family.

My visit to "the smallest man in the world" impressed me anew with the fact that the size of an individual does not decide his power and influence. This is determined by the nature and character of the spirit within.

At one-time Mr. Che Mah boarded at the home of one of our sisters. If opportunity affords, I hope to introduce to him some of the Chinese brethren.

North Manchester, Ind.

My Christian Experience.

BY JULIA A. GILBERT.

IN my youthful days, long before we had any Sunday-schools, in the place where I lived, the Brethren would urge us to forsake all worldliness for Christ's sake. If we had opposition to meet, and others tried to hinder us from following Jesus, whether such were our parents, our brothers or sisters, our husband or wife, we were to forsake even houses and lands, if necessary, and submit ourselves to Jesus Christ.

When I gave myself to Jesus Christ, I veiled my head, yielded my heart and soul to God, and united with the church, of which Christ is the Head. God's ambassador led me down into the water, to follow in the footsteps of my meek and blessed Savior. There, on my knees, I covenanted to walk with God in newness of life and to live faithful unto death. I was then immersed "in the name of the Father, and of the Son, and of the Holy Ghost," after which I came up out of the water, rejoicing in my salvation.

At this time I was unconscious of the thought that I was veiling my head because of man. I thought that if man, as the natural head of the woman, had taken part in crucifying my dear Lord, how could he expect the woman to veil herself on his account? Then, too, man had sinned and was driven out of the Garden of Eden, the same as was the woman, and there was no way for the redemption of either man or woman, in the spiritual kingdom, until God sent his only beloved Son into the world, through the woman, and now man enters the sanctuary and worships with his head uncovered, and the woman with her head veiled.

But, as time went on, different opinions about the veil arose in my mind. As I searched the Word of God on the subject, I came to the conclusion that if Jesus is my espoused Husband, I could not do anything in his name without having my head covered, so as to be ready when the Bridegroom should call for me. The same scripture that teaches man to uncover his head, also teaches that the woman is to cover her head in devotion to God. I felt this was important, for the simple reason that mothers and teachers are the instructors of the children from childhood until they are old enough to go on in life.

I struggled on, considering this matter until I was about eighteen years old; then I decided that I would make a daily use of the devotional veil. I felt convinced that the Father, and the Son, and the Holy Ghost were to be represented in the covering. When I learned that angels were ministering spirits, and that the woman was to cover her head on account of the angels, the word "ought" was used, which makes it "binding." As the Holy Spirit is to be our Guide continually, and ministering spirits are ever hovering near those who live a life consecrated to God, I decided humbly to follow the Spirit's bidding along this line, as well as along all other lines of Christian duty, and thus be a loyal representative of true womanly grace in Christ Jesus, always doing that which is right and pleasing in God's sight.

Eldora, Iowa.

SISTERS' AID SOCIETIES

HUNTSDALE, PA.—The following is the report of the Sisters' Aid Society, which was reorganized Aug. 6, with the following officers: Sister Annie Cockley, President; Sister Annie Miller, Vice-president; Sister Velva Evans, Treasurer; the writer, Secretary. During the year we held thirteen meetings, with an average attendance of eight members. Our work consisted of making thirty-four bonnets, quilting four quilts, and piecing two. We also made some aprons and other small articles. One quilt, and also one silk quilt were donated. The total amount received was \$15.29. We gave for charitable purposes \$17.77, spent for material at various times \$23.62, and have a balance of \$91 in the treasury.—Elizabeth Kreider, Secretary, Huntsdale, Pa., Oct. 2.

MONT IDA, KANS.—Our Sisters' Aid Society has been in existence for some years, and is still progressing, although no report has been given lately. The following is a report of our society from Jan. 1, 1914, to Sept. 24, 1914: Sister Sherby is our President; the writer, Secretary; Sister Stella Watkins, Treasurer. Our society aims to meet every two weeks and have all-day meetings. At present we are making garments to send to a mission. We do all kinds of aid work, such as making garments and various articles to sell; we also piece quilts and comforter tops, and do quilting. We also serve meals at sales. We have sixteen names enrolled as members, but the general attendance is usually from eight to ten members present. Our birthday collections amounted to \$3.23; other collections, \$1.64; amount paid in, \$35.49; amount paid out, \$27.09, leaving a balance of \$9.40 in the treasury. We close our meetings at 4 P. M. with devotional exercises and a roll call, to which each member responds with a Scripture verse.—(Mrs.) Mary Lowe, Secretary, Mont Ida, Kans., Sept. 30.

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Five united with the Hevner church, W. Va., recently.

BRO. DANIEL WYSONG has been called to the pastorate of the Nappanee, Ind., church.

SOUTHERN ILLINOIS will be represented on the Standing Committee of 1915 by Bro. S. W. Garber.

BRO. D. P. MILLER has been chosen to represent Southern Iowa on the Standing Committee of 1915.

BRO. P. H. HERTZOG, of Washington, changes his address from North Yakima to Plain, Chelan County.

THE address of Bro. D. M. Adams has been changed from North Manchester, Ind., to Roaring Spring, Pa.

BRO. C. P. ROWLAND, of Lanark, Ill., is now engaged in a very interesting revival in the Chippewa Valley church, Wis.

OCT. 4 Bro. Galen B. Royer began a series of meetings in the Mineral Creek church, Mo., expecting to continue for some weeks.

At the Hershey Conference, next June, North-eastern Kansas will be represented on the Standing Committee by Bro. W. A. Kinzie.

BRO. J. W. BARNETT, of Marion, Ohio, assisted the Deshler church, Ohio, in a recent revival. Five were received by confession and baptism.

SEVEN were received into membership by the Aughwick church, Pa., when, Oct. 4, the congregation met for love feast services at the Hill Valley church.

At the late District Meeting of Northern Iowa, Minnesota and South Dakota Bro. D. Warren Shock was chosen a member of the Standing Committee for 1915.

BRO. A. P. BLOUGH, of Waterloo, Iowa, is to begin a series of meetings in the Morrill church, Kans., Oct. 18, to continue three weeks, closing with a love feast Nov. 9.

BRO. J. A. ROBINSON, of Denver, Colo., recently held a three weeks' series of meetings in the White Rock church, Kans. Five declared themselves for the cause of truth and righteousness.

THE DISTRICT MEETING of Northwestern Kansas and Northeastern Colorado, to be held in the Victor church, Kans., Oct. 30, convenes at 8 A. M., instead of 8 P. M., as heretofore announced.

THE little flock at Arcadia, Nebr., is still without a minister. Bro. D. M. Stern, of that place, would be pleased to correspond with any one of our ministers who may feel impressed to offer his services.

INCLUDING the accessions previously reported in these columns, eighteen were added to the church at Thomas, Okla., during the meetings conducted by Bro. J. H. Morris. Others are under conviction.

OVER 6,500 persons have so far received treatment at the little dispensary in Dahanu, India. The Lord has wonderfully blessed the efforts of the faithful workers at that place.

AFTER spending the summer recreating and visiting, in Washington and Colorado, Bro. D. S. Filbrun and wife have returned to Ohio, and may now be addressed at New Carlisle.

To insure prompt attention, and to avoid errors, all requests for corrections in the Ministerial List should be made on a separate sheet, or on a postal card, containing no other business.

BRO. T. S. MOHERMAN writes us that the outlook for the school at Daleville, Va., is very promising. The fall term opened with the largest attendance in the history of the institution.

IN addition to the fifteen, previously reported, eight more have been added to the Bethel church, Va., by baptism. This makes a total of twenty-three accessions since Bro. E. J. Egan began laboring in that field.

MEMBERS of the District of Southeastern Pennsylvania, New Jersey and New York, will please note the announcement regarding their Ministerial Meeting and District Conference among the Pennsylvania notes.

A MOST refreshing revival closed in the Arcadia church, Ind., Oct. 4. Bro. Wm. L. Hatcher, of Summitville, Ind., labored earnestly for the salvation of souls, and rejoiced to see ten souls identify themselves with the believers.

TEN recent accessions to the Perry congregation, Pa., were not the result of special revival efforts, but came, as our correspondent assures us,—"by means of an awakening brought about by a traveling evangelist and more especially by reason of the judicious distribution of Brethren's tracts."

ON account of the European war everything at Jerusalem is said to be at a standstill. There is practically no money in circulation; the banks are closed, and food is high and scarce. Nearly all the English missionaries have left the city, and for the present missionary and educational work may be considered at an end.

BRO. E. N. HUFFMAN, of 502 Kentucky Avenue, St. Joseph, Mo., is preparing to conduct several revival meetings during this fall and winter. If desired, he can also deliver a course of lectures on "Methods of City Missions" and on "Slum Work." A series of discourses on the "Special Doctrines of the Church of the Brethren" can be had by any of our churches so desiring. Those interested will please address Bro. Huffman as above.

BRO. FRANKLIN B. MYERS, of Lanark, Ill., one of the earnest ministers of Northern Illinois, died Oct. 3, at the age of sixty-seven years. He was called to the ministry in 1878, and gave considerable time and attention to the work of the church. Though a man of large business interests, he never lost sight of the duties devolving upon him as a minister of the Gospel. About four years ago his health failed, causing him wholly to withdraw from active ministerial labors, but he was always deeply concerned about the affairs of the church that he so dearly loved.

FOR some years the Mount Morris, Ill., members have been carrying on a very successful Sunday-school at the Columbia schoolhouse, a few miles south of the city. The interest taken in the work of the school led to the starting of regular services, later on. In course of time the schoolhouse proved too small for the increased attendance, and the building of a meetinghouse was decided upon. Oct. 4 the new house, an attractive building of practical design, was dedicated, Bro. J. Edson Ulery conducting the services for the occasion. The history of the work at this point illustrates most forcibly that a country church can be made a complete success if we are willing to pay the price,—hard work and plenty of it.

BRO. HARVEY S. REPLOGLE, of Scalp Level, Pa., was with the members of the Middle Creek church, same State, in a revival effort which closed Oct. 4. Thirteen united with the band of believers, and others are under conviction.

THE members at Maple Spring, Pa., were assisted by Bro. Albert Berkley, of Johnstown, same State, in a series of meetings recently. Twenty-six entered into the baptismal covenant, two were restored, and three await the administration of the initiatory rite.

AFTER having been under the hand of affliction for some years, Bro. Noah H. Shutt, of Howe, Ind., went to the home beyond, Sept. 20. Most of his ministerial labors were devoted to the upbuilding of the English Prairie church. A sketch of his life will appear in a future issue.

OUR correspondent tells us that the District Meeting of Northern Iowa, Minnesota and South Dakota, held in the Root River congregation, Preston, Minn., was well attended, and proved to be one of the best in the District. The next meeting goes to the Worthington church, Minn.

BRO. ANDREW HUTCHISON, who may be addressed at Lindsay, Cal., has this to say of the recent District gatherings of Northern California, which he had the pleasure of attending: "Well, the Ministerial, District and Sunday-school Meetings were equal to the best I ever attended. Every one seemed to be cheerful while here, and went home happy."

As announced in last issue, the Union Meeting of the Christian Workers and Sunday-school forces of the Chicago, Naperville, Batavia and Elgin churches was held at Naperville, Ill., last Sunday afternoon and evening. The day was a pleasant one indeed, the attendance large, the spirit of the meeting excellent, and the results, we trust, will be to the advancement of the cause in this part of the Brotherhood.

WE have given to our readers a number of Peace Resolutions, passed by District Meetings and addressed to President Wilson, and think it hardly necessary to publish the others which we are receiving. Thousands of such resolutions have been sent to Washington, either commending the President for his sensible policy in dealing with Mexico, or urging him to use his influence in behalf of peace in Europe. Regarding the situation in Europe, it is now well understood that the necessary steps, in the interest of peace, will be taken at the opportune time. Those who have sent us resolutions, will by this notice understand why they are not published.

BRO. J. EDSON ULERY, of Onckama, Mich., recently closed a most successful revival effort at the Silver Creek house, north of Mt. Morris, Ill. Ten were received into church fellowship. Years ago the commodious stone church,—still in good condition today,—was a strong center of religious influences, and many of the earnest pioneer workers are resting beneath the sod of the silent city, near by. Later years brought many changes, and after the more complete establishment of the church in Mt. Morris, the old-time interest in the work at Silver Creek somewhat abated. With the recent additions, and the right sort of an effort following, we would judge that the work at the old church might yet be greatly revived and made to prosper as in the days of old.

WE are asking each person, receiving this issue of the MESSENGER, to give what is said on page 666, under the heading, "What Is Your Boy Worth?" a careful reading, and then decide how he should vote on the saloon question. But suppose the boy should be your boy, and the sale of intoxicants in your neighborhood should endanger his life. Could anything, in the way of weather or business, keep you from the polls? Certainly not. You would sacrifice everything to save your boy. But think of the thousands of other boys, who may be ruined by your not doing your full duty in helping to get rid of the saloon, and then act in the interest of Christianity and the good of humanity. If you have a chance to vote against the saloon, do it and save the boys.

ONE of our southern churches has decided to have special prayer and consecration meetings from time to time, with a view of awakening greater zeal and spirituality. The plan is a good one. Let more of our churches do likewise!

AN active congregation in the Middle West decided to have a series of meetings, and instructed her two ministers to secure an evangelist if possible, but to be sure to undertake the work themselves if no one else could be found. We admire the determination of those members, to insist upon having the meetings, no matter who does the preaching. They feel the need of a revival, and we predict that they will have a genuine season of refreshing because of their evident zeal in the work.

ISAIAH's beautiful picture of that happy day when the implements of war are to be changed into the appliances of husbandry, is cheering and hopeful to every lover of peace. We are told, however, that the very reverse of this desirable condition is actually taking place during the present European conflict. Shops and factories, hitherto manufacturing implements and tools for agricultural and technical purposes, are, for the time being, pressed into service for the construction of various war appliances. There is abundant reason for mourning when plowshares and pruning-hooks are turned into swords and bayonets.

The Door Into the Church.

THE entrance into the church, or the kingdom, is by the way of the new birth. One gets into the church,—the family of God on earth,—by being born into it. In this connection the law of adoption must be considered, for God so decreed that "as many as received him, to them gave he the right to become the children of God" (John 1: 12, R. V.). That is, to "receive the adoption of sons." "And because ye are sons," says Paul in Gal. 4: 6, "God hath sent forth the Spirit of his Son into our hearts."

The process of the new birth, and the process of spiritual adoption are measurably the same. The Word of truth, the Spirit, the Father and the Son, along with baptism, and the steps leading up to baptism, figure in both. Baptism, however, is the outward or visible act, while the Spirit baptism is the inward, or invisible act. The penitent believers, who undergo this process, born of water and of the Spirit, enter through the door into the church, and thereby become the adopted sons and daughters of God. It is then that the Spirit can and will bear witness with their spirit that they are the children of God (Rom. 8: 16). The whole initiatory process, that admits men and women into the church of Jesus Christ, is included, from first to last, in and along with the new birth. To be born again, is to enter the church. And if what Jesus said to Nicodemus is true,—and it is,—then there is no other divinely-appointed way of entering the kingdom of God on earth.

A Short Visit to the Ohio Churches.

UNDER the blessing of a kind Providence it has been our good fortune to be able to make a long-contemplated visit to some of the churches in Ohio. The Poplar Ridge church, near Defiance, was our first stopping-place. Here we enjoyed a number of meetings with God's people. The members expressed an earnest desire that "Walks in the Holy Land" be given. This was done through the week, and preaching services were held on the Lord's Day. The interest was good, the meetings well attended and the congregation seemed to enjoy the service.

The Poplar Ridge church is in charge of Eld. John Flory, at whose good, Christian home we were most hospitably and kindly entertained. That this church is in a good working condition is attested by the fact that no word of criticism, as to the church and its work, came to the ears of the preacher during his stay among the members. Often, to the sorrow and positive disadvantage of the preacher, he is made the receptacle of the troubles of the congregations he

visits. This is neither helpful to the minister nor to those who serve as retailers of church troubles. Nothing of the kind was heard at Poplar Ridge.

Until recently, our dear brother, Steven Berkebile, and family, had their home here. He has recently moved to the Logan church, near Bellefontaine, Ohio, to assume the duties of pastor of the church at that place. His health has been improving, and both he and his good wife are more than anxious for the time to come when they can return to their loved employ in India. He asks the church to pray for him, that he may be fully restored to health, so that they may soon return to the mission field where their help is so much and so urgently needed. At Poplar Ridge a number became deeply interested in the welfare of their souls, but unfortunately put off their acceptance of Christ to a more convenient season.

At Covington, Ohio, four days were spent most pleasantly and, we hope, not without profit. We had our home with Bro. George W. Flory, the pastor in charge of the work. He and his good wife are indefatigable workers, and success crowns their efforts. They have a pleasant home, and their son and daughter, merging into manhood and womanhood, were kind to the preacher. We shall not soon forget our visit to this Christian home.

We visited a number of the members, among others Bro. I. J. Rosenberger, so well known to our Brotherhood. He is putting on the silver crown rapidly, these days. The death of his beloved wife, Mary, was a sad blow to our dear brother. He is now engaged in writing a book on "The Holy Spirit." The several chapters, to the reading of which we listened, were interesting, and showed that the subject was well treated.

The Covington members enjoy the use of a good, large house for worship. The audience room is large, and the acoustic properties are exceptionally good. It has not been my privilege to speak in so large a house with so much ease and comfort. Of course, it is not built after the style of our older houses of worship. To provide for the constantly-increasing attendance at our Sunday-schools, our people have been forced to change the architectural style of our church buildings. This has been done at scores of places in our Brotherhood, and as the new church buildings take the place of the older, the change will become more apparent. Extravagance and needless display should always be avoided, so that our houses of worship may accord with our profession of living the simple life. The building at Covington is well adapted for the accommodation of the large audiences. If any complaint be made, it would be that it is not large enough for the increasing attendance.

The meetings at Covington were largely attended. The Sunday-school has a total enrollment, in all departments, of nine hundred and seventy. The attendance, on the day I was with them, was four hundred and sixty-eight and the offering about \$17. The total membership of the church is 510,—an increase of some three hundred in the last four years.

Brother and Sister Flory are earnest workers, and I am assured by those deeply interested in the welfare of the church, that the problems to be met in Southern Ohio will be solved by the churches of that District to the honor and glory of God. There are a large number of earnest, God-fearing members in the District, who believe that by careful work and proper forbearance, as recommended by Annual Conference, peace and prosperity will reign in all the churches.

The Lower Stillwater and Trotwood churches were also given, each, a short call. At the former, Eld. L. A. Bookwalter is in charge. He looked after our physical wants in a way to leave nothing to be desired. Sister Bookwalter has not enjoyed the best of health for some time, but is improving now, and was able to attend the meetings. The church is in a prosperous condition. The Ohio Brethren are just now, intensely interested in the temperance question. Bro. Bookwalter is the Field Worker of the Temperance Committee for the District, and he works his field. He and Brother Flory, with others, are dealing the saloons stalwart blows. The whiskey men have shrewd-

ly given the name "Home Rule" to their cause. It is an attempt to mislead, but our brethren and others are seeing to it that the people are informed as to the real issue.

At Trotwood we spent one evening and night with Bro. D. M. Garver, twice Moderator of our Annual Meeting. One meeting was held at this place, and the well-filled house showed the interest manifested by the members and friends. The churches in this part of Ohio are prospering, and the future looks bright to the man who walks on the sunny side of life. Automobiles are in evidence in Ohio. Bro. Garver used his in a visit with us to Eld. Jonas Horning's home, and also to the Soldiers' Home, near Dayton. Bro. Horning is growing old, like the rest of us who have passed the threescore and ten mark. After the evening service at Trotwood, Bro. W. C. Baker, of Dayton, took us to his home in an auto, where we had a pleasant reunion.

At Dayton we spent the Lord's Day, preaching morning and evening. Bro. Keller is the pastor in charge, and is ably assisted by his wife. They are evidently the right people in the right place. They have a large Sunday-school, and the attendance is constantly growing. Judging from the large attendance, the brethren at Dayton will have to build larger, to accommodate the Sunday-school and the attendance at church services. Bro. Keller is doing a good work. He has settled convictions, as to methods of church work, and has the courage to carry them out. This is not done in an arbitrary manner but tactfully, and in harmony with the Conference decision of 1911. Both in the morning and evening the attendance was large. In the evening the house was crowded. Chairs were placed in the aisles and even then some were unable to secure seats and went away. So ended a most delightful visit to the churches named. An expression of thanks and heartfelt love is given to all the members who so kindly received us and made us feel so much at home among them. May the blessings of God abide abundantly with all!

D. L. M.

The Collapse of Civilization.

DR. FREDERICK LYNCH, on his return from Europe, describes, in the *New York Christian Work and Evangelist*, the conflict among the nations of Europe, and looks upon the situation as a temporary collapse of Christianity. As he sees it, "Christianity has been thrown to the dogs, and the nations have gone mad." We are indebted to the *Literary Digest* of Sept. 12 for the following extracts from Dr. Lynch's significant article:

"In a moment, almost without premonition, millions of men on the Continent have become frenzied, and with wild eyes, with bestial thirst for blood, and with savage yells, are rushing to rip their brothers' bowels out. Women are rushing from besieged and burning cities with little babies in their arms, and little, cold, hungry, tired boys and girls, hardly old enough to walk, trying to keep up. Poverty stares millions in the face,—poverty not only during this war, but during long years to come. Thousands of women are to be widowed, millions of little children are to be left fatherless. Natural affections are already blotted out, and their place is being taken by strange, cruel lusts and passions. The virtue of women will be a free commodity for all soldiers. Drunkenness has already spread throughout these lands in a mad orgy. All industry will be ruined. Thousands of farms and villages will be laid waste. Thousands of schools and churches will be blown up. Hatred will be engendered which will keep Europe irritated fifty years after the peace of exhaustion shall come. The commerce of the world will be all upset. The general morality of Europe will be lowered to a point where the churches will have to begin all over again and work a hundred years to restore it. Already thousands of atheists have been made. Almost every other man we have met in Europe, this last week, has shook his head with sadness and said: 'What's the good of Christianity if it can not stop this sort of thing?' It is as if the devil and all his angels have taken complete possession of Europe."

"What does it all mean? It means many things. First of all, it means that there is something the matter with our Christianity, or else that we are not presenting it truly. For it seems to have no power whatever over men or nations when any real provocation of men's passions comes. Most of these millions of men, who are now drunk with lust of killing, and hoarsely shouting for their brother's blood, have been calling themselves Christians, and most of them have been taught in Christian schools and churches. And in a day it is all forgotten, and if one who remembers dares to suggest, as a few did suggest in the various parliaments and in the press,—that we remember our religion,—he is hooted down. Is it that the human heart is too desperately wicked for even Christianity to control it when the deepest passions of all, revenge and lust of blood, are aroused? Is it that it can find only a few in each community—which is all it has yet done—whom it can fully regenerate? Or is it that we have been concerned too much with dealing with those sins which are more easily uprooted and controlled, and have neglected to uproot those awful, fiendish, demoniacal passions that burst forth at such a time as this? Or have we in our endeavor to inculcate righteousness in our personal dealing with our brother of our own land, neglected altogether to eradicate the beast out of men which such a crisis as this reveals as only slumbering? For the thousands of men we saw howling in all the cities of Europe were not men any longer. They had become beasts. The beast could even be seen in their eyes. They howled for only three things: drink, women, and blood of their brothers. Perhaps there has to be a wholly new presentation of Christianity before these things can be stopped. Perhaps we have really to teach what Christ himself taught, namely, that love of all Christians for each other, all men of good will for one another, must transcend race, nationality, and every other bond. We have never dared preach this, although it was continually on Christ's lips. He even went further, and said it must transcend family ties. It would be as impossible for one Christian to kill another, did we really believe in Christ and accept his Gospel, as it would be for a man to kill his mother. Another thing which we think every American of the fifty who got this first sight of war has come to feel is that our religion has broken down in its psychology, and that our Gospel has been addressed to a man who does not exist, that our sermons have been preached to an imaginary man. We have been preaching to men as highly respectable, on the whole good, some of them saintly, while as a matter of fact this has been only seeming. They have seemed this because great temptations have not roused them from their sleep. No one who came across Europe within the last month can ever hold this easy faith again. Men are beasts; cruel, lustful, revengeful, ravening, just as the Gospel represents them. There are exceptions, but in most of us the beast lies just below the surface, and nothing but a regeneration which shall sweep through men's souls as a wind from heaven can make them clean."

Another theory "dissipated forever" by this cataclysm, according to Dr. Lynch, is the idea that "the way to get justice or peace is to prepare for war." And "the kind of patriotism the nations of Europe have been cherishing is discredited also, for this whole miserable business has arisen out of a perverted patriotism, a race consciousness raised to the power of madness. It was a Servian 'patriot,' a devotee of 'Greater Serbia,' who threw the bomb that stirred Austria to revenge. All through Europe there is this patriotism which makes a God of one's country and declares there is no other god, which is forever imputing intrigues and schemes to other countries, which goes into fervors about one's own country that exasperate other countries, which would clamor for little rights for one's own country and bring on a war, regardless of the effect it would have upon six or eight innocent countries; which puts love of country above love of one's country being right, and which talks more about love of country than it does about love of God and all his

children. This awful tragedy, beyond anything since Napoleon's day, is the result of this sort of patriotism. The time has come to lift this quality up into something high, noble, and universal. We are glad the report of the Federal Council delegates at Constance to the churches of America emphasizes this need of Christianizing patriotism.

"One thing even the blind can see lies at the root of all this calamity of the nations, and that is our neglect to preach the one truth on which any lasting order of justice or peace can be reared, namely, that nations must be amenable to the same Christian ethics that govern the relationships of men. There can be no double standard of ethics in the kingdom of God. Right must be right and wrong be wrong, throughout the whole universe of men. If it is wrong for men to steal, it is just as criminal for big nations to seize little ones. If it is wrong for men to murder, it is wrong for nations to kill and destroy weaker nations, or men in any nation. If it is un-Christian for men to settle their disputes with their fists, it is wrong for nations to adjust their quarrels by iron fists on sea or land. If it is Christian for a man to negotiate all questions with his brother in the sweet Christian spirit of forbearance, charity, even forgiveness, what else can be Christian for nations? We have not believed this, we have not preached it in our pulpits, or taught it in our schools. We are going to learn it now in this year of agony. Every pulpit should reiterate it every week."

What Is Your Boy Worth?

THE following, clipped from some paper, and sent to us by an earnest Christian woman in Ohio, contains a proposition that should be put up to every father in this country:

"Daddy, ain't I worth more to you than your taxes? If you vote wet, maybe I'll be a drunkard some day."

Returning from a recent local option meeting in Cheboygan County, Michigan, a lad climbed upon his father's lap and asked:

"What way will you vote, pa,—wet or dry?"

"Wet, of course," replied the man.

"Pa, why will you vote wet?" the child continued.

"Because," returned the parent, "the saloons help to pay my taxes."

The little fellow had been deeply impressed by the lecture at the schoolhouse around the corner, that evening, and he failed to comprehend how his own father could not understand as he did.

Innocently he then asked the foregoing question, and made the awful prediction that some day the saloons that "help to pay" the taxes, as that father had explained, might drag down that same boy to the grave of a drunkard!

The small son wanted to know which is the most vital,—a human life or a mere tax-levy! Should a father value a few paltry dollars, paid in just taxes, above the very life of his own flesh and blood? That's what the Cheboygan laddie wanted to know.

It was a sleepless night for that father, for those dreadful words kept ringing in his ears: "If you vote wet, maybe I'll be a drunkard some day."

Today there isn't a stronger advocate of local option in all of Michigan.

"That boy is worth more to me than all the property I could ever own," he declares, emphatically.

Other fathers,—how about you?

Overlooking Our Own Talent.

WE observe a growing tendency, upon the part of those in charge of Sunday-school, Christian Worker, and even other meetings, to make a rather free use of talent from the denominations. In some localities the practice is being carried to extremes. This is one way of employing our machinery to develop the talent and increase the influence of those of other persuasions, while deliberately neglecting our own. We are not saying that we should never, under any circumstances, draw on talent outside of our own ranks, but the extreme, at least, should be avoided. In order to attain unto the highest degree of efficiency possible, we must give special attention to the training of members of our own body. Not only so, but an undue amount of affiliation with those, who are known to be opposed to our distinctive features, has a decided tendency to weaken us along the lines of New Testament

simplicity, as well as in some of the doctrines for which we stand. Not infrequently is an outsider secured for a lecture on temperance, when at the same time we have among us men of ability who, if properly encouraged, would prove equally successful on the temperance platform. We are not insisting on our people being selfish or unreasonable, but they must not overlook the fact that, as a Christian body, the Church of the Brethren has a unique mission, and if we would make our influence felt, we must develop our workers and then make use of them.

Jesting in the House of God.

ONE of our earnest ministers tells us that while he was very favorably impressed by some of the excellent speeches he heard at the Ministerial Meeting, still, on the other hand, he was disturbed by the jesting, witticisms and laughter. And, by the way, he is not the only one who has been pained by the lack of reverence at some of our District gatherings. It is not to be expected that a Ministerial, Sunday-school or District Meeting should take on the air of a funeral, yet the impressiveness of the occasion ought to be such as to be in perfect keeping with the spirit that should characterize a religious service. A little sunshine, in most any kind of a religious gathering, is to be commended, but the people of God ought not to overlook propriety so far as to turn the house of God into a place of merriment. Very spiritual speakers may occasionally indulge in some innocent pleasantries, but there should be no occasion for inviting jesting and laughter in a religious meeting.

The Lack of Workers.

OUR missionaries in India can not understand why young members in the United States are so slow about offering themselves for service in the foreign fields. The need for more help is certainly urgent, and the willingness of the Mission Board to take care of its workers, can not be questioned for a moment. Do our young people believe in foreign mission work? Are they in sympathy with the world-wide missionary efforts? If they are, why must the call for workers go unheeded? Hundreds of missionary addresses are given; missionary essays are read at scores of Christian Workers' Meetings; column after column, in the interest of mission work, appears in our publications, and yet there is a lack of workers. If our young people can not be moved by the efforts already put forth, then what will move them?

Deplorable Lack of Spirituality.

MANY a pastor deeply deplores the growing lack of spirituality in his church, and a few of our congregations may well heed the following, by the editor of the *Herald of Gospel Liberty*: "We heard a pastor say the other day that his church was just about breaking his heart by its worldliness. Say, dear reader, was that your pastor? If so, can you help him out in his noble effort to save your church from dying a slow death? Do try. Better die trying to do right than to live flourishing in the wrong. God help the church members to help the pastor in his noble efforts to save the people from the curse of the carnal life. Do not forget that to be carnally minded is death. See Rom. 8."

Your Name and Address, Please.

THE obituary of a recently-departed sister reached us without a signature, or any means of identification. Some notices that come to us without the name of the writer, we are able to identify by writing to the officiating minister referred to, but all this takes time and a not inconsiderable amount of postage as, week after week, we must attend to this work. A little thoughtfulness upon the part of our contributors will avoid all this. Before sending any communication to this office, please be sure that it is complete in all essential details, and that your name and address are attached to each notice,—in case you send several in the same envelope.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Otto Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member, D. L. Miller, Mt. Morris, Ill. **General Sunday School Board.**—H. K. Ober, Chairman, Elizabethtown, Pa.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Zigler, Treasurer, Broadway, Va.; S. S. Blough, North Manchester, Ind.; James M. Mohler, Leeton, Mo.; J. S. Zimmerman, Seattle, Wash.; Lafayette Steele, Walkerton, Ind.; I. B. Trout, Secretary, Elgin, Ill. **Educational Board.**—H. C. Early, Penn Laird, Va., Chairman; Otto Winger, North Manchester, Ind., Vice-Chairman; A. C. Wileand, 832 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Dayton, Ohio, Treasurer; L. T. Holsinger, Rossville, Ind.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill. **Temperance Committee.**—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va. **Peace Committee.**—J. Kurtz Miller, Chairman, 358 Sixtieth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntington, Pa. **Homeless Children Committee.**—Frank Fisher, President, Mexico, Ind.; E. E. John, Treasurer, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

FROM NORTHEASTERN KANSAS.

The various meetings of the District were held in the Ozawie church, Ozawie, Kans., Sept. 27 to 29, inclusive. The Sunday-school Meeting organized by choosing Bro. Geo. Canfield as Moderator, and Bro. Roy Kistner as Clerk. The Sunday-school convened at the regular hour, followed with a sermon by the Moderator, who used John 5: 17 as a basis for his remarks. After that, several live subjects were discussed to the edification of all.

The Educational and Temperance workers then rendered well-prepared programs. We had with us Brethren D. W. Kurtz and E. E. John, of McPherson, who added much to the interest of the meeting. Bro. Kurtz gave several fine addresses,—one a missionary sermon,—which was a masterpiece. The offering amounted to \$102.

The Ministerial Meeting, on Monday afternoon, was an inspiration to all. The speakers were well-prepared for their work and the time allotted proved to be too short. The responsibility of both laity and ministers was magnified, and laid heavily upon the minds of the audience.

The work of the District proper was taken up on Tuesday morning.—Bro. C. B. Smith acting as Moderator and Bro. C. A. Shank as Reading Clerk. The churches were well represented and several papers were considered; none, however, will go to Annual Meeting.

One petition, which originated in the Temperance Meeting, will be sent to Congress, setting forth our wishes on the prohibition question. Bro. W. A. Kinzie was chosen to represent the District on Standing Committee, with Bro. I. L. Hoover as alternate.

W. A. Kinzie, Writing Clerk.

Lone Star, Kans., Oct. 2.

SOUTHERN CALIFORNIA AND ARIZONA.

The Sisters' Aid Societies' Meeting, and Sunday-school and Christian Workers' Convention for the District of Southern California and Arizona were held in the Glendora church Aug. 26 to 28. The Sisters' Aid Societies' Meeting convened Aug. 26, at 1 P. M., with a good representation. Reports were given of the work done by the local Societies, which showed that the sisters are doing some very commendable work.

A report was given of the Rescue Work in Los Angeles. This work was started by the Aid Societies of the District. We are at present assisting in the Union Rescue Missions of the City, with a view of opening a mission of our own as soon as possible. Mr. P. J. Eldredge, superintendent of one of these missions, gave a short talk on "The Down Town Church Work," which was very practical and helpful. Some very practical questions were presented in the Round Table discussion which followed. In the evening session Eld. G. F. Chamberlain spoke on "The Apostleship of Womanhood." He brought out, in a very practical way, the opportunities and responsibilities of the women.

The Sunday-school Meeting convened Aug. 27, at 9:45 A. M., with Eld. G. H. Bashor, our District Secretary, in charge. In this meeting important live subjects were ably handled by the speakers assigned, and some very vital points were presented, which, if followed out, will bring about greater efficiency in our Sunday-school work. In the evening a temperance program was rendered, consisting of appropriate songs and readings, in the interest of the "California Dry" campaign.

The Christian Workers' Meeting was held Aug. 28.

A helpful Round Table closed the meeting. All felt that it was indeed a very spiritual and helpful convention throughout.

Wm. H. Wertenbaker, Secretary.

1254 E. Fiftieth Street, Los Angeles, Cal.

AMONG THE IOWA CHURCHES.

The Panther Creek church, Iowa, is located between Coon River church on the west, and the Dallas Center church on the east, seven miles from the railroad. It is a country church, with something over one hundred members. Within the past year a goodly number were gained for the church,—nearly all young people. These,

if set to work with good leadership, can accomplish a good work.

Very few other religious persuasions are in the community. This would seem to be a great opportunity for the Panther Creek church. The Lord requires it at their hands to supply the people in the community with religious teaching and leadership. They are a farming people. They are making money. Honesty, sincerity and generosity, however, are elements to be kept in view against narrowness, love of the world and covetousness.

In a Sunday morning service, following a love feast on the previous evening, there were 240 people present, almost one hundred of whom were under twelve years of age. Splendid opportunity! Tremendous obligation!

These people are interested in the progress of their own congregation. There is a bright future before them. But their charity does not stop at home. They gave last year more than \$800 to foreign missions, and much interest is taken in orphan children. A number of young people are attending Mount Morris College, preparing for better service in the world field for the Master. Others are arranging to go. It was a pleasure to talk to such an appreciative people. John Heckman.

Polo, Ill.

NORTHERN INDIANA.

The Ministerial, Educational, and District Meetings of Northern Indiana were held in the Middlebury church, Middlebury, Ind., Sept. 30 to Oct. 1.

Once again Northern Indiana has enjoyed a Ministerial Meeting far above the average in spirituality and enthusiasm. We learned that the minister and his Bible are inseparable companions, serving the church. The pulpit was compared in greatness to the presidential chair, which is great only because of the greatness of the occupant. It was Paul on Mars' Hill that magnified the place, yet, rather, it was the message of the man. Training, rather than natural ability, makes men magnets. True eloquence in the pulpit is due to everyday living. The human voice in the pulpit is the greatest thing in the world.

In discussing "Pastoral Work," it was stated that the "greatest work is the saving of souls." This is a greater work than pulpit efforts. Pastoral-efficiency makes for greater results than the pulpit.

In discussing "Ministerial Responsibility for Church Attendance," it was suggested that some one is needed to awaken latent dynamic power, to be used for revival work and all along the line.

The apostles and church fathers set the pace in preaching doctrinal sermons. Any religious truth becomes popular only when made so. Just as the "Statue of Liberty" constantly holds forth its message, so make use of doctrine.

The paper on "Prayer Life of the Worker" was so true to fact, in showing an expanding, upward growth in holiness, that all caught the inspiration to a more consecrated prayer life.

The growth of the church in Northern Indiana was presented so forcibly that all lived over, with the speakers, the work of a century.

Some of the things mentioned, as to the reasons why members' children are lost to the church follow Unfaithful parents, improper training, not dignifying the ministry, etc.

This meeting was one of spiritual uplift to all, and was a fitting introduction to the Educational Meeting of the evening session.

In the evening session most helpful thoughts on the adolescent period of the child were given so vividly that they should become indelibly fixed in the heart of the hearers.

On Thursday the District Conference was held. We had an ideal day and the overwhelming crowd testified to the interest in the work of the church. Much work was done for the advancement of work here in Northern Indiana. Four papers were passed to the Annual Conference, one on the tobacco habit, one on revising the Annual Meeting Minutes, two on changing a former decision. Much interest was manifested in these papers and, taken all in all, this was a good meeting.

Brethren Frank Kreider and Manly Deeter will represent the District on the Standing Committee.

Syracuse, Ind., Oct. 2. —J. W. Kitson, Writing Clerk.

MINISTERIAL AND DISTRICT MEETING OF MIDDLE MISSOURI.

Adrian was the place. The last day of September and the first of October were the days. The members and friends, from almost every congregation of the District, especially of the Mound church, and several visitors from other Districts, composed the gathering. The thought and spirit were in keeping with the occasion. It was good to be there.

In the Ministerial Meeting, with Eld. Jas. M. Mohler, as Moderator, and the writer as Clerk, a plea was made, in the first period, for the minister to live a life that will recommend the pulpit to the love of the people, and that he bring to that pulpit, continually, a better man

with a stronger message, all with a grace that will make the plea of the Gospel a power to lift people from the groveling thoughts, to which the natural man is subject, unless helped of the Word and its influence.

We are sometimes discouraged because problems in the church continually come, and as soon as solved are followed by others. Did we ever think that these may be but the Lord's way of spurring us to activity, that we may see and develop the resources at our command? That is what one brother showed us, and it looked good. Of course Holy Spirit conditions must be present, to get right solutions, so it will be real development. Do you know the Lord always puts resources at our command if we will only find them? Paul always found a resource.

We were told of ways to keep members busy, of the singing and prayer service, of the Christian Workers' Meeting and of Sunday-school opportunities.

We were made to rejoice in the progress that our District has made in service, of the good that has been done by those who were reared in our midst, but whose greatest usefulness has been seen elsewhere. Hopes and prospects for the future progress were given us. Those reflections and hopes for the future made us better.

In the afternoon we studied, for a time, the mission problems of the District. Eld. Jacob Witmore, who was visiting in the Mound church, gave an excellent address to the ministers. One period was spent in an educational Meeting, under the care of Eld. E. M. Studebaker, of McPherson College.

In the evening the Sisters' Aid Societies held their meeting. After that a mission service, with Eld. Galen B. Royer as speaker, made a fitting close to a good day's work. About \$45 was received at the close of the service.

The District Meeting, on Thursday, organized by choosing Eld. G. W. Lentz as moderator, Eld. Ira Witmore as Reading Clerk, and Eld. Jesse D. Mohler as Writing Clerk. The business of the day was largely routine work. One question, relating to a finance plan, was passed.

Pledges for support of a foreign missionary are now so near the required amount that we must do a little more. Then, if we can send one of our own number, or the District adopt a missionary son or daughter of another District, Middle Missouri will be on the map of mission doings. For delegate to Annual Meeting the writer was chosen.

Bro. Galen B. Royer gave us an appeal to service in the evening, in a strong sermon on "Cross-Bearing." This ended the services for this time. Prairie View congregation will entertain District Meeting in 1915.

Warrensburg, Mo., Oct. 2. Jesse D. Mohler.

SOUTHEASTERN KANSAS.

The District Meeting and other gatherings of the above-named District are to be held in the Grenola church, Grenola, Kans., Oct. 26 to 29. The Elders' Meeting will be held on Monday, Oct. 26, at 8 P. M.

TEMPERANCE MEETING.

Tuesday, Oct. 27.

9:00, Devotional Exercises. Temperance Address.—D. W. Kurtz. Round Table: (1) What Is Your Opinion About Pledge Signing? (2) Where May Reliable Temperance Statistics and Literature Be Secured? (3) How Far May We, as a Church, Join the Political Agitation of the Temperance Question? (4) Is Intoxicating Drink a Modern Evil, or Is It World-wide, and of Ancient Origin? (5) What Part Would God Have Us Take in the Reform Movements; Such as Suppression of Vice, Prohibition of Saloons, etc.? (6) Alcohol Being a Poison, Is It in Any Way a Necessity? (7) How Can the Sunday-school Best Further the Cause of Temperance? (8) How Best Make Temperance Sunday Count for Results? (9) How Does the Saloon Affect Us Economically? Child Rescue Work at 11 A. M.

CHRISTIAN WORKERS' MEETING.

Afternoon Session.

1:30, Devotional Exercises. Business Session. How May the Christian Workers' Meeting Be Organized So As to Obtain Better Results?—G. E. Shirley, Cora Morris. Essay.—Lillie Miller. How Vary the Christian Workers' Programs to Keep Up Interest?—Anna Miller, Lydia Crumacker. Song. Should the President Choose Nonmembers for Leaders of the Christian Workers' Meeting?—J. A. Campbell, A. C. Burk.

Evening Session.

7:30, Sunday-school Address.—James Mohler.

SUNDAY-SCHOOL MEETING.

Wednesday Forenoon.

8:00, Business Session. How Can We Best Overcome the Evil Tendency of Our Sunday-school Scholars Leaving the House of Worship Before Preaching Services?—J. S. Sherry, Ida Logsdon. Recitation.—Sister Bessie Wyant. How Can We Make the Sunday-school Worth While to Boys and Girls in the Teen Age?—R. W. Quakenbush, Lydia Crumacker. Essay.—Lillie Miller. Song.—Mary Sharsel. The Sunday-school as the Great Agent for Religious Education.—Lizela Quakenbush, J. A. Campbell. Sunday-school Address.—D. W. Kurtz.

MINISTERIAL MEETING.

Afternoon Session.

1:30, Devotional Exercises. The Lack of Uniformity and Faithfulness in Church Giving and Its Disastrous Results: How Relieve the Evil?—John Sherry, Sr. What Change in Ideals and Methods Should Be Made That Our Ministers Can Be of Greater Service to the Church?—J. S. Clarke. What Should Be the Attitude of the Ministry of the

Church of the Brethren Toward the Reform Movements of Our Day?—W. H. Miller.
How May We Increase the Spirituality of Our Members?—John Crist.

Evening Session.

7:30, Missionary Address.—D. W. Kurtz.
Thursday, 8 A. M., District Meeting.
D. W. Shidler, McCune, Kans.

DISTRICT OF WASHINGTON.

The second annual Bible Institute of the District of Washington will be held Nov. 10, 1914, to April 23, 1915, at Seattle, Wash.

Program.

First and Second Year: Acts, Mark, Matthew, Doctrine of Prayer, Doctrine of Holy Spirit, Psalms, Church Ordinances, Old Testament History, Sunday-school Teacher-training, New Testament Greek, Homiletics.
Those desiring credits will be required to do a certain amount of practical work.
Those doing creditable work will receive credits from Bethany Bible School, Chicago, Ill.

J. S. Zimmerman, Bethany Bible School, Chicago, Ill., Instructor. E. H. Eby, Bethany Bible School, Chicago, Ill., Assistant.

Board and lodging or housekeeping rooms can be had at reasonable prices near the location of the school.
Tuition is free. A small incidental fee, of about \$5 for the term, will be asked of those who are able to pay.
Everyone desiring to know more of God's Word is welcome. Any information wanted concerning the school will receive prompt attention by writing J. S. Zimmerman, 116 W. Seventh Street, Seattle, Wash.

Bible School Committee: H. C. Nead, Chairman, North Yakima, Wash.; E. S. Gregory, Secretary, 718 South Fifth Street, Tacoma, Wash.; J. A. Eby, Treasurer, Sunnyside, Wash.

MOUNT MORRIS, ILLINOIS.

The dedicatory services of the new churchhouse in the southwestern part of the Mount Morris church district, in the vicinity of the Columbia schoolhouse, were held Sunday, Oct. 4. In the morning, at eleven, Eld. J. Edson Utery, who conducted a very successful series of meetings in this neighborhood a year ago, delivered an able dedicatory sermon to an appreciative audience which packed the new house to its full capacity. In the afternoon, a still larger audience was present, many having brought their dinners, preparatory to staying throughout the day, and others, who had remained at home for the morning services in the surrounding congregations, were present. After a well-prepared program by the Sunday-school, Bro. S. S. Plum, of West Branch, Bro. C. C. Price, of Pine Creek, and Bro. M. W. Emmert, of Mount Morris, gave addresses on subjects especially relating to the work which has been under way in this neighborhood. The new church is an attractive building of practical design, located on a main road which leads to the historic white pine forest on Pine Creek, not far distant.

Just the week before, Eld. Utery closed a successful series of meetings at the Silver Creek house, four miles north of town. Years ago this commodious stone churchhouse was the scene of many a rich religious experience, as well as happy hour, while beneath the sod of the silent city, near by, rest the earthly remains of many pious pioneer workers. For a number of years, however, the work here has almost failed because of the economic change which has affected many of our churches in the Middle West. Bro. Utery's attractive, pleasing manner, as well as his special ability as a religious teacher, recently aroused an interest which promises a renewal of the activity of our people at this place. Ten were received into the church.

The outlook for our work in Mount Morris is especially encouraging. Last Sunday morning our Rally Day service brought many to our Sunday-school, and a collection amounting to almost sixty dollars was taken up. The birthday offerings were made impressive by the offering of Sister Bookwalter, who celebrated her ninety-sixth birthday. The work of the students, who are again with us, is helpful and inspiring, and we are sparing no effort to make their stay with us profitable to them as well as to us.

Charles R. Keltner.

Mt. Morris, Ill., Oct. 10.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

COLORADO.

Fruita church met in council, with Bro. Sharp in charge. One member was received by letter, and nine letters were granted. We are sorry to lose Sister Boesman and family. Also Bro. Burnett and family. We decided to have a love feast this fall. Our Sunday-school superintendent, Sister Gunney, was reflected. Our delegates to District Meeting are Brethren Baker and Prantz. One paper goes to District Meeting. Our prayer meeting has been revived. It had been discontinued, temporarily, on account of the singing class.—J. A. Austin, Fruita, Colo., Oct. 4.

Wiley.—Sept. 20 Bro. David Hamm and family, of Rocky Ford, Colo., were with us. He preached for us in the morning and evening. Sept. 26 our church met in council. Brethren Homer Ullom and Chas. Oxley were authorized to act as our delegates at the District Meeting. Our Sunday-school is prospering. We are preparing a Rally Day program for the first time. Our Christian Workers' Band gave a very good music program. Bro. Jacob Funk, of Peasey, Kans., is to conduct a series of meetings for us, to begin Nov. The abundant crops have made this a busy place for the farmers this fall. We hope our spiritual blessings may be as abundant.—Laura V. Ullom, Lamar, Colo., Oct. 5.

ILLINOIS.

Batavia church met in council Oct. 5, with Eld. James M. Moore presiding. Two letters were granted. Bro. C. W. Stutz was elected clerk, and Bro. L. A. Pollock was chosen Sunday-school superintendent. We will hold our love feast

Nov. 1, at 6:30 P. M. We decided to take part in the union revival meetings of this city, hoping that some good may be done for the Lord's cause.—S. E. Netzel, 154 North Van Buren Street, Batavia, Ill., Oct. 6.

Liberty.—We held an all-day Harvest Meeting Sept. 12. A program was rendered by the Sunday-school, followed with a sermon by Bro. J. W. Lear, of Decatur, Ill. He remained here over Sunday, and gave us two inspiring sermons. Oct. 3 we held our council, with our elder, Bro. M. Flory, presiding. The visiting brethren reported our members as being in peace and union. Bro. Lucas Aker was elected Sunday-school superintendent, and Sister Tillie Phillips was elected secretary. Brethren G. O. Stutsman and Lucas Aker were chosen delegates to the District Meeting. Oct. 23 Bro. Stutsman will begin our series of meetings, to continue one week and to close with a love feast Oct. 31. One has been received into the church by baptism since our last report.—Lillian W. Harshbarger, Liberty, Ill., Oct. 8.

Moline Mission.—The members of the mission will hold their first love feast in the Industrial Hall at Fourteenth Street and Fourth Avenue Nov. 1, at 6:30 P. M. It will be a help to the mission and a source of encouragement to the members if some brethren and sisters of the nearby churches could join with them in the meeting. Come, and you will get a better view of the needs of this mission. One has been restored to membership since our last report.—D. A. Rowland, Dixon, Ill., Oct. 8.

Pine Creek church met in council Oct. 1. We had a very good attendance. Bro. C. C. Price presided. Sept. 27 Bro. Edmund Forney and wife, of Lordburg, Cal., were with us, and Bro. Forney preached for us both morning and evening. What a feast to hear our dear brother again! Before moving to California, Bro. Forney was the elder of this church for many years. We held a love feast Oct. 4, at which Bro. Forney officiated.—Bertha M. Stauffer, Pine Creek, Ill., Oct. 7.

Rockford church met in council Oct. 1. In the absence of our elder, our pastor, Bro. Snell, presided. We have secured Bro. C. A. Bryan, of Shannon, to conduct our series of meetings, beginning Oct. 18. We will have our love feast at the close of the meetings. Bro. Snell and wife have now been with us four months, and their consecrated, earnest efforts are being felt. The attendance at Sunday-school and preaching services is increasing, and we are praying that more people may be induced to surrender their lives to the Master.—Bertha Brunsnik, 61 Morgan Street, Rockford, Ill., Oct. 6.

INDIANA.

Ft. Wayne.—Oct. 4 our church was pleasantly surprised when Eld. Fyock, of Johnstown, Pa., came into our midst. After an interesting Sunday-school lesson was enjoyed by all present, Bro. Fyock delivered a very spiritual sermon, which was greatly appreciated. While our dear brother was in the city, visiting his sister, who has been called upon to anoint one of our dear sisters, who is very sick. The anointing services were very impressive, and since then the sister has slightly improved. Sept. 27 we met in council, with the writer presiding. The writer was chosen delegate to the District Meeting. Those who are passing through our city, and can arrange to stop over for Sunday services, will find a welcome by all.—J. Ahner, 2316 Anthony Boulevard, Ft. Wayne, Ind., Oct. 5.

Mexico.—We met in special council Sept. 25. We called Bro. Ezra Musselman to the deacon's office, and Bro. Harley Fisher to the ministry. Bro. McCune and the writer officiated. Oct. 2 we enjoyed our spiritual love feast. A large crowd was in attendance, and the best of order prevailed. Several visiting brethren were with us. Bro. Blough officiated. The following morning Brother and Sister Harley Fisher were installed. Bro. Blough returned on Sunday, Oct. 4, and gave us two excellent addresses on "Peace." We expect Bro. C. Walter Warstler to assist us in a series of meetings, beginning Nov. 11.—Bertha I. Fisher, Mexico, Ind., Oct. 5.

Mississinewa.—We met in council Sept. 25, preparatory to our love feast. Our elder, Bro. J. Miller, presided. The visiting brethren gave a favorable report, with but few exceptions. One letter was granted. Bro. Grant Leitzinger, our Sunday-school superintendent, is our delegate to the Sunday-school Meeting. On the morning of Oct. 3 Bro. F. E. McCune, of Muncie, spoke to us on "The Good Christian Soldier." In the afternoon Bro. G. L. Studebaker, of North Manchester, gave a talk on "Self-examination." In the evening our love feast was held. We had a good meeting and excellent order. Several visiting members were present. Bro. McCune officiated. Bro. G. L. Studebaker preached for us again on Sunday. His subject was "The Good Christian Soldier." The members of the church.—Lenna Moomaw, Gaston, Ind., Oct. 7.

Spring Creek.—Our all-day meeting and love feast, held Oct. 3, were well attended. Almost 200 members were present at the evening meeting, besides a number of visitors. Bro. Wm. Overholser officiated. Our four service sermons were conducted by Bro. John Wright, of North Manchester. In the afternoon Bro. P. O. Richbreck conducted the services. On Sunday morning, after breakfast, we had 219 in attendance in Sunday-school, which was followed with preaching by Bro. Wm. Overholser. Our hearts were glad to see a young man and wife came out on the Lord's side, and were baptized in the afternoon. On Sunday evening our Christian Workers' Meeting had a special missionary program, followed with a missionary talk by Sister A. W. Ross, of India. Oct. 18, the forenoon and evening, we expect Bro. Russ Murphy, "Traveling Secretary for the General Mission Board," to be with us again.—Amanda Risher, Pierceton, Ind., Oct. 5.

IOWA.

Cedar.—Oct. 1 was a day of good things for the Cedar church. We met for Sunday-school at 9:45. At 10:15 we had a short service in the interest of peace, in obedience to President Wilson's proclamation. Then Bro. J. D. Myers preached a good missionary sermon from Matt. 28:16-20. In the evening, at 6 o'clock, we met for examination service. This was followed by a pleasant love feast. Bro. J. D. Myers officiated. About thirty members surrounded the table.—Myrtle Morpheus, Clarence, Iowa, Oct. 6.

Fairview.—We met in council Oct. 3, and decided to hold a love feast Oct. 31, at 6 P. M. We organized a Christian Workers' Meeting for the spring. Our Sunday-school is prospering. Bro. James Hardy, of Kansas, held a three weeks' series of meetings here during September, and much good was done.—Maude Wagner Koons, R. D. 2, Moulton, Iowa, Oct. 10.

KANSAS.

Altamont.—We held our love feast Oct. 4. Not many visiting members were with us. Bro. Charles Miller officiated. This was the close of our two weeks' series of meetings. No members were added to the church, but several souls are now saved.—Pearl K. Franklin, Altamont, Kans., Oct. 8.

Burr Oak church met in council Sept. 26. Our elder, Bro. T. E. George, presided. One letter was granted. A Pastoral Committee of five brethren was chosen. Brethren T. E. George and Charles Sloniker were chosen delegates to our next District Meeting, and Brethren N. A. Renner and C. L. Davidson are the alternates.—Nora Davidson, Burr Oak, Kans., Oct. 7.

Independence.—We met in council on Sunday afternoon. Two were received by letter, and three were dismissed. We decided to have a teacher-training class, which began on Tuesday night. Bro. Ross Franklin was elected delegate to the District Meeting. The writer was chosen delegate to the District Sunday-school Meeting, and also to the Christian Workers' Meeting. We expect to have Eld. C. A. Miller and wife move into our congregation soon. Their presence and

help will be much appreciated.—Pella Carson, R. D. 2, Box 8, Independence, Kans., Oct. 11.

Mont Ida church met in council Sept. 26. Eld. Lafayette Watkins presided. He was chosen delegate to our District Meeting. Bro. B. P. Watkins for the Sunday-school and Christian Workers' Meetings. Our Christian Workers' Meeting was reorganized by electing Sister Anna Sherly as president, and Sister Stella Watkins as secretary-treasurer. Bro. Yoder will begin his series of meetings at this place Oct. 31.—Leon P. Kitchin, Mont Ida, Kans., Oct. 7.

Ottawa church enjoyed a love feast Oct. 3. One hundred and forty-two members surrounded the Lord's table. Bro. Henry Crist, of Olathe, Kans., officiated. The meetings were very pleasant in every respect. Our ten new members, who were baptized one week previous, were all present at this meeting. The first of our District Sunday-school work on Sunday morning, we had the reading of President Wilson's Proclamation, and prayer for peace in Europe. This was followed with a talk to the children by Sister Susan Crist, of Kansas City. Then Sister S. B. Katherman, of Lawrence, Kans., spoke to the adults. Both addresses were very good, and we were glad to have these sisters with us again. Bro. Crist then gave us a strong sermon. He also addressed us in the evening. We feel especially grateful to Bro. Crist for his assistance. Our Christian Workers' Meeting on "Missions in China" was spiritual. Next Sunday we are to have a District Meeting of our District Meeting by those who served as delegates.—Olive M. Wheeler, 722 Olive Street, Ottawa, Kans., Oct. 8.

Paint Creek.—Our series of meetings, conducted by Bro. Honberger, continued two weeks and closed on Sunday night. One young lady decided for Christ and was baptized. Several others were persuaded. These topics were discussed, and communion service, with thirty members present. Bro. Honberger officiated, assisted by Bro. J. S. Leaman. On Sunday, after the regular forenoon services and a basket dinner, we held a Sunday-school Meeting, as our District Secretary, Bro. Leaman, was present. Three topics were discussed, and many new thoughts, concerning Sunday-school work, were brought out. There is no minister here yet, and as we are much in need of preaching services, we are hopeful that we may soon have ministerial help. Any one desiring information may address Bro. A. Buck Redfield, Kans.—(Mrs.) Annie Richman, Paint Creek, Kans., Oct. 7.

Franklin village congregation held a council Sept. 26. Eld. S. E. Thompson presided. We decided to hold a love feast Nov. 21, and to have a series of meetings in Scott City sometime this fall. The members at that place are a part of this congregation. We decided to get Bro. Elkenberry to conduct a single class in November. Bro. Elkenberry was chosen delegate to District Meeting.—Louie Yengst, Shallow Water, Kans., Oct. 6.

White Rock (Lovewell).—Bro. J. A. Robinson, of Denver, Colo., held a three weeks' series of meetings for us. Three were added to the church and two restored. Others were deeply impressed. The attendance was good throughout the series. We are strengthened in the faith. Our Christian Workers' Meeting is progressing nicely.—Elnora B. Switzer, R. D. 3, Formosa, Kans., Oct. 7.

KENTUCKY.

Wolf Creek.—One was baptized Sept. 26. Our church work is progressing nicely. We have two live-wire Sunday-schools, and preaching at various points. Several of our members, including our elder, have gone to the Cumberland church, Va., to attend the love feast there.—Rufus M. Reed, Laura, Ky., Oct. 2.

LOUISIANA.

Roanoke church met in council Oct. 3. Our elder, Bro. J. A. Miller, of Manvel, Texas, presided. One letter was granted. We decided to have our love feast during or at the close of District Meeting, which will convene at the Roanoke church during the Holiday week Oct. 4. Bro. Miller preached for us at 11 A. M. on the subject "Peace." Bro. Miller thought his subject was "Peace."—J. L. Miller, Roanoke, La., Oct. 6.

MICHIGAN.

Crystal church met in council Oct. 3, to make arrangements for the love feast to be held Oct. 22, at 10:30 A. M. The church visit was very successful. The members seem to be willing to labor for the advancement of the cause.—W. H. Roope, Vicksburg, Mich., Oct. 5.

Long Lake.—Bro. J. M. Lair, of Scottville, Mich., began a series of meetings for us Sept. 19, and preached seventeen times. Attendance was good. The members have been encouraged, and much good seed has been sown. One sister was reinstated, and two of our Sunday-school girls put on Christ in baptism. Our love feast was held Oct. 4. Thirty-five commended Ministers present were Brethren E. S. Weaver, Chas. Skunkdale, J. M. Lair, who officiated.—Dollie Shepherd, R. D. 2, Manistee, Mich., Oct. 6.

MISSOURI.

Cabool church met in council Sept. 26, with Bro. I. L. Harris presiding. Bro. C. Gitt and I. L. Harris were chosen to represent us at District Meeting. Sisters Pearl Harris and Virtie Oxley were chosen to represent our two Sunday-schools. Our love feast will be held at Cabool house Oct. 24. We would be glad to have any one, returning from District Meeting, to stop over for these meetings. One query was sent to District Meeting.—Howard Oxley, Mountain Grove, Mo., Oct. 4.

Carthage.—By unanimous consent Bro. Robert Bowman was chosen to be the secretary and will reside within the bounds of the Joplin church. We decided to change the time of our Christian Workers' Meetings to Wednesday evening, instead of Sunday evening. We are sorry that we failed to secure an evangelist before our love feast, to be held on the 15th, but invite the ministerial help we can get to be with us during our love feast services. One certificate was granted. Eld. N. Oren was chosen as our delegate to the District Meeting at Peace Valley. Bro. I. Gible is the alternate. Our congregation calls for the next District Meeting, subject to the consent of the District Board. We are glad that they are agreed to have it there. On Sunday, after the Sunday-school lesson, the European embolism claimed nearly our whole attention. Prayers and intercessions were made for peace over there, and the sermon was also devoted to that subject. Text, Isa. 45: 7. It was one of Ed. Barnhart's best sermons.—L. L. Carthage, Carthage, Mo., Oct. 5.

Kansas City (First Church of the Brethren).—We met in council Sept. 17, with Eld. G. W. Lentz presiding. One was received by letter. Bro. Leslie Jordan and Sister Prudence Miller were delegates to our District Meeting. Our love feast was held Oct. 18. Reported by Bro. Frank Hamilton, our President for universal prayer, to be held Oct. 31, this church and the Central Avenue congregation held a joint meeting at the Central Avenue churchhouse. Bro. G. W. Lentz preached a sermon on "Peace."—Ellen Jordan, 5256 East Fifteenth Street, Kansas City, Mo., Oct. 8.

Mineral Creek church met in council Sept. 26, and decided to have a Bible Normal during Christmas week, in connection with the District Sunday-school Convention, to be held here. After council we went to a pool, where an evangelist was baptized. A number of new members were added. Meeting at Adrian, Mo., and report a good meeting. Bro. Galen B. Royer commenced a series of meetings here Oct. 4. The meetings will continue through most of October. If conditions are favorable, our fall love feast will be held Oct. 30.—Harry M. Lester, Mineral Creek, Mo., Oct. 7.

Peace Valley congregation met in council Oct. 3. Our elder, Bro. P. L. Pike, presided. One letter was granted. Bro. D. M. Ross and Sister Stella Will were chosen delegates to the District Meeting, with Bro. John Deleplan as alternate. Sis-

ter Iva Pike was selected delegate to our Sunday-school Convention. We decided not to elect an overseer, but arranged that both elders be responsible for the work. Our love feast will be held Oct. 20—Annie Diehlker, Peace Valley, Mo. Oct. 6.

MONTANA.

Medicine Lake.—We met in council Sept. 24, with Eld. D. F. Landis presiding. One letter was granted. Bro. Landis was selected as elder of the church until the close of this year—Mrs. J. E. Keller, R. D. 2, Froid, Mont. Sept. 25.

NEBRASKA.

Arandia church met in council Sept. 25. Our elder, Bro. W. P. McLellan, presided. As we are yet without a pastor, we still retain our Missionary Board, to confer with any minister who may desire to change his location. The board is composed of Brethren D. M. Stern, J. C. Pike and H. Barr. Sister Elizabeth Pike was chosen church clerk; Bro. D. M. Stern, Messenger agent; the writer, correspondent. Bro. Roy Stern is to represent us at the District Meeting, our love feast will be held Oct. 17—Eva J. Pike, Arandia, Nebr. Oct. 2.

Highline church closed a very refreshing series of meetings on Sunday evening, Sept. 27. Bro. L. H. Root, of Wichita, Kans., has, for the past three weeks, in his energetic and forceful manner, been presenting truth. The subjects were, given prior to the singing service, were very helpful to our people. Three were baptized. One letter of membership has been received since our last report. Brethren S. O. Nickey and Ira J. Lapp are planning on conducting a series of meetings at a mission point six miles south of here during the first part of October.—Ida Keller Lapp, Moorfield, Nebr., Sept. 28.

NORTH DAKOTA.

Columbia Sunday-school.—Bro. J. H. Gordon, of Surrey, N. Dak., met with us Sept. 20, and delivered a splendid-temperance talk. On Sunday evening he spoke to the people at Grace City, N. Dak. in the Methodist church. Bro. Gordon also visited to the Sunday-school, and he also to the West in the near future. Sept. 27 we elected the following main Sunday-school officers: Bro. D. Burns, superintendent; Sister Dora Supp, secretary; Sister Aultman in charge of the cradle roll; Sister Henry Getty in charge of the home department. Bro. D. M. Suter, N. Dak., was with us, and been with us for some time, met with us today, and gave a very interesting talk. The building, which the northern division of the James River church has purchased, is to be repaired this coming week. Services may possibly be continued while the building is being remodelled. Two letters were accepted. The Sunday School is now preparing a box for Thanksgiving mission work.—Mrs. Harry Row, Brantford, N. Dak., Oct. 4.

Minot church met in council Oct. 5. Bro. D. M. Shorb officiated. One letter was granted. Our love feast will be held Oct. 17—Edith Sample, Minot, N. Dak. Oct. 5.

Salem church met in council Oct. 3. Eld. A. M. Sharp presided. We granted seven letters. We elected Brethren J. W. Shively, R. E. Matl and W. R. Rhoades as trustees. We decided to hold a series of meetings next June. Bro. J. W. Shively and the writer were appointed a committee to procure an evangelist—A. B. Hollinger, R. D. 3, Starkweather, N. Dak., Oct. 10.

OHIO.

Deshler church had Bro. Ross D. Murphy deliver two temperance sermons at this place Sept. 13, at 10:30 A. M. and at 7:30 P. M. A missionary offering was given. Our series of meetings began Sept. 14. Bro. Garver, of Marion, Ohio, was at the preaching. Sister Mary of Goshen, Ind. led the song service. Five were baptized. Our love feast services were well attended. About fifty communion. Bro. Floyd Malott, of Deshler, Ohio, was introduced into the ministry—Esther Dishong, Deshler, Ohio, Oct. 5.

Donnell Creek church held its love feast was held at this place Oct. 3. About 200 members surrounded the Lord's table. Visiting ministers present were: Brethren Jno. C. Bright, I. J. Rosenberg, J. M. Pittenger, D. S. Filburn, David Leatherman, O. S. Yount, and J. A. Gump. On Sunday morning, during the singing service, Bro. Garver, of Marion, Ohio, gave interesting talks to the children, after which Bro. Filburn offered an earnest prayer for our dear missionaries, for the restoration of peace among all nations, and for temperance—the great question which is now agitating the minds of people in Ohio. The collection amounted to \$25.15 and will be given to the Springfield mission. Bro. Rosenberg had charge of the preaching service. Sept. 20 Bro. L. A. Bookwalter, of Dayton, Ohio, gave us a temperance sermon. Sept. 27 Bro. Otto Winger, of North Manchester, Ind., preached for us—Bessie Winger, R. D. 1, Box 173, Springfield, Ohio, Oct. 6.

Marion.—Bro. Henry M. Goshen, of Marion, Ohio, for every two weeks. We expect to set apart one entire Sunday for temperance work before the election. We are looking forward to a successful series of meetings, to begin in December. Our committee has secured Bro. Ruben Shroyer to hold these meetings at the Dayton, Ohio, church. Bro. Garver, at 2:30 P. M.—Mrs. Nannie McCormick, Dawson, Ohio, Oct. 8.

Marion Mission.—We recently enjoyed a series of sermons, preached by Bro. J. Hugh Heckman, of Chicago. Our meetings began Aug. 24 and continued until Sept. 13, in a tent erected on our church property. Our work is new here, but is growing and prospering gradually.—Mrs. J. W. Barnett, 204 Reid Avenue, Marion, Ohio, Oct. 6.

Trotwood.—Our congregation met in council Sept. 30. Eld. D. M. Garver presided. Brethren L. A. Bookwalter and J. W. Beeghly assisted in the work. The report of the membership was read and two letters were granted. Our series of meetings, to be conducted by Bro. Robinson, will begin Nov. 1. Our love feast will be held Nov. 26. Bro. William Swinger was ordained to the eldership. Bro. D. L. Miller preached for us on Saturday evening, Oct. 3. The attendance was good, and his talk on the Holy Land was greatly appreciated.—Anna M. Coffman, Trotwood, Ohio, Oct. 5.

West Dayton church met in council Oct. 1. Eld. Dorsey Hodgden presided. Two letters of membership were received, and two were granted. We decided to hold our love feast on Thanksgiving evening. Our three ministers were appointed to serve on a general committee to make arrangements for the Sunday-school Institute during the holidays. Bro. D. L. Mille was with us Oct. 4, and delivered two splendid addresses. In the morning he spoke on "God's Best," and in the evening on "The Kingdom of God." His addresses were well attended.—R. M. Lantis, 1665 West Second Street, Dayton, Ohio, Oct. 6.

Wyandot church enjoyed a rich spiritual feast Sept. 29 and 30, when Bro. R. D. Murphy, Traveling Secretary of the General Mission Board, visited this place and gave two strong missionary addresses. The first evening he talked on missions in a general way, and the second evening on "The Three Great Needs of the Brethren Church—Missionaries, Money and Prayer." He emphasized prayer as the greatest need. Wyandot is one of our weak country churches, and one can only benefit of coming in touch with one of the strong, live wires of missions. An offering of \$11 was received for the General Mission Board, and greater interest has been aroused in missions. Oct. 11 Bro. Wm. McKimby is expected to begin a series of meetings at this place. Our love feast will be held Oct. 24.—Mary L. Cook, Nevada, Ohio, Oct. 9.

OKLAHOMA.

North Star (Okla.).—Sept. 26 we met in council, with Bro. Joseph Troxel presiding. The visiting brethren reported that they found all members in the faith, and willing to labor for peace and righteousness. The evening service was enjoyed by all. Thirty surrounded the Lord's table. Oct. 4 we

observed Peace Sunday. Both morning and evening services were devoted to prayers and speeches concerning the peace movement.—Minnie Hendricks, R. D. 6, Box 11, Caldwell, Okla., Oct. 5.

Freairie Lake.—Our congregation met in council Oct. 3, with Bro. Joseph Roth presiding. Bro. John Robinson was elected superintendent of our Sunday-school, and Bro. Roy Robinson is chosen vice-president of our Christian Workers' Meeting. Our Sunday-school and preaching services are well attended.—Florence Robinson, Wayne, Okla., Oct. 6.

Thomas. Bro. J. H. Morris closed a four weeks' series of meetings at this place Oct. 1. Eighteen were baptized, and many others were deeply convicted. More than half of the converted ones are from non-Brethren homes. Bro. Morris preached some strong doctrinal sermons, and usually devoted a half hour, prior to each service, in answering questions and explaining the doctrines of the Brethren church. He does a great deal of visiting and personal work, often walking many miles a day in going from one home to another. He usually preaches these sermons each Sunday, besides attending to baptism, as opportunity offers. The afternoon service is usually conducted at a schoolhouse or outpost. The prayer meetings and song services, preceding the sermons, were inspiring. To the churches desiring a capable teacher in vocal music, or a leader in song, we would direct attention to Sister Dora Cripe, of Enid, Okla., who conducted the song services during these meetings. She is also a good personal worker, and loyal to the church. Our congregation now has a membership of 130, with Bro. Jacob Appleman as elder. All lines of church work are being carried on. Our church, located at Freairie Lake, Okla., is now preparing a program Nov. 15, in the interest of Child Rescue Work.—Elsie K. Saffner, Thomas, Okla., Oct. 6.

OREGON.

Newberg.—We expect Bro. Conrad Fitz to begin a series of meetings in the Newberg church, Oregon, Oct. 18 and to close with a love feast Oct. 21. At our last council visitors were granted to Eld. I. H. Miller, wife and daughter, who have moved to the Weston church.—Sarah A. Vandyk, Newberg, Oregon, Oct. 5.

PENNSYLVANIA.

Augliwick.—We met in the Hill Valley church Oct. 4 for our love feast, which was enjoyable. Seven were baptized. The home ministers were assisted by Bro. J. W. Will, a minister from the Juniata congregation.—Grace Kurtz, Mount Union, Pa., Oct. 5.

Hanover church met in council Oct. 7. Eld. D. H. Baker opened the meeting. As our elder, Bro. Wm. H. Miller, was not present on account of sickness, Bro. B. C. Whitmore presided. Brethren Joseph Price and Charles Stubb were chosen to represent us at the District Meeting. We also organized the Christian Workers' Meeting. Bro. Whitmore was chosen president, and Bro. Whitmore as secretary. We are sending a few queries to District Meeting, and one for Annual Meeting. W. B. Harbacher, Hanover, Pa., Oct. 9.

Lower Conowingo congregation held a love feast Sept. 26 and 27 at the Bermuda house. The weather was ideal, and the crowd was large—about 255 members communion. Eld. C. L. Baker, of East Berlin, Pa., officiated. The visiting brethren with us were Bro. D. B. Hoff, of Hanover, Pa., Bro. Geo. M. Rosser, of Manchester, Md., Bro. Jacob M. Myers, of Red Lion, Pa., Bro. J. L. Myers, of Lancaster, Pa., Bro. Grant Green, W. M. and Wm. Zies, of Lancaster, Pa., Bro. B. G. Grant, of York Springs, Pa., Brethren S. S. Miller and D. B. Harbacher, of East Berlin, Pa. At our last council Bro. H. H. Hollinger and the writer were chosen delegates to District Meeting, with Brethren C. H. Alland and A. M. Brodbeck as alternate delegates. W. B. Harbacher, of Hanover, Pa., presided. Our house was too small on several occasions. Sept. 29 was our Decision Day in the Sunday-school. Eight of our pupils decided for Christ that day, and several later, making in all twenty-six baptized, and two restored. Three await the rite, and several others are at the altar. We usually have two four and five hundred persons witnessed the baptism. Our members have been greatly built up, and we hope to do more work for the Master. Bro. Jacob Sumner, of Boucher, Pa., assisted in the service.—William D. Kimmel, R. D. 1, Hollispole, Pa., Oct. 5.

Meyersdale.—Our new pastor, Eld. W. M. Howe, came with his family to Meyersdale Aug. 31. They were entertained at the home of Bro. J. M. Gnagay for several days. By the end of the week Bro. Howe was ready to take hold of the work at this place. For several weeks he has been in the city, visiting and visiting each church, and is becoming acquainted with all. The congregation has already taken on new life. The Sunday evening services are very largely attended. A good crowd of members are present at the morning services. Our council convenes Oct. 5. We will begin a series of meetings Oct. 4, continuing until Oct. 18, when we expect to close with a love feast.—Lulu Blitner, 124 Large Street, Meyersdale, Pa., Oct. 1.

Middle Creek.—Eld. Harvey Replogle closed a two weeks' series of meetings with us Oct. 4. The meetings were well attended, with a large attendance. The report of the membership was read, and others are counting the cost. Our meetings closed with a love feast, which was well attended. Bro. P. E. Holsinger, our District Secretary, was with us for two meetings and led the singing.—Carrie Walker, R. D. 2, Rockwood, Pa., Oct. 5.

Mount Joy church met in council Sept. 26, with Eld. J. K. Elcher presiding. The membership was largely represented. We decided to hold our love feast Nov. 1. Examination services will be held at 10:30 A. M. Our series of meetings, to be conducted by our pastor, will begin Oct. 25 and continue indefinitely until after the love feast. Our present pastor, Bro. B. B. Ludwig, whose time expires Dec. 31, was chosen for another year. One was added to our church by baptism since our last report, this being the result of the cottage prayer meetings held at our Sunday-school. The church is doing well. A Bible Normal class, which is conducted by the pastor each Tuesday night, is well attended. The good results have a telling effect on the lives of the young people. Our Sisters' Aid Society is doing good work.—Mrs. B. B. Ludwig, Mount Pleasant, Pa., Oct. 5.

New York Ministerial Meeting will be held in Philadelphia, Pa., at the First Church of the Brethren on Dauphin Street, above Broad Street, Oct. 23. The District Conference will be held Oct. 24 and 25. Elders' Meeting at 7 A. M. Preceding the morning services, a Bible Institute will be held, beginning Oct. 25. An invitation is extended to all congregations within the District and also to our neighboring congregations in the old District.—Mrs. Wm. H. B. Shultz, 1905 N. Park Avenue, Philadelphia, Pa., Oct. 4.

Perry.—The Southeastern Pennsylvania, New Jersey and New York Ministerial Meeting will be held in Philadelphia, Pa., at the First Church of the Brethren on Dauphin Street, above Broad Street, Oct. 23. The District Conference will be held Oct. 24 and 25. Elders' Meeting at 7 A. M. Preceding the morning services, a Bible Institute will be held, beginning Oct. 25. An invitation is extended to all congregations within the District and also to our neighboring congregations in the old District.—Mrs. Wm. H. B. Shultz, 1905 N. Park Avenue, Philadelphia, Pa., Oct. 4.

Fort Worth.—Our love feast was held on Saturday evening, Sept. 26, with our members present. Eld. K. G. Tension, of Weatherford, and Eld. J. A. Miller, of Mansfield, were with us. Bro. Miller officiating. Although few in number, we had a very enjoyable meeting. Brethren Tension and Miller preached two sermons each for us, resulting in one addition and preached two good sermons.—S. F. Wine, P. O. Box 992, Fort Worth, Texas, Oct. 5.

Philadelphia.—Bro. A. L. B. Martin was duly installed as pastor of Geiger Memorial Brethren Church, Twenty-sixth and Lehigh Avenues, this city. Already there are evidences of a "re-spiritual awakening." The membership, enthused by his spiritual leadership, are rallying around him, and with his blessing, great results are expected. Any members residing in this city, who have no resident membership here, or any one who desires to unite with the Church of the Brethren, is cordially invited to come to our services, or call on Philadelphia, Pa., Oct. 6.

Summit Mills.—Our members met in council Sept. 25, previous to our love feast, which was held Oct. 4. Bro. J. J. Shaffer delivered six good sermons. One applicant was baptized.—Sada Peck, Meyersdale, Pa., Oct. 8.

TENNESSEE.

Meadow Branch.—We held our love feast Sept. 26. About twenty-five surrounded the Lord's tables. Bro. Samuel Miller, of Huntingdon, Pa., officiated. He gave us a good talk on Saturday evening. He and Bro. Peterson have been giving us some good lessons since our love feast. Bro. Miller left us on Friday, while Bro. Peterson remained until Monday and continued the meetings. Our church has been strengthened. Our elder, Bro. John Murray, was not present at our love feast, but is in the city, and his sister has been very sick.—Cora A. Gammon, Tate, Tenn., Oct. 6.

TEXAS.

Fort Worth.—Our love feast was held on Saturday evening, Sept. 26, with our members present. Eld. K. G. Tension, of Weatherford, and Eld. J. A. Miller, of Mansfield, were with us. Bro. Miller officiating. Although few in number, we had a very enjoyable meeting. Brethren Tension and Miller preached two sermons each for us, resulting in one addition and preached two good sermons.—S. F. Wine, P. O. Box 992, Fort Worth, Texas, Oct. 5.

VIRGINIA.

Elk Run church met in council Sept. 26, with Eld. W. H. Zigler presiding. The visiting brethren presented a good report. Bro. H. G. Miller, of Bridgewater, Va., and Bro. Samuel Driver, of Clarks, Ohio, gave excellent addresses. Sister Anna Hoffman gave a report of her summer's work at our mission point near Fordwick, Va.—Sara C. Zigler, Churchville, Va., Oct. 6.

Red Oak Grove.—At our regular appointment at Stonewall, in this congregation, Oct. 4, we met for preaching services. Brethren Driver and Miller were invited. Returning to the church Bro. W. H. Naff preached a good sermon to an attentive congregation.—Asa Bowman, Floyd, Va., Oct. 5.

WASHINGTON.

North Yakima.—We met in members' meeting Oct. 7, with Eld. E. Paw presiding. The report of the visiting brethren was duly considered. Four letters of membership were granted. Brother and Sister P. H. Hartzog are moving to their new home in Wenatchee Park. We are sorry to have them leave us, but have decided to hold a love feast Oct. 31, at 7 P. M. The examination services will be held on Sunday previous to the feast.—Mary Detrick, 111 Seventh Avenue, South, North Yakima, Wash., Oct. 3.

Seattle church met in council Sept. 26. Our elder, Bro. A. C. Root, presided. We decided to hold a series of meetings and close with a love feast just as soon as we can get a minister. Bro. E. H. Hine and E. H. Hine are invited to attend the Christian Workers' and Sunday-school Convention, to be held in Tacoma Oct. 4. Our Bible School begins Nov. 10. Bro. E. H. Hine and family, late missionaries from India, have moved among us, and Bro. Hine has charge of the Chinese and Japanese city. Our church is doing well. Our Sons and Daughters' Meeting, to be held monthly. Our Sisters' Aid Society meets every two weeks.—(Mrs.) Cleora Hiner, 7217 Palatine, Seattle, Wash., Oct. 5.

WEST VIRGINIA.

Beaver Creek.—Aug. 27 Bro. W. K. Conner, of Harrisonburg, Va., began a series of meetings at the Harness Run schoolhouse, a point within the bounds of this congregation. At first the meetings were not so well attended, but as the meetings continued, and the interest increased, Bro. Conner attended the love feast in the Knobley congregation, at the Knobley house, Sept. 6, but continued the meetings at Harness Run on Sunday, Sept. 6, and each evening until Sept. 8, when the meetings closed with the very best of interest and attendance. Fourteen services were held, four were baptized, and most of the homes in the vicinity were visited. Bro. Conner's visits and sermons were much enjoyed. He also spent a short time each evening, before preaching services, by giving illustrated Bible talks, which added greatly to the interest of the meetings. His ministrations, his lessons, taught from the blackboard, were the finest we have ever seen.—Raphael Leatherman, Williamsport, W. Va., Oct. 7.

Clifty.—We held a love feast here Oct. 3, at the close of a ten days' series of meetings. Bro. R. C. Walkup, of Harrisonburg, Va., and this was the first revival ever held here. He presented the Word in its purity. One united with the church. Bro. Riner preached ten sermons, besides officiating at the funeral of Bro. R. C. Walkup, whose sudden death occurred right in the midst of our series of meetings. Bro. Riner also visited in twenty-seven different homes. Eld. J. S. Zigler, of Fayetteville, was also present at our communion services, and remained until Sunday afternoon. He preached for us at 11 A. M. on Sunday.—Mary Crist, Clifty, W. Va., Oct. 6.

Crab Orchard.—We closed a very interesting and well attended series of meetings here Sept. 27, with Bro. S. I. Bowman, of Harrisonburg, Va., conducting the services. Sept. 25 we held our council. Brethren J. W. Rogers, Jacob Zigler and Abr. Frantz were with us. The visiting brethren reported the members as being in peace and union. Bro. E. L. Clower was ordained to the eldership. Bro. J. M. Miller was admitted to the second degree in the ministry. Our love feast was held Sept. 20. About forty members communion. The house was well filled.—Josie Snuffer, Crab Orchard, W. Va., Oct. 4.

Lower Lost River church met in council at the New Dale house, Sept. 26, with Eld. B. D. Hingardner presiding. The visiting brethren made a good report. We decided to begin a series of meetings Oct. 16, to continue until the love feast, to be held Oct. 24. Bro. J. L. Shanoltz, of Levels, W. Va., will conduct our series of meetings. Our much esteemed pastor, J. S. Roller, of New Market, Va., came to the Mount View church in this congregation, Sept. 5, and began a series of meetings, which continued until the evening of Sept. 13. His sermons were highly appreciated. It was a spiritual feast to all, and we are quite sure that the Lord will bless the work he has done.—W. E. Kohne, Mathias, W. Va., Oct. 3.

Notice.—The Mission Board of the First District of West Virginia will meet in the Sandy Creek congregation, Salem house, Oct. 23, in the forenoon. All business for the Board should be in the hands prior to that time.—Peter Arnold, Huntington, W. Va., Oct. 5.

Mount Union.—Bro. Solomon Bucklew began a series of meetings at this place, which closed Oct. 5. Our love feast was held Oct. 3. Four yielded to the wooing of the Spirit. Three have been baptized, and one was restored. All are much encouraged by the labors of Bro. Bucklew. The Sunday-schools in our congregation have been growing this year.—William E. Hamilton, 507 Highland Avenue, Morgantown, W. Va., Oct. 7.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Fruitvale congregation met in council Sept. 19. Eld. M. E. Andrews presided. Six letters were granted. Sister E. J. Miles was elected delegate to our District Meeting. We are in need of workers in our congregation. Brethren seeking homes in the West, are invited to locate here. Address the undersigned—Alice Myers, Bangor, Cal., Oct. 2.

Santa Ana church met in council Sept. 28, with Eld. George Bashor presiding. Our love feast will be held Nov. 1, at 6 P. M., with the examination services in the morning. One letter was received, and two were granted. Bro. Perry Sanker and Bro. John Wine were selected delegates to the District Meeting. We were recently favored by two excellent addresses by our elder—Eld. Price, Santa Ana, Cal., Oct. 1.

South Los Angeles.—We were very glad to have Brother and Sister E. H. Eby, of India, with us on the evening of Aug. 23. Sister Eby favored us with a talk concerning their work on the foreign field, and Bro. Eby preached an excellent missionary sermon. The teachers and officers of our Sunday-school met at the home of our superintendent, Bro. J. W. Cliné, on Thursday evening, Sept. 10, and discussed methods. We met in our regular council on Friday evening, Sept. 11. Five letters of membership have been received since our last report. Sept. 13 a Prophetic Convention was held at our church, continuing throughout the day. All topics raised were duly considered. Ministers of six different denominations took part in the program. Last Sunday was our Rally Day and promotion exercises. The house was well filled. Sept. 30 will be the installation service for the two brethren who were called to the deacon's office some time ago. A new entrance has been placed at the front of our churchhouse. This and other improvements add much to the appearance of our church building.—Helena Irene Swank, 1156 East Forty-fifth Street, Los Angeles, Cal., Sept. 28.

COLORADO.

First Grand Valley.—Our congregation, with the neighboring churches, enjoyed a Sunday-school Rally Sept. 27. A "Model Sunday-school" was conducted by Judge Marsh, Superintendent of the Presbyterian Sunday-school in Grand Junction. At noon the delegates were seated by the home of the deacon, and taken up by a temperance program. Several special speakers from a distance gave splendid talks. In the evening the Young People's Meeting was conducted by Rev. Folger, of the Friends church. The day was enjoyed by a large number of people. Bro. J. H. H. was elected to the position of Elder. Bro. J. E. Bryant, assistant elder, will fill the vacancy for the remainder of the year.—Pearl Waltz Lapp, R. D. 2, Grand Junction, Colo., Sept. 28.

DISTRICT OF COLUMBIA.

Washington City church met in council Sept. 28, with Eld. A. P. Snader presiding. One letter of membership was granted and three were received. Reports of committees (regular and special) show encouraging progress. We have made a substantial financial gain, and are looking after needed repairs. Our Missionary Society raised most of the money for this work. Our Sunday-school, Temperance, Missionary and Christian Workers' Meetings all show growth, and we hope are developing workers for the Lord. A few cases were continued in the care of the church. Bro. John Reed and wife were followed by a love feast Nov. 1, at 7 P. M. On Sunday Bro. J. Walter Engler, of New Windsor, Md., preached for us. Sept. 20 Sister Laura Gwin was with us, and gave our Sunday-school a short spiritual talk. She was on her way to the Hartford Convention. Bro. John Reed and wife were followed by a special council for the election of church and other officers for the coming year. All efforts have so far failed to secure a pastor to shepherd our little flock.—M. C. Fiohr, 338 Eighth Street, S. E., Washington, D. C., Oct. 3.

IDAHO.

Glenwater.—We met in quarterly council Sept. 29, at one P. M., with our elder, Bro. Chas. M. Yearout, in charge. We had a very pleasant meeting. It was decided to begin a series of meetings about Oct. 10, to be conducted by Bro. S. S. Neher, of Twin Falls, Idaho. One letter of membership was granted. Bro. Yearout preached for us on Tuesday and Wednesday evenings—Mollie Harriacher, Lenore, Idaho, Oct. 1.

Winchester church met in council today. Our elder, Bro. R. J. Pike, not being present, Bro. John Reed presided. The church decided that each member give \$2.50 per year for District Mission work. Bro. John Reed and wife were followed by a family, of Palisade, Colo., move among us. He is a minister in the second degree.—Amanda E. Flory, Winchester, Idaho, Oct. 1.

ILLINOIS.

Mulberry Grove.—Last Sunday evening Bro. Charles Walters closed a two weeks' protracted effort at the country house. The attendance was excellent, and the brethren in India were sown. A love feast was held on Saturday evening.—(Mrs.) Edna G. Stauffer, Mulberry Grove, Ill., Oct. 2.

Olak.—Recently Brother and Sister A. W. Ross were with us at the La Place house, and gave a very interesting and instructive talk about their work in the jungles of India. We expect Bro. M. Flory to assist us in a series of meetings in the near future, at the La Place house. Our love feast is to be held at the same place, Oct. 30, at 6 P. M.—Inez Wyne, Luthier, Ill., Oct. 5.

INDIANA.

Arcadia.—Our congregation met in council Sept. 6. Eld. Ellis Smeltzer was elected to the District Meeting, with Bro. James Hill as alternate. Bro. Smeltzer was also chosen delegate to the Sunday-school Meeting, with Sister Celia Boyer as alternate. We closed a refreshing series of meetings here last night, conducted by Bro. Wm. L. Hatcher, of Summitville. Bro. Hatcher baptized and led up spiritually. Ten were baptized. Most of them are young people. Others seem to be near the kingdom. Bro. Hatcher preached the Word with power for three weeks. Our love feast was held Oct. 3. It was a very enjoyable feast. Ministers present from adjoining congregations were Brethren Nathan Crisp, Joseph Spitzer, Elmer Phipps and Chester Post. Bro. Hatcher officiated. For the first time in this church the sisters made use of the liberty granted them, to break the bread and pass the cup at communion services. During our series of meetings a young lady, whose parents were members of the Brethren church, happened to be visiting relatives a few miles from here. When told that there is a Brethren church at this place, she came to our meeting, one Sunday morning, and at the close of the service she came forward for admission into the church. Bro. Hatcher baptized her and some others that day. She went on her way rejoicing, and left for her home in the evening. We hope she will find a church home somewhere.—Sarah Kinder, Arcadia, Ind., Oct. 4.

IOWA.

Brooklyn.—We met in council recently. Eld. W. E. West presided. Our visiting brethren reported the members as being in peace and union. We selected Oct. 31, at 6 P. M., as the time for our love feast. Bro. Perry Brunk and Sister Tom Connell were chosen delegates to District Meeting.—Bessie L. Seehorn, Brooklyn, Iowa, Oct. 6.

Coon River.—Our love feast was well attended. Visiting ministers were present from the Dallas Center, Maxwell and Panther churches; also other visiting ministers. About 140 were present. Bro. Harry Royce, of Dallas Center, officiated. On Sunday morning we had Children's Meeting. Instead of Sunday-school. Addresses were given by Brethren Harvey and George Royce, of Dallas. Bro. Lookingbill, of Maxwell, and Bro. Chas. Rowe, of Dallas Center. At the close an offering of \$2.80 was lifted. About 300 attended the services. Bro. George Royce made his talk to the children quite practical by giving a handful of dimes—one dime to each child.—to be used to help some orphan child in some way. Bro. Spurgeon gave a very practical discourse at 11 A. M., after which dinner was served to more than 350 people. Then a number repaired to the waterside, where baptism was administered to one of our Sunday-school pupils. One of our dear aged members, Sister Erb, passed away peacefully this morning.—(Mrs.) Zona B. Ott, Panora, Iowa, Oct. 5.

KANSAS.

Ramona church met in council Sept. 17, one hour before prayer meeting. Eld. O. C. Button presided. We expect to hold our love feast sometime in November, also a series of meetings. Bro. N. P. J. Scnderand is our delegate to District Meeting, and Sister S. S. Saylor is to represent our church at the Sunday-school Meeting.—M. Verona Hurt, Ramona, Kans., Sept. 20.

Wichita.—Our church met in business meeting Sept. 30. Our elder, Bro. Jacob Funk, presided. Bro. J. E. Jones and wife were received by letter, and have taken charge of the West Side Mission. The mission is taking steps to be organized into a separate church body. We expect Bro. W. Carl Rarick to begin a series of meetings at the East Side church Oct. 25. We are glad to have our pastor, Bro. L. H. Root, with us again. He has been away four Sundays—conducting meetings—Susie Jacques, 1109 Wabash Avenue, Wichita, Kans., Oct. 2.

MICHIGAN.

Elmdale.—We held our love feast Sept. 19. Elders present from adjoining congregations were Brethren Jonas Overholt, E. F. Caslow, J. E. Frederick, J. M. Smith, I. F. Rairigh, S. M. Smith and P. B. Messner. The spirit and attendance of the meetings were excellent. Bro. M. Smith began a weekly series of meetings for us Sept. 20, and delivered inspiring sermons. Four were received by baptism. Others were deeply impressed.—Stephen Weaver, Clarksville, Mich., Oct. 5.

Zion.—Sept. 17 fourteen brethren and sisters of this place drove sixty-eight miles across the country, to hold a love feast with our isolated members in Oscoda County. We found nine members gathered at a roomy schoolhouse, with preparations about completed for the service. The house was well filled. A great many, perhaps, never witnessed a service of the kind before. Bro. Eber, our elder, has been making this trip once each month this summer, but on account of not having any help at this place, he thought best to withdraw the appointments for the winter. Sept. 26 we met in council. Bro. J. P. Bowman presided. Since my last report school are in a prosperous condition. During the last quarter the average attendance was ninety, and the average contribution was ninety-five cents. The total contribution was \$10.60. We have preaching services every Sunday, and the schoolhouse is usually well filled. We have been holding our services in a new church building. During the warm weather, but as the weather is getting cool and our house is not yet finished, we decided to go back to the schoolhouse again. Any members who contemplate changing their location (especially ministers), are invited to investigate this place. Land is cheap here. We certainly have a fine healthy climate, and a large field for many church workers. We would be very glad, indeed, for more help.—Ada Meats, Sekirk, Mich., Oct. 5.

NEW YORK.

Lake Ridge.—Bro. Levi K. Ziegler, of Shamokin, Pa., is conducting a revival meeting here with very good interest. Considering the fact that the weather is getting cold, and since services have been started here, that up to that time, our people were entirely unknown here, the interest is remarkable, and the prospects are encouraging. We will close with a love feast Oct. 11.—Mrs. E. F. Nedrow, R. D. 9, Ludlowville, N. Y., Oct. 5.

NORTH DAKOTA.

Kenmare church met in council Oct. 1. Our elder, Bro. D. F. Landis, presided. We were glad for the privilege of having Bro. J. C. Forney, of Rock Lake, with us also. Four letters of membership were granted. Bro. Galen Michael was elected Messenger agent. Bro. Dorsey Harris was elected a member of our Temperance Committee.—Jennie Harris, Kenmare, N. Dak., Oct. 2.

OHIO.

Black Swamp.—Our council was held Sept. 26. Bro. C. W. Stutzman presided. Bro. S. D. Baker was elected church trustee. In the evening Bro. Stutzman gave a very interesting address, and also preached on Sunday morning. Sept. 1 we had an all-day missionary meeting. Bro. Ross D. Murphy gave us several much appreciated talks along the line of missionary work. Collections were taken in the afternoon and evening for the same cause. Bro. Stutzman was elected to \$14.—Aldah L. Kurda, R. D. 1, Stony Ridge, Ohio, Sept. 29.

Blanchard.—Owing to our recent revival and its many accessions, our attendance in Sunday-school has increased from sixty to 165. We now have preaching twice each Sunday, young peoples meeting on Sunday evenings, and prayer meeting on Thursday nights. We decided to have a love feast Nov. 6, at 4 P. M.—L. H. Prowant, Continental, Ohio, Oct. 5.

Bristol.—Bro. D. M. Byerly, of Magley, Ind., started a week's meetings Sept. 13, which were reasonably well attended, considering the busy season. The sermons were well chosen, and the interest was good. The church was much benefited. We met in council Sept. 13. Nearly all the members were present. Bro. A. W. Harrold presided. Two were received by letter, and one letter was granted. Bro. W. Jacobs was chosen as delegate to District Meeting, and Bro. C. J. Byerly as alternate. Our good friends have been three by baptism and two by letter. Our love feast will be held on one by letter, and one by death, which leaves a membership of twenty-three.—Frank Swander, Spokane, Ohio, Sept. 30.

Maumee.—We have just closed a revival at this place. Bro. William McKimney, of Leroy, Mich., began preaching for us Sept. 20, and delivered nineteen sermons. One was restored to fellowship, and the membership has been much built up. Our love feast was held Oct. 3. About twenty-five communed. Bro. McKimney officiated.—John Sponseller, Sherwood, Ohio, Oct. 5.

Newton.—Our revival began last night, with a good attendance and interest. Sister Florence Hiltger gave us a good talk Sept. 27 about the children in India. That evening Bro. L. A. Bookwalter gave us a temperance lecture. A brother and sister (both heads of families) were received into the church recently. Both were sick, and baptism was administered to them at their homes. One, after having been sick since our last report.—Mary West, Pleasant Hill, Ohio, Oct. 5.

OREGON.

Ashland church met in council Sept. 26, with Eld. S. E. Decker presiding. Six letters of membership were granted, and one letter was received. Our love feast will be held Oct. 17. Any members, passing through Ashland at that

time, are invited to stop over with us and attend our services. Sister Mary Lininger was chosen superintendent of our cradle roll, and the district church, children and messengers agent.—Cora B. Decker, Ashland, Oregon, Sept. 25.

PENNSYLVANIA.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—Being without a pastor all summer, we gladly welcomed Bro. George Kuns, our newly-elected pastor, who arrived with his family on Thursday, Sept. 24. The following Saturday afternoon our city held a Sunday-school parade, in which our Sunday-school took part. It was a beautiful sight to see thousands of people marching the streets in the name of King Immanuel, from the cradle roll, in their baby coaches, to the aged in wagons and automobiles. The adult young men and women classes were very impressive. Many carried open Bibles and hymn books. Sept. 27 our pastor gave us two very impressive sermons. On Wednesday evening, Sept. 28, instead of our regular midweek prayer meeting, we had installation services, after which we gave a reception to our pastor and wife. Eld. J. T. Myers conducted the installation service. He spoke plain and straightforward, giving us timely instruction in regard to our relation toward our pastor and wife.—Mrs. Wm. H. B. Schnell, 1306 North Park Avenue, Philadelphia, Pa., Oct. 3.

Baven Run church met in council Oct. 4. Our elder, Bro. S. I. Brumbaugh, presided. He will begin a series of meetings here Oct. 31. We will hold our love feast Nov. 8.—Rosa Hoover, R. D. 1, Saxton, Pa., Oct. 5.

Bidlesburg church met in council on the afternoon of Sept. 26, with Eld. John B. Miller, of Curry, Pa., in charge. Bro. Miller arranged with Bro. Horst to preach a series of sermons for us, and to close with a love feast, but on account of the call he received, to go to Johnstown, we are obliged to give up the meetings. We, however, decided to hold our love feast Nov. 1, and to have Eld. John B. Miller preach for us on Friday night and Saturday night preceding the love feast.—H. H. Brumbaugh, Defiance, Pa., Oct. 3.

WEST VIRGINIA.

Greenland congregation met in council at the Brick church, Brethren Oscar Weimer, Geo. Matting and Frank Hipp were elected to the deacon's office. The installation was deferred until our next council, on account of the absence of some of those elected. Our elder in charge, Bro. Emma T. Fike, presided. He also preached the same evening and on Sunday, and officiated at our love feast Sept. 14, assisted by the home ministers. About sixty-five members surrounded the Lord's tables. Bro. Fike came to the Oak Dale schoolhouse and began a series of meetings Sept. 20, which continued until Sept. 27 with increasing interest and attendance. We also had Children's Day on Sunday, in which many took an active part. Four congregations and thirteen Sunday-schools were represented. Five accepted Christ in baptism, and others seem to be near the kingdom. We purpose building a churchhouse at this place as soon as possible. Our Bible Term will begin at the Scherr church Oct. 31. Our instructors will be Elders N. H. Bealm, B. W. Smith and E. T. Fike. All are welcome.—Otis Johnson, Laurel Dale, W. Va., Sept. 30.

Notice.—The Mission Board of the First District of West Virginia will meet at the Salem church, in the Sandy Creek congregation, on Friday, Oct. 23, at 9:30 A. M. All business and reports for the committee should be in the hands prior to that time.—Ezra Fike, Sec., Eglen, W. Va., Oct. 3.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Smith-Harris.—By the undersigned, pastor of the Evangelical church, June 16, 1914, Eld. Hiram Smith, pastor of the Brethren church in this city, and Mrs. Velety Harris.—Ezra Maurer, Albany, Oregon.

Wiles-Martin.—By the undersigned, Sept. 30, 1914, at the home of the bride's mother, in Dayton, Ohio, Bro. Everett J. Wiles and Sister Olive Martin, both of Dayton.—F. J. Welmer, Greenville, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Brook. Sister Mary F., nee Cunningham, born Oct. 14, 1848, died Oct. 1, 1914, at Nezperce, Idaho. She was married to Jacob Brook May 12, 1874. Three sons and five daughters were born to this union. They moved to Nezperce many years ago, and united with the church twelve years ago. Her husband preceded her to the spirit world four years. Services by the undersigned in the Nezperce church. Text, Luke 12: 40.—John A. Reed, Winchester, Idaho.

Brumbaugh. Mildred, daughter of Bro. Andrew (deceased), of Martinsburg, Pa., died March 14, 1884, aged 7 years, 7 months and 25 days. Services by Bro. John B. Miller.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Brumbaugh. Bro. Andrew, died May 18, 1914, in the bounds of the Clover Creek church, Pa., aged 39 years, 2 months and 9 days. He leaves a wife and four children. Services by Bro. Walter Long, of Altoona, Pa.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Bryant. Darrel Thomas, born Nov. 4, 1810, died Sept. 11, 1914, aged 3 years, 10 months and 7 days. He was the youngest child of J. S. and Ida Bryant. His parents, two brothers and three sisters survive. Services by Bro. A. J. Wertenberger.—Minnie Deeter, Norcutt, Kans.

Dilling. Charles Andrew, infant son of Sister Jennie Dilling, died in the bounds of the Clover Creek church, Pa., aged 2 months and 20 days. Services by Bro. F. R. Zook.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Fry. Sarah, nee Kauffman, born near Staunton, Va., June 3, 1831, died near Holmesville, Nebr., Sept. 20, 1914, aged 83 years, 3 months and 17 days. She was married to John Fry Aug. 8, 1848, at Harpers Ferry, Va. They united with the Brethren in 1858 at South English, Iowa. They moved to Pawnee City, Nebr., in 1880, where the husband passed away in 1900. In 1901 Sister Fry came to Gage County with her son, with whom she made her home. She was the mother of eight children. Services by Eld. James G. Beatty, of Beatrice.

Gauger. Sister Margaret, daughter of Mr. and Mrs. Henry Steiner, born April 17, 1849, died Sept. 20, 1914, aged 65 years, 5 months and 3 days. Jan. 20, 1865, she was married to Mr. Jacob Gauger, to whom she proved a dutiful and devoted companion until death. Sixteen children were born to this union, seven of whom preceded her to the great beyond. In 1910 she united with the Church of the Brethren, in which she remained faithful until death. Her last illness, which lasted only a few days, was borne with patience and Christian fortitude, as she expressed herself in her last words: "Show before she died she called for the anointing service, which was attended to. Four sons and five daughters, four brothers and three sisters survive her. Services by Bro. N. W. Binkley at the Salem church, assisted by Bro. Jesse Brumbaugh. Interment in the Bethel cemetery.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Glessner, Ellis J., son of Brother O. M. and Sister Myra Glessner, born Dec. 19, 1912, met accidental death July 21, 1914, aged 1 year, 5 months and 2 days. One brother and one sister remain. Services by the writer. Interment in the Orange Township cemetery, Black Hawk Co., Iowa.—A. P. Blough, Waterloo, Iowa.

Harting, Aldus N., born in Lancaster, Pa., July 16, 1852, died in Sterling, Ill., Sept. 26, 1914, of cancer, aged 62 years, 2 months and 10 days. He came to Sterling with his parents when only nine years old, and has resided here ever since. He leaves his wife and three children; also five children by a first wife. Services by the writer—J. U. G. Stevenson, 614 Sixth Avenue, Sterling, Ill.

Hart, Bro. Henry S., born in Fayette Township, Juniata County, Pa., in the bounds of the Lost Creek congregation, July 1, 1832, died in Bunkertown, near the place of his birth, Sept. 22, 1914, aged 82 years, 2 months and 21 days. His companion preceded him to the spirit world eleven years ago. One brother, four sons and three daughters survive him. Bro. Hart and his wife joined the Church of the Brethren in their young days, and remained faithful unto the end. Services in the Goodwill church in Bunkertown by the writer. Interment by the side of his wife in the Kaufman cemetery. C. G. Winey, R. D. 2, Thompson, Pa.

Hiney, Margaret C., nee Clark, born Oct. 29, 1856, died Sept. 10, 1914, aged 57 years, 10 months and 11 days. Her parents moved to Illinois when she was six years old. May 14, 1876, she was married to Wm. C. Hiney. Eleven children were born to this union. Six sons and two daughters survive. One brother also survives her. Services by Bro. J. M. Masterson at the Stout church. Interment in the Stout cemetery near by. Text, Heb. 10: 34.—Fannie B. Masterson, Chatham, Ill.

Moover, Sister Susannah, nee Acker, died April 15, 1914, in the bounds of the Clover Creek congregation, Pa., aged 66 years, 4 months and 13 days. She leaves a husband and four children. Services by Bro. F. R. Zook.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Kurtz, Bro. Josiah J., son of John and Mary Kurtz, born May 5, 1868, died Sept. 20, 1914, aged 46 years, 4 months and 21 days. He was united in marriage to Irene Ringer May 6, 1894. To this union were born five children, one of whom preceded him to the spirit world in its infancy. He united with the Church of the Brethren at the age of eighteen, and lived an exemplary Christian life unto the end. Bro. Kurtz went through many stages of severe afflictions, all of which he bore with Christian courage. He is survived by an aged mother, his wife, three sons and one daughter, five brothers and five sisters. Services at the Brick church in the East Nimschillen congregation, Stark Co., Ohio, by the home ministers. Text, Matt. 14: 27. Interment in the East Nimschillen cemetery.—A. J. Carper, Middlebranch, Ohio.

McGraw, Sister Charlotte, died Aug. 20, 1914, in the bounds of the Clover Creek congregation, Pa., aged 50 years and 22 days. She leaves a husband and three children. Services by Bro. F. R. Zook and W. L. Spangler at the Progressive church.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Miller, Jacob, husband of Elizabeth Miller, died at his home at Galva, Iowa, Sept. 19, 1914, aged 72 years, 2 months and 17 days. He was ill only two days. His widow and two sons survive him. Bro. Miller was a member of the Church of the Brethren for more than fifty years, and stood firm for the principles of the New Testament. Services by the writer in the M. E. church at Galva.—H. H. Wingert, Kingsley, Iowa.

Moomaw, Sister Mattie, nee Watkins, born in Botetourt County, Va., Sept. 28, 1853, died Aug. 30, 1914, aged 60 years, 11 months and 2 days. She was married to Joseph C. Moomaw, son of the late B. F. Moomaw, Dec. 23, 1873. Her husband, two sons and four daughters survive. One daughter preceded her several years ago. She was a member of the Church of the Brethren many years. She suffered at times with an ailment of the heart. She was at church for the morning service on the day of her death, and attended a temperance lecture in the afternoon. Just after leaving another service in the evening, while on the street in Roanoke City she was suddenly called home to her reward. Services at the home by Eld. P. S. Miller, assisted by Eld. J. A. Dove. Text, Rev. 14: 13. Interment in the Fairview cemetery.—Nina K. Moomaw, R. D. 2, Roanoke, Va.

Moschgart, Bro. Adolph Ernest, born Jan. 5, 1874, died Sept. 21, 1914. He was injured fatally while at work in the Cambria Mills and lived only a few hours. He was married to Estella Beane, who survives, with two sons and one daughter. Bro. Moschgart was a faithful member of the Church of the Brethren. Services by Bro. W. M. Howe, assisted by Bro. Clyde Horst. Text, 1 Cor. 3: 23.—Ida Kelper, Johnstown, Pa.

Rhoades, Marie, niece of Bro. J. H. Rhoades, of near this place, died at Hillsboro, Ohio, Sept. 18, 1914, of diphtheria, aged 12 years. She was loved by all who knew her. Services by the writer under the shade of the pines in the "Old Dutch Graveyard," north of this place. Text, Isa. 40: 11.—Van B. Wright, Sinking Spring, Ohio.

Shut, Bro. Noah H., born in Holmes County, Ohio, June 6, 1844, died at his home near Brighton, Ind., Sept. 20, 1914, aged 70 years, 3 months and 14 days. In the spring of 1870 he united with the Church of the Brethren, was elected to the ministry Feb. 17, 1879, advanced to the second degree in 1886, and ordained to the eldership March 17, 1900. He took charge of the English Prairie church in 1903, continuing for four years. March 25, 1877, he was married to Maggie Long. During his ministry he preached over 2,000 sermons, besides officiating at funeral occasions. He leaves a wife and several children, raised in the home. Services at the English Prairie church by Bro. S. J. Burger, from the text selected by Bro. Shut.—Pearl Bontrager, Howe, Ind.

Spidel, Sister Anna E., daughter of Ezra and Lydia Berkley, born in Somerset County, Pa., died at her home in Glendora, Cal., Sept. 19, 1914. She was stricken with paralysis nine years ago, from which she never fully recovered, but bore her suffering patiently. She leaves a husband and several sisters. Sister Spidel united with the Church of the Brethren when she was young, and remained faithful until death. Services by Eld. S. W. Funk—Sallie E. Miller, Glendora, Cal. **Stump**, Conrad, born March 17, 1837, in Hoffenheim, Baden, Germany, died Sept. 18, 1914, in Clark County, Ohio, aged 77 years, 6 months and 1 day. He came to America with his parents in 1845, and located at Marietta, Pa., where he resided until 1862. He then moved to Miami County, Ohio, where he lived for forty-five years. Oct. 1, 1864, he was married to Treasey Kern. To this union were born six sons and three daughters. All, except one, preceded him to the spirit world. Nov. 12, 1882, he was married to Margaret Becker, who also preceded him. He leaves one son, one brother and two sisters. In 1889 Mr. Stump united with the Evangelical church. Services at Abbottsville. Services by Brethren N. W. Binkley and Isaac Cool. Text, 2 Kings 20: 1.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Vincent, Sister Anness (only sister of the writer), died in Thayer, Mo., Sept. 19, 1914, aged about forty years. She was united with the Brethren Church about fifteen years ago at Carthage, Mo. Although isolated and afflicted for fourteen years, she was ever faithful. Interment in the cemetery near by, a Christian minister preaching the funeral, not knowing the address of the Brethren minister at Peace Valley.—B. B. Switzer, Midland, Va.

Webb, Bertram, husband of Sister Dora Webb, of 526 West Lemon Street, Lancaster, Pa., was killed instantly Sept. 12, 1914, near Middletown, Pa. While trying to escape a freight train, he stepped in front of a passenger train. His wife and two sons survive. Services in the Brethren church at Lancaster by Bro. J. W. Myer and the writer. Interment in the Mountville cemetery.—H. B. Yoder, 343 Charlotte Street, Lancaster, Pa.

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EASTERN VIRGINIA.

The District Aid Societies' Meeting held a short session during the District Meeting at Midland, Va., Aug. 27. Nearly all the societies were represented by delegates and speakers. A topic had been assigned to each society, and was ably discussed. The brethren gave a rising vote of encouragement, which was much appreciated by all the societies. A vote was cast by the delegates present for a District Secretary for the coming year, which resulted in the election of Sister Alice Blough, of Manassas, Va. Our prayer is that the sisters may awake to the opportunities afforded for doing good through the societies.

Kate S. Miller.

Oakton, Va., Sept. 4.

RIO-LINDA, CALIFORNIA.

We met in council a short time ago. All were present except Bro. E. C. Overholzer and family, who met with a serious accident. While filling a gasoline tank to the stove, some of the fluid ignited, setting his clothing on fire, and burning him seriously about the lower limbs; also his hands and arms. He, with heroic efforts, fought manfully to save his family and home, amid all his suffering. In some way, they know not how, their two little girls got burnt. All three of them were rushed to the White Hospital at Sacramento. Little Isabel, aged three years, lived only two days, and was laid to rest. At that time the doctors had no hope for the recovery of Bro. Overholzer and his other little daughter, Verna. So the elders, Bro. Jesse Overholzer, a brother to E. C. Overholzer, and Bro. Blocher were called to his bedside, to administer the anointing service. However, the Lord saw fit to spare their lives, and they are now on a fair way to recovery.

The people in the immediate neighborhood, knowing nothing of the faith of the Brethren, are much surprised at the benefit Bro. Overholzer has received from the anointing, and all are lending a helping hand in the way of donations, as their clothing was badly damaged. As Bro. Overholzer is the principal of the school at Fair Oaks, the teachers are taking care of his school work free of charge, until he is able to take up the work himself.

Our Sunday-school is moving along nicely. Brethren visiting us from other parts are much surprised to know we have such a thriving school at this place. We have much to be thankful for, and rejoice that the Master has opened up the work thus far.

Mrs. J. M. Fisher.

Rio-Linda, Cal., Oct. 5.

ANNOUNCEMENTS

DISTRICT MEETINGS.

- Oct. 20, 2:30 pm, Southern Missouri and Northwestern Arkansas, Peace Valley church.
- Oct. 21, Southwestern Kansas and Southeastern Colorado, Pleasant View church, Darlow, Kans.
- Oct. 22, Southern California and Arizona, Lordsburg, Cal.
- Oct. 27, Southeastern Kansas, Grenola church.
- Oct. 28, Southern Pennsylvania, Codorus, Fairview house, three miles south of York.
- Oct. 29, 9 am, Arkansas and Southeastern Missouri, Broadwater church, Essex Co., Mo.
- Oct. 29, 8 am, Southeastern Kansas, in the Grenola church.
- Oct. 29, Southeastern Pennsylvania, New Jersey and Eastern New York, Philadelphia, First Church of the Brethren.
- Oct. 30, 8 am, Northwestern Kansas and Northeastern Colorado, Victor church, Osborne County, Kans.
- LOVE FEASTS.**
- California.**
- Oct. 24, 10 am, Oak Grove, all-day meeting.
- Oct. 25, Pomona.
- Oct. 25, 6 pm, Glendora.
- Oct. 31, 4 pm, Readley.
- Oct. 31, Tropico.
- Nov. 1, 6 pm, Santa Ana.
- Colorado.**
- Nov. 7, Antioch.
- District of Columbia.**
- Nov. 1, 7 pm, Washington City, N. C. Avenue and Fourth Street, S. E.
- Idaho.**
- Nov. 28, Nezperce.
- Illinois.**
- Oct. 24, 5 pm, Franklin Grove.
- Oct. 24, 5, 1:30 pm, Wadams Grove.
- Oct. 24, Pleasant Grove.
- Oct. 30, 6 pm, Okaw.

- Oct. 21, 2 pm, Martins Creek, one and one-half miles south, and one-half mile east, of Jeffersonville, Geff Station.
- Oct. 31, Liberty.
- Oct. 31, 6 pm, Fountain.
- Nov. 1, 6:30 pm, Batavia.
- Nov. 1, 6:30 pm, Moline.
- Mission, corner of Fourteenth Street and Fourth Avenue.
- Nov. 7, Big Creek, three miles east of Parkersburg.
- Nov. 15, 6 pm, Dixon.
- Nov. 26, 10 am, Woodland.
- Nov. 26, 4 pm, Blue Ridge.
- Nov. 26, 4 pm, Decatur.
- Indiana.**
- Oct. 24, 3 pm, Blue River.
- Oct. 24, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.
- Oct. 24, Hickory Grove.
- Oct. 24, Union.
- Oct. 24, 4:30 pm, Plevna.
- Oct. 24, 2 pm, Beavertown.
- Oct. 25, Ladoga.
- Oct. 25, 6 pm, Summitville.
- Oct. 25, 6 pm, Middlebury.
- Oct. 29, 4 pm, Pipe Creek.
- Oct. 31, Markle.
- Oct. 31, Four Mile.
- Oct. 31, 5 pm, Middle Fork, Rossburg house.
- Oct. 31, Osceola.
- Oct. 31, Rock Run.
- Oct. 31, Pine Creek.
- Oct. 31, 6:30 pm, Anderson.
- Oct. 31, 6 pm, Windfall.
- Oct. 31, 10 am, Cedar Lake.
- Nov. 1, 6:30 pm, Indianapolis.
- First Church of the Brethren, 67 N. Germania Ave.
- Nov. 5, Landessville.
- Nov. 6, Salem.
- Nov. 7, 4 pm, Wawaka (Springfield), one-half mile east of Wawaka.
- Nov. 7, 5 pm, Pyramont.
- Nov. 7, 10 am, Sugar Creek.
- Nov. 7, 6:30 pm, Monticello.
- Nov. 7, 5:30 pm, Bethany, three miles south of New Paris.
- Nov. 8, 6:30 pm, Hartford City.
- Nov. 10, 5:30 pm, Salamonia.
- Nov. 14, Pleasant Valley.
- Nov. 14, 10 am, Pleasant Dale.
- Nov. 26, 5 pm, South Bend (Second church).
- Iowa.**
- Oct. 31, Salem.
- Oct. 31, 6 pm, Brooklyn.
- Oct. 31, 6 pm, Fairview.
- Kansas.**
- Oct. 24, 6 pm, Olathe.
- Oct. 24, 11 am, Washington.
- Oct. 24, 10 am, Burr Oak.
- Oct. 25, Kans. Center.
- Oct. 31, Mont Ida.
- Oct. 31, 6 pm, Victor.
- Oct. 31, 6 pm, Lawrence.
- Nov. 1, Kansas City Mission, Central Avenue church.
- Nov. 7, 4 pm, Larned.
- Nov. 7, Wade Branch.
- Nov. 7, 11 am, White Rock.
- Nov. 14, Garden City.
- Nov. 14, 1:30 pm, Verdigris.
- Nov. 21, Prairie View.
- Maryland.**
- Oct. 24, Broadfording.
- Oct. 24, 1:30 pm, Browns-ville.
- Oct. 27, 3 pm, Seneca, Evergreen church.
- Oct. 31, 4:30 pm, Monocacy, Rocky Ridge house.
- Oct. 31, 10 am, Longmeadow.
- Oct. 31, 2:30 pm, West Point.
- Nov. 8, 6:30 pm, Denton.
- Nov. 9, Peach Blossom.
- Nov. 15, 4 pm, Baltimore, Woodberry church.
- Michigan.**
- Oct. 22, 10:30 am, Crystal.
- Oct. 24, 4 pm, Bear Lake, at Clarion.
- Oct. 24, 10:30 am, Woodland.
- Oct. 31, 10:30 am, Saginaw.
- Nov. 14, 10 am, New Haven.
- Missouri.**
- Oct. 17, Carthage.
- Oct. 20, Peace Valley.
- Oct. 24, Fairview.
- Oct. 24, 6 pm, Plattsburg.
- Oct. 28, Prairie View.
- Oct. 29, 5 pm, Mineral Creek.
- Oct. 31, Wakenda.
- Nov. 7, Joplin.
- Nov. 14, 2 pm, Dry Fork.
- Nov. 14, 7:30 pm, North St. Joseph.
- Nov. 21, 3 pm, Bethany.
- Nebraska.**
- Oct. 17, Arcadia.
- Oct. 19, Octavia.
- Oct. 24, Bethel.
- Oct. 31 and Nov. 1, 10 am, South Red Cloud.
- Nov. 6, South Beatrice.
- North Dakota.**
- Oct. 31, 4 pm, Cando, Zion house.
- Ohio.**
- Oct. 24, 6:30 pm, Baker.
- Oct. 24, 10 am, Wyandot.
- Oct. 24, 2 pm, South Poplar Ridge.
- Oct. 24, 5 pm, Donnels Creek, Sumnerford house, Madison County.
- Oct. 24, 5 pm, Lexington, Highland County.
- Oct. 24, 4 pm, Creek.
- Oct. 24, 4 pm, Brookville.
- Oct. 24, Wolf Creek house.
- Oct. 24, 4 pm, Harris Creek.
- Oct. 31, 10 am, Chippewa.
- Oct. 31, 10 am, Lower Still-water.
- Oct. 31, 10:30, Black Swamp.
- Oct. 31, 10 am, Stonehick.
- Oct. 31, 2 pm, Sugar Creek, Pleasant View house.
- Oct. 31, Beaver Creek.
- Nov. 6, 4 pm, Blanchard.
- Nov. 6, Postoria.
- Nov. 7, 10 am, Salem.
- Nov. 7, 10:30 am, Silver Creek.
- Nov. 7, 10 am, Poplar Grove.
- Nov. 7, 2:30 pm, Loramie.
- Nov. 26, 5 pm, East Nimi-shillen, Brick house.
- Nov. 26, 6 pm, West Dayton.
- Nov. 26, Trotwood.
- Nov. 29, 6 pm, Lima.
- Oklahoma.**
- Oct. 24, 5 pm, Union Center, three miles south of May at Fairview Schoolhouse.
- Nov. 7, 5 pm, Pleasant Plains.
- Nov. 7, Big Creek.
- Pennsylvania.**
- Oct. 18, 6 pm, Meyersdale.
- Oct. 13, 4 pm, Hanover.
- Oct. 20, 4 pm, Ephrata.
- Oct. 21, Mountville, Mountville house.
- Oct. 21, 22, 9:30 am, Springville, Mohler house.
- Oct. 22, 23, 9:30 am, Conestoga, Bird-in-Hand house.
- Oct. 24, 25, Falling Spring.
- Oct. 24, 2 pm, Mingo, Skip-pack house.
- Oct. 24, 6 pm, James Creek.
- Oct. 24, 25, 10 am, Upper Goddard.
- Oct. 24, 25, Upper Conewago, Latimore house.
- Oct. 24, 25, 3 pm, Reading, Grove house.
- Oct. 24, 25, Upper Cumber-land.
- Oct. 25, 6:30 pm, Tyronne.
- Oct. 25, 6:30 pm, West Johns-town.
- Oct. 25, 6 pm, Woodbury, Replogle house.
- Oct. 25, Pittsburgh, corner of Greenfield Ave. and Mont-carlier Streets.
- Oct. 27, 28, West Conestoga, Middle Creek house.
- Oct. 27, 28, Midway.
- Oct. 28, 29, 1:30, Fairview.
- Oct. 29, 30, 1:30 pm, White Oak, Longenecker house, one mile west of Leitz.
- Oct. 30, 4 pm, Spring Run.
- Oct. 31, 4 pm, Aramas.
- Oct. 31, Gettysburg, Marsh Creek house.
- Oct. 31, 3:30 pm, Akron.
- Oct. 31, Nov. 1, 1:30 pm, Back Creek, McConnellsdale house.
- Oct. 31, 3 pm, Dunnings Creek, Holsinger house.
- Oct. 31, Lost Creek, Oriental house.
- Oct. 31, 2 pm, Indian Creek.
- Oct. 31, Warriors Mark.
- Nov. 1, Red Bank.
- Nov. 1, Roaring Spring.
- Nov. 1, 5 pm, Lewistown, Lewistown house.
- Nov. 1, Chambersburg.
- Nov. 1, 10:30 am, Mt. Joy.
- Nov. 1, Riddlesburg.
- Nov. 3, 1:30 pm, West Green-tree, Rheams house.
- Nov. 3, 4, 3 pm, Conewago, at Bachmanville.
- Nov. 3, 4, 10 am, Tulpehocken, Heidelberg house.
- Nov. 3, 9:30 am, Spring Grove.
- Nov. 4, 5, 1:30 pm, Chiques, Mount Hope house.
- Nov. 5, 6, 9:30 am, Big Swatara.
- Nov. 5, 6, 9:30 am, South Annville.
- Nov. 6, 4 pm, Licking Creek, Pleasant Ridge house.
- Nov. 7, 8, 10:30 am, Antietam.
- Nov. 7, 8, 10:30 am, Ten Mile.
- Nov. 8, 6 pm, Scalp Level.
- Nov. 8, Raven Run.
- Nov. 8, Huntingdon.
- Nov. 14, 5 pm, Ridge.
- Nov. 14, 5 pm, Shippenburg house.
- Nov. 15, 6:30 pm, Altoona.
- Dec. 6, Fairview, Williams-burg church.
- Texas.**
- Nov. 28, Pleasant Grove.
- Virginia.**
- Oct. 24, 5 pm, Fairfax, Oakton house.
- Oct. 24, 4 pm, Rileyville.
- Oct. 24, 3:30 pm, Daleville.
- Oct. 24, 3:30 pm, Barren Ridge.
- Oct. 24, 3:30 pm, Bethlehem.
- Oct. 24, 3 pm, Oak Hill.
- Oct. 24, St. Paul.
- Oct. 31, 3:30 pm, Antioch.
- Oct. 31, 4 pm, Bridgewater.
- Oct. 31, 3:30 pm, Cloverdale, Cloverdale church.
- Oct. 31, Valley Bethel.
- Nov. 1, 3 pm, Flat Rock, Cedar Grove church.
- Nov. 14, 9 pm, Mount Vernon.
- Nov. 14, 3:30 pm, Cloverdale, Bethesda church.
- Nov. 21, Mill Creek.
- Washington.**
- Oct. 31, 7 pm, North Yakima.
- Nov. 14, Wenatchee.
- West Virginia.**
- Oct. 24, Lower Lost River.

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Servants of the Master

By Oma Karm.

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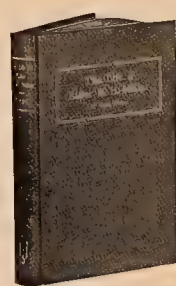
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by Otho Winger



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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

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No. 43.

AROUND THE WORLD

Disturbing Influences.

A young Japanese, who once gave great promise of usefulness in Christian work, was recently questioned as to his seeming reluctance to make himself of service among his countrymen. Just then his wife, who was present, interposed this remark: "It was during his stay in the United States and Europe, while in attendance at the leading universities, that his faith cooled down. He came back to his own country without the inspiration to preach the Gospel." The moral, suggested by the incident, just alluded to, is obvious to all. The glaring inconsistencies of those who pose as religious or educational leaders are too often a stumbling-block to the babes in Christ, who expect better things of mature Christians. Too often the power of a good example is wholly wanting.

Studying Peace in City Schools.

One of the most encouraging features of peace promotion is found in the general effort, now being made by educational leaders, to make the study of peace a part of the regular curriculum in the public schools. The following resolutions, offered by the "Chicago Principals' Club," well deserve to be adopted by school boards in general: "War has been the obsession of the public mind for so long a time that it will take continued, repeated, and patient effort to make the knowledge of the blessings of peace a part of our mental life. . . . With a deep sense of thankfulness for the blessings of peace which our country enjoys, and of our responsibility in promoting the cause of world-wide peace, we urge that some part of the school time be devoted to the earnest, thoughtful study of the principles underlying this vital subject."

Recognition of Stewardship.

One of America's greatest millionaires averred at one time that "the day will yet come when it will be regarded as a disgrace for an American to die rich." This prophetic utterance is given renewed emphasis by the recent announcement in the daily press that a great American millionaire has actually seen a vision of better things, and has decided to apply a large part of his fortune to the solution of the problem of poverty. After munificently giving to educational institutions, churches, etc., he now proposes to come to the aid of those who have been outstripped in the great race of life. He may, at best, hope to help a small portion of indigent humanity, for the task he has undertaken is too great for general solution, and yet his example may well serve as an inspiration to others, in extending a helping hand to stricken humanity.

Perils to Missions in Foreign Lands.

Missions of the Methodist Episcopal church in the northern part of Africa are experiencing troublous conditions by reason of the war situation, and more and more so as time goes on. Great financial distress has already been visited upon them, and only with the greatest difficulty was the board enabled to supply the workers with needed funds. Missionaries in Liberia have not been heard from, and the keenest apprehensions, regarding their safety, are being entertained by their friends in the United States. Bishop Nuelsen, now in Switzerland, in charge of the Methodist churches of Europe, has endeavored to keep in touch with the sorely-depleted congregations in his charge. Many of these, however, have so severely been stricken by the ravages of war that the efforts of many years will be required to restore them.

Militarism a Real Danger.

It is to be regretted that military enthusiasts of our own land, taking as an excuse the sanguinary conflict of European nations, are now urging with might and main that more battleships be built at once, and that coast defenses be constructed more impregnable and numerous than ever before. Already we have fortified the Panama Canal, though we have proudly boasted that it is a neutral highway, and open to the ships of all nations, in times of war as well as in times of peace. Our navy, small in comparison with England's, is nevertheless a formidable engine of destruction. Our coasts are the most fully defended of any in the world,—mines, concealed batteries, forts, and whatever else goes to make up the sum total of "organized destruction." And yet we are told by the wily militarists that we need more stone walls, more ships, and more death-dealing guns. Contrary to all that, no fact stands out clearer than this,—that the United States needs no protection against the people of any na-

tion on earth. The working people of our land have no quarrel with any other set of working people in the world, and in no way, therefore, can there arise any real reason for a difference of opinion. The best protection of any people is the power of inherent righteousness, for it unfailingly insures immunity against any attack by others. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

No Decisive Action as Yet.

At this writing (forenoon of Oct. 20) it is thought that at least three million men are arrayed against each other on the western fighting line in France and Belgium. The long line stretches from Armentieres, through Roulers, to Nieuwport, which is on the coast of the North Sea, about halfway between Ostend and Dunkirk. Each side seems to be holding its own, at present, with incidental gains, here and there, either way. This, of course, can not long continue, and a decisive engagement is looked for ere long. Both sides are preparing for the continuance of hostilities through the winter, which would seem to indicate that, as yet, there is no very promising outlook for peace. Turkey's present attitude, also, does not seem to be reassuring. Several requests by Great Britain, respecting the observance of neutrality on the part of the Ottoman Empire, have been flatly refused, and may lead to serious complications.

The Light Dawning in Russia.

Only a short time ago the Government of Russia forbade the use of "vodka," the native whisky, but already the effect has conducted so remarkably to the betterment of the people and their living conditions, that the edict against whisky is to be continued indefinitely. Peasants who, before the war, had fallen into hopeless indolence and depravity, already have emerged into self-respecting citizens. Houses which formerly were dilapidated, and allowed to go without repairs, are now kept in first-class condition. Towns, formerly noted for their disorder and debauchery, are now without disturbance of any sort. The people now save fifty per cent of their earnings, whereas formerly that amount was spent for drink. Then, too, their earning capacity has been notably increased through sobriety. Russia, in its present redemption from the curse of liquor, preaches a temperance sermon that even the dullest mind can readily understand.

Treaties and Leagues.

It is most significant that, in spite of the reckless slaughter, now prevailing in Europe, our Department of State has succeeded in the signing of general peace treaties with Great Britain, France and China, and it is now announced that Germany is ready to fall in line. By the terms of the treaties, all parties concerned agree to wait an entire year and to enter into any investigation that may be needed, before entering upon hostilities. Such a treaty, while not absolutely doing away with war, would be a most effectual check upon hastily rushing into action, such as the present most unfortunate and heedless contest in Europe. Then, too, Col. Roosevelt's recent proposal that "an efficient World League for the Peace of Righteousness" be established, is worthy of serious consideration. Such an agreement could most effectually check any unwarranted exhibition of belligerency on the part of any one nation,—all the others being united in a firm resolve to maintain peace.

Helping to Answer Our Prayers.

As to whether the recent day of prayer for peace will be effective for the purpose sought to be attained by the petitioners, much will depend upon the attitude now being assumed by them. It is being urged that unless we follow up our prayers by intelligent help in promoting peace on earth, they are "vain repetitions of the heathen." President Hadley, of Yale, also calls attention to this important fact in a recent address, and his advice is well worth heeding. There may be,—he suggests,—a certain value in publicly recognizing the controlling power of God in the affairs of men, but unless we are willing to make our prayers practical, by working with might and main along the line of carrying out our petitions, we can not hope for actual results. It will not do to pray for peace, and then glorify the achievements of war in our writing and talking. It is wholly inconsistent to be carried away by sensational war reports, and to make bitter and unfounded denunciations. If, by reason of the day of intercession, we try to do what God would have us do,—to promote international peace,—our land will be in readiness for a worthy part in the important work of mediation at the earliest possible moment.

Educating Chinese Girls.

It will be remembered that a \$14,000,000 indemnity was awarded, some years ago, to the United States, because of injuries sustained during the troublous days of the Boxer uprising in China. These funds were graciously returned to the Chinese republic by our Government,—the only one of the great powers thus distinguishing itself. China at once decided that the money be used in the education of some of her young people of talent at American universities and colleges. A number of young men were educated during the past few years, but recently the first group of girls,—ten in all,—came to our shores. All of them are Christians, and eight of them are daughters of Chinese Christian ministers. They were chosen by competitive examinations, speak English fluently, and are well qualified to enter college. Upon completion of the educational course they will return to China, well equipped to become a power in school work among their people.

Are They Justified?

So zealously has the religious press of Great Britain upheld the present European war, that many of the nation's clergy find themselves in a most peculiar attitude. Hundreds of her ministers have enlisted in what they say is a "holy war," and the Manchester "Guardian" goes so far as to say that if a clergyman takes up arms and is killed on the field, he is simply obeying the words of the Master, "Greater love hath no man than this, that a man lay down his life for his friends." Many, however, of England's religious leaders, do not look upon the enlistment of ministers with favor. The Archbishop of Canterbury declares: "The position of an actual combatant in our army is incompatible with the sacred office assumed by him who claims to minister in holy things." The words here quoted are undoubtedly in accordance with the spirit of New Testament teachings on the doctrine of non-resistance, but should, without question, be comprehensive enough to include laymembers as well as ministers.

Furthering World Peace.

Ever since the appalling world conflict has commanded public attention, many suggestions have been made, by which peace might be secured and permanently maintained. Most of the plans, of course, are not practical, but a recently-started movement in England appears to be worthy of serious thought. The organization is headed by men of influence and they propose, when the time for peace negotiations arrives, that "no province shall be transferred from one government to another without the consent, by plebiscite, of the population." The adoption of such a policy would go far toward doing away with causes for war, as was shown in the peaceful separation of Norway from Sweden, in 1905, by means of a referendum vote. Another phase of the proposed peace agreement is "the general prohibition of export of armaments from one country to another." This is a most vital factor in the preservation of world peace, since the well-known and pernicious activity of armament dealers has, in time past, contributed in no small degree to the war spirit, altogether too much in evidence.

Protecting the Home.

Pending campaigns in behalf of State-wide prohibition indicate, as never before, that the people are vitally interested in this most important subject. Communications from various parts of Ohio clearly show that the temperance people of the Buckeye State are fully determined to drive out the saloon, if strong arguments and never-wearying efforts can accomplish the task. As a matter of course, the churches are practically a unit on the question, and even civic associations, business concerns, industrial enterprises, etc., are doing all they can to aid the cause of prohibition. Christian citizenship demands that at this important crisis every true patriot do his very best in protection of the home. In no better way can he demonstrate the great value of exemplary patriotism. Prohibition is humanitarian, and the man who, by his vote, helps to secure the inestimable blessings of sobriety and decency for his State, may well be esteemed a benefactor of his race. There are plain duties of citizenship today that no one can afford to shirk, and one of the most important is the elective franchise on the question of ruling out the saloon. If you are so fortunate as to live in a "dry" State, cooperate with your fellow-workers to keep it "dry." If your State is saloon-ridden, agitate the question of prohibition until your State is lined up with the temperance hosts. It is your privilege as well as your duty to do valiant service for the Lord. "To him that knoweth to do good, and doeth it not, to him it is sin."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Oh! Stir Me, Lord!

BY WM. A. HUNNEX.

Stir me, oh! stir me, Lord! I care not how.

But stir my heart in passion for the world;

Stir me to give, to go, but most to pray;

Stir till the blood-red banner be unfurled

O'er lands that still in heathen darkness lie,

O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord! till prayer is pain,

Till prayer is joy, till prayer turns into praise;

Stir me till heart and will and mind, yea, all,

Is wholly thine to use through all the days;

Stir till I learn to pray "exceedingly";

Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord! Thy heart was stirred

By love's intensest fire, till thou didst give

Thine only Son, thy best-beloved One,

E'en to the dreadful cross, that I might live.

Stir me to give myself so back to thee

That thou canst give thyself again through me.

Stir me, oh! stir me, Lord! for I can see

Thy glorious triumph-day begin to break;

The dawn already gilds the eastern sky.

O church of Christ, arise! Awake! Awake!

Oh! stir us, Lord, as heralds of that day,

For night is past; our King is on his way!

The Mission and Power of the Church.

BY LEANDER SMITH.

1. THE church is a Divine institution, organized by Christ (Matt. 16: 17-19). It has Christ for its Foundation and Head (1 Cor. 3: 11; Eph. 1: 22). It was purchased by the blood of Christ (Acts 20: 28), and therefore it is the body of Christ (Eph. 1: 23; Col. 1: 24).

Why do we hear so much criticism about the church? Because it is easy to criticize it. Nothing costs less than criticism. Nothing goes farther, with a smaller capital, to a larger audience. When one has nothing else to do, he criticises the church. When government is corrupt, and business life rotten, and society lascivious, the church falls heir to the blame.

Nevertheless, all this criticism is an indirect compliment. It is a way society has of saying that it really expects a great deal of the church. It expects the church to save the world, to correct crooked business, and to purify, redeem and elevate a low-down social life.

The church has not died out. It is not a fossil. It has not gone out of business. As long as anything can get itself hotly assailed it is in business. We speak no evil of the dead. One does not deliver a philippic against a corpse. When the public pounds the church, it is its way of saying that the church is gaining ground.

It is not so much, however, the value, as it is the mission and business of the church, on which the critics split. What is the church for? What is it to do in the world? Every faddist and theorist thinks the church should espouse his cause. One man wants the church to preach prohibition. Another wants the church to preach politics. Still another severely condemns this and calls for the church to preach "the plain, simple Gospel of Jesus Christ." One man thinks the church should champion the cause of organized labor, and another that it should be as noncommittal as an oyster on anything that is a living issue. Some think the church should say less about sin and more about injustice; less about divine sovereignty and more about the sovereignty of the people; less about the Holy Trinity and more about the human trinity.

It is evident that if the church were to try to follow everybody who thinks he knows what it ought to do, it would never get anywhere. If it were to endeavor to be an ally to every man who is sure his scheme is going to bring about "millennial dawn," the church would soon be dismembered. The church is not a mere annex to anything. It is the main building. It is not a tail to somebody's political kite, a donkey to be packed and ridden and driven at the behest of every project that finds itself without better

transportation facilities. The church itself has a mission, a business. There is nothing bigger or more important, and the church can not afford to forsake it for anything.

2. The church, the mission of the church, is to the spiritual part of man, which means that it is to the man, and not to his baggage, for man is far more than a clothes-line, or a wage-earner, or a bread-winner. The life is more than meat, and the body than raiment. Man is essentially a spirit. Some day he will shake off all the rest, as the tree sheds its leaves in autumn, but his real self will remain.

But, you say, "Did not Christ look after the physical, as well as the spiritual? Did he not feed the hungry and heal the sick, and work miracles?" Yes; but always with a sort of protest, insisting that his kingdom was spiritual. But, you say, "When a man is hungry and cold, sick and ground down by injustice, it is useless to talk to him about his soul, and tell him he is a spirit. He is not likely to listen to a church proclaiming grace and glory. What he wants is a present chance." Well, I am not so sure of this, for I have found such people about as ready to listen to a spiritual message as those who are "rich and increased in goods and have need of nothing."

The church must care for everybody, and in everything. It must have compassion. It is a poor church that can not weep over Jerusalem; that is not stirred by the spectacle of human need; that is not indignant over lawlessness; that is not aroused by the evils of child labor; that has no interest in the drink problem or the race problem or the social evil; that is not out against everything that corrupts the life and character of men and women for whom Christ died, to redeem from sin which corrupts the body and destroys the soul.

The church is out for emancipation. It has been setting people free ever since it started in business. Do not think that our century is the only one that has ever had a philanthropic impulse or a humanitarian thought. Other centuries have done something for the salvation of the world, and the church has always been busy. It has had a hand in striking off the shackles that have fallen, by its instrumentality, from the wrists and ankles of slaves. It has redeemed many who were in the gall of bitterness and in the bond of iniquity. Christ said to the church, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you always, even unto the end of the world."

3. The church has a remedy for sin and uncleanness. It proposes to cure,—not by some raw scheme of social or political or industrial reform, but by putting man where he belongs, by making him spiritual, so that he is controlled from within. The purpose of religion is to supply human life with a motive big enough to drive it up hill, to so tie up the individual to God that, whatever he does, he will do it in a godly way, and with godly power,—that is, as God would do things. It does not undertake to boost labor unions, but to make the laborer a Christian wage-earner. It does not try to espouse the cause of the capitalist, but to teach him what it means to be a Christian employer.

Do you tell me that this is weak and evasive? I tell you it goes straight to the root of the trouble. The church with a spiritual mission is not a dead church. It is the most dynamic thing on earth. The church, therefore, is primarily and fundamentally in the business of making people godly, of bringing them into vital relations with God, of changing their characters, of giving them the kind of character God has, so they will be a light to the world.

If the church is not making people better, it is a failure. It is to improve institutions, to be sure, but if you look far enough and clear enough you will soon see that you must improve people in order to improve institutions. Institutions are only one of the by-products of civilization. In order to improve laws you must first improve the people. Laws are a by-product of society, and society does not grind out of the mill anything better than goes in. If we try to improve institutions without improving the people, institutions

will go to smash. Socialism is a beautiful dream. There is only one thing in the way of its realization,—the people. If people were what they should be, it would be feasible; but if people are ever what they should be, there will be no need of socialism, for every ill of which it complains will have ceased to exist. And so the church is not falling down in its business when it insists that its mission is spiritual.

4. But our real concern should not be to determine the real value of the church, nor yet what its true mission is, but this, Is it fulfilling its mission? Is it doing the thing it was built to do? Is it a spiritual force today? Is it doing a lot of little things, but falling short in the one supreme thing? It may nurse all sorts of sick reforms that cry for milk and say mean things about the church when it fails to give them cream, but if it fails to lead men to know God in the pardon of their sins, it fails.

The power of godliness must be clearly in evidence. If the church fails, it is largely because the people who compose it are themselves not spiritual. Here is where we are weak. The trouble with the church is not, that it is behind the times, that it preaches dead doctrines, that it is not interested in reform movements, but that its membership is composed,—not entirely, thank God! but entirely too largely,—of people who have but very little of the religious experience, and very little personal acquaintance with God. Religion does not grip them. It merely sugarcoats them. They go through the forms, perhaps, but they know nothing of the power of God in their lives, which rides down expediency, popularity, gain, and all baser motives. They probably conform to the forms of religion, but the forms are not enough. Putty has form; dough has form; sawdust may have form, but no power. A Greek statue, a cold cadaver, has form, but no life. It has been said that even the Almighty could not save the world with that kind of a crowd.

O brother, sister, let us get into the spirit! Church members must quit playing with the mission of the church. It is not more members, but members that are filled with the Holy Spirit, that we need. Numbers alone will never do the work. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." We need Christians who put themselves into the mission of the church. A dozen people who hate nothing but sin, who fear nothing but hell, who believe in nothing but righteousness, and who live for nothing but God's glory, are worth more, in the war against evil, than multitudes of nominal Christians.

Oh, that every church member were filled with the spirit, that caused the prophet to exclaim, "But as for me and my house, we will serve Jehovah!"

216 East 10th St., Newton, Kans.

The Worth of a Soul.

BY ANNA V. BLOUGH.

My attention was recently called to the foregoing subject, when I chanced to read about the conversion of a very wicked man. For many years he had gone far into sin, and had only cursing for the name of God. But when, near the close of life, he was led, through kind ministering, to accept Christ as his Savior, he could only marvel that his poor, shriveled soul was so precious in the sight of God, that neither in heaven nor on earth was a ransom found except in the Son of God himself.

This set me to pondering. Who were the precious ones who had passed by that day, and what estimate had my attitude placed on their souls? I remembered that, while in my study, a continued rapping, with calls for food at the gate, told us that an old beggar was there awaiting some kindness from those within. His only mission in life seemed to be to obtain enough food to keep starvation away and clothing enough scantily to cover him. A few gruff words from the man at the gate, and he went away empty handed. Why bother with such as he? And yet, what vibrant strings may have been there, awaiting the tuning of the Master hand?

An hour later a call from the court announced a guest. At the door I was met by a woman, twenty-six years old, with daughter of seven. She was

dressed in a blue silk garment, and her manner spoke of refinement, after the custom of the Chinese. But her unsteady walk, and a glance at the tiny feet, told the story of custom's cruel demands. Through conversation I learned that she had come to arrange to take the opium cure in our refuge here, longing to be freed from a dreadful habit. And this is one for whom Christ died! Bound by the chains of custom and habit! What an opportunity not only to release the bondage of an evil habit, but to give her the Gospel of Liberty!

Again, we were dressing the wound of a boy with a broken leg. He and his father have had their first contact with Christian people in the last few weeks, while being treated, during which time they have been taught and prayed with each day. The grateful father said, with beaming face, "Every night I pray to God. I believe much in him." Surely his responding heart is pleasing to the Father above.

Thus they came and went, some crude and ignorant, others of refinement and learning. How did my estimate compare with the redeeming value placed by Christ upon the most degraded soul? There are times when a great man travels through your city. What a privilege to shake hands, exchange a greeting, or to receive but a passing glance! And why? The public has placed a large estimate on their worth. Yet are we aware that the more common people, whom we passed unnoticed as we returned, thinking of the great man, also have a value set on them that the world can not satisfy? Yes, it is worth while to be courteous, to be kind, to minister to the needy, and to endeavor to bring them to a realization that they are precious in God's sight, that they may accept proffered salvation.

This same thought may be profitably brought closer home and applied to self. Have you ever been guilty of thinking meanly of self, underestimating the gifts and opportunities that God has entrusted to your disposal? There are some who are most careless of this body,—the temple of the soul,—bringing it to wreck and ruin through thoughtlessness or dissipation. Yet what of the thoughts and words that have so much influence on the soul? "Ye are not your own, ye are bought with a price."

Ping Ting Hsien, Shansi, China.

The Southern District of Illinois.

BY GEO. W. MILLER, CLERK.

THE District Meeting of Southern Illinois was held in the Woodland church, near Astoria, Ill., Oct. 7. The attendance was good. The spirit of the Conference, including all the other gatherings, was excellent.

The Elders' Meeting began at 8 A. M. on Tuesday, Oct. 6. Twenty-five of the forty elders of the District were present. Eld. Jacob Wyne was chosen Moderator of this meeting. The spirit of love was manifested. It was remembered that one of our number,—Eld. Chas. C. Gibson,—had been taken to his heavenly home during the year. A letter of condolence was sent by this body to the bereft family.

At 3 P. M. a conference of the District Mission Board and the mission workers of the District was held in a side room of the church. The object of the meeting was to become better acquainted with each other and each other's needs, and to discuss problems that confront the worker. With the exception of Sisters Lear and Stutsman, all were present. This was the first meeting of the kind ever held, and it was unanimously decided to have another next year.

There were four services held in the main audience room of the church that the writer was not permitted to attend. These meetings are said to have been interesting and inspiring.

At 6 P. M. a meeting was held in the interest of "The Home" in Girard. Bro. S. S. Brubaker acted as Moderator. It was planned to have Bro. Appleman, of Indiana, at this meeting, but on account of sickness a change had to be made, and Elders J. W. Lear and W. T. Heckman gave most excellent addresses. Following this service, Bro. Roland Leatherman, of Chicago, delivered a very inspiring

missionary sermon. An offering of \$133 was lifted for Home Missions. This was afterward raised to \$150.

The District Meeting was organized by electing Eld. D. J. Blickenstaff, Moderator; Eld. W. T. Heckman, Reading Clerk; Eld. Geo. W. Miller, Writing Clerk. Forty-four delegates constituted the voting power of the meeting. Several questions came before the meeting, which brought out lively discussion. No queries were sent to Annual Meeting. We decided again to raise our missionary money by the free-will offering plan adopted by Annual Meeting of 1911, using the envelopes as a method of gathering the funds. Eld. S. W. Garber was elected as member of Standing Committee, and Eld. D. J. Blickenstaff, alternate. The next meeting is to be held in the Viriden church.

The first session of the Ministerial Meeting was held in the evening. Eld. W. T. Heckman was chosen Moderator. A heavy rain kept a good many away, yet the house was nearly full. The interest was extra good, and remained so until the close on Thursday noon.

All our meetings were favored by the presence and assistance of Bro. John Heckman, of Northern Illinois, Bro. D. F. Warner, who recently entered upon the pastorate of the Viriden church, Bro. Roland Leatherman, who will, in the near future, take up the work in Champaign, and Bro. I. D. Heckman, of Bethany Bible School.

The membership in Woodland and Astoria knew how to provide for the comfort of those who were in attendance, and deserve much credit for it. The meetings throughout were spiritual and it is to be hoped that good results will follow. May God's name be praised in it all and the cause strengthened!

La Place, Ill.

The Work in Northern California.

BY J. HARMAN STOVIER.

THE eighth Northern California District Meeting, with its attendant conventions, has passed into history. Of the eight, it surpasses, in some respects, any meeting previously held.

Perhaps no convention, ever held in Northern California before, with our people, manifested a greater interest than this Lindsay gathering. Hour after hour the audience, almost to a person, was deeply absorbed in every question.

More constructive work was done at this District Meeting than ever attempted before,—such as is likely to mark an epoch in the life and progress of the District.

The proposition from the Southern District, to make the Northern District a half owner of Lordsburg College, was favorably considered, and the District, pending an early confirmatory action from the Southern District, is owner of a half interest, and obligated equally with the Southern District in the maintenance of said College, as soon as the joint machinery can be made to apply.

In the consideration of this question before our Conference there were some masterly speeches,—such as would do credit to any assembled body in the world. The writer noted especially the clear phraseology in expression, the splendid poise of each speaker, the courteous regard for the brother thinking differently, the close adherence to the point under discussion, the sound logic and everything that goes to mark genuine talent and, better yet, genuine conversion to a high Christian standard. With such a splendid body of workers, the work in Northern California ought to move forward with good success.

A committee man was also appointed, which is the first step toward uniting the five Coast Districts on one school for the Coast. The taking over of a half interest in the present school will, in no way, interfere with the attempt to unite the Coast on one school, but will tend to this end.

The spirit of the meeting was shown in recommending the report of the Mission Board, with instructions to ask for more money to carry forward the work of the District. Afterwards, when the report was made with an addendum, asking for \$1,600, it was accepted unanimously, without discussion.

Lindsay is in Tulare County, about sixty miles south of Fresno. The Brethren settled here about four years ago and have made quite a change for the better in that time. They have a new church-house, modern in every way, which contributed no little to the success of the meeting. Meals were served in a large tent,—no cooking having to be done at home. This arrangement contributed very much to the comfort of the sisters, who thus have fewer burdens to bear, and are left comparatively free to enjoy the meetings. Many thanks are due the dear brethren and sisters of the Lindsay congregation for their hospitality and for the many good things enjoyed while with them. A call was received from the San Francisco Fair managers, inviting the Brethren to hold the 1915 Conference at San Francisco. The next meeting will be held at Reedley.

The Ministerial Meeting, held the day before the District Meeting, was good in every way. Every one participating, seemed to have his part well prepared. Some of the topics were live questions now affecting our general Brotherhood. The one as to "calling a minister, attitude of the church toward the call, and her obligation toward the one called, in his preparation and support, brought out some strong talks. There was no *pro* and *con* argument, but strong talks for an advance upon the whole ministerial problem, looking toward a closer Scriptural standard.

The layman's period on the program, giving a view of the ministry from the laity's viewpoint, was most interesting. Bro. S. G. Hollinger led in the discussion, followed by Sister J. B. Flickinger, who read a paper, which the meeting unanimously voted to have published. The general discussion was lively but in the finest of spirits. All tended to higher ideals in the ministry.

The Sunday-school Meeting was, if possible, more enthusiastic than the Ministerial Meeting. It was found that the penny collections for the Conference year reached nearly \$1,400, with three schools not yet heard from. It was decided to support a missionary in the foreign field. Bro. S. G. Hollinger was, by the District Meeting, elected to serve three years more as District Sunday-school Secretary.

On through the Temperance Meeting, the interest kept at white heat. The District Meeting, two days before, having adopted a resolution, instructing to vote California dry, gave zest to the discussion. Bro. S. J. Miller, of Lindsay, gave instruction how to mark the ballot, and there was a registrar present from Lindsay, to register voters not yet registered, and to re-register those who had lost their registration by a fire in Lindsay on the day the meeting opened.

Fresno, Cal.

Jesus Is Coming Soon.

BY J. S. SECRIST.

"Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen" (Rev. 1: 7).

"This Jesus, who was received up into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1: 11).

THIS is clear, plain, easily understood, and can not and will not fail of being literally fulfilled; but when? We believe soon, and that for many good and satisfactory reasons.

No doctrine or teaching in the Bible has more prominence given it than that of the second advent of our Lord to this earth, to live and reign here with his saints for a thousand years, and to subdue all unto himself. "For he must reign until all is subdued and conquered, that he may be absolutely supreme."

As in all other Bible doctrines and teachings, Satan has done all possible to discard this blessed doctrine and to bring disrepute upon it, through false teaching, propagated on earth in every conceivable way. He hates it with an intense hatred, perhaps above all other doctrines, for he knows his time is set and will end when Christ appears. He is to be bound then for a thousand years and shut up (Rev. 20: 1-4). He knows his time is fixed, and at the

command of Jesus he would cry out, "Art thou come to torment us before our time?" (Matt. 8: 29)?

While we may not be permitted to know the day or the hour, yet Jesus has told us that "when ye see all these things, know ye that he is nigh, even at the doors" (Matt. 24: 33). Have we yet learned the parable of the fig tree? Are our deductions made from anxious concern for his soon coming, or because we hear so much said lately of it? Just now there is no end of theories as to what is going to happen soon, because of the great wars and perplexities of the nations.

Again, it is so easy to strain our imagination to construe things to mean what we want to believe. By the past, then, let us profit, and not be extremists, neither unbelieving. From the days of the apostles until now the time has been set and men have waited in breathless silence and wonder for his appearing, and still, after a lapse of nearly nineteen hundred years, he has not come. But HE WILL appear, though not until HIS time is fully come.

Some have said, "Let us hasten his coming by our earnest effort in preaching the Word." They declared his advent has been hindered because of the indifference of the Christian world. This is a mistake. Can we retard the sun, or change the planets in their orbit, or the seasons, that they will not come? No, never. When Jesus came, in Bethlehem, it was in the fulness of the time, that "God sent forth his Son" (Gal. 4: 4). And "the times and seasons are now in the Father's hands" (Acts 1: 7). "And the day and the hour he knows" (Matt. 24: 36). All idle speculation ought to vanish at this point, and we should rely on something tangible and definite. Have we got it? Yes.

The question, then, we eagerly ask is, What is this tangible proof and testimony? How may we know that we are in the end of the age?

1. Because many, perhaps nine-tenths, of the Bible prophecies already have been fulfilled. The remainder are still in the future, and will just as surely come true as have those in the past. The Spirit-filled and Spirit-led student of God's Word, who is acquainted with the prophecies, and the history of the world, as God has dealt with man, knows that the above is true. This gives us a sure foundation on which to build and calculate for the future.

2. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. 24: 14). This is clear, strong, full and simple, easily understood, and follows in connection with Jesus' teaching of his second coming. In more than 500 different tongues and dialects the Gospel now is printed and taught; indeed, but few people are left who have not access to it, and soon it will be available to all, "as a witness." Not all will be converted to it, any more than were the Jews when Jesus first declared it to them. Some will receive it, but not all, to their salvation.

3. The cycles of time will be full in this century. God, in the beginning, set the cycles in order (see Gen. 1; Lev. 23 to 25 for a full study of the cycles of time, and see also "Creation, Time and Eternity," a work by this writer, which may be had at cost from him), and they are completed in seven, as the seven days, seven weeks, seven months, seven years, seven times seven years, etc. We have the seven thousand years so clearly defined that we can hardly have a shadow of doubt that they will fill up all time for mortality on this earth. Lack of space and time forbid our entering into any explanation of this most wonderful truth, which is, indeed, the key that unlocks the mysteries of "Creation, Time and Eternity," as revealed by God through his holy prophets. We are now in the last century of the six thousandth year from the creation of man, and this will close the working week of mortal man on earth, and usher in the immortal reign of Christ and his saints. Glory be to his immortal name and kingdom! In all ages there has been a lapping over of one age into another. When Jesus came the first time there was a series of incidents, such as the coming of John the Baptist and his work; then the thirty years of

Jesus' life; next his ministry, death, resurrection, the church in transition, its gradual spread, etc. So even now the events are in rapid progress, and truly are showing the signs of the "fig tree." Yet there seem to be a few signs still lacking, which we shall see.

4. The Jew, the "chosen tribe" of the chosen people, has been set as an everlasting sign among the nations of the world. In the Jews we have the most wonderful fulfillment of prophecy, past as well as present. Jesus, prophesying the utter destruction of Jerusalem, and the Jewish nation, said, "For these are the days of vengeance, that all things that are written may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 20-24). "Trodden down. . . until the times of the Gentiles be fulfilled," but no longer. Many are the indications that that time is now rapidly drawing to a close, and the many prophecies of the Jews' final gathering are nearing fulfillment.

Since the days when Titus overthrew Jerusalem and the whole nation, sold the Jews into slavery, fed them to wild beasts, and slew them in the awful sieges, grudgingly they have been accorded a wailing place in their beloved Zion, but no amount of money could secure for them a title to their old homes in Palestine. Within the last few years, however, since the new Turkish Government has had control of affairs, they have once more received recognition. They now are given good titles to their land and are rapidly buying up everything worth having, that is offered for sale within their old promised land. They are also granted the privilege, at stated times, to enter within the dome that covers the ancient temple site. Four new trolley lines are being built in and around Jerusalem; modern water works and electric lights have improved the city; the old walls are now for sale, to be torn down, and the material used for other purposes. Hebrew schools are in full operation, and the Hebrew language is to be the one employed for their new nationality. They are coming from the ends of the earth, even America sending her quota, greetings and helping hand for their welfare. This can not be accidental. Let us turn to the testimony:

"Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all. . . . And David my servant [meaning Christ] shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore" (Ezek. 37: 21-26).

The so-called great battle of the nations, described most aptly in Ezek. 38, will take place after the gathering of Israel into their own land: "And thou shalt come up against my people Israel, as a cloud to cover the land: it shall come to pass in the latter days, that I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes" (Ezek. 38: 16). At this time their land shall be inhabited, in city and villages without walls (Ezek. 38: 11). This is true now for the first time in the history of Palestine, as even the wall at Jerusalem is to be torn down, and sold for building purposes.

Again, they are to be a prosperous people, with much goods, cattle, etc., dwelling in the middle of the earth (Ezek. 38: 11-12). With their returning, the latter rains are falling in Palestine, and soon "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins" (Rom. 11: 26-27). "And so all Israel shall be saved." "For I would not, brethren, have you ignorant of this mystery, . . . that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in" (Rom. 11: 25). Jesus will do it; bless his holy name! "The law shall go forth out of

Zion." "He will rebuke the nations afar off." Wars shall cease unto the ends of the earth.

The present great war is only a preparatory step for what is coming later. The Jews are the leading financiers of the world. The promise, "Thou shalt lend to many nations and not borrow," is now literally true. The president of Yale University not long since, in an address to the students, said that it was "a noted fact, that the nations of Europe could not go to war without first getting a loan from the Jews." And it is true, that they were so deeply in debt to the Jews before this war, from previous loans, that it was all they could do to pay up the interest. What will it be now?

Yes, Jesus is coming soon. Oh, be ready for the glorious rapture of the saints when we shall meet him, never to leave his blessed company again, but to be "priests and kings and reign with him for a thousand years." Oh, the rapture, the joy, the peace, the glory unspeakable! Well may we exclaim with Paul, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us-ward" (Rom. 8: 18).

Olympia, Wash.

Gleanings from the Wayside.

BY JOHN R. SNYDER.

Consider the Ant.

SOMETIMES very small things can teach us a lesson. Too often, however, we want to take our lessons from something big,—a master or a learned professor, some noted sage. How we long to sit at their feet and learn of them! But while all this is something to be desired, yet it may be well for us, sometimes, to look at something small, and learn great lessons. The Master himself said, "Consider the lilies of the field," and so even today some of the common things of life may teach us a lesson.

Idaho raises more than alfalfa, apples and sage brush. It raises ants in greatest profusion. All over the ash and sand they may be seen, of many kinds. It was while spending some time at a settler's "shack," that they were brought to our attention. Just outside the door, in the yard, was a large "ant hill," with its army of occupants. Time being somewhat heavy on our hands, we took to observing this busy hive of insect life. And while thus watching, we were most forcibly impressed with the declaration of the Wise Man, when he said, "Go to the ant, thou sluggard; consider her ways, and be wise." Well, we did consider her ways and found them intensely interesting.

First we found that the ants were busy all the time. They seemed to have no vacation periods or short hour schedule. Again it seemed that every individual had his work to do. If a drone came along, he was either made a prisoner or put to death. There was system in everything they did. No one interfered with the work of another. No job seemed too big for them to tackle. If it was too big for one, assistance was called. And it seemed to be always forthcoming. Obstructions were removed as soon as possible. There was neatness and dispatch in their every movement.

In their willingness to undertake the great tasks we again thought of the words of the Wise Man, "The ants are a people not strong, yet they prepare their meat in the summer." What a marvel of forehandedness we saw in these wise little insects! Their one great purpose seemed to be to make ready for the coming winter,—looking to the future. A lesson for us? Yes, many of them. In each of these phases we may take a lesson to ourselves. As laborers in God's kingdom he expects us to be busy. He has given us our several tasks to perform, and the talent with which to work. There is work for all, and there is no place in the great plan of the ages for drones or shirkers. There is an "eternal fitness of things,"—a plan by which we can work to best advantage. There is a future for which we must prepare. We may not be able for mighty works, but we can "do with our might what our hands find to do." Consider the ant and be wise!

Bellefontaine, Ohio.

Inspiring Meetings.

BY D. WARREN SHOCK.

Reading Clerk of District Meeting.

OCT. 6 to 9, there were held in the Root River congregation, Preston, Minn., the conventions in connection with the District Meeting of Northern Iowa, Minnesota and South Dakota, as follows: Oct. 6, 3 P. M., Sisters' Aid Societies; 7:30, Temperance Program. Oct. 7, 8 A. M., Conference; 7:30 P. M., Missionary Meeting. Oct. 8, 8:30 A. M., Ministerial Meeting; 7 P. M., Christian Workers, followed by a Child Rescue Program. Oct. 9, 8 P. M., Sunday-school Program.

The churches were well represented in these conventions. Those on duty were well prepared, which raised the standard of the effort put forth above the average of former years. The spirit and helpfulness, manifested by all present, added much to the manner in which the work was done.

The churchhouse is fourteen miles from the station where most of the visitors arrived, to be conveyed to place of meeting. Recent rains made the roads heavy for this work, but the local church attended to it admirably and satisfactorily. The hospitality, in conveyance as well as in their homes, in their church-house and in their dining-hall, speaks loudly for the large-heartedness of the Root River congregation. The highest tribute of praise is theirs. Eld. J. H. Graybill is their pastor and elder.

The session of the Sisters' Aid Societies was missed by most of the people as, because of the rains, they arrived too late. The societies of the District are doing a noble work.

The Temperance Program set forth strong topics, and the presentation of the work delivered was forceful. The speakers not only knew what they were saying but felt it within, and caused their hearers to get the force of the messages. An offering of \$22.43 in behalf of the local committee's work was lifted.

The District Conference was well attended, and all business was well directed by the Moderator, Bro. A. P. Blough. The business was all completed early in the afternoon. The work before the meeting was all directed towards aggressiveness. Some work, that had been committed to a committee, came before the meeting and was carefully gone over and adopted. This included the uniting of the Mission and Ministerial Boards. Instead of three members on each of two Boards, five members comprise this Board as follows: Five years, H. H. Wingert; four years, A. P. Blough; three years, I. M. Forney; two years, H. C. Sheller; one year, J. E. Burkholder. This Board looks after all the finances of the District. Its call for \$3,100 from the churches for the ensuing year, was granted without a dissenting voice. The reports of the committees and officers showed growth in the work for the past year, and the work well in hand for the coming year. About one-half dozen papers of new business came from the churches. The next District Conference will be held in the Worthington church, Worthington, Minn. Bro. W. O. Tannreuther served as Writing Clerk. He did his work well. Officers elected for next year are: Old Folks' Home Trustee, Bro. J. P. Doak; Temperance Committee man, Bro. H. F. Richards; Auditing Committee, Brethren C. F. Messer and J. P. Doak; Child Rescue Trustee, Bro. D. W. Shock; Sisters' Aid Society officer, Sister Eva Lichty; Standing Committee, Bro. D. Warren Shock; Bro. A. P. Blough, alternate. Twenty congregations are scattered, here and there, in our territory.

The Missionary Meeting, on Wednesday evening, was a strong feature in the sessions. Bro. J. F. Burton ably preached about "The Missionary Church." The house was well filled. After listening to a sermon for an hour, a few further statements were made by two of the Mission Board. A quartette was then sung. An offering of \$305 was gathered,—the largest offering collected at any meeting to date.

The Ministerial Meeting was organized by the preachers of the District, Bro. D. W. Shock being chosen as Chairman and Bro. H. F. Richards, Clerk. The program was arranged to be climactic, in the order of its development. Each speaker did seeming-

ly the very best, and opened the way for the next. "Unanimity in Service in the Working Church" was followed by "The Blessings and Enjoyments of the Consecrated Life: (a) In the Ministry, (b) In the Deaconry, (c) In the Laity." This opened the way to discuss "The Country Church" under three divisions,—*"Religiously, Socially and Educationally."* On this topic some of the proper ways to hold and prosper the country church were emphatically set forth,—not so much theory as facts that have been tried and proven. Many of the people of the city are from the country, and so the country church is closely connected with the success of the city church. If the country sends good, healthy Christians to the city, it will have its effect, but if they are lean and sickly, the result will be accordingly. The subject of "Revivals," was discussed under two divisions, namely,—*"The Evangelist and the Church,"* and *"Music."* Revivals should be an occasion when evangelist and church, from the beginning of the services, unitedly are laboring to gather in the unsaved. It should not require the first week, or so, to gather up and unite dry bones, to get a response from the members before any work can be done with the unsaved. The evangelist should not be burdened with the entanglements of the congregation, if any. He should have the field clear before him, so that, in driving the messages home, no one can censure him for making pointed applications. The music is no small part of worship. A certain evangelist would not deliver his message unless his audience was self-prepared by spiritual singing. If he did not realize the presence of the Spirit properly in the singing, the audience was kept singing to the time of dismissal, if necessary. The message was considered too precious to cast to the winds. Songs for praise, devotion, meditation, and invitation should be chosen intelligently. Every one should have access to a song book and then sing. During the invitation song let no one turn to the right or to the left to gaze around idly or curiously. At that very moment the Spirit may depart from the heart of the one who just then has a struggle within, and the victory may thus be lost. Should there be some one, to whom God will send you, to help gain the victory, go in his name and do it tactfully. God is holding you responsible for doing your best in an intelligent way. There is a famine, seemingly, of preachers, for some cause or another. Perhaps the job does not look good to some. When the work is developed as it was in this meeting, there are seen to be real "oases" in the preacher's life as well as in any other saved life. The last topic discussed was the preachers' "Oases."

The Christian Workers' Meeting was in charge of Sister Sophia Broadwater. Bro. Stuart Hamer, Sister Ella Harbaugh, Sister Hersh and Bro. H. H. Wingert ably discussed topics that tend to a wide-awake local Christian Workers' Meeting. This session continued only a few minutes over an hour.

The Child Rescue Work of the District is moving along carefully. Some children have been placed into good homes during the past year. Pictures of some of the children were displayed in the meeting. Two children are at the disposal of the society, and two prospective homes were made known, after a touching and convincing address and appeal was delivered by Bro. A. P. Blough. The rescuing of children is nothing short of one phase of missionary work. The unfortunate one, dependent and helpless, needs a father and mother, to be properly fostered and trained in paths of right. Have you room for another plate at your table? Have you room for one more in your beds? Have you room for one more in your heart, to bring up for the Lord? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Jesus.*

Bro. Virgil C. Finnell presided over the Sunday-school Meeting. Sister Bertha G. Dutcher was Clerk. As the trains left early in the day, to carry the people to their homes, the Sunday-school work was shortened. Nearly every year this has affected the Sunday-school work more or less. We hope to give the Sunday-school a more promising place by another year. A called session, the evening previously, gave

good opportunity to discuss problems helpful to the work. A large chart, showing the rating of the Sunday-schools, was nicely arranged and displayed. The Chairman has been the Field Secretary during the past year and has placed into the schools teaching and material that is bringing splendid results. His work for the coming year is looked forward to with great expectations. The Sunday-school should have the support of every member of the church. The Sunday-school teacher has a chance the preacher does not have in the pulpit. No teacher should stop short of the best preparation and equipment.

The leaders of song in these meetings were, Irvin Leatherman, Bertha G. Dutcher, Samuel Fike, David D. Buehly and J. O. Kimmell.

Minneapolis, Minn.

DEATH OF ELD. FRANKLIN MYERS.

Franklin Myers was born in Carroll County, Ill., Feb. 21, 1847, and died at his residence, near Lanark, Ill., Oct. 3, 1914, at the age of sixty-seven years, seven months and twelve days.

He was the second child born to Paul and Esther Myers. His father, mother and three sisters preceded him to the land beyond. He leaves his wife and two children to mourn his departure. He united with the Church of the Brethren on Christmas, 1865, being baptized by Eld. H. P. Strickler. He then lived in the Arnold's Grove congregation. Bro. Myers was elected to the office of deacon in 1876. He was called to the ministry in 1878 and was ordained to the eldership in 1891. In all these capacities he served the church faithfully. He was greatly interested in his Master's work and more active than many ministers. About four years ago his health began to fail and since that time he has not been able to do church work, but he never lost his interest in the welfare of the church. He was a man of a happy and cheerful disposition and tried to make others about him happy. His death removes a worthy man from our midst, a minister whose ideals were high and who desired the prosperity of the church. For many years he preached in the Arnold's Grove church and in Mount Carroll, Ill., where he lived several years. Later he moved into the Cherry Grove church, where he presided as elder as long as his health would permit, and where he finally passed away. The funeral was held at 2 P. M. on Sunday, Oct. 4, in the Cherry Grove church. The sermon was preached by the writer from 2 Tim. 4: 6-8, a text selected by Bro. Myers. Brethren I. R. Young and Charles Delp assisted in the work. His body was laid to rest in the beautiful cemetery by the church, as he had requested.

J. B. Trout.

Lanark, Ill.

SOUTHERN IOWA.

The District of Southern Iowa is among the smaller Districts, with less than 700 members in the entire District, but lack of numbers in no way hinders their zeal or progress in pushing their work. The mission church, in the city of Ottumwa, entertained the meeting with credit to herself. Here Eld. S. L. Cover preaches, and serves as pastor. He and Sister Cover are doing a good work among these people.

Bro. V. C. Finnell was present at the Sunday-school Meeting, giving them the advantage of his technical knowledge and large experience in Sunday-school work. He gave valuable help in the discussion of the subjects of "Graded Lessons," "Teacher-training," "Increased Attendance," "The Use of the Bible in Sunday-school," "The Church's Duty," "Organization," etc. With their good work done in the past, they see much to be done in the future, in increasing attendance and doing better work.

The Ottumwa Christian Workers rendered a splendid missionary program at the evening session, which was followed by a stirring address, urging a more liberal support to their District Mission work, by Bro. W. D. Grove. Over \$800 was pledged for their work. The District is supporting two city missions,—Ottumwa and Council Bluffs,—besides doing much other mission work. Great blessings will come to them!

In the District Meeting plans were inaugurated for more systematic giving in the future, the "Every Man," "as the Lord hath prospered you" method. If we were as particular to carry out the Bible teaching on giving, as we are on some other things, we would have to revise our plans for properly spending the Lord's money. We have grown much in thirty years in giving to the Lord's work, but we are not yet full grown. And then, too, our charity should not be directed to so many outside issues, but to the regular channels of systematic church work.

The closing of country churches in Southern Iowa, as in other States, was noted. In many places in the country no Protestant services whatever are held. Many calls come to our brethren for services. Strong appeals were made to enter these open doors. Other denominations have and are abandoning the field except the Catholics, who are still active and gathering in the children. Brethren, this is our opportunity. We ought to enter these fields. Here, in the country, we can do our best work.

Polo, Ill., Oct. 8.

John Heckman.

THE ROUND TABLE

Love Versus Law.

BY WILLIAM LEWIS JUDY.

THE law-abiding citizen is he who refrains from violation of the laws of the State. These man-made laws set up the minimum of civic righteousness, the very least that the citizen must do or not do to secure himself against jail and arrest. A boundary line is drawn between right and wrong, and to this borderline one may approach as dangerously near as he pleases, only he must not step over.

Man-made law has a second fundamental characteristic, to wit, the outward actions alone determine when the citizen has crossed the minimum line. It is the presumption that the inner motive agrees with the visible action. Outward compliance is enough.

The law of the Old Dispensation,—the Mosaic law,—and the dry barnacles of empty forms which the rabbis delighted in attaching to it, were much like man-made law. The Gospel of the New Dispensation, whose keystone is love, fulfills the Mosaic law. Love is wider than the law, because it demands not only the law's minimum, but more. When the law commands: "Go with thy neighbor one mile," love exhorts: "Go with him twain."

Law hangs on the letter of the command and its fruit is the Pharisaical outward compliance. Love glorifies the spirit of the command, and its fruit is the enthusiastic obedience of heart and soul. Law asks: "What can I get out of it?" Love wants to know: "What can I give?" Law inquires: "What must I do?" Love says: "What can I do?"

The world has law enough. Its heart is bleeding for love. The god of greed rules today; humanity awaits the morrow, when the touchstone of a consecrated Christian life, the gospel of service, shall transform human selfishness into divine loveliness.

Jesus Christ ushered in the freedom of grace to a world under bondage to the law. "Christ hath redeemed us from the curse of the law." Jehovah was still a stern God of wrath but he was also a loving God of kindness. The ancient sacrifice of beasts changed into the new sacrifice of a humble and contrite heart. The Sinai of law was supplanted by the Calvary of grace, since which time "no man is justified by the law in the sight of God." With the midnight chorus of angels over Bethlehem, came the birth of love, the greatest thing in all the world.

1316 South Michigan Avenue, Chicago, Ill.

Worldly-Wise.

BY I. S. LONG.

"For the children of this world are in their generation wiser than the children of light."

LAST Sunday I was caught in a hard shower, so I ran to the first house of a near-by village. This happened to be both dwelling and barroom. Of course the barkeeper and I talked, freely and kindly. I had heard that he gives the poor, ignorant people oftentimes four or eight times more liquor than they ask for, furnishing also the jug, saying, "What will a pint of liquor be to all you?" At first he denied, but finally he confessed, saying, "Saheb, if we don't do that way, how will we make any money? Even so, last year, I sold 400 gallons less than was hoped, so I had to pay out of my earnings as many rupees (about \$135) to the Government."

I then asked how he got the money from the people, for we often have trouble to get even just debts paid. He admitted to forcing them to do his field work, or proceeding in any way possible to get his money back.

On telling him that he ought to get into better business, the old mother who stood near, listening and, as usual, wished to take her boy's part, said, "Saheb, didn't the Lord put liquor here for us to sell and drink? Besides, if we did not sell, somebody else would readily, so why not we?"

Again, this morning, as I passed by a bar near the village, I saw two drummers coming along, with several dozen men and women,—servants of land-

owners,—who were on their way to the fields to weed. The barkeeper keeps these drummers, and has them beat their drums, so that passers-by will want to dance. They dance to music, of course, and can dance well only if they get some liquor. I persuaded the whole crowd to pass by and go on to their work, showing them that it is better not to drink. One poor, naked fellow replied, "True, Saheb, for by this drumming they hope to get more liquor consumed, with the result that we are the losers."

How one wishes he could get them to leave off drinking entirely! The first barkeeper admitted that Christians drink far less than they did before, and some even do not drink at all. I was glad for even this little witness to the effect of our efforts among the people of the village.

Vyara, India.

Inducing Sunday-School Children to Remain During Preaching Service.

BY S. Z. SHARP.

FIRST, let all the old people attend Sunday-school and give no occasion to think that the Sunday-school is merely for children, and preaching service for old people. If they want the children to attend the preaching to follow, old people must be present in Sunday-school.

In the next place, let the Sunday-school and preaching service be conducted as one continuous service, without any intermission for children to slip away. When the Sunday-school classes are all heard, let all gather in the audience room for some kind of general exercise, in which all the classes are interested, closing with a hymn. As soon as the last line is sung, let the preacher announce his text, or begin reading a portion of Scripture, giving no chance for any one to leave the room.

In cities and mission Sunday-schools it will be well to preach a short sermon for the special benefit of the Sunday-school children immediately after Sunday-school, and get all to stay and hear it. The subject should be announced the previous Sunday, to enlist their interest and make them anxious to stay.

"Short Sermons for Children,"* an excellent work, will enable almost any one to prepare an interesting sermon for children. We never knew children to leave after Sunday-school where the above course was pursued.

Fruita, Colo.

*This work for sale by Brethren Publishing House at \$1.00 per copy. Other good books on the subject can also be supplied. —Ed.

Day by Day.

BY ROSA KAYLOR.

Number Four.

WELL! Well! Here are Kasu and Chunda for their sewing, and I thought that I would do some other necessary work today. But the rains are here and they need their little quilts to use. How glad I am for those ready-cut patches, sent by friends at home; and they add a charm to the work, too.

"All right, bring your box. Here, Kasu, see if you can not get this row finished today. Chunda, you must not get cross if you need to take out long, crooked stitches this time. You know what happens when you get cross. We can not work when we are cross. And why is Chumpa not coming today? Oh! it is their holiday, is it? Do you believe in their holidays, or feasts, when they offer sacrifices to their gods? You are quite right, the stone gods can not hear, or do anything, but our God can do all things. But you girls have Christian fathers and mothers to teach you these things, and although Chumpa is the Chief Magistrate's daughter, and has nice clothes and more money than you, she is much poorer, for she does not know our God. Of course she hears us talk about him, but she does not yet understand or believe; but let us pray that she may learn to know him too."

And so from one thing to another the conversation goes on till dinner time, when the work is laid away, to be continued two days later.

Ahwa, via Bilimora, India.

Sunday-School Lesson for November 1.

Subject.—The Arrest and Trial of Jesus.—Matt. 26: 47-68.

Golden Text.—As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.—Isa. 53: 7.

Time.—Friday morning, April 7, A. D. 30.

Place.—Garden of Gethsemane and Jerusalem.

CHRISTIAN WORKERS' TOPIC

The Power of Prayer in Christian Life.

Read Acts 4: 24-31.

For Sunday Evening, November 1, 1914.

Note.—This lesson is taken from "Training the Sunday-school Teacher," pages 143 to 148.

1. Men Began to Call upon the Name of Jehovah Very Early in the History of the World (Gen. 4: 26; 24: 12-14; 32: 9-12; 49: 2-7; Ex. 2: 23, 24).

2. Moses Was a Man of Prayer (Ex. 17: 4-6; 32: 11-13).

3. David Was a Man of Prayer (2 Sam. 7: 18-29; 1 Chron. 16: 8-36; 2 Sam. 22: 1-23; 7; Psa. 51: 1-19; 32: 5).

4. Many Prayed in the Old Testament (1 Kings 8: 22-53; 18: 36-37; 2 Kings 19: 15-19; 35-37; Isa. 38: 2, 3, 10-20; Dan. 9: 3-19; 6: 10, etc.).

5. Jesus Prayed Much.—At baptism (Luke 3: 21, 22); before choosing the twelve (Luke 6: 12); before eating (Luke 9: 16); alone (John 6: 15; Matt. 14: 23); when teaching of glory (Luke 9: 28, 29); in thanksgiving (Luke 10: 21); blessing little children (Mark 10: 16); for Peter (Luke 22: 32); when facing Calvary (Matt. 26: 36-46; Heb. 5: 7); on the cross (Luke 23: 34; 46); and a final blessing (Luke 24: 51). And always interceded for his own (John 17; Rom. 8: 34; Heb. 7: 25).

6. Jesus Taught Much About Prayer.—(1) Must be spiritual (John 4: 23, 24); (2) is communication with God, not man (Matt. 6: 5, 6); (3) must be simple, unaffected message, without repetitions (Matt. 6: 9-13); (4) the Father will always respond to a prayer of faith (Luke 11: 1-13; Mark 11: 22-24); (5) our prayers must be in harmony with God's plan (John 16: 23, 24; 14: 12-17; 1 John 5: 14, 15); therefore we must be enlightened and controlled by the Holy Spirit (Rom. 8: 26, 27; 1 Cor. 2: 9-16; Eph. 6: 18); and united prayer adds assurance to the promise (Matt. 18: 18-20).

PRAYER MEETING

Examining Ourselves.

2 Cor. 13: 5; Jer. 8: 6.

For Week Beginning November 1, 1914.

1. What Have I Done With God?—Recognizing him as the Author and Preserver of my life, have I been mindful of his goodness and thankful for his mercies? What place have I given him in my thoughts (Col. 1: 12; 2: 7; Psa. 1: 1-3; 15: 1-5)?

2. What Have I Done With Christ?—As the Gift of God to me, have I accepted him? Have I crowned him with thorns, or with honor and glory? Is his blood sprinkled in my heart, or is it under my feet (Col. 3: 16, 17; 2 Cor. 5: 17, 21)?

3. What Have I Done With the Holy Spirit?—Have I grieved him by my unbelief, and hardened my heart against the melting influences of his presence? Have I received him in his fullness (Rom. 8: 5, 6, 9, 14-16; Gal. 5: 22-25)?

4. What Have I Done With the Warnings of Providence?—Has adversity led me to "consider"? Have my afflictions sanctified me? Has the loss of loved ones drawn me to the things above (Psa. 18: 4; 119: 67, 71; Isa. 43: 2)?

5. What Have I Done With My Bible?—Have I been reading it as God's message to my soul? Has it been as a lamp, to guide my frail footsteps? Have I made it the "Man of my counsel," and hid its message in my heart (Matt. 7: 24, 25; John 5: 24, 39; 2 Tim. 3: 16)?

6. What Have I Done With My Talents?—My brain, my money, my time, my tongue,—have they been used for the glory of self, or for the glory of God and the advancement of his cause (Matt. 5: 13-16; Rom. 12: 11; 1 Cor. 15: 58)?

7. What Have I Done With My Opportunities?—Have I taken advantage of my many God-given privileges to hear his Word, to speak in his name, to reprove, to exhort? Have I "redeemed the time" (Matt. 25: 31-40; Rom. 12: 6-8)?

8. What Have I Done With My Neighbors?—Have I sought to take advantage of them, rather than be a blessing to them? Have I loved them as myself, or have I treated them as inferior creatures (Ex. 20: 16; Lev. 19: 13, 16, 17; Rom. 13: 10)?

9. What Have I Done With My Own Inner Self?—Do I realize the need of God's forgiveness, and my deliverance from the power of sin? Do I realize my weakness and fruitlessness, apart from Christ (Col. 3: 1-11; John 15: 14)?

HOME AND FAMILY

Beacon Lights of Character.

Be strong: for in this world of toil are loads to bear
And hourly tasks, which take the strength of brain and arm.

With days of cold, and foes to fight, for all who dare;
While sheltering love alone can shield the weak from harm.

Be true: for through God's world a law of truth holds sway,

And e'en the flaming stars will light the life that lies,
While to the soul that's true, a joyous, peaceful way
Leads forward into light, and life which never dies.

Be kind: for on life's road are brothers wounded sore,
Stripped by the robber-bands of sharp adversity,
Who need the smile of friends, the words of cheer,—and more

The helping hand which lifts the load in sympathy.

Be brave: for to the child of fear come specters dread,
Crowding the paths which climb the heights of joy and love,

But vanish, when is heard the conq'ring, fearless tread
Of one who knows the fear alone, of God above.

Be calm: for anxious thought and feverish haste will blight

With withering breath, the buds of joy and power;
While peace and poise and calm repose will gird with might

And lead to highest gain, with joy for every hour.

Be pure: for Christian faith is spotless at the core,
And only he whose thought is pure, and every deed
Can clearly see, with knowledge growing more and more,
The God who dwells with man, fulfilling every need.

—Rev. David Lang.

Living with Father-in-law.

BY ELIZABETH D. ROSENBERGER.

OLD MARTIN DARNER stalked angrily into the house. He had stood all he could for the time being, and he was retiring, defeated and sore, from the field where the potatoes lay in long rows. It was only one of many disputes with his son-in-law, Hiram, but lately it did seem as if he couldn't stand much more. The shiftless ways of his son-in-law worried him; and that was where the disagreements came in. Hiram insisted that he was not shiftless; that he had to work faster and accomplish more than his father-in-law used to, or the farm would not pay.

"There's no sense in letting the hay-rake stand out in the weather. I always had time to put tools and things in the dry," said old Martin, as if he were reciting a well-learned lesson.

"If I am running this farm I want to run it in my own way," answered Hiram, irritably. And that concluded the argument, for they were both good men and were committed theoretically to keeping peace in the family.

Old Martin sat on the porch and looked out over his cornfield, and then his glance wandered up the road which led to Conover, the nearest village. Aunt Nellie, his wife, noticed that he seemed to be studying over something. Since he had come in from where the men were at work, taking up the potatoes, he had scarcely spoken either to his wife or his only child, Sairy Ellan. His wife's surmise was correct. He was "studying over something," and no one could have been more surprised than Aunt Nellie, could she have seen the workings of his mind and known the trend of his thoughts. As it was she said to Sairy Ellan, "I believe pa's rheumatism is worse; he looks kind o' tired out."

Sairy Ellan, busily engaged in rolling out pie-dough, did not reply. She was doing some extra cooking, because she and Hiram were going to a basket meeting the next day. This meeting was held in Hiram's old neighborhood and they always attended it. "Ma, you'll see to it that the cows don't break into Swisher's cornfield, won't you? Seems as if Hiram always gets so put out when things like that happen." There was a worried frown, a deep crease in Sairy Ellan's smooth, white forehead, which betokened her anxiety. She was so desirous that her husband and father should get along together, but in spite of her well-meant efforts, things were not going smoothly. Her husband often was irritable and her

father frequently was resentful because his well-meant advice was disregarded.

The next day, when Hiram and Sairy Ellan had gone, Martin Darnar came into the house and said, "Ma, we haven't been to Conover for quite a spell. Let's go today. I've got old Jule hitched up, an' I want you along."

"Why didn't you say something sooner? I don't know as I ought to go an' leave everything here. Seems as if we ought to stay here when the children are gone."

"No, we don't have to stay. There's some things we've got to see to, an' now's the time; so git your bonnet."

And Aunt Nellie did just what she had done for the last forty years, the one and only thing there was left to do. She obeyed pa and followed his suggestions as to her duty. She got ready and, tying on her bonnet, followed him to the gate, where Jule was tied, and soon they were on their way.

But it was only as they came near Conover that pa unfolded his plans. He almost frightened Aunt Nellie by proposing that they move into their own little house in Conover, now occupied by renters.

"They won't get out. They expect to live there all year," objected ma.

"I know, but that can be fixed," answered pa, stubbornly. "Now see here, I am in earnest. I can't stand it back there no longer. Seems as if everything I used to do is the wrong way, and whatever Hiram thinks is up-to-date and all right. I am getting so I hain't any appetite for my meals, sitting down by him an' thinkin' of all he said about that or something else. An' I can see that Sairy Ellan is a worryin', too. She's lookin' peaked and talks snappy. Why, there ain't any sense in doing this way. We're a goin' to live a good many years yet, an' I want a chance to live as we wish. I know how I like things an' I can work yet, an' jes' you an' me in our own home again, it's a goin' to be better than what we've got."

As he talked and planned, Aunt Nellie's eyes grew dim and her tears fell, for she, too, had been worried and harassed by the constant difference in their family. "I don't know as I blame you," she almost sobbed. "I know you've had it hard, and Sairy Ellan will get along all right with Hiram if we're out of the house. I b'lieve I'm ready to move out this minute."

"We'll move this week yet," declared pa, grimly, and they did.

You say they should have adjusted their differences and then the two families might have lived together in peace? They had tried that,—Aunt Nellie and her daughter. Often they had tried, with tact and patience, to make their relations more pleasant. But in the constant association of all parties, friction and dissatisfaction were almost inevitable.

She was a wise mother who said, when her only child was married, "I am giving up my claim and they are going to live in their own little home. It's hard to see her go, but I want Irene to have her own chance to live happily with her husband."

One of the fundamental laws of this world is the law of constant change. If the children who marry could begin housekeeping and home-making as their parents did, a generation ago, they could all live happily together. But this is an impossibility. Changing conditions, changing theories, manners and customs all make it difficult. The bride and groom of today do not live as their parents lived. They do not have the same purposes or the same ideals. And the bride and groom of the future will differ just as much from their parents of today. And this accounts for the clashing of wills, the misunderstandings which often are found where parents and children endeavor to live together. Too often the parents try to control the young couple, and sometimes they succeed, and then they crush out all initiative in the young people. They settle down, and stay settled down,—so far that they are seldom seen or heard from. They are content to live on what the parents provide for them.

It is for the young people to start housekeeping in their own home. After parents have loved and petted a daughter for twenty years, it is not likely

that the young man who marries her is going to be as considerate of her feelings as they are. The period of adjustment, the learning to know and understand each other, as husband and wife, is less trying if there are no advisers to put in the wrong word. The big house is not large enough for the two families who are trying to reconcile their points of view and finding but little common ground upon which to agree. When your children marry, give them a chance to build their own home fireside.

There are exceptions,—yes. But every rule has a few exceptions. You may think of a case where parents and children live together like the patriarchal families of long ago, and seem happy. But there are more happy homes where each family has built its own social watch-fire.

"By the fireside tragedies are acted,

In whose scenes appear two actors only,

Wife and husband,

And above them God, the sole Spectator.

"By the fireside there are peace and comfort,

Wives and children, with fair, thoughtful faces,

Waiting, watching,

For a well-known footstep in the passage."

Covington, Ohio.

COLORADO CITY, COLORADO.

The writer has just returned from a trip out on the homesteaders' section of the country adjacent to the Pike's Peak region. I went under the auspices of the El Paso County Sunday-school Association. That association is doing some good work for the rural districts. They send preachers out on Mondays, and let them return in time for the services the following Sunday. On Sundays they send "Gospel Teams" to those communities, to hold services, following the Sunday-school hour, at each school-house. The hungry souls, out on the plains, surely appreciate this opportunity to hear the Word.

I preached five nights at one schoolhouse. There were two clean-cut confessions, and four who renewed their covenant to live the Christian life. In the short time that I had, and under the circumstances, I could not preach doctrinal sermons, setting forth our faith as a church, but as I noticed the eagerness of the people for Gospel sermons, and as I beheld their simple faith, I thought: "How much good might be done; how nobly they would likely respond to the 'whole Gospel,' as presented by the Brethren, if only we had men who would enter the field."

In our work, here in the city, we have cause for encouragement. Some, especially those who have helped us financially, may wonder if it has been worth while. The members that were converted last spring are doing fine,—all things considered. Our attendance at church services is at least fifty per cent larger than it was a year ago. The Sunday-school observed Rally Day last Sunday. Ninety-three were present, counting the home department and cradle roll. We have considerably more than one hundred enrolled. This is a fruitful field, and God has blessed the work. He has answered our prayers more amply than we could have hoped.

E. F. Sherfy.

2028 Armstrong, Colorado City, Colo., Oct. 4.

FULTON AVENUE CHURCH, BALTIMORE, MD.

Bro. John E. Metzger, the ever vigilant agent for the Brethren Publishing House, paid us two short visits in September. Accompanying him, we visited a number of our members, and succeeded in getting the Messenger in some of the homes. It is our aim to have the Messenger in every home in which there are members. We are not usually glad to see book agents, but Bro. Metzger is an exception to this rule. We were really thankful for his two visits and his efforts in our congregation.

Oct. 4, at 8 P. M., we held our quarterly council, with Bro. W. T. Miller presiding, in the absence of our elder, Bro. J. A. Smith. One of the interesting items of business, at the council, was the annual election of officers. Bro. W. D. Ashmore was chosen as superintendent of the Sunday-school with Bro. D. C. Angle as assistant. Bro. H. B. Ashmore was reelected president of the Christian Workers' Meeting. Bro. J. S. Geiser was reelected as leader of the Bible class.

One more has been received by letter, and several others have moved into our congregation. We would appreciate it if all who move to the city would come right to the Brethren church, either in Woodberry or in Fulton Ave.,—to whichever place they are most convenient.

Bro. M. C. Cziganis, of Auburn, W. Va., assisted in our council and preached for us yesterday morning. Eld. T. S. Fike preached for us in the evening. The Sunday-school rendered a special Rally Day program today, with a large attendance. We are hopeful of a good winter's work.

Bro. Cziganis and daughter, Elizabeth, are here in the city with his wife at the hospital. She has been operated on for cataract of the eyes, and is getting on nicely.

1607 Edmondson Avenue, Oct. 5.

J. S. Geiser.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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THE Harlan church, Mich., reports six additions by baptism since their last report.

BRO. I. B. TROUT was with the members at North Manchester, Ind., over last Sunday.

MIDDLE IOWA will be represented on the Standing committee at Hershey by Bro. A. M. Stine.

SIX have been added to the East Los Angeles church, Cal., since the last report from that place.

BRO. J. W. KITSON is now in the midst of a series of meetings in the Mission church of Toledo, Ohio.

BRO. H. C. EARLY is at Lordsburg, Cal., at this time, expecting to remain on the Coast for a few weeks.

At the late District Meeting of Western Maryland Bro. J. T. Green was chosen a member of the Standing Committee.

BRO. I. W. MILLER assisted the members of the Salem church, Va., in a series of meetings recently. Seven accepted Christ.

BRO. A. P. SNADLER, of New Windsor, Md., is to begin a revival effort in the Woodberry church, Baltimore, same State, Nov. 1.

BRO. J. M. MOHLER is engaged in a series of meetings at Burnham, Mifflin Co., Pa. There is said to be a splendid attendance and a good outlook.

SIX united with the St. Paul church, Va., recently,—the result of faithful and unabating efforts of the home ministry at the regular meetings.

BRO. J. H. BAKER who, for some time served as pastor of the Masontown church, Pa., has returned to his home in Illinois, and should be addressed at Roanoke hereafter.

THE members at Bluefield, W. Va., have just passed through a most refreshing revival effort, conducted by Bro. S. G. Greyer, of Port Republic, Va. Five made the good confession.

No one has, as yet, been secured for the pastorate of the Washington, D. C., congregation. Must the work languish because no one is willing to offer his services to the little flock at that place?

AT the recent District Meeting of Northern Iowa, Minnesota and North Dakota, held in the Root River congregation, Minn., the liberal collection of \$305 was raised. More of our Districts should give an opportunity of this sort to those in attendance. We learn to give by giving.

ON page 686 of this issue we publish the financial report of General Mission Board for the month of August. We trust that, amid the various distractions of the day, our people will bear in mind the great needs of our mission work, and give not only cheerfully but most liberally to its extension.

THE meetings, now being conducted by Bro. Galen B. Royer in the Mineral Creek church, Mo., are proving quite fruitful. So far eighteen have made the good confession and others are visibly impressed.

BRO. J. E. ROWLAND, of Waynesboro, Pa., was with the members of the Lost Creek church, same State, in a recent revival effort. Nine made the good confession, six of whom have so far entered into the baptismal covenant.

OCT. 9 Bro. Geo. W. Flory, of Covington, Ohio, commenced a revival in the Roanoke church, Va. Twenty-two have so far pledged allegiance to the Prince of Peace, and others are expected to make the good choice ere the meetings close.

BRO. C. M. DRIVER, of Staunton, Va., assisted the members of the Salem church, W. Va., in a series of meetings which closed Oct. 4. Amid general rejoicing, seventeen were added to the fold by confession and baptism, and two were reclaimed.

A BROTHER writes: "Should not the death-groan of forty million heathen, annually, be God's call to his church, to do at least something?" The Lord has called in past ages, and is calling today. Can any one afford to be inactive and wholly indifferent?

BRO. LESTER HEISEY, of Southern Ohio, changes his address from Chillicothe to Paris. He has closed his labors on the mission field of his District, and will give attention to revival work in Ohio and Indiana. Those desiring his services should confer with him.

UNDER date of Sept. 9 Bro. J. M. Blough writes us that he and wife are now pleasantly located at Landour, in the Himalaya Mountains, India. The environments for health are good, and he is growing stronger day by day. This will be good news for his many friends.

MANY of our correspondents speak of the abundant crops with which the Lord has favored them. We are wondering how fully their manifestations of real gratitude measure up to the abounding favors of the Father. "What shall I render to the Lord for all the blessings shown?"

THE members near Crewe, Nottoway County, Va., are anxious to have a minister locate in their midst, and request that any inquiries regarding this matter be directed to Bro. Levi Garst, Salem, Va., who, as a member of the District Mission Board, will give the matter his special attention.

ONE of our wide-awake evangelists devotes a half hour, preceding each service, to the answering of questions that may be asked by any one in the congregation. This often affords a fine opportunity of explaining the doctrines of the church, thus laying a most excellent foundation for further work.

AT the late District Meeting of Western Maryland a resolution was passed unanimously, urging the members in the District to do all in their power to pass the present Local Option Bill. It means something for the cause of righteousness to have our people thoroughly lined up against the saloon interests.

As Bro. Lee Fisher, now pastor at Osceola, Iowa, expects to move to another field of labor, the congregation desires to secure the services of some one who is ready to take up the work upon Bro. Fisher's departure. Those who may wish to learn further particulars, will please address Mrs. Ora Gnagey Fisher, Osceola, Iowa.

LAST CALL FOR ALMANAC CORRECTIONS.—Please note again the announcement on opposite page, regarding corrections for the 1915 Almanac. The correctness of the Almanac, so far as the different lists are concerned, is wholly what our patrons are pleased to make it. If those who can impart the needed information will but send us the desired corrections, we shall be pleased to give them our most careful attention. Please be prompt! As stated, corrections close Nov. 7.

BRO. W. O. BECKNER writes us from Manila, Philippine Islands, under date of Sept. 22, saying that he and his wife were then leaving for America, going by way of our mission stations in China and India. If the war does not prove too great a hindrance, they may visit the Bible Lands, with the intention of reaching their home country early next spring.

NOT enough attention is given, at times, to sermons for the special benefit of the children. Neglect along that line of church activity is sure to produce most disastrous results. Only as we accord to the children of the congregation the rightful measure of attention, can we expect of them the degree of interest which will make them live participants in all the services.

BRO. GEORGE A. BRANSCOM, of Melvin Hill, N. C., paid his first visit to the House last week, and while here spent a few hours in the MESSENGER sanctuary. Bro. Branscom has, for years, been one of our most active workers in the South, and has done much in the way of building up churches. He is in the habit of spending a part of the winter months near Kissimmee, Fla.

At a forthcoming Ministerial Meeting "The Possibilities of a Consecrated Church" are to be duly considered. The subject is a most vital one. Given a band of really consecrated members, there is no limit to the possibilities within their reach. The key to the realm of greatest privilege is in possession of every congregation, if the proper effort is made to find and apply it.

THE District Meeting of the Southern District of Virginia is to be held in the Red Oak Grove church on Friday, Nov. 6. The Ministerial, Temperance, Missionary, and Sunday-school Meetings are to convene the day before. The Elders' Meeting will hold its session on Wednesday, Nov. 4, at 2:30 P. M. Further particulars regarding these meetings will be found elsewhere in this issue.

MCPHERSON COLLEGE, Kans., has arranged for a series of illustrated talks by Brethren D. W. Kurtz and A. J. Culler, as follows: "Capitals of the Warring Nations," Nov. 17 (Culler); "Egypt, the Land of Mystery," Dec. 15 (Kurtz); "Jerusalem, the Holy City," Jan. 19 (Culler); "Galilee and Syria," Jan. 22 (Kurtz); "Constantinople and Athens," Feb. 16 (Culler); "Italy and Her Art," March 2 (Kurtz).

ARRANGEMENTS are being made by which Palmera College, Lordsburg, Cal., is to be run under the auspices of both the Northern and Southern Districts of the Golden State. Heretofore the Southern District only was concerned in the management of the school. We trust that the combination of effort, as proposed, will result in the material advancement of educational interests among our churches on the Pacific Coast.

BRO. J. F. SOUDERS, of Preston, Minn., writes us that his dear wife, Elsie, left for the home of the spirits at 2:35 P. M. Oct. 15. She remained conscious to the last, and when the time came for her to depart, she passed over quietly and peacefully. Sister Souders had been in poor health for some time, and while her death may not have been wholly unexpected, still the news of her going will be received with regret by her many friends.

At the approaching election, in several of the States, the temperance question, in some of its forms, will be voted on. It may be local option, or it may be State-wide prohibition. At any rate, all of our people, in these States, will have an excellent opportunity to line up against the saloon interests, and not one of them should neglect to do his full duty at the ballot box. As a body, the Brethren have a fine temperance record, but in the approaching election we do not want to bank wholly on our record. We have reached an age when votes count far more than records, and those who want to see the saloon evil removed, must help to remove it. This they can do by throwing their influence on the side of temperance. The MESSENGER takes pleasure in urging all of our people to do their full duty when election day comes.

Brethren Almanac for 1915

The Ministerial List

in the Brethren Almanac, while a great convenience to all, is of special value to every minister because of the Gish Fund books and other advantages. Every minister's name should be on the list and his address should be correct in every particular. We must depend for this information upon those who can give it, but unless pains are taken to give us this with the utmost accuracy, we shall fail in obtaining a correct list.

What We Want Every Minister To Do At Once!

1. To see if his name and address are correctly given in our last Almanac.
2. If not given at all, or given incorrectly, give us name and address in full, as they should appear.

Churches and Missions, with Pastors or Elders in Charge

Please turn to this department in your Almanac, and note the rules governing the same. Kindly attend to the following AT ONCE:

1. Ascertain if your congregation is CORRECTLY LISTED, and if the name of the pastor, or elder in charge, is properly given.
2. In case of CITY CHURCHES, be sure to give the street number of the church, in addition to the name of the pastor or elder in charge.
3. Any changes, either in the name of the congregation, or of the one in charge of the same, please REPORT IMMEDIATELY.

A General Request

We kindly urge elders, clerks of churches, and all other members, who can help us in correcting the lists, to give us the names of ministers recently elected, together with those that should be omitted, whether because of death or whether they have been relieved of office. In fact, we shall be glad to be apprised of any mistake in the lists of which you may have certain knowledge.

PLEASE DO IT AT ONCE!

Corrections Close Nov. 7.

The Concentration of Thought.

MANY of us need to learn the lesson of centering our thoughts more fully upon that which is "sure and steadfast," daily drawing nearer to the Source of comfort and strength. "Troubled about many things," we do well to heed the warning words so forcibly presented by the editor of the *Congregationalist*: "Such a state of mind is distinctly unfavorable to the development of the highest forms of Christian character. God is crowded out of our thoughts and, quite unconsciously, too many of us are leading essentially Godless lives. We do not really mean to have it so, but we have not established and maintained the habit of regular and occasional communion with our Father. We are swept along with the current. We find no quiet isles of devotion in the busy day to rest upon. Even the turning of the heart to God in momentary recognition of gratitude and petition gets crowded out of our busy lives."

Who Is to Blame?

MOST MESSENGER readers have probably heard of the devout church member, who purchased a gold ring for his unconverted daughter, and then insisted on the church disciplining a young sister who wore the same kind of a ring. Most of those, who knew of a like incident, felt like saying that, in order to purify the congregation, it would seem far more consistent to call to account the father, who encouraged his daughter in that which he considered wrong in others.

Instead of disciplining young members who wear things that the New Testament forbids, we believe that it would be more considerate to discipline the parents, who voluntarily bring up their children in the ways of the world. Hundreds of fathers and mothers, who pose as faithful members of the church, will spend money to adorn their little ones just as much like the world as possible, and then weep during the home revival because the hard-working evangelist can not succeed in inducing

their children to lay aside the forbidden articles of attire, and become members of the church. Most evangelists will not do it, but some of them often feel like turning all the Gospel force, there is in the Book, against the inconsistency of such parents, with a view of converting them before attempting to convert their children. True, no parents can expect their unconverted children to attire themselves as members of the church are asked to do, but so long as their children are quite young, and look to them for special instructions, they can throw their influence on the side of consistency. We do not by this mean that the church should overlook the importance of disciplinary measures when members fail to conform to what the Gospel demands of them, regarding attire, but we do say that in too many instances the fathers and mothers are to blame for some of the seeds of pride becoming deep rooted in the hearts of their sons and daughters.

The Transition.

It has been said that we are in a transition stage. That means that we are passing from what the church has been to something different—we are abandoning some things and acquiring others. Have we stopped to consider just what we are leaving and what we are acquiring? Sometimes it seems that we have not; and of course at such times it seems that the change we are making is not a wise one. There is no disputing the fact that we should put aside some things as time passes and we learn more of God's will concerning us. Neither can we deny that we should do some things which hitherto we have left undone. But are we leaving off what we should and putting on what we should? That is the question.

For two hundred years we stood for something definite, something which our forefathers felt that other denominations did not stand for. But now the change is sweeping us off our feet: we fail to stop and consider earnestly the old paths; we seem to be so dazzled by the new that we fail to see that much of it is false, misleading, soul-destroying. At heart we do not want to forsake the truth simply because it is old; but we fail to consider; and so while, theoretically, we stand for one thing, practically we stand for something very different. A long time ago God said through one of his prophets, "My people doth not consider." And as we look at the world of professing Christians today, can we say they consider as the Lord would have them do?

Our surroundings have much to do with our actions; and no doubt that is why God in the olden times endeavored to keep his people separate from those who differed from them in religion. A man's religion is the most important thing about him. And yet how many of earth's vain and transitory things are allowed to destroy a man's religion, make him forget his vows to God and man, and turn back to what our ministers used to call the beggarly elements of the world! It was the tendency of men under the old dispensation to seek that which was forbidden, that on the avoiding of which their prosperity, freedom and life depended. And men have the same tendency today. We know what results followed then. Can we for a moment profess to believe that the same or similar causes now will not produce similar effects? We know better; and yet by our actions we profess to believe as true what we know is utterly and forever false. Why do we do so? We love the church and wish to see her prosper. But what is prosperity when we look through the eyes of our Father? Elijah thought himself a failure and the wicked queen a success; but things are not so seen by heavenly eyes. What is prosperity in a church? Is it a fine building and a wealthy congregation? Not at all. We read in the message to the churches of one which was rich and increased in goods and had need of nothing. That was man's view of it. But how different was God's! Wealth and power more often ruin than make churches. And I am inclined to believe that this is true whether the wealth be in the hands of the individual members or of the church as a body. About wealth there is a corrupting influence which not many men can withstand; and hence the warning

against wealth. Are we changing in this respect also, putting forth more of our energy than we should to gain this success?

Yes, we are in a transition state. But from what are we changing, and to what? Are we living closer to the Word than before? Are we loving the world more and the kingdom less? It seems that we are. Changes of the right kind and at the right time are commendable. But to change from obedience to Christ to obedience to the world is sinful. We need to consider these changes, and find out whether they are for better or for worse. If they are considered from the gospel standpoint we believe we can not but say that some of them are for the worse. We do not want to be, we must not be, of the number who change simply because they desire some new thing.

Our actions, our influence, we must face some day; and so it is important that we consider well what we are doing as we go along. It will be a sad thing on that final day to come up for reward, and find out that we have made the greatest possible mistake. Our years here are but few; let us not make them stand for what is wrong. G. M.

The Rainbow.

THE Lord, in the different ages, and for different purposes, has given his people object lessons for their pleasure, edification and well-being,—various object lessons that appeal to us, as rational beings, as nothing else does. Prominent among them, and in the order given, are the rainbow, the passover, and the symbols of the body and blood of his Son Jesus Christ.

The special purpose in giving these was, that his people might continue to remember his love, faithfulness and never-ending watchfulness and care for them. This is not because he needs our remembrance, or that we can do anything that is needful for his good or well-being, but because we need the strengthening of our faith in him as our Creator, our Father, our Preserver, our Refuge in time of trouble, and the One who has brought us salvation and eternal life through his Son Jesus Christ.

Christ endured the cruel death upon the cross and made a sacrifice and offering of himself for all mankind. It is, indeed, pathetic to have the apostle, in 1 Cor. 11: 26, remind us: "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." "Do this in remembrance of me," says Christ.

Surely, to us, who claim to be his children, this should be a most precious object lesson, and should never fail in its purpose for all of our lives, as it is brought to our remembrance in our partaking of these very significant symbols.

But at this time our thoughts were, in a special way, directed to the rainbow and the universality of the influence which it has had, and continues to have, on the minds and hearts of all God-fearing men in this world of ours.

First of all, the rainbow is a thing of God's own making. As to its purpose, we all remember, perhaps, how God said unto Noah and his sons, "This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generation: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it that I may remember the everlasting covenant between God and every living creature."

1. The attractiveness of this bow. It is most beautiful, both in form and coloring,—so much so, that its appearance at once attracts the notice and admiration of every eye. Its circular form and brilliant colors and shades are of such unusual character that our attention and admiration is arrested and we not only admire and wonder, but it also causes us, in a very realistic way, to remember its purpose.

2. The time of its appearance in the cloud also gives us a very interesting subject for careful study. The bow is seen after a storm, or after showers of rain in the evening, as the sun lowers in the western sky. This is the time of day in which storms of wind and rain often come. Dark clouds cover the heavens, and darken the earth. Thunders roar and lightnings flash, and so heavy are the showers that our hearts are made to tremble, and fear takes hold upon us as, to our minds, floods of destruction may follow. But in the midst of our doubts and fears, a cleft in the clouds appears, the sunlight flashes through the after-showers, and the beautiful rainbow of promise is painted on the cloud, and upon the hill or mountain side. The world around us brightens; our fears pass away as the dissolving clouds. We remember the covenant made in the cloud, and joy and gladness follow. The darkness of night soon follows and we retire for rest and sleep, thinking of God and his promises, thus enjoying a peace of mind and soul that comes to us with unusual calmness and resignation. Then it is that we cast all our cares upon him in whose promises we have learned to confide.

3. The universality of this symbol of God's covenant is also most remarkable. Wherever there are hills and mountains, clouds, rain and sunshine, there the bow of promise appears. Wherever we have men and women with eyes to see, and hearts to feel and appreciate, there the bow of the covenant uplifts and gives assurance, that the Lord is not slow in remembering and fulfilling his promises.

The human part of our lives is always reaching out after things upon which to found its faith. It seeks for things that are tangible. Most people want something which they can see with their eyes and comprehend with their senses.

In all this we have the objective, the realistic, in a form that can be grasped by the most simple and common mind, as well as by the cultured and learned.

And then, how forcibly and deeply our minds are brought to bear upon the purpose of this wonderful token which our Heavenly Father has given us, that in seeing it we are not only deeply impressed with the sight of it, but we are at once made to remember what it signifies to us as his children. There are some things that we overlook, and there are some things which we forget, but how many of us have ever looked upon this "bow of promise" without remembering the One who set it in the cloud,—not for his good and pleasure, but for our benefit, our edification and our salvation? It means to us, that if God so loved his people and was so thoughtful for their well-being and salvation as to make a covenant with them, and seal it with this sign, surely, in our beholding it we ought not only to love and obey him, but to hold him in everlasting remembrance.

Think a moment! How often have you seen the rainbow during the summer just closing, and what message has it brought to you?

No matter how many storms, cloud-bursts and floods you have witnessed or heard of, as the rainbow followed, you could say with divine assurance, "There is one thing we know beyond a feeling of doubt, This world of ours will never again be destroyed with a flood of water." And why? Because our God, in whom we believe and trust, has told us so, and, that we may never forget, he has placed his bow on the cloud and the hillside, as a pledge of his faithfulness to the promise which he has made.

H. B. B.

Misplaced Recognition.

"HONOR to whom honor is due," is a precept that can not be emphasized too strongly when just occasion is given for its exercise. When, however, there is a manifest incongruity between the man, who is thrust forward for recognition, and the meritorious accomplishments ascribed to him, the whole proceeding is but a sham, to be condemned by all right-thinking men. The editor of the *Religious Telescope* fittingly unmasks an attempt of that sort in the

following: "'To commemorate the private as well as the public character of a noble man,' is given as an interpretation of the spirit of Reading, Pennsylvania, in donating a spot in the city park for the erection of a monument to Frederick Sauer, first president of the National Brewers' Association. The quotation is an inscription on one of the pedestal tablets. Another reads: 'His zeal sprang from his firm conviction that in advancing the brewing trade he was working for the cause of national temperance.' Somebody has missed his place if he is not head official in the Ananias Club! It is only a question of time when Reading will be so ashamed of her devotion to beer that she will be seeking a plan to bury such a disgraceful statement in the Schuylkill River."

Bible Pockets.

It is said that the old Korean garments had no pockets in them, but, since the conversion of a number of the people, pockets, large enough to contain a small Bible, have become quite popular among the Christians. In the jacket of the Korean Christian may be found what, in that country, is known as the "Bible pocket." Each man carries his little Bible with him wherever duty calls, and when he has a few minutes' leisure, he may be seen reading its sacred pages. He may not have time to read other books or magazines, but he finds time to read the Word of God. It would be a splendid thing if Bible pockets should become more popular in this country. As a people, we read much, but we are not giving enough time and attention to the Sacred Oracles. Some of us may do considerable reading about the Bible, and in fact may know a good deal about the Inspired Volume, but do we, after all, understand the Scriptures? One may spend a whole lifetime reading about what the Bible says, and yet not understand what God had intended for us to know. There is nothing like reading and studying the Book itself.

The Laity and the Work.

We talk about greater church activity, but often wholly lose sight of the fact that it means a *pull all together*,—laity as well as ministers. Concerning the urgent need of such cooperation, we quote the following pointed remarks from an exchange: "We shall never get out of the ditch until laymen realize that they also are successors of Bible saints. They stand in the line of a great succession. They are called to be kings and priests unto God. The trouble now is that laymen in large numbers are not in the church. Their names are in the church book, but they themselves are not in the church. Some of them are in their business, and others in the lodge, but too few of them are in the church. No man is in the church whose heart and mind are not in it. The church is hungering for the thought and affection of her men. The great need of the church is not money but *life*." These words are well worth our most serious consideration. We have names enough on the church records, but we need more active workers in the extension of God's kingdom.—*workers, not drones.*

What Saith Thine House?

At one time the prophet Isaiah came to King Hezekiah with a pointed question, knowing that the men from Babylon had paid him a visit. He asked, "*What have they seen in thine house?*" Sorrowfully the king had to acknowledge that, in a vainglorious mood, he had shown them things that would be sure to tempt them to return, later on, with a view of capturing the city. Supposing the same question were asked us, after visitors have been entertained by us at our homes, would the answer be to our credit and God's glory, or would it be to our shame and to the dishonor of our holy religion? Our houses and the things within may, like our hearts, be living witnesses for God, or may, like in the case of Hezekiah, be a strong inducement to the world and the flesh, to enter speedily and to capture both home and inmates. The wholly consecrated Christian should consecrate his home as well as himself.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Otto Vinger, Notts. Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member; D. L. Miller, Mt. Morris, Ill.
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EAGLE CREEK CHURCH, OHIO.

Our congregation has been favored, recently, with a visit by Bro. Ross D. Murphy, who is visiting the various congregations of the Brotherhood in the interest of missions. He was with us Oct. 1 and 2. On these dates he spoke to interested congregations along various lines of missionary activity. During the day he made calls, visiting many of the homes of our members.

We feel that the visit of Bro. Murphy to our church has been a real help. His messages were full of truth, and we believe that the impressions made at the meetings will be lasting. He emphasized the need of doing definite things. He spoke of the orphans, both in India and China, that are being cared for by our missionaries, and the relation that these sustain to the church of the future, in lands that are as yet heathen. We felt that our congregation ought to help more definitely to care for this work. We then decided that our Sunday-school obligate itself to care for one of these orphans. Then a brother said, "Why not obligate ourselves to care for two orphans,—one in India and one in China?" The proposition was approved of unanimously, and we expect to do so from this time on.

We feel that Bro. Murphy's visit has been a blessing to our church, and we know that he will be helpful to every congregation he visits throughout the Brotherhood.

Our congregation is like many others in the Brotherhood,—not doing as much for missions as it ought, but we believe in this great cause, and we are growing. It is our purpose to train our children along this line. Once every month we use a special Sunday-school collection for this purpose. We also use the envelope system in raising our local and district expenses, including the various items of expense, such as education, missions, etc. We give the children envelopes too,—not so much for the amount they contribute, as for the fact that it serves as a training to make them become cheerful and liberal givers when they reach maturity. Jesse J. Anglemeyer.

Williamstown, Ohio, Oct. 6.

PITTSBURGH, PENNSYLVANIA.

The annual outing of the Pittsburgh church and Sunday-school was held this year at the Bridge Path Shelter House in Schenley Park. Through these social occasions our members are developing their acquaintance with one another, and thus are overcoming the handicap of living scattered throughout the city.

Sept. 13 was an exceptional day in the history of the Church of the Brethren of Pittsburgh. Bro. M. G. Brumbaugh, the Republican candidate for Governor of Pennsylvania, was staying over in our city and, according to his custom, preached "for his own people" on Sunday morning. No public effort was made to secure a large attendance of strangers, but the church was filled to its utmost capacity with our own members and a number of descendants of Dunker people, who have lived in and about the city longer than the church has been here. Naturally, quite a number of our people were present who had been associated with Bro. Brumbaugh in his educational work at Juniata College and elsewhere. The simplicity and strength of Bro. Brumbaugh's sermons have always made him an unusually forceful preacher. There is no indication that his political interests are weakening, or will weaken, his devotion to his church.

Sept. 27 we conducted our Autumn Rally Day services. The regular Sunday-school program was followed, except that the lesson period was shortened in order to provide for a program of reports from the Sunday-school officers and for special readings and songs by the young people and children. There were 136 present in the various classes and the collection amounted to over \$9. Our Sunday-school collections seldom, if ever, fall below an average of five cents for every person present in Sunday-school.

The "Church Rally Services" followed the Sunday-school Rally. Special music by Brethren Ankeny and Studebaker, who are connected with educational institutions in the city, was highly appreciated. Able addresses were made by Bro. I. E. Holsinger, in his emphasis of the educational side of our religious life, and Pastor Coffman in his emphasis of "Our Best for the Church." After the

treasurer had indicated the amount of money that would be needed to close up the calendar year without indebtedness for church repairs and current expenses, an opportunity was given for subscriptions to a special fund, and our church books will balance at the end of the year.

At the close of the Rally Day program, three sisters were received into the church by baptism.

In the evening our regular triennial Missionary Meeting was conducted under the direction of the Missionary Secretary of the congregation. Bro. Holsinger's address, on the evening program, was especially notable for its emphasis of missionary opportunities in the cradle roll, home department, adult Bible class, and teacher-training class. We feel unusually encouraged with the prospects of growth in our church work in Pittsburgh.

Oct. 3 six members were received by letter.
Lena Mohler Johnson.
760 Montclair Street, Oct. 6.

TEMPERANCE IN OHIO.

The temperance cause is receiving the attention of the wide-awake people of our State just now. It is right that it should be so, because the all-important proposition of State-wide prohibition has been placed before them for the coming election. Meetings are being held continually throughout the State. One of the men of our vicinity, who is actively engaged in the fight, is Prof. A. A. May-silles, Superintendent of Montgomery County schools. We were glad to have him at two meetings. One was a joint meeting, held in the Beaver Creek church, and the other was held at the East Dayton church. At the last-named place there were present members from the various denominations of our section of the city, as well as those from the West Dayton and Trotwood churches. Mr. May-silles knows whereof he speaks, and is not afraid to give the facts of the situation. He does not conceal his convictions on the matter, though he is in a public position. While the temperance people are thus working, the "wets" are by no means asleep. On the bill boards, in red letters, may be seen their instruction to vote against prohibition. The street cars and daily newspapers contain the same advertisements. Now is the time to act. If Ohio does not go dry, who is to blame?

1430 May Street, Dayton, Ohio, Oct. 8.—Alice Tippy.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Covina.—Oct. 5 we met in council, with our elder, Bro. G. F. Chamberlain, presiding. The yearly visit showed the members as being in the faith. Our love feast will be held at the close of our series of meetings. A call was made for preaching in the territory lying southwest of us. A committee was appointed to see what can be done about getting a minister to preach there every two weeks. Bro. John Zug and the writer were chosen delegates to the District Meeting. On Sunday evening the Christian Workers' lesson, "China for Christ," was much enjoyed. Several good papers were read, and a young man made known his intention to serve the Master as a missionary in China, or wherever the Lord may want to use him. A number of the young sisters are much interested in the Japanese work.—Eulalia Overholtzer, Covina, Cal., Oct. 7.

COLORADO.

Antioch church met in council Oct. 3. The membership was quite well represented. Bro. A. G. Fillmore, Bro. J. C. Groff presided. Bro. David Hamlin, of Rocky Ford, Colo., was chosen as our presiding elder. Our love feast will be held Nov. 7. Bro. Fillmore and family have returned to their home in Oklahoma. We regretted to have them leave us,—their services being much appreciated at this place.—(Mrs.) Minnie J. Correll, R. D. 2, Yoder, Colo., Oct. 10.

ILLINOIS.

Douglas Park (Chicago Sunday-school Extension).—The Lord's work at this place is prospering. During the summer more than 125 of our children were taken to the country and spent two or more weeks in the homes of our members. The attendance of the Sunday-school kept up better through the summer than we had expected. People are beginning to think of the church end of the work more than heretofore. A mother and her daughter have recently been baptized. Rally Day, Sept. 27, gave a good start for the fall and winter work. There were 295 present, and the offering was \$12.55. The attendance for the Sundays following the Rally has been 213 and 210 respectively, showing a steadiness in attendance which is encouraging. The genuine, hearty cooperation of all the teachers in the school is an important factor. Their work, and that of our missionary, in visiting in the homes, holding class meetings, industrial classes, and assisting in the Junior Christian Workers' Society, counts for much. Illustrated talks on "The Life of Christ," Temperance, Home and Foreign Missions, are being given. The winter will be a hard one, offering opportunity for aiding the needy. (See appeal to Aid Society in another column.) The work here has been made possible by the children of the Brotherhood and is now being supported by them through the General Mission Board, instead of by direct solicitation of the schools. Pray for the work and the workers.—E. E. Eschelman, 1665 S. California Avenue, Chicago, Ill., Oct. 10.

INDIANA.

Beach Grove church held a love feast Oct. 3. About 110 communion. Bro. J. W. Lewis, of Indianapolis, Ind., officiated. Other ministers present were Bro. Childs, of Killbuck, and Bro. Fessler, of Lower Fall Creek. On Sunday morning, at our Sunday-school, our visiting brethren talked to us. Eld. E. O. Norris will hold a series of meetings for us sometime in December.—Hattie Shull, R. D. 28, Ingalls, Ind., Oct. 11.

Fairview church met in council Sept. 25, preparatory to our love feast. The visiting brethren reported the members as being in peace and union. Two letters were granted. Our love feast was held Oct. 3. It was a very spiritual meeting. Ministers present were Brethren Jerry Barnhart, David Barnhart and John P. Ulrey. Bro. Jerry Barnhart officiated, and preached to us the following Sunday.—Lulu E. Root, Buck Creek, Ind., Oct. 12.

Killbuck.—Sept. 16 Bro. E. O. Norris, of Ingalls, Ind., com-

menced a series of meetings at the Pleasant Run home, and continued until the evening of the 27th. The interest was excellent, and the meetings closed with a full house of attentive hearers. The membership was strengthened. Our love feast was held on the evening of Sept. 26. Bro. Norris officiated. About fifty-five members surrounded the Lord's tables. The services were very impressive. Bro. Norris is to commence a series of meetings at our Antioch home Dec. 5. —H. E. Miffelburgh, Muncie, Ind., Oct. 12.

Ladoga church met in special council Oct. 10, to arrange for a love feast. A committee was appointed to investigate conditions relative to securing a pastor. We decided to have Bro. G. L. Stadelbauer conduct a series of meetings in the near future. With promised help from Mount Pleasant, the Ladoga church calls for the District Meeting of 1915, to be held in this church. Lulu E. Root, Ladoga, Ind., Oct. 11.

Lick Creek. Bro. Henry Shideler, of McConnelsville, Ohio, preached for us on the morning of Oct. 1. As it was the day set apart for "peace services," his sermon was of that nature. Bro. Shideler's visit was greatly enjoyed by all. Sister Lydia Childs is our Sunday-school teacher. At the District Meeting, and Sister Hazel Mitchell is the alternate. Ada Grace Mitchell, Center Point, Ind., Oct. 9.

Lower Fall Creek. Our church met in council Sept. 12. Our elder, Bro. J. M. Shepherd, presided. Brethren Frederick Fessler and Joseph Shepherd were chosen to represent us at the District Meeting. Two letters were granted. Our dear ones gave a favorable report of their annual visit. On the evening of Sept. 25 we enjoyed a well-attended and spiritual love feast. Visiting brethren from adjoining churches were Bro. Jacob Barlick, of Muncie, Ind.; Bro. David Hoover, of Middleburg, Ohio; J. W. Lewis, of Windfall, and Bro. D. Bowles, of Anderson, who conducted the services.—Wretha Krall, R. D. 42, Pendleton, Ind., Oct. 11.

Middle Fork church convened in council Oct. 10, at 1 P. M., in the Pleasant View house. Bro. Jeremiah Barnhart, of Pymont, who has been our elder during the present year, presided. Letters were received by letter, namely, Bro. Paul Mohler, wife and daughter. Local church business was duly considered and disposed of. One delegate was elected for both Sunday-school and District Meeting. Eld. Mohler is our delegate, with Bro. Jas. L. Hazlett as alternate. A paper, requesting the privilege of changing our local church name from Middle Fork to Rossville church, was sent to District Meeting. The annual visit reported the members in fellowship and union. A committee was appointed to confer with a similar committee from an adjoining church, relative to a change in the boundary lines between the two churches, as revealed by the survey at Frankfort, our county seat, was taken under consideration. The growth of our church, Christian Workers' Society warranted its being divided into two classes, each having its teacher under the supervision of the president of the general society. As our financial system was not satisfactory, we decided to adopt the envelope plan for raising church funds.—John A. Vetter, Rossville, Ind., Oct. 12.

White church held a love feast Oct. 3, and a large number of members communion. Several from other congregations were with us. Bro. Paul Mohler, of Rossville, officiated. He also delivered two special sermons on Sunday morning and evening.—Lella Wall, R. D. 30, Clarke Hill, Ind., Oct. 11.

IOWA.

Freairie City.—Our series of meetings, conducted by Bro. J. G. Goughnour, closed on Sunday night. He preached the Gospel with power every evening for two weeks. Those were buried with Christ in His death, and others are counting the cost. The membership was much strengthened. The attendance during the meetings was the very best. Many from other towns, six and seven miles away, came to hear the Gospel sermons. One letter of membership was recently granted. At our love feast, Oct. 3, sixty-three members communion. We had a very spiritual time. At the close of the District morning services our dear aged minister, Bro. Amos Mooney, was anointed. He is in his eighty-second year, but still attends services whenever possible. The rainy weather kept many of our members from attending the District Meeting this week. Nellie L. Bowie, Freairie City, Iowa, Oct. 10.

MARYLAND.

Notices.—My address now is 1215 Laurens Street, and it will give me pleasure to visit the sick sent to hospitals in this city, bringing them all the cheer and comfort possible. If I am apprised of their coming, This applies also to those not members of our church. To those who have contributed to the work here, we feel greatly indebted, and shall appreciate any further help they can give us. Already little ones are in need of shoes and clothing. At once call on Theresa Schneider, 1215 Laurens Street, Baltimore, Md., Oct. 9.

MICHIGAN.

Marlan.—Since our last report six have been added to the church, and seven have been granted letters of membership. Sept. 25 we enjoyed a love feast. Elderly members communion. The ministers present were Bro. C. W. Keith, of Brethren, Mich.; Brethren C. H. Kahner and J. W. Harshbarger, of Benzonia, Mich. On Sunday Bro. Keith gave us a good sermon, and Bro. Kahner delivered a sermon at the Marilla house.—Rosa Walter, Copeland, Mich., Oct. 9.

MONTANA.

Glasgow.—Our elder, M. Alvin Long, presided in a council at his home Sept. 6. Church officers were elected for one year. We held our love feast Sept. 27. Though we were few in number, five brethren and five sisters, we had a good and, we trust, a profitable meeting. The "Mothers' Club," of Glasgow, will meet Oct. 8, at the home of Mrs. Frank Knicker, for the purpose of reorganizing. Mrs. Phoebe Kessler, Big Timber, Mont., Oct. 7.

OHIO.

Bellefontaine.—Bro. Ross D. Murphy was with us Sept. 27 and 28, and gave us an inspiring missionary sermon. Eld. George W. Lewis was with us the following week in the interest of Sunday-school work. Bro. E. M. Kaylor, Bellefontaine, Ohio, Oct. 10.

North Star. We met in a love feast on the evening of Oct. 3. Elders L. A. Bookwalter, Joseph Groff and A. D. Cram, were with us, and preached about much to the inspiration of the meeting. Oct. 4, at 10 A. M., Bro. Bookwalter preached for us, and in the evening gave an able temperance address. The good people of Ohio are having quite a struggle in the great temperance campaign, but with God's help we hope to gain the victory.—Clara Graff, New Weston, Ohio, Oct. 11.

PENNSYLVANIA.

Fairview (Georgetown, Creek Church). We held our love feast on the evening of Oct. 3. It was a very spiritual feast. Bro. Jasper Barnhouse presided. On the evening of Sept. 29 Bro. John Osborn, of Morgantown, W. Va., began a series of meetings for us, and continued each evening until Oct. 6. He preached eight very excellent sermons. Good impressions were made. Eld. J. B. Baker, of Illinois, was pastor of this congregation for a while, but on account of poor health moved back to Illinois. Since they moved back to Illinois, the work here again devolves upon the writer, as before.—Alpheus Debolt, Masonstown, Pa., Oct. 9.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—We observed our Rally Day Oct. 4. This being the day appointed by our President for the United States as a day of prayer for the restoration of peace in Europe, we held a Peace Meeting and Rally Day combined. The service at 10:30 A. M. was devoted to the interests of peace. Our pastor, Bro. George Kuns, preached a sermon on "Peace." A special offering was taken for the Red Cross Association. In the afternoon our Sunday-school held a Rally Day Service. The program was full and effective. The principal feature was the roll call, to which each department gave a very interesting response. The cradle roll, the beginners, the primary and junior departments were represented by songs, recitations and impressive exercises. The class roll call was the best yet. The young men's adult class sang a stirring chorus and the young ladies' Bible class favored us with a beautiful semichorus. Our superintendent, Bro. R. J. Hoff, delivered an address of welcome. Bro. W. I. Book also gave a short address, and our pastor gave the boys and girls a sermonette. The evening service was a church rally. An appreciative audience greeted the pastor, and he seized the opportunity to tell us, in plain language, how, when and why we should rally for Christ and the church. Mrs. Wm. H. R. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Oct. 8.

Roaring Spring.—Last Sunday, Oct. 4, was a banner day for our church and Sunday-school. The annual Rally Day was observed. The Sunday-school, and 250 were in attendance. The entire school remained in their places, in reverence, and observed the special prayer service for peace according to the proclamation of our President. After this service, a short missionary address was delivered by Bro. J. B. Miller, our Home Missions Secretary. In the evening our pastor, Bro. A. G. Crosswhite, conducted the services, and singing for the Christian Workers' Society, which was concluded by a special missionary sermon. All these services were well attended, and the offerings were good. At our council we decided to hold a love feast Nov. 1. Three certificates of membership were received. Four letters have been received since our last report. The Aid Society of this church has just completed a much needed improvement on our church property, in the laying of a cement walk around the church to the side entrance. Elizabeth Barnett, Roaring Spring, Pa., Oct. 9.

Scalp Level. On Sunday morning, Sept. 27, Bro. L. G. Shaffer, of Johnstown, Pa., preached an interesting sermon in the Scalp Level church, and Bro. N. W. Berkeley, of Roxbury, preached for us in the evening. In the absence of our pastor, Bro. H. S. Repko, who was, at the time, holding a series of meetings at the home of Bro. J. E. Blough, of the Middle Creek congregation, Bro. J. E. Blough, of Roxbury, preached for us on Sunday morning, Oct. 1. Church services were recalled in the evening, on account of the love feast in the adjoining Shadok Creek congregation. S. B. Hoffman, Scalp Level, Pa., Oct. 10.

VIRGINIA.

Crews. Eld. Levi Garst, of Salem, Va., a member of the Mission Board of the First District of Virginia, was with us Oct. 3 and 4. He preached four interesting sermons, three at Bethel in a Methodist church, and one at Indian Oak, a tentance was but small. This is a rural district, and we have never preached in Nuttany County. There are eleven members here now, and prospects for more. The people at this place seem to be interested in our church, and anxious to hear the Brethren preach. Some have expressed themselves as being ready to come to our church, as soon as we have organized a congregation. We are anxious to have a minister locate among us. Any one who could take up this work should write to Bro. Garst. If members, thinking of sending their children to school, are interested in cheap land in Southern Virginia, they may write me, and I will gladly give whatever information I can, concerning this country. A. S. Wenger, Crews, Va., Oct. 7.

St. Paul church met in council Sept. 26. Eld. A. J. Weddle presided. The brethren reported the annual church visit. The church is in union, with few exceptions. We decided to have a love feast Oct. 24. The church is holding the church baptism. Mrs. M. R. Johnson, Cann, Va., Oct. 10.

Thoray Bottom. Our church met in council Oct. 3. Elders A. A. Miller and Emmanuel Long were with us. The visiting brethren gave a generally favorable report. After our church council we met for communion services. Twenty-two communion. Bro. A. Miller preached a good sermon on Sunday morning, and Bro. Long preached on Friday evening. We were glad for these visiting brethren. Rebecca Zigler Miller, Monterey, Va., Oct. 7.

WASHINGTON.

Tacoma. On Sunday was the semi-annual Sunday-school and Christian Workers' Convention for the churches of Western Washington. The program was very interesting, as well as Sunday-school problems. Methods of interesting the children in preaching services, during the adolescent age, received special attention. After dinner we spent fifteen minutes in prayer for peace in Europe and at home. Then we turned out to hear the needs of the people in the West. A meeting "Abolish Home and Foreign, and Our Duty to Them," the topic discussed. One of the teachers gave us an interesting talk on the Chinese Mission in Seattle. The meeting decided to support a native worker in China, for at least one year. In the evening we had a good service. The visiting members present were Brethren D. B. Elv, M. F. Woods, A. C. Root, E. H. Elv, S. Stoolkey and Bro. Cline. Bro. D. B. Elv officiated. A number of our friends were interested observers. (Mrs.) Elsie Garman, R. D. 2, Box 156, Tacoma, Wash., Oct. 6.

Wenatchee. Since our last report two young men have been received into the church by baptism. We held our love feast last Saturday evening. Bro. John Deal, of Brumback, N. Dak., officiated. A large number surrounded the Lord's table. The house was filled with attentive listeners. On Sunday, Bro. George Hiltner, of the Georgia Mission, who came from China, gave us a splendid sermon, and on Sunday evening Bro. Ruple, of Wenatchee Park, addressed us.—Dolbe Leavell, R. D. 2, Wenatchee, Wash., Oct. 8.

WEST VIRGINIA.

Keynor. Elders H. G. Miller and J. D. Glick, from the Valley of Virginia, came Sept. 11 and preached for us that evening. On Saturday, at 10 A. M., we held our council. Bro. W. M. Pugh was elected and installed into the ministry at this time. Bro. Pugh was held on Sunday evening. The children members communion. Bro. J. D. Glick officiated. He also preached on Sunday, at 11 A. M. Our meetings were much enjoyed and well attended. Since our series of meetings closed, July 22, five have united with our church by baptism.—Robert Hevner, Hosterman, W. Va., Oct. 8.

WISCONSIN.

Warden. Oct. 2 Brethren J. G. Royer and G. L. Fruit came among us. Bro. Henry Baker was also here and delivered an inspiring sermon on the evening of Oct. 3. We had preaching each evening by the brethren until the 7th. We met in council Oct. 3, and elected Bro. J. G. Royer as our elder in charge, with Bro. Henry Baker as his assistant. Two members were received by letter. Bro. Leo Henderson, of the Mesquite Mission, also was with us. The children present. We also observed Peace Sunday, set apart by the President. The following Wednesday evening we held our love feast. Bro. G. L. Fruit officiated, assisted by Bro. J. G. Royer.—Mollie Turner, R. D. 2, Stanley, Wis., Oct. 8.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

East Los Angeles.—Since our last report six have been added to the church by baptism. At the recent council, Nov. 15, was designated as the date of our love feast. Two delegates were elected to the District Meeting. Nov. 1 Bro. E. S. Young is to begin a series of meetings at this place.—Mrs. J. Z. Gilbert, 3200 Griffin Avenue, Los Angeles, Cal., Oct. 10.

Lordsburg. During the past ten days three Japanese boys have put on Christ by baptism. They are members of our church at our Sunday-school, and helpers in the preaching services at their camp home, each Sunday afternoon. Bro. Ernest G. Hoff administered baptism.—Gracie H. Miller, Lordsburg, Cal., Oct. 11.

Tropico church met in council Sept. 26, with Eld. S. G. Ledner in charge. Officers were chosen for the following year. Eld. S. G. Garst, of this place, will have charge of year. The church for the coming year. It was decided to hold our love feast Oct. 31. Services are to begin at 3 P. M. We will also have a series of meetings in the near future. Bro. S. G. Garst and Bro. J. J. Repper were chosen to represent us at the District Meeting. Five letters of membership were received recently. The church at Tropico has been growing quite rapidly. We are enjoying many blessings. When making your tour through the West, do not forget to visit the church at this place.—Lola B. Hiley, 217 Adams Street, Glendale, Cal., Oct. 8.

COLORADO.

Antioch church met in council Oct. 3, with Bro. J. C. Groff presiding. One letter of membership was granted to the former elder and wife, Brother and Sister A. G. Fillmore, who moved to Oklahoma; and two certificates were received. Bro. Almon Heaston was chosen delegate to District Meeting, with Bro. J. L. Cassano as alternate. Bro. David Hamm, of Cherry Ford, Colo., was elected as elder of this church, with Bro. J. C. Groff as foreman. Our love feast is to be held Nov. 7. We intend to begin a series of meetings in the near future.—Sadie Groff, Yoder, Colo., Oct. 11.

McClave church met in council Oct. 10. Our elder, Bro. W. D. Harris, presided. This time all members were present. Bro. W. T. Linder was chosen as our delegate to the District Meeting. We raised the money to pay off the mortgage on our churchhouse. Two letters have been received and two have been granted since our last council.—Mabel Amos, McClave, Colo., Oct. 11.

IDAHO.

Bowmont.—Oct. 7 we held the first love feast in our church since its completion. Fifty-eight members communed. We were glad to see so many present. On Sunday we had a Peace Meeting. Each of our ministers spoke for ten minutes on the subject of "Peace." Our Sunday-school is prospering. For the third quarter our school averaged fifty-one in attendance. At present we have thirty-eight members in our church. There are moving here this fall. We want to have a series of meetings this fall or winter.—S. L. Gross, Kuna, Idaho, Oct. 10.

Payette Valley church met in council Oct. 8, with Bro. J. S. Shumaker presiding. Two letters were granted and one was received. One member was restored. Our love feast is to be held on Saturday before Thanksgiving.—Marvel Bowers, Fruitland, Idaho, Oct. 9.

Twin Falls church met in council Oct. 9. Two letters were received and two were granted. Our love feast will be held Nov. 7, at 6:30 P. M. Our State Evangelist, Bro. S. S. Neher, will soon leave here to take up his work, which is to continue almost all winter. In August Bro. L. A. Gorham, of Payette, Idaho, held a two weeks' series of meetings for us. He preached some very good sermons, and we were glad to see him. Our Sunday-school men came out on the Lord's side.—Aver Swab, Twin Falls, Idaho, Oct. 10.

ILLINOIS.

Allison Prairie (Illinois).—We held our council Sept. 19, with Bro. Benbenko presiding. We sent Brother and Sister Redenbo as our delegates to District Meeting. We selected committees to erect a barn and plant fruit and shade trees on the parsonage grounds. We also chose a committee to select a new heater for the churchhouse. Bro. Redenbo is to secure an evangelist for our revival meetings next year. Two letters of membership were granted. During the absence of our pastor, Bro. Redenbo, Oct. 4, Bro. Jacob Gerhart preached an interesting sermon from Heb. 11. We are endeavoring to make ours a front-line Sunday-school.—Flossie McBride, R. 1, Allison, Ill., Oct. 13.

Chicago.—The Bethany branch of the Chicago church met in council Sept. 10. The spirit of the meeting was splendid. Important matters were considered, and the spirit of kindness and love which prevailed, was very refreshing. The matter of greatest importance was the reorganization of the Sunday-school. Sunday, Sept. 11, at each of the three churches, the morning service was a service of self-examination and heart preparation for the love feast of the following Saturday evening. The Hastings Street church was not present, but enough people who desired to participate in the feast. It was indeed a "season of refreshing" from the Lord. Sunday, Oct. 4, was observed as a day of prayer for peace in Europe, prayer, not only for the cessation of war among the nations, but that the peace of God might rule the hearts and lives of all people as individuals.—Lillian C. Mandan, 3435 Van Buren Street, Chicago, Ill., Oct. 17.

Hudson.—Last Sunday we enjoyed a fine sermon, delivered by our elder, Bro. J. H. Neher, following the Sunday-school lesson. Bro. Neher held a two weeks' series of meetings in Winfield County, then went to the District Conference. His meetings here were much appreciated. Today we held our council. The visiting brethren reported the members as being in love and union. We decided to have a love feast soon, but could not set a date, on account of some repairing work which will have to be done.—Rebecca L. Snively, Hudson, Ill., Oct. 14.

Jalotte Prairie.—We held our love feast Oct. 10. Bro. John Arnold, from the Okaw church, Ill., Bro. Redenbo, of Allison Prairie, Ill., and Bro. S. L. Richie, of Sullivan, Ind., were with us. Also five delegates from Allison Prairie. Brothers Arnold and Richie preached for us on Sunday morning, and Bro. Arnold delivered a sermon on Sunday night. One was received by letter in brother in the second degree of the ministry, for which we are glad.—Mary E. Weller, Palestine, Ill., Oct. 16.

Naperville. We enjoyed a feast of spiritual blessings Sept. 19 at our Harvest Meeting. Brother and Sister Galen B. Royer, of Elgin, Ill., and Bro. J. G. Royer, of Mount Morris, Ill., were with us. A short program was rendered in the afternoon by the Sunday-school winners, after which Bro. J. G. Royer and Sister Galen B. Royer gave us interesting and helpful talks. After a basket dinner, Bro. Galen B. Royer gave a missionary address on his recent visit to the Orient. His message greatly inspired us as he told us of the sacrifices made by our missionaries and their appeal for workers. Oct. 7 we met in council. At this meeting we elected our Sunday-school officers for 1915; also our Christian Workers' officers for the first half of 1915. Two letters have been granted since our last report. The time appointed for our love feast is Nov. 15.—Elizabeth Beery, 90 Benton Avenue, Naperville, Ill., Oct. 17.

INDIANA.

Bethany.—We have lately enjoyed a revival, conducted by Bro. C. S. Garber, of St. Joseph, Mo. The attendance and interest were excellent during these meetings. Bro. Garber preached many soul-reviving sermons. Four were baptized. Sister Nora M. Shively, of Bourbon, Ind., conducted the song service.—Buford Hicks, R. D. 1, Pittsboro, Ind., Oct. 15.

Blue River.—Oct. 4 we held a joint Sunday-school Convention at this place. Five churches were represented.—Pleasant Hill, Cedar Lake, Cedar Creek, Ft. Wayne and Blue River.—Mrs. Charles Zumbur, R. D. 1, Churubus, Ind., Oct. 12.

Indianapolis (First Church of the Brethren).—Aug. 30 the wife of Bro. Rio Takemaya (our Japanese brother) was received into the church by baptism. His brother, who is with us together with Brother and Sister Jesse J. Kintner, left for Chicago, to attend Brethren Bible School. Sister Helen Guyan, having decided to remain out of school this year, was selected to fill the unexpired term of Bro. Kintner as superintendent of our Sunday-school. Bro. Charles E. McGuire was with us at our council Oct. 12. We decided to hold a love feast Nov. 1, at 6:30 P. M. Sister Rosa Weeks was elected delegate to District Meeting, with Bro. S. A. Hyton as alternate. Sister Dora Mitchell was chosen to represent us at the Sunday-school Officers' Meeting. By unanimous consent, all present church officers, except trustees, were retained for another year. Bro. Chas. E. McGuire is clerk and treasurer; the writer, Messenger agent and correspondent. Bro. F. M. Bowers was chosen trustee.

Logansport.—Sunday, Oct. 11, we held our communion, with Bro. J. C. Groff, of Kokomo, Ind., as our elder. L. Ockerman, of Kokomo, Ind., and Bro. Elmer Dally, of the Pipe Creek church, Bro. Dally officiated. The meeting was very uplifting. The annual visit, made before the communion, reported all members as being in peace and union. Some weeks before this age, once a professional gambler, a confirmed drinker and a cigarette fiend. After uniting with the church, he gave up everything. So far he has been able, by the help of God, to overcome all his temptations, and we pray God that he may prove faithful to the end.—Gertrude Oberlin, Logansport, Ind., Oct. 14.

Somerset.—Oct. 3 we enjoyed a spiritual love feast. The visiting ministers present were Bro. Peter Houk, of the Pipe Creek church, and Bro. W. C. Detrick, of the Wabash City church. Bro. Houk officiated. On Sunday Bro. Detrick gave us a splendid talk, followed by Bro. Houk, on the subject of the Somerset and Cart Creek congregations. The committee's report was accepted, and the line established. Both churches will reorganize in the near future. One letter of membership was received, and four were granted.—Oma M. Rife, Somerset, Ind., Oct. 14.

Tippecanoe church is in the midst of a revival effort, conducted by Bro. Manly Deeter. Thus far three have accepted the Savior. Oct. 24 we expect to hold our love feast.—Josiah Garber, Syracuse, Ind., Oct. 13.

Greene.—We held our love feast Oct. 3. Eld. T. A. Robinson officiated. A young sister, whose husband has been in the army for some time, was baptized. We have recently organized a home department in our Sunday-school, with Sister Magdalene Shook as superintendent.—Luella Burton, Greene, Iowa, Oct. 10.

Oseola church closed a very good series of meetings, with Bro. Charles L. Flory as our preacher. Much good seed has been sown. Bro. Flory certainly preached the Word in the Spirit and with power. Our council convened Oct. 11. As our elder, Bro. A. L. Sears, could not be with us, Bro. Lee Fisher presided. Bro. L. Sears was chosen as our elder for another year. We should like to have another minister here by next year. Bro. Lee Fisher expects to move to another place. We would be glad to communicate with any minister who may be looking for another location.—(Mrs.) Ora Gnagey Fisher, Oseola, Iowa, Oct. 15.

Spring Creek. We expect to begin a series of meetings Oct. 12, and to have a love feast Oct. 24. Bro. Graybill, of Preston, Minn., is to conduct the meetings.—Ferne Miller, Fredericksburg, Iowa, Oct. 12.

KANSAS.

Appanoose church held a love feast Oct. 3 and 4. A goodly number of members were in attendance. Visiting ministers present were Elders I. L. Hoover and C. A. Ward; also Bro. Albright, of Gardner, Kans. Bro. Hoover officiated in the evening, and Bro. Albright preached to a large audience on Sunday, Oct. 11. Two young ladies were baptized after the morning services.—J. M. Ward, R. D. 1, Pomona, Kans., Oct. 12.

Conway Springs.—We met in council Oct. 10. Bro. J. Edwin Jones, of Wichita, Kans., presided. We decided to spend Thanksgiving Day by having services at 10 A. M., then a basket dinner, and a Sunday-school program at 1:30 P. M., to be followed by a love feast in the evening. We appointed a committee to secure a minister to give us a series of meetings this winter. We have some members living near Argonia, and we arranged with Bro. W. E. Koster to hold a series of meetings there sometime in December. Officers were chosen for the church, Sunday-school, Christian Workers' Band and the Sisters' Aid Society for the ensuing year. Eld. J. Edwin Jones was selected as our elder in charge for one year. Bro. Arthur Edwards will represent our congregation and Sunday-school at District Meeting.—Wm. E. Thompson, Conway Springs, Kans., Oct. 12.

McPherson church met in council Oct. 5, with Eld. E. E. John presiding. Several families, who have recently moved here, presented their letters; also several new members. The election of officers resulted in most of the old officers being re-elected. Sister Amanda Fahnestock was chosen Messenger correspondent. Two papers were sent to District Meeting. Our delegates to District Meeting are Elders A. J. Culler and W. M. Adkins. We will have our love feast Nov. 1. Bro. A. J. Culler is to do the preaching.—Laura E. Folger, McPherson, Kans., Oct. 14.

Parsons congregation met in council Oct. 3. Eld. J. S. Clark presided. We arranged to have a love feast at the end of our series of meetings. Bro. J. D. Clear and wife, of Texas, favored us with a visit, and Bro. Clear gave us some excellent sermons, which were enjoyed by all.—Julia Cornelius Jones, 2019 Ash Avenue, Parsons, Kans., Oct. 14.

MARYLAND.

Baltimore.—Bro. W. E. Roop, of Westminster, Md., recently preached a missionary sermon at the Fulton Avenue church, Baltimore. He was well received.—D. C. Angle, 911 N. Monroe Street, Baltimore, Md., Oct. 9.

MICHIGAN.

Grand Rapids.—We expect to begin a revival Oct. 15, to be conducted by our pastor, Bro. R. F. Caslow. On account of the scarcity of employment, there will be many poor among us. In Grand Rapids, who will need help through the winter, to keep them from suffering. Clothing of all kinds, especially winter underwear, as well as knee pants and waist for boys, and dresses for girls, ranging in ages from seven to fourteen years of age, will be very acceptable. Money will also be needed to supply food. Special care will be taken that goods are distributed properly. Contributions should be sent to the address given below.—Mrs. E. P. Caslow, 1914 Grandville Avenue, Grand Rapids, Mich., Oct. 12.

Homestead.—Our congregation is much weakened by so many of our members moving elsewhere, and others of our members are talking of leaving. We do hope and pray that some wide-awake members, who are thinking of changing locations, will consider the good Lord's work here, and if we are much in need of help, and ask an interest in your prayers for the Lord's work at this place. We met in council Oct. 6, Eld. Harnsberger being with us. Owing to the absence of our elder, we postponed our council from Sept. 19 to Oct. 6. We decided to have our love feast Nov. 7, at 2 P. M. Bro. John Kay was chosen to secure the services of an evangelist for a series of meetings here this fall, if possible. Bro. Hammon Kay was chosen assistant Sunday-school superintendent, and Sister Rosa Kaiser as leader of our weekly prayer meetings.—Almira Kay, R. D. 2, Benzonia, Mich., Oct. 14.

Vestaburg.—Our love feast was well attended. Visiting ministers were present from the Crystal, New Haven and Woodland churches; also other visiting members. About twenty-six communed. Bro. Robertson, of New Haven, officiated. We held our council the same day, on an open office was presided over by Bro. S. M. Smith presided.—Mary Drushal, R. D. 2, Vestaburg, Mich., Oct. 16.

MINNESOTA.

Morrill church met in council Oct. 3. Two letters were granted. Bro. Virgil C. Finnell was here some time ago, and delivered some interesting lectures. Our Sunday-school has been prospering ever since we organized. Our Bible training class is also well attended. The young people take great interest in the work, and attend the services regularly. Bro. Hood was with us a few weeks ago, on an open office series of meetings. Two brethren were anointed while he was here. One was our elder, who had to be taken to the hospital during our meetings. Bro. Nickey, of Kearney, Neb., and Bro. A. W. Ross, of India, were here, looking up a location. We are in great hopes that Bro. India, and told us many interesting things. He is the first foreign missionary to visit our church.—Ora Carter, Ramey, Minn., Oct. 15.

NEBRASKA.

Lincoln church held her love feast last Sunday evening. Our pastor, J. Edwin Jarboe, officiated. We had a very good meeting. About forty communed. Heavy rains interfered with the attendance. There were several visiting members present, among them Sister Barbara Nickey, our medical missionary for India, and Sister Shank, of Kansas City, Mo. Bro. Brown, 1925 N. Twenty-third Street, Lincoln, Neb., Oct. 13.

Stapleton.—On Saturday evening, Sept. 26, we enjoyed a very spiritual love feast. Our elder, Bro. A. J. Nickey, officiated. He also preached for us on Friday evening. He gave us a good talk on the Sunday-school lesson on Sunday morning, and also a good sermon the same evening. The interest and attendance were good.—Susie Nelson, Kirsch Route, Stapleton, Neb., Oct. 12.

NEW MEXICO.

Miami church met in members' meeting Oct. 10. Eld. William Mohler presided. He was elected delegate to the District and Sunday-school Meeting. Bro. Frank Gibson is the alternate. We decided to hold a love feast after our series of meetings, to be conducted in November. Bro. S. M. Smith and wife, of Phoenix, Ariz., were recently sent our Sunday-school superintendent as delegate to the Sunday-school Convention at Albuquerque. Through him we pledged an annual sum, to help pay the salary of a State Secretary in Mexico and Arizona. Upon the retirement of Dr. Merritt, the much loved conductor of the visiting service, the above-named two States decided to combine in having a man who will devote his entire time to the work. Our Sunday-school recently helped to conduct the semiannual convention at Cimarron. The Ladies' Aid is a busy organization. We have pledged the sum of \$85 to pay for the conduct of this year's annual assembly of our church.—Mrs. M. N. Mikesell, Miami, N. Mex., Oct. 13.

NORTH CAROLINA.

Pine congregation met in council Oct. 10. Our pastor, Eld. W. H. Handy, gave us a good talk,—there not being much business to be considered. We decided to hold our love feast Nov. 7. After services our elder, Bro. W. H. Handy, Bro. J. A. Richardson, and Bro. G. Tompkins went to Glenwood, thirteen miles distant, where they met a large congregation at 7:30 P. M., and Eld. Handy delivered a splendid discourse. The following Sunday he also addressed a large congregation. One put on Christ in baptism. Others are almost persuaded.—Effie Richardson, Barrett, N. C., Oct. 15.

NORTH DAKOTA.

Cando congregation held an enjoyable Harvest Meeting at the Zion house Oct. 4. Bro. A. M. Sharp, of Egelund, N. Dak., conducted the morning service. After dinner, the people assembled for song services, and a special prayer service, according to the President's Proclamation, was held. Following this, a strong missionary sermon was delivered by Bro. Wm. Deardorff, of Brumbaugh, N. Dak. A reading and seven special prayers were given at the close of this service. A collection of \$52.53 was taken for World-wide Missions. Oct. 31 our love feast will be held at this place.—Zora Smeltzer, Cando, N. Dak., Oct. 9.

Golden Willow church met in council Oct. 10, with Bro. W. J. McCann in charge. We expect to hold a series of meetings in the near future. Steps were taken towards securing a minister.—Ruth Wine McCann, Skyeton, N. Dak., Oct. 12.

OHIO.

Blue Creek.—Our love feast was held Oct. 10. About fifty members communed. Our elder, Bro. D. P. Koch, presided. Members from adjoining congregations were with us. Bro. Koch preached for us at the Briceon schoolhouse in the evening. One has been baptized since our last report.—Sylvia Stombaugh, R. D. 2, Paulding, Ohio, Oct. 11.

Brookville congregation met in council Oct. 14, preparatory to our communion, to be held at the Wolf Creek house Oct. 24. The meeting was presided over by our elder, Bro. J. W. Fidler. Eld. A. L. Klepinger, of Ft. McKinley, assisted in the work. Five certificates were received. Oct. 11, at 2 P. M., our District Meeting was held here. Bro. B. F. Sharp gave us a very practical talk. Sister Katie Crawford gave an interesting and impressive illustrated lecture. A large and appreciative audience greeted these speakers, and we hope that much good has been done for the cause of temperance.—Mrs. Ezra Kimmel, R. D. 2, Brookville, Ohio, Oct. 16.

Circleville.—Our church met in council Oct. 8. Our elder, Bro. Sylvan Bookwalter, presided. One member was received into our congregation. Various items of business were held in the house, and the session was pleasantly disposed of. On Sunday morning, Sept. 27, we enjoyed having with us Prof.

John E. Fox, of Trotwood, Ohio, who delivered a rousing temperance lecture, which, we believe, will bear fruit on Nov. 3, by helping to make Ohio dry. In the absence of Bro. Conner, who is conducting a series of meetings at Charleston, Ohio, Bro. H. L. Clappert, of the Lower Stillwater congregation, preached at the Sunday-school and evening, Oct. 11. A goodly number were present at both services, and we greatly appreciated his inspiring sermons. We would be glad to have him with us again in the future. Our mission here is doing well. The attendance at our Sunday-school, for the last quarter, was exceptionally good, considering the time of the year. Our trade school is in full operation, and serves as a ready means of entrance into the homes—and, we hope, into the hearts of the people as well. Recently we received a box of clothing from the Aid Society of Trotwood for the needy at this place. These clothes are greatly needed, and can be used to good advantage. We would appreciate the thoughtfulness of any other congregations, that may remember our work among the poor, by sending us something to help clothe the needy at this place. Ethel Sollenberger, 354 South Pickaway street, Circleville, Ohio, Oct. 13.

Notice.—The Sunday-school Teachers' Institute at Southern Ohio is to be held Dec. 23 to 31, at Hartsville, Stark Co., Ohio. (Hartsville is located on the Wheeling and Lake Erie R. R. between Canton and Kent.) Special music instruction will be given by Mrs. Cora Miller Stidley, of Nappanee, Ind. The committee has secured the following lecturers: W. C. Wenger, of North Manchester, Ind., and Bro. H. K. Ober, of Elizabethtown, Pa., to give instruction along the lines of Sunday-school work. Special programs will be published later. Committee: C. H. Murray, D. R. McFadden, O. H. Battey, Elson W. Wolf, District Secretary, Hartsville, Ohio, Oct. 15.

Pleasant Hill.—Our communion will be held Oct. 21 at 6:30 P. M., in the Pleasant Hill church. Our revival meetings are well attended by our neighbors and friends. All are interested in the study of the Book of Acts. There is one applicant for baptism—Mary West, Pleasant Hill, Ohio, Oct. 14.

Prices Creek.—On Wednesday our dear soul was born into the family of God at this place. Yesterday we held our love feast. Although the weather was very unpleasant, a large audience was present. The evening service was one of warning and encouragement. About 200 members communed. Bro. Garst, of Lower Miami, officiated. Bro. Lester Helsey, of Circleville, is locating near our Cedar Grove house. On account of throat trouble, Bro. H. C. Longenecker could not begin our series of meetings at Castine tonight. This morning an offering of \$10 was lifted for missionary purposes.—Mandilla Petry, New Madison, Ohio, Oct. 12.

Ross.—Our love feast was held Sept. 26. Bro. Brumbaugh, of Greenville, preached a sermon for us at 2 P. M. At 7 P. M. a goodly number of brethren and sisters communed at the Lord's table, and Bro. Brumbaugh preached a self-examination sermon. Quite a number of visiting members were present. On Sunday morning Bro. G. A. Snider conducted the regular services in an able manner, after which our pastor, Bro. James A. Guthrie, was ordained to the eldership, in a very impressive way, by Elders D. Byerly and G. A. Snider. This service was followed with a sermon by Bro. Byerly.—(Mrs.) Gertrude E. Guthrie, Spencerville, Ohio, Oct. 11.

Sugar Hill church met in a called business meeting Sept. 20 to consider the buying of a new church in Midland town. Preliminary steps had been taken, and a committee was appointed to cooperate with the Mission Board. At this meeting the church, with the help of the Mission Board, decided to go ahead with the building. The work was begun at once. The cellar has now been dug, the foundation is ready for the masonry. Much of the work was done by the members and others. We held our love feast at Sugar Hill Oct. 3. Bro. D. H. Keller, of West Dayton, officiated. He and his wife are now assisting in a very interesting series of meetings at the Toms Run house, which began Oct. 1. The attendance is good and the work is growing.—Myrtle M. Henry, West Alexandria, Ohio, Oct. 10.

OKLAHOMA.

Antelope Valley congregation enjoyed a spiritual service Oct. 4. We had a very interesting service for Sunday-school, and had the lesson, "Christ Anointed for Burial." After the Sunday-school, a special prayer meeting service was conducted by Bro. W. G. Cook, in which many united in prayer, in behalf of the nations now at war. At 2 P. M. another special prayer meeting was held at the temple church, twenty-three miles south. This service was also conducted by Bro. Cook. Many prayers ascended to the Father's throne for world-wide peace. At the close of this service a Sunday-school was organized, to meet every Sunday at 3 P. M. Quite a number from other congregations were present. At 7:30 we had a service in the Christian Workers' Meeting, which consisted of a missionary program, conducted by the writer. The subject was "China for Christ." At the close of this meeting a free-will offering for mission work in China was given. We then enjoyed an inspiring sermon by our elder, Bro. W. G. Cook.—Grace Underwood, Billings, Okla., Oct. 9.

OREGON.

Mohawk Valley congregation enjoyed a spiritual love feast Oct. 3. Five brethren and sisters were present. Bro. Hiram Smith and wife of Albany were with us also. Eld. S. P. Van Dyke, of Newberg, who officiated. One sister, who had not communed with us for more than ten years, was present at the table. A brother and sister located at Springfield lately, eighteen miles from us. We have come a brother and sister to locate with us soon, to help in the ministry here, and also in the Sunday-school. There are plenty of opportunities in the Coast States for church work.—Mary E. Ritter, Mabel, Oregon, Oct. 9.

PENNSYLVANIA.

Bareville.—On Saturday evening, Oct. 10, Eld. John C. Zug, of Palmyra, Pa., favored us by conducting a largely attended song service at the Bareville house. Next Sunday evening he preached for us at the Sunday-school. He also conducted a meeting at the Bareville house, held under the auspices of the Bareville Sunday-school. This meeting was very largely attended, and enjoyed by all. The children aided rendered their parts of the program, after which we enjoyed an address by an addresser, one of the Bareville boys, and also a talk by Bro. John C. Zug. Brethren U. C. Pansnacht and Phares Habecker, from the Mechanics Grove church, also spoke briefly. On Saturday afternoon and evening, Nov. 14, we expect to hold a local Sunday-school meeting at the Bareville house, and we expect to have a large attendance of brethren to assist us in the discussions of the day.—D. S. Myer, Bareville, Pa., Oct. 13.

Bolivar congregation met in council Oct. 8. Our pastor, Eld. C. A. McDowell, presided. We decided to hold our love feast Nov. 1, at 2 P. M. On Oct. 10 we held a series of meetings. The pulpit was occupied Oct. 11, in the morning, by our dear aged brother, Eld. A. Frock, and in the evening Bro. J. E. Blough preached for us. These sermons were an inspiration to us all.—Russell D. Betts, Robinson, Pa.

Gowenry church met in council Sept. 28, at which time our elder, Bro. M. C. Swigart, of Germantown, offered his resignation, and Bro. L. R. Holsinger was chosen to serve as elder and pastor for the ensuing year. Our love feast, Oct. 3, was one of the best held here. About 150 members were present. Eld. L. R. Holsinger officiated, assisted by Brethren Ira C. Holsopple and W. G. Nyce. It was a very enjoyable and spiritual feast. About \$21 was raised for the poor.—Esther B. Kulp, Pottstown, Pa., Oct. 12.

Lost Creek.—Nine souls made the good choice during a series of meetings held in the Free Spring church in this congregation, conducted by the writer.—John E. Rowland, Waynesboro, Pa., Oct. 13.

Lost Creek church met in council Sept. 26, preparatory to our love feast Oct. 3 and 4, at the Free Spring house. Bro. C. G. Winny presided. Bro. J. E. Rowland, of Waynesboro, Pa., conducted a series of meetings at the Free Spring house. Sept. 27, one week prior to our love feast, which continued until Oct. 10. He delivered seventeen sermons. Our love feast was well attended. About 200 surrounded the tables. Bro. Jacob Richard, of Maitland, Pa., Bro. C. H. Steerman, of Freeville, Pa., and Bro. John C. Rowland were with us. Bro. Steerman officiated. Two sisters were installed,—one a minister's wife and the other a deacon's wife. Bro. Steerman went from here to the Richfield house, where he will conduct a two weeks' series of meetings. At our meetings here nine came out on the Lord's side, six of whom were baptized. We had a glorious revival.—J. B. Frey, Millintown, Pa., Oct. 12.

Mechanics Grove church held a Children's Meeting Oct. 11. The children did their part well. Bro. Amos Hostenstein, of East Petersburg, Pa., gave a very instructive talk. Brethren W. C. Pansnacht and Rufus P. Bucher were ordained to the eldership at our last council meeting. Eld. Hetshey Giff, of Bareville, Pa., and Eld. Harry B. Yoder, of Lancaster City, Pa., attended to the ordination. Our singing class, with Bro. Amos S. Hocken, as instructor, is progressing nicely. So also is the teacher-training class, with Bro. Rufus P. Bucher as leader.—Mary P. Habecker, Quarryville, Pa., Oct. 8.

Shade Creek.—Our congregation met in council Sept. 26. Our eldership was granted. The relocation of the Emmanuel churchhouse was held Sept. 20. Bro. M. J. Brougher, of Greensburg, delivered the address. He also preached on Saturday and Sunday evenings. About 500 people were present at the Sunday evening session. The offering was large. Our pastor, Bro. E. L. Thompson, held a series of meetings in the Morningland church one week prior to our love feast, Oct. 1, and continued the services a few nights afterwards. On account of the terrible forest fires, the meetings were not so well attended as they otherwise would have been. Our love feast was well attended. One visiting minister, Bro. Jerome E. Hooton, of Johnston, Pa., was with us.—Stella Penrod, R. D. 1, Windber, Pa., Oct. 12.

Spring Creek.—Our annual Sunday-school Rally was held Oct. 11. One of the most interesting features was a talk on "Functionality," by Eld. S. R. Zug. Our Sunday-school has been progressing nicely. It has increased thirty-seven per cent since the beginning of the year, with an average attendance of 152. Our love feast will be held Nov. 25 and 26 at Spring Creek. We expect to have Children's Meeting at Palmyra on Sunday, Oct. 25.—Harry S. J. Gerber, 502 North Railroad Street, Palmyra, Pa., Oct. 14.

TENNESSEE.

Pleasant View congregation was addressed by Bro. J. D. Clark, last Sunday. While the audience was small, the very best attention was given. Bro. J. D. Clark, of Jonesboro, preached an excellent sermon in Jonesboro. The new churchhouse at Bell is being pushed to completion.—N. T. Larimer, Jonesboro, Tenn., Oct. 12.

VIRGINIA.

Bethel church met in council Sept. 26, with Eld. W. H. Byer presiding. The brethren gave favorable reports of their annual visit. We held our love feast Oct. 10. The weather was fine, and we had a very spiritual meeting. Eld. A. F. Pursey officiated. He gave us an inspiring sermon on "The Church of the Future." We had a very interesting service on an all-day Sunday-school Meeting Nov. 14. We have an evergreen Sunday-school, which is in a prosperous condition, with Bro. J. W. Sumner as superintendent. We expect to hold a series of meetings sometime this winter, if we can procure an evangelist.—Cora Byer, Saltprtre Cave, Va., Oct. 15.

Chase City.—The first two weeks of September Bro. J. M. Kagey, of Dayton, Va., with Sister Mattie Long, of the same county, leading the song service, gave us a very interesting series of meetings. It was a most protracted effort, ever held here by the Church of the Brethren. We had a good attendance, and splendid attention was given. Two were baptized. One was a blind lady, aged eighty-one years. The other was the writer's son, seventeen years of age. We have a union Sunday-school, which was very green, and we expect these meetings. If more of our members, who are thinking of changing their location, could move here, and if we had a minister here to preach regularly for us, we might soon be able to organize a congregation. A number have made inquiry since Bro. Kagey went home, as to when he would be back. We feel that in the future, the new Mission Board has taken in our situation. We have lived here since March, 1913, and are much pleased with the country. We shall be glad to give any information we can, and will also be glad to have brethren and sisters visit us at any time.—Mrs. C. T. Yazel, Chase City, Va., Oct. 10.

Mount Zion church met in council Sept. 26. Our elder, Bro. D. N. Spitzer, presided. The visiting brethren's report was encouraging, showing the church to be in a good working condition. We decided to hold a love feast Oct. 31, at 2 P. M. We immediately following some three members expect to have two weeks' series of meetings.—H. F. Sours, Luray, Va., Oct. 9.

Notice to the Churches of Southern Virginia.—Our District Meeting will be held in the Red Oak Grove church Nov. 6. The Ministerial, Temperance, Missionary and Sunday-school Meetings will be held the day before. The elders are requested to meet on Wednesday, Nov. 4, at 2:30 P. M. in an Elders' Meeting. Those coming by rail will please notify the undersigned not later than Nov. 1. Those coming west must reach Christiansburg on the early morning train, and take the mail hack from there. They will meet at P. F. Shelton's place, where they leave the pike,—a distance of five miles from the place of meeting. Conveyances will meet all trains at Christiansburg. Those coming east will do likewise.—Asa Bowman, Floyd, Va., Oct. 6.

Red Oak Grove.—Our love feast was held Oct. 10. Examination services were conducted by Brethren Riley Flora and Michael Reed, after which about 100 brethren and sisters surrounded the Lord's tables. One was baptized just before we partook of the communion services. On Sunday, some brethren preached for us to a large audience.—Asa Bowman, Floyd, Va., Oct. 13.

Salem.—We have just enjoyed a series of very interesting meetings held by Bro. I. W. Miller, beginning Sept. 27, and closing Oct. 7. Seven accepted Christ and were baptized. We held our love feast Oct. 5. Seventy-three members communed.—Mittylene B. Dettra, Stephens City, Va., Oct. 12.

Selma Mission.—Aug. 16 twenty-eight of our number met and organized a Sunday-school with Bro. D. L. Carter as superintendent, and Mr. M. T. Sampson as secretary. At this writing there are eighty-one scholars. All of our twenty-two members of the church are also members of the Sunday-school. We have regular weekly prayer meetings on Wednesday evenings. We have secured books to start a teacher-training class. The teachers and officers recently arranged an outing for the children in the woods, which was much enjoyed. Bro. J. M. Henry was with us. He came the night previous, to preach for us on Saturday and Sunday. He delivered three inspiring sermons, which commanded the attention of a full house. Three applied for baptism, which will be the result of the work of our ministers, next month. Several others are weighing the matter thoughtfully.

Realizing that Bro. Henry is very busy, being a teacher in Bareville College, we can not find words to express our appreciation for the interest he has manifested in us, in making the sacrifice to come here. We are hoping to have Bro. C. S. Ikenberry with us next month, to give us some good Bible talks. We also expect to have some good singing with him as leader.—Ada K. Carter, Selma, Va., Oct. 14.

Valley Bethel.—Since writing our last report we have received word that Bro. Casper Driver can not be with us Oct. 25, but will come a week later, and that the meetings will begin Nov. 1, instead of Oct. 25. Our love feast will be held Nov. 7, instead of Oct. 31.—Verna S. Bussard, Bolivar, Va., Oct. 13.

WASHINGTON.

Centralla.—Bro. J. S. Zimmerman, of Seattle, Wash., came here Sept. 27, to begin a series of meetings. He preached sixteen sermons in all. He delivered one sermon at the County Farm, eight miles south of here. There were no accessions to the church, but the members were strengthened and encouraged. Our congregation met in council Oct. 10, with Bro. E. L. Whisler presiding. Our love feast will be held Nov. 7. We would be glad to have members from other congregations with us, especially ministering brethren.—Ada Weddle, Centralla, Wash., Oct. 12.

WEST VIRGINIA.

Bluefield.—Sept. 13 Bro. S. G. Greyer, of Port Republic, Va., came to us. While with us he preached eighteen inspiring sermons. Four were baptized, and one is awaiting the rite. The interest was good throughout these meetings. The little band of members at this place feels greatly encouraged by our brother's labors. On the evening of Sept. 26, nineteen of us surrounded the Lord's tables, and enjoyed a spiritual feast. In the presence of a large and attentive audience, Mrs. A. L. McDannel, Bluefield, W. Va., Oct. 12.

Shalom church met in council Sept. 16. Eld. Jeremiah Thomas presided. Brethren Harry Hinebaugh, C. S. Thomas and Victor Wilson, all young brethren, were installed into the deacon's office. Bro. C. M. Driver, of Virginia, came Sept. 19 and preached for us until Oct. 1. Seventeen souls were baptized, two reinstated, and the membership greatly strengthened. Oct. 3 between three and four hundred partook of the communion at our love feast. Bro. Driver officiated. Oct. 11 we had a Temperance Meeting, and on Oct. 18 we intend to have a Missionary Meeting, and on Oct. 25 we intend to have a Salem, to be preceded by the District Meeting. Our church is progressing.—C. R. Wolfe, Brandonville, W. Va., Oct. 12.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

AN APPEAL TO AID SOCIETIES AND CHURCHES.

From the Douglas Park Church (Chicago Sunday-School Extension).

The winter in Chicago promises to be a hard one. Already many have complained to our workers that they can not get work, that there is sickness, and doctor bills unpaid, that the cost of living is high, and that fuel for the winter has not yet been secured.

Last winter the Aid Societies responded liberally, and several barrels and boxes of clothing and some funds were received and disbursed. We wish to make the same request for this winter, and ask for even more, because conditions are much worse than last.

Much care is exercised in giving out clothing, etc. Except in extreme cases, a nominal fee of five or ten cents per garment is charged, because those who are really in need, and are willing to help themselves, will pay this, and those who do not need help, but would abuse the privilege of receiving something for nothing, will not pay. In this way we are able to bring, within the reach of all, the necessities of life that would be otherwise lacking.

We can use clothing of all kinds,—house-dresses, school-clothes, work-clothes, underclothing, etc., and for all ages, from infancy to fourteen years of age. The babies' wardrobes received last year were much appreciated. We can use more of these, and also articles of clothing for boys and girls of thirteen and fourteen years of age, clothing of such material as you should like to see them or your own children wear to school. Then, too, there is need of clothing for Sunday-school.

We can also use any staple groceries, apples, potatoes, flour, corn meal, soap, pumpkins and squashes, turnips, etc. All these will be sold at a low price to prevent the pauper habit, and to encourage independence. The money is used for the purchase of fuel and other needs. Whenever it is expedient, the work of Christ and the church is brought before those receiving help, and spiritual comfort is given them.

Send all goods to the address below, in care of Hebard Express and Van Company, and send us a card or letter, stating that you have sent it. E. E. Eshelman.

1605 South California Avenue

DISTRICT CONVENTION OF SOUTHERN IOWA.

This gathering was held in the Ottumwa church Oct. 1 and 2. Wednesday afternoon nearly all the elders of the District were present at their meeting, held in the Ottumwa parsonage. A goodly number of the delegates and others came to the city on Wednesday, so they would be on duty at the early morning hour of Thursday. We were favored with a sermon on Wednesday night by Bro. John Heckman.

Thursday morning came with many blessings from God. As we were greeting each other, I was impressed with a remark by a brother, "It's just like a big family reunion."

The Sunday-school Meeting was called to order at 8 A. M. by the retiring officers, and a new organization was effected with Bro. W. D. Grove as Moderator. The program for this meeting proved a very interesting one. Bro. Virgil C. Fennell's presence and help in this day's work was very much appreciated by all.

Added to the already full day's work, there was a funeral in the church at 12:30, a lady friend of the Ottumwa workers. Bro. S. L. Cover, pastor of the Ottumwa church, preached the funeral. Almost as soon as the bereaved friends left the church, we gathered again in our Ministerial Meeting. The needs of the country church were discussed. There seems to be great need for more efficient pastors—leaders who understand the social and economic problems as well as the religious. In the discussion of the city workers' problems all agreed that they are far more numerous than the country workers' problems. True, consecrated workers are needed everywhere. Other subjects of interest were discussed, such as "Directing the Social Life of Our Young People," "Elements of a Prosperous Church," etc. The meeting was dismissed at 4:30.

At 6 P. M. we were privileged to listen to a well-prepared missionary program by the Ottumwa workers. It was an inspiration to see the children carry out their part so well. Their work denoted much careful training by Brother and Sister Cover. After the program, the children put in their offering for mission work, which amounted to \$1.55. While it was early in the evening for their program (especially for city people), yet their commodious church proved too small to accommodate the eager listeners.

At 8 o'clock Bro. W. D. Grove delivered another one of his interesting and impressive missionary sermons. This ended the work of Thursday.

Friday was another ideal day. All met at 8 o'clock for the District Meeting proper. A cloud of sadness rested over the meeting, as all still felt very keenly the loss of Bro. Peter Brower. Bro. H. C. N. Coffman was chosen as temporary chairman, until the following organization was effected: Eld. J. D. Brower, Moderator; W. D. Grove, Reading Clerk; Homer F. Caskey, Writing Clerk.

Much business came before the meeting, but all was disposed of in a Christian manner. Such meetings are indeed an inspiration. We separated to meet again next year in the Monroe County church.

Homer F. Caskey, Writing Clerk.

Lenox, Iowa, Oct. 5.

FINANCIAL REPORT

During the month of August the General Mission Board sent out 64,293 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of August:

WORLD-WIDE.

Iowa—\$956.00. Bequest of C. B. Lehman, deceased, \$950; J. P. Buntin (marriage notice), \$1; Robert Meyer, \$1; Cora Brower, \$1; Levina Goughenour and Martha Gaston, \$2; W. N. Glatfelter, \$1. **Indiana**—\$271.47. Walnut, \$25.08; New Salem, \$36.70; Yellow Creek, \$34.75; Maple Grove, \$27.81; Turkey Creek, \$13.75; power, \$1.25; Evergreen, \$10; E. P. H. 116; Prairie Creek, \$14.12; Monticello, \$12.16; South Whitley, \$11.50; Sugar Creek, \$9.22; Maud Bruner, \$1; Lennie Klepinger (marriage notice), 50 cents; J. P. Kellenberger, Monticello, \$1. S. B. White, Beaver Creek, \$1; John A. Utley, 50 cents; T. D. Battenbach (marriage notice), 50 cents; Sallie E. Carl, Ogans Creek, \$2; Archie Rodgers, \$5; B. P. Kendall, \$6. **Virginia**—\$144.93. A Brother and Sister, \$2; A. C. Riley, \$10; Lebanon, \$25.65; Middle River, \$15.58; Pleasant Valley, \$22.57; Summit, \$14.36; D. L. Evers, Summit, \$5; Jos. E. Chawn, Summit, \$5; J. J. Evers, Summit, \$10; J. N. Evans, Summit, \$10; J. N. Evers and wife, Summit, \$2; Barbara V. Shaver, \$2; J. P. and M. G. Glick, Pleasant Valley, \$2; D. T. Cline, Lebanon, \$35; Mollie Grove, \$1; S. J. Stoner and wife, Middle River, \$2; Jos. M. Glick, Summit, \$5; O. D. Shummons, 50 cents; Oakton Missionary Society, \$2.50; E. P. H. 116, \$3.15. **Ohio**—\$76.29. Daniel Rock, \$11; Eliza J. Nash, deceased, \$10; David Lytle (marriage notice), 50 cents; Black River, \$10.81; Chippewa, \$6; Wooster, \$2.50; Mrs. Catherine Wollguth, Moltan, \$15; Elizabeth Hurl, \$10; A. Brother and Sister, West Nimsillen, \$5; Upper Twin, \$2.50; The Lord's Share of Uncle John's Earnings, \$1.25; Chas. L. Flory (marriage notice), 50 cents. **Nebraska**—\$60.70. Bethel, \$38.20; Kearney S. S., \$12.50; Thos. Hawker, \$10. **Oklahoma**—\$38.47. Union Center, \$5; Oklahoma City Tithers, \$26.30; Gilbert Brubaker, \$1.71. **Minnesota**—\$30.00. Northampton, \$30. **Pennsylvania**—\$22.55. Greenville Sunday-school Convention, \$5.80; Mary A. Kinsey, \$5; Ada A. Walker (marriage notice), 50 cents. Mrs. A. B. Cole, \$1; Ridgely, \$9.35; Mrs. Ida B. Stotter, \$1. **Maryland**—\$30.32. Manor, \$16.82; Union Bridge, Pipe Creek S. S., \$3; A. Chambers (marriage notice), 50 cents. **California**—\$10.00. M. D. Hershey and wife, \$5.00; Geo. Gerdes, 50 cents. **Missouri**—\$55.57. Mound Valley, \$5.07; E. A. Markey (marriage notice), 50 cents. **Idaho**—\$5.00. E. P. Pike, \$5. **Tennessee**—\$3.00. Allie Gillenwater, \$2; Rachel Gross, \$1. **West Virginia**—\$2.61. Mount Zion, \$2.61. **Louisiana**—\$2.50. J. W. Bailey, \$2.50. **Kansas**—\$2.50. Katie Whiteston, \$1; S. E. Hyton, \$1; M. J. Mishler (marriage notice), 50 cents. **Colorado**—\$1.31. Bethany S. S., \$1.31. **Illinois**—\$1.50. Daniel Metz, \$1; Mrs. Nancy E. Minich (marriage notice), 50 cents. **Wisconsin**—\$1.50. John K. Miller, \$1.50. **Arkansas**—\$2.50. C. H. Deardorff (marriage notice), \$1.50. **Oregon**—\$0.50. Lorina M. Cheney (marriage notice), 50 cents. **Total for the month**, \$1,657.92; previously received, \$24,152.80; for the year so far, \$26,110.72; less correction, \$444.90; total, \$25,665.82.

INDIA MISSION.

Indiana—\$25.00. Anna Lee, \$25. **Ohio**—\$1.90. The Lord's Share of Uncle John's Pension Check, \$1.90. **Kansas**—\$1.00. A Sister, \$1. Total for the month, \$27.90; previously received, \$273.15; for the year so far, \$301.05.

INDIA ORPHANAGE.

Indiana—\$45.00. D. R. Rohrer, \$20; Spring Creek, \$25. **Pennsylvania**—\$35.00. Elizabethtown Sewing Circle, \$20; Thistle P. Dick, Antwerp, \$15. **Illinois**—\$70.00. Naperville S. S., \$7. **Virginia**—\$20.00. Cedar Grove Flat Rock A. S. \$20. Total for the month, \$37; previously received, \$1,422.68; for the year so far, \$1,510.68.

INDIA BOARDING SCHOOL.

Ohio—\$25.00. Minnie and Ella Hollinger, \$25. **Colorado**—\$25.00. First Denver S. S., \$25. Total for the month, \$50; previously received, \$1,064.97; for the year so far, \$714.97.

INDIA HOSPITAL.

Idaho—\$33.70. Nezperce, \$25; Clearwater, \$5.70. **Colorado**—\$12.40. Good Hope, \$6.45; Colorado City, \$5.95. Total

for the month, \$16.10; previously received, \$173.96; for the year so far, \$220.06.

INDIA NATIVE SCHOOL.

Iowa—\$4.25. Old Sisters' Class, Panther Creek S. S., \$4.25. Total for the month, \$4.25; previously received, \$110.21; for the year so far, \$114.46.

CHINA MISSION.

Kansas—\$100.00. J. A. Sheets and wife, \$100. **Indiana**—\$25.00. Anna Lee, \$25. **Washington**—\$56.67. Seattle, \$56.67. Total for the month, \$130.67; previously received, \$440.04; for the year so far, \$570.71.

CHINA ORPHANAGE.

Indiana—\$99.48. Oak Grove S. S., North Liberty, \$22; New Salem S. S., Chapel S. S., and Bethel S. S., \$17.48. **Ohio**—\$11.10. North Long, \$11.10. Total for the month, \$50.58; previously received, \$300.88; for the year so far, \$351.46.

CHINA BOYS' SCHOOL.

California—\$5.00. Mr. and Mrs. G. F. Altpeter, Glendora, \$5. **Ohio**—\$4.05. Proceeds of Uncle John's Waste Basket, \$4.05. **Dayton**, \$2.05. **Ohio**—\$0.50. Oak Grove S. S., North Liberty, 50 cents. Total for the month, \$9.55; previously received, \$148.47; for the year so far, \$158.02.

CHINA GIRLS' SCHOOL.

Ohio—\$20.00. Canton Center A. S., \$20. **California**—\$5.00. Mr. and Mrs. G. F. Altpeter, Glendora, \$5. **Pennsylvania**—\$2.00. Brother and Sister Solomon Herschberger, Springfield, \$2. Total for the month, \$27; previously received, \$120.89; for the year so far, \$147.80.

CHINA HOSPITAL.

Indiana—\$1.00. L. R. Fowerbaugh, Huntington City, \$1. Total for the month, \$1; previously received, \$103.78; for the year so far, \$104.78.

SOUTH AMERICA MISSION.

Ohio—\$1.00. Sara Bigler, \$1. Total for the month, \$1; previously received, \$31; for the year so far, \$32.

JAPAN MISSION.

Ohio—\$1.00. Sara Bigler, \$1. Total for the month, \$1; for the year so far, \$1.

ITALIAN MISSION, BROOKLYN.

Virginia—\$2.00. J. H. Diehl, \$2. Total for the month, \$2; previously received, \$13; for the year so far, \$15.

SUNDAY-SCHOOL EXTENSION.

Illinois—\$3.42. Lamotte Prairie S. S., \$3.42. Total for the month, \$3.42; previously received, \$110.03; for the year so far, \$113.45.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Baker-Bowser—By the undersigned, Oct. 7, 1914, at the home of the bride's parents, Edw. N. Edward Baker and Sister Lizzie M. Bowser, both of Larned, Kans.—J. J. Bowser, Conway Springs, Kans.

Bassler-Snyder—By the undersigned, at his residence near Navarre, Kans., Sept. 23, 1914, Mr. Jacob Ralph Bassler, of Ellis, Kans., and Sister Edith Ruth Snyder, of Navarre.—C. A. Shank, Abilene, Kans.

Brook-Custer—By the undersigned, Oct. 8, 1914, at the home of Mr. and Mrs. J. R. Watson, Los Angeles, Cal., Bro. Milton J. Brook and Sister Clara B. Custer, both of Los Angeles.—Wm. H. Wertenbaker, 1254 East Fifth Street, Los Angeles, Cal.

Curtis-Crumper—By the undersigned, Sept. 29, 1914, at the home of the bride's parents, near McPherson, Kans., Bro. Ralph Leroy Curtis and Sister Ada May Crumper.—A. J. Custer, McPherson, Kans.

Garrison-Swartz—By the undersigned, at the Brethren church, in Nezperce, Idaho, Sept. 27, 1914, Bro. Raymond Garrison and Sister Hazel Swartz, both of Nezperce.—B. J. Pike, Nezperce, Idaho.

Harp-Reed—At the residence of the undersigned, Sept. 2, 1914, Bro. George Earl Harp, of Brunetta, Alta., Canada, and Sister Jessie Mae Reed, of Canton, Alta., Canada.—Luther Shick, Glendon, Alta., Canada.

Myers-Long—By the undersigned, Aug. 26, 1914, at the home of the bride's parents, Mr. and Mrs. C. E. Long, of Lindsay, Cal., Bro. Ira G. Myers (son of G. D. Myers) and Mina Long, both of Lindsay, Cal.—D. R. Holsinger, Laton, Cal.

Steel-Mummert—By the undersigned, Oct. 8, 1914, at the home of the bride's parents, near Green, Ind., Bro. Ward Steel and Sister Bessie Mummert.—J. H. Pike, Middlebury, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Allen, Mary A., nee Stockamore, born in Württemberg, Germany, Nov. 9, 1813, died at the home of her daughter in Goslien, Ind., Oct. 4, 1914, aged 95 years, 10 months and 25 days. She came to this country with her parents in 1828, and located in New York, where she married Avery A. Allen in 1837. In 1856 she and her husband moved to Indiana, located near Bristol, where she resided until the death of her husband, Jan. 5, 1893. She then made her home with her children. One son and four daughters survive her. Two sons and one daughter preceded her in death. She was a faithful member of the Church of the Brethren for about thirty years. Services at Pleasant Valley by the writer.—John L. Mishler, Middlebury, Ind.

Bowers, Gladis Vergie, daughter of William and Jennie Bowers, of Toledo, Ohio, born Sept. 18, 1903, died Sept. 28, 1914, aged 11 years and 14 days. Services by the writer. Text, 2 Sam. 12: 23.—P. Krabill, Prairie Depot, Ohio.

Burgard, Sister Martha, nee Danner, born in York County, Pa., Oct. 14, 1839, died Oct. 4, 1914, aged 75 years, 11 months and 20 days. She was married to Peter Burgard June 20, 1857. She united with the Church in 1865. She was a faithful. She moved with her husband and family to Johnson County, Mo., about twenty years ago. Her husband preceded her two years ago. She was the mother of thirteen children, seven of whom survive her. Interment at Center View, Mo. Services by the writer. Text, 2 Tim. 4: 6.—D. L. Mohler, Leeton, Mo.

Campbell, Elizabeth A., nee Butler, born in Rochester, N. Y., July 5, 1835, died at the home of her daughter, Sister Clara Moore, near Bagnall, Mich., Sept. 29, 1914, aged 79 years, 10 months and 24 days. She was married to N. G. Spenser. Five sons and two daughters were born to them. Her husband and two children preceded her. In 1890 she was married to J. N. Campbell, who died Jan. 13, 1907. She was a faithful member of the Adventist church. She leaves a daughter and four sons. Services by Bro. H. A. Weller, at the Harlan church. Interment in the cemetery near by.—Rosa Weller, Copemish, Mich.

Cottierman, Andrew, born at Fletcher, Ohio, April 7, 1851, died near Dunkirk, Ohio, Oct. 4, 1914, aged 53 years, 5 months and 27 days. Oct. 15, 1883, he was married to Jane McLaughlin at Latta, Ohio. To this union eight children were born, all of whom but one, that died in infancy, survive their father. The wife also survives. A few years ago this family moved near the Eagle Creek church, and soon after the father, mother, and all of the children were received into fellowship with the church at that place. Funeral at the Eagle Creek church, conducted by Bro. J. R. Spacht and the pastor of this congregation. Text, Nahum 1: 7. Interment in the cemetery near the church.—Jesse J. Anglemeyer, Williamstown, Ohio.

Crow, Cecel Harlow, little son of Brother and Sister Byron Crow, born April 27, 1914, died at Flint, Mich., Oct. 8, 1914, aged 5 months and 11 days. He was sick only a short time. He leaves his parents and grandparents. The body was brought to Harlan for interment. Services by Bro. H. A. Weller, in the Harlan church, assisted by Bro. H. Deardorff. Interment in the cemetery near by.—Rosa Weller, Copemish, Mich.

Day, Carrie Gaylord, nee Booth, born at Cleveland, Ohio, Feb. 1, 1866, died Sept. 19, 1914, aged 48 years, 7 months and 18 days. She was united in marriage with Logan A. Day, Feb. 1, 1885, and in 1898 she moved with her family from Cleveland to Bristol Township, Trumbull Co., Ohio. A few years later her health failed, her ailment being internal cancer. After spending five weeks at the hospital at Warren, Ohio, her case was pronounced incurable. She returned home, but in 1908 she was confined to her bed for four months. Her husband, one daughter and two sons. The last few months of her life she suffered intensely, yet the end was peaceful. Aug. 4, 1912, she and her daughter were received into the Church of the Brethren by baptism, and her two sons were followed. She was a member of the Bristolville church by Bro. Albert W. Harrold. Text, John 11: 24-26.—James B. Day, Spokane, Ohio.

Dohle, Sister Susan A., nee Keopert, daughter of David and Susan A. Keopert, born in Lancaster County, Pa., Sept. 7, 1850, died near Adamsborough, Ind., Oct. 1, 1914, aged 64 years and 24 days. She moved with her family to Logansport, Ind., in 1868. She was married to Eli J. Buchman June 22, 1871. Four children were born to this union. Her husband died April 10, 1881; then she married Jacob J. Dohle Feb. 12, 1889. Sister Dohle united with the Church of the Brethren in 1880, and has lived a devoted Christian life ever since. She was a patient sufferer for several months. Three brothers, one sister, two daughters, one stepson and one step-daughter survive. Services in Adamsborough by Eld. Frank Fisher. Interment at Adamsborough.—Bertha I. Fisher, Mexico, Ind.

Downey, Mrs. Cassie, nee Biggers, born in Boyle County, Ky., Feb. 19, 1845, died Sept. 1, 1914, in Minneapolis, Minn., 4909 Thirty-third Avenue, South, at the home of her brother, Alexander, and her sister, Dora, who are members of our church, aged 69 years and 6 months. Services in the Baptist church by the pastor. She was a member of the church, church in the Crystal Lake cemetery. She spent most of her days in Rockford, Ill., and Darlington, Wis.—Mrs. Jessie Stoner, 1122 Twenty-sixth Avenue, North, Minneapolis, Minn.

Downey, Sister Anna, died Oct. 1, 1914, after a lingering illness, at the home of her sister-in-law, Mrs. Alice Downey, near Downsville, Md. In the Manor congregation, aged 72 years and 9 months. She was a member of the church, church for many years, and lived a life worthy of imitation. She is survived by three sisters, one brother and three half-brothers. Services in the Manor church by Eld. J. E. Otto, assisted by Eld. Harvey Martin and Bro. D. V. Long. Interment in the Manor cemetery.—M. P. Rowland, Freeland, Md.

Erb, Sister Susan, nee Zug, born in Cumberland County, Pa., Feb. 18, 1829, died at the home of her son, Bro. C. H. Erb, near Yale, Iowa, Oct. 4, 1914, aged 85 years, 7 months and 16 days. She was married to Jacob H. Erb Oct. 8, 1849, in Pennsylvania. They came to Johnson County, Iowa, in 1855. He died there May 26, 1881. Sister Erb and her children came to Guthrie County in the spring of 1885. Her husband was chosen a minister in 1860. Sister Erb was a faithful member for more than sixty years. All her children (three sons and two daughters) and all her grandchildren, nearly all of her grandchildren are members of the church. Two sons and one son-in-law are deacons. Services by the writer, assisted by his coworkers, the home ministers. Text, at Sister Erb's request, 2 Tim. 4: 7, 8. She was anointed a few weeks before her departure, and arrangements for her interment in the Crystal Lake cemetery were made. Interment in the cemetery near by.—J. D. Haughtlin, Panora, Iowa.

Griffeth, Sister Frances, nee Arthur, born in Franklin County, Va., July 30, 1841, died Oct. 1, 1914, aged 73 years, 2 months and 1 day. She was married to J. T. Griffith Dec. 11, 1860. To this union were born thirteen children. Six of them preceded her in death. She was a devoted wife and mother of the Brethren at the age of fourteen years, and lived ever faithful. She was anointed a few days before she died. Her husband, seven children and two brothers survive. Services near her home in New Waverly, Ind., by Eld. Frank Fisher. Interment near New Waverly.—Bertha I. Fisher, Mexico, Ind.

Guyser, Sister Sara, born Feb. 22, 1856, died of tuberculosis Sept. 18, 1914, aged 58 years, 6 months and 26 days. Her husband preceded her to the spirit world ten years ago. Two sons and two daughters survive her. Services by Eld. J. B. Miller, assisted by Eld. D. T. Caldwell. Text, John 11: 24. Interment in the cemetery near by.—Margaret Repligle, New Enterprise, Pa.

Hess, Brother Ephraim, son of John and Barbara (Rohrer) Hess, born in Elkhardt County, Ind., Jan. 8, 1839, died within the bounds of the Blue River congregation, Ind., Aug. 24, 1914, aged 75 years, 6 months and 8 days. He was married to Margaret Gans. To their union were born five children, four of whom survive. He united with the Church of the Brethren more than forty years ago, and served his church as deacon many years. Services at the North Webster M. E. church by the undersigned, assisted by Bro. R. O. Richerch.—Walter Sythart, Chubbuck, Ind.

Hostetler, Sister Mary, wife of Bro. Henry Hostetler, born March 19, 1849, died Sept. 23, 1914, aged 69 years, 6 months and 4 days. Services at the Mennonite church at Church Grove by our pastor, Bro. H. S. Lofgren, Sept. 25. Interment through the labors of Bro. E. O. Beery, by whom she was baptized in June, 1904, at the age of ten years. She was always earnest in the Master's service. She was a diligent worker in church and Sunday-school. Services by Bro. Walker. Text, John 5: 28, 29. Sister Jordan is survived by her husband, her parents, two sisters and five brothers, who mourn their loss.—L. A. Johns.

Kingery, Daniel, son of Jacob and Sarah Kingery, born in Carroll County, Md., May 14, 1924, died at his residence in Lanark, Ill., Oct. 4, 1914, aged 90 years, 4 months and 10 days. He was the youngest of nine children. He was reared by the side of the famous Burnside bridge, close to the place where the battle of Antietam was fought. He came to Illinois, in about 1844 or 1845, settling in Carroll County. Some time early in life he united with the Church of the Brethren, and for some time he served as a deacon. He died probably a little over fifty years. Funeral services in the Lanark church Oct. 7. Sermon by the writer, assisted by

Bro. S. I. Newcomer, Interment in the Lanark cemetery—
L. B. Trout, Lanark, Ill.

Knavel, Nellie Edna, daughter of Brother and Sister Edgar Knavel, born Feb. 20, 1914, died Sept. 23, 1914, aged 7 months and 3 days. Services at the house by Bro. S. C. Thompson. Text, Mark 10: 16. Interment in the Berkey cemetery, Somerset County.—Stella Penrod, R. D. 1, Windber, Pa.

Lilly, Bro. Prince Elmer, died Oct. 2, 1914, aged 22 years, 11 months and 17 days. While on a tree in the mountains, trying to shake down some nuts, another man, who was out bear hunting, not knowing that Bro. Lilly was there, saw his coat through the leaves of a tree and, supposing that he saw a bear, shot at him and killed him instantly. Bro. Lilly was a Christian young man, loved by all who knew him, and will be missed by his many friends. He was a member of the church for three years. His father and mother, one sister and two brothers survive him. Interment in the Mt. Horeb cemetery. Services by Bro. M. J. Cline and Rev. Rock, of Harrisonburg, Va.—Mattie R. Long, Bridgewater, Va.

Little, Ruth Elizabeth, daughter of John E. and Pernelle M. E. Corbin, born March 4, 1838, died Sept. 12, 1914. She was married to George W. Little Sept. 13, 1859. Five children were born to this union. She united with the Church of the Brethren in 1889. Her aged companion, four children and two sisters survive. During her illness of eighteen months she lost none of her motherly consideration for all her loved ones, and bore her affliction with the fortitude of a true heroine.—Lellah Wall, R. D. 20, Clark's Hill, Ind.

Markley, Bro. William Edward, born in Butler County, Kans., Nov. 1, 1887, died at the home of his parents, Brother and Sister Milton Markley, near Lapaz, Ind., Sept. 7, 1914, of tuberculosis. He was married to Vera B. Burns, of near Plymouth, February, 1912. One daughter was born to this union. His companion, one daughter, his parents, two brothers and two sisters survive him. He was a faithful member of the Church of the Brethren since his baptism, about five years ago. Services by Bro. S. F. Hendricks at the Union church, which always was his church home—John H. Markley, Plymouth, Ind.

McCray, George Alexander, infant son of Mr. and Mrs. George McCray, died Sept. 13, 1914, aged 1 year, 3 months and 11 days. Services by the writer, assisted by Eld. C. C. Zigler, at the Elk Run church, Text, 2 Sam. 12: 22, 23.—W. H. Zigler, Churchville, Va.

McDonald, Mary Rebecca, born April 1, 1840, died at New Creek, Mineral County, W. Va., in the bounds of the New Creek congregation, Aug. 24, 1914, aged 74 years, 4 months and 22 days. Sister McDonald was a consistent member of the Church of the Brethren for about forty years, during which time she was very devoted to the church of her choice. She leaves a kind husband, three sons and three daughters. Services by the writer, assisted by Eld. G. S. Arnold and Rev. Whitte, a Methodist minister. Text, 2 Tim. 4: 6-8. Interment in the home cemetery.—B. W. Smith, Headsville, W. Va.

Miller, Bro. Jacob W., born in Miami County, Ohio, Oct. 26, 1841, died of cancer of the stomach at the home of his daughter, Leah Well, near Walton, Kans., Sept. 29, 1914, aged 72 years, 11 months and 3 days. Nov. 2, 1862, he was married to Leah Gauby, who preceded him June 18, 1914. To this union were born seven sons and seven daughters. One son and one daughter died in infancy. Bro. Miller united with the church when he was eighteen years old. In 1885 he was elected to the deacon's office and served acceptably. He was anointed two weeks before his death. During his illness suffering he was patient and wholly resigned to the Master's will. Besides his children, he leaves two brothers and one sister.—Jacob Funk, Peabody, Kans.

Miller, Bro. John P., born in Somerset County, Pa., July 26, 1848, died at his home in Spokane, Wash., Sept. 29, 1914, of Bright's disease, aged 66 years, 2 months and 4 days. He had suffered for nearly five years, and during the last six months of his life his suffering was almost unbearable. He was the eldest of a family of thirteen children. His mother, Mrs. Phoebe Miller, still lives in Elgon, W. Va. Two daughters, two brothers and two sisters also survive him. Services by Bro. J. O. Streeter, of Chevelah, Wash., in the home. Interment in the Greenwood cemetery.—G. D. Aschenbrenner, S. 109 G Street, Spokane, Wash.

Mock, Sister Anna, born July 6, 1837, died in the bounds of the Shade Creek congregation, Pa., Sept. 28, 1914, aged 77 years, 2 months and 22 days. She was a faithful member of the church for a number of years. She was stricken with apoplexy in the morning, and died during the night. She lived her home with her sister. Services in the Rummel churchhouse by Bro. S. C. Thompson. Interment in the Berkey cemetery. Text, John 11: 25.—Stella Penrod, R. D. 1, Windber, Pa.

Peters, Sister Lucy Emma, born March 22, 1886, died at her home in Roanoke, Va., Sept. 22, 1914. She is survived by her mother, two sisters and one brother. She was married for more than a year, but bore her suffering patiently. At the age of fourteen years she gave her heart to Jesus, and ever after was a loyal church worker. She taught in the Sunday-school for five years. Services at the church by Bro. P. S. Miller. Text, Heb. 2: 9. Interment near her former home in Franklin County, Va.—Nina Moomaw, R. D. 2, Roanoke, Va.

Shidler, Sister Sarah Ann, a member of the Maple Grove church, Ashland, Ohio, born April 8, 1827, died Sept. 19, 1914, aged 87 years, 5 months and 11 days. She was married to John Shidler, Oct. 13, 1844. She is survived by her husband, now past ninety-three years old, and confined to his bed by the infirmities of old age. She also leaves two sons, one daughter and one sister. Services at the Brethren church in Ashland, conducted by Bro. Wm. Desenberg, assisted by Bro. W. D. Keller. Interment in the Dickey cemetery.—John Shidler, Jr., Ashland, Ohio.

Walkup, Bro. Robert C., died very suddenly Sept. 27, 1914, aged about 64 years. He was at church on Sunday morning, and seemed to be perfectly well. He stopped at a neighbor's house between the church and his home. When he had finished eating dinner and while still sitting at the table, conversing with his friends, he ceased breathing and died without a struggle. His companion preceded him several years ago. One son and three daughters, four brothers and two sisters survive him. Bro. Walkup was a member of the Church of the Brethren in 1910, and lived a consistent Christian life. Services by Bro. J. A. Riner, of Fayetteville, W. Va. Interment in the Crist cemetery, near his home.—Mary Crist, Clifty, W. Va.

Wheeler, Sister Nancy Odessa, nee Connell, born in Ohio June 25, 1881, died Oct. 4, 1914. Her home was in Victor, Iowa. While she was attending services in the Church of the Brethren, one mile east of Brooklyn, she was suddenly stricken with apoplexy, while in the attitude of prayer. She then was removed to the home of her daughter, Mrs. Frank Broneman, where the final summons came at 4 P. M. the same day. She was married to George Richard Wheeler Feb. 1, 1881. Two sons and four daughters were born to this union, who, together with the husband, two brothers and one sister, survive. Sister Wheeler united with the Church of the Brethren June 25, 1899, and lived ever faithful. Services at the Brooklyn church by Bro. I. W. Brubaker.—Bessie L. Seehorn, Brooklyn, Iowa.

Wilson, John C., born in Cambria County, Pa., died near Shellsburg, Iowa, Oct. 6, 1914, aged 81 years and 3 months. One brother is the only surviving member of the family. Bro. Wilson was married to Matilda Walters July 17, 1860. To them were born nine children. His wife and five children survive him. He united with the church in 1883. Services by the writer. Interment in the old Dry Creek cemetery near Robins, Iowa.—Dr. S. B. Miller, Cedar Rapids, Iowa.



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NOTES NOT CLASSIFIED

Norristown.—Oct. 1 one was baptized here. We held our Rally Day services Oct. 11. Sister Elizabeth Kline, of Elizabethtown, Pa., assisted us with the song service, and also addressed the Sunday-school which both old and young enjoyed. The attendance and interest were splendid. Our love feast will be held Nov. 15, at 6 P. M. We expect L. R. Hunsinger, of Pottstown, Pa., to conduct a series of meetings for us sometime in January.—Emma N. Cassel, 723 West Marshall Street, Norristown, Pa., Oct. 17.

Cedar Grove.—Bro. H. L. Yager, assisted by the writer, held a few days' meetings at this place near Quince. The meetings began Sept. 20 and continued until Sept. 25. Bro. Yager began his school Sept. 21. He taught during the day and preached at night. This is another point in the Mount Carmel congregation that has been on the decline, due to a lack of permanent leadership. These are places that draw out sympathy, and we are made to realize more fully what the Savior meant, when he said: "The harvest truly is great, but the laborers are few." During our visit we found twelve members residing here. Two of them were away at this time. While there were no additions to the church, the members have become much encouraged and built up in the faith. Their Sunday-school is conducted by Sister Ida Wetsel.—Nellie Wampler, Plirkey, Va., Oct. 16.

Mount Herman.—It was indeed a pleasure for us, to meet again with the church at this place at their love feast Oct. 19. This was the first love feast they had in three years, and was indeed food to the soul. Seventeen surrounded the Lord's tables,—most of them for the first time. Eld. S. A. Sanger officiated. Brethren Ernest Turner, Geo. Baugher and Elijah Morris were appointed trustees for the church. They also decided to organize a Sunday-school for the winter. One letter of membership was granted. We are much encouraged at the promising outlook at this place now.—Nellie Wampler, Plirkey, Va., Oct. 15.

Maple Grove.—This church enjoyed a brief series of meetings, conducted by Eld. J. G. Royer, of Mount Morris, Ill., during which time we held a council, and at the close of the meeting enjoyed communion services. Although our love feast was not largely attended, it was a Spirit-filled meeting. Some interested spectators were present. Bro. Royer used part of the time in explaining the three ordinances.—F. C. Washington, the Lord's supper and the communion. One gentleman, who recently came from Grant County, Ind., and who had never attended such services, said: "It looks as though it was according to the Scriptures."—A. Mock, Stanley, Wis., Oct. 15.

SOUTHERN VIRGINIA.

The Annual Temperance, Ministerial, Missionary, Sunday-school and District Meetings of the above-named District are to be held at Red Oak Grove church, Floyd Co., Va., Nov. 4, 5 and 6.

Temperance Program, Wednesday, 7:30 P. M.
Moderator: Geo. Bowman.

"In Our Experience, This Summer, in the Temperance Work, What Have We Learned of Both Forces?"—A. N. Hylton.

"Since We Have Voted the Legalized Saloon Out of Virginia, What Is the Next Step to Make It Effectually Dry?"—L. A. Bowman.

General Discussion, 10 minutes.

Ministerial Program, Thursday, 10 A. M.
Moderator: D. A. Naff.

"To What Extent Is the Ministry Responsible for the Church Growing Worldly?"—S. P. Reed.

"Need of More Doctrinal Preaching?"—S. M. Ikenberry.

"To What Extent Is the Minister Responsible for Church Attendance?"—J. B. Robertson.

"What Is the Duty of the Laity Toward the Ministry?"—Riley Flora.

"The Possibilities of a Consecrated Church."—W. F. Vest.

General Discussion, 20 minutes.

Missionary Program, 1:30 P. M.
Moderator: W. A. Elgin.

"How May All the Churches of Our District Be Impressed with the Importance of Contributing Regularly to the Cause of Missions?"—Leroy W. Child.

"Why Are so Few of Our Ministers Ready to Go When Called to Hold Meetings?"—R. L. Peters.

"Are We Giving as God Hath Prospered Us?"—C. R. Faw.

General Discussion, 10 minutes.

Sunday-school Program, 7:30 P. M.
Moderator: B. T. Naff.

"The Mission of the Sunday-school and How to Fill It."—Austin Hylton.

"The Sunday-school a Factor in Leading to a Life of Purity."—J. B. Peters.

"What Are the Greatest Hindrances to Successful Sunday-schools in the Organized Churches of Our District?"—Michael Reed.

"Need of More Teaching on the Simple Life in the Sunday-schools."—Samuel Mannon.

General Discussion, 15 minutes.

District Meeting, Friday, 9 A. M.
The elders are requested to meet at 3 P. M. on Wednesday, Nov. 4, for the purpose of organizing. Speakers who can not be there, will please get a substitute.

Committee: D. A. Naff, E. E. Bowman, J. Bowman.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 28, Southern Pennsylvania, Codorus, Fairview house, three miles south of York.

Oct. 29, 9 am, Arkansas and Southeastern Missouri, Broadwater church, Essex Co., Mo.

Oct. 29, 8 am, Southeastern Kansas, in the Grenola church.

Oct. 29, Southeastern Pennsylvania, New Jersey and Eastern New York, Philadelphia, First Church of the Brethren.

Oct. 30, 8 am, Northwestern Kansas and Northeastern Colorado, Victor church, Osborne County, Kans.

Nov. 6, Southern Virginia, Red Oak Grove church.

LOVE FEASTS.

California.

Oct. 31, 4 pm, Reedley.

Oct. 31, Tropic.

Nov. 1, 6 pm, Santa Ana.

Nov. 15, East Los Angeles.

Nov. 28, 7 pm, Fresno.

Colorado.

Nov. 7, Antioch.

District of Columbia.

Nov. 1, 7 pm, Washington City, N. C. Avenue and Fourth Street, S. E.

Idaho.

Nov. 7, 6:30 pm, Twin Falls.

Nov. 7, 6 pm, Nampa.

Nov. 28, Nampa.

Illinois.

Oct. 30, 6 pm, Okaw.

Oct. 31, 3 pm, Martins Creek, one and one-half miles south, and one-half mile east of Jeffersonville, Jeff.

Oct. 31, Liberty.

Oct. 31, 6 pm, Fountain.

Nov. 1, 6:30 pm, Batavia.

Nov. 1, 6:30 pm, Moline.

Mission corner of Fourteenth Street and Fourth Avenue.

Nov. 7, Big Creek, three miles east of Parkersburg.

Nov. 8, Sterling.

Nov. 8, 7 pm, Naperville.

Nov. 15, 6 pm, Girard.

Nov. 15, 6 pm, Dixon.

Nov. 26, 10 am, Woodland.

Nov. 26, 4 pm, Blue Ridge.

Nov. 29, 6 pm, Decatur.

Indiana.

Oct. 24, Tippecanoe.

Oct. 29, 6 pm, Middlebury.

Oct. 29, 4 pm, Pipe Creek.

Oct. 31, Markle.

Oct. 31, Four Mile.

Oct. 31, 5 pm, Middle Fork, Rossville house.

Oct. 31, Osceola.

Oct. 31, Rock Run.

Oct. 31, Pine Creek.

Oct. 31, 6:30 pm, Anderson.

Oct. 31, 5 pm, Windfall.

Oct. 31, 10 am, Cedar Lake.

Nov. 1, 6:30 pm, Indianapolis, First Church of the Brethren, 57 N. Germania Ave.

Nov. 6, 10 am, Landessville.

Nov. 6, Salem.

Nov. 7, 4 pm, Wawaka (Springfield), one-half mile east of Wawaka.

Nov. 7, 6 pm, Plymouth.

Nov. 7, 10 am, Sugar Creek.

Nov. 7, 6:30 pm, Monticello.

Nov. 7, 5:30 pm, Bethany, three miles south of New Paris.

Nov. 8, 6:30 pm, Hartford City.

Nov. 10, 5:30 pm, Salamone.

Nov. 14, Pleasant Valley.

Nov. 14, 10 am, Pleasant Dale.

Nov. 26, 5 pm, South Bend (Second church).

Iowa.

Oct. 24, Spring Creek.

Oct. 31, Salem.

Oct. 31, 6 pm, Brooklyn.

Oct. 31, 6 pm, Fairview.

Kansas.

Oct. 31, 5 pm, Ramona.

Oct. 31, Mont Ida.

Oct. 31, 6 pm, Victor.

Oct. 31, 6 pm, Lawrence.

Oct. 31, 5 pm, Salem, near Nickerson.

Oct. 31, Fredonia.

Nov. 1, Kansas City Mission, Central Avenue church.

Nov. 7, 2 pm, Larned.

Nov. 7, Wade Branch.

Nov. 7, 11 am, White Rock.

Nov. 14, Garden City.

Nov. 14, 1:30 pm, Verdigris.

Nov. 21, Prairie View.

Maryland.

Oct. 24, 2 pm, Beaver Dam.

Oct. 27, 3 pm, Seneca, Evergreen church.

Oct. 31, 1:30 pm, Monocacy, Rocky Ridge house.

Oct. 31, 10 am, Longmeadow.

Oct. 31, 2:30 pm, West Point.

Nov. 7, 1:30 pm, Middletown Valley.

Nov. 8, 6:30 pm, Denton.

Nov. 8, Peach Blossom.

Nov. 14, 4 pm, Baltimore, Woodberry church.

Nov. 29, 4 pm, Ridgely.

Michigan.

Oct. 31, 10:30 am, Saginaw.

Nov. 7, 2 pm, Homestead.

Nov. 14, 10 am, New Haven.

Missouri.

Oct. 28, Prairie View.

Oct. 30, 5 pm, Mineral Creek.

Oct. 31, Wakenda.

Nov. 7, Joplin.

Nov. 14, 7:30 pm, North St. Joseph.

Nov. 21, 3 pm, Bethany.

Montana.

Oct. 31, 4 pm, River Valley, at the home of Bro. Jesse Funderburg.

Nebraska.

Oct. 31 and Nov. 1, 10 am, South Red Cloud.

Nov. 6, South Beatrice.

New York.

Oct. 30, 7 pm, Brooklyn, 354 Sixtieth Street.

North Carolina.

Nov. 7, Pine.

North Dakota.

Oct. 31, 4 pm, Cando, Zion house.

Ohio.

Oct. 31, 10 am, Chippewa.

Oct. 31, 10 am, Lower Stillwater.

Oct. 31, 10:30, Black Swamp.

Oct. 31, 10 am, Stonelick.

Oct. 31, 2 pm, Sugar Creek, Pleasant View house.

Oct. 31, Beaver Creek.

Nov. 6, 4 pm, Blanchard.

Nov. 6, Postoria.

Nov. 7, Continental.

Nov. 7, 10 am, Salem.

Nov. 7, 10:30 am, Silver Creek.

Nov. 7, 10 am, Poplar Grove.

Nov. 7, 2:30 pm, Loramie.

Nov. 26, 4 pm, East Nimschill, B. House.

Nov. 26, 6 pm, West Dayton.

Nov. 26, Trotwood.

Nov. 29, 6 pm, Lima.

Oklahoma.

Nov. 7, 6 pm, Pleasant Plains.

Nov. 7, Big Creek.

Pennsylvania.

Oct. 25, 6 pm, Everett.

Oct. 27, 28, West Conestoga, Middle Creek house.

Oct. 27, 28, Midway.

Oct. 28, 29, 1:30, Fairview.

Oct. 29, 30, 1:30 pm, White Oak, Longenecker house, one mile west of Lititz.

Oct. 30, 4 pm, Spring Run.

Oct. 31, 4 pm, Artemas.

Oct. 31, Gettysburg, Marsh Creek house.

Oct. 31, 3:30 pm, Akron.

Oct. 31, Nov. 1, 1:30 pm, Back Creek, McConnellsdale house.

Oct. 31, 8 pm, Dunlins Creek, Holsinger house.

Oct. 31, Lost Creek, Oriental house.

Oct. 31, 2 pm, Indian Creek.

Oct. 31, Warriors Mark.

Nov. 1, Red Bank.

Nov. 1, Roaring Spring.

Nov. 1, 5 pm, Lewistown, Lewistown house.

Nov. 1, Chambersburg.

Nov. 1, 10:30 am, Mt. Joy.

Nov. 1, Riddelsburg.

Nov. 1, 6 pm, Bolivar.

Nov. 3, 1:30 pm, West Greentree, Rheems house.

Nov. 3, 4, 2 pm, Conewago, at Bachmanville.

Nov. 3, 4, 10 am, Tulpehocken, Heidelberg house.

Nov. 3, 9:30 am, Spring Grove.

Nov. 5, 1:30 pm, Chiques, Mount Hope house.

Nov. 5, 6, 9:30 am, Big Swatara.

Nov. 5, 6, 9:30 am, Annville.

Nov. 6, 4 pm, Licking Creek, Pleasant Ridge house.

Nov. 7, 8, 10:30 am, Antietam, Welty house.

Nov. 7, 6:30 pm, Ten Mile.

Nov. 8, 6 pm, Scalp Level.

Nov. 8, Raven Run.

Nov. 8, Huntingdon.

Nov. 14, 5 pm, Ridge, Shippensburg house.

Nov. 15, 6:30 pm, Altoona.

Nov. 15, 3 pm, Harrisburg.

Nov. 15, 6 pm, Norristown.

Nov. 25, 26, Spring Creek.

Dec. 6, Fairview, Williamsburg church.

Texas.

Nov. 28, Pleasant Grove.

Virginia.

Oct. 31, 5 pm, Manassas.

Oct. 31, 3:30 pm, Antioch.

Oct. 31, 3 pm, Bridgewater.

Oct. 31, 3:30 pm, Cloverdale, Cloverdale church.

Oct. 31, 2 pm, Mt. Zion.

Nov. 1, 3 pm, Flat Rock, Cedar Grove church.

Nov. 7, Valley Bethel.

Nov. 14, 3 pm, Mount Vernon.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., October 31, 1914.

No. 44.

AROUND THE WORLD

Let the "Pierced Hand" Rule.

Concerning the present conditions in war-stricken Europe, the following words of Dr. Alexander R. Simpson, the celebrated Edinburgh physician, are most pertinent: "What a hopeless horror this world would be if we thought it was to be ruled by the 'mailed fist' and not by the 'Pierced Hand'! War is Cain all over again on a big scale, and, as is usual with those who go in the way of Cain, not without a specious acknowledgment of God." The forces of wrong can never hope to win permanent control. The Ruler of the Universe still reigns supreme, and Christ, the Only-begotten Son of God, still whispers the benign message of peace to the troubled nations, as once he stilled the turbulent waters of Galilee, if the people will but hear.

Swords Beaten into Plowshares.

To commemorate the recent signing of the twenty peace treaties between the United States and various other nations, Secretary Bryan decided to present each participant with a most significant memento. Grasping the full importance of the prophetic utterance, "They shall beat their swords into plowshares," he caused the blades of a score of condemned army swords, and other armament, to be converted into miniature plowshares, to serve as paper weights on the desks of the various representatives of the countries-participating in the peace agreements. How fitting to anticipate the dawn of a brighter day of peace and harmony by the symbol of husbandry's activities and its consequent reign of tranquillity and plenty! May it, indeed, be prophetic!

In the War-Stricken Area.

A writer in one of our exchanges paints a graphic word picture of conditions as they exist in his home town, Essen, Germany. This place, it will be remembered, is the headquarters of the great Krupp Gun Works. "For seven days," he states, "military trains loaded with men and cannon and the necessities of war, passed every half hour through our town. The Krupp factory is turning out 70,000 shells for the big cannons every day, besides other fighting machinery. Trainload after trainload of dead and wounded are returning. In some cases the blood trickled through the doors of the cars. Hospitals are full, and schools, factories and churches are being turned into hospitals." Such is war, in its awful reality, as seen by those who are near the scenes of conflict!

Latest News from the War Zone.

At this writing (forenoon of Oct. 27) the allied armies and the strongly reinforced German troops are centered along the North Sea coast between Nieuport and Dixmunde, where the battle has been in progress for several days. There is said to have been a great loss of lives on both sides. The American minister to Belgium announces that in the cities of that section there is less than a two weeks' food supply, while the situation is still worse in the country districts. At no place is there to be seen a more graphic illustration of war's appalling desolation than in Belgium, which has been so thoroughly scourged by the onslaughts of the struggling forces that scarcely a portion of that unfortunate land has been spared. On the eastern battle line the Russian and German-Austrian forces are still struggling, though no decisive action is reported up to this time.

Insuring Safety for Workers.

Keeping in mind that the conservation of the industrial worker is of quite as much importance as the latest and most improved machinery, the recent convention of the "National Congress for Industrial Safety," held in Chicago, is of general interest. Railroad men, manufacturers, managers of industrial enterprises, large employers of labor, and representatives of the workers themselves, spent nearly a week in the study of safety devices that have been tested and proved. Many of the exhibits along this line were of interest. Most cheering of all was the strong sentiment in favor of total abstinence, as an essential means of insuring safety. Strong resolutions were passed to that effect, which, we should judge, will have their desired result. And while "safety first" is a good motto for every worker in secular pursuits, how admirable, were there equal anxiety to insure "safety first" in the all-important matter of each one's future destiny!

Honesty in Religious Returns.

Though mere numbers, in and of themselves, are not always an absolute assurance of real success, yet, by common consent, they indicate efficiency that can not be questioned. It is well, however, to emphasize that the utmost care be used in compiling absolutely dependable statistics. A certain, widely-advertised Sunday-school in Ohio claimed an attendance of 7,716 at a recent session. We have been informed recently that this enterprising school held a religious meeting at each of the four public parks in the city where it is located, and that the throngs thus gathered were counted as pupils of the Sunday-school. In the interest of "absolutely dependable church statistics" we urge that we give a wide berth to "padded returns."

A Fair Test.

Close examination will reveal the real value of any system of religious belief. Recently forty lepers in the Hingoo District of China were killed,—that being, apparently, the best solution Confucianism had to offer, in the disposal of the unfortunate sufferers. Not far away is a leper hospital, in charge of a band of devoted missionaries. They, too, are solving the leper problem, but how different in its expression! Loving hands, tender hearts, and a Christ-like sympathy have provided a pleasant home for the unfortunate outcasts, where everything is done to make the remnant of their days as cheerful as possible. Destruction is the only solution offered by the one; the spirit of the Good Samaritan characterizes the other. The contrast is most significant.

The Law of the Sabbath.

Whatever may be said by opponents of Sunday observance, the law of the Great Creator, concerning one day of rest in seven, is seemingly indelibly written upon the very fibre of the body of man. On this point recent researches, reported in the "Journal of the American Medical Association," are of considerable interest. Dr. Martin, and some of his assistants in the laboratory of physiology at the Harvard Medical School, entered into a long series of experiments with some first-year medical students who followed the regular course of school work during six days of the week. After one day's rest in seven it was found that the nerve tension of these students was high, but from that time on, till the end of the week, there was a continuous decline. As, however, the rest day was again observed, the nerve tension returned to its previous high point.

When There Is a Will.

At the village of Melrose Park, near Chicago, lives a lady who, originally from England and acquainted with farm life by early training, purchased an acre of land some years ago, for a chicken farm. She made a success of the work, so that her holdings have so greatly multiplied, that she is fairly well-to-do at this time. The important part of her career, however, is the fact that she never allowed a mere love of money to crowd out the higher spiritual interests of either herself or the people of the neighborhood, and especially the children. Realizing that a church building was needed for the better carrying on of the Sunday-school, as well as for church purposes, she quietly proceeded to build it at her own expense,—surely a noble example to many others who could readily devote a portion of the abundant means, entrusted to them by the Lord, to the building of a house of worship or other church activities.

The Perils of Ill-Gotten Gains.

That the coming winter, with the multiplied thousands of unemployed people in our cities, bids fair to present problems of a most perplexing and even alarming character, is generally conceded. When despair and gaunt want rule supreme, reason and fair dealing usually depart, and rioting and violence become the order of the day. One of New York's "captains of high finance," while at the country home of a retired banker, recently uttered these remarkable words: "In view of the growing danger of unemployment it is not going to be pleasant for men like you and me to be seen about the city. Unfortunately I must be in New York a good deal of the time, while you are free to stay away. The temper of the people is becoming decidedly ugly, for many, yes, very many, are out of employment. It is hard to tell what will happen when such people are aroused." While the fears of the man of "high finance" are doubtless inspired by the terrors of an accusing conscience, there need be no fears for him who is fair and just in his relations to God and man. He who is wholly guided by "Golden Rule" principles may rest assured that peace and security are his.

A Mothers' Peace League.

It is being urged that one of the most effective and far-reaching movements, that could be launched in aid of universal peace and disarmament, would be found in a "Mothers' Peace League." Some years ago, in one of the feud-ridden regions of Kentucky, a brave school-teacher called his neighbors together and opened his address with this special appeal to the mothers: "You are rearing your sons for the slaughter. I want you to consider that and put a stop to it." The thought struck home. A county-wide peace and good will movement was launched, and parents, who had been vindictive or culpably indifferent in the various feuds of the county, are now rejoicing in the new and peaceable conditions brought about, and are striving to make them permanent. Why not sound the warning to the mothers in Europe: "You are rearing your sons for the slaughter. Right now form a 'Mothers' Peace League' and firmly oppose all war."

The Glory of Nonresistance.

While the Church of the Brethren has ever been a firm exponent of the doctrine of non-resistance, testifying to this belief by their firm attitude on the anti-war question, it is cheering, indeed, to note that some of those who live in the countries, now suffering from the bloody war, are equally strong on that point. Dr. Alfred Salter, of London, England, an exponent of Christian sociology, recently said: "A great place is waiting in history for the first nation that will dare to save its life by losing it; that will dare to base its national existence on righteous dealing and not on force, that will found its conduct on the truths of primitive Christianity and not on the power of its army and navy. And there is a great place waiting in history for the first political party that will dare to advocate the Christian policy of complete disarmament and non-resistance to alien force." In this very field, alluded to by the speaker, there is abundant opportunity for every advocate of peace to do his very best. Are we willing?

A War Tax in Time of Peace.

With the opening of the European war, practically all imports from the various countries, directly involved in the hostilities, ceased, and in consequence of this and other causes customs receipts at United States ports fell so rapidly that a material shortage in the national treasury became clearly apparent. To provide necessary funds, a war tax on certain articles was proposed. This, though bitterly opposed by some, finally passed both the Senate and the House, and in some of its provisions will become effective at once. It is estimated that the proposed measure will yield at least \$90,000,000. The principal feature of the bill,—and one strongly resented by prohibitionists,—is the tax of \$1.50 per barrel on beer,—fifty cents more than has been imposed heretofore. It makes the Government more than ever, a partner in the reprehensible business. Other features of the bill are the taxes on tobacco, domestic and imported champagne, bills of lading, etc.,—not specially oppressive on any one, but either directly or indirectly affecting every citizen of our land.

As the Turk Views It.

For centuries the Ottoman Empire has been regarded with derision and outspoken contempt by the European powers. Time and again the "unspeakable Turk" has been urged to adopt the "Christian civilization" and the "superior intellectual culture" of the more enlightened European nations. Small wonder, then, that, in these days of slaughter and carnage, the Turk freely expresses his opinion of the nations now destroying each other,—the ones that have been held up to him as shining examples. In a recent issue of the "Tanin," a leading Constantinople paper, we have the following: "These nations would not correct evils in their own countries or elsewhere, but always interfered at the slightest incident in our borders. Every day they would meddle with some part of our rights and our sovereignty. Often, while submitting to these things, we wished that some day they might disagree among themselves and thus give us a season of rest. And, lo, the time has actually come when,—whatever people may say,—they are destroying one another in a spirit totally foreign to what they have professed as Christian nations. While recognizing the sterling qualities of the European nations, and acknowledging their contributions to the scientific and industrial achievements of the world, we must insist that they have basely betrayed the sacred profession they made as Christian people. We pray, therefore, that, in some way, the light of a strong and lasting peace and righteousness may soon illumine their understanding." Such is the message of a Turkish journal to the fighting nations of "Christian" Europe!

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Pardon.

BY MARY STONER WINE.

How sweet the precious story
Of Jesus' pow'r to save,
Of Calvary's crimson fountain
In which lost souls may lave,
There lose their guilt and folly
And join in sweet accord
With those who praise the merits
Of Christ, our risen Lord.

Great is the pow'r of pardon
That frees the burdened heart
From sin's deep stain and ruin
And doth sweet grace impart.
How blest the soul that's ransomed,
In whom the Spirit dwells
With founts of living waters
And life's abounding wells.

And true the joy of worship
That lifts the soul on high,
When trusting hearts in praises
The Savior glorify.
And grateful, humble service
The rescued life adorns,
The life that shares Christ's glory
Or wears the cruel thorns.

North Manchester, Ind.

A Forty Days' Campaign of Battles.

BY J. G. ROYER.

(Read Matthew 4: 1-12.)

THE world's history is full of battles, some of which have changed its whole course. These battles are interesting chiefly because of the deeds of heroism and courage manifested in them. The most interesting and instructive battles of the past are those, however, that have been fought in the cause of righteousness. The greatest of all the battles ever fought are the contests for truth and religion, fought by God's prophets and martyrs. And the greatest of all these, so far as their results have changed the course of the world, are the battles recorded in the Scripture passage above indicated.

I think it may truthfully be said, too, that great, if not equally great, battles have been fought, and are now being fought on the battle-fields of the heart. Today, as in time past, and in time to come, "he that ruleth his spirit is greater than he that taketh a city."

St Luke says, "Jesus being full of the Holy Ghost . . . was led by the Spirit into the wilderness, being forty days tempted of the devil." According to this statement Jesus was tempted through the whole period of forty days. His temptation was, therefore, not a single battle, or three battles, as given in the Scripture passage, but a forty days' campaign of battles. Then, too, they were not mere sham battles. They were not a mere form, for example's sake, but *real battles* in Christ's soul.

We will best understand this conflict if we gain a clear vision of the position Jesus was in as he stood upon the very threshold of his mission. Before him two ways lay open. On the one hand were the popular expectations of the Jews, an outward political kingdom, with a king more splendid than Solomon in all his glory,—a movement accelerated by the tide of Jewish feeling and opinion. On the other hand was a religious movement, overthrowing the hopes and powers of Jewish leaders,—a movement silent and slow in coming, and victorious only by his own death upon the cross. Now, which way or course shall he choose? He must, necessarily, choose one or the other.

At this point the tempter makes his first attack, and, according to Matthew, it was made when the reaction from his long fast had begun.

A period of six weeks of fasting surely brings about a crisis, after which the demand for food is renewed with extreme urgency. The exhausted body, undoubtedly, was in a deathly, sinking condition. It was the moment the tempter had been waiting for, to make a decisive assault.

I should not fail to remind us that he also watches our condition in making his attack upon us. He assails us when we are weary and sick, troubled and disheartened, nervous and weak.

In what form the tempter came to Jesus, we do not know, but we do know that Jesus was tempted "like as we are." The tempter's weapon of attack, in each case of the three battles described by Matthew, was the Word of God, though misapplied. In the first he said, "If thou be the Son of God,"—the Messiah sent to redeem the world,—settle the question now, at once, by exercising the miraculous power which must belong to the Son of God, and "command that these stones be made,"—changed into,— "bread." Jesus refused to comply with the request because he considered it wrong to do so.

But why was it wrong for Jesus to do what he was asked to do? For unless it was *wrong*, there was no temptation, however great the desire for bread. Jesus was in sore need, and he had the power to make bread, for he did so later on; but to make bread at the request of the devil would have been wrong. The case here is similar to that on the mountaintop where the devil offered him "all the kingdoms of the world and the glory of them." Jesus was to have a kingdom, but he was not to "fall down and worship the devil" to receive it. It would have been wrong for Jesus to do so. The same is true in the bread-making request. Had Jesus used his supernatural power to save himself from hunger, he could not, then, have been "in all points tempted like as we are," for we have no such power. And the *yielding* would have destroyed his power and mission as the Savior of men. So he met the tempter on his own ground, and said, "Man shall not live by bread alone,"—by food for the body alone, as much as to say, "God can feed me in other ways than by my doing wrong to satisfy my hunger." And this God did soon after, for "angels came and ministered unto him." To make bread in this case would have been to satisfy his bodily needs at the expense of higher things.

Jesus realized that implicit confidence and trust in God, and a loving obedience to his mandates are infinitely higher and better than the gratification of mere bodily wants.

And here lies the lesson for us. Your battle and mine lie in the temptation to gratify our appetites and desires, both physical and mental, in wrong and forbidden ways. We are tempted to gratify the lower or bodily appetites at the expense of righteousness or right-doing. This lies at the bottom of most of the sins of the flesh which work disease and death. It is true of intemperance, of gluttony, and of all the social vices. So, too, our highest and deepest longings may be gratified in wrong ways. Our aspirations for usefulness and success in life, and our longings for ease and comfort may be gratified at the expense of a wrong spirit or disposition of mind.

Every one must fight the battle of life for himself. He must gain the victory for himself, if he would be a true man and good. And no one can enter upon the great work of life and usefulness without being first tempted and tried. Jesus was thus tempted and tried, and such is our experience. Like in the case of Jesus, so at the beginning of every Christian life comes the great temptation,—the battle as to which of the two ways shall be taken, and who shall rule the soul. The victory lies in the new birth, and the entrance upon the new, the true life.

Having entered upon the new life, then "blessed is the man that endureth [standeth in his] temptation." There is no one that God does not test or try. He tries the rich to see if he will open his hand to the poor, and his purse in missions to save the heathen. He tries the poor to see if he will receive afflictions and not murmur. If the rich stands in his temptation and gives to the poor and to missions, he shall enjoy his riches in this world, and have a treasure of blessedness in the world to come. If the poor stands in his temptation, and does not repine (kick back) he shall have double in the world to come.

Such is the teaching by precept and example

throughout the Bible. The Christian is in this life in a state of trial as a candidate for a better world. If he stands his trial, he shall receive a crown of glory. But the mere endurance of temptation and affliction will not win the promised crown, unless the temptations are withstood and the afflictions are endured in the right spirit. Those trials must be met in the spirit of loving trust in the God who sends or allows them. It is the loving withstanding of temptation that wins the crown.

Mt. Morris, Ill.

An Apparent Contradiction.

BY F. D. ANTHONY.

THE Sunday-school lesson for Oct. 11 was exceedingly interesting and instructive to me. The title, as used in most Sunday-school publications was, "The Last Supper," but in order to express the content of the lesson more correctly, and to avoid possible error in teaching, our editor saw the wisdom of treating the lesson in our own literature under the head, "The Lord's Supper and the Communion." This was purely a doctrinal lesson, and I am glad that our editor so ably vindicated the position of our church with reference to the Lord's Supper and Jewish Passover feast, as indicated in the title and his explanatory notes and Scripture references.

The point in the lesson, to which I desire to call especial attention, is the apparent contradiction, as shown in Matt. 26: 17 and Mark 14: 12, concerning the day of crucifixion. "The first day of the feast of unleavened bread" and "the first day of unleavened bread" were NOT ONE and the SAME day. On the fourteenth day of Abib, the first month of the Jewish year, the paschal lamb was killed (Ex. 12: 6), which was the first day of unleavened bread (Ex. 12: 18; Mark 14: 12; Luke 22: 7). In that night, immediately following the day on which the lamb or kid was killed, it was eaten (Ex. 12: 8), and this night was the beginning of the fifteenth day, or "the first day of the feast of unleavened bread."

But Matthew seems to say that the disciples asked Jesus the question as to the place of preparation on "the first day of the feast of unleavened bread," or on the fifteenth of Abib. This, surely, could not be true, as he was crucified the day before,—the fourteenth of Abib or on "the first day of unleavened bread," which corresponded to the preparation of the passover (Luke 23: 52-54; John 19: 14, 31, 42). Hence we conclude that Mark is correct by saying "the first day of unleavened bread, . . . his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?"

But how about Matthew, who seems to say, "The first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" This is easily accounted for when we compare the King James translation with the original text. In Matt. 26: 17 the words "day" and "feast of" are in italics to distinguish them from the words found in the original. These three words were supplied by the translators who make Matthew seem to say what he really did not say. By rejecting these words,—which privilege we claim,—the true rendering is, "Now the first of the unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" This places the asking of the disciples' question on "the first day of the unleavened bread," thus agreeing with Mark's "first day of unleavened bread, when they killed the passover."

Hence, finally, there is no contradiction between Matthew and Mark on this point. Both agree that Jesus was crucified on the Jews' preparation day (Matt. 27: 62; Mark 15: 42), "the first day of unleavened bread when they killed the passover," thus fulfilling the law (Matt. 5: 17).

Baltimore, Md.

THE Sun of Righteousness shines on forever. Though often eclipsed by the lower orbs of adversity, or obscured by the momentary triumph of error, it is never extinguished.

Opening and Closing Preaching Services.

BY WM. BEERY.

WHETHER or not it be true that a good beginning is half the battle, and that all's well that ends well, everybody knows that a good beginning is desirable and advantageous, and that the character of the ending is a determining factor as to lasting results.

A preaching service consists of three parts, the opening, the sermon and the closing. The sermon is supposed to be the main part, but its effectiveness is determined, in a large measure, by the method and character of the opening and closing. Only those who are present during these periods can be affected by them. Late-comers miss the benefits of the opening and those who leave before the closing lose the blessing it should have in store for them.

Every one attending a preaching service should be in the pew at least a few minutes before the time for opening, and remain to the very end of the closing service. A bow of the head in a moment of silent devotion, immediately after being seated, is a commendable custom of many good people. A general observance of this creates an atmosphere of spirituality which is helpful in the opening service.

What an inspiration it must be to the preacher to see before him, in reverent attitude and quietness, before announcing the first hymn, all the members of the congregation! It will be a blessed day when all will have learned that the house of the Lord is not a place for visiting, especially just before the hour set apart for worship. It is an opportune time for meditation on things spiritual. Silence in God's house is conducive to spirituality. It is not always best even to "sing a hymn" while waiting. It might be well for all to learn to sit quiet and "think on these things" (Philpp. 4: 8). The following quotations are suggestive: "Be still and know that I am God" (Psalm 46: 10a); "But the Lord is in his holy temple: for all the earth keep silence before him" (Hab. 2: 20).

Instances occur when it is impossible to get to church on time. In such cases it is better to go late than not at all; but if, upon arriving at the church door, a song, a Scripture reading or a prayer is in progress, why not wait outside until that part of the service is over, and then enter quietly? In case of inclement weather, step inside the door and there wait until the proper time. (Getting to meeting late is often the result of starting late.)

When the hour for the opening service has arrived, the preacher, if he appreciates the value of teaching by example, is in his place and begins promptly on time. His people are before him, and right there, if he wishes to secure attention and sympathetic audience, is his opportunity to get a grip on their minds and hearts. His attitude and poise figure materially in creating a proper spiritual condition in the house of worship. It is equally amiss for the preacher to be stiffly formal or irreverently informal. A proper religious dignity is worth cultivating.

To leave the selecting of the hymns until the last minute often results in embarrassment. The wiser thing for him to do is to come free of that burden, for, indeed, the matter of selecting appropriate hymns ought to bear heavily upon his mind. The importance of this is secondary only to the preparation of the sermon. And, furthermore, the numbers ought to be in the hands of the chorister some time before the time for opening, with instructions as to the place each is to have in the service.

A long opening prayer is hardly ever expedient, or necessary. "Vain repetitions" are liable to creep in, which at once detract from the forcefulness which might otherwise obtain. A prayer coming from a Spirit-filled heart, overflowing with love to God and for the souls of men, is sure to touch other hearts and unite them in the petition offered. Co-operation thus obtained renders it comparatively easy to hold attention throughout the service.

There is a purpose in making announcements of future services. That purpose, unfortunately, is often defeated. How? By the manner in which they are made. If they are worth making, let it be done in a deliberate, intelligible manner. Be sure that all hear,

understand what is said, and are made to feel that they are supposed to remember and heed the announcements.

The sermon ended, a prayer, immediately following, brief and to the point, an appropriate hymn and a few benedictory words form a fitting closing service.

Another word, by way of caution to the members of the congregation, may not be out of place. The good impressions made by the service, thus far, may be seriously marred by one or more beginning to put on wraps, rubbers, dropping a hymn book or doing some such untimely act while the last hymn is being sung or the benediction is being pronounced. Keep the mind and heart on, and engaged in, the service to its very close. Now, the service over, friendly, fraternal greetings are in place, and it is not only proper but sometimes highly profitable, to linger and converse on subjects in keeping with the place and occasion.

Elgin, Ill.

The World-Wide Blot.

BY JACOB FUNK.

THE close student of history will observe the slow but sure progress of human welfare. Great flood-tides of immorality and degradation have, it is true, made their blasting records, impeding this progress, but the receding tide was always closely followed by gigantic waves of righteousness, which left the mark ever higher towards advanced civilization. Slavery, with all its associated abominations, has been relegated to the pages of history. So fully has the spirit of freedom saturated the minds of all peoples, of all nations, that it would be impossible for conditions of a half century ago to exist today. So, in almost every field, to which the student directs his attention, he finds beneficent abolitions and the development of higher ideals to be the rule.

As yet, however, the world has not attained the goal of perfection. Stalking throughout the length and breadth of the universe are the spirit and the institution of war. They are based on secular traditions, on deep-rooted prejudices, on violent passions, and on far-reaching vested interests. This institution, in Rousseau's words, is "the foulest fiend ever vomited forth from the mouth of Hell." The slaves have been set free; but so long as the spirit and the institution of war exist, so long as every man can be led to kill his fellow-men, we shall be in slavery.

War is the one world-wide blot. It can not summon one clear, logical reason for its existence. It can only succeed as the baser nature of man is in the ascendancy. It is alienated from justice, deals not in mercy, and is a stranger to love. It asks for the strong man and returns him as a corpse or a cripple. It finds the home a peaceful, law-abiding, citizenship-making institution, and leaves it a blasted hope, the father and sons slain, the mother a broken-hearted wreck, and the daughters' virtue debauched. It finds the nation in peace, and her citizens engaged in honest toil, happy and contented. The fields are teeming with the goodness of kind mother earth, the factories are busy ministering to the wants of men, and the waterways and railways are living paths for the transportation of the nation's products. It leaves to this same nation her citizens broken in spirit, her fields trampled, her factories in ashes, her ships and railways destroyed. Men who are well acquainted with war's terrible ravages do not hesitate to denounce it as the most vicious of national vices.

May the peace of God, which passeth human understanding, rule in the life of nations. Then will this world-wide blot be no more.

Peabody, Kans.

The Lord's Abhorrence of Things Mixed,—Impure.

BY I. J. ROSENBERGER.

"Thou shalt not sow thy vineyard with divers seeds: . . . Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woollen and linen together" (Deut. 22: 9-11).

A most interesting method of Bible study with me is to read the Old Testament, and then learn its mean-

ing in the New Testament, for the Old was the shadow, and the New is the substance. The Old was a type, and the New is the antitype. Let us learn what these Old Testament sayings mean in the New Testament.

First prohibition: "Thou shalt not sow thy vineyard with divers kinds of seeds." Here is mixture of teaching or doctrine. In creation it was said, "The herb yielding seed, and the fruit tree yielding fruit after his kind." The sterility of hybrids is proof that this law is true in the reproduction of animals. The stubbornness of this law is seen all over the broad domain of nature. The grasses of the field, the fowls of the yard, and the animals of the stall all tenaciously yield their kind.

Turning to the Gospel, Paul warns, "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 8). Christ explains, "The seed is the word." Hence Paul says, "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2: 2). Paul gave out the unadulterated Word of God. He bid Timothy to "preach the word." Again he says, "Sound speech." There is no mixture in such preaching. Paul warns us by saying, "A little leaven leaveneth the whole lump."

It is also said that "he that is joined to a harlot is one body." A church that receives and retains adulterers makes herself of the same caste and kind. Mix a first-class quality of wheat with a low grade, and it will all be marked low grade in market. "A chain is no stronger than its weakest link." Mix one pound of poison with forty-nine pounds of something that is pure, and you will have fifty pounds of poison. Mix one measure of hatred, envy or pride with forty-nine measures of truth, and you will have fifty measures of that which God will not have. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10). It is sin and it will produce its kind. Men, when they buy grain, call for the pure, unmixed product. Now, remember, it is said, "Blessed are the pure in heart: for they shall see God."

Pulpits are ruining souls today by mixing politics and anecdotes with religion. Men may read a Scripture lesson, then follow it with a song, some mirthful exercise, a misleading picture show or a banquet. These may draw the crowd, but will deaden every vestige of spirituality, and leave a mixture that is an offense to God. By nature we are predisposed to evil rather than to good. Sow wheat and tares in the same field, and the tares will predominate. So it becomes plain that the doctrines we teach must be pure in quality,—not mixed with error. Hence, the New Testament, rightly understood, makes Moses' teaching plain, when he bade Israel to "not sow their vineyards with divers kinds of seed."

Second prohibition: "Thou shalt not plow with an ox and an ass together." This prohibition symbolizes an unholy alliance and forbids a mixed service. The Scriptures recognize the ox as a clean animal for service, that moves at the simple bidding of its master. The ass is an unclean animal, with a strong self-will. We often hear it said: "Stubborn as a mule." Besides, unlike the ox, the ass must have a bit in his mouth to control him. Of the ox Paul said, "Thou shalt not muzzle the ox that treadeth out the corn." His usefulness and gentleness are such that he can safely be given freedom.

Christ classes himself with the ox type, when he invites us to take upon ourselves his yoke, and as an incentive to do so he says, "My yoke is easy." Paul adds, "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed." David alludes to the ass type of man, when he says, "Be not as the horse, or as the mule, which have no understanding; whose mouth must be held in with a bit or bridle, lest they come near unto thee" (Psa. 32: 9). The instances are common in which they are not to be controlled, even with a bit or bridle; like some people, even after they make a profession and are baptized. As a sample, I name Balaam's eventful ex-

perience in riding his ass, in which the ungovernable animal crushed Balaam's foot against the wall.

How consistently and faithfully God always has guarded his people from the offensive practice of mixed services, symbolized in my text, by the ox and the ass plowing together! To Israel God said, "Thou shalt make no covenant with them nor their gods." Israel worshiped the Lord, but honored the gods of the land, just as many do today. They worshiped all the hosts of heaven, yet served Baal. "No man can serve two masters," was not only true then, but is true now. The doctrine of Balaam, mixed with the service at Pergamos, was utterly repugnant to God. Baal and Balaam were two, but they had the same spiritual father.

When Ezra went to rebuild the temple at Jerusalem, his competitors came to him with a proposition for a mixed union service: "Let us build with you, for we seek your God as ye do." Listen to faithful Ezra's reply: "Ye have nothing to do with us to build an house unto our God: but we ourselves will build unto the Lord our God." Ezra would be called a pessimist and selfish by the mass of divines of today. But Ezra, figuratively speaking, sternly declined to plow with an ox and an ass, or to engage in a mixed service. How noble!

Isaiah must have had mixed teaching in mind, when he said, "Woe to them that go down to Egypt for help." Egypt is a type of the untrue and oppressive. To these the prophet and the Gospel forbid us to go for help, for it will result in a mixed system. We do not find the apostles associating with, or consulting the sanhedrin. Paul met with the Stoics, and with the school of Tyrannus, but it was to confute their systems. Listen to the following: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed" (Gal. 1: 8, 9). Paul says, "As I preach everywhere in every church." There is no mixture in Paul's preaching.

Let us further call up this, "Go down to Egypt for help." On this point I quote John: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10, 11). What we are here saying should cause the spiritually-minded to stop, think and ponder.

It was my privilege to attend the recent Sunday-school Convention at Thornapple, Mich. It was not a mixed convention, with some who believe in the divinity of Christ and some who do not. It was the Brethren's Sunday-school Convention. There was much of the Divine Spirit in the meeting, with marked efficiency. For our needs the Thornapple Sunday-school Convention was equal to anything I ever attended. There the ox and ass team was not present in a mixed service.

Third prohibition: Thou shalt not wear mingled stuff, "wool and linen together." "Wool and linen together" symbolizes mixed principles in conduct. We frequently decide character by contour and conduct. Plainness is a badge of honesty, hence "William Penn," stamped on goods, is a pledge of high-grade goods. Priests alone wore linen fabric, which included bonnet, miter and breeches. John, in the Apocalypse, says that the bride of the Lamb shall "be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. 19: 8). Pure linen fabric symbolizes pure Christian doctrine. Christ alludes to those who in vain do worship him, "teaching for doctrine the commandments of men" (Matt. 15: 9).

Mixed doctrine is offensive. Jesus calls those who teach it "blind guides." It is likely that their sight has been changing; they do not see as they once did. The policy now is to bear till they see. Paul speaks of those "who would pervert the Gospel of Christ." These are steadily weaving the unlawful thing into their religious fabric. One of the perils to our religion today is compromise. Paul says, "Now then

we are ambassadors for Christ, . . . we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5: 20). There is no compromise in this type of teaching.

It is right to please, and there is pleasure in doing so, but in pleasing we should be sure that we are pleasing God. Paul says, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." "Whosoever therefore will be a friend of the world is the enemy of God" (James 4: 4). There is a tendency today for ministers to please their hearers, and for Sunday-school teachers to please their pupils. This is right, if pleased to edification. The method with many is to interest Sunday-school pupils by pleasing them. The plan is wrong. I suggest that we please our Sunday-school pupils by interesting them, by teaching and edifying them, and then they will be pleased and it will be lasting. It will be a pleasing that will become a pleasure.

But in this modern trend and tendency to interest Sunday-school pupils by pleasing them, in matters of this sort, suppers, banquets and entertainments may be carried to extremes. This may be true of a certain class of lectures and picture shows. At some of these gatherings games are played, in the interest of religion, too, at that. In my judgment such efforts will finally rob the church of every vestige of its spirituality. The lamentable result of the foregoing tendency is forcibly illustrated by the following circumstances, credited to Dr. Wilbur Chapman:

"A tramp once entered an evangelistic meeting. At the close an opportunity was given for any one to speak. He arose and said: 'This is the chapel I used to attend when I was a little boy. My father was an officer in the church. He used to sit in that pew. There were seven of us boys in our Sunday-school teacher's class, and we were very much loved and respected by her. She used to take us home on Saturday afternoon, and we used to have music and refreshments, and then we would look over our lesson for the following day. After a bit, in order to keep hold of us, she introduced us to cards. She showed us a number of tricks, etc. We soon asked her to give us a little less of the lesson and more of the cards, and to show us more tricks. Shortly after that we ceased to go to her house at all, and took our cards and cigarettes to other places. Then we soon took to gambling and, of course, left the Sunday-school and her evening class altogether.

"I want to tell you what became of those boys. Two of those seven have been hanged; three others are in the State prison for life; the sixth one, if the police knew where he is, would be there, too, and if they knew I am here, I should be behind the bars in double-quick time. All I have to say is, I wish that my Sunday-school teacher had not led us as she did, —had never taught us boys to play cards.'

"The stammering boy, with his wild, wayward look, had no sooner finished his story, than a woman, dressed in black, staggered forward and fell at the boy's feet, and loudly exclaimed, in a woeful tone, 'My God! I am that Sunday-school teacher!' She left the meeting and never returned."

Brethren, will we not heed the warning? "Wherefore, seeing we also are compassed about with so great a cloud of witnesses." "Thou shalt not wear a garment of divers sorts, as of woolen and linen together."

Covington, Ohio.

Southern Indiana.

BY ROSS D. MURPHY.

THE churches of Southern Indiana met in their annual District Meetings in the Four Mile congregation Oct. 13 to 15. The various activities of the church were discussed with much interest. Short but well-arranged programs were rendered in these activities,—Aid Society, Sunday-school, Christian Workers' Society, Ministerial, Temperance and Missionary Meetings. An address was also given on education.

The first program was given by the Aid Society. A number of helpful talks were given, and then the

officers for the District were elected. The aim of the District Aid Society Meeting is to work in harmony with the suggestions, offered at the General Aid Society Meeting in Seattle, Wash.

The Sunday-school program followed. Bro. W. Carl Rarick, pastor of the White church, was elected Moderator, and Sister Ritchie, of the Killbuck church, Secretary. Believing that the Sunday-school has a vital part in the teaching of social purity, the committee arranged the first part of the program for the discussion of the same. The heart-to-heart talks on this subject made many feel that not enough teaching is done along this line.

The theme for the second part of the program was "Soul-winning,—the chief business of the Sunday-school." The talks given on this subject were not from those who theorize but from those who have been out in the field of practical experience.

Sister Emma Miller, of the Hagerstown church, gave her report as District Sunday-school Secretary. According to her report commendable progress is being made by the schools. She did not, however, forget to mention the fact that there is room for improvement, like in all other work. One Front Line school was reported. During the year nearly all of the schools were visited by the Secretary.

Next in order was the Christian Workers' Society program. During the meeting a record was made of the number of societies in the District,—fifteen being reported. Delegates from two other churches promised to organize before the next meeting.

The Ministerial Meeting opened with Eld. E. O. Norris, of the Beech Grove church, in the chair, and Eld. D. W. Bowman, of Anderson, as Secretary. "Russellism," "Christian Science," and "Spiritualism," were the topics for the forenoon. In the afternoon a Round Table conference on "Ideal Series of Meetings," was led by Eld. H. L. Fadely.

Following this was the Missionary Meeting. Southern Indiana comprises sixty-two counties out of ninety-two in the State. This gives a large territory to work. Last year the Mission Board asked for \$1,500, which was \$700 more than during any previous year. They did not only ask for it, but the churches responded to it.

On Thursday morning the District Meeting organized for business. Elder L. W. Teeter was elected Moderator, Eld. Paul Mohler, Reading Clerk, and Eld. E. N. Goshorn, Writing Clerk. The District sends no queries to the Annual Conference. Eld. W. L. Hatcher, pastor of the Summitville church, represents the District on the Standing Committee. Eld. Teeter was reelected trustee of Manchester College. Elgin, Ill.

"The Spirit's Leading."

BY A. F. WINE.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot."

SUNDAY, Sept. 13, I attended regular afternoon preaching services at Sindal, then stayed all night, so as to go to Taars next day, to visit Bro. Martin Johansen's. One can go from Sindal to Taars via train, a distance of about twelve miles, but by walking, it is only eight miles to Taars.

There has been a woman attending our services regularly for some time, who lives about half-way between Sindal and Taars on the walking line. Late in the evening, after I had done some visiting in Sindal, the thought came to me that I should walk to Taars in the morning and visit this woman in her home. The more I thought of it, the more was I impressed that I should make this visit, so I said to Sister Jørgensen that I had decided to walk to Taars and visit Marie on the way, if I could find her home. She proposed to go with me that far, to show me the way, so, early in the morning, we started on our journey. We came to Marie's home at about 8:30. She was very glad to see us, and soon we were served with coffee and cake,—the usual custom here in Denmark. After this we had a nice visit together, and the conversation was directed toward her soul's welfare. It was soon evident that the Spirit was saying to her that all was not well. She said she

felt the need of following the Master more closely, so we had Bible reading and prayer together, all of which was carefully chosen to lead her to feel her need more keenly, and then to see more clearly the way to satisfy that which was so much needed. At ten o'clock I continued my way to Taars, feeling that the Spirit had led me to walk that way.

Early on Wednesday morning, with the first delivery, came a letter, stating that Marie would be at Brønderslev next Sunday, ready for baptism, so today Sept. 20, has been a day of rejoicing for our little membership, here in Vensyssel. This was the regular preaching day at Brønderslev, but we had, by far, the largest attendance since I have been here. We had an unusually interesting service. It does me so much good to see the joy of the aged brethren and sisters, and have them take new courage in the progress of the Lord's work. This is the second baptism for this summer,—the other one being a young lady in the Thyland congregation. The work here is very difficult. We feel our weakness and inefficiency, so we need continually the prayers of all the faithful to strengthen us. Only in that way can God use us more and more to his glory and the salvation of many souls.

It gives me much joy to think that I was obedient to the Spirit's leading, but this has also caused me to think much about the many opportunities we let go by unimproved. Brother, sister, how often have you been impressed with the fact that you should visit a neighbor who does not know God as we know him, and as the Spirit opens the way, point him to the "Lamb of God which taketh away the sin of the world"? With how many friends do you associate, time after time, to whom, perhaps, you have never said a word about their highest interest,—the salvation of their souls? We are so reserved, so timid, so afraid that we may offend some one, when, many times, they are eager for an encouraging word,—anxious to know that we are interested in their soul's welfare. It would mean much to them. Oh, that we were more willing to say, "I'll go where you want me to go, dear Lord, I'll say what you want me to say." Were this done by all Bro. Johnson's statement, that the church should have two hundred thousand members within the next five years, will be a reality. "For the love of Christ constraineth us that we should no longer live unto ourselves, but unto him who for our sakes died and rose again."

Aalborg, Denmark.

The Great War of Europe.

BY S. N. McCANN.

It seems to me that the pages of history give no account of such a horrible war as the one now raging. The one thing that makes it most horrifying is that nearly all of this awful slaughter is being wrought by those who profess to be followers of Christ. Men, professing to be followers of Jesus, are using every known means to kill their brother Christians.

Is it not time that the Christian world be awakened to the teaching of Jesus on the question of war? Could we have war among the professed followers of Jesus if his teaching were observed? Could the followers of Jesus prepare for war if they were living out the spirit of their professed Master? There can be but one answer to these questions: No people, nation or individual can engage in carnal strife where Jesus is heard, or where the spirit of his teaching is observed. "I say unto you, Love your enemies, and pray for them that persecute you," is a teaching that,

if applied by the followers of Jesus, would make them active in living the principles of peace.

It seems to me that the teachings of the churches that hold that a follower of Jesus can not go to war, that he must be willing to go to prison and to death, rather than take up arms against a fellow-man, should be emphasized now. The world ought to know that no such war as this could possibly go on if churches would only teach what Jesus taught on this great question.

Our members ought to take occasion to emphasize the peace principles, taught by Jesus, and lived up to by the Brethren church. The world should know that the teaching of Jesus, on this question, is really lived by some of his followers. In the bloody struggle that was caused by slavery, our brethren went to prison and to death rather than to go contrary to the teaching of Jesus and to take up arms.

If the churches of America had lived and taught as our members have always lived and taught, there could have been no Civil War, and yet the negro

Europe was looking and preparing for war and she got what she had all along looked for. If we, as professed Christians, will look for peace and advocate peace, we must live out the principles of peace. We must teach our members that a follower of Christ can not use carnal weapons in mortal strife with those whom they should save for Christ and the church, much less can they enter into carnal strife with their brethren.

It seems that the teaching of Christianity has failed as we look at the bloody struggle among those who profess to follow Jesus. It is not the teaching of Christianity that has failed but the lack of the teaching of Christianity. It is the failure to teach what Jesus taught, that has brought this great disgrace upon the Christian world today.

It is very easy to see the doctrine of Jesus now, in the face of this unparalleled inconsistency. May every minister of the church take courage and stand loyal to the Church of the Brethren! Our teachings must soon win every loyal follower of Jesus on this

question of peace, as they have won out on the great question of slavery, and as they must win on temperance and on the question of the simple life.

Brethren in the ministry, take this occasion to impress upon all the TEACHING OF THE CHURCH on the great doctrine of peace and good will to men. Now is the time to impress by the awful example of professed Christians making use of carnal weapons in fratricidal strife.

Bridgewater, Va.

DEATH OF LITTLE MARY.

Friday, Sept. 11, 1914, at 2:34 A. M., little Mary Bright, aged two years, two months and twenty-three days, went home to Jesus. She died of the worst form of amoebic or tropical dysentery, though sick only one week. During the summer, previous to this sickness, she had been unusually well and hearty, and no one anticipated what has actually taken place. During the one week of her sickness, Dr. Brubaker did all in his power to save the little life, using the latest and best treatments known to medical science. It was a great comfort to the anxious parents as well as to us all that we had a doctor in our midst and could feel assured that, so far as human power was concerned, all had been done that was possible.

On Thursday morning of the previous week little Mary, apparently well, ate her last meal with the family. During the forenoon she did not seem so well, but went with the rest to the dinner table. She did not, however, eat any. By night she was a very sick little girl and from that on seemed to grow worse, in spite of all that the doctor could do.

Seeing that her condition was critical, Dr. Brubaker desired the presence and help of Dr. Wampler also, but so long does it take to get messages from one station to another that Dr. Wampler had scarcely started on his journey when little Mary passed away.

As the last day drew to a close, her mother said: "This is the last day we will have our darling with us. The Father needs her and we abide in him. We desire nothing contrary to the Father's will, for he knows best, but the absence of her beautiful life and the vacancy she will leave causes us sorrow and loneliness." That night, as the midnight hour drew nigh, we six missionaries sat and watched the little life slowly, yet surely, ebb away, powerless to stay the one whom God had called. The beautiful little life had budded here, to blossom in heaven.

Early in the morning several carpenters were called to prepare the casket, which, being completed, we draped in white, so emblematic of the life of the one that should rest within. The children prepared a wreath of white flowers, to place upon it. At five o'clock in the evening an appropriate funeral service was held in Bro. Bright's court, to which all the school boys and girls and friends were invited. One of the native preachers had charge of the service, Bro. Bright giving a short talk at the close. Several of the songs that Mary most loved were sung, including: "Jesus Loves Me," "Precious Jewels," and "There Is a Happy Land." She was very fond of music and parts of these songs she often sang herself.

(Continued on Page 700.)



A Prayer for Warring Nations

ALmighty God, thou art the King of kings and the Lord of lords. In thy hands are the destinies of men and nations. The pomp and glory of kings and state are but as shadows on the grass in thy sight. Powers and dominions are overturned by thy decrees, unless laid in righteousness. Thou wilt uphold the cause of the righteous when the world is reeling under the clash of war.

It is because we believe that thy throne is forever that we come to pray that thou wilt help the nations of the earth that are now destroying each other to recover their sanity and their faith in thee. Deliver them not to the foolish devices of their hearts. If they have forgotten for a day that thy throne is in the heavens and thy kingdom ruleth over all, bring them back again to the estate from which they have fallen.

May peace speedily come to the warring nations; may homes be restored to their former tranquility, may all the useful occupations be taken up again. Let thy tenderest blessing come to the mothers who have lost sons, wives who have lost husbands, brothers who have lost brothers, comrades who have lost comrades. Grant that a new life may spring from this overwhelming baptism of blood; and out of this rebellion against thy law may a more lasting peace than the world has ever known invade the borders of every land.

In the days to come, help us to so live that war shall be impossible, that the song of the sword shall no more allure, and that the peaceful proposals of reasonable men may prevail. And may the peace of God which passeth understanding keep our hearts and minds through Christ Jesus, now and for evermore, we ask in his adorable name. Amen.

would have been free. If the churches of Europe were living and teaching the Gospel, as our Brethren live and teach the Gospel, this war could not be. Instead of an army of widows and orphan children, there would be happy homes and a land of plenty.

If the churches who hold to the doctrine of peace, would make an effort to get the principles of Jesus fairly before the professing Christian world at this time, much could be done for universal peace. More true gospel principles can be instilled into the minds of the people now, than a like effort will bring again, on this most vital principle. It seems to me that the horrible example of millions of professing Christians mutilating and destroying each other should convince the Christian world that they have wholly missed the spirit and teaching of Jesus. It must convince all who will give this matter honest thought that Christians can not take up arms and go into carnal warfare for any cause.

To preach peace, and advocate war by example, as the nations and rulers have done, is a failure. If nations and rulers preach peace, they must quit building stronger forts, greater battle-ships, and cease equipping larger armies.

THE ROUND TABLE

Versatility.

BY J. FRANK BOWERS.

WHEN we study man and the laws that govern his life, we wonder. Our minds can not grasp the full meaning. We know we have different members, and that it takes all of the members to make the whole body. But did you ever take the time to study Paul's graphic logic, in regard to the functions of the members of the body? Can you find a piece of literature that gives so much in so brief a space? Here, "Can the eye say that, because I am not of the ear, I am of no account?" Or can the ear say the same thing about the hand? No, Paul says such argument does not change the plan that God used in making the body. The hand is there just the same, and the body needs it. The body must have the eye. "Those parts of the body that seem naturally the weaker, are indispensable; and those parts which we deem less honorable we surround with special honor; and our ungraceful parts receive a special grace, which our graceful parts do not require. Yes, God has so constructed the body,—by giving a special honor to the part that lacks it,—as to secure that there should be no disunion in the body, but that the parts should show the same care for one another. If one part suffers, all the others suffer with it, and if one part has honor done it, all of the others share its joy" (1 Cor. 12; 22, 26, "Twentieth Century Testament").

Paul used this illustration to prove that all members of a church are needed. In fact, it takes all to make a church. One is strong, and one is weak; one has a special gift, another one has an entirely different one, and yet it takes all of these to make a strong church. Quite often, because a member is not very strong, we think that he is not needed, but not so. "The weaker are indispensable." They need protection. They are part of the body, and by helping them, we make the body stronger. They can do some work, and by encouraging them they will be able to do much more, and in return the body will be stronger. Nor can the weak member say, "Because I can not do what this or that member does, I do not belong to the body." It does not, on that account, cease to belong to the body. It is a member, the body needs its help. Here is the key note, RESPONSIBILITY. When we realize that to the fullest extent, we will not say, "I am of little value, so I do not belong to the body." We must be aggressive. We are part of the whole. The whole is no stronger than its parts.

Boise, Idaho.

The Greatest Mistake.

BY IDA M. HELM.

WHEN King Saul, after slighting Jehovah until, rejected, he fell with his sons, slain in Gilboa, no doubt the Philistines thought the Hebrews were surely forever their slaves. On that fatal day, when Israel was defeated by the Philistines, Hophni and Phineas, the sinful priests, the sons of Eli, the high priest, were slain among thousands of others. On that day, too, the ark of God was taken. When news of the calamity, that had befallen the ark, reached Eli, he fell over, broke his neck and died.

These heathen warriors, though they had been occasionally defeated, as in the battle with Goliath, considered themselves lords over Israel. Into this "march of defeat" came David, the man who would not keep house without God. He was "a man after God's own heart," and took God into all his counsels and plans. He gathered up the torn and broken reins of the wasted, sinful nation; he turned defeat into victory; he humiliated the Philistines, and unified Israel.

Long ago, when David had been crowned king, he remembered the ark of God, in the house of Abinadab at Kirjath-jearim, where it had been ever after it was brought from Dagon's temple, by the fear of the Philistines. He had his spiritual eyes open, and wanted the ark brought to Jerusalem, the center of national life. He wanted it placed before

the people. The ark was as the presence of Jehovah.

When the ark was taken from Israel by the Philistines, the symbol of Israel's strength and glory passed away. But now this precious heritage was to be placed prominently before the people, and all Israel burst forth with praise and thanksgiving.

Immanuel,—"God with us,"—is the Christian's symbol of strength and glory, yet multitudes of people slight the peril of neglecting the religion of Jesus Christ. Jesus represents the ark of Israel in a spiritual way. How sad that any one should make the greatest mistake,—that of slighting the Lord of glory! May the lesson of the ark not be in vain for us!

"The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction" (Prov. 1: 7).

Ashland, Ohio.

Next Day.

BY I. S. LONG.

I HAVE just returned from a stroll through Pimmler. On Main Street, in the midst of perhaps fifty spectators, were a bride and groom. The groom, a young man of perhaps seventeen summers, was squatting on a bath-board, several inches off the ground, and the bride, a girl of perhaps eight years, stood on a like board. The yellow powder that had been rubbed over the entire body of each was partly washed off, for water had been thrown over each, in streaks. To me, they were a sight! There they were,—naked save a loin-cloth. They were eating cocoanut and spitting out the chewed pieces upon each other in turn, and in each other's face, if possible.

Later, each was given, in turn, one vessel of water after another, to drink and to spit out upon each other. Several members of the respective families then threw some street dirt over the boy's wet body. Two sisters-in-law spurted water directly in the bride's eyes. The latter several times seemed to have trouble to get the dirt, etc., out of her eyes. I felt bad for her.

Next, both bathed properly,—publicly,—after the custom here. And the bride and groom poured water over each other, also, for the same purpose. Then publicly also, they put on other clothing, meanwhile letting the wet clothing slip to the ground, after which a big sister carried the bride into the house. On reaching the door, the bride pitched her wet loin cloth toward the groom, hitting him in the breast. He took it kindly, and followed her into the house rapidly. On his disappearing, the band music ceased.

This was a caste wedding after-performance. I was told the wedding cost about \$100. We are glad their way is not ours, and every one devoutly wishes he might help them to better things, in manifold ways.

Vyara, India.

Day by Day.

BY ROSA KAYLOR.

Number Five

Now, since the rains have well begun, I think today we will plan for a few flowers to brighten the home surroundings. "Shunker, you may set out this spineless cactus for a little hedge along that driveway, while I report this fern from its crowded quarters to a larger place. Oh! there goes a scorpion over the edge of the pot. Kill it! kill it! Do not let it get away. But what is that, poking its head out of the other side of the pot? A snake, sure enough. He must have been the owner of one of the skins that I found when I broke away some of the pot. These two creatures did not seem to enjoy the upheaval of their hiding place by our pulling at the roots. Better be careful now, in pulling apart those dead-looking stalks. Yes, I'm watching. But why was the whole bunch dropped so quickly? Ah, there, nestled among those very dead stalks, is another scorpion, just a baby one, a little smaller than those two that I killed in our bedroom the other day."

Yes; it is even possible to make a trip through India, without seeing snakes or scorpions, but it depends on the time, season and place. You may wonder, too, at the difference in the talks of the returned

missionaries, but their experiences and difficulties have been just as different. India is India, and deserves a fair look,—the pleasant and the unpleasant. Then no missionary can say, "I was told only the bright side of things before I came; I did not know." It is more pleasant to find things better than we expected, than to be disappointed.

Ahwa, via Bilimora, India.

Sunday-School Lesson for November 8.

Subject.—Sowing and Reaping.—Gal. 6: 1-10.

Golden Text.—Whatsoever a man soweth, that shall he also reap.—Gal. 6: 7.

Time.—Paul wrote the letter to the Galatians most likely about A. D. 52.

Place.—Galatia was in the center of Asia Minor.

CHRISTIAN WORKERS' TOPIC

Special Temperance Program.

Read Romans 14: 7-21.

For Sunday Evening, November 8, 1914.

I. Recitation.

II. Talk.—"Crime in the United States." (1) Its cost. (2) Its causes. (3) Its cure.

III. Essay.—"The Saloon and Boys." (1) In the United States 100,000 drunkards die annually. Boys must fill these ranks. (2) Saloon men seek to create an appetite for drink among boys. (3) Some one's boy must drink if the saloons continue.

IV. Music.

V. Short Speeches on Each of the Following: (1) Temperance in Recreation. (2) Simplicity in Dress. (3) Why I Do Not Use Tobacco. (4) Moderation in Conversation.

VI. Essay.—"The Saloon and the Home." (1) Wealth. (2) Health. (3) Happiness.

VII. Music.

VIII. Address.—"Waste of Intemperance." (1) Food (Isa. 55: 2). (2) Money (Luke 15: 13). (3) Life (Dan. 5: 22-30). (4) Nations (Isa. 28: 1-13). (5) Families (Heb. 2: 15). (6) Spiritual power (Prov. 31: 4, 5).

IX. Recitation.

Note.—Address Miss Anna A. Gordon, Evanston, Ill., of the Temperance Department of the International Sunday-school Association, also Vice-President at large of the Woman's Christian Temperance Union. She will furnish you splendid helps on Temperance.

PRAYER MEETING

Lessons From Ezra's Life and Character.

Ezra 8: 21 to 9: 15.

For Week Beginning November 8, 1914.

1. His Preparation.—"Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach" (7: 10). When a man is prepared in his heart to do what Ezra did, a great work of revival has begun. "Preparations" are man's part; "revelations" are God's part. This is the order of the kingdom (1 Chron. 28: 9; 2 Chron. 12: 14; Prov. 4: 23; Psa. 51: 10, 17).

2. His Qualification.—"The hand of the Lord his God was upon him" (7: 6). Because of this evident and powerful influence, the king granted him "all his requests." Such is our privilege today (Psa. 9: 10; 25: 10; 103: 17).

3. His Provision.—"Whatsoever Ezra shall require, . . . it be done speedily" (7: 21). All his wants were to be looked after. So our supply is "according to his riches in glory by Christ Jesus" (Philpp. 4: 19; 2 Cor. 8: 9; Eph. 3: 16-19).

4. His Commission.—"Teach ye them that know not" (7: 25). Thus equipped, man becomes "a messenger of the Lord of hosts" (Mal. 2: 7). "Faith cometh by hearing and hearing by the word of God." "Preach the Word" (Rom. 10: 17; 2 Tim. 4: 2; 2 Cor. 4: 6; Col. 1: 26-28).

5. His Consistency.—"I was ashamed to require of the king . . . soldiers and horsemen, . . . because we had spoken, . . . The hand of our God is upon all them for good that seek him" (8: 22). Here is the honesty of faith. Our life must correspond to our testimony (Rom. 14: 22; Psa. 39: 1).

6. His Devotedness.—"Rent my garment," etc. (9: 3). The people's violation of the Divine command (Deut. 7: 3) caused great sorrow to Ezra. To be "unequally yoked together with unbelievers" is enough to bring reproach upon the sacred name "Christian" (1 Thess. 5: 22, 23; James 1: 27).

7. His Success.—"As thou hast said, so must we do" (10: 12). The earnest prayer and faithful testimony of Ezra prevailed upon the guilty priests to reform their lives, and thus a great victory was won for God in the spiritual uplift of the people. The secret of Ezra's success is within reach of every servant of Christ (Rom. 5: 1-5; 2 Cor. 5: 17; Gal. 6: 7, 8).

HOME AND FAMILY

The Best Things.

The world is old, but the heart is young,
And its sweetest songs are yet unsung;
Earth's richest treasures are yet unsought;
Earth's bravest battles are yet unfought.

Down deep in the earth,—in the blackened soil,—
Shut out from the light, does the miner toil;
But, see, at the sound of each ringing blow,
How the factories hum and the hearth fires glow!

A black-browed man in a humble room
Sits patiently tending an ancient loom;
But, see, from his hand what hues arise
Of tapestry rich in eastern dyes!

The farmer wakes with earliest light,
And toils in his field from morn till night;
No king could a worthier service yield,
"For even the king is served by the field."

Then, work and win! for the world is wide,
And its doors will open on every side;
Look not on the path with vain regret,
For "the best things haven't happened yet."
—Zion's Herald

The Minister's Wife.

BY MAUDE C. JONES.

I REMEMBER hearing a gentleman, who was talking at a Sunday-school Convention, say that in order to speak intelligently on any subject we must have had some practical experience along that line. This would be necessary if we wanted to tell things of actual worth to any one. He made this statement: "It is useless for any person who has never superintended a Sunday-school, or been a Sunday-school teacher, or who has never come face to face with the actual problems confronting a Sunday-school worker, to stand up before an audience of people who are anxious to learn of better methods of conducting a Sunday-school, and expound methods which have never been tried, or with which he himself is wholly unfamiliar. It is like a maiden lady trying to teach mothers how to raise their children."

So I feel about the minister's wife. Surely, no one is in a better position to discuss the feelings, needs, and anxieties of a minister's wife than a minister's wife herself. Now, do not think that, as a minister's wife, I am posing as a martyr, or that I am finding fault with the good people of the church, as that is not my purpose; far from it. Personally, I have no complaints to make, as my experience as a minister's wife has been very short, but during that brief time I have had my eyes opened to many things that make me wonder why I was not more thoughtful of ministers' wives long before I became one. I feel sure that the majority of the laity are just where I was before I saw some of the things that I wish to mention.

Many times, after hearing a sermon that has uplifted us and inspired us to live better lives, we fail even to mention the fact to the minister, who has earnestly labored to prepare that sermon for the edification of his listeners.

"Well," you say, "what has that to do with the minister's wife? Perhaps I did fall short of my duty to the minister, but I fail to see how it affects his wife in any way."

Let me tell you how. Although your reasoning may be well founded, and the minister is really the one who has been hurt by your indifference or thoughtlessness, the husband's success is the wife's success, and his failures are her failures, if they are truly one. What minister's wife is not more than pleased when she knows that her husband's efforts have not been in vain? Who knows better than she does what it costs him to prepare a sermon for his waiting congregation? And who knows better what it means to him, when, after a week's thought and labor on his sermon, he does not receive one word of encouragement from the laity, for whose good he is laboring? If you have caught only one or two helpful thoughts, wouldn't it be better to tell him of it than to find fault among yourselves about his sermon?

Sometime ago a young minister, who had been preaching only about a year, wept before one of his congregations to deliver a Christmas sermon. To its preparation he had given much thought. Although he did his best (and, by the way, he is a very good talker), he went home so discouraged that he felt almost like giving up. This was because one of the two deacons present, gazed absently out of the window, during his discourse, while the other read the Sunday-school paper. It is needless to say that his wife felt the disappointment almost, if not quite, as much as he did. She well knew that a few rebuffs of that nature would put such a damper on his spirits that he would consider it useless to continue the good work.

On the other hand, the same minister never failed to receive words of encouragement from members of one of his other congregations. He could use the same text at both houses, but always delivered a far better discourse at the latter than at the former place.

Then think of the evenings on which the family must be deprived of the father's companionship, in order that he may prepare his sermons. Most of our ministers have no other time in which to do this; yet they are expected to appear before their congregations with well-prepared discourses that will satisfy the most exacting. But that is the minister's side, and I wish to talk about that in another article.

Again, the minister's wife, if she be really his help-mate, shares all his numerous responsibilities with him, and that means much more than the laity might think.

However, it is mainly the wife of the evangelist,—the man who comes yearly to you and to me, to labor for lost souls,—of whom I wish to speak. When you are listening, evening after evening, to soul-inspiring sermons, and congratulating your congregation, or your ministerial committee, for securing the services of such an able evangelist, do you ever think who it is that is really making it possible for you to be enjoying such spiritual blessings? After all, in nine cases out of ten, is it not the minister's wife?

The majority of our evangelists are men in the prime of life. Consequently, most of them have children who are not old enough to earn their own livelihood, and who must be cared for at home. Now, who must shoulder this responsibility, in order to allow the minister to leave home to labor for lost souls? The mother, of course, and she usually does it gladly and uncomplainingly, because it is *her* means of helping along the good cause. How often our elders and pastors rehearse the great sacrifices that our evangelists are making, in order to come and expound the Scriptures to us, but how seldom is the wives' sacrifice mentioned!

Is it a sacrifice to her? Let us see. She loves her husband, as do all good wives. How many, many times, when he is absent, does she crave his companionship, help and advice! Sometimes, after an especially trying day, she longs just to pillow her head on his breast, and with his strong arms about her indulge in a good "cry." After all, she is only a woman, with all of a woman's failings.

Again, after an especially good meeting, in which souls came flocking home, did it ever occur to you to give the minister's wife any of the credit? "Hardly," you say, "for she is far away and is not at all acquainted with conditions here." True, that may be, but in her great anxiety for John to be an efficient instrument in the hands of the Master, she has somehow felt all day that she must continually ask God to bless John this night and give him a message that will convict and convert the sinners in your community. No person heard her prayers. Perhaps she did not even have the time to seek her closet, for her duties were numerous. Maybe the babies were fretful, and work indoors and out demanded her constant attention. Nevertheless, all the day she was uttering a silent petition for John and his work, and that petition did not fail to reach a throne of grace, for the "effectual fervent prayer of a righteous man availeth much."

Then, when the day's duties were ended, and the little ones were lovingly tucked in bed, after they,

too, had asked a loving Father "to be with papa to-night," her thoughts again flew to the dear husband. Feeling that he was just about to enter upon the work of the evening, and realizing how deeply he needed spiritual strength, she almost unconsciously dropped on her knees, and there communed long and earnestly with him who has promised us that if "we ask we shall receive." Yes, kind reader, perhaps that woman whom you never saw, prayed far more earnestly for *your* wandering boy or girl than you ever prayed, because she felt the worth of a human soul in God's sight. Do you wonder that souls came home that night?

You never dreamed of your minister's wife being in any way responsible for the ingathering of souls that night, but John did. He knew full well that Mary was at home, praying for him. Never had he felt it more strongly than on this evening, when he arose to address a waiting congregation. No wonder he was inspired. No wonder his message was received and heeded. No wonder he could scarcely wait until he reached his room, so that he might drop on his knees and fervently ask God to bless and keep Mary, even as she, only a few short hours before, had prayed for him.

Now you are wondering what you are to do about it. Can you imagine Mary's feelings, if she were to receive a letter from you, telling her what a great spiritual feast you are enjoying, how well John is doing, how many have gladly received the Word, how much you appreciate her part in the work, etc.? I verily believe she would shed tears of joy over that letter. What if you are not acquainted with her? It will only make her feel all the better, for she will know that some one really thinks of her and her loneliness sometimes, and it will pay. Try it and see.

Then there is another phase of the minister's wife's side of the question about which few of us ever think. I will give part of a conversation that I held sometime ago with the wife of an active evangelist. I hope it will open your eyes as it opened mine.

She said, "When the children were younger and I must needs stay at home when John went away to conduct a meeting, sometimes the loneliness seemed almost more than I could bear; but it was not so much the loneliness as the thoughtlessness of our own members that hurt. Sometimes, after Sunday morning services, when I was especially missing John's cheery presence, knowing that the remainder of the day would be so dull without him, some one would jestingly say, 'Well, you are a widow again, aren't you?' 'No,' I would reply, 'I hope to see John again, while, if I were a widow, I never could see him again.' They did not know it hurt. They never even thought of my taking it seriously, but it was no jesting matter to me.

"Then again, sometimes the weather was stormy and I could not hitch up my horse and take my little ones to church. Families of members would drive past our door, with plenty of room in the comfortable carriages for my two little ones and myself, but they did not give us an invitation to ride, and so we were left to spend a long, lonesome Sunday at home."

Now, dear readers, if we are guilty of any of these little things, let us ponder them seriously, and try to do something that will make our ministers' wives think we really appreciate their efforts and sacrifices, and thus make them feel that, after all, life is worth while.

Syracuse, Ind.

SISTERS' AID SOCIETIES

CARLISLE, PA.—Our Sisters' Aid Society was organized in April, 1914, by our Sunday-school superintendent, Bro. Hershey, appointing the following officers: Sister Catharine Garland, President; Sister J. E. Trimmer, Vice-president; Sister Belle Sheaffer, Treasurer; the writer, Secretary. From April 23 to Sept. 30 we held nineteen meetings, with an average attendance of eight, and a total attendance of 155. We received \$42.12 for articles made and sold; \$21.75 by collections and dues; \$5.99 by donations; making a total of \$69.77. Several yards of material and some patches for quilts were donated. We paid out for carpet, a sewing-machine and material, \$66.44, leaving a balance of \$4.33 in the treasury. We made aprons, sun-bonnets, children's garments, sewed carpet rag, quilted two quilts, knitted a comforter, and made many other articles. Some of our sisters, who are employed during the day, can not meet with us regularly. They do their share of the work in other ways than sewing. One sister was successful in obtaining a nice sum, which helped to pay

(Concluded on Page 708.)

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BRO. J. G. ROYER is at this writing spending some time among the Wisconsin churches.

BRO. S. S. BEAVER, of Pennsylvania, changes his address from Shoemakersville to Lancaster.

AT Mount Morris Bro. M. W. Emmert is delivering four Sunday morning addresses on "A Survey of the Book of Genesis."

AT the Hershey Annual Meeting, Southern Indiana will be represented on the Standing Committee by Bro. Wm. L. Hatcher.

THE new house of worship at Hicksville, Ohio, is to be dedicated Nov. 8, Bro. George W. Flory delivering the address for the occasion.

BRO. T. A. ROBINSON has changed his place of residence from Denver, Colo., to Laurens, Iowa, where he should now be addressed.

WE are requested to announce that the love feast in the Sugar Creek church, Pleasant View house, Ohio, announced for Oct. 31, has been recalled.

AT the late District Meeting of Middle Indiana Brethren J. H. Wright and Otho Winger were chosen members of the Standing Committee for 1915.

BRO. ANDREW HUTCHISON is to begin a series of meetings in the church at Reedley, Cal., next Sunday, to continue some weeks. He held a good revival in this congregation eight years ago.

BRO. A. G. FILLMORE, who for some time rendered much appreciated assistance to the Antioch church, Colo., has returned to his home at Davidson, Okla., where he should be addressed hereafter.

LABORING under the auspices of the District Mission Board, Bro. Leander Smith, late of Newton, Kans., takes charge of the mission work at Elk City, Okla., where he may now be addressed.

WE are told that all Roanoke, Va., is wonderfully stirred by Bro. Geo. W. Flory's revival, which is still in progress. The house is too small for the crowds, and hundreds are turned away for the want of room. So far one hundred and forty-nine have applied for membership.

UNDER date of Oct. 23 Bro. Otho Winger, President of Manchester College, writes us saying: "This day happens to be of more than ordinary interest to me, for it is my thirty-seventh birthday." The MESSENGER is wishing him at least that many more, and ten others for good measure.

A NUMBER of correspondents still fail to give the addresses of newly-elected ministers, whose names they report. This makes it necessary for us to write for the required information before the names can be entered on the Ministerial List. One day last week we had occasion to write five letters of this class.

BRO. C. P. ROWLAND, of Lanark, Ill., is with the members at Mondovi, Wis., in an earnest revival effort. Six have so far made the good confession, and others are expected to come ere the meetings close.

SCORES of our ministers write us about correcting their address in the Almanac for 1915. This is right. Why should not each preacher look after his own address in the list? But this is the last notice. Nov. 7 the list goes to the printers.

PRACTICALLY every congregation in our Brotherhood can well afford to review past efforts along the line of missionary giving, and then resolve to make a better showing than ever before. The needs of the field are continually growing, and not one of our congregations can afford to neglect the grace of liberal giving.

BRO. IRA. P. EBY, who for some years has been located at Omaja, Cuba, has, with his family, returned to the United States. His departure from the island leaves the little group of members so much the smaller. It would seem that the mild climate and the many other advantages of Cuba should attract many of our members to that land, with a view of establishing a flourishing settlement of our people.

LAST Sunday the Elgin church had the pleasure of having Bro. Ross D. Murphy, Traveling Secretary of the General Mission Board, preach to interested audiences both morning and evening. In the forenoon he touched upon the varied experiences, gained in his travels among the churches in behalf of missions. In the evening he described his trip to the World's Sunday School Convention at Zürich, Switzerland.

CITY missions and isolated missions in rural districts are often wholly neglected by members of near by congregations. This is not done intentionally, perhaps, but is merely a neglect on the part of those who are well able to attend to the matter. Much of the success at these places depends upon the encouragement that might so easily be given. Why not, then, help the struggling ones by the cheer we can so readily afford, and assist them in every way possible?

LACK of efficient leadership is assigned as the prime cause of congregational decadence by one of our contributors, who has given the matter close attention. The truthfulness of the observation is evident to even the most casual observer. Still worse than the inefficient leader is the one who, though efficient otherwise, is disloyal to the church and her most sacred principles. Such a leader can, in a very short time, do an incredible amount of damage.

HOUSE-TO-HOUSE visits by the evangelist who is conducting a series of meetings, are always attended by the most salutary results, if engaged in tactfully, and with the sole purpose of winning souls for the Kingdom. We are told of an earnest revivalist among us who walks many miles a day in his endeavor to reach the unsaved, to secure their attendance at services. In this, as in all else worth having, real success is gained only by the exercise of a most persistent effort.

MANY of our city missions are facing most distressing conditions, upon the approach of another winter, with its chilling blasts. Hundreds of the toilers are out of employment, which leaves their families in straitened circumstances. As you sit by the cozy fireside, surrounded by all that makes life pleasant, think of the poor who do not even have the necessities of life. Our Aid Societies, especially, should organize for a more effective campaign of helping the needy.

ONE question that may daily be asked most profitably is this: "Am I giving to the work of the Lord as he hath prospered me?" Your answer should be tested by the specifications laid down in the Holy Oracles. "Not mine, but God's" should be written across all our earthly treasures. Have you ever thought about it that Num. 7, one of the longest chapters in the Bible, deals wholly with the matter of giving? The baptism of the Holy Ghost always loosens purse strings and opens hearts and hands.

BRO. GALEN B. ROYER's meetings in the Mineral Creek church, Mo., closed last Sunday forenoon with a total of twenty accessions, one restored, and one awaiting baptism, including the number mentioned in last issue.

BRO. P. J. BLOUGH, of Hooversville, Pa., recently was with the members at Greensburg, same State, in a short series of meetings. Besides three, who applied for membership just previous to the meetings, five were baptized. Two others are to be received later on.

BRO. ARCHIBALD VAN DYKE, who spent the summer at the home of his daughter, Sister John B. Brumbaugh, at Huntingdon, Pa., has returned to Chicago, where he is pleasantly located at the home of his son, Dr. G. H. Van Dyke. Our aged brother enjoys excellent health, though well advanced in years.

NEXT Sunday Bro. Ross D. Murphy, Traveling Secretary of the General Mission Board, will begin his tour of the Northern Indiana churches. He will be with the members at South Bend on that day, and hopes to visit each church of the District ere long. We bespeak for our brother the kind consideration of all whom he may approach with his message.

ONE of the struggling churches in Kansas, with a membership of but thirty, raised one thousand dollars, last year, for home and foreign work. All this, too, in spite of partial failures of crops for two years. He who is truly consecrated to the Lord's work, gives cheerfully, in spite of discouraging conditions, and he gives liberally because the love of the Lord is shed abroad in the heart.

MANY of our members are grieved that at times a most surprising lack of loyalty to the church and her principles is shown on the part of some. There is one prolific cause for this,—the lack of faithful leaders, well able to instruct the membership. Like priest, like people, was said by one of old, and it is true today. Given a man of profound convictions for the right, and he will lead a hundred who have mere opinions.

THESE are days of divorces granted for almost any conceivable reason. One of the most recent applications for divorce is that of an Indianapolis woman, alleging that her husband refuses to accompany her to church. It would seem that tactful forbearance and the "love that faileth not" would make a suit of that sort wholly unnecessary, for even the hardest heart can not well resist the magic touch of real affection.

WORD reaches us of the death of Bro. D. N. Eller, one of the elders of Daleville, Va., who passed from earthly scenes Oct. 19. He had been in failing health for nearly two years, and his departure was not wholly unexpected. Bro. Eller was born near Salem, Roanoke Co., Va., Nov. 16, 1862, and spent his early life on his father's farm. He graduated from Bridgewater College, his State, in 1887, and in 1891 became one of the instructors in what is now known as Daleville College. He finally became president of the institution. He began preaching in 1888, in course of time was ordained to the eldership, and was looked upon as one of the strong Christian men of Virginia. Wherever known, he was greatly loved and highly esteemed, because of his amiable Christian qualities.

A RELIGIOUS organization that boasts of not having any name whatever, recently held its conference at Shelbyville, Ind. It is not stated whether the more than three hundred denominations, now flourishing in the United States, exhausted all available names, or whether, in some way, the new sect was unable to agree on any specific appellation. The very circumstance, however, directs renewed attention to the fact that nothing is easier than to start a new denomination. Given a few dissatisfied members of an existent church, and a fixed determination to have their own way, and you will have a new organization on short order. It is not to be wondered at, either, that the choice of a suitable name should cause perplexity, since many of these hastily-started movements have practically no good reason for their existence.

MIDDLE IOWA, at her recent District Conference, had a stirring missionary address, delivered by Bro. J. E. Miller, of Mt. Morris, Ill. A missionary offering was the logical outgrowth of the inspiring meeting, and \$437.36 was contributed to the great work of Gospel propagation.

MEMBERS of the Eastern District of Pennsylvania who wish to attend the various gatherings of the District, to be held at Ridgely, Md., Nov. 10 to 12, will please note Bro. T. F. Imbler's announcement, published elsewhere, as to ways and means of reaching the place designated.

THE Bethel congregation, Ind., closed its very profitable revival effort Oct. 13, with six accessions, and one more is to be received later on. Bro. Isaac Frantz conducted the services. Special attention was given to instruction in doctrine, and his efforts along that line were most favorably received. This emphasizes what has often been experienced in meetings of the kind,—that doctrinal sermons are always profitable, and have a distinct value in a protracted effort.

THE minister's wife,—and especially the helpmeet of the evangelist,—is too often lost sight of as a very essential coworker of her husband. Many of us, while greatly appreciating the labors of an efficient minister, forget the faithful, never-wearying efforts of his devoted wife, which largely contribute to the success of his labors. Sister Maude C. Jones' article, "The Minister's Wife," on the Home and Family page, this week, is an eye-opener. It deserves a careful reading.

Church Ordinances.

THERE are four church ordinances,—baptism, feet-washing, the Lord's supper, and the communion. The former is placed at the entrance of the body, while the others find their places in the very heart of the church.

The penitent believer enters the church by being born into it, "born of water and of the Spirit" (John 3: 5). We further read: "For by one Spirit we are all baptized into one body" (1 Cor. 12: 13). These two citations refer to one and the same service. No one can be baptized into the "one body," without being "born of water and of the Spirit." Those accepting the initiatory rite are reminded thereby that "we are buried with him [Christ] by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 4). It is a case of putting off the body of sin,—leaving sin behind,—and entering upon a new life in Christ Jesus.

In baptism the penitent believer puts on Christ. This is affirmed by Paul in Gal. 3: 27, where he says: "For as many of you as have been baptized into Christ have put on Christ." The man who puts on Christ is in Christ, and therefore, a member of the body of Christ,—the church of the living God.

He who enters this body does so by leaving the kingdom of Satan. He turns his back on Satan and all his sinful ways, and moves forward into the kingdom, entering it through the door of Christian baptism, this being the visible act of the initiatory process. Here he has the promise of the forgiveness of sins and the gift of the Holy Spirit, being "sealed with the Holy Spirit of promise" (Eph. 1: 3). Having become a new-born creature in Christ, and having received the seal of adoption as a child of God, he is now in a position to live a clean, faithful and consistent life.

Entering upon the new life, he is brought into the very Spirit of the Christian religion. In addition to other doctrines, he will find heaven-ordained ordinances, or symbols, in the very heart of the church,—in the very inner circle of the consecrated believers composing the family of God. The first of these institutions is the religious rite of feet-washing, an ordinance authorized by the Master himself. For, after he had washed and wiped the feet of his apostles, he said unto them: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought

to wash one another's feet. For I have given you an example that ye should do as I have done to you" (John 13: 13-15). Here we have both the precept and the example.

Following the rite of feet-washing, in the order of their presentation, and observed for the first time in the upper room, we have the ordinance of the Lord's supper. In 1 Cor. 11: 20 Paul makes special mention of this supper, telling the members at Corinth that, in their disorderly way of conducting the love feast, they could not "eat the Lord's supper." God's house is a house of order, but these members had introduced confusion by each one eating his own supper, instead of tarrying "one for another" (1 Cor. 11: 33). This meal is called a supper in Luke 22: 20, for there we read about "the cup after the supper." It is also referred to in John 13: 4, where it is said of Jesus: "He riseth from supper." Quoting 1 Cor. 11: 25, from the Revised Version, we have this: "In like manner also the cup after supper." The Lord's supper is called the "love feast" (Revised Version) in 2 Peter 2: 13 and Jude 12).

These two institutions,—feet-washing and the Lord's supper,—as the means of a special preparation, lead up to the third ordinance, known as the communion, or the loaf and the cup. In Luke 22: 19, 20 we read: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." Paul affirms the same in 1 Cor. 11: 23-25. He says that the cup was passed after they "had supped," or "after supper," as the Revised Version has it. It is further stated, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." We are not told how often the institution is to be observed, but it is to be a continual celebration, and is to serve as a lifelong reminder of the death and suffering of the Master.

It is more than an outward ordinance; it is a life-perpetuating sacrament, and in confirmation of this our Lord says: "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6: 53-56). In the next verse he adds: "I live by the Father; so he that eateth me, even he shall live by me."

This part of the doctrine of the communion service was beyond the comprehension of some of the Master's early disciples. They did not understand that his body, as well as his blood, could be symbolized by a sacrament. And while we may grasp the symbolic phase, it may be difficult for some to comprehend the truthfulness of the statement: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." But as a truth it is absolutely fundamental. No communion service, no life; and if there be no life for the one who neglects his duty in this particular, how can the Savior "raise him up at the last day"? Possibly, as a life-sustaining principle, there may be more in this church sacrament than many have been made to think. It may not have occurred to them that a voluntary absence from the Lord's table for years means spiritual death, and that he who refuses the sacred emblems, time and again, is doing so at the risk of his own heavenly inheritance.

The three ordinances were instituted at the same time. They go together, the first and second leading up to the third. They belong to the inner court of the house of God, and no one should think of approaching the Lord's table without special heart preparation. He who engages in such services has reached the very heart of the church, and it is heart service, and it alone, that will fill the demands of the solemn occasion. Referring to the climax of this service, Paul well says: "The cup of blessing which we bless, is it not the communion of the blood of Christ?

The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10: 16)? In a figure this brings each communicant into direct touch with the body and blood of the crucified Christ,—the most sacred act known to the Christian life and experience. This being true, only the pure-minded, only the consecrated, will grasp the fullness of the life-perpetuating influence that grows out of the impressive service. Realizing this, should prompt every believer, who approaches the sacred emblems, to make the most thorough heart preparation possible.

And while this may be insisted upon, no one should be encouraged to stay away from the Master's table, but rather urged to make the needed preparation, and then eat and drink, knowing that there is life in the emblems for every child of God, who in faith and love eats this bread and drinks this cup.

To the Young Minister.

His Call.—The first question to be settled by the young minister is his call to service. Above all things else, he needs to be settled in the conviction that he is called of God to be a minister. All doubt on this point must be swept away by positive conviction. Without this conviction, he lacks the background to all ministerial faithfulness and strength. With it, he is armed, fundamentally, to endure the strain of a life given in sacrifice for others.

As the priests under the Law were called of God to minister at the altar, so those who minister in holy things under the Gospel are called of God. For "no man taketh this honor unto himself, but he that is called of God, as was Aaron." But the manner of calling men to the ministry under the two dispensations differs. Aaron was called to the priesthood through Moses. The Lord said unto Moses, "And take thou unto thee Aaron, thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office." (See Ex. 28.) The choice of Aaron and his sons for priests was made through Moses, the leader and head of the nation. Not so under the Gospel. Let us see, then, how God calls men now.

The twelve and seventy were chosen by Jesus in person. He chose them, appointed them to office, gave them their instruction, all in person. (See Matthew 10; Luke 10.) In the apostolic age the church chose men to the ministry under the guidance of the Holy Spirit. (See Acts 1: 23-26; 6: 1-6.) True, the first case,—the choice of Matthias,—was before the Day of Pentecost, when the Holy Spirit was given in full measure, to guide the church. It was between the ascension of Jesus and Pentecost, which constituted a peculiar condition in the church,—a sort of interregnum. But since no reproof was given when Matthias was numbered with the eleven apostles, his choice must have been acceptable with God.

The manner of choosing Matthias and the seven, of Acts 6, has become a precedent for all time to follow, and in harmony with this law of choosing ministers, the qualifications of the minister are set forth to guide the church in choosing. The principle, underlying these elections, as well as stating definitely the qualifications of the office, is, that the minister is to be sought out; he is to be found and chosen by those whom he is to serve, rather than that he shall seek and find the office,—a principle of the greatest wisdom and safety.

In the case of Paul, of whom much has been said, his call was communicated to him by the Holy Spirit and Ananias. In his defense before Agrippa he states that as he was fallen to the ground a voice spoke to him, saying, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of the things which thou hast seen, and of those things in the which I will appear unto thee." (See Acts 26: 12-18.) This was the Holy Spirit speaking unto Paul, and giving him his call to the ministry. The Holy Spirit was sent unto him for the express purpose of calling him into service,—the service of the ministry.

In Paul's address to the people of Jerusalem, he

explained how Ananias was sent unto him after the Holy Spirit had spoken to him, and he said, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard." (See Acts 22: 6-15.) This was Paul's call by Ananias, whom God had chosen and sent unto him for this purpose. Or, in other words, it was the agreement of the testimony of two that God had chosen him to be a minister and witness. So Paul was called, first, directly by the Holy Spirit, and then through Ananias, God's chosen messenger to him. He accepted the call at once, whereupon he began the work of the ministry.

The common practice of the Church of the Brethren is to choose her ministers by a vote of the congregation. This has been the common practice from her beginning. However, there have been a few cases in which men felt themselves so strongly called to preach that they made it known unto the church. In some cases special elections have been held for their relief, and to give the church an opportunity to say whether or not such brethren were desired as ministers. A few such elections have come under my observation, and I must say, with regret, that those elected did not prove to be useful ministers. Yet it is my fixed conviction that every minister should feel himself called of the Holy Spirit; impelled, in fact, that, like Paul, he may say, "Woe is unto me if I preach not the Gospel." Certainly, every minister of the Gospel should have such conviction of his call, and such conviction of his responsibility.

Again, I have known those who felt called to the ministry, even at an early age, who were chosen later by the church, and who are today the most faithful, useful ministers. They said but little about their inclination to the ministry, but made themselves useful in the work of the kingdom, and were preparing all the while for larger usefulness, when they were called by the church to the ministry. I judge this is the better way, since in many congregations it is against the chance of one's election if it is known that he desires the office. It is to be regretted that the desire to do a good thing creates prejudice, but it is none the less true. It is a condition that deserves to be severely rebuked. The young man desiring the ministry from proper considerations is to be encouraged and supported.

So, here is the situation, my young brother minister. It is seen how men were called to the ministry in the beginning of the Gospel. It is so still. You have been called by the church. It is Scriptural that you may have the testimony of the Holy Spirit, touching the church's action. If you have not felt the call of the Holy Spirit previous to the call of the church, it becomes a matter of the most earnest prayer after the church's action. Light and relief are to be sought in this way. Every minister of Christ ought to be thoroughly settled as to the divinity of his call. And I pray that every young minister of the Church of the Brethren may be settled in conviction, beyond doubt, that God has called him, and out of this abiding conviction he may go forth to war and certain victory in the name of him who called him to be a good soldier of Jesus Christ. But more of this later.

H. C. E.

Moving Pictures.

We have been watching the moving picture business for some time, and the more we see of the results, the more thoroughly do we become convinced that the whole business, from start to finish, is against the very best interests of the church. Training young people to attend the moving picture show means the preparing of them for the theater and other places of amusements, rather than for the Sunday-school and the church. Those who open their church-doors for these shows, hoping thereby to attract the public, may possibly see their pews filled while the shows last, but as soon as they go, most of those in attendance will go too, leaving the church pews empty, while they help to fill the seats at the theater, or some down-

town moving picture performance. Train up a child to attend picture shows, and when he grows old he will not be found in the house of God. Some of the church people are getting their eyes opened on this subject, and it is interesting, at this time, to notice the view that Billy Sunday takes of the situation:

"I believe that moving pictures (notwithstanding the so-called censorship) are ruining more women and children, and weaning them from the holy influence of church and Sunday-school, than all the saloons of our rum-cursed cities. If you don't think so, study the shameful posters in front of these theaters. The low price of admittance brings them in reach of tens of thousands of children, who never went to theaters before, and the average character is as bad or worse than the high-priced kind. There are a few harmless pictures shown, but these serve only as bait to the devil's hook. No wonder that our young girls and women, in their shameful styles of dress, are throwing away the modest ways of the charming girls of forty years ago. The National Board of Censorship for moving pictures endorses the nude and seminude. No red-blooded man, Christian or non-Christian, art or no art, can willingly look upon such pictures without defilement. Such censorship is Satanic."

Salvation Before the Time of Christ.

"In your issue of Sept. 19 you say that in a figure we come in contact with the blood of Christ that cleanseth from all sin. This being true, where do the people, who lived before the death of Christ, come in contact with the blood?"

We are not sure that those who then lived upon the earth needed to come in contact with the cleansing or atoning blood of the New Testament dispensation. So far as duty was concerned, during the old dispensation, that was determined by the law of Moses, and those who lived under the law were governed by it. Abraham and other righteous men lived even before the giving of the law, and we thus read of their safety in the kingdom: "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8: 11). Enoch, who walked with God before the flood, was translated, and therefore saved. In Heb. 11: 13, reference is made to many, who "died in the faith," and were numbered with the faithful and the blessed. These instances might easily be multiplied.

We know that there are theories regarding the application of the cleansing blood to those who lived under the law, as well as to the millions who lived before the law existed. We, however, prefer to deal with the subject in a practical way, and say that there were God-fearing men and women in the world long before Christ was born. These people feared God, kept his commandments, died in the faith, and are numbered with the saved. And while the often-repeated statement, "What was lost in Adam has been gained in Christ," may be correct in a general way, still it remains true that there were people before the time of Christ, who pleased God and were saved, in spite of Adam's transgression.

War and Its Hideousness.

WHEN it comes to the question of war, we do well to portray it in all its hideousness. Dr. J. L. Jones, of Chicago, recently expressed himself as follows: "War is called barbarism, but we owe the barbarians an apology, for none of them ever used the refinements of cruelty of modern warfare. We call war brutal, but we owe the brutes an apology, for even the tiger is satisfied when well fed. Nevertheless the warring nations of Europe are not bloodthirsty. They are deluded by a false philosophy, debauched by a vicious statesmanship. This false philosophy is the notion that there are rival interests in the very nature of things. Hence there is not hatred but suspicion. It is not Shakespeare and Goethe that are on the firing line, but business which fears rivalry. Another monstrous fallacy is the idea of the need of armament for a nation's protection. The ultimatums were only a question of hours, but preparation for war has been going on fifty years. Give a boy a gun and he will shoot sooner or later. Five times five equals twenty-five in Russia, France, or Germany. The fundamentals of morality are just as certain and universal. We

must cultivate the thought that above nations is humanity."

Tact and Tracts.

If your congregation has never given proper attention to systematic tract distribution, an effort should be made this fall and winter along that line. We would drop a word of caution right here, however, reminding our people that only by a well-understood, tactful and systematic method can good results be hoped for. Some idea as to *fitness* must be kept in mind, so that the right tract is handed to the person whom you are seeking to reach. This is of the utmost importance, and more depends upon it than many may be disposed to think. Make a study of the people among whom you desire to distribute tracts, and then suit the tracts and your manner of presenting them to their special needs. Tract distribution,—like all else,—requires some thought and consideration, if it is to be made a success, and good results can never be expected by haphazard methods.

The Battle-Scarred Church.

A WRITER, who recently visited the scene of the battle of Antietam, Washington County, Md., has this to say, in the Troy, Ohio, *Daily Record*, of the historic Brethren church: "From the bridge we went to the Dunkard church which stood in the whirlpool of death. Within a radius of a mile, about this humble temple of God, 16,000 men at one time lay dead and wounded. The church itself still bears many scars, and after the battle it was a veritable shamble where the army surgeons did their bloody work. A few rods from the church runs 'Bloody Lane,' where dead men lay five deep in all the horror of war,—a peaceful place now, dotted with late flowers, and song birds in the trees. A number of fine monuments fringe this historic place, several of them showing the positions of Ohio regiments."

Doctrinal Preaching.

AT various places the demand for more doctrinal preaching is being urged. We, as a church, stand for distinctive principles, and should always be ready to give a good reason, fully supported by the Word, for that which we maintain and believe. To this end there must be doctrinal teaching from the pulpit, well calculated to establish every member in the principles that we, as a people, claim as our rule of faith and practice. With many members there is a most deplorable uncertainty regarding some of our well-established practices. With preaching of the right kind, such weaker ones might be more fully instructed regarding the church and her work.

Safeguarding Church Titles.

ONE of our contributors calls attention to the important fact of placing the titles to our meetinghouses into the best and safest legal form possible. Each State District should, in some way, see to it that the title of every meetinghouse within its jurisdiction is fully protected, so that, in case of a congregation being discontinued or any other complication arising, the property may revert to the District, to be disposed of as may be proper. We understand that one State District has already taken steps along the line indicated, and it would seem expedient if similar arrangements in other Districts might readily be made.

How the Deaf May Hear.

DEAF MUTES belonging to one of the Louisville, Ky., churches have been given the privilege of hearing the sermons, preached by the pastor,—telephone acousticons being provided for their special accommodation. While, at the expense of considerable money and time, it is now made possible for the deaf of that church to hear the Gospel, to their great satisfaction, one is really surprised that many church people, whom the Lord has blessed with good hearing, are too often wholly indifferent to the message. As in the days of old,—"though they have ears, they hear not."

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Otho Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member, D. L. Miller, Mt. Morris, Ill.

General Sunday School Board.—L. K. Ober, Chairman, Elizabethtown, Pa.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Ziegler, Treasurer, Broadway, Va.; S. S. Blough, North Manchester, Ind.; James M. Mohler, Leeton, Mo.; J. S. Zimmerman, Seattle, Wash.; Lafayette Steele, Walkerton, Ind.; I. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otho Winger, North Manchester, Ind., Vice-Chairman; A. C. Wiand, 832 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, E. D. & Troy, Ohio, Treasurer; L. T. Holsinger, Brethren, Mich.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.

Peasos Committee.—J. Kurtz Miller, Chairman, 353 Sixth St., Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntington, Pa.

Homeless Children Committee.—Frank Fisher, President, Mexico, Ind.; E. E. John, Treasurer, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

Tract Examining Committee.—James M. Moore, 3435 W. Van Buren Street, Chicago, Ill., 1913; E. B. Hoff, Maywood, Ill., 1913; J. W. Lear, Decatur, Ill., 1917; D. N. Eller, Daleville, Va., 1916; Edward Franz, Lordsburg, Cal., 1915.

FROM SOUTHERN ILLINOIS.

The District of Southern Illinois held its District gatherings in the Woodland congregation, near Astoria. Their Mission Board made a creditable report of the past year's work. They are carrying on both city and country mission work. It is a very noticeable feature that they have a number of strong young men in the ministry and that they are putting them to work in their own District, with their own money.

The question of more systematic giving to mission work and all lines of charity is taking hold of them much as it is in other Districts. The discussion points to the scriptural plan, "Upon the first day of the week every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16: 2). The opposition to this plan usually arises from among those who have been abundantly prospered, but have not grown in liberality toward missions and schools in the same proportion.

The Southern District of Illinois has a splendid way of taking care of the titles to their church property. It is in the hands of a permanent committee. Too little interest is taken by many congregations in the matter of titles to their churchhouses. As a result, when churches must be closed, there comes the waste of much of the property, when it ought to be conserved, to be used at some other place.

Sister Barbara Gish, eighty-five years of age, served as delegate, sitting through the entire sessions of two days. Sobriety, temperance and simplicity are demonstrated in her life,—"the ornament of a meek and quiet spirit, which is in the sight of God of great price."

They had a move on foot to secure better work in the Sunday-school by an analysis of conditions, and supplying the things actually needed, together with more effective organization. It failed to carry by a two-thirds majority, but the paper had merit.

Considerable interest was taken in education, when the matter of appointing a trustee for Mount Morris College was taken up. The matter was deferred one year, and spread upon the Minutes. A brief period in the program, at the time of District Meeting, given to some phase of educational work, would be a splendid thing. The schools will exert an influence on the church. The church is under moral obligation to direct that influence.

Polo, Ill., Oct. 17.

John Heckman.

MIDDLE IOWA.

Another District Conference for Middle Iowa has passed. A goodly number of the brethren and sisters in the District were present to enjoy a spiritual feast Oct. 6 to 8, with the members of the Indian Creek congregation, in the Maxwell churchhouse. The members of this congregation were well organized for their part of the work, and every one was well cared for. Through the kindness and generous hospitality of the citizens of Maxwell, the members were able to provide lodging in town for the brethren and sisters, thus giving them a chance to attend all the meetings.

On Tuesday evening an interesting program was rendered by the Child Rescue and Temperance Committees. On Wednesday morning the fifteenth annual Sunday-school Convention held its session, with Bro. G. E. Goughnour as Moderator, and Sister Elva Royer as Clerk. The theme for this meeting was "Promoting Greater Efficiency in the Sunday-school." This subject was divided into three sections—"The Pastor's Part," "The Superintendent's Part" and "The Teacher's Part." Each speaker ably handled the part assigned to him, and many vital points were presented which, if followed by the various schools of the District, will certainly result in greater efficiency in our Sunday-schools.

The Ministerial Meeting convened on Wednesday afternoon, with Eld. H. L. Royer as Moderator, and Sister Elva Royer as Clerk. At this meeting every one who had been assigned topics was present, and many helpful thoughts were given, both for the ministers and the laymembers. Sisters Zona Ott and May Runte, in their papers on "What Is the Significance of the Prayer Veil

to Me?" showed many reasons why the prayer veil should be a power to our sisters.

The Missionary Meeting was held on Wednesday, at which time Bro. J. E. Miller, of Mount Morris, Ill., gave an interesting missionary discourse, after which an offering of \$437.36 was given for mission work. The Secretary of the Mission Board for Middle Iowa, for the coming year, will be Eld. D. W. Wise, of Grand Junction, Iowa.

On Thursday morning the District Conference was organized, choosing Eld. John Zuck as Moderator; Bro. J. Q. Goughnour, Reading Clerk; Sister Bertha Wise-Royer, Clerk. The work of the day was largely for the advancement of the work here in Middle Iowa. Bro. Earl Dearthoff, of Yale, Iowa, was chosen District Sunday-school Secretary. Eld. A. M. Stine, of Adel, Iowa, will represent our District on the Standing Committee at Hershey, Dallas Center, Iowa, Oct. 16. Maude Alice Myers.

DISTRICT MEETING OF NEBRASKA.

The twenty-first District Sunday-school program, rendered at the Bethel church on the afternoon of Oct. 6, was led in its devotional exercises by Dr. Barbara Nakey.

The various phases of Sunday-school work were discussed in an energetic, efficient and inspirational way which, we know, was pleasing to God and profitable to us.

We were impressed by the various speakers that the Sunday-school's needs lie in a more efficient and Spirit-filled teaching force, because the Sunday-school is a vital part of our evangelizing force. Our opportunities were most forcibly presented. Opportunities lost should give us superlative concern. This meeting impressed the parents with their responsibility for the Bible, and the moral training of their children.

Our Nebraska workers recognize that we have the "stay-at-home" problem. We were made to understand that if we meet this problem with any degree of success, it must be by a prayerful, energetic campaign of invitation,—not mechanical or from a sense of professional duty, but get the "stay-at-home" interested in you, as a worker, and then use this heart-and-life-grip to bring him into the Sunday-school. Constant, persistent effort will win!

It is the privilege and duty of the Sunday-school to direct the social life of the young people,—giving them musical opportunities, etc.

In the evening our seventh annual Christian Workers' Meeting was held under the direction of our energetic District Secretary, Bro. J. Edwin Jarboe. Its aim and aspirations, its hindrances and objections were amply discussed. Some thoughts were given on the problem of arranging interesting programs, etc. It was urged that there is a failure, on the part of many so-called "Christian Workers," to place the Christian Workers' Meeting in its proper relationship to our other church activities. Then, too, there is a lack of proper material. Each Christian Workers' Meeting should have a local committee, to prepare programs in harmony with local needs and talent. A Christian Workers' Meeting always misses its aim when the talking is confined to but a few. Don't let the preachers talk it to death.

The Missionary Meeting, which was the heart of the District programs, was held on Tuesday morning, beginning at eight o'clock. It was shown that a missionary educational campaign must be effected before the Mission Board can do its most effectual work with the means available.

The Educational Secretary can not do his work effectively until he holds an institute of one week in each church.

Our churches are, for the most part, rural churches. A very earnest discussion was advanced as to how they may enlarge their sphere of usefulness in the spread of the Gospel and the salvation of souls. A church can realize this end only by organization and supported pastors, which brings cooperation and contact with unsaved men.

It was suggested that each church have an evangelistic committee, whose business it is to arrange for revival efforts.

We must have vision beyond our local congregation.

The present turbulence in Europe was considered in its relationship to the Christian churches. The meeting thought that the following lessons could be deduced: (1) The best assurance of peace is to be found by following New Testament precepts. (2) It takes \$25,000 to kill a man and \$1,000 to save a man. This tells its own story. (3) We must be most vigilant in securing: (a) Forgiveness, (b) Forbearance. (c) Returning good for evil in the hearts of men and women instead of on paper documents. (4) The Protestant church should awaken to the evils of Catholicism. (5) There is nothing wrong with Christianity, but humanity is failing for the lack of Christianity.

On Tuesday morning, with most of the active ministers present, the Chairman (Eld. W. W. Blough) called the Ministerial Meeting to order. After devotional exercises the economic, social, and religious phases of the rural church were brought before us in a way which revealed thought and preparation.

Several other themes, of vital interest to this body, were discussed by Brethren M. R. Weaver, Edgar Rothrock, A. D. Sollenberger, M. N. Wine, and J. B. Moore.

We were very grateful for the presence and inspiration of Dr. D. Webster Kurtz, who had remained over from the

Sunday-school Institute, which he and Bro. A. C. Wiand had conducted prior to these meetings.

At one o'clock, the next day, the District Meeting convened, with the retiring officers,—Bro. M. R. Weaver, Moderator, Bro. J. E. Jarboe, Reading Clerk, and Bro. Edgar Rothrock, Writing Clerk, in charge. In effecting the organization, Bro. Geo. Mishler was chosen Moderator, Bro. M. N. Wine, Reading Clerk, and Bro. W. W. Blough, Writing Clerk.

The first business to come before the meeting was the request from the Sterling and Good Hope churches of Colorado, to be taken into the Nebraska District. They were accepted and our territory thus enlarged.

All business was disposed of with universal satisfaction. Eld. J. Edwin Jarboe will represent us on the Standing Committee for 1915. About four o'clock on Thursday, the meeting closed, to convene with the Kearney church in August of 1915.

The meeting, from opening to close, was pleasant, and we went home feeling that we had been blessed by a feast of good things.

Ira J. Lapp.

Moorefield, Nebr.

THE SUMMER AT LIAO, CHINA.

About Pentecost we observed Decision Day at Liao, and though others made their decision later, still it is a beginning toward more thorough preparation of those who are led to accept salvation. In all we have ten who are receiving instruction, and we think that most of these will be ready for baptism this fall. They include some who are really natives of this place, and also some of the teacher class.

Just recently one has come back who had gone home and grown cold. We hope and pray that he may be steadfast. He has natural ability and can be of much use to the church. Now two others have gone home and we fear they will be lost, as their faith is very weak.

We have opened an outstation at HeShun, having had a worker stationed there since June. We hope in time to have a strong outpost here, as it is on the way between our two main stations, with a territory most as large as Liao itself. We have been having a colporteur at work for the last two months. This is one of the principal ways in which the Gospel is introduced to the people. During the fall months most fairs occur and there is a great opportunity to reach the people.

The Boys' School closed the latter part of June with thirty-eight pupils, and opened again Sept. 1, with most of the boys back for work. A few were kept away on account of sickness, and a few new ones have come in, but our rooms are so filled that we can not take more, and reserve a place for those who have not been able to return yet. The principal teacher has brought his family to us, and since they have long been under Christian influence, this will but add prestige to our work. Both of the teachers are in our inquirers' class.

Our Girls' School, the first for this region, was opened Sept. 8. Now ten are enrolled and a few others are expected. Quite an interest is taken in it, for the old customs are breaking even here, and a new interest is being taken in their womenfolk.

The summer has not been as hot as last, nor as wet. The rains ceased a little early, so that the later crops have been cut rather short. The last oats planting will not mature, and the potato crop was much hurt by the drouth and bugs. The corn and a species of cane are about up to the average, while millet and beans were checked in filling.

We spent a few of the hotter weeks out near a large spring, about twelve miles to the southeast of us. The great volume of water coming from the rock, fifty feet above us, cooled the air a great deal, and the high mountains on either side gave us an early sunset and a late sunrise, so far as sunshine was concerned. The roar of the falls of the spring, and of the rushing waters in the brook made us think of the seaside. We came back from our rest much strengthened. On no one was it more noticeable than our little Mary.

The next day after our teacher and his family had reached us, the third child,—a little boy of five,—took very sick. He had spasms and many indications of infantile paralysis or spinal trouble. To the father and mother it was an anxious time, for they had brought him away from the old home under protest from his grandparents and great-grandparents. It meant more to them than we can realize, because of their custom of all the sons living under one roof while the parents live. This boy was a favorite of the old people. With them there is much superstition about misfortune in case of a move. This latter makes it hard for a newcomer, because there are fears of his new neighbors on the one hand; and there is superstition on the part of relatives and friends he has left behind.

While the child lay seriously ill, Sister Bright gently told them of the possible after-results of their little boy's trouble, and how he might quickly be taken by it. It was a source of great encouragement to us then, and much more now, to see them so fully commit all to the Father's will. They prayed that their little one would not long be a sufferer, and though they desired his restoration to health, still they did not want this desire to stand in the way of the Father's will. Then, by the grace of God, the

little boy was restored to health almost as rapidly as he had taken sick. They were greatly appreciative of the care the doctor gave them, and of the ministry of the rest of us, but recognized in it all the kind providence of God to them.

Then, almost as quickly, our darling little Mary was taken violently sick with dysentery in its worst form. She bore it all very patiently, and in a few days she was gone from us, almost before we knew it. It seems the Father wanted us to live just as we had tried to tell our brother he should. We are so thankful for the efficient and tireless service of our doctor, and of the help and sympathy of our coworkers who have been brothers and sisters indeed to us. And not least is the sympathy of our Chinese friends and brethren. We believe the event will draw us closer together in the Lord. The little acts they have done, to express their sympathy, will never be forgotten. May this people come to realize, more and more, that we are here for their sakes, that we are a part of them, that we will to live and die with them, and that God is the Loving Father of us all. J. Homer Bright.

Liao Chou, Shansi, China, Sept. 16.

ROANOKE, VIRGINIA.

Oct. 4 was our quarterly missionary day, and an offering of \$14.21 was lifted. At 11 A. M. a Peace Meeting was held, and Eld. P. S. Miller delivered an expressive peace sermon.

At 7 P. M. the Trout Bible class rendered a missionary program that was interesting, instructive and impressive. The subject was "China." The program consisted of readings, essays, recitations, Bible quotations and music. At 8 P. M. Bro. Emory Crumpacker preached for us.

The following Friday evening, at 7:30, we were permitted, after several years of separation, to look into the happy, smiling face of Bro. George W. Flory, of Covington, Ohio. He began our meetings with great power. On Saturday, at 4 P. M., we held our love feast. Bro. Flory officiating. A happy assembly arose from the Lord's table that evening. The services being ended, the house was set in order, and at 8 P. M. Bro. Flory preached a powerful sermon.

On Sunday, at 3:30 P. M., a thanksgiving service was held, to commemorate the great victory for prohibition in Virginia. Among the speakers of the afternoon were Brethren George W. Flory, J. A. Dove and J. H. Murray. The latter was one of those who led the fight in Roanoke. At the close of the service an offering of \$25.55 was taken to help lift the debt incurred by the Anti-Saloon League.

On Sunday evening, long before preaching service began, the house was filled, and Bro. Flory again brought forth, from the storehouse of God, wonderful truths. At the close of this service, five gave their lives to Jesus. Sister Matilda Quellhorst, of Daleville College, conducted the song services during these meetings. We were sorry she could not stay with us throughout our revival. The campaign workers are busy. Bro. Flory is endowed with great power from above, and we expect great things during these meetings. Lula Shickel.

630 Second Avenue, N. W., Roanoke, Va., Oct. 13.

DEATH OF LITTLE MARY.

(Concluded from Page 693.)

As we proceeded to the graveyard, the body was borne by four of the school-boys. And there, on the hillside, overlooking a beautiful landscape, was placed the body of little Mary,—the first to be laid to rest in our newly-bought graveyard, some three-quarters of a mile outside of the city. On the grave was placed a cross and a wreath of flowers, prepared by the school-children and some friends who had learned to know and love little Mary. Then, after a short prayer and a verse of "Nearer, My God, to Thee," we returned in the dusk of the evening to our homes, feeling that we should not sorrow as those without hope. Rather should we thank God that he had loaned her to us thus long, her sweet life having been the joy of our mission, and whose memory would be a continual benediction. Anna M. Hutchison.

Liao Hsien, Shansi, China.

WESTERN COLORADO AND UTAH.

The District gatherings of the above-named District are to be held with the First Grand Valley church, on the Interurban railroad between Grand Junction and Fruita, Colo., on Friday and Saturday, Nov. 6 and 7. At 1 P. M. on Thursday, Nov. 5, the Elders' Meeting is to be held. At 8 A. M. on Friday, Nov. 6, the District Meeting will be called to order by the retiring Moderator, Eld. Salem Beery.

Temperance Meeting, 7 P. M.

Eld. George Dove, Moderator.

- 7:10, Temperance Song.—Mt. Garfield.
- 7:10, Practical Plans for Effective Teaching of Peace Principles.—Discussion opened by Lewis Lapp.
- 7:30, Round Table.—One-minute Talks.
- 7:40, Discussion Closed by Samuel Horning.
- 7:50, Temperance Song.—First Grand Valley.
- 8:05, The Temperance Battle Ending Nov. 3, 1914.—Salem Beery.
- 8:25, The Temperance Battle Beginning Nov. 4, 1914.—Colena Miller.
- 8:45, Song by Congregation.—No. 187 in "Kingdom Songs." Benediction.—Eld. A. A. Weaver.

Sister's Aid Society Meeting, Nov. 7, 8 A. M.

Minerva Hixon, Moderator.

- 8:15, Report of Local Societies.
- 8:35, The Practical Side of Our Work.—Fruita.

8:45, How Can We Make Our Work of Greater Usefulness?

- First Grand Valley.
- 8:50, Our Obstacles.—How Overcome Them?—Mt. Garfield.
- 9:05, Our Attitude Toward: (a) Non-members. (b) Those Outside the Church.—Smith Fork.

Ministerial Meeting, 9:15 A. M.

- 9:15, Devotional and Organization.—J. E. Bryant.
- 9:30, The True Aim of the Ministerial Meeting.—J. R. Frantz.
- 9:40, Round Table.—Ten one-minute Talks.
- 9:50, Closing Remarks on Topic.—H. H. Winger.
- 10:30, Why Members Should Attend Council Meetings.—W. A. Rose.
- 10:15, How Secure That Attendance.—N. E. Brubaker.
- 10:35, Unity in Church Work: (a) Its Desirability.—S. Z. Sharp. (b) How Secured.—D. M. Mohler.
- 11:30, The Consecrated Life.—Its Enjoyment and Blessings: (a) In the Ministry.—George A. Dove. (b) In the Deaconry.—Jesse L. Keely. (c) In the Laity.—Sue Montz.
- 11:30, Would the Work in Our District Prosper More with a Supported Ministry Than with the Present System?—Discussion Opened by J. E. Bryant. Discussion Closed by J. A. Stouder.

Noon Intermission.

Christian Workers' Meeting, 1:30 P. M.

Moderator, Chas. Henry.

- 1:40, The Christian Workers' Meeting as a Training School: (a) The Trainers.—Mary Gigax. (b) The Trained.—Minnie Bollinger.
- 2:00, Why We Should Encourage Our Young People in Reading: (a) The Bible.—Velma Frantz. (b) The Gospel Messenger.—Rebecca Winger. (c) The Missionary Visitor.—Ella Weller.
- 2:30, The Breadth and Scope of a Christian's Work.—H. H. Mohler.
- 2:40, Proper Attitude: (a) Old Toward Young.—D. M. Click. (b) Young Toward Old.—Lucille Grange.

Sunday-school Meeting, 3 P. M.

J. A. Austin, Moderator.

- 3:05, Chorus.—Fruita Sunday-school.
- 3:15, The Value of Singing in the Sunday-school.—Sol Baughey.
- 3:25, The Sunday-school as an Evangelistic Agent in America.—David Brubaker.
- 3:35, The Sunday-school as an Evangelistic Agent in Other Countries.—Rogay Montz.
- 3:45, Efficiency in Teaching: (a) Its Desirability.—Pearl Lapp. (b) How Secured?—Anna Stouder.
- 3:55, Proper Attitude of (a) Sunday-school Toward the Church.—Roy Mohler. (b) Church toward the Sunday-school.—Frank Weller.
- 4:05, Round Table on Above Topics.
- 4:30, The Outlook for the Coming Year's Work.—J. D. Coffman.
- 4:40, Duet, "Always and All for Jesus."—Salome and Lois Stouder.
- 4:50, Practical Hints for Practical Work.—By the Moderator.
- 5:00, Benediction.

Missionary Meeting, 7 P. M.

Moderator, D. L. Kilnman.

- Song, "Send the Light"—Congregation, Led by Frank Weller.
- Recitation.—Mary Brumbaugh. Chorus.—Mt. Garfield.
- Address.—Roy Mohler. Quartette.—First Grand Valley.
- Our District's Missionary Record.—A. A. Weaver.
- Song.—Fruita.
- 8:30 P. M., Missionary Sermon.—F. L. Baker.
- Song by Congregation—"To the Work."
- Benediction.—S. Z. Sharp.
- Song by Congregation—"Some Sweet Day."
- Program Committee, F. L. Baker, J. D. Coffman, Colena Miller.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Fruita church met in council Oct. 3. Several good reports were given from our mission points. The visiting brethren also gave a good report. One was baptized. Our love feast was held Oct. 10. Forty-one members communed. We had an enjoyable feast. Bro. Glen Fletcher and wife, from the Cedar Creek church, were with us. We have four ministers in Southern Alabama—three in the Fruita church, and one in the Cedar Creek congregation. All of them have appointments every Sunday, and most of the time they preach twice each Lord's Day. Sometimes they walk from six to fifteen miles to do this. They can not all do this, and wonder sometimes as to whether the needs of our home mission work will ever be supplied. A brother, who moved away from here a little over a year ago, sent me one dollar for mission work. His means are limited, but he has been here and knows the conditions of things. The Gospel Messenger, which is sent to so many people, is certainly doing a good work, and now they want to hear our ministers preach. The Missionary Committee here has arranged a chart for the guidance of our four ministers. As arranged, it will cost about ten dollars per month to have them preach every Lord's Day, as stated above. Our Sunday-school gives an offering the first Sunday of each month to home missions.—J. Z. Jordan, Fruita, Ala., Oct. 16.

ARKANSAS.

Austin.—Our members assembled Oct. 11 at the home of Bro. G. Cook in council. Bro. T. L. Woodiel presided. A collection of \$5.75 was taken for home missions. We elected Bro. W. L. Woodiel as our delegate to District Meeting, with Bro. T. L. Woodiel as the alternate. Bro. W. T. Price, of Wynne, Ark., came Oct. 17 and remained over Sunday. He preached three sermons while here.—(Mrs.) Josie Woodiel, Austin, Ark., Oct. 22.

Springdale church met in council Oct. 3. Bro. W. S. Watts presided. Quite an amount of business was disposed of, and all seemed to be revived in the work. Oct. 10 Bro. Argabright, of Fairview, Mo., preached for us during the week previous to our love feast, held Oct. 17. Bro. Argabright officiated. At this meeting Bro. Jas. A. Hay and the writer were elected to the deacon's office. Bro. Argabright's services were very much appreciated, and many lasting impressions have been made.—L. W. Stong, Springdale, Ark., Oct. 22.

COLORADO.

First Grand Valley.—We met in special council Oct. 17. Bro. J. E. Bryant presided. Arrangements were made for the District Meeting, to be held at this church Nov. 6 and 7. Bro. J. A. Coffman and Sister A. L. Montz were chosen delegates to the District Meeting. It was decided to have a love feast this fall. Five letters of membership were read. Oct. 25 our Christian Workers' Meeting will have a special temperance program, to be followed with a temperance sermon by Bro. David Bowman, who is visiting his daughter, Mrs. Luke Rogers, Bro. Homer Wenger, of Seattle, Wash., is with us again, after an absence of about two years. We welcome him among us.—Pearl Waltz Lapp, R. D. 2, Grand Junction, Colo., Oct. 22.

CUBA.

Omaja.—Bro. Ira P. Eby, with his family, has left Cuba for the States, and is known whether he will return. We shall greatly miss Brother and Sister Eby who, for more than seven years, were active and earnest workers for the cause at this place. We ought to have workers to take their place, and we believe that if our Brethren realized the temporal advantages and the opportunity for good spiritual work, they would not be lacking. Come and try the Cuban climate for a winter, and see how great the need is for workers in the vineyard.—Grant Mahan, Omaja, Cuba, Oct. 21.

IDAHO.

Idaho Missions.—We are still moving along in our missions in Northern Idaho. Two have been baptized since my last report. We expect to begin a series of meetings at Moscow the fore part of November, to be conducted by Bro. S. S. Neher, of Twin Falls, Idaho. We expect to hold our love feast about the close of these meetings. We expect Bro. Neher to come from Moscow to Coeur d'Alene, to hold some meetings here. We desire to hold a love feast here while Bro. Neher is with us.—Chas. M. Yearout, Coeur d'Alene, Idaho, Oct. 19.

ILLINOIS.

Dixon.—We sincerely regret the departure of our pastor's wife, Sister Anna (Hankel) Shaw, into the spirit world a few weeks ago. She lived a sweet, beautiful Christian life, and during her short stay in Dixon won many friends, both in and out of the church. Many times people expressed their opinion of her lovely and modest appearance. Her absence from the home and the church will be sorely missed. We shall always bear in mind her Christlike disposition.—Lizzie A. Lehman, Dixon, Ill., Oct. 20.

INDIANA.

Andrews church met in council Sept. 29, preparatory to our love feast. Our elder, Bro. J. W. Norris, presided. The visiting brethren gave a favorable report. Two letters were granted. Oct. 3 we enjoyed a spiritual love feast. Bro. William Ulrich officiated. Our series of meetings, conducted by our pastor, closed on Sunday following the love feast. Bro. Long preached inspiring sermons each evening for three weeks to attentive listeners. Two were baptized and others are near the kingdom.—Jennie Eckman, Andrews, Ind., Oct. 19.

Bethel congregation enjoyed a very profitable series of meetings. They began Sept. 27 with a Harvest Meeting at Pleasant View Chapel. On the evening of the first day the services were removed to the Bethel house in Milford. Oct. 13 our revival closed with good interest. Six were baptized, and one more applicant will be baptized in the near future. Bro. Isaac Frantz and some of the members of the church gave much instruction in doctrine, which proved that doctrinal sermons are profitable in a protracted effort. He made many friends while here.—W. R. Deeter, Milford, Ind., Oct. 22.

Flora church held a love feast Oct. 2, which was largely attended. The large auditorium room was filled with tables, and could scarcely accommodate all the members. Brethren and sisters from adjoining congregations were present. Brethren Paul Mohler and Jerry Barnhart officiated. On the evening of Oct. 17 Bro. G. E. Weaver, of Mount Morris, Ill., having been called here by the Temperance Committee, gave two strong talks on temperance and other reform work, which were appreciated by large audiences. An offering was lifted at each of these meetings for the temperance cause.—Mattie Welty, Flora, Ind., Oct. 19.

Marion.—We held our love feast Oct. 10. Bro. W. C. Detrick, of Wabash, Ind., officiated. Brethren Wm. L. Hatcher, Isaac Kees, and Chas. W. Winger were also with us. We received new inspiration from our love feast. Next day we had services morning and evening. Many visiting members were present.—Rosa France, Marion, Ind., Oct. 21.

Mettie Creek.—We met in council Oct. 2. The visiting brethren gave their reports. Two letters were granted. Our love feast was held Oct. 10. Nearly 275 members surrounded the Lord's tables. The ministers were Brethren G. L. Studebaker, L. L. Teeter, A. S. Cross, Fred Feiler, J. W. Rarick and S. C. Smith, of Sidney, Ohio. The latter officiated. On Sunday Brethren and Sister Smith conducted an interesting Children's Meeting. Bro. Smith preached on Sunday evening. Bro. George Mishler, of Nebraska, is conducting a series of meetings at the White Branch house.—Chas. W. Miller, Hagerstown, Ind., Oct. 18.

Portland.—We held our love feast Oct. 17. Bro. Byerly, of Pleasant Hill, Mo., officiated. About thirty members communed. Bro. David Hummer, of the Camden church, and Bro. Jacob Heller, of Pleasant Dale, were the visiting ministers. We were glad to have them with us. We have preaching and Sunday-school every Sunday. One more has been added to the church since our last report.—Sarah Heller, Portland, Ind., Oct. 18.

Walnut.—We held our love feast Oct. 17. Visiting ministers present were Brethren Daniel Wyson, J. F. Appleman, E. E. Shively and Aaron Moss. The latter officiated. Quite a number of visiting brethren and sisters were present, and spiritual meeting was enjoyed by all. We expect Bro. Eli Heestand to assist us in a series of meetings next February.—Edith Rohrer, R. D. 10, Argos, Ind., Oct. 23.

IOWA.

Kingsley.—Our communion services were held Oct. 17, in the East house instead of the West house, on account of sickness in Bro. Winger's home. Our elder gave a very good self-examination sermon, and our pastor officiated at the communion services. Bro. Laughon could not be present at the service on Sunday, on account of his wife's illness suffering from gallstones. She was anointed on Sunday morning and taken to the city today for an operation. Our services were well attended. We appreciated the presence of a few of the members from Sheldon at our Sunday services. Sheldon is an adjoining congregation.—Phoebe Fort, Kingsley, Iowa, Oct. 19.

KANSAS.

Altamont.—Three Sunday-school scholars have been baptized since our last report.—Pearl Morrison, Altamont, Kans., Oct. 20.

Notice.—I am moving from Newton, Kans., to Elk City, Okla., and will take charge of the mission work there Nov. 1. This being a new point, I shall labor under the care of the District Mission Board. Any brethren, passing through that part of the State, are invited to stop with us.—Leander Smith, Newton, Kans., Oct. 23.

Lock Creek.—We are looking forward to a series of meetings, to be conducted by Bro. George G. Canfield, of Summerfield, Kans., which is to begin Nov. 1 and close with a love feast. Sister Alice Kimmel was chosen as our Sunday-school superintendent, to succeed Bro. Frank Hoover, who is moving west with his family to California. He will be greatly missed by the few members who are left here. During the year, ending Sept. 30, we contributed \$1,000 to church work at home and in other fields, and that in spite of the second partial failure in crops, and our number being only about the same as in the previous year. We had an increase of first fruits in attendance for the year—an increase of twelve per cent.—Walter Mason, R. D. 6, Sabetha, Kans., Oct. 19.

Topeka.—We held our love feast Oct. 17. Bro. Chas. Miller officiated. Fifty-three members communed. A number of visiting members were present. Bro. Miller preached the Word with power.—Minnie Mariner, 317 Winfield Avenue, Oakland, Kans., Oct. 20.

White Rock (Loveless).—Our church met in council Oct. 17. Our elder, Bro. Edward Steward, of Belleville, Kans., presided. Two were restored to the fold. Bro. Steward remained over Sunday and preached at Philadelphia morning and evening. We expect to hold a love feast Nov. 7, at 11 A. M.—Elmira B. Switzer, R. D. 3, Formosa, Kans., Oct. 22.

MARYLAND.

Mt. Zion church held her annual Harvest Meeting Aug. 15. Bro. John Otto, of Sharpsburg, Md., preached a very appropriate sermon. An offering was taken for Home Missions. Sept. 19 Bro. J. J. John, of New Windsor, Md., delivered a fine temperance sermon. Sept. 20 we held our local Sunday-school Meeting. Bro. John Otto, of Sharpsburg, Md., preached a fine sermon. We expect to hold a love feast Nov. 7, at 11 A. M.—Verge M. Fahrney, Mapleville, Md., Oct. 20.

Notice.—Those coming by train, to attend the Ministerial, Sunday-school, and Missionary Meetings, of the Eastern District of Pennsylvania, to be held at Ridgely, Nov. 10, 11 and 12, can secure excursion tickets at Philadelphia for \$3.50, leaving there over the Delaware Railroad at 7:25 A. M. and 3 P. M., changing at Clayton and arriving at Ridgely, at 10:47 A. M. and 6:51 P. M. Those in automobiles will strike the following route, at a given point nearest the place of starting: Lancaster City, Arglen, Cochranville, Jennerville, New London, Del., Glen Rock, Pottsville, Pottsville, Gettysburg (here the Canal is crossed, connecting the Chesapeake and Delaware Bays), Middletown, Warwick, Sassafras, Massey, Millington, Sudlersville, Barclay, Ingleside, Bridgetown, and Ridgely, Md. Distance, about 110 miles.—T. F. Imier, Ridgely, Md., Oct. 22.

MINNESOTA.

Deer Park.—We held our love feast Oct. 17. Quite a number were absent, but those who attended were blessed spiritually, and revived. More members are moving here, which will greatly help in building up our congregation. Bro. J. E. Joseph, of Surrey, N. Dak., has recently bought property here and expects to occupy it in a few weeks.—Mrs. Herbert G. Reeves, Nemadji, Minn., Oct. 20.

Worthington.—We held our love feast Oct. 17. Bro. J. Eddy officiated. The attendance was smaller than usual, but the interest was good. On Sunday, at 10 A. M., we had a good Children's Meeting. The elder and ministers of this place were called to anoint an afflicted sister at Hawarden, Iowa.—Minnie Schechter, Worthington, Minn., Oct. 21.

MISSOURI.

Pleasant Hill.—Bro. James J. Kelly, of Kansas City, Kans., began a series of meetings for us Oct. 3, which closed Oct. 20. The nine members present, to send to some mission. Considering the weather and the condition of the roads, the attendance was good. Two were received by baptism, and others expressed a desire to come to the church later.—Ruth A. Pulse, R. D. 10, Richmond, Mo., Oct. 21.

NEBRASKA.

Alvo church met in council Oct. 15. Our elder, Bro. M. R. Weaver, presided. He was selected as our elder in charge for another year. Sister Esther Rasp was chosen clerk, the writer, correspondent and superintendent of the cradle roll; Bro. Orville Quachhorst, Sunday-school superintendent; Sister Anna Rasp, secretary-treasurer. Our Christian Workers' Society is arranging to render a special program Nov. 1. Bro. J. L. Snavely has kindly consented to preach for us each Sunday morning, until we secure a pastor. Our love feast will be held Nov. 7.—L. E. Stiller, Alvo, Neb., Oct. 20.

Beatrice.—It has now been about one month since we located at this place to take up pastoral work. We have been very favorably impressed with the surroundings. The Sunday-school has an average attendance of about seventy. The Sisters' Aid Society is doing some commendable work. May God give us the needed grace and strength to do the work as best we can. Oct. 2 was our quarterly council. The work on hand was disposed of very pleasantly. The date for our love feast has been fixed for Nov. 15.—A. F. Musselman, 419 N. Thirteenth St., Beatrice, Neb., Oct. 21.

Octavia church held her love feast Monday evening, Oct. 19. Eld. M. R. Weaver, of Omaha, officiated. We enjoyed a spiritual feast. About forty communed. Four letters have been received since our last report.—E. F. Eberly, Octavia, Neb., Oct. 24.

NORTH DAKOTA.

Cando.—Bro. John Heckman of Polo, Ill., preached a most excellent sermon for us last Sunday evening. Our quarterly members' meeting was held in Cando last Saturday afternoon. A good interest was manifested in the growth and work of the church at this place.—Mrs. Geo. K. Miller, Cando, N. Dak., Oct. 20.

Columbia Sunday-school.—Bro. Daniel Deardorff, of Surrey, N. Dak., met with us for morning and evening services Oct. 18. A good attendance was present to hear his words of greeting. It has been some time since he met with us, and we were pleased with his presence. He spoke very favorably of the progress and the sacrifice which the members are making. The building has been repaired and is now quite comfortable. Arrangements have been made to dedicate the house on Thanksgiving Day. Bro. D. M. Shorb, of Surrey, N. Dak., will have charge of the dedicatory services, which will commence at 10:30 A. M. We shall be glad to have with us all the ministers and other members, who can conveniently come. We are trying to secure Bro. Wm. Deardorff, of Rock Lake, N. Dak., to continue services the remainder of Thanksgiving week, but so far no arrangements have been made. Owing to previous plans the schoolhouse, there were no services at Dundas, N. Dak., on Saturday evening, Oct. 17.—Mrs. Harry Row, Brantford, N. Dak., Oct. 22.

Egeland church held a Harvest Meeting Oct. 18. Bro. J. D. Kesler, of Zion, N. Dak., preached a splendid sermon at this church at 3 P. M. Bro. C. Forney, of Rock Lake church, delivered a fine missionary sermon. An offering of \$38.43 was raised for home work. We all felt it was a day spent profitably.—A. M. Sharp, Egeland, N. Dak., Oct. 22.

OHIO.

Black River.—We held our love feast Oct. 10,—an all-day meeting. Eld. A. I. Heestand officiated. Although the weather was unfavorable the tables were all filled. Bro. John Yoder was advanced to the eldership. The ministerial meeting was held at 10 A. M. at the home of Mrs. Alice Tippy. Bro. John Yoder, of Sterling; Eld. A. P. Shriver, of Akron; Bro. John Wienand, of Wooster, and a number of other members from adjoining congregations. Bro. Wienand delivered an interesting temperance talk on Sunday evening. Five members were received by baptism since our last report.—Bro. J. L. Lodi, Ohio, Oct. 19.

East Dayton church held a love feast Sept. 26. It was a very quiet, spiritual meeting, with Bro. D. H. Keller, of the West Dayton church, officiating. Brethren Nathan Groff and Joseph Grove took charge of the services on Sunday morning. Bro. Deane Rodgers, of East Dayton, was giving us some good sermons recently.—Alice Tippy, 1430 May Street, Dayton, Ohio, Oct. 19.

Lick Creek.—Eld. G. A. Snider, of Lima, Ohio, was here Oct. 11 and gave us two lectures on "Temperance" at this church at 10 A. M. and 7 P. M. Bro. A. H. Grange Hall, about six miles southwest of the church, at 7:30 P. M. Both meetings were well attended. Oct. 17 we enjoyed a love feast at this place. The attendance was not very large, on account of bad roads, but we had a spiritual meeting. A series of meetings in progress now, conducted by Eld. D. C. Barkdale. This far three have come out on the Lord's side.—Walter J. Kintner, R. D. 1, Bryan, Ohio, Oct. 23.

Lorain.—Oct. 21 Bro. L. A. Bookwalter, of Trotwood, Ohio, gave us a splendid temperance lecture. Brethren U. R. McCorkle and Henry Longancker also gave some temperance lectures at the same place. Ohio was very dry after Nov. 3. Our Bible class and the Sunday-school are in a flourishing condition.—(Mrs.) Nannie McCorkle, Dawson, Ohio, Oct. 23.

Lower Miami.—We recently closed a series of meetings. Eld. S. A. Blessing did the preaching in a clear and forcible manner. Our membership was strengthened. The visiting brethren reported our membership of one hundred as being in the faith of the Gospel. Our love feast, held Oct. 18, was largely attended. Bro. Blessing officiated. Brethren Noah Beery, Geo. Erbaugh, Aaron Coy and Joseph Robins assisted.—Jesse Noffsinger, R. D. 6, Dayton, Ohio, Oct. 20.

Maple Grove.—Bro. Geo. W. Strussbaugh, of Ohio, Oct. 4, and held a two weeks' series of meetings, closing Oct. 18. The interest and attendance were very good, in spite of the inclement weather. Thirteen put on Christ in baptism. Oct. 17 we held our love feast, which was indeed a spiritual refreshing. The weather being very bad, the attendance was not as large as usual from the adjoining churches.—Mrs. E. E. Desenberg, R. D. 7, Box 23, Ashland, Ohio, Oct. 22.

Middle District church met in council Oct. 22. Our elder, Bro. S. A. Blessing, presided. Two letters were granted. Our treasurer gave his report. A series of meetings was decided to reappear the churchhouse.—Joseph H. Stark, R. D. 1, Tadmor, Ohio, Oct. 23.

Palestine church met in council prior to our love feast, Oct. 3. Our elder not being present, Eld. David Hollinger presided. All business was transacted. The visiting brethren found the members in peace and union. Four letters of membership were received. Oct. 10 we held our love feast. About 130 surrounded the Lord's tables. Eld. Jesse Stutsman officiated. Other visiting ministers present were Bro. Henry H. Stutsman, of Dayton, Ohio; Bro. Solomon Bollinger and E. S. Hollinger. On Sunday morning Bro. Stutsman conducted the Sunday-school, after which he delivered an inspiring sermon.—Minnie Hollinger, Greenville, Ohio, Oct. 18.

Rush Creek church met in council at the Bremen house Oct. 10, with Eld. E. B. Bagwell presiding. The visiting brethren reported all the members as being in peace and union. Eld. Jacob Coppock, of Tippecanoe City, Ohio, was with us. His counsel and advice were much appreciated. Brethren Harry H. Stutsman, of Dayton, Ohio, and J. C. Bagwell were elected and, with the wives, installed into the deacon's office. All are young people, and have the love and prayers of the church. Our love feast commenced at 6 P. M. on the same day. On account of the rain, some of the members, living at a distance, could not be with us. However, twenty-nine members surrounded the Lord's tables. Bro. Jacob Coppock officiated. We enjoyed a very spiritual meeting. On Sunday, at 9 A. M., we had an interesting Sunday-school. An offering of \$7 was taken for temperance work. At 10 A. M. Bro. Coppock preached an interesting and inspiring sermon to an attentive audience. On Sunday, at 7 P. M., Bro. Coppock delivered a temperance address at the large Presbyterian church.—Mrs. Levi Stoner, Bremen, Ohio, Oct. 19.

Toledo (First Church of the Brethren).—We feel grateful to Brother and Sister J. W. Kitson, of Syracuse, Ind., for offering their services to us. Bro. Kitson began his series of meetings Oct. 4, and remained with us until Oct. 17. He preached fifteen sermons. A half hour was devoted to song and prayer service each evening, preceding the preaching. Bro. David Painter led the song service. While Bro. Kitson was with us, and the church, a number of people were converted. Many homes were visited. Oct. 17 we had a quiet love feast, which was a source of encouragement to the members. Thirty-nine surrounded the Lord's tables. Brother and Sister Kitson would have remained here longer, but were called home on account of illness. We feel that the good work which was done will bring forth good results. Our attendance is good, but not much can be accomplished until we have a churchhouse.—Mrs. N. K. McKimby, 1118 Earl Street, Toledo, Ohio, Oct. 19.

OKLAHOMA.

Indian Creek.—Oct. 3 we held our love feast. Our elder, Bro. P. Bosserman, officiated. About forty-two communed. Quite a number of friends and neighbors were present. During the observance of the ordinance, a brother and sister were baptized. A husband and wife were baptized. We have a good attendance at church, and our Sunday-school is progressing nicely.—Mollie Brubaker, R. D. 3, Box 25, Woodward, Okla., Oct. 23.

OREGON.

Myrtle Point church met in council Oct. 4, with Eld. C. H. Barklow presiding. Our Sunday-school voted for a home depot, and desired the church to select the officers. Sister Etta Barklow was chosen superintendent. It was also thought well to have a cradle roll, and Sister Cora Barklow was chosen superintendent of that department. Sister Cora Barklow was re-elected as secretary of the local temperance committee. Sister Nellie Root was appointed president of our Christian Workers' Meeting. A very interesting missionary letter was read from Bro. Howard Michael, of Bethany Bible School. An offering of \$21.20 was given for missionary purposes. We decided to organize a vacation training class. Those wishing to join Oct. 4 to organize. Bro. C. H. Barklow was elected as president and teacher. Sister Mollie Barklow was chosen secretary-treasurer. The writer is church correspondent.—Mollie Barklow, Myrtle Point, Oregon, Oct. 15.

Weston church met in council Sept. 26. We decided to begin a series of meetings Nov. 15, to be conducted by Brethren J. H. Gordon and I. H. Miller, who have recently moved among us, and expect to labor for the Master at this place. As we are few in number, we feel that the additions to the church here, by letter, will greatly strengthen us in our work. We have received eight by letter since May, and expect to receive three more soon. Two of this number are elders.—J. D. Miller, Box 56, Weston, Oregon, Oct. 19.

PENNSYLVANIA.

Big Swatara.—Oct. 18 we were pleased to have with us, in our Sunday-school, at the Hoerners town church, Brethren M. R. Flohr and Peter S. Lehman, both of Chambersburg, Pa., and Bro. H. K. Ober, of Elizabethtown, Pa. The latter delivered an excellent sermon on the subject of "The Power of Flohr also spoke. At 1:30 P. M. we met in song service, and at 2 P. M. our Children's Meeting commenced. Bro. Ober gave an edifying address to a full house of attentive listeners on the theme, "Child Rights." He was followed by Bro. Flohr, who added some good thoughts. At the conclusion of 38 was received. The music was inspiring. On the afternoon of Oct. 11 our Sunday-school held a Children's service in the Lower Paxton house. The attendance was good, and the addresses by Eld. Samuel Hertzler, of Elizabethtown, Pa., and Bro. Amos Kuhns, of our home ministers' we enjoyed very much. The music, furnished by the school, was good. We are now in the midst of protracted meetings, conducted by Bro. M. R. Flohr.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa., Oct. 19.

Chickadee.—Our sound was held in the new churchhouse, Oct. 9. Our elder, Bro. Jos. A. Long, of York, Pa., was present, as well as Eld. H. Beelman and Eld. Wm. Murphy, of the Lower Cumberland congregation. Arrangements were made to hold a series of meetings sometime in November, followed by a love feast.—The date of the love feast will be announced in due time. Brethren Jos. Shatto and Abram S. Hershey were chosen delegates to District Meeting. Bro. Ed. Falkner and Bro. Lewis Hull were elected deacons. This gives the church a

more ample official body. The attendance at our regular service has been very encouraging lately. The outlook for the Sunday-school, the prayer meeting, the Christian Workers' Meeting, the Sisters' Aid Society, and the prayer meeting.—Abram S. Hershey, 156 W. South Street, Carlisle, Pa., Oct. 14.

Chast Creek.—Bro. I. B. Ferguson, of Boswell, Pa., was with us on Sunday. Since last May we have had a thriving Sunday-school, with an earnest and active membership. Conducting in a schoolhouse, about fourteen miles from the church. We have arranged to have half of our preaching services at that point. Our elder, Bro. S. P. Zimmerman, preached for them five weeks ago. Last Sunday Bro. Ferguson preached there again, and baptized four. We have decided to hold a love feast in the Five Points house Nov. 23, to be preceded by a week's series of meetings.—Amelia Kitchen, Mahaffey, Pa., Oct. 18.

Elizabethtown.—Our congregation enjoyed an interesting program, rendered by the Sunday-school. The exercises were in charge of Sister Elizabeth Kline and her assistants. In the primary department, Bro. Frank Carper, of Palmyra, Pa., spoke to the school, using as his theme "The Rose of Sharon." Since our last report three have been received into the church by baptism, and another one is awaiting the administration of the sacred rite. Bro. Ralph Schlosser, of Elizabethtown College, began a series of meetings tonight. Our love feast will be held Nov. 8.—S. P. Engle, Elizabethtown, Pa., Oct. 23.

Elk Lick.—Our churchhouse has recently been roofed and repaired, and new carpet has been put on the floor. On Sunday evening, Sept. 27, we had an interesting and instructive Missionary Meeting. India was the special subject considered. The offering is to be used for missions in that country. Good talks were given by Brethren R. S. Maust and G. E. Yoder. A paper was read by Sister Sailer, of West Virginia. Bro. J. C. Beal, who was assigned a topic on the program, but was not present at the meeting. Besides the music, a recitation, representing a missionary and an India widow, was recited by two little girls. We met in council Oct. 3, with Eld. L. A. Peck presiding. The committee, appointed to secure a pastor for this place, not having succeeded as yet, they are to continue their efforts. Our love feast will be held Nov. 8, at 6 P. M. We also expect to have a Bible Institute during the week between Christmas and New Year. Bro. G. E. Yoder is to confer with the District office about organizing a program. Eld. Peck read the report of the Dress Committee to the audience, and advised the members to adopt its suggestions. One letter of membership was granted. We had a good meeting. Ruth Beahm, Elk Lick, Pa., Oct. 20.

Ephrata.—Our love feast was held at Ephrata was a spiritual meeting. All present were deeply impressed. Visiting ministers from other congregations were Brethren Frank Cassel, Jacob Conner, Harry Yoder, John Brubaker and George Weaver. Bro. Cassel officiated. Nov. 8 we will hold an all-day Temperance Meeting.—J. M. Neff, Ephrata, Pa., Oct. 23.

Greensburg.—Since our last report we have had good meetings. Eld. P. J. Blough, of Hooversville, Pa., came Oct. 12 and preached seven inspiring sermons. He also officiated at our love feast Oct. 18. Just prior to Eld. Blough's coming (and since our last report) we had three accessions by baptism. During Eld. Blough's meetings five were baptized. Two others await baptism. Eld. J. B. Brumbaugh and wife, of Huntingdon, Pa., were with us at our feast. At our business meeting, Oct. 6, we arranged for lodging the members who will attend the Bible Institute at West Chester, Pa., to be held at this place. All who expect to come to that Institute will please write to the chairman of the committee, H. S. Marsh, Greensburg, Pa., informing him of their coming. This is important. Today if you are coming.—Mary Brougher, 132 Shearer Street, Greensburg, Pa., Oct. 20.

Greenville church will begin a series of meetings Oct. 24, to be conducted by Bro. R. T. Hull. Our love feast will be held Nov. 8, at 7 P. M.—Susie Thomas, Granpian, Pa., Oct. 21.

Hanover congregation held a love feast Oct. 18. The weather was fair, and the members and friends came by all directions. The morning services were largely attended, conducted by Eld. C. L. Baker, of East Berlin, Pa. He delivered a spiritual sermon, and also officiated at the feast in the evening. The love feast was well attended. Fourteen visiting ministers were present from adjoining congregations. East Berlin, Abbottstown, Dover, Spring Grove, Taneytown, Gettysburg, Lineboro, etc. The tables were all filled, and about 175 communed. Some could not be accommodated, for which we were sorry.—W. E. Harlacher, Hanover, Pa., Oct. 20.

Hatfield church will hold a love feast Nov. 7, at 2 P. M. On the evening of Nov. 5 Bro. I. J. Rosenberger will commence a series of meetings at the Hatfield house.—Mrs. George H. Light, Hatfield, Pa., Oct. 23.

Lebanon church recently closed its revival at the Richfield house. Bro. C. H. Steerman, of Greencastle, Pa., began preaching for us Oct. 4, and delivered seventeen sermons. One came out on the Lord's side, and one was restored to fellowship. One sister was baptized at the Goodwill house Oct. 18. Bro. Steerman preached at Word with power. The interest was good, and the members have been strengthened. We expect to hold a love feast at the Oriental house Oct. 31, at 2 P. M.—J. B. Frey, R. D. 2, Millintown, Pa., Oct. 19.

Spring Grove.—Our Children's Meeting, held at the Kemper house for Yallah, was as well attended and as enjoyed by the present. The children rendered their parts well. Brethren David Kilhefner and S. N. Wolf gave interesting and inspiring talks to the children.—Florence L. Mohler, New Holland, Pa., Oct. 19.

Upper Dublin.—Our series of meetings, conducted by Bro. J. M. Booz, closed Sept. 27, with two accessions.—G. Carl Randall, 31 Douglas Street, Ambler, Pa., Oct. 19.

TENNESSEE.

New Hope.—We held our love feast Oct. 10. Bro. S. C. Miller, of Huntingdon, Pa., officiated. A large number of members surrounded the Lord's tables. Bro. Miller preached for us each evening until Wednesday evening.—Laura Saylor, Jonesboro, Tenn., Oct. 20.

Pleasant Grove.—We held our love feast Oct. 17. On account of being a rainy day, not as many as usual attended, but we had the best meeting we have had for several years. One young sister was baptized on Saturday morning. On Sunday, at 10 A. M., Bro. Robert Edwards preached a good sermon.—Effie E. Miller, Jonesboro, Tenn., Oct. 22.

TEXAS.

Bethel church met in council Oct. 17. Bro. G. E. Wales was chosen delegate to District Meeting, and Bro. William Stearns as alternate. Bro. J. M. Moore, of Marvel, Texas, will begin a series of meetings for us Oct. 26. We decided to have a love feast Nov. 2. Two letters were granted. We now have a deed for two acres of land for a churchhouse and cemetery. Five years ago we decided to use our birthday offering for this purpose, and we are now in the process of raising this fund yet, but hope more may be added to it from time to time, until we can build a house of worship.—Minerva Strohm, R. D. 1, Kennedy, Texas, Oct. 19.

VIRGINIA.

Head Waters.—Oct. 16 we met in council for the first time at our new church. Bro. J. W. Vine presided. Not all the members of this place were present. As this was the first council, it was something new to us, as well as helpful. The members who attended were very interested. Bro. J. W. Vine was chosen secretary, and Bro. Marlin Hodge was chosen treasurer. (Continued on Page 704.)

The Following Notes, Crowded Out of Last Issue, Are
Given Space on This Page.

IDAHO.

INDIANA.

IOWA.

MARYLAND.

MISSOURI.

NEW YORK.

OHIO.

PENNSYLVANIA.

VIRGINIA.

Sisters' Aid Societies.

(Concluded from Page 695.)

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

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"Blessed are the dead which die in the Lord"

Halderman, Hannah H., nee Kalm, widow, died at her home within the bounds of the Coventry church, aged 83 years, 5 months and 10 days. Death was caused by infirmities due to advanced age. She joined the church in her youth and lived a consistent Christian life. Her husband and a son died some years ago. She leaves one son and one daughter. Services by Eld. L. Holsinger, assisted by Eld. H. H. Holsinger and Eld. L. Holsinger. Interment in the East Coventry Mennonite cemetery.—*Esther B. Kulp, Pottstown, Pa.*

Hess, Sister Mary Elizabeth, nee Stover, widow of Abraham Hess, born at Hagerstown, Md., June 19, 1852, died at Baltimore, Md., Sept. 2, 1914, aged 62 years, 2 months and 13 days. Her death was due to Bright's disease. She was the mother of seven children, one of whom preceded her in death. Sister Hess was an exemplary member of the Church of the Brethren for about thirty-five years. Although her health failed during the last year, she was always at her place of worship, when at all possible. Services in the Woodberry church by the writer, assisted by Eld. J. A. Smith. Text, Psal. 35: 14. Interment in St. Mary's Episcopal cemetery, Hampden, Md.—F. D. Anthony, 1020 Falls Road, Baltimore, Md.

Kersey, Bro. Henry, born at Lynchburg, Campbell Co., Va., March 1, 1829, died Oct. 8, 1914, aged 85 years, 7 months and 7 days. He was married to Rebecca Ann Sine May 13, 1870. They came to Ohio March 3, 1874, and have resided in the vicinity of Frederick all these years. Bro. Kersey united with the Church of the Brethren in the Middle District congregation in 1890. Since that time he has lived a faithful and consistent Christian life. He was afflicted with blindness for the past six years. He was the son of John and Mary Kersey, of a family of four children. His parents, brothers and sisters have all preceded him, but his faithful companion survives. He called for the anointing a few days before he died. Services in the Disciple church at the Fidelity house by Bro. John P. Miller. Text, Philp. 1: 21. Interment in the Curtis cemetery.—Jos. H. Stark, R. D. 1, Tadmor, Ohio.

Kingery, Mary, nee Hoff, wife of David A. Kingery, of Bowdon, N. Dak., born in Carroll County, Ind., Aug. 22, 1848, died Oct. 11, 1914, aged 66 years, 1 month and 19 days. She married David A. Kingery June 6, 1869, and was the mother of three daughters. Her husband and three daughters survive. Services by the writer in the Brethren church.—D. F. Landis, 123 East Harrison Street, Minot, N. Dak.

Manon, Bro. Hugh, born Dec. 24, 1827, died Oct. 11, 1914, in the bounds of the Lick Creek congregation, Ohio, aged 86 years, 9 months and 17 days. He was a member of the Church of the Brethren for a number of years, and lived a true Christian life. Services by the writer in the U. B. church at William Center, assisted by Bro. Geo. Sellers.—D. P. Koch, Pioneer, Ohio.

Marton, Laurencey B., daughter of Bro. Lawrence Waller (deceased) and Sister Hannah Mongold, born in 1890, died Sept. 23, 1914, aged 24 years, 8 months and 5 days. She leaves a husband, one daughter, her mother, and several brothers and sisters. She requested to be received into the church, but was not able to carry out her desire. Services by the writer in the Pleasant Vale church, Greene County.—P. D. Reed, Limestone, Tenn.

Mitchell, Bro. Frank, born Feb. 12, 1850, died Oct. 5, 1914, aged 64 years, 7 months and 23 days. In April, 1903, he married Sarah J. Miller, who died in April, 1904. He is survived by one daughter, two sisters and one brother, one half-sister and one half-brother. Services at the West Goshen church by Bro. Calvin A. Huber. Text, James 4: 14. Interment in the West Goshen cemetery.—Sarah R. Shideler, R. D. 5, Goshen, Ind.

Modlin, Sister Emily J., nee Myerly, born in Carroll County, Md., Oct. 7, 1850, died Sept. 27, 1914, aged 63 years, 11 months and 20 days. She united with the church of the Brethren May 4, 1873, and lived a consistent Christian life. She was married Feb. 23, 1882, to C. H. Modlin. Sister Modlin suffered much during the last few years of her life, due to a complication of diseases. Her husband, five brothers and four sisters survive her. Services by the writer at the Burr Oak church, Burr Oak, Ill.—T. E. George, Burr Oak, Ill.

Moon, Elizabeth Ella, infant daughter of Brother I. J. and Sister Elizabeth Moon, died Aug. 10, 1914, aged 1 month and 17 days. Services in the Maple Spring church by the writer, assisted by Eld. S. P. Zimmerman. Text, Matt. 19: 14.—N. H. Blough, Davidsville, Pa.

Pitar, Lemuel, born at Shenandoah County, Va., May 28, 1836, died at the Old Folks Home in Darlow, Kans., Oct. 11, 1914, aged 78 years, 4 months and 13 days. Services at the Home by Eld. H. B. Martin. Interment in the Pleasant View cemetery.—Estella Martin, Darlow, Kans.

Rodamer, Sister Mary, daughter of the late George and Elizabeth Smith, born in the Cove, Garrett Co., Md., Feb. 2, 1843. She united with the church at the age of nineteen, and was married to Henry A. Rodamer, Oct. 14, 1866. To this union were born two sons and two daughters, who with the husband survive. She lived a consistent life. Oct. 4, 1914, she died in her home at Fair Saltsburg, Pa. Services at the church by the writer, assisted by Eld. G. E. Yoder. Interment in the Union cemetery.—D. K. Clapper, Meyersdale, Pa.

Shelly, Sister Fannie, died Sept. 17, 1914, at the home of her son-in-law, B. F. Cocklin, near Mechanicsburg, Pa., aged 72 years, 9 months and 23 days. Her husband, Bro. H. O. Shelly, preceded her nine years ago. She was ever faithful. Services by the writer at her late home, assisted by Eld. J. M. Mohler. Text, Psal. 116: 15. Interment in the Mohler church cemetery.—Henry Beelman, Dillsburg, Pa.

Smucker, Sister Salome, nee Cline, died at her home in Bridgewater, N. H., of heart poisoning, Oct. 10, 1914, aged about 72 years. She is survived by her husband, two sons, two daughters and two brothers. Services in the Bridgewater Brethren church by Eld. S. N. McCann, assisted by Eld. H. G. Miller.—Ida Fry, Bridgewater, Va.

Stoner, Sister Maria, widow of Emanuel Stoner, of Frederick, Md., and daughter of Christian and Mary Royer, of Cranberry Valley, Frederick County, Md., died of paralysis, after an illness of nearly two weeks, Sept. 26, 1914, at the home of her daughter, Mrs. Chas. E. Klein, Braddock, Frederick County, this State, with whom she had resided the past seven years (since the death of her husband), aged 80 years and 11 months. She was the mother of thirteen children, three of whom preceded her. Six sons, four daughters and five brothers survive her. She was a devoted member of the Church of the Brethren since her girlhood. She had hoped to attend the dedication of the new churchhouse at Meadow Branch, Md., this fall, having been present at the dedication of the former house, in 1847, when she was fourteen years of age. She possessed a fine Christian character, was an affectionate mother, ever ready to help the afflicted and distressed, and had a large circle of friends. Her body was brought to the home of her son, Mr. S. C. Stoner, Frederick, Md., and from there was taken to the Brethren church. Services by Eld. Chas. D. Bonsack, of New Windsor, Md., assisted by Eld. Uriah Bixler. Text, Job 5: 26. Interment in the Meadow Branch cemetery. Her nephews were her pallbearers.—Mrs. Chas. E. Klein, R. D. 5, Frederick, Md.

Wenrick, Sister Susan, nee Shroyer, born in Salem Township, Shelby Co., Ohio, Nov. 16, 1837, died at Jackson Center, Ohio, Sept. 27, 1914, aged 76 years, 10 months and 11 days. She was united in marriage to Daniel Wenrick Sept. 21, 1860. To this union were born three sons and three daughters. Two of them preceded her to the better land. Sister Wenrick united with the Church of the Brethren about forty-five years ago. Services by the writer, assisted by Mr. Smith, a minister of the Methodist church in Jackson Center, Ohio.—Abenedgo Miller, De Graff, Ohio.

Zimmerman, Bro. William H., born Aug. 8, 1847, died Oct. 9, 1914, aged 67 years, 2 months and 1 day. Services in the Maple Spring church by Eld. S. P. Zimmerman. Assisted by the writer. Text, Rev. 14: 13. Bro. Zimmerman was a faithful member of the Church of the Brethren for many years. He leaves a wife and three children.—N. H. Blough, Davidsville, Pa.

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(Concluded from Page 701.)

Oct. 17 we held our love feast. Some members from other congregations were with us at that time, and about forty surrounded the Lord's tables. This was also new to some of us, as well as inspiring.—O. D. Simmons, Head Waters, Va., Oct. 22.

Montebello.—We held a Harvest Meeting Sept. 27. Our elders, Bro. J. R. Kindig, and Bro. Geo. Phillips, preached eight fine sermons. We had large crowds, who gave good attention. The Holy Spirit is touching the hearts of the people. At the close of one week's meetings two brethren decided to give their hearts to Jesus—one an invalid. One sister was also revived. Bro. J. R. Kindig did most of the visiting. Oct. 1 we held a council. Our elder and Bro. Geo. Phillips presided. Our love feast was held Oct. 3, and Bro. Phillips had the pleasure of being present with us. Thirty-one surrounded the Lord's tables. Bro. Kindig will preach for us again Oct. 26.—Ella Painter, Irish Creek, Va., Oct. 16.

Timberville church met in council Oct. 10. Our elder, Bro. John F. Driver, presided. Three letters were received. We had a number of visiting brethren,—among them Elders D. Hays and D. H. Zigler.—A. C. Garber, Timberville, Va., Oct. 19.

WEST VIRGINIA.

Allegheny.—Bro. Ezra Fike began a series of meetings for us Oct. 9, and continued until the 18th. One accepted Christ. Our church met in council Oct. 10, with Bro. Ezra Fike as moderator. Bro. Job M. Cosner and Zina Cosner were elected delegates to District Meeting. Bro. Job M. Cosner and E. M. Cosner were elected church trustees. Oct. 17 we held our love feast, which was well attended. Bro. Ezra Fike officiated. Two ministers, Bro. Albert Johnson, of Greenland, and Bro. W. H. Cosner, of Fairview, Md., were with us, besides other members from different congregations.—Earl C. Cosner, Gormanville, W. Va., Oct. 19.

Capon Chapel.—Bro. Pheas Snyder, of Williamsport, W. Va., came Sept. 18 to begin a series of meetings. We held a love feast on the 19th. Bro. Snyder officiated, assisted by our elder, Bro. B. W. Smith, of Headsville, W. Va. Thirty-eight communion. Bro. Snyder ably continued his meetings until the 25th. Our church was strengthened. One of our Sunday-school scholars was baptized. Others are counting the cost. Bro. Albert Arnold, of Egion, W. Va., came to us Oct. 3 and began a series of meetings at the Bright's Hollow schoolhouse, remaining until the 14th. He delivered thirteen soul-cheering sermons. He is an able speaker. One was restored. Good interest was kept throughout the meeting.—J. L. Shanholtz, Levels, W. Va., Oct. 20.

Littlesburg.—Bro. J. W. Ikenberry recently preached three sermons for us. Our love feast was a pleasant one. We have two sermons each month. Our Sunday-school is progressing. We have fifty-six in the home department. We are anxious to have a series of meetings this fall, but as yet have not been able to secure a minister.—Cynthia J. Kahle, Box 64, Littlesburg, W. Va., Oct. 17.

Tearcoat congregation met in council Sept. 26. The visiting brethren gave a good report. We held our love feast Oct. 2. The attendance was not large, but every one enjoyed a spiritual feast. We had with us Elders Peter Arnold and W. L. Riggleman. Elders Peter Arnold and A. W. Arnold officiated. Since that time we held our installation service, and brethren Chas. Wolford, Angus Rogers and Jesse Richman, with their wives, were installed into the deacon's office. Bro. Chas. Graps was advanced to the second degree of the ministry. One letter was granted.—Susie E. Arnold, Pleasant Dale, W. Va., Oct. 18.

Upper Lost River.—Sept. 14 Bro. E. E. Blough began a series of eighteen well-prepared sermons. The attendance was good, despite the busy season, and much interest was manifested at all the meetings. Our members have been much revived. Four received the rite of baptism, and others are almost persuaded.—Sadie Mathias, Mathias, W. Va., Oct. 21.

Vanceleville.—Our council is to be held in the meeting-house at Vanceleville Nov. 15. Our love feast will be held at the same place Nov. 29, at 10 A. M. We expect to have an all-day meeting. The house is located near the Baltimore & Ohio Railroad.—Francis M. Miller, R. D. 5, Box 22, Martinsburg, W. Va., Oct. 20.

WISCONSIN.

Mondovi.—Bro. J. G. Royer was with us over our love feast Oct. 17, in the interest of the Sunday-school work. Bro. C. F. Royan has been conducting our meetings here since Oct. 7. Thus far three have been baptized, and two restored to fellowship. The meetings continue with good interest.—H. C. Baker, Mondovi, Wis., Oct. 20.

NOTES NOT CLASSIFIED.

Roanoke City.—In our last report our series of meetings had just begun. Thus far one hundred have signified their willingness to accept the Savior. Fifty-three have already been received into the church by baptism, and four have been restored. Bro. George W. Flory has certainly stirred up the people in Roanoke. Everywhere one goes he hears such remarks like this: "I have never heard a man preach with such power." The churches all over town are holding revivals, but our church has been packed to the utmost almost every night except two, when it rained and the attendance was good. Bro. Flory labors earnestly day and night. Last Sunday afternoon he held a mass meeting for everybody. He is a forcible speaker.—Lula Shickel, 630 Second Avenue, N. W., Roanoke, Va., Oct. 24.

Little Swatara.—Our love feast, held Oct. 6 and 7, was largely attended. The ministers who labored for us were Brethren Hiram Gible, John Herr, Amos Hottenstein, Cyrus Gible, Wm. Overholzer, Henry Hollinger, L. Longenecker, Wm. Porry and Bent Zug. The meeting was enjoyed by all. Bro. Hottenstein officiated. A Children's Meeting was held by the newly-organized Sunday-school at Rankstown, Pa., Oct. 11. Brethren E. M. Wenger and J. W. Myer gave illustrated talks on "Character Building" to a large and appreciative audience. A local Sunday-school Meeting was held on the afternoon and evening of Oct. 11. Some practical topics on Sunday-school work, teacher-training and temperance were ably discussed. Bro. Nathan Martin, our District Secretary, and his assistant, Bro. Price, were also with us and helped to make the meeting interesting. Before leaving for home they visited three of our Sunday-schools. Oct. 11 we were agreeably surprised to have Brethren Alfred Gingrich and his son Jacob, who preached for us, at the morning service.—H. M. Frantz, R. D. 5, Myerstown, Pa., Oct. 24.

Locust Grove church enjoyed a spiritual love feast Oct. 17. The weather was ideal and the meeting was largely attended. Many communion. The visiting ministers were Elders S. H. Utz, J. Burall, S. K. Utz and Bro. Wm. Gonnell. Bro. Burall officiated. On Sunday morning we had a very large and interesting Sunday-school, followed with a spiritual sermon by Bro. S. K. Utz. We expect to begin our series of meetings Nov. 29, to be conducted by Bro. Garber, of Virginia.—Maggie E. Becker, Mount Airy, Md., Oct. 23.

WHICH ONE?

1 Cor. 2: 12 says, "Now we have received, not the spirit of the world, but the spirit which is of God." Now, my brother, will you be on the "wet" or the "dry" side in the forthcoming contest? There is a rule given in 1 Cor. 10: 31, which says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Can you vote your boy into the drunkard's path to the glory of God? Prov. 4: 18 says: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Go, and do likewise. A. Hutchison, Lindsay, Cal.

ANNOUNCEMENTS

- DISTRICT MEETINGS.**
Nov. 6, Southern Virginia, Red Oak Grove church.
- LOVE FEASTS.**
California.
Nov. 1, 6 pm, Santa Ana.
Nov. 15, East Los Angeles.
Nov. 28, 7 pm, Fresno.
Colorado.
Nov. 7, Antioch.
District of Columbia.
Nov. 1, 7 pm, Washington City, N. C. Avenue and Fourth Street, S. E.
Idaho.
Nov. 7, 6:30 pm, Twin Falls.
Nov. 7, 6 pm, Nampa.
Nov. 28, Nezperce.
Illinois.
Nov. 1, 6:30 pm, Batavia.
Nov. 1, 8:20 pm, Moline Mission, corner of Fourteenth Street and Fourth Avenue.
Nov. 7, Big Creek, three miles east of Parkersburg.
Nov. 8, Sterling.
Nov. 8, 7 pm, Naperville.
Nov. 13, 6 pm, Girard.
Nov. 15, 6 pm, Dixon.
Nov. 26, 10 am, Woodland.
Nov. 26, 4 pm, Blue Ridge.
Nov. 29, 6 pm, Decatur.
Indiana.
Oct. 31, 6 pm, Four Mile.
Nov. 1, 6:30 pm, Indianapolis, First Church of the Brethren, 57 N. Germania Ave.
Nov. 5, 10 am, Landessville.
Nov. 6, Salem.
Nov. 7, 4 pm, Wawaka (Springfield), one-half mile east of Wawaka.
Nov. 7, 6 pm, Pyrmont.
Nov. 7, 10 am, Sugar Creek.
Nov. 7, 6:30 pm, Monticello.
Nov. 7, 5:30 pm, Bethany, three miles south of New Paris.
Nov. 8, 6:30 pm, Hartford City.
Nov. 10, 5:30 pm, Salamonie.
Nov. 14, Pleasant Valley.
Nov. 14, 10 am, Pleasant Dale.
Nov. 26, 6 pm, South Bend (Second church).
Iowa.
Nov. 8, Cedar Rapids.
Kansas.
Nov. 1, Kansas City Mission, Central Avenue church.
Nov. 7, 2 pm, Larned.
Nov. 7, Wade Branch.
Nov. 7, 11 am, White Rock.
Nov. 7, 11 am, White Rock (Lovewell).
Nov. 14, Garden City.
Nov. 14, 1:30 pm, Verdigris.
Nov. 21, Prairie View.
Nov. 21, Eden Valley, St. John, Kans.
Maryland.
Nov. 7, 1:30 pm, Middletown Valley.
Nov. 8, 6:30 pm, Denton.
Nov. 9, Peach Blossom.

- Nov. 15, 4 pm, Baltimore, Woodberry church.
Nov. 29, 4 pm, Ridgely.
Michigan.
Nov. 7, 2 pm, Homestead.
Nov. 14, 10 am, New Haven.
Missouri.
Nov. 7, Joplin.
Nov. 1, 2 pm, Dry Fork.
Nov. 14, 7:30 pm, North St. Joseph.
Nov. 21, 3 pm, Bethany.
Nebraska.
Nov. 4, South Beatrice.
Nov. 7, Alvo.
Nov. 15, 7:30 pm, Beatrice, corner of Grant and Fourteenth Street.
North Carolina.
Nov. 7, Pine.
North Dakota.
Nov. 21, James River.
Ohio.
Nov. 6, 4 pm, Blanchard.
Nov. 6, Fostoria.
Nov. 7, Continental.
Nov. 7, 10 am, Salem.
Nov. 7, 10:30 am, Silver Creek.
Nov. 7, 10 am, Poplar Grove.
Nov. 7, 2:30 pm, Loramie.
Nov. 26, 5 pm, East Nimschillen, Brick house.
Nov. 26, 6 pm, West Dayton.
Nov. 26, Trotwood.
Nov. 29, 6 pm, Lima.
Oklahoma.
Nov. 7, 5 pm, Pleasant Plains.
Nov. 7, Big Creek.
Pennsylvania.
Oct. 31, 2 pm, Lost Creek, Oriental house.
Nov. 1, Red Bank.
Nov. 1, Roaring Spring.
Nov. 1, 5 pm, Lewistown, Lewistown house.
Nov. 1, Chambersburg.
Nov. 1, 10:30 am, Mt. Joy.
Nov. 1, Riddlesburg.
Nov. 1, 6 pm, Bolivar.
Nov. 3, 1:30 pm, West Greentree, Rheams house.
Nov. 3, 4, 3 pm, Conewago, at Bachmanville.
Nov. 3, 4, 10 am, Tulpehocken, Heideberg house.
Nov. 3, 9:30 am, Spring Grove.
Nov. 4, 5, 1:30 pm, Chiques, Mount Hope house.
Nov. 5, 6, 9:30 am, Big Swatara.
Nov. 5, 6, 9:30 am, Annville.
Nov. 6, 4 pm, Licking Creek, Pleasant Ridge house.
Nov. 7, 2 pm, Hatfield.
Nov. 7, 8, 10:30 am, Antietam, Weltz house.
Nov. 7, 6:30 pm, Ten Mile.
Nov. 8, 6 pm, Scalp Level.
Nov. 8, Race Run.
Nov. 8, Huntingdon.
Nov. 8, 6 pm, Elk Lick.
Nov. 8, 7 pm, Greenville.
Nov. 8, Elizabethtown.
Nov. 14, 5 pm, Ridge.
Nov. 15, 6:30 pm, Altoona.
Nov. 15, 3 pm, Harrisburg.
Nov. 15, 5 pm, Norris-town.
Nov. 16, Lancaster City.
Nov. 25, Spring Creek.
Dec. 6, Fairview, Williamsburg church.
Texas.
Nov. 7, Bethel.
Nov. 28, Pleasant Grove.
Virginia.
Nov. 7, Valley Bethel.
Nov. 14, 3 pm, Mount Vernon.
Nov. 14, 3:30 pm, Cloverdale, Bethesda church.
Nov. 14, 4 pm, Troutville.
Nov. 21, Mill Creek.
Washington.
Nov. 7, 7 pm, North Yakima.
Nov. 7, Centralia.
Nov. 14, Wenatchee.
West Virginia.
Nov. 29, 10 am, Vanceleville.

DAYBREAK IN THE DARK CONTINENT

By Wilson S. Taylor.

For centuries Africa has been groping along in spiritual darkness. Is there any hope for the break of day? Read the book. It will tell you of much that has been done, of present conditions and of future prospects. Bishop Hartzell, the writer of the introduction, says,

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

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No. 45.

AROUND THE WORLD

Religious Life Deepening.

It is not wholly surprising, perhaps, to learn that to the people of all the countries, now engaged in war, there has come a most perceptible deepening of the religious life. They are turning away from the worldliness which hitherto engrossed them and are drawing nearer towards God. And why, indeed, should such not be the case? The awful ordeals through which they are passing surely are trying men's hearts as never before. From Germany we have these words: "A new religious earnestness has come upon our nation. It is retracing its way to the God of its fathers, and therewith to the best sources of its strength. There is a stern protest against the frivolity and coarseness of the past. It is a wonderful joy to see such a holy awakening."

Danger of Self-Sufficiency.

Various reasons are assigned for the meager results often attending evangelistic campaigns, but the most peculiar is that offered to the General Conference of the Methodist Church in Canada, at its recent session in Ottawa. The "Committee on Evangelism" reported that the scant results from the evangelistic efforts put forth are wholly due to the fact that the church is "suffering with success." In other words, the church has so raised the general moral standard of the community that multitudes of non-Christians have attained a self-sufficient ethical level that prevents them from seeing their real need of the church. Furthermore, the committee censures the church that too often she contents herself with the mere teaching of Christian precepts, rather than living them.

Militarist Boy Scouts.

Previous reference to the Boy Scout movement, and possible evils resulting therefrom, have been made in these columns. "The Christian Cynosure," the excellent anti-secrecy journal, furnishes reliable evidence, in the November number, that the organization is clearly militaristic. A letter from a leading official of the Boy Scouts is published in full. It clearly states that "the United States Boy Scouts are a military organization that gives instruction in all branches of the service." It is known as the "Third Line of Defense," and is "governed along lines followed in the United States army and navy." We mention these facts in support of the statements, made in a former issue, and it will be noted by the extracts above quoted, that our assertions then made are being amply sustained.

Children at Church.

Just now a spirited discussion is being carried on, in some of the religious journals, as to when a child should begin the practice of churchgoing. One writer, Dr. Byron Forbush, president of the "American Institute of Child Life," suggests that a child may well begin to attend church at the time when he enters public school. He holds that it is not necessary for the child to understand the sermon, to be benefited. It has been the time-honored practice of the Church of the Brethren to introduce the children to the associations of the sanctuary at a very early age and, so far as we know, the result has been most gratifying. To be sure, quite young children become restless at times, and may slightly disturb the congregation, but it is well worth while to put up with a little inconvenience, if, in the end, the boys and girls can be won for the best of influences.

Precept and Practice.

We are often impressed by the fact that it is comparatively easy to point out the way of life to others, but vastly more difficult to apply the teaching to our own every-day life. The London "Christian Herald" gives the experience of an African missionary, R. P. Ashe, which fully illustrates the point in question. He was remonstrating with a splendid-looking African chief in Uganda, concerning the wickedness of their periodic war raids. The chief listened patiently, while a quiet smile gradually overspread his visage. Promptly he then put this question: "Who makes the gunpowder that we use? Where do the guns come from, with which we do our fighting?" The missionary could not well deny that the guns were discarded army rifles from England, as indicated by the lettering on the weapons, and that the powder was of British manufacture. He tried, however,

to show that the Uganda war raids were wholly inexcusable. The unsophisticated mind of his hearer still could not reconcile the making of guns and ammunition with the sacred profession of a so-called Christian nation, for his final reply was: "English Christians can not possibly convince me that the Uganda war raids are wrong, while they,—our teachers,—themselves make the weapons and ammunition for the practice they denounce." Surely, a very logical deduction!

Thanksgiving Proclamation.

By the President of the United States of America. A proclamation: It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for his many blessings and mercies to us as a nation. The year that is now drawing to a close, since we last observed our day of national thanksgiving, has been, while a year of discipline because of the mighty forces of war and of change which have disturbed the world, also a year of special blessings for us.

It has been vouchsafed to us to remain at peace, with honor, and in some part to succor the suffering and supply the needs of those who are in want. We have been privileged, by our own peace and self-control, in some degree to steady the counsels and shape the hopes and purposes of a day of fear and distress. Our people have looked upon their own life as a nation with a deeper comprehension, a fuller realization of their responsibilities, as well as of their blessings, and a keener sense of the moral and practical significance of what their part among the nations of the world may come to be.

The hurtful effects of foreign war in their own industrial and commercial affairs have made them feel the more fully and see the more clearly their mutual interdependence upon one another, and have stirred them to a helpful cooperation such as they have seldom practiced before. They have been quickened by a great moral stimulation.

The business of the country has been supplied with instrumentalities and the commerce of the world with new channels of trade and intercourse. The Panama Canal has been opened to the commerce of the nations. The two continents of America have been bound in closer ties of friendship. New instrumentalities of international trade have been created, which will be also new instrumentalities of acquaintance, intercourse, and mutual service. Never before have the people of the United States been so situated for their own advantage or the advantage of their neighbors, or so equipped to serve themselves and mankind.

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 26th day of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 28th day of October, in the year of our Lord one thousand nine hundred and fourteen and of the independence of the United States of America the one hundred and thirty-ninth.

Woodrow Wilson.

By the President.

Robert Lansing, Acting Secretary of State.

Far Beyond the Three Score and Ten.

Chief Wa-be-We-ges-wes, of the once mighty Chippewa tribe of Indians, claims the unique distinction of being the oldest citizen of the United States. While not able to give the exact day or month of the year in which he was born, he is positive that one hundred and twenty-eight summers have passed by since first he saw the light of day. Government records fully substantiate the old man's story. Age has not bent the huge frame or dimmed the piercing black eyes of the man who came upon this earth as the guns of the Revolutionary War ceased firing. Straight as the arrow that he used in his boyhood days is the frame of this Indian. His face, however, with its many deeply-scored, criss-cross wrinkles, is a manifest indication that he has passed, by many years, the most advanced age usually attained by man. During a visit to Minneapolis, some months ago, he was greatly charmed by some of the sights that, for the first time, were brought to his notice, but he was soon ready to return to his old home on the Cass Lake Reservation, Northern Minnesota, expecting, ere long, to be gathered to his fathers. While

such a remarkable instance of longevity, as presented in the case of this aged Indian, can be the privilege of but very few, at best, all have the blessed opportunity of enlarging and enriching the brief span vouchsafed to them,—one that "shineth more and more unto the perfect day."

A Voluntary Tax.

In common with all other large cities of our land, Chicago is at this time facing a most serious condition in the case of this aged Indian, can be the privilege of but very few, at best, all have the blessed opportunity of enlarging and enriching the brief span vouchsafed to them,—one that "shineth more and more unto the perfect day."

It is now being urged that every citizen of Chicago levy upon himself a "charity tax" on candy, flowers, tobacco, or whatever other luxuries he may have been indulging in, and that he give the proceeds to the needy. The organization feels quite confident that a campaign to that end, faithfully persisted in, will yield ample results. It now occurs to us that, in furtherance of the work of the Lord, many of us might well impose a voluntary tax upon the many unnecessary, indulged in to no real benefit. Better yet,—cut out the luxuries and let the Lord's treasury be the gainer!

Turkey Enters the Conflict.

While not wholly unexpected, the entrance of the Ottoman Empire into the great arena of the European conflict is sure to aggravate the situation. Mission stations, throughout the domains of Turkey, have been battling against great odds ever since hostilities began, but now, since the Turkish forces are threatening to attack the allied nations, and especially Russia, no one can tell what the final result may be. Of present conditions in Ottoman domains Rev. George E. White, president of Anatolia College, Asiatic Turkey, writes: "People are dying of hunger. Requisitions by the officials are robbing the people of every necessity of life. Thousands of sheep and hundreds of cows have been confiscated. Flour, sugar, salt, cloth, etc., are being taken in tremendous quantities." And while this is but the beginning, one hardly knows to what extent the ferocious nature of the Turk may go in excesses of various kinds. Should Mohammedan fanaticism extend to the various lands in which their faith predominates, the consequences would be most alarming.

A Recording Telephone.

Conversations over the telephone have heretofore been of a rather elusive nature, since neither party could accurately retain the exact words, as a matter of dependable reference. Now the "wizard of electricity," Thomas A. Edison, comes forward with the "telescribe,"—an instrument both simple and practical, by which one or both of the parties to a conversation over the telephone may automatically record all that is said, on a phonograph cylinder. This marvelous invention, it is thought, will place the use of the telephone in a more serious and important place, as a factor in business, than ever before. The wax record will have an absolutely dependable record of all that was said, and preserve it indefinitely. While this may be considered as a marvelous achievement of science, it is well to remember that a record is also being kept in the archives of Heaven, of all we say and do from day to day. This will confront each one of us in the great day of accounts, and our destiny will be exactly what we ourselves have made it.

The Dangers of the Mine.

Again we have been confronted by the fateful fact that where there are mines, there will be mine accidents. Oct. 27 at least fifty men lost their lives by an explosion in the mines of the Franklin Coal and Coke Company at Royalton, Ill. Despite the fact that the State of Illinois has as fine a code of mine laws as any State in the Union, it does not seem possible, always, to convince employees of the importance of heeding precautionary measures for their special benefit. In this case, the mine examiner had placed the danger signal near the "pocket of gas" that caused the explosion later on, and yet no attention was paid to the important warning, with the result as above stated. How similarly fatal is the remarkable indifference that so largely pervades the spiritual domain! The faithful herald of the Gospel urges the unsaved "to flee from the wrath to come," but in spite of his tender entreaty thousands fail to heed the warning, and go down the broad way of sure destruction.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Way of the Cross.

BY MARY STONER WINE.

From the church I hear sweet singing,
Through the air these words are ringing:
"I can hear my Savior calling,
Take my cross and follow, follow me."
May we hear thy earnest pleading,
May we heed thy gentle leading,
Yea, dear Lord, thy cross to follow,
Just to follow, follow only thee!

Loyal hearts their vows are hymning
As the voices sweet are singing:
"I'll go with him through the garden,
I'll go with him, with him all the way."
May we shrink or falter never,
Though its grief our heart-joys sever,
May we follow thee, our Savior,
And go with thee, with thee, all the way!

Now their praise these words are bringing,
As I listen to the singing:
"I'll go with him through the judgment,
I'll go with him, with him all the way."
That with thee, thine own in judgment,
In thy precious Word's fulfillment,
Shall have part in that great testing,
Shall go with thee, with thee all the way.

Sweeter still the message telling,
Pathos with the music swelling:
"He will give me grace and glory"
And go with me, with me all the way."
Yea, this heart does need thy favor,
Just to trust in thee, my Savior,
Lead me by thy grace to glory,
And go with me, with me all the way

North Manchester, Ind.

Those Recent Gish Fund Books.

BY J. H. B. WILLIAMS,
Secretary Gish Fund Committee.

At the meeting of the Gish Fund Committee, last spring, five new books were added to the list available for our ministers. These were placed on the list with the feeling that they were books of exceptional value. Up to the present date at least twenty-seven hundred out of our three thousand ministers have not ordered them. Would it not be well, ministers, in making up your holiday order with the Publishing House, to include in it all of the Gish Fund Books that you do not now have? Would it not be a most appropriate Christmas gift, congregations, were you to order these books for your minister? Just ask the Publishing House to send all the books that the minister does not have, and the House will know exactly what to send. The whole list, at Gish Fund prices, will not cost as much as a set of furs or a nice automobile robe.

Please read the opinions of other ministers of our church, regarding these books, as herewith presented: Bro. Olin F. Shaw, of Dixon, Ill., has this to say of "The Problem of the Old Testament," by Dr. James Orr:

This book is a landmark of orthodoxy in these days of Higher and Destructive Criticism. His treatment of the subject is the most thorough of any book I have yet had the privilege of reading. I prize it very highly for the scholarly and masterly way Prof. Orr treats the subject. The book can not help but be an invaluable anchorage to ministers, teachers and Bible students, who read it, when they discover the whimsical and baseless hypotheses around which scholarship has built up much of its criticism. I strongly urge that the book be widely read by all of our ministers, teachers and students. Whether you have some honest doubts, or whether you are as strong as the Rock of Gibraltar, this work can only have the effect of fortifying you in the faith. It should find its place also in your library, as an invaluable reference book.

The price of this book to our ministers is 25 cents. Retail price, \$1.50.

Eld. John Heckman, Polo, Ill., writes the following, with respect to the book, "Pastoral and Personal Evangelism":

When our ministers realize that they are called to the ministry rather than to the pulpit, and that only "beaten

oil" is used for the sanctuary, that they are charged to fulfill their ministry and to do the work of evangelists, and that these things are attained only by hard toil,—not in the field but in study and prayer,—then will our churches begin to feel the power of the Spirit through our young men in the ministry of today. We, as ministers, must learn the price of power. We are men of the harvest. We must thrust in the sickle, but we must be sure that the sickle is sharp. If we are workmen,—builders,—building the house of God with living stones, we must know how to handle the stones,—"handle every stone." We must learn to do hand-to-hand work, personal work, personal evangelism! If we would shine, we must be willing to burn. As ministers we must learn the gain of sacrifice. Preaching is the incarnation. The book, "Pastoral and Personal Evangelism," gripped me until I caught its spirit. It will do the same for you. The book will make you hungry and thirsty. It did me. It will not make you preach, it will not save souls for you; but it will make you want to. The book is packed full of helpful suggestions. Maybe some things in it you can not use, but there are many things that you can. It will make you think.

Price to our ministers, 15 cents. Retail price, \$1.

Dr. John S. Flory, Bridgewater, Va., writes this regarding "Schaff's History," Volume III:

For several weeks I have been using my available spare moments in making a first-hand acquaintance with this book. Like the two preceding volumes, this is a storehouse of useful information. It is unlike them, however, in being less homogeneous. The first, dealing with the apostolic period, centers about the lives and works of the great men of the New Testament, and therefore covers a period more or less familiar to all Bible readers. The second volume takes up the work of those great constructive leaders who succeeded the apostles, whom we generally know as church fathers.

In the first two periods the history of the church centers around great men, great Christian statesmen. The period covered by the third volume (311-600 A. D.) is conspicuously wanting in the type of men represented by the church fathers. Constructive leadership was wanting. The church began to be harassed by factions. Erroneous teachings were propagated, many of which, in time, became incorporated in the practices of the church.

Instead of the high personal character of the earlier leaders, men of selfish ambition now too often worked their way into positions of influence. The simplicity of life and worship was superseded by formalism and display. The tone of the church was changing. Its history is traced through dogmas, theories, causes, movements. If the History, on this account, is less a unit in purpose, it nevertheless deals with those fundamental processes that give real significance to any period.

To the ministers of our church this third volume will prove highly valuable, if they will get it and read it. As a people we are honest seekers after the truth. This volume will help us to distinguish between what is true and what is false. Such subjects as "Infant Baptism," "Worship of the Virgin Mary," "Worship of Saints, Martyrs and Relics," "The Sacrament of the Eucharist," "Monasticism," "Politics in Religion," and many others, are treated with fine discrimination and rare ability. Here is food for thought, matter for sermons, topics for reflection. Let us all get the book and use it,—we will be the better for so doing, and God's name will be praised.

Price to our ministers, 88 cents. Retail price, \$4.

Dr. S. B. Miller, Cedar Rapids, Iowa, has read "Roman Catholicism Capitulating Before Protestantism," by G. V. Fradryssa, with more than usual interest. He says thus:

In this day of active endeavor to create radical sentiment against Catholicism as a political menace (and with just occasion for such propaganda), the author of this book proceeds, without passion or prejudice, to present the subject intelligently and with authority. At first thought the title seems impossible! One is at once interested in knowing how and why such a conclusion is made. The presentation of the fundamental principles, accepted by both Catholicism and Protestantism, is very logically followed by presenting their differences, and a clear, logical reasoning for the difference. "In things necessary, unity; in things doubtful, liberty; in all things charity," is the author's commendable spirit.

"The Bible and Its Acceptance unto Salvation for All," is very ably presented. "The New Testament Church. Its Constitution, Characteristics, Essentials, Form of Worship, and Innovations," is a scholarly refutation of Catholicism.

"The Infallibility of the Pope,"—"a claim neither Biblical nor supported by theology, unknown to Peter and the other apostles, the early Church Fathers and Councils,"—"a thing entirely human,"—"is another series of splendid reasonings and argumentative presentations. On the "Sanctity of the Roman Church,"—"the profession of Romanism is a sure stigma of ruin, decadence and death."

The author speaks of the "Unity of the Roman Church," and "the height of hypocrisy, of inconsequence and stu-

pidity," as it manifests itself in "Ecclesiastical Celibacy." "I have visited more seminaries than there are in North America, have lived more than twenty-five years among priests and seminarists, have heard thousands of general confessions," but "it may be asserted that celibacy has ceased to be a general custom among priests." "Justification," "The Sacraments," "Purgatory" and "Mass" are so ably examined in this volume as to warrant a careful reading by every Bible student or Protestant preacher or teacher. Well may "true Americans awaken, and realize the great danger of losing their civil and religious liberties by the pernicious advance of Romanism."

Price to our ministers 20 cents. Retail price, \$1.

Eld. D. L. Miller, Mt. Morris, Ill., prizes "Contagion of Character" very highly. The following paragraphs are from his pen:

Many centuries ago a very wise man wrote, "And furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh." The preacher of old must have had in mind these latter days, when books are being multiplied by the million copies, when he admonished his son. He also, doubtless, had in mind the many dull books printed these days that weary both body and mind in the reading.

The foregoing paragraph in no way refers to Hillis' "Contagion of Character," recently added to the list of books for our ministers by the Gish Committee. It is a feast and a real pleasure to read books of this kind. "Weariness of the flesh" comes not from such reading. One has better thoughts and higher resolves after reading Hillis. The Gish Fund Committee has done well and wisely in adding this masterpiece of literature to the list.

The chapter on "Contagion of Character" is well worth the retail price of the book, and should have a careful reading and rereading. It will be exceedingly helpful to those who entertain the pessimistic notion that evil rather than good is contagious, and that we are growing worse instead of better. There are so many excellent chapters in the book that it is hard to discriminate. "Moral Cowardice," "The Perfume of Love," "The Tongue and Its Power," "Sins that Crouch at Your Door," "The Angel that Barred the Way," and "Stolen Waters Are Not Sweet," are all gems in their way. In Part Two will be found a feast of good things in the twenty-seven chapters. They are crowded with the best of illustrations, and the richest thought on better living and the higher life. There is not a single dull line in the book, and one lays it aside with a feeling of regret, wishing for more of the same kind.

After reading this notice let every minister write at once to the Brethren Publishing House, and secure a copy. Do this today, for if you put it off you may forget and neglect it, and thus suffer a real loss. The writer has read the book through twice and parts of it three times, and another reading is looked forward to with pleasure.

Price to our ministers, 15 cents. Retail price, \$1.20.
Elgin, Ill.

Peace.

BY ELEANOR J. BRUMBAUGH.

ONE of the most beautiful words in the language is peace. "Where there is peace, there is love, and where there is love, there is God," for God is love. Individuals and nations must learn that the peace which Jesus brought into this world, the peace that was proclaimed at his coming,—"Peace on earth, good will to men,"—is for us, one and all. When he was leaving the world he said, "Peace I leave with you; my peace I give unto you."

What a blessing that it was not only for those who heard him! It is for us, and for all peoples in all lands. What a pity that all do not care for it,—will not accept it! They are not willing to accept this blessed boon.

A few people, enraged with malice and hatred, declared war, and thousands have already been slain. Thousands more are left in poverty and suffering too grievous to think about. We gladly unite in the prayer that pleads for peace. This prayer will make us more desirous of having peace in our own hearts, in our homes, in our community, in our churches and in our business transactions. We will make new sacrifices to bring peace where there has been contention. If our prayer is sincere, we will help to answer it.

God knows our hearts, and he must be grieved to see deceit, and covetousness where the opposite should dwell.

You can not have the comforting peace and joy that Jesus offers, if you are allowing discontent and evil to have possession. You are spoiling your own

life, and others', your home, your church, your community and your business, because of the unrest that envy, lust and greed for gain are causing.

Are you doing the things that make for peace? It is sad to see how some disregard this admonition! Nothing suits them. They find fault with almost everything and everybody. They are fond of being appointed on committees, but alas for the committee! If you can work on committees in peace and harmony, be encouraged. You are growing in grace. If you have learned to work with people, and for people without jarring and contention, you are to be commended. Paul recognized the difficulty when he said, "If it be possible, as much as lieth in you, live peaceably with all men."

What are some of the things that make for peace? "Do unto others as you would have others do unto you." When some one speaks unkindly, make no reply unless it be to speak kindly. Love your enemies. I mean, really *love* them. It requires some training before we can do this, but keep on training. God helping us, we *can*. It is a blessed victory too.

What fighting people call "victory," is not the victory that gives joy and peace. A little boy thought it victory when he threw another down and hammered him until his nose bled. A man called it victory when he cheated his neighbor. Some people call it victory when they refuse to confess their guilt, upholding what they know, in their hearts, is wrong. It is defeat. Confessing wrong brings such peace as covering it up can never give. The most noble characters are developed through gaining victories over self. "Confess your faults one to another, and pray one for another." If this were oftener done, the home would be happier, the heart would be lighter, the church would be more prosperous, and God's kingdom would the sooner come. May his will be done on earth as it is in heaven!

"'Peace on earth, good will to men' is for us today as truly as when it was spoken," said a good Christian man. Another good Christian man, who believes we can not have it now, looked at him in pity, and wished that he might become enlightened. One believes it one way and one another. Do not persecute those who see it not as we see. We will not impose our interpretation on others. We will rejoice, and praise the Lord, because this message is for us, today, and it is for all who will accept it *now*. So we will continue to pray for peace among nations, peace in the community, peace in the church, peace in the homes, and in our own hearts. We will do all we can to answer the prayer. Such a resolution, sincerely kept, will indeed bring the better time. Would Christ tell us to pray, "Thy kingdom come," if there were no prospect or promise of it? Paul speaks of the new earth wherein dwelleth righteousness. Let us look for it, and continue to say, quietly, and with confidence, "Glory to God in the highest, and on earth peace, good will toward men."

Huntingdon, Pa.

The Church and Her Schools.

BY JESSE D. MOHLER.

COMPARATIVELY few movements reach large proportions unless there is first a wide-spread need, and that need is felt by leaders of people. The policies of the church, though framed by Conference, originate in the experience of strong men and women in the home congregations. Our Annual Conference has been slow to put herself on record as fostering new movements, however good they may appear to individuals, until there appears sufficient sentiment in their favor to insure life and success to the effort.

In the attitude of the church, to the schools of the Brotherhood, we notice the hesitancy with which the various problems were approached. For years it was a question with many as to what their relations should be to the educational spirit that was growing among our people. It was realized that a new power was growing, and that a new and forceful influence was present.

The writer remembers well the conclusion reached

by those first appointed to consider ways and means of getting the best results from the schools in the church: "The schools have come to stay, whether for good or evil to the church, we can not now say. Our duty is to do our best to help keep their power in line for the best interests of the church."

For some years it was a question as to the real trend of this new influence, depending partly on the management of the individual school, and partly on the mental attitude previously held by the observer. That attitude was too often adverse to the struggling managers of the new institution. Those with most pronounced views, as to what the management should be, too often refused to give even moral support to the school, or kindly advice to those responsible for its influence.

That there was a strong desire for Brethren schools was evident. It was just as clear that their power was needed for the church. Wisely did the church decide to put her fostering care about the whole movement for higher education, and to give it her parental blessing. We rejoice to see the drawing together of the church and the church schools unto a united force for Christ, each strengthening the other.



A Group of Young Ministers.—Students at Bridgewater College, Va.

We have heard it said that the church is in the school business. We believe the schools are getting more into the church business than formerly, realizing that their greatest usefulness will be accomplished in reflecting the ideals of the church among the students. Under the care of the Educational Board, it has become clear that, where the school strives for such training of the mind and heart that the home people and the church receive a benefit, there is a rallying to its support that was formerly unknown.

With desire we look forward to the time when the church, through surrounding Districts, may take over all recognized schools, as some are now fostered; and so guarantee their life and support that the school work, and that of the church, may truly be known as a united force for Christ and the salvation of the world.

We recognize that the ideals of the school-men differ somewhat from those that others may hold, just as you and I, brother, differ on some other questions. They may not be altogether right in their views, and we may not see things as God sees them; but I believe they are just as honest in their convictions as any of us. Their angle of vision differs somewhat from that of the farmer, and the ministers of the local congregation, not in touch with their work.

May it not be that they see and desire the same end we are hoping for, and the same things that our viewpoint does not permit us to understand? Very few of us, on the farm, are willing to make the sacrifice for our ideals in the church that some of our brethren make who teach in our schools. We know no better test of one's sincerity than his willingness to sacrifice for a cause.

The spirit of sacrifice, of personal pleasure, and the effectiveness of the work done by a trained mind, so recommend the products of our schools that the church is looking to them for Sunday-school workers,

for missionaries, and for leaders in every activity where mental training is an added force to a Christian life.

Of our forty-two missionaries to foreign fields every one is, to some extent, a product of our schools; and in our home work we see more and more the advancement of those who have been thus equipped for efficient work. True, there have been disappointments, but is the proportion as large as among those having no advanced training? Surely, it is not so great as among those going to State institutions.

Our young people are going to have more education than our public schools afford. Is their advanced training to be gained away from home, at State institutions, or other colleges, because of a possible saving of money, regardless of the danger to spiritual life, or, willing to risk the extra cost, is it to be gained in the church school, where not only the mental equipment is considered, but where every effort is made to develop our young people into men and women for Christ?

It is already clear that our school work and the mission cause are going forward hand in hand. We believe that the church has come to a period where it is demanding and will demand even more,—a preparation from every worker that was not thought of a few years ago. That condition necessitates the closest relation between the church and her educational institutions, that she may the better direct the training of the future leaders of the church,—either laymen or ministers.

Not only is the mission work largely dependent on our schools for the preparation of workers, but the future of the church is largely wrapped up in the ideals held before our young people in the schools they attend, either church or State institutions. Let us, then, draw near to our school-men that our life and our lives may be clear to them. Let us uphold them by our prayers, that they may do God's will and ours in not only educating but spiritually training our boys and girls to become efficient Christian workers!

Warrensburg, Mo.

How He Kept Young.

BY J. E. MILLER.

HE was old in years. Physically he no longer had the strength that once was characteristic of his large, well-built body. Intellectually he was still keen; socially he was always a help to any company; spiritually he seemed mature and at his best.

I had seen others, not half his age, who seemed twice as old as he was. It seems some are old from early years; others are young late in life. Some always look upon the past as ideal, while others always see something better ahead. How one looks at a problem reacts on him and shows his true nature. He never became a grouch. His company and advice were sought after because he proved himself of real worth to all, both old and young.

When others were lamenting the worldly tendency of the church, the lack of self-denial on the part of her ministry, and pointed to the good old days when such was not the case, he even had the courage to say that, as he saw it, after fifty years in the ministry, the minister of today, who preaches for a support, is making a greater sacrifice than the minister years ago, who supported himself and managed his farm. And I believe that he is right in this.

His optimism aroused my curiosity, for I find myself, sometimes, on the verge of thinking that now matters are just about right, but should they change in the future, they certainly will become worse. I saw clearly that if at his age I wanted to see things as he does, I must begin to study myself more closely.

And so it came to pass that once I asked him how he managed to keep young and not grow sour on the world or the church. His answer was simple. In substance it was about as follows: "I always tried to look on the sunny side. I always tried to remember that I was once young. I always tried to keep in mind

that God rules, and he will manage well."—His very simple faith and answer were helpful to me and I record them here with the hope that they may prove helpful to others also. May God give us more of these old fathers in Israel, who believe that God still rules in the hearts of his people and will direct them aright.

Mount Morris, Ill.

The Church's Mission.

BY J. L. SNAVELY.

THE church of Christ is sent to perform a special or a definite mission, and is devoted to a definite end. The church was instituted, with her ministry, for the instruction of men in truth and holiness, throughout every age, until Christ comes again. Christ's estimation of his church is, that she is capable, by his direction, of performing this mission; and to have authority,—and sufficient authority,—for what she is to do, is a large part of the inspiration of her life.

Then, if the mission of the church be to herald the great salvation, to bring men and women into union with Christ, and to build them up in him, she must, if worthy of such a mission, and fitted for it, sustain herself in a suitable spiritual condition. The first consideration is her own life,—her own likeness to Christ.

There are now, as there were when the church was first instituted, two societies or kingdoms in the world,—the kingdom of Christ and the kingdom of the world. These are governed by such opposite customs, methods and principles that, from express warnings of Scripture, the church of Christ must look for a state of warfare and conflict.

It is designed, by the Founder and Head of the church, that, while she is passing through her various stages and changes of environment, she may retain her allegiance to Christ, and that each stage may be distinguished by higher gradations of piety, true holiness, and nearness to Christ. That such has been the design for the progress of the church, is obvious. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4: 13).

If we look back to the time when Christ organized the church under his management and direction, the entire proceeding was very simple. The church was placed in a working condition and system, the like of which finite men could never have originated.

When Christ instituted the church, he knew what was required for the work to be done. He saw that if the church were to carry on his work, according to his plan of operation, she must have a system and be properly organized. Consequently, he placed or "gave [in the church] some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4: 11). These were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 12; also 1 Cor. 12: 28).

We do not advocate that Christ laid down a form of government, or constitution, to govern the church, that is unalterable in every respect. However, there were in the constitution, under which the church was organized, underlying and well-defined principles, so that if there were ever any departments added, for the purpose of forwarding the church's mission, they should be in perfect line and harmony with Christ's system and plan of operation. That is, there should be, in every department, a harmonious working whole, in methods and principles, which the church holds.

Today we have a vast amount of machinery in the church. More people are employed in her material interests and financial affairs than in any of her previous history. This requires much of our force, time, and means. It is becoming more and more evident that the management and handling of the religious activities, carried on by the church, are becoming a tremendous task, and responsibility as well, if they shall be made to contribute to the church's success and mission, and not clash with each other. The tendency in many organizations, and modern methods of religious effort, has been to minimize the church; or, to put it differently, the functions of the church are

being usurped by special organism, as if, in nature, the hand or the foot should separate itself from the body.

If we consider the so-called religious activities that are being carried on, outside of the church, and deduct from the effective working force of the church the many, especially the young people, who overemphasize their activities and organizations, and throw their energies into them, one would be led to conclude that the church is no longer Heaven's appointed agency for the salvation of men. It is proclaimed through the press and pulpit that men can be saved outside of the church, or without her aid.

There are the children, many of them found only in the Sunday-schools. There are many people whose labors are found only in the temperance societies. How many women are devoted to mission circles? The young men labor in the Young Men's Christian Associations, and there are few left for the church but the older folks, who are more indifferent to these causes. In many instances there are revivals, so conducted as to obscure the place of the church, and there is being fostered, in many minds, the idea that these outside organisms and departments are accomplishing what the church can not do.

Thus it comes to pass,—however good the causes may be,—that their promoters have drawn away those who should be working in close relationship with the church. Is it not evident that, with all the efforts we put forth, we should keep distinctly before our minds the particular result we are aiming to see realized? If this is true, in all our endeavors, even so much as to give shape and direction to our doing, our efforts will fail.

To bring the individual into a saved state and relation to Christ and the church, is the first concern. The Sunday-school, the Christian Workers' Society, class organization and missions, are all to contribute to this end. It is a great matter clearly to see what we work with, and what we are endeavoring to accomplish; and how these different departments, with their manner of operation, as well as the work carried on by them, play together. Whatever outside department, or temporary activity, the church may have for the purpose of advancing her interests, such organism can not be independent of the church, or be run out of harmony with her, lest a weapon be forged which will tend to weaken or even to ruin the church.

Who can not, if he observes, see that in the past many organizations, which claimed to be sound at heart, allowed to have introduced into their church work worldly activities and methods antipodal to the Spirit and Word of God, in the vain hope of thereby securing popular approval?

Let the church take warning by observing that many organizations are held together, and grow in membership, because the pulpit allows or even introduces questionable methods. Aiming to entertain, rather than to administer to the soul's spiritual needs, they have shown their weakness, and are now ministering to their wants. Another lesson derivable is, that whatever department of religious work may be carried on under the auspices of the church, whatever sentiments may there be found and fostered, will be the sentiments and product of the future church.

The church that is alert and sound at heart will not allow worldly methods, nor will they permit anything to enter that would militate against the very thing she is trying to build up. We repeat, it is important that the church be properly organized; and while the church in a measure is subject to a law, the change in conditions requires a change in methods. This need not be made an excuse for the church to push ahead and hastily accept new ideas and methods, and install new machinery more rapidly than its merits would justify, or the Word of God would warrant.

Against the overorganization of the church, there are some cavilings, and in these cavilings there is a bit of truth, which ought to receive some attention, if we would avoid confusion. This should be attended to before we arrive at a point where the force and cost of running our church machinery will be equal to, or greater than, the cost to do the work expected of the church. We find that people are ready to give of their means for the spread of the Gospel; but if

our church work, with its complicated machinery, requires as much skill and means to run it as seems to be the case, at times, it becomes just a little embarrassing to a part of the membership. Should the multiplying of organizations, Boards, etc., continue, it may serve as a barrier to those outside, who are contemplating a connection with the church.

I deem it as important that we be consistent with the position we have taken in the past, as to be sure we are right at present.

The questions are frequently asked: Is it not somewhat a humiliating reflection, that the churches, clustered about in communities, with their appointments, and the means of grace and power in reach, exert so small an influence, apparently, on the domains of sin? Is God's plan for saving from sin a failure?

No, we must look elsewhere for the answer. One great hindrance of the church in performing her mission, lies in the failure of her members, to serve her to the extent of their ability. This can be chiefly attributed to the notable withdrawal by church members of so much time, talent, and means from the church, just in proportion as the time, talent, and means, belonging to the church, are devoted elsewhere. As they are today, there will be a lack of strength, a conscious inability, and a corresponding loss of working power. No; God's plan for the saving of the lost is not a failure. A suggestive lesson for the church, and every member composing her, on this question, would be to consider what is diverted from the church in talent, presence and means to other purposes.

The responsibility of the church, in performing her mission, is both corporate and personal, while the body is what its individual members are; yet, in nothing, perhaps, is the skill of the ministry and the official board more apparent than in a proper organization of the forces, and in finding work for all. The efficiency and strength, as well as the usefulness of the church, depend on her loyalty to the truth and her obedience to Bible teaching, while each member fills his place; not standing idly by; nor giving his affections and energies elsewhere.

Akro, Nebr.

Persecution or Punishment,—Which?

BY JAMES M. MOORE.

PAUL, in his farewell letter to his spiritual son Timothy, says: "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3: 12). We are sometimes inclined to feel that there is very little real persecution in these days. At other times, we feel that we are suffering quite severely along this line.

We must bear in mind, however, that there is a vast difference between persecution and punishment. In the one we suffer innocently; in the other we deserve the pain. The attitude, also, of those enduring persecution, is noticeably different from that of those suffering as a result of their sin.

The one perfect example we have, of innocent suffering, is that of Christ, as we have it brought out in Isaiah 53 (American Revised Version). Verse 3 tells how bitter his enemies were against him: "He was despised, and rejected of men; a man of sorrows, and acquainted with grief, and as one from whom men hide their face he was despised; and we esteemed him not."

Verses 4 and 5 tell how the suffering was all for the sins of others: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Verse 7 follows with a striking example of the attitude of a perfect man suffering innocently: "He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth."

Jesus taught as he lived. As to the Christian's attitude in persecution he says in Matt. 5: 11, 12: "Blessed are ye when men shall reproach you, and

persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets that were before you."

The apostles caught the spirit of the life and teaching of their Lord. They had been arrested and brought before the Sanhedrin for preaching Jesus. After being beaten and charged to cease speaking in the name of Jesus, they were released. We are told that "they therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name" (Acts 5: 41).

Are we to conclude that the true attitude in suffering innocently is meekness and quietness? What else can we conclude? Then the more abusive talking we do about those we claim are persecuting us, the greater is the evidence that we deserve what we are getting.

We frequently hear loud complaints,—even from church members,—about how much innocent suffering we must bear. And yet no one was ever called on to bear more than our Savior. No one was more innocent than he. And in it all no complaint came from his lips.

Possibly, if we were to live so as to provoke less punishment, we might be in a position to rejoice more in our persecutions. May the example and teaching of Jesus inspire us to higher ideals!

3435 W. Van Buren Street, Chicago, Ill

Missions and the Individual.

BY FLORENCE FOGELSANGER.

WHEN we speak of missions, in this connection, we are considering, rather, the "true missionary spirit," and by the individual, we mean the Christian.

The subject is broad and deep,—as broad as Christianity itself; as deep as the thought of God. The Great Missionary, as well as the Founder of Christianity, was Christ. In order to fulfill a plan that God the Father had worked out for him, Christ left his home and went into a far country. There he toiled and labored earnestly, and finally, because it was necessary, and because he loved the Father and loved the souls for whom he toiled, he gave up his life, that the heathen in that land might be saved,—that they might enjoy with him, throughout eternity, the blessed home prepared for them by a loving Father.

Although Christ completely fulfilled the Father's plan for him during his life on earth, God's plan for the salvation of the world has not yet been completed. We, too, have a part in that plan, and our part begins the moment we become followers of Christ. The Master gave us our mission when he said, "Go ye therefore, and disciple all nations." This is the Master's great command. Full obedience to it does not make of us children of God. There are other things to be done for that. We must apply the blood of Christ. Yet obedience to the Master's great command *proves* our childship.

Do you ask who was meant by the "ye"? Does some one say that the command was limited to the "eleven"? Ah, no! The words of our Master sound clear and true down through the ages, and the "ye" means *you* and *me*, as truly as it meant Peter, James, or Paul. The command is as vital and binding today as it was two thousand years ago, and it will remain so until our Chief comes again and repeats it.

What, then, is this missionary spirit, this vital element in Christianity? Does it mean that we, as Christians, must go into a far country and give up our lives for the heathen there? It may result in that,—it did in the life of Christ. So has it in the lives of many of his followers; so may it in the lives of some of us. However, the true missionary spirit lies back of this. It is the spirit of complete consecration and resignation that makes the disciple willing to lay all at the Master's feet and to place himself wholly within the plan of God for his life, there to do the Father's will.

Thus, the missionary spirit, acting in and through us, will send some across the seas, to give their lives as a message of salvation to those who know not the

Savior. Others will remain at home, to labor in the great mission field, white for the harvest, lying at their very doors. But, perhaps, the greatest number will be sent into the various occupations of life, consecrating themselves in the service of the kingdom and giving of their means to support its cause. All alike are true missionaries, if the mission spirit, the Christ spirit, is working in their lives. Is this spirit working in your life,—in my life? Are we living in the plan of God for us? Remember, our love for our God and for our fellow-beings is measured by what and how we give,—not by the amount we give, but by the proportion of our giving. Will our lives stand the test? Are we loving until we feel it? If we obey the command, if we go by giving of ourselves in whatever way we have to give, then it is that the promise following the command is ours: "And lo, I am with you alway, even unto the end of the world."

And now let us appeal for greater consecration. May we, as Christians, examine ourselves. May we measure our lives by the Christ spirit,—the mission spirit. It may change a bit the lives of some of us. It may cause some of us who are older and who have more of this world's goods, perhaps, than anything else to give, to open our pocketbooks a bit wider and to send our treasures to the other side before it is too late. It may cause some of us to spend more time on our knees, in private devotion for those Christian soldiers engaged in the thick of the battle. It may cause some of us to forget the petty trials and troubles of this life, to refrain from "striking back" when we think some brother or sister has hurt us, entirely to banish the quarrelsome spirit, to "forgive as we would be forgiven." It may cause some aged mother or father to make the supreme human sacrifice and lay upon the altar some loved son or daughter. It may cause some younger fathers and mothers to consecrate their children to his service and to become themselves fit examples for these little ones to follow. It may cause those of us who are younger and just starting out in life, to halt, to measure the future with a different standard, to form a purpose for consecrated service in the kingdom.

Whatever this spirit may cause us to give up, it will create within us an atmosphere of harmony, peace and good will. It is this spirit, working in and through them, that gives the aged parents of our foreign missionaries strength to see their sons and daughters sail away from the homeland. It is this same spirit that gives our noble band of workers, across the two great seas, courage to "fight the good fight" amid so many hardships.

This spirit made our Sister Quinter willing to die among those with whom she had labored, rather than to return to her home country. And it was this spirit that gave our Brother and Sister Stover strength to sail away to India, their field of labor, leaving behind them, in America, to be educated, their dearest earthly treasures, their eldest three children. But, perhaps, best of all, this spirit is working in thousands of individuals on the home base, causing them to consecrate their means and talents, to "hold the ropes" for those who are in the front line.

The poet Lowell composed a poem entitled "A Ruined Life." I do not know what inspired this poem, but I do know that it might be the bitter confession of a soul who, upon being compelled to lay down the tools of life and give an account of his labors, had failed in his youth to take the path pointed out to him by the lowly Nazarene, thus missing the best, both upon earth and in heaven. I quote the last two stanzas:

"I flung away
Those keys that might have open set
The golden sluices of the day,
But clutch the keys of darkness yet
I hear the reapers singing go
Into God's harvest; I that might
With them have chosen, here below
Grope shuddering at the gates of night.

"O glorious youth, that once was mine!
O high ideal! All in vain
Ye enter at this ruined shrine
Where worship ne'er shall rise again
The bat and owl inhabit here,

The snake nests in the altar stone.
The sacred vessels moulder near,
The image of our God is gone."

May we, each one of us, measure our lives by the true missionary spirit, so that when we, too, in a little while, are called to lay down the tools of life, we may not feel the remorse expressed by the soul in Lowell's poem.

• Shippensburg, Pa.

DISTRICT MEETINGS OF MIDDLE INDIANA.

The second week in October is always an important one in Middle Indiana. It is the regular time for the various meetings of the District. These meetings bring together a large number of members from various parts of the District.

The meetings this year were held in the West Manchester church, two miles west of North Manchester. Being so close to two railroads, a large attendance was expected. Fine weather enabled the expectations to be realized. The church was able to meet every demand made by the meetings, and all felt that we had a most profitable season of uplift.

On Monday evening the "Past, Present and Future of the Sunday-school" was presented in an appreciated sermon by Bro. Grover L. Wine. At the same time the elders were in session, to lay plans for forwarding the work of the District. A larger representation of elders than usual was in attendance. This meeting was presided over by Bro. J. C. Murray. We were sorry to note the death of four of our number since we met a year ago.

On Tuesday morning the Sunday-school program was rendered. The committee had charge of this meeting. Such subjects as "How to Interest the Uninterested," "An Ideal Session," "Modern Methods of Increasing Attendance," "Present Sunday-school Needs," and "The Sunday-school as an Evangelistic Factor," were ably discussed. The report of our District Secretary, Sister Katie Neher, showed, on the whole, a growth of the work in the District. The workers are aiming to do more during the coming year.

During the latter part of the afternoon the Sisters' Aid Society rendered an excellent program. We are glad to recognize the activity of this department of work in the District.

The District Mission Board had prepared a strong program for the evening. The report of the Board shows a large activity, which deserves more prominent mention than can be here given.

Wednesday morning the Ministerial Meeting convened. Here again able speakers discussed important church problems. A new departure was the giving of "Reminiscences of Departed Ministers of Middle Indiana," by two of our most experienced elders. This was very effectively done and all felt that the District may well cherish the memory of many faithful ones, to whom we owe a debt of gratitude for giving us the church as they left it. May we be as faithful as they, in handing it down! A strong doctrinal sermon, delivered by Bro. J. C. Murray, was a part of the program.

The time for the Temperance program was short, and the committee was not able to report so favorable a response from the churches, but we feel sure that an influence was exerted which will do more in the future. We have so long stood for temperance that many do not feel the need of special organization and effort.

The Educational program, in the evening, proved its value by the interested audience that had assembled. A fine spirit was shown in behalf of Christian education, and as to Manchester College in particular. This was evidenced by a large offering for the fund to assist in the preparation of needy students for the ministry and missions.

The attendance, on Thursday, for the District Meeting, was larger than before, taxing the limits of the large building to the uttermost. Two new churches were organized during the year, and a number of elders were ordained. Several churches asked to have a change of name recognized. Thus time brings changes in the various parts of the District. Not many queries came up to the meeting. All business passed off pleasantly. The various reports from permanent boards and treasurers show a better response than usual and on the whole the outlook for the District is good. The officers of the meeting were Bro. J. H. Wright, Moderator, Otho Winger, Reading Clerk, D. B. Garber, Writing Clerk. They attended to the work of the meeting in a satisfactory manner. Brethren Otho Winger and J. H. Wright are our delegates on Standing Committee.

All felt that the whole series of meetings was one of the best yet held in the District. All but one of the speakers on the programs were present and responded. This was surely exceptional and yet as it should be. We trust that all the workers will strive to hold Middle Indiana to the front in all good work for the Master. S. S. Blough.

North Manchester, Ind., Oct. 28.

Suffering is like a tramp,—the more you make of it the longer it will stay. Ignore it and it will leave.

THE ROUND TABLE

Gleanings from the Wayside.

BY JOHN R. SNYDER.
Seedtime and Harvest.

WHAT wonderful lessons in faith may be found in nature! It seems as if God had just put these lessons all about us to remind us of our little faith in him. Take the farmer, for instance. He uses a large measure of faith in everything he does, and at present he seems to be about the most important personage in the universe. But all his greatness and prosperity comes because he exercises faith.

On our way to the Seattle Conference we went by way of the great wheat fields of Western Canada. There the seasons are not so early as farther south, and at some places the farmers were just sowing their seed. At other places the tiny blades were just coming up nicely. If we should have asked any farmer if he was sure of a crop, he would have answered that he was not sure. It was contingent upon moisture, sunshine and season. But he had faith that all would come out well and the harvest would be manifold of the planting. Then, as we went farther to the West, near the warm Chinook currents, the season was much in advance and there we saw the ripening grain. Then, as we came down the Columbia River Valley, we saw the harvesters at work, reaping the golden grain. Passing across the plains and mountains, we came to the great golden fields of Kansas. Here there were thousands of acres and thousands of harvesters to take care of the harvest. Faith had come to full fruition. The Canadian farmer had the same faith when he planted the grain and was expecting to be rewarded with a bountiful harvest.

But one thing was needed to make it all a success, —and that was help. In the golden fields of Kansas there was work for thousands, and the call for help went far and wide. The crop was a large one. Not one bushel should be lost, so special effort was made to get harvesters.

Then we thought of the Master when, at one time, he was over in Samaria. It was harvest time there. He looked over the field and saw farther than the barley fields. He saw souls and he said, "Truly the harvest is plenteous but the laborers are few." We thought of him as we crossed the continent. Over in Canada, the cities are springing up as if by magic. The land is being filled with settlers, all intent on getting a home there, but, oh, so few are thinking of a home over there. Then there are the cities and country districts of our own land,—Washington, Oregon, Idaho, California, Colorado, Kansas and other fields white for the harvest, but the laborers are few. What will we do, brethren and sisters? Shall the precious sheaves be lost because of the lack? Where is our faith? Some must plant, others may water, but God alone can give the increase. Too often we stop because the increase does not come our way. It is in God's hands.

Bellevue, Ohio.

Now and Thirty Years Ago.

BY B. J. BASHOR

ONE day, when I was a boy, Grandfather Benjamin Bashor, Bro. McGwin and I started on horseback to go to the Pleasant Mount church on Bays Mountain, Tenn. This churchhouse was built by Bro. C. C. Bashor, elder in charge for a number of years. We left home early on Friday morning, never riding our horses faster than a walk all day, as I now remember. We took our lunch for noon, and corn for our horses, in a pair of leather saddle-bags. By noon we had traveled half of our journey. Then we continued up and down hill, across mountains and streams until we arrived at Bro. Whetsil's home, where we stayed that night.

On Saturday morning we journeyed five miles south to a small log church, where we met Elders George Bowman, C. C. Bashor and other brethren and sisters of that congregation. All were making preparations for dinner. We had preaching services at 11 A. M.,

at the close of which we all enjoyed a splendid meal together.

All the boys were strange to me. "One boy of my size wanted to get acquainted, so he came to me, handed me a large red apple, and said: "Let us go to the spring and get us a drink." Thus we became acquainted.

That afternoon two sermons were preached, which were followed by the examination services, and then came the love feast. The brethren and sisters were crowded at the tables. I was the youngest member that partook of the communion at that time. After services were over, we made beds on the seats. I used my boots for a pillow.

The next morning Sister Bettie Bashor and I had breakfast ready at sunrise. I do not remember what all we had to eat, but one of the articles served was sweet potatoes. At 11 A. M. Bro. George Bowman preached a Gospel sermon to a good-sized congregation. The large crowd present came either on horseback or on foot. All seemed to enjoy themselves better than people do these days, even though they have buggies, carriages, automobiles and cars to ride in.

Fourteen years ago I left the Limestone congregation in Tennessee. I wonder sometimes if the Brethren in that State now enjoy themselves in the Lord's service as they did when I was there.

New Market, Iowa.

Influence.

BY HARRY S. J. GERBER.

IN our daily life, our words and actions exert an influence for either good or evil. How necessary that we try to live the true Christian life! How well if we could only hit that "happy golden medium" of doing the right thing, in the right way, and at the right time! There is much truth in this thought: "It is not what we think we are (or what others think of us), but that which we really are, that counts." Reputation is not a true representation of character.

None of us can avoid the power of influence. It will continue even unto the end of the world. Have we ever really stopped to think how long some things are remembered? More than thirteen years ago, when I was but a small boy, my dear mother was called to the better world, and I shall never forget her last words: "Oh, my boys, my dear boys, what will become of you!" These words still continue to ring in my ears, and shall, as long as I live. The lessons my mother taught me, and the influence of her life, are as near me now as though it had been just yesterday. Largely through her prayers and her noble life I am what I am,—a servant of Christ.

Eternity alone will reveal the influence of the life we are living. No one would's as much influence in the home as a mother. Solomon said: "Despise not thy mother." The character, the training, and the teaching of the mother determine the destiny of the child. George Herbert says, "One good mother is worth more than one hundred school-teachers." Another writer says: "The hand that rocks the cradle, moves the world."

But as our parents generally leave this world before we do, let us rejoice in the thought that we may have the influence of our dear Savior, Jesus Christ, and that, if we accept him and allow him to guide and direct our lives, we may some day see him as he really is, as well as we may hope to meet our dear mothers again.

Palmyra, Pa.

Teaching in Homes.

BY EZRA FLORY.

MANY attractive homes are without a knowledge of Christ and his Book. Many who struggle with poverty and burdens too heavy to bear, are also ignorant of its helps and comforts. Our Bible classes are to be found among all these conditions. One sister teaches a very poor mother who, raised a Catholic, is now one of our own number. Her husband, when she was in the hospital, succeeded in placing the three

oldest children in a Catholic institution and then deserted her and the babe that is now about ten months old. Her eyes are weakened by continued weeping. She has barely enough to subsist upon and is hindered much in laboring, by the babe left to her care. Besides all this she prays and yearns for the other children, just as all mother hearts do. Will you not pray for her?

And to this soul the Bible is a source of help. To her it is a new Book. In fact, she hardly knows the difference between the Old and the New Testament. Every lesson is a source of real joy and comfort. These teachers soon learn that they are primarily teaching souls and not chapters in a book, and that practical helpfulness and sympathy are in themselves real teaching lessons.

343 S. Trumbull Avenue, Chicago.

Sunday-School Lesson for November 15.

Subject.—Jesus and Peter.—Mark 14: 27-31, 53, 54, 66-72.

Golden Text.—Let him that thinketh he standeth take heed lest he fall.—1 Cor. 10: 12.

Time.—Probably two or three hours after last lesson. Place.—In Caiaphas' house in Jerusalem.

CHRISTIAN WORKERS' TOPIC

Our Child Rescue Work.

Mark 9: 36, 37.

For Sunday Evening, November 15, 1914.

1. What Do We Mean by Child Rescue Work? (Explanation by leader.)
2. Why Should We Seek to Help the Children?—(1) The strong should help the weak (Gal. 6: 2; Matt. 25: 40). (2) It is distinctly a part of Christ's plan (Mark 10: 14; Luke 9: 48). (3) The early training of the child will affect his whole life (Prov. 22: 6; 29: 15).
3. Who Should Help in This Work?—(1) All the children of the kingdom (1 Cor. 3: 9). (2) We can do the best work by getting the cooperation of others. (3) Seek to organize the State District.
4. Where Is the Field? (1) Your neighborhood, town and city. (2) If each one does the work around him, all the work will be done.
- Round Table: (1) Why do we have so many children who need our help? (2) How can we best help in the work? (3) Is there anyone within our reach that needs our help?

PRAYER MEETING

Taking Heed to Our Ways.

Psa. 39.

For Week Beginning November 15, 1914.

1. My Motives, My Habits, My Manners.—(Verse 1.) This being an intensely personal matter, I must scrutinize closely all I think, say and do, being sure that God's Word, with all its holy precepts, is fully demonstrated by my life (Rom. 12: 3; Matt. 6: 1; Mark 4: 24; 13: 33-37; Luke 8: 18; 21: 8).
2. Taking Heed to My Mouth.—"I will keep my mouth with a bridle [muzzle] while the wicked is before me" (verse 1). God is often judged by the words of his people. How needful, therefore, to apply due restraint (James 3: 2; Psa. 141: 3; Eph. 4: 22, 25, 29; James 1: 19, 26)!
3. Taking Heed to My Heart.—"My heart was hot within me" (verse 3). Blessed is the heart in which the holy fire burns, as the unsearchable riches of God are being meditated upon, for then the tongue shall speak of his praise (Luke 11: 34-36; Gal. 2: 20; Eph. 2: 1, 5, 6, 8, 10; 1 Peter 2: 9).
4. Taking Heed to My End.—"Make me to know mine end" (verse 4). A most important inquiry! Balaam vainly desired that his "last end" might be like that of the righteous, but was unwilling to pay the price (Rom. 14: 7, 8; Philpp. 1: 20-24; Rev. 14: 13).
5. Taking Heed to My Days.—"Thou hast made my days as a handbreadth" (verse 5). As our lifetime is very brief, we must needs be most careful in its disposal (Psa. 90: 12; 1 Cor. 3: 10; John 6: 27; Gal. 6: 8).
6. Taking Heed to My Hope.—"My hope is in thee" (verse 7). It is always safe to hope in the Lord; not in yourself or in your circumstances (Rom. 8: 24; 15: 13; 1 Cor. 10: 12; 2 Peter 1: 19).
7. Taking Heed to My Transgressions.—"Deliver me from my transgressions" (verse 8). Transgressing is but backsliding; to fail to take heed is to fall from grace, and allow sin to rule (Heb. 3: 12; 1 Cor. 9: 24-27).
8. Taking Heed to My Prayers.—"Give ear to my cry" (verse 12). Take heed to your prayers, that they be the sincere expression of your inmost heart, the product of your highest aspirations (Matt. 7: 7, 8; Rom. 8: 26; Philpp. 4: 6).

HOME AND FAMILY

Farmer Brown's Thoughtlessness.

(Selected by Hettie E. Welner, Bealeton, Va.)

'Twas even, and the setting sun
As though loth to retire
Seemed to linger on the horizon's line,
Where he shone as a ball of fire.
His blushing face seemed to portend
Fair weather and heat for the morrow.
An omen good; for 'twas harvest time
And there seemed no trouble to borrow
As Farmer Brown walked slowly home
From the field, where all day long
He had labored with his men
And pushed the work along.

His little son Dan, his only boy,
Who had scarce ten summers known,
Had gone to fetch the cows from the field
And see that the chores were done.
He had carried the water that day for the men,
He had heaped the hay into piles,
And I think if his steps had been counted all
They would surely have covered miles.
But he'd done it all with a willing heart,
And had trodden as if on air,
For his heart was light as his soul was pure
That shone from his face so fair.

For was not he on the morrow to go,
Along with the boys of the school,
To their annual picnic in the grove,
As had been their wonted rule?
His father had promised that he should go,
Quite a long, long time ago,
And visions of chicken and cake and fun
Had sustained him the long day through.
'I tell you, my boy,' said the farmer that night,
When their evening work was done,
'If the weather be fair till tomorrow eve,
The hay will be safe in the barn.'

'Tomorrow,' said Dan in a trembling voice,
'Is the day of the picnic, you know,
And father,'—the voice was tearful now,—
'You said,—you said I could go.'

'What! go to a picnic in harvest time,
When the work is but begun!
'Twould be folly, my boy, to leave the hay
For the sake of a bit of fun.'

Dan climbed the stair with a heavy heart,
And though he'd not noticed before,
His tired limbs ached and his head was throbbing
As it never had throbbled before.

'Oh! if mother had lived!' and he closed his eyes
To check the tears that would come.
'But I must be faithful to father, I know,
As she bade me when she went home.'

Next day in the field, when the merry boys
Drove by in the height of their fun,
They waved their hats and cheered poor Dan,
Whose work had long since begun.
He waved his cap and tried to smile
But 'Hurrah!' he could not say,
Because of the lump that rose in his throat,
And the bright drops that fell with the hay.

Another eve, and at Farmer Brown's cot
Arc soft steps and whisperings low,
For some one lies in the little bed,
Where, a few short hours ago
The pillow was wet with bitter tears,
Of a child's disappointment and pain,
And the cloud cast in that fair young heart
Can never be lifted again.

'Tis Dan, our Dan of yesterday,
The boy who had stood the test,
And sacrificed at duty's shrine
So much that a boy loves best.

They had carried him in from the field that day
Where he lay in a limp little heap.
'Overcome with the heat,' the doctor announced,
In a voice both solemn and deep.
Do you ask if the father's heart was moved?
Ah, yes! in the depth of his woe
Such remorse, and sorrow, and anguish of heart
I hope you may never know,
As there fell on his ear from those childish lips
As he knelt beside the bed,
'I have been faithful to father,'—a sigh,
And little Dan was dead.

Do you think he did not love his boy
Because he had thoughtless been?
Yes! his was an error common enough
But none the less a sin.
Oh, fathers! fathers of boys I mean!
Don't think that your duty is done
When you merely clothe and feed your boy,
For 'tis scarcely more than begun,

And is not thoughtlessness a sin
That must surely be answered one day.
'When we know all things as they are known
And the mists have cleared away'

Emmeline's Glory.

BY ELIZABETH D. ROSENBERGER.

No, it couldn't be helped. Such things are bound to occur, but I just want to say that I am glad that Emmeline was the one who happened to deal with this situation.

It was like this. Emmeline had been secretary of our Sunday-school for two years, when, at the annual election of officers, it was decided that we must have a change. Why? Oh, who ever does know all the reasons that go into an election of this kind? If only people could realize, once for all, that holding some office or other in church or Sunday-school is not like that of the chief justice of the supreme court,—an office to be held for life or during good behavior,—it would save some hard feelings. But let Sister Kuhns tell the story. She never wants me to interrupt, so I shall listen:

"So they put Kate Darnier in Emmeline's place. An' so far as we could see, it didn't make a mite of difference to Emmeline. She never missed a service and kept right on doing anything she could to help. Then they found that Kate couldn't keep the records very well. An' what does the superintendent do, but take them to Emmeline to straighten out. An' she went over the books and soon had everything in order. Then that Kate,—who never did have more than the average of good sense,—began to stay away on Sundays. She hadn't any excuse really, only she was one of those people that go to church when the sign is right, and when she feels like it. Then, there goes the superintendent again and asks Emmeline to serve as secretary when Kate is absent. An' I am sure it would 'a' done you all good, to see how Emmeline just smiled an' said, 'Why, certainly, I'll be glad to do the work.' An' there she was,—just a-doing her best, the same as if they hadn't taken the office away from her an' given it to Kate. It beats me!"

Sister Kuhns paused for breath and I improved the occasion to remark, "That was sweet of Emmeline. But she only did what every church or Sunday-school worker must do if he wants to be of use; we can't choose our work."

"I guess maybe you're right, but it makes a sight of difference to some; they want lots of honor for what they do."

"But," I persisted, "if there is any place on earth where, as Kipling says, 'No one shall work for money and no one shall work for fame,' it is in the church. We do things for the joy of helping, the joy of making some one's burdens lighter, and the deeper joy of winning souls for Christ."

"I shouldn't wonder if Emmeline beats most of us there, for she's a great help when it seems as if they can't quite make up their minds to join church."

"She's a great help anywhere," I said, and that closed the conversation.

Now, the thing that Sister Kuhns especially admired in Emmeline was her freedom from a sense of grievance, her holding herself above slight or ill-feeling. In these days when the organizations in our church are many, a disposition of this kind is valuable; it puts a premium on the worker. I believe we should have more such workers if it were generally understood that only a little person can be touched by little things. The day has gone by when we relate the story of a slight, expecting to be petted and sympathized with, as we pity our children. Instead of this, most of us hide the slight and forget it; we know that is the better way.

It was a girl behind the ribbon counter who showed how this should be done. She had only her wages for her support, but she had a sense of self-respect and dignity that many a woman worth millions might envy. It was a hot day and the girls were all tired. When a woman came to this girl at the ribbon counter, she wanted a certain shade of silk ribbon, and a cer-

tain width. The girl soon knew that they did not have what she wanted. But that made no difference to the shopper. She asked for one bolt after another, and she held her sample close to them all. The girl pulled one roll after another from the case at her demand, the woman growing more and more impatient as none of them would do.

"I feel sure you've got the right kind if you'd take any pains, but you won't," was the insulting answer as the woman flounced away.

I had been waiting and I now said, "Why did you put up with that? Why not tell her what you think?"

Very quietly the girl answered, while her fingers were busy putting her stock of ribbons in order, "Oh, it isn't worth while. She don't know any better!"

And the rolls of ribbon were being slipped into their places by the calm-faced one. She was truly a wonderful example of the dignity that sheds insult as the duck's back sheds water.

My sister, do you realize that unless the heart is cultivated, life's skies will forever remain gray? The mind that entertains envy, malice or hatred, can not be happy or useful. That is the reason Jesus says, "Blessed are the meek." You can come around and in a loud voice assert your rights and complain of the slights from which you suffer, but it will do no good. In spite of a vast deal of selfishness there is a tremendous cohesive power among men. We are drawn together and held together by our deep longing for sympathy and help. If you are going to be happy, it is yourself that you must go to work at, and not other people or outside things. And there lies the glory of Emmeline, and of all who, like her, go on their way in peace and quietness, doing their duty. For the "discretion of a man deferreth his anger; and it is his glory to pass over transgression" (Prov. 19: 11).

"If you and I, just you and I,
Should laugh instead of worry.
If we should grow, just you and I,
Kinder and sweeter-hearted,
Perhaps in some near by and by
A good time might get started."

Covington, Ohio.

The First of the Flock.

BY WILLIAM LEWIS JUDY.

THE dying thief was with the Master in Paradise on the day of the crucifixion. The laborers who came to the vineyard at the eleventh hour received equal reward with those who had borne the heat of the day. Not a few men have referred to these events, trying thereby to justify their delay in accepting Jesus Christ.

These same men hope to get into heaven just as the gates close. While they are young and strong, they will follow the ways of sin, heedless of the Spirit's call. Then, after they have given the best years of their lives to the devil, with one foot already in the grave, with body worn out and decrepit, they will forsake Satan and offer to God their sin-stained souls,—empty shells of their former selves.

God doesn't want our weakened bodies and wasted souls any more than we want defective fruit when we buy apples. God demands the very best, for did he not require, in days of old, the choicest fruits of the harvest and the first of the flock? He wants us all of our lives,—from early youth, with its enthusiasm and strength, to old age with its wisdom and content.

Not so many years ago, in some of the churches, the weak, lazy, unenergetic son was usually picked out by the parents for the ministry. If a man failed to make a living otherwise, he usually drifted into the ministry. Fortunately, that day has passed. God demands for his work the strongest bodies, the smartest brains, the purest souls.

The eleventh-hour recruits, relying on the "death-bed repentance" idea, forget that, perhaps, the thief

(Concluded on Page 718)

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BRO. D. P. HYLTON changes his address from Troutville, Va., to Frederick, Md.

THE enrollment in Juniata College has reached 223. This is good for the fall term.

THE Brethren at McPherson, Kans., are engaged in a series of meetings, conducted by Bro. A. J. Culler.

BRO. J. K. HOLSBERY, of Kirt, W. Va., is locating at Plant City, Fla., where he should hereafter be addressed.

FIVE united with the Tippecanoe church, Ind.,—the result of Bro. Manly Deeter's recent series of meetings.

BRO. EDWARD FRANTZ has been chosen to represent Southern California and Arizona on the Standing Committee.

FIVE recent accessions to the Newton church, Ohio, are the result of an inspiring revival effort by Bro. C. O. Beery.

BRO. CHAS. A. MILLER, of Kansas, has changed his address from Westphalia to 1005 West Locust Street, Independence.

BRO. LESTER HEISEY should be addressed at R. D. 1, New Paris, Ohio, instead of Paris, as stated in a previous issue.

SEND sixty cents and get a copy of Bro. Stover's new book. See special notice at the close of page 714, this issue.

AT present Bro. J. M. Mohler is engaged in revival work in the Fairfax congregation, Virginia. A good interest is reported.

AT its recent District Meeting Nebraska made choice of Bro. J. Edwin Jarboe as a member of the Standing Committee.

BRO. A. C. ROOT, of Seattle, Wash., held a two weeks' series of meetings for the Olympia church, same State. Thirteen were made to realize their need of a Savior.

BRO. D. L. MILLER and wife have arranged to spend the coming winter in California, and if all goes well they will leave Mount Morris for the Pacific Slope about Nov. 18.

THE members of the Fairview church, Pa., secured the services of Bro. G. S. Batzel for a series of meetings. Seven identified themselves with the Lord's people at that place.

BRO. J. F. APFLEMAN, who has not been in good health since, last April, has recovered sufficiently to enter the evangelistic field again. He is now engaged in a series of meetings in the Copper Creek house, Santa Fe congregation, Middle Indiana.

THE Shipman church, Va., recently entered into revival efforts in different parts of its congregational field, Brethren E. J. Egan and Elwood Cunningham doing the preaching. Twenty-eight souls enrolled under the banner of the Great Commander.

INTERESTING meetings, recently held in the Chipewa church, Ohio, by Bro. J. L. Mahon, resulted in five accessions to the church.

BRO. C. A. McDOWELL, of Robinson, Pa., was with the members of the Summit church, same State in a recent revival. Eight united with the Lord's people and one was restored.

SOUTHWESTERN KANSAS AND SOUTHEASTERN COLORADO sends two papers to the Annual Meeting. Bro. D. Webster Kurtz will represent the District on the coming Standing Committee.

BRO. S. E. THOMPSON, of Garden City, Kans., assisted the members at Overbrook, same State, in a much appreciated revival. Eight were added to the church by confession and baptism.

THOUGH Bro. M. M. Eshelman and wife will be absent from home for months, engaged in Bible Institute work in the East and the Middle West, all mail addressed to them at Tropic, Cal., will be sure to follow them.

IF you immediately turn to page 714, read what is said about a new book, and then send your order at once, you will, inside of a few days, have something that will help you pass the long evenings pleasantly. Try it.

BRO. J. EDWIN JARBOE and wife are at this writing engaged in an interesting series of meetings in the Holmesville, Nebr., church. So far seventeen have made the good confession. The meetings will close Nov. 7.

A THREE weeks' revival at the Tom's Run house, Sugar Hill congregation, Ohio, was conducted by Bro. D. H. Keller, of Dayton, same State. Eight made the good choice and entered into the baptismal covenant.

BRO. S. G. GREYER, of the Mill Creek church, Va., began a series of revival meetings in the Beaver Creek church, same State, Oct. 11. Twenty-five entered into church relationship by baptism, and one was restored.

BRO. J. H. FIKE, of Middlebury, Ind., recently closed a most refreshing series of meetings in the Bremen church, his State. Seven entered the baptismal waters, one was reclaimed, and three await the administration of the sacred rite.

THE Walnut Valley church, Barton Co., Kans., three miles southwest of Heizer, has been reconstructed, and rededication services will be held Nov. 15, at 11 A. M. Bro. J. J. Yoder, of McPherson, Kans., is to deliver the address for the occasion. At 2 P. M. he is to deliver a discourse on "The Influence of the Country Church."

BRO. D. M. CLICK, 538 Chipeta Avenue, Grand Junction, Colo., desires information as to any members or members' children who may be living in that city. If furnished with names and addresses of all such, he will endeavor to get in touch with them, so as to interest them in the Sunday-school and church services at the mission in that city.

A FEW days ago a number of friends met at the residence of Bro. Joseph Amick, to celebrate the eightieth anniversary of his birth. Though he has measurably recovered from the severe sickness and suffering of last winter, he has not, as yet, regained his former vigor. Still he is able to attend our church services quite regularly, and last Sunday had the privilege of enjoying the morning services at Batavia.

BRO. J. E. SALE'S communication, "How Girls Are Stolen," on page 715 of this issue, should be given a most careful reading by all. If it will cause any of our people to be a little more watchful, lest the wily seducer succeed in his dastardly work, the effort of the writer, in penning his timely words of warning, will be amply remunerated. Any of our readers who may wish to secure further information on this most important subject, are referred to the book, "The Girl Who Disappeared," by Clifford G. Roe, which we furnish, postpaid, at \$1.50 per copy.

BRO. SAMUEL PORTER, of Bradford, Ohio, closed a four weeks' series of meetings at the Pleasant Valley church, same State, Oct. 23. Fourteen were baptized and one reclaimed.

ON page 714 we publish a letter from our special correspondent in the Orient, under the heading "The Conditions in Turkey." In these days of largely-perverted and sensational press reports, it is truly refreshing to be favored with an absolutely reliable delineation of conditions as they now exist in that most despotic realm.

ON page 707 will be found a good picture, showing a group of young ministers, taking work in Bridgewater College, Va. The preparation these young brethren are making, so as to fit themselves more thoroughly for the duties assigned them, will tell in the years to come. Pictures representing scenes connected with the other schools may appear from time to time.

THE members of the Leak's Chapel congregation secured Sister Mary E. Martin as a missionary worker. By her labors twenty-seven have been induced to unite with the church by confession and baptism. This shows what may be done by the persistent efforts of a devoted sister, and like efforts, along the line of personal work, might meet with equal success in many other congregations.

A MOST delightful love feast was held at Batavia, fourteen miles south of Elgin, last Sunday evening. Every seat at the tables was occupied, and several members, even then, could not be accommodated. The fine attendance at the morning service had much to do with the inspiration of the occasion. The day was charming and, taking everything into consideration, one seldom gets so much help out of the services of one day.

RECENTLY one of our earnest ministers happened to get into a congregation, greatly in need of a house of worship. It was proposed to secure the necessary supply of logs for a meetinghouse at once; and so the minister, with the men of the congregation, went up the mountain and started the logs toward the saw-mill. The way to accomplish any task,—no matter how difficult,—is to set about it in good earnest, and the way will open for its accomplishment.

THROUGH Bro. J. M. Miller, of Lititz, Pa., it is learned that \$500 was given to the General Mission Board for work in China by our deceased Mennonite friend, Martin D. Kendig, of Millersville, Pa. While the deceased was a member of the Mennonite church, he was also a reader of the GOSPEL MESSENGER, and through its columns learned of the China work, and wished to help it. In addition, he gave to his own church \$500 for India, \$300 for Africa, \$200 for the Lancaster General Hospital, and \$100 for the Millersville Mennonite Sunday-school. The Church of the Brethren, through her General Mission Board, expresses her sincere appreciation of the gift, by which its work in China has been so graciously remembered.

Horseback Evangelism

TURN to page 715, and take a good look at an old-time preacher, his faithful horse and devoted wife. While the good wife would greatly appreciate the presence of her husband in the home, from day to day, still she cheerfully makes the needed sacrifice, in order that the Lord's work may not be hindered. In the balancing of accounts, in the great day of reckoning, much credit is going to be given to the good wives, who have for years done even more than their part, while their husbands were away from home preaching the Gospel. Then think what a noble part has been played by the horses that have carried their masters to and from their fields of labor. Horses have no promise of future reward, but some of them are doing more for the saving of souls than hundreds of men and women, whose names are on the church rolls. As for the horseback preacher, who will say that he is not a real missionary? Think of the hundreds of well-dressed ministers, who occupy comfortable places in the Pullman or interurban car, and then think of the horseback preachers among the

mountains. We ought to have ten thousand of these faithful preachers, and an equal number of trusty horses to help evangelize the South and the West.

Bear With the Weak.

"THAT those who do not fully conform to the methods herein set forth, but who manifest no inclination to follow the unbecoming fashions, and whose life and conduct is becoming a follower of Christ, be dealt with in love and forbearance; and that every effort be made to save all to the church until they can see the beauty of making a larger sacrifice for Christ and the church."—*First sentence of section nine of the Conference decision of 1911 on the dress question.*

That the above is in accord and harmony with the highest authority in this world, read the following from the Inspired Word of God:

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification."

"Him that is weak in the faith receive ye, but not to doubtful disputations."

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burden, and so fulfill the law of Christ."

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

"Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same to one another, as good stewards of the manifold grace of God."

"Be kindly affectioned one to another with brotherly love; in honor preferring one another."

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

The letter and the spirit of the deliverance of the Conference of 1911, on the dress question, are in harmony with the New Testament teaching on the simple life, and should, in love and forbearance, become the rule of practice in all the churches. D. L. M.

Political Parties and the Church.

NEARLY twenty years ago I heard one deacon in the church say to another deacon that he thought the church ought to make a rule compelling every member who voted to vote the prohibition ticket. And the reply was that such a ruling would not be right, as it might interfere with a man's conscience. The one objecting was a stronger and more intelligent worker for prohibition than was his brother. This incident is mentioned merely to show that for years we have had brethren who have wanted the church to affiliate with a political party. So far—and very wisely—the church has refused to be dragged into politics.

We don't need a political party to tell us what to do on a moral question. We have in our own membership a prohibition party; have had since long before the prohibition party as such was thought of. Our light is shining on this question. We don't want to be known as members of a political party, but as a church composed of men and women who are endeavoring to live up to the standard set by the Master, which is very much higher than that set by any political party of which we have ever heard.

We are told to be wise as well as harmless; and wisdom will tell us where and when and how far to go. During the present campaign in the States—which will be over and the votes counted before this article could reach MESSENGER readers—we see a wonderful mix-up. In one State prohibition in some form is advocated by one of the two great political parties,

and in another State the same party is opposed to it. A high government official goes into a State where a constitutional amendment in favor of prohibition is in question, and urges that his party ticket be elected, though he has long posed as favoring prohibition and his party in the present campaign in that State is allied with the liquor interests. Politics does indeed make strange bedfellows—so strange that we as a church do not want them.

It is not merely at the polls that our influence counts. We have the right to go there and vote as we think best. But if that is all there is about us that counts for temperance, we might as well be counted out. How we live up to our profession is of vastly more importance. If we are faithful in that respect we shall have the right of influence on moral questions that confront us as citizens. We sometimes seem to be afraid that the world will not know where to place us unless we get up and shout that we favor this, that or the other thing. That is a mistake; the world knows where to place us, unless we are unfaithful. Years ago nearly every spring there was doubt as to whether our little village would have a saloon. Men were present keeping count; and when one of our people cast his vote those outside marked down one more against the saloon. There was no mistake. The saloon men knew just how every one of us would vote; but we did not enter politics.

We can not afford to enter politics. Sometimes it seems to me that the old brethren took the safe course when they kept away from the polls. We don't need to engage in these things. Long ago some of us urged an old elder to break his rule and vote against the saloon at one election, for we feared that the saloon would come back to town. But he would not go. He said he would pray that the curse might be kept out. It was kept out. Who will say that his vote had more to do with the result than this faithful man's prayers?

There is a warfare in which we must be engaged all our lives; but it is spiritual, not carnal; and the weapons are spiritual. This is not saying that we may not at times be in duty bound to use the weapons at hand to help overthrow an evil; but it must always be done in such a way as to bring no reproach upon the cause for which we stand. Now that the battle is over for the present we can think more calmly about these things. There is no doubt as to which side of the liquor question we should take; but there is doubt as to whether we take and hold our position wisely, as becometh men professing godliness. It is our duty to find and follow the best way in this warfare. G. M.

To the Young Minister.

II. His Attitude Toward the Ministry.

THE right attitude of the mind and heart is the first essential of the individual toward any business or work, if real success is attained. This is all the more important in its relation to the ministry, since the ministry is the highest calling in the world, open to men, and since the minister's life and efforts are acceptable to God in the proportion that his heart is right. Above all things else, the minister's attitude should be right in the sight of God.

What is the right attitude toward the ministry? First of all, it is the attitude of *comprehending*. The origin, nature, purpose and responsibility of the ministry should be understood. This is absolutely essential to the highest motive and the greatest consecration. The mind should be in constant effort, therefore,—in agonizing labor in fact,—to comprehend the heights and depths of the Gospel ministry. A feeling of distress might linger that so little of it is understood, nevertheless the mind should go to its limit in attempting to comprehend the divine origin and function of the ministry, its authority, its power over men, its weight and value, and the faithfulness it requires of those who labor in it. The measure of the appreciation of these things is the gauge of every minister's success. Much time, and prayer, and labor, and agonizing, should be given to the subject at this point.

In the second place, *the minister should love his work*. "If a man seeketh the office of a bishop, he desireth a good work" (1 Tim. 3:4). "This is a faithful saying," for it is true.

It is lawful, according to this passage, that a man may seek the ministry and desire it. Or, in other words, to put it in negative form, it is not a violation of Scripture to seek and desire the ministry. He that seeks the office, seeks an honorable position; and he that desires the ministry, desires a good work. For these reasons the ministry should be sought and desired. It is a right thing to seek, and a good thing to desire. Love should be the supreme motive in all right seeking and desire; therefore, the minister should love his work.

The argument rests in the nature of the case. Upon this the scriptural teaching is based. The highest degree of success is achieved through the love of one's work. It is easy and natural for men to put their best into their work, when they like it. It is exceedingly difficult, if not impossible, for men to put their best into what is forced upon them against their love and choice. It is against the nature of things, and therefore against the highest success. Success in the ministry is difficult, most difficult, probably the most difficult of all callings, and therefore it should have all in its favor possible. Love of its work is the fundamental condition to success in it, as to the individual, without which the chances for success are in the minority.

Certainly, one's motive in seeking the ministry should be right. If one desires it to parade his gifts, it is bad enough, and if this be the aim, would it not be better to seek parade where talent and learning get greater applause? The ministry is about the poorest place in the world for applause. There is not much applauding in the church, though talent and learning, given in faithful service, get recognition, and their reward. If one desires the ministry for the sake of honor, it will be well for him to look around a little. See what honor was bestowed on the faithful ministers of the past! A good many of them paid for their faithfulness at the stake and the executioner's block. The multitude ran before Jesus, spreading their garments in the way and crying, "Hosanna; Blessed is he that cometh in the name of the Lord," and five days later they nailed him to the cross. This is the kind of honor that goes with the ministry, though it is applied differently today. The man who enters the ministry for honor is almost sure to be disappointed, and he will most likely be forgotten before the grass grows over his grave.

If a man desires the ministry for the support it gives, he certainly shows the poorest judgment, as a man of business. The hardest work and the poorest pay in the world, as compared with other callings, are found in the ministry, and withal the slightest chance "to make a hit." In a large Methodist Conference, lately, it was learned that the ministers' salaries averaged about \$500 a year. Salaries paid in the Methodist church are about an average of the whole, I suppose. An ordinary traveling man on the road receives from \$1,000 to \$2,000 a year,—the best ones much more. Teachers in the public schools receive from \$30 to \$150 a month, according to position. The yearly income of a good lawyer runs into the thousands of dollars. Even a No. 1 farm hand in the West receives as much as the average preacher. A man with ability enough to become a moderately good preacher, can command much more money outside of the ministry than in it, to say nothing of the churches, such as the Church of the Brethren, the most of whose ministers preach without money and without price. So, if the young aspirant for the ministry is moved chiefly by financial considerations, he will do well to head off in a different direction, for it is silly in him to seek the ministry.

But why should not the ministry be sought to give God the highest honor, to do all for the coming of the kingdom of peace, to labor for the saving of souls, to bring peace and joy to the human heart, to seek the widest sphere of usefulness, to endure the greatest sacrifice, to share in and carry a part of the world's

sorrows and troubles? Why, I say, should not the ministry be sought for these reasons? And why should not the church and everybody else say, "God bless you!" to every young man so minded?

The position of the Church of the Brethren in the past has been against, rather than favorable to the individual desiring the ministry. In fact, if it were known that a young man desired the ministry, it was almost certain that he would not be chosen. His desire forfeited his election. It was too bad, but true. The position of the church is changing to the other side of the question, but there is still need of greater change. Instead of holding a negative position to ministerial service, the position should be positively encouraging. The church should throw her arms around every young man, with ministerial qualifications, and help him in every legitimate way. Already the church has lost too many of her young men to the ministry, and many of them lost to the church thereby. The church will do well to look after her young men, with the view of drawing them into her service, and in the proportion that she succeeds in this, she succeeds in solving the biggest problem on her hands.

H. C. E.

The Conditions in Turkey.

THE following letter, bearing date of Sept. 29, comes to us from one of the large sea-coast cities in Turkey, and gives some idea of the conditions of a country, seemingly on the verge of war. If it is this way before the beginning of hostilities, what may we not look for in the midst of military operations? To say the very least, war is a terrible thing. For prudential reasons, we withhold the name of the writer:

"We are under the war cloud,—not the actual war, but just its cloud,—and we find it dark enough. The storm of mobilization has been playing havoc in our midst during the last two months. From the very beginning of the European war, a general order went out for the conscription of all males from twenty to forty-five years of age. From the moment the order reached the various towns and cities, the work of taking the men into custody commenced. In the smaller towns of the interior, where the Turk is given a freer hand, people were taken summarily from the very midst of their work, or while they were going about the streets; and, without allowing them a few hours in which to see their families and arrange their affairs, they were crowded into the police stations, from whence they were put on flat cars and sent on toward Constantinople and the Dardanelles. Thus many a husband was snatched away from his wife and family without their having a chance to see him or to know what had become of him.

"But this was only the beginning of sorrows, for from the very first hour all the banks closed their doors, and the people were left without money. In many parts of the country they had already been having hard times because of the crops being drowned out, and this oppression added unto it made things decidedly worse. Then, too, communication with Europe, both by sea and land, having been stopped, the importation of certain foodstuffs was impossible, and prices began to soar to dizzy heights, neither was there any exportation, partly to compensate for these inflated prices.

"But the cup was not full yet. The police officers went around to the different stores and helped themselves to cart-load after cart-load of goods. From the dry goods men they took hundreds of bolts of cloth. At the grocer's they seized all kinds of edibles. The grain merchant had to sit by and see hundreds of sacks of flour, rice, beans and feed carted away. Of one merchant they took \$14,000 worth of fancy leathers. With my own eyes I saw them almost empty out a rope merchant's store. Even the foreign subjects were not exempted from this wholesale confiscation, for the consulates were not able to keep the Turks away from the goods of their respective subjects. Yes, do not be surprised, I said confiscation, for such it is. The Government does not pay the people money for their goods. And if they ask for a voucher, the confiscating officer finds a piece of paper from somewhere (no matter what kind it

is, even wrapping paper will do), and on that he scribbles a memorandum, including the quantity of goods he took, but neither quality nor price is mentioned. All that the poor merchant has is that little strip of paper. It is the only thing on which he can base any future claim. Those who have had any experience with the Turkish Government know, of course, that it is a delusion to hope for any future payment.

"As for the artisans, their lot has not been much better. Here is the story of Mr. Artin, the gunsmith, as he told it to me on the day the incident occurred: 'An officer sent for me to repair a cannon and a gun. They were difficult jobs, but after working a good while at them, I succeeded in getting them repaired. After inspecting them, and being apparently satisfied, the said officer tossed me two nickels and told me that one nickel was for the repairing of the gun, and the other for that of the cannon. When I ventured to ask him whether he was giving me alms, he thundered, "Begone or I'll have you flogged." So I took my nickels and hurried away, being thankful that it was no worse.'

"Among the farmers things are even worse: Here is a verified story: Farmer Hampig was sixty years old. He had two married sons. They all lived together in the same house, in the good old patriarchal way. His two sons were taken for military service the very first day. Then the soldiers came and took away from him his horse and mule,—the only team he had,—and there were left him only two cows, in the way of live-stock. With these two cows he intended to plow his ground, hoping with their milk to provide sustenance for his large family. But two weeks ago they took away his cows also, and when he complained, saying that it was their only source of food, he was flogged for it.

"Even here, in the large cities, much barbarism is in evidence. Hundreds of tailors were summarily ordered to take their sewing-machines and betake themselves to a town, twenty-five miles away from here, where they were to engage in the preparation of uniforms for the soldiers. For each uniform they prepare, they will be paid twelve cents. In how many days can a tailor finish a uniform, do you suppose?

"Fearing an attack from the English fleet, the number of police stations was increased throughout the city. In order to find quarters, people were made to vacate their houses within two hours after receiving notice, and soldiers were quartered in their homes. When they complained that they had nowhere to go, the police said they did not care; they had need of their houses and they must vacate them. Of course, they paid them nothing in the way of rent. Not only so, but they compelled the residents of that neighborhood to furnish the necessary articles of furniture for the police station. And it was not only in one, two or three places, in each city, that these things occurred; but right here there are scores of houses that were thus forcibly taken from their rightful occupants.

"Those who are taken away on the pretext of military service, are employed in road making and pounding stone, on partial rations, in the large cities, and no ration at all in the smaller towns. Aside from this, on the least pretext, they are given a severe beating. Especially is this true with the Greeks, against whom the Turks entertain a bitter hatred just now, because of the territory they took from the Ottoman Empire as a result of the last war.

"There are many more such things to write, but it is enough to let you know that the suffering is great among the people. It is heartrending to hear the cries of the hungry children on the streets, and to see quite respectable women going from house to house, begging for food.

"Although we can not understand the reason for this, still, undoubtedly, this suffering and conflict will serve some great purpose, and it is to be hoped that it will serve to turn the hearts of men towards the Father of love. In all the churches fasting and prayer, and special services are being conducted, so that peace may reign, and this great conflict quickly

be ended. A sermon of the Greek bishop of this city, on that subject, was the cause of a misunderstanding with the Government, and he was deposed, and exiled from our city.

"The latest news is that the Dardanelles are closed against all vessels. That will still further decrease the number of vessels which visit this port; and our communication with the outside world will be further curtailed.

"The prayers of the faithful are desired in behalf of the Christians of this oppressed land, that in addition to their suffering from lack of food and raiment there may not be added a bloody season of slaughter and massacres, as in times past."

Some Top-Notch Workers.

HAVE you ever thought of the fact that some of the greatest and most successful feats have been wrought under comparatively discouraging circumstances? Only recently we noted a story that well illustrates this point: In a certain locality there was a swamp, where the water was knee-deep in many places. Rotting logs lay in the water, weeds grew thick and rank, and frogs and mosquitoes flourished undisturbed. No one considered the place of any value until a "top-notch" farmer bought it. People laughed at him, but the farmer was undisturbed. He drained the swamp, cut the brush and weeds, and burned them, together with the old logs. Frogs and mosquitoes were disposed of, having no longer a home. The land was plowed, and sowed with the best of vegetable seeds, and, lo, the deep, rich, virgin soil brought forth such crops as the district had never seen. The swamp turned out to be more productive than most gold mines. But then, you see, this man was a "top-notch" farmer, and able to do the best thing possible with such a swamp. And so it is spiritually. A young preacher came to a country church, that was in a most deplorable state. Prosperous in this world's affairs, the people were indifferent to religion. Neighborhood quarrels abounded. With all this in plain evidence, the young minister's friends told him he was surely wasting his efforts in such an unpromising place, but he could not be moved from his purpose. He gathered in the children and won their confidence and affection. Through them he gained the loyal cooperation of the parents. Indifference disappeared and quarrels ceased. Ere long a new and larger church was built, which is crowded at every service. But there was only one way to do it,—by having a "top-notch" worker take hold of the run-down church. There is no secret about this matter,—every Christian may be a "top-notcher" by following Bible directions. Try it and you will find the Lord faithful to his promises.

A New Book.

"MISSIONS AND THE CHURCH," by Bro. Wilbur B. Stover, is the title of a neatly-printed and well-bound book, just from the press. The work contains over 200 pages, and a number of very striking illustrations. While at home on furlough, Bro. Stover devoted several months to collecting the necessary data, and preparing the manuscript. Taking it as a whole, we find that he has brought out a very interesting and helpful little volume,—one that deserves a wide reading. At the end of each chapter will be found a number of questions, adapting the work to the special use of Missionary Reading Circles.

The author deals with the missionary zeal of the Early Church, The Ancient Churches of the East, The Roman Catholic World, The Mohammedan World, A Survey of China, along with A Survey of India, and other subjects of interest.

Among our people no one writes just like Bro. Stover. He has a style wholly his own, and what he puts on paper, when brought out in book form, invariably makes interesting reading. The price of the book is only sixty cents, and this places it within easy reach of practically all the MESSENGER readers. Those wishing a copy should order at once. Now is the time to get the book and read it. Address the Brethren Publishing House, Elgin.

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RIDGELY, MARYLAND.

Our church met in council Oct. 14, with Eld. T. F. Imler presiding. Our Sunday-school was reorganized, with Bro. J. P. Holsinger as superintendent, and Sister Mary Crouse as Secretary. Bro. J. P. Holsinger was also chosen president of our Christian Workers' Meeting. The work at Henderson looks promising. Regular services are held there, with a good attendance. A teacher-training class is to be organized. We decided to follow the recommendation of the General Sunday School Board, in electing our Sunday-school teachers. Our last monthly Sunday-school missionary collection, of \$13.37, is to be sent to the Home Mission Board.

Arrangements were completed for the holding of the Ministerial, Sunday-school and Missionary Meetings of the Eastern District of Pennsylvania, which are to be held here Nov. 11 and 12. Our series of meetings will begin Nov. 14, when we expect to have Eld. I. N. H. Beahm with us. We will hold our love feast Nov. 29.

A joint Temperance Meeting of the Peach Blossom and Ridgely congregations was held in the Ridgely church Oct. 11. A morning and an evening session were devoted to this work. The attendance and interest were good. Among the speakers present were Eld. I. W. Taylor, of Neffsville, Pa., and Eld. J. W. G. Hershey, of Lititz, Pa. It was interesting to hear twelve boys and girls give Bible quotations on the subject of "Temperance." An offering of \$26.16 was lifted. Debora K. Reber.

Ridgely, Md., Oct. 15.

HOW GIRLS ARE STOLEN.

"Thirty thousand girls wanted at the World's Fair, in 1915, at San Francisco, Cal., to be used as white slaves." These words were used by a missionary lady, who lectured in the Free Methodist church, near here, a short time ago. She told of two young girls, about twelve or thirteen years old, whom she saved from being stolen at a little station where she had just got off the train.

The missionary's attention was drawn to the parties, as she was about to leave the train to go to her stopping place up town. In some way she got their attention, and took the opportunity to tell them of their danger, as they were about to eat some candy that was given them by the two men, who were doing all they could to get the girls under the influence of the drugs that the candy contained.

In Nebraska, a short time since, a home was robbed and an eighteen-year-old girl taken by white slave dealers. The father being away, and no man around, the mother and aunt of the unlucky girl were tied down with baling wire, and left in that condition to keep them from phoning to the neighbors, or to let it be known, until the men had plenty of time to get away. While the family and friends did all they could, to find trace of the kidnapers and the girl, their endeavors proved unsuccessful. It is to be hoped that they may still be apprehended, and receive their just punishment.

In one of our large cities a girl was found, who had been stolen and placed in a room on the fourth story of a large hotel. There she had lived for four years, and never was allowed to leave her room. A fine young man, who happened to see her, learned that she had been stolen and kept for immoral purposes. Providing a way for her escape, he succeeded in restoring her to her family.

One of our neighbors, Mr. Allen, moved from our neighborhood and located in a county east of this. He had two nice daughters at home. The father and mother went to visit some of their friends, on a certain Sunday morning, and the two girls were left at home to take care of things, and go to Sunday-school with the smaller children. On their way to Sunday-school two strange men, riding in an auto, asked the girls to ride with them. But they refused, telling the men that they were going to the schoolhouse to Sunday-school. The men said they were going by the schoolhouse, and could stop as well as not. Then the girls got into the auto. When they reached the schoolhouse the men did not stop, but one of the girls jumped, while the other one, being seated

between the two men, could not escape. She was taken to Wichita, Kans. Mr. Allen, taking a train that evening, caught the scoundrels in Wichita, and saved his daughter.

We are telling this to warn parents, and even others, of the traps set all over the country for innocent girls. Aline, Okla. J. E. Sale.

AMONG THE CHURCHES OF WEST VIRGINIA.

Bro. S. L. Garber and I left our homes Aug. 13 for the West Virginia field, to hold some "visit councils," and attend to some preaching appointments. Then, too, the funeral services of Bro. Hiram Riggleman, who died at his home in Pendleton County in March, 1914, were held at this time. He was loved by all who knew him. His age was near the three-score and ten mark. The services were largely attended.

We were present at eight "visit councils" during our trip. The visiting brethren brought favorable reports to these meetings, with one or two exceptions. Nearly all matters were adjusted satisfactorily.

We returned home Aug. 26, and found all well. Next morning wife and I went to our Ministerial Meet-



Bro. Jacob A. Garber is in the saddle, ready to start on one of his mission trips among the mountains of Virginia. In this way he has traveled thousands of miles, and eternity alone will tell the story of his splendid work. His good wife stands by, to see him off. The barn may be seen in the rear.

ing at the Fairview church, in the Unity congregation. We had a well-rendered program. All considered it a most profitable meeting. Friday evening, Aug. 28, found us at home again.

We held our love feast Sept. 5 in the Green Mount house. The meeting was well attended, and we had excellent order. Eld. Samuel Driver, of Lima, Ohio, Eld. P. S. Thomas, of Harrisonburg, and Eld. B. F. Miller, of Grottoes, Va., gave us some good talks. Bro. Driver officiated.

Sept. 9 I left home to hold some meetings in the eastern part of our District, where we have not had much preaching. I remained there twelve days and preached fourteen sermons. One made the good confession and was baptized. I closed the meetings on Sunday night, Sept. 20.

Arriving home at noon on Monday, a phone message, requesting Bro. Peter Garber and myself to come to West Virginia at once, to see a sick sister, awaited me. We left our homes the next morning, about six o'clock, for a forty-mile drive. We reached the home of William Dyer about four o'clock the same evening, and found Sister Christina Payne quite ill, suffering from an internal tumor and other ailments. We anointed her that evening, which seemed to revive her very much. On Wednesday morning, Sept. 23, Bro. Garber returned home.

I remained in the neighborhood, looking after some church work, and preached at night until Sept. 26, when my wife, together with Bro. J. W. Wampler and wife, met me at the Mount Carmel church in Hardy County. We enjoyed a pleasant love feast that evening, and the next day I preached two sermons there.

On Monday, the 28th, we climbed the most rugged

mountains in our territory. If some of our members can imagine seeing people, from forty-eight to sixty-two years old, leaving their buggies, leading their horses, and thus climbing the mountains, they can have some idea as to what mission work means in mountain territory.

We visited two homes of members during the day, and came to the third home that evening. We stayed all night on top of the mountain. The next day we met with the saints at South Mill Creek church, where we had another enjoyable feast. The following day we went to the Bethel church on North Mill Creek in Grant County, and attended a spiritual love feast service. The following day we went to the Rough Run church, where another communion service was held. From there, on Saturday, we came to the Sycamore church, where, with those of like precious faith, a love feast, long to be remembered, was held. We preached two sermons there on Sunday.

Thus the Lord's work is moving on, and saints are much encouraged. We were permitted to return home safely on Monday evening, Oct. 5, and found all well. Sister Garber had the misfortune to fall down a flight of steps on Sunday morning, Oct. 4. She was taken up in an unconscious state, and placed on a couch, where she remained quite a while before she revived. She sustained several bruises, but, fortunately, no bones were broken. We feel that we have much to be thankful for, thus to be protected and permitted to return to our home. We visited twenty-two families, held five love feasts, and five other meetings during our last-named trip. Jacob A. Garber.

R. D. 6, Box 27, Harrisonburg, Va., Oct. 18.

BRIDGEWATER COLLEGE, VIRGINIA.

The thirty-fifth session of Bridgewater College opened Sept. 3. The convocation was largely attended by friends and patrons of the school. Eld. S. N. McCann, of the faculty, and Bro. Paul H. Bowman, of Philadelphia, were the principal speakers of the day, and brought before the student body high ideals of right living.

The session, now in progress, bids fair to be the most successful one in the history of the institution. Even at this early date we have enrolled more students than during the entire session last year. We feel very much gratified for these conditions, and more young men and women are sure to fit themselves for responsible positions.

Thus far about 180 have enrolled. Of this number sixty are doing college work. Never before have we had so many college students. About 160 of the student body have accepted Christ, leaving only twenty who, as yet, make no profession. Of those who are religiously affiliated, 135 are members of our own church, showing that our own boys and girls are awakening to the truth that the talents that God has given them, must be developed if their lives are to count for real good in the world.

Among the student body are also twenty-three ministers. In some instances their wives are with them, doing special preparatory work for future activity in God's great mission field—the world. We feel that the religious spirit of the college is going to be one of the most inspiring influences this year, and we ask an interest in the prayers of God's people that it may be the means of winning the few among us who are not yet Christians. Praise God for the young men and young women of Bridgewater College, and all our other schools. Anna A. Bowman.

Oct. 15.

IN DIXIE LAND.

A recent trip through the "Sunny South" in part, gratified a lifelong desire of my heart to see that land of story and song, laughter and tears, wealth and poverty, loftiest culture and deepest degradation.

Down through Alabama, Georgia and the Carolinas, I passed sluggish, brown streams and wonderful woodlands and swamps. I seemed to have been carried back sixty years as I looked upon the great cotton-fields where a "skiff" of snow seemed to have fallen, and lay impervious to the sun's warm rays.

Dotted over the landscape, in every direction, were log-cabins, with chimneys of rock, sticks and mud, door and windows overflowing with woolly-headed pickaninnies. A few degenerate fowls picking the "watta million" rinds, scattered over the yard, usually completed the picture.

Down in the cotton fields were the older darkies "pickin' cotton," and it was easy to imagine that one could hear the weird plantation songs that found their origin amid such surroundings.

Shambling down the winding red clay road came the old "uncle," with his yoke of scrub oxen and little cart, laden with the snowy product of the fields. There were miles and miles of these cotton plantations. Some seemed to yield well, while others showed signs of sad exhaustion.

In many places the aspect of the country tells a story of inefficiency and incompetence. The white men in the South can not labor beside the blacks—they can not be collaborators, lest the white men lose their prestige with the blacks. So they leave their business interests,—too much so,—to the devices of the ignorant darkies, with a disastrous result, generally. The great lack of push and thrift is in many places quite evident.

One gets an entirely different view of the "black menace" of the South from the inside, than from viewing it

from afar. We say up here, "The darkies are free," but while with them, in the heart of things, we find them bowed down with shackles of ignorance, superstition, disease and vice.

The whites and blacks alike are victims of circumstances over which they, seemingly, have no control. They simply worry along in a sort of a dull despair. The hopeless situation is meanwhile growing worse, waiting for "something to turn up." To them the race problem is a problem indeed, and beyond their power of reckoning.

Two great points of vantage, in the homes, are placed in the hands of the ignorant and often untruthful darkies,—the nursery and the kitchen. Deliberately, and because it has always been a custom in the South,—the white people confide the keeping and welfare of not only the bodies, but also of the minds and characters of their children at a most impressionable and important time of life to the care of negro servants.

It is all very well, amusing and entertaining, to read in Southern romance of the black mamies and nurse girls, but there are many things, written up beautifully in romance and song, that will not bear the pressure of cool, sane and intelligent investigation. Handing over little children to such guardianship is one of them, and one does not need to stay in the South long to realize the disastrous results of this custom. The magnolias bloom, the wild honeysuckle sheds its sweet perfume along the boundaries of the cotton fields, the mocking birds sing their lay, and the palmettos and green bay trees and crape myrtle add beauty to the scenery, but everywhere the dusky faces bring a pain to the hearts of those who realize the stupendous crime that has been committed against a helpless and alien race, and which even streams of blood have not washed away. Above the natural beauties of the scenery, the stately white Southern mansions, with their warm and overflowing hospitality, the halls of learning and heavenward-pointing spires, ever hangs a dark cloud, to dim the glory of the "Sunny South,"—the mysterious, unsolved problem of the South; the key to which has not yet been found. Mary Polk Ellenberger, Mound City, Mo.

THE MINISTERIAL AND DISTRICT MEETINGS OF SOUTHWESTERN KANSAS AND SOUTH-EASTERN COLORADO.

The various sessions, held in connection with the Ministerial and District Meetings of this District, at Darlow, Kans., Oct. 17-21, dealt with almost every phase of our church work. It was the first opportunity the writer had, to attend these meetings in his new District. He was pleased to find a fine spirit, helpful discussion, and a desire to do greater things for God and the church.

The missionary spirit seemed to pervade the entire Conference and the calls were heartily responded to. The principal Missionary Meeting was held on Monday evening, Oct. 19, with a sermon by the writer and the reading of a letter from Brother and Sister Crumpacker, by Sister Dettler. Our District is pledged to the support of Brother and Sister Crumpacker, and an offering for that fund was taken. The offering, with a few later contributions, amounted to \$426.33. The Home Mission work was also helped by a free-will offering, amounting to \$128.33. Bro. Lichtenwalter, who has been soliciting for some time for our Home work, turned in \$126.01. Eld. E. E. John also received many private donations for the Child Rescue work. With this interest in our mission work, our Board feels encouraged to go forward to meet the many needs in our District.

The Educational Meeting was held on Tuesday evening. An address was given by the President of McPherson College, Dr. D. W. Kurtz. Eld. J. J. Yoder, who presided at the meeting, mentioned the fact that the college is indebted over \$7,000 on improvements and running expenses. It was felt that an effort should be made to raise this amount, and to that end pledges, payable in three annual installments, were called for. This was most heartily responded to, and a total of \$8,895 was pledged, which not only clears the debt, but provides for future needs. We all have reason to feel that our brethren have a larger vision of our educational and mission work.

Our District Meeting passed off pleasantly, with encouraging reports from every field. Two queries were passed to Annual Meeting. Eld. D. W. Kurtz was chosen delegate to Annual Meeting, with Eld. J. Edwin Jones as alternate.

McPherson, Kans., Oct. 26.

MEETING OF THE MISSION BOARD OF MICHIGAN.

The Board met in their usual fall meeting in the home of Bro. S. S. Weaver, near Elmdale, Oct. 23. We regretted the absence of our foreman, Eld. C. L. Wilkins, who was not able to attend on account of the sickness of his daughter, whom he accompanied to the hospital at Ann Arbor. A considerable amount of business received attention, provision being made to assist in the holding of series of meetings in some of the smaller churches, and to furnish two small churches with regular preaching services from the outside, until a minister can be located. The Board desires to secure a minister to locate near Bangor, in Van Buren County, in the Black River church. Here is

a small body of members, left without a resident minister. The few faithful members are keeping up a Sunday-school with good interest. They have a churchhouse. The surrounding country is devoted to general farming and fruit raising. Apples, especially, are grown in large quantities. The vicinity is favored with good market and transportation facilities. Bangor is on the P. M. Railway, between Grand Rapids and Chicago. South Haven, a few miles west, is a Lake Michigan port. Any of our ministering brethren desirous of working in a small country church, with some financial assistance, would be especially welcome here. Correspond with the writer, at Lake Odessa, Mich., or Simon Phifer, or Sister Lovina Spillars, at Bangor, Mich.

The Board wishes kindly to remind the churches of Michigan that the funds are running rather low. If all churches would adopt the plan of sending their apportionment to the treasurer in quarterly installments, it would be very much better than to wait until near the close of the year before sending any. "Not slothful in business" applies to the Lord's work as much so as to secular affairs. Lake Odessa, Mich., Oct. 27. Peter B. Messner, Sec.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Live Oak church met in called council Oct. 22, with Bro. C. W. Davis in charge. Brethren S. T. Sanger, M. E. Andes, and Jesse Overholzer were with us. Bro. J. O. Hartman, with his wife, was ordained to the eldership. Bro. W. R. Butts was elected elder in charge for the year 1915. Since last report we received three by letter and granted one letter. Bro. Overholzer gave us a good discourse at night.—(Mrs.) Lucy J. Hylton, Box 98, Live Oak, Cal., Oct. 24.

Lordsburg.—We met in called council on Tuesday, Oct. 20, at 8 P. M. Bro. F. England, presiding. Elders W. F. England, Edward Frantz and D. A. Norcross were elected delegates to our Annual Meeting.—Grace Hilleman Miller, Lordsburg, Cal., Oct. 23.

Pomona.—Oct. 25, at our morning service, Bro. H. C. Early, of Virginia, delivered an excellent examination sermon. In the evening our love feast was held. About eighty-five were seated at the Lord's tables. Bro. Taylor, of Pasadena, officiated. Six have been added to our number by letter. One has been restored.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Oct. 26.

CANADA.

Pleasant Valley church met in council Oct. 17 at the Willow Lake schoolhouse. Bro. Peter Brubaker presided. We decided to have a Christmas program, and a committee was appointed to arrange for the same. We had a call for meetings at our outside point, where we have few members, who will be looked after by our minister, Bro. Elmer Frantz, who was elected for the coming year. Bro. Elmer Frantz was re-elected clerk; Bro. J. Frantz, treasurer; Bro. George Dunham, trustee. Bro. J. D. Reish, reflected on the Temperance Committee. Sister Margaret Swank Reish was received as a helpmeet to her husband in the ministry. Bro. Rensberger conducted the installation service. Bro. Brubaker requested that Bro. Rensberger serve as an associate elder with him, which request was granted. Oct. 11 Bro. J. D. Reish gave us a good "Peace" sermon. Two were received by letter, and four letters were granted since our last report. Bro. A. H. Brubaker presided at 528 Oct. 18, which was much appreciated.—Hannah Dunning, Dauntless, Alberta, Canada, Oct. 20.

COLORADO.

Colorado City.—Our pastor, Bro. E. F. Sherfy, and family left us this week to attend our District Conference. Brother and Sister Sherfy were elected by the church to represent us at the District and Sunday-school Meetings. They expect to be absent about a month. Bro. Sherfy will conduct a revival, while away. Our Sunday-school observed Rally Day with an appropriate program. On next Sunday evening our Christian Workers will render a temperance program. We expect Bro. J. E. Jones, of Wichita, Kans., to conduct a revival for us in the near future. We are glad for the coming of Brother and Sister Bowers, who have located with us, thus adding two more to our little band of workers.—Bettie Root, 536 Elrich Street, Colorado City, Colo., Oct. 29.

Grand Junction.—We have moved into the new building of Grand Junction, and hope to be of some help to the work started here. If any of our Brethren, who have friends in Grand Junction, or vicinity, will let us know of their whereabouts, we shall be pleased to call on all such, and try to get them to attend our Sunday-school and church services at our mission. Address me at 528 Oct. 18, Chipeta Avenue.—D. M. Clegg, Grand Junction, Colo., Oct. 30.

ILLINOIS.

Cerro Gordo.—We met in council Oct. 19, with Eld. D. J. Bicklenstaff presiding. Officers were elected for the coming year. Bro. D. J. Bicklenstaff was selected as our elder in charge; Bro. Herbert Mohler, superintendent of our Sunday-school; Sister Alice Wallick, superintendent of the home department; Sister Grace Replogle, president of the Christian Workers' Meeting; Bro. Daniel Simmons, chorister. Sister Lydia Mohler was chosen a member of our Fourth of July Committee, and Sister Barbara Roberts, President of our Aid Society. Oct. 24 we met in a called council. Bro. Preston Arnold was elected to the deacon's office, but not being present, the installation service will be held some time in the future.—Emma Sensenbaugh, Cerro Gordo, Ill., Oct. 26.

Martins Creek church met in council Oct. 24. Our elder, Bro. C. A. Gruber, presided. Bro. S. W. Garber, of Decatur, Ill., assisted in the work. The writer tendered his resignation as agent and correspondent for the Gospel Messenger, and the church accepted it. Sister Etta Mauch was elected agent and correspondent. Bro. C. A. Gruber was chosen as our elder in charge for another year. Our visiting brethren reported all the members in love and union. We made arrangements for a love feast to be held Oct. 31. A series of meetings is now in progress here.—N. Eichenberg, Jeffersonville, Ill., Oct. 26.

Woodland church met in council Oct. 28. Eld. J. W. Lear, not being present, Eld. S. G. Bucher presided. The Committee on Arrangements for District Meeting reported a surplus of \$26.29, which the church voted to turn over to the District Mission Board. Two wandering ones were restored. Brethren Chas. Kessler and Jesse Walter were elected superintendents of the Woodland Sunday-school, and Brethren Thos. Weber and E. J. Janssen were appointed superintendents for the Mount Pleasant school. Sister Zuma Heister will conduct singing class at Woodland, to begin Nov. 5.—Fannie Bucher, Astoria, Ill., Oct. 29.

INDIANA.

Bremen.—Oct. 4 we enjoyed another all-day meeting. After Sunday-school Bro. Lafayette Steele, of Walkerton, Ind., de-

livered an inspiring sermon. At 2 P. M. the Sunday-school children rendered a program. After which Bro. Steele gave a talk on Sunday-school work. At 7 P. M. we had Christian Workers' Meeting, which was followed with a sermon by Bro. J. H. Pike, of Middlebury, Ind., who also conducted religious three weeks following. The regular service, strong, spiritual sermons, and conducted Bible readings on doctrinal subjects. This was a great help to us all. Seven have been baptized, one was reinstated, and three await baptism. Others are near the kingdom. Our Sunday-school is progressing nicely.—Ellis Kaufman, Bremen, Ind., Oct. 29.

Hickory Grove.—This church, formerly known as "Camden," held a love feast Oct. 24. Bro. Rife, of Roann, Ind., officiated. Bro. Heller, of Portland, was also with us. A large crowd was present for the day services, and also for the evening. Quite a number of visiting members surrounded the Lord's tables with us. We feel that this was a day well spent in the Lord's service.—Nellie Whitacre, R. D. 1, Pennsylvania, Ind., Oct. 25.

Kewanna.—We had a good attendance at our love feast. About forty-five members communed. Bro. Frank Henricks officiated. We had plenty of ministerial assistance. On Sunday morning, after morning worship, one brother was restored and Bro. J. G. Stinebaugh, who moved into our midst, was advanced to the second degree of the ministry. Our elder, Bro. J. G. Stinebaugh, commenced a series of meetings the night after our love feast. The meetings are still in progress, with a fair attendance.—W. Wilfert, Delong, Ind., Oct. 25.

Ladoga church met in a love feast Oct. 25. Bro. J. W. Root and wife were with us. Bro. Root preached at the Sunday morning service, and also conducted the evening meeting. Other visiting ministers were Bro. E. P. Dunbar, of White church, and Bro. Jesse Runk, of Mount Pleasant, Ky. We were glad to have these visitors, and the good attendance of members from this and adjoining congregations.—Lula Goshorn, Ladoga, Ind., Oct. 26.

Plunge Creek Chapel closed a two weeks' revival meeting, conducted by Bro. Wm. Overholser and wife. The interest was excellent, the attendance good, and the work abundant. We are thankful for the interest manifested by the members of adjoining churches.—J. C. Harp, North Manchester, Ind., Oct. 26.

Rossville church began a series of meetings Oct. 18, conducted by our elder and pastor, Bro. Paul Mohler. His interest has been good from the start and the preaching most excellent and convincing. Four of our Sunday-school scholars were made willing to accept Christ and were baptized Oct. 23. Others are thinking seriously. Our communion will be held on the evening of Oct. 31, and the meetings will continue for another week. Each evening after the regular service, a number of the workers remain and have a special prayer service, and plan for the further success of the meetings.—John W. Vetter, Rossville, Ind., Oct. 31.

Somersett.—Oct. 24 we met in council to reorganize our church. Bro. E. S. Knotts, president, presided. Bro. Tony Tinkle was elected secretary; Bro. Lawrence Shively, treasurer; Brethren Will Knotts, Jas. Knotts and Elsworth Weimer, trustees.—Oma M. Rife, Converse, Ind., Oct. 29.

Union.—Oct. 24 we held our love feast, which was well attended. Bro. John Markley presided. The next day, after Sunday-school, the church elected two young brethren to the ministry, namely, Brethren Cecil Reed and Harry Cargel. Our Sunday-school is increasing, with Bro. John Webster as superintendent.—Ida R. Beller, R. D. 6, Plymouth, Ind., Oct. 30.

White Church.—We were glad to have with us again Bro. C. S. Garber, of St. Joseph, Mo., Oct. 15, 16 and 17. He stopped with us after holding meetings at Hillsboro, Ind., in the Bethany congregation. One more came out on the Lord's side on Sunday evening, Oct. 17. Bro. W. Carl Rarick is now conducting a series of meetings at the subject of "The District Meeting will be held in our congregation next fall. We expect to have a Bible Institute during Thanksgiving week.—Lelah Wall, R. D. 30, Clarks Hill, Ind., Oct. 25.

IOWA.

Dallas Center.—Our love feast was held Oct. 17 and was well attended. Several were present from adjoining congregations. Bro. J. G. Goughnour, of Ankeny, officiated, assisted by Bro. Moses Deardorff, of Yale, Sunday, Oct. 18. Bro. Deardorff talked to us ably both morning and evening. May Runtz, Dallas Center, Iowa, Oct. 26.

Muscataine.—Last Sunday, at our regular services, a promising young man accepted Christ and was baptized the following day. We have three letters of membership to read at our next council. On Sunday a collection was taken for our General Sunday School Board.—F. E. Miller, 265 Kinder Avenue, Muscatine, Iowa, Oct. 27.

Greene.—Bro. Maurice Robinson is now located at Greene, and is ready to lead the singing in evangelistic meetings. Any one desiring his services will please address him at Box 258, Greene, Iowa.—Luella Burton, Greene, Iowa, Oct. 29.

Yale.—On the evening of Oct. 25 our Christian Workers' Society conducted a special service on the subject of "The Rich Fool's Life," which proved to be quite interesting. Many of the members took part in the service. The preaching hour was in charge of the Missionary Society, and Bro. Irving Haughtlin was the principal speaker. He gave a description of the Boys' Reformatory, at St. Cloud, Minn. His talk was well prepared and delivered in a pleasing and impressive manner. His leading thought was that we should try to live a life above reproach, so that a reform will not be necessary. As Bro. Earl Deardorff has taken up his abode in Des Moines City, Bro. David Inler was chosen president of the Christian Workers' Meeting.—Allie Lookingbill, Yale, Iowa, Oct. 29.

KANSAS.

Overbrook church commenced a series of meetings, Oct. 12, and continued two weeks. Bro. S. E. Thompson, of Garden City, Kans., did the preaching. Eight were added to the church by baptism, while others are seriously counting the cost. Membership has been greatly encouraged, and considerable interest has been aroused in this community. Our love feast was held Oct. 24.—Myrtle H. Hoover, Overbrook, Kans., Oct. 28.

West Side Mission.—We have been for some time without a regular pastor, but God answered our prayers and we now have with us Eld. J. E. Jones, of Larned, Kans. He took charge of the work here Sept. 1. The work is progressing nicely. Quite a number of the members attended our District Meeting, held near Darlow. Instead of having a regular sermon, last Sunday, Bro. Jones called on each one who had attended the District Meeting, and gave a talk, not exceeding ten minutes in length,—on what impressed him most at the meeting. Each one was so full of good things, that it was about twenty minutes past twelve when the services were dismissed. The mission male quartet was on the program, singing at our District Meeting on Saturday evening and Sunday. They gave four numbers in all, which were greatly appreciated.—Edgar R. Harris, 716 Cottage Grove, Wichita, Kans., Oct. 28.

MARYLAND.

Broadford.—Our love feast, Oct. 24, was largely attended, although the weather was unfavorable. Bro. John Old, of Sharpsburg, Md., officiated. On Sunday we were favored by a splendid discourse, delivered by Bro. D. Victor Long, of Boonsboro, Md. Since our last writing two more have been added to the fold.—Mannie A. Martin, R. D. 1, Hagerstown, Md., Oct. 31.

Frederick City church met in council on the afternoon of Oct. 28, with our elders, Brethren G. S. Harp and T. S. Pike,

present. The meeting progressed in a good, Christian spirit, and the attendance was larger than usual. Nine letters of membership were received. Bro. D. P. Hyton, of Troutville, Va., minister in the second degree. With this ministerial help, and added numbers, we feel encouraged for the work at this place. A board of trustees was chosen to serve for a term of five years. The members of the Board are Brethren D. P. Hyton, Geo. H. Hoke, S. A. Shaver, J. F. Lutz, H. P. Fahrney, L. C. DeLaeter, and Elmer Brengle. Our love feast will be held Nov. 11, beginning at 4 o'clock. We are expecting Bro. J. H. Cassidy, of Hantington, Pa., to be with us in revival effort the early part of February.—Nora E. Jones, Frederick, Md., Oct. 31.

MISSOURI.

Cabool.—On the evening of Oct. 24 we enjoyed a very spiritual love feast. Bro. J. H. Aragabright of Fairview, Mo., officiated. We had a very good meeting. About fifty members communed. Several visiting members were present.—Sylvia Harris Sage, Cabool, Mo., Oct. 27.

Mineral Creek.—Bro. Galen B. Royer closed a three weeks' series of meetings on Sunday morning, Oct. 18. Twenty confessed Christ during the meetings. Many others were convicted, and the members were greatly strengthened spiritually. Bro. Royer's discourses were very interesting, the church-house being filled to its capacity almost every evening. We had our love feast yesterday evening. One hundred and six members communed together. Our next council will be Nov. 21.—Mary Mohler, Leeton, Mo., Oct. 21.

North Bethel.—We convened in council at this place Oct. 21. Our elder, Bro. S. B. Shirkey, presided. A large and enthusiastic representation of the members was present, and a splendid spirit prevailed. In connection with our quarterly council, we had the members of the church, and were happy to receive assurance that peace and harmony exist. We elected Bro. John Praythor to the ministry, and Brethren J. H. Crist, Thomas Praythor, Casper Driver and Samuel H. Andes to the deacons' office. We also organized our Sunday-school, with Bro. Wm. Lampin, of Polo, Ill., as secretary. A great many things were attended to in a prompt and businesslike manner, for the welfare of the church. In the evening we held our love feast, which was well attended by the members and friends. It was a very spiritual meeting. Eld. S. B. Shirkey officiated. He remained over Sunday and preached edifying sermons both morning and evening, to good audiences. Bro. Wm. Lampin, of Polo, Ill., will begin our protracted meetings Nov. 21, by which we hope to be much strengthened.—Mary Polk Ellenberger, Mound City, Mo., Oct. 25.

Osceola congregation met in council Oct. 17, with Eld. T. J. Simmons presiding. Two letters were granted. Our love feast will be held Nov. 25, at 5 P. M. We expect to begin a series of meetings immediately after our love feast, if we can secure an evangelist. Our Sunday-school, Christian Workers' and Ladies Aid Societies are all doing good work.—Elizabeth Lyon, Osceola, Mo., Oct. 26.

Prarie View church held its love feast last evening, Oct. 23. Brethren D. L. Mohler and D. M. Wenrick, and their wives, of Leeton, Mo., were with us. Bro. Mohler officiated. Thirty-two surrounded the Lord's table.—Bro. Galen B. Royer was here Oct. 2, and spoke to us on "Home Life in India." We appreciated his visit very much.—H. L. Holsopple, Versailles, Mo., Oct. 23.

Rockingham.—Oct. 17 our members met in council, with our elder presiding. Our deacons, having made the yearly visit to the members previous to this meeting, gave their report. Officers for the Sunday-school and Christian Workers' Meeting were elected for the coming year. Bro. Lloyd Nicholson was chosen superintendent for the Sunday-school, and the writer as secretary-treasurer. Sister M. L. Handy was chosen president for the Christian Workers' Meeting, and Bro. Jos. Mankin as secretary-treasurer. One letter of membership was received and one granted. Oct. 24 we enjoyed a spiritual love feast. Nearly 150 members communed. Bro. McCune, of Ellettsville, Ind., began Oct. 4 and closed Oct. 29. The meetings were greatly hindered for the first two weeks, on account of bad weather, but during the latter part of the revival the attendance and interest were good. Bro. McCune preached the Word with power. Many were baptized and two restored. Others are near the kingdom. Effie Early, R. D. 4, Norborne, Mo., Oct. 30.

NEBRASKA.

Bethel.—We recently enjoyed a splendid District Conference. A missionary spirit seemed to prevail at all the meetings. The three days of Bible instruction, given by Bro. W. Kurtz and Bro. A. C. Smith, were full of rich blessings. The series of meetings conducted by Bro. Kesler, of Arkansas, closed on Sunday evening with a full house. Our council was held on Friday evening. The report of the annual visit, given by the deacons, was very favorable. All were found in love and union. One was restored to fellowship. Our love feast was held received by daylight on Saturday. Our love feast was held the same evening, with most of the members present. We had a quiet and spiritual feast. Yesterday Sister Holsinger, who is very sick from appendicitis, received the anointing.—Susan Rothrock, Carlisle, Nebr., Oct. 27.

NORTH DAKOTA.

Egeland.—Oct. 18 we held our annual Harvest Meeting. Eld. J. D. Kesler, of Zion, N. Dak., delivered a very appropriate sermon. Dinner was served at the church. Eld. J. C. Forney, of Elliston, N. Dak., preached a strong missionary sermon. A liberal offering was given at the close of each service. The day was pleasant, and a large crowd was in attendance. Several from adjoining congregations were present. We expect Bro. John Heckman in our congregation soon, and hope to have a few evening meetings while he is here.—Alice E. Stevens, Egeland, N. Dak., Oct. 19.

James River.—We met in council Oct. 3, with Bro. Niccum presiding. One letter was read and one was granted. We decided to have a series of meetings Nov. 1, and he decided by Bro. W. A. Deaton, of Rock Lake, N. Dak. We continued our revival last summer, on account of the rush of the harvest season. We expect to hold a love feast Nov. 21.—Mrs. J. W. Schlottman, Carrington, N. Dak., Oct. 19.

Williston church met in council Oct. 17. Our elder, Bro. J. E. Joseph, presided, intending to move out of this congregation, he resigned his position as elder here, and we elected Eld. P. F. Landis for one year.—Eva Miller, R. D. 2, Box 114, Williston, N. Dak., Oct. 20.

OHIO.

Chippewa.—Bro. Floyd Irwin was advanced to the second degree of the ministry Aug. 30. Bro. J. L. Mahon closed his meetings at the East Chippewa house on Sunday evening, Oct. 25, after a little more than four weeks of work. Eld. Irwin was very successful in his work, and the members were baptized and attendance kept up well. A man was also baptized who had not attended those meetings at all.—Viola Wiand, R. D. 2, Wooster, Ohio, Oct. 29.

Donnels Creek.—The members of the Summerford church, Madison County, Ohio, enjoyed a love feast on Saturday evening, Oct. 24. Nineteen brethren and sisters surrounded the Lord's tables. Eld. J. D. Sandy had charge of the meetings.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Oct. 30.

Emmanuel.—The basement and vestibule of Lima, Ohio, preached the dedicatory sermon on Sunday morning, Oct. 25. One was restored to fellowship. Bro. Snider gave us a splendid tem-

perance lecture in the morning. The offerings at the morning and evening services amounted to \$112. We expect to have a series of meetings sometime this winter, to be conducted by Bro. Daniel Koch, of Pioneer, Ohio.—Nancy E. Smith, R. D. 6, Wauseon, Ohio, Oct. 30.

Greenville.—We had the pleasure of having Bro. John Robinson preach for us Oct. 25. His subject was "Progress in the Christian Life." His talk was very practical. Our council was held Tuesday evening. The deacons gave a report of their annual visit. Three letters were granted. Bro. Robinson gave a good talk near the close of the meeting. Our prayer meetings are very interesting, as well as helpful, and make us much stronger to battle against the evils of this world. The Sunday-school rendered a temperance program on Sunday evening. On Wednesday evening Bro. Robinson gave a strong temperance address. Our series of meetings will begin next Sunday with Bro. Fidler doing the preaching. The interest and attendance were good. Thanksgiving Day.—(Mrs.) Anna Witwer, Greenville, Ohio, Oct. 29.

Lexington.—On the evening of Oct. 21 we enjoyed a very spiritual love feast. Our elder, Bro. Allen Eckerman, officiated. He also gave us a good sermon on Sunday morning. The interest and attendance were good. Bro. A. Blessing, of West Milton, Ohio, is expected to commence a series of meetings here sometime during the early part of December.—Jennie Henry, Hillsboro, Ohio, Oct. 29.

Newton.—Our revival meetings closed last Sunday afternoon with a good attendance. We had almost every night to hear the Word of God as proclaimed by Bro. C. O. Beely. Five young people from the Sunday-school ranks were baptized. Others are near the kingdom. A large majority of our members enjoyed a spiritual home communion on Saturday evening, Oct. 24. Brethren Beery and Pittenger officiated. On Sunday an excellent temperance program, consisting of songs, recitations and illustrated talks, was given by Sister Katie Crawford, of Castine, Ohio. On Sunday evening a number of brethren and sisters met at the home of Bro. Wm. Bashore and wife, where a social service was held. Bro. West, Pleasant Hill, Ohio, Oct. 30.

Painter Creek church met in council Oct. 24. Eld. William Royer presided. Eld. Newton Blankley, of Pittsburg, was with us. The report of the annual visit was given. Bro. Wm. McCulloch, of Brookville, was with us. In the morning he gave us a very inspiring sermon on "The Son of Man." In the evening we had a rousing temperance address, preceded by the temperance program, consisting of songs, recitations, and short, spicy talks, given by our Sunday-school workers. Quite a large congregation enjoyed the services.—T. S. Elkensberry, Arcanum, Ohio, Oct. 31.

Pleasant Valley.—Bro. Samuel Porter, of Bradford, Ohio, closed a four weeks' series of meetings at this place Oct. 23. Fourteen were baptized and one restored. Others were deeply convicted. Several of those, received into the church, were from non-Brethren homes. The interest was good, and the attendance unusually large. A half hour's song service preceded each evening service. The house was well filled, and the hour arrived for the preaching service. Bro. Porter's labors were much appreciated. Oct. 23 we met in a members' meeting, preparatory to our love feast. Our elder, Bro. B. F. Sharp, presided. The visiting brethren gave a favorable report, and the business, although somewhat hurried, was satisfactorily disposed of. We enjoyed a very spiritual love feast Oct. 17, with Bro. Porter officiating. The following morning, instead of having Sunday-school, we had a Children's Meeting, ably conducted by Bro. Allen Eckerman. Bro. Porter delivered an inspiring sermon on "The Seven Keys" (Rev. 6).—Ada Jones, R. D. 1, Fort Recovery, Ohio, Oct. 28.

Sugar Hill.—Bro. H. H. Keller and wife, of Dayton, Ohio, recently held a three weeks' series of meetings in Dayton, Ohio. Eight were baptized and one restored by baptism.—Myrtle Henry, West Alexandria, Ohio, Oct. 29.

Wooster.—We held an all-day love feast Oct. 17, which was well attended by our membership, and some from adjoining churches. Eld. Ed. Shepher, of Sugar Creek, Philadelphia, in the forenoon, and Eld. E. L. Loomis, of Philadelphia, in the afternoon. Elders Abr. Horst and Loomis took the voice of the church concerning the ordination of Bro. Howard Helman to the eldership, the ordination taking place on Sunday morning. Eld. Loomis officiated at the love feast, and also preached to us on Sunday afternoon. Our dear sister, Josephine Powell, who is here from India on a furlough, gave us a good talk on the evening of Oct. 20.—Mary Brubaker, Wellersville, Ohio, Oct. 27.

OKLAHOMA.

North Star (Okla.) church met in council Oct. 23. Our elder, Bro. Joseph Troxel, presided. Twelve letters were granted, which leaves only a few of us still here. Church and Sunday-school officers were elected, with Bro. J. R. Henricks as superintendent, and Sister Ruth Troxel, of Wat.,—Minnie Henricks, R. D. 8, Box 11, Caldwell, Kans., Oct. 29.

PENNSYLVANIA.

Fairview.—We held our love feast Oct. 3. Bro. G. S. Batzel officiated, after which he commenced a series of meetings, preaching twenty consecutive sermons. Seven precious souls came to the Lord's side and were baptized.—J. B. Snowberger, Shellytown, Pa., Oct. 25.

Falling Springs.—At the close of our love feast, held at the Hade house Oct. 21 and 25, Bro. Guy Hartman was advanced to the second degree of the ministry, and Bro. Samuel Gerhart was elected to the ministry. These brethren were installed the same day. Several ministering brethren were with us at our love feast, and many inspiring talks were given. Bro. Oellig, of Waynesboro, Pa., officiated.—Barry T. Fox, Shady Grove, Pa., Oct. 28.

Huntingdon.—Bro. J. B. Bowman spent a Sunday with us last week, and gave us a good sermon. He has an interesting way of presenting the truth. We enjoyed having him with us. Eld. Archibald Van Dyke spent the summer with us, and enjoyed the different services of the brethren. He is not good, which is a source of much pleasure, but we are thankful for good sight, and the excellent health he enjoys. He reached Chicago Oct. 12, where he has a good home with Dr. G. H. Van Dyke's, and where he also has many friends at the Bethany Bible school. Our Sunday-school is taking new interest, with the return of autumn. The missionary secretary, Sister Irene Repligle, is doing good work. The attendance at the prayer meetings is very good; also at Christian Workers' meetings. Bro. Cassidy will soon be ready to take the steps that lead into the kingdom. I heard a dear young girl say, "I intend to decide this matter soon. The longer I put it off, the harder it is, and I am coming." Others are near, and with some come. Some of our young people are good, and some come. Some of our young people have gone out from this place are actively engaged in church work. We met an active group at the Greenfield Avenue church in Pittsburgh, last Sunday.—Eleanor J. Brumbaugh, Huntingdon, Pa., Oct. 27.

Mercersburg.—Last Sunday we had a prayer service. We had a good meeting. We hold our meetings in an open house for us, at a different place each week. Our attendance last evening was 30. We have fifty present sometimes.—H. L. Lenher, Mercersburg, Pa., Oct. 27.

Plum Creek.—On Monday, Oct. 27, we began a short series of meetings, which continued throughout the

week and closed Oct. 4 with a love feast. All these meetings were well attended and full of interest. In the afternoon, previous to the communion services, three sisters were received into the church by baptism. Oct. 17 the eleventh Sunday-school District of Western Pennsylvania held a convention at the Covanshannock church. Bro. J. H. Farnham and his wife were well represented. This District comprises the Glade Run, Red Bank, Covanshannock and Plum Creek congregations. All of these were represented at the convention. Bro. I. E. Holsinger, of Avalon, Pa., our Field Secretary, delivered an interesting address. For the past three months Bro. G. K. Walker, our pastor, has been conducting preaching services at Covanshannock every two weeks. These services, together with the Sunday-school each Sunday, are well attended and interesting. This work is becoming more encouraging. Oct. 18 a young girl was baptized.—Cecilia King, Shelocta, Pa., Oct. 27.

Scalp Level.—Oct. 18 we held our Harvest Meetings at both the Scalp Level and Windhor houses. Our pastor, Bro. H. S. Repligle, preached interesting sermons both morning and evening. Bro. U. A. Berkley, of Windhor, preached the morning session, and Bro. Wm. W. Wagoner, of Frederickburg, Pa., preached the evening session. The offering amounted to \$25.72, to be given to the General Mission Board on Sunday afternoon, Oct. 18, a men's meeting was held in the Scalp Level church, at which Bro. Repligle gave us a good talk on "Visions." On Wednesday afternoon a men's meeting was held at the same place.—S. B. Hoffman, Scalp Level, Pa., Oct. 22.

Springville.—We enjoyed a spiritual love feast Oct. 21 and 22. A large number communed. Eld. H. B. Yoder, of Lancaster, officiated. Eld. Frank Eidel, of Landolt, Eld. Jacob Eidel, of Montgomery County, and Eld. William Overholzer, of Myerstown, were also with us. A number of adjoining congregations were represented by ministers and others. Oct. 11 the church held a Children's Meeting. Bro. Ralph Schlosser, of Elizabethtown, was the speaker. Bro. H. S. Repligle, of East Petersburg, gave a very instructive talk on "The Old Lion and the Young Lion; the Sheep and the Lamb." He spoke in the German language, and a German hymn was sung. There are very few in this part of the country who do not understand German. Bro. Edward M. Wenger, of Frederickburg, Pa., opened a series of meetings at Denver. We pray that much good may result from these meetings.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., Oct. 26.

Windhor.—Oct. 25 we held our special Rally Day services in the Windhor house. The interest was exceptionally good, and the attendance was large for that place, the number present being 195. Each class was asked to give a report of the work done during the year. Four talks were given by the brethren. Bro. John Dilling gave a very good talk on "Visions." From the beginning of this year this congregation was organized with a membership of twenty-four, four of whom were present at the Sunday services. Bro. John Dilling was the first superintendent. They labored under trying circumstances until they built a churchhouse. This house, remodelled from the beginning of this year, is well equipped for Sunday-school work. Our pastor, Bro. H. S. Repligle, gave the last talk on "Visions." Rally Day services will be held at the Scalp Level church Nov. 1. Nov. 7 Bro. Isaac Franz will begin a series of meetings in the Windhor house, and close with additional meetings at the Scalp Level house. Our elder, Bro. Peter Knave, returned from the West on Saturday. He was away since the Seattle Conference in June.—S. B. Hoffman, Windhor, Pa., Oct. 31.

Woodbury.—Our love feast was held at the Holsinger house Oct. 1. Eld. P. C. Divly officiated. Bro. A. M. Dixon preached a very able sermon on Saturday evening previous. The love feast at the Repligle house was held Oct. 25. Eld. W. H. Holsinger, of Williamsburg, officiated and also preached on Saturday evening. The services were well attended. Bro. H. S. Repligle, of Williamsburg, preached on Sunday morning. These services were largely attended, and good order prevailed. Eld. D. T. Detweiler, of New Enterprise, is expected to begin a series of meetings in the Snyder house on the evening of Oct. 31. Eld. M. C. Seibert, of Philadelphia, is expected to begin a series of meetings on Sunday Nov. 16, and Eld. J. Kurtz Miller, of Brooklyn, N. Y., is to conduct a Bible Term at the Holsinger and Repligle houses in the early part of December. We hope that these meetings may mean much to the Woodbury church, and that all may avail themselves of these refreshing seasons.—J. C. Stayer, Woodbury, Pa., Oct. 30.

VIRGINIA.

Buena Vista.—During the year our church has been moving along very nicely. Pastor, Bro. C. Garber has been a very able person on Saturday evening previous. The love feast at the Repligle house was held Oct. 25. Eld. W. H. Holsinger, of Williamsburg, officiated and also preached on Saturday evening. The services were well attended. Bro. H. S. Repligle, of Williamsburg, preached on Sunday morning. These services were largely attended, and good order prevailed. Eld. D. T. Detweiler, of New Enterprise, is expected to begin a series of meetings in the Snyder house on the evening of Oct. 31. Eld. M. C. Seibert, of Philadelphia, is expected to begin a series of meetings on Sunday Nov. 16, and Eld. J. Kurtz Miller, of Brooklyn, N. Y., is to conduct a Bible Term at the Holsinger and Repligle houses in the early part of December. We hope that these meetings may mean much to the Woodbury church, and that all may avail themselves of these refreshing seasons.—J. C. Stayer, Woodbury, Pa., Oct. 30.

Cook's Creek.—This congregation held its refreshing love feast at Garber's church Oct. 17. Bro. C. D. Hyton, of Roanoke, officiated. Ministers present from adjoining congregations were Elders J. A. Garber, P. S. Thomas and Bro. Dan Garber. On Sunday Bro. Hyton gave us a helpful and inspiring missionary sermon. Brethren Frank Showalter, J. S. Sharps and the writer visited our West Virginia Mission territory recently, filling the regular appointments and extending the work. The love feast was held there on Oct. 17. Forty-six members enjoyed this good meeting and feast for the soul. The Sunday-schools in this congregation are progressing nicely. A Christian Workers' Meeting has been organized at Dayton. We have a Bible Institute at Garber's church.—S. I. Bowman, Harrisonburg, Va., Oct. 28.

Fredericksburg.—Sept. 19 Bro. Lewis B. Flohi, of Vienna, Va., came to this place and began a series of meetings in the Hollywood schoolhouse, which is the new school building in the Methodist Episcopal Fredericksburg. He labored earnestly for ten days, preaching fifteen sermons and visiting in the homes of the people. Two sisters were received by baptism. Others are seriously considering their condition. This is a new point. We have had Sunday-school in May, with a good attendance and interest all summer. The Gospel, as preached and practiced by the Brethren, is entirely new in Stafford County. Previous to this series of meetings husband and wife were only members (as far as we are concerned) in this county. We are hindered somewhat by lack of a churchhouse and some consecrated workers, to give a touch of permanency to the work in its infancy. We especially need a resident minister. Who will come?—Bertha M. Quinn, Fredericksburg, Va., Oct. 22.

Lebanon.—Our dear sister Mary E. Martin, of Mount Airy, Md., has been doing some good work here. By her labors twenty-seven have been added to our church by baptism. We held our love feast Oct. 24, and it was one of the best feasts we ever had. Seventy-five surrounded the Lord's table. Brethren

(Continued on Page 720.)

The First of the Flock.

(Concluded from Page 711.)

on the cross never had a chance before to accept the Master, that, perhaps, the last laborers in the vineyard never knew until the eleventh hour that they were wanted in the fields.

These wait-till-the-last-minute men, who have purposely and persistently refused to heed the call, and who turn to the Lord finally, but not because they love him and his commands, will hardly be given heaven for a reward, but perhaps the very thing they sought to escape,—everlasting condemnation.

1316 South Michigan Avenue, Chicago.

Light and Darkness.

BY W. C. EISENBERG.

ON a certain corner, not far from the home of the writer, stands a building in which, for quite a number of years, men bartered away their souls and bodies for the intoxicating cup. Save through the large front windows and a few half-windows on the side, far above the gaze of the passer-by, no light was admitted into the place. There was no opportunity to see what occurred inside unless one entered.

For some reason a change has come. The saloon fixtures have been removed and a grocery established. The screens and half-partitions, so common to the liquor resort, have disappeared, and full-sized plate-glass windows have been substituted for the half-windows on the side. The place is now flooded with light. Why discard the "darkness that formerly prevailed? Let the Scriptures answer: "Men love darkness rather than light, because their deeds are evil." The grocery thrives best where the light of day has free course. The grogshop has more trade when hidden away, concealed from the sight of the public. But the saloon can not conceal all that goes on behind its screens, for its products are to be seen emerging from its doors, staggering and blear-eyed.

The saloon is not the only business hidden from the public gaze, from which the barricades should be torn. There are slave-pens, containing human slaves, permitted to exist throughout the land, under the pretext of revenue or under the cloak of religion. From them all the mask should be torn and the searchlight of Divine Truth flashed in, bringing liberty to the captives. Many a Protestant girl is pining away in these pens because her slavery is kept so well concealed by her master. Truly, the groans from these dark places should arouse us from our slumbers. There is no place for such conditions today, for the Day Star now shineth.

Chicago, Ill.

Only a Rose.

THE Lansing Avenue car was full to the doors. The aisle was packed, everybody hanging to a strap or the back of a seat, and still the voice of the conductor from the rear called out in even, cheerful tones, "Move up toward the front, please!"

The disagreeable man, midway in the laughing, swaying crowd, glanced fiercely at the mild-faced conductor, and breathed out maledictions and threatening against the car company that furnished such beastly accommodations to the public.

"Move up, hey!" he spluttered, in a loud, pompous tone. "I won't move up! Other folks may by your fools and puppets if they choose, but I shall not! This is an outrage and I shall enter complaint at once against the company. We pay for a seat in this car, not for the privilege of being packed in here like sardines in a box. Pah! Piff! Puff!"

The disagreeable man blew off the superfluous steam of his bottled anger in a series of whistling sounds, while the crowd laughed and "moved up," like the jolly good-natured crowd it was; but he stood stock-still in his place, did the disagreeable man. He would not move up, but remained an emblematic statue of blighting, withering scorn.

Suddenly, he felt something clutching his leg; looking down, he beheld a tiny girl in a short white frock, squeezed fast in the crowd, one small hand holding

aloof a large bouquet of exquisite roses, the other grasping his trousers and some of his leg in a firm grip. Her golden hair fell in a cloud about her shoulders, and her sweet blue eyes were raised to his with a confident smile.

"Say, Mr. Man," she said, tendering him her precious flowers, "won't you please take care of my roses for me? They're going to get all mashed down here, and I'm taking 'em to my Cousin Roberta. My Cousin Roberta's going to have a party this afternoon to her house. It's going to be a rose party, and after we've had the party and the 'freshments, my Cousin Roberta's going to take all the roses we've brought her to the Children's Hospital, and we're going along and we're going to sing a flower song for 'em—all about daisies and violets and sweet peas, and such things, you know,—to cheer 'em up, Cousin Roberta says.

"The next corner is where I get off to go to my Cousin Roberta's house. You can tell the conductor for me. And you can keep one of the roses for taking care of 'em for me. Mebbe it'll kind of cheer you up, 'cause you don't look so very happy, I don't think. You like that great big white one best? Well, you can have that. It's just 'zactly like one my Cousin Roberta sent me when I was sick one time. And it had a lovely tex' tied to it, 'Wash me and make me whiter than snow.' I thought so much of that tex'. Yes, I get off here. Give me my roses. Thank you for holding 'em for me; good-bye!"

And almost before the Disagreeable Man could catch his breath, the shimmering golden curls and the short white skirts had fluttered around the corner, the car had moved on, and he held in his hand only a single rose.

Only one, but that one how gloriously arrayed! White as the driven snow, the great, waxen petals folded over a golden heart; a heart which had taken sweet sips from the fountain of the sun and so filled its flower-cup. The Disagreeable Man forgot to be disagreeable, as he gazed at the beautiful thing in his hand. His mother had roses like that, once, in her garden in the old home. He remembered well how she used to gather them for weddings and funerals, and to carry to the old church on the hill. Why, his white-souled mother was like that rose,—pure and spotless, with the sunlight of God's great love hidden deep in her heart. And the text,—that was familiar, too! "Wash me and make me whiter than snow." Why, yes, he knew that. He used to sing it in Sunday-school when he was a tiny boy. He wished he could sing it now as he sung it then. It was a kind of prayer, too; what if a prayer like that should rise from his old desert of a heart,—would it reach heaven and the ear of a forgotten God?

He stopped the car and got off, walking aimlessly up one street and down another, until he entered, unconsciously, into the meaner quarter of the city, where life, stripped of its beauty, struggled to maintain a bare existence. A little crippled girl cast hungry eyes upon the great white rose he carried in his hand. With a sudden kindly impulse,—for his heart had grown strangely soft,—he placed it in her hand with a "God bless you, child!" and passed on. He never knew what he had done; how he had illumined a heart and a home; but I wish he could have seen the passionate love with which that rose was cherished. How it brightened the poor, dingy room, how the people living in the other rooms were brought in to see and smell of it, how the room itself, and the little cripple, and the little cripple's mother, were all cleaned up their very best, to be fit to entertain the floral guest,—well, it takes the pen of an artist to write these things.

And, then,—well, the next morning, the little crippled girl's mother came hurrying in, saying tearfully,—for how kind are the hearts of the poor,— "Maggie, Mrs. O'Conner's baby died this morning. An'—an'—there ain't no flowers for it. Do you think, me darlint, you could spare the rose?"

It was the little cripple herself whose hand laid the precious rose on the breast of the dead baby; and it

was the little cripple that said comfortingly to the sorrowing mother: "Sure, an' the baby's a beautiful flower herself, Mrs. O'Conner."

"Yes," said the little cripple's mother, "an' she's blooming in heaven the day."

"Like this same white rose," said the little cripple, with a rare and wondrous smile.

"They's just this difference," said her mother, "flowers don't never fade in heaven; 'cause, you see, they grows in the garden of God."

"Only a rose with petals of snow!

Does anyone,—can anyone ever quite know

How far its heavenly fragrance went?

To whom the breath of its beauty was sent?

Only a rose,—a white rose!

But,—who knows? Who knows?"

—Christian Observer.

OUR BOOK TABLE

FROM the George H. Doran Company, 38 West Thirty-second Street, New York, we have received the following books, which, at the prices given, may be ordered from this office:

"Fifty-Two Story Talks to Boys and Girls."—By Howard J. Chidley. The children of the congregation well deserve special attention during a part, at least, of the Sunday morning service. The short and fitting addresses in this most excellent volume are sure to please and benefit the boys and girls. Price, seventy-five cents, postpaid.

"One Hundred Great Texts and Their Treatment."—This volume, besides assigning striking texts, gives illuminative comments, and illustrative thoughts and incidents. Sermon suggestions for special occasions are a unique feature of this excellent volume. It will not, of course, relieve the minister from making his own preparation, but it will help him to strive for the highest efficiency. Price, \$2.50, postpaid.

"The Book of Answered Prayer."—By John T. Faris, D. D. How prayer has proved the open portal to the heart's fondest anticipations, is related in this book. It will strengthen faith in God and encourage many to make greater use of this never-failing means of relief and strength. Price, \$1, postpaid.

"Intimate Letters on Personal Problems."—By Rev. J. R. Miller, D. D. Among the papers of this gifted author, now deceased, were found more than a score of letter-books, containing copies of his spiritual messages to his correspondents, known and unknown. These have been arranged by John T. Faris, and will prove of special benefit to every struggling or distressed soul. Price, \$1.25, postpaid.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Deardorf-Brubaker.—By the undersigned, Oct. 19, 1914, at the home of the bride's parents, at Ivester, Grundy County, Iowa, Bro. Earl F. Deardorf, of Bagley, Iowa, and Sister Lova H. Brubaker, of Des Moines, Iowa.—I. W. Brubaker, Grundy Center, Iowa.

Flory-Moomer.—By the undersigned, at his residence near Gaston, Ind., Sept. 10, 1914, Bro. Samuel I. Flory, of Jewell, Ohio, and Sister Lillian M. Moomar, of Gaston, Ind.—J. A. Miller, R. D. 1, Gaston, Ind.

Gorman-Ellenberger.—By the undersigned, at the home of the bride in May Hill, Ohio, Oct. 22, 1914, Bro. Geo. S. Gorman and Sister Tirzah Ellenberger.—Van B. Wright, Box 28, Sinking Spring, Ohio.

Herr-Filbrun.—By the undersigned, Oct. 21, 1914, at the home of the bride's parents, Marlon Herr, of Lawrence, Kans., and Ethyl Filbrun, of Baldwin, Kans.—U. S. Brillhart, R. D. 4, Lawrence, Kans.

Horer-Dean.—By the undersigned at his residence near Lima, Ohio, Oct. 24, 1914, Mr. Wayne Horer, of near Westminister, Ohio, and Miss Pearl Dean, of near Lafayette, Ohio.—Samuel Driver, Lima, Ohio.

Liebert-Lerch.—At the home of the undersigned, Oct. 21, 1914, Bro. Raymond Liebert, of Colburn, Ind., and Sister Fairy Lerch, of Dayton, Ind.—John W. Root, Buck Creek, Ind.

Zimmerman-Gensinger.—By the undersigned, at his residence, Oct. 5, 1914, Bro. B. F. Zimmerman, of Tekon, Wash., and Sister Elizabeth Gensinger, of Wenatchee, Wash.—R. F. Hiner, 7217 Palatine Avenue, Seattle, Wash.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Burns. Rachel, daughter of Brother and Sister Willard Burns, died at the home of her parents Oct. 6, 1914, aged 13 years, 1 month and 10 days. She is survived by her parents, five brothers and sisters. Services by Eld. David Leatherman, assisted by Bro. J. Howard Eldemiller and Eld. D. S. Fibron. Text, Luke 8: 52. Interment in the New Carlisle cemetery.—Viola Musselman, New Carlisle, Ohio.

Cooney. Sister Mary May, born in Bradford County, Pa., in 1868, died Oct. 6, 1914. She united with the Church of the Brethren in 1898. She was the mother of six children, five of whom survive. All of them are members of the church. Sister Cooney was a widow twelve years. She was an exemplary Christian,—devoted to her family, the home and

the church. She will be greatly missed.—David G. Wine, Wauwata, Nebr.

Dillmon, Walter Henry, died in the bounds of the North Manchester church, Ind., Sept. 25, 1914, aged 12 years, 1 month and 2 days. He was the youngest child of C. C. and Ellen Dillmon. Besides his sorrowing parents, he leaves five sisters and one brother. The little boy was operated on three times for appendicitis. He bore his suffering patiently, being severely afflicted for five weeks before the end came. The entire family was at the bedside when Walter fell asleep. Services at the West Manchester church by the writer. Interment in the cemetery near by.—Aaron Moss, North Manchester, Ind.

Doley, Pease, born Feb. 1, 1823, in Constance, Ky., died Sept. 27, 1914, aged 86 years, 7 months and 26 days. He was married to Rebecca Rucker in 1848. Nine children were born to this union. Three preceded him to eternity. Two brothers, three sons and three daughters survive him. He was a loving father and a good neighbor, and will be missed by all. Services by the writer at the Constance Mission. Text, Job 5: 26.—John T. Moll, Constance, Ky.

Eberzole, Bro. Ray Mark, born near Salem, Oregon, Dec. 24, 1892, died Sept. 23, 1914, in Lordsburg, Cal., of typhoid fever, aged 21 years and 9 months. At an early age he united with the church, and was an exemplary member until called home. He leaves his mother, three brothers and his grandmother. Services in the Lordsburg church by Eld. E. Frantz, assisted by Bro. D. A. Norcross. Interment in the Lordsburg Evergreen cemetery.—Grace Hileman Miller, Lordsburg, Cal.

Groff, Paul, died Sept. 6, 1914, of spinal meningitis, in the Big Swatara congregation, Pa., aged 1 month and 7 days. Short services at the home by Brethren Thomas Patrick and Amos Kuhns. Interment in the Hanoverdale cemetery.—Jennie A. Cassel, R. D. 2, Hanover, Pa.

Haws, Infant son of Mr. and Mrs. Fred Haws, died of cholera infantum Oct. 10, 1914, aged 20 months and 15 days. Services at the home by the writer.—D. P. Koch, Pioneer, Ohio.

Hayes, Walter, son of Brother and Sister Martin Hayes, born April 15, 1914, died Sept. 28, 1914, aged 5 months and 13 days. Services by Bro. O. B. Redenbo at the Brethren church on Allison Prairie. Interment in the Centerville cemetery near by.—Flossie Moore Goff, R. D. 5, Vincennes, Ind.

Keefer, Mrs. Deborah, nee Bacon, wife of Abraham Keefer, died very suddenly at her home in Washington County, Tennessee, Oct. 12, 1914, aged 64 years. She was a member of the Methodist church. She leaves her husband, one daughter and two sons. Services by W. H. Cox, a Methodist minister. Interment in Pleasant Valley cemetery.—Effie E. Miller, Pleasant Valley, Tenn.

Reeves, Charlotte, died July 3, 1914, in the bounds of the Constance Mission, Ky., aged 18 years, 6 months and 26 days. Her parents died when she was in her infancy. She was reared by her father's parents, aunts and uncle, who mourn her departure. Services by the writer at the Constance Mission. Text, Luke 1: 78.—John T. Moll, Constance, Ky.

Shively, Catherine, daughter of Eld. John Metzger, born seven miles west of Dayton, Ohio, Nov. 4, 1831, died in Cerro Gordo, Ill., Oct. 16, 1914, aged 82 years, 11 months and 11 days. Aug. 3, 1860, she was married to Stephen Shively, who preceded her to the spirit world Dec. 14, 1912. Three sons and two daughters were born to this union. Two sons preceded their parents to the spirit world. Sister Shively is also survived by one sister, who was with her at the time of her death. At the age of eighteen Sister Shively united with the Church of Christ, and has been a faithful member for over sixty years, lived a faithful and consistent Christian life. Services at the church in Cerro Gordo by Eld. Daniel Mohler. Interment in the Frantz cemetery.—Emma Sensesbaugh, Cerro Gordo, Ill.

Stickle, Daniel H., died of blood poison Oct. 13, 1914, aged 27 years and 21 days. He was married to Blanche Clifford Aug. 2, 1908. He leaves his wife, two daughters, his parents, three brothers and three sisters. Services at the Methodist church at Medway, Ohio, Text, Isa. 26: 8.—Viola L. Musselman, New Carlisle, Ohio.

Wagner, Emma, nee Onkst, born near Union City, Ind., Jan. 29, 1879, died Oct. 6, 1914, aged 35 years, 8 months and 7 days. She united with the Church of the Brethren at the age of fourteen, and lived a consecrated life. She enjoyed singing sacred songs, and often led in church services. She was married to Ira Wagner Dec. 24, 1898. Two sons and one daughter were born to this union. Three years ago, last March, they moved from the old Wagner home, in the bounds of the Poplar Grove congregation, to Alvin, Texas, where, after much suffering, she departed this life. A loving husband, three children, her mother, two brothers and two sisters survive. Services at the Poplar Grove church, Ohio, by Eld. D. M. Garver, assisted by the writer.—B. F. Sharp, Greenville, Ohio.

Wertenberger, Lois Aldula, died of appendicitis and inflammation of the bowels in the Maple Grove congregation, Norton County, Kan., Oct. 11, 1914, aged 11 years, 8 months and 10 days. She leaves her parents, two sisters and two brothers. One brother preceded her in death. She was one of our most faithful Sunday-school scholars, and will be greatly missed. Services by Brethren J. R. Garber and Geo. Friend. Text, 1 Thess. 4: 18.—Minnie D. Deeter, Norcatur, Kans.

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That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

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ren D. N. Spitzer and Abr. Racer conducted our services.—D. T. Turner, R. D. 1, Stanley, Va., Oct. 27.

Trevilian.—We expect to begin a series of meetings at the Trevilian church Oct. 25. Bro. Geo. Early, of Augusta County, Va., is to do the preaching. Our love feast will be held Nov. 7, at 5 P. M.—Emma Wheeler Glick, Trevilian, Va., Oct. 23.

WASHINGTON.

Olympia.—Oct. 11 our elder, Bro. A. C. Root, of Seattle, began a two-week's series of meetings for us. His sermons were most inspiring. Thirteen were made to realize their need of a Savior. Our members were built up spiritually, and are rejoicing in the good work accomplished during these meetings. The revival closed on Saturday evening, Oct. 24, with a love feast.—(Mrs.) Zula Boone, R. D. 2, Box 35, Olympia, Wash., Oct. 30.

WEST VIRGINIA.

Junior.—We began our series of meetings Oct. 11. Eld. F. G. Root, of Indian Camp, Upshur County, W. Va., did the preaching. He delivered nine cheering sermons. Good seed was sown. We held our love feast Oct. 17. The weather was inclement and the attendance small, but we had indeed a spiritual feast. Our last service, on Sunday evening, was held in the United Brethren church, on account of the rain, our churchhouse being some distance from town. We hope the time is not far distant when we can have our own house of worship in town. A large per cent. of our membership is here. Junior is situated on both sides of the Tygarts Valley River, from which our present church has its name. We have a beautiful little mining town. There are already two churches here, but we think the Brethren could accomplish real good for the Master if we had our churchhouse in town.—W. J. Row, Junior, W. Va., Oct. 26.

Organ Cave.—Oct. 21 Bro. A. F. Pursey, of Buchanan, Va., gave us a pleasant visit, and remained here six days. He preached seven sermons to large, attentive crowds. His addresses were delivered with power.—William Metzler, Organ Cave, W. Va., Oct. 30.

Packs Branch.—Bro. James Riner, of Fayetteville, preached for us again on Saturday night, and on Sunday, Oct. 18. Bro. Guthrie, of Mount Hope, was with us at the morning services. While in this community, Bro. Riner visited seven different families. Bro. Riner is very much liked in this neighborhood, and we hope he may be able to preach for us through the winter, though he has always a long distance to come.—Mrs. J. E. Bolen, Packs Branch, W. Va., Oct. 23.

WISCONSIN.

Ash Ridge church met in council Oct. 24. Our elder, Bro. G. L. Fruit, presided. One letter was received and one was granted. Bro. J. G. Royer, of Mount Morris, Ill., held meetings for us nearly a week, at which the interest and attendance were good. We held a love feast on the evening of Oct. 24.—Allie Ekkeberry, Viola, Wis., Oct. 27.

NOTES NOT CLASSIFIED.

Moscow.—Our series of meetings will begin in Moscow Nov. 1. Bro. S. Neber, of Twin Falls, will assist us in the services. The love feast will be held Nov. 14 in the Norwegian M. E. churchhouse on First Street.—Charles M. Yearout, Cour d'Alene, Idaho, Oct. 23.

Summit.—Bro. C. A. McDowell, of Robinson, Pa., held a series of meetings at the Summit church, near Geiger, Pa. The meetings began Oct. 10 and continued until Oct. 26, when we held a love feast, which was well attended. Bro. McDowell preached eighteen sermons. Eight united with the people of God, and one was restored. Good interest was manifested throughout the meetings.—Mae Peck, R. D. 6, Somerset, Pa., Oct. 31.

Shipman.—The church at this place rejoices in twenty-eight souls being received into the fold by Christian baptism, as the direct result of meetings in different parts of our congregation. The meetings held at Bethel began Aug. 23. Sixteen united with the church at that place. Meetings were held at Elmer for one week immediately after that, and three accepted Christ. A week later a one week's series of meetings was held at Broodys, when four were baptized. Bro. Egan conducted these three revivals, assisted by Bro. Elwood Cunningham. Oct. 11 Bro. E. Cunningham preached at Clinch, near Elmer, Va., and delivered six sermons, and five were baptized. Oct. 24 we held our love feast at Bethel. The attendance was small, on account of the rain, but we had a spiritual feast. Sept. 24 the sisters organized an Aid Society, with Sister Egan as President, Sister Minnie Golliday, Vice-President, and Sister Cunningham as Secretary.—Maggie E. Cunningham, Box 19, Shipman, Va., Oct. 30.

Beaver Creek.—We held our love feast Oct. 13. Not quite as many members were present as sometimes, still we had a very pleasant meeting. Bro. D. W. Wines, of Lexington, Ohio, officiated at the communion service. This was the place of Bro. Wines' spiritual birth, some fifty years ago. We were glad also for the presence and help of Brethren C. D. Hylton, D. M. Gily, J. M. Karez, S. G. Grever and other ministers from adjoining congregations. On Sunday morning, Oct. 11, Bro. S. G. Grever, of Mill Creek, Va., began our series of meetings, which continued until the evening of Oct. 27. He preached eighteen sermons. It was one of the best revivals we ever had. The first week rainy weather interfered with the attendance. At the beginning of the second week the work was organized and assigned to a number of members. The attendance and interest increased. Twenty-five souls were baptized, and one was restored to fellowship.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Oct. 29.

Maplebrook.—Bro. J. F. Britton, of Bristol, Va., began a series of meetings at the Mount Olivet churchhouse Oct. 3,

which continued for two weeks. Good interest was manifested. Some were brought nearer to the kingdom. The meetings closed with a council Oct. 17. The members in this church work in union. At 4 P. M. we met for our love feast, which is said to have been the largest feast since the church was built, fifty years ago.—S. H. Flory, Nokesville, Va., Oct. 31.

Bartlett.—Bro. A. M. Sharp came to us on Wednesday, Oct. 21, and preached seven good sermons. He received the best of attention. Brother and Sister Lewis Hyde led the singing.—Thomas Hyde, Bartlett, N. Dak., Oct. 31.

Tippecanoe.—Oct. 4 Brother and Sister Manly Deeter came to assist us in a series of meetings. Bro. Deeter preached twenty-four sermons. Sister Deeter led the song service. Five united with the church by baptism. Oct. 24 we held our love feast. The visiting ministers were Brethren J. W. Kitson, O. H. Warstler and J. S. Grady. Bro. Deeter officiated. On Sunday morning Bro. Grady gave a much appreciated talk to the Sunday-school. The meetings closed on Sunday evening with a full house. Much good seed was sown, which, we trust, will bring forth fruit.—Joshua Garber, Syracuse, Ind., Oct. 31.

Peace Valley.—Oct. 20 we enjoyed a spiritual love feast. Bro. C. W. Gitt officiated. About fifty-one members communed. Brethren and sisters from adjoining congregations were with us. On Friday morning, Oct. 23, Brethren John William and John Diediker were chosen deacons. Bro. Diediker and wife were installed. The other brother being absent, we could not install him at this time. Our protracted meetings closed last night. Bro. Oren and Bro. P. L. Pike had charge of a meeting. One came out for the Lord's side, and was baptized on Saturday morning, Oct. 24.—Annie Diediker, Peace Valley, Mo., Oct. 29.

GENERAL TEMPERANCE COMMITTEE.

Treasurer's Report.

Receipts.

April 26, Balance reported at Seattle, Wash.,	\$ 74.43
May 6, Trevilian congregation, Va., per B. F. Glick,	1.07
May 28, Shade Creek and Scalp Level S. S., per J. H. Lehman,	5.03
May 28, Maple Glen S. S., Pa., per S. M. Folk,	1.89
July 13, Eastern District of Pennsylvania, per J. C. Zug,	17.15
July 13, Big Creek S. S., Okla., per A. McAvoy,	3.00
July 13, Northeastern Ohio, per W. D. Fisher,	5.77
July 13, Grundy County church, Iowa, per A. E. Propat,	4.70
July 13, Libertyville church, Southern Iowa, per W. N. Glatfelter,	7.03
July 13, Locust Grove S. S., Pa., per W. G. Wilson,	2.00
July 18, Northern Illinois District Committee, per Chas. H. Keltner,	20.00
July 23, Locust Grove S. S., Nettie Creek church, Ind., per John Herr,	5.03
July 23, Christian Workers' Society, Pleasant View house, Sugar Creek congregation, Northwestern Ohio, per J. D. Wampler,	8.90
Aug. 3, Northwestern Ohio Temperance Committee, per E. P. Yoder,	1.25
Aug. 8, Worthington church, Minnesota, per L. B. Robbins,	5.50
Aug. 28, Maple Glen S. S., Pa., per S. M. Folk,	2.69
Sept. 4, District Temperance Committee, Idaho and Western Montana, per Fred A. Flora,	2.75
Sept. 21, Locust Grove S. S., Pa., per W. G. Wilson,	2.00
Oct. 1, Mingo congregation, Eastern Pennsylvania, Local Temperance Committee, per Jno. C. Zug,	10.03
Oct. 7, Southwestern District of Kansas, per Jacob Funk,	15.00
Oct. 9, Middle Indiana Temperance Committee, per I. Bruce Book,	5.00
Total,	\$200.23

Expenditures.

June 10, Brethren Publishing House, postage on Literature,	\$ 1.15
July 15, Brethren Publishing House, postage on Literature,	1.17
Aug. 23, Brethren Publishing House, postage on Bulletins, \$1.68, bill for printing, \$56.00,	57.68
Oct. 3, P. J. Blough, clerical work,	10.03
Total expenditures since last report,	\$ 79.00
Balance in treasury, Oct. 17, 1914,	\$130.20

Balance in treasury, Oct. 17, 1914, \$130.20.
J. Carson Miller, Treasurer.

Moore's Store, Va.

ANNOUNCEMENTS

LOVE FEASTS.	
California.	Nov. 25, 5 pm, Oseola.
Nov. 15, East Los Angeles.	Nebraska.
Nov. 28, 7 pm, Fresno.	Nov. 15, 7:30 pm, Beatrice, corner of Grant and Fourteenth Street.
Idaho.	North Dakota.
Nov. 14, Moscow, at the Norwegian M. E. church on First Street.	Nov. 21, James River.
Nov. 28, Nezperce.	Ohio.
Illinois.	Nov. 26, 5 pm, East Nimschillen, Brick house.
Nov. 8, 7 pm, Naperville.	Nov. 26, 6 pm, West Dayton.
Nov. 13, 6 pm, Girard.	Nov. 26, Trotwood.
Nov. 15, 6 pm, Dixon.	Nov. 26, Greenville.
Nov. 22, 6 pm, Elgin.	Nov. 26, 6 pm, Lima.
Nov. 26, 10 am, Woodland.	Nov. 5, 4 pm, Painter Creek.
Nov. 26, 4 pm, Ash Ridge.	Pennsylvania.
Nov. 29, 6 pm, Decatur.	Nov. 8, 6 pm, Scalp Level.
Indiana.	Nov. 8, Raven Run.
Nov. 10, 5:30 pm, Salamonle.	Nov. 8, Huntingdon.
Nov. 14, Pleasant Valley.	Nov. 8, 6 pm, Elk Lick.
Nov. 14, 10 am, Pleasant Dale.	Nov. 8, 7 pm, Greenville.
Nov. 26, 5 pm, South Bend (Second church).	Nov. 8, Elizabethtown.
Iowa.	Nov. 14, 5 pm, Ridge.
Nov. 8, Cedar Rapids.	Nov. 15, 6 pm, Albright.
Kansas.	Nov. 15, 6:30 pm, Altoona.
Nov. 14, Garden City.	Nov. 15, 3 pm, Harrisburg.
Nov. 14, 1:30 pm, Verdigris.	Nov. 15, 6 pm, Norstown.
Nov. 21, Prairie View.	Nov. 15, Lancaster City.
Nov. 21, Eden Valley, St. John, Kans.	Nov. 25, 26, Spring Creek.
Maryland.	Dec. 6, Fairview, Williamsburg church.
Nov. 8, 6:30 pm, Denton.	Texas.
Nov. 9, Peach Blossom.	Nov. 28, Pleasant Grove.
Nov. 14, 4 pm, Baltimore, Woodberry church.	Virginia.
Nov. 29, 4 pm, Ridgely.	Nov. 7, 6 pm, Trevilian.
Michigan.	Nov. 14, 3 pm, Mount Vernon.
Nov. 14, 10 am, New Haven.	Nov. 14, 8:30 pm, Cloverdale, Bethesda church.
Missouri.	Nov. 14, 4 pm, Troutville.
Nov. 14, 2 pm, Dry Fork.	Nov. 21, Mill Creek.
Nov. 14, 7:30 pm, North St. Joseph.	Nov. 26, Buena Vista.
Nov. 21, 3 pm, Bethany.	Washington.
	Nov. 14, Wenatchee.
	West Virginia.
	Nov. 28, 13 am, Vanceleville.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., November 14, 1914.

No. 46.

AROUND THE WORLD

Relieving Belgium's Distress.

When, some years ago, the "Rockefeller Institute" first came into existence, no one, perhaps, anticipated that so quickly its liberal resources would be called upon in the alleviation of a most stupendous calamity. The appalling lack of food throughout Belgium, at present, is far beyond the resources of the nations of Europe, and no organization in the United States is able to come to the rescue of the unfortunate people with so great a certainty of adequate relief as is the Rockefeller Institute. With but moderate additions to its resources, the organization will be well able to lift stricken Belgium out of its sorrowful plight. In this season of need, its timely aid is greatly appreciated.

The "Go-to-Prayer-Meeting" Night.

While the "Go-to-Church" Sunday was chiefly for the non-Christians, and to rekindle the flame of religious devotion in cold and indifferent hearts by urging church attendance on a certain Sunday, the "Go-to-Prayer-Meeting" movement, now being launched, aims to reestablish the congregational midweek season of special prayer and uplift. The idea is a most excellent one. Truly, "man does not live by bread alone," but vitally and most significantly by prayer. Well has it been said that "prayer is religion in the act." It opens the heart to God and gives entrance to his Spirit and life. Why not make the quiet midweek hour of spiritual instruction, aspiration and fellowship, the most helpful service of the church?

A Deplorable Record.

Upon the authority of Frederick L. Hoffman, a noted statistician, we are told that approximately 6,500 persons met death by murder in this country last year. The homicide rate of New York is six times, that of London, three times that of Berlin, and sixty per cent greater than that of Paris. The persistent increase in homicides is not easily accounted for. There must, however, be deep-seated sociological and crime-promotive causes for our leadership in murder. Chief of these is a lack of proper training, morally and religiously, in the days of youth. Judges of our courts have spoken, in no uncertain language, of the great neglect in this particular, and it would seem that more and more the great work of proper training should be given the special attention which it so richly deserves.

Great Britain Annexes Cyprus.

The recent annexation of the island of Cyprus by the British Government followed close upon the declaration of war by Turkey, and was not wholly unexpected by those who are conversant with the strategic importance of the island. Situated in the Mediterranean, just west of the Syrian coast, and close to Egypt and the Suez Canal, its value to the British is of special significance. In history, Cyprus occupies a distinguished place, and Bible students, especially, will remember it as having been the early home of Barnabas. The great apostle Paul also visited it. In size, it is about 140 miles long, and 50 miles wide at the widest part. In its early days it belonged to the Phœnicians of the neighboring coast, but later on passed successively under the power of various nations. Whether British dominance will seek to go farther east, and occupy Palestine, as now announced, remains to be seen.

How One Life Was Given.

Historic annals accord chief recognition to those who, in the forefront of the battle, struggle courageously, and even sacrifice life itself in defense of their country. Less honor is bestowed upon those who, in the common walks of life, are giving time and effort,—the strength of a lifetime even,—to the uplift of degenerate humanity. Such was the life of Sam Daily, a poor colored man in Alabama, who, unheralded and unsung, was the means of redeeming more than three hundred boys from a career of degradation. With a large family and a mortgaged farm, most people would have thought that Sam had little to spare, but not so this humble worker. Touched by the woe of the boys cited to the juvenile court in Birmingham, he had them placed in his charge. He fed them with that which he and they were able to raise, clothed them as best he could, and taught them industry, purity of body and mind, and the essentials of religion. His teaching was well put, too, for with but a few exceptions,

all the boys turned out well. When Sam died, the mortgage was still on the farm. He had given the State three hundred good citizens, but it was clearly a gift of himself and all he possessed, and he expected no return save the consciousness of a good deed cheerfully done for the betterment of humanity and the glory of God. A few hundred Sam Dailys, in this land of ours, would practically settle the question of redeeming the street waifs of our cities, but where are the willing workers?

Juvenile Delinquency and Its Cure.

A recent statement of Professor Robert H. Gault, of Northwestern University, Chicago, is well worthy of serious thought: "Mother love and mother care are the best cure for juvenile delinquency, and therefore a powerful preventive of crime." The schoolman who uttered the sentiment, just quoted, did not speak at random, but from years of close observation, supplemented by a thorough research of cases involving juvenile delinquency. Social reformers have finally realized that home influences are the most important factors in a child's life, and the cry everywhere is now, "Conserve the home." According to most reliable testimony, delinquency is best curbed by keeping the children under the loving care of the mothers, thus conserving the nation's best interests.

Hostilities Still Continuing.

Since the entrance of Turkey into the European struggle, the scope of military activities has widened out perceptibly, and no one can accurately predict the issues that may yet be involved in Asia and Africa. At this writing (forenoon of Nov. 10), the allied forces claim to have made slight gains on the fighting line in the northern part of France, and Russia also reports a gradual advance on the eastern battle line. The uprising in Southern Africa is likely to prove somewhat embarrassing to the prestige of Great Britain. General Christian De Wet, the rebel leader, seems to be gaining ground, and is said to have been victorious in an important engagement. Turkish leaders predict that Mohammedans throughout the Orient will ultimately espouse the cause of the Ottoman Empire. If so, the result will be calamitous indeed for the British, French and Russian colonial possessions.

Yielding to the Inevitable.

When a small garrison is surrounded and attacked by forces overwhelmingly large in number, there is but one result,—surrender must come sooner or later. Such was the fate of Tsing-Tau, the fortress of Kiau-Chau, Germany's concession on the Chinese coast, which, after a stubborn defense of two months, yielded to the Japanese besiegers. Assisted by British reinforcements, the fortifications were subjected to a most terrific onslaught, resulting in their surrender Nov. 7. At least four thousand men of the allied forces are said to have lost their lives during the bitterly contested struggle. If,—as is alleged by diplomats generally,—it was Japan's main object, in this campaign, to avenge an unfriendly act of Germany during the Russo-Japanese war, it is but another illustration of the fact that war caters to the basest impulses of man. Then, too, Great Britain is said to have fanned the flames of the passionate desire that prompted Japan's entrance upon the punitive expedition, regardless of all costs.

Progress of Temperance.

Judgment has been pronounced upon alcoholic stimulants by the leaders of the respective forces now battling for supremacy in the European contest. There is to be no more beer for the German soldier, no absinthe for the French soldier, and no liquor of any sort for the British soldier. Not a great while ago, all patients in British hospitals had their regular allowance of alcoholic drinks. Up to a very recent date many German writers insisted that there is a close connection between beer and real manliness. Heretofore every attack upon alcoholic drink in France was resented as a blow at a great national industry. Now, all this is changed; the better view has become clearly apparent. The Internal Revenue Office of our own land is entering upon a most vigorous campaign against a large number of medicinal preparations, strongly alcoholic in their make-up, but of only slight medical efficacy. Such so-called remedies are in no sense conducive to the cure of the ailments specified by the manufacturers, as has been clearly demonstrated by the highest medical authorities of our land. Millions of dollars are annually spent for these alcoholic nostrums to the positive detriment of the user.

America's Most Precious Gift to India.

While, during the recurring years of Indian famines, American liberality has manifested itself in gracious offerings, saving multiplied thousands from dire want and suffering, and even death itself, America's most precious gift will ever be the large number of her earnest, educated sons and daughters, who have been and are yet devoting their most earnest efforts to India's uplift and redemption. During the last one hundred years no fewer than forty thousand devoted workers have left friends and comforts of the homeland, and have braved the hardships and discomforts of a trying climate, in order to tell the story of salvation to the millions who never before heard it. Such is America's most precious gift to India,—in value beyond pearls and rubies, richer far than all the wealth this earth affords.

Fourteen States in the "Dry" List.

Recent campaigns did not yield quite as many gains to the list of prohibition States as temperance workers fondly hoped for, and yet the addition of four new States,—Arizona, Washington, Oregon, and Colorado,—is a factor of considerable importance. States now prohibiting the sales of liquor are Arizona, Colorado, Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Oregon, Tennessee, Virginia, Washington, and West Virginia. It is a matter of much encouragement that a number of other States are prohibition territory in part at least, and that local option laws are constantly decreasing the number of saloons throughout the United States. Most to be regretted, among the reverses of recent campaigns, is the defeat in California, and the equally regrettable one in Ohio, and yet even these should but spur on the temperance workers to greater zeal and more persistent activity.

How a Good Work Grows.

We have mentioned, every now and then, the progress of Bible distribution by the "Gideons," the widely-known association of Christian traveling men. So far one hundred and sixty thousand rooms in high-grade hotels have been supplied with Bibles by the efforts of that organization, and they are still adding to that record at the rate of five thousand a month. Right here it is worthy of note to emphasize the power of a good example, for, inspired by the noble efforts of the Gideons, thousands of additional rooms have been supplied by other agencies. In some cases hotel proprietors themselves have placed Bibles in each of their guest-rooms. Many wonderful results are reported, as having been brought about through the reading of these hotel Bibles. One man, impressed with the power of the Word, by the reading of the Bible in his room at a hotel, started out to win others, and in the fervor of his zeal has already succeeded in bringing some sixty or more to the truth. He hopes to gain many others.

Christianity a Sovereign Cure.

Practically every paper, these days, attempts to fix the responsibility for the present European conflict upon one or the other of the nations now chiefly embroiled in the struggle. As a matter of fact, no single nation, however cursed with militarism, could have done it. It was, undoubtedly, the spirit of militarism, prevalent throughout Europe, that burst forth in the seemingly uncontrollable cataclysm. There is, however, a remoter and far more powerful cause for the deplorable contention,—Christianity, with these enraged contestants, is merely a theological dogma instead of a life of righteousness. When the Council of Nicea, in 325 A. D., established Christianity largely on the basis of form and dogma, there was inflicted, upon the religion of Jesus Christ, the greatest blow it has ever sustained. The ignoring of the essence of practical Christianity, as emphasized by Jesus Christ himself, and made absolutely clear on every page of the Gospels, was a catastrophe so far-reaching that its full significance was never comprehended until more recent times. The test of doctrine,—important as it is,—has too often wholly ignored the test of righteousness. Church membership has not depended, as it should, upon beauty and holiness of life, and practical service to humanity. Comparatively few, only, of professing Christians, have recognized that Christianity, in its real essence, can not possibly countenance war. As a religion of service, it reaches out to great and small, to strong and weak. It never seeks to destroy but always to lift up, to restore. The broader vision of the real religion of Jesus Christ always leads to the perfect acceptance of the angelic message: "Peace on earth; good-will to men."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Better Fashions.

O fashions of diviner light,
And fashions of the true and right,—
These are the need of every hour,
Not changing style and changing power,
And froth and foam of passing things,
But fashion of the soul that sings!

The minor details of attire
Are not important, but to rise
From out the grime and dirt and mire
Unto the clear, unsullied skies
Of honor and of truth and love,
Stands every other style above.

The fashion of the loving way,
The fashion of the sunny day,
The fashion of the tender smile,
The cheery word along the mile
Of weary effort, strain and care,
To lift the burdens that we bear.

These, Lord, teach these to those who ask,
Teach friendship, and the golden task
Of looking into lives of those
That suffer round us, so the rose
Of our own love and cheer may find
The old, old style of being kind.

—Selected.

Why the Boys Liked the Preacher.

BY J. E. MILLER.

It was not a few years ago when, as a boy, I used to grow very tired sitting on a hard bench, so high that my feet could not reach the floor. Fortunately my parents regularly took me to church. The sermons were many and long in a single service. The brother who opened the meeting would usually exhort or comment on the hymn just sung, sometimes briefly but more commonly at some length. Not infrequently, after consuming ten or fifteen minutes in this sort of an opening, the good brother would say, "Now, without multiplying words, let us come before the Lord in prayer."

After the prayer, came the time to decide who should preach. There being a number of ministers, and none having been informed that he was to do the work that morning, sometimes not a little time was spent in passing the invitation back and forth behind the table. Sometimes this was done by the elder "wishing the freedom" to the one who sat next to him, and he passing it on to the next, and the next, and so on. Sometimes the liberty was extended by a nudge of the elbow, and sometimes, again, by a mere look. Many a Sunday morning (there were no evening services then) I saw this go on for what seemed several minutes, and more, too. Sometimes some one would break the monotony by "raising a tune," until it was manifest that one had been persuaded to preach.

When this brother arose, he might go directly to his subject after reading his scripture, or he might take considerable time in explaining why he had not come, expecting to preach that morning. But after he warmed up on his text, he usually had some very good thoughts to present. After he had preached for a longer or shorter time, he sat down, and a second arose to bear testimony to what had been said. This testimony might be given either in additional thoughts on the same subject, in repeating what had been said, or in taking a new subject, more or less related to the one just presented. And when the second was through, often a third arose, and more testimony was added. Considering the fact that the boy had now about four sermons, he was more than satisfied. Doubtless the older people,—the spiritually-minded,—were edified and built up in this way, but to the boy it was not always thus. At least he did not always enjoy it.

A new minister came into the District,—not into our own congregation but near enough so that he could often come over and preach for us. He was younger than most of our ministers. He seldom made his opening exercises very long, but always interest-

ing. In his prayers he seemed to talk to God about the things the boy knew something about. When he arose to preach, he looked like a man who had come onto his job after making thorough preparation. He seemed to know what was needed and knew how to supply that need. His subjects, though scriptural, somehow were made to bear some relation to everyday life. There was, in his sermon, something that the boy liked. It abounded in statements and illustrations that the boy could comprehend. The sermon was simple, logical, pointed, inspiring. This preacher had a way of his own, and that was to stop when he was through with his subject. He seldom said that he would soon be through, immediately forget himself, and then wander on for ten or fifteen minutes longer. In fact, it seemed that, in the preparation of his sermon he also tried to prepare himself for its delivery. He knew a good stopping-place in a sermon, and seldom passed beyond it. When another preached, and they asked him to follow, he usually did it with very brief remarks. The boy liked that preacher because he knew that there would not be a second or third sermon for that one service. That preacher used simple words. He knew large words, but he left them at home. That preacher lived a good life. He had a word of cheer for the boy after the services.

He is an aged preacher now, but I still like to listen to his sermons. He has, in a large measure, been my model as a preacher in our church. Not that I have been able to attain to his standard, but he set before me an ideal that has been with me since first, as a boy, I listened to him. I wish we had more preachers like that one, to settle in communities where the boy does not find the services interesting and helpful. Such a preacher might be able to put a new life into the community, and might help to solve the boy problem.

Mount Morris, Ill.

The South as a Mission Field.

BY B. E. KESLER.

I. *The Mission Standpoint.*—By "South" is meant the States of North Carolina, Kentucky, Tennessee, Arkansas and southward. In this article it is desired to consider this section from the mission standpoint. Why such a large and promising field, so close to us, has been so long neglected it would be hard to determine, if viewed only from the mission standpoint. Here the people are our kith and kin, nationally, our neighbors socially, our partners commercially, and our brothers politically.

True, the South, especially in coast cities, is composed of divers nationalities, but by naturalization or by birth they have become Americanized and have imbibed American ideas and ideals. The mission worker has no national prejudices to overcome in reaching the soul-life of the people. This, of itself, makes this an inviting field, and one that would respond readily to organized effort.

II. *The Social Standpoint.*—Since the banishment of the old-time aristocracy, and from the fact that the people are mainly rustic, there is not that air of dignified superiority among the people that is painfully manifest in some of the more prosperous parts of the country.

Because of this the humble missionary finds a cordial greeting and hearty welcome in the typical Southern home. There is no caste that makes it a sin or disgrace to associate and commingle with his fellow-man and places him under the ban of ostracism. True, to a certain extent, the "upper ten" are in evidence, but they are usually of the immigrant class.

III. *The Language Standpoint.*—In this field the missionary is not required to be maintained two to three years while learning the language of the people. He can walk right into their homes and begin the gospel story with the people, who, while their language may not be so polished, precise and up-to-date, are able to speak English so as to be easily understood. Local dialect, rather than refined speech, except among the better-educated classes, that are rapidly on the increase, is the common medium of converse.

Here some of the most promising children are to be met with, their bright intellects awaiting only development, as evidenced by some of our Southern divines and statesmen, past and present. This, too, makes the South a promising field for missions.

IV. *The Economic Standpoint.*—This field is right at our doors. There is no long and perilous sea voyage, to be paid for out of the mission treasury, to place the worker on the field. Just step across the State line and go to work. The railroad fare is only "fifty pence compared with the five hundred" to cross the great oceans.

Given the same men and women, schools and hospitals, as are apparently needful on the foreign field, and what might we not expect from such an effort in this southern field! Think of the one thousand churches, now standing closed, that gladly offer opportunity free, or at nominal cost, to serve as places to meet and tell the Old Story of the Cross. What an opportunity to the church! Shall we not "go up at once and possess the land, for we are well able" to do it?

V. *The Religious Standpoint.*—The susceptibilities of the people to religious influences are very marked. Indeed, to the more sturdy, grave and reserved Northerner they are too susceptible to religious impulses. In consequence they often are imposed on by religious enthusiasts who take advantage of this credulity to enhance their own cause and promote their own pecuniary interests and aggrandizement. While this is true, the people are capable of reflection and sober thought, and are as ready to grasp to truth when presented, not "with wisdom of words, but in demonstration and power of the Spirit," as their more cultured and refined neighbors elsewhere.

Indeed, they are hungering for the pure Word of God, having been fed so long on "husks" and "shells" of religious enthusiasts, who make merchandise of them, and who barter religion over the altar of their own selfish interests.

Successful missions are now being maintained at many points in this field, with the limited force and scanty means at our command. Here are worthy openings for Sunday-school and Christian Worker Bands to accomplish great good by placing and sustaining workers. "Lord of the harvest, send forth reapers; send them ere the harvest time pass by."

Leslie, Ark.

Making Memories.

BY AGNES M. RYAN.

IN our todays we are making memories for our tomorrows. Words and deeds, seemingly insignificant, are dropped in the treasure-box, to be brought to light another day.

We sit before the blazing logs, watching the flames as they mount; seeing visions and hearing music. The fire-spirit tells us that it is the music of bygone years,—that, as the tree was growing in the forest, sunbeams were playing amid the foliage, birds sang in its branches, and squirrels darted hither and thither. The sunbeams, the birds' songs, and the squirrels' chattering were imprisoned in the tree, and now, in the winter fire, they are set free. Only a fancy, but there is an analogy in life which is true.

In the springtime of life, in childhood and youth, notes of joy sink into the heart. In the busy harvest time they are forgotten; but in the winter of life, when chilly winds blow, and fires of trial kindle about the heart, the notes, long imprisoned, are set free, and the melodies gladden and warm the heart.

The life of many an old person has been brightened by the memories of earlier years. They, who in their youth, fill their hearts with pure and pleasant things, are wise. They are laying up treasures for old age. In contrast are those who fill the heart with impure, unpleasant things. They are sowing tares (or wild oats), and will harvest a crop of discontent and vain regrets. So, then, it is our privilege to make sweet memories. Nay, more; it is our duty.

Why not select only the pleasant for tokens of past years? Because "Memory is a capricious creature. You can never tell what pebble of the shore she will

pick up to keep among her treasures, or what inconspicuous flower of the field she will preserve as a symbol of 'thoughts that lie too deep for tears.'

In this making of sweet memories there is an element of reciprocity. By making happy memories for others we make them for ourselves.

"Then give to the world the best you have,
And the best will come back to you."

Like charity, this begins at home (but it should not stay there). Too many have two sets of manners,—one for company and one for the home folks. Some one who has realized this says:

"They say the world is round, and yet I often think it square,
So many little hurts we get from corners here and there.
But one sad thing I've found in traveling east and west,
The only ones we really wound are those we love the best.
We flatter those we scarcely know, we please the fleeting guest,
And deal full many a thoughtless blow at those we love the best."

There are so many ways of making pleasant memories for those to whom we owe the most,—a letter

when away, a word of appreciation now and then, even a pleasant smile,—these may all go into the treasure-box. Give your flowers to the living. A withered flower of field or garden will bring happier memories than the most costly funeral wreath. Happy is the man or woman who can take from memory's cabinet pictures of happy home-gatherings, unmarred by selfish deeds,—deeds of omission as well as commission.

There is great opportunity for making memories for those with whom we come in contact, outside of the home. Do not save the pleasant things for your equals and superiors. Scatter seeds of kindness for those below you socially and morally. They need it, and the seeds may bear lilies in after-years. A pleasant word, a sunny smile, a hearty handclasp may set some one right, while a cold glance, a haughty word, or a sneer, may cause some one's cup of bitterness to overflow.

Do not forget the children. Fill their early years with sunshine and happy pictures. What we do for the child now, we do for the man twenty years hence. If we only knew the paths the little feet must travel, the burdens the little shoulders must bear, we might make more sunshine.

The old folks, too, need happy incidents to dream over. The sacrifice of a little time to play a few old songs, read from a favorite author, or the exercise of a little patience to listen to oft-told stories,—all these will brighten the last miles of the journey.

Is it all worth while? Ask the man or woman who has been at the portals between life and death. It is not the memory of good deeds that tortures one. So, after all, we may be selfish, but the end attained, as well as the means, is good. Then we can say:

"Let Fate do her worst,
There are relics of joy,
Bright dreams of the past
Which she cannot destroy.
They come in the nighttime
Of sorrow and care,
And bring back the features
That joy used to wear."

You may break, you may shatter the vase if you will,
But the scent of the roses will hang round it still."

Manheim, Pa., R. D. 3.

Travel Notes in the Orient.

BY W. O. BECKNER.

I WRITE this, sitting in my cabin on the steamer *Mongolia*, at anchor in the harbor at Hongkong. There is only one Hongkong, so there is no use to

locate it more definitely. Hongkong is an English port in the Orient, and England is now at war with Germany. This afternoon, when we pulled into the mouth of the harbor, we noticed a row of small flags floating on buoys,—flags of white and black squares. Then there was another row, flags entirely red. These marked out a sort of lane through which we had to pass to approach the city. Some one said they marked the lane of safety. It may have been the straight and narrow road, so far as our ship was concerned. On each side the water was full of mines,—any one sufficient to blow our big ship of steel to smithereens in a wink, had we struck one. We got started in wrong, at the end of that lane, and had to back up and start again. It was one time, I am sure, when all aboard preferred to follow the narrow way.

We entered and went through it, but it seemed to end abruptly, when confronted by a big, steep cliff. We stopped and waited for a small launch to come to us from the one side. Very unceremoniously the officer came aboard, and went to the captain's room to examine the ship's papers. The *Mongolia* sails under the United States flag and as such is neutral in the present European war, but when she enters an Eng-

who might be captured in actual warfare. But such is war! The famous definition of war, that it is "hell," is none too strong a term. It is to be hoped that ere long mankind will become so disgusted with it that it shall disappear from the earth eternally.

Hongkong, China.

The Prayer-Life of the Worker.

BY WILMA C. STUTSMAN.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."

I AM wondering, if we realize the meaning and depth of these words as we should, and if we, as workers, are taking advantage of the great privilege of receiving our just portion of these gifts. If we desire them, our prayer-lives will prove it, for we will be constantly in touch with the Father of Lights, and by "lights" we mean not only the heavenly bodies, but the lights of reason and learning as well. The prayer-life of the worker, of course, depends on his faith,—where there is much faith, there is also much prayer, and where there is little faith, there is likewise little prayer.

There is one thing remarkable about faith, and that is, it is strongest in the most trying circumstances and when most needed. If it is with us, supporting, sustaining, and encouraging us in health and prosperity, and in our greatest strength, it will still be with us in adversity, in sickness and in weakness. Did you ever hear of one who has led a prayerful, Christian life, abandoning his faith at the approach of extreme danger or death, or did his faith grow weaker? Ah no! as our hold on this world becomes less and less firm, and our prospects become dim, and still more dim, and we find ourselves cutting loose from this world, our faith becomes stronger and stronger.

It is said that a certain skeptic was in the habit of puzzling religious people over prayer. He asked them whether they thought their poor, feeble words could change the mind of God and persuade him to do what he would not

do otherwise. No doubt he thus caused many of but little faith to stumble. After some years he made a short trip at sea, during which a storm arose. The danger became very threatening. Many religious people on board fell on their knees and asked God to save them. Our sturdy skeptic looked on. The danger became greater and greater. Presently his skepticism left him, and he, too, bowed himself and poured forth his supplications with the others. After the storm was over, a believer, who knew his character, approached him and said, "I thought you did not pray; that you did not see how prayer could change the mind of God and induce him to do what he would not do otherwise."

"I understand you, sir," replied the skeptic, "I see the point. That doctrine will do on dry land, but not on a sinking ship."

We are all on a sinking ship, and though the danger is not so imminent, all the time, as it was to this man on the ship, it is present all the time, and the ship is sinking, whether we see it or not, and will soon go down. Of this we should constantly be aware, and ask the Lord to keep us safe, for he has said, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

Too often we pray merely as a habit, or because we feel it our duty. But is this the kind of prayer that pleases the Father? Which child do you admire the more,—the one who does right because he feels he is obligated and duty bound, or the one who considers it a happy privilege to do what is right? You will undoubtedly think more of the third child, because he



Scene in Hershey Park.

The above represents a scene at Hershey Park, Hershey, Pa., where the Annual Meeting is to be held in 1915. The accommodations are said to be good, and the environments almost ideal. The Conference proper opens June 8, but the Standing Committee will meet and organize on the morning of June 3. We are looking for a very large attendance.

lish port she must submit to a rigid inspection, to assure the English officials of the port that all on board is well. We waited a while and the official went off on his launch, ordering the ship to wait there until he should return. It was only a short distance to the shore but we waited an hour or more. Finally he came, and soon we proceeded to pass up the channel to anchorage.

Another wait was in store for us. Some English policemen came aboard, before any one was permitted to land, and looked over the passenger list, to see if there were any names that looked as if they belonged to German subjects. Some were found. My own was in the list picked out by them. They called for me, to report to them. I simply presented my passport, certifying to my being an American citizen, and was dismissed. There were four others, however, who were both called and chosen. One was a young man, a true German citizen, who has been in Manila for several years and who was now on his way to the United States. Another was the ship's carpenter. Another was a man who was traveling with his wife and child. These four citizens were marched down the gangway and loaded into a launch,—prisoners of war. I had to reflect on the fact that in a time of war both the innocent and guilty must suffer alike. These four were going peacefully about their business, doing what they could to be happy and let others live happy also. Not one of them had taken any part in bringing on the war, and yet, just because they happened to be German citizens and in English territory, they had to be treated as any other Germans

appreciates what has been done for him. The same is true in our prayer-life. We should pray because we consider it a grand privilege to come to God with our praises, as well as with our petitions and our burdens.

Prayer is not a thing to shut up in one corner of the day, or limited to a brief space in the morning and evening, but we should have unbroken communion with God, and its holy and hallowing influence should be shed over all the hours. As we go about our various duties, the impulse to offer thanksgiving to God, or to present a petition to him, should not be resisted, no matter what our surrounding may be at the time. Happily, the value of prayer does not depend on the number of words we use, but on the earnestness and faith with which we pray. The few words, "Lord, save or I perish," at once brought the Master to Peter's side on that stormy night on Galilee, and we can likewise have him by our side if we only ask him.

But what are the benefits of prayer? Ask the toiling pilgrim who, with staff in hand, is nearing the gates of eternity, and he will tell you, that without it he never could have climbed the rugged path of life. Ask the battle-scarred hero of the cross, who, after many conflicts, is about to lay down his burden and take up the crown. He will tell you that by prayer he has gained the victory in every battle. Ask the aged mother in Israel, on whose very brow we see peace with God, and she will tell you that prayer has sweetened all the bitter waters of life for her, and lightened all her burdens. Ask the great and heroic men and women who are now at the front, in the thick of life's battles, bearing the sneers and reproaches of the world, as the representatives of social, political and religious reforms, and they will tell you that their power comes from on high.

It is said of a certain well-known physician that he never lost a case through an operation. When asked concerning it, he said he never undertook an operation without prayer, and to this he attributed his success,—not to his own skill. The prayer-life of Daniel appeals to us all, as an example of an earnest worker. In the midst of the den of lions he prayed. God heard him and answered his prayer. Paul and Silas prayed, and the jail doors were shaken open; Ezekiel prayed, and the dry bones in the valley were shaken; Luther prayed, and the papal throne was shaken; John Knox prayed, and Scotland was shaken. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." So if we would shake the powers of evil, we should pray, for it has been demonstrated in God's Word, that one man on his knees has more power than a standing army.

The minister, especially, needs the constant guidance of the Holy Spirit, for he has cares and burdens which no one (except his wife) knows. While his congregation may be enjoying a good night's rest, he may be wrestling with God for the Bread of Life, that he may give it to them the following day. Of his own strength he can do nothing. He must rely on God for wisdom and understanding. To him there comes this assurance, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

The worker's prayer-life means more than we can realize, for by it not only his fellow-man, but God sees what he is, and what he means to do. Let us be guided by the Holy Spirit, and let us ever remember, what, to me, is one of the best promises, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full."

Goshen, Ind.

The Moderator's Ruling:

A Defense of the Moderator and Standing Committee of Our Annual Meeting.

BY JOHN CALVIN BRIGHT.

THE ruling of our Moderator, in requiring a two-thirds vote to pass a subsidiary motion, has been criticized, both publicly and privately, by tongue and pen. A somewhat interesting debate is found in the "Report of Annual Meeting," pages 77 and 78.

1. The position taken has been the ruling of all our Moderators for a generation,—ever since the present rules were adopted. Two of our Moderators, after a brief discussion on certain occasions, decided in accordance with our adopted rules, hence our Moderator and Standing Committee are in reputable company.

2. All societies, churches, or legislative bodies, may make their own rules, and these are considered parliamentary. There are only a very few rulings in which all these bodies coincide. One is, that in case of an appeal, the Chair is sustained by a majority, or even a tie vote. The other rules are as the body may elect. Some bodies have a great many rules,—running even into the hundreds. According to some rules of order the principal questions require only a majority vote to pass, but a two-thirds vote is required to pass some secondary motions.

The discussion above referred to, was a play on words rather than anything else. It reminded me of the discussion that raged from '67 to '98 over the rule of '66, "That all queries, not answered by District Meeting, should be answered by Standing Committee before being presented to the Conference." Some able men said that prohibited answering petitions, etc. Much time was often spent on this question. In 1898, with Eld. W. R. Deeter in the Chair, it was ruled, that the term "all queries" was a general one and included all questions, petitions, etc., and we have had no further trouble.

But there were two things done, at least, while the above considerations were under way, that were not in accord with parliamentary usage or decorum, on which I venture to express my opinion.

1. An appeal should not be heard unless seconded. This is general in all deliberative bodies, for it is not worthy of being heard if only one person asks for it.

2. In an appeal the Moderator keeps the Chair, and decides whether the appeal should be given a limited discussion, and he may give the reason why he so ruled. He then puts the question, "Is the Chair sustained in his ruling?"

3. Most considerately, if it is not clear to the Chairman what his ruling should be, on any point, he can either (1) make it a question for the meeting to decide, or (2) he can privately ask those who, he thinks, know, and then give his ruling as he thinks it should be. He should not make it a question of open debate, or even allow it to be, for he would have to decide against some, and they might feel that their dignity is lowered, or their wisdom questioned, and hence would naturally appeal.

There is another point or two which I may discuss later on.

Troy, Ohio.

My Experience in Cook County Hospital.

BY H. M. FIELDS.

DURING the last year it has been my privilege to visit the Cook County Hospital on Sunday evenings, and to talk to the inmates about their souls' salvation.

This institution is the poor man's refuge in time of sickness. It is here that the crippled drunkard, his sick wife and children must come, when they can not take care of themselves. It is in this great institution that a large number of the foreign countries are represented. It is here that the foreigner comes with his bodily ailments. It is in this time of adversity and bodily affliction that, many times, he is made to think of the great eternity. With the collection of nationalities, there is also a collection of varied religious beliefs.

Since it has been my privilege to visit this great institution for the care of the body, I have been very

much impressed with the words of Christ when he said, "The poor ye have always with you." Truly, this is a place where we have the poor, and it was to them that he meant us to take the Gospel when he said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15).

To this class of people Jesus, on many occasions, gave the bread and water of eternal life. Just such a scene as this was before him in the city of Capernaum, on that memorable evening after the healing of Peter's wife's mother.

As we talk to these people, and find out where they have been reared, and note the experiences through which they have passed, we are made to wonder how such things can come to pass in a land upon which the world looks as a Christian nation.

Many of these people have come to this country to enjoy the liberty, which they have been told exists here. They expected to find a place where the name of Christ is loved, honored and exalted, where they would not be driven about as cattle, but where they would be respected as human beings,—love being shown toward them at all times.

But, alas! they have been disappointed. They had a conception of the true standard of Christianity, but were sorely disappointed when they saw the way that we, as professed followers of Christ are living. Although some of the Hospital patients are not favorable to religious teaching, yet I have been very forcibly impressed with the way in which some of them accept the Gospel as it is given to them. Many of them are anxious to learn of the way of salvation. They feel that there is a great need in their lives that can only be filled through the religion of Jesus Christ.

One evening, as I was talking to a young man, with whom I had formed an acquaintance, about various things pertaining to the temporal things of life, the conversation was directed to the doctrines of the church. After a few minutes' discussion I had to leave him, and he made a statement that I shall not soon forget: "I wish that you had spoken of them sooner, so that we could have discussed them all." This was the last time I was permitted to talk to him. I was impressed greatly with the fact that we are too much concerned about the things of this life and crowd out the work of saving souls.

Many of these patients are anxious to have some one to whom they can talk, some one who has an interest in them. They realize that there is something in the Christian religion and they long to enjoy the many things the Christian does.

The work during the past year has been filled with rare and varied experiences, which have many times repaid the effort put forth. Many times the change that comes over the faces of those to whom we are permitted to talk, is worth the time of a whole evening thus spent.

One evening, as I entered one of the wards, I noticed a face there that had not been there before,—one that seemed to be very lonely and downhearted. Under it all I could see that there were energies and principles stored up in that life that, if properly directed, would mean much to the cause of Christ.

As I approached his bed and began to talk to him about his physical condition, about his home and a number of things, in order to get in touch with him, so as to talk to him about his soul's welfare, a new expression came to his face. As we engaged in the reading of the Scriptures and the discussion of the portion read, I was surprised to find him so responsive to the truth, and so glad that I thought enough of him to come and talk to him. He invited me to come again, so that we might discuss the doctrines of the church more fully.

Many professors of Christianity are not interested in this kind of work because they have not been willing to speak a word to some soul about their soul's salvation. I am convinced more and more, every time I am permitted to visit these people, that the more we witness for Christ, the greater will be our blessings. While, many times, we do not see the results we should like to see, the reason may be found in the fact that we are not in a position to make use of the results, even if they were given.

If Christ had time to look after the spiritual welfare of the poor and needy, surely we, as his followers, ought to find time to engage in a like service to humanity.

Eternity alone will reveal the good that is being done among these people. If we are faithful to the work that the Master has given us to perform, we have the promise that in this life we shall have an hundredfold, and in the world to come eternal life.

3435 W. Van Buren St., Chicago, Ill.

Pulpit Ethics.

BY MRS. B. F. WAMPLER.

INDIVIDUALITY and personality are divine gifts to every human being. If we would deprive people of their individuality, and have everybody made after one pattern, people would be monotonous in the extreme. When persons lack what we term "a striking personality," we feel that they are deprived of a much-to-be-desired gift.

We are all, in a sense, copyists, and yet that which we get from others should become so much a part of ourselves that we are not altogether imitators, but a real personality, having some gifts all our own and being our real selves.

It is not the purpose of this discussion to try to detract from the individuality of any one who occupies the pulpit, yet any close observer will recognize peculiarities that sometimes detract from the speaker, and cause his work to be less effective.

Every business man or woman is expected to fill all engagements on time. Why should we expect less of a minister? Ministers who wait until their entire congregation has assembled, before beginning services, will find the congregation getting later and later, until tardiness will be a habit with all. Promptness in any line of work is a mark of culture and thoughtful consideration for others.

The song service is as much a part of worship as prayer. If it is not, what excuse have we for music in church? The opening song is often the occasion for consultation among the ministers. Did it ever occur to you that such a consultation might take place during prayer with as much propriety as during the song service?

To preface a sermon with an apology never adds any strength to the sermon. If a preacher is not prepared, his congregation will find it out. If he is, it would be untruthful to say that he is not. Sometimes an explanation may be in place, but apologies never. "He who does the best his circumstances will allow, does well, acts nobly; angels could do no more."

Any unnatural attitude in the pulpit attracts undue attention. The continual arranging of books on the stand, the stamping of a foot, or using the Bible for an anvil have spoiled sermons for many people.

Men of intellectual and physical strength fall sometimes to interest an audience because of a defective voice. It may be that they pitch the voice too high, have poor breath control, or strain the vocal cords in their effort to be heard with power. Some good books on the subject of voice training would be a valuable addition to their library if they are not in a position to have training from some one.

Sermons read from books, the product of another's mind—are not appreciated by a thinking congregation. This is one of the worst forms of plagiarism.

Any attempt, on the part of a minister, to imitate another is fruitless. A speaker must be himself. Many men have failed because, perchance, they tried to be a Sam Jones or a D. L. Moody.

Dignity in conduct and conversation are always to be admired in ministers. Careless conduct takes away the effect of a good sermon.

Seldom, if ever, in my judgment, should a joke be told in the pulpit. Levity is not in keeping with religious services. Every minister should discriminate between an illustration with a point and a story to amuse.

To those who appreciate good English, slang is coarse. To Bible students it seems out of keeping with Holy Writ; to worshipers it seems a desecration

of the house of God. Slang anywhere is never a mark of culture.

Large audiences may gather to hear a discourse on some popular subject or current events. They may be interested in art, literature or science, but souls are saved through the preaching of God's Word and character is built by the teachings of Jesus Christ.

The world has not yet lost all interest in the Bible, and the Old, Old Story is still listened to by anxious hearts. The need for efficient preachers is great. May there be many to answer the call for service, and go out to do effectual work in this great field for the Master!

Huntingdon, Pa.

Persecuting Christ.

BY EZRA FLORY.

EVERY blow at Christ's followers is a blow at Christ himself. Were people to realize this fact fully, there would be more caution in the treatment of Christians. But what shall be the answer to this miserable glorying in the downfall of a fellow brother or sister? Such conduct is a certain indication of not having caught a vision of our Master who said, "By this shall all men know that ye are my disciples, if ye have love one for another." When one magnifies the inconsistencies of Christians, he is as certainly aiming to destroy Christ as he who speaks lightly of the Bible.

Paul, in persecuting Christ, was largely excusable, up to a certain time, because of his ignorance, and yet Christ felt the misdirected deeds: "Saul, Saul, why persecutest thou me? . . . I am Jesus whom thou persecutest" (Acts 9: 4). David cherished a sacred reverence for God's anointed, even when that person did him much wrong. "I said, I will not put forth my hand against my lord [Saul]; for he is Jehovah's anointed" (1 Sam. 24: 10). Jesus placed a high estimate upon the person who shall respect his humble followers: "And whoso shall receive one such little child in my name receiveth me; but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea" (Matt. 18: 5, 6).

Concerning his ministers, Jesus left this on record: "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me" (Luke 10: 16). Again, in that final day, "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25: 40).

The treatment of the followers of Christ is very vitally connected with our treatment of him. The truth needs no more comment.

343 S. Trumbull Avenue, Chicago.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Phoenix Mission.—Our temperance program was rendered Sunday, Nov. 1. The house was well filled, and all seemed to enjoy the services.—Lula O. Guthrie, 911 Grand Avenue, Phoenix, Ariz., Nov. 3.

CALIFORNIA.

Live Oak.—Oct. 13 we held our love feast. Fifty members surrounded the Lord's tables. The visiting ministers were Brethren Levi Winklebeck, J. C. Wright and Michael Blocher. Bro. Winklebeck officiated, and also preached on Sunday at 11 A. M. Bro. Wright delivered a sermon in the evening.—Lucy J. Hyllton, Box 88, Live Oak, Cal., Nov. 5.

Long Beach.—Our Sunday-school is progressing nicely, and increasing in numbers. Bro. J. M. Shively was elected to fill the unexpired term of Bro. H. V. Ketcherside. Last Sunday we observed Rally Day in our school. After the lesson a program was rendered by the children.—Bro. J. Z. Gilbert, of Los Angeles, preached morning and evening. His talks were interesting and instructive. Next Sunday evening the time will be devoted to temperance work.—Mrs. H. I. Vaniman, 2315 E. Sixth Street, Long Beach, Cal., Oct. 28.

Lordsburg.—Eld. H. C. Early was here a few days after the District Meeting, and gave us some splendid sermons on Saturday and Sunday evenings at our churchhouse. He also visited our Japanese Sunday-school in the afternoon, at which time he gave a short talk, that was interpreted by Bro. Jimmy Sakakura. Last evening the Boys' Excelsior Sunday-school Class rendered a temperance program in the Christian Workers' Society.—Grace H. Miller, Lordsburg, Cal., Nov. 2.

Sacramento Valley.—The Elk Creek branch of this congregation met in council Oct. 21. Our elder, Bro. J. Overholzer, presided. Our meetinghouse is now in course of construction and the organization of a congregation at this place was considered at the council. We enjoyed two sermons by our elder. The Lord's work here has been carried on mainly through the efforts of Bro. J. L. Feightner, who, notwithstanding adversities of different kinds, has continued to break

the Bread of Life unto us twice each Lord's Day. A union Sunday-school is carried on. The officers were elected last Sunday, with J. S. Griffith (a Methodist) as superintendent, and the writer as assistant.—W. R. Shively, Winslow, Cal., Nov. 3.

CANADA.

Pleasant Valley.—Oct. 25 we enjoyed a very interesting Sunday-school lesson. Many helpful remarks were made. A donation of \$3.50 was sent to the General Sunday School Board, after which Bro. Rensberger gave us a very interesting sermon on the review of our Sunday-school lesson. The Lord's work here is moving along quite well. We have much to be thankful for. After a dry summer the Lord has blessed us with late rains and fine fall weather. All have vegetables, and many have green feed for their stock.—Hannah Dunning, Dauntless, Alberta, Canada, Oct. 27.

COLORADO.

Fruita Church met in called council Oct. 30, to prepare for our love feast, which took place Nov. 1. There being a shortage of deacons, the church elected Brethren O. J. Bollinger and Fred Brown to this important office. These brethren, with Sister Bollinger, were duly installed on Sunday morning. Sister Brown could not be present, on account of sickness. Bro. Bowman gave us a very impressive examination sermon after Sunday-school. Then followed the installation service. In the evening seventy-five of our dear members surrounded the Lord's tables. Bro. Bowman officiated, assisted by other brethren. The best of order and attention prevailed, and we had a very impressive service throughout.—J. A. Austin, Fruita, Colo., Nov. 3.

IDAHO.

Seneca.—We have an evergreen Sunday-school here, with a good attendance and splendid interest. The average attendance for the quarter ending Oct. 25 was thirty-five plus, and collection, including gifts, was thirty-three cents. Bro. C. Funderburg is our superintendent. Bro. Funderburg and family, of Pennsylvania, recently settled here. Those looking for a good place to locate in the "Sunny South" will find a hearty welcome among us. We have a good churchhouse, and expect to organize a congregation this fall.—Mrs. Roy M. Price, Easton, Ida., Nov. 6.

Clearwater.—Bro. S. S. Neher began laboring with us Oct. 17, and continued until last evening. Eight were baptized. Others are thinking seriously. We were much built up spiritually. The last sermon was a missionary address. At the close of the meeting an offering of \$13.35 was lifted for missionary purposes. Bro. Neher, of Moscow, Idaho, and here. Mollie Harbacher, Lenore, Idaho, Oct. 30.

ILLINOIS.

Allison Prairie (Illinois).—Our Sunday-school continues with excellent attendance. We organized a home department, with Sister Sadie Redenho as superintendent. We also decided to have teachers' meetings. We have now a front-line Sunday-school. The barn at the parsonage is completed and ready for use.—Florence Moore Goff, R. D. 5, Vincennes, Ind., Nov. 6.

Hudson. Through the courtesy of Brother and Sister Bonnett Shively, we enjoyed Sunday-school and church services at Rosmore, Woodford County, with those of like precious faith, and also enjoyed dining with our dear aged sister, Barbara Gish, and her children, Brother and Sister Swickard. I am glad that they are making everything so pleasant for her in her declining years. Rebecca L. Shively, Hudson, Ill., Nov. 2.

Oak. Oct. 12 Bro. M. Flory, of Guard, Ill., commenced a series of meetings at the La Place Hotel, and continued for three weeks. He closed with a full house. Six were added to the fold by baptism and the members were much strengthened. Our love feast, Oct. 30, was largely attended. Bro. Flory officiated, assisted by Bro. D. J. Bickelstaff, of Oakley, Iowa, Wm. Lintner, Ill., Nov. 7.

Rockford.—We have just closed our series of meetings. Bro. Bryan, of Shannon, was with us from Oct. 18 until Nov. 1. During the meetings seven expressed themselves as being ready to accept Christ. All of them have been baptized. Just previous to the meetings four came out on the Lord's side. The last one of them was a baptized man. The first evening of the meetings. We are indeed thankful for these accessions, and pray that others among us may decide to serve the Lord. Last Friday evening we held our love feast. Thirty-five members communed. We had the pleasure of having Brother and Sister, of Freeport, of Freeport, Minn., with us for the evening. Bro. Shell has planned for two special services during the month of November, a Temperance Meeting Nov. 8, and another meeting Nov. 22, especially for the children. He has been giving these about every six weeks, and we believe they are much enjoyed by the children as well as the older ones.—Bertha Bunsink, 611 Morgan Street, Rockford, Ill., Nov. 7.

INDIANA.

Cart Creek.—Oct. 31 we met in special council for church organization. The name "Cart Creek" was chosen. Bro. Joseph Winger was elected secretary. Bro. Oscar Haynes was chosen treasurer. Brethren Joe Kendall, Marion Winger and Oscar Haynes were elected as trustees.—Emma Winger, R. D. 10, Marion, Ind., Nov. 6.

El River.—Bro. Claybaugh, of Chicago, will be with us on Saturday evening, Nov. 14, also on the following Sunday morning and evening. We will have a Missionary Meeting on Sunday morning, Nov. 22. Bro. A. C. Wright, of North Manchester, will be with us Nov. 29. We recently organized a Christian Workers' Meeting. Since our last report, an aged lady was received into the church by baptism.—Lizzie Wolfe, Claypool, Ind., Nov. 3.

Elkhart City. On Sunday evening, Nov. 1, a special temperance program was rendered at the Christian Workers' Meeting hour. This was followed by an address by Bro. Vernon Schwalm, of North Manchester, which was much appreciated. The entire meeting was filled with the spirit of the temperance movement. Oct. 4 our Sunday-school observed its anniversary with an offering of \$10.77, which will be used for the benefit of our Sunday-school library. The following Sunday we observed Cradle Roll Mothers' Day. Instead of having the morning sermon, a program consisting of songs, essays, talks and readings, was rendered. Gifts to mothers and setting of privileges, etc., were rendered and many hearts were touched. Citations were given to the mothers. Bro. R. O. Roose, of South Bend, Ind., was with us in the evening. Oct. 8 we held a very spiritual love feast. Bro. Frank Kreiter officiated. Bro. J. W. Norris, of Marion, Ind., will be with us in a series of meetings in January. Gladie S. Miller, Elkhart Ind., Nov. 3.

English Prairie.—Our meetings closed Oct. 27 with six baptized. On the 24th we held a church conference, when newly-elected ministers, Brethren Carl Yoder and Chas. Light, of Howe, Ind., were, with their wives, installed into office. In the evening we held a love feast, with 150 at the tables. Bro. C. Walter Warbler had charge of the meeting.—Pearl Bontrager, Howe, Ind., Oct. 3.

Foundry.—Our elder, Bro. E. O. Norris, began a series of meetings Oct. 18. He preached seventeen spiritual sermons. Bro. Carl Hilbert was elected and installed into the deacon's office. The visiting brethren reported all the members as being in love and union. Our love feast, held Oct. 31, was

(Continued on Page 732.)

THE ROUND TABLE

Never Do Today What You Can Put Off Till Tomorrow.

BY ADALINE HOFF BEERY

I SHALL be pummeled at once, I know, by the tidy housewife for such heterodox, belligerent sentiment. But I shall take refuge behind a Scripture text which we have all repeated glibly: "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

You know how it is: You drag yourself out of bed in the morning,—oh, if you could only sleep a little longer! the early morning hours are so refreshing,—and while you are dressing you revolve in your mind your plans for the day. You build the customary fire, get the customary breakfast, wash the customary dishes, make the customary beds, and sweep the customary floors. But, as usual, there are "extras" plucking at both your sleeves. The windows are dreadfully dirty, though you washed them only a fortnight ago. A pie needs to be baked for dinner, as the last one was eaten yesterday. The centerpiece begun a month ago ought to be finished. The skirt you wore yesterday needs to have the wrinkles pressed out. The little cucumbers are just the right size for pickling, and ought to be attended to. It has been five weeks since Mrs. O. was in, and really her call ought to be returned. The pie tins are getting dingy, and ought to be scoured. The stove hasn't been blacked for a week, and really *must* be polished. The spare bedroom ought to be gone over,—dust has *such* a way of getting into every nook and cranny!

And so you ponder and plan, with a wrinkle between your eyebrows and an anticipatory kink in your back. But for the most important thing of all you have made no place on your program. That is the after-dinner "siesta," or rest-sleep. Do you not know, O woman, that without this daily respite, even oblivion from your plaguing cares and problems, you will develop a "hot box"? Your nerves are strained to the breaking point, your muscles ache, you have worn away your appetite for supper, you are too tired to sleep. Too tired to wear a smile, too tired to speak gently, too tired to fix up a little, too tired to read, too tired to *pray*,—haven't you "been there"?

Let go, dear. Not near as many things *have* to be done as you think. Don't you think Jesus understands? And he said, "Be good to yourself; you have only one life to live; make it cheery, steady, reposeful, illuminating. A well-kept temple is more beautiful than a scrap-heap. I like beautiful things and people."

Duty seems like a harsh word sometimes, but I think it fits here. Don't do more than you *have* to; and be sure your conscience is not warped by custom, tradition, or ambition.

Elgin, Ill.

The Stability of the Family Threatened.

BY IRA J. LAPP.

THE family is the fundamental institution of association. The strength of a nation or church is determined by the stability of its family life.

The function of the home is to promote human happiness, conserve social order, and to transmit the spiritual possessions of the race,—art, literature, language, traditions, and moral standards.

Just a glimpse at the history of Roman family life and we see its true bearing and message. It is said that during the first five hundred and twenty-five years of Roman history there was not a single divorce. Marriage, at this period, was considered a religious bond. In the evolution of their social life, however, marriage became a private contract, and it is said that women reckoned their age by the number of their marriages. This was the beginning of the end, and the decadence of Roman national life was speedy.

With us, as a nation, the marriage relationship, at the beginning of the twentieth century, was the most unstable since the beginning of the Christian era. Prof. Wilcox has collected the following information: "In 1885 the United States had 23,472 divorces while

all the other civilized countries together had only 20,131."

From Ellwood's "Sociology" we deduct the following statistics: "In 1905 the United States dissolved 60,000 family ties, while the rest of the civilized world granted not quite 40,000. Switzerland led Europe in a high divorce rate by granting one divorce to every twenty-two marriages. While the United States in general granted one divorce to every twelve marriages, the State of Washington had one divorce to every four marriages, Montana one divorce to every five marriages, Colorado, Texas, Arkansas, and Indiana all had one divorce to every six marriages, California and Maine had one divorce to every seven marriages, and Kansas and Missouri had one divorce to every eight marriages."

We understand that when family life decays, society rots at the core. Oh, how urgent the present need! How shall we meet the need? By enacting more stringent marriage laws? Nay, verily. A study of the divorce records reveals the fact that the larger per cent of marriage unions is dissolved before divorce is granted, and the action of the court is simply a legal recognition.

We must use the world's great weapon, "education," and the Spirit's power of moral regeneration. We must secure a greater degree of individual righteousness, and be most diligent in proclaiming the message, "Ye must be born again."

Moorefield, Nebr.

Our Personal History.

BY RALPH G. RARICK.

OF a certain emperor, the story is told, that one day, in a sailing-boat, he became so angry with one of his companions that he seized him with the intention of casting him overboard.

"You may drown me," said the man, "but your history will tell of it."

This proved an opportune eye-opener to the emperor and, to avoid such a blot on his history, he quickly released and pardoned the offender.

Perhaps we have never had in mind the perpetration of such an evil thing as did the emperor, and yet, how often, on a smaller scale, we permit our feelings to assume the mastery of ourselves!

As the bookkeeper is not aware of the time his employer may call for an examination of his books, so we never know when a call may come for an investigation of our history. I remember that, several years ago, the character of a prominent schoolman of our country was called in question. "What we want," said those investigating his case, "is the history of his life." Among other places, they even went to the scene of his boyhood days, to gather information. And here we pause as we each ask ourselves the question, "Will my history stand the test?"

An unwise behavior upon our part may haunt us throughout our lives, and a little mistake, though forgotten for years, may suddenly manifest itself and make some task we would do doubly hard. It is, therefore, with much propriety that we should exercise care to leave nothing behind us that may germinate mischief for the future. Perhaps nothing has incited me to give this such thought as when a good elder once timely advised me by saying, "Weigh matters carefully, Ralph. What you are about to do may play against you later on."

Truly we are prone to regard life with too little seriousness. We pass this way but once, and the history we are making is not merely for a day, nor for a lifetime, but will be preserved when time shall have passed away. We may keep our most intimate friends in ignorance of some "pet" sin; but when the "books" are opened (Rev. 20: 12) our "history will tell of it."

3435 W. Van Buren St., Chicago, Ill

Day By Day.

BY ROSA KAYLOR.

Number Six.

"RAVJ! O Ravjil!" Here he comes! What a little fellow for his age! How thin his little limbs!

"Here is a little coat and a dhoter for you. Some little boys and girls in my country sent money for these. Here, too, is a piece of soap. Take off that old coat and wash it nice and clean with this soap." See how he smiles! As I turn away he holds his treasures up to his father, crying, "O papa! papa! Look at my new clothes!" And the old man begins to "look" at them with his fingers, for he is blind. The little fellow clasps his hands, and they chatter away like happy children over a new toy.

He is a very keen little fellow, and as his mother is dead, he is all in all to the father whom he leads about in a very touching way. The happy part of it all is that although he is blind, he saw enough of the Savior to follow him. While the wife lived, she supported the family by her daily toil; but the father and son are taken care of by the Mission.

Ahwa, via Bilimora, India.

Sunday-School Lesson for November 22.

Subject.—Jesus and Pilate.—Matt. 27: 11-31; Luke 23: 1-25.

Golden Text.—Pilate saith unto them, What then shall I do unto Jesus who is called Christ?—Matt. 27: 22.

Time.—Friday morning; April 7, A. D. 30.

Place.—Judgment hall of Pilate, in Jerusalem.

CHRISTIAN WORKERS' TOPIC

Thanksgiving.

1 Thess. 5: 16-18.

For Sunday Evening, November 22, 1914.

I. Recitation.

II. Reading of the Thanksgiving Proclamation.

III. Essay.—"The Crowning of the Year" (Psa. 65: 11). The blessings of God to us, financially, physically and spiritually.

IV. Music.

V. Five-minute Speeches on each of the following: (1) A Year of Plenty. (2) Educational Advantages. (3) Past Favors. (4) Future Blessings. (5) Making People Thankful. (6) Church Privileges.

VI. Music.

VII. Let each one present tell one thing that he is thankful for (1 Thess. 5: 18; Isa. 48: 20; Psa. 28: 7; Luke 15: 24; 1 Peter 4: 12, 13; Dan. 6: 22; 1 Tim. 1: 12; Col. 1: 12).

VIII. Recitation.

PRAYER MEETING

A Song of Thanksgiving and What It Teaches.

1 Chron. 16: 7-36.

For Week Beginning November 22, 1914.

1. **What We Should Seek.**—"Seek the Lord and his strength; seek his face continually" (verse 11). There is here a threefold object set before the seeker: (1) Seek the Lord; seek him for salvation. "Whoso findeth me," says he, "findeth life" (Prov. 8: 35). This is eternal life to know him (John 17: 3). (2) Seek his strength for service. Precious promise to all such (Psa. 27: 4, 8, 14). (3) Seek his face continually for fellowship. To have the light of his face is to have the light of his promise. "Seek and ye shall find" (Luke 11: 9; Heb. 9: 28).

2. **What We Should Sing.**—"Sing psalms unto him" (verse 9). If "all the earth" should sing unto the Lord (verse 23), how much more so those who have been redeemed by his Son and strengthened by his grace and Spirit! Thankful hearts have songs of deliverance, forgiveness, peace, hope, joy, and,—sweetest of all,—the song of fellowship with the Lord (Psa. 98: 1; 67: 4; 119: 54; Isa. 35: 10).

3. **What We Should Give.**—"Give thanks unto the Lord" (verse 8). "Give unto the Lord glory and strength" (verse 28). Our best thanks express themselves in a life of grateful trust day by day. We give him "glory and strength" when we act as those who believe in his glory and depend on his strength. We can not give "the glory due unto his name" by merely talking about it, but must allow that glory so to fill us that his name will be glorified in us and in all that we do (Psa. 107: 1, 2, 15, 22, 42, 43; 118: 1, 4; Eph. 5: 19, 20; Col. 3: 15-17).

4. **What We Should Speak.**—"We are to speak to one another of 'all his wondrous works'" (verse 9). "They that feared the Lord spake often one to another: and the Lord hearkened and heard" (Mal. 3: 16). Our conversation should be as becometh the Gospel and our holy profession (Philipp. 1: 27). (2) We are to speak of "his glory among the heathen, . . . among all nations" (verse 24). As witnesses we must testify to the power of his mighty name (Heb. 2: 12; 1 Peter 2: 9).

HOME AND FAMILY

The Helping Hand.

If you hear a song that thrills you,
Sung by any child of song,
Praise it—do not let the singer
Wish deserved praises long.
Why should one that thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it—do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of two or three in prayer

Child Rights.

BY H. K. OBER.

THE world seems to be only slowly awakening to the fact that the only thing of real value is *Christian manhood and womanhood*. If you want us to say this in different language we would say, When God holds the balance, you can roll this old round world into one side of it and lay in the other the tiniest babe you have in your community, and the old world will come up and the child will go down, because one child outweighs the world. The hope of the future rests entirely in the child. The hope of the church is her children. The hope of the nation is its children. In the light of these fundamental truths, let us ask you to think with us on the "rights" of the child.

First. Every child has the divine right to be well-born. This is a responsibility that parenthood assumes, and woe unto that parent who violates this inalienable right. The last decade has evolved the science of eugenics and the world has the right to hope for a great deal of good to come from the dissemination of the facts as they have been discovered and classified by those interested in this work.

During the last century there were times when the public mind placed much emphasis upon *heredity*. At other times *environment* was overemphasized, and now and then there was a period in which the *volitional* side of man's nature was much emphasized. There have been those who were inclined to underestimate heredity, and some even disavow it entirely. It seems to me that we have come into the age in which the saner viewpoint shows that no man is all *heredity*, that no one man is all *environment*, and that no one man is all *volitional*, but rather that man has become what *heredity, environment, and volition*,—in their respective spheres,—have made it possible for him to be. Therefore we must give heredity a hearing.

Each child has a right to good ancestry. Terrible must be the punishment of the father and the mother, who, by virtue of their former improper indulgences, permit the two little eyes of their offspring to look up into theirs with the rebuking glance that says, "You are responsible for the stain within my little body. You are responsible for robbing me of my future health, physical vigor, and vitality. You are responsible for sending me forth into the world in possession of only a small percentage of that which divinely belongs to me,—a perfectly healthy, normally-formed body and brain." The punishment of those parents must be indescribable. Suffice it to say that in the eyes of the Righteous Judge, at that Great Day, there will be those pronounced guilty of theft and murder who would not tolerate that accusation now. And what crime can be worse than to steal from one's own children or to murder one's own children? Let us say, therefore, again that every child has a divine right to be well-born and that every child, which has been denied this great, eternal gift will have a just claim against those who robbed it of the same at the time of the final adjustment.

Second. Every child has the divine right to a good Christian home. It may seem strange to many people that in these days of so many fine buildings, well-equipped and finely-furnished houses, there should be any need of emphasis for better Christian homes. The home is God's grandest institution. It is divinely so ordained. It is the unit of civilization as it is the unit

of society. The father, the mother, and the child or children, bound together by the golden chain of real affection, constitute God's ideal home. Here are cradled the sons and daughters that shall bear the burdens of the coming era. Here are taught the fundamental principles of citizenship,—sympathy, kindness, helpfulness, neighborliness, and all the vital principles that enter into the construction of a man's personality. The home training of the child plays a much larger part in the formation of its character than most people are willing to believe, especially in this age when so few people stop to think. By this home, therefore, to which every child has a divine right, is not meant simply a place to sleep, a place to be well fed, or even cleanly housed, but it means a place of infinitely more than this. It means the place where,—through the influence and practice of love,—industry, neatness, accuracy, cleanliness, veracity, honesty, fidelity, promptness, justice, Christianity, virtue, and a host of other like life-giving qualities, enter into the very warp and woof of a child's personality, and therefore into his character. This divine spot,—a good Christian Home,—therefore, where heaven and earth meet, is the divine right of every child.

Third. Every child has a divine right to be heard. It is always the parents' duty (and for that matter the duty of anyone who deals with children) to give them a chance to be heard in all matters of correction, discipline, and error. Many are the children who trace the first painful experience of their *first falsehood* to the fact that they were never given a chance to explain. If the boy had an accident, in which the pitchfork was broken, some fathers and mothers thought it the only proper thing to mete out punishment without ever giving the boy a chance to *explain*. When the girl had an accident, resulting in a broken dish, the only thing some mothers felt called upon to do was to mete out heartless punishment without giving the girl a chance to *explain*.

This condition of affairs has put a premium upon falsehood instead of truth; a premium on deceitfulness instead of frankness; a premium on lying instead of veracity. The premium should be placed upon the virtue. The spirit in the old story about George Washington's father, when he gathered up his little boy in his arms and with tears in his eyes said, "Truthfulness in my boy is worth ten thousand times more than any cherry tree," is placing the premium upon the proper thing. To this each child has a divine right.

Fourth. Every child has a divine right to be understood. Child actions are often grossly misinterpreted by some fathers and mothers, who seem to have utterly forgotten the moods and fancies of their childhood days. They seem to forget that children have very vivid imaginations. Perhaps this point can be more clearly illustrated than stated by relating the following incidents:

Hanging on the parlor wall of his mother's home was a beautiful picture of a woman, with a number of little girls strewing flowers in her pathway. The little boy stood frequently before this picture as if in deep meditation. One day he climbed up into his mother's lap and put his chubby little arms about her neck, saying, "Mother, will you please explain this picture to me?" And then the mother told the touching story of this beautiful woman, and how much the children loved her and her fine qualities of Christian character, and how the little girls were trying to show their appreciation of her by strewing the flowers in her pathway. "Oh! isn't that sweet," came forth from the heart of the little boy, and then, pressing his sweet little cheek against hers, he said, "Mama, I love you," and started off to play again.

The next day, when the mother came into the finely furnished parlor she found rose petals thickly strewn clean across the room from the entering doorway to the sofa. Now, what do you think this heartless mother did? She was enraged to think her fine Brussels carpet should be thus improperly used, and in this harsh mood she called the little son. He came with another handful of rose petals. But this thoughtless mother was too blind to see anything but

gross maltreatment of her fine Brussels carpet, and without a moment of reflection, or even giving the boy a chance to explain, she sent him off into the dark closet with the harshest kind of words. He sobbed away his hour by moaning over and over again the words, "Why can't my mama understand me?"

When the hour was up, the mother called him. Then he said, amidst his sobs, "Mama, didn't you tell me yesterday that the little girls in the picture were strewing the flowers before the lady because they loved her so? Now why do you punish me so harshly when I gathered the rose petals and strewed them with my little hands from the door of the parlor to show how much I love you?" Then the mother saw that she had never given the boy a chance to be understood.

Another illustration may add to this idea. Mary's mother was hurriedly called out at early noon and would not be back until late in the afternoon. Almost instantly after mother had gone, an idea took shape in Mary's mind. She was twelve years old and she said to herself, "I am going to give mother a surprise. I am going to cook her the 'bestest' dinner she ever had." And so she set to work, hurrying from place to place, making the preparations. Her heart was light and her song was full of golden gladness as it bubbled forth. Everything was going splendidly. The meal was in preparation and now she started to set the table. Up there, on a shelf, was the rare old heirloom,—a dish with a few brightly-painted flowers on it. This she wanted for the center of the table, and as she went to get it, somehow it slipped from her tiny hands and, falling to the floor, broke into many pieces. The great tears ran down her cheeks as she thought how this broken dish would grieve mama, but womanlike, she said to herself, "Why should a broken dish spoil a good dinner?" and so the song came back again.

The meal was finished and all ready to serve. When mother entered the house, her little daughter ran up to her and said, "Now, mama, lay off your wraps, and come and eat with us the good dinner that I have cooked for you." As the mother entered the dining-room, and beheld the splendid meal in all readiness, Mary said, "Mama, don't scold now, but when I was setting the table that rare old dish fell from my hands and broke." But what, do you think, this heartless woman did? She, who should have rejoiced, from the depth of her soul, at the fine, womanly qualities that had crystallized in her daughter's heart, started out on a scolding rampage and could see nothing but the broken dish. How long will it be until the child shall be given the right to be understood?

Fifth. Every child has the divine right to be taught due reverence for sacred things. The teaching of reverence must begin at home. The attitude of the parents is strongly reflected in the early conduct of the child, and leaves its eternal impress upon its plastic nature. Reverence and appreciation for good manners, for honesty, for real work, for helpfulness, for God and for sacred things, should be impressed. The church teaches a special reverence, the teaching of which can not be delegated to any other person or body. Blessed is the child who, in its early youth, is taught, by precept and example, the reverence for holy things.

The boy wakes on a Sunday morning and sees the bright sunshine and says, "Papa, what day is this?" The father answers, "My son, this is the Lord's Day. This is the day on which we go to Sunday-school, to learn about the Bible,—the day on which we go to the services in the house of God, to learn about God and eternal things."

The boy says, "Oh, papa, I would rather go fishing or playing ball with the other boys."

But father says, "No, my son, this is the Lord's Day, and on the Lord's Day fishing rods and baseball bats must be laid aside."

And so, after breakfast, they go hand in hand up to the church. When they approach the large edifice, the son says, "Papa, what house is that?"

The father says, "My son, that is the Lord's house."

(Concluded on Page 734)

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Look for the Thanksgiving Number of the MESSENGER next week.

FIVE recent accessions are reported from the Spring Run church, Pa.

BRO. I. J. ROSENBERGER is now engaged in a series of meetings at Lansdale, Pa.

A RECENT revival in the English Prairie congregation, Ind., closed with six accessions by baptism.

BRO. A. B. LICHTENWALTER, of Kansas, changes his address from McPherson to Columbus, R. D. 6.

SOUTHEASTERN KANSAS will be represented on the Standing Committee, at Hershey, Pa., by Bro. J. S. Sherry.

BRO. C. A. BRYAN, of Shannon, Ill., says that he is in a position to accept a few more calls for series of meetings.

EIGHT were buried with Christ in baptism,—the results of Bro. J. V. Burton's earnest meetings at Ottumwa, Iowa.

BRO. M. C. SWIGART, of Germantown, Pa., recently closed an inspiring revival at Everett, same State, with twelve accessions by baptism.

THE Olympia church, Wash., was made to rejoice Oct. 24, to see twelve recruits enter the Lord's army. The future outlook is most encouraging.

BRO. I. R. BEERY, of Naperville, Ill., closed a series of meetings in the Pine Creek church, Ind., Nov. 1. Fifteen accepted Christ as their Savior.

BRO. W. S. RITCHEY was with the members of the Carson Valley church, Pa., in a recent revival effort. Ten identified themselves with the Lord's people.

BRO. J. E. SMITH, of Ozawkie, Kans., came to the help of the Washington church, same State, in a recent revival. Five were added to the believers at that place.

DURING the protracted effort, carried on by Bro. Wm. Kinzie, in the Pleasant Grove church, Kans., eight entered into fellowship with the members in that locality.

SEVEN recently made the good choice at the Bethany mission, Philadelphia, Pa.,—mainly the fruits of the persistent and faithful endeavors put forth at the regular services.

BRO. W. T. SPIDLE, of Quakertown, Pa., was with the members of the Chambersburg church, same State, in a protracted effort. Five were received by baptism and one restored.

MUCH rejoicing prevails in the South Beatrice church, Nebr., because of Bro. J. Edwin Jones' most refreshing series of meetings. So far, thirty-six have been baptized and others are awaiting the administration of the rite.

BRO. SAMUEL FIKE, of Waterloo, Iowa, who conducted revival services in Franklin County, his State, reports fifteen accessions to the church.

REFRESHING meetings in the Wyandot church, Ohio, conducted by Bro. Wm. McKimney, resulted in six additions to the believers at that place.

AT the late District Meeting of Arkansas and Southeastern Missouri, Bro. B. E. Kesler was chosen a member of the Standing Committee for 1915.

BRO. M. FLORY, of Girard, Ill., recently closed a three weeks' series of meetings at the La Place house, Okaw congregation, same State. Five were received into church fellowship.

BRO. D. G. BERKEBILE, of Delta, Ohio, conducted a recent revival in the Lick Creek church, same State. Eight were brought from the darkness of sin to the everlasting light of the Gospel.

BRO. KERNIE EIKENBERRY, of Mexico, Ind., began a revival in the Oak Grove church, same State, Oct. 10, which has just closed. Eight dedicated their lives to the service of the Lord.

AT the late election in Pennsylvania Bro. Martin Grove Brumbaugh was elected Governor by a splendid majority. It is believed that he will give the State a clean and vigorous administration.

THE members at Clearwater, Idaho, called Bro. S. S. Neher to assist them in a series of meetings. Eight penitent souls decided to enter into covenant relationship with their Lord and Master.

BRO. M. J. BROUGH, of Greensburg, Pa., held a two weeks' revival at the Conemaugh house, Johnstown, recently. Eight entered the church through the baptismal waters, while two were reclaimed.

THE Franklin County church, Iowa, was favored with a most inspiring series of meetings recently, conducted by Bro. James F. Swallow. Thirteen "chose the good part which shall not be taken away from them."

BRO. R. T. HULL was with the members of the Indian Creek church, Pa., in a revival at the County Line house. Six were made willing to flee the wrath to come, and are now enjoying the peace and joy of redeeming grace.

THE new church at Rockton, Pa., is to be dedicated Dec. 6, at 10 A. M., Brethren Abram Fyock and D. R. Berkey conducting the services for the occasion. See notice, giving further particulars, among the Pennsylvania notes.

THE Elizabethtown church, Pa., is in the midst of a most refreshing series of meetings, conducted by Bro. Ralph Schlosser. Twenty-one have already made the good choice, ten of whom have, so far, entered into the baptismal covenant.

BRO. C. A. McDOWELL, of Robinson, Pa., was with the members of the Summit church, same State, in a recent revival. Eight declared their allegiance to the Great Commander, and are now identified with the members of that congregation.

ON the last page of this issue will be found a special notice of a new book, "The New Testament Doctrines." The work has been in contemplation for some years, and it is believed that it will fill a long-felt want in the Brotherhood. The terms on which the book can be procured, places it within the reach of every reader of the MESSENGER. Do not fail to read the notice, and then act without delay.

THE little flock at Rockford, Ill., recently enjoyed a season of spiritual refreshing. Bro. C. A. Bryan, of Shannon, same State, labored most acceptably in a revival effort, seven expressing themselves as being ready to follow Christ in all his ways. With four who were received just previous to the meetings, this makes eleven workers added to the faithful band at Rockford, so earnestly striving for the progress of the Kingdom in that city.

A VERY pleasant members' meeting was enjoyed by the Elgin church on the evening of Nov. 3. The annual election of officers for church, Sunday-school and Christian Workers was attended to most harmoniously at this meeting. With "efficiency" as the watchword, the outlook for the coming year should be most promising.

THE Trustees of McPherson College, Kans., are asking the MESSENGER to say that a cordial invitation is extended to all its patrons and friends, to attend the inauguration of Bro. D. Webster Kurtz, President of McPherson College, Nov. 19, at 10 A. M. Appropriate exercises are in the afternoon, at two o'clock, and the President's reception is in the evening.

THE splendid series of meetings at Roanoke, Va., held by Bro. Geo. W. Flory, will result in nearly 200 being added to the church. At least 152 have been baptized, thirteen reclaimed, and a number await the initiatory rite. The preaching is said to have been sound, clear and forcible, and the instruction of the applicants for baptism thorough. A more extended report will be given next week.

BRO. GALEN K. WALKER, pastor of the Glade Run church, Pa., recently held an inspiring series of meetings in his home congregation, and there was general rejoicing when nineteen decided to enter the kingdom by confession and baptism. The work accomplished in the above congregation, by the faithful effort of the home minister, might be duplicated in scores of other places. Let there be an earnest endeavor on the part of the ministers, fully supported by the cooperation of the entire membership, and good results are bound to follow.

THE Gospel was founded in self-sacrifice. Its Originator did not hold his life dear to himself, but laid it down for the world's salvation. Should we, then, give grudgingly? Should we feel annoyed at the frequent calls for beneficence? No! Rather ought we to rejoice at the open doors of usefulness before us. Rather ought we to rejoice in the large fields we may sow. "The Lord loveth a cheerful giver." And a cheerful giver is one who gives because he gives from love. In that spirit read the stirring appeal of the General Mission Board on the opposite page; then give as one who loves the Lord!

LAST Sunday your Office Editor had the pleasure of meeting with an exceedingly responsive audience in Bethany Bible School chapel. The students now number about 180. They are a promising body of young brethren and sisters, and the church will profit by the sacrificing work which they are now doing. Among those in attendance are Bro. J. W. Lear and wife. Other ministers of years of experience are there. They find it helpful to spend a few terms in Bible work. It not only gives them a better understanding of God's Word, but it gives them an inspiration, the value of which can hardly be computed. Not only so, but it keeps them right up to date, regarding church work, and the best methods of studying and teaching the Scriptures.

WE have just learned of the death of Bro. D. C. Flory, of Staunton, Va. He took sick last Sunday night, and seems to have died suddenly on Monday morning, at Prymont, Ind., to which point he had gone to hold a series of meetings. He attended the love feast on Saturday evening, and enjoyed the services, though not feeling very well. We go to press too early to get the particulars regarding his last hours. Bro. Flory was widely known among our people. In a large measure he may be regarded as the founder of Bridgewater College. He was the first President of the Institution, which position he held from 1882 to 1886. He was born in 1854, secured a good education, engaged in teaching for a number of years, united with the Church of the Brethren in 1877, and was called to the ministry one year later. He had the confidence of his people, and last year served his District on the Standing Committee. Later we are to have a further sketch of his life and labors.

Ministerial and District Meetings of Southern California and Arizona

It was my privilege to be present during these meetings, which were held at Lordsburg, Cal., Oct. 21, 22.

During the afternoon of the 20th the elders of the District were in session, looking over the ground, appointing a few committees, and getting matters in final readiness for the Conference to follow. It was an interesting and harmonious Elders' Meeting. In the evening, at 7:30, a large audience assembled in the church, and listened to a sermon by Eld. J. Z. Gilbert, of Los Angeles, on "Love, the Master Theme of All Gospel Preachers."

Next morning at ten o'clock the Ministerial Meeting assembled. The meeting was in the hands of the Program Committee, composed of Brethren G. H. Bashor, W. F. England and G. F. Chemberlen. A fine address of welcome was delivered by Bro. England, the elder of the Lordsburg church, making all heartily welcome. This was responded to in a sweet spirit by Bro. Chemberlen.

The program embraced questions relating to general conditions in the church and to the ministry in particular. Every speaker on the program was present, which is unusual even in the densely-populated Districts, and which is remarkable in this case, when it is considered that some of them live five hundred miles, or more, from the place of meeting. The questions were discussed at some length. The time was all too short for some of the speakers. Among the many good things said in the meeting, Bro. W. E. Trostle discussed the general ministerial situation in a very careful and able manner. The gist of the address might be published with profit, I think. It is one of the big, live questions of the day, and it promises to get bigger and even more alive, unless there is something done to turn the attention of more of the young men of the present and coming generations to it.

The District is young and small in membership, comparatively, but immense in the size and needs of its territory. The membership is about fifteen hundred, with but little of the field covered. There remains much to be done. The ministers are an active set, working hard to establish the work in these parts, and some of them are among the most advanced thinkers in the Brotherhood.

On the morning of the 22nd, at nine o'clock, the District Meeting assembled. The delegates chose the officers of the meeting by ballot, which were read openly, a majority vote being required to elect. Bro. G. H. Bashor was chosen Moderator; Bro. D. W. Crist, Reading Clerk; Bro. W. H. Wertenbaker, Writing Clerk, with W. E. Trostle, Assistant. All the electing of officers and all appointments on committees were done by the ballot of the delegates.

There are seventeen churches in the District, with an average membership of about ninety. Fourteen of the churches were represented by delegates, one by letter, and two were not represented. In all there were twenty-seven delegates present, and these constituted the voting power of the meeting.

Not quite all the churches got in their financial reports, and among these is the strongest church in the District, but about \$9,000 was reported, as having been given for all purposes. As reported, \$1,022 was spent in District Missions, and \$1,244 in General Missions, which looks good, in comparison with older and stronger Districts. Some of the churches, not reporting finances this year, reported last year, and adding these reports to those of this year, it gives the sum of \$12,630. Counting those not reporting, either this year or last, it is conservative to put the total at \$13,000. It will run over this; but this places the giving at \$8.66 per member, counting every member in the District, rich and poor. And isn't this fairly good? On this basis the Brotherhood would contribute, independent of endowments, \$866,000 yearly for the work of the church, and \$230,000 for mission work.

The Sunday-school report showed well. There are twenty-one schools in the District, with an enrollment

(Concluded on Page 732.)

A Special Thanksgiving Offering.

Thanksgiving is not an optional matter with the child of God, nor should he be indifferent about it. Not only are we commanded to give thanks (Eph. 5: 4) but it is "a good thing to give thanks unto the Lord" (Psa. 92: 1), for to "offer unto God the sacrifices of thanksgiving" (Psa. 50: 14) glorifies God (2 Cor. 4: 15) while, at the same time, it leads men to believe on Jesus our Savior (John 11: 41). The Christian should have no other purpose in all of his life and labors than to quicken faith in Jesus.

One may despise the goodness of God and not turn his heart unto the Lord (Rom. 2: 4), but such are finally led to vain imaginations and a foolish and darkened heart (Rom. 1: 21) whose end is death. Now and then we hear of Christians complaining that there are so many charities that they can not afford to give to all. Sad is such a complaint! As though giving to Christ and his work were charity,—he, the Son of God, a beggar, an unworthy one standing at the back door of our hearts and pleading for a few pennies with which to buy bread, or for a crust of bread from the table of our bounty! When Jesus was a Babe, the Magi came, and gave gifts of gold, frankincense and myrrh. Now we murmur and cast in a few begrudged pennies, nickels or dimes for him, despising the opportunity of service, so graciously offered in the world. Rich men, men with good incomes and every comfort, almost, even those who do not have automobiles and things of that kind—assume the role of "poor widows" and talk about their "mites" when God has increased them on every hand, and the only reason they feel poor is because their desires of increase run far ahead of all reasonable blessings from the hand of the Lord.

Brethren and sisters, these things ought not so to be. We should be "giving thanks unto the Father which hath made us to be partakers of the inheritance of the saints of light" (Col. 1: 12), and abound in thanksgiving (Col. 2: 7), so that "in every thing we give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5: 18).

For what have we not reason to be abundantly thankful! Let us just stop with God's goodness seen in temporal blessings:

1. A peaceable land. Government officials seeking peace where there is strife. No national strife. No blood and carnage. Happy, unbroken homes.

2. Food and raiment.—no starving and shivering ones as in parts of Europe. What increase of flock and herd has been ours! How our garners have been filled! What good prices have moved our products, for the most part!

Are we thankful? Lip service is not all that God asks. Out of our bounty he asks us to return unto him for his service a rich supply,—not less than a tenth and as much more as our faith will enable us.

On the part of the General Mission Board there is great need. Unless funds come soon, work will have to be dropped in parts where the workers on the field are loath to let loose. Whether it be India, China, or Scandinavia, the call for funds, for pushing the work, is far in excess of the flow of donations thus far to the Board. Here are some estimated needs, all in excess of the regular flow:

Better church and home facilities in Sweden,	\$10,000
Needed changes and enlarging the work in Denmark,	5,000
India should have an annual increase of	15,000
China should have an annual increase of	12,000

There is only one reason why this work is not done,—the Board does not have the means to go forward.

The Board appreciates the annual offering at Conference time and praises God for the church's liberality then. But can you do better than to reach again into the bounties which the Father has bestowed upon you, and make another offering for this world-wide work? Nowhere are the returns more complete and full than in our foreign mission fields. Because you have not seen this, is no proof that it is not so, or that you should not believe it. Those who have seen, do believe this; blessed are you if, without seeing it, you believe also and give freely.

Those who contribute a dollar or more, are entitled to the Missionary Visitor one year, either for themselves or some friend.

"Give, give, give, cheerfully give! Give as God hath given to thee," and the blessing will be full and free; just in proportion to your liberality. Send your contribution to the General Mission Board, Elgin, Illinois, whether it be from individuals isolated or congregations taking up the offering, and the amount will be properly receipted.

In behalf of the General Mission Board,
Galen B. Royer,
Secretary and Treasurer.

What Is It Worth?

SOMEHOW, this morning, we have been impressed with the feeling that we have a sermon to preach, not from the pulpit of our home church,—a place that is always sacred and holy, where our souls love to be, to worship, to hear, to meditate, to enjoy, and to be blessed, refreshed and strengthened in the better life,

—but on our home veranda, fronted by the trees whose leaves have been tinted a golden hue by the early frosts of the season. Their leaves are now dropping, to the great delight of a bevy of school-children, ranging in age from five to ten years, who are getting from it all the fun and happiness that young life's possibilities can well afford.

But as we try to get hold of our subject, we lay aside all these surrounding attractions and try to get before us an audience of the many thousands of readers to whom we wish to deliver our pen-produced sermon,—“The Advantage of Being a Real Member of the Church of Jesus Christ,” or, in other words, “What Is It Worth?”

We started out, in this line of thought, at or during our attendance at a late Christian Workers' Meeting. Hearing the recital of some of the experiences, given by those who had accorded this subject some careful thinking, we were forcibly reminded of the fact that we are too much inclined to neglect sober thought and reflection. Only thus may we derive from a subject all that it is our privilege, and even our pleasure, to obtain therefrom.

We were also awakened, in a special way, to the importance of this very interesting subject in reading of the experience of a young minister. He, after having taken a graduate course in a first-class theological seminary, and after devoting several years to pastoral work in a prominent city church, began to feel that his liberty was hedged about by the creed of his church, and, as a result, he was not free to accept and preach the true principles of the Gospel of Jesus Christ, as he was learning, interpreting and seeing this Gospel lived and worked out in the daily lives of his people. And because of this, his church relationship and membership did not afford him the pleasure and peace that he expected and hoped it would. In other words, he was disappointed in not being at liberty to say and do what he believed was right, and what he ought to do as a minister of the Gospel, and a leader of his people.

This, however, was no assurance that he was altogether right in his conceptions of the truth, or that the creed of his church was altogether wrong in its exposition of the true faith and practice of the Gospel, especially when we tell you that the following were only a few of the things that were destroying his peace, and interfering with his liberty:

1. I no longer believe in the external and imposed authority of the church, in the way in which I formerly accepted it, nor in the virgin birth, nor in certain other dogmas in which I once acquiesced.

2. I am convinced that not one man or woman in ten thousand, today, who have rejected Christianity, ever knew what Christianity it.

And it may be a question indeed, whether even he had ever learned it in all of its fullness. It is not to be expected that the mere fact of belonging to the Church of Jesus Christ will give us the peace and satisfaction for which the awakened soul yearns.

A faith that is always more or less smirched with doubt, can never afford the joy, peace and divine assurance that the truly converted soul is ever reaching out after, and longing for. And in our trying to measure the true value or profit, that may accrue to us in being church members, or children of God, all these things must be taken into account.

And then, too, we must also look at the other side. If the church of Jesus Christ does not promise large enough inducements for profit, to the profit-seeking soul, where can it go? What have the world, sin and the devil to offer? What will it profit a man if he gain the whole world and lose his own soul?

This is a question that never has been answered. No sane man has ever tried to answer it, because there is no foundation on which to ground an argument. Satan is known only as the enemy of both God and man.

Our Heavenly Father created us all unto life, joy, peace and happiness in this life, with the promise of joy unspeakable and full of glory in the life to come.

All this is ours to have, possess and enjoy for the asking,—without money and without price. It is a priceless gift, in value beyond rubies. And for the

possession and use of it we can well afford to sacrifice everything else.

Now, in conclusion, we again ask, What is it worth to you in your everyday living? Is it worth to you, a hundredfold now today,—every day and all the time? Jesus says, "It is," and he knows, because he paid the price. He sacrificed his life, that he might give it to you as the choicest gift that was ever offered to human souls.

Yes, by the grace of God you have it. The only trouble about it is, that you do not appreciate and enjoy it as you should.

To feel and say, "I am a child of God," is a world of blessing to every one of us, day and night,—all the time. From the church of Jesus Christ comes every good and perfect gift,—it is the source and fountain of all our blessings. Let us thank God for it all!

H. B. B.

Conversion of Saul.

LET us consider the conversion of a man who, when looking over his past life, regarded himself as having at one time been the chief of sinners (1 Tim. 1: 15). Saul, as Paul was called before his conversion, was a well-educated Jew, and stood high among his own people. When the persecution arose, he took an active part in persecuting the Christians in and about Jerusalem. He even went so far as to ask for letters of authority, that he might proceed to Damascus, to arrest and persecute those who believed on Christ.

We are told that as he journeyed and came near to Damascus, a light from heaven, above the brightness of the sun, was flashed upon him, and that he fell to the earth, and heard a voice say: "Saul, Saul, why persecutest thou me?" Then it was that he realized that he was in the grasp of some Divine Force, and asked: "Who art thou, Lord?" Being told that it was Jesus whom he was persecuting, he then, trembling and astonished, asked, "Lord, what wilt thou have me to do?" In response to this inquiry, the Lord told him to go into the city and it would there be told him what he must do. When he arose, he found himself blind, and was led into the city (Acts 9: 1-8).

In the house of Judas he remained without sight for three days, eating and drinking nothing. If ever a man experienced heart repentance, Saul did. The moment that Jesus spoke to him on the way, faith began its work in his soul, and led up to the godly sorrow that resulted in his thorough repentance. By special direction of the Lord, Ananias, a devout minister, went to Saul, telling him that he had come that he might receive his sight, and be filled with the Holy Ghost (Acts 9: 17). Then Ananias said to him: "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16). Having received his sight, it is said that he "arose and was baptized" (Acts 9: 18).

In the narrative of this remarkable conversion, we have clearly mentioned all the points embodied in the last and great commission of Jesus, viz., hearing the Word of God, faith, repentance, baptism, and forgiveness of sins and being filled with the Holy Ghost. Ananias seems to have been as well informed regarding the conditions of pardon, as given by Jesus, as were the apostles themselves, and so performed his part in the conversion of Saul, as to be in exact accord with what was done on the day of Pentecost. Placing both instances side by side, we have teaching, hearing, faith, repentance, baptism, remission of sins and receiving the Holy Ghost. The same Divine Influence that directed the work at Pentecost, directed each movement in the conversion of Saul.

When Saul was told to arise and be baptized, and wash away his sins, it was, of course, understood that his sins would be washed away in the cleansing blood of Christ. While baptism, wherever Christianity was known, was recognized as one of the divinely-appointed conditions of pardon, it was understood that the atoning blood, and not the water, constituted the cleansing means. It was in the act of baptism that Saul came in contact, in a symbolical sense, with the Power that canceled his past sins.

Saul did not have to go far for baptism. The river Abana runs through the center of Damascus, and a finer stream, in which to administer the rite of baptism, can hardly be found in the world. Accompanied, possibly, by others, Saul was taken to the river and there buried with Christ in baptism. In Rom. 6: 3-5 he tells us just how it was done: "Know ye not, that so many of us, as were baptized into Jesus Christ, were baptized into his death?" The "us," in this instance, includes Paul, as he was called after his conversion. This is as much as to say that he got into Christ by being baptized into him. But we read further: "Therefore we are buried with him by baptism." The Revised Version says, "We were buried." So Paul would have us understand that, when he was baptized he was buried by baptism. The only way to bury a man by baptism is to immerse him. This is positive proof from Paul's own pen that he was immersed. And we may, therefore, state, with perfect confidence, that when taken into the water, he kneeled down, and was immersed "into the name of the Father, and of the Son, and of the Holy Ghost." He arose from the watery grave, having put off the old man, and put on the new man, realizing that his sins had been washed away in the blood of the Lamb, that he had received the gift of the Holy Ghost, and that he was in the hands of God a chosen vessel to bear the Gospel to the Gentile nations.

History of Northeastern Ohio.

FOR the committee having the work in charge, the House has published a splendid "History of the Church of the Brethren in Northeastern Ohio." Bro. T. S. Moherman edited the book, being assisted by Bro. A. W. Harrold, a second member of the committee. Bro. S. R. Garver, business manager of the undertaking, is the third member. The work is printed on good paper; is splendidly illustrated, well bound, and contains 366 pages. Here the history of the churches in Northeastern Ohio is told in an exceedingly interesting manner. It does one good to read a book of this character, and then to look into the faces, as shown by the cuts, of the noble men and women, who laid the foundation for a number of churches in this part of the Brotherhood, and then stayed by their charges until they were called up higher. The labors of these earnest and self-sacrificing Christian people have now been made a matter of record, and future generations can read the story of the pioneers in their efforts to plant churches in the wilderness sections of the United States. Bro. Moherman and his helpers have performed their task well, the book itself being evidence of their painstaking purpose to bring out a work that is a credit to the committee, as well as to the District itself. Every family of members in Northeastern Ohio should have a copy, and there are hundreds of others, who will be glad to order the work. Price, \$1.25, postpaid. All orders should be addressed to Simon R. Garver, Orrville, Ohio.

The Sunday School Times.

THERE is a man who knows probably more than any one else in America about the outlook for Tsingtau as it affects Germany, China, Japan, and Christian missions. He has lived for years in the city that is now the Asiatic center of the world-war. He is in America today. He has written for *The Sunday School Times* "The Startling Inside Story of Tsingtau," which will soon be published, with illustrations. His story amazes, thrills, shocks, convinces. He has written also a terrible account of what twentieth century fighting is. When sending one of his manuscripts to the *Times* he said, "Cut out what you want to, but keep the spinal column of war repulsiveness." Readers will find that the spinal column is there when his messages reach their eyes.

These articles are part of an extraordinary series of articles upon the European war, now being published in *The Sunday School Times*, which will include a letter from Billy Sunday on "What the War Means to Me"; an article by Mabel Thorp Boardman on "How We Do the Work of the Red Cross";

"The War and the Jew," by David Baron of London; "What the War Means to Women," by the widow of General Pickett, and searching articles on prophecy and missions as bearing on the war.

How to Maintain Peace.

IN answer to the question: "How can America help the cause of peace?" a noted peace promoter offers the following: "We must recognize the great and fundamental truth that all men are brothers. We must stifle the military spirit. We must, in all respects, maintain strict neutrality. We must be increasingly careful to maintain an attitude of fairness to nations in general. We must acknowledge that armaments are no protection for a nation. We must recognize the same standard for morality, in the case of nations, as we do in the case of individuals. We must be optimists in the most exalted sense of that term, always looking upon the bright and most hopeful side of the apparently dark and sinister war cloud hovering over us."

Commendable Liberality.

WHEN, at the recent District Meeting of Southwestern Kansas and Southeastern Colorado, it was stated that McPherson College needed \$7,000 to liquidate its indebtedness on improvements made, and for running expenses, there was a manifest willingness to raise the amount. Pledges, payable in three annual installments, were called for. By a hearty response a total of \$8,895 was pledged then and there. This not only clears the debt, but leaves a good surplus for future needs. Such liberality is a most inspiring example for other Districts. There is only one requisite,—the spirit of scriptural giving. "The people had a mind to give," was the secret of phenomenal liberality in the days of old, and it holds good today.

Might or Right?

PRESIDENT JOHN G. HIBBEN, of Princeton University, calls attention to an important question now confronting the people of the United States: "The problem we Americans face in passing judgment upon this war is the definition of the word 'power.' We must decide whether it means 'right,' as Christians have preached for two thousand years, or whether it means merely 'might.'" Undoubtedly that question will be one of the new-born problems. There will be others just as serious and difficult of solution, but they will have to be faced and settled, and that, too, in the broad and comprehensive spirit of equity and fairness to the best interests of humanity.

Sunday-School Notes for 1915.

WE are in receipt of Peloubet's "Select Notes" on the International Lessons for 1915, and observe that we are to spend the entire year in Old Testament studies, beginning with the Book of Judges and closing with the Book of Hosea. The course takes in practically one-half of the volume of Bible History, and should prove helpful and instructive. The book, of nearly 400 pages, is well illustrated, and contains a few excellent maps. These Select Notes need no special recommendation from us. The work has been before the public a number of years, and is still growing in favor. Price, \$1.10. Order from the Brethren Publishing House, Elgin.

The Lawyer and Preaching.

A NEW YORK lawyer, a keen observer, and a student of people, as well as a reader of books, has this to say about the kind of preaching too often heard these days: "The fires of aspiration are burning perilously low in many a sermon we hear in this generation. And one reason why the churches are not filled as of old with intellectual men and women, is not because religious convictions have died out, but because the substance of what is heard from the preacher is no longer in the highest sense religious, and the method of presentation of even worthy ideas no longer persuasive."

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bonsack, New Windsor, Md., Vice-Chairman; Galen B. Roy, Elmira, N. Y., Secretary and Treasurer; Ocho Winger, North Manchester, Ind.; J. J. Yoder, McPherson, Kans. Life Advisory Member, D. L. Miller, Mt. Morris, Ill.

General Sunday School Board.—H. K. Ober, Chairman, Elizabethtown, Pa.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Zigler, Treasurer, Broadway, Va.; S. S. Blough, North Manchester, Ind.; James M. Mohler, Leeton, Mo.; J. S. Zimmerman, Seattle, Wash.; Lafayette Steele, Walkerton, Ind.; I. B. Trout, Secretary, Elgin, Ill.

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Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.

Peace Committee.—J. Kurtz Miller, Chairman, 358 Sixth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntington, Pa.

Homeless Children Committee.—Frank Fisher, President, Mexico, Ind.; E. E. John, Treasurer, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

Tract Examining Committee.—James M. Moore, 3435 W. Van Buren Street, Chicago, Ill., 1913; E. B. Hoff, Maywood, Ill., 1918; J. W. Jewell, Decatur, Ill., 1917; D. N. Eller, Daleville, Va., 1916; Edward Frantz, Lordsburg, Cal., 1916.

WALNUT GROVE CHURCH, JOHNSTOWN, PA.

Bro. W. M. Howe, who has been our pastor for seven years, preached his farewell sermon on Sunday evening, Aug. 30, to a full house. Bro. M. Clyde Horst, who is now located among us as our pastor, preached his first sermon for us Sept. 6.

Our love feast, held Oct. 5, was well attended. Our pastor, Bro. M. Clyde Horst, officiated. Our elder, Bro. W. M. Howe, and family, of Meyersdale, Pa., were with us. Bro. Horst preached a sermon to the girls last Sunday morning, his subject being "The Beautiful Girl." His subject for the evening was "Conscience."

Our new church committee is wide-awake and busy. Judging by the work they are doing, you would think their motto to be, "We Mean Business." Plans have been made and accepted, and preparations are being made, to begin building early in the spring. We are anxious for a new church home as the old one is entirely too small. We know that our Sunday-school will grow much faster when we have room to accommodate new scholars.

Our local Sunday-school Convention will be Nov. 15. A splendid program has been prepared by the committee.

Several new classes are being organized in the advanced courses of teacher-training. We now have six graduates in Bible study, seven in child study, and ten in teaching methods. Thirty-three graduated in our teacher-training class of 1914. Ida Keiper.

Johnstown, Pa., Oct. 31.

LOWER CUMBERLAND CHURCH, PA.

One of the most delightful routes, of the many in the old "Keystone State," by which to reach the substantial churchhouse of the congregation named in our heading, is along the Susquehanna River. The traveler who has seen the Alps and the mountain streamlets of that charmed region, is none the less impressed by the grandeur and sublimity of the towering heights, reflected in the limpid waters of our own Susquehanna.

Who has not passed this way from Baltimore, York, Harrisburg and the West? With the exception of a few places, the span of the river is wide. Arriving at Harrisburg, the State's proudest heritage,—its renowned capital,—we may proceed either by trolley or railroad over admirably-built roads. The distance is but short. The fruitful valley of Lower Cumberland is in full view, with its thickly-studded stacks of golden corn. The tender blades of the newly-sown wheat give promise of bountiful crops in the year to come.

A halting place is found at Mechanicsburg,—a city of churches. There are about fifteen shrines, from the altars of which prayer and praise ascend to the Lord. What memories there are in these massive homes and well-kept farms! Here is the home of an elder, who has gone to his reward, and this is the aged elder's farm. The latter is especially interesting. Despite the ravages of time, it is much as it was when the pious, devoted, hospitable, aged elder, Moses Miller, dwelt there. He was for many years the well-known and well-beloved elder of the Lower Cumberland church. Despite the time that has since elapsed, the Lord has raised up an equally efficient elder, Bro. Henry Beelman, who now presides over this prosperous church.

Melancholy, yet tender, thoughts are awakened by the sight of the graves near the Mohler church. Here the loved ones, who once labored at this place, are sweetly reposing. After a pathetic leave-taking, one quickly followed the other through the chill of death to a fairer home on high. Could there be a more fitting place, to hold communion with our Lord, than this sacred resting-place of the honored dead?

The love feast, as it should be, was really the "crown room" for those who daily bear the cross. Another living monument was raised to the memory of him who loved us, and died for all.

The work of officiating fell upon the writer. With the able assistance of Elders S. H. Hertzler, S. W. Kulp,

Adam Hollinger and others, the entire meeting, under the guidance of the Holy Spirit, proved most helpful to all.

The church in Mechanicsburg was the place of the two weeks' series of meetings, previously arranged for. Some aged and some young in years were willing to turn their faces Zionward. Devoted and earnest prayers are still ascending in behalf of others. The countless cycles of eternity alone can tell the new-found strength to those who sincerely pay homage to their Maker. May we not hope that the ten, whom the writer was called upon to address, as the Lord led them out into a larger place, as graduates of the Brethren teacher-training class, may heed the Master's call, to help others along life's pilgrimage?

Ere closing these lines, the writer desires to express his appreciation for the pleasant home and loving care of Bro. I. C. Johnson and family. May it ever continue to be an ideal home,—restful in its peaceful beauty! May we not all, with unabating faithfulness, mutually pledge our love and loyalty to the Lord forever? W. E. Koop.

Westminster, Md., Oct. 20.

WOODBERRY CHURCH, BALTIMORE.

Yesterday was Temperance Day for our church here. We held a morning and an evening session with good attendance. In the morning Bro. Chas. D. Bonsack, of New Windsor, Md., delivered an excellent address on "Helpful Suggestions Along Temperance Lines." This was followed with an address by Mr. J. Bibbs Mills, of this city, on "The Mission of the Anti-Saloon League and What She Is Doing." Mr. Mills is one of the workers of the State League, and is well informed on the subject. He is energetic, and presents his arguments against the infamous liquor traffic with telling effect. He is well and favorably known among the people in Carroll and Garrett Counties, and speaks of our church in the most commendatory terms as a "great Temperance Society." He said that counties where the Brethren are numerically strong, usually go dry, as a result of the Brethren's decisive action at the polls. Brethren, this is a statement which is justly gratifying. The golden opportunity is now here when we, as a church, should be more actively engaged in this great movement against the manufacture and sale of intoxicating liquors. Moreover, each member of the church should be grateful, indeed, for the recognition the temperance cause is receiving by Annual Conference, from year to year, and avail himself of the liberties extended, to support said cause, looking toward ultimate, nation-wide prohibition. Though these were our first Temperance Meetings held here, our expectations were more than realized in the number of pledges signed, to support the work.

In the evening we had with us Bro. J. A. Garber, of Washington, D. C., who held his audience spellbound with an address on the "Evils of the Liquor Traffic." He has given this subject much thought. After having heard him, nobody goes away with any misunderstanding, as to his position on this iniquitous business.

We herewith announce that the date of beginning our series of meetings has been changed from Nov. 1 to Nov. 8, to be followed one week later by our love feast service, after which our meetings will be continued.

F. D. Anthony.

1020 Falls Road, Baltimore, Md., Oct. 26.

A NEEDY FIELD.

Nestled among the mountains of Southwestern Virginia, on a short branch of the N. and W. railroad, in Giles County, is a little flag station called Olean. Lumbermen have settled this section largely, but now the mills have gone to other territory, with a few exceptions, and yet the people remain here, and the narrow valleys are thickly settled.

In connection with the present lumbering industry, the people are farming on a small scale. The educational and religious needs of these people have been sadly neglected.

About five years ago Bro. Joseph Akers, a poor, crippled minister of Oakvale, W. Va., began to make monthly visits to this section, and as opportunity presented itself, he preached for the people in groves, dwellings, and other buildings of various kinds. At present there is a membership of twenty-three.

The State District Mission Board of the First District of Virginia has been rendering some aid recently, and under its direction it was my privilege to visit there recently. I held eight meetings in a little, crude, vacant building. By sitting close together, on uncomfortable seats, the women and a few men could get inside the building, while many stood outside, looking in through the door, windows and other openings, seemingly intent on hearing every word that was spoken. I never saw a crowd so uncomfortably situated that was more quiet and attentive to the Word preached.

A friend, who is above the average in ability, and by all means should be a Christian, conducted the song service for us.

The people have decided that they must have a place of worship, so I tried to encourage them by going with them up the mountain side, to cut and "skid" logs for lumber, to build a Brethren church.

As I surveyed the field, I wondered if the same effort,

that is now being put forth in India and China, would not result in much good to these people. Why not start a mission school, and in connection have a Sunday-school and weekly preaching services? Consecrated young men and women are wanted in just such fields in our homeland, as well as in the foreign field. C. D. Hylton.

Troutville, Va., Oct. 28.

WAYNESBORO, PA.

On Thursday evening, Oct. 22, we closed a very inspiring series of meetings here, conducted by Eld. J. Kurtz Miller, of Brooklyn, N. Y. He delivered thirty sermons, besides delivering one funeral discourse, and an address at a Sunday-school Meeting. Three of Bro. Miller's sermons were illustrated talks on "The Bible Plan of the Ages." His efforts manifested much Bible research. He dug into the deep things of God and presented the truths so that they became an inspiration to greater spirituality. He emphasized the spiritual part. The attendance and interest were very good from the beginning to the end. As a result three were received into the church by baptism, and others are awaiting the rite. As Bro. Miller works under the auspices of the General Mission Board, we contributed \$110 toward the Italian Mission of New York City.

We also observed Peace Sunday, set apart by our President. On the afternoon of October 4 an interesting Sunday-school program was rendered. Bro. Barry Fox, of Shady Grove, and Bro. J. Kurtz Miller helped in the discussion of the topics, which we appreciated.

The Antietam congregation met in council Oct. 23. Eld. C. R. Oellig presided. Two letters of membership were received and two were granted. One brother was restored. Our delegates to District Meeting are Elders C. R. Oellig, H. M. Stover and M. A. Jacobs, with Brethren W. Clay Wertz and John E. Demuth as the alternates. We decided that the offerings lifted at the different appointments on the following Sunday, together with the amounts received by the missionary envelopes distributed, shall be for the use of District missions.

Waynesboro, Pa., Oct. 27.

Jessie Demuth.

A LETTER FROM JERUSALEM.

At the present time it is extremely hard to write letters, for during the past six weeks we have been under a heavy strain, owing to the war which has touched us closely and severely, but I feel that you will be wanting to know how we are faring, so I take this opportunity to send you a few lines. Although they are disjointed, they will give some idea of matters here.

As soon as war was proclaimed, we felt a financial stringency, for all the money in the banks was held, and none is circulating here, neither are checks or money orders cashed, so that those who had only a little money on hand have been, and are, being severely tried, ourselves included. Then, too, all food-stuffs rose in price, and now there is but little left. The Turks commandeered all for the thousands of soldiers under arms in camp here, that must be fed at the expense of the residents. The attempt to stir up the Moslem world, has been felt here, and the Moslems have been very ugly towards all foreigners,—so much so that the large missionary societies here have sent all their missionaries home, especially the ladies. This was done through the Cook agency, which, on advice from London, was told to send home all missionaries connected with their societies, as their expense would be met by the home committee. A few, however, like ourselves, have no such favors shown us, so we are left, because we are not able to put down the cash for the passage home.

The exit of all the ladies and some of the men, connected with English and American societies, did not improve matters, for the rumor got out that Turkey was going to war with England, and that was why all were hurrying away. My wife and daughter, and one other lady, are the only English females here in Jerusalem.

On top of all the trouble, coming to us, consequent to the turmoil in Europe, came the Turkish mobilization, which mystified everybody here, and caused much unrest, danger and excitement. Thousands of men were called from their homes and put under arms, and the report went out that Egypt was to be attacked, with the idea of retaking it from the English. By night and day troops were seen going and coming. Hundreds of camel loads of ammunition and machine guns have been brought in here, and sent south, and Jerusalem and the district adjoining are nothing but an armed camp, full of fanatical, ignorant, dissatisfied, half-starved men, all forced to go into what they believe to be a war. With this all about us, and the absence of all news from the war except a few misleading statements, do you wonder that we are almost worn out both in body and mind, and that, but for the grace of God, we could not hold on day after day?

Thousands of people have left Jerusalem, for they fear that, with the release of troops there will be looting, rapine, and even slaughter of the Christians,—especially foreigners,—so that those who had sufficient money to go to Egypt or the Lebanon, have gone, rather than run the risk that is possible here.

The Turks are circulating false news against the English and French, which is eagerly believed by the natives, so it is no uncommon thing for us to be cursed on the streets and even to have threats made against us if we stay longer in the land. This does not tend to allay anxiety in the ladies' minds. We can but put on a good face and show no signs of fear. What will come of it all we know not, for Turkey seems determined to fight, being backed from Constantinople. We believe, however, that as long as we are to stay here, God will be with us, and although we have to go on half-rations, we do not think that we shall starve. We have to help the poor Christians, with whom we are connected, and that is a serious drain on our limited and waning resources, but we can not leave them, as the missionaries of the great societies have already done. So far we have kept on with our work, holding all services as usual, but we are closing our Sunday night Arabic service, as we do not deem it wise to have the women out after dark, there being so many vile and rough fellows on the street at night. We shall have the service in the afternoon instead.

A. Forder.

Sept. 25.

Ministerial and District Meetings of Southern California and Arizona.

(Continued from Page 729.)

of nearly 2,700, which almost doubles the membership of the churches. Sixteen of them are open twelve months in the year. Total donations for the year amount to between \$2,700 and \$2,800, which is a trifle over a dollar per member, on an average. The average attendance for the year, counting, in the yearly average, those that were not open all the year, is equal to the membership of the churches, which makes a splendid showing.

The larger part of the day was spent in routine work, such as hearing reports, appointing committees, etc., providing in this way for the work of the coming year. There were three queries under "Unfinished Business," and three under "New Business." One of each class related to the educational work of the District and Lordsburg College. These two queries opened vital questions. They were considered at some length, and were provided for. The report showed the College as being in a good condition, with a larger enrollment than for years, if not the largest in its history. The future of the College looks good.

Each of the four Coast Districts that have had a District Meeting since the Annual Conference at Seattle, has appointed one of their number as a member of an Educational Committee, to consider and plan for the educational interests of the Pacific Slope. The District of Idaho has not had its District Meeting since the late Annual Conference, but it is hoped and expected that at its coming District Meeting some one will be appointed as a member of the Educational Committee. Then it is to be hoped that this committee will be able to unify the educational sentiment of the five Districts, and work out a system of education that will serve to the best advantage the interests of their particular field, and the church field at large.

No queries were sent to the Annual Conference. Bro. Edward Frantz was chosen to represent the District on the coming Standing Committee. Altogether, it was an interesting and busy District Meeting, and we pray that its work may be blessed of God to the coming of his kingdom. The blessings of peace and good will be upon the Southern District of California and Arizona!

H. C. E.

Notes from Our Correspondents.

(Continued from Page 725.)

well attended. Twenty-six communion, with Bro. Greenhalge officiating. On Sunday morning one sister came out on the Lord's side, and is awaiting baptism. The meetings closed on Sunday night with a crowded house.—(Mrs.) Amy Hoppes, R. D. 2, Holton, Ind., Nov. 2.

Kewanee.—Our revival meetings, conducted by our elder, Bro. J. G. Stinebaugh, closed Nov. 2, with one restored to fellowship. A large audience was present almost every night. Bro. Stinebaugh gave us sixteen soul-inspiring sermons, some of which were doctrinal. For two weeks he labored earnestly with us and sowed much good seed. A number of others are seriously counting the cost. Our love feast, held Oct. 17, was the beginning of our meetings. It was well attended, especially by ministering brethren from adjoining congregations. Those present were Bro. Isaac Dear-dorf, of Beaver Creek; Bro. Frank Hendricks, of Plymouth; Brethren Allen A. and Chas. R. Oberlin, of Logansport; Bro. J. W. Norris, of Marion, and Bro. J. G. Stinebaugh, of Camden. The following Sunday morning Bro. Ben Hirt, who recently located with us, was advanced to the second degree of the ministry. The work at this place is progressing nicely.—Sue Gibbs, R. D. 7, Rochester, Ind., Nov. 3.

Kokomo Mission.—Bro. Henry Fadel, of Middletown, Ind., came Oct. 17 and held a two weeks' series of meetings, which closed with good interest Nov. 1. One put on Christ in bap-

tism. Bro. Fadel preached the Word with power. The members were encouraged.—Grace Hlatt, 710 Valle Avenue, Kokomo, Ind., Nov. 3.

Mexico.—Bro. J. W. Harshbarger, of Benzonia, Mich., came to the Custer house Oct. 11, to assist us in a series of meetings, and remained until the 25th. His discourses were delivered with power and meekness, and we feel that many were almost persuaded. Nov. 1 Bro. Moy Gwong, our Chinese brother, now in North Manchester College, gave us two excellent talks on the work in his native country, and the need of more missionaries there. The house was filled with eager listeners, and at the close of the service an offering of \$33 was raised.—Bertha I. Fisher, Mexico, Ind., Nov. 3.

Nettle Creek.—We recently closed an interesting series of meetings at the White Branch house. Bro. Geo. Mishler, of Cambridge, Nohr, came Oct. 17 and preached twenty-one sermons, in which he gave no uncertain sound. One was born into the kingdom. Bro. J. Edson Uley is to be with us in a series of meetings at the Locust house, and Bro. B. F. Petry is to labor at the Brick church, sometime this winter.—Chas. W. Miller, Hagerstown, Ind., Nov. 6.

Oak Grove.—We recently enjoyed an interesting and spiritual three weeks' series of meetings at Oak Grove, of Mexico, Ind., did the preaching. The interest and attendance were good, considering the busy time of the year. Eight put on Christ in baptism, and others expressed a desire to come to the church later. Two were received by letter and restored to fellowship. The interest was good, and the members have been strengthened. Sister Margaret Brice, of Flora, Ind., conducted the song service with several special songs. An offering was lifted for the Mission Board. Bro. Ikenberry did some splendid preaching for us. He gave much instruction in doctrine. He made many friends while here.—Mrs. E. S. Easterday, Box 226, "Walton," Ind., Nov. 5.

Pine Creek.—Bro. I. R. Beery began a series of meetings at our East house Oct. 17, which continued until Nov. 1. He delivered seventeen strong, spiritual sermons, which touched the hearts of many. Large audiences listened patiently at each service. Fifteen accepted Christ as their Savior. Among the number were an aged father and two aged mothers. The father was ninety years old and his wife was eighty-eight years old. We rejoiced to see the aged, as well as the young, accept their Savior. Bro. Beery not only preached in the pulpit, but also visited in many homes, and did a great deal of personal work. Our love feast was held Oct. 31, with 350 communicants. Nine visiting ministers were with us. Bro. Beery officiated. On Sunday, at 6:30 A. M., we met for morning worship, and at 7 A. M. for breakfast. Six hundred ate breakfast. At 9:30 we met for Sunday-school, but on account of the large audience, classes could not be arranged. The lesson was divided into three parts. The first part was given to Bro. I. R. Miller; the second part to Bro. John Flory; the third part to Bro. H. M. Schwalm. They made the lesson very interesting. At 10:30 Bro. Beery preached an excellent sermon on "The Way of the Cross Leads Home." In the evening Bro. Beery delivered his last sermon to a full house. His subject was "Woe to the World." He was the members of our congregation feel grateful to Bro. Beery for his earnest labors, and the interest that was manifested while he was with us. The weather was ideal, and the interest and attendance were good at all these meetings.—M. S. Morris, R. D. 2, Nov. 5.

Pipe Creek.—Our love feast was held Oct. 30, beginning at 4 P. M. The attendance and interest were good. The ministering brethren from other churches were Aaron Moss, John Flory, Frank Fisher and Perry Colbentz. Bro. Moss officiated. Interesting and helpful services were held next day.—Nettie Daulton, Peru, Ind., Nov. 7.

Pleasant View.—Church closed a revival, which continued for three weeks, conducted by Bro. F. S. Fox. The interest was excellent and the attendance was good. One accepted Christ, and others are near the kingdom. Bro. Pipp's sermons were highly appreciated. Sister Zuma Heestland led the song service.—Oma Kreider, South Whitley, Ind., Nov. 7.

Plevna.—Church met in council Oct. 22, preparatory to our love feast. Our elder, Bro. J. W. Norris, presided. Oct. 24 we enjoyed a spiritual feast. Visiting ministers present from other congregations were Brethren J. W. Norris, Peter Hoppes, Isaac Keys, John Flory, Forest Hosteller and Calvin Eller. The meeting was well attended. Bro. Eller remained and preached on Sunday morning and also in the evening.—Tena Smith, Greentown, Ind., Nov. 2.

Spring Creek.—We met in council Oct. 31. Our elder, Bro. C. A. Brallier, presided. Two letters were received. We reorganized our Sunday-school, with Bro. Frank Hardman as superintendent. Sister Agnes Hardman was reelected president of our Christian Workers' Meeting. Since our last council we have organized a teacher-training class, with Bro. C. A. Brallier as teacher. On Sunday evening, Oct. 25, Bro. I. B. Book, of North Manchester, gave us an interesting temperance address. Nov. 1 another young sister was received into the church by baptism. Others seem to be near the kingdom.—Amanda Rusher, Pierceton, Ind., Nov. 2.

Upper Fall Creek.—Church met in council Oct. 22, previous to our love feast. Oct. 24, we expressed a willingness to labor for the good work of the Master. We had a good love feast. Several from adjoining congregations were with us. Brethren Holder and Bowman, of Anderson; Bro. Priddy, Bro. L. L. Lester, of Buck Creek; Bro. Fessler, of Lower Fall Creek; Bro. Dill, of Nettle Creek; Bro. Rarik, of Muncie; Bro. Greenhalge, of Logansport; and Bro. Poff, of Hagerstown, were the ministers present. They were a great help and made the meeting interesting. Bro. Poff officiated. The next morning, after breakfast at the church, Brethren Bowman and Poff conducted good farewell addresses. Bro. Poff closed his meetings on Sunday night, after preaching a little over a week. Some of the old people at the Home were not able to attend on account of sickness. Since Bro. Martin's have left them, they have Bro. Edward Rensforth and wife as their superintendents. We contemplate having a series of meetings at Middletown before long. No special time is set yet. We trust that some one will move here to assist us in the Lord's work at this place. Should some one be willing to come, we will do our part.—Florida J. E. Greene, Box 125, Middletown, Ind., Oct. 26.

Windfall.—Church held a love feast Oct. 31. About seventy members communed. The visiting ministers, who assisted us, were Brethren J. H. Hill, Eli Smeltzer, of Arcadia, Bro. Aaron Moss, of North Manchester, Bro. Isaac Keys, of Fowler, and Bro. W. L. Hatcher, of Summitville. The latter officiated. The writer was honored to the eldership.—J. W. Lewis, R. D. 2, Windfall, Ind., Nov. 2.

IOWA.

Fairview.—We held our love feast Oct. 31. This enjoyable meeting was attended by nearly all the home members and several visiting brethren. Bro. Henry Berber, of Ottumwa, gave us a splendid sermon on Sunday morning, and another one in the evening.—Maude Wagner Koons, R. D. 2, Moulton, Iowa, Nov. 2.

Franklin County.—Church closed a two weeks' series of meetings Nov. 1, conducted by Bro. James F. Swallow, of Hancock, Minn. Our meetings were well attended, and closed with a crowded house. Thirteen were baptized, all of whom Bro. Samuel Pike, of Waterloo, gave us a large part of the meetings, and led the song service, which was appreciated very much. We have secured Bro. Swallow as our pastor, and have also decided to build a parsonage. We are

now putting in the foundation and cellar.—F. K. Allen, R. D. 2, Dumont, Iowa, Nov. 5.

Ottumwa.—We have just closed a two weeks' series of meetings. Bro. J. F. Burton preached the Word with power. As a direct result eight were buried with Christ in baptism. Others were made to feel the need. A general good influence went out for the church. The church was also strengthened. Of those baptized since we were Sunday-school scholars, two were members of the home department. The youngest was nine years old and the eldest eighty-two years. We were very sorry that the meetings had to close so soon. We were helped by the presence of a goodly number of brethren and sisters from the Libertyville church, and by the love feast is set for Nov. 21. We extend a general invitation to the brethren and sisters of any other congregations, to be with us at that time, and especially the ministering brethren. We have our joys and also our sorrows, for there are so many temptations in a city. Pray for the work here, that the true message may find its way to many souls.—S. L. Cover, 118 S. Moore Street, Ottumwa, Iowa, Nov. 3.

KANSAS.

Conway Springs.—Oct. 26 Bro. Arthur Eberole, our delegate to District Meeting, gave us a report of the meeting. He used the preaching hours both morning and evening. Nov. 1 Bro. A. B. Lichtenwalter, of McPherson, Kans., who is working in the interest of missions in Southwestern Kansas, gave us two addresses. We were helped by the presence of J. C. Culler, of McPherson, Kans., who delivered a series of meetings for us, to begin Nov. 23. We have changed the date of our love feast to Dec. 11.—William E. Thompson, Conway Springs, Kans., Nov. 2.

Frederia.—Our love feast was held Oct. 31. Bro. Ralph Quachubush, of Madison, Kans., preached for us on Friday evening and officiated at our love feast. He also preached for us on Sunday morning and delivered an excellent temperance sermon on Sunday evening. We have organized a Christian Workers' Meeting, with Bro. Wm. Sell as president. Our Sunday-school is doing nicely.—Rosella Holcroft, Frederia, Kans., Nov. 5.

Notice.—An admission point in the Southeastern District of Kansas, desiring the services of the District Evangelist this fall or winter, will please correspond with the undersigned, as soon as possible, for suitable dates.—Chas. A. Miller, Secretary of the Mission Board, 1005 West Locust Street, Independence, Kans., Nov. 4.

News.—Persons heretofore corresponding with me, Kansas and Southeastern Colorado, will now send it to Bro. M. J. Mishler, Secretary-treasurer of the Board, Conway, Kans.—A. B. Lichtenwalter, McPherson, Kans., Nov. 3.

Olathe.—Church met in council Oct. 21. Our elder, Bro. H. O. Dickey, presided. Sister Kate Dickey was installed Sunday-school superintendent; Sister Effie Boles, clerk; the writer, correspondent for 1915. We recently closed a series of refreshing meetings at this place. Bro. H. T. Brubaker did the counting, and was restored to fellowship, and others are counting the cost. The weather was ideal, and the attendance was not as large as it otherwise would have been. The meetings closed with a love feast Oct. 24. Bro. I. H. Crist, of Kansas City, officiated. Other visiting ministers present were Bro. W. Devillies, of Ottawa, and Bro. J. Albright, of Gardnerville, Nev. Nov. 1.

Parsons.—Church met in council Oct. 24. Our elder, Bro. J. E. Crist, presided. Bro. John Sherry, Jr., of Kansas City, is conducting a series of meetings for us, which began Nov. 1 and is to continue two weeks. Our love feast will be held Friday, 14, at 7:30 P. M.—Julia C. Jones, 2419 Ashlar, Parsons, Kans., Nov. 4.

Pleasant Grove.—At our series of meetings, held by Eld. Wm. Kizite, eight came out on the Lord's side, four restored and four baptized. Others are counting the cost.—U. S. Brillhart, R. D. 4, Lawrence, Kans., Nov. 8.

Salina.—We held our love feast Oct. 31. Bro. Martin, of Darlow, and Bro. J. Edwin Jones, of Wichita, being with us. Bro. Martin preached a good sermon at five o'clock, and also officiated. A number of visiting brethren and sisters from Darlow were with us. On account of home duties, Brethren Martin and Jones had to return home on Sunday morning. Our pastor, Bro. M. S. Prater, gave us a very inspiring sermon, after which a collection was taken up, amounting to \$100, for the support of Bro. Frank Crumacker and wife, of China.—J. A. Ninninger, Nickerson, Kans., Nov. 2.

Terrellton.—Bro. A. D. Sollenberger began a series of meetings here Oct. 11, which closed Nov. 1. The first week of our meetings the weather was unfavorable, but after that we had good weather. Three Sunday-school scholars accepted Christ as their Savior. The youngest is only nine years of age, the granddaughter of our elder, Bro. John Eby. Bro. Sollenberger clearly showed us the right way. He is an able speaker, and the membership has been much revived. We held our love feast Oct. 31. Bro. Sollenberger officiated. Some members from Sabetha were with us. Seventy-five communed. Our pastor, Bro. Geo. Canfield, has gone to the Rock Creek Dellnabach, Beatrice, Kans., Nov. 4.

Washington.—Church met in council Oct. 17. The visiting brethren found the membership in a good working condition. Quite an amount of business was transacted. Bro. J. E. Smith, of Ozark, Kans., was with us. He began our series of meetings Oct. 18, and gave us thirteen soul-inspiring sermons. He preached the Word with power. Four were added to the church by baptism, and one was restored to fellowship. We held our love feast Oct. 24. Bro. Smith officiated. We were glad to have with us a large number of visiting brethren and sisters. The visiting ministers were Bro. R. A. Yoder (our elder), of Sabetha; Bro. E. D. Steward, of Belleville, and Bro. J. R. Garber, of Fortis. On Sunday morning a number of interesting and instructive talks were given to the children by some of the visiting members, after which Bro. Steward addressed us. Bro. Garber spoke in the afternoon. Brethren R. D. Gould and Harvey Gauby were elected to the ministry. Sister Gould, installed into the ministry. Bro. Samuel M. Gauby (previously elected to the ministry) was also installed.—Nora M. Gauby, Washington, Kans., Nov. 2.

MARYLAND.

Long Meadow.—Our love feast, Oct. 31 and Nov. 1, was largely attended. Excellent order prevailed throughout, which added greatly to the sacredness of the meeting. On Sunday morning an offering was taken for World-wide Missions.—K. M. Rowland, R. D. 8, Hagerstown, Md., Nov. 2.

Meadow Branch.—It fell to the lot of the writer to preach the first sermon in the new churchhouse at Meadow Branch. Arrangements are being made to have it all finished, and hold a special dedicatory service Nov. 22. A love feast is to follow one week later, to be held at the same place. The grove, which served a good purpose for both Sunday-school and preaching services during the rebuilding, is now for sale. The church attendance has been rather above the average the summer. The regular appointment in Westminster has continued every Sunday, both morning and evening. Our next council will be held Nov. 19. Thanksgiving services will be held Nov. 26, and meetings will be continued every night during the Thanksgiving week. The Temperance Committee expects a victory for local option in our county this fall.—W. E. Roop, Westminster, Md., Nov. 3.

MICHIGAN.

Shepherd Mission.—Since our last report Bro. J. M. Lair, of Custer, Mich., held a series of meetings for us. We feel strengthened and encouraged. Actually, Bro. Lair, an elder in charge, preached for us. Our love feast will be held Dec.

We received a request from Moore's Memorial Chapel, a big new church about four miles from here, built last year, that Bro. Wright hold for them a week's series of meetings consisting of doctrinal sermons alone. It is a Methodist church, said to have been the first organization among those people west of the Alleghenies. They are

anxious to know our people better. A Baptist church, about the same distance, in another direction, also wants meetings of the same character. Truly the harvest is great, but the laborers are few! Henry C. Cassell.
Wamsley, Ohio, Nov. 2.

NORTH DAKOTA.

North Dakota is one of the newer States. In the seventies, buffalo roamed over its broad prairies. A few people are found who went there in seventy-six, seventy-four and even in seventy-one. They are spoken of as "early settlers." Now its population is more than 600,000.

In October North Dakota is one broad expanse of bare, plowed fields. In the summer it is one great field of waving wheat,—miles and miles of wheat. There is little else than wheat. It is like having all the eggs in one basket, and if a mishap comes to that one basket, all is lost. It teaches the lesson that it is well to depend upon more than one basket. It may entail hardship while the lesson is on, but it is worth all it costs. They are a blessing in disguise,—these short crops of wheat,—for they force diversified farming and stock-raising.

But what has all this to do with the prosperity of the church? Much in various ways. Only those congregations prosper numerically and, I think, in some measure spiritually, which prosper financially. If short crops and failures come, so that people can not make a living, they become discouraged, move to other places, expose themselves to hardships, necessarily scatter their children, and reduce their chances for becoming good citizens, good Christians, and substantial church members.

North Dakota has experienced some of this. It is a good country. Many of her people have been there about twenty years. They have good homes, are contented and happy, and are learning to master conditions and win success. They are real heroes. There is a bright future for North Dakota.

I am amazed that so many people, on every hand, know the right. It is no lack of knowledge with them as to what is right. What do they lack? They need the message of Jesus to help them to do the right.

The Brethren's ministerial force in North Dakota is good, and growing stronger. They keenly feel the need of more education that they may be stronger leaders, both in the church and out of it. No minister in North Dakota should deplore the fact of his being a farmer and a minister. A part of his hope, as a leader, lies in his ability to be the best and most successful farmer in his community. It is his point of contact.

Polo, Ill., Oct. 31. John Heckman.

RICH BLESSINGS AT WYANDOT, OHIO.

The Wyandot church of Northwestern Ohio has received such an outpouring of the Holy Spirit as will tell for good by increased activity. Oct. 10 was our regular quarterly council, at which our elder, J. L. Guthrie, presided. The deacons reported the entire membership in love and union. We decided to have prayer meeting each Thursday evening, the writer having been chosen as leader.

Bro. Wm. McKimney began a series of meetings the following day, Oct. 11, and continued until Oct. 28, preaching in all twenty sermons. As a direct result of these services six were made willing to walk in newness of life, two of whom are heads of families, the others range in age from twelve to fifteen years. All are Sunday-school scholars. We are made to see, more than ever, the blessings to be expected by having a pastor located with us. Bro. Guthrie and wife have been doing noble work in sowing seed in anticipation of a bountiful harvest. Bro. McKimney endeared himself to the hearts of the people and we were loath to have him leave for other fields of labor. We pray for him in his work, as well as for his faithful helpmate.

Oct. 24 we held our love feast. Of our thirty-one members all were present at the tables except two sisters who are under the hand of affliction. The dear brethren and sisters from adjoining churches also came to encourage us, and to enjoy the services with us. In all, fifty-nine members were permitted to commune. Ministering brethren were Wm. McKimney, L. H. Dickey, J. R. Spacht, J. W. Barnett, Jas. Guthrie, Albert Wolf and our pastor, J. L. Guthrie. It was surely a feast long to be remembered.

The Temperance Committee secured the services of Eld. Reuben Shroyer for an address on Friday evening, Oct. 29. Those who heard him during this temperance campaign know his ability to handle the subject. For nearly two hours he spoke with great power, to a very attentive audience. His address was well received, and we trust that his labors will tell.

Sunday, Nov. 1, our pastor delivered two able sermons. His morning subject was "Faith and Works"; the theme of the evening was "Repentance and Conversion." Having enjoyed mountain-top experiences for three weeks, we feel more fully our responsibilities to our fellow-men. Mary L. Cook.

Nevada, Ohio, Nov. 2.

Child Rights.

(Continued from Page 727.)

And so they enter, and as the boy catches sight of the large Book, he says, "Papa, what large Book is that?"

"My son, that is the Lord's Book. We will sit calmly here, and meditate."

Finally, when the preacher takes his place, the boy says, "Papa, what man is that?" and father says, "My son; that is the Lord's servant."

And so, Sunday after Sunday, the atmosphere of that home is woven into the warp and woof of the child's life, so that, when he grows to manhood and goes forth into the world, he is equipped with that keen quality of reverence; reverence for God and his law; reverence for his country and its emblem; reverence for Christian manhood and womanhood. To this teaching every child has a divine right. Blessed is the child who had the privilege of growing up in the home where he was taught to worship every morning, where the family gathered round the family altar and read from the good old Book, and then knelt together in prayer to worship God. This is a child's proper heritage.

Sixth. Every child has the divine right to proper apologies. There are quite a number of persons who do not agree on this point, claiming that in discipline there is no room for apology. But this is not true of the teacher nor of the parent. There is nothing in the child's experience that will make him respect teacher and parent as much as to see the fine qualities of making an apology for a mistake that has been made. Many a father and many a mother would have retained a tight grip upon their child's life if they had not blankly refused to make a proper apology for an error.

Seventh. Every child has the divine right, at a proper age, to be taught God's eternal truth in regard to life. Far too many wrecked lives have come to be so because the parents believed that ignorance was the only safe road to purity, when the truth of the matter is that such ignorance, willfully thrust upon the child, is a crime.

Who is better fitted than the father to take his son upon his knee at a proper age and unfold to him the sanctity and sacredness of the issues of life, or who can take the place of a mother, as she holds, in loving embrace, her daughter, and reveals to her the beauty and sacredness of the truth which she soon must learn? Far better to unfold to the child, from prayerful lips of father or mother, these sacred truths, than to allow their memories and minds to be poisoned by some foul-mouthed playmate or some other vicious-minded person. Many are the records of both sons and daughters who, when the final crash came, exclaimed in words of sincerest agony, "Nobody ever told me." Every child, at a proper age, has the divine right to be taught the truth on the great question.

Eighth. Every child has the divine right to be taught about God, about Jesus, and the church of God. It is the parents' duty to teach the children in the home, and to lead them forth to the Sunday-school. The home can not delegate all teaching about God to the Sunday-school, nor can the home do all the teaching with the best results. Children, as well as adults, develop in groups. The laws of sociology can not be set aside. Blessed is the child who goes forth into life with the ideals of the lowly Nazarene well established in his mind from his early childhood days!

Elizabethtown, Pa.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Anderson-Loder.—By Eld. Leander Smith, of Elk City, Okla., Oct. 25, 1914, at the home of the bride's brother, W. R. Loder, in Newton, Kans., Robert H. Anderson and Nellie Loder, both of Wichita, Kans.—Mary Smith, Elk City, Okla.

Cibbitts-Jones.—At the home of the undersigned, Mr. Hoyle Cibbitts and Sister Laura Jones, of Thompsonstown, Pa.—A. K. Hollinger, Harrisburg, Pa.

Norris-Huber.—At the residence of the undersigned, Oct. 30, 1914, Bro. Alfred Johnson Norris and Sister Dora Mae Huber, both of Glendora, Cal.—Geo. H. Bashor, 1200 East Twenty-seventh Street, Los Angeles, Cal.

Weddle-Butterbaugh.—By the undersigned, Oct. 28, 1914, at the home of the bride's parents in North Manchester, Ind., Bro. Homer B. Weddle, of Troy, Ohio, and Sister Mary Effie Butterbaugh, of North Manchester, Ind.—Geo. L. Studebaker, North Manchester, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beachy. Bro. Jonas, born June 30, 1857, died Sept. 4, 1914, aged 57 years, 2 months and 4 days. He was paralyzed May 18, 1909, and has been a helpless invalid ever since. He was the oldest son of C. J. and Mary Beachy. He was born on the Beachy farm near Bittling, Md., where he lived until about a year ago, when he removed to Accident, Md., where he died. He was married to Sister Annie Miller Jan. 25, 1885. His wife and one daughter, who were loving and untiring in caring for him, survive. Services at the Accident, Md., church by the writer, Text, John 11: 25. Interment in the cemetery near by.—G. E. Yoder, Elk Lick, Pa.

Beckner. Mrs. Annie, daughter of Brother and Sister Walter Beckner, died in the Troy, Ohio, hospital, Oct. 1, 1914, aged 21 years. Her illness lasted for but four days. Funeral by Eld. Jonas Graybill.—C. D. Hylton, Troutville, Va.

Bosler. Sister Phoebe A., nee Williams, born in Nagara County, N. Y., Nov. 25, 1835, died Oct. 28, 1914, at Churubusco, Ind., aged 77 years, 10 months and 3 days. In 1864, at the age of seventeen, she emigrated with her parents to Indiana. She was married to George Bosler Nov. 7, 1855, and settled on a farm in Noble County, Ind. She was the mother of five sons and one daughter. Sister Bosler and her husband united with the Church of the Brethren near the close of the Civil War, and lived consistent Christian lives. One son preceded her in death. The husband died Oct. 28, 1890. Four sons and one daughter survive. Interment near Hupertown, Ind., after services at the home church, conducted by the writer. Text, Psal. 38: 4, 5.—J. W. Kitson, Syracuse, Ind.

Brumbaugh. Mary Esther, infant daughter of Sister Sanny Brumbaugh, Pa., died Nov. 1, 1914, aged 2 years and 23 days. The child was scalded to death by falling over a bucket of boiling water. Services by Brethren F. R. Zook and M. R. Brumbaugh.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Cripe. Bro. Eli, born Nov. 18, 1836, in Elkhardt, Kan., Ind., died Oct. 24, 1914, aged 77 years, 11 months and 6 days. He was a Catharine Gangs, died Nov. 1, 1914, aged 15 years and 9 months. He was the son of Brother John and Sister Panny Glick. He was sick only a few hours, being seized with convulsions and hemorrhages. He united with the church when quite young, and continued faithful. He is survived by his parents, four brothers and four sisters. One sister preceded him. Services at Beaver Creek by Brethren J. S. Thomas, H. G. Miller and S. G. Greyer.—Nathan J. Miller, R. D. 2, Bridgewater, Va.

Homan. Sister Rosa, nee Cripe, born at North Webster, Ind., Jan. 6, 1853, died at the hospital in Wichita, Kans., after an operation, June 25, 1914, aged 61 years and 51 days. Sister Homan united with the church at Tippecanoe, Ind., when sixteen years old, and lived a consistent life. She was united in marriage to Loren Homan Oct. 20, 1886. To this union were born five children. Two daughters and one son survive her. Services at the home in Wichita by Dr. N. E. Baker and the writer. Interment in the Maple Grove cemetery.—L. H. Root, Wichita, Kans.

Johnson. Sister Sarah A., of Uniontown, Pa., born Dec. 12, 1859, died Oct. 8, 1914, at the Allegheny General Hospital, Pittsburgh. She was taken to the hospital a few days before her death, but was not strong enough to undergo an operation. She was anointed a few days before going to the hospital. Sister Johnson united with the Church of the Brethren in her young days. She was always earnest in the Master's service. Short services at the home, after which the remains were taken to the Allegheny church, where the services were held. Interment in the cemetery near by. Services by Eld. D. H. Walker. Sister Johnson is survived by four brothers and two sisters.—Mary C. Fearer, Uniontown, Pa.

Landis. Sister Elizabeth E., nee Yoder, born in Milford County, Pa., Oct. 18, 1834, died at her home near Pioneer, Ohio, Oct. 21, 1914, aged 80 years and 3 days. In 1853 she was married to Jesse Emig. Five children were born to this union. Two preceded her in death. The husband lost his life during the Civil War in 1864. In 1873 the wife was married to Samuel Landis. To this union were born three children. Early in life she accepted Christ and united with the Church of the Brethren, in which she remained a faithful member until death. She leaves an aged husband, two sons and four daughters. Sister Landis was a devoted wife, a kind and loving mother, and an obliging neighbor. Services by the writer, assisted by Eld. D. P. Koch.—J. W. Keiser, Alvordton, Ohio.

Lehold. Sister Nancy Charlotte, nee Bender, died in the bounds of the Tuscarawas church, Stark Co., Ohio, aged 62 years, 7 months and 10 days. She accepted Christ as her Savior in her youth, and remained faithful. She was the mother of eight children. Six of them are living. Her husband preceded her a little more than a year ago. Services at the home in Bolivar, Ohio, by the undersigned.—J. F. Kahler, 22nd St. Cleveland Avenue, Canton, Ohio.

Mathis. Bro. Abraham, born in Fayetteville, Ark., March 7, 1833, died at his residence, one mile west of Moscow, Idaho, Oct. 23, 1914, aged 81 years, 7 months and 16 days. He was married to Nancy Keiser in 1861. Four children were born to this union. Three of them preceded their father to the spirit world. His wife died in 1894. He was married to Anna Phipps March 17, 1864. To this union eight children were born. Four of them survive. Bro. Mathis united with the Church of the Brethren about thirty years ago. He emigrated with his family to Oregon in 1876, crossing the plains in a wagon, and settled near Moscow, Idaho, in 1877. He leaves an aged companion, one son and four daughters. While sitting in his chair, he peacefully passed into the beyond. Services by the writer. Interment in the cemetery east of Moscow.—Chas. M. Yearout, Coeur d'Alene, Idaho.

Maust, Sister Amanda, nee Towler, wife of Bro. Francis Maust, of Somerset, Pa., was born June 27, 1857, died in the Quakertown, Pa., Oct. 23, 1914, aged fifty-seven years, 3 months and 26 days. She is survived by her husband, two brothers, two sisters and seven children. She was loved and respected by all who know her. Services in the Spiesville church by Bro. D. H. Walker. Text, Prov. 31: 10-12. Interment in the cemetery near by.—Mrs. W. H. Blough, Boswell, Pa.

Minick, Sister Sarah Catherine, nee Musselman, born in Page County, Va., March 9, 1851, died at her home in Lyons, Kans., Oct. 29, 1914, aged 63 years, 7 months and 20 days. She was married to Jackson Minnick May 29, 1871. Her husband preceded her in death March 11, 1909. Sister Minnick united with the Church of the Brethren about forty years ago, and lived a faithful, consistent life until death. Services by the writer. Text, 2 Cor. 5: 1. Interment in the Brethren cemetery.—Ellis M. Studebaker, McPherson, Kans.

Mock, Bro. Eli, born in Kosciusko County, Ind., Sept. 29, 1845, died at the home of his daughter, Mrs. William Joseph, near Burr Oak, Ind., Oct. 24, 1914, aged 69 years, 1 month and 4 days. He was married to Sarah Bigler in March, 1866. Six children were born to this union. Two preceded him to the spirit world. His late sickness, of two weeks' duration, was caused by cancer of the liver. Bro. Mock united with the church at the age of twenty-three years, and for many years served the church as deacon. He was a true and faithful follower of the Savior, and did his duty well. He was anointed by Eld. S. F. Henricks, and died in the triumph of a living faith. Services at the Salem church by Bro. J. F. Appelmann, assisted by S. F. Henricks.—A. Laura Appelmann, Plymouth, Ind.

Nofsinger, Bro. Henry, of the Troutville congregation, Va., died Sept. 11, 1914, aged nearly 89 years. He was the oldest member of our congregation. He was baptized Oct. 15, 1837, together with Eld. Jonas Graybill, who preached his funeral, and who is more than ten years his junior. Bro. Nofsinger lived at the place of his birth all his life, and outlived all the family. His home has always been a stopping place for the Brethren, where they found a cordial welcome. He was a good citizen and always interested in the church of his choice. Interment in the family cemetery on the old farm home. We shall greatly miss Bro. Nofsinger.—C. D. Hylton, Troutville, Va.

Norton, Julia, nee Bryant, born Feb. 3, 1845, at Princeton, Ill., died at her home in Hamilton Township, Fillmore Co., Neb., Oct. 17, 1914, aged 69 years, 8 months and 14 days. She was married to Francis W. Norton Nov. 22, 1866, at Princeton, Ill. To this union were born a son and a daughter, with the husband, survive. The deceased was a member of the poet, William Cullen Bryant. Services at the Bethel church by the writer, assisted by Eld. B. E. Kesler. Interment in the Bethel cemetery.—Edgar Rothrock, Carlisle, Neb.

Oiler, Sister Susan Catharine, nee McFerrer, born May 2, 1845, died in Harrisburg, Pa., Oct. 16, 1914, aged 69 years, 5 months and 14 days. She was in ill health for many years. She was married to Bro. Joseph S. Oiler, of Wyvernboro, Pa. Her husband and one son preceded her to the world beyond. Seven sons and one sister survive. Services by Eld. J. Kurtz Miller, assisted by Eld. H. M. Stover and Rev. Boggs, a Methodist minister. Interment in the Burns Hill cemetery.—Jessie Demuth, Wyvernboro, Pa.

Pletcher, Bro. Jacob, died Oct. 17, 1914, at his home in Somerset, Pa., in the bounds of the Middle Creek church, aged 72 years, 3 months and 28 days. Bro. Pletcher was a member of the church for a number of years. He is survived by his wife, four sons and one daughter. Services by the writer in the St. John's United Brethren church. Interment in the near by cemetery.—Silas Hoover, Somerset, Pa.

Raver, Sister Maria, nee Myers, born in York County, Pa., April 7, 1830, died at her home in North Hopewell Township, Pa., Oct. 9, 1914, aged 84 years, 6 months and 2 days. Her death was due to the infirmities of old age. She was a member of the Brethren church for a number of years. Her husband preceded her about ten years ago. Two sons and one daughter also preceded her. She is survived by five sons and two daughters. Services at the Codorus church, Pa., by Eld. Jacob M. Myers and Bro. J. L. Myers. Interment in the cemetery adjoining.—S. C. Godfrey, Red Lion, Pa.

Rifley, Sister Ada, daughter of Brother A. M. and Sister Lizzie Brown, born near Girard, Ill., May 18, 1885, died at her home in Oneonta, Ala., Oct. 18, 1914, aged 29 years and 5 months. She united with the Church of the Brethren in 1905, and lived an exemplary Christian life. The evening prior to her death she called for the elders and was anointed. She spoke of her willingness and desire to pass over and be with her Savior. Her husband, Bro. F. Lee Rifley, two sons, her parents, three brothers and three sisters survive. The body was brought to the home of her parents at Girard. Services in the Girard church by Eld. M. Flory. Text, Philp. 1: 21. Interment in the Pleasant Hill cemetery.—Ethel Harshbarger, Girard, Ill.

Shaver, Bro. Walter, died in the Middle River congregation, near New Hope, Augusta Co., Va., Oct. 29, 1914, aged 51 years, 10 months and 12 days. Bro. Shaver lived in the Brethren church for a few years. Services by Bro. B. B. Garber. Text, Job 30: 23. Three brothers and one sister survive him.—J. F. Miller, Grottoes, Va.

Souders, Sister Adelaide Ruth, daughter of Bro. Darlus and Mary Broadwater, born Sept. 2, 1836, died Oct. 15, 1914, aged 78 years, 1 month and 13 days. She united with the Church of the Brethren when she was about sixteen years old. Oct. 13, 1909, she was married to Eld. J. F. Souders. She possessed a lovely disposition, and when she gave her heart to the Savior it was a full surrender. She attended Mount Morris College and the Moody Bible Institute, to fit herself for her future Christian work. She was a born leader, and although her life was spent where she was raised, she won, by her Christian character, the respect and confidence of old and young, in and out of the church. She labored earnestly, and succeeded in cultivating good singing in the Root River church. She was always ready to make every sacrifice to help her husband in his ministerial work. Several years ago her health began to fail. All through her sickness her Christian patience showed a loving true heart in her Savior. She is survived by her husband, her parents, three brothers and one sister. Services by Eld. A. P. Blough and the writer. Text, Philp. 1: 21; 2 Tim. 1: 12.—J. H. Graybill, Preston, Minn.

Stayer, Cyrus R., died in the bounds of the Woodbury church, Pa., Oct. 27, 1914, of pneumonia, aged 49 years, 1 month and 13 days. He was a member of the M. E. church. He leaves a wife, a son, two daughters, four brothers and three sisters. Services in the Replonge church by Eld. J. B. Miller, assisted by Rev. Shaver, of the M. E. church. Text, Col. 3: 1-4.—J. C. Stayer, Woodbury, Pa.

Warner, Leone Bell, born in Lane County, Oregon, died at Newberg, Oregon, Oct. 10, 1914, aged 16 years, 5 months and 5 days. She united with the Church of the Brethren when nine years old. She was sick but ten days. She leaves a mother and two brothers. Funeral conducted by Bro. S. P. Van Dyke. Interment in the Friends' graveyard, near Newberg, Oregon.—Sarah A. Van Dyke, Newberg, Oregon.

Weaver, Mrs. Jane, nee Bottenfield, born near Centerville, Ohio, Oct. 12, 1852, died Oct. 12, 1914, at the home of her sister in Knoxville, Tenn. At an early age she united with the Christian church, and lived a faithful Christian life. Jan. 31, 1874, she was united in marriage to W. P. Weaver. To this union were born six children. All of them survive except one of them were at the funeral. The remains were brought to Forts, Kans., for burial. Services in the Brethren church by Bro. J. R. Garber. Interment in the Garrett cemetery.—Lewis Baylor, Forts, Kans.

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One was baptized before the communion. Bro. Randolph preached for us on the following Sunday.—Alice C. Blough, Manassas, Va., Nov. 6.

Mauertown.—Last Tuesday evening Bro. William Miller, of the Green Mount congregation, closed a series of meetings at the Mount Airt Schoolhouse. The attendance and attention were good. Some lasting impressions were made. Bro. Miller held forth the Word with power and purity.—M. H. Cogg, R. D. 1, Mauertown, Va., Nov. 6.

Topoco.—We met in council Oct. 31. Eld. A. Harman presided. We were glad to have with us Bro. John Clapper and wife, of Larned, and Bro. G. W. Weddle and wife, of Bloom, Kans. Our delegates for District Meeting are Brothers G. W. Hylton and C. H. Mitchell, with Brethren Peter Hylton and Captain James as alternates. An offering of \$13 was given for District Mission work. The following Sunday Bro. John Clapper preached an interesting sermon to a large audience. We expect Bro. H. W. Peters to begin a series of meetings for us Nov. 7.—Lizzie Spangler, R. D. 2, Box 51, Floyd, Va., Nov. 2.

WASHINGTON.

Mt. Kope church met in special council Oct. 24. Our elder, Bro. A. R. Peters, of Wenatche, presided. Three letters were received and four were granted. We were glad to have Bro. W. H. Tigner, of Springdale, with us in council. On Sunday he gave us two inspiring sermons on "The Needs of the Church." We were looking forward to a series of meetings to begin one week preceding the Holidays, and to be conducted by Bro. Tigner.—Ida Metcalf, Chewelah, Wash., Nov. 6.

Olympia.—Oct. 24 we closed a short revival, held in the Olympia church. At 10 A. M. a large crowd gathered at the lake-side home of Bro. Belch, where baptism was to be administered to twelve dear souls. Our minds were carried back to some of the experiences of our blessed Master, when we, with Bro. Stookey and family, left their home in row boats, just as the fog was rising, to cross to the other side of the lake. A more beautiful picture we have never seen. It made us think of the many trips the Master made. All felt like praising God, while Bro. Stookey (the residing elder) administered the sacred rite of baptism. In the evening all of the home members, four visiting members, and the new converts enjoyed a happy feast together. Mrs. A. C. Root, 246 North Seventy-third Street, Seattle, Wash., Nov. 1.

WEST VIRGINIA.

Beaver Creek.—We met on the evening of Oct. 31 to enjoy a love feast. Bro. Clayton, of Kimbrell Heights, Tenn., and Bro. W. R. Williford, of Dandridge, Tenn., delivered some excellent addresses on "Self-examination." Bro. Miller officiated. Bro. H. P. Bailey, of Maryville, Tenn., also gave a good talk. Bro. Miller preached for us on Sunday and on Sunday night, preaching the Word with power and purity every two weeks.—Julia E. Peterson, Fountain City, Tenn., Nov. 2.

Cleddy.—Bro. J. A. Riner preached for us Oct. 31, at 7:30 P. M., and again on Sunday at 11 A. M., after which a young man (one of our Sunday-school scholars) was baptized.—Mary Crist, Cleddy, W. Va., Nov. 4.

Lower Lost River (New Dale House)—Oct. 16 Bro. J. L. Shanholtz, of Levels, W. Va., came to our congregation and commenced a series of meetings for us. Oct. 24 was our love feast, which was much enjoyed by all. The best of order prevailed. Bro. Shanholtz officiated. He then continued his meetings, and at this writing eleven have put on Christ in holy baptism, and one has been reclaimed. Our dear brother preached the Word with power. All feel much encouraged. We are praying for others outside the fold. Bro. Shanholtz will close his meetings Nov. 1. We pray that God's blessings may attend him, wherever he may labor.—L. H. Miller, Needmore, W. Va., Oct. 30.

NOTES NOT CLASSIFIED.

Waddams Grove.—We held our love feast Oct. 24 and 25. Nearly all of the members were present. Bro. S. I. Newcomer, of Lanark, preached in the afternoon, and talked to the children on Sunday morning. Bro. Chas. DeLong, of the Cherry Grove church, officiated and preached on Sunday morning to a large congregation.—Albert Myers, Waddams Grove, Ill., Nov. 7.

Broadwater.—Eld. W. T. Price filled his place at the church Oct. 25, and preached for us until the District Temperance Meeting began on Oct. 26. Bro. B. E. Kesler conducted the services, evening of the 29th. Bro. Price, Bro. Woodell, of Arkansas, and Bro. Stouffer, of Hot Springs, Ark., were the visiting ministers. All enjoyed the meeting. Thirty-one surrounded the Lord's tables. Bro. Stouffer preached for us until on Sunday night. We had nice weather and good order throughout the meetings.—Oma Edwards, R. D. 4, Box 59, Dexter, Mo., Nov. 8.

Wolf Creek.—We organized our Christian Workers' Meeting recently, and it is growing nicely. The aged as well as the young are taking an active part in the programs. We have preaching every Lord's Day, and contemplate the erection of a house of worship in the near future. We already have nearly \$150 in the way of donations and subscriptions for that purpose.—Rufus M. Reed, Laura, Ky., Nov. 3.

Conrad.—We have a little Sunday school here, which was organized Aug. 15, after which Bro. Bixler conducted a two

weeks' series of meetings in our town and country. We thought it would be well to make it known that our Sunday-school is still kept up with a good attendance,—better than when first organized. We have also organized a Bible study class, which meets every Friday evening at the different homes of our members. They seem to work at this study with greater enthusiasm than ever. We feel that we need help, in the way of a minister, even though he can not help us longer than two weeks or a month. Any Brethren minister, desiring to locate in the West, should look this field over, as Bro. Bixler only got the good work started here. If it is impossible for him to resume the work, some one else should do so.—L. D. Shilling, Conrad, Mont., Nov. 4.

Rossville.—We held our love feast Oct. 31. About 125 communed. A number from adjoining churches were with us. Visiting ministers present were Eld. D. C. Campbell, of the White church; Brethren Jerry Barnhart and John P. Urey, of Pyrmont; Brethren John W. Root and Ellis Wagner, of the Fairview church. Eld. Campbell officiated. The following Sunday Bro. Campbell delivered an excellent sermon to a large and attentive audience. Bro. Paul Mohler's meetings continue with intense interest. During the last week twelve more came out on the Lord's side. Nov. eleven were baptized. Including the four, previously reported, fifteen have been baptized and one is still awaiting the rite. With the interest manifested, we did not deem it wise to close the meetings, although Bro. Mohler was to have been with the members at Sterling, Ill., Nov. 8, to commence a revival there.—John W. Vetter, Rossville, Ind., Nov. 7.

SOUTHEASTERN KANSAS.

The various meetings of the District Conference of Southeastern Kansas convened with the Grenola church Oct. 26 to 29. On Monday evening the elders met to consider the business for District Meeting, and also to plan for the proper care of the churches. On Tuesday morning Dr. D. W. Kurtz, President of McPherson College, gave a temperance address. In his masterful way he showed the utter fallacy of arguments advanced in favor of the saloon. This was followed by a lively "Round Table" discussion of the temperance question. From 11 A. M. to 12 M. the time was devoted to Child Rescue Work. Our trustee, Eld. W. H. Miller, gave an earnest appeal in behalf of the helpless orphans.

The afternoon was devoted to the interests of the Christian Workers' Meeting. The discussion of the several topics proved very interesting and helpful. At 8 P. M. Bro. Kurtz delivered an excellent address on the "Educational Interests of the Church." He made a powerful appeal to our people, to send their children to our own schools, instead of to State Institutions. The address was favorably received.

Wednesday forenoon was devoted to the Sunday-school interests. Various problems were discussed, with much zeal, directed by the Holy Spirit. At 1:30 P. M. the Ministerial Meeting was organized, with Eld. S. E. Lantz as Moderator, and Bro. D. P. Neher as Writing Clerk. Four topics, which vitally concern the ministry in their relation to the church membership and the world, were ably discussed.

At 7:30 P. M. we were again favored by Bro. Kurtz delivering a powerful and spiritual missionary sermon. The large audience listened with marked attention and interest. At the close an offering was taken for home mission work.

On Thursday, at 8 A. M., the District Meeting convened, all the churches except one being represented by delegates. The following officers were elected: Eld. J. S. Sherfy, Moderator; Eld. C. A. Miller, Reading Clerk; the undersigned, Writing Clerk. The queries were disposed of with an eye single to God's glory. The missionary interest took up a greater part of the time. No queries were sent to Annual Meeting. Eld. J. S. Sherfy was chosen a member of the Standing Committee. The District Meeting of next year is to meet with the Mont Ida church. All were well cared for by the dear brethren. Many expressed themselves that this was the best meeting they ever attended. Byron Talheim.

Altamont, Kans., Oct. 31.

ANNOUNCEMENTS

- LOVE FEASTS.**
- California.**
 - Nov. 15, East Los Angeles.
 - Nov. 28, 7 pm, Fresno.
 - Colorado.**
 - Nov. 29, 6:30 pm, Rocky Ford.
 - Illinois.**
 - Nov. 15, 6 pm, Dixon.
 - Nov. 22, 6 pm, Elgin.
 - Nov. 26, 10 am, Woodland.
 - Nov. 26, 4 pm, Blue Ridge.
 - Nov. 29, 6 pm, Decatur.
 - Indiana.**
 - Nov. 26, 5 pm, South Bend (Second church).
 - Kansas.**
 - Nov. 21, Prairie View.
 - Nov. 21, Eden Valley, St. John, Kans.
 - Dec. 11, Conway Springs.
 - Maryland.**
 - Nov. 15, 4 pm, Baltimore, Woodberry church.
 - Nov. 22, 4:30 pm, Hagers-town.
 - Nov. 29, 4 pm, Ridgely.
 - Michigan.**
 - Dec. 5, Shepherd Mission.
 - Missouri.**
 - Nov. 21, 3 pm, Rathany.
 - Nov. 21, Shoal Creek.
 - Nov. 26, 5 pm, Osceola.
 - Nebraska.**
 - Nov. 15, 7:30 pm, Beatrice, corner of Grant and Fourteenth Street.
 - Nov. 21, 6 pm, Juniata.
 - North Dakota.**
 - Nov. 21, James River.
 - Ohio.**
 - Nov. 26, 5 pm, East Nimschillen, Brich House.
 - Nov. 26, 6 pm, West Dayton.
 - Nov. 26, Trotwood.
 - Nov. 26, Greenville.
 - Nov. 29, 6 pm, Lima.
 - Dec. 5, 4 pm, Painter Creek.
 - Pennsylvania.**
 - Nov. 15, 6 pm, Albright.
 - Nov. 15, 6:30 pm, Altoona.
 - Nov. 15, 3 pm, Harrisburg.
 - Nov. 15, 5 pm, Norristown.
 - Nov. 15, Lancaster City.
 - Nov. 22, Juniata Park.
 - Nov. 26, Spring Creek.
 - Dec. 6, Fairview, Williamsburg church.
 - Texas.**
 - Nov. 28, Pleasant Grove.
 - Virginia.**
 - Nov. 21, Mill Creek.
 - Nov. 26, Buena Vista.
 - West Virginia.**
 - Nov. 29, 10 am, Vanclevessville.

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THE GOSPEL MESSENGER

THANKSGIVING NUMBER

Vol. 63.

Elgin, Ill., November 21, 1914.

No. 47.

AROUND THE WORLD

We Must Not Neglect Our Missions.

While, undoubtedly, there is great need of helping those who, because of the European war, have been reduced to penury, it should be remembered that the support to home and foreign missions, to which we have pledged ourselves, should under no circumstances be neglected. Obviously, this is no time for retrenchment in giving, but an opportunity of showing our beneficence by increased liberality. Why should we not, indeed, show our great thankfulness to the Giver of all, by not only keeping up our usual quota towards missionary enterprises, but also remembering, most graciously, the need of the war victims? Favorably situated as we are, in this land of peace and plenty, we have no right to sit at ease, while there is need of our assistance.

The Christmas Ship to Europe.

Nov. 14 the United States naval collier "Jason" left New York with more than 1,200 tons of Christmas gifts from the people of America to the children in the war zone. The gifts that the ship carried were gathered from every State of the Union, and include practically everything,—from toys and dolls to clothing and food. So unexpectedly large was the response to the worthy appeal that a force of ninety soldiers and sixty sailors was required to receive and classify the goods as received, and to repack them for equitable distribution in the countries designated. Eighty-two carloads, in all, were received, and we are quite sure that not only the toys and miscellaneous presents, but also the more substantial things, will be received with great joy by the war victims. Amid the gloom of war's desolation, the sending of the Christmas ship to the unfortunate ones of the stricken nations is a veritable gleam of light, infusing new courage and hope. It links the people of the two continents in the bonds of tenderest affection,—the true Christmas spirit.

War's Havoc in Palestine.

Jerusalem is quite a distance from the battle scenes in Northern France, but the dire effects of war may be seen in the ancient Land of Promise. Appeals are being made "for a starving population of a hundred thousand souls." As early as August, banking institutions refused to pay bills or checks, or to return deposits to the owners, and with the cessation of steamer traffic, conditions continued to grow worse. The orange, wine and almond crops, worth nearly a million dollars, could not be shipped. Much of it was, later on, seized by the Turks, in anticipation of their entering the European conflict, and this leaves the unfortunate producers without any resources whatever. Hospitals and schools have been obliged to close. The confiscation of all available food supplies by the Turkish Government leaves the people of Palestine in a most deplorable state. Worst of all is the fact that, owing to war conditions, relief from other countries can not easily reach them. It is feared that suffering and utter destitution will become most acute, ere needed relief can be afforded them.

War's Penalty.

It was said by one of old, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" The prophet's pertinent inquiry may well be applied to the war-mad nations of Europe. Six months of war, at the present rate of actual expense, would amount to at least \$18,000,000,000, and add billions more to the already large debts of the nations involved in the struggle. This does not, by any means, however, tell the whole story. Holland, for instance, a strictly neutral state, has been compelled to expend fifteen million dollars a week, to guard her neutrality, care for refugees, etc. Switzerland, Sweden, Norway, Denmark, Italy, Spain and Portugal have

been necessitated to spend much money and labor for the privilege of remaining neutral. The United States, though some distance from the war arena, is obliged to raise, by special taxation, \$150,000,000. All this because of the insane struggle in Europe. Before hostilities began, we were told again and again that the debts of the great nations had reached a point beyond which the



"Praise the Lord, O My Soul!"

NO grace is more becoming than that of thankfulness. All acceptable devotion must be permeated by this excellent and uplifting spirit, and especially should we, at this time of bountiful blessings, lift up our hearts in sincere gratitude. Surely, the Lord has been most gracious unto us, as a nation, in the material things of life, and he is rightfully expecting due appreciation on our part, by more consecrated spiritual lives.

True, some may not feel like "singing praises in the valley of Baca." The "unbidden guest" has entered many a door, and voices are hushed that once cheered us on life's pilgrimage. Alas, that tears must mingle with our songs! But, oh, the joy of believing that our loved ones are "just beyond," separated from us only by the thin veil of the "little while"! What a Thanksgiving Day that will be,—what a reunion,—when we meet them again in the realms of glory! Were all the bright and joyous days of earth compressed into a season of unalloyed bliss, they could not equal the glorious time when we shall meet to part no more. Meanwhile every tear that we shed has in it a rainbow of "the benign hope that faileth not," and the memory of those who have gone before is wafted to us like a breath of sweetness from the King's gardens.

No, there is nothing that can really hinder the praises of God's children on Thanksgiving Day. Our lives are replete with the Father's goodness. We sleep amidst untouched harps of blessing. Well may we arise and sweep their strings on this Thanksgiving Day!

strain could not be endured. What will it be when, in due course of time, accounts must be settled for this ruinous folly? The noted Thirty Years' War came to an end in the middle of the seventeenth century, but the last of the debt thus inflicted was not paid off until 1852,—more than two hundred years later. Europe is still paying the interest on the debts incurred by the Napoleonic war. What, oh, what will be the awful penalty of the gigantic slaughter of today?

The Grim Reaper's Harvest.

Official figures seem to indicate that so far 500,000 German soldiers have been accounted for as "dead and missing." Probably the number of French, English and Belgian soldiers, lost on the battlefield, is at least as large, saying nothing of Austrians, Servians and Russians, whose losses, undoubtedly, also run to large figures.

Considerably more than a million men have, therefore, already been slain on the field of battle, and buried in unmarked and unknown graves. Many of these were the very flower of manhood,—the best that the respective countries could muster. But there is still another side to the sad picture, not to be forgotten,—the heart-broken widows and fatherless children who are left to mourn the loss of those who went out in health and strength, never to return. Would you know the desolation of war? Look upon the gory fields of battle, and then visit the lonely home of the bereft.

Iniquity's Triumph.

Much as the sympathies and prayers of every lover of righteousness went out to the people of Ohio, in their recent struggle against the domination of the liquor traffic, that State not only defeated the State-wide prohibition enactment, but also adopted the so-called "home rule" wet amendment, which removes practically every restraint from the liquor business. This opens, we understand, the saloons on Sunday, and by it minors are to have ready access to bar-rooms. Worst of all is the fact that the amendment virtually ties the temperance people of the State "hand and foot," as it is expressly provided that after the measure takes effect, no law regulating the liquor business can be passed, and that any temperance enactment, hitherto in force, shall be null and void. The defeat is most deplorable, and yet the temperance forces need not be discouraged. God still lives, and in due time deliverance will come,—a gracious gift to his people.

Deliverance by Prayer.

One of our exchanges relates the striking experience of a little band of nonresistant Christians in East Prussia. In peace and contentment they were living on their little farms, when, with the outbreak of the present war, a troublous time came upon them. Living in close proximity to the border, their entire possessions soon fell a ready prey to the invading Russian hordes, but the worst was yet to come. Just previous to an attack by German soldiers, the Russians seized upon the little band of nonresistants and placed them in the very front of the battle formation,—a place that, humanly speaking, meant speedy death to most of them, if not all. They sank upon their knees and prayed that the Lord might deliver them, if such be his will, but if not, to receive them into glory. Ere long they noticed that the battle line had swerved to the left, and presently they found themselves on the battlefield all alone, with the dead and the dying soldiers near by. There the Red Cross workers of the German army found them and led them to a place of safety within the German lines. To the great joy of all, they found that not one of their number was missing. How they happened to escape wholly uninjured, none of the little band is able to explain. They are sure, however, that the Great Father above is always ready to listen to the cry of his children, as they draw near to him in full assurance of faith. They are confident that the Lord will as certainly deliver his church and people from their enemies, in answer to prayer, as he did Israel in the days of old.

The Great Conflict.

At this writing (forenoon of Nov. 17) there are no special developments at the centers of hostility. The ameer of Afghanistan has declared war on England and Russia. The khedive of Egypt, in taking command of Turkish troops, is likely to offer stubborn resistance.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Thanksgiving.

BY B. F. M. SOURS.

Give thanks for the spirit of joy and gladness,
Of peace and love;
Give thanks for the peals of ringing laughter
That sound above
The din of woe in its mournful cadence,
When men forget
That, though the shadows may seem to darken,
God watches yet.
Give thanks for the songs, the old, old ripples
Of long ago,
Which seem to melt the woe and sadness
As sun melts snow;
The hymns our mothers sang, that linger,
Melodious strains,
Whose voice,—though they who sang have vanished,—
For us remains.

Give thanks for the little eyes that sparkle
And dance for joy:
The light and the purity of childhood
Let nought destroy.
O hearts, the world is ablaze with gladness
For those who wait
On earth for the sparkle and gleam from yonder
Bright jasper gate.
The fields were glad with the golden burden
Of waving grain;
In fence-nooks, fragile wild-roses blossomed
For summer rain;
From chimney-tops the sweet birds warbled
At break of day,
And health and strength in laughter wrestled
With new-mown hay.
But all is past, and the golden pumpkins
Are gathered in,
The rosy apples are stored for winter
In cask and bin,
And leaves were crimsoned, and they are vanished,—
All, all are gone,—
Gone like the stars and all their glory
When breaks the dawn.
Today we feast, and review the story
Of months all sped;
Hopes came, hopes vanished, or they were victors,—
But we had bread.
Bread? Yes, and life was more glad for struggles,
And stronger, too,
And all the clouds, when the storms were over,
Left perfect blue.
O Father, thine were the hills of roses
That bloomed and died;
Thine, thine were the hearts we love, that passed to
The yonder side
To hear the sounds of the heavenly gladness,—
We miss them so,
But the "Everlasting Arms" are round us,
Though wild winds blow;
And all the hosts of the holy angels,
If hovering wing
Would waft them now to our firesides lonely,
Would hear us sing,
"God knoweth best, and his Christ has triumphed!"
O glad as May,
Let hearts on earth and hearts in heaven
Give thanks today!
Thanksgiving Day?—let the clarion voices
Proclaim the word!—
Thanksgiving Day,—let the nation keep it
Unto the Lord!
O Stars and Stripes, 'tis a greater glory
Than battle blood,
That the nation kneels in her loyal homage
And owns her God.
Mechanicsburg, Pa.

Thanksgiving.

BY J. G. ROYER.

"I lift my heart today in praise."

THANKSGIVING signifies that we acknowledge, with gladness, the benefits and mercies of God, bestowed upon ourselves and others (Psa. 106: 1; Philpp. 4: 6).

As a people, much has been given us from on high in the past year, and much will rightfully be expected of us in return. It is manifest on every hand that to us have been entrusted the ten talents, and we are responsible for their proper use. We are not to

squander and waste them, nor to hide them in a napkin. They were given to us that they might be fruitful for much good in our hands. As a people we have enjoyed years of prosperity. History shows that great prosperity has always been fraught with danger. Prosperity tends to self-confidence on the one hand, and to forgetfulness of the Source of the blessings on the other.

As we meet to partake of our thanksgiving dinner, let not the good home, in which we gather, be forgotten in our thanksgiving. Let us talk of the blessedness to be enjoyed in a good home,—a true Christian home. Gratefully remember what a blessed thing it is for one to belong to a Christian home,—a Christian family,—and how thankful we all should be for the social enjoyments and fellowship of the true home. Then speak very briefly of the sad state of the many whose homes have lately been destroyed by war.

We should also call attention to the fact that the

Thanksgiving Prayer

ALmighty God, our bountiful Father in heaven: our hearts turn gratefully to thee, on this our national Thanksgiving Day, for thy abundant blessings to us as individuals and as a nation. We thank thee for the bountiful harvest with which thou hast rewarded the labors of the husbandmen; for fruitful fields, for productive mines, for herds and flocks, and for all the means by which thou suppliest the needs of man and beast. Thou hast given us a goodly land. Thou hast caused the sun to shine, and the showers to fall upon the soil, so as to make the seed of the sower to bring forth abundantly, so that our barns and granaries are filled to overflowing.

Thou hast remembered our deeper needs, and hast shown thy great goodness in ministering to these. We thank thee that thou hast stirred the hearts of thy children to relieve the needy and the oppressed, to instruct the ignorant and erring, to protect the helpless, and to give to men a more practical exhibition of thy gospel of kindness and good will. We thank thee for the increasing consciousness of unity among Christians, and for the joining of hearts and hands to lift up the fallen, heal the wounded, strengthen the weak, and to save the lost. We thank thee, O God, for freedom from pestilence, and from the spirit of turbulence and revolution, and for the prevalence of national peace and good will among men. We thank thee for all the purifying influences at work in our civic, social and industrial life, and for our growing national ideals.

In a word, we thank thee, O Jesus Christ, thy Son, for becoming an increasingly potential factor in our religious, commercial, and political life. In his name we present our thanks, confess our sins and beseech thy forgiveness, and thy continued blessing and guidance. Amen!

blessings of God, when they come uninterruptedly, are scarcely noticed. They come and they go, and are accepted in a sort of matter-of-fact manner. It is only when their loss has actually been sustained that we realize how much we are indebted to God for them. Let us call to mind anew how the blessings of heaven have come to us in a constant stream during the past year, and how God has upheld us in the enjoyment of them all.

As we recall these, let us also think of the dangers to which we have been exposed. Think of the snares that have beset us within the past year, spiritually. We have been exposed, during all of the year, not only to the temptations of the world, the corruptions of our own hearts, and the conflict with the powers of darkness, but we have been exposed to the dangers from things lawful in themselves. It is right to be "diligent in business." It is right for a young man to have a home and a family, and it is right that he bestir himself,—work and economize,—in order to secure these desirable ends. But he should remember that while he is thus occupied in acquiring that which is lawful, as well as desirable, he is all the while exposed to the danger of becoming worldly, grasping, and covetous,—dangers which become serious hindrances on the way heavenward.

The same is true of things lawful in the home, at school, in the classroom and on the playground. We are all,—old and young,—in perpetual danger everywhere. And to be upheld in the midst of such manifold temptations is indeed an unspeakable mercy. Yet God does all this. He has done it during all of the

past year. He is doing it now, while I am writing this, and while you are reading it. Let us show our appreciation of his mercy by heartfelt gratitude. Let us sing,

"My God, the spring of all my joys,
The life of my delights."

How many, in like circumstances, have fallen within the last year,—fallen not only on the battle-fields of war and bloodshed, but have fallen and were lost as seed by the wayside, among stones and thorns. In the Savior's day a Peter fell from fear of man. Have some in our ranks fallen within the last year from similar causes?

Oh, bless the Lord for upholding you and me, and let us sing,

"I lift my heart today in praise,
To him who loves me so,
Whose mercy crowneth all my days
And makes my cup o'erflow."

You ask, "What would have been the probable consequences of our falling?" Well, when we take the past as our guide, we see that some who fell,—a David and a Peter,—were speedily restored. Many more, like Achan, Judas, Ananias and Sapphira, have gone down never to rise. Many others are now on the way. These are all warnings to us. We might have been of their number, used as warnings to others, but we were upheld. Let us praise God for upholding us!

Yet more. Have we given God occasion to let us fall? Think of our backslidings, our secret neglect, and our consequent backwardness in his service,—backwardness in our Christian duties. Think of our tampering and experimenting with sin and temptation! Isn't it a wonder that God has not said, "Let them alone, for they do not like to retain God in their knowledge"? Yet he has upheld each one of us. This being true, what is our duty for such mercies?

Our duty is plain. If we have been upheld in the midst of all this, we should acknowledge him in our future steadfastness. We should do better in the year upon which we are about to enter. We should live more uprightly, and deal more justly. We should bless and praise his name for his goodness to us. Let us be *loud* in his praise, making his name known to the ends of the earth, and so be the means of leading many others to acknowledge him.

Oh, bless the Lord for all he has done for our homes, our families, our churches, and our nation! Bless his holy name!

Mt. Morris, Ill.

The Providence Life and Trust Co.

BY ADALINE HOHF BEERY.

A MAN lives on a beautiful farm out here in the suburbs. It is ample in size, well wooded and watered. The fields are fertile, it has been a propitious season, and he has just stowed away a prodigious crop in the bulging granaries. But the man is a renter. The owner of the farm let it out to him on shares, expecting to collect his rent at the appointed time. But the man forgot all about the contract, and made no pretense of delivering any part of the rent, either produce or money, to the proprietor. He declaimed to his neighbors, with a sweeping gesture, "All this have I gained by my own effort." And contentedly he set about seeding for another crop,—for himself. Who would feel like renting to such a man year after year?

Behold the parable of the derelict. This planet is the farm, divided into fields, some to be harvested, some to be mined, some to be sailed over with merchantmen, and some to be laid out in boulevards and market places. God is the Sole Owner and Lessee. You and I and the other fellow are the tenants. We have been furnished the seed—"pounds" and "talents"—good minds, good muscles, good health, the "gift of tongues,"—oratory and music. All the tools for cultivation are furnished us,—rain, sunshine, steam, electricity, coal, the metals, air. We have polished them so that they do exquisite work. Fields and woods laugh, cities impress the simple-minded, exports and imports wave a greeting as they rush by each other by way of the steel track of the con-

tinents or the turbines of the trackless waters. Printers' ink heralds our glory from equator to pole. We have subdued the earth,—it is *ours*!

But—we have forgotten—it is *rent day*. The contract, written in blazing words of light, and signed by the Almighty, might as well be in the bottom of an old trunk in the attic for all we remember about it. We have plenty to eat and plenty to spare, but have not noticed "the least of these." We have good health, but we have not walked a mile out of our way to minister to a "shut-in." We have a substantial nugget in the bank, but—"The churches are always begging for money," "He that provideth not," etc., "There is sure to be a rainy day." We have a voice, beautiful and flexible, but we do not sing the praises of our Landlord. We have a facile pen, but it does not write letters of comfort and hope to the discouraged and tempted; it deals chiefly with bills and receipts. We have a ready tongue, but it is so embarrassing to testify in prayer meeting; it limbers up better on politics and "high cost of living."

Man! What do you think is going to happen! The Providence Life and Trust Co.,—the Father, the Son, and the Holy Ghost,—will foreclose the mortgage, and we will stand abashed, stripped, evicted and exiled. Is that too rough a judgment for one who will not pay his debts of honor,—not even the interest? What do you think of such a parasite? What do you think of *yourself*?

Elgin, Ill.

Leprosy.

BY W. O. BECKNER.

LEPROSY has so long stood for a type of sin that interest in the subject will never wane. Numerous regulations are found in the Bible regarding its treatment. We have the record of some who became afflicted with it, such as Gehazi, the servant of Elisha, who was smitten with leprosy for seeking to profit by his master's kindness. It does not, however, seem to have generally been considered a contagious disease. One of the old kings was a leper, and we are told that Naaman was a great man with his king, although he was a leper. In the Gospels we are told of a visit of Jesus and some friends in the home of Simon the leper. Whether Jesus considered himself immune or not, it does not seem that the question of contagion was raised in the minds of the others.

In Num. 5: 2 we are told that Jehovah commanded that all the lepers should be sent out of the camp, but the statement explains the motive, "That they defile not their camp, in the midst whereof I dwell." It was a matter of ceremonial cleanness rather than a matter of public sanitation.

It seems that the idea has always prevailed that leprosy is incurable except by miraculous means. It



An Intelligent-looking Girl, Cullion Leper Colony, P. I. Note the Crooked Fingers and Swollen Foot.

was thought that victims of the terrible scourge were doomed to suffer until death should relieve them.

Since the arrival of Americans in the Philippines, in 1898, considerable attention has been given to leprosy, as found in the Islands. Thousands of victims of the disease were found scattered all over the archipelago. No attempt had been made to separate

them from the rest of the population for sanitary purposes,—to protect the public at large from contamination with the disease. There were some efforts made from the standpoint of charity, out of sympathy with the sufferers, and to relieve their suffering.

About eight years ago the Government took up vigorously a campaign to collect all the lepers in the Island into a colony and care for them, thus protecting the general public against the disease. An entire island, one of considerable size, was taken possession of by the Government and converted into a "leper island." It is known as Culion, about 150 miles almost straight south of Manila. The Bureau of Health has charge of the work, and almost monthly yet, a small boat visits the different places where lepers have been collected, and takes them to the colony. The Government cares for them there. Good quarters have been erected and ample food is provided for them. About 3,000 of them are now in the colony, gathered from all parts of the archipelago. These are in various stages of the disease, some being about

Father, We Thank Thee!

Not alone for mighty empire,
Stretching far o'er land and sea;
Not alone for bounteous harvests
Lift we up our hearts to thee;
On this day of glad thanksgiving,
In thy light of truth serene,
We, the people of this nation,
Praise thee most for things unseen.

Not for battleship and fortress,
Not for conquests of the sword,
But for conquests of the Spirit
Give we thanks to thee, O Lord;
For the priceless gift of freedom,
For the home, the church, the school;
For the open door to manhood
In a land the people rule.

For the glory that illumines
Washington's and Lincoln's name—
Glory of unselfish service,
Far beyond a conqueror's fame;
For our prophets and apostles,
Loyal to the Living Word,
For our heroes of the Spirit,
Give we thanks to thee, O Lord.

God of justice, save the people
From the war of race and creed,
From the strife of class and faction,
Make our nation free indeed.
Keep her faith in simple manhood
Strong as when her life began,
Till it find its full fruition
In the brotherhood of man.

—William P. Merrill.

as horror-instilling as it is possible for human beings to become, and remain alive, while others may show but little trace of the disease externally at all.

I went through the colony some time ago. It is in charge of an American doctor as chief. He has quarters down by the sea, where he can live comfortably and safely. He has various assistants, some for one part of the work and some for another. Six or eight sisters of charity do most of the work of actual attendance on the sick. I saw them dressing the wounds,—large ugly open sores,—with cotton and gauze. They use the more healthy of the lepers to assist in caring for those unable to care for themselves. An old woman was sitting on the edge of her bed, coolly smoking her cigarette. The Filipinos are inveterate smokers and the leper colonists are not denied indulgence in their customary pastime. She had but little flesh on her bones, apparently, and her legs below the knees were all scabby. I gave her a small coin and induced her to sit for a picture.

A young girl sat near her, bright and intelligent-looking in her face, but with one foot swollen out of all proportions and with an ugly open sore on it. Her fingers were all drawn up. That is one of the first signs of the disease,—the drawing up of the little fingers. I saw several lepers whose fingers and toes seemed to have disappeared. I used to hear it said that their digits dropped off, joint by joint, but this is not the case with these. The fingers and toes seem to be absorbed right back into the club part of the hand or foot. Even though the fingers seem to have disappeared entirely, there are the little hard nails still sticking fast, showing that the end of

the finger is still there. I saw one man who had no hands at all any more,—nothing was left except the clubs of his fists. Both of these he must keep bandaged entirely. I saw him eating. He held his plate with those two clubs and took his food from his plate with his lips, exactly like an animal. He could not do otherwise. However, he is quite vigorous in some



He Walks by Crawling Forward.—Cullion Leper Colony, Philippine Islands.

other ways. His feet are also nothing but clubs, and he can not walk on them. I saw him walking, though. He simply sat down on the floor as though to rest, and then crawled along, feet foremost, to where he wanted to go. He has an excellent pair of lungs in him, as was evident from his vigorous voice.

We have a school in the colony for the children. The teachers are also lepers. I was up in the school once and the children seemed to be learning. However, a person has to wonder what such children can look forward to, or hope for. It is a certainty that only by a miracle can they ever hope to be of use or service to the world, outside of the colony: Youth is by nature hopeful and buoyant; what have these poor leper children to hope for?

Attention is being given by Government physicians to the disease, with a view of finding a cure for it. The disease, however, seems exceedingly difficult to master. So far as they have been able to discover, the leprosy germ may be gotten through the food. Fish have been found whose blood showed, under the tests, to have leprosy germs. That is about as far, it seems, as they have been able to get, as yet, in determining how the disease may be communicated, or whether, indeed, it may be communicated at all.

After a visit through the colony, a person can only pour out his soul in gratitude for soundness of body, and determine anew to use his body in manifesting his thankfulness to his Lord and Creator.

Manila, P. I.

God's Goodness to All.

BY WEALTHY A. BURKHOLDER.

"The Lord is good to all: and his tender mercies are over all his works" (Psa. 145: 9).

As we look out over the handiwork of God, and see the fields and forests in their verdure, the orchards, heavy laden with fruit, lawns and fragrant flowers, we are forcibly reminded of the truth that God is good to all, as David has so beautifully expressed it. Surely, this year has been one of great plenty, and should call forth from every heart a psalm of praise. We are too apt to accept these favors as commonplace, without returning the gratitude due unto the Giver. Even ungodly men, who have never bowed the knee, nor called upon the Lord for mercy and pardon, surely can look upon these fields of plenty with a keen emotion of thankfulness for the same. The refreshing showers that so greatly invigorate the fields of corn, and the bright sunshine

which daily beams with brilliancy, and causes the crops to mature and fill the garner, should awaken thoughts of tenderness, and inspire them to acknowledge him as their personal Savior. Then they would see new beauty in God's works, and the songs they would sing would be new songs,—even songs of joy and thankfulness to him whose "tender mercies are over all his works."

"He is good to all." Not only on the good people does the rain fall, but "he sendeth the rain on the just and on the unjust." His blessings are new every morning, and they reach around the whole world, notwithstanding so many are living in utter disregard of his love and goodness. But what of those who profess to know him and follow in his way? Surely, they should be ready to serve with greater diligence, and honor the Lord, in whatever way possible, with renewed courage. We are too likely to look on the dark side. We fail to praise as we should, and we do not accept the gifts which are so profusely showered upon us, with heartfelt thanks. We are too prone to forget God, although we are continually enjoying his blessings. We need a renewing of desire to be ready and willing to labor in whatever way we can, in the Lord's work. We need to watch for opportunities to help the weary ones along the path of life, and strengthen all for the conflicts they may meet. All about us are those who need help, and we are too apt to pass by on the other side. Our daily prayer should be for help to do the little things that come in our pathway,—not only praise with lip service, but a willingness to do something and give something, as we can. We are only required to do what we have the ability to do, and if we have a willing mind, often we can be of service in the places where we are needed greatly. A life of continued service is a loud praise. The Master has set the example, and he wants his children to follow. Can we truthfully say or sing to his glory these words of the poet?

"I'll go where you want me to go, dear Lord,
O'er mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."
Newbury, Pa.

It Is the Life That Counts.

BY C. ELLEN HUTCHINSON.

"The glory of our life below
Lies not in what we do, or what we know,
But dwells for evermore in what we are."

Is there any one thing in life that demands our prayerful consideration above all other things? Yes, it is our daily living. Some one has said, "Men and women, youth and children are measured in the scales of heaven by what they reveal in their home-life." If our daily lives are not characterized by unselfishness, by loving sympathy, by gentleness, by kindness, then we have not yet learned to follow fully in the steps of the Master, whose daily life was one of loving service to those with whom he came in contact. And we are sure that this was true of the quiet home-years, just as it was of the years of his public ministry. Doubtless some of you have read or heard of the man who, on accepting a position as teacher in a heathen land, was required to promise that he would not say a word to his students on the subject of religion. This promise he adhered to, but he lived so truly the Christ-life that forty of his students, influenced solely by the power and beauty of his life, decided to give up their heathen religion and accept Christ.

"Then do not deem that it matters not
How you live your life below;
It matters much to the careless crowd
That you see pass to and fro.
For all that is noble and high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best."

During the present year we, as Sunday-school workers, are studying the life of Christ. What a splendid and helpful thing it is if we are very familiar with the incidents and the teachings of his life! But oh, what a thrice blessed thing it is if our lives show that we have been with Jesus and have learned of

him! Knowing the Bible is a very important duty; being able to cause others to know it is a thing to be earnestly coveted; but *living* the Bible is the one thing that really counts in itself, and that makes the knowing and the teaching of any account. It is possible to teach a Sunday-school lesson in such a way as would appear on the surface to be splendid, and yet the heart not to be in the work or in the life back of it. What will eternity reveal as the result of such teaching? Not much lasting good, I fear. But teaching which might be considered poor teaching may, if it has back of it a life of earnest endeavor and a Christlike spirit, accomplish more, ultimately, than the teacher had ever dreamed of accomplishing.

Do you think that your usefulness is measured by your talents or your opportunities? Believe me, it is measured by heart-quality, much more than by brain-quality or hand-skillfulness. If you have talents, be thankful for them, but remember that doing anything of great worth with your talents depends upon the purpose that dominates your life. Hudson Taylor's brother felt that he must make a name for

We Give Thanks.

For beauty of the blossom-laden spring,
The promise shined in every budding thing;
For sunshine, song of birds, and summer rain,
For autumn's fruitage and for garnered grain,
God of the Harvest, we give thanks!

For latest days, whose wealth we fain would hold,
Those radiant days of glory and of gold;
Each one a tender benediction rare,
With something mystic trembling in the air,
Author of Beauty, we give thanks!

The memory of such days will linger still
Round lonely firesides, when in cold and chill
The wintry shadows gather, and the light
Fades swiftly and more swiftly into night.
O pitying Christ, help us give thanks.

For happier homes where firelights brightly burn,
And love awaits the wanderer's return,
For song and laughter, and for household cheer,
For brotherhood of man, and human ties so dear,
Our Elder Brother, we give thanks.

For loyal hearts which still beat true and strong,
For victory over self, and triumph over wrong,
For hope of years to come, for trials past,
For infinite love that takes us home at last,
Our Heavenly Father, we give thanks.

—Christian Work and Evangelist.

his family, so he turned his face toward Parliament and fame. Hudson Taylor gave his life to work for China's spiritual welfare. He did so much good that the name of Hudson Taylor is now a household word; that of his brother is little known. What made the difference? The purpose of their lives.

Being a blessing to those around us depends much upon what we do and say, but most of all upon the spirit that dwells within us. When eternity shall have laid everything open and plain, I imagine some of us will be immeasurably surprised at the vast amount of good that has resulted from the very quiet lives of some we know. You may feel that you can not teach a Sunday-school class, that you can not speak in public, but whether you can do these things or not, what you will be able to accomplish for the Master depends most of all upon your secret prayer-life.

In the work of the Master, opportunity does not count for as much as importunity. Samuel C. Armstrong, one of the greatest of home mission leaders, gave one-tenth of his time to prayer. How much are we giving? And yet, even this life of prayer depends not so much upon the time spent upon our knees as upon how often and how earnestly our heart speaks to the Master's heart as he stands by our side in the daily round of work. Oh, I thank God for prayer! When every other door is closed to us, this, the grandest and greatest door of all is always open, and when we enter it we find that it opens out into the whole universe.

You remember the little poem that tells of a monk, preaching very earnestly, the hearts of the audience being stirred to higher purpose and nobler life; then, after the sermon, the monk prayed that the glory might be God's alone, when the voice of God spoke

to his heart and told him that all his words would have been in vain if it had not been for the humble lay-member who sat by the pulpit-stair and prayed. Is it the earnest desire of your soul to be instrumental in bringing other souls to the Master? Then live a life of intercessory prayer; prayer that is not faithless but "faith-full;" prayer that knows no defeat but, as in the case of Jacob, persists until the blessing is granted.

There have been those,—and perhaps many of us know of such,—who fervently longed to do active church work, to be engaged in the direct labor of saving souls, but circumstances forbade; and yet, because of their earnest desire and good life, others have been influenced to enter the work. Who knows but in the end such lives will count for more than they would have done under more favorable circumstances?

Oh, that there might be written on our hearts this truth: "Circumstances and conditions in life are of small account when compared with the life itself." Health is greatly to be desired, yet many a person whose life has been full of suffering has, in spite of it, been a great blessing to the world. Earthly happiness is what we all desire, yet how often has sorrow meant a strengthening to the soul-fiber! An easy time in life is what many too earnestly desire. But, as Spurgeon says, "Many men owe the grandeur of their lives to their tremendous difficulties." Suffering, sorrow, difficulty, simply try the mettle,—the result depends upon the kind of spirit that dwells within. Education is a splendid thing, but it is earnestness of heart and will that makes the education of most value to ourselves and others.

Money is an excellent thing when it is secured in a good way and spent in a good way. The inner life of the possessor is what determines whether money shall be a blessing or a curse. "Culture," as S. D. Gordon says, "is splendid after you've gotten the right thing to culture. But no amount of fruit-culture will get a strain of apples out of turnips, nor any amount of mental or moral culture get a pure-hearted man out of a sinful one." And he adds, "There needs to be a change at the core. This is the first thing."

Fame is advantageous if it is the result of real, vital worth. The fame of Jesus "was spread abroad." But your life can count for much even if Fame has never heard of you. How true that saying of Robert E. Speer's: "The thing that God seeks in his servants is not glitter, but faithfulness"! The glitter without the faithfulness is of no account whatever in God's sight. Let my life be lowliest of the lowly if I need be,—only let it count for God.

"No service in itself is small
Nor great though earth it fill;
But that is small which seeks its own,
And great which seeks God's will."

Balaam said, "Let me die the death of the righteous," but he should have been more concerned about living the life of the righteous; then death would have taken care of itself. How can we make our life worth while? Get the fountain-head clean and pure. The Good Book declares that out of the heart are the issues of life. Some one has expressed this same thought thus: "The within is ceaselessly becoming the without." Then what wisdom in the command, "Keep thy heart with all diligence," or, "Above all that thou guardest," as the margin has it. But that is a difficult task. The best way to keep your heart is by giving it away. Yes; give it into the guardianship of him who searcheth and weigheth the hearts; of him who is able to keep that which is "committed unto him against that day."

Don't deceive yourself by thinking that you can make your life what it ought to be without God. A little child of three years, playing one day on the street in the presence of his nurse, suddenly looked up toward the sky, raised his hand and said in his sweet, childish way, "Take my hand, God, and lift me up." That is a prayer that all of us need to pray; for without the touch of God upon our lives they can not reach the highest plane. In John 9:5 Jesus says, "When I am in the work, I am the light of the

world." If we receive Jesus into our lives they will not only be better, but will become so much richer and fuller. Don't you know that is what he came for? "I came that they may have life, and may have it abundantly."

You remember that richly-suggestive phrase in Col. 3: 4, "Christ who is our life." Is not that just a short way of saying what is said in Gal. 2: 20—"I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God." Kingsley says, "If you wish your neighbors to see what God is like let them see what he can make you like. Nothing is so infectious as example." Andrew Bonar says, "Far more people are made to think by seeing a believer's joy than by any words he may speak."

Friends, let us read my subject this way: It is the life that counts,—the life of the Son of God lived out by the sons and fathers of men. That counts more than if you would preach a sermon every day of the year; it counts more than any amount of inspiring songs that you may sing; it counts more even than any amount of prayers you could offer. It counts more than anything else does; it counts more than all things else can.

"One prayed in vain to paint the vision blest,
Which shone upon his heart by night and day.
But homely duties in his dwelling pressed,
And hungry hearts he could not turn away.
And cares that still his eager hands bade stay.
The canvas never knew the pictured Face,
But year by year, while yet the vision shone,
An angel near him, wondering, bent to trace
On his own life the Master's image grown
And unto men made known."

Easton, Md.

Elder D. N. Eller.

BY C. S. IKENBERRY.

AFTER an extended illness of more than a year and a half, our brother and fellow-laborer passed to his



D. Newton Eller.

reward on Monday afternoon, Oct. 19. Thus, in the midst of an active and useful life, death claimed him. As the eldest son of the late Eld. John W. and Sister Leah Eller, he was born Nov. 16, 1862, near Salem, Roanoke Co., Va. In early life, the educational field appealed to him,

and in his seventeenth year he began teaching in the public schools of his native county. It was also at this same receptive period of his life that he made choice of fellowship with the Church of the Brethren, and was baptized in the autumn of 1879. As it became necessary for him to provide for his own means of securing an education, he was compelled to postpone his college days until after having taught two years in the public-schools. He entered Bridgewater College in the spring of 1883, and graduated in the Normal English Course four years later.

The church called him to the responsibilities of the ministry in 1888. The year following he was united in marriage to Sister Alice Graybill, daughter of Eld. Jonas Graybill. To this union were born six children, all of whom, with his companion, survive him and mourn his loss. In 1890 he moved with the western tide to Warrensburg, Mo. It was there, while enjoying the environment of what he thought to be his life-home, that he answered the call to return to his native State, to launch into his long career of educational work at Daleville College. His labors in

this institution were unbroken for twenty-one years, first as a teacher and later as a president of the school for twelve years, and member of the Board of Trustees since 1897, serving as secretary of the Board until the end. Perhaps none except those having had actual experience in launching a school enterprise, can fully appreciate the self-sacrificing life he gave for the school and church. It can truly be said that he lived for others. His earnest desire for the success of the institution oftentimes led to a sacrifice of means and energy that few men would have given. His greatest work was his personal contact with his pupils, in building them into men and women of strong Christian character. Thousands of young lives have been touched by his life, and as the death-knell tolled, many were the homes, in this and surrounding States, that bowed in humble submission, as mourners for the loss of a faithful instructor.

Prominent attributes of his life were his faith and hope for the future. When discouragement overshadowed him by the indifference of others in the cause so close to his heart, he always saw a gleam of hope and took courage.

While our departed brother was thus so closely en-

Why Not Be Thankful?

The year decays; November's blast
Through leafless boughs pipes shrill and drear;
With warmer love the home clasps fast
The hands, the hearts, the friends most dear.
On many seas men sail the fleet
Of hopes as fruitless as the foam;
They roam the world with restless feet,
But find no sweeter spot than home.
Today, with quickened hearts they hear
Old times, old voices chime and call;
The dreams of many a vanished year
Sit by them at this festival.
Though hearts that warmed them once are cold,
Though heads are hazy with winter frost
That once were bright with tangled gold,—
Thanks for the blessings kept or lost.

gaged in school work during the last quarter century, his interest in the church work in general was no less. He was always found busy in his ministerial duties. In 1890 he was advanced to the second degree of the ministry, and to the eldership in 1904. He not only served his local church in these capacities, but was a successful revivalist.

Many of those with whom he pleaded for the acceptance of salvation, will read these lines with sorrowing hearts. As an elder and adviser he will be much missed, not only in his local congregation but in the District and in the Brotherhood at large. He served his District frequently, as an officer of the District Meetings, and also as a representative of the District on the Standing Committee. He was conservative in his life, holding foremost the salvation of souls. His life was a continual chapter of missionary service. While thoroughly alive to foreign work, he often said, "We must evangelize the world by creating a strong home base of missionary sentiment." He served the District as Secretary of the Mission Board since 1902. Though often discouraged by the slow progress of the work, he never lost faith in its final results. While he saw and rejoiced in much of the fruits of his labor, yet he was called home before the end of the harvest. Truly his works will follow him!

It is the part of those of us, who mourn his loss, to follow his noble example of self-sacrifice and consecration, and to so direct our labors that his noble life may yet bear more fruit.

Daleville, Va.

Gleanings By the Wayside.

BY JOHN R. SNYDER.

Home at Last.

THESE little sketches have been written as thoughts came to us, on our way to Seattle and return. Picked up here and there, they came to us as simple-lessons from God's great out of doors. Our only desire is that some one else may get a lesson from them also. We passed through many States and through parts of

a foreign land. Country and city, plain and mountain, prairie and desert, have been drawn from to get the pictures. God's world is a great world. It has so many lessons for us all, if we but see them. So many things can be learned from the common things of life.

In all, we traveled almost seven thousand miles. We were gone just thirty days. It was a great trip. Never again will the Brethren in the West seem so far away. We have been with them, have seen their needs, have felt their heart-throbs for greater days in the Master's service, have learned of their victories, and now we pray that God may be with them. We hope to see them again some time. They are, as a rule, the most loyal, devoted, self-sacrificing set of folks we have ever met.

But now we are at home again. God was most gracious to us while we were away. He kept us from evil, harm and accident. Nothing befell our loved ones while we were far away. But what is it all for? Not for anything we have done. If we would have our deserts, we would be cut off as cumberers of the ground. A little longer yet he will deal with us. God help us to be more faithful, more devoted, more anxious for service!

Home at last! There's magic in that word. No word like it in all the English language. How slow the train seemed to move, the nearer we came to our destination! There seemed to be delays everywhere. But just on time we pulled in at the home station. In a few minutes we were greeting the dear ones who had "tarried by the stuff" while we were away. God bless the dear one who took upon herself the burdens of the home while we were away!

But there is another homecoming. It is to that blessed region where the Master has gone to prepare "a place." Are we traveling hither or thither? Will loved ones, who are "watching and waiting" to see us come home, be permitted to greet us, or will they be disappointed?

Bellefontaine, Ohio.

ROANOKE, VIRGINIA.

Our series of meetings closed on Thursday evening, Oct. 29. On that evening the house was packed, and when the invitation was given, eight came forward. The interest was intense. Bro. Flory wanted to remain longer, but it was seemingly impossible. He had to cancel several engagements in order to remain until Thursday. The last evening was one long to be remembered. We had almost half a house full of converts,—228 having come forward. Some of the good old hymns were sung, and a touching address was delivered by Bro. Flory. An intermission of ten minutes was given for a "get-together meeting." Bro. Flory said: "Those who have recently entered the fold will be given a welcome." All shook hands, talked with each other, and had a pleasant, sociable time. The meeting was once more called to order, a prayer was offered, a hymn was sung, and the greatest revival, ever held in the Roanoke City church, was closed.

It was wonderful to see the aged men and women come in numbers. A large number were young men and women, and there were also boys and girls. Eld. P. S. Miller said that he never felt so much Holy Ghost power as was experienced at these meetings. One hundred and fifty-two have so far been added to the church by baptism, and thirteen were restored. It may be interesting to know that ninety-five of those who came forward were Sunday-school scholars. Of this number nine were from the home department, and eleven were mothers and fathers of the cradle roll babies.

On the morning of Nov. 1 Bro. J. D. Zigler, of Fayetteville, Va., preached for us. His text was Jude 20; his subject was, "Building." It was an appropriate subject at this time. Bro. Zigler gave good advice to all.

Nov. 6 we held our members' meeting, at which Eld. P. S. Miller presided. It seemed much like a Sunday morning service, so many being present. Much business was considered and promptly disposed of. Church and Sunday-school officers were elected. Bro. L. C. Moomaw was chosen church secretary-treasurer; the writer, correspondent; Bro. W. S. Greenway, Messenger agent; Bro. H. Allen Hoover, superintendent of the Sunday-school, and Sister Emma Skeggs, secretary-treasurer. Sister Nina Moomaw was appointed superintendent of the home department, and Sister Mary Jackson was chosen superintendent of the cradle roll. At the close of the meeting an offering of \$16.16 was given for one in need.

Lula Shickel.

630 Second Avenue, N. W., Roanoke, Va., Nov. 7.

THE ROUND TABLE

The Lord's Lambs.

BY B. F. MONBRAY.

SOME time ago, while going through a pasture, we happened to pass a flock of sheep and noticed a lamb that was considerably in the rear of the flock. On approaching it, we saw that it was lame, which caused it to lag far behind. However, the mother of the lamb was near by, where she could watch it. She did not forget to call the lamb, but as it could not keep up with the rest of the flock, it finally, fell far behind and died.

Lambs are susceptible creatures, and so are some young members, after they have entered the fold. If one puts a few lambs with a strange flock of sheep, they will not venture forward, unless the sheep of the flock show friendliness toward them. Just so it is with the young people who unite with the church. They, as a rule, are timid in approaching the older members, for they think it is the duty of those who have been in the church quite a while, to first manifest an interest in them by their friendly approaches.

Our members, at the close of each church service, should meet the new members, greet them kindly, and show an interest in them. Everything possible should be done to make them feel at home in the church. When they do not receive a warm reception, they will soon think that the church has no use for them, and this will lead to a loss of confidence.

New members ought to be looked after. One reason why so many babes in Christ go astray, is found in the fact that they are not properly nurtured. They need to be tenderly cared for, or they will soon seek other associations, and in time may go back into the world.

When Christ asked Peter, "Lovest thou me more than these?" Peter answered, "Yea, Lord." Then Jesus said, "Feed my lambs." Jesus repeatedly asked Peter whether he loved him, and Peter always solemnly affirmed, "Yea, Lord; thou knowest that I love thee." Then the Savior said to him, "Feed my sheep" (John 21: 15-17).

Augusta, Va.

The Unconscious Influence of Our Colleges.

BY S. Z. SHARP.

THERE is a marked difference between the writers and speakers in our church today and those of sixty years ago. Then we had no colleges and our writers did not have the advantage of college training. One need only to compare the contributions in the MESSENGER and *Our Young People*, with those in the early volumes of the *Gospel Visitor*, to notice the great difference in style and ability of the writers then and now. At present we have many writers who have had college training. Some were trained in the best universities in America and Europe, and their writings compare favorably with those of our best papers and magazines.

It is not of our college-trained writers and speakers, however, that we wish to speak, but of those who never went to college, but who have been in close contact with those who have attended college, and who, unconsciously, have absorbed their culture.

As a teacher, our eyes and ears have been trained to notice every violation of the rules of grammar and rhetoric. We remember how, fifty and sixty years ago, our sensibilities were ruffled by hearing the "King's English" butchered in the pulpit and also in the crude productions we read in our publications. We hear and see nothing of the kind now. We can now listen with the greatest of pleasure to the smooth-flowing addresses of our speakers, and read with delight the elegant productions of many of our writers who never attended college. Even some of our old preachers, whose sons or daughters have been to college, have partaken of the culture of the college, which their children have brought home. Now we see in many homes, in church service, District and Annual Meeting deliberations, the unconscious influence of the college over those who have never

been its students, and a general uplift is perceptible all along the line.

Fruita, Colo.

"With You Alway."

BY LEONARD H. ROOT.

THERE is no conceivable place or condition, in which a servant of the Lord may not be blest by the presence that always lifts him up, and yet, many times, the one who trusts implicitly finds himself tempted to doubt. As he listens, however, the Spirit breathes softly the message of 1 Cor. 10: 13. Then comes, more clearly than ever, the promise, "With you alway."

Multitudes of believers continue to grope sadly in the thick darkness of uncertain ways, searching out, with constant heartaches, a foothold that will not fail them, when they might be launching freely into the promising paths of everyday life, lending a helping hand here, and an assuring smile there. Could they but realize that the same Great Spirit that moved upon the face of the waters in creation's dawn, is ready to bless abundantly the life that is lived in consecrated usefulness, they would make renewed efforts.

No one is more susceptible to sin than he who doubts God's promises. Doubt becomes the entering wedge by which Satan gains the mastery over lives that might otherwise be hid with Christ in God, and bring forth abundant fruitage to the glory of God.

It is quite true that some who have professed Christianity for long years have failed to feel the presence of the Holy Spirit, but if this condition be considered honestly, we always find that such a one has merely been a member of the church, and not a living branch, abiding in the True Vine, for if we abide in him and his Gospel, he says to every heart, no matter how greatly cast down, "Lo, I am with you alway, even to the end of the world."

Wichita, Kans.

A Saturday Forenoon.

BY EZRA FLORY.

WITH the little family grouped, the day was begun with worship, by repeating the twenty-third psalm in concert. Then we sang, "What a Friend We Have in Jesus," and engaged in prayer. At the table, reminiscences of childhood days on the farm interested and instructed the children, who asked many questions about apple-picking, gathering nuts, raking leaves, trudging over the fields to school, and building houses of the piles of autumn leaves.

These are always busy forenoons, you know, and after breakfast, what were we to do for the little boys whose confines are little more than a small yard? The shortest method is to tell them repeatedly to stay out of the way.

There is a better plan. You know how readily these little ones respond to suggestion. After a moment's reflection the father said, "Boys, I have a piece of work for you today." The eager eyes were turned, as they were taken into consultation about tearing down the little summer barn, made of boards, boxes and burlap. The suggestion was not spoiled by adding, "So you will be out of our way," and in a few minutes little hands were busy at the important work, at which they labored for hours. While they were thus occupied, others were unmolested, and the moral influence upon the children, in doing something worth while, was wholesome.

343 S. Trumbull Avenue, Chicago.

A Hopeful Sign.

BY T. A. EISENBERG.

To my mind it portends the dawn of a better day to see great daily newspapers, in a city like Chicago, come out courageously in condemnation of the liquor traffic. Advertisements by the Hearst papers are now making statements like these, in their street car advertisements: "The Chicago Examiner was the first paper to refuse to publish the advertisement of a whiskey manufacturer." "The Evening American is the only Chicago evening paper that will not publish the advertisement of a whiskey manufacturer."

The wonderful influence that money has over men is really astonishing. Note the willingness of the liquor men to spend money lavishly to advertise their goods. Hundreds of papers still advertise that which is deadly and destructive, simply for the sake of filthy lucre gained thereby.

There is a day approaching, however, when strong drink shall be banished from the face of our fair land. In spite of the tremendous influence of the money power, the great leaders in the newspaper business will more and more consider it a matter of highest importance to take a stand against the traffic.

3442 Van Buren Street, Chicago, Ill.

Sunday-School Lesson for November 29.

Subject.—Christ Crucified.—Mark 15: 21-41; Luke 23: 39-43.

Golden Text.—Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.—Isa. 53: 4.

Time.—Friday, April 7, A. D. 30.

Place.—Calvary (Golgotha), just outside of the north wall of Jerusalem.

CHRISTIAN WORKERS' TOPIC

Sinners.

Read John 8: 33-36.

For Sunday Evening, November 29, 1914.

1. Sinners are sick people (Matt. 9: 11, 12).
2. All unsaved people are sinners (Matt. 12: 30).
3. Sinners are foolish builders (Luke 6: 49).
4. All sinners are condemned (John 3: 18).
5. Sinners are slaves of sin (John 8: 34).
6. Sinners can not hear God's voice (John 8: 47).
7. Holy Spirit reproves sinners of sin (John 16: 8).
8. Rebelling sinners are darkened (Rom. 1: 21).
9. Sinners are sold under sin (Rom. 7: 14).
10. Sinners do not have life (1 John 5: 12).
11. Gospel is hid from sinners (2 Cor. 4: 3, 4).
12. Overpowered by lust of flesh (Gal. 5: 17).
13. Sinners have no hope (Eph. 2: 12).
14. Sinners come to destruction (Philpp. 3: 18-19).
15. Sinners are deluded to damnation (2 Thess. 2: 10-12).
16. Wretchedness awaits sinners (Matt. 8: 12).
17. The sinner's wages is death (Rom. 6: 23; 8: 6).
18. Sinners will be cast into lake of fire (Rev. 20: 10, 15).
19. Second death the sinner's reward (Rev. 21: 8).

PRAYER MEETING

Why We Fail to Obtain the Highest Blessings.

Heb. 3: 17-19.

For Week Beginning November 29, 1914.

1. **The Israelites Sinned Against Better Light and Knowledge.**—They knew that it was the will of God that they should go in and possess the land, and yet they perished outside. While the Lord has plainly declared that he is not willing that any should perish, many persist in remaining outside of the promise of life as it is in Christ Jesus. Knowing that Christ died for all, yet they tarry and murmur in the wilderness of unbelief (Acts 24: 25; 1 Thess. 5: 4-6; Heb. 3: 12; 4: 1, 2, 6, 11).

2. **Ample Evidences of God's Power Available to All.**—The Israelites had been eye-witnesses of many wonders that the Lord wrought,—the plagues of Egypt, the Red Sea deliverance, the manna, etc. In the heavens above, in the earth beneath, and within the domain of the human soul and the Divine Book, there are abundant proofs of the presence and power of God, to fulfill all the promises he has made. "Invisible" things may be understood by the things which are visible (Rom. 1: 20; 1 John 5: 10, 12; James 1: 6, 7).

3. **God's Blessings Upon His People Should Afford Abundant Proof.**—The grapes and pomegranates of the good land bore their own testimony (Num. 13: 26), and yet the people did not believe. So unbelievers today fail to note the gracious fruits,—love to enemies, joy in the Holy Spirit, peace of God,—which grow only in the divinely-fructified soil of the heart (Jude 5; 1 Peter 2: 7, 8; Heb. 12: 25; 2 Tim. 3: 12).

4. **Something Better Always Available by God's Grace.**—The Israelites, while dissatisfied with their wilderness lot, and longing to enter into something infinitely better, failed because of unbelief. Spiritually, thousands are in a like condition, refusing to believe God's Word in all it teaches. The heart's need can only be fully met by a faith that enters into the promises of God and rests there (1 Tim. 1: 13; Rom. 11: 7, 20, 30, 31, 32; John 3: 36).

HOME AND FAMILY

A Missionary Thanksgiving.

(May be sung to the tune of "Old Hundred" or any other long meter tune.)

Praise God for his commission, "Go
And spread glad tidings here below;"
Praise him who leads the mission host—
Praise Father, Son, and Holy Ghost.

Praise him for consecrated gold,
For all his arms of love enfold,
Praise him who came to save the lost—
Praise Father, Son, and Holy Ghost.
—Northwestern Christian Advocate.

Thankful in All Things.

BY ELIZABETH D. ROSENBERGER.

SHE was a plain-spoken, middle-aged woman, practical and ready to take life as it came to her; honest withal and true. But when she said, "Thanksgiving's only for folks that's got all they want," she found no response in Rebecca's deep blue eyes, so earnestly gazing into hers.

Rebecca had learned the bitterness of death in this past year and she needed comfort. But there was no comfort or help in believing that only the rich, and those heavily dowered with blessings, could enjoy Thanksgiving. "No, you are wrong there," she began very gently. "It's not that way. Why, if you read the psalms in the Bible you can see that even if we do have trouble, we must bless the Lord and forget not all his benefits. It seems as if I've got to hold on to the Lord through this Thanksgiving Day, somehow!"

And she went into her quiet rooms, trusting the Lord, asking for grace to praise him while she counted the rosary of sorrow, defeat and failure. For the longing hopes which were not fulfilled, for the prayers which were unanswered, for the loss of things she so greatly prized, she thanked God. She praised the Lord for these things because she believed that God was shaping her life according to a true pattern, and it must come out right somehow. And her troubled heart found peace in believing and saying, "Though he slay me, yet will I trust him."

On this Thanksgiving Day we find it easy to thank God for the flower, but we do not thank him enough for the seed; we give thanks fervently for the perfect fruit, but we do not thank him enough for the long, slow process by which the fruit ripens. We thank him for sunshine and soft air, but we do not thank him for the cold and stormy days of winter. Oh, I wonder whether we can thank God for the hard and perilous times which transform our feebleness into strength, which make for the development of the highest and noblest things that are in us.

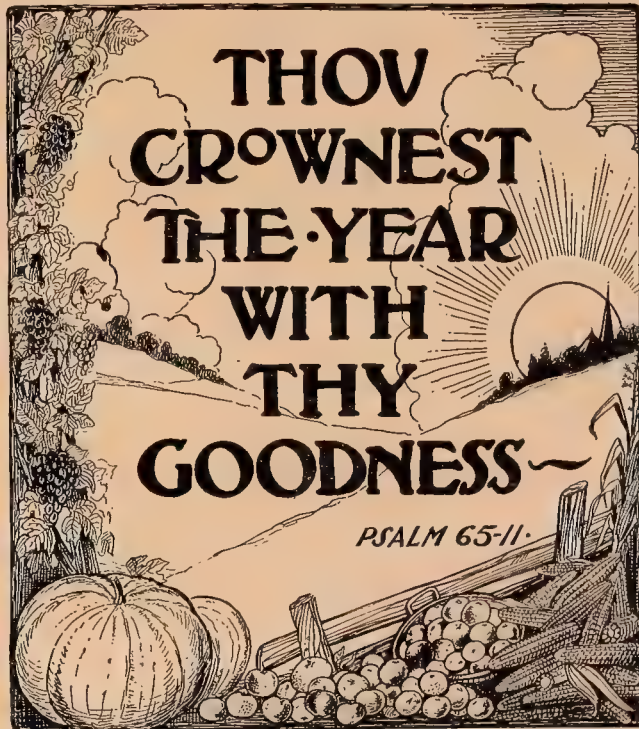
The joys and memories which cluster around this day make it the ideal family day. Though the winds howl and the rain and sleet dash against the windows, it is almost impossible to imagine a cheerless fireside on Thanksgiving Day. It brings the children home and the old times are lived over again.

"Before the evening lamps are lit
While day and night commingle,
The sire and matron come and sit
Beside the cozy ingle;
And softly speak of the delight
Within their bosoms swelling
Because beneath their roof tonight,
Their dear ones all are dwelling.

"And when around the cheerful blaze
The young folks take their places,
What blissful dreams of other days
Light up their aged faces!
The past returns with all its joys
And they again are living,
The years in which as girls and boys
Their children kept Thanksgiving."

This day has kept family ties from being broken, and that is saying much at a time when multitudinous duties keep children from seeing as much of home and their parents as they should. One dear aged mother used to ask her children whether they were all at peace with one another, and they came to regard it as a privilege to give an affirmative answer to that question. And so the Thanksgiving feast prevented estrangements and left the love flame burning a little brighter on each altar.

Thanksgiving was never intended to foster the spirit of exclusive selfishness, but it was intended to open the doors to the stranger and the lonely. Years ago our fathers and mothers looked about at church for any stranger. Any young man or woman, who could not go home for Thanksgiving, was given an invitation to eat Thanksgiving dinner with some family. The poor were well remembered, and their Thanksgiving feast lasted for days. Hearts are softened, hopes renewed and friendships made stronger. Many a love match has its beginning on Thanksgiving Day.



The young people, looking into the future, picture a home in which Thanksgiving Day is a jewel set in the heart. The important thing is to be thankful. An atmosphere of constant thanksgiving develops the contented soul. When men become dissatisfied and cry out for the things which have been denied them, the light goes out of the eyes, and the soul begins to shrivel.

We are but for a day, but the Great Creator is for eternity. Our lives change and are at the mercy of winds and waves, but God holds them in the hollow of his hand. Friends that come close to us vanish out of sight, hearts that beat for us are stilled, but God abides, and we breathe the air of his immortality.

"O God, make of us what thou wilt;
Guide thou the labor of our hand;
Let all our work be surely built
As thou, the Architect, hast planned."

Covington, Ohio.

Giving Thanks Versus a Thankful Spirit.

THE matter of thanksgiving is an art not to be acquired in a day or properly applied with the mere determination. Its expression involves the very foundation of our being; it is a flower that takes time to blossom, but that will most surely unfold, be it winter or summer, if properly bedded. No hothouse, no artificial enrichment of the soil is demanded. Within

the heart wisely appointed will be found both seed and soil sufficient to grow this fair grace of God,—a thankful spirit. The act of thanksgiving is not independent of a backlying and underlying field of thankfulness, any more than can there play a perfect smile that is not prefaced by a spirit of kindness and love. None of the expressions of virtues is independent of a great sea of that particular virtue,—yea, of seas of virtues,—beyond the act. When we learn to articulate the Christian graces, or, better still, fuse them, then will we come into a comprehensive understanding of righteousness.

When we, therefore, say, "Let us give thanks," we should rather say, "Let us be thankful, let us exercise a grateful spirit rather than indulge an act," for an isolated act is naturally impossible, as acts, like all else of life, are a growth, and a growth implies roots and soil, to relate it to the larger life. He who has not cultivated a spirit of thankfulness is not so equipped as to respond to the call for thanksgiving.

It is our attitude toward virtue, toward godliness, toward sin that determines life. Isolated acts, contrary to the trend of life, afford no criterion. Godward men may slip at times, but these isolated acts do not destroy them any more than an occasional kindness from a sinful man will save him. We must cultivate attitudes that are Godward, among which is the spirit that looks upon daily providences as blessings, however austere the outward manifestation. He who has mastered this art can discover reasons for joy and praise where, to the uninitiated, all is bleak and barren. It is merely a habit of life that must be acquired. Paul said he had learned that in all things he should give thanks. This fine art of giving thanks did not come to him at conversion. He went to school with Christ and there learned how to get at the heart of everything.

It is well, of course, that annually our President issues his proclamation for Thanksgiving. Though it is largely based upon national prosperity along material ways, a proper expression of praise is cultivative of character. But material prosperity furnishes thin and poor soil to grow that spirit of praise that should pervade our being. It is like the stony soil that was unable to sustain life when the sun beat down. Life will always be in jeopardy if it bases its happiness on material possession. But he who bases his joy on an unflinching faith in the goodness of God, and a belief that he doeth all things well, has a background of life that will never threaten storm.

The plea is for the cultivation of a spirit of gratitude that can cry out with the psalmist, "Though he slay me yet will I trust him," or believe in his goodness. Instead of saying, "Let us give thanks," may the petition be, "Let us be thankful," with a spirit that never falters, in faith believing, that,—

"Behind a frowning providence
God hides a smiling face."

—Northwestern Christian Advocate.

SISTERS' AID SOCIETIES

MAXWELL, IOWA.—The Sisters' Sewing Circle was organized Oct. 6, with the officers elected as follows: President, Sister Minnie Schechter; Vice-president, Eva Fische; Secretary-treasurer, Sister Allie Sutter. We finished our year's work Oct. 28, with an enrollment of twenty-three, and an average attendance of twelve. The largest attendance was seventeen. We had seventeen visitors. We do whatever work we are asked to do. We knotted nine comforters, placed sixty quilt blocks, made a quilt to sell, sewed carpet rags, and made eighty-nine garments. We donated three days' work, sent two bags of clothing to mission points,—one to Minnesota and one to Kansas City,—and donated a suit of clothing to a Sunday-school scholar. We held twenty-five meetings. Some of these were afternoon meetings, and some of them were all-day meetings. The collections amounted to \$25.—Allie Sutter, Maxwell, Iowa, Oct. 30.

GREENSBORO, PA.—The Sisters' Aid Society of our church has been very much interested in the work of other Aid Societies. All may be benefited by an exchange of ideas. Our society has been in existence, in its present organization, for

(Concluded on Page 750.)

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Official Organ of the Church of the Brethren.

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AFTER an absence of a few months Bro. C. W. Guthrie has returned to his work at Phoenix, Arizona.

BRO. H. C. EARLY is booked for a series of meetings at Hagerstown, Md., beginning next Sunday morning.

EIGHT were received by baptism and one restored during recent evangelistic services in the Berrien congregation, Mich.

BRO. C. P. ROWLAND's meetings in the Chippewa Valley church, Wis., closed with six accessions by baptism and two reclaimed.

BRO. ISAAC FRANTZ closed a revival in the Turkey Creek church, Ind., Nov. 2. Eight entered the pathway of peace and salvation.

GARDEN CITY church, Kans., is in the midst of revival services, Bro. S. E. Thompson doing the preaching. Seven vowed allegiance to the Great Commander.

RECENT meetings in the Beaver Run church, W. Va., conducted by Bro. G. S. Rairigh, of Denton, Md., resulted in five accessions by baptism and one reclaimed.

BRO. W. A. KINZIE, of Lone Star, Kans., recently closed a two weeks' series of meetings at Pleasant Grove, same State. Eight are now enjoying the peace of redeeming grace.

BRETHREN W. H. and Earl C. Cosner held a recent series of meetings at the Lone Star schoolhouse, near Gorman, W. Va. Ten declared their willingness to follow Jesus in all his ways.

THE York church, Pa., has been enjoying a most interesting series of meetings, conducted by Bro. W. K. Conner, of Harrisonburg, Va. Ten decided to enroll in the Lord's army.

ON account of his health, Bro. John Stump, of Texas, is planning to go still farther south this winter. He will leave home about the first of December. His last point will be Omaja, Cuba.

OUR correspondent reports a good District Meeting for Southeastern Pennsylvania, New York and New Jersey. Bro. J. T. Myers was chosen to represent the District on the Standing Committee.

BRO. JOHN E. ROWLAND, of Waynesboro, Pa., recently closed a three weeks' revival at Boiling Springs, same State. Fourteen espoused the cause of right and are now members of the church militant.

BRO. J. W. FIDLER, of Brookville, Ohio, is now laboring for the spiritual interests of the Greenville, Ohio, members in a revival effort. Nine have so far responded to the Gospel invitation.

THE regular time for the Annual Meeting in 1916 will fall on June 13. Not until 1943 will we have a later date for the Conference. In that year the time falls on June 15, and in 2000 on June 13.

BRO. GALEN B. ROYER is now engaged in a revival effort for the members at Franklin Grove, Ill., the meetings having begun Nov. 15.

BRO. B. F. KENDALL, of Greentown, Ind., has moved within the bounds of the Landessville church, same State, where he has assumed pastoral duties.

BRO. L. R. HOLSINGER, pastor of the Coventry church, Pa., is now in the midst of a most refreshing revival, fourteen having so far been born of the water and of the Spirit, and enrolled with the believers.

BRO. JOHN MILLS, pastor of the Morrellville (West Johnstown) church, Pa., has been holding some inspiring meetings in his congregation. Eight made the good confession, five of whom have so far been baptized.

LAST week we referred to Bro. Ralph Schlosser's interesting series of meetings at Elizabethtown, Pa. We now learn that eleven more,—making a total of twenty-one, all told,—have been added to the church by confession and baptism.

THE Second South Bend church, Ind., enjoyed a refreshing from on high while Bro. C. C. Kindy labored for them in Word and doctrine. Eight entered into covenant relationship with the Shepherd and Bishop of their souls.

BRO. J. F. SWALLOW, of Hancock, Minn., has been chosen to take charge of the Franklin County church, Iowa. A parsonage is being built by the congregation for the greater convenience and comfort of the pastor,—surely a worthy endeavor.

BRO. J. KURTZ MILLER, who is now in the midst of a Bible Institute at Williamsburg, Pa., is booked for a ten days' Bible Class at the Holsinger house, beginning Nov. 24, and another in the Woodbury congregation, commencing Dec. 7.

THE members of the Sangerville congregation, Va., secured the services of Bro. Luther Miller, of the Cook's Creek church, same State, for a series of meetings. Seven confessed Christ and entered into the baptismal covenant. Eight were restored.

SOME one, fully cognizant of parental responsibility, in the proper rearing of children, suggests that it might be well to paraphrase the old-time precept, and look at it occasionally from this angle: "The sins of the children shall be visited on their parents."

BRO. W. M. HOWE, now pastor at Meyersdale, Pa., labored in a recent revival in his home congregation. All rejoiced to see thirty-four enter the church by confession and baptism. Three still await the administration of the rite. Three were reclaimed.

THE coming Monday Bro. J. M. Mohler and wife, of Mechanicsburg, Pa., will leave for Roanoke, La., expecting to spend the winter in the South. Bro. Mohler has arranged for some meetings in and around Roanoke, and after completing his work in Louisiana, will visit Santa Rosa and Eustis, Fla.

THE *Vindicator*, for November, contains a list of the ministers for the Old Order Brethren church, the number being 216. Of these, ninety-three are ordained elders. This means five ministers less than were reported one year ago, and fifteen less than were given in the reports of 1908 and 1909.

THE members at Monticello, Mich., have purchased the building formerly owned by the Advent Christian church in that city. After thoroughly remodeling the entire structure, they now have a most attractive place of worship. With a permanent building and an aggressive membership, the outlook for the future is most encouraging.

WE have received eight queries for the Annual Meeting of 1915,—four from Northern Indiana, two from Southwestern Kansas and Southeastern Colorado, and two from Northern Illinois and Wisconsin. If there be others, we should have them at the earliest date practicable, our purpose being to publish them before the close of the year.

IN the United States we have nearly 1,000 congregations. If in each congregation a Thanksgiving service should be held and an offering made, it would mean at least \$10,000 for missions, charity and education. We certainly ought to have the services, and the offerings too.

THE editorial columns in last week's issue reported a total of 442 accessions to our church membership. This is probably a larger number than was ever announced in any one issue. With many other series of meetings yet to follow, we look forward to a more favorable showing for 1914 than was made during any year in our church history.

LOWER LOST RIVER church, W. Va., has just closed a revival at the New Dale house, Bro. J. L. Shanholtz doing the preaching, as previously noted. Nine more have been received by baptism and two reclaimed. Including those who have already been reported, twenty-three, in all, have identified themselves with the people of God in that community.

Too late for insertion in the current issue, we received the schedule and program for Northern Virginia Sunday School Institutes, to be held as follows: Crab Run, Nov. 20, 21, 22; Flat Rock, Dec. 11, 12, 13; Garber's, Dec. 25, 26, 27. As the program will still be in ample time for the last two places, we shall take pleasure in publishing it next week.

FOR years our people have been calling for a book on doctrine,—one that treats our doctrinal points briefly, clearly and pointedly. The House is now prepared to supply this demand. See last page of this issue, and let us hear from you at an early date. Renew your subscription, get your book, and have something to read these long winter evenings.

BRO. ROLAND N. LEATHERMAN, who takes pastoral charge of the work in Champaign City, Ill., for the year, says there is a good house of worship and a fine body of earnest young workers in the place, and that they would be pleased to cooperate with others residing in the immediate locality. They also extend a hearty welcome to workers passing through the city.

ONE of our correspondents suggests that it would be better not to mention, in the MESSENGER, that such and such a one has been restored to the ministry. Notices of the kind may disturb the feelings of sensitive relatives and friends. If mention is to be made of such an incident, let it be referred to as a case of one resuming or again taking up his work in the ministry.

WE have just published, for Bro. I. J. Rosenberger, his illustrated Doctrinal Calendar for 1915. The calendar is tastefully illustrated, neatly printed, and is arranged to be hung on the wall. The reading is instructive, and the whole arrangement is such as to attract attention. Price, twenty-five cents, or five copies for \$1. Address all orders to the Brethren Publishing House, Elgin, Ill.

INADVERTENTLY it was stated in these columns, last week, that Bro. J. Edwin Jones had been holding a series of meetings in the South Beatrice church, Nebr. We should have said Bro. J. Edwin Jarboe, of Lincoln, same State. We are pleased to state that, including the thirty-six accessions reported in last issue, as having been received at the above place, seventy, in all, were baptized, eight reclaimed, and three are still awaiting the administration of the sacred rite. The manifest outpouring of the Spirit is causing great rejoicing.

ONE of our earnest sisters says that the article, entitled "The Minister's Wife," in a recent issue of the MESSENGER, is the best essay she ever read in our literature on the subject. "If we had," she writes, "more such teaching, it would help us out of the rut, and we would hear fewer ministers' daughters saying that they never want to marry a minister in the Church of the Brethren." On page 747, this issue, we have another splendid article, showing the kind of a life Sister Wine lived, and the good she accomplished as the wife of a consecrated minister.

Thanksgiving.

In this country of peace and plenty we are apt to overlook the blessings enjoyed by the American people, as compared with the sufferings and privations of the less favored in the war-cursed sections of the earth. Here, in our home land, we are practically exempt from the evils that follow in the wake of war. Our homes are not destroyed. Our cities are not riddled by shot and shells, and our fields are not devastated by contending armies. In our quiet homes, and while about our different lines of business, we enjoy such comforts as our means will permit, to the fullest possible extent. All we know about the evils, resulting from the strife of nations, we get from the papers. We have none of the sad experiences whatever. For this we should certainly be grateful.

Then, too, ours is a land of plenty in the way of food, clothing and fuel. The crops, over nearly all the country, are good. Probably, taking the country as a whole, the crops have never been any better. There is plenty for everybody, and something to spare for other parts of the world. There is no lack of clothing, nor is there any shortage of fuel. Some people may be favored with more than their share of these good things, while for others there may be scant allowances. Yet there is plenty to go around. The only trouble is that it is not evenly distributed. The rich are more than blessed, while the poor may have to suffer more or less. A few may have to go hungry, and get along with scant clothing, yet there will be few cases of absolute destitution. It might be far worse, and, in fact, is worse in the sections of Europe, overrun by contending armies. So even here we have something to be thankful for.

Ours is a land where one may go about the country unmolested. If he feels so disposed, he can travel from the Atlantic to the Pacific, and from the lakes on the north to the gulf on the south, without a passport or without being questioned. He has only to attend to his own business, obey the laws of the country, and do the right thing, and the freedom of every State in the Union is his. This, as compared with the restrictions experienced in most of the countries on the other side of the Atlantic,—especially at this time,—is certainly worthy of consideration, and should afford occasion for even special thanksgiving. It may be well for us to think of the religious liberty enjoyed by all the different denominations in the United States. They can meet in their respective places of worship whenever it suits their convenience, and there, without any intimidation whatever, they can worship according to the dictates of their own conscience. No greater liberty could, under any circumstances, be desired. As for our own people, these liberties are absolutely unrestricted. There is not one thing required of God's people that we may not do without any thought of interference. In our own sanctuaries we can conduct services privately or publicly, and at the same time feel sure that the law of the land will protect us in the enjoyment of our rights and privileges. As regards religious liberty, we enjoy the very best there is in the world. In fact, we can not conceive how it could be made any better. It would be an ungrateful people indeed, that would not feel like giving thanks for such a blessing.

Then, as individuals, we may enjoy liberties equally great. One can hardly conceive of a necessary privilege that is not fully accorded every Christian man and woman in this country. There are, of course, laws to restrict the liberties of the disobedient, but not one that interferes with the just liberties of the man who wishes to do the right and fair thing. The law is on his side of the question. He can engage in any lawful pursuit he sees proper, own and control property, and provide himself with as many conveniences as he feels disposed to have. He is simply lord of his own premises, be it a city lot or a thousand acre farm. He has only to do what is right and reasonable, and his liberties are absolutely unrestricted. His home, his family, and everything he possesses, are protected by law. If he wishes to change location,

he can sell what he has and buy elsewhere, without any thought of hindrance. He can accumulate property, grow rich if he chooses, build colleges, establish charitable institutions or endow missions. The world is before him, to do all the good his resources will permit. Should not this man render thanks to God for all the blessings thus enjoyed?

Ours is a land of marvelous opportunity, in the way of education and preparation for usefulness. The schools are open and free for every boy and girl. The poorest child in the country, so far as the schools are concerned, is favored with the same privileges enjoyed by the son or daughter of the rich, and opportunities are opened alike to one, as well as to the other. In this land of liberty there is nothing to prevent the boy of brains and energy, however poor his parents, from attaining fame or fortune. In fact, the poorer the boy of brains and muscle, the more likely he is to succeed, for the reason that his efforts to overcome poverty make him only the stronger, and prepare him only the better for the responsibilities and the privileges that come to those who make life a success. This affords an additional occasion for thanks.

The Church of the Brethren, as a Christian body, has special reasons for observing Thanksgiving. In the interest of New Testament Christianity, our plea is unique. Amid the religious confusion of Europe, following the Reformation period, we came upon the stage of action with a clearly-defined Christian plea,—a plea absolutely unhandicapped, and one that could be understood by the common people, as well as by the learned and gifted. After discarding all humanly-devised creeds and confessions of faith, Mack and his comrades came before the world pleading for the New Testament as the only rule of faith and practice for the Christian church, and for the faithful observance, both in letter and in spirit, of all things set forth in the Sacred Volume. This is still our plea, and here, in the United States, we can fill our mission unhindered and unmolested. In setting forth our claims, and in living up to our highest ideals of the Christian religion, we have the whole country before us. We can go everywhere preaching the Gospel, and building up churches, with no one to interfere with our God-given liberties in the least. And what is our privilege, in this particular, is the privilege of every other Christian body of people. Then let us give "thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1: 12, 13).

Deserves to Be Well Instructed.

EVERY member, received into the church, be he young or middle-aged, deserves to be as thoroughly instructed regarding his duties as circumstances will permit. Since he is to be born into the kingdom, he deserves to be well born, and no one can be well born, "of-water and of the Spirit," who has not been wisely taught in the way of the Lord. It has been said that the way to bring good children into the world is to begin with their grandparents. The same principle might well apply to the making of well-developed converts. If we can not, in all cases, begin with the parents, we can, at least, do the fair thing by the converts themselves. And this can be done, whether there be few or many of them.

On this phase of the question we happen to have something just to the point. Bro. Geo. W. Flory recently held a revival at Roanoke, Va., and had the pleasure of seeing nearly 200 unite with the church. Concerning this splendid meeting Bro. P. S. Miller, the elder and pastor of the congregation, writes us at some length. His letter was not intended for publication, but a few extracts will greatly interest our readers, showing how the principles of the Gospel and the rules of the church can be duly respected, even where there is an unusually large number of applicants for membership. We give a few paragraphs:

At our meetings we had, I think, the most intense interest that we ever experienced. We usually have a good interest, but this time it was extraordinary. All the sermons seemed most powerful, and every one a pure, simple Gospel message. I never heard as many plain things said on the commandments, and on the simple life and living. Certainly, no one could find fault or say aught against the preaching.

In all, 228 came forward during the three weeks. We are able, at this time, only to account for 223, but are looking for the other five. We have baptized at six different times. The total number added to the church to date is 166. We have baptized 152 of them, and fourteen have been reclaimed. Of those remaining, we are likely to baptize from ten to fifteen more. A few of the rest will go to other churches, but the larger part of these are such as belong to other denominations, and seemed satisfied to come forward, thereby expressing a renewal of their former vow.

We were unusually particular in instructing the applicants, taking from thirty to forty minutes each time, to make plain all the questions presented. The instructions included the usual Bible principles, and especially the reading of the last dress decision by the Conference, and emphasizing the plain clothing for the brethren and sisters, and the bonnet and hood headress for the sisters. After all had accepted all the Gospel principles and the Conference recommendations, we baptized them. About half of those baptized were males. Some of the sisters put on bonnets as soon as they could get them, and others are getting ready to do so. We expect all to comply with the church rule in this particular, and by private influences we hope to accomplish much good along this particular line.

Those added are, in the main, a fine lot of people, such as will be an honor to the cause, we hope and pray. A goodly number have come from other denominations. Never had we thrust upon us so many people for baptism in so short a time, and you may imagine how the increased responsibility affected us; but, having the aid of so many good brethren surrounding us, we got through with the great work, as I think, remarkably well. All the while we leaned upon God for wisdom and guidance, in order that all might be done to his pleasing.

It is interesting to note what interpretation has been placed on the dress decision by the Brethren in Virginia, and yet we are of the impression that this is the understanding that the Conference of 1911 had in mind, when the report was passed. Not only so, but it is further believed that this interpretation is in keeping with the judgment of nearly all the congregations in the Brotherhood.

However, it is not this phase of the subject that we mean to emphasize just now. Our purpose is to call special attention to the importance of thoroughly instructing applicants before receiving them into church relation. This is doubtless what Jesus meant when he told his apostles to go into all the world and "make disciples of all nations" (Matt. 28: 19). This they were to do before administering the rite of baptism. The original expression for "disciples" is a very strong word, and means not only "learners," but those who have learned and accepted principles from a teacher. To "make disciples" means more than merely to teach people. It means to have pupils taught until they understand what is taught, and are made willing to accept the principles which they have learned. Since the apostles were instructed to "make disciples" of people before baptizing them, it would be wise in us to follow their example. After baptism, there comes another line of teaching that is equally important, and to overlook or neglect either is doing an injustice to new converts, as well as to the cause represented.

Useless Remedies.

THE Public Health Service at Washington is persistently pointing out the effects of certain drugs and compounds on the kidneys, heart, and blood vessels of the human body, and attributes the large increase of certain diseases, affecting the organs named, to the indiscriminate use of potent drugs. Over \$500,000 was spent last year for pills alone,—which, in most cases, were administered very injudiciously. It would seem that in the spiritual realm there is a like tendency to imperil soul health and vigor by the application of remedies wholly unauthorized by Holy Writ. Only the "Balm of Gilead" can cure the evident distress and languor of the sin-sick soul, and the Great Physician only can properly diagnose the various ailments and apply the Heaven-endorsed remedies.

Communing With Other Persuasions.

WE are asked to say whether it would be proper for isolated members to commune with other persuasions. Our people have never communed with other churches. There are some splendid reasons for our well-understood attitude on this subject. There can be no communion without union in sentiment, as well as in practice. Since the Brethren are not, in sentiment and in practice, in union with the other churches, it follows that we can not consistently commune together.

Without questioning the high order of spirituality and zeal, often found among those of other persuasions, it nevertheless is true that most of the churches of this country tolerate among their members practices that we would never even think of permitting in our own ranks. They tolerate oath-bound, secret societies, take part in war, line up with the unreasonable and sinful demands of the fashion trusts, and do other things that we consider not in keeping with New Testament Christianity. To commune with these people, while holding the views we do, would be the gravest piece of inconsistency.

Not only so, but in the love feast our people hold that the three sacraments,—feet-washing, the Lord's supper and the communion,—which Jesus instituted on the night of his betrayal, should be observed in the order set forth in the New Testament. We would no more think of eliminating the first two than we would think of setting aside two of the actions in Christian baptism. Since we refuse to endorse a baptism with two out of the three actions omitted, it certainly follows that we can not, with any degree of consistency whatever, sanction a communion service, separate and apart from feet-washing and the Lord's supper. If we will not endorse a baptism with two of the actions omitted, we should certainly not sanction a love feast service that is limited to but one of the sacraments. This very thing members must do when they commune with those who, in their practice, have dropped feet-washing and the Lord's supper.

The better way for isolated members would be to make their condition known to the District Mission Board, having charge of the territory in which they live. The Board should then arrange to have such members visited and provided with love feast privileges. A communion service for a few isolated members need not necessarily be public. It can be held privately, in a home, with a few special friends present, or it may be private altogether. The first love feast the apostles ever attended was held in an upper room, a private guest chamber, and in keeping with this example other private feasts might also be held with most commendable spiritual results.

It occurs to us that all of our District Mission Boards would do well to make these private love feasts with isolated members a specialty. In this way they would not only take care of the lonely members of the Lord's spiritual family, but they would greatly encourage and strengthen this class of brethren and sisters. We have probably not been giving the needs of the isolated due consideration, and for that reason not a few of them have been lost to the church. Following a course of this kind, would often pave the way to lead others into the true light, and might be the means of laying the foundation for some good working churches.

Generally speaking, our people are well organized for work, but we do not have the best of arrangements for looking after the members who live in parts of the country where we do not hold regular church services.

Exemption from Military Duty.

IN all wars noncombatants have been made to suffer on account of their faith. It is not often that justice is accorded them, even in the most enlightened countries, and it may therefore be encouraging to those, who have accepted the doctrine of nonresistance, to learn that this has actually been done in the United States, and that a law to that effect is now on the statute books. In 1903 a bill was passed by Congress, and approved Jan. 21, containing a provision

that exempts all members of nonresistant churches from military duty. This includes the Brethren, Menonites, Quakers, and a few others. The bill is known as "An Act to Promote the Efficiency of the Military, and for Other Purposes." The bill contains twenty-six sections. We give sections one and two, as follows:

"Sec. 1.—Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That the militia shall consist of every able-bodied male citizen of the respective States, Territories, and the District of Columbia, and every able-bodied male of foreign birth, who has declared his intention to become a citizen, who is more than eighteen and less than forty-five years of age, and shall be divided into two classes—the organized militia, to be known as the National Guard of the State, Territory, or District of Columbia, or by other designations as may be given them by the laws of the respective States and Territories, and the remainder to be known as the Reserve Militia.

"Sec. 2.—That the Vice-president of the United States, the officers, judicial and executive, of the Government of the United States, the members and officers of each House of Congress, persons in the military or naval service of the United States, all custom-house officers, with their clerks, postmasters and persons employed by the United States in the transmission of the mail, ferrymen employed at any ferry on a post road, artificers and workmen employed in the armories and arsenals of the United States, and all persons who are exempted by the laws of the respective States or Territories, shall be exempted from militia duty without regard to age: *Provided*, That nothing in this Act shall be construed to require or compel any member of any well-organized religious sect or organization, at present organized and existing, whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other armed or volunteer force under the jurisdiction and authority of the United States."

The above is again published for the benefit of those seeking information regarding the bill that relieves our people and some others from military duty. The provision for exemption will be found under the head of "Provided."

The Terms of Salvation and Membership.

IN the church of Christ the conditions of pardon and the terms of membership are identical. One who becomes a member of the body of Christ is in a saved state. The process that constitutes him a member, also makes him a new creature in Christ Jesus. The process that transfers one from the kingdom of Satan, places him into the kingdom of God. To leave the kingdom of darkness, simply means to enter the kingdom of light. The man who crosses the line that separates the kingdom of God from the kingdom of Satan does, by that same act, leave the latter and enter the former.

The person who is fully converted is saved, and is a member of the family of God. The act that saves him, also makes him a member of the body. In the New Testament there is no such a condition as one being saved and yet not being in the church, nor is there any such a thing as being in the true church and yet not being saved. In fact, salvation and membership in the body of Christ go together. There is no separating them. The church that has certain conditions for salvation, and then some additional terms of membership, is not strictly evangelical in the New Testament sense.

In the time of the apostles salvation meant membership in the church of Christ, and no one ever thought of doing certain things in order to be saved, and then doing something else in order to become a member of the church. The three thousand penitent believers, on the Day of Pentecost, became members of the church, just as soon as they were baptized and received the Holy Ghost. The one ceremony settled the whole question of remission of sins, and membership in the body of believers.

Unauthorized Soliciting.

It is to be regretted that churches permit any of this kind of work, and yet it is being done. The rule of Conference is that no person of any congregation can solicit in his own District without the consent of

the District Mission Board. And no soliciting shall be done outside of the State District without the consent of the General Mission Board. It is the rule of the General Mission Board to give written credentials to any one whom it authorizes to go outside of a State District, to do any kind of soliciting. Elders of churches will not be out of the way, but will rather be doing their duty, when any brother or sister comes to their congregations to solicit, to ask for written authority to do so. If none is presented, there are good grounds for withholding the permission. When one is permitted to solicit, the funds are sent to the General Mission Board and are forwarded by it to the proper place. This is done to protect the churches against any misuse of the funds, which they may contribute to any good work. If the churches will kindly co-operate with the General Mission Board in this, there need be no just cause for dissatisfaction.

Looking Hopefully Forward.

Few of us, with the recurring anniversary of our birth, enter the open door of another year without the humiliating conviction that we have been unprofitable servants, and without the hope that, in the year to come, we shall do better. We sometimes actually deplore the calendar's reminder and would erase the record if we could. We do not wish to be reminded of an unwelcome fact. But there are ways of deriving comfort from the passing years. We need not be pessimists, brooding upon departed glories, and foreseeing naught but evil in the days to come. Why not believe that "the best is yet to be"? Why not go forward with perfect confidence in the great Father above, that he will so rule and overrule all things that they will conduce to our everlasting good, and his honor and glory?

The Weekly Prayer Meeting.

CONCERNING the great value of the weekly prayer meeting, we note that one of our exchanges, quoting the words of one of their most consecrated church leaders, gives the following: "Among the most useful means of grace known to the church is the meeting for prayer, fellowship, testimony, and Christian song. The greatest need of our lives is the grace to live those lives nobly and well. We are busy enough; we are burdened enough; we easily drift away from the sources of grace for ourselves and for our work in the world. We need the uplift and the outlook, the new touch with the Spirit of Christ, which the prayer meeting will give. I do not ask you to go for the sake of the prayer meeting. In the Master's name, I do ask it for your sake and for his."

Co-operation in Soul Winning.

THOROUGH organization of the membership for effective personal work during a series of meetings should not be overlooked. In one instance that was brought to our notice, the congregation saw practically no results from the earnest efforts of a most consecrated evangelist until the membership became aroused to the real needs of the occasion, and went to work in good earnest. They had special seasons of earnest prayer and then launched forth as real winners of souls, co-operating with the evangelist in every way possible. As a result there was a large ingathering. Such things, however, do not happen by chance; they are the direct outgrowth of earnest and consecrated efforts.

Having Mercy on Eyes.

THOSE who crowd their lines on a postal card as close together as possible, must blame no one but themselves if what they write never appears in print. We would not think of passing such copy out to our printers. Eyes are of much more value than postal cards or paper, and the Golden Rule would teach us to have mercy on those who place matter in type, as well as those who get it ready for the printers. In these days of cheap paper and cheap postage, there is no excuse for crowding lines close together. Those who use the typewriter should also see to it that they always leave double space between the lines.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; O. D. Bonaack, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Otho Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member; D. L. Miller, Mt. Morris, Ill.

General Sunday School Board.—H. K. Ober, Chairman, Elizabethtown, Pa.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Zigler, Treasurer, Broadway, Va.; S. S. Blough, North Manchester, Ind.; James M. Mohler, Leeton, Mo.; J. S. Zimmerman, Seattle, Wash.; Lafayette Steele, Walkerton, Ind.; L. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otho Winger, North Manchester, Ind., Vice-Chairman; A. C. Wisard, 832 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, S. D. 4, Dayton, Ohio, Treasurer; L. T. Holsinger, Brethren, Mich.; J. S. Flory, Bridgeport, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.

Fence Committee.—J. Kurtz Miller, Chairman, 353 Sixth St., Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntingdon, Pa.

Homeless Children Committee.—Frank Fisher, President, Mexico, Ind.; E. E. John, Treasurer, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

Trost Examining Committee.—James M. Moore, 3435 W. Van Buren Street, Chicago, Ill., 1919; E. B. Hoff, Maywood, Ill., 1918; J. W. Lear, Decatur, Ill., 1917; D. N. Eiler, Daleville, Va., 1916; Edward Frantz, Lordsburg, Cal., 1915.

A SKETCH OF SISTER ELIZABETH WINE.

Sister Elizabeth Wine, nee Bowman, was born Jan. 18, 1845, near the mouth of Boones Creek, Washington County, Tenn., and died July 21, 1914, at her home in Jefferson County, Tenn.



Elizabeth Wine.

Her grandfather Bowman was born and raised on the farm where Bro. Noah Rhodes lived and died, below Mount Jackson, in Rockingham County, Va. Her grandmother Bowman was a Steele, and her great-grandmother on her father's side was a Mealhouse.

Her grandfather Bowman and three of his brothers moved to Washington County, Tenn. He built one among the first flouring mills in Eastern Tennessee and hauled his burrs from Baltimore with six horses.

Her grandfather brought a miller from Baltimore, to teach her father the trade. Her grandfather and father had two boatloads of flour at the "Georgia Purchase," when they took the Indians from there to the Indian Territory.

After some years her father sold out and bought a farm at the mouth of Watauga River. It was while living there that he contributed a thousand dollars towards the building of a bridge, constructed by Washington and Sullivan Counties, Tenn., on the old stage line from Jonesboro, Tenn., to Abingdon, Va.

On this farm Sister Wine spent her early life. March 12, 1863, she was married to Bro. Jacob Wine. After the close of the Civil War they moved to Blountville, Tenn., where Bro. Wine was elected to the ministry in the Pleasant Hill congregation. In 1874 Brother and Sister Wine moved to Jefferson County, Tenn., where a few members of the Brethren church had located.

It was here, in the French Broad church, that Sister Wine spent the remainder of her life. Brother and Sister Wine devoted their lives to the building up of the church at this place. During all these years he labored faithfully in the ministry, and in more than forty years' service missed but one appointment, and that only on account of being sick. No matter how hard he worked through the week, when he left an appointment the people were confident that he would be there, through rain or sunshine.

Sister Wine was a quiet, steady woman of a sunny disposition, and her greatest concern was that of the church, her home, and her friends. Her seat at church was never vacant except on account of sickness, and she was one of the foremost workers in our Aid Society.

Sister Wine is missed everywhere. The esteem in which she was held by all who knew her is a more enduring monument than any marble that could ever be reared to her memory. "To know her was to love her."

In her early married life, while they were working to build their home, and raise their family, she endured many hardships. All the cares of home were upon her while Bro. Wine was away from home, working at his trade as a carpenter, but she endured all this without a murmur.

To this home were born eleven children. A son and a daughter died in infancy. Six sons and three daughters are still living. All are members of the church. Three of the sons are deacons, and one is a minister. Sister Wine was a strong woman all her life until last November, when her health began to fail. She was entirely confined to her bed for only about two months. Her suffering was intense, but through it all she never murmured, but was fully resigned to the Lord's will. Her daughter, Sister

Eva Bashor, of Tonkawa, Okla., came and helped to care for her mother through all her sickness.

A few days before her death her suffering became very severe. She often prayed to die. July 21, just at sunset, her life went out. The following day her body was laid away in the French Broad cemetery, in presence of a large crowd of relatives and friends.

Since Brother and Sister Wine have trod life's path together for more than fifty-two years, it is sad that one should be taken and the other left. It is sad that in the evening time of Bro. Wine's life, when old age brings its afflictions, he should be left in loneliness and sorrow, but the "Lord doeth all things well," and it is well for us, as Christians, to remember that "whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

Dandridge, Tenn.

Mollie Satterfield.

THE DISTRICT MEETING OF SOUTHERN CALIFORNIA AND ARIZONA.

The twenty-sixth annual District Meeting of Southern California and Arizona was held in the clean college city of Lordsburg, on a delightful day, Oct. 22.

The twenty-third session of the Ministerial Association met the day before. Brethren G. H. Bashor, W. F. England, and Geo. F. Chamberlen composed the Program Committee. One of the speakers prefaced his talk with the remark, "The topics are out of date, the speakers old-fashioned, and the congregation is decidedly otherwise." As there was no appeal from his decision, we shall have to let it stand. However, the meeting was greatly enjoyed. The things that sustain life never get old. The subject, "Working the Isolated Fields," by Bro. F. F. Durr, of Arizona, was both timely and characteristic. It was life, and there is nothing quite so interesting. The meeting ordered a letter of sympathy to be sent to Bro. Souders, a former laborer among us. In the evening Eld. H. C. Early, of Virginia, gave a strong discourse on "The Church."

Lordsburg is a modern little city, crowning the east end of the San Gabriel Valley, and is peopled by noble souls to the number of about a thousand. Twenty-four years ago the church was organized, and has grown to a membership approximating four hundred. The college influence dominates. The church is active, well-officered, and keenly alive to the interests of the school and the welfare of youth. No saloons, of course, for religion, education, and rum will not mix. Bro. W. F. England is the elder.

All churches were represented except those of the Imperial Valley. The attendance was good. The spirit of Christian fellowship was in evidence everywhere.

The organization of the meeting resulted in naming four members of the District Mission Board: Eld. G. H. Bashor, Moderator; Bro. D. W. Crist, Reading Clerk; Bro. W. H. Wertenbaker, Writing Clerk; Bro. W. E. Trostle, Assistant Writing Clerk; Bro. Geo. F. Chamberlen, reporter.

The report of the Mission Board dwelt principally upon the work in the outlying points, and revealed some of the difficulties of the Board's aims. The meeting granted \$2,000 for next year's work. The Arizona field is receiving considerable attention and support.

The report of the College was made by the secretary of the Board, Bro. W. E. Trostle. It was especially encouraging in the matter of enrollment. There is a larger student body, both in the academic and college departments. The influence is widening,—some students coming from snow-bound Canada. The salary sheet totals \$5,000. Better equipment has been added, and mention was made of the need of a more modern building. The union with the District of Northern California, in the ownership and management of the school, is regarded as a forward step of great advantage to the church on the Pacific Coast. Prof. Edward Frantz is president.

The Board of District Trustees,—a holding board,—made a favorable report. Bro. E. R. Yundt, of Pomona, is chairman, Bro. E. T. Keiser, of the same place, is secretary.

The Auditing Committee reported their O. K. on all the financial reports of the various boards of the District.

The report of the District Treasurer, Bro. J. S. Kuns, was commended. He had money to bank.

The report of the District Sunday-school Secretary, Bro. G. H. Bashor, will appear upon the Minutes.

The Temperance Committee,—Brethren S. W. Funk, W. M. Platt, and Fred T. Chamberlen,—made a well-accented return. Money and meetings were referred to.

The work of the Old Folks' Home and Orphanage was without much special interest. A good report when viewed from the angle that the members of Southern California believe along the line laid down by Paul,—“Learn to show piety at home, and to requite their parents.” As Bro. Dan. Vaniman used to say, “That's Gospel.”

One of the most attractive items of the day was presented by Bro. J. H. Brubaker, our representative on the Children's Home Finding Society of California. Four hundred and eighty-two children were received. Three hundred and sixty-five,—or one for every day of the year,—were placed in worthy homes,—each in a place where a child is wanted. Then, too, this was done at less than one-half of

the cost of the old plan of caring for them under the “un-child” method of the orphanage. The society is supported by donations,—no State allowance.

Codification and Historical Committee made a good plea to authorize printing, but they could not get the meeting over the last hurdle, so they have twelve months in which to find out the cost of printing the little history of our District.

The most stirring and earnest debate of the entire session came when a committee, composed of Brethren W. F. England, L. D. Bosserman, and G. F. Chamberlen, appointed last year, reported its plan for the nomination of District officers. Its recommendation was that the elders compose that committee. Even the sisters were against it. The Committee had in mind a distribution of the work. If the selection is left in the hands of the delegates, they usually fill all the places from the elder body. But the unshakable democracy of the District demanded the report's doom. It was effectually ruled out.

In the election of District officers and committees, the meeting suspended the rules and elected by acclamation,—in most cases calling the same officers back. In open ballot the delegates chose Eld. Edward Frantz to represent us on the Standing Committee.

Local queries were disposed of satisfactorily. None were offered for Annual Meeting.

The meeting put itself on record as being in favor of California “dry,” and as supporting the Red Light Abatement Act, a measure to suppress the White Slave Traffic in the State Nov. 3.

A call for the District Meeting to be held at Glendale, Arizona, was rejected. The location for 1915 is in the hands of the present officers.

We enjoyed the presence and help of the visitors.

The Sewing Circle of the Lordsburg church gave the meeting admirable service. Meals were served on the cafeteria style.

Bro. H. C. Early, of Virginia, gave a helpful and encouraging talk at the conclusion of the Conference.

Covina, Cal., Oct. 31.

Geo. F. Chamberlen.

ARKANSAS AND SOUTHEASTERN MISSOURI.

The Ministerial and District Meetings were held in the Broadwater church, Mo., Nov. 28 and 29. The Ministerial Meeting was organized by electing Bro. B. E. Kesler as Moderator; Bro. W. T. Price, Reading Clerk; the undersigned, Writing Clerk. The topic “How to Build Up Declining Churches,” brought out a number of good thoughts, some of which are as follows: (a) “Locate a live, wise minister”; (b) “Let each individual member do active work”; (c) “Have active elders”; (d) “Get strong churches in the North interested in the work of the South, so as to locate and support ministers not doing active work.” Another topic was “Cause of Nonattendance at Church”: (a) “By Ministers Not Using Tact”; (b) “By Ministers Not Giving Wholesome Spiritual Food”; (c) “By Ministers' Nonattendance”; (d) “By Ministers Not Being Sociable Enough.” All the topics were fully discussed.

The District Meeting was organized by the retiring Moderator, and resulted in the election of the following officers: Moderator, Bro. B. E. Kesler; Reading Clerk, Bro. W. L. Woodiel; Writing Clerk, the undersigned. After the reading of Scripture, the meeting was declared open for business. The Secretary of the Mission Board reported that the District was doing good, active work; also that work had been done at Hot Springs by Bro. O. B. Stauffer. An evergreen Sunday-school, having an average attendance of thirty-five, and using the Brethren literature, is the outgrowth of Bro. Stauffer's work. Three have been baptized there the past year. Any brethren or sisters, going to Hot Springs, should look up the Mission.

Bro. B. E. Kesler was elected a member on the Standing Committee: Bro. H. J. Lilly, Treasurer of the District Mission Board. The members of the District Temperance Committee are Bro. C. Altus, one year; Bro. W. L. Woodiel, two years; Bro. Newton Boyt, three years. No queries go to Annual Meeting. The next District Meeting will be held at Farrenberg, Mo., on Thursday before the first Sunday in November.

H. I. Buechley, Writing Clerk.

Carlisle, Ark., Nov. 2.

MOUNT MORRIS COLLEGE MISSIONARY SOCIETY.

Last Sunday evening, Oct. 25, the Missionary Society of Mount Morris College met, for the first time since the return of the students, for reorganization, and to render its monthly program. Interest and enthusiasm were manifested in the audience that assembled. Our Vice-president, Bro. A. J. Brumbaugh, presided during the meeting. A well-prepared program was then given, and an interesting letter from Bro. D. J. Lichty, our society's missionary, was read. After the program, the following officers were elected for the ensuing year: President, Bro. A. J. Brumbaugh; Vice-president, Bro. Harvey Long; Secretary, Bro. Hugh Bonar; Treasurer, Bro. J. P. Holsinger. The society is financed by its members who, when ex-

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CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SCALP LEVEL, PENNSYLVANIA.

We had the pleasure of having with us Bro. Isaac Frantz, of Ohio, who preached for us at the Scalp Level house on Saturday evening and Sunday morning. On Sunday evening we held our love feast, at which about 300 members communed. Bro. Frantz officiated. We will begin a series of meetings at Windor on Monday evening. Bro. Frantz is to do the preaching. On Saturday evening another one was received into the church by baptism. Nov. 8 we began a teacher-training class, with an enrollment of twenty.

Our Sunday-school is progressing most satisfactorily. Our enrollment at present is 306. We hope to reach at least 325 ere the end of the year is reached. Nov. 1 we held our Rally Day service in the Scalp Level house. Every class in the Sunday-school made an effort to reach a perfect attendance. We made a special effort to give the members, and those that did not attend church anywhere, a personal invitation to attend Rally Day services. The attendance at our Sunday-school was 364 on that morning. Thirteen new pupils were enrolled. Sixteen were promoted from the cradle roll to the main school. Each class was asked to give a report of the work done during the year.

Last spring one of our teachers gave her class of little girls a dollar, by which, during the summer, they might earn some missionary money. They reported that \$4.75 had been gained. The special music on Rally Day was inspiring. In the evening a temperance program was rendered by some of the men of the church.

A brief history of the Scalp Level Sunday-school was given by Bro. A. S. Hoffman. The school was organized in 1878. For a number of years it was the only school in the Shade Creek congregation. Six of those who helped to organize the school, thirty-six years ago, were present on Sunday, and are still regular attendants. Bro. M. R. Brumbaugh gave an interesting temperance lecture in the evening. One was received into the church by baptism Nov. 2.

S. B. Hoffman.

Scalp Level, Pa., Nov. 6.

ROARING SPRING, PENNSYLVANIA.

Our autumn love feast was held on the evening of Nov. 1, and was, by far, the largest and most spiritual service yet held in our church. The large auditorium was entirely occupied by communicants, while a goodly number of members, who could not be accommodated at the tables, mingled with the well-behaved throngs of friends in the lecture and aid society rooms. Preparatory services had been held in the morning, at which an unusually reverential attitude was assumed, augmented by the tender words of condolence of our Sunday-school superintendent, who feelingly referred to the death of two of our scholars, yet unburi.

Another gloom was cast over us as we remembered the serious illness of our primary department superintendent and corresponding secretary, Mrs. Elizabeth Barnett. She was anointed in the afternoon, to her great comfort and peace, and is resting in hope of permanent relief, in the Master's own way and time.

Eld. Michael Claar, a superannuated minister of the Claar church, was present at our feast. We were also made to rejoice at the coming of Eld. J. B. Brumbaugh, of Huntingdon, and Eld. J. W. Wilt, of Altoona, who officiated at these services.

Our church work is moving along very harmoniously and the departmental work, in its various phases, has been distributed among trained and efficient leaders, who are determined to win out. Another teacher-training class is being organized, and two more classes in Sunday-school are looking toward organization.

This all means work, consecration and prayer. Here, as in all other manufacturing towns and cities, constant and faithful pastoral work is demanded. In this ever-increasing work for the Master, I feel my weakness, day by day. "Brethren, pray for us." A. G. Crosswhite.

SOUTHEASTERN PENNSYLVANIA.

The District Meeting of Southeastern Pennsylvania, New York and New Jersey was held Oct. 29, and the Ministerial Meeting the day previous. Prior to these meetings a Bible Institute was held, conducted by Bro. J. Kurtz Miller, of the Brooklyn Mission, Bro. Paul Bowman, of the Bethany Mission, Philadelphia, Bro. C. F. McKee, of the Greentree church, Bro. A. L. B. Martin, of the Geiger Memorial church, and Bro. Geo. D. Kuns, of the First Church of the Brethren of Philadelphia. All the addresses and studies were ably conducted, and those who were fortunate enough to attend them were very much strengthened spiritually.

The Ministerial Meeting was helpful to all, and especially instructive to ministers. A Round Table, conducted by Sister C. F. McKee, of Greentree, was quite unique, on the topic, "What Would I Do If I Were a Minister?" This was mostly answered by the sisters who,

in a clear and pointed way, gave the ministers some things to think about.

The churches of the District were all represented by delegates. Bro. M. C. Swigart, of Germantown, was elected Moderator; Bro. A. L. B. Martin, Reading Clerk; Bro. G. D. Kuns, Writing Clerk. All business was disposed of in a Christian manner. Strong temperance resolutions were unanimously adopted. The sisters of the First Church most admirably served meals in the basement, free of charge. A free-will offering, however, was taken, which covered all expenses, and over five dollars was left to be devoted to home missions. Bro. J. T. Myers was elected to represent the District on the Standing Committee. It was decided that the next District Meeting be held at Parker Ford, Pa. All went home, feeling that they had feasted on spiritual food, and were strengthened to go forth and meet the world, and work more earnestly for Christ and the church. Geo. D. Kuns.

2260 North Park Avenue, Philadelphia, Pa., Nov. 6.

MINISTERIAL CONFERENCE OF SOUTHEASTERN PENNSYLVANIA, NEW JERSEY, AND EASTERN NEW YORK.

The Ministerial Conference of this District, held annually in connection with the District Conference, convened on the afternoon of Oct. 28 at the First Brethren Church of Philadelphia. The ministers, as well as the laity, were well represented. After the organization and business session, the topics were discussed with much earnestness.

"The Social Life of Our Young People" was the first topic. The speakers urged that the social activities of the young be well supervised and wisely directed. They were all agreed in the opinion that suppression is disastrous, and should be condemned.

The second topic was "The Needs of the District, as the Elders See It." A number of our elders spoke on the subject. They were unanimous in urging fellowship between the churches, greater consecration to the Master, and more loyalty to the church and her principles. The last part of the program was a Round Table discussion, led by Sister C. F. McKee, on the topic, "If I Were a Minister." A number of brethren and sisters from the laity participated in the discussion. Some of the questions were as follows: "Should the Minister Be Dignified?" "Should He Take a Vacation?" "How Should He Divide His Time Between Study and Pastoral Visitation?" "How Much Outside Work Should the Pastor Do?" "Should the Minister Do All the Praying in the Church Services?" "What Constitutes a Pastoral Visit?" "What Is Ministerial Success?" etc. The discussion enabled the ministers to know what the laity think a minister ought to be. Some good suggestions were made for the pastors of the District.

The evening session was well attended by the membership of the local church, and was full of good, practical suggestions. The topics for discussion were: A Sermonette, "Feed My Lambs," "The Possibilities of a Consecrated Church," and "The Supreme Task of the Church." Bro. H. K. Ober, of the General Sunday School Board, was present and gave an address.

Paul H. Bowman, Secretary.

DEDICATORY SERVICES AT SIDNEY, OHIO.

On Sunday, Nov. 1, a most interesting service was held in the Brethren church at Sidney, Ohio. In 1905 Eld. S. Z. Smith and wife moved to Sidney and took charge of our mission there. That fall a small but respectable little church was built on Grove Street, and Bro. Smith entered upon his labors with enthusiasm and a determination to do all that he could. At this time the number of members was thirty. The average attendance at Sunday-school, the year before, had been eighteen.

I wish to say here a word of appreciation for Sister Caroline Holloper, who superintended the Sunday-school when there was no pastor, and who kept the eighteen pupils interested. Bro. David King, who was the only deacon here, and also the treasurer, is also to be commended. To such faithful souls is given the joy of knowing that their humble service was greatly blessed.

Bro. Smith and his faithful wife went to work to establish a church. With them this was to be no record of mushroom growth, which lasts but a few years, but a real church, made up of men and women who hoped to see their children worship in the same church to which they had pledged their allegiance. And so they preached and taught. Now and then they baptized some. Over 200 souls were received into this church during the last nine years. The present enrollment of their Sunday-school is 245.

The Sunday-school in 1912 was a "Front Line" school in the county, and one out of four in Southern Ohio, which includes about 100 schools. Their average attendance is second best in the county. On Sunday, Bro. Smith's class of men had fifty-one present, while Mr. R. H. McVay, superintendent of the public schools, and Mr. L. A. Dollinger, principal, addressed them.

Bro. Smith felt the need of more commodious quarters, especially for the Sunday-school, and so, this summer, the new addition to the church was completed, and the dedicatory services were held on Sunday. The addition is

fifteen by thirty feet, built to the side, making the entire building an "L" shape. A men's class room is especially commodious, and eleven other rooms afford that privacy which a Sunday-school teacher so much desires.

Bro. Smith was told to solicit the churches of Southern Ohio for funds. Their contributions, with that which the citizens of Sidney gave so willingly, cover the expense of remodeling the church, all of which is greatly appreciated by the members here.

The "Brumbaugh Quartet," of West Milton, sang a beautiful anthem, which all enjoyed, for it was sung with the spirit. Then Judge Mather, in a few forceful remarks, summed up the influence of a church like this for conserving the religious ideals of a community. He referred to our forefathers, who left Germany on account of persecution, and touched upon the fact that our daily living must be on a high moral plane. He urged that we set before our members an ideal of good character and of Christian excellence to which all should strive to attain.

The dedicatory sermon was preached by Eld. Daniel Garber, of Trotwood, Ohio. It was a most fitting and interesting summing up of what God asks of us in the service of his house. The beauty of holiness, the strength of righteousness, the faithful service which God expects in his house, all were beautifully portrayed.

Brother and Sister Smith deserve the appreciation of all, for the work done in Sidney. They have wrought for better homes and for better citizenship, and these mean much in a community. Their work has not been easy, but they have held on through discouragements and dark days, as well as through days when the sun was shining and when everybody bid them God-speed. Such service is invaluable, and only the heavenly record can rightly estimate it.

Elizabeth D. Rosenberger.

Covington, Ohio, Nov. 7.

Sisters' Aid Societies.

(Concluded from Page 743.)

the past seven years. We have a membership of fifty-four, and a good average attendance. We meet regularly on the first Tuesday afternoon of each month, and oftener if the occasion demands. During the past year we received a total of \$17.18, and spent a total of \$65.82 in our work. Our income is derived from our regular dues of five cents per month, by earnings from making quilts, bonnets, aprons, etc., and by our vacation offerings for the months of July and August, when we have no meetings. We also have committees for other phases of church work. One committee arranges flowers and plants to cheer the sick and shut-ins. Another committee visits the sick, and looks up any who may need help. A third committee furnishes the work for our sewing days, and another committee has charge of the sale of the work. We feel that the efforts of our Aid Society have been very helpful to our church, not only by reason of the money earned, but because of the help we have received for being workers together with Christ. Sister Iva K. McKee is our president; the writing is Secretary.—Sarah A. Dettra, Box 157, Oaks, Pa., Nov. 4.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

ALABAMA.

Cedar Creek.—We decided to hold a love feast Nov. 28, and hope to have as many visitors as possible. In our Sunday-school the interest is splendid. The total attendance for last Sunday was eighty-one. We have preaching here every Sunday morning, but the field is open for more workers.—A. M. Cate, Citronelle, Ala., Nov. 4.

CALIFORNIA.

Santa Ana.—On the evening of Nov. 1 about fifty brethren and sisters surrounded the Lord's table to engage in the love feast services. Bro. F. D. Furr, of Glendale, Ariz., officiated. He was assisted by our elder, Bro. Geo. Bashor. The former preached the examination sermon in the morning. Several visitors were with us for both services. We decided to give a program on Thanksgiving Day, and also to have a preaching service. A collection for missions will be taken at that time.—Elsie M. Price, Santa Ana, Cal., Nov. 4.

ILLINOIS.

Batavia.—Our love feast of Nov. 1 was without precedent in the annals of our church, both for attendance and interest. Our guests represented all the adjoining congregations. Eld. J. H. Moore, of Elgin, led the services both morning and evening. The supper and communion, with the brethren and sisters at the tables, was compared by Bro. Moore to a great family circle, where each member receives not only physical nourishment, but where the soul, as well, is fed, and where our spirits are revived by the feeling of love and good fellowship that prevails. Then the table becomes a social center, which radiates joy and happiness to all. The evening service was so impressive that it seemed as if we could feel the very presence of our Master in our midst, as we partook of the symbols of his flesh and blood.—S. E. Netzel, Batavia, Ill., Nov. 6.

Malberry Grove.—Our council convened Nov. 7 in the town hall, with Bro. Urias Blough, of Pleasant Mound, Ill., presiding. All church officers were elected for 1915. Bro. H. Lilligh was again chosen as our elder in charge. Bro. J. J. Cornish will be the superintendent of our country Sunday-school, and president of the Christian Workers' Meeting. Bro. E. J. Stauffer will be superintendent of the town Sunday-school.—Edna G. Stauffer, Malberry Grove, Ill., Nov. 9.

Salem.—Our elder, Bro. G. W. Miller, of Cerro Gordo, Ill., came here Oct. 17. The same evening he held a love feast, which will long be remembered by the writer and family, as our daughter and two grandsons, of Woodland, Mich., were with us, and together with our son and wife, all surrounded the table of the Lord for the first time. Bro. S. S. Fouts assisted Bro. Miller to officiate. Five letters were granted, and the sixth one was called for. All these members have gone to Michigan. The Lord bless them in their new fields of labor.—Jacob Hershberger, Salem, Ill., Nov. 8.

Sterling.—Nov. 5, after prayer meeting, two were received by baptism. On Friday evening we had members' meeting. A very encouraging report was given by the visiting brethren. Two letters of membership were received. Our Sunday-school was reorganized, with Bro. Chas. Hauger as superintendent, and Bro. Wm. Hauger as secretary. Our love feast, held Nov.

8, was well attended by the home and visiting members. Bro. Samuel Plum, of Maryland Station, officiated. Bro. David Rowland, of Dixon, preached the examination sermon in the morning to a full house. We expect Bro. Paul Mohler to begin our series of meetings on the 15th.—Lillie A. Frantz, 309 Ninth Avenue, Sterling, Ill., Nov. 9.

INDIANA.

Oak Grove (Formerly Palestine).—We held our love feast Oct. 3. Bro. J. G. Stinebaugh officiated. Several visiting ministers were present. Next day we had services morning and evening. Bro. K. W. Hambery, of Mexico, Ind., began a series of meetings Oct. 10, and delivered twenty-four sermons. Eight were baptized, six of them young people. The meetings were well attended. Sister Margaret Brim assisted with the song services. Oct. 18 one letter was received.—Mrs. G. O. Bridge, R. D. 17, Monon, Ind., Nov. 6.

Organs Creek.—We met in council on the afternoon of Nov. 7. Our elder, Bro. Elmer Gilbert, presided. We elected Bro. John Unger as superintendent of our Sunday-school, and Bro. Arthur Morris as secretary. Sister Mary Morris was chosen president of our Christian Workers' Meeting; Bro. William Werking, clerk and church treasurer.—Sallie E. Cart, North Manchester, Ind., Nov. 8.

Somerset.—Nov. 8, after regular services, an invitation was given, and a dear mother came forward for membership. We then proceeded to the river, where baptism was administered.—Oma M. Rife, Converse, Ind., Nov. 9.

Wawa.—Our love feast, held Nov. 7, seemed to be much enjoyed by all present. A large number of ministers and members from adjoining churches were here, and we truly appreciated their presence. Just preceding the communion service, an election was held for a minister, and Bro. Andrew Yontz, of Topeka, Ind., was chosen and, with his wife, installed immediately. For our Sunday-school, Bro. William Hess, the next day Sunday-school was held in the usual manner. Following this, talks were given by a number of ministers who remained for the Sunday services. Our revival will begin sometime in December, and will be conducted by Bro. C. Walter Warriner. Sister Bertha Miller is expected to lead in the song service.—Hattie Weaver, Brimfield, Ind., Nov. 9.

KANSAS.

Wade Branch church met in council Nov. 6, with Bro. P. E. Whitmer in charge. Three letters were granted and two received. Bro. H. F. Crist, of Olathe, was chosen as our elder for the coming year. We elected our church and Sunday-school officers as follows: Bro. W. B. Brannell, superintendent of the Sunday-school, and Sister Hazel Belleville, secretary; Sister Pearl Crist, chorister; Bro. Frank Royer, church treasurer; Bro. Isaac Lauver, clerk. We held our love feast on Saturday evening, Nov. 7, at which Bro. H. F. Crist officiated. About fifty members were present. We served breakfast and dinner on Sunday. Bro. H. F. Crist began a series of meetings at this place Nov. 8.—(Mrs.) Irene Miller, Paola, Kans., Nov. 8.

MINNESOTA.

Monticello.—Eld. and Sister A. J. Nickey, of Kearney, Nebr., arrived here on the evening of Oct. 31. Bro. Nickey favored us with two inspiring sermons on Sunday. We now hold our services in the new Christian church in Monticello, which, having recently been remodeled, newly painted, papered and repaired in general, makes a very neat and attractive place of worship. Four families of members have recently located among us, and we now have a membership of thirty-five. After viewing and investigating the country for several miles around Monticello, Brother and Sister Nickey have decided to locate permanently among us, in the near future. We rejoice to have such estimable people move here. There are still good openings here for our members who contemplate locations.—A. B. Miller, Monticello, Minn., Nov. 6.

MISSOURI.

Wakanda.—We convened in council at this place Oct. 23. Our elder, Bro. E. G. Rodabaugh, presided. Elders J. H. and Ed. Mason were also present. We held our regular council in connection with our annual visit council, and were glad to know that love and union prevailed. Bro. Ervin Fifer was elected superintendent of our Sunday-school for the coming year, and Sister Mary Bowman, secretary-treasurer. Three letters were granted, and arrangements were made toward getting some one to hold a series of meetings for us in the future. Bro. Clyde Hoover was elected to the deacon's office. Not being present, he and his wife were installed into office Oct. 31, when we held our love feast. This was a refreshing season to all of God's children.—Emma Van Trump, R. D. 3, Hardin, Mo., Nov. 6.

NEBRASKA.

Juniata church met in council Sept. 26. Our elder, Bro. C. P. Hargerd, presided. All our church and Sunday-school officers were elected. We decided to have our love feast Nov. 21, at 6 P. M. We have been trying to get a minister to locate with us, but have not succeeded yet.—Oma F. Kindig, Juniata, Nebr., Nov. 6.

NEW YORK.

Lake Ridge.—Sept. 28 I came to this place to put up a house on the mission farm for Bro. E. F. Nedrow. This is nearly completed, and will add not only to the comfort of the family, but also to the permanency of the work. Another family has just arrived from Virginia, and settled a short distance from here, the membership went up. Nov. 1 was a great temperance day at the mission. We had a sermon in the morning, and a splendid program in the evening. The great interest manifested in the cause should spell the doom of the cursed traffic in this community.—Jesse Ziegler, Ludlowville, N. Y., Nov. 6.

NORTH CAROLINA.

Little Pine congregation met in council on the evening of Oct. 30, to arrange for a love feast. We assembled Oct. 31, at 2 P. M. Thirty members surrounded the Lord's table. Eld. W. H. Hadden officiated, and on Sunday he and Bro. N. C. Reed preached to a large audience. The love feast will be held at Cold Creek Nov. 14.—Effa Richardson, Barnett, N. C., Nov. 5.

OHIO.

Covington.—No department of our Sunday-school has greater possibilities than our Young Men's Tri-M class. In this class, Bro. Jesse Inman, was promoted to the position of teacher. Later we elected him to the ministry, and when Eld. D. L. Miller was with us, he conducted a very impressive installation service, by which Bro. Jesse Inman was entrusted with the duties of his office. When Bro. S. W. Flory was preaching in Virginia, Bro. Inman preached his first sermon. Our Sunday-school superintendent urged us to be like the Israelites who held up the hands of Moses. Bro. Inman took for his text the narrative of John 11:1-12. He had the sympathy of the congregation and brought out the truth that, taking Christ as his word, we shall have real success. We believe that Bro. Inman will do much good in his chosen calling. We were glad to have with us Eld. P. H. Beery, whose exposition of a Sunday-school lesson is a joy and delight to our teachers. Bro. W. W. Wampler, of Fredonia, Kansas, and Mrs. Hollinger, of New Madison, Ohio, also visited us. Our attendance in Sunday-school and at church has been very good.—Elizabeth D. Rosenberger, Covington, Ohio, Nov. 4.

Greenville.—Our Elders' meetings, conducted by Bro. Miller, is increasing in interest. Nine have already accepted the invitation and come forward.—John Troutwine, R. D. 4, Greenville, Ohio, Nov. 8.

PENNSYLVANIA.

Chiques.—Nov. 4 and 5 we enjoyed a spiritual love feast in the Mount Hope house, Eld. L. Taylor officiated. Elders S. R. Ziegler, H. H. Longenecker, John Herr, A. S. Hottenstein, Levi Mohler and Bro. H. K. Ober assisted in the services. Bro. A. S. Hottenstein is conducting a song service every Thursday night, which is well attended. Meetings will commence at the Mount Hope house Nov. 14, where Bro. Diller S. Myer has promised to labor with us.—Henry S. Zug, Mount Hope, Pa., Nov. 8.

Lower Cumberland.—Our love feast was held at the Mohler house Oct. 3 and 4. The meeting was well attended. Ministers present from other congregations were Brethren Wm. E. Roop, Samuel W. Kulp, Adam M. Hollinger and S. H. Hertzler. Bro. Roop officiated, and remained with us after the feast. He began a series of meetings on the evening of Oct. 4, in the Mechanicsburg house, delivering sixteen inspiring sermons. Two were baptized, and others are near the kingdom. At the Belling house, in the same congregation, Bro. J. E. Rowland, of Waynesboro, commenced a series of meetings Oct. 17, which continued three weeks. Ten were brought into the kingdom by baptism, and others are almost persuaded. The attendance and attention were good during these meetings. At the View house in our congregation, Bro. S. H. Flory, of Nokesville, Va., conducted a two weeks' series of meetings. He dealt out the Word in its purity, and each evening gave a short and interesting talk on the Bible lands. At the close of the meetings one was added to the church by baptism.—J. W. Galley, 420 West Main Street, Mechanicsburg, Pa., Nov. 9.

West Johnstown.—We met in preparatory council Oct. 25, in the Roxbury house. The attendance was good. Some business of a far-reaching nature was transacted. The denials regarding membership and the peace of mind. For several years it has been apparent that something must be done in order to accommodate our growing membership at our love feasts. At this meeting, therefore, we decided to arrange our Pleasant Hill house for communion services also. In order to relieve the crowded condition at the tables, it was decided to hold the communion at both places at the same hour. This decision gave very general satisfaction. At Roxbury the tables were nicely filled without overcrowding. At Pleasant Hill about one hundred communed. Both meetings were inspiring and enjoyed. Eld. J. J. Shaffer, of Berlin, Pa., took the lead in the morning meeting, while Eld. S. W. Pearce officiated in the latter. The home ministers assisted. The week previous to the love feast, Bro. Shaffer preached for us in Roxbury. Bro. John Mills, pastor in the Morrellville section of the West Johnstown congregation, is starting on this week of a series of meetings, which will be held in the Morrellville house. So far eight have come out, five of whom have been baptized to date. More are expected and the meetings will continue indefinitely. The attendance and interest are both good. A further report will be given at the close of the meetings.—Jerome E. Blough, R. D. 5, Johnstown, Pa., Nov. 9.

WEST VIRGINIA.

Beaver Run.—We held our love feast Oct. 17. It was an enjoyable meeting, indeed. Oct. 18 Bro. G. S. Rairigh began a series of meetings for us. Five were baptized, and one was restored to fellowship. Many others were near the kingdom. One died since the meeting. At a few weeks' meeting, while in the Morrellville house, Bro. S. W. Pearce officiated. The week previous to the love feast, Bro. Shaffer preached for us in Roxbury. Bro. John Mills, pastor in the Morrellville section of the West Johnstown congregation, is starting on this week of a series of meetings, which will be held in the Morrellville house. So far eight have come out, five of whom have been baptized to date. More are expected and the meetings will continue indefinitely. The attendance and interest are both good. A further report will be given at the close of the meetings.—Jerome E. Blough, R. D. 5, Johnstown, Pa., Nov. 9.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Berkheimer-Rhodes.—By the undersigned, Oct. 6, 1914, at his residence, Bro. Ross Berkheimer and Sister Esther Rhodes, both of Roaring Spring, Pa.—A. G. Crosswhite, Roaring Spring, Pa.

Berkey-Inbody.—By the undersigned, Oct. 23, 1914, at the home of the bride's parents, Brother and Sister Allen Inbody, of Goshen, Ind., and Sister Berkey and Sister Lettie M. Inbody, both of Goshen, Ind.—L. P. Kurtz, Goshen, Ind.

Brubaker-Boyd.—By the undersigned, Oct. 21, 1914, at the home of the bride's parents, Eld. A. L. Boyd and wife, Bro. J. Gilbert Brubaker and Sister Esther Rae Boyd, both of Cordell, Okla.—Jno. R. Pitzer, Cordell, Okla.

Holsinger-Ickes.—By the undersigned, Nov. 5, 1914, at his residence, Bro. Harry Collins Holsinger, of Roaring Spring, Pa., and Sister Mary Ickes, of Queen, Pa.—A. G. Crosswhite, Roaring Spring, Pa.

Miller-Eberole.—By the undersigned, at his residence, Oct. 2, 1914, Bro. Ernest M. Miller and Sister Florence M. Eberole, both of Roaring Spring, Pa.—A. G. Crosswhite, Roaring Spring, Pa.

Rennecker-Lichtenwalter.—By the undersigned, Oct. 31, 1914, at the home of the bride, Walter Rennecker, of Detroit, Mich., and Mae Lichtenwalter, of Akron, Ohio.—A. F. Shriver, Akron, Ohio.

Rhodes-Brumbaugh.—By the undersigned, Oct. 6, 1914, at his residence, Bro. George Rhodes and Sister Mabel Brumbaugh, both of Roaring Spring, Pa.—A. G. Crosswhite, Roaring Spring, Pa.

Royce-Mason.—By the undersigned, Nov. 8, 1914, at the home of Brother and Sister William B. Royce, Bro. Elda C. Royce, of Louisville, Ohio, and Sister Florence Minner, of Alliance, Ohio.—M. M. Taylor, Louisville, Ohio.

Rupel-Zohrer.—By the undersigned, at the home of the bride's parents, near Argos, Ind., Nov. 8, 1914, Bro. Alfred Rupel, of Walkerton, Ind., and Sister Edith Zohrer, of Argos, Ind.—W. G. Grady, 119 Rushing Street, South Bend, Ind.

Stroehn-Wales.—By the undersigned, Oct. 27, 1914, at the home of the bride's parents, Brother and Sister G. E. Wales, in the Bethel congregation, Kenedy, Texas, Bro. Harry Stroehn and Sister Garnet M. Wales, both of the Bethel congregation.—J. A. Strohm, Waverly, Kans.

Yontz-Wolman.—By the undersigned, at the Cedar Lake church, Ind. (date not given), Bro. Andrew J. Yontz, of Topeka, Ind., and Sister Sarah E. Holman, of R. D. 3, Avilla, Ind.—D. E. Hoover, Garrett, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bryant, Sister Rosie, daughter of Bro. Riley and Sister Salome Peters, born in Franklin County, Va., June 6, 1876, died Sept. 20, 1914, in Pittsylvania county, Va., aged 38 years, 3 months and 14 days. Her death was due to a complication of diseases. She was married to Robert Bryant about ten years ago, and leaves a husband and five little children, her parents, one sister and four brothers. Sister Bryant united with the Church of the Brethren at the age of thirteen, and remained faithful until death. Services at the Progressive church. Interment in the cemetery near by.—Ollie Ikenberry, Wirtz, Va., Nov. 2.

Fockler, Ruby, died Oct. 29, 1914, of membranous croup, aged 7 years, 1 month and 7 days.—S. B. Hoffman, Scalp Level, Pa.

Gockley, Sister Susan, nee Reinhold, born June 13, 1836, in Lebanon County, Pa., died of paralysis Nov. 1, 1914, at the home of her daughter, Mrs. J. C. Ernst, in the Olathe congregation, Kans., after having been helpless for over five weeks, aged 79 years, 3 months and 13 days. She was married to Peter Gockley in 1853 in Pennsylvania. She and her eleven children were born here. She is survived by two sons and six daughters. Her husband and three children preceded her in death. Her husband died in 1888. Sister Gockley united with the Church of the Brethren in 1866, and lived ever faithfully. She called for the morning, and prayed much to go home, to be at rest. Services in the Olathe church by the writer, assisted by Bro. H. T. Brubaker. Text, 2 Tim. 6:8. Interment in the Olathe cemetery by the side of her husband.—H. F. Crist, 724 West Cedar Street, Olathe, Kans.

Holtsopple, Sister Julia, nee Claycomb, wife of Eld. Joseph Holtsopple, of Penn Run, Pa., born at Pleasantville, Bedford County, over seventy-one years ago, died in the Memorial Hospital, Johnstown, Pa., Oct. 5, 1914, where she underwent an operation a few days previous to her death. The deceased was a daughter of Jacob and Catherine Walters. She was one of a family of twelve children, and the ninth of the number to pass away. She is survived by her husband, one son and one daughter; also a number of stepchildren, one sister and two brothers. The remains were taken to Reynoldsburg, Bedford County, for interment in the Pleasantville cemetery. Nov. 8, 1914.—Mrs. R. D. Myers, R. D. 1, Grimes, Pa.

Leckrone, Charlotte, nee Poorman, born in Perry County, Ohio, April 13, 1843, died at Silver Lake, Ind., Oct. 25, 1914, aged 71 years, 6 months and 12 days. May 1, 1867, she was married to Emanuel Leckrone, and to this union were born nine children. About two years after her marriage she, with her youngest and eldest child, moved to Indiana and located in the vicinity of Silver Lake, where she resided until her death. Nov. 20, 1878, Sister Leckrone united with the Church of the Brethren, and remained a consistent member until death. She was a devoted companion, a kind neighbor, and a loving member of the church. She leaves the priceless legacy of a good Christian life. Her immediate family, Eld. Leckrone and eight children, and two brothers survive. Services at West El River by Bro. T. D. Butterbaugh, assisted by Bro. J. H. Wright. Interment in the Ulysses cemetery.—Mabel Leckrone, Silver Lake, Ind., Nov. 10.

Ludwick, Sister Harriet, widow of Bro. Isaac Ludwick, died at the home of her daughter, Sister George T. Leatherman, of Old Fields, W. Va., Oct. 31, 1914, aged 81 years, 2 months and 8 days. She leaves a daughter and son-in-law. Sister Ludwick was a consistent member of the Church of the Brethren, and a devoted companion. She was the wife of Geo. S. Rairigh—Allie K. Leatherman, Burlington, W. Va.

McVicker, Bro. James A., died of heart trouble and dropsy Oct. 12, 1914, in the bounds of the Bethel Center church, Southern Indiana, after an illness of eight months, aged 74 years. He spent his entire life on the farm on which he was born, six miles southwest of Bedford, Ind. He was a faithful member of the church for nearly fifty years, and served the church as deacon for a number of years. His aged wife and a highly respected family of children survive. Services by the writer in the M. E. church, on the corner of his farm, assisted by the M. E. minister. Text, 3: 2. Interment in the Elizabethtown cemetery.—D. A. Hummer, Portland, Ind.

Miller, Wilford M., son of Brother and Sister Charles Miller, of Roaring Spring, Pa., born in Bedford County, Pa., Dec. 6, 1893, died at the Nason Hospital, Roaring Spring, Oct. 31, 1914. He was sick only a few days with typhoid fever, and died at the age of twenty-one years. He was the son of Ore Hill, Pa., and moved to Hollidaysburg, where he was employed in one of the car shops of the Pennsylvania Railroad Company. He was a young man of high moral qualities. His wife and young daughter survive him. Services by the writer at the Church of the Brethren in Roaring Spring, Pa., Nov. 10, at the Albright cemetery.—A. G. Crosswhite, Roaring Spring, Pa.

Nolan, William Theodore, born Dec. 26, 1906, died of scarlet fever, Nov. 4, 1914, aged 7 years, 10 months and 9 days. He was an only son and dearly loved. Services by the writer at the residence in Roaring Spring, Pa.—A. G. Crosswhite, Roaring Spring, Pa.

Reed, Ernest, born April 8, 1913, died Oct. 30, 1914, of a lingering fever and erysipelas, aged 1 year, 6 months and 22 days. He was the infant son of Eld. R. H. and Sister Usle Reed. Services by Bro. Robert Flelds, assisted by Rev. Chas. Jude, of the Baptist church. Interment in Western cemetery, Toledo, Ind.—H. H. 3—Rufus M. Reed, Laurel, Ind.

Saylor, Frank D., born April 22, 1871, died Sept. 2, 1914, aged 43 years, 4 months and 10 days. Nov. 22, 1897, he was married to Ada Miller. To this union were born five daughters and one son. He united with the church at an early age, and was a devoted Christian. He was the son of the Saylor house by the writer.—A. B. Peters, Wenatchee, Wash.

Shatto, Bro. William, born at Shermansdale, Perry Co., Pa., died at the home of his son, David, near Spencer, Iowa, Oct. 29, 1914, aged 83 years, 10 months and 7 days. His remains were taken to Keosauqua, Iowa, where he was buried. His companion, Caroline Dunkelberger Shatto, was buried more than twenty years ago. He united with the Church of the Brethren early in life, and served in the office of deacon many years. Services at Spencer, Iowa, by the writer.—J. S. Holm, Spencer, Iowa.

Smith, Robert S., son of Friends J. N. and Sarah Smith, died Oct. 26, 1914, near Trevilian, Va., aged 20 years and 7 months. Interment in the Brethren cemetery. No funeral services were preached at the time of burial, on account of the contagious nature of the disease that caused the young man's death. Short service at the grave by Eld. A. C. Miller.—Emma Whisler Glick, Trevilian, Va.

Studebaker, Sister Saloma, nee Frantz, born Sept. 11, 1830, in Clark County, Ohio, died Oct. 12, 1914, aged 84 years, 1 month and 1 day. She was married to John Crist Sept. 1859. To this union were born seven sons and one daughter. Three sons died in infancy. Her husband, John Crist, died Oct. 6, 1871. In December, 1876, she was united in marriage to Isaac Studebaker, of West Charleston, Ohio, and preceded her by five years. Her husband and one daughter preceded her in death. She was a devoted Christian, and she united with the Church of the Brethren, and lived to be a mother in Israel. She died of paralysis at McPherson, Kans. Services by Eld. M. J. Mishler. Text, 2 Tim. 4: 7, 8 (chosen by the deceased). Interment in the minor cemetery near McPherson, Kans. Her husband and one daughter preceded her in death. Her four sons are all elders in the church of her choice.—Lulu Brubaker Miller, McPherson, Kans.

Umphrey, Bro. William L., born in Cass County, Ind., Feb. 13, 1859, died Aug. 25, 1914, aged 55 years, 6 months and 12 days. He was married to Mary G. Goff, Nov. 23, 1880. Two sons and three daughters were born to this union. All of them survive him. He united with the Church of the Brethren in 1899, and was a consistent member until death. He was ill for quite a while, but bore his suffering bravely. He was a devoted Christian, and his home was a place of prayer and praise. He was buried in the cemetery at the house of Bro. Isaac Dardoff. Interment in Clark's cemetery.—Sarah Hahn, R. D. 1, Pulaski, Ind.

Weaver, Rhoda May, died Nov. 1, 1914, of convulsions, aged 10 months lacking two days.—S. B. Hoffman, Scalp Level, Pa.

Yon, Goldie Ruth, aged 10 years, died Oct. 31, 1914, after three days of intense suffering with scarlet fever. She was a general favorite in our Sunday-school and a leader in the Girls' Brigade. She was the daughter of the late Mrs. Barnett's Junior Aid Society. Services by the writer at the late home on Locust Street, Roaring Spring, Pa. Text, Zech. 8: 6.—A. G. Crosswhite, Roaring Spring, Pa.

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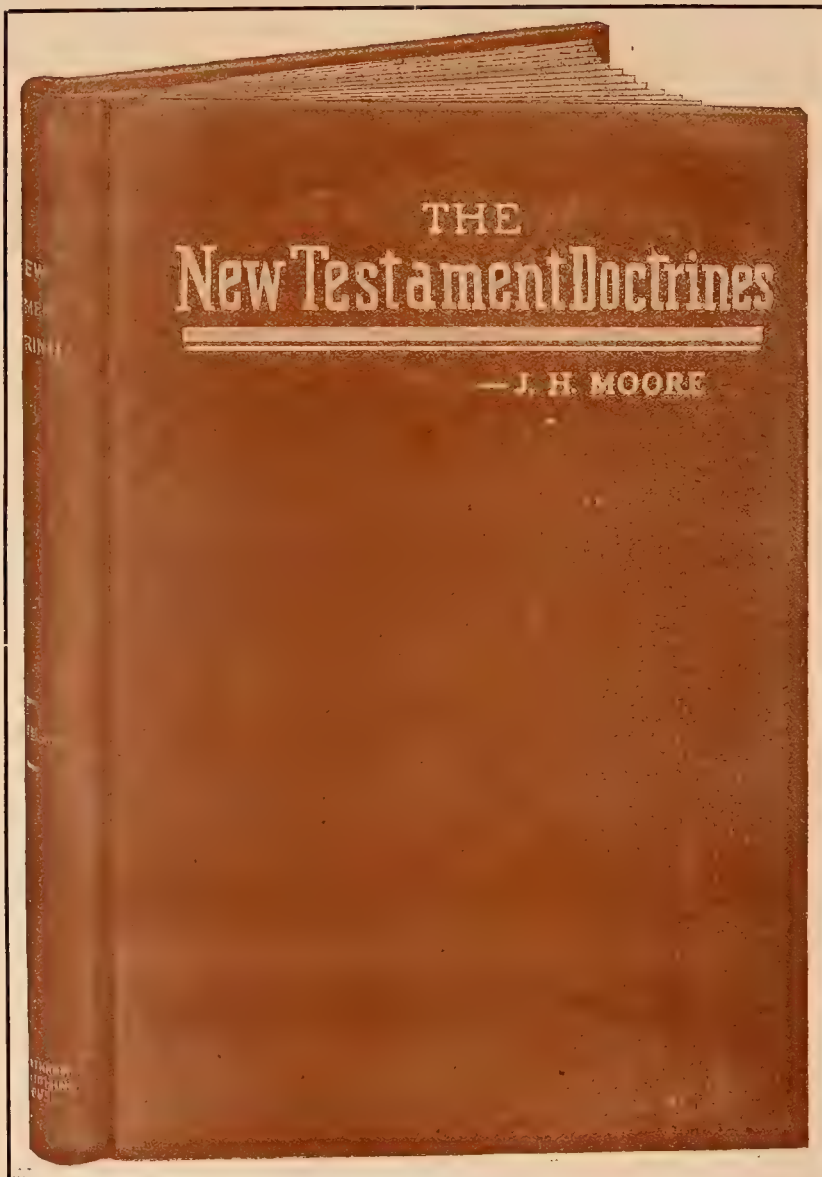
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THE GOSPEL MESSENGER

Vol. 63.

Elgin, Ill., November 28, 1914.

No. 48.

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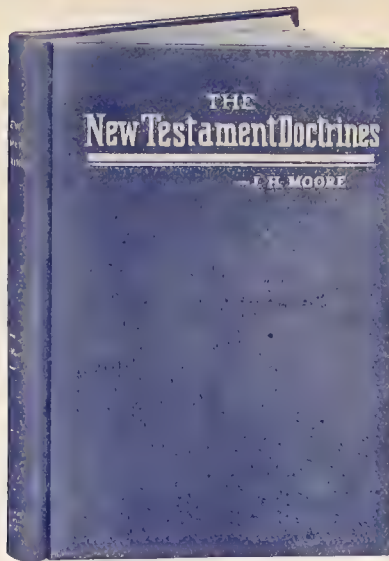
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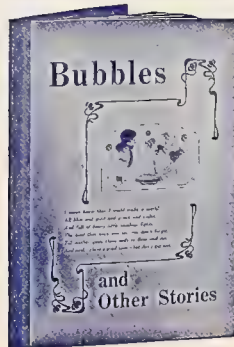


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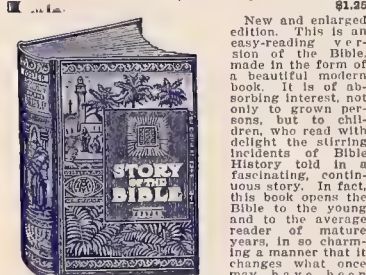
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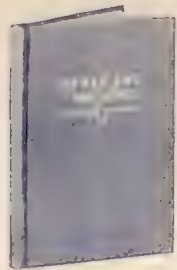
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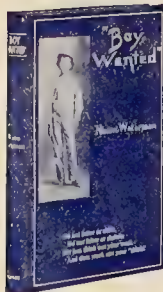
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., November 28, 1914.

No. 48.

AROUND THE WORLD

Much Land Yet to Be Possessed.

Various opinions have been expressed, from time to time, as to the relative number of church members (nominally speaking), as compared to those who have never as yet entered into a religious affiliation. Careful analysis of the situation in the United States seems to indicate that to every member of a recognized church, there are three persons not assigned to any organization. This would indicate a wide field for missionary endeavor in our own country. If, however, we extend the point of observation to heathen lands, we find that for every professing Christian there are 3,500 heathen who have not as yet heard of the blessed name of Christ, or the joy of redeeming grace. "How great our task, as ambassadors of the Most High!

A Voice for Peace.

Much credit is due Mr. Meyer London, the recently-elected Socialist member of Congress from New York's East Side district. He proposes, upon the convening of the next session of Congress, to enter upon a most vigorous campaign against war, making it his especial aim to end the present hostilities in Europe. He says that the United States can readily bring about this most desirable consummation. To this end he urges that no military supplies of any sort be sent to the warring nations,—a most sensible suggestion. Significant are his hopeful words as to the support he hopes to gain for his worthy endeavor: "Mankind, in general, has an innate hatred of murder, and that is what war is,—simply brutal murder, and that of the blackest kind possible."

War Never a Means of Grace.

Most astonishing is the attitude being taken by leading men and newspapers of the various countries involved in the European war. German newspapers freely publish and support the opinions of prominent ministers to the effect that war "is exerting an ennobling influence upon the nation, arousing patriotism to the most exalted degree." Rev. R. J. Campbell, of London, England, asserts that his country is now "living on a loftier plane than when the war broke out." One is really made to wonder how a calm and dispassionate view of the real teachings of Christianity could possibly, and under any circumstances, justify assertions so manifestly at variance with the real facts. War is fundamentally opposed to the teachings of Christ, and obviously can never be made a means of grace.

Keeping Cool in a Trying Time.

For some time the United States cruiser "Tennessee" has been in Turkish waters, to safeguard the lives and property of Americans in the Ottoman domains. Recently the cruiser's launch endeavored to enter the harbor of Smyrna, when the little craft, by three shots from the Turkish guns, was reminded that possible danger from mines might threaten, were there a further attempt to move onward. With characteristic promptness our Chief Executive has now directed that all United States ships in the war zone must take no radical action except on instructions from Washington. Wisely the President determined that nothing should be done that would, in any way, involve this country in the European hostilities. In this he will surely have the support of every lover of peace.

Watch the Appropriations.

While it was hoped that the unfortunate European imbroglio would show the folly of extensive war preparations and the inevitable result emanating therefrom, there is grave danger, at present, lest the people of the United States be carried away by the wild frenzy of a few war enthusiasts. Right now there is a clamor that "the nation is unprepared for the foe that is sure to come,"—according to their fervid imagination. Some even go so far as to say that "the victors in the European struggle,"—exhausted as they are sure to be,—will at once pounce upon the United States, should we fail to be fully prepared to meet their onslaught." Under the circumstances it behooves the lovers of peace to be wide-awake to the demands of the hour. Why not tell your Congressman in plain terms that you expect him to use his influence against the pressure for increased military appropriations, and to show it by his vote? Tell him that you know that in times of peace more than half of the national income goes to war preparation. Tell him that this must stop,

and that he must help to do it. Such an appeal is within each one's range of privilege, and the more names support such a request, the more respectful consideration it will receive.

Russia's Emphatic Prohibition.

That the Czar of Russia, by one stroke of the pen should summarily banish "vodka," the Russian whiskey, from all parts of his realm, aroused general attention, a few days ago, when the legal procedure was put into actual effect. One hundred and fifty million people, occupying the largest prohibition area in the world, may now rejoice in a nation entirely free from the greatest curse that ever afflicted it. The imperial edict was issued only after a preliminary trial of the prohibitive measure had demonstrated its real value. The salutary effect, immediately made apparent, was so decisive, that the ban on drink has been made permanent throughout the Russian realm. Darkest Russia, therefore, has eclipsed our own land in the successful elimination of the liquor traffic.

Religious Decadence.

Profound astonishment was created in the ranks of the Presbyterian Church in the United States, when Rev. Wm. Fulton reported to the General Assembly committee on educational policy, now in session in Philadelphia, Pa., that more than 250,000 members of that influential body have, within the last five years, been placed on the "suspended" roll. Naturally an explanation was asked for, and the answer of the skilled church worker is most suggestive, and not without profit to other religious bodies also: "All too evident among us is the growing love of pleasure, disregard for the Lord's Day and its sacred associations, open and undisguised neglect of the Word of God, the increasing craze for amusements and the influence of worldly and godless associates." These are words well worthy of our most sincere consideration. If others have been wrecked upon the fatal reefs of worldly tendencies, it may well prompt each member of the Church of the Brethren to take "heed to his ways," lest he be carried away by the threatening current.

The Great War.

Amid the multiplicity of recent reports,—often flatly contradicting each other,—it is extremely difficult to arrive at the real facts until definite assurance is given by a competent war correspondent near the scene of action. Up to this date, therefore (forenoon of Nov. 23), no really decisive action can be reported from either the Franco-Belgian battle line, or the one on the East Prussia border. Both sides seem to be holding their own,—gaining or losing now and then at some point. Heavy losses by the British are reported during their recent engagement with the Turks near the Persian Gulf. It is also claimed that strategic points along the Suez Canal and the Red Sea are now in possession of the Turks, who are fast moving towards Egypt. It is also reported that a concentration of Turkish troops near Palestine may cause that country to be drenched in blood, as in the days of yore. A recent attempt to bring about peace negotiations is said to have been started by German peace associations, though not endorsed officially. While their success is hoped for, it is hardly to be expected at this time.

Changed Relations.

Only a few months ago a ship, chartered by natives of India, arrived on the west coast of Canada, it having been planned by the dusky "sons of the East" to settle on the broad prairies of the Great Dominion. They argued,—and justly too, from their viewpoint,—that, as the same flag floats over both countries, they were justly entitled to a fair chance in a land of unbounded possibilities,—their own area being so greatly overcrowded. Their insistent plea, however, was wholly disregarded, and finally a Canadian warship was used to drive the Hindoos and their ship to the port whence they came. Since then, however, things have greatly changed. Canadian volunteers, 20,000 in number, are, as a part of the British force, fighting side by side with 75,000 Hindoos on the battle line of the Allies in Europe. "The teeming millions of Hindoostan,"—making use of Lord Curzon's phrase,—are good enough to fight with, but not good enough to neighbor with. Verily, the ways of selfish humanity may prompt some very peculiar conclusions. Not so are the ways of the Lord, for he "is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted of him." Walking uprightly, honestly, soberly, and circumspectly always insures divine recognition.

Missions Not to Be Hindered.

At the recent conference of the foreign missionary societies of England and Scotland, held in London, plans were discussed to sustain missions in the fullest possible manner during the pending war crisis. A striking feature of the meeting was the reading of greetings from French and German missionary societies, showing, by their evident sincerity, that world evangelization is, after all, the one great theme dear to the heart of every true Christian. So far as missionary endeavor is concerned, the desolation of war is not likely to sever the tie that binds all soul winners in bonds of love and union. And it is this phase of Christian fellowship, amid the blighting effects of war, that is at once reassuring and gratifying,—a ray of sunshine of which stricken and depressed humanity is greatly in need just now.

Profiting by the Misfortunes of Others.

Just now, while the world's commercial relations with the warring countries are greatly demoralized, and in some instances entirely suspended, there is a most insistent clamor that this country take advantage of the "golden opportunity" and quickly "grasp the world's trade as unhappy Europe sees it slip from the fingers that grasp the sword." Pertinently a leading magazine asks: "Suppose the Good Samaritan, finding the traveler struggling with the robbers, had run off with the traveler's luggage and clothes! Do you suppose that Jesus would have told the rest of mankind to do likewise? Is it Christlike to exploit another's misery?" The fact remains that the Sermon on the Mount is utterly at variance with militarism. Soldiers do not gauge their actions by the "Golden Rule," nor is "Love Your Enemies" emblazoned on the battle-flags. Men tell us we must learn to fight, kill and hate if we are to dwell in safety as a nation. Jesus tells us that God is love, and that the way to peace is found only by winning men's hearts in a spirit of love.

Reclaiming the Roman Campagna.

That the Campagna, a large tract near the "Eternal City,"—long known as one of the deadliest regions of the world,—is now being reclaimed by the Italian Government, and restored to healthfulness and usefulness, is one of the most notable triumphs of science. In ancient times the entire tract was famous for its productive farms and artistic villas. There was no fever then. Later, when the region became notoriously unhealthy, it was shown that malaria was caused by a species of mosquito which had its breeding place in the swampy sections of the tract. The very soil seemed to be tainted with the malaria germs. Thorough cultivation of the soil and proper drainage are now working a miracle of transformation, changing the swampy, noxious tract to a region of greatest fertility, restoring it to even more than its old-time beauty. How strikingly it illustrates the transforming power of the Gospel in the human heart! "Deceitful above all things, and desperately wicked," only the renewing power of God's grace can change man's heart, and make it a fit abode for the indwelling of the Holy Spirit.

Mission Converts.

Occasionally we meet the sneering criticism of the unblushing antagonist of missions. He denounces the honest effort of the faithful missionary workers because there is not to be seen, at once, the perfect product of wholly acceptable native converts. Such would-be critics entirely forget that the "full fruit," morally speaking, of any work of spiritual uplift, naturally requires much time. Here a short extract from the recent "Census Report of India" is in place: "The children of converts born in Christianity are quite different from their parents; their grandchildren will be better still. It is the last-named class, especially, that is now beginning to make its influence felt. The Hindu neighbors of these converts must admit,—whether they so desire or not,—that the Christians are even in a material way better off than themselves, and that morally they are far better men." We may safely conclude that the statement, as to material advancement, appeals most powerfully to the mind of the average non-Christian native, and he readily admits that the Census Report is telling the truth. We further read: "The enlightening influence of the Christian religion is clearly seen in the higher standard of comfort of the converts, and their sober, disciplined and busy lives." What higher tribute of praise could be bestowed! And just to think that all this wondrous transformation is taking place largely among the despised and low-grade classes! It is an object lesson that tells its own story!

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Peace-Pact.

BY EDITH M. THOMAS.

They were foes as they fell in that frontier fight,
They were friends as they lay with their wounds unbound,

Waiting the dawn of their last morning-light.

It was silence all, save a shuddering sound

From the souls of the dying that rose around;

And the heart of the one to the other cried,

As closer they drew, and their arms enwound,

"There will be no war on the Other Side."

As the souls of the dying mounted high

It seemed they could hear the long farewell!

Then together they spake, and they questioned why,—

Since they hated not,—why this evil fell?

And neither the Frank nor the German could tell

Wherefore themselves and their countrymen died.

But they said that hereafter in peace they should dwell,—

"There will be no war on the Other Side."

As they languished there on that field accurst,

With their wounds unbound, in their mortal pain,

"Spake one to the other, "I faint from thirst!"

And the other made answer, "What drops remain

In my water-flask thou shalt surely drain!"

As he lifted the flask the other replied,

"I pledge thee in this till we meet again,—

There will be no war on the Other Side!"

And it came to pass as the night wore deep

That fever through all their veins was fanned,

So that visions were theirs (yet not from sleep),

And each was flown to his own loved land.

But, rousing again, one murmured, "Thy hand!

Thou art my brother,—naught shall divide;

Something went wrong, . . . but understand,

There will be no war on the Other Side."

—New York Times.

Minimizing and Compromising.

BY I. J. ROSENBERGER.

Will you please explain the following text in the Gospel Messenger: "Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me" (Mark 9: 38, 39). This text is explained to give almost all kinds of latitude. It is referred to as grounds for inviting ministers of other denominations to preach in our churchhouses and associating in union tabernacle meetings. Will you please give an explanation of the peculiar text?

ANSWER.

THIS is not the only strange, or pitiful, remonstrance of the disciples, previous to their spiritual baptism on that wonderful day of Pentecost. Let us note some. They had just "disputed among themselves who should be the greatest." When Thomas was told that his Lord was risen, he replied: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Peter, denying his Lord, when Jesus was in the very throes of his terrible agony, was a pitiful sight. When there seemed to be a rivalry between the disciples of John and of Christ, John's disciples came to him, saying: "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." Doubtless these same conditions led Christ to say to Peter: "When thou art converted, strengthen thy brethren." The foregoing show that the lacks and needs of Christ's disciples were very, very great. The true standard in them was wanting; they did not comprehend Christ's mission nor their own. They were not organized, neither did they really seem to know each other. But after their spiritual baptism, no such remark escaped their lips. Their condition and trend before Pentecost scarcely bears comparison to their high standard after Pentecost. This accounts for the low status of the disciples, as indicated in the text quoted.

As to Christ's Reply.—To do things in the name of Christ is more than calling on the name of the Deity in connection with the service; it is doing service by Christ's authority and sanction. Hence, if

some one was casting out devils in Christ's name, it was done by his sanction, or approval; therefore it was right and legal, and none should object.

Distinguished clergymen are spoken of by Christ as coming to him in that great day with a plea to be recognized, claiming to have cast out devils in his name and to have done great wonders. I give them credit for rendering some noteworthy services and for calling "Lord, Lord." No doubt they claimed it was done with Christ's approval, but it all met with painful rejection; hence, their services were not done in his name, by his approval. It is true that God gave measures of his grace to those outside of "his chosen people." Upon Balaam was bestowed the gift of prophecy, although he was a soothsayer; but Paul says, "Balaam loved the wages of unrighteousness." Large measures of grace were given to Cornelius; his prayers were heard in heaven. Yet he received only enough of God's grace to save his own soul, when converted and baptized.

It is said that "Christ is the fundamental of each organization." This would include Mohammedanism and Mormonism; for they hold up Christ. Let us not forget that Christ warned us of the "Lo, here," and the "Lo, there," and said, "Why call ye me Lord, Lord, and do not the things I say?" It is a fact, well sustained, that the Scriptures recognize but one body. Paul, to the Ephesians, says, "Christ is the head of the church; . . . and he gave himself for it; . . . that he might sanctify it; . . . that he might present to himself a glorious church," etc. Again, "By one Spirit are we all baptized into one body. . . . See that there be no schisms in that body."

Allow me, here, to append the well-spoken words of Bro. H. C. Early, delivered at the Bristol Conference in defense of rebaptizing those who come to us for membership, having been baptized. Some of his words are these: "If the Divine plan of church unity had continued, this question would have no existence. Church unity gives this question no place at all. *If this unfortunate and ungodly condition of plurality of churches had not obtained in the world, this question would not be before us. . . . Is it possible, in the nature of the Spirit, for the Holy Ghost, God's Witness in this world, to lead one man one way and another another way, when his mission or office is simply to lead us into the Truth?*"—*Report 1905, page 112.*

These words set forth with clearness the plain facts in the case. As to the right of associating in union services, either in the pulpit or in tabernacle services, we have the following: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." John gives the following: "If any man come and bring not this gospel receive him not into your house, nor bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds." Hence, the Scriptures sternly forbid affiliating with those of unsound faith. This injunction is violated in all union services.

Furthermore, those conducting union tabernacle services never teach doctrine, which is so clearly commended in the Scriptures. It was early said, both of John's and Christ's preaching, "And they were astonished at his doctrine." It was said of the Pentecostal converts, "They continued steadfastly in the apostles' doctrine." When the eunuch said to Philip, "See, here is water, what doth hinder me to be baptized?" his words show that Philip taught this seeker the doctrine of baptism. When Paul names that for which the inspired message is profitable, he first names "Doctrine." This the union evangelists entirely omit. Christ himself says, "For he whom God hath sent speaketh the words of God." Hence the evangelists, whom I have pointed out, are not sent of God. Besides, many of these evangelists affiliate in open session with secret societies, clad in their regalia. Many of the members are skeptics or avowed infidels. Numerous texts forbid such affiliation, for "He that is joined to a harlot is one body."

And further, union efforts compel us, at times, to compromise with error. The recent International Sunday-school Convention, held in Chicago, passed the following: "We declare in favor of coöperation of Protestants, orthodox and liberals; and also Roman Catholics and Jews, in the great movement of home institutions, . . . in order to help children and adults into personal righteousness with God and into

(Concluded on Page 763.)

The Pastoral Question.

BY LEANDER SMITH.

We hear calls coming from churches all over our dear Brotherhood for pastors. They are not satisfied with the present system of ministerial work. They want more work than a minister can do under the present system. They want a minister to give his whole time to the church. The term *pastor* means, literally, a shepherd; figuratively, a stated minister appointed to watch over and instruct a congregation, to visit the sick, administer the ordinances, preach the Word of God. And their time should be well spent, and not lost by too much sleep, formal visits, indolence, reading useless books, and studying useless subjects. Every day should have its work, and every subject its due attention.

These things must be taken up, not as a matter of duty only, but of pleasure, and executed with faithfulness; and, as they are of the utmost importance, pastors should attend to them with all that sincerity, earnestness and zeal which their importance demands. An idle, frigid, indifferent pastor is a pest to society, a disgrace to his profession, an injury to the church, and offensive to God himself.

If the pastor performs all his duties well, he has no time to look after the temporal things of life. Paul said, "What soldier, ever serveth at his own charges?" in his argument in behalf of pastoral support. In this connection let us remember that soldiers are not only supported while they are in actual service, but, after a term of faithful service, they are pensioned. Shall we count it a hardship to support these faithful soldiers of the cross, who have sacrificed all, to lead the vanguard of the kingdom of Jesus-Christ through conflict into victory? Did not their modesty forbid, they might well say to us, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?"

Oh, that we might catch the significance of Paul's language in the ninth chapter of First Corinthians! There are too many people that look at supporting a pastor just as though they were buying a horse or hiring a man to do chores. If they support him, they expect him to cater to their whims. This ought not to be so, but nevertheless it is so. I have been engaged in mission work for the last seven years, and for the last four years I have received full support. A member in one of my charges came to me and said, "Bro. Smith, you preach too much doctrine. Our people will not stand for that kind of preaching. When they are paying for it, they want fancy preaching and must have it." My reply was, "I have nothing to preach but the Gospel of Jesus-Christ, and when the people fail to get their money's worth of my preaching, they had better get another preacher."

Now, in regard to the pastoral question, I have this to say, If you regard your pastor as a hireling, I am opposed to the proposition, but if you consider him in the order that God has placed him, then I am in sympathy with the proposition, and believe that the pastoral work is a great work. I do not believe that any of God's ministers will be influenced to preach a man-pleasing Gospel for "filthy lucre's" sake. "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (2 Tim. 4: 1-4).

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The Fulness of the Gentiles.—Rom. 11: 25.

BY JAMES M. MOORE.

PAUL, in Romans 11, speaks of Israel having been cast away from the favor of God because of their unbelief. Their fall resulted in salvation coming to the Gentiles through faith. It was a sad day for Israel when unbelief severed their close relationship with the God of their fathers. On the other hand, it was a most fortunate event for the Gentiles when they, through their faith in Jesus, were thus brought into a saving relation with the God of whom they had so long been ignorant.

This rejection of the Jews, then, would seem to have been a great benefit to the Gentiles, but note verse 12: "Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?" Verse 15 contains the same thought: "For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?" While the Gentiles did receive a blessing through the fall of the Jews, it is made clear that had the opposite been true, greater things would have resulted, or will yet result when the Jews through faith accept Jesus as their Messiah.

By way of explanation and warning Paul, in verse 25, says: "I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." That a hardening came upon Israel and still remains can not be questioned. The Jews, as a people, have persistently continued in their unbelief during all these years.

There is, however, in this same chapter a hope held out for Israel. In verse 23 Paul says of them: "And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again." Also verse 24: "How much more shall these, which are the natural branches, be grafted into their own olive tree?" The same hope is held out in verses 30 and 31: "For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy." While there is hope, it is to be realized on condition that faith shall take the place of the unbelief in their hearts.

That faith is to be the condition upon which the Jew is to be saved, is clearly set forth in chapter 10 of the same book: "But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach" (Rom. 10: 6-8, being a quotation from Deut. 30: 12-14). "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10: 12, 13, verse 13 being a quotation from Joel 2: 32 and here applied to the conditions of acceptance for both Jew and Greek).

During all this time the Jewish people have been looking for the Messiah. History tells us that at twenty-seven different times, in the last eighteen hundred years, some false Messiah has arisen and secured considerable of a following. Though in each case they were sadly disappointed, still they look for the coming of the One prophesied.

This hardening, or unbelief, on the part of Israel, is to continue until the fulness of the Gentiles be COME IN, or until the Gentile Christians shall so manifest the teachings of Christ in their daily life and conduct as to prove to the Jewish people that

Jesus was truly sent from God. It is a sad comment upon the Christianity of the past nineteen hundred years that this has not long ago been accomplished.

This fulness of Christian life was designed by the Great Teacher to be the power by which men and women were to be brought to conversion. In Matt. 5: 16 he says: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." In his great intercessory prayer on the night of his betrayal, in behalf of his followers, he expressed a longing of his soul "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 17: 21). He continued: "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (John 17: 23).

Division soon sprang up in the early church, thus destroying the union that was to have been the convincing argument. The Jews were scattered over the world, and the treatment accorded them by so-called Christian nations has largely been anything but Christian. They have been oppressed, persecuted and driven from one country to another by nations that call themselves Christian, until the very name of Christ has come to be thoroughly despised among

tament writers interchangeably for the same thing, as is plainly seen by the quotations that follow.

Matthew nearly always uses the term "kingdom of heaven," while Mark and Luke, in reporting the same discourse, use the phrase "the kingdom of God." Jesus, in the opening of the Galilean ministry, preached, "Repent ye; for the kingdom of heaven is at hand" (Matt. 4: 17). Mark records it, "The kingdom of God is at hand: repent ye, and believe in the gospel" (Mark 1: 15).

Again, "the kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field" (Matt. 13: 31). "How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed," etc. (Mark 4: 30, 31). "Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden" (Luke 13: 18, 19).

And then, again, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened" (Matt. 13: 33). "Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened" (Luke 13: 20, 21).

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5: 3). "Blessed are ye poor: for yours is the kingdom of God" (Luke 6: 20).

"He that is but little in the kingdom of heaven is greater than he" (Matt. 11: 11). "He that is but little in the kingdom of God is greater than he" (Luke 7: 28).

"And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give" (Matt. 10: 7, 8). "And he sent them forth to preach the Kingdom of God, and to heal the sick" (Luke 9: 2).

"Unto you it is given to know the mysteries of the kingdom of heaven" (Matt. 13: 11). "Unto you is given the mystery of the kingdom of God" (Mark 4: 11). "Unto you it is given to know the mysteries of the kingdom of God" (Luke 8: 10).

"Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven" (Matt. 19: 14). "Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God" (Mark 10: 14). "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God" (Luke 18: 16).

"It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Matt. 19: 23, 24). "How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Mark 10: 23-25). "How hardly shall they that have riches enter into the kingdom of God" (Luke 18: 24)!

The parallelism of these texts leaves no possible room for doubt that these terms mean the same thing, and no amount of theorizing and speculation can prove them otherwise.

Maywood, Ill.



A Group of Bible Students at Mt. Morris College, Ill.

them. Even in America much that has been done in the name of Christianity does not commend itself to the mind of the faithful Jew. It is to be regretted that the professing Christian world has come so far short of manifesting the Christ life to this once-beloved people.

The responsibility is ours. It is God's purpose to reach the Jew through the Gentile Christian. "I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, to provoke them to jealousy" (Rom. 11: 11). See also again verses 30 and 31. We have the Gospel. The Holy Spirit is ready to come into our hearts and give grace and strength to live the principles our Lord exemplified and taught. May God speed the day when we will feel this responsibility, and in the power of the Spirit of God live and teach the Gospel of the Son so faithfully that the world,—Jews and Gentiles,—will believe that in truth Jesus was sent from God.

When this "fulness of the Gentiles be come in," to such an extent as to convince the Jews; when the fulness of the Jews shall come in so thoroughly that their significant zeal will be turned to the spread of Christianity, we may look for large results to the glory of God and his Son (Rom. 11: 12, 15).

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The Kingdom of Heaven Is the Kingdom of God.

BY E. B. HOFF.

THE two phrases, "the kingdom of heaven" and "the kingdom of God," are used by the New Tes-

God is love. God is omnipotent. Therefore love is omnipotent in fact as well as in theory. What a heavenly vision would strike this world if the truth of this little syllogism were practically applied in our everyday life! The fact that it is not applied stamps the actors as unbelievers.

Travel Notes in the Orient.

BY W. O. BECKNER.

A good railroad runs from Shanghai to Nanking, 193 miles northwest. Several trains run daily, but we made the trip on the fast express and thus spent but six hours *en route*. The entire route is in the valley of the great Yantze River and is a most beautiful trip. Ages ago the country was undoubtedly under the waters of the sea, but it has been gradually built up by the deposit of the river, in the same way as the region around New Orleans has been built up. At once place there is a small hill rising sheer out of the plain, showing that it was at one time an island in the sea and that the constant filling in by the river has driven the waters of the sea back, so that it is now only an isolated hill in the midst of a great plain. The plain is like one great garden plot. For miles and miles we raced along through plots of vegetables, buckwheat, and mulberry trees. Occasionally we passed by villages where we could get a glimpse of the mud houses, brick and stone houses with tile roofs, dirty streets, so narrow that two carts can not pass in them, and sometimes with a pond of dirty water near by, where a boy or man was herding a drove of ducks. And I might mention here that ducks were a most abundant-ly visible bird.

At Nanking we were met by Bro. Crumpacker. He had made the trip down there to meet us, and to travel with us up to his station. We certainly appreciated his companionship. Nanking is the old capital city of China. Years ago there were great palaces there and around them the Ming emperors built up a great city. The old wall around the city is 23 miles in length. Outside the walls, on a mountain side, we saw the ruins of the Ming Tombs. It was at Nanking, also, that the old scholastic examinations were held years ago. An area of almost thirty acres is occupied with the old historic halls where the students came to take their examinations. Room was provided for more than twenty-eight thousand students to take the examinations at one time. These halls are only stalls about four feet by three feet and no more than six feet high, at most. They have been unused since 1865 and are rapidly falling into decay. Since the capital of China was moved away from Nanking the entire city has dwindled in its national importance.

There are other things than being the national capital, however, that can give a city distinction, and Nanking has such. It is the great Christian University that has been built up there. Nanking University is the result of years of earnest and consecrated labor, and now is being recognized by the Chinese Government in a way that gives it national distinction. The movement at present represents the united efforts of seven different denominations working together and what its future is to be only a prophet with a vision into the infinite can foretell. There are already a number of good substantial buildings on the grounds and land has been secured on which others are to be erected. Plans are being laid for a wonderful extension of the work, and God has abundantly blest the work. As we stood in the halls and grounds of this great institution, and heard from the lips of the workers there the story of the success God has given them, of how they began with only a small hall and with the most meager equipment, and how they have grown step by step into what is there today, I had to look forward to the time when the Church of the Brethren will have part in such a great undertaking. Yes, indeed, we do already have part in such. We have in this great land a beginning and who knows into what it shall grow? Here, in this old city, there stands a great light for Christianity, a city set on a

hill and a great city on a great hill, one that has begun to cast its beams of light far out into the darkened land! But out on the plains of Northern China there is another light being started. It is small yet, only beginning to shine, but it is shining and with a pure Christian light. Who knows what it shall lighten in that great country? Who knows but that, in the years to come, the Church of the Brethren, too, will have established there another great city, on another great hill top, and that all the country round about shall walk in its light in the pathway of Christianity? Let us pray that it shall be so. God wills it to be so. It will be so if we do our part as we should.

We spent three days in and around Nanking very profitably. It was a great pleasure to meet there Mr. John H. Dadisman, a worker in the Y. M. C. A., whom I knew a few years ago in Kansas. He is in the same work in China among the students in the Government schools and is being used of God in a very definite way, in leading them to a knowledge of the Word. It was something of a treat to meet with Mr. Dadisman and his family in this land,—this land where those whom we have known in former times can be counted on the fingers.

We took passage on one of the river boats plying between Nanking and Hankow, and spent two days

a while in Hankow, but they take in those of other persuasions also, who apply. We had three days at our disposal in Hankow and surrounding towns, and during the time saw some of the most interesting things in recent Chinese history. It was at Wuchang, just across the river from Hankow, where the rebellion began three years ago that has terminated in the Chinese Republic. Since the success of the rebellion, a temple in Wuchang has been turned into use as a "Heroes' Temple." In it, instead of the images and tablets, usually found, there are tablets bearing the names of about two hundred who distinguished themselves in the beginning of the rebellion, and who lost their lives in so doing. Pictures of the three men who made the first dash in the movement, are in place in the temple. We saw, also, the execution grounds where those three, and hundreds of others, were beheaded. But the rebellion resulted in the throwing off the yoke of imperialism and the substitution for it of a form of government modeled on that of the United States of America, in many ways. China is today a free republic.

An interesting thing is the use to which this temple was being put at the time we were there,—Y. M. C. A. meetings were being held in its court! An attempt is being made to reach the student body in

China's government schools and present to them the claims of Christianity. China is breaking away from the old forms, and the student class is casting about for an anchorage for their faith. The time is ripe, and ripe in a wonderful way, for reaching them. The Young Men's Christian Association has come to the front and is making a great campaign all over China, and as a result of it hundreds and thousands of young men are being led to study the Bible and investigate its claims on their lives. A novel system of advertising the meetings has been devised. A scientific lecturer goes ahead and gives scholarly lectures on such subjects as aviation, liquid air, electricity, and such,—subjects that touch the interest of the student at all times. Thus the meetings are held for three or four days

and then the regular evangelist comes right on, and takes up the claims of Christianity. The plan is working most admirably. All over the land young men are being enlightened on the Bible, and are being led to study it to ascertain for themselves what it teaches. The results are in the hands of the Father!

The trip from Hankow was made by rail, a twenty-five-hour ride northward through another great garden plot. Occasionally we passed through hilly regions. On some of the hills young pines have been planted in an effort to forest the country. China is poor in timber in the part through which we have traveled so far.

Shih Chia Chuang is the name of the station where we got off. A branch road runs off westward from there to Yang Chuan, the station nearest to Ping Ting Hsien. The train for Yang Chuan leaves the junction early in the day and as our train did not arrive until after it had left, we had the choice of staying in a Chinese inn in the town until the next morning or else make a ten-mile drive with donkey cart over the country to Hailu to where we could stay all night with Mr. and Mrs. Green, C. I. M. workers in that place. We chose the latter. Mr. and Mrs. Green were among the few who escaped death in the Boxer uprising in 1900. After some terrible experiences, which they could not have survived except by direct intervention of Providence, they finally eluded capture and were saved. They spent a couple of years elsewhere, until the Boxer troubles were fully settled, and then went straight back to Hailu. They have had most gratifying success in the work since that time. The tale of their experiences is one of the most



A Group of Buildings, Manchester College, North Manchester, Ind.

and nights in traversing a most wonderful country. At times the river spread out almost like a great inland sea; at other times it narrowed down and our boat hugged close to one bank. At times mountains and hills came squarely down to the water's edge and again they receded far into the distance, leaving us in a great level plain. Every available foot of ground is under cultivation. The Yantze River Valley supports an enormous population and it is imperative that every foot of ground be made to yield its utmost for human food. The Chinaman has proved himself an expert at truck farming.

The Yantze River sometimes overflows and floods great areas of land, making it impossible to save the crops or to plant others at the right time, thus bringing on a condition of famine. It must be remembered that thousands and thousands of the poor Chinese are practically on famine rations all the time, even when they have the most plentiful supply, and any temporary disturbance in their production immediately leaves thousands of them entirely without food supply. The Red Cross Society has taken steps to do a big lot of ditching and diking in the Yantze Valley, so as to control the floods. A company of expert American engineers has just completed a survey, preliminary to doing a work that will mean the moving of more dirt than was moved in the digging of the Panama Canal. Such a work, when completed, will be an untold blessing to hundreds of thousands of Chinese people.

At Hankow we put up with the Chinese Inland Mission people. They have a home, run regularly for members of their own mission who need shelter for

thrilling stories of missionary struggles against adverse influences that have ever been told.

This is written in the home of Brother and Sister Crumacker, in Ping Ting Hsien. We reached here in safety and have abundant reasons for praising the Lord. Something of the work, as we see it, must be left for a later letter.

Ping Ting Hsien, Shansi, China, Oct. 12.

The Spiritual Side of Life.

BY MARY B. BROWN.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 7, 8).

PERHAPS we all feel the need of a deeper and more fully awakened spirituality, in order properly to perform our Christian duties. We should use our temporal blessings in such a way that Christ's kingdom may prosper, and God's name thereby be glorified. The inspired Word of God should be our daily companion and guide through life. By being obedient to its teachings, Christ has promised to give us his Holy Spirit, who will lead us into all truth.

Paul says: "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5: 25). By offering our prayers and supplications to God, in the Spirit, we may be able to put all selfish and carnal desires out of our minds and hearts, and thereby our souls shall be blessed. Only thus can Christians grow in grace, in knowledge, in wisdom, and in power. It is necessary for us to attain to this degree of spirituality, so as to be qualified to lead others to Christ, and thus increase his kingdom. "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8: 6).

Simply going to church and being a church member is not all that is required to be a true disciple of Jesus. It is a small part of our Christian experience. Church Christianity and genuine Christianity are two different things. However, Christians are under obligation to attend religious services, as much as possible, thereby manifesting their earnestness and loyalty in the Master's cause. To become a whole-souled follower of Christ, requires a complete surrender of all that is contrary to the divine will, an entire consecration of ourselves in humble submission to the righteous will of God.

If we neglect to attend church services, we are likely to become cold spiritually, and indifferent to other lines of Christian duty. If we fail to keep ourselves refreshed with the Bread and Water of Life, our spiritual vision is in danger of becoming blinded to our heavenly interests. Evil thoughts also are likely to be produced, by coming in contact daily with our sinful environments. Therefore, we should be careful to hold fast to the faith we have accepted, and continue without wavering in the sacred profession we have made.

One can not be a true Christian simply by going to church on Sunday, while, during the week, he speaks and does questionable things, unbecoming a church member. To be a faithful Christian, the follower of Jesus must deny himself daily, endeavor to cultivate a meek and quiet spirit, and have a compassionate heart, so as to grow in grace and become more like our dear Savior.

Laporte, Ind.

Judge Mathers' Address.

[At the rededication of the meetinghouse of the Church of the Brethren at Sidney, Ohio, held in connection with the special program, Nov. 1, Judge Mathers was called on for an address, which we in part, and by special request, give below.]

Ladies and Gentlemen:

It is a privilege and a very great pleasure on my part to be here today. The occasion is inspiring and reassuring. When I look into the faces of so many earnest men and women, gathered here to rededicate this house of worship to the service of that God we all adore, it inspires one to renewed allegiance and service, and reassures one against any misgivings that the fires of religious devotion are burning low.

Your pastor told me yesterday morning, when he asked me to speak to you, that he wished me to say something along the line of the work you might do in this community in the future. We were discussing and deploring the European war, and wondering if civilization was breaking down. I said to him then, as I say to you now, that the burden of upholding it now lies heavier than ever upon the shoulders of men of his cloth; and that the only thing that will save it is the preaching of Jesus Christ. And I believe that profoundly. When men can bring to their aid all the wonderful discoveries of science, in order to kill one another, they have failed to appreciate what Christianity means. When what Christ is and stands for takes hold on the minds and hearts of men, such ruthless destruction of this temple of the Holy Ghost, as we are witnessing, can not go on, for it is then only that the true dignity of the human body is realized.

So, to preach and to live what Christ is and stands for, is the supreme duty, not only of the ministry, but of the membership of Christian churches and communities. It may not be a light task, it may not be an easy task. It involves sacrifices, and scorn, and ridicule. It involves agonizing, to enter in at the straight gate. But is there anything worth while that does not? The things that are easy, the things that are merely pleasurable, the things that pass and are of no permanent value; the things that anybody can do, and do without effort, are the things not worth doing.

I have been very much impressed by the thought of the gracious speaker who preceded me, Mrs. Rosenberger, who so tenderly and so beautifully expounded the lesson of the Sabbath-school for today. She drew the picture of the Christ before his accusers, his quiet dignity, the Majesty from on High insulted by his malicious enemies, bent on his destruction, his testimony to the truth when he knew it meant his crucifixion, and the shadow of the cross looming beyond. She told how that cross, standing out against the gray sky above Calvary, the symbol of all that was then terrible and shameful, has become, from the tragedy there enacted, the symbol of that sacrifice that redeems mankind. I was also impressed by the thought of one of the speakers before your pastor's class,—Mr. Dollinger, principal of the high school. I have always had a high regard for Mr. Dollinger. I always knew he was a "square" man, as well as a cultured, Christian gentleman. I never stopped, particularly, to analyze his character nor to inquire why. But now I can account for some of his earnest, honest qualities, for I heard him say that his ancestors on one side of the house were Brethren,—people of your religious persuasion.

The thought of the lady to whom I refer, and of the speaker before your pastor's class, is sacrifice as the one thing needful,—at least one thing indispensable,—to accomplishment of any kind. When I first read the Bible carefully I was struck with that passage in Revelation where John is shown a great company, clothed in white raiment, and asks the angel who they are, and is informed, "These are they who have come up out of great tribulation." They appeared to be the redeemed, and I thought, "Is that the only way to enter the kingdom? Are those only saved who undergo great tribulation?" It seemed to me a hard saying. How, then, can this Gospel be carried to a careless and pleasure-loving or ease-loving world, with the hope of interesting, much less persuading them to embrace the faith? But, my friends, it is a true saying. And it is true, not only spiritually, but in every other sense.

If you are going to succeed in business, in art, in science, in medicine, in theology or law, or in anything worth while, you must undergo great tribulation, you must agonize to enter into the strait gate of success, whether it be spiritual, mental or even physical. The athlete has to train and deny himself, to fit himself for the contest. The business man has to give himself wholly to his business if he would achieve financial success; the man who would train his intellect must be unremitting in his toil to that end; the man who would save his soul,—and that involves others,—must exercise his spiritual functions, continually. You have, as it were, to sweat blood if you would

make good. You neither get to heaven nor anywhere else on "flowery beds of ease."

This law, therefore, of sacrifice and tribulation, appears to me to underlie all accomplishment, whether in the realm of the soul or of the body. Like everything else in the Bible, it seems to me to fit not only the spiritual side of man's activities but every other side as well. Apply it to any situation in life, and you'll find it gives you an explanation and a rule of practice. I am inclined to concur with you in your creed of the literal inspiration of the Scriptures,—I believe that is part of your creed,—that Alexander Mack and his seven associates, in 1708, broke away from the established churches in Germany because they thought this article of your faith was too lightly held. If "by their fruits ye shall know them," is a reliable test, and even the unbelieving world accepts it as a test, it seems to me that the infallibility of the Scriptures, whenever you apply them to any situation in life, proves that they must have been written by inspired men, and were themselves inspired.

The congregation has made sacrifices to produce this beautiful structure you here rededicated today. It has made sacrifices to produce the beneficent effect on this community that it has wielded. Its presence, in this community, is a saving influence. You have been called,—and perhaps are,—a "peculiar people." Your very peculiarities are a witness to your faith and arrest the attention of the careless and the thoughtless. I believe I speak the absolute truth,—and I say this without any intention to flatter, when I say that your unostentatious piety, your quiet attention to the duty of living your faith, and being good, honest and square, has done more to impress the unbelieving and to exert a good influence on the community than much that is said or done by those who have affected to sneer at you.

The duty that lies before you is to continue to live your faith. No man lives unto himself, neither does any congregation, and if this community is now better because you have lived and wrought in it in the past, it will improve if you shall do as well in the future. To feel that the small circle of our influence,—and it is not given to many of us to influence a large circle,—is better, morally and physically and intellectually, through our effort, and has some clearer understanding of what our faith teaches, the sovereignty of God and the brotherhood of man,—brotherhood that is based on love and not indifference,—is the greatest earthly satisfaction, and worth the supreme sacrifice. If men can die on the battlefield for their earthly country, can we afford to do less than that for our heavenly?

And you should remember,—we all should remember,—that ours is no short or easy task, but that we must persist unto the end. If we would realize the wish of James and John,—admission to a seat in the kingdom,—not the preferment they desired, but the privilege of taking a place among the blest,—we must never give up, but finish the work. When Jesus, on the cross, cried out, "It is finished," there was a solemn significance to that utterance. His task here was done and the Gates of Glory opened to receive him into the Celestial City. But the task of regenerating the world was then but just begun. That task must be finished by believers, not by force but by affection. And it is only by completing the work,—each one according to his strength,—that the end will be crowned.

"Oh, soul, remember, howe'er small the scope
Of thought or action that around thee lies;
It is the finished task alone can open
The gates of Paradise."

I thank you for this opportunity of being here today, of congratulating you on the past, of felicitating you on the prospect. Your influence here is beneficent, your accomplishment will be triumphant. May God bless and speed you!

Look most to your spending. No matter what comes in, if more goes out, you will always be poor. The art is not in making money, but in keeping it. Little expenses, like mice in a barn, when they are many make great waste.

THE ROUND TABLE

Forces at Work.

BY T. A. EISENBISE.

THERE are constructive and destructive forces. There are forces that build up, advance and enlighten the human family, while other forces blight and destroy. It is surprising, when we come to think of it, how we lavish money, time, and energy to promote the best interests of mankind, and then, with what stupidity we tolerate the forces that counteract and render ineffective the best efforts for righteousness!

A striking illustration of this sort of blindness, with which we, as a nation, are afflicted, came to me recently, while riding in a car down one of the streets of our city.

On a corner stood a splendid school building, the sight of which brings a thrill of satisfaction to the heart of every loyal American citizen, especially when he contemplates the splendid opportunities that are offered the young men of today. On the opposite corner I noticed a bank, illustrative of the business opportunities offered to the man of determination. I turned about, to see what was on the corner across the street, and there was a saloon. Many young men who finish school with honors, who secure a position of confidence and trust, and who have the promise of a successful and prosperous career, fall ready victims to the pernicious influence of strong drink.

My curiosity was aroused, by this time, to note the building on the other corner of the square. A glance revealed an undertaker's establishment.

How true to life! Many young men are kept in school by hard-working and self-sacrificing parents. By virtue of these opportunities, they are fitted for the best positions, but many of them fall before the temptations that Satan offers across the way. Eventually we find them filling untimely graves, while the hearts of their friends are filled with sadness and remorse.

3442 Van Buren Street, Chicago, Ill.

"I Will Meditate in Thy Precepts."—

Psa. 119: 15.

BY J. G. ROYER.

GOD'S WORD is not a dead letter. It is "quick,"—living, life-giving,—and powerful." It has power to convert the soul and to sanctify it. Devout meditation upon the Word of God is all-important to soul-health.

But I think I hear some young Christian ask, "What is it to meditate?" Your question is quite proper, for if we are to meditate upon God's Word, we should know how to go about it so that we may engage in it most profitably.

Some one has said, "Meditation is the daughter of retirement and the mother of devotion." If we take this statement to be true, then, in order that we may cultivate a devotional spirit, we must take the several steps that lead to a spirit of devotion. If meditation is the daughter of retirement, then, to be able to meditate successfully and profitably, we must retire, or get away, from the gay and giddy social crowd. Such retirement puts one into a position where meditation is possible. Now, the results of our meditations will be dependent upon the subjects which engage our minds during the moments of our meditations.

All who have tried it have found meditation upon God's Word an excellent promoter of devotion. To cultivate the habit requires effort and practice, but it can be done; and every young Christian should put himself under such discipline. The cultivation of the habit of retiring within ourselves for pious meditation will help much to promote our spiritual edification. It is by meditation upon God's Word, in retirement, that we come to ourselves. "While I was musing,"—meditating,—"the fire burned," expresses a strong religious feeling experienced by David, and it was produced while in retirement. So the young Christian, in retirement from the world,

in company with his Bible, may engage in pious meditation, and so share David's devout feelings.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer" (Psa. 19: 14).

Mt. Morris, Ill.

Conversion.

BY EZRA FLORY.

IT is not enough for the evangelist to content himself with the mere heralding of good news. By warning and entreaty he seeks to have men accept the Gospel. This is the note that some dislike. They believe in telling men about Christ, but they are not in sympathy with the methods that call men to decide for him. Upon the Christian worker rests the responsibility to have men converted. The objective of Christianity is to have men saved.

It is wrong to speak of conversion as if men had nothing to do with that experience. Among orthodox people there is too much loose thinking and teaching on this question. One holds that conversion is a subjective experience, related solely to the operations of the Divine Spirit on the individual soul. While there is great truth in this, it is not the *whole* truth. The sinner has something to do with his own conversion. He is commanded to turn from his evil ways (Isa. 55: 7). Upon every Christian also lies a responsibility to cooperate with God in conversion.

When Jesus called upon Peter to forsake the fishing business and follow him, he promised him a great reward: "Henceforth thou shalt catch men." The Apostle Paul, speaking of his own privilege and responsibility, says, "I am become all things to all men that by all means I may save some." And James concludes his most practical epistle with these words: "Let him know that he that converteth a sinner from the error of his ways shall save a soul from death and hide a multitude of sins."

Charles G. Finney, speaking of the work of conversion, said, "There are four agents in conversion: God, the truth, man (the Christian who is converted), and the sinner."

What a glorious, and yet serious privilege to win man for Christ, but what a catastrophe for man to miss Christ!

343 S. Trumbull Avenue, Chicago.

"Thank You."

BY MARY BEAHM.

Few people are so ignorant or so thoughtless as to neglect their "Thank you's" for favors shown them. But is the mere saying of "Thank you" sufficient evidence of true gratitude?

Some years ago, during the prolonged illness of the head of the family, when it required the utmost struggle to keep the family together, the writer gave one of her few hard-earned nickels to a beggar. Others must have given him money too, and, of course, he said, "Thank you." Before night he was drunk on the street.

A man, after losing most of his property by going security for another, died, leaving the wife to struggle along as best she could, to care for her large family. One would have thought that a "Thank you," from the man benefited, might have been given practical expression, but in after-years his family scorned the widow's family, and ridiculed her children for being poorly dressed.

"God so loved the world that he gave his only begotten Son." God gives us unnumbered blessings of a temporal nature. God lets us be his children if we will, and has promised us a home in heaven. How do we show our gratitude? Do we say, "Thank you"? Do we stop there? The ten lepers, no doubt, felt thankful, but only one returned to express thanks and render service.

What does a "Thank you, Lord" mean if we do not honor the Giver of all good gifts by a life of purity, holiness, and service?

"A man of words and not of deeds
Is like a garden full of weeds."

It is easy to honor the Lord with the lips, but heart

service is vastly more important than lip service. True heart gratitude shows itself in the effort to show appreciation by undivided love and continued service.
Nokesville, Va.

Sunday-School Lesson for December 6.

Subject.—Christ Risen from the Dead.—Mark 16: 1-8; Matt. 28: 11-15.

Golden Text.—Why seek ye the living among the dead? He is not here, but is risen.—Luke 24: 5, 6.

Time.—Sunday morning, April 9, A. D. 30.

Place.—The garden tomb and Jerusalem vicinity.

CHRISTIAN WORKERS' TOPIC

Christians.

Romans 8: 1-4, 14-17.

For Sunday Evening, December 6, 1914.

1. Are saved by grace (Eph. 2: 8).
2. Live the Christ-life (Philpp. 1: 21).
3. Have the blessings of Heaven (Matt. 5: 3-12).
4. Are wise builders (Luke 6: 47, 48).
5. Have eternal life (Rom. 6: 23).
6. Have names in book of life (Rev. 3: 5).
7. Shall not be hurt of second death (Rev. 2: 11; 20: 5, 6, 14).
8. Have the Holy Spirit to comfort (John 14: 16, 17).
9. Are free from the dominion and power of sin (Rom. 6: 10, 14).
10. Have peace with God (Rom. 5: 1).
11. Have great joy (Rom. 5: 11).
12. Have access to God through the Holy Spirit (Eph. 2: 18).
13. Have Christ as a Mediator (1 Tim. 2: 5).
14. Are ambassadors for Christ (2 Cor. 5: 20).
15. Have an ideal armor (Eph. 6: 11-17).
16. Have righteousness, peace and joy in the Holy Spirit (Rom. 14: 17).
17. Have divine help to live a pure life (Rom. 8: 2, 13; Gal. 5: 16, 17).
18. Have hope of glory (Col. 1: 27).
19. Are without condemnation (Rom. 8: 1).
20. Have victory over the grave (1 Cor. 15: 55-58).
21. Will be like Jesus in glory (1 John 3: 2).
22. Will sit in Jesus' throne (Rev. 3: 21).

PRAYER MEETING

The Psalmist's Picture of a Righteous Man.

Psa. 37: 10-40.

For Week Beginning December 6, 1914.

1. **His Little Is Blessed.**—(Verse 16.) There may be but little meal in his barrel, but it never fails. With his little he always has the blessing of the Lord, which "maketh rich, and he addeth no sorrow with it" (Prov. 10: 22; 15: 16; 16: 8; Gal. 5: 26; Philpp. 4: 11; 1 Tim. 6: 8-9).
2. **He Is Upheld by the Lord.**—(Verse 17.) His strength is not in himself, but in the faithful and strong hand of his God (Isa. 41: 10). He is upheld on the sinking billows, like Peter, where no faithless feet can ever go. "I have prayed for thee that thy faith fail not" (Luke 22: 32; Isa. 40: 28-31; Psa. 84: 5, 11).
3. **His Inheritance Is Everlasting.**—(Verse 18.) If he has little on the earth, he has "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Peter 1: 4; 2 Tim. 4: 8; Gal. 4: 6; Eph. 2: 13).
4. **He Is Merciful and Sympathetic.**—(Verse 21.) He has learned by the example and precepts of Christ that it is more blessed to give than to receive. As mercy and sympathy are shown him, and as he has freely received, he freely gives (Psa. 41: 1-3; 112: 5, 9; Prov. 31: 9, 20; Isa. 1: 17).
5. **He Is Never Forsaken.**—(Verse 25.) David had never seen the righteous forsaken, nor his seed in destitution. "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16: 31; 2 Cor. 9: 8-10; Acts 14: 17).
6. **He Is Endowed with Heavenly Wisdom.**—Verses 30-32.) When the Word of God is hid in the heart, then, out of the "good treasure" of the heart, he can bring forth good things (Matt. 12: 35; 10: 20; Deut. 6: 6-12; Psa. 40: 8; Isa. 51: 7).
7. **His End Is Peace.**—(Verse 37.) Peace, sweet peace,—"the gift of God's love,"—and the blessedness of the peacemaker, are now his; he is the child of God (Matt. 5: 9; Isa. 32: 17; James 3: 18; Prov. 11: 18; Hosea 10: 12).
8. **His Salvation Is of God.**—(Verses 39, 40.) He is saved by grace, through faith. Nothing in himself to boast of; his life-long salvation is the result of his life-long trust in the mercy and power of God, in his ever-blessed Son, and in the guidance of the Holy Spirit (Psa. 3: 8; 9: 9; 55: 22; 92: 12).

HOME AND FAMILY

The Master's Treasures.

I wonder if ever the children

Who were blessed by the Master of old

Forgot he had made them his treasures,

The dear little lambs of his fold.

I wonder if, angry and willful,

They wandered afar and astray—

The children whose feet had been guided

So safe and so soon in the way.

One would think that the mothers at evening,

Soft smoothing the silk-tangled hair,

And low leaning down to the murmur

Of sweet childish voices in prayer,

Oft bade the small pleaders to listen,

If haply again they might hear

The words of the gentle Redeemer

Borne swift to the reverent ear.

And my heart can not cherish the fancy

That ever those children went wrong,

And were lost from the peace and the shelter,

Shut out from the feast and the song.

To the day of gray hairs they remembered,

I think, how the hands that were given

Were laid on their heads when he uttered,

"Of such is the kingdom of heaven."

He has said it to all of his children,

Who read it in God's Word today;

We, too, may be sorry for sinning;

We, too, may believe and obey.

And 'twill grieve the dear Savior in heaven

If one little child shall go wrong—

Be lost from the fold and the shelter,

Shut out from the feast and the song.

A Lesson.

BY ELEANOR J. BRUMBAUGH.

A REPORT came out in a newspaper, falsely charging a man with a wrong. Either the reporter was wrongly informed or had run out of matter, and must use a filler of some kind. A good woman remarked, "Now, this should be a lesson to us, not to believe the wrongs we hear about others, and not to repeat them. We talk too much."

She is right. We ought to learn lessons every day, and we do talk too much. We do take the lesson, for the time being, but straightway forget it, and talk too much again. Surely the tongue is an unruly member! But, the trouble is with the thought, rather than the tongue. More careful thought would result in less use of the tongue, and higher culture and refinement. And yet, when we know something, it is a great temptation to tell it. Here is the trouble. Sometimes we only think we know. Some one said so, and we take it for granted that it is truth, and away it goes, as the truth, when it is sometimes untruth, and does much harm. Will we not take the lesson to ourselves, and make a new resolution, not to repeat anything that is unkind? Do not tell an untruth, just to see how it will be taken. The effect is demoralizing.

A woman on a railroad car kept talking, far into the night,—not quiet-toned, either. She said she never could sleep when traveling. A few seats back sat another woman who was trying to sleep. She said to the talker, "Well, if you can not sleep, will you please keep quiet and let others sleep?" She did so, but it was strange that she had not thought of this sooner.

We can sometimes help one another to think. When kneeling in prayer, it is hard to avoid being disturbed if there is talking, and especially so by persons who should be praying. This occurs too often. Can we not watch with him a few minutes? If, in the quiet, while we talk with him, we fall asleep, he will forgive perhaps more readily than if we whisper, for the theme of conversation is usually on some trifling subject.

What shall we do with these talkers? Pray for them. Speak kindly to them, and help them to think more and talk less. Teachers sometimes learn from pupils. Parents learn many helpful lessons from their children. Let us be willing to learn from our pupils and from our children. Let us give more

earnest heed to the things we hear that help us to be stronger and better. They too often slip away from us. Take fast hold of the woman's words: "This should be a lesson to us, not to believe the wrongs we hear about others, and not to repeat them. We talk too much."

Listen for good words about others. We find what we are looking for. It is good advice I have heard, "Hold your tongue." Spend more time reading your Bible! Learn of Jesus!

Huntingdon, Pa.

Social Purity.

BY W. J. HAMILTON.

"Blessed are the pure in heart: for they shall see God" (Matt. 5: 8).

WITH the exception of our relation to God, the most sacred thing in all this world is the tie of love that binds two souls together. Love reaches its zenith in the bonds of holy matrimony. Jesus said, in reference to marriage, "What therefore God hath joined together, let not man put asunder."

There used to be a saying that "marriages were made in heaven," but a study of our divorce courts will reveal the fact that in America, a great many so-called marriages are more in keeping with the spirit of the other place. The fact is, that in the majority of cases today it is not marriage that binds two souls, but merely passion that binds two bodies; and the tie that leads to this union is not love, but lust.

Permit me to prophesy, that unless the people of the United States return to a purer life, our nation is doomed to an early destruction. Social purity should be required of both men and women alike. "God is no respecter of persons." Sin is sin, in his sight, no matter who commits it. The stone-the-woman but let-the-man-go-free law, is the curse of American morals. We blush when reading about our barbaric ancestors, who made war on neighboring tribes, killing the men, but keeping the women for the harem, and then walk side by side with demon-possessed men, whose only desire is the destruction of American homes.

Fifty years ago our national heart was stirred, billions of dollars and multiplied thousands of brave men were laid on the altar of sacrifice, all because some black savages had been kidnaped in the jungles of Africa and sold to Southern planters for the purpose of raising cotton and rice; but how few, today, are even interested in the deplorable fact that hundreds of thousands of our pure, innocent daughters, the very flower of American womanhood, are being abducted from their Christian homes, and spirited away, to be sold into a slavery, ten thousand times worse than that of the negro. Robbed of their virtue, they are then left to die as outcasts!

Besides this, in almost every community, there are those who are so depraved that they can scarcely picture the opposite sex—without having impure thoughts. This dreadful viper, the social evil, so long has preyed upon the vitals of American life that it has become a puzzling question as to how we can make "social purity" the motto of our national home life.

Perhaps, if parents would get rid of their prudishness and false modesty, and teach their boys and girls the advantage of having pure, healthy bodies, which should be the temple of the Holy Spirit; if fathers and mothers would forget their years, and be the "big brother" and "big sister" to their sons and daughters of the "teen age," teaching them the sacredness of social life; if men would abolish the "drink evil," which has a tendency to heighten the passions and dethrone the judgment; if women would wear their garments for the same purpose that Mother Eve wore her fig-leaf dress,—to clothe the body, rather than display it; if all the churches would join in a crusade against billboards, advertisements, and show-windows exhibiting illustrations that have a degrading effect; if our government would establish a censorship of the press, and make as great an effort to free our land from the vile literature that is flooding it, as "heathen China" is making to rid her land of the

opium habit; if all would bow at the foot of the cross, and seek to be "pure in heart," then we would receive the blessing of social purity, and in the end "see God."

Champion, Pa.

Minimizing and Compromising.

(Continued from Page 758.)

social righteousness with men." Such efforts are on a par with old Israel, of whom it was said, "They worshipped the Lord and honored the gods of the land."

We are invited "to minimize our differences and magnify our similarities." Christians neither minimize nor magnify; they deal with facts as they are, because it is facts that must be met in that coming great day. How artfully did the adversaries seek to minimize their differences with Ezra, saying, "Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon"! How softly and artfully did they seek to minimize their differences! "We seek your God as ye do." Do you not see the serpent's coil? But they met with a severe rebuke. God's faithful said, "Ye have nothing to do with us to build a house to our God." To minimize means to reduce to the smallest possible quantity; there is a species of falsity about it. The recipe stands thus: First minimize,—this leads to compromise; then harmonize,—this they call peace. Peace is very desirable and necessary; but it makes a tremendous difference how peace is obtained and what it cost.

The United Brethren in former years were sternly opposed to secret societies. Later on they minimized the great sin. This led to a compromise by which they were soon harmonized. They now have peace on that question, for their ranks are flooded with secret orders. Some congregations used to contend against fairs and horse races, labor unions, entertainments and banquets in our churches, worldly attire, etc. The dangers of these have, in many places, been so minimized that what is left they have compromised. They report all harmony; not a jar in their ranks, so much so that they feel that the time-honored and well-directed annual visit is with them not necessary. Isaiah says, "Woe to them that call evil good and good evil; that put darkness for light and light for darkness." My impression is that Satan is pleased with this recipe,—the work of these triplets. The prophets of Israel saw visions of peace for Jerusalem, but there was no peace for her. The prophets explained, "They prophesied out of their own hearts."

Covington, Ohio.

The Mohammedan at Prayer.

BY S. IRA ARNOLD.

LAST Sunday evening a Parsee lady from the town came to call on the ladies of our mission here at Anklesvar. That her children might be no care to her, while visiting, she brought her servants,—a Mohammedan and his wife,—to care for them. It was nearly six o'clock, and as that is the hour when all faithful Mohammedans pray with their faces towards Mecca, this good old Mohammedan proceeded to spread a small rug, which he had brought for the purpose, on the stone floor of the veranda, and went on to offer his evening prayer.

Kneeling upon the rug with his face towards the Northwest (towards Mecca), with clasped hands before him, he bowed his face to the floor, and repeated the words of his prayer. He cared not for the Christians, or whoever might be looking on. Having finished, he sat content on the floor until duty called him elsewhere.

It was a Mohammedan praying on a Christian's veranda,—the first of such that I had ever seen. While it was a novelty to us, we were made to think that if every Christian were as faithful to his religion as this old man was to his, this same man might soon be praying,—not as a Mohammedan with his face towards Mecca,—but as a Christian with his face towards heaven.

Anklesvar, India.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

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THIS week Bro. I. J. Rosenberger begins a series of meetings at Lititz, Pa.

Nov. 22 Bro. J. Edwin Jarboe, of Lincoln, Nebr., began a series of meetings at the West Branch church, Ill.

BRO. J. M. MOHLER's recent meetings in the Fairfax church, Va., resulted in eight accessions to the church.

BRO. J. F. APPLEMAN closed his meetings in the Copper Creek church, Ind., Nov. 11, with five accessions.

BRO. H. W. PETERS labored in a revival effort for the Topeco church, Va., recently. Twelve declared their willingness to follow Christ in all his ways.

BRO. WALTER LONG, of Altoona, Pa., recently favored the Ashland church, Ohio, with an inspiring revival. Seven enrolled with the believers.

BRO. CLARENCE E. SCHROCK is now in a position to accept calls for revival meetings. Those desiring his services may address him at Grundy Center, Iowa.

BRO. D. L. MILLER and wife started to California last Monday, and until further notice may be addressed at 235 North Hancock Street, Los Angeles, Cal.

BRO. I. S. BOWMAN, of the Cooks Creek church, Va., was with the members of the Mt. Bethel church in a recent revival. Nine espoused the cause of Christ.

WITH Bro. C. Walter Warstler doing the preaching, the church at Mexico, Ind., is in the midst of a promising revival. Six have already applied for membership.

BRO. W. T. HECKMAN, of Cerro Gordo, Ill., was with the members of the Kaskaskia church, same State, in a revival. Six were received by baptism and two restored.

BRO. WM. K. KULP, of 109 South Walnut Street, Mechanicsburg, Pa., wishes us to say that he is in a position to hold several series of meetings during the winter months.

BRO. J. O. GARST, of Dayton, Ohio, was with the members of the Salem church, same State, in a recent series of meetings. Thirteen entered into the baptismal covenant.

BRETHREN Charles M. Yearout and S. S. Neher assisted the Moscow, Idaho, church in a recent series of evangelistic services. Eleven sought admission to church fellowship.

BRO. T. J. SIMMONS, of Osceola, Mo., labored for the members of the Clear Fork church, same State, in a revival recently. Seven were received by confession and baptism.

BRO. C. D. HYLTON began a series of meetings at the New Bethel house, Troutville congregation, Va., Nov. 1, and continued until Nov. 11. Seven accepted the easy terms of the Gospel.

BRO. JAMES HARP changes his address from Osage, Canada, to Lenore, Idaho.

SEVEN united with the Council Bluffs church, Iowa, recently,—the result of a revival in charge of Bro. J. H. Brower.

THE Pleasant Dale church, Ind., has just closed an inspiring revival, Bro. Charles Oberlin delivering the message of everlasting truth. Six were added to the church by baptism, and one restored.

WITH Bro. Saylor G. Greyer, one of the home ministers, doing the preaching, the Mill Creek congregation, Va., is in the midst of a very encouraging revival. Ten have, so far, been baptized.

THE Lebanon church, Va., secured the services of Bro. A. S. Thomas, of Bridgewater, Va., to labor for them in evangelistic services. Ten were born into the kingdom and two were restored to membership.

BRO. B. E. KESLER, who may now be addressed at Puxico, Stoddard Co., Mo., in the southeastern part of the State, says that he is in a position to respond to calls for meetings in December and January.

THE members of the Santa Fe mission (East Los Angeles church), Cal., have just enjoyed a most refreshing series of meetings, conducted by the pastor, Bro. W. M. Platt. Eighteen made the good confession.

THOSE wishing to make a judicious use of a few copies of the Thanksgiving issue, will please advise us. We printed several hundred extra copies, with a view of accommodating those who can make a good use of them.

BRO. L. R. HOLSINGER closed his revival effort in the Coventry church, Pa., with seventeen accessions to that congregation, and a splendid outlook for the future. Nov. 16 he began a series of meetings at Parker Ford, same State.

WE are requested to announce that the new house of worship, recently completed at Hollidaysburg, Pa., is to be dedicated Nov. 29, Eld. J. H. Cassady conducting the services. Further particulars will be found on page 770 of this issue.

AFTER a two months' vacation from evangelistic work, spent in hard work on the farm, Bro. D. R. McFadden, of Smithville, Ohio, has again entered upon revival work. He is now engaged in a series of meetings with the Richland church, Ohio.

ON account of getting this issue to most of our readers before Thanksgiving Day, we go to press about a half day earlier. On account of this, some of the matter, usually inserted late on Monday, must lie over until next issue.

ORDERS for our premium book, "The New Testament Doctrines," are coming in rapidly, indicating that there is going to be a large demand for the work. We hope to have all orders now on hand filled inside of a few days after the date of this issue.

BRO. A. C. WIEAND was with the members of the Elgin church last Sunday. In the morning he gave an impressive address on self-examination, and in the evening officiated most acceptably at the love feast. It was an occasion long to be remembered by the members at this place.

THE Sunday-school Teachers' Institute of Southern Ohio will be held in the West Dayton congregation, beginning on Monday evening, Dec. 28, and closing on Friday, Jan. 1. Bro. E. B. Hoff, of Bethany Bible School, and Bro. Otho Winger, of Manchester College, will be the instructors.

WE are apprised of the death of Bro. Christian Lapp, of Moorefield, Nebr., who passed to his reward Nov. 6, aged more than eighty-one years. Though called to the ministry comparatively late in life, and in the eldership only since 1898, he exerted a widely-felt influence by a careful and consistent Christian life, and earnest devotion to his calling.

BRO. I. J. ROSENBERGER is planning to publish a second edition of his tract on the Solution of the Ministerial Problem. Those interested in the project should, inside of thirty days, write him at Covington, Ohio, saying how many copies are desired at the rate of twenty-five cents a dozen, or \$1 per hundred.

WE are informed that during Bro. D. R. McFadden's meetings in Northeastern Ohio, some months ago, there were some accessions not reported, as yet, in either the editorial or correspondence departments of the MESSENGER. Nine were received by baptism in the Black River church, and twelve in the Mahoning church.

INADVERTENTLY we neglected to mention, in these columns, the very interesting series of meetings, held by Bro. Paul Mohler in the Rossville church, Ind., recently. The meetings were characterized by the best of interest and attendance. Eighteen were received by confession and baptism, and it is thought that many more will doubtless come later on. The Rossville church, we are told, is now in a very promising condition, under the efficient care of her pastor, Bro. Mohler, and a steady growth may be looked for.

WITH Sunday, Nov. 15, Bro. J. G. Royer finished his labors as Sunday-school and Christian Workers' Secretary for Northern Illinois and Wisconsin,—a position which, for some years, he filled most acceptably. His recent efforts among the Wisconsin churches were attended by good results, and he rejoices that this large field bids fair to increase and prosper. Bro. Royer is now with the members of the Yellow Creek church, Ill., in a Bible Institute. He is working on his old plan of being "zealously affected in every good work."

ONE by one, as our veteran ministers leave us, we are reminded that here we have "no continuing city." We have just received word of the death of Bro. Levi Garber, of Mt. Sidney, Va., who exchanged labor for reward at the ripe old age of over eighty-six years. He was elected to the ministry in 1860 and ordained to the eldership in 1875. He was well and favorably known as an earnest minister. Mounted on his trusty horse he visited isolated sections of the near by mountain territory, in his earlier years, bringing cheer and comfort to the scattered membership.

THE ANNUAL BIBLE TERM, under the auspices of the Bible School of Juniata College, Huntingdon, Pa., will open Jan. 8, 1915, and continue ten days. Bro. G. W. Flory, of Covington, Ohio, is to conduct the evangelistic services each evening. Bro. A. W. Ross will give two periods each day to missionary topics. Brethren Paul H. Bowman, John H. Cassady, T. T. Myers and Amos H. Haines will cover a wide range of scriptural topics of vital interest. Further information, regarding the Institute, will be found on page 768, this issue. A detailed program will be given later.

ON Tuesday evening of last week Bro. J. H. B. Williams left for McPherson, Kans., to be in attendance at the inauguration services of Bro. D. W. Kurtz as president of the college at that place,—announced for the forenoon of Thursday, Nov. 19. In the afternoon, prominent educators from the State of Kansas delivered interesting talks. Bro. Williams' address, "The Church and Her Schools," touched upon a most important phase of our church work. A reception by the president, in the evening, to the students and patrons of the school, closed the services of a most memorable occasion.

THE fourth annual session of the Bible and Missionary Institute of the Western District of Pennsylvania is to be held at Greensburg, Pa., Dec. 14 to 18, and we are publishing the well-arranged program on page 770 of this issue. In addition we would here insert, by special request, the following: "The Greensburg church will be pleased to provide for all. Help them by writing them as soon as you know you will attend and give them the names of all in your party. If convenient, state when you will arrive, though it is the purpose of the brethren to meet all trains on Monday. Address: H. S. Marsh, Greensburg, Pa."

MANY of our readers, who were in attendance at the Los Angeles Conference in 1907, will remember Dr. Robert J. Burdette, whose felicitous address to our people, upon that occasion, was so favorably received. Nov. 19 the gifted pastor, writer and lecturer was stricken by the hand of death at his home on Orange Grove Ave., Pasadena. He was called to the pastorate of the Temple Baptist church, Los Angeles, ten years ago,—then being sixty years of age.

Not the Armageddon.

THE relation of the European war to the close of the Gospel age is being quite freely discussed by a number of journals. It is generally conceded, however, that since the principal battlefields are in Europe, instead of Palestine, the war can not be associated with the Bible Armageddon, though it might possibly lead up to it. For that reason the students of prophecy are greatly interested in what may grow out of the struggle between England and Turkey on the eastern border of Egypt. At this point Turkey can concentrate a large army, and this may be the means of carrying the conflict into Palestine.

In the *Sunday School Times* several writers are treating the relation of the war and prophecy in an exceedingly careful and instructive manner, and it may be interesting, to the students of prophecy among us, to read the three closing paragraphs of Dr. Samuel H. Green's splendid article, which appears in the issue of Oct. 31, written, however, before it was known just what Turkey might possibly do. The Doctor says:

"No war can be the final one until man's sin has found its supreme expression in the person described in many passages of Scripture, but notably in the second chapter of Second Thessalonians,—namely, the Man of Sin, for he is to be the cause and leader of the last great war, and is to be destroyed by the brightness of Christ's appearing.

"And no series of battles is to be regarded as the final conflict which lies outside the country of Palestine, since Armageddon, which marks the beginning of the last conflict of this age, and the Valley of Jehoshaphat, which marks the end of that conflict, are both located in that land.

"It seems fair to conclude, in view of the above, that the present European war does not mark the end of the present age; that rather it is a preliminary conflict which is preparing the way, geographically, nationally, commercially, and religiously, for the final war, be it far or near; and that only as these and other intermediate catastrophes take place, will there be developed those conditions in Europe and elsewhere which will finally produce the coming awful conflict of Man versus God, the result of which will be the dethronement of man and the eternal exaltation of Christ. But it also seems fair to conclude that the present war—since its characteristics correspond largely with those of the end-time war—does mark a notable advance in the fulfillment of prophecy, and that it is the token that the world is now rapidly nearing that final conflict which is to bring to pass the end of the present age."

Efficient Leaders.

AN evangelist, who has been the means, under the guidance of the Holy Spirit, of leading many converts to Christ, tells us that he was called to hold a series of meetings in a congregation where the elder in charge does not read our church literature, and was therefore not in touch with the work of the Brotherhood. He learned, as he visited in many of the homes, that most of the members were following the example of their shepherd regarding church literature, and that they were also uninformed as to what was going on in the different sections of the church at large.

Here he found a people who would cheerfully attend the services and listen to the addresses from evening to evening, but there was a decided lack of enthusiasm among the members, as well as among others. The evangelist saw at once that there was a little chance of working up a revival interest among a people who were so thoroughly out of touch with the

church and her various interests. It was a case of "like leader, like people," with the wrong kind of a leader.

There may have been a time when the elder of a congregation could possibly afford to do without his church paper, but that day is past. Every church leader should be posted on what is being done elsewhere. His flock is only a part of the great body, and should work in unison with the other parts of the body. This can not be accomplished in the absence of an overseer who fails to keep himself informed. However well he may understand the Gospel, and however loyal he may be to the New Testament principles, he should keep read up on the movements of the churches.

In the interest of active and efficient leadership in all of our congregations, might it not be a good idea for the elders of any District, when they meet at District Meeting, to inquire into what the elders are doing to keep themselves informed regarding the church and her different lines of work? If we would develop strong, active and loyal churches, we must have leaders who are qualified to look after the flock entrusted to their care.

In the years gone by we have been deeply interested in securing, for all the churches, leaders who were in sympathy with our nonconformity and even other principles. All of this was wise and proper, but now we are facing a problem equally momentous. It is not a matter of loyalty alone that should concern us, but the matter of efficiency as well. It is not sufficient to permit a congregation to suffer until its inefficient leader is called to pass over the river. Such congregations need help now, and there should be as little delay as practicable in supplying their needs in this particular.

Is the Tendency of the Church Toward Congregationalism?

THE question asked in the title of this article involves a fact of prime importance to the church. Its importance demands careful consideration and patient study. From the beginning the unity of the body in Christ has been held as a doctrine of the New Testament. This is fundamental. For many scores of years the fifteenth chapter of Acts has been read at the opening of the business sessions of our Annual Conference. The letter and spirit of that scripture is that the church assembles in Conference to settle questions involving the practice of the whole body and that the conclusions reached become the rule for all the churches. It seems that in recent years the tendency has been away from this unity of observance, and consequently toward congregationalism. This tendency must have been noticed by the most casual observer.

Is it not a fact, apparent to all who take notice of present conditions, that we go to Conference, discuss, vote upon and decide important questions and then return to our homes and,—many of us,—do as "seemeth good in our own eyes"? In part, or as a whole, we ignore the decisions of Conference. And nothing is more destructive of authority and of government than to make rules and later on to ignore them. Here are a few cases illustrative of this point:

The Pastoral Visit.—How many of our elders are carrying out the following decision of our Annual Meeting: "The elders of the churches are to see that at least one pastoral visit be made to each member during the year." It was further provided that the churches should assist the elders in the discharge of this duty by giving financial aid. Are the elders of the churches performing this important duty? Some can answer, "Yes," but a number must say, "No!" Those who have paid the visit have added largely to their spiritual strength, as well as to that of the membership. At a series of meetings, held in Indiana, a year ago, by the writer, the elder of the church made the pastoral visit while the meetings were in progress, and to this was due, in a large measure, the success of the gathering and the resulting ingathering of souls. The good brother visited not only the membership but included all who were at all friendly to the Brethren. While some, willingly

and helpfully, obey this Conference rule, others neglect it to the detriment of the progress of the church.

Photographs.—When picture-taking was in its infancy, the Annual Meeting decided that members should not have their "likenesses" taken, and if any had indulged in this, then apparent vanity, they were exhorted to put the pictures away. In some places this rule was observed; in others it was violated. At length photography became so common that no attention was paid to the rule. It was then repealed by the Conference. It should either have been enforced or repealed long before it was. Nothing so quickly destroys authority as to make rules, and fail to enforce them.

Life Insurance.—There is a decision against life insurance, and if we are correctly informed, the decision is ignored in a number of places by many members, among officials as well as among the laity. We are allowing the violation of decisions in some congregations, and forbid them in others. Is not the tendency in the direction of congregationalism? The cases here cited might be multiplied, but these will show the tendency to which reference is made.

There are a number of causes leading up to the conditions thus far set forth. Attention is called to one of them. That is the rule requiring a two-thirds vote of all the delegates to pass a new, or change an old, rule. It is a well-known fact that a law can not be enforced unless a majority of those affected by it are in its favor. While the two-thirds majority assures this for a new rule, it often operates to the contrary, in efforts to change old ones that have become obsolete. In this case one-third of the delegates, plus one, can force a rule on two-thirds, minus one. It will be apparent that when such is the case, the rule will be violated.

A concrete example will be conclusive on this point, although others might be given. At York, Pa., in 1912, it was sought to change the decision of 1882. An able committee had been appointed the year before, and had given careful study to the query asking for a change. The committee presented a carefully-worded report, asking that the change be made. The issue was fairly made and fully discussed. The Moderator gave full and free opportunity for the discussion of the question. When the vote was taken, the report of the committee lacked but a very few votes of having the required two-thirds majority. In this case one-third of the delegates, plus ten, ruled the large majority of the church. The result is what might have been expected. Some otherwise faithful elders and churches said, under pressure, "As a large majority of the delegates favor the change, therefore it is not incumbent upon us to hear the small minority." The writer does not claim that this is right. He believes that when the Conference passes a rule, we ought to carry it out until it is repealed. But it is apparent to all that this is difficult to do, under the rule now in operation.

It seems to us that in this matter we need to make a change that will work an improvement on our present method. Then, too, we should be careful in all our work, as to what decisions are passed. If passed, we should faithfully observe them. Any other course leads inevitably to congregationalism and this, when it bears its ripened fruit, results in individualism and the destruction of the unity of the church in Christ, and of all church government.

When, at our last Conference, one of our dear brethren plead so earnestly and ably for a certain measure, saying, "Let our District have this right, and let others do as they think best," he was making a strong plea for congregationalism. He would not favor that form of church government, but his plea and argument favored such a measure in strong terms.

A committee was appointed at our last Conference to revise the rules governing our business sessions at Annual Meeting. It is sincerely hoped that some means will be adopted to give greater unanimity to the enforcement of old rules, and to the passing of new ones. It is hoped that our brethren will give this question mature thought, and recommend to our next Conference needed improvements in our rules, and that these will be accepted.

D. L. M.

Jonah.

JONAH, the Bible tells us, was the Son of Amittai, a Jew of the tribe of Judah, of the royal house of David. He was born about eight hundred and twenty years before the coming of Christ.

The Book of Jonah, giving a very short but interesting history of his life, is composed of only four chapters. It is unique, and comes to us as a flashing meteor, which attracts our attention and admiration, and then passes beyond our vision's horizon, leaving in us a strange desire to know more about it.

The story opens up in the following order: His call from the Lord, to go to Nineveh. His flight to Tarshish. The tempest. He is made known to the passengers of the ship. He is cast into the sea. He is swallowed by a great fish, especially prepared by the Lord. His deliverance. He now goes and preaches to the Ninevites. Their repentance. The city is spared. Jonah is disappointed and becomes very angry. The Lord reasons with Jonah, and tells him that it is not well that he should become angry. In proof, the Lord cites him to his own loving-kindness. And so the story ends.

How very simple and reasonable it is to those who believe in God, and that he has all power, both in heaven and on earth! And yet there is no other book in the Bible that has been so unreasonably and foolishly criticised. Hundreds of our most intelligent and most learned men, down through the ages, have been giving their different versions, interpretations and renderings of the book. And their disagreements are the most remarkable thing about it. As we study their different and varied conclusions, we are made to wonder if God has not been dealing with them as he did with those who built the Tower of Babel, in the days of old,—sent them a confusion, if not of tongues, of brains, mind and judgment.

What is wrong about the Book of Jonah? We hear its critics almost unanimously answer: "The fish story." Well, yes, we don't wonder that it is a hard problem for them to solve, when we take into consideration the means which they use in coming to their conclusions.

The first thing they have been doing was to find the kind of a fish that would meet the necessary conditions,—one that would be large enough,—have a throat of sufficient size to swallow a man without crushing him uncomfortably, and a stomach of sufficient capacity to retain him for a time without bringing into action the elements of digestion. Not only so, but in the kind of fish needed, there must be some provision found for breathing, as men can not live long in a place where there is no air to breathe.

For hundreds of years our seas and oceans have been explored to find the possible fish or monster, but as yet none has been found that will measure up to all the needs. Their teeth have been examined, their throats measured, their stomachs carefully tested, both as to size and structure, all without avail. Nothing satisfactory has yet been found so that, in all the searching and exploring, no satisfactory discovery has been made, and therefore the conclusion is that the Book of Jonah must be a myth, a parable, or only a "fish story."

The fact is, by leaving God out of the interpretation of this simple story of God's dealing with men, the whole matter is beyond the wisdom, the philosophy and the sciences, as developed by human investigation, but, taking God's wisdom and power into consideration, the interpretation becomes so easy that a man, though a fool, need not err therein.

Now let us look at the story as given:

1. The word of the Lord came to Jonah. There is nothing strange about this. The word of the Lord was given to many of his prophets and people before this.

2. This word to Jonah was: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." This is plain enough. They needed the preaching, as sinners do today.

Jesus gave the Commission to his disciples. It was quite similar in character and purpose to that given to Jonah, only wider in scope. Instead of saying, "Go to Nineveh," he said: "Go ye into all the world."

The preaching of Jonah was to save Nineveh. The preaching of the disciples was to save the world. This one was a message directly from God. The other was from the Son of God, and similar in purpose and importance. And in both of them salvation depended on obedience.

But the fish story seems so unreasonable that other methods of interpretation are adopted, to bring it into the range of the human understanding and reasoning.

No fish has yet been found with a throat large enough to admit a man without crushing him, and no stomach seems to have the facilities of sustaining life after getting it there. To meet all these seeming difficulties, let us see what is said about it.

After Jonah was cast into the sea, we have the following: "Now the Lord prepared a great fish to swallow up Jonah." It will be noticed here that the Lord prepared the fish for this special purpose. And when we remember that the same Lord made the earth, the heavens and all things that are and have been, it should not be a question with us as to his being able to make a fish to take care of Jonah.

Why should we ask such questions? Is there anything too hard for God? It was not harder for God to make this fish to save Jonah's life, than to save Daniel in the lions' den, or to save the three Hebrew children in the seven-times heated furnace. All that is necessary, to the interpretation of these very interesting Bible narratives, and all the other wonderful illustrations which are given us of God's great power, is to believe in him, as he has been revealed to us by his prophets and his Son Jesus Christ, through whom we look for salvation and eternal life.

As we study the interpretations that have been placed on God's miraculous dealings with Jonah, Daniel, the three Hebrew children, and his prophets Elijah and Elisha and others, of Bible note, by theological students of talent and reputation, we are made to wonder whence they received their wisdom, theology, and ideas of Biblical interpretation. Surely not from God, as the wisdom that comes from God never staggers at God's Word, or questions the truth of the things contained therein. If we believe in God at all, we must believe that his power is unlimited, and that everything which he has said is possible with him, though we may not be able to understand it all.

H. B. B.

The Aged Ministers.

WE have reached a period in the history of the Brethren church, which demands special grace, tact and charity along certain lines, upon the part of consecrated and earnest men. We call attention to the hundreds of devout, hard-working and sacrificing ministers, who have grown old in the Master's service. They have spent their best years in the interest of the church, and have done much, indeed, to make the church what it now is. In addition to giving their time and energy to the church, they have, as a rule, borne more than their share of the financial burden.

These faithful soldiers of the cross are now retiring from active labors, while others are called to take their places. Since many of those, employed as pastors, are receiving a fair support, it will require considerable more than an ordinary amount of grace, upon the part of the retiring ministers, to see the congregations, for the building up of which they have spent their years and their money, pass to a generation of supported ministers, and yet not do a little thinking that they would prefer, under the circumstances, to keep wholly to themselves. They may feel that they have made many sacrifices, in order to build up splendid vineyards, from which they are to have none of the fruits whatever, even in their old age, when a little help would be much appreciated, while others are to enjoy the fruits of their splendid planting.

We may say that godly men should not permit themselves to indulge in any of this kind of thinking. Possibly not, but, after all, it takes grace to enable men to sit quietly by and see others enjoy the fruits of their labor, and especially so when those, who enjoy the fruits, treat the aged servants of God with

a very noticeable indifference. The life of some of these faithful workers might be made much more cheerful, if they could be treated with a little more consideration. They can willingly forego the fruits of the vineyards which they have planted and cultivated, if they can be made to feel that their labors, as seen by others, have not been wholly in vain. They ought not to have to die, in order to call forth expressions of regard, sympathy and gratefulness. They have done a noble work, and while living, there ought to be at least some recognition of their valuable service.

Occasionally one of these aged ambassadors of the cross writes us, not in the spirit of complaint, but just to express his feelings at this present stage of life and experience. Below we are giving an extract from a letter written by a minister and writer, who has served the Brotherhood for more than forty years. There was a time when he was in demand for special addresses in some of our colleges and at the Annual Meeting. As a writer, he has had few equals among our people, and we still call on him for articles on special subjects. Few contributors can put up better manuscript. We had written him for a biographical sketch of a leading elder, whose name, in the coming and going of generations, has been almost forgotten. Here is a part of his reply:

"I gave my best days to the church, and by so doing can not now say: 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.' I must now work to supply the wants that come day by day. The associates of other days, who appreciated my humble efforts in ministerial work, have nearly all gone to the other side, and the generations that have taken their place are looking for younger men. What preaching I do now must be at my own expense. Through the summer season I am very busy, and my daily work makes me so very tired that I am not in condition for writing. I always read the Messenger, and often feel my spirit stirred to join with the contributors to its pages. What a small place we do fill in the great activities in the world! We can drop out and be missed by a few, and the work goes on better with each succeeding year. The Messenger is truly a remarkable paper,—little or nothing to censure, but much to commend. Occasionally an article seems a little prosy, but may be it seems so on account of its profundity, and in our rush we do not take time to go to the depths with the writer. No, I have neither forgotten nor neglected the sketch which you, last spring, requested me to prepare. All it needs is some revision and then it will be completed."

For the Public Good.

ZION CITY, once known far and wide as the headquarters of the would-be prophet, John Alexander Dowie, seems to have fallen upon troublous times since the death of the founder. The ironclad rules that once governed the city are gradually being modified, to harmonize with regulations prevailing elsewhere. During a recent smallpox scare the Dowieites of Zion City refused to comply with the regulations in regard to vaccination, etc. In the end, however, they had to yield to the restrictions imposed by the State Board of Health. The claim of the Zion City people that "all doctors are necessarily evil," is of no avail when the public health is threatened by neglect of well-known safeguards. There are some things that an individual may neglect so far as he is individually concerned, but when his manifest lack of care imperils the health of others, the State must necessarily interpose, in the interest of the public weal.

Channing's Symphony.

QUOTING from Channing, one of our special contributors says that he gets a great deal of help from these words. They might well be committed to memory: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious grow up through the common. This is my symphony."

OUR CHURCH BOARDS.

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Tract Examining Committee.—James M. Moore, 3435 W. Van Buren Street, Chicago, Ill., 1913; E. B. Hoff, Maywood, Ill., 1913; J. W. Lear, Taylor, Ill., 1917; D. N. Eller, Daleville, Va., 1916; Edward Frantz, Lordsburg, Cal., 1916.

COLORADO DRY.

One of the most systematic and energetic battles ever known to be waged between the whiskey interests and the prohibition forces, came to a close Nov. 3, when this State went dry by a majority of 8,000. One small dry precinct has at this writing not yet been reported. We never knew such a well-organized force of prohibitionists as were mobilized in this State. Denver and Pueblo, with their many industries and a large foreign element, were influenced by the two great evangelists, Billy Sunday and Mr. Schofield. Many thousands were won over to the dry side. At the previous election the State went wet by a majority of more than 40,000. This change is significant, and was brought about by systematic work. The addition to the constitution of the State, voted for, forbids the manufacture, importation, exportation, transportation and giving away of any alcoholic liquors, and puts eight distilleries out of business. S. Z. Sharp.

Fruita, Colo., Nov. 11.

THE WASHINGTON CITY CHURCH, D. C.

Oct. 11 we held our Rally Day services. The Sunday-school was out in full force and rendered a special program. We received a large offering.

Oct. 18 Eld. J. C. Murray, of North Manchester, Ind., began our series of meetings and preached fifteen masterful sermons. Four young men were received into the church. Two of them are heads of families. Our membership is much strengthened. Bro. Murray was at his best, and delivered his messages with power.

On Sunday morning, Nov. 1, Bro. A. Chambers administered the rite of baptism. It was a very impressive occasion. We held a love feast in the evening. Bro. Murray officiated, assisted by Bro. Chas. D. Bonsack, of New Windsor, Md., and the home brethren. A more orderly and quiet feast I never witnessed. The Spirit of God seemed to be the ruling power over the entire congregation. Nov. 8 Eld. Wm. E. Roop, of Westminster, Md., preached for us in the morning, and conducted a temperance service in the evening.

Oct. 31 about 109 saloons and twenty wholesale places closed their doors to the sale of liquor at the dictation of the authorities. We hope that, while part of the District of Columbia is now dry, it may not be long until we can say that our city of Washington is free from saloons, and that the entire District of Columbia is dry. This is our aim. Will you help? It takes legislation, and we pray for legislators who will come to our rescue. Will you help us?

It will be remembered that Bro. Murray was our pastor for about two and a half years, and we welcomed him back, feeling sure, that he would do us good. Sister Murray was with him, and together they visited in a goodly number of homes, and strengthened the members. Our prayer is that they may be used of God for the ingathering of many souls into his kingdom.

M. C. Flohr.

338 Eighth Street, S. E., Washington, D. C., Nov. 11.

WAYSIDE GLEANINGS.

Sept. 24 I began a short revival in the Camp Creek church, McDonough County, Ill., which closed with a love feast Oct. 3 and 4. We had a good attendance almost from the very beginning of the services, and it continued to the very last. Every member of the Camp Creek church was present at the love feast, and took an active part in the services. Although this congregation is very weak, numerically, yet her members are greatly devoted to the cause. I expect to return to this place later on, and take up the work again when I can continue longer. I hope the Mission Board can find a suitable man to work this needy field more thoroughly than I have been able to do.

After attending the District and Ministerial Meeting in the Woodland church, I feel much encouraged to press forward in the good work. Oct. 11 I began a series of

meetings in Ellisville, and closed with a love feast Oct. 24 and 25, at which Bro. M. L. Hahn officiated. The meetings were well attended throughout. Several members were present from the Coal Creek church, and we enjoyed to have them with us.

Last year I held meetings in the same house, while it still stood out of town. I am sure that the largest audience we had, during the two weeks' series of meetings held then did not exceed twenty-five, all told. This year we had so small a number at but one service only. Usually from seventy-five to a hundred, and even more. I preached two discourses on "Christian Baptism." Other subjects considered were, "Is the Bible True?" "The Divinity and Authority of Jesus Christ," "Feet-washing," "Lord's Supper and the Communion," "War and Retaliation," and "Fourteen Reasons Why Christians Should Not Hold Fellowship With Secret, Oath-bound Lodges." Much interest was manifested in these subjects.

If all the members of the Spring Run church would take the interest in the work here that Bro. Martin Schisler and wife, and the District Mission Board have shown, I feel sure the work would prosper. The Board has done nobly for the work at this place, and it is no fault of theirs that I leave at the close of this year. If I do not receive a call elsewhere, I expect to return to Onekama, Mich., in the near future. I am now at Canton, Ill., holding services each evening with increasing interest and attendance.

G. Nevinger.

Ellisville, Ill., Nov. 11.

OHIO IS GOING DRY.

"Press the Fight for a Dry State" is the slogan of the temperance forces in Ohio. Though the first battle has been lost by a small majority, there is a greater determination, on the part of the anti-liquor forces, to win the State for the right than ever before.

The Brewers' "Home Rule Amendment" carried by 8,300, which is only three-fourths of one per cent of the 1,100,796 votes cast. There is evidence of wholesale fraud having been perpetrated in Cincinnati on election day. This city alone gave a majority of nearly 70,000 for the Brewers' Home Rule and thus put the State in the wet column, and defeated the County Local Option Law. Seventy-eight of the eighty-eight counties in the State voted against this amendment.

Though the Prohibition Amendment carried in seventy of the eighty-eight counties, saloons are being opened in every county in the State regardless of the will of the people, save one county that had voted dry under the Beal Law. Not until plans were being made for saloons to be opened in their midst, have some people realized the force of the Brewers' Amendment. There is general indignation the whole State over, concerning this chaotic condition of affairs.

At a meeting of representatives of the United Dry Forces it was decided to give the people of Ohio another chance one year hence. Petitions for signatures to initiate another election will be presented in a few weeks. The organizations of the dry forces in the recent campaign will be maintained and strengthened for the battle in 1915. This is the date that had been named by the temperance people, but when the liquor forces initiated their wet amendment, the Drys were forced to meet the issue before they were sufficiently organized.

It is believed that after one year of domination by a single city and its large number of millionaire brewers, Ohio will swing into the Dry column by a large majority. Greenville, Ohio, Levi Minnich.

PHOENIX, ARIZONA.

Early in the summer my health was such that I was compelled to go to the Coast, to get away from the hot weather here. I do not mean to say that everybody must leave here during the summer, but after having passed through a most critical operation, two years ago, I find that I can not stand extreme heat without being affected by it. During the summer, however, we were busy. I delivered forty-eight lectures and preached twice nearly every Sunday.

We returned Sept. 11, and found that the work had been kept up well, Bro. O. J. Beaver having had charge of the work during our absence. During the summer, six of our members moved away. Including the two families thus removed from our midst, our attendance at church has been materially lowered, and we miss their help in the work greatly. We are still hoping that they will return. We have the promise of two or three members coming to us from the East, early in the year. Others have been making inquiry, and we hope that several families may cast their lot with us, to help us in this new field. We have been here now for over a year, and believe that the opportunities for investments, and for the man of moderate means, are better than in many other places farther west. The climate (except for the heat of summer) is equal to or even better than that on the Coast, and for ailments requiring a warm, dry climate this is ideal. We have a regular attendance of from forty to sixty at our services, which is about three times what it was when we came here.

For nearly the entire year series of sermons have been given on Sunday evenings, and we find that they are much more largely attended than any of the other services. We are just now closing a series of seven sermons on "The Home Life," "Man," "Woman," "Marriage," "The Family," "Hospitality," "The Home Destroyer (White Slave Traffic)," "The Home Destroyer (European War)." Our audiences being composed largely of members of other denominations, sermons on our distinctive doctrines are given occasionally, between the series. Our next will be "The Doctrine of Initiation" (Trine Immersion). We find that many more will attend services if they know a week ahead what the subject is to be. Instead of merely announcing the next sermon is to be on "The Lord's Supper,"—with not half of our regular attendants present to hear it, as had been one of our former experiences,—we so phrase the announcement that it will appeal to them most forcibly. Then we give them the message as it seems more fitting.

The first Sunday morning of each month a special sermon is given for the children. The second Sunday morning is exchanged with Eld. F. F. Durr, of Glendale. The third Sunday morning a missionary sermon is given, and our special monthly missionary offering is taken. The fourth, and the occasional fifth Sunday morning, are devoted to miscellaneous sermons. All the rest of the sermons are definitely planned for, ahead of their delivery, which the people seem to appreciate. Our systematic work and systematic giving are a joyful service.

911 Grand Avenue, Nov. 3.

C. W. Guthrie.

WESTERN COLORADO AND UTAH.

The District, Ministerial, Temperance, Sunday-school, Sisters' Aid, Christian Workers' and Missionary Meetings of Western Colorado and Utah were held at the First Grand Valley church Nov. 6 and 7. The elders met the day before, and arranged to care for the preaching places outside of the regular stations.

On Friday morning the District Meeting was organized by calling Bro. J. A. Stouder to the chair. Brethren Frank Weiler and F. L. Baker were chosen as Reading Clerk and Writing Clerk, respectively. Steps were taken to have the District incorporated by the officers of the meeting.

Three papers for Annual Meeting were offered, and one was accepted and will appear in the Messenger at the proper time. The time for holding our District Meeting was fixed permanently. It falls on Friday after Thanksgiving. The auxiliary meetings are to follow on Saturday and Sunday. Brethren Frank Weiler and J. R. Frantz were elected as members of the Mission Board; Bro. F. L. Baker, District Treasurer; Bro. J. A. Austin, Sunday-school Secretary; Bro. F. L. Baker, Trustee for McPherson College; Bro. Salem Beery, member of the Standing Committee; Bro. J. A. Stouder, alternate. Brethren A. L. Gnagey and J. D. Coffman and Sister Collena Miller are to serve as a Temperance Committee. It was decided to obtain our mission funds by means of solicitors in the several churches. The McPherson College Trustee was unanimously instructed to attend the Trustee Meeting without fail.

On Friday evening Bro. Geo. A. Dove presided over a very spirited Temperance Meeting. The fact that three days before Colorado had been voted dry by a majority of more than 8,000 votes, gave inspiration to the meeting. While it was a matter of great rejoicing that this great victory has been won, it was also conceded that the great battle is by no means over.

On Saturday morning the Sisters' Aid Societies held a very interesting meeting. The spiritual and social uplifts of these societies, as well as their financial contributions and missionary and charity work, were shown to be important factors in our church work. Sister Minerva Hixson ably presided over the meeting and was reflected.

Next followed the Ministerial Meeting, with the writer presiding. The council meeting, unanimity in church work, the work of the minister, the deacon, and the laity, received due attention. Several strong speeches were made in favor of a supported ministry, proving by the Bible that it is God's arrangement that the laity should support the ministers.

Bro. C. Henry presided over the Christian Workers' Meeting. This meeting, as a training school, the trainers and the trained, the systematic study of the Bible, the Messenger and the Missionary Visitor in every home, were among the topics discussed.

The Sunday-school Meeting, presided over by the District Sunday-school Secretary, Bro. J. A. Austin, received its due share of attention. A very interesting event in this meeting was the singing of a duet, entitled, "Always and All for Jesus," beautifully sung by two little sisters, Salome and Lois Stouder.

The Missionary Meeting, on Saturday evening, was regarded as the climax of all the meetings, and a handsome offering was lifted for mission work. The spirit of all the meetings was excellent. The weather was ideal, and all seemed to feel that the District was greatly benefited by these meetings.

S. Z. Sharp.

Fruita, Colo.

BIBLE INSTITUTE AT JUNIATA COLLEGE.

The Annual Bible Term, under the auspices of the Bible School, will open Jan. 8, 1915, and continue ten days. An able body of instructors has been secured. Many should arrange to attend these ten days of special Bible instruction and inspiration.

Bro. Geo. W. Flory, of Covington, Ohio, will have charge of the preaching and evangelistic services. Bro. Flory is well and favorably known as a forceful preacher and a successful evangelist. Many, we believe, will be glad for the opportunity of hearing his logical sermons. There will be preaching each evening during the time of the Institute.

The missionary instruction will be under the direction of Bro. A. W. Ross, a returned missionary from India.

Bro. Ross will give two periods per day to the missionary problem. One period will be given to missions in India and one to missions in general. His personal experiences in the foreign field will enable him to give first-hand information, therefore his work will be stimulating and inspiring.

Bro. Paul H. Bowman, of the Bethany mission, of Philadelphia, will give instruction during two periods each day. One period he will occupy with an exposition of the Book of Amos or the Book of Galatians. One period will also be given to "Sunday-school Problems and Pedagogy." Bro. Bowman is well prepared for his work and will be able to give helpful instruction.

Bro. John H. Cassidy will speak on "Evangelistic, Pastoral and Personal Work." His experience will enable him to speak with authority on these subjects.

Bro. T. T. Myers will give an exposition of "The First Epistle of Peter." His experience, as a New Testament teacher, will make his course worth while.

The writer will give one period per day to the following subjects: "Biblical Interpretation and Manuscripts"; also "The Pentateuchal Law Codes."

A number of well-informed Brethren will be asked to take the lead in discussing vital and present-day problems.

A detailed program will be printed later. We trust that many may arrange to be present. You are invited and will be made welcome. Amos H. Haines.

Juniata College Bible School, Huntingdon, Pa.

MT. BETHEL CHURCH IN THE BEAVER CREEK CONGREGATION, VA.

For some time it has seemed to me that a brief history of this church would be of interest to many readers of the Messenger. For years the Brethren had been preaching at the Dry River church, owned jointly by the Menonites, the Northern Methodists and the Brethren. A few series of meetings had been held at this place, but without any additions.

The Brethren, however, continued to preach at this point. In May, 1909, Bro. C. S. Garber, of St. Joseph, Mo., began a series of meetings which was blessed by about fifty additions to the church. From that time on the church began to take on new life. Following these meetings, Sister Mae Albright of Eldora, Iowa, came to this church. Realizing the opportunity of working in the Master's vineyard, she was secured by the congregation to help in this great work, and has continued ever since. Without her assistance much of the work could not have been accomplished. She assisted us in the Sunday-school work, being an efficient teacher and a good personal worker. She was a great help in encouraging and strengthening the young members. The good work she has done among us will only be fully known in eternity.

During the winter of 1909, Bro. Geo. W. Flory conducted a series of meetings for us, when about fifteen more souls united with the church. Since that time Brethren S. G. Greyer, C. E. Long, I. W. Miller and Caleb Long have conducted meetings for us. In all more than one hundred have been added to the church, and for the most part are living noble lives. A great part of these members have come out of non-Christian homes, not having had the opportunities enjoyed by many others. For a number of years three still-houses were run within a few miles of our church. It can easily be seen, therefore, that the surroundings at the start were not very favorable to church work. Today, thanks be to God, these places of destruction have been closed. In their stead we have built churches.

Sept. 22, 1912, the writer preached in the old union church. On the same night the old church, in which we had enjoyed so many spiritual feasts, burned to the ground. This necessitated the building of a new church. Sept. 27 we met in council at the old schoolhouse, and decided to build a new church. Not being able to secure the old location, for a church of our own, we secured another site and built a new church, entirely for our own use. Dec. 29, 1912, we dedicated our new church as Mt. Bethel. Bro. P. S. Thomas, of Harrisonburg, preaching the dedicatory sermon.

We have been conducting a Sunday-school here ever since our new church has been built, but, on account of the removal of some of our regular workers, it has been necessary for us to have other workers appointed in their

places. In a spirit of sacrifice these leave their more convenient places of worship and drive five or six miles each Sunday, in order to help in this good work. We now have preaching services each Sunday morning and each Sunday night. On Sunday night, Sept. 20, a temperance program was held in the church, consisting of hymns, recitations and addresses. This was our last chance for a temperance program before our State-wide election, which was held Sept. 22.

M. J. Cline.

PEKING, CHINA.

It has been just two months and a week since we sailed from the shores of the dear homeland. Not soon shall we forget that morning when our boat, the "Awa Maru," lifted anchor and began to move seaward, nor shall we soon forget the beautiful words which the dear brethren and sisters on the pier sent ringing out over the water in sweetest song, "God will take care of you." A great peace filled our hearts, and we experienced one of the greatest joys we have ever known when we realized that we were at last actually on our way, to fulfill the mission to which our Father had called us.

We left Seattle Aug. 11 and reached Yokohama Aug. 26, —one day ahead of schedule time. The sea was most beautiful, and we truly enjoyed the voyage. We were in Yokohama five days. During our voyage across the sea the weather was quite cool, but in the harbor in Japan, it was oppressively warm. While we were in the harbor, a severe typhoon came on. Several large boats came into the harbor, seeking refuge from the storm. How thankful we were not to be out at sea!

The Japanese are an interesting people. We found our crew very obliging and considerate in their service on the boat. In their home life they seem happy and care free. As yet the greater per cent are in spiritual darkness. There is little recognition of the Christian Sabbath. On Sunday, Aug. 30, we spent a profitable hour in the Union English church.

The trip through the Japanese Inland Sea is one of rare beauty. Hundreds of islands, apparently mountain tops, project out of the sea. With their rugged rocks and trees, and other vegetable growth, they form most beautiful scenery. As we passed through this sea, which is often stormy and dangerous, hardly a ripple ruffled its surface, and the nights were clear, with the big silvery moon shining down in all its glory.

We landed in China Sept. 6, a beautiful Sabbath evening. The water is quite shallow near the shore for large boats, and a steam launch met us several miles off shore and conveyed passengers and baggage to shore, and up the little river to Tientsin, which we reached at 2 A. M., Monday, the 7th. No one was to meet us at Tientsin, as we had not telegraphed and notified them on what boat and at what time we would arrive, but we made the acquaintance of some kind people on our boat, who lived in Tientsin. They took us to their home and furnished us good beds.

We learned that Brother and Sister Vaniman were already in Peking, so we telegraphed them that we would arrive that evening (Monday) at 7 o'clock. Bro. Vaniman met us at the station, and we were conveyed in rickshaws to Chinese quarters which Bro. Vaniman had rented, and which he was arranging comfortably. It was indeed a happy meeting and we praised God for his loving-kindness in giving us such a beautiful voyage and a safe arrival in Peking.

We have been in China just six weeks and we are coming to feel quite at home among these people, who are in such a great need of a Savior. I am very sure if the dear brethren and sisters in the homeland could visit some of the missions, as we have, here in Peking, and see the contrast between those touched by the saving power of Jesus Christ, and those in heathen darkness, their interest and zeal for the promotion of the kingdom among these unfortunate people would be increased manifold.

More than a hundred of our strong Spirit-filled young men and young women should go out every year into the far lands of the earth to war against the enemy of all righteousness. May God raise up strong workers by the score who will cry out unreservedly, "Lord, here am I, send me!" China sends out the same appealing cry as India. The immediate need is so great and the workers so few. Opportunities are opening up that will mean great things for the advancement of the kingdom, but many precious souls must be lost forever because there are not workers and funds enough to meet the needs. New stations ought to be opened, but they can not be for want of funds and workers. The schools and other needs can not be developed as they ought to be for like reasons.

Our workers on the field need land (which is advancing steadily in value) for a compound in which to build homes. They need homes constructed somewhat on the modern principles of sanitation, cleanliness and comfort. But because the funds have not been forthcoming, they are living in rented Chinese houses, which have damp, cold floors and damp walls a good part of the year. Their children must play in grassless, walled-in inclosures, only a few yards square. All this endangers health and life, and impairs the workers' efficiency. Missionaries of other societies, who have visited in the homes of our workers,

have exclaimed in wonder that our workers are living as they are.

Have you heard them fret and complain? No. There is not a happier, more contented or more earnest group of workers to be found. They are joyfully enduring hardship and dangers for the dear Master's sake, that these poor people in darkness might see that light which is eternal.

Bro. Vaniman's and ourselves are busily engaged in studying the language, here in the language school. We consider it a great privilege to thus devote our whole time to the language under trained teachers. Having this privilege, we hope to get into the line of service several months earlier than we otherwise could.

Pray for us that we may soon be able to go out to help and relieve the overburdened workers now at the front. They need us; they need you. If you heed not the command, "Go ye," nor the cry of the perishing millions, "Come over and save us," what will be your answer in that great day?

R. C. Flory.

Oct. 18.

NORTHERN VIRGINIA.

Following are the schedule and program for the Sunday-school Institutes to be held in the Flat Rock church (McCann, Shickel and Good), Dec. 11, 12, 13; Garber's church (Miller, Zigler and Flory), Dec. 25, 26, 27.

A.—Bible Work, 45 minutes each: (1) God Leading Out and Establishing His People.—Review of 1913 Lessons. (2) Israel Under the Judges. (3) The Kingdom. (4) Decline and Division of the Kingdom. (5) The Divided Kingdom. (6) The Temple.

B.—Sunday-school Devices, 15 minutes: (1) Objects and Pictures. (2) Maps and Charts. (3) Blackboards. (4) Sand-board. (5) Relief Maps.

C.—The Art of Teaching, 30 minutes: (1) Teaching of Children. (2) The Teaching of Boys. (3) The Teaching of Girls. (4) The Calling of the Sunday-school Teacher. (5) The Literature of the Part of the Bible in Which the 1913 Lessons Are Found.

N. B.—This schedule and program is merely suggestive. The instructors have no wish to set their consent, but it is hoped they will respond to the work assigned them. The subjects outlined may not all be discussed, and others may be used. It is hoped that many of our Sunday-school workers will arrange and be able to attend at least one of these Institutes.

J. W. Wampler, District Sunday-school Secretary.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Pilot Knob.—Bro. J. H. Argabright, of Fairview, Mo., and Bro. David St. of near Seligman, came to our place Oct. 30, and remained until Nov. 15. Bro. Argabright did the preaching, and Bro. Still led the song service. It was the best series of meetings that we ever had at this place. We had a good attendance and the very best of attention. There were two conversions. We feel that our neighbors have been benefited by these meetings. Our brother presented the Scriptures in such a forcible manner that members of other churches were eager to hear him. We held our love feast on the evening of the 14th. The house was filled with people, and many admitted that we practice the ordinances according to the Gospel.—R. A. Price, Alpena, Ark., Nov. 19.

CALIFORNIA.

East Los Angeles.—A most refreshing love feast, at which Eld. A. C. Snowberger, of Santa Ana, officiated, was held last evening at this place. A number of visiting brethren and sisters were present. We greatly enjoyed two splendid sermons from Eld. H. C. Early, during his recent trip to the Coast. We are expecting Brother and Sister D. L. Miller to visit our congregation the last of this month. We are always glad for the brethren and sisters who come to spend the winter in this delightful climate, and help in our church services.—Mrs. J. Z. Gilbert, 3200 Griffin Avenue, Los Angeles, Cal., Nov. 16.

Santa Fe Mission (Los Angeles).—The work at this place is moving along most encouragingly. The attendance in the Sunday-school runs as high as 130. Yesterday closed an interesting revival meeting, the services being conducted by the pastor. Eighteen surrendered all for Christ, several of them being heads of families. Fifteen have received Christian baptism, one was reclaimed and two await the initiatory rite. We feel that there are others under the convicting influence of the Holy Spirit, who may yet be saved. Last evening several of the converts enjoyed the love feast service for the first time at the East Los Angeles church, to which this mission point belongs. Our pressing need is for more class-rooms for the growing Sunday-school.—W. M. Platt, 923 Mateo Street, Los Angeles, Cal., Nov. 16.

CANADA.

Pleasant Valley.—Nov. 8, being the World's Temperance Sunday, we had a short but interesting temperance program. Afterwards Bro. A. J. Brubaker gave us a very interesting sermon. Our elder, Bro. Peter Brubaker, gave a few impressive closing remarks, mainly to parents.—Hannah Dunning, Dauntless, Alta., Canada, Nov. 10.

IDAHO.

Boise Valley.—Bro. A. L. Gorham, of Payette, Idaho, labored with us for three weeks in a series of meetings. Good seed was sown. At a members' meeting, on Friday evening, we resolved to organize our Christian Workers' Meeting, and also made the necessary arrangements for a Sunday-school and Christian Workers' Meeting, to be conducted by Bro. Gorham. It is to be held here Nov. 26 and 27. Our love feast will be on the evening of the 27th.—David Betts, Nampa, Idaho, Nov. 16.

ILLINOIS.

Girard.—On Saturday evening, Oct. 24, Bro. L. T. Holsinger, of Brethren, Mich., commenced evangelistic services in our city. The meetings continued three weeks, closing Nov. 15. Splendid attendance and interest were manifested throughout the meetings. Three were added to the church by baptism, and the members were strengthened. A large crowd attended the service on the 13th. Bro. Holsinger officiated.—Ethel Harshbarger, Girard, Ill., Nov. 16.

Hurricane Creek church met in council Nov. 14, with our elder, Urias Blough, presiding, assisted by Eld. Henry Lilligh. We elected our officers for the coming year. Bro. Harry Bonor was elected superintendent, and Bro. Glen Hunter assistant. Bro. Harry Bonor was also elected church treasurer. Sister Bertha Caylor was elected Christian Workers' president, and Sister Eunice Baldwin assistant. Our love feast is to be held Nov. 28, at 6 P. M.—W. Howard Keting, Mulberry Grove, Ill., Nov. 18.

Kaskaskia.—Our revival, conducted by Eld. Wm. T. Heckman, of Cerro Gordo, Ill., was a feast to the soul. Six dear ones were baptized, and five restored to fellowship, making eight in all. One of the six baptized was eighty years old. Bro. Heckman labored earnestly while with us. A love feast was held at the close of the meetings. Sister Mary Simpkins, who is very low with a fever, called for the elders of the church and was anointed.—S. A. Goff, R. D. 3, Brownstown, Ill., Nov. 16.

INDIANA.

Bol River.—Brother and Sister Claybaugh and Sister Trostle, of Bethany Bible School, were with us Nov. 15. Bro. Claybaugh talked to us on Saturday and Sunday evenings. During the Christian Workers' Union, he told us some of their experiences, and also some of the conditions existing in Chicago, after which he preached a powerful sermon on "The Guidance of the Holy Spirit." Sister Claybaugh talked to the children during the Sunday-school hour on Sunday morning. Sister Trostle spoke to us after the Sunday-school hour. These addresses were all much appreciated. Our next council will be held Nov. 28.—Lizzie Wolfe, Claypool, Ind., Nov. 17.

Mexico.—Bro. C. Walter Warstler, of Goshen, Ind., is in the midst of a series of meetings at this place. Crowds are large, and much interest is manifested.—Bertha I. Fisher, Mexico, Ind., Nov. 19.

Pleasant Dale.—Nov. 2, Bro. Chas. Oberlin and wife began a series of meetings at this place. They labored earnestly with us until the 15th. He preached seventeen soul-stirring sermons. Six young men accepted Christ and were baptized. One mother was restored to fellowship, and others are counting the cost. We held a very enjoyable love feast on the 11th. Bro. Oberlin officiated, and about seventy-five members surrounded the tables. Several from adjoining churches were present. Sister Victoria Oberlin had charge of the song service during the meetings. Although the time was short, the membership has been much encouraged, and all feel like doing more and better work for the Lord.—Emma F. Miller, R. D. 2, Box 39, Decatur, Ind., Nov. 17.

IOWA.

Council Bluffs.—Our new churchhouse was dedicated Oct. 25. Bro. H. F. Caskey preached the dedication sermon. Other ministers present were Bro. J. H. Keller, of Udell, Iowa. Bro. A. L. Sears, of Garden Grove, Iowa. Bro. W. D. Grove, of South English, Iowa. Bro. R. W. Nelson, of Omal, Neb., and a number of other members from a distance. Our revival, conducted by the undersigned, began on the following Monday evening and continued for two weeks. Seven came out on the Lord's side. Others are near the kingdom.—J. H. Brower, 808 Avenue D, Council Bluffs, Iowa, Nov. 17.

Dry Creek.—Bro. John Heckman, of Polo, Ill., came to us Nov. 1, in the interest of Mount Morris College. Bro. Heckman was with us a week and delivered nine interesting and spiritual sermons. His labors were very much appreciated, and our prayers go with him.—Ruth E. Werner, Robins, Iowa, Nov. 16.

KANSAS.

Garden City.—We closed a revival on Sunday evening. Six were baptized and one restored. Bro. Thompson declared the whole counsel of God. Many had never heard the truth in the light that it was presented. The members were encouraged to do better work for the Lord in the future. Our communion services were indeed a feast to the soul. Thirty-six members surrounded the Lord's tables. Several visiting members were present, and Bro. Thompson officiated.—Mrs. D. A. Sheaks, Garden City, Kansas, Nov. 16.

Pleasant Grove.—We met in council Nov. 14. Eld. U. S. Grant presiding. One letter was received and one was brilliant. Sister Mary Herr, Secretary; Sister Mary Eberhart, Treasurer. At our recent series of meetings eight were added to our number, as has already been reported. We trust they may prove faithful workers. At a called council, Oct. 29, Bro. U. S. Grant was ordained to the eldership. Brethren C. W. Shookner and W. A. Kinzie assisted in the work.—Martha Porth, Baldwin, Kansas, Nov. 15.

Walnut Valley.—Our church, after having been reconstructed, was rededicated Nov. 16. Bro. J. J. Yoder, of Pleasanton, Kans., preached a sermon at 10 A. M. on "Bible Religion," which was followed by a basket dinner, served in the basement. At 2:30 P. M. Bro. Yoder spoke on "The Needs and the Influence of the Country Church." At 7:30 P. M. his subject was "What Was the Matter With King Saul?" and was appreciated and well received. A series of meetings is to be held at this place in January, 1915. They have no resident minister at present, and the appointments are filled by brethren sent by the Mission Board.—Mrs. M. Keller, Larned, Kans., Nov. 16.

MARYLAND.

Baltimore (Woodberry).—Our love feast was held Nov. 15, with preparatory services at 4 P. M. Throughout the day there was a heavy downpour of rain, attended by a high wind, which kept some of the brethren from attending. A large number of visiting ministers present were Brethren J. S. Getser and J. S. Dorsey, of this city. Bro. J. M. Prigel, of Gittings, Md., Bro. A. P. Snader, of New Windsor, Md., and Bro. Thos. Ecker, of Taneytown, Md. Our elder, Bro. P. S. Pike, of Ladiesburg, Md., preached an excellent evening service. Bro. Snader officiated, and the attendance and interest are on the increase, and the preaching is in demonstration of the Spirit and of power.—F. D. Anthony, 1320 Falls Road, Baltimore, Md., Nov. 16.

Beaverdam.—Our love feast was held Oct. 24 at Beaverdam. It was a very spiritual meeting, and largely attended. A number of ministers from adjoining congregations were present, which added to the interest of the occasion. Since our last report one has been added to the church.—Edna A. Dotterer, New Windsor, Md., Nov. 16.

Feath Blossom.—Our revival meetings, conducted by Bro. Nathan Martin, of Elizabethtown, Pa., closed Nov. 9 with a love feast. The visiting members present at our love feast were Bro. John Zug, of Palmyra, Pa., Bro. Hostetter, of Delaware, Pa., Geo. S. Bennett, of Bro. William Miller, District Missionary, of West Virginia. Bro. Zug officiated. For two weeks Bro. Martin labored earnestly with us, and sowed much good seed. He preached soul-inspiring sermons. The half hour Bible reading, conducted by Bro. Martin, made each evening very interesting and helpful. On Sunday, Nov. 8, three were added to the church.—Sallie Gehl, Cordova, Md., Nov. 16.

Welty.—Our love feast, held at this place Nov. 7 and 8, was well attended. More communicants surrounded the Lord's table this time than for several years. Bro. Thomas Ecker, of Taneytown, Md., officiated. The quietness that prevailed added greatly to the sacredness of the meeting. On Saturday a collection was taken for District mission work amounting to \$27. On Sunday morning another offering of \$25.50 was given for the benefit of Bro. William Miller, District Missionary, who is in failing health. One young sister has recently been added to the church by baptism.—Susanna M. Newcomer, R. D. 1, Smithburg, Md., Nov. 16.

MICHIGAN.

Zion.—As our congregation has not been able to have any services for one month, on account of diphtheria, we were certainly all glad to meet again Nov. 15. Bro. Samuel Bower, of Hancock, Minn., preached for us on Sunday morning. Our elder, Bro. Bower, and his wife, of Greenville, Ohio, are with us for a week's visit. Bro. Blocher also delivered an excellent sermon on Sunday evening. We appreciated their presence very much. Our elder was gone at the time, but has

now returned. Bro. Bower's son-in-law is, ere long, to make this his future home. We were glad if others would locate with us.—Ada Motts, Selkirk, Mich., Nov. 16.

MISSOURI.

Clear Fork church began a series of meetings Nov. 1, which closed Nov. 15. Several were baptized. Much interest was manifested in the meetings, and every one enjoyed the services. Many more were near the kingdom. The members have been much built up spiritually. Bro. T. J. Simmons, of Osceola, Mo., is doing the preaching.—L. C. Slusher, Clear Fork, Johnson Co., Mo., Nov. 16.

Dry Fork. Nov. 7, our church met in council, preparatory to our love feast. Our elder, Bro. D. W. Teeter, presided. Among other business considered, some church officers were elected. Sister Grace Greenwood was chosen clerk; Bro. Earl Harvey, treasurer; the writer, correspondent. Sisters Lizzie Dunning and Ethel Harvey were appointed solicitors for home missions. A committee of three was appointed to look after diatary members. On the evening of the 8th Bro. O. H. Feiler began a series of meetings for us, which is still in progress. One hundred and twenty members were present. Nov. 11 we held our love feast, which was a very enjoyable feast. About sixty-five members were seated around the Lord's tables. On the afternoon of Nov. 15 we had a very enjoyable Sunday-school Convention.—Walter Welmer, R. D. 6, Carthage, Mo., Nov. 17.

Joplin.—Bro. James Hardy, of Kansas City, Kans., closed a series of meetings in the Joplin Brethren church last night. He commenced the meetings Oct. 24. Good interest was shown in the work. One was added to the church. We held our love feast Nov. 7, with quite a large attendance and good order. Bro. Hardy officiated.—Lettie Thompson, Chilworth, Mo., Nov. 13.

NEBRASKA.

Silver Lake.—Our series of meetings, conducted by Eld. Edgar Rothrock, of Carlisle, Neb., closed on Sunday evening, Nov. 8, with a large attendance and intense interest. One was received into church fellowship by baptism, and others seemed much persuaded. The song services at all the meetings were excellent, conducted by Eld. W. W. Blough, of Falls City, Neb. These two brethren will long be remembered for the interest they took in the work. We held our love feast Nov. 7. Three young men were baptized, and one was added. —Rosa B. Grabill, R. D. 2, Box 21, Roseland, Neb., Nov. 12.

NEW MEXICO.

Miami.—We are in the midst of a refreshing season from the Lord. Bro. C. B. Smith and wife, of Morrill, Kans., arrived last Saturday for their labors with us, and expressed their joy at being agreeably surprised to find so many in the church here. Sister Elsie Tuttle, of Huntington, Ind., is very ably conducting the song services. In the passing of our devoted sister, Anna Lapp, our Bible class loses an able teacher.—Mrs. M. N. Mikesell, Miami, N. Mex., Nov. 18.

NORTH CAROLINA.

Fraternity.—Our series of meetings began Nov. 8, with Bro. L. A. Bowman, of Callaway, Va., doing the preaching. He delivered thirteen strong, impressive sermons. Three were added to our number by baptism, and all the members were made stronger. Our love feast was held Nov. 9, with fifty-one members present.—Russell Robertson, R. D. 1, Winston-Salem, N. C., Nov. 17.

NORTH DAKOTA.

Williston.—In my last correspondence it was stated that Bro. J. E. Joseph moved out of our congregation. It should be "Out of the city," not "out of the church," though our elder, never lived in our congregation.—(Mrs.) Eva Miller, Williston, N. Dak., Nov. 14.

OHIO.

Springfield church met in council Nov. 14. Eld. S. S. Shoemaker had charge of the work. Eld. Henry Young was also present. Two letters of membership were granted. Sunday-school officers were elected for 1915. We have no series of meetings in view for this winter, but have decided to have a Bible term sometime in January. Forty sets of the recent Bible Fund books are to be purchased for our ministers. An aged sister was anointed after the council. Sister Josephine Powell was with us Oct. 26. Her talks, both morning and evening, were well received and much appreciated. We feel that we have learned a great deal from her condition and needs. An offering was given for the India Widows' Home.—Alice C. Mumaw, Mogadore, Ohio, Nov. 16.

Sugar Creek church met in council at the Pleasant View house Nov. 14. Eld. G. A. Sneider presided. Two letters of membership were granted. Bro. Isaac Miller was reelected superintendent of the Pleasant View Sunday-school. Bro. N. I. Cool was reelected on the committee to secure a minister to conduct our series of meetings. Bro. David Lytle was chosen as our elder for one year. The writer was elected to hold the unexpired term of Sister H. A. Byerly as correspondent and Messenger agent.—Nellie L. Driver, R. D. 8, Lima, Ohio, Nov. 16.

OKLAHOMA.

Pleasant Plains church enjoyed a spiritual love feast Nov. 7. About thirty-five members communed. A heavy rain-storm, early in the evening, prevented many others from attending. Excellent order prevailed. Visiting ministers present were Bro. D. E. Cripe, of Enid, Okla., and Bro. Jos. Glick, Bro. Cripe officiated. Nov. 8 Bro. Cripe gave a talk on "Child Rescue Work," and preached a very spiritual sermon in the afternoon. We are always glad to have him with us. Bro. Glick preached a good sermon in the evening. We expect Bro. Morris, our District Evangelist, to be with us in a series of meetings early in the new year. The work is progressing nicely here.—Mary E. Prentice, R. D. 3, Alina, Okla., Nov. 16.

OREGON.

Portland.—We decided to hold a love feast Nov. 28. Bro. Conrad Fitz will conduct a two weeks' series of meetings for us, preceding our love feast, beginning on Sunday evening, Nov. 15.—Nellie Carl, 1125 Albina Avenue, Portland, Oregon, Nov. 13.

PENNSYLVANIA.

Big Swatara.—Our love feast was held at the Hanoverdale house Nov. 5 and 6, with a fair representation of the membership. Seven ministering brethren from other congregations attended the feast, who earnestly admonished the members to "continue in the faith," and to hold a Thanksgiving service at Hanoverdale. Our expected meetings will begin at the Baker house Nov. 22. Bro. William Murphy, of Carlisle, will labor for us during the meetings. Our revival at Paxton closed with one convert.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa., Nov. 16.

VIRGINIA.

Burks Fork church met in council Nov. 14, with Bro. Austin Hyton presiding. Officers were elected for the following year. Bro. S. E. Hyton was chosen clerk; Bro. C. H. Hyton, janitor; Sister Elva Hatcher, clerk; the writer, correspondent.—Clemmie E. Hyton, R. D. 2, Box 36, Floyd, Va., Nov. 16.

Fairfax church began a series of meetings in the Oakton house Oct. 17. The meetings continued each night for two weeks. The young boys were baptized Oct. 24. The same evening we held our love feast with a good attendance of members and others. The meetings were continued until Sunday evening, Oct. 31, with good interest and attendance. At the closing hymn, a young man arose to accept Christ. After services, several others expressed themselves

as being ready also, to follow the Savior. On Monday five young souls were baptized, making in all eight received up to this time. Bro. Mohler labored with earnestness, to present the whole truth to the people. The members are encouraged and built up in the faith. Nov. 8 the new churchhouse at Bull Run was dedicated. Bro. I. N. H. Beahm presided at the dedication service from 10 to 13. The house was filled with an attentive audience. The Fairfax congregation has built three houses since its organization, nearly twelve years ago. Truly the field is large and the laborers are few.—Kate S. Miller, Oakton, Va., Nov. 14.

Lobban. Oct. 25 Bro. A. S. Thomas, of Bridgewater, Va., came to our congregation and began a series of meetings, which closed Nov. 8. Ten were born into the kingdom by Christian baptism, and two were restored. Bro. Thomas declared the Gospel in its purity, and we feel much encouraged because of his stay among us.—Lila B. Wine, R. D. 1, Mount Sidney, Va., Nov. 18.

Mount Bethel.—Our church has been richly blessed with a number of spiritual meetings since our last report. Our pastor, Bro. M. J. Cline, being called away to other duties, his place was filled by the young ministers of Bridgewater College. As our pastor, with his family, moved to Bridgewater, to attend school, it was necessary to draft in new workers for the Sunday-school. We secured Brethren Frank Coffman and Samuel Miller, of the Beaver Creek church. The school is progressing very nicely with very good attendance. The offerings, amounting to \$12.60, were sent to the Orphans' Home at Timberville, Va. Nov. 1 the Sunday-school gave a memorial service in honor of one of her members, Bro. Prince Lilly, who was killed while in a chestnut tree, Oct. 2. Oct. 2 Bro. L. H. Cline, of the Cooks Creek congregation, was called to us to conduct a revival. He preached nineteen sermons. Nine made the good choice, six of whom were received into church fellowship by baptism, and others are counting the cost. The half hour song and prayer service before preaching was a great help to the services that followed. The membership seemed to be working together for the saving of souls, and from night to night the interest grew. We also had special music. Bro. Bowman gave fifteen-minute talks on "Baptism," "The Lord's Supper," and "The Prayer of the Believer." The preaching hour, He closed with the word, "We will power." Nov. 7 was a busy day. We had council at 10 A. M. Bro. J. D. Glick presided. At 1:30 there was a baptismal service, and at 4:30 a love feast. About 125 members surrounded the Lord's table. A number could not get to the table. This was surely a spiritual meeting. At 7:30 we were impressed. We were glad for the number who, for the first time, could enjoy this blessed privilege. God was with us in these meetings, and we praise his holy name.—Mattie R. Long, Hinton, Va., Nov. 18.

Tapscott.—Our series of meetings, conducted by Bro. H. W. Peters, has just closed. He preached twelve sermons, causing twelve dear souls to accept Christ. Nine have been baptized, and three await the rite. The members are much built up. Bro. Peters is an able speaker. The meetings closed with good interest, and others seem to be near the kingdom.—Lizzie Spangler, R. D. 2, Box 51, Floyd, Va., Nov. 16.

Trevilian. Oct. 25 Bro. George Early, of Augusta County, Va., came to us and preached each evening for two weeks. As a direct result of these revivals, the Gospel work has been carried on, and we have one candidate for baptism at this time. Others, also, are thinking of being baptized in the near future. Brother and Sister Early's visit and labors among us have strengthened the membership for more and better work for the cause of Christ. Outstanding for the following week was a number of members from a distance were with us. Forty-four members surrounded the Lord's tables, while a crowd of spectators gave the most perfect attention.—Emma Whisler Glick, Trevilian, Va., Nov. 14.

Troutville congregation convened in council Nov. 7. Eld. Jonas Graybill presided. Two young brethren were received into the church by baptism. Our Thanksgiving service will be held at the Trinity church. The offering at this meeting will be used in our congregation. There will be a called council Nov. 28 for the purpose of electing church officers for another year. We will also elect some deacons at this meeting. Our love feast was held Nov. 14. Although the weather was bad, about 120 members enjoyed this spiritual feast. We were very glad to have with us Eld. P. S. Miller, of Roanoke, Va., and Eld. C. D. Hyton began a series of meetings at the New Bethel church, this congregation, Nov. 1, which continued until Nov. 11. He preached mainly doctrinal sermons, three being on the Great Commission. Bro. J. G. Layman, of Troutville, Va., nearly seventy years of age, attended and conducted the song services. The meetings closed with a pleasant love feast, the first ever witnessed by many of the spectators. As an immediate result three young ladies were baptized, and four others professed faith in God.—Frankie Showalter, Troutville, Va., Nov. 15.

ANNOUNCEMENTS.

	Michigan.
Dec. 5, Shepherd Mission.	
Ohio.	
Nov. 29, 6 pm, Covina.	
Colorado.	
Nov. 29, 6:30 pm, Rocky Ford.	
Illinois.	
Nov. 29, 6 pm, Decatur.	
Kansas.	
Dec. 11, Conway Springs.	
Maryland.	
Nov. 28, 4 pm, Ridgely.	
Nov. 29, 10 am, Vanclevessville.	

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SHOWERS OF HEAVENLY BLESSINGS.

Oct. 4, in the absence of our pastor, Eld. W. D. Keller, Bro. H. H. Helman, of Wooster, preached an able sermon for us. His subject was "Salvation." Oct. 11 Brother and Sister Walter Long, of Altoona, Pa., came into our midst, and Bro. Long began a series of meetings. His expositions on Prophecy and Revelation were instructive and edifying. He taught that the material universe and the sacred Scriptures emanate both alike from the same Infinite Divine Mind and that, by the science of correspondences, a key has been furnished us that will open the seals of both. Nature's laws, which are but God's methods of working, are laws of order. The Bible is from God and it is as orderly as are his natural laws. He showed clearly how astronomy, geology and prophecy testify to the everlasting truth of God's Word. He took us with John the Revelator to see the true church, the golden candlesticks and the angels and Jesus walking in the midst thereof, seeing and hearing every thought, word and act. Then he led us on to see an apostate church, a church having a name that it is alive and yet is dead, a church from which the candlestick has been removed, a church that receives no message from God because there is no angel to receive it. Seven were added to the church.

On Saturday evening, Oct. 24, though the weather was inclement, a goodly number surrounded the Lord's table and enjoyed a spiritual feast. Bro. Long officiated, assisted by Bro. Keller. Oct. 22 we met for quarterly council. Bro. Keller presided. We had a pleasant meeting. Our Sunday-school superintendents and church officers were reelected. Our Sisters' Aid Society has decided to give a donation of chickens, dried noodles, butter and jelly to Bethany Bible School, to help with the Thanksgiving dinner for the poor. Bro. Keller expects to spend Thanksgiving with the East Nimishillen church. Then he will conduct a series of meetings in the Akron church. Nov. 16 Sister Josephine Powell gave us an interesting talk on India. Ida M. Helm.

R. D. 2, Ashland, Ohio, Nov. 17.

WESTERN PENNSYLVANIA.

The Fourth Annual Session of the Bible and Missionary Institute of the Western District of Pennsylvania is to be held at Greensburg, Pa., Corner of Mace and Stanton Streets, Dec. 14 to 18.

Monday, December 14.

2:30 to 4:30, Meeting of the Executive Committee of the Sunday-school Association of Western Pennsylvania. All members are asked to be present.

Monday Evening.

7:30 to 7:40, Praise Service.—Led by the Committee.
7:40 to 8:20, Denmark and Sweden.—Galen B. Royer.
8:20 to 9:00, A Preview of the Epistle.—T. T. Myers.

Tuesday Morning, December 15.

9:15 to 9:30, Praise Service.—Led by H. B. Heisey.
9:30 to 10:00, The Friendship of Jesus.—T. R. Coffman.
10:05 to 10:45, The Minister and His Call.—T. T. Myers.
10:50 to 11:30, Necessity of Missions in the Sunday-school.—Galen B. Royer.

Afternoon Session.

1:30 to 1:45, Praise Service.—Led by W. J. Hamilton.
1:45 to 2:25, The Fifth Gospel.—H. S. Replogle.
2:30 to 3:10, The Meaning of World Evangelization.—Galen B. Royer.
3:15 to 3:55, Election and Grace.—T. T. Myers.

Evening Session.

7:30 to 7:40, Praise Service.—Led by R. T. Hull.
7:40 to 8:20, Prayer for Growth.—T. T. Myers.
8:20 to 9:00, Russia and Persia.—Galen B. Royer.

Wednesday Morning, December 16.

9:15 to 9:30, Praise Service.—Led by C. A. McDowell.
9:30 to 10:00, The Minister and His Life.—E. Yoder.
10:05 to 10:45, Policy, Methods and Difficulties.—Galen B. Royer.
10:50 to 11:30, The Minister and His Bible.—T. T. Myers.

Afternoon Session.

1:30 to 1:45, Praise Service.—Led by J. W. Mills.
1:45 to 2:25, Death vs. Life.—T. T. Myers.
2:30 to 3:10, The Church in Judea.—H. S. Replogle.
3:15 to 3:55, Christianity and Other Religions.—Galen B. Royer.

Evening Session.

7:30 to 7:40, Praise Service.—Led by S. J. Berkley.
7:40 to 8:20, China.—Galen B. Royer.
8:20 to 9:00, One Spiritual Body.—T. T. Myers.

Thursday Morning, December 17.

9:15 to 9:30, Praise Service.—Led by W. N. Myers.
9:30 to 10:00, Studying the Bible by Books.—E. Ludwig.
10:05 to 10:45, The Minister and His Sermon.—T. T. Myers.
10:50 to 11:30, Missionary Instruction.—Galen B. Royer.

Afternoon Session.

1:30 to 1:45, Praise Service.—Led by J. F. Ross.
1:45 to 2:25, Six Bible Facts Concerning the Heathen.—Galen B. Royer.
2:30 to 3:10, Exhortation to Unity.—T. T. Myers.
3:15 to 3:55, The Church in Transition.—H. S. Replogle.

Evening Session.

7:30 to 7:40, Praise Service.—Led by P. J. Blough.
7:40 to 8:20, Exhortation to Holiness.—T. T. Myers.
8:20 to 9:00, India.—Galen B. Royer.

Friday Morning, December 18.

9:15 to 9:30, Praise Service.—Led by A. J. Beechy.
9:30 to 10:00, The Power of the Sunday-school.—M. Clyde Horst.
10:05 to 10:45, Prayers and Giving.—Galen B. Royer.
10:50 to 11:30, The Minister and His Congregation.—T. T. Myers.

Afternoon Session.

1:30 to 1:45, Praise Service.—Led by S. C. Thompson.
1:45 to 2:25, The Church of the Gentiles.—H. S. Replogle.
2:30 to 3:10, Love and Forgiveness.—T. T. Myers.
3:15 to 3:55, The Sin of Covetousness.—Galen B. Royer.

Evening Session.

7:30 to 7:40, Praise Service.—Led by G. K. Walker.
7:40 to 8:20, That Question of Yours Not Yet Answered.—Galen B. Royer.
8:20 to 9:00, The Christian Armor.—T. T. Myers.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

INDIANA.

Copper Creek.—Bro. J. F. Appleman began a series of meetings at the Copper Creek house Oct. 27, and continued until Nov. 11. His sermons were strong and spiritual, and touched the hearts of many. Five accepted Christ. One was a man of sixty years, who said he had been a member of the Indiana Miller of Nappanee, led the singing through the meeting. Help in the meeting was grand, and proved a blessing to all. The members of the church were greatly strengthened and built up. The meetings closed with a full house.—Sherman Kendall, R. D. 19, Box 89, Bennetts Switch, Ind., Nov. 16.

South Bend.—Eld. J. W. Less was with the First Church of the Brethren at South Bend, Ind., last Sunday in a "Home Coming and Parents' Day Meeting." Many earnest and enthusiastic workers were present and greatly enjoyed his splendid discourse on "Child Training." He also spoke in the evening.—C. M. Wenger, 1207 Miami Street, South Bend, Ind., Nov. 16.

Summit.—Brother G. L. and Sister Studebaker, of North Manchester, Ind., came Oct. 18, to begin a series of meetings. He preached until Oct. 24, when we held our love feast. Forty-eight were seated around the Lord's table. The ministers with us were Bro. J. W. Priddy, of Muncie, Ind., and Bro. D. W. Bowman, of Anderson, Ind. Bro. Studebaker officiated. The house was well filled, and some were deeply impressed. Bro. Studebaker continued the meetings until Nov. 8, when he was obliged to go elsewhere. He preached some powerful sermons. One put on Christ in baptism. Others are near the angels. The Sunday-school is bright. It not best to close the meetings just then. Bro. Hatcher continued until Nov. 11. Twenty-eight good Gospel sermons were preached, which left good impressions.—Ella Hatcher, Summitville, Ind., Nov. 15.

OHIO.

Bellefontaine.—Bro. P. J. Blough, of Hooversville, Pa., began a series of meetings in this place Nov. 5, with good interest and attendance. Special prayer meetings held previous to the meetings, and will continue throughout the same. Our love feast will be held Nov. 24, at 6 P. M.—Bessie M. Kaylor, Bellefontaine, Ohio, Nov. 14.

Covington.—With Bro. Flory's return from Roanoke, renewed interest is taken in our regular work. A large congregation awaited him on Sunday. He made a very powerful appeal for a courageous life of faithful service in the church. As president of our Civic League, Bro. Flory was very active in our campaign for State prohibition. He spoke in many of our towns and his convincing arguments and thrilling eloquence helped to create temperance sentiment and make votes for the temperance party. Bro. S. S. Miller is the superintendent of our Intermediate department in the Sunday-school. A special effort was made by this department to have all the parents meet with their children in the basement of our church one evening. Bro. Miller and his corps of faithful teachers spared no effort to make this a happy evening for all. If you could have seen the parents and children, over 400 in all, as they assembled in the basement for the evening's program, glad to be together, and all enjoying the fellowship that a working church affords, you would decide that it is worth while to go to some town where there is no church a place where children love to come. Our series of meetings has begun with Bro. J. H. Cassidy, of Huntingdon, in charge. We are praying for a revival, that God may bless his efforts here.—Elizabeth D. Rosenberger, Covington, Ohio, Nov. 16.

Postoria.—A very pleasant and enjoyable love feast was held Nov. 18 at the Brethren Old Folks' Home, at this place, in the Northwestern District of Ohio, for the benefit of our aged inmates. Bro. S. P. Early officiated. A few members from Postoria were present, and assisted in making the occasion pleasant one. Some neighbors and friends also came in to witness this impressive scene. It was touching, indeed, to see these dear aged people seated at the tables, gladly following the instructions of our blessed Lord and Master. We are arranging to have an all-day meeting at the Home on Thanksgiving Day. All are cordially invited to attend. Come with well-filled baskets.—Catharine Smetzer, Brethren Home, Postoria, Ohio, Nov. 12.

Hicksville.—Last Sunday we enjoyed a fine sermon on baptism by our minister, George Killian. After the sermon one was buried with Christ in baptism. One was reclaimed. We will begin our series of meetings Nov. 2, to be conducted by Wm. McKimber, of Newburg, Mich. We have a very busy day-school last Sunday with the following officers: Wm. Killian, superintendent; Golda E. Topper, secretary; J. H. Topper, treasurer; Bertha Williams, chorister. Forty scholars were present. The collection was \$11.22.—H. H. Topper, Hicksville, Ohio, Nov. 15.

Silver Creek church met in council Nov. 10, our elder, J. W. Kelsor, presiding. Bro. Noah Long was reelected to the office of clerk; Bro. Elwood Bollinger, treasurer; Bro. Frank Throné, trustee. One was restored. We expect Bro. L. T. Holsinger to hold a series of meetings for us some time in January.—Mrs. Ottie Fisher, R. D. 1, Pioneer, Ohio, Nov. 16.

OKLAHOMA.

Union Center.—On the evening of Oct. 24 we enjoyed a very spiritual love feast. Bro. W. P. Bosserman, of Tangier, Okla., officiated. We had a very good meeting. Bro. W. P. Bosserman preaches for us on the fourth Sunday of each month.—Ellie D. Firestone, May, Okla., Nov. 15.

PENNSYLVANIA.

Albright.—We held our love feast Nov. 15. Bro. A. G. Crosswhite was with us, presiding, with Bro. J. D. M. Adams and H. H. Rasher assisting. Owing to the very inclement weather there were not as many present as usual, but we had a very spiritual meeting and the best of order prevailed. Our church recently elected Bro. D. M. Adams as elder and pastor. We met in the evening of Nov. 9 in regular council. Our elder, Bro. Adams, presided. Two letters of membership were granted and two received. It was decided to hold a series of meetings in the near future. Our Christian Workers' Meeting is growing nicely.—Scott Johnson, Roaring Fork, Pa., Nov. 16.

Dunnings Creek.—Our love feast, Oct. 31, was well attended. About sixty-five members communed. We had a quiet and spiritual feast. Ministers present from other congregations were Brethren Brice Sell, David M. Adams, Peter Knavel and Abram Clair. Bro. Adams officiated, and preached for us the day following. Bro. Sell presided in the evening. We have arranged to begin a series of meetings Nov. 8 at the Point church, to be conducted by Bro. W. P. Spidle, of Quakertown, Pa.—Levi Rogers, Alunk Bank, Pa., Nov. 11.

Ephrata.—On Sunday, Nov. 8, we had an all-day temperance program. Bro. David Weaver, of the Oley mission, preached in the morning and afternoon. In the afternoon a noon good program was rendered, consisting of talks, essays, select readings, singing, and an illustrated address by Bro. F. S. Carper, of Palmyra, Pa. Christian Workers' Meeting was along the same line, and was followed with a sermon by Bro. C. M. Carper, of Ephrata, Pa., Nov. 15.

Germantown.—Nov. 9 two were received into our church by baptism. One was received by letter. On Thursday evening, Nov. 12, communion services were held. We had a good attendance. Ministers present were Brethren C. F.

McKee, J. M. Booz, A. L. B. Martin, Geo. D. Kuns and our pastor, Bro. M. C. Swigart. Bro. Kuns officiated. Bro. Garmann, of the Dauphin Street church, this city, will preach for us on Sunday, Nov. 22, and Bro. I. C. Holsopple will address us Nov. 29. Bro. Swigart expects to be with the church at Curryville at that time.—Ossie Swigart, 6611 Germantown Avenue, Philadelphia, Pa., Nov. 14.

Hollidaysburg mission will dedicate its new house of worship Nov. 29. Eld. J. H. Cassidy will preach the dedicatory sermon at 10 A. M. An informal service will be held at 2:30 P. M., by the visiting ministers. Bro. Cassidy will give a talk to the young people on the subject of "Missionary Work in Hollidaysburg" was organized and started by Bro. W. N. Hoover and M. W. Sell, April 26, 1908, when they rented a hall and started the work which was then little more than a Sunday-school class. But the interest and attendance increased until, on Sept. 13 of the same year, with a first sermon by Eld. Jas. A. Sell, preaching services were started and kept up continuously until the present time. New quarters had to be secured several times, but the work still continued until, Aug. 23, 1909, an organization was effected, under the supervision of the District Mission Board, with thirteen charter members. The present membership is forty-five, with bright prospects for more when the work gets rightly started in the new house. The Sunday-school has an enrollment of 70. Shortly after the organization, a lot fund was started. Soon the price of the lot was raised, and about three years ago it was purchased at the price of \$1000. The building fund was started, and the work continued until now there is a very neat and substantial church edifice, brick-cased and slate roofed, with baptistry arrangements. A roomy basement can be finished up for Sunday-school purposes when needed. Present cost of building and furnishings, as the matter now stands, not including the lot, is about \$4,000, but the congregation is not yet out of debt. They will hold their first love feast in the new church Dec. 13.—Mrs. M. W. Sell, Hollidaysburg, Pa., Nov. 15.

Indian Creek.—Oct. 24 we began a series of meetings, conducted by Bro. Amos Kuhns, of Union Deposit, Pa. Our love feast was held Oct. 31. Bro. Kuhns officiating. The church is well represented at our love feasts. Brethren P. P. Cassel, John Ackerman and Geo. Light, from adjoining churches, were with us. Our meetings continued until Nov. 5, Bro. Kuhns preaching sound sermons every evening. Two are awaiting baptism.—Hannah R. Shisler, Vernfield, Pa., Nov. 13.

Philadelphia (First Church of the Brethren, Dauphin Street, between 10th and 11th Sts., Philadelphia, Pa.) met on Thursday evening, Nov. 5. The following ministering brethren were present: J. T. Myers, M. C. Swigart, M. G. Brumbaugh, I. W. Book, L. M. Keim, A. L. B. Martin, Paul H. Bowman, George D. Kuns, R. K. Garman, W. S. Irwin, Elders M. C. Swigart and J. T. Myers presiding. The church is well represented at our love feasts. Bro. M. G. Brumbaugh, who but two days before had been elected by a sweeping majority.—Mrs. Wm. H. B. Schnell, 1906 N. Park Ave., Philadelphia, Pa., Nov. 14.

Shade Creek.—Our church met in special council Nov. 14, in which deacons and ministers were elected. Brethren Harvey Replogle and Peter Knavel, of the Scalp Level charge, met with us. Brethren James Murphy and Foster Statler were elected to the ministry. Brethren Edgar Knavel, William Berkebile, and Lewis Penrod were elected as deacons.—Stella Penrod, R. D. 1, Windsor, Pa., Nov. 15.

Ten Mile.—We met in council Oct. 7. Brethren W. M. Howe and T. R. Coffman were with us. Bro. Howe presided. It was decided unanimously to advance Bro. R. T. Idelman to the eldership, and he was given full charge of the Ten Mile congregation. The same evening we had a love feast at which Bro. T. R. Coffman officiated. On Sunday morning we had a temperance program. On Sunday afternoon Bro. Howe began a Bible Institute, which lasted until Tuesday afternoon. We were pleased to have Bro. Howe with us.—Mrs. R. T. Idelman, Scenery Hill, Pa., Nov. 14.

Union Center.—We had a series of meetings, in charge of Bro. W. K. Conner, of Harrisonburg, Va. The meetings are well attended every evening, and much interest is being manifested. The children are especially interested in Bro. Conner's chalk talks, which precede the preaching. Six young people have come out, some out on the Lord's side.—Geo. K. Fraitzgraff, York, Pa., Nov. 11.

WASHINGTON.

Wenatchee.—It will be some time until another law is enacted in this State that is more far-reaching than the one enacted Nov. 23 making the State dry. State-wide prohibition won by a majority of 15,000. The "wets," as they designate themselves, put up every "scarecrow" imaginable. Our governor is urging the people to unite in supporting the prohibition measure. Since the recent election fourteen of the State's 22 counties have voted for prohibition. These counties comprise 2,132,726 square miles, in which there live over 40,000,000 persons, or nearly fifty per cent of the population of the United States. The liquor interests ought to be able to see their ultimate defeat, by this time, for it is surely coming. To see our aged and young people, men and women, struggling to put down the old demon, "Rum," was certainly gratifying. The mothers' and daughters' votes will yet work wonders in driving out many evils from our blessed land. Join with us in praise to God for the victories he is giving.—John R. Peters, R. D. 2, Wenatchee, Wash., Nov. 9.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bockley, William H., died Oct. 1, 1914, in the bounds of the Dunnings Creek congregation, Bedford Co., Pa., aged 70 years, 3 months and 13 days. He was a devoted husband, a warm friend, and a helpful neighbor for the Church of the Brethren. He was a kind and helpful neighbor, ever ready to lend a helping hand in time of need. He was a very kind husband and loving father. Several of his children preceded him in death. Services by the writer. Text, Ps. 144: 14. Interment in the Pleasantville cemetery.—Levi Rogers, Alunk Bank, Pa.

Binkley, Jesse, son of Christian and Joanna Binkley, born near Edenton, Ohio, Feb. 13, 1838, died at the Mercy Hospital, Hamilton, Ohio, Oct. 31, 1914, aged 76 years, 8 months and 18 days. He was married to Mary C. Brown Sept. 21, 1861. To this union were born two sons and two daughters. He and his wife united with the Stonelick church Jan. 12, 1880. In October, 1883, he was elected to the deacon's office, which position he held until death. Services at his late residence near Modesto, Ohio, by Bro. S. P. Grossnick. Interment in the Goshen cemetery.—Mary S. Carr, Newtonsville, Ohio.

Carloffe, Bro. Geo. Michael, son of Bro. Jacob and Sister Jane Carloffe (deceased), born in Rockingham Co., Dec. 10, 1859, died of a complication of diseases at his home in the same city, Oct. 29, 1914, aged 54 years, 11 months and 19 days. In March, 1885, he was married to Sister Mary Magdalene, daughter of Bro. Joseph A. and Sister Barbara Miller (deceased). Surviving him are his wife, seven daughters, one son and one sister. One married daughter preceded him in death. Services by the writer. Text, Ps. 144: 14. Interment in the Pleasantville cemetery.—Levi Rogers, Alunk Bank, Pa.

Carpenter, Mrs. Anniss, wife of David Carpenter, deceased, died at the home of her son, near Bolar, Va., Sept. 21, 1914,

aged 88 years, 3 months and 23 days. Her maiden name was Boone. She came from England, with her parents, while quite young. She was a devoted member of the Methodist church. She leaves four sons, who were with her during her illness. Several grandchildren and great-grandchildren survive her. Services by her pastor, Rev. L. V. Ruckman, assisted by Bro. C. B. Gibbs—Yena S. Bussard, Bolan, Va.

Christner, Bro. Henry A., died Nov. 9, 1914, in the bounds of the Maple Glen congregation, at Maple Glen, Somerset Co., Pa., aged 71 years, 10 months and 9 days. Bro. Christner united with the church early in life and remained a faithful member until his wife and one daughter. Services by Brethren G. E. Yoder and L. A. Peck. Interment in cemetery near by—Cora E. Peck, R. 1, Fort Hill, Pa.

Clark, Sister Delphia Estella, born in Wabash County, Ind., in 1837, died in Los Angeles, Cal., Oct. 25, 1914, aged 27 years, 2 months and 6 days. She leaves a husband and child; also her father and mother, five brothers and four sisters. Services by Bro. Wm. Wertenbaker. Text, Rev. 14: 13—Annie Bashor, Los Angeles, Cal.

Cripe, Sister Catharine, born Aug. 23, 1838, died Nov. 2, 1914, aged 76 years, 2 months and 9 days. She was married to Eli Cripe, Dec. 18, 1861, and the union was blessed with a child. Five of them died in infancy. Her husband preceded her in death only nine days. Five brothers, three sons and four daughters survive her. Sister Cripe was a member of the Church of the Brethren from early womanhood until death. Services at the West Goshen church by Bro. Hiram Forney, assisted by Bro. Clarence Swihart. Text, Heb. 13: 14. Interment in the West Goshen cemetery—Sarah R. Shidler, R. D. 5, Goshen, Ind.

Denlinger, Diana, nee Frantz, born in Clark County, Ohio, Dec. 17, 1837, died at the home of her son, Andy Denlinger, near Ft. McKinley, Ohio, Nov. 11, 1914, aged 76 years, 10 months and 24 days. She was married to Isaac Denlinger, to whom were born six sons and one daughter. The husband and one son preceded her to the spirit world. She was a devoted wife and loving mother. She was a faithful member of the Old Church of the Brethren. Interment in the cemetery near the church—Geo. F. Mumma, R. D. 10, Dayton, Ohio.

Dillon, Bro. Samuel H., born in Franklin County, Va., April 8, 1843, died at the Old Folks' home, Mexico, Ind., Oct. 30, 1914, aged 71 years, 6 months and 22 days. He was married to Alice Ann Poteet. To this union were born twelve children, nine of whom survive. His companion died Oct. 3, 1910. Bro. Dillon had been afflicted with paralysis for more than a year. Services in the bounds of the Lower Deer Creek church, Carroll Co., Ind., by Eld. J. G. Stinebaugh. Interment in the Musselman cemetery—Etta Stinebaugh, R. D. 3, Goshen, Ind.

Flory, Eld. D. C., born on a farm near New Hope, Augusta County, Va., April 3, 1854, died at Pymont, Ind., Nov. 9, 1914, aged 60 years, 7 months and 6 days. Bro. Flory was at the time engaged in evangelistic work at that place. He had left his home in the Middle River congregation three weeks ago; had closed one series of meetings and started on another. He attended a love feast on Saturday night, and preached on Sunday and on Sunday night. He was lively and cheerful as he retired, but sometime during the night he became paralyzed. He was found unconscious at six o'clock the next morning, and died at one o'clock that day. He had his stopping place with Bro. W. A. Stewart. The text of his last sermon was Acts 24: 16. He announced his subject for Monday night as being based on Prov. 4: 23, "Keep thy heart above all things, and above all thou shalt keep it." Bro. Flory was elected to the ministry in March, 1888, and ordained to the eldership in 1906. He was married to Kate Driver Dec. 23, 1880. Five sons and three daughters were born to this union. All are members of the Church of the Brethren. The largest crowd of people ever seen at the Middle River church, attended his funeral, the number being estimated at about 1,600. Services by Brethren S. N. McCann, Dr. John S. Flory and H. C. Early. Text, 1 Cor. 15—J. F. Miller, Grottoes, Va.

Frederick, Benjamin H., died at his residence in Springfield, Pa., Nov. 3, 1914, aged 75 years, 1 month and 17 days. His death followed a gradual decline. He was a lifelong member of the Coventry church. His wife, three daughters and one son survive. Services at his late residence by Bro. Ira C. Holsopple, assisted by Bro. C. F. McKee. Interment in the East Coventry Mennonite cemetery—Esther E. Kulp, Pottstown, Pa.

Garber, Eld. Levi, born near the Middle River church, Augusta County, Va., Aug. 21, 1828, died Nov. 10, 1914, aged 86 years, 2 months and 19 days. Bro. Garber has been a sufferer for about six or eight years with cancer in the mouth, but bore his affliction very patiently. In his younger years he was a great missionary. His field was mostly in mountain territory, and his mode of travel was nearly all done on horseback, as was the custom in those days. He was married to Barbara Miller Feb. 21, 1856. She was the sister of Eld. Peter Miller. She remained unmarried the remainder of his days. Six years ago he was elected to the ministry in 1880, and was ordained to the eldership in 1875. He was senior elder of the Middle River congregation until he got too feeble, which compelled him to resign. The Lord blessed him with eight children, four daughters and three sons survive him. The eldest son is a senior elder of the Valley congregation; the second son is elder of the Greenmount congregation, Rockingham Co., Va. All the children are sons in a deacon in the home church. All the children are members of the Church of the Brethren. Services by Brethren H. C. Early and B. B. Garber. Text, Rev. 14: 13—J. F. Miller, Grottoes, Va.

Gibbens, Sister Elizabeth, nee Shively, born in Seneca County, Ohio, Sept. 24, 1832, died Oct. 9, 1914, aged 82 years, 15 days. In 1841 she was married to Abraham Gibbens, who died about forty years ago. To this union were born ten children. Three sons and five daughters survive. For nearly thirty-five years she made her home with her children. The last eighteen months she made her home with her daughter, Mrs. Phoebe Hasbrouck. She was a devoted member of the Church of the Brethren for more than fifty-three years. Services by the writer, in the home in which she died. Interment in the Elmwood cemetery—W. O. Tanneuther, Waterloo, Iowa.

Harrington, Mary Susan, nee Harrington, born near Jonesboro, Tenn., Aug. 17, 1899, died near Gypsum, Kans., Oct. 15, 1914. She was killed instantly by a passenger train. Her father and mother, two brothers and two sisters survive. Services by Brethren C. B. Pritchett, assisted by Bro. P. D. Reed. Interment in the Boones Creek cemetery—Pearl M. Harrington, Gypsum, Kans.

Hoffman, Bro. Jacob, born Oct. 11, 1843, died Oct. 12, 1914, aged 71 years and 1 day. He was married Aug. 18, 1868, to Hester Pickles, who preceded him to the spirit world Jan. 2, 1901. To this union were born three children. All of them survive and mourn the loss of a loving father. Services at the East Chippewa house by Brethren D. R. Macdonald and A. I. Heestad. Viola W. Young, R. D. 2, Wooster, Ohio, aged 75 years, months and 11 days. She had heart trouble and was a sufferer for twelve years. About forty years ago she, with her husband, united with the Church of the Brethren in the white hill church. Text, 2 Cor. 5: 1-10. Services in the Pleasant Hill church by the writer—Chas. L. Flory, Pleasant Hill, Ohio.

Knispel, Mrs. Louise, nee Koss, born at Posen, Germany, died in Morgan County, Mo., aged 94 years, 4 months and 11 days. She was married to Ludwig Knispel Oct. 6, 1846, to which union were born six children, two of whom died in infancy. Three live in the State of Illinois. With a daughter, Mrs. Adolphine Meuschke, of near Versailles, Mo., the deceased had home during the last three years of her life. Her husband died at Laclede, Ill., about thirty-eight years ago. Mrs. Knispel was a consistent member of the Lutheran church. Services by the writer and interment in the Methodist cemetery at Glenwood, Mo. Text, 1 Cor. 15: 36-38—W. W. Holsopple, Versailles, Mo.

Lapp, Bro. Christian, born in Canada Aug. 20, 1833, died at the residence of his son, O. J. Lapp, of Moorefield, Neb., Nov. 6, 1914, aged 81 years, 2 months and 17 days. In early youth he moved to Freeport, Ill. He married Anna Brubaker in 1857. This union was blessed with nine children. Three of them preceded him in death. Four sons and two daughters survive; also four brothers and one sister. His wife, Anna, died Nov. 3, 1891. He married Eliza Trindel Sept. 24, 1893, who survives. Bro. Lapp united with the Church of the Brethren in 1879. He was called to the ministry of the Gospel in 1893, in Shelby County, Mo., and was ordained to the eldership in 1898 at the same place. He lived a very careful and consistent Christian life. Services at the Highline church Nov. 10 by the writer. Text, Psal. 8: 4—S. G. Nickley, Moorefield, Neb.

Little, Sister Sarah, nee Endsley, daughter of John and Rachel Endsley, born in Wayne County, Ind., Aug. 6, 1826, died Oct. 8, 1914, aged 88 years, 2 months and 2 days. She was married to John M. Little Dec. 23, 1852. Four sons and six daughters were born to this union. Her husband and three sons preceded her in death. One son and one daughter and two brothers and one sister survive. She united with the Church of the Brethren about the year 1873, and remained a faithful member until death. She was a splendid neighbor, a good mother, and a true wife. Services at the Otterbein church by Eld. E. B. Walker. Interment in the Lancaster cemetery—Adelia Endsley, R. D. 30, Van Buren, Ind.

Masemore, Sister Mary L., wife of Eld. Masemore, born in Shirlsburg, Pa., Dec. 33, 1842, died at her home in Shirlsburg, Nov. 1, 1914, aged 71 years, 10 months and 1 day. Her life was spent in her native town and the surrounding community. She was a faithful member of the Church of the Brethren for fifty-four years, and the only daughter of Brother A. L. and Sister Catharine Punk. She leaves a sorrowing husband, two sons and one daughter. All of them are married. Sister Masemore was a faithful church member and in the community, and will be missed in the church and in the community. Two weeks before her death she called for the elders and was anointed. Services in the Germany Valley church by Brethren G. H. Swayne and S. A. Norris. Text, Col. 3: 4. Interment in the cemetery near by—John L. Wakefield, Shirlsburg, Pa.

Mickel, Ezra Clay, son of Friend William Mickel, died Oct. 13, 1914, aged 18 years and 25 days. He died of typhoid fever. As nearly all the family was confined to the house with the same disease, no funeral was preached, and the surrounding community and one sister could not be present at the burial. Services at the grave by the writer. Interment in the Mack cemetery—Levi Rogers, Alum Bank, Pa.

Pursley, Sister Louisa Catharine, born in Rockbridge County, Va., Jan. 20, 1833, died Nov. 5, 1914, at the home of her daughter, Nora Allen. She was married to William J. Pursley June 5, 1853, and was the mother of twelve children. Several of them preceded her to the spirit land. Services by the writer in the Bethel church. Interment in the cemetery near by—J. T. Layman, Amsterdam, Va.

Schroeder, Sister Rachel, nee Schaefer, born Feb. 27, 1836, died Nov. 4, 1914, aged 78 years, 8 months and 7 days. She was a consistent member of the Church of the Brethren in the Brothers' Valley congregation. She was the second wife of Bro. David Schroeder, who preceded her about fifteen years ago. Services in the Pike house by Bro. D. H. Walker. Interment in the Pike cemetery—J. C. Reiman, Berlin, Pa.

Spohr, Sister Lydia, born in Wayne County, Ohio, March 5, 1842, died at Escondido, Cal., Oct. 26, 1914, aged 72 years, 8 months and 21 days. In 1866 she came with her parents to Waterloo, Iowa, where, in 1868, she was united in marriage to Jacob Spohr, who passed away about six years ago. Four children survive. Since the death of her husband she has lived with her children, and died at the home of her son-in-law, Davis Hurd, who accompanied the remains from the Pacific Coast to Waterloo. Services in the country church by the writer, assisted by Bro. Samuel Pike—W. O. Tanneuther, Waterloo, Iowa.

Shisler, Everett Lester, son of Bro. Edward Shisler, died in the Galesburg Hospital, Ill., Oct. 25, 1914, being in his twelfth year. Although his sickness was of short duration, yet his suffering was very severe. Services by the writer in the U. B. church at Galesburg, assisted by the pastor, Rev. Leach, after which interment was made at Knoxville—G. Nevinger, Ellenville, Ill.

Shisler, Norman F., died in the bounds of the Indian Creek congregation, Pa., Oct. 27, 1914, aged 20 years and 21 days. He was the son of Eld. James Shisler. Besides his sorrowing parents, he leaves six brothers and four sisters. His disease was pulmonary tuberculosis. He commenced with hemorrhages a year ago, but was able to go up and around until the last few days of his life. He was baptized a month previous to his death. Interment in the cemetery adjoining the Indian Creek church. Services by the home brethren—Hannah R. Shisler, Vernfield, Pa.

Shirner, Bro. Chas. E., born at Johnstown, Pa., Nov. 16, 1875, died Oct. 30, 1914, at Los Angeles, Cal. He was killed by a railway train. It is supposed that his horse became frightened, as the train came suddenly upon him. He leaves a wife and three little children. He was a member of the Church of the Brethren twenty-five years. Services in the Progressive Brethren—S. G. Lehmer, 3207 Manitou Avenue, Los Angeles, Cal.

Shumaker, Abraham, one of the oldest residents of Meyersdale, Pa., born June 15, 1827, died at the home of his son, Mason Shumaker, at Boynton, Oct. 31, 1914, aged 87 years, 4 months and 16 days. He lived a quiet, steady and industrious life. He had a pleasant word or a smile for every one. For more than twenty-six years he was sexton of the church at Meyersdale, and a faithful member of the church. For many years he was also sexton of the public schools, being known as "Grandpa Shumaker" to the boys and girls. He was the father of ten children. Six of them survive. Two died in infancy, and two within the last few years. Services by Bro. W. M. Howe. Text, Psal. 16: 11—(Mrs.) Lulu E. Bitter, Meyersdale, Pa.

Snively, Sister Mary, nee Martin, born Dec. 27, 1846, near Sterling, Ohio, died Nov. 2, 1914, at her home in Orrville, Ohio, aged 67 years, 10 months and 5 days. She was married to Amos Snively Oct. 18, 1865, and they were born eleven children. The husband, six children, two brothers, and a foster daughter survive her. Five infant children preceded her to the spirit world. Sister Snively was left an orphan when she was seven years old and passed through many hardships. She united with the Evangelical church when quite young. Later on she united with the Church of the Brethren at the age of twenty-six. She loved her church, and was a consistent member until the Lord called her home. She was a devoted wife and mother. Services by Bro. D. R. Macdonald at the Chippewa church. Interment at the same place—Viola Willard, R. D. 2, Wooster, Ohio.

Wise, Daniel William, born in Elkhart County, Ind., Aug. 5, 1837, died Oct. 30, 1914, aged 77 years, 2 months and 25 days. Oct. 4, this year, he was baptized and joined in his Savior. He leaves a wife and mother, two brothers and three sisters, three half-brothers and one half-sister. Services at Yellow Creek by the writer. Text, Joel 2: 12—Frank Kreider, Goshen, Ind.

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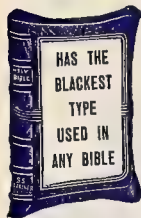
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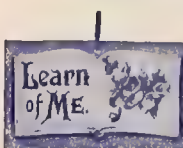
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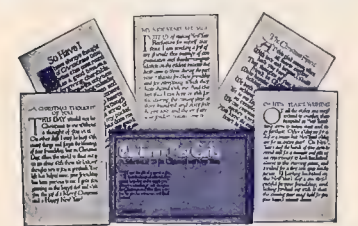
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No. 9.—A UNIQUE FOLD-ER. In the popular standard form. Printed on good bristol board with designs of children, buildings and landscape. Christmas wish on each. Very appropriate for children. **Per pack of six, 15c; two packs, 25c**

No. 92F.—Beautiful Birds. carrying greetings in sealed envelopes to the open window; also greeting and holly wreaths, all embossed on the face of the booklet in gilt and colors. Also greeting and place for name of giver inside. Ten booklets, four varieties, enclosed in a neat Christmas box. **Per box, 20c**

No. 93Q.—Basket of Hollies and assorted flowers and holly wreaths embossed on the face of the booklet, also a greeting. Four pages, with greeting and line for name of the giver inside. Ten booklets, four varieties, enclosed in a colored box, with open book, scroll and greeting and decorations on cover. **Per box, 20c**

No. 94N.—Holly Wreaths tied with gold cords embossed on the face of the booklet. Four pages, greetings on the face and on the inside. Four varieties, two showing the date Dec. 25th, in a gilt frame, the other two, the face of a clock. Ten booklets enclosed in a neat box with greeting and decorations on cover. **Per box, 20c**

No. 179.—MERRY CHRISTMAS. The cover of these booklets is of excellent quality wedding bristol with conventionalized trees and flowers heavily embossed and highly colored. The cards are tied with silk cord. Inside pages bear appropriate wishes and verse. Two assorted designs. **Price, 15c**

No. 312.—DAINTY FOLDERS. A series that will delight you with its artistic designs. First page has floral design. A beautiful bit of landscape is lithographed in full colors and tied to inside page. A verse is printed on another page. Excellent quality of bond paper with envelope. **Per pack of three, 10c; three packs, 25c**

No. 314.—VOYAGERS. The designs of this series are boats in full sail with holly piled in them. Four page booklets. Assorted wishes on third page. Fancy cut border embellished with gold. **Per pack of eight booklets, 10c; three packs, 25c**

No. 317.—VIOLETS. "There's a violet for you." A dainty design of violets and ivy or oak leaves with greetings. Christmas wish with place for your name. A four page booklet. **Per pack of six, 10c; three packs, 25c**

No. 318.—CHRISTMAS NOTE. A distinctive series of folders which have appropriate decorations and greetings on the first page in colors and gold. The other pages are left blank for a personal note. Size 3 1/2 x 5 1/2. Five designs. Each in envelope to match. **Per pack, 10c; three for 25c**

No. 320.—HOLIDAY NOTE. Some wish to write a note to friends at Christmas. These booklets provide a suitable place for such a note. The first page has holly spray and greeting in colors and gold. The other pages are at your disposal. Linen finished paper of excellent quality with envelope to match. Size 3 1/2 x 5 1/2. Five designs in pack. **Per pack, 10c; three packs, 25c**

No. 322.—A pack of three eight-page booklets three varieties. Greetings, verses and pictures are on front page, and verses on third and fifth pages. Printed in gold and colors. Tied with colored cord. **Price, per pack, 10c; three packs, 25c**

No. 337.—A pack of four booklets, four varieties. Each contains on the front page a greeting and a picture beautifully embossed and printed in colors and gold. On the inside is a greeting and a verse. Also a line for name of sender. **Price, per pack, 10c; three packs, 25c**

No. 350.—Four booklets. These booklets have a beautiful decorated front page—flowers and pictures embossed in gold and colors. On the inside is a greeting and a verse. It is hard to adequately describe this series as there are so many varieties. No two alike in a pack. Envelopes to fit. **Price, four for 10c**

No. 389.—CHRISTMAS LETTERS. A neat folder of four pages composed of fine quality white card board with embossed and decorated edges. On the front page are holiday greetings, embossed and lithographed in deep, rich colors, with a space for the name of the sender. The inside pages are blank except for a short Christmas verse at the top of the third page, in script lettering. Size, 4 1/2 x 6 inches. **Per pack of two, different designs, 15c**

No. 399.—A BEAUTIFUL BOOKLET. Eight pages. Cover of white antique stock with tinted border and Christmas wish in gold. A panel is cut out so as to show a landscape on the third page. Christmas verse on fifth page. A booklet that shows artistic taste and which you will be proud to give. Size 3 1/2 x 5 1/2 inches. **Two assorted designs, 15c**

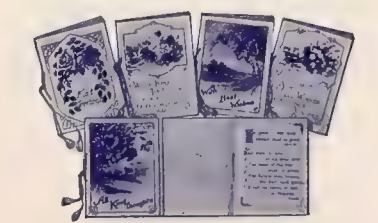
No. 3835.—PEACE ON EARTH. A pack of two eight-page booklets. Envelope and cover of white antique paper with delectable edges. Title and decoration embossed in gold. Appropriate verses on inside pages beautifully printed on high grade paper in two colors with border decorations of ivy design. Titles, "Christmas" and "Peace on Earth." Size, 4 1/2 x 6 inches. Exceptional values. **Per pack, 15c; two packs, 25c**

No. 7236.—ARTISTIC BOOKLETS. A series of six little books of twelve pages each of verses illustrated with sprays of flowers, birds and landscapes. Four of the illustrations in each book are reproduced in full colors. Pages and cover are of stiff paper. Cover is ornamented with a small panel or circular "oliette" landscape with embossed frame and also flowers with gold and embossed flowers or holly leaves and berries—in brilliant colors. Embossed illuminated titles. Each with envelope. Size, 5 1/2 x 7 1/2 inches. **Each, 10c**

"Faithful Promise," by Charlotte Murray.
"Forget-me-not," by Frances Ridley Havergal.
"Lead, Kindly Light," by Cardinal Newman.
"Fair Days and Many," by Charlotte Murray.
"A Christmas Carol," by Georgiana Craik, etc.
"A Merry Christmas," (Various Selections).
"In His Keeping," by Georgiana Craik.

No. 340.—MY CHRISTMAS LETTER. Dainty, attractive stationery for Christmas. First page has poinsettia and the words, "My Christmas Letter" in color. Balance is blank for your message. First class paper and envelopes. Three in pack. **Per pack, 10c; three packs, 25c**

No. 2.—DANFORTH SUNDAY-SCHOOL PACKET. Ten assorted Christmas greeting booklets. Beautiful floral and landscape designs printed in



full colors on parchment and embossed. Scripture texts and selected verses. Tied with silk cord. **Per pack, 25c**

No. 341.—SPECIAL. A fortunate purchase of Christmas booklets enables us to offer them to you at about half the regular retail price. If you went into a store in your own town, you could not get any of these at less than 5c and some would cost you twice that. For the convenience of S. S. teachers we have put these into packs of 10 and the price is 25c the pack; five packs for \$1.00

CELLULOID FLOREAL BOOKMARK. All new and original designs. For rewards and gifts nothing prettier than these bookmarks can be imagined. The coloring is exceptionally fine. Opening at the lower edge of the design permits the page to be slipped in while the flower peeps out to show your place. Size, about 1 1/2 x 5 ins. Each, 6c; per dozen, 60c; per hundred, \$4.50

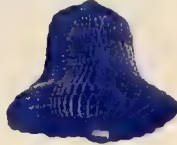
A set of eight comprising the following selections:

1. A Christmas Message—Wreath of Holly.
2. Twenty-third Psalm—Easter Lily.
3. Lord's Prayer—Purple Clematis.
4. Ten Commandments—Iris.
5. Books of the Bible—Pond Lily.
6. Beatitudes—Pansy.
7. Footpath to Peace—Violet.
8. The Corn and the Lilies—Lily of the Valley.

Christmas Decorations

Honeycomb Tissue Paper Bells

These bells make beautiful decorations for any room and should be included with every order for Christmas decorations of any kind. These are not mere pictures of bells but real bells made of many sheets of paper so made that they open into the true bell shape. They may be folded flat, to be stored away and may be used many times. We furnish these either in the SOLID RED or the RED AND GREEN COMBINATION. The red and green combination bell is red about two-thirds of the way down from the top and the wide bottom part is green with a red clapper. Order by number.



No. 0. RED BELL. Diameter at bottom 4 1/4 inches, height 3 3/4 inches. Each, 3c; Per dozen, 25c

No. 10. RED AND GREEN COMBINATION same size as No. 0. Each, 3c; Per dozen, 25c

No. 1. RED BELL. Diameter at bottom 4 1/4 inches, height 4 1/2 inches. Each, 4c; Per dozen, 30c

No. 11. RED AND GREEN COMBINATION same size as No. 1. Each, 4c; Per dozen, 30c

No. 2. RED BELL. Diameter at bottom 6 1/4 inches, height 6 inches. Each, 5c; Per dozen, 40c

No. 12. RED AND GREEN COMBINATION same size as No. 2. Each, 5c; Per dozen, 40c

No. 3. RED BELL. Diameter at bottom 8 1/4 inches, height 7 1/4 inches. Each, 8c; Per dozen, 65c

No. 13. RED AND GREEN COMBINATION same size as No. 3. Each, 8c; Per dozen, 65c

No. 5. RED BELL. Diameter at bottom 13 1/4 inches, height 12 1/4 inches. Each, 20c; Per dozen, \$1.60

No. 15. RED AND GREEN COMBINATION same size as No. 5. Each, 20c; Per dozen, \$1.60

Christmas Bell Banners

No. 111. LARGE CHRISTMAS BELL BANNER. 8 feet long, 6 inch die cut cardboard bells, attached to red tape, with large green letters in the center, forming the words, "A Merry Christmas." Each, 20c

No. 112. CHRISTMAS BELL BANNER. 4 feet long, 3 inch die cut red cardboard bells, attached to red tape, with green letters in center, forming the words, "A Merry Christmas." Each, 12c; Six or more, each, 8c



No. 10. DIAMOND SHAPED GARLAND. 2 1/2 inches square, 12 feet long. Made of alternating red and green Tissue Paper. This is one of the neatest and most effective decorations ever devised. They are easy to handle and when closed occupy little space. Each, 10c; Per dozen, 85c

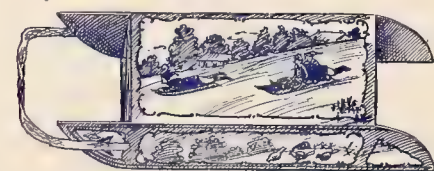
No. 3. PATENTED GARLAND. 3 inches square, 12 feet long. Made of alternating red and green Tissue Paper. The special cut-out shape makes this garland very attractive. Each, 10c; Per dozen, 85c



No. 55. ROSE-BELL WINDING GARLAND. 11 feet long. Has 25 alternating roses and bells which open automatically with the garland. Especially adapted for decorating pillars, flat wall space, etc. Each, 15c; Per dozen, \$1.25

Christmas Fillers

These are folding boxes made in unique and pleasing designs and are intended for enclosing candy, popcorn, nuts and other Christmas dainties. To be used as school, department and class gifts at the Christmas season. The time-honored "box of candy" will always be popular at Christmas time no matter what may be done regarding gifts of books, cards, etc., either by the school as a whole or by individual teachers. We have a very fine line of boxes for this purpose and the prices are lower than others ask. Please remember that we prepay all charges for delivery.



No. 289. SLED. Novel in design. Strong in construction. Ends of the runners may be folded in the box. Pretty winter scenes in two colors. Half pound size. Per dozen, 25c; Fifty or more, each, 1 1/4c



No. 285. CORNUCOPIA. This popular shape in a new holly and poinsettia design. Printed in two colors. Height of box 3 inches. These may be hung on a Christmas tree with pleasing effect. Half pound size. Per dozen, 25c; Fifty or more, each, 1 1/4c



No. 286. WISHBONE. Beautiful design of holly in two colors with red background. A ribbon in gold is shown as passing around the box each way. A wishbone is stuck into the knot. On one side of the box appears, "Christmas Greetings," on the other is, "A Happy New Year," as shown in the illustration. Half pound size. Per dozen, 22c; Fifty or more, each, 1 1/4c



No. 287. CHIMES FOLDER. Designs of Christmas bells with holly. Printed in two colors and gold. Appropriate greeting on each side. Half pound size. Per dozen, 22c; Fifty or more, each, 1 1/4c



No. 292. POINSETTIA BOX. A very neat box printed in two colors with poinsettia design on white cardboard. A very neat appearing box with "Merry Christmas" on the front and "A Happy New Year" on the back. Half-pound size. Per dozen, 20c; per 50 or more, each, 1c



No. 293. LITTLE POLES. On each side of this box are children playing. Some with sleds and others skating. On the front side are two children dressed in red, carrying small Christmas trees. The opposite side shows Santa Claus and his reindeer within a wreath of holly, with a Christmas wish at top. Printed in colors on white cardboard. Half pound size. Per dozen, 20c; per 50 or more, each, 1 1/4c



No. 288. YULETIDE BOX. A strongly made box with all-over design of holly and poinsettia printed in two colors. Very attractive. Half pound size. Per dozen, 20c; Fifty or more, each, 1c

Exquisite Celluloid Top Blotters

Beautifully lithographed in colors. Size, 7 1/4 x 3 1/4 inches.

1. Christmas Holly, with words "Merry Christmas."
2. Beautiful spray of lilies-of-the-valley, and Dr. Van Dyke's "Footpath to Peace."



There are three pieces of blotting paper, in red, white and blue colors, attached to each top by a button which is removable, and when the blotters are soiled they can be readily replaced with new ones. With ordinary care the blotter top will last indefinitely, making the article a beautiful and lasting souvenir. Price, 15 cents each; 2 for 25 cents, or \$1.25 a dozen, postpaid.

Seals and Stickers

No. 2. A packet of four dozen triangular holly stickers. Each is gummed on the back for affixing. Price per packet, 5c

No. 4. SANTA CLAUS SEALS. A packet of about fifty seals, each having a Santa Claus head with holly coronet. Very appropriate for sealing letters, packages, etc. Price, per pack, 5c

No. 3620. FIFTY CHRISTMAS WAFERS. A seal 1 1/4 inches in diameter with a wreath of holly enclosing a card bearing the season's greeting. Printed in three colors and gold. Price per pack, 10c

No. 3621. CHRISTMAS WAFERS. An oblong seal, 3/4 x 1 1/4 inches. Red border enclosing greetings and sprays of holly in natural colors on gilt background. Gummed. Fifty in pack. Price, 10c

New Year's Goods

No. 34.—New Year greetings, printed in colors and gold. Embossed. Six varieties, containing beautiful pictures of winter scenes—the old mill, a village in the moonlight, stone bridge, a hunter with dog and gun. Price, per pack, 10c; three packs, 25c

No. 255.—NEW YEAR. Three beautiful designs of shadow printing on tinted cards. Greetings have the appearance of engraved work. Six cards. Per pack, 10c; three packs, 25c

No. 260.—ROTARY NEW YEAR. Pictures of animals and holly reproduced by the rotograph process is a sepia shade. Appropriate wish. Regular 5c values. Per pack of four, 10c; three packs, 25c

No. 604.—A beautiful white New Year's card, with greeting and appropriate motto embossed in colors and gold. The motto is on a scroll surrounded by holly. Price, per pack of six cards, 10c

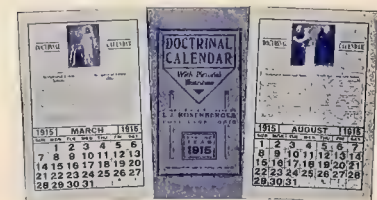
WHAT IS WORTH WHILE. A New Year's greeting by Marlon Lawrence, 5 1/4 x 7 inches. A worth while message from a celebrated Sunday-school man. Printed on stiff crash paper in three colors with decorative title. Enclosed in envelope. Price, each, 10c; three for 25c

THE CHRISTIAN COMPASS — CARDINAL POINTS OF THE NEW YEAR. By Marlon Lawrence. Beautifully printed in sepia, on heavy wedding stock, enclosed in envelope for mailing. The compass on the open Bible is suggestive and Mr. Lawrence's words on "Looking Backward," "Forward," "Upward and Inward" are inspiring. Price, each, 5c

Doctrinal Calendar With Pictorial Illustrations

Compiled by Elder I. J. Rosenberger.

The first three months are devoted to the birth, crucifixion, and resurrection of Jesus Christ. A reproduction of a famous painting and scripture references, both historical and prophetic on each event. In the following pages points of doctrine are taken up. They are illustrated by photogravures.



Scripture references and notes show the derivation of each point. We sold thousands of these Calendars last year and were handicapped by the fact of their not being ready at the time the sale should have been pushed. We believe that this year will show a large increase in sales. Many mission points used them successfully last year in acquainting non-members with the distinctive practices of the Brethren. Large calendar numbers. Size 11x17 inches. Phases of the moon. Each, 25c; two, for 45c; five for \$1.00

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., December 5, 1914.

No. 49.

AROUND THE WORLD

Proposed Congress of Religions in China.

We understand that a plan is well matured to hold a Congress of Religions in Shanghai in 1915. The Chinese Government has already given its sanction and support to the project, and many men who are prominent in Oriental religious circles, have consented to lend their cooperation. While,—as some have justly urged,—there may be serious objections to admit the religious cults of the Orient to the Congress upon the same basis as Christianity, it is nevertheless true that the religion of the Bible, properly presented by its best defenders, has nothing to fear from its most bitter opponents. It is thought that the Congress may afford a most excellent opportunity of presenting the vital truths of Christianity to a most unique gathering.

A Spiritual Awakening in Mexico.

While most of the news from our southern neighbor, for the past few years, has been but a series of disquieting reports of revolutionary uprisings, and clashes of the respective factions, a better spirit seems to be gaining ground among the people in general. Protestant missionary workers report "an unprecedented spiritual awakening in all parts of the field covered by them." Many, who have hitherto clung to the barren husk of nominal religion, now turn eagerly to the teachings of evangelical truth. This is especially noticeable in the larger centers of population. The sincerity of the seekers after truth is especially shown by the fact that they are anxious to purchase the Bible, and to study it faithfully. In consequence, the sales of the Sacred Volume have practically doubled.

Korean Christians Not Easily Shaken.

At a recent gathering of ministers, the possible effects of the European war upon mission interests was given serious consideration, and one of the group remarked: "Well, I suppose our poor missionaries will be up against it now, for these people in Asia will be saying, 'Look at these Christian nations of Europe, lying at each others' throats! What does Christianity amount to, anyway?'" A Korean missionary, William B. Hunt, being present, remarked: "That will not be the case in Korea. The native Christian will say at once, 'You see, brethren, they have some Christians who are real, and others are so only in name, over there, just as we have them in Korea.' And he will have scriptural proof for his statement in less than five minutes!" Christianity in Korea is firmly established; it can not be readily shaken.

Woman in Church Work.

Considerable stir is being created, just now, because the New York Diocese of the Protestant Episcopal church has finally come to the conclusion that women should be given equal rights with men, in the decision of church matters at duly-authorized gatherings of the membership. We understand that this entirely logical concession was not decided upon until after a long and bitterly-contested struggle, extending over many years. As we look at the record of the Church of the Brethren, on this matter of absolute sex equality, it must be conceded that we have somehow, from our very beginning, taken a far more liberal and scriptural position on this matter than many other denominations. We have accorded to our sisters all the privileges, in this respect, to which they are entitled by virtue of being members of the "household of faith,"—coworkers with the brethren in the church militant.

Efficacy in Prayer.

Many leading religious journals are discussing, in all seriousness, the real efficacy of prayer, as employed by the contending nations of Europe. Mr. John Galsworthy, the noted English novelist, predicts, in a recent magazine article, that "when this war is over, religion, as now known, will be gone forever." "The nations now at war," he says, "trust the Almighty to give victory to their arms in response to their prayers. Virtually they say, 'Let your hearts beat to God, and your fists in the face of the enemy!'" The sacred name of God is on the lips of every potentate, and under a hundred thousand spires prayers are being offered that 22,000,000 servants of Christ may receive from God the blessed strength to fear and blow one another to pieces, to ravage and to burn, to wrench husbands from their wives, and fathers from their children, to starve the poor, and everywhere destroy the works of the Spirit." Can we imagine, for a moment, that the God

who gave his only begotten Son, to bring, to this sin-cursed earth, peace and good-will toward men, can look with favor upon petitions that ask the very contrary? Prayer, in its real, its best, sense is communion with God, and presupposes that, in purpose and real significance, we are in full harmony with the Father's plans. This, forever and finally, precludes all possibility of securing, by means of our prayers, the Father's blessings upon war measures and activities.

The International War Supplies Trust.

Dr. Thomas E. Greene, vice-president of the American Peace Society, charges that there is an "international war supplies trust, made up of armament firms in practically every country of the civilized world, and that this syndicate has a virtual monopoly of war supplies." He further alleges that governments can not dissolve or investigate this trust, "because it does business direct with the authorities and is, therefore, protected from publicity." Rulers and their counselors, members of parliaments and congresses, staff officers, members of the aristocracy and financial plutocrats, are directors and stockholders in the subsidiary corporations that are part and parcel of the great octopus. Armament manufactories, wherever they be, pay big dividends, but the blood that is shed, by reason of their pernicious activity, cries to High Heaven for vengeance.

The Coptic Church in Egypt.

About 670,000 persons, or six per cent of Egypt's entire population, belong to the ancient Coptic church. With their own church buildings, schools, cemeteries and civil laws, they constitute a distinct community. Educationally, they rank far higher than the Moslem population surrounding them. American missionaries are invited to speak in the Coptic churches whenever they possibly can, and find these descendants of a once numerous and influential people most interesting. Many of the Coptic laymen and school-teachers, as well as some Coptic priests, have been educated in American mission schools, and are fully abreast of modern ideas of evangelism. Sunday-schools, now being carried on among the Copts, bid fair to prove a vital factor in their spiritual development. In future campaigns for the evangelization of Egypt, the Copts are likely to become factors of considerable magnitude.

"Signs of the Times" in China.

One of the most remarkable evidences of the power of the Gospel may be seen in the changed conditions in China. The truth, as it is in Christ Jesus, has so materially changed the real standards of the people that they are dissatisfied with past usages and practices, and reaching out for better things. Their educational system, wholly inefficient for present-day needs, has been exchanged for new methods and improved textbooks. Domestic slavery,—long recognized as a most reprehensible practice,—has been practically abolished. The selling of girls for immoral purposes has been summarily prohibited. "Foot-binding" has been entirely done away with. The destruction of idols, in many sections, has been followed by the transferring of temple buildings to mission schools and other church purposes. China's remarkable development may well be considered a most conclusive proof of the dynamic power of the Word of God.

The Great Conquerors.

Unseen, yet dreaded by all, several great and fateful conquerors have not, as yet, fully entered upon their respective parts in the disastrous European campaign. They are with neither side, and ultimately will attack all. First of all the foes is "General Cholera." Zeppelins and other aircraft can not detect him. Ramparts can not keep him out. Bayonet charges can not drive him back. As, suddenly and invisibly, he draws nigh, the soldier crumples up in agony and dies. Next is "General Typhoid." With billions of invisible helpers he rises from the ooze of swamps, where bodies of the slain are festering. Unaware he steals upon the armies that lie in wait for each other, and slays his multiplied hundreds. Then there is "General Privation," who wars upon the suffering women and children, bereft of their providers. He starves them and freezes them, until many sink into untimely graves. And even if peace would speedily be declared, "General Poverty" and "General Sorrow" would for many years continue to harass the unfortunate victims of the great war. Recent press reports declare that traces of Asiatic cholera, following the caravan routes from the Orient, have been found among the armies of the eastern battle lines. Cases of typhoid have also appeared.

Bearing With the Weak.

Recent investigations in the Wisconsin and Kansas penitentiaries, along psychopathic lines, have yielded some remarkable results. It was found that among the white convicts only one out of three is normal, so far as sound mentality is concerned. Colored prisoners made a still less favorable showing, for only one out of thirty was found to be in possession of a normal mentality. This does not, of course, indicate that they were wholly irresponsible, but it does mean that many of our so-called criminals are merely "weak and sickly," so far as their rational powers are concerned. Their reformation must be brought about by measures far different from those hitherto employed. These weaker brothers of ours should be given the tenderest care,—full cognizance being accorded to their strained mental state. This would surely result in more lenient treatment, and in more abundant reform measures.

Sacrificing for Missions.

We note in "The Continent," of Chicago, that two Presbyterian congregations, in response to a general appeal for wholly-consecrated giving, in order to maintain without retreat the foreign mission work of their church, heaped upon the collection plates their gold watches, jewelry, and other articles of personal adornment. They gave, we are told, because love prompted them to be unusually liberal. One of the churches referred to, located in Kansas City, was struggling, at the time, with a heavy indebtedness, and yet her members undertook to pay the salary of a new missionary to Persia, in addition to equipment expenses. And all this when the home indebtedness might have served as a good excuse for not giving elsewhere. Whatever we may think about the matter, one thing is sure,—a man will give his money to that which he values most, and the choice of the cause he values chief of all, will depend on his rock-bottom convictions.

Europe's Battle Arena.

At this writing (forenoon of Dec. 1) it is practically impossible to give definite reports of either the battle line near the Belgian border, or the one in East Prussia. Both sides claim to have made gains and repulsed their opponents, which assertions, to some extent, may be true. In both sections the actual line of attack and defense is so extensive that there might easily be gains and losses at various points, and at the same time. The recent loss of several English vessels in the North Sea seems to indicate that at this time the pathways of the sea are beset by many hidden dangers. The entrance of Turkey into the European conflict is seemingly of greater importance than was at first anticipated. Near the Suez Canal Turkish troops have apparently taken a strong stand. While some fears were entertained, concerning the safety of Christians within the Turkish domains, definite assurance has now been given that all American missionaries will be fully protected.

What Is Your Life?

Altogether wrapped up in the passion for the mere accumulation of wealth, many people become wholly poverty-stricken in the rich things that their own possessions might bring, were they fully devoted to ideals of highest service to themselves and their fellows. We are told of a Connecticut man who recently died at the age of seventy-four, worth many thousands, and yet with no idea whatever as to the real value of life and its vital issues to others. Employed as a watchman at \$2 a day, he lived the life of a recluse, when off duty, spending no money except for absolute necessities, subsisting almost entirely on the coarsest of food. Naturally, he saved money, invested it shrewdly, and left an estate of \$60,000 at his death. As to what ideas this man had, concerning the vital duties he owed to himself and his fellows, we are not definitely informed. It is said that he took great pleasure in amassing his wealth, but evidently money had no value for him, outside of its mere accumulation. It did not appear to him as a means whereby, during his lifetime, he might relieve the necessities of his fellow-men, nor did he take steps by which, upon his decease, it might minister to the general benefit of mankind. And so it will come to pass that a small group of nephews and nieces, for whom he seemingly cared but little in life, will divide his painfully-accumulated treasure, and heedlessly scatter it far and wide. This man is but one of countless others who are rich in this world's goods, but not rich in a life that is truly worth while. True, there may be dollar upon dollar laid up, and yet there is poverty of the deepest dye,—a total absence of the heart's richest treasures!

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Trust.

When your brother man you measure,
Take him at his best;
Something in him you can treasure,
Overlook the rest.
Though, of his, some trait or fetter
May not suit you to the letter,
Trust him—it will make him better;
Take him at his best.
Praise will make him worth the praising;
Take him at his best.
Keep the fire of purpose blazing
Ever in his breast.
Do not frown upon or scold him;
In the strength of faith enfold him,
To his highest yearning mold him;
Take him at his best.

—Nixon Waterman.

Whither?

BY J. E. MILLER.

FROM time to time one meets with those who are very much agitated because they see signs, on the part of the church, to drift away from her moorings. To them there seems to be no question but that the "good old days" were far superior to what we now enjoy. By the side of these one meets others who feel that, while we have been changing some, there has been nothing like a drifting out on an unknown and unexplored sea. Probably both of these parties have some grounds for their views.

It is not to be presumed that any of us, at any time of our lives, are in possession of all the truth. Jesus even told the disciples that he had many things to tell them for which they were not ready, at that time, and so some parts must be left for a later day. And when he left them, they were still in the dark about much. If they did not comprehend it all, after their schooling under the Master in person, it would not be strange if we, too, were found in ignorance on some points. And if the individuals of the church are not in possession of all the truth, it need not seem strange if the church, at times, needs to pause and ask, "Whither?"

Changes are to be expected. Changes may be for the better or for the worse. When Israel went after other gods, it was a change for the worse, but when they faced about and repented, and returned to God, it was for the better. Growth, necessarily, means change. All living objects, all growing objects, are continually changing. As Christians we need to see that the changes we are making are for the better.

In the past, as a church, we have made some changes that have been decidedly for the better. Our present activity in temperance, in education, in mission work, our extensive publishing interests, our numerous homes for the aged and helpless, our awakening interests in Child Rescue work; our present method of observing the ordinances of the love feast, the calling of young men to the ministry, the age at which we receive people into the church, all these, and many other conditions, might be mentioned, in which we have undoubtedly made changes that have been for the better.

At present there are three prominent questions before our people. Many are thinking much concerning these three problems. Some are hopeful, some are discouraged, some are in doubt as to the final outcome. These three questions might be stated something like the following: (1) Are we becoming congregational? (2) The ministerial problem. (3) The dress question. Many are asking themselves, "Whither are we bound?" Discussions wax warm at times. The old and the young are concerned, for all are interested in the welfare of the church. For myself, I am hopeful for the future. I believe that none of our people, even the most extreme on either side, are desirous of anything except the best.

In trying to arrive at a proper solution of our problems, I hold that we will be materially aided if we keep

in mind a few simple principles in our investigations. Among these should be the following: (1) What is our belief and practice? (2) Historically, how did we come to hold this? (3) What has been the purpose aimed at? (4) How nearly has that purpose been reached? (5) What do the Scriptures teach on this subject? If as individuals, if as a church, we seriously and prayerfully undertake the solution of these, or any other problems, I have no fears as to the final outcome.

You have often heard how Benjamin Franklin commented favorably, concerning our faith and practice, upon learning that we had, in his day, no written creed. Our Brethren, seemingly, were not sure that they had all the truth, or understood all the Bible correctly. They felt that others, at a later day, would be hampered if they should stipulate, in the form of a creed, their faith and practice. If it was a credit to our Brethren then, it was, at the same time, a prophecy on their part that they expected each generation to solve its own problems for itself, and to adapt the Bible principles to the peculiar conditions that would be met with. As we each, individually, or as we, collectively, work on our great problems, may we, above all things, do as they did at Berea,—search the Scriptures daily, to see whether these things are so, for in all our conclusions the final test must be, What do the Scriptures teach?

Mount Morris, Ill.

Shall We Pray for Disarmament?

BY AMANDA BLOSSER.

"I HAVE NOT heard from him for three weeks," a mother answered, when asked regarding the welfare of her son. Her countenance depicted great anxiety. Every one about her was cheerful. All did their best to comfort her. The husband had sent her west on a visit, thinking that traveling might help her. Her only son, the youngest child, and the brother of four noble daughters, had at the age of eighteen years,—just a year ago,—joined the United States Navy. What caused him to do it? Why should he leave a home of plenty and comfort, and enter the navy, against his parents' wishes? Later he regretted it. But the agony of the mother specially appeals to us.

The father would freely "buy him out of the navy," but the son says he would thus show himself a coward. He means to show his mettle by staying out his time. He wants to see the world.

"See the world," is the bait skillfully displayed in all the invitations, sent throughout our beautiful land by officials to gain young men for the navy and army.

"Every letter I write to my boy I tell him to do nothing bad, such as chewing tobacco, smoking and drinking. He promised his grandmother, at her death, to read the Bible. He kept his promise while he was at home, for he even put his Bible in his pocket whenever he went away to stay over night. He wrote me he still reads his Bible at night, and always says, audibly, 'Good night, mother,' before he retires."

"War is cruel," I replied.

"Oh," she groaned, "but as long as the country has the army and navy, the boys must be sacrificed. He wrote that home is dearer than ever, although he is absent. If I only knew what he is doing, or if they sailed, or—" She paused in grief.

"I wish the Christian world would stand for disarmament," I suggested.

"As long as the country insists on being ready for defense, it must prepare for it," she returned.

I replied, "The United States has the smallest standing army of any of the great nations at present, and it is least liable to become involved in the conflict. That would indicate that the less the defense, the less the danger of entering warfare."

"Nothing gives me peace when the thought of my enlisted son comes upon me."

In deep sympathy I said, "Would that the Christian people of our land would petition the President of our United States for disarmament."

Dear sisters of the MESSENGER family, mothers of beloved sons, should we not unite in strong prayers for disarmament?

When Queen Esther called for prayer and fasting throughout the provinces of her people, she won. She went forth, saying, "If I perish, I perish."

Previous to Pres. Woodrow Wilson's proclamation, that peace prayers be offered for the warring European nations, our country never sent out a like request for so important a call. Let the nation's prayers of Oct. 4 continue. Then, too, let our hearts respond to the regular Thanksgiving proclamation. We trust that God may so direct that the prayers of Oct. 4 will bring about the disarmament of our nation. If all the nonresistant churches were to lead the religious world in petitions for disarmament, real good might be accomplished.

Sisters, let us offer our daily prayers in a persistent desire for disarmament. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," is the Master's promise.

Nappanee, Ind.

Elder D. C. Flory.

BY JNO. S. FLORY.

THE sudden death of Eld. D. C. Flory has cast a gloom over the community. The fact of his being



Eld. D. C. Flory.

away from home and that his death came without a warning, has added unusual pathos to the occasion. His health had been relatively good for some time, and he had just passed through an extended series of meetings, apparently without injury to his health, so the shock, caused by his sudden death,

comes to all his friends with unusual force.

He had several times expressed a desire, while in conversation with his friends, to be called away in the midst of his labors, and it seems as if the Lord granted his desire in this respect. After preaching twice on Sunday, Nov. 8, he retired in good spirits about ten o'clock, and was not seen again until the following morning about six. He was then unconscious and had doubtless been so for several hours. He never regained consciousness and passed away at one o'clock the same day.

He was, at the time, a little over sixty years of age, having been born April 3, 1854.

Bro. Flory attended the public schools as a boy and later was a student for several sessions in a high school conducted near his home. Here he was prepared for college.

In 1875 he entered the University of Virginia, where he studied three full sessions, but did not remain to take a degree. His work was directed chiefly along the lines of the ancient languages and mathematics. In the latter field he won distinction, as he also did in Greek, and he made a highly creditable record in all his work.

During his second vacation at home, in August, 1877, he was received into the church by baptism.

After completing his university work, in the spring of 1878, he spent the next year teaching in the Brethren's Normal, now Juniata College, which had started a few years before.

Strong pressure was now brought upon him to open a school somewhere in the Shenandoah Valley, and during the winter of seventy-nine and eighty, he taught a public high school at Beaver Creek church in Rockingham County, Va. Yet this did not quite meet the wishes of either himself or his friends, as they felt his excellent preparation should be put to some specific work for the church. So, in the fall of 1880, he opened a private school at Spring Creek, four

miles west of Bridgewater, known as the Spring Creek Normal School and Collegiate Institute. For two years he conducted the school under this name. It prospered and the work grew in favor with the people.

Up to this time the school work had been carried on in a rented building and with scant equipment. Two years had sufficed to convince many leaders of the church that the school should have better accommodations and a larger patronage. Consequently an organization was effected, which resulted in purchasing a site for the school at Bridgewater and erecting a large brick building for its accommodation. The school was moved to the latter town in the fall of 1882 and was now known as the Virginia Normal School. During the first session at Bridgewater, quarters were rented while the school building was being erected.

In the fall of 1883 the work was first taken up in its own permanent buildings. Bro. Flory continued at the head of the school until the spring of 1886, when the first class was graduated in the Normal English course. There were three members in this class, all of whom are still living. They are Eld. D. B. Garber, of Markle, Ind., Prof. William K. Franklin, Lordsburg, Cal., and Sister Kittie Danner Hoover, of Roanoke, Virginia.

During the first session at Spring Creek, Dec. 23, 1880, Bro. Flory was married to Sister Katie Driver, daughter of Eld. Samuel Driver, of near Staunton, Va.

In March, 1888, he was elected to the ministry. In August, 1906, he was ordained to the eldership.

During the twenty-five years of his ministry he gave a good deal of time to evangelistic work. In this way he came to know a great many of our people in a number of States, and he had many warm friends wherever he was known.

Brother Flory gave a good deal of time to the work of the church. Besides filling many calls for meetings, he frequently served on committees appointed by the District, and also by the Annual Conference. He twice represented his District on Standing Committee.

He was a man of very strong convictions, and there was never any uncertainty as to where he stood on any question. He possessed a dominating personality that made itself felt in any company. He was a strong man physically, and spoke his convictions with great physical exertion. He was, in many ways, an unusual character, and stamped his individuality upon all whom he met. He was generally held in high esteem. His nature was such as securely to grip the hearts of those who knew him, or else repel them from him.

As an educator, he was a pioneer in the Brethren church. He is one of that very small group of leading spirits that revived the educational work among the Brethren thirty-five or forty years ago. In this field his labors have not yet been fully appreciated.

When he withdrew from the work which he founded at Bridgewater, after six years of struggle and vexation, he continued to teach for some years, and at the same time gave as much attention as possible to securing a home for himself and family. In the course of his life he denied himself many pleasures because of his interest in others. For many years, he had a strong desire to visit the Bible Lands, but gave it up because he said it would be impossible for him to enjoy traveling abroad and at the same time give his children the educational advantages that he wished them to have. He was a practical surveyor and did a good deal of work of this kind. During his busy life he secured a good farm home, and leaves his family a comfortable competence.

For the last ten years, he was a trustee of Bridgewater College and was always interested in its work. He attended the last regular meeting of the Board, Sept. 11. He was present at the chapel services that morning, and made a brief address to the students.

He commended the students for the simplicity of their appearance and their evident loyalty to the principles of the church. This was the great burden upon

his heart. He recognized fully what the young people of the church mean to her prosperity. This was the thought that inspired him, thirty-four years ago, to lay the foundations of an educational institution for their good, and the yearning of his heart, through these years, was that we might have an intelligent, well-qualified ministry, to lead safely the work of the church according to the principles of the Gospel. It was a great source of satisfaction to him to follow the growth of the little school, started at Spring Creek with twenty-nine students the first year, to the present standard college, with modern equipment.

Bro. Flory's health had been failing for several years. He had had two light paralytic strokes, and on the advice of his physician had not engaged in evangelistic work for the last year. However, he had grown better during the summer and left his home Friday, Oct. 16, to conduct several series of meetings in Indiana. He began preaching in the Bachelor Run church on Saturday evening following. He continued for three weeks, closing Friday evening, Nov. 6.

Nov. 7 a love feast was held at the Pyrmont church.



Lordsburg College, Lordsburg, Cal.

He officiated at this meeting and preached both morning and evening of the next day. In the evening service, he used Acts 24: 16 as a text. He urged the people, in the language of his text, "to have always a conscience void of offence," and he insisted that they live in this way simply a day at a time, urging that the ability to do so for a short time would gradually lead to the larger ability to live in this way all the time. Those who heard him, declare that he spoke with great feeling and great spiritual power. In the course of his remarks, he said, "If I should retire tonight and never wake in this world, it would be all right." He announced as his text for the meeting on Monday evening Prov. 4: 23.

After the services he went to the home of Brother and Sister William A. Stewart, and is said to have been unusually cheerful and talkative during the evening, although he stated that he felt tired. He retired about ten o'clock. He was found in an unconscious condition in the morning, and passed away at one o'clock in the afternoon. His body was brought home, and he was interred in the Middle River cemetery on the following Friday, Nov. 13.

The funeral services were conducted by Eld. S. N. McCann, assisted by Eld. H. C. Early and J. S. Flory, the text being 1 Cor. 15: 44. The services were very largely attended, hundreds of people not being able to get into the house.

The floral tributes were beautiful and numerous. Besides appropriate remembrances on the part of the college faculty and the student body, there were several from business firms in Staunton and a large number from individuals.

It was an unusual incident, connected with the funeral, that the day before Bro. Flory's funeral, Eld. Levi Garber had been buried at the same church, thus taking two elders from the same congregation in one week.

Bro. Flory leaves a widow and eight children, all of whom are members of the Church of the Brethren. Of these, three are students at Bridgewater College

this session, and one is taking a course in nursing at the Frances Willard Hospital in Chicago. Two of them are specially preparing for the foreign mission field. His family was the source of a good deal of pride and satisfaction to him.

He leaves a host of friends, not only in the church of his choice, but in many walks of life. He will be greatly missed in many ways, and as time goes on, the significance of his labors and his sacrifices will be more fully understood, and will have a larger meaning as we catch a clearer view of the high purposes that inspired his life work.

Bridgewater, Va.

The Education of War.

BY D. F. WARNER.

THE present European war, is arousing us to greater thought and activity along lines that make for peace and justice among men. Sudden crises bring us to ourselves. More than ever are we now reminded that great and bloody wars are possible; and more than ever would we endeavor to avert the complications that impend disaster for us. We are reminded of past neglect. Our thought is being sobered, our vision sharpened, and our conscience aroused,—the conscience of the nation. And just now, while we are at peace, yet in peril, shall we not take a common-sense look at what constitutes the elements of a people's greatness? This may be called the moral emphasis of war.

War emphasizes our duty to future citizens,—those to whom shall be transmitted the responsibility of maintaining honor and character in the state. Militarism, in our teaching, means militarism in our nation's conscience and life. This has been a great general cause of wars and the consequent submerging of righteousness in national life. The ultimate strength of a nation is not in the exhibition of great military power, encouraged by military schools, "Boy Scouts," lodges, etc., but in the sum total of its character, kept healthy in its boys and girls, and promoted in Christian schools, churches and homes. The Bible recognizes this thought in the words, "Righteousness exalteth a nation." This implies that righteousness must come through the individual, since a nation is but an aggregation of individuals, politically organized. We have this phase recognized in the further thought, "But sin is a reproach to any people." How great the reproach in corporate sins, and national evils! We note that Abraham's faithfulness in the teaching of his household was made the ground of his becoming a great and mighty nation.

The media through which character is secured and maintained are the state, the church, and the home. The state, to fulfill its righteous mission, must provide a condition under which churches and schools may operate unhindered in teaching the elements of civic righteousness. I am pained to write, just here, that in our little city of Virden,—4,500 people,—several hundred children do not have school privileges because of the lack of room. But we do have room for seventeen saloons. "What a travesty on the good (?) government of the great State of Illinois!

Then, in exalting righteousness, the church shares with others her message of peace, reaching a third of our population. First of all, and fundamentally, the home should be a teacher of obedience and "the way of the Lord." Young people are subject to seductions to enter a life, the issue of which they do not understand. Young men are well-nigh carried away by the enthusiasm of some militaristic demagogue. "Right here the discipline of a Christian home would say, "Wait," "Count the cost," "Aim higher."

Should we say, then, that war is educative and good because it arouses the public conscience to higher ground, on the one hand, and develops many good qualities of manhood on the other? No, NEVER; because a bloodless and battleless substitute for war activities is to be found in the highest and noblest achievements of man, and a far superior educative agency than that of war is to be found in the home, the school, and the church. For both it has moral

and significant counter-forces, and to propagate these is the responsibility of a Christian civilization.

We have, in the industries, a moral force of very great value in the making of strong men. War is claimed to be a great leveler. Those of unequal rank fight side by side on equality. We are told that this develops sterling qualities of manhood, such as obedience, promptness, unity, and endurance, but at what a frightful cost in health, purity, and life! And what of the stronger and more spiritual qualities,—such as tenderness, sympathy, and brotherly love? Instead of inducing our young men to seek soldier life for their training, let us call them to the farms, mines, and other industries that lie at the basis of our integrity as a nation. These will develop sterling manhood, minus the debauchery and bloodshed of soldier-life. Besides, we are conserving the agents of production,—feeding instead of starving the hungry, and maintaining many happy homes.

But war, we are told, also has its moral counterpart in social and Christian service. War is said to be a call to state service. All classes respond, and with great heartiness and alacrity. A thousand times better would it be to fight wrongdoing and social injustice everywhere. The making of this world better for God's creation is a moral warfare, not carnal (Rom. 8: 9), and our weapon is the "sword of the Spirit," not the carnal sword. Then, too, moral courage is much rarer and higher than physical courage.

This warfare comprehends individual and collective responsibility. The Christian must teach and live the "life that is Christ" wherever his labor extends. The church also must match, in faith and works, her responsibility in this fight. A non-spiritual commercialism and nationalism seems to be invading the world. Let the militant church march fully-armed, —Eph. 6: 10-18,—to the attack. We would have no Eastern war today if the church had done her duty.

"Peace hath her victories no less renowned than war." These are the victories of the church: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory will come in. Who is the King of glory? Jehovah, strong and mighty, Jehovah, mighty in battle" (Psa. 24: 7, 8).

Then "the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. . . . And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 2-4).

This is the victorious church,—a result of a great moral battle waged by her in the name of the "Word of God" (Rev. 19: 11-16; 12: 10, 11; and Isa. 63: 1-6).

Virden, Ill.

Letters to Young Christians

By Galen B. Royer

How Jesus Helped a Doubter.

JESUS had risen. Mary had found him and called him "Lord." Peter had met him and heard words too sacred for even the Holy Record. The two, on the way to Emmaus, talked with him until their hearts burned. The whole company, on resurrection evening, "when the doors were shut," beheld him and heard his gracious words, "Peace be unto you."

For some reason Thomas was the only one of that beloved company who missed seeing the Lord. Where he was, during resurrection day, that he did not meet him, the Bible does not say, neither does it tell where he was that evening, save that he did not meet with the disciples in the place "where the doors were shut." He missed a good meeting, too,—just like people who do not wait regularly on the Lord, these days.

Crucifixion had been a hard blow to Thomas. His sensitive nature, no doubt, revolted at the cruel treat-

ment, and in helplessness he turned his back as the soldiers laid Jesus on the cross, to nail him there. But his ears heard the sounds of the hammer, as it drove the nails home through those sinless hands into the rugged wood, and those sounds rang in his ears ever since, as the death-knell of all his hopes and longings. He knew his Lord had been crucified. Did he not, with weeping eyes and gentlest hands, help to take him down from the cross, and lay him in the tomb? Did he not adoringly behold the "print of the nails" and the wound in the side when, with the other disciples, he gave the beloved Lord a last look and then turned away from the rock-cut grave?

So vivid was the picture of it all, and so impossible was the actuality of a risen Lord to Thomas' downcast spirit, that no multiplied testimony of others could move him from his disbelief in the risen Lord. Downcast, broken-hearted, disappointed, hope all gone, the poor man walked about, all that week, with swollen eyes and dejected spirits, only driven to greater despair as his fellow-believers tried to cheer him by their own testimony that the Lord had risen. At last, in his desperation, he said, "Except I see in his hands the print of the nails, and put my finger in the print of the nails, and put my hand into his side, I will not believe."

What an awful thing is doubt, anyhow! How heartless it is! Doubt would bring back the Lord and have him pass through all the agonies of the cross again, that it might believe. Doubt would open the wound in the side again and forthwith behold another flow of precious blood. And doubt would not believe then, any more than Dives' brothers would have believed had some one been raised from the dead to tell them of the torments of hell.

In Moscow, in the Greek cathedrals, are some very costly icons,—pictures of Mary with the Lord, as a Child, in her arms. My guide last fall pointed out a very costly one, and related this tradition, which Russians believe: Years ago,—perhaps three centuries,—a disbelieving Russian, looking on this icon and doubting its divine power, struck with his fist on the cheek of Mary, and scarred the picture. To his utter surprise forthwith flowed blood, whereupon the infidel turned and fled. But did the infidel believe after he saw the blood? No, he committed suicide.

Doubt that refuses to believe the testimony of others, will not believe its own eyes. That is the awful sinfulness of doubt. Thomas never complied with his own terms, when he had a chance. When the Lord did appear in their midst, the next Sunday evening, and spoke peace unto all, he invited Thomas to "reach hither thy finger, and see my hands; reach hither thy hand, and put it into my side: and be not faithless, but believing." Instead of accepting the gracious invitation, it would appear Thomas did not so much as lift his eyes to greet the loving look of the Lord, but in the wretchedness of his own sinful heart, he simply said, "My Lord and my God."

There is a period when doubting is prominent in the life of almost every young Christian, and I sometimes think that this incident in the life of Thomas, is especially intended for them. At least it is very helpful. First, in the early teens many young people, these days, come to Jesus. Praise God for that! And how happy are they in their child-like faith! No trouble to go to church; they enjoy the songs and prayers, and eagerly listen to the Word preached. Then the tempter comes, and with the cunning and subtlety with which he approached Eve, causes doubt and disbelief here and there, until, along through the ages of seventeen to twenty, that same young person may go so far in doubt that sometimes he disbelieves the Bible and denies that there is a God. He thinks, he is sincere, but he has not been tested as to his real belief.

I shall never forget the tears and broken voice of a godly mother who, in her own home, told the story of her son. When he was from ten to fourteen years of age, he liked to go to church, and united with it. Now, since he is nearly through his teens, he does not want to belong to the church and says there is no God. She surely has a mother's concern for her boy, and the son,—heavy-hearted and unhappy,—is having his "week" of disbelieving his Lord.

The church, in many places, is not dealing harshly with such Thomases. Though these young people quit coming to services and go elsewhere,—even in forbidden paths now and then,—leniency is exercised. Jesus and his disciples are a splendid example as to the way in which the church should treat such members. All we can gather from the record is that all week the disciples prayed for Thomas, and tried to show him that the Lord had risen. They did not put him out of the band, or cancel his right to apostleship. They simply, in tenderest efforts, tried to bring him back to the joys of believing. When they did not succeed, they awaited hopefully the time of the Lord, to renew him.

That course saved Thomas. It is the Lord's method, too, and he is our Example in all things. No word of censure, but a willingness to endure all the pangs of Calvary once more, for the sake of just one doubting disciple. If the same spirit of suffering were manifested today, the Thomases everywhere would cry out, "My Lord and my God."

I plead in behalf of the Thomases in the church. Not all Christians have this struggle with doubt, perhaps, and those who did not and do not, can have no sympathy with the one who has. Yet these who understand least, often are the most exacting. Remember our Lord's example and be merciful and kind to young Christians during that part of the period of adolescence when, apparently, "nature" has greater control than grace. It is the period of greatest loss to the church, when, by all means, it should be the period of greatest patience and tenderest care. After doubt comes "tried faith," the heroic kind, the kind that can be depended upon, the kind that will remove mountains and accomplish much for the kingdom.

Dear young Christian, perhaps you feel that you are not worthy to be called a Christian, but remember, when this struggle is on, to do three things:

First, look longingly and earnestly to your Lord. Behold the cross on which he died, until you catch anew God's message of love to your heart,—until it is no longer a cross to bear your cross.

Second, when you must meet your brethren who wrong you, or listen to your minister's preaching, and you are tempted to dwell upon their weaknesses and to see their faults, seek to enlarge their good qualities. Don't think, "If I could not preach better than that, I would not try," but rather, "How much good can I get from this message, anyhow?" And that brother or sister, who has spoken so unkindly of you, pray for him or her. If Jesus commands us to pray for our enemies, how much more we ought to pray for our brethren or sisters, who, while not in sympathy with our struggle, are so very exacting,—not because they desire to hurt us, but to help us. Ask God to help them to see their error in dealing with the weak.—YOUR PRAYERS WILL HELP THEM AS WELL AS HELP YOURSELF.

Third and last, but not least, do not forsake your Christ! No matter how much you condemn Christianity, or yourself as a disciple, no matter how much you doubt, cling to Jesus. Hold on to him, though you can hardly believe in him, and Jesus will at last be all the world to you, and in the end you will be a noble witness for him.

God bless the young Christian who is having a hard struggle with doubts, fears and trials during the stormy period of adolescence. Brethren, such need the church's tenderest care.

Elgin, Ill.

Who Is to Blame?

BY ELGIN S. MOYER.

IN working among and dealing with all classes of people, we have splendid opportunities for studying human nature. Many times we thus can get next to the people, and even find our way into their inner lives. Often we can learn much of the relations and training of the family, and can compare and contrast the results of the different kinds of influences thus exerted. Thus we have an excellent chance to study the causes of conditions in home and society.

In dealing with the people from the salesman's standpoint, in making a house-to-house canvass, incidentally and almost unconsciously we learn many les-

sons and see many things of which otherwise we would be ignorant. Some of us college boys were active, last summer, in the sale of Prof. Shannon's "Self-Knowledge," a work on personal and social purity, moral uplift, ideal home relations, and vital facts of life. In discussing these subjects from various phases and angles, we learned more of personal, private, and general conditions than we could have learned in almost any other way. Some of the most valuable object lessons and illustrations concerning people's real life or existence were brought to our notice. No wide-awake salesman or business man can help but observe these conditions and facts.

On one occasion a great domestic and social problem was brought to my attention while I was canvassing. A mother of the neighborhood told me of a certain family, saying that they had a bad boy, and that they ought to have just such a book as this, but she did not think they would be interested in it.

When I came to that home I showed the father the book. After looking at it for a few minutes he said it would be of no use to him or to the boy. He said that young people nowadays know too much for their parents; that the parents can not tell them anything, and that the children follow their own way, regardless of the parents' bidding and warning. I tried to interest the father in the book, but he insisted that he knew enough along those lines and that it would be useless for him to get it for his son; but he told me I might, if I cared to, show it to the boy.

I found the boy near the house, making apple boxes. He gladly gave to me a few moments of his time, and interestedly looked at the book. I told him some of the causes Prof. Shannon assigns for many of the present-day social evils, saying that ignorance and lack of instruction result in much of the wrongdoing and wronggoing. He at once admitted that this is true.

Although perhaps only sixteen or seventeen years of age, he talked as one who had had some sad experiences and had learned, outside of the home circle, many vital facts that should have been taught in the home. Frankly, and unsolicited, he admitted that he had learned many of them from the wrong source, and that his father had never told him things that it was his duty to tell a son. The young man said he believed that if fathers and mothers would instruct their children in these vital truths at the right time, it would prevent the children from getting wrong impressions and obscene half-truths from other sources. He felt that the wrong start he made in life was due to the lack of instruction by his father. He readily purchased one of the books, saying that it contains facts that every one ought to learn from a pure source.

When I delivered the book, the boy was not at home, but he left word with his father to take it and to make the payment. The father did so, but declared that the boy was very reckless in investing in such a book.

Now, friends, who is to blame in this case? Whose fault is it that the young man went wrong? Is it because he was willful and would not heed his father's instruction, or because he had received no instruction? The neighbors knew the boy to be bad, but probably did not realize the cause. On hearing the story from both sides,—from the thoughtless father, and from the misled and neglected boy,—I quickly formed my opinion as to who is to blame for the sad condition.

From this,—one of many similar instances,—one can form his own opinion as to the reason of many of the personal, domestic, and social evils of the day. Is it because the young people are so averse to the teaching of their parents, or because the parents do not use tact and judgment in giving their children the necessary information, allowing them to get the information from outside and often vile sources?

Fathers and mothers, do not make the sad mistake that this one and hundreds of other parents have made. Tell the children facts that are vital and sacred. Give them the instruction while they are young and susceptible, for if they get it in a pure way and from a mother's or a father's lips, it will mean happiness and a life of purity for the children, unmeasured joy and satisfaction for the parents, and useful lives for the world.

"Train up a child in the way he should go: and when he is old, he will not depart from it."
3435 Van Buren St., Chicago.

The Foundation of Life That Is Life Indeed.

BY A. B. MILLER.

LIFE is the most interesting thing in the world. Men have studied it as they have studied no other question. They have spent more energy to preserve it than they have spent in doing anything else. We marvel at the discoveries of the scientist in the fields of geology and astronomy, but nothing can command our attention like the sprouting seed or the bursting bud, the romping child or the matured man. Life is the one great question of the world.

Since it presents itself in so many phases, where shall we look for that of the highest order? Will it be found in the flower, the grass, the wild or the domesticated animals? No! There is interest in any of these, but the Creator's crowning work in the realm of life is in him who was "created in his own image," man with the upward look, and the longing for the truth and for God. The noblest expression of that life of man is the soul, or the spirit. It is the only reality in him. The senses may become impaired; the mind may fail; the reputation be lost; the body perish; but the soul abides. It remains when a name is but a memory or entirely forgotten. Man, therefore, is beautiful only as the soul is beautiful. He is great only as it is great. He enriches society only as he endows it with the example and the service of a rich soul.

This soul has been compared to a building, and, indeed, it is a spiritual mansion. As such it must rest upon a foundation, and that foundation must be solid. Since the soul is eternal, its foundation must also be eternal. There are thousands of people who have built their lives upon pleasure. The very best of their time and talent they have used in pursuit of this phantom. Just at the moment they have most expected it to satisfy, and prove real and living, it has vanished like a bubble.

Some have built upon money. But gold has value only when converted into something else. It never assumes the proportions of permanency until it has been turned into the channels of soul redeeming and soul building. The grandfather of the late Dr. Battle expressed this truth when he remarked at the close of his life (he once was wealthy, but then was poor), "I have saved only that which I have given away." A gentleman asked a friend how much a rich New Yorker left when he died. The answer was, "He left it all." No soul can rest upon such a temporary foundation.

Then there are other lives, built upon intellectual power and intellectual achievement. Good as it is, noble as is its aim, mind culture alone can never sustain the soul. It can not satisfy, and prove stable.

The soul, being eternal, must rest upon a foundation that is invisible. "For the things that are seen are temporal, but the things that are not seen are eternal." Many refuse to follow in the realm of the invisible spiritual. It is true, we do not fully understand the unseen realities of life, but we may know they exist, because we see results of their existence.

It is true in the material realm. We have no difficulty in determining the actuality of things concrete,—things perceived by the senses. There are other facts in the physical universe just as real, although we may not arrive at our conclusions concerning them in quite the same way. There is a power somewhere that draws the magnetized needle toward the magnetic pole. We can not explain it, but we know it is there, for we see the result of its operation. The same may be said of wireless telegraphy. The marvelous achievements of the last quarter of a century are due, in a large measure, to these invisible physical forces. Man has learned more about them, and is relating his efforts to their governing laws.

It is also true in the intellectual realm. The laws of the mind are invisible in themselves, but are as real as the flowers, the grass or the mountain. We are eager to discover these laws, and we are quick to re-

late ourselves to them, in order that the minds of men in the twentieth century may be unretarded in their development onward and upward.

It is also true in the spiritual universe. Men have always recognized such laws, and have acknowledged, too, that there is a spirit in man to be governed by such laws. They came to such conclusions even before they came to know the Bible. The Book only confirmed what their intuition and their reason told them. What shall we say of their attitude to these laws? Apparently, most men care very little to discover them and they care less to relate themselves to them when once they are found.

Many a man has cared more for the transient, physical life than he has cared for the soul. He makes his spiritual life secondary to his physical life, despite the fact that the Great Teacher has said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In his pursuit of intellectual culture, and of glory and honor and power, he forgets to ponder over the question of the Galilean when he asked, "What shall it profit a man if he gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?"

While we may not know much concerning the laws of the spirit realm, we do understand sufficient for practical purposes, because we can reason from results. Just as, in the material world, I know there is a power in electricity when I see its work after it has shivered the oak from top to bottom, so, in the spiritual world, I know there is an Unseen Power, a Strong Arm, an All-seeing Eye, a Mind, a Personality. I see results.

Nature declares him; my own inmost being acknowledges him; the Bible gives a most satisfactory explanation of him; and nature, and my own being, and the Bible, give one testimony: He knows me better than I know myself. He tells me plainly that, if I am to attain to the "life that is life indeed," I must build upon the recognition of him, the invisible and eternal God.

You may build a shed upon a foundation of sand; you may rest a small building upon marl; if you are erecting a thirty-story steel office structure you will need to dig to the solid rock. You may build your hopes upon wealth and honor and power, but when character is built, when the soul settles on that alone which is able to support it, it will rest upon the Son of God, "For other foundation can no man lay than that is laid, which is Jesus Christ." All the world may build on him, for he has given his life for it. He has justly earned the title "Rock."

"Some build their hopes on the ever-drifting sand,
Some, on their fame, or their treasure, or their land;
Mine's on the Rock that forever will stand,
Jesus, the Rock of Ages."

135 North Street, Hagerstown, Md.

AT HOME IN A RURAL DISTRICT.

After spending some years in city mission work, wife and I felt like spending some time in rural work, hence we engaged with the Curlew church, Pocahontas County, Iowa, which is located in a fine, productive section of the country. We are about equally distant from Curlew, Mallard, and Laurens (about seven miles). The Brethren bought the M. E. churchhouse about a year ago, and made some improvements on it.

We commenced our work here Nov. 1, and can say that we feel quite at home with the dear members at this place. We now number thirty-one in all. Bro. E. C. Whitmer is the only deacon, but I am glad to know that the Curlew church has some good working material, and we are favorably impressed with the community. There are a number of good workers,—the future hope of the church. Last evening the house was filled with attentive listeners, while we delivered a Thanksgiving address,—a program along that line having previously been rendered. We hope to be able, in our work during the coming year, to win many of these young hearts to God, as it appears that but few profess religion.

Our members' meeting will be held Nov. 28, at which time we hope to do some important work in an official way. Bro. Wm. Pyle, of Greene, Iowa, has been elder in charge here for the past year or more, and expects to be with us at the coming meeting. Brother and Sister George Brallier have also been helpers in the work here, but they talk of leaving soon for Florida. We are sorry to see them go, but hope that our loss will be others' gain.

R. D. 3, Laurens, Iowa, Nov. 23.

T. A. Robinson.

THE ROUND TABLE

One Hundred Per Cent.

BY WILLIAM LEWIS JUDY.

ONLY eleven per cent of the energy of coal becomes steam. Of the tree in the forest, barely thirty-five per cent ends in the lumber stack. It is a high estimate to say that twenty per cent of the farms of America are yielding their reasonable maximum crops. That fifty per cent of the people, the world over, could live on what the other fifty per cent wastes, is a statement that we hear frequently.

The successful business man today is not he who sells the most goods, but he who has the fewest leaks, the smallest waste, the lowest expense. *The one aim is one hundred per cent efficiency, and this means the full use of all powers by the elimination of all hindrances.*

Were our lives given an auditing, what would be the percentage? How well have we cultivated the waste places of the soul? Have we swept and garnished the house, but left it empty, or have we filled it with charity and consecration? Discount five per cent for each of these, tobacco mouths, swearing lips, wagging tongues, evil minds, greedy hearts, and would you have a passing grade of ninety?

How near are our churches to the one hundred per cent mark? Discount your congregation five per cent for each of its black marks,—for backbiting members, for miserly offerings, for half-hearted singing, for sleeping listeners, for foul-aired rooms, for "dog-eared" books,—would it pass a ninety per cent grade and be a "front-liner"?

Have we raised our efficiency mark by creating a new organization for each new need? Did we need a new system, a new committee, a new society, a new officer, or did we merely need more "faith" steam in the old boilers, more "works" oil in the old machine?

Check up yourself! What's your temperature on the thermometer of spiritual efficiency? Does the mercury remain down at the freezing point, chilled by little faith and cold enthusiasm? Or does it hover at the boiling point, warmed by the fire of good works and the heat of Christian consecration? God wants you to be one hundred per cent efficient. If you are not, is it his fault or yours?

1316 South Michigan Avenue, Chicago, Ill.

A Mistake.

BY IDA M. HELM.

God gave the Israelites a plan by which the ark of God should be moved from place to place, and he also directed how it should be taken care of and used at all times. Perhaps the people did not understand why the directions, given by God, should be so implicitly carried out. It was not necessary for them to know, but it was important that they obey God in all things, and that they keep the ark sacred. As long as they were obedient to God, the ark was a priceless treasure. It was their leader and their strength.

But the Israelites strayed from God and ceased to obey him carefully. Then, one sad day, in the history of the Hebrews, the two sinful sons of the high priest, seeing that their people were being defeated in a battle with the Philistines, brought the ark of God from the tabernacle at Shiloh, and carried it to the field of battle. They thought God would not permit anything to happen to the ark, and that, to save it from being taken by the heathen, he would give their people the victory.

But God could not be with them while they were disobedient, and the ark thus became like any other chest. And so it was that the Israelites were defeated, that Hophni and Phinehas were slain, and that the ark of God was taken. Disobedience and sin wasted Israel.

Jesus has given a way by which his people may worship him acceptably today, and it is just as important carefully to obey him from the heart, in all his ordinances and commandments, in this twentieth century of our Lord, as it was necessary for the

Hebrews to obey. Every Christian bears the name of Christ, and it is his bounden duty to keep it sacred. Ashland, Ohio.

Unconscious Influence.

BY EZRA FLORY.

THE way work is done counts for more than the amount of work that is done. The sincere effort to reach a goal has its teaching value, though the goal be not reached, and not infrequently such an effort is in itself of the most precious value. This is especially true in our work for the Lord. Christ expects a ministry that is hard working,—not a lazy, flippant, floating-with-the-tide kind, but of that underlying, buoyant hopefulness that counts most of all. "For God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister. And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises" (Heb. 6: 10-12).

During a stirring morning hour at a Conference, when throngs were taking breakfast, some Christians were overheard criticizing the attire of certain others, a few yards distant. Presently these others reverently bowed their heads in worship before taking their meal. Upon this the first persons were heard saying, "Well, it may be they are more righteous than we, for they even gave thanks and we did not." You ask, "Who were these people?" I know not. The years have been many since the words were spoken, but their unconscious influence still lives, helping another to come closer to his Savior.

343 S. Trumbull Avenue, Chicago.

The Wonder Box.

BY LIZZIE HILARY.

It was my pleasure to be present at a meeting of one of the organized Sunday-school classes, here in the West Dayton church. Among the many things that came before that meeting was the preparing of a box for one of the shut-in pupils of the Sunday-school. The contents of the box were to be so arranged as to bring sunshine and gladness into the life of the receiver.

A little present was put into the box for each day of the week, wrapped separately, with the day of opening marked on each package. The box held a tablet, a pencil, a picture book, a pocketbook, a handkerchief, a knife, and a Testament. It was called "The Wonder Box."

The little shut-in boy is eleven years old, and has not walked for two years, but seems very patient all the while. The class met in his home and sang some songs, which also brought joy into the hearts of others, who were present.

How often shut-in ones might be made happy, if other people would be kind and thoughtful enough to bestow upon these unfortunate ones, while still living, some gifts of love, and not wait until they have passed away. It will not cheer them to cover their caskets with flowers. Just the other day I watched a funeral go by. They had to have an extra wagon to carry the flowers,—surely a great display of wastefulness, that might profitably have been employed to better purpose while the deceased was still living.

20 College Street, Dayton, Ohio.

Implicit Confidence.

BY CORNELIUS KESSLER.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18: 3).

The writer raised a family of children. When one of our little ones was old enough to walk and talk a little, the older children would sometimes tease the smaller one. Then it would run to its mother, who would take it into her arms and press it gently to her bosom. With tears rolling down its cheeks, the little one would then say: "You can't hurt me now. Ma-

ma won't let you." This was the implicit confidence of a little child in its mother. Have we as much trust in our Savior as a little child has in its mother? With all the confusion around, the child would fall asleep in its mother's arms. So can we rest in Jesus, while worldly disturbances are all about us, if we but put our trust in him.

Beatrice, Nebr.

Sunday-School Lesson for December 13.

Subject.—The Great Commission.—Matt. 28: 16-20; Luke 24: 36-49.

Golden Text.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28: 19.

Time.—Sometime between Sunday, April 16, and Thursday, May 18, A. D. 30.

CHRISTIAN WORKERS' TOPIC

History and Inspiration of the Bible.

2 Tim. 3: 16, 17; John 7: 17.

For Sunday Evening, December 13, 1914.

Note.—This lesson is taken from pages 159 to 167 of "Training the Sunday-school Teacher."

I. By Whom and Under What Circumstances Was the Bible Written?—(1) Moses wrote at least a part of the Pentateuch (Ex. 17: 14; 24: 4; 34: 27, 28; Deut. 31: 22; 32: 3-43; 33: 2-29). (2) New Testament refers to Pentateuch as writings of Moses (Matt. 22: 23-32; Mark 7: 8-13; 12: 26; Luke 16: 29-31; 24: 25-27, 44, 45; John 5: 46). (3) Early prophets kept records (1 Sam. 10: 25, etc.). (4) How books were written (Jer. 36: 1-32). (5) David wrote many Psalms (Matt. 22: 43, etc.). (6) Gospels and Epistles bear the names of authors.

II. How the Bible Was Canonized.—(1) Apocryphal Books. (2) The Septuagint. (See also page 56.) (3) New Testament quotations and verdict. (4) New Testament apocryphal books. (5) How and why present books were canonized.

III. How the Bible Was Distributed Among the People and Kept Throughout the Ages.—(1) Used in synagogue service. (2) Material and forms of these books. (3) Variations from the originals. (4) Valuable fragments have been kept.

IV. How the Bible Was Translated into the Various Languages of the World.—(1) The Bible is to be a Universal Book. (2) God overrules man's plans to spread the Word. (3) Vulgate and other versions. (4) The Reformation Translations. (5) The Revised and American Versions. (6) Divine help to human agents in this work.

PRAYER MEETING

Christ's Heart-Searching "Ifs."

John 8: 31-54.

For Week Beginning December 13, 1914.

1. The "If" of Discipleship.—"If ye continue in my word, then are ye my disciples indeed" (verse 31). True discipleship is the result of abiding in the truth, as revealed to us in Christ Jesus. To continue not in his Word is to become false witnesses, and so to forfeit our fellowship with him, for the loving Christ can have no pleasure in those who draw back from the clear light of his Word (Heb. 10: 38; Matt. 24: 13; Rom. 8: 38, 39; 1 Cor. 16: 13).

2. The "If" of Freedom.—"If the Son therefore shall make you free, ye shall be free indeed" (verse 36). It is freedom from the "curse of the law" (Gal. 3: 10); from the "guilt of sin" (Rom. 8: 33); from the "power of sin" (Rom. 6: 14); from the "fear of death" (Heb. 2: 15); and the "fear of man" (Acts 4: 18-20).

3. The "If" of Service.—"If ye were Abraham's children, ye would do the works of Abraham" (verse 39). Faith constitutes the requisite by which we may enter God's family on earth, but faith must be proved by works (Matt. 12: 50; Eph. 4: 31, 32; Philpp. 2: 15; 1 John 4: 7).

4. The "If" of Sonship.—"If God were your Father, ye would love me" (verse 42). No way to the Father but by the Son (John 14: 6). The evidence of our sonship with God is love to his Son and to our fellow-men (1 John 5: 1; Rom. 8: 15; 2 Cor. 6: 17, 18; 2 Thess. 2: 16, 17; Heb. 1: 5, 6).

5. The "If" of Responsibility.—"If I say the truth, why do ye not believe me" (verse 46)? Christ not only spoke the truth but lived it. He demonstrated the truth concerning himself, his Father and the Holy Spirit (Matt. 12: 41, 42; John 3: 18; Rom. 12: 3-8).

6. The "If" of Assurance.—"If a man keep my word, he shall never see death" (verse 51, R. V.). Eternal life is couched in that blessed truth. Death has no power over him whose life is hid with Christ in God. To keep his Word, is to keep the message Christ brings to each perishing soul (John 14: 23; Rom. 2: 7; 6: 22; 8: 14-18; 1 Cor. 2: 9; Philpp. 4: 19).

HOME AND FAMILY

An Evening Hymn.

BY GRACE IMOGEN GISH.

Softly shades of evening
Fall across the way.
Savior, thou hast brought us
Safely through the day.

As the whispering breezes
Lull the flowers to rest,
So thy benediction
Soothes our hearts distressed.

As the sunset fadeth
Slowly from the skies,
Show us, Lord, thy glory,
(Though the earthly dies.

Though the night clouds gather,
Grant that ever we,
Maker, Lord, Preserver,
Firmly trust in thee!

Roanoke, Va.

The Commonplace.

BY ELIZABETH D. ROSENBERGER.

THE wilderness way proved wearisome enough to the Israelites. They had left the land of Egypt, where they slaved for Pharaoh, and followed Moses into the wilderness. No doubt, at first they were glad that they did not need to make bricks, or dig deep trenches for aqueducts, but as the days went by, they found that many things were not to their liking in the desert, so they murmured and complained.

That however, did not make the way any easier. They said to Moses, "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, but now our soul is dried away; there is nothing at all besides this manna before our eyes." In their weariness the people wept as they gathered and ate the manna. They were so tired of it all,—so sick of this manna, which was their daily food, that they could hardly endure it. The manna was good, and provided the needed daily sustenance, but just because they ate it every day, they said at last, "Our soul loatheth this light bread."

There are days and times when we can well understand how they suffered, for we too grow weary of the commonplace things which encompass us about and from which we are longing to escape. There was no use in Moses talking to those Israelites about liking this manna,—they simply couldn't. It was against nature to be fond of manna when it was their daily portion. It's against nature to be fond of commonplace things when our energies are always directed towards a search for the uncommon.

The mother says, "I am sick of that old worn-out rug, that same old baseburner that must go up again this winter. I thought we could live better, but no, here is the same old skimping and saving to be done again, in order to make ends meet this year. I go to the same old church and Sunday-school, and meet the same people fifty-two Sundays in a year. I am so tired of it all, I want something different. The same thing from one setting sun to another makes me frantic."

And if you should sit down beside her and say, "What is it that you do want?"—she may answer something after this fashion:

"What do I want? Oh, almost anything, so it's different. I want to get away and see things. Other people have their share of good times, why not I? Other people have automobiles, and fine homes and they travel from place to place, while I stay right here until I think I can not stand it."

Now, we have all heard this kind of talk; perhaps we have said something like this ourselves. What is wrong? The Lord intended to give us the desires of our heart, and in that case we should be happy and content. Let us see what is the matter:

Have you ever seen one of these restless, dissatisfied women taken out of her town and given a chance to see the city and get some of the things she craves? I have and this is what I observed: At first she was happy but in a little while she was as restless, as dis-

contented and unhappy as before. Over and over I have seen it tried, but the same discontented spirit makes the woman miserable in the new home, with the new things. There is unrest and wretchedness wherever she is. She craves constant change and novelty because her desires are cheap and vulgar,—only satisfied by constant excitement.

Let us understand, once for all, that going away to another place never cured any soul of petulance and self-pity. If the things you live for are the admiration and praise of others,—the prominent place, the standing at the head of your small neighborhood interests,—then rest assured that, wherever you are, you will be disgusted with yourself and all around you. For this centering of your thoughts and aims upon yourself is going to take away the beauty and charm of life, as the locusts strip a landscape of its green. It is then that the following lines picture our discontent and despair:

"A roadway even, blank and white,
That swerves not left and swerves not right,
That stretches 'changeless out of sight."

"Footprints midway adown the dust;
Two lagging leaden feet, that just
Trail on and on, because they must."

What is to be done about it? Only this,—if anything is tiresome and commonplace, it is you, and the only way to change your surroundings and make them interesting, is to think that your own place is as full of marvels as any place on the globe. Look for the beauty, the wonder about you, in hill and meadow and brook! If you use your imagination, you will find heroism, honor, loyalty and chivalry in those whom you meet every day. Love will open your eyes and you may see the beauty in humble, daily consecration. If there is love a-plenty, a hut in the woods may be glorious. Love will idealize and transfigure the family and the friends of whom you might be weary. Your interest in those around you tells the story of life's size,—how wide it is, how long and how inclusive. Narrow interests, narrow life.

Macaulay tells us of a native of the Sandwich Islands who was shown the splendid front view of St. Paul's Cathedral in London. He looked at it for a minute and then ran into a toy-shop to play with beads. He liked playing with beads when he was in his home on the Sandwich Islands.

Look at the ordinary people who make their lives radiant and beautiful with Christian service! There is room in the commonest relations of life, not only for fidelity but for heroism. Faithfully to do the work we dislike, because it is our duty, to take our eyes from the stars where there is nothing whatever for us to do, and to bring them down to our feet, where many tasks claim us, is fulfilling the law of Jesus. Let us live, then, our commonplace lives without seeking to attract the attention of the world, or winning the laurels of fame, rejoicing in his love.

"No golden shore I ask, but a heart that sings
The exquisite delight of common things.
The kingdom of heaven is not there but here,
O for the seeing eye and hearing ear."

Covington, Ohio.

Homeless Ones.

BY DR. S. B. MILLER.

No. 12.—Baby Bunce.

"A little baby on the train
Was crying for its mother;
The passengers were much annoyed
And looked at one another.
Then to the father, one man said,
'Why don't you call its mother?'
'I wish I could,' said he, 'she's dead,—
In the baggage car with brother.'"

A LADY once said to me, that she had one question to ask when she got home to heaven, which could not be answered this side of glory, "Why does God take the mother and leave the little children?" That is the question Ben Bunce asked himself, over and over, as he looked upon the pallid face of his dead wife, and thought of the five motherless children!

"The father's there,—alas, poor man,
He does the very best he can."

He has no such a tender hand,
The bottom is out of nature's plan
When mother is gone!"

The children were aroused from their sleep and called to the bedside, as soon as Ben realized that his wife's fainting spell was fatal. He held the three-day-old baby in his arms as the others gathered around the bedside in uncontrollable grief. Why has God taken the mother?

Messages were sent to loved ones, neighbors came in and took charge of the home. Grandma came to the funeral and remained in charge of the family, but the burden was too heavy for her. Without visible means of support for the family, no regular, steady work, the employment of an efficient housekeeper seemed out of the question.

Grandma tried to do her best, but could not carry the strain. The home must be broken up. The older children could find homes, but what would become of Baby Bunce?

* * *

Abner Earl and wife had been married a number of years and no children had come to bless the home. They had talked often of taking a baby boy, and finally made a trip together to the city, to see the children at a Home, but all were too old to satisfy Mrs. Earl. She wanted a real small baby, and there were none there.

A friend told her of Baby Bunce, and they drove twenty miles across the country to see him, only to find that Grandma had taken him with her to another town. But arrangements were made with the father, who realized that he could not keep his family together, and that Grandma couldn't keep the baby permanently, as she made her home from place to place with her children. A few days later the long drive was again made, and Mrs. Earl went home with a new joy in her heart, as she held the baby close to her breast, while he sweetly slumbered.

"When a little child slumbers in sleep's sweet fold,
What do you care for care.
Hugging him close in your arms enfold,
And smoothing his silken hair.
When a little child lies in your arms at rest,
And the sun goes down in the purpling west,
What do you care for the toil and the stream,
When a little child lies in your arms to dream?"

Thus "God setteth the solitary in families," and "whoso shall receive one such little child in my name, receiveth me."

Cedar Rapids, Iowa.

Psalm Ninety-One.

BY D. J. BLOCHER.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

How and where must we look for this secret place? Verse two tells us how and where. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." Implicit trust in the Lord God is the "secret hiding place of the most High." When any one has truly found this hiding place, he is resting under the protecting care of the Almighty.

How may we know whether we have chosen that secret place, and are resting under its protecting care? If we are making God's truth our "shield and buckler" (verse 4). When the truth has brought us thus far, we will not be afraid of what may come by "night or day." We will not fear when men are falling about us by tens of thousands. If we have this attitude, it is evident that we have found "the secret place of the most High" (verses 5-7). Only the wicked go down under the rebuke of the Lord. Verse 9 gives the reason for such unbounded protection: "Because thou hast made the Lord, . . . the most High, thy habitation."

The method of deliverance is given in verse 11, "For he shall give his angels charge over thee, to keep thee in all thy ways." And all this "because he hath set his love upon me," therefore will I deliver him, and "because he hath known my name," "I will set him on high,"—above the dangers of the enemy (verse 15).

Pearl City, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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THE General Mission Board meets in Elgin on Wednesday, Dec. 16.

BRO. LUTHER BEDEL closed a revival at Sampson Hill, Ind., Nov. 28. Five confessed Christ.

THE Bible Institute at Williamsburg, Pa., conducted by Bro. J. Kurtz Miller, closed with seven applicants for membership.

BRO. IRA E. LONG's revival effort in the Cedar Creek church, Ind., resulted in five accessions by baptism and one restored.

ALL orders for "The New Testament Doctrines" have been filled, and others will receive attention just as fast as they reach us.

DURING Bro. J. H. Mohler's series of meetings in Fairfax County, Va., eight became obedient to the faith and united with the church.

WITH Bro. I. J. Rosenberger doing the preaching, a good revival was held at Lansdale, Pa. Eight accessions to the church are reported.

FIVE made the good confession and one was reclaimed during Bro. J. W. Kitson's stirring revival in the Yellow River church, Ind.

BRO. GEORGE E. SWIHART, of Roann, Ind., is booked for a series of meetings in the Blue River congregation, his State, beginning, Dec. 12.

BRO. JACOB FUNK, when last heard from, was in the midst of a splendid meeting in the Wiley church, Colo., with seven applicants for membership.

BRO. S. S. NEHER was with the members of the Moscow church, Idaho, in a recent revival. Eleven entered the new life and put on Christ in baptism.

BRO. A. C. SNOWBERGER, of Santa Ana, Cal., assisted the members at Tropic, same State, in a revival effort, five uniting with the church by baptism.

NEW BETHEL church, Va., rejoiced to have Bro. C. D. Hylton conduct a series of evangelistic meetings recently. Six acknowledged Christ as their Savior.

WHEN last heard from, twenty had made the good confession at the meetings, now being conducted by Bro. J. H. Cassady in the Covington church, Ohio.

BRO. J. W. FIDLER's meetings in the Greenville church, Ohio, closed Nov. 25. Forty-two were born into the Kingdom, and six were restored to the fold.

BRO. N. E. BAKER, of Wichita, Kans., is now engaged in a series of meetings in the churchhouse six miles south of Larned, his State, expecting to continue for a time indefinite.

BRO. W. F. ENGLAND, of Lordsburg, Cal., conducted some meetings for the Lindsay church, same State, recently. Seventeen declared their willingness to follow Jesus in all his ways.

BRO. REUBEN SHROYER's recent revival effort at Minneapolis, Minn., resulted in six applications for church membership.

BRO. C. WALTER WARSTLER is still continuing his meetings at Mexico, Ind. Including those previously reported, there have been thirty-one accessions thus far.

BRO. WM. WARREN GISH, of Kansas, and Bro. Ralph G. Rarick, of Ohio, both young ministers now in Bethany Bible School, were with us over last Sunday.

Do you want to secure "The New Testament Doctrines" for a Christmas present? If so, you would better arrange for the book before the holiday rush strikes us.

THE coming Monday, Dec. 7, Bro. J. G. Royer will begin a Bible Institute in the South Waterloo church, Iowa. Members from the adjoining congregations are invited to attend.

BRO. GEORGE S. BATZEL, of Everett, Pa., labored in a protracted effort for the Smithfield church, same State. Seven entered into the baptismal covenant, and two were reclaimed.

BRO. J. H. FIKE, of Middlebury, Ind., closed a revival effort in the Elkhart Valley church, same State, Nov. 25. Seven entered the fold by confession and baptism. Two were restored.

BRO. ISAAC FRANTZ's series of meetings at Windber, Pa., closed Nov. 29 with fifteen accessions. From that place Bro. Frantz goes to St. Petersburg, Fla., where he is to take a much needed rest.

BRO. S. H. FLORY began a series of meetings at Ridgely, Md., Nov. 14. Twenty-nine made the good confession. Twenty of these have so far been baptized. The others will be received later on.

FOR the last three weeks Bro. W. K. Conner, of Harrisonburg, Va., has been with the York church, Pa., in a series of meetings. Fifty-three have identified themselves with the people of God at that place.

BRO. GALEN B. ROYER's meetings in the Franklin Grove church, Ill., are still in progress. When last heard from fourteen had responded to the gracious invitation, and many others are near the Kingdom.

AT the recent series of meetings in the Hicksville church, Ohio, Bro. Wm. E. McKimney, of Beaverton, Mich., labored in Word and doctrine. Six entered into the baptismal covenant, and one was restored.

BRO. C. H. WALTER, of Summum, Ill., was with the members of the Forest Chapel church, Va., in a recent revival effort. Seventeen identified themselves with the Lord's people by confession and baptism, and three were restored.

THE Mill Creek church, Va., closed a most refreshing revival Nov. 22, Bro. Saylor Greyer, one of the home ministers, doing the preaching. Including those previously reported, nineteen have been received by baptism, and three have been restored to church fellowship.

BRO. D. H. ZIGLER, of Broadway, Va., is asking us to say that advance subscribers to the "History of the Brethren in Virginia" should forward the subscription price to him without delay. The book will be ready to mail in a short time. Agents are also wanted to sell the work.

WHEN last heard from, Bro. A. C. Root, of Seattle, Wash., was engaged in a revival meeting in the Union Center church, Ind. His recent meetings in the Goshen City church were uplifting to all in attendance. Eight entered into church fellowship, one is to be reclaimed, and one is still awaiting baptism.

Nov. 14, Bro. J. Edwin Jarboe, of Lincoln, Nebr., closed his most inspiring revival in the South Beatrice church, Nebr.,—to the progress of which we have referred from time to time. Including those mentioned in former issues, seventy in all have been received by confession and baptism. Eight were restored.

BRO. J. A. NAFF, of Boone Mill, Va., recently conducted a most inspiring revival at the Maple Grove church, N. C. Seven were received by confession and baptism, two reclaimed, and one is still awaiting the administration of the initiatory rite.

THE churches in Iowa and Nebraska, which have been contemplating a week's course of illustrated Bible Land Talks, should at once confer with Bro. W. R. Miller, Onkama, Mich. This may be their last opportunity to arrange for these helpful talks.

THE Sunday-school and Bible Institute of Southern Illinois is to be held during the holiday week, in the La Place church. Bro. Ezra Flory and other brethren of experience in Institute work, are to assist in making the sessions both interesting and helpful. A detailed announcement will be found on page 788.

THE members of the Rock Creek church, Kans., recently enjoyed a refreshing from on high, while Bro. George Canfield, of Summerfield, same State, unfolded unto them the treasures of everlasting truth. Twenty-three were added by baptism, one was reclaimed, and one applicant will be received later on.

CONCERNING the Sunday-school Institute of Southern Ohio, Bro. Levi Minnich asks us to make this statement, modifying, in part, the notice published in last issue: "It has been decided that Bro. A. C. Wicand is to assist in conducting the Institute in the West Dayton congregation, instead of Bro. E. B. Hoff, as announced last week."

BRO. J. F. SOUDERS, who may be addressed at Preston, Minn., is now engaged in revival services at Lewiston, his State. Immediately after the holidays he will enter upon Bible Institute work in connection with his illustrated lectures on Palestine and the Oriental mission fields. Those interested in his line of work can communicate with him.

THE Brethren Almanac for 1915 will soon be ready for mailing. The Ministerial List contains 3,062 names,—an increase of forty-five over the list found in the Almanac for this year. All but fifty-three of our ministers reside within the limits of the United States. There are 990 home churches and twenty in other countries, making a total of 1,010, or fourteen more than were reported one year ago.

THE GENERAL MISSION BOARD, here at Elgin, will care for, and forward, all money received for the Belgian sufferers. The press reports have touched the hearts of hundreds of our people, and many of them would like to do something to relieve the wants of the distressed, if they only knew where to send their offerings. They will find it perfectly safe to place their donations in the hands of the Board.

BRO. J. O. GARST, of Dayton, Ohio, began a series of meetings in the May Hill church, Adams Co., same State, Nov. 24,—that being one of the smallest churches of Southern Ohio. His last revival effort was in the Salem church, one of the largest congregations in that part of the State, where he closed with twelve accessions by baptism. Bro. Garst's experiences in revival work illustrate anew the important fact that the devoted evangelist does not only labor in the large and influential churches, but that to him even the smallest congregation affords a most excellent opportunity to preach the unsearchable riches of Jesus Christ.

A VERY serious accident occurred at North Manchester, Ind., several days ago. An auto truck, containing sixteen students from Manchester College, while crossing the Big Four tracks, was struck by a freight train, resulting in the injury of a number of the young men. Among the number were Bro. Carman Blough, son of Bro. S. S. Blough, and Charles Kriehbaum, grandson of Bro. H. W. Kriehbaum, deceased. The former had his right arm severed just below the shoulder, and the latter his right leg above the knee. Others received minor injuries. The two mentioned are said to be getting along nicely, and in due time will return to their places in school,—very much handicapped, however.

THE Committee of Arrangements for the Seattle Conference still has on hand a few hundred paper-bound copies of "Kingdom Songs," like those used at the Conference, that they will dispose of at ten cents per copy. Here is a chance for mission points or small churches to secure a supply of song books. Those interested will please write Bro. C. H. Maust, 115 West Seventieth Street, Seattle, Wash.

ON page 791 of this issue we publish the "Financial Report" of the General Mission Board for the month of September. The World-wide fund leads off with a total of \$26,384.92, received during the fiscal year up to Sept. 30. We need not remind our readers that the imperative requirements of our missions, in both the India and China fields, demand the consecrated giving of every member. The work must have the whole-hearted support of every brother and sister, to carry out the plans for world-wide evangelization.

THERE is to be quite a change in the management of Mount Morris College the coming school-year. Bro. John S. Noffsinger, of varied experiences as teacher in the United States and the Philippine Islands, has been chosen President, and Bro. W. E. West, of Iowa, will serve as Business Manager. The entire management is to be entrusted to the President and the Business Manager. Most of the present Faculty will be retained. Under the efficient management of Bro. J. E. Miller, and others associated with him, the school has made a commendable record. We have known, for some time, that Bro. Miller desired to relinquish the presidency of the institution, to which he has given years of hard work, but are not advised as to his plans for the future.

"Christian Heroism in Heathen Lands."

DURING the last few months the House has brought out several books that should be widely read by our people. The latest work is "Christian Heroism in Heathen Lands," by Bro. Galen B. Royer. It is a neatly-bound volume, prepared to serve as a textbook for the study of mission work and missionary leaders in heathen lands. Here we have the story of the life and labors of William Carey, Robert Morrison, David Livingstone, Adoniram Judson, Guido Fridolin Verbeck, James Chalmers, and a half dozen others. The portraits of the different missionaries are also given. The work is well written, the story of each worker is told in an attractive manner, and it should prove both interesting and instructive reading, especially for the young people. The book is to be used in the interest of missionary education, and will appeal to all our workers, interested in the mission cause. The price has been placed very low,—only fifty-five cents,—postpaid, cloth binding, and forty cents for paper cover. All orders should be addressed to the Brethren Publishing House, Elgin.

Entering Places of Sin.

May a Christian enter a saloon and yet not sin in the act?

THAT depends upon the purpose. A devout father may enter a saloon for the purpose of rescuing his son, or a Christian woman may go into any saloon in her town with a view of locating her drunken husband, and persuading him to return to his home. One may even go into a gambling-den for the purpose of converting men and boys, who have been led astray. In fact, we can conceive of no place where one may not enter, provided it is understood that his purpose is to save sinners. But it is one thing to enter the dens of sin for the purpose of enjoying the ways of sin, even for a moment, and quite another to enter such places with a view of rescuing the wayward. In searching for sinners, the man of God must sometimes go far afield in order to accomplish his well-meant ends. But going into the ranks of sinners does not necessarily mean lining up with them. One, while about his Father's business, may find his way into a group of sinners, and may, at the same time be looked upon as a bright and shining light among them.

So this thing of going into sinful places, and onto Satan's territory, depends wholly upon the purpose.

God sent his own immaculate Son into this sinful world, to live with and even to eat with sinners, but it was for the purpose of redeeming men and women from their sins. We need to get away from the idea that, in order to keep the church pure and spotless, every member must, under all circumstances, let the world take care of its unfortunates, while the church looks after those of her own ranks. The church owes a duty to every sinner in the world, and those who are strong enough to withstand the allurements of sin, and have the ability to do efficient work, ought to be willing, and even anxious, to enter any part of Satan's territory in search of the lost. And we further add, that any set of men or women who, in the name of the Master, will go about converting sinners from the error of their way, will have God with them, however far afield they must go, in order to accomplish the work entrusted to them. And while upon their errands of mercy and salvation, they may at times be tempted, as was the Savior (Heb. 4: 15), yet like him, if guided by the Spirit, they can perform every duty "without sin."

Instead of pursuing this course, however, we have many young and inexperienced Christians entering the territory of Satan only to enjoy the atmosphere and environments of sin for a season. They will go where a devout Christian would never think of going, unless sure of being on his Father's special business. And even when making the venture, he would first ask the Loving Father to bless him with sufficient strength to resist every temptation. A man of God might enter a billiard hall, or a dancing hall, or even a gambling-den, in search of one of the Master's lost sheep, but he will never be found whiling away his time in such places.

Not only so, but the consecrated man will first carefully consider the results of his influence on others before entering an unholy place, even on an errand of mercy. He does not wish to have his good evil spoken of. Furthermore, he knows, as well as every wise Christian should know, that however lawful some things may be for those who are strong in Christ Jesus, there are times when the exercising of certain liberties may not be expedient. Even in the discharge of duty, no man should make a stumbling-block of himself.

To the Young Minister.

No. 3.—His Qualifications.

THEY belong to several classes. First, the body; second, the mind; third, the heart, or spiritual nature,—these three classes, and the greatest of these is of the heart.

To begin with, a healthy, graceful body is to be desired. It is the foundation. Especially is good health essential. It adds much vigor to the ministry, where vigor is most needed, to say nothing of the ability to endure strenuous labor. Many, very many, men are fatally crippled for want of physical vigor. Many ministers, in the pulpits of today, look almost like walking corpses, so little bodily vigor have they, and so much of the appearance of death. A minister, showing fine physical manhood, without any trace of the imprudence of youth, or follies of a corrupted manhood, has infinitely the advantage, in the pulpit or out of it, and justly so.

Add yet a good-looking face, honest and sweet, the eyes clear and penetrating, with the graceful, dignified movement of the body, and you have the physical foundation for the greatest usefulness. The face should show evident marks of study, of purpose, of compassion. These make it beautiful and sweet, though the features may be ungainly. And this puts the winning face within the reach of all.

Paul bemoaned his lack of a commanding appearance. Why shouldn't we? And why should we not do all that is possible, to grow into physical strength and grace? Why should not emphasis be placed upon these conditions in home and school? Many conferences are coming to consider the value of bodily vigor and grace, especially the lovely, winsome personality of those who desire ordination. And the time is near, when all conferences will consider these things more and more. Our General Mission Board

has been forced, by a series of unhappy experiences with workers in poor health, to lay more and more stress on bodily vigor.

In the second place, the minister should have a strong, well-trained mind. God determines the strength of the mind, and the individual must see to its training. Both the strength and bent of the mind are given in birth. Unto one, God gives one talent, unto another two, unto another five, and so on,—to each one according to his ability and the plan of his life. Over this, man has no direct control. And while the mind, like a bank, is strong in proportion to its capital stock, rather than its deposits, yet the young minister should not depend upon his gifts, without an effort to develop and train them, as the temptation, in many cases, is to do. Even though the ability "to hold an audience" is a gift, and not a secret gained in training, as a multitude of trained men claim, yet training adds, it helps, and it is imperative. It is well, probably, for the young minister to fall into the delusion of believing that genius lies in hard work; for this puts him on the safe side of the proposition, spurring his inborn genius to the limit.

In giving the qualifications of the minister, Paul says he should be "apt to teach." This qualification belongs to the mind, and it is the only purely intellectual qualification named. Again, Paul urges the minister to study to show himself a workman approved of God. Aptness in teaching is the minister's intellectual ideal, and study is recommended as a means to this end. *So the minister must be a student.* And while it is necessary for him to know much of life and the ways of men, God and his Word are to be the chief subjects of his study; and his teaching is to open to men the ways of God and his Word. This is his message.

As to literary training, the minister is in great need. He needs education above all other men, it may be said. This is based, first, on the nature of his work, and, second, on the spirit of the age.

The minister is chosen of God to teach the people his Word. He is to lead the people into the understanding of God, and to make plain to them the way to heaven. This is his charge and his work. He is charged with doing the greatest and hardest thing in the world,—the thing that, if wrongly done, yields the greatest calamity for time and eternity. The difficult and responsible nature of this work requires the best training. The Gospel, in the nature and mission of its message, demands the best witnesses. And where is the minister, charged with this awful responsibility, who would despise the best preparation possible? Even the teachers in the public schools are not allowed to undertake the simplest subjects without previous preparation and training, and everybody says it is right. How much more important is it, in teaching the greatest thing in the world? All Bible knowledge has a literary foundation, and he that has the literary training has greatly the advantage, therefore. It doubles his powers and opportunities for good several times over. Every young minister, therefore, should feel himself bound to secure the best education available, of which he is capable.

And not only does the minister's work, in itself, require trained men, but the spirit of the age demands them,—absolutely so. It's a fact that everybody understands. It's a waste to spend time talking about it, more than to recognize it and to provide to meet it. Nobody can change it, and only a few would, if they could. The only thing to do is to meet it. The time is here when the untrained man gets no hearing, as you know. It's a condition in public sentiment that, whether you like it or not, must be considered, and the young minister of today must prepare accordingly.

In the third place, the minister should be spiritual. That means that he is to be a good Christian, and this above all else. He is to teach righteousness and exemplify it; he is to be the personal example of his teaching,—an ensample to his flock.

Paul states the qualifications of the minister at some length, to both Timothy and Titus. Some of them show the low state of spirituality of that time.

The specifications were given to meet present conditions, but they are eternal in their nature, and must therefore apply to all time. But the remarkable thing is, that, of all that is said, there is but one qualification named that is exclusively intellectual, and that is,—apt to teach. The guiding of the household into righteousness may be classified as a mixed qualification,—partly intellectual and partly spiritual,—with the spiritual leading. All the rest of the qualifications are purely moral and spiritual. Tremendous emphasis is placed upon moral and spiritual character, which goes to show what a premium God puts upon good men. Above all else, he aims at character, and those having the highest spiritual character are desired for the work of the ministry. As essential as are rare gifts and attainments of the mind to the ministry, pure Christian manhood is still more essential. The rarest intellectuality in the ministry, without fitting spirituality, but slanders the holy calling. It is an offense against God and his holy cause.

The tendency of the present time is to intellectualize Christianity. Very much of the present teaching is no more than intellectual entertainment. It is the result in part, probably, of the relentless demand for educated ministers. Though not a necessary result, it is more largely the result, no doubt, of the general demand for entertainment without spiritual instruction that deals with sin. Every young minister should set his face against this tendency. God has called him to be a preacher of righteousness, and in the proportion that he loses sight of this, and caters to the desire for mere entertainment, he fails to serve his high calling. Certainly, the Gospel message should be presented with the best gifts and learning and in a way to commend it to the best minds, making it attractive and entertaining, as far as possible, but the real purpose of the Gospel, as the means of saving men, should never be sacrificed to these ends. Always and everywhere should the Gospel be made to stand out in its supreme spirituality, and its advocate must be spiritual, above being intellectual and physical.

H. C. E.

Baptismal Regeneration.

WHILE at Eustis, Fla., last winter, we occasionally visited the attractive home of Dr. W. T. Moore, retired preacher, author, editor, traveler and college president. His splendid residence, about one and a half miles from the business part of the town, is in the midst of a beautiful orange grove, on the northern bank of a charming lake, and is said to be the best country residence in the State. It was built about thirty years ago by Dr. Pendleton, son-in-law of Alexander Campbell, and retired president of Bethany College, Va. The house was originally intended as a winter home for run-down preachers, and here many a tired preacher was cared for by Dr. Pendleton and his gifted wife. The place has fallen into the hands of Dr. Moore, and here, in good health, and at the age of eighty-four, with a library of 5,000 volumes, he spends the greater part of his time, reading and writing and, Peter like, has a decided taste for fishing.

We found him an exceedingly interesting and congenial old gentleman, and as full of life as many men of half his years. In his reading he keeps right up to date, and is at home on any topic of conversation, and especially along religious and literary lines. He is a minister in the Disciple church, and while ever ready to give reasons for his views, he is exceedingly charitable towards those of other persuasions. He is the author of nearly a score of books, and some of them are volumes of considerable size. He gave us a copy of what he considered the best doctrinal book he ever wrote, "The Fundamental Error of Christendom." It is a work of 196 pages, devoted to a frank discussion of the doctrine of baptismal regeneration, a subject that is very much misunderstood by hundreds of preachers, as well as by a large per cent of the laity. It is the best treatise of the kind we have ever read.

The doctor not only shows the real purpose of baptism, as set forth in the New Testament,—and on this his views are in keeping with the views held by our people,—but he shows that there is no such a doc-

trine as baptismal regeneration taught in the Scriptures. There is, he declares, a baptism for penitent believers, a baptism for the remission of sins, and a baptism as the initiatory rite for the church of Christ. There is a baptism, or washing, associated with the process of regeneration, but there is, scripturally speaking, no baptismal regeneration. If there be any baptismal regeneration, he reasons, it must be with those who administer what they call baptism to infants incapable of exercising either faith or volition in the matter. Whatever value may be associated with faith, repentance and confession, can not apply to infants. All the value or virtue that can be claimed for the rite, under these circumstances, must be that which is ascribed to baptism when it stands absolutely alone. If this be regeneration, then it must, of course, be baptismal regeneration. Nothing can be claimed for faith, repentance or confession, for they are absent. All there is associated with the service is water, and in case of sprinkling or pouring, very little of that. There is no escaping the conclusion that the author reaches.

The book should prove helpful to those who wish to read a scholarly treatise in which the New Testament purpose of baptism is exceedingly clearly set forth. We may not agree with the Doctor in some of his theology, but when it comes to treating faith, repentance, confession and baptism, as conditions of pardon, his arguments are invincible. They are scriptural. The price of the book is \$1.00, and it may be ordered from the Brethren Publishing House.

A Second Chance.

WE hear of a class of people who are teaching an exceedingly smooth doctrine. They maintain that after death the disobedient will be given a second opportunity to repent, and that if they fail to make their calling and election sure during the present life, they can rest assured that they will be favored with another chance. A doctrine of this kind will prove especially pleasing to those who hate righteousness and love sin. One who accepts this theory can take his ease in Zion, or out of it, for that matter, feeling that, since he is to be graciously favored with a second chance, he will be at liberty to have a good time while in this world, and still obtain life eternal in the world to come. He may reason: Life is short, but eternity is long, and that, while in the flesh, he can enjoy himself to the fullest possible extent. Even though he fails in this world, there is, seemingly, another good chance for him. It must be admitted, on every hand, that for the lovers of pleasure this is a very comforting doctrine, and should it once become the prevailing teaching in all American pulpits, we might just as well arrange to close most of our churches. There are always plenty of people who are willing to take the second chance.

A second chance would have been very comforting to the rich man, who lifted up his eyes in hell, being in torments. He had a little talk with Abraham, but the father of the faithful had nothing to say about another opportunity. In Matt. 25: 46, R. V., we read about the Judge of all the earth sending the wicked "away into eternal punishment," but nothing whatever is said about a second chance. From 2 Peter 1: 10 we learn that those who would be saved should give diligence to make their calling and election sure. The whole question of life eternal is settled while living in the flesh, and the man who neglects the opportunities now offered, will have no grounds whatever for making a second effort. The doctrine of a second chance may seem pleasing, but the end thereof is nothing short of eternal failure.

Those Who Forget.

WE should be pleased to comply with the request of some who write us, if they would only accompany their communication with their names and addresses. Some weeks ago a minister requested us to change his address in the Almanac, but failed to give his name. We took his card to the business room, had one of the clerks show us the list of persons to whom the MESSENGER is going, at the postoffice where the

card was mailed. We picked out the name of the only preacher in the list, then asked the clerk to find one of his letters in the business files. This done, we compared the handwriting, and in that way secured the name of the preacher who forgot to sign his card. This meant about twenty minutes of the time of a real busy editor, to say nothing of the time of the busy clerk. And now, here is another card from a preacher, we presume, who wishes the change of his address announced, but he, too, forgot to give his name. We can not ferret out his name like we did the other one, and in the course of a week or two we may get a letter from him, in which he will accuse us of not attending to our business. Do you say this is trying on one's patience and nerves? Well, you are correct in your statement.

How We Spend Our Money.

A CARTOON in a recent issue of our esteemed contemporary, *The Religious Telescope*, Dayton, Ohio, imparts a most impressive lesson. It represents a confirmed tobacco-user in the act of helping himself to a liberal portion of the pungent "weed." Below the picture are his words of apology: "How can I pay twenty-five cents on Sunday, when my tobacco costs ten cents a day?" Sure enough, you can not well give the Lord's portion if you spend all available funds upon self. Were the people, who always plead poverty, when asked for help in the Lord's work, to take a serious look at the money they spend needlessly,—whether it be for tobacco or other useless things,—the Lord's treasury would be full to overflowing. The way in which we spend our money is a fairly good index to a man's character. The eye of our neighbors may never know the real facts, but the Unfailing Eye above can not be deceived. We stand or fall upon the actual records of the book of life.

Soliciting Money.

THE Brethren in Northeastern Ohio are taking steps to put an end to the unauthorized soliciting of funds in their District. The following from Bro. Claude H. Murray, Homerville, Ohio, Writing Clerk for the late District Meeting, need not be misunderstood:

To Whom It May Concern: It is desired to call the attention of any and all, who may have occasion to do soliciting or canvassing for funds in the Northeastern District of Ohio, to the following paper which was approved by our District Meeting, held in the Springfield church Oct. 1, 1914:

"All solicitors for funds, to be used outside of the District, must have credentials signed by our Home Mission Board, and such solicitors should also receive the consent of the local congregation before making such solicitation."

Disposing of Jewelry.

ONE of our exchanges,—the official organ of a church that discourages the wearing of jewelry in general,—has been soliciting the members of that body to send all discarded jewelry to the publication office, with a view of utilizing the value thereof in Gospel promulgation. The jewelry, as received, is disposed of to best advantage,—the value of the gold and silver amounting to a goodly sum in the aggregate. We are wondering whether some of the discarded jewelry in our own ranks, if collected, forwarded and sold to the refiners might not be used in like manner to the glory of God!

The Departed Ministers.

AT practically every Elders' Meeting it is seen that one or the other of the aged standard bearers has gone to his reward during the year that has then just elapsed. Properly to commemorate the careers of these veterans of the cross, it is the practice, in one of our State Districts, to have "Reminiscences of Departed Ministers,"—the work being assigned to several who are specially qualified for the task. We commend the practice as a most fitting one. "The memory of the just is blessed," said one of old, and we may well ponder and emulate the worthy lives of those who have gone to their reward.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Otho Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member, D. L. Miller, Mt. Morris, Ill.

General Sunday School Board.—H. K. Ober, Chairman, Elizabethtown, Pa.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Zeller, Treasurer, Broadway, Va.; S. S. Blough, North Manchester, Ind.; James M. Mohler, Leeton, Mo.; J. S. Zimmerman, Seattle, Wash.; Lafayette Steele, Walkerton, Ind.; I. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otho Winger, North Manchester, Ind., Vice-Chairman; A. C. Wicand, 332 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Dayton, Ohio, Treasurer; L. T. Holsinger, Brethren, Mich.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.

Peace Committee.—J. Kurtz Miller, Chairman, 358 Sixtieth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntingdon, Pa.

Homeless Children Committee.—Frank Fisher, President, Mexico, Ind.; E. E. John, Treasurer, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

Tract Examining Committee.—James M. Moore, 3435 W. Van Buren Street, Chicago, Ill., 1919; E. B. Hoff, Maywood, Ill., 1918; J. W. Lear, Detroit, Ill., 1917; D. N. Eller, Daleville, Va., 1916; Edward Frantz, Lordsburg, Cal., 1916.

SOUTHERN PENNSYLVANIA.

The District Meeting of Southern Pennsylvania was held Oct. 28 at the Fairview house near York, in the Codorus congregation. Nov. 27 the elders were in session to receive papers and arrange the work pertaining to the District. In the evening Bro. John A. Miller, of Oakville, Pa., gave an excellent temperance address. It was very helpful and timely, as this subject is receiving considerable attention, not only in the Church of the Brethren, but in each of the States of our nation. The organization resulted in choosing Eld. Albert Hollinger, Moderator; Eld. H. M. Stover, Reading Clerk; Bro. J. H. Keller, Writing Clerk. Seven papers were received, which were all disposed of. One paper was passed to Annual Meeting.

The various committees made gratifying reports,—that of the Old Folks' Home coming in for a large share of commendation. An offering of \$68.20 was lifted for the District Evangelist, who is ill and requires medical treatment. Elders C. L. Baker and Jos. A. Long will represent this District on the Standing Committee at the next Annual Meeting, with Elders Albert Hollinger and J. H. Brindle as alternates. The meeting was largely attended, and a good spirit prevailed from beginning to end. Shrewsbury, Pa., Nov. 18. J. H. Keller.

OUR TRIP TO PLEASANT PLAINS, OKLA.

Nov. 7 wife and I, three daughters, and a little granddaughter started on our way to the Pleasant Plains church, to attend the love feast held there on the above date. We went by the way of Carman, Okla.,—a twenty-mile drive. It was a very pleasant morning, and we contemplated a pleasant and enjoyable time at the love feast. In the afternoon, however, a thunder storm came up. This frustrated our plans, and we failed to reach the place of meeting as intended. We stopped at the home of Bro. George Prentice, but found they had all gone to meeting. As the rain continued until it was too late for us to go to the meeting, we stayed until the return of Bro. Prentice and family. Next morning it was very cold for a while, but it soon became pleasant, and the day was well spent at Sunday-school and meeting. With Bro. Wm. Root as superintendent, we had a good Sunday-school. Bro. D. E. Cripe, of Enid, Okla., had charge of the services, and gave us a very interesting talk on "Bearing One Another's Burdens." We appreciated his talk very much. After the eleven o'clock services we had a short intermission for lunch. Then we listened to another interesting talk by Bro. Cripe. In his talks on Sunday he told us many things of interest in regard to the Orphans' Home. Our aged brother, Joseph Glick, preached for us in the evening. His text was "Prepare to meet thy God" (Amos 4: 11, 12). He handled his subject well. Aline, Okla., Nov. 16. J. E. Sale.

GOSHEN CITY CHURCH, INDIANA.

Eld. A. C. Root, of Seattle, Wash., came to us Nov. 1, to assist in our revival and evangelistic effort, which continued up to and including Nov. 21. One is to be reclaimed, eight have entered the church by confession and baptism, and one who came out, is still awaiting baptism. The last one received was made willing by hearing the instruction given, and seeing baptism administered to one who was received near the close of our last service. This last applicant was, upon his prompt-confession, immediately baptized.

Our recent series of meetings was one of great power. It closed with many under deep conviction. The church has a much larger vision of her duties to her fellowmen. Bro. Root preached twenty-eight sermons. Included in these there was one sermon to men and one to women. The men filled the seating capacity of the church, but at the women's meeting not even standing room could be had. Words of commendation came from every side for Bro. Root's teaching in these special meetings.

Our meetings were kept before the public in the daily

press, by deeply interested young brethren and sisters. Our song service, in charge of our three regular choristers, was a spiritual uplift, and the support given the meeting through a wide-awake finance committee, was very gratifying.

Our prayer meetings, before the regular services each evening, were a source of spiritual power and blessing, and there was much rejoicing because of answered prayer.

We believe that Bro. Root has been an instrument in God's hands to help us to a larger consecration and a much greater unity of effort in our church-life.

Bro. Root goes immediately into a series of meetings for the Brethren of the Union Center congregation, at their West House, with our prayers for a successful meeting. W. H. Greenawalt.

Goshen, Ind., Nov. 22.

MCPHERSON COLLEGE, MCPHERSON, KANSAS.

The second term's work opened at McPherson College, Nov. 9, with an increase of almost thirty in the student body. The short courses in business, agriculture, and domestic science are attracting students who can spare only the winter months for school work.

An event long to be remembered occurred on Thursday, Nov. 19, when our beloved President, Bro. Daniel Webster Kurtz, was formally inducted into his office. Invitations for the occasion had been sent far and wide to alumni, to members of the Board of Trustees, and friends of the school. A large crowd gathered at ten o'clock for the morning program. Music appropriate to the occasion was rendered. The charge was delivered by Eld. J. J. Yoder, President of the Board of Trustees. The speaker recounted briefly the history of sacrifice and devotion that has made the college possible. Bro. Kurtz responded with a few impressive words. Bro. H. J. Harnly, Dean of the college, in a short but scholarly address, set forth the principles of the Church of the Brethren, and indicated the function of the college in perpetuating and exemplifying the same.

Bro. Kurtz's address, which followed, was a masterpiece, and created a profound impression upon the large audience. The predominant note was a call to service and a masterly interpretation of the educational ideals of the denominational college. The entire address is published in the November issue of the College Bulletin, and may be had for the asking.

The inaugural address was delivered by President Henry J. Waters of the State Agricultural College of Kansas. Pres. Waters knows how to enter into the spirit of the Christian college, and his remarks were inspiring and helpful.

The afternoon program consisted of short addresses by representatives from the various educational interests of the State, the city, and the church. Several of the colleges of Kansas were represented by faculty members, as was also the State University. Two members of the Alumni Association delivered well-prepared addresses. We were exceedingly fortunate in having on the program Eld. J. H. B. Williams, of Elgin, Ill., representing the General Educational Board of the church. Few men in the Brotherhood understand and appreciate the momentous problems of the church and the schools as does Bro. Williams.

From 7 to 9, in the evening, President Kurtz and wife held an informal reception to the public in the gymnasium. This was well attended by students, patrons, and friends.

Our annual Bible Institute will be held Jan. 17 to 24, 1915. Fuller announcement of this will be made later. The management believes that the program will be unexcelled in variety and thoroughness. E. L. Craik.

McPherson, Kans., Nov. 20.

SOUTHWESTERN MISSOURI AND NORTH-WESTERN ARKANSAS.

The District, Ministerial, Sunday-school and Christian Workers' Meetings of the above-named District, held at Peace Valley, Howell Co., Mo., Oct. 20 to 23, dealt with many phases of our church work. The meetings were a success from beginning to end. The song services were especially good. The writer rejoiced to see the young members come to the front, requesting that song services be made a specialty. It gave the writer and others new encouragement as song leaders. These special song services did much good in the locality, and many people around there enjoyed them greatly. They gave us new inspiration to take to our homes.

The District Meeting was called to order by the retiring Moderator, Bro. A. Killingsworth, who called on Bro. I. L. Harris to lead the opening devotional exercises. All delegates then appeared before the Committee on Credentials.—Brethren P. L. Fike, W. P. Burress and B. B. Hylton. The organization was as follows: Bro. J. B. Hylton, Moderator; Bro. C. W. Gitt, Reading Clerk; Bro. I. D. Gibbel, Writing Clerk; Bro. Orin Harvey, Assistant Writing Clerk. The roll was then called, and the meeting was declared ready for business. Two queries were presented and discussed. One query asked for a new feature in our District,—to formulate a plan of holding annual District Sunday-school Institutes. The

paper was accepted and a plan decided upon, to hold said Institute during District Meeting time.

Four principal reports were given by committees: (1) On evangelistic work. Report accepted. (2) The Child Rescue Work. This was ordered to start now. (3) By Trustee of McPherson College. Report accepted. (4) Annual Meeting Locating Committee. It was reported that no location has as yet been found. This District is not in favor of a permanent location for our Annual Conference, as more good missionary work will be done by said meeting to leave it as it is.

Bro. Orin Harvey was elected as a member on the Mission Board for three years. The Sunday-school Committee of last year was retained for another year,—Sisters Pearl Harris and Zella Fike as committee of the eastern end, and Brethren Orin Harvey and F. M. Young, committee of the western end. Bro. C. W. Gitt was elected on the Temperance Committee for three years; Bro. George Barnhart, for two years; Sister Emma Wine for one year. The next District Meeting will be held in the Dry Fork church on Wednesday before the full moon in October.

Bro. P. L. Fike was elected as a member of the Standing Committee, with Bro. N. Oren, alternate. The committee on program for the next Ministerial Meeting will be Brethren D. W. Teeter, A. W. Adkins and I. D. Gibbel. The treasurer's report was read and accepted. Some features of the statistical report are as follows: Number of members, 519; families, 262; ministers, 27; elders, 16; deacons, 52; appointments per month, 64; Sunday-schools, 16. The meeting was closed by devotional exercises, led by Bro. C. O. Bogart.

The next day the Ministerial, Sunday-school and Christian Workers' Meetings convened. On motion, the same officials were retained.

After devotional exercises the Ministerial Meeting was ready for work. The subject of "Consecration" was first on the program. Bro. I. D. Gibbel opened the subject, followed by Bro. P. L. Fike, who emphasized the importance of ministers being more consecrated in their work.

Another subject was, "What Are the Needs in the Congregation in Which We Live?" It was urged that we need elders that are more consecrated,—more efficient. When brethren are elected to the ministry, they should use their energies to become stronger. We need a new voice. We need enthusiasm, and sermons that the congregation relishes. In all of these things we must remember that ours is the message of the Lord Jesus Christ. Then, too, we need good song services. We need more earnest prayer. Let the family altar be erected in every home! If the Lord has blessed us, we should see that a part of our means is given to his work. We must have the cause at heart, and show our influence. By freely mingling with others we should learn to understand one another better.

On the subject of "Need of a Revival" good thoughts were expressed. The principles of the Gospel should be more closely observed. The world is full of dying men and women, and the only remedy by which they can be saved is the Word of God. If ever they are to be brought into the kingdom of God, it must be by Jesus Christ and no other way. The Christian life needs a great deal of cultivation. The soul needs uplifting. Each one of us is responsible. As we realize this it becomes our duty to do what we can, and to see to it that the people get the spiritual food they need. What have we done along this line? If we ask God for wisdom, he will give it liberally. We should throw our life into the work. We should sacrifice. One of the best ways of feeding the people is through the Sunday-school. By thus feeding the children, the good influence lasts and stays with them.

"What Constitutes a Genuine Conversion?" was commented on, in part, as follows: A genuine conversion stands the Scriptural test. A tree is known by its fruit. A Gospel conversion implies a sacrifice of self. A genuine conversion gives us a home in heaven. Such a conversion means a complete change. Without this there can be no genuine conversion.

At the Sunday-school Meeting the churches were represented by nine delegates and one letter. Live topics were well discussed.

The Christian Workers' Meeting also was an interesting gathering. It was remarked, "If the church is not in favor of Christian Workers' Meetings, it is hardly worth while to organize." It was suggested that the old as well as the young might profit by engaging in the work and taking an active part.

After necessary announcements had been made, devotional exercises closed this interesting series of District gatherings. Preaching services were conducted each evening for a week afterward by Bro. N. Oren and the home ministers.

Isaac D. Gibbel, Writing Clerk.
Carthage, Mo., Nov. 14.

It is preposterous to ask any man to be intellectually consistent with himself for six months at a stretch in a world of ripening knowledge. The partial must ever yield to the perfect. "When that which is perfect is come, then that which is in part shall be done away."

TO THE CHURCHES OF SOUTHERN ILLINOIS.

Our annual Sunday-school and Bible Institute will be held during the approaching holidays in the La Place church. It will begin on Saturday night after Christmas. The programs will soon be sent to the elders and superintendents. We ask that the superintendents read them to their schools. We want all to know of the feast of good things anticipated. Subjects under consideration are: "Periods of Child Development," "Lesson Planning," "The Art of Questioning," "Comparison of the Four Gospels," "Sunday-school Administration and Organization," "Elementary Work," "Teacher-Training," "Unconscious Tuition," and "Individual Responsibility." There will also be periods of Bible study. Memorizing Scripture—an important part of Sunday-school instruction—will be another subject taught.

Bro. Ezra Flory, of Bethany Bible School, will be a regular instructor. Other competent workers will assist. The regular Sunday-school Meeting will be on Sunday, when a good program will be given. There will be sermons at night on practical subjects. We want representatives from every church. We want the elders, Sunday-school superintendents, teachers and officers. In short, we want all who can possibly come. Encourage the young people to come! Begin now to plan for a large attendance! Let us pray for the church that has so kindly invited us! Let us pray for the general success of the Institute, that it may be a source of great inspiration as well as instruction!

We notice, in a late Messenger, that another of our schools has become a "Front Line" school. This advancement has been made since our October District Meeting. We praise the Lord for this, as it means better work for the Master. If any Sunday-school has not yet received our report for last year, 1913, let the superintendent send at once to the District Secretary for one. Read the report to your school. See where your school stands, in relation to the standard for 1914. If you are not already a "Front Line" school, try to become such at once. We want more "Front Line" schools for our 1914 report. Be sure to let your school know where it stands. This will inspire more aggressive and better work. May the Lord direct us and be glorified in all that we do!

Elizabeth Howe Brubaker,
District Sunday-school Secretary.

NORTHWESTERN KANSAS AND NORTHEASTERN COLORADO.

The several meetings of District Conference week of Northwestern Kansas and Northeastern Colorado convened at the Victor church, Osborne County, Kansas, Oct. 27 to 30. On Tuesday afternoon the Elders' Meeting was held. Wednesday was spent in the interests of the Sunday-school and the Christian Workers. Thursday was Ministerial Meeting day. The evening was given to an excellent Missionary Meeting.

Friday, at 8 A. M., the District Meeting proper was organized for business. Officers elected: Elder E. D. Steward, Moderator; Bro. E. F. Sherfy, Reading Clerk. Considerable business came before the meeting. One query goes to Annual Meeting. Eld. E. D. Steward was chosen as a member of Standing Committee. Bro. H. C. Long, Littleton, Colo., was elected Secretary-treasurer of the Mission Board. The District Meeting of next year will be held in the North Solomon church, Fortis, Kansas. Burr Oak, Kans., Nov. 21. T. E. George, Clerk.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale.—We are in the midst of our revival meetings, with Eld. A. C. Snowberger doing the preaching. The house is well filled at each service. The attention and interest are all that could be desired. One has applied for baptism. We held our preparatory council Nov. 21, with the writer presiding. Three letters were received and one was granted. The deacons gave a favorable report—in many respects better than ever before. We have changed the date of our love feast from Nov. 28 to Dec. 4.—F. F. Durr, Glendale, Ariz., Nov. 26.

CALIFORNIA.

Lindsay.—This church experienced a spiritual uplift by the presence and association of so many of our earnest and consecrated brethren and sisters during the recent District Conference held in our congregation. The church was in an attitude of expectancy for our series of meetings, which began Oct. 25, with Bro. W. F. England, of Lordsburg, Cal., assisting us. God abundantly blessed his efforts during the three weeks he labored among us. We rejoice that seventeen decided to accept Christ as their Savior. Fifteen have already been received into the church by baptism. The whole community has been stirred to a strong interest in spiritual things. Many are counting the cost.—A. O. Brubaker, Lindsay, Cal., Nov. 20.

Lordsburg.—At the close of our preaching services, last Sunday evening, a young man was baptized by Bro. Ernest Hoff.—Grace H. Miller, Lordsburg, Cal., Nov. 19.

Raisin City congregation held a love feast Oct. 17. Owing to the inclement weather, a few members were deprived from being present. Bro. Brown, of Reedley, Cal., presided, and the feast was very impressive and quiet. About sixty members communed. Some brethren and sisters from other congregations were present, and we enjoyed associating together. Eld. Dickey has been holding meetings at the Sacramento Valley church, and after spending about a week will hold services for the Linton church. We miss him in our own congregation, but are glad that he can be of service to others in soul saving.—Nelle E. Flickinger, Raisin, Cal., Nov. 23.

Santee.—Bro. D. M. Fike, of Los Angeles, Cal., delivered three fine sermons for us Nov. 21 and 22. Our regular minister, Bro. E. W. Pratt, is giving us a series of sermons on

"Christ's Sermon on the Mount." We decided to hold our love feast Dec. 27. We are still in need of more helpers here. Any members wishing to change locations, should visit Santee.—Anna R. Hyatt, Santee, Cal., Nov. 23.

COLORADO.

Colorado City.—In the absence of our pastor, Brethren Bjorklund, Hanson and Harshbarger, of Rocky Ford, have in turn filled the appointments at this place. Their services were greatly appreciated, and enjoyed by all. We expect Bro. Sherfy and family to be with us in regular services again next Sunday. Our Christian Workers rendered a Thanksgiving program on Sunday evening, after which a donation was given for the Child Rescue Work. Many and varied were the expressions of thanks, and not the least of importance was this one: "I am thankful that Colorado went dry." Truly, "the Lord hath done great things for us, whereof we are glad."—Bettie Root, 635 Church Street, Colorado City, Colo., Nov. 25.

Stonyford.—Eld. J. Harman Stover, of Fresno, Cal., came Nov. 7, and preached eighteen soul-stirring sermons. Sister Stover came with him and was a great help in visiting and doing personal work. She also gave much comfort to Sister Wincher, who "stays by the stuff," as most preachers' wives have to do. We still look for fruit from the precious seed which was sown.—W. E. Whitchee, Stonyford, Colo., Nov. 23.

DISTRICT OF COLUMBIA.

Washington City.—We had the pleasure of hearing Bro. S. Randolph, of Limestone, Tenn., deliver two excellent sermons on a rainy day. He is only a young man, but promises to be a preacher of marked ability. Our local teacher-training class has resumed the study of the prescribed course, and will have weekly meetings. In the absence of a pastor, our appointments are filled by the local brethren, and by other workers who come to us from the surrounding country. Thanksgiving sermon was given on Thursday morning by Bro. Jacob H. Hollinger.—M. C. Flohr, 338 Eighth Street, S. E., Washington, D. C., Nov. 22.

DELAWARE.

Greenwood.—Nov. 22 we enjoyed a well-prepared temperance program, arranged by our efficient Sunday-school superintendent. The school (which is now in the hands of the Lord) was filled to overflowing by young and old. Everybody seemed to catch the spirit of the meeting. Recitations, readings and speeches were given by little tots of four years old, and others, ranging in age to nearly fourscore and ten. Some said it was the best meeting of the kind they had ever attended. May the day soon come when the wife, or daughter of a drunkard shall not be known in all our land! Then there will be bread and clothing for all; poverty and rags for none.—Christian Kravill, Greenwood, Del., Nov. 23.

INDIANA.

Cedar Creek.—We have just closed a very spiritual and glorious three weeks' series of meetings, with Bro. Ira E. Long, of Andrews, Ind., doing the preaching. Our dear brother labored very earnestly and gave much sinners' souls along the line of holiness. Bro. Long could not be with us at the beginning of the meetings, so Bro. Yontz, of Topeka, Ind., preached two sermons, and Sister Yontz conducted the song services for the first week. When Sister Yontz could not remain any longer, she secured Sister Madge Uery, of Goshe, Ind., to take her place. Churches desiring a model young sister for work of this kind can make no mistake in securing Sister Uery. As a result of our efforts, five dear ones were baptized, and one was restored to fellowship. Others are seriously counting the cost. On the evening of Nov. 21 we held a very spiritual love feast, with Bro. Long officiating. We greatly regret the ill-health of our elder, Bro. D. E. Harvey. May the Lord greatly strengthen him in these days of trial! Our meetings closed on Sunday evening with a full house and much interest.—Sadie Ober, La Otto, Ind., Nov. 24.

Elkhart Valley.—Nov. 1 Bro. J. H. Pike, of Middlebury, Ind., began a revival at this place, which closed Nov. 25. He delivered twenty-eight spiritual sermons. The meetings were well attended, and the interest was good. Seven were received by baptism, and two were restored. Others are near the kingdom. We certainly are glad that Bro. Pike was so blessed by the Lord with health and strength in his good work.—Sarah Rookstool, R. D. 7, Elkhart, Ind., Nov. 28.

Pleasant Dale.—Nov. 21 we met in council, with our elder, Bro. D. M. Byerly, presiding. One letter of membership was received. Sunday-school officers were chosen for the coming year, with Bro. O. V. Dilling as superintendent, and Sister Mabel Byerly as secretary. Bro. Joe Baumgardner, of Elkhart, Ind., was elected clerk. Bro. Thomas Griffith, treasurer; Bro. John Brown, Gospel Messenger agent; the writer, church correspondent. We decided to have Thanksgiving services, with Bro. D. A. Hummer, of Camden, delivering the address.—Mrs. Harley A. Olwin, R. D. 1, Monroe, Ind., Nov. 22.

Rossville.—Since my marriage two were received into the church by baptism, making eighteen baptized during our recent series of meetings. While our pastor was absent, our appointments were filled by Bro. John W. Root, who preached for us on Sunday and Sunday evening, Nov. 15. Nov. 22 Eld. D. C. Campbell, of Colfax, Ind., delivered two excellent sermons. "Travels in Bible Lands." On Thanksgiving Day Bro. Jesse A. Smeltzer, of North Manchester, Ind., preached for us, and also on Sunday and Sunday evening following. An offering of \$20 was taken at our Thanksgiving meeting for mission purposes.—John W. Vetter, Rossville, Ind., Nov. 28.

Sampson Hill.—Nov. 14 Bro. Luther Bedel began a series of meetings at this place, and labored earnestly until the 28th, delivering twenty soul-stirring sermons. Five confessed Christ. A father and mother have been baptized; the other three, two young ladies and a young man, want to be baptized on Christmas Day. Two were received by letter. Our love feast will be held Dec. 26.—Mrs. O. P. Tranter, R. D. 2, Shesha, Ind., Nov. 28.

South Whitley Mission.—Oct. 26 we held a Children's Meeting. A good program was rendered. Our Aid Society did some sewing for the Chicago Mission, of which Bro. E. E. Eshelman has charge. Bro. Joe Baumgardner, of Elkhart, Ind., presided at the meeting, and we enjoyed associating together. We decided to add the birthday offerings, \$12.45, to it, and also donated chickens and noodles. A committee has been chosen to arrange for a Christmas program. Our pastor, Bro. L. U. Kreider, is in Ohio, awaiting his return. We have good prospects for Sunday-school, and a revival. We pray for more earnest workers at this place, and trust that we may prosper in the future. Our crowds are increasing somewhat. Our council meeting is to be held at the regular time, the second Thursday evening of December. Our Aid Society Meetings are held the first and third Tuesday of each month.—Anna Brubaker, E. D. 3, South Whitley, Ind., Nov. 25.

Upper Deer Creek.—Bro. T. D. Butterbaugh came to this place Oct. 11, and conducted our revival effort. The meetings continued for three weeks. Our love feast was held Oct. 30. We were greatly blessed by the presence of Bro. T. D. Butterbaugh at the meeting, and very good attendance. People came from the adjoining churches and some attended that were not in the habit of going to church at all. One young man came out on the Lord's side and we are sure that many others were caused to think of the Lord. We are very earnestly praying. Good seed has been sown which, we hope, will bring a bountiful harvest in time to come.—(Mrs.) Essie Smith, Onward, Ind., Nov. 28.

Wabash City.—On the evening of Nov. 9 Bro. J. W. Norris, of Chicago, Ill., assisted by Bro. Wm. Detrick, who recently moved here, began a series of meetings which lasted ten days.

Both preached the Word in its purity and power. The members were greatly strengthened. Two out of Christ in baptism. One sister was restored. The interest and attendance are increasing in our Sunday-school. We have changed our place of worship from the Masonic Temple to Room No. 37 East Canal Street. A cordial invitation is extended to all. Mrs. Chas. C. Indiana superintend. Wabash, Ind., Nov. 23.

Wabash church met in council Nov. 14, at 1 P. M., with Bro. I. B. Wilke presiding. One letter was granted. Nov. 26 we held Thanksgiving services. Brethren E. S. Brubaker, John Strauberg, and Rev. Lytle, of the Progressive Brethren, each gave short talks, which were enjoyed by all. An offering of \$7.50 was taken, to be used for missionary work, or some other good purpose.—Lola C. Pulley, Wabash, Ind., Nov. 28.

Yellow River.—I have just closed a stirring revival in the above-named church (Northern Indiana). Two have been baptized, three are awaiting baptism, and one returned to the fold. I expect to begin a series of meetings in the Silver Creek church, Ohio, on Thanksgiving Day.—J. W. Kitson, Syracuse, Ind., Nov. 23.

IOWA.

Cedar church met in Thanksgiving services at 10:30 A. M., Nov. 26. At this meeting an offering of \$14 was lifted, to be distributed to the needy in our congregation, \$3.75 was subscribed.—Myrtle Morpheu, Clarence, Iowa, Nov. 28.

English River church met in council Nov. 21. We organized a primary department for the Sunday-school, with Sister Estelle Sawyer as superintendent. Bro. W. H. Brower was elected superintendent of the primary school. Bro. S. F. Brower is president of our Christian Workers' Meeting. The writer was chosen as elder of this congregation for two years. Eld. J. Q. Goughner, of Ankeny, Iowa, closed a two weeks' revival here Nov. 22. His wife accompanied him, and both labored tirelessly while among us. The members of souls. We had the pleasure of receiving three by baptism, and seeing one member restored to fellowship. We met at the church for Thanksgiving services yesterday. An offering of \$20.45 was received for the Lord's work.—J. D. Brower, South English, Iowa, Nov. 27.

Kingsley church held her Thanksgiving service in town at 11 A. M. Bro. M. A. Laughlin delivered an appropriate sermon for the occasion, after which a collection of \$16.07 was taken. It was decided to send half to the Minneapolis Mission and to give the other half to our pastor. It was decided to hold the Bible School at Kingsley, Iowa, beginning Nov. 8. Bro. J. G. Rover is to conduct it. The Ministerial Committee is to secure another pastor, in case Bro. Laughlin leaves us in the spring.—Phoebe Pott, Kingsley, Iowa, Nov. 27.

Yale.—Our special Thanksgiving program was rendered Nov. 23. The subject of the evening was "Thanksgiving and the Colonization, Immigration and Landings of the Pilgrims." Together with the Thanksgiving Proclamation, by the writer, Brethren Guy Fisel and Chas. Reynolds rendered a beautiful duet. Bro. Reynolds gave an impressive talk concerning our relationship to Christ. Bro. John Byrnes gave a touching address on the "Tenor of Plenty." "Educational Advantages" and "Church Privileges" were ably discussed by Bro. Moses Deardoff, who talked from practical experience, and not simply theory. The leader, Sister Hazel Clouse, then asked each one present to name one thing for which they were thankful. Bro. Byrnes read numerous names, as well as inspiring. Sister Fay Fisel gave a select reading on "Landings of the Pilgrims," which was greatly appreciated by all present. Since Bro. David Imler went to Minnesota, we are left without a president or vice-president. The writer was authorized by the church to act in that capacity during the coming year. Following the Christian Workers' Meeting, Bro. Moses Deardoff preached an impressive Thanksgiving sermon. Dec. 27 we expect to begin a Bible Term at this place.—Allie Lookingbill, Yale, Iowa, Nov. 24.

KANSAS.

Morrill church held a very interesting and uplifting series of meetings, conducted by Bro. A. P. Blough, of Waterloo, Iowa. He gave an excellent address to the young people on Sunday evening, Oct. 25. Three were baptized. The meetings were well attended, and the interest was good. Nov. 24, Elder Bro. C. B. Smith, is at present conducting a series of meetings in Springer, N. Mex.—Eldon Engle, Morrill, Kans., Nov. 24.

Rock Creek.—We have just closed a series of revival sermons, conducted by Bro. J. H. Pike, of Middlebury, Ind. We are rejoicing that twenty-three have been baptized. One was restored, and one applicant is to be received soon. Two others are undecided as to the church with which they want to affiliate. We hope they will remain with us. Our church has increased about eighty per cent. numerically. Just before the close of the meetings we held our love feast. Many visitors were present. Bro. Sawyer, of Morrill, preached the examination sermon, and Bro. Canfield officiated.—Walter Mason, R. D. 6, Sabetha, Kans., Nov. 25.

KENTUCKY.

Wolf Creek.—We met in council Nov. 14, with Eld. R. H. Reed presiding. We had excellent preaching by our elder and Bro. Robert Fields. Our elder is thoroughly alert on all matters pertaining to church work. It is daily impressed upon us that as our elders are pastors, so will the church be. Efficient leaders will make a strong membership. Our Sunday-schools and Christian Workers' Meeting are growing in interest and attendance.—Rufus M. Reed, Laura, Ky., Nov. 22.

MARYLAND.

Baltimore (Woodberry).—Our series of meetings, which began on the morning of Nov. 8, conducted by Bro. P. Snader, of New Windsor, Md., closed last evening with a full house and the best of interest. We are inclined to believe that our meetings should have been continued at least one week longer. Bro. Snader preached seventeen sermons in all. One was enrolled with the believers, and another was restored. Two were received by baptism. The membership has been strengthened and built up. We feel confident that some are near the kingdom, and may come into fellowship with the believers in the near future.—F. D. Anthony, 1020 Falls Road, Baltimore, Md., Nov. 24.

Centerville.—Eld. G. S. Rainigh, of Denton, Md., was on Friday of last week, suddenly taken by a severe hemorrhage of the lungs, followed by a lighter one on Saturday. On Sunday he called for the anointing. His condition, at this writing, is slowly improving and we hope it will not be long before he will be able to resume his duties. He has so faithfully been doing for a number of years. He was booked for a series of meetings with the Brethren of Shady Grove, Pa., beginning Nov. 28, but this, with a number of other meetings, planned for this winter, will have to be canceled until his health is such that he can again be of help to the Master for his service. He asks an interest in the prayers of God's people in his affliction.—S. F. Rainigh, Denton, Md., Nov. 28.

Manor.—Eld. D. K. Clapper, of Meyersdale, Pa., began a series of meetings in the Downsview house, Nov. 1, continuing until Nov. 15. The Lord's work has been strengthened. Two were received by baptism. Our Thanksgiving service was held in the Manor church as usual. Bro. Harvey Martin preached an appropriate sermon, after which an offering was taken for missions. We expect Bro. Clapper to conduct a series of meetings in the Manor church, beginning on the first part of January.—M. Portia Rowland, Fairplay, Md., Nov. 27.

Notice (Pipe Creek).—The correct amount given by our church to assist students at Blue Ridge College, who are preparing to be missionaries, is \$75 instead of \$15.—Eliza Engler, Pipe Creek, Nov. 28.

West Point.—Oct. 31 the members of this church enjoyed

a spiritual love feast, with about twenty-five surrounding the Lord's tables. Bro. Anthony, of Baltimore, Md., officiated. Our elder, Bro. John A. Smith, and our pastor, Bro. Windfield Miller, of Baltimore, were also with us. A number of visiting members were present. There was a good crowd of listeners, and excellent order prevailed. Bro. Miller preached an excellent sermon on Sunday morning.—(Mrs.) Arnola Pohlman, Reisterstown, Md., Nov. 23.

MICHIGAN.

Eldorado.—Bro. I. G. Blocher and wife, of Greenville, Ohio, stopped with us over Nov. 22, while on their way home from a visit to the Zion church. Bro. Blocher gave us an excellent sermon at our morning service. In the evening we had a well-conducted Thanksgiving program. Following this service, Brethren Blocher and Bowser gave short talks. We took up an offering of \$3. Our attendance is good, and the work looks quite prosperous.—Stephen Weaver, Clarksville, Mich., Nov. 24.

Lake Odessa.—The Mission Board of Michigan had a call in a recent number of the Messenger for a minister to locate at Bangor, Mich. We are grateful to those who have written us. Bro. F. E. Miller, of Muscatine, Iowa, is to move to that place about Feb. 1, 1915.—Peter B. Messner, Lake Odessa, Mich., Nov. 21.

Woodland Village church assembled in a Thanksgiving service yesterday. The three churches in our little town joined in a union meeting, which, we feel, was enjoyed by all present. A collection of the Lord's supper was taken. In the evening we expect Eld. Edson J. Urey to aid us in a series of meetings, beginning Dec. 4. We have organized a teacher-training class, conducted by Brother and Sister G. F. Culler, which proves to be very interesting. Our Christian Workers' Meeting is growing in interest since our first meeting. Several have been received by letter.—Anna Christian, Box 148, Woodland, Mich., Nov. 27.

MINNESOTA.

Minneapolis (First Church of the Brethren).—This church has just enjoyed a two weeks' series of meetings, which closed last night with a love feast. Bro. Reuben Shroyer did the preaching. Four were baptized in the morning meeting, and two more are to be baptized in the immediate future. Four of this number are adults and able workers, which will add much strength to the active force of the church. The other two are able workers from the Junior department of the Sunday-school. All letters of membership were also accepted yesterday. Other letters are to be received in the immediate future. We have had some zero weather. Common labor is scarce this winter, and some of the poor will need assistance. We are now preparing for the Christmas work. The Sunday-school will render a special program on Friday evening, Dec. 11. The church is located at 218 Twenty-sixth Avenue North, Minneapolis, Minn., Nov. 23.

MISSOURI.

Bethany.—On the evening of Nov. 21 we enjoyed a very spiritual love feast. The visiting ministers present were Bro. S. B. Shirley, Bro. Oscar Early, of the Rockingham church, and Bro. E. W. Mason, of the Wakenda church. Bro. S. B. Shirley officiated.—Lena Temple, Stet, Mo., Nov. 22.

Mound church met in council Oct. 30, to receive a report of the visiting brethren prior to our love feast. Nov. 2. Eld. James M. Mohler, of St. Louis, Mo., officiated. He also began a series of meetings for us immediately following our love feast, which continued until Nov. 15. Lasting impressions for good were made.—Della Enos, Adrian, Mo., Nov. 22.

Shoal Creek.—Bro. J. B. Hyton commenced meetings here Nov. 14, and continued preaching until Nov. 23. His sermons were interesting and instructive. Two young men were received into the church by baptism. We held our love feast Nov. 21. Bro. Hyton officiated. Thirty-three members surrounded the Lord's tables. On Sunday at 10 A. M. we met for prayer and song, after which Bro. E. B. Bursas, of Joplin, Mo., preached a good sermon. We had lunch at the church. At 3:30 P. M. we assembled for our local Sunday-school Convention, conducted by Bro. A. W. Atkins, of Nevada, Mo. The topics were ably discussed. Sister Edith Hay, of Springfield, Ark., conducted our song service at all the meetings, which we highly appreciated. Bro. B. B. Bursas, of Joplin, Mo., and Bro. Orrin Harvey, of Joplin, Mo., were with us also, and assisted in the Sunday-school Convention.—Virgie Argabright, Fairview, Mo., Nov. 24.

NEBRASKA.

South Beatrice.—Today we closed a four weeks' revival, conducted by Bro. Edson J. Urey, of Lincoln, Nebr. We are unable adequately to describe the great work that has been accomplished by the power and Spirit of God. Seventy were baptized. Eight returned to the fold and renewed their covenant. Deep reverence prevailed at all the services. The greatest interest was manifested during the love feasts. Bro. Urey presented the Word with power and great earnestness. Seven heads of families came with their wives. In some families the children also came. They range in ages from ten to seventy years. Great rejoicing was among many, for what the Lord has done for them. Bro. Jarboe is a very young man, and willing to labor for the Lord. He did much house-to-house visiting and personal work, like Paul, thus coming in contact with the people and their real needs. Others are near the kingdom, and many more ought yet to come.—J. W. Gish, Holmesville, Nebr., Nov. 14.

NORTH CAROLINA.

Maple Grove.—Bro. J. A. Naff, of Boone Hill, Va., has just closed a successful revival at Maple Grove. Seven have been baptized, two restored to fellowship, and one is awaiting baptism. Fourteen sermons were preached.—Russell Robertson, R. D. 1, Winston-Salem, N. C., Nov. 26.

OHIO.

Bellefontaine.—Nov. 8 Eld. P. J. Blough, of Hooversville, Pa., began a series of meetings at this place, which continued two weeks. Bro. Blough was heard with much interest. The sermons appealed to all. We were happy to have two unite with the church. On Sunday evening, Nov. 22, we held our love feast, with forty-four surrounding the tables. Bro. Blough officiated at the love feast, assisted by Brethren J. S. Weaver and Hugh Miller. The Thanksgiving Day Sunday-school program was given at this place by the Logan and Bellefontaine churches. Bro. S. P. Berkebile was chosen Moderator with the writer as Secretary. The motto of this meeting seemed to be "Others." The addresses were good. A committee was appointed to arrange for a joint meeting with the next Point of View church, the Logan church. Such meetings are instructive, and help each worker to realize more fully his personal responsibility.—Leo Lillian George, Bellefontaine, Ohio, Nov. 26.

Black Swamp.—Our love feast was held Oct. 31. We had a very spiritual meeting. Members were here from several adjoining churches. Seventy-four surrounded the Lord's tables. Visiting ministers present were Bro. Smetzer, L. H. Dickey, Perry McKimney, Wm. McKimney, Nathan McKimney and C. W. Stutzman. Bro. Smetzer preached. Immediately following the love feast, Bro. McKimney began a series of meetings. He preached twenty Spirit-filled sermons. One was reclaimed. Many more are counting the cost. Bro. David Painter led the song service.—Aldah L. Kuris, R. D. 1, Stony Ridge, Ohio, Nov. 24.

Huntingdon.—In the midst of a most interesting series of meetings. Bro. J. H. Cassidy, of Huntingdon, Pa., is preaching some fruitful sermons for us. During these meetings there has been an assembling of our forces, the spiritual significance of which can not be measured at this time. The

real unity of God's people is made manifest in their taking hold of the work, and doing anything they can to make the meetings a success. We trust that Bro. Cassidy may have many years of efficient service before him. Twenty have so far come forward to join the church. Large crowds listen to his sermons night after night. Our love feast will be held on Sunday, Nov. 28. The churches adjoining churches are cordially invited.—Elizabeth D. Rosenberger, Covington, Ohio, Nov. 22.

Hicksville church is at present in the midst of a glorious revival. Bro. W. R. B. McKimney, of Beaverton, Mich., came Nov. 8 and preached nine sermons with great power and full of the Holy Spirit. Last night five stood for Christ. A week ago one was baptized, and one was restored. Others are near the kingdom. We expect the meetings to continue two weeks yet, and probably closed with a love feast. Bro. McKimney is a plain speaker, full of the Holy Spirit. We are praying and hoping and working that many others may be gathered into the fold.—J. H. Topper, Hicksville, Ohio, Nov. 25.

Middle District.—Bro. C. V. Coppock gave us a very interesting sermon on Thanksgiving Day. A collection was taken up for the benefit of the poor children in Chicago, Ill. Our quarterly council is to be held on the second Thursday, Nov. 11, at 7:30 P. M. At this meeting the officers for the Sunday-school will be elected for 1915. The attendance at Sunday-school is increasing.—Jos. H. Stark, R. D. 1, Tadmor, Ohio, Nov. 23.

Richland.—We recently closed a very interesting series of meetings, conducted by Bro. J. B. Bursas, of Smithville, Ohio. He came Nov. 7 and preached nineteen sermons. Though the attendance was not so large as it should have been, we feel that great good has been done. The members have been built up and prompted to greater consecration. Sinners were urged to flee to Christ for safety. Four were baptized, and others are near the kingdom.—Edna Pifer, R. D. 1, Box 104, Mansfield, Ohio, Nov. 24.

Sidney.—On the evening of Nov. 12 the members of the Sidney Mission met in council. At said meeting one letter of membership was granted. We also reorganized our Christian Workers' Meeting, to be held on alternate Wednesday evenings with our teacher-training class. We have engaged Bro. Van B. Wright, of Sinking Spring, to assist us in a series of meetings, to be held after the holidays. Our minister, Bro. S. Z. Smith, gave us two spiritual messages on Sunday. Two accepted Christ.—Eddie P. Schmidt, Sidney, Ohio, Nov. 23.

Strait Creek Valley church held Thanksgiving services on Sunday evening, Nov. 22. They proved very helpful. The Christian Workers rendered a very instructive and helpful program. Some resolutions were given. These were supplemented by Bro. Wright's message. The church is prospering. Our school bids fair to maintain satisfactory progress throughout the winter months, with Bro. Overholser at the helm. Our reorganization will take effect Jan. 1. Any workers who can come this way, and lend encouragement to our work, are most heartily invited. An offering of \$1.95 was taken at the request of General Mission Board. Thanksgiving services will be held at all the points in this immediate vicinity.—Senith R. Setty, Sinking Spring, Ohio, Nov. 23.

OKLAHOMA.

Monitor church met in council Nov. 20, with Eld. Crispe as Moderator. One letter was granted, and five were handed in. That makes a membership of sixty here now. Our love feast, held Nov. 21, was enjoyed by forty-three members. The visiting ministers present were Bro. S. B. Shirley, of Rockingham, and Bro. Pitzer, of Cordell, Okla. Bro. H. Boozie, of Alline, Okla., and Bro. Joseph Glick, Bro. J. H. Morris officiated. The self-examination services were conducted by Brethren H. Boozie and J. R. Pitzer. During the two weeks preceding the feast 1915, we had conducted meetings each night, and three times each Sunday. On Sunday afternoon, Nov. 22, we had services held in the M. E. church in the town of Jet. A large and attentive audience listened to the message from John 3: 5. As a result of the meeting, one was restored to fellowship. For the benefit of housekeepers I would say that some places here are for rent, and any one desiring to lease a place on a farm, it would pay him to consider this field.—Lizzie P. Boyts, R. D. 2, Nash, Okla.

Thomas.—We held a splendid all-day Thanksgiving Meeting. Bro. Jacob Appleman preached for us in the morning. Dinner was served by the church. In the afternoon the services were conducted by Bro. B. F. Stutzman. This service consisted of recitations, essays, readings, songs, and a general prayer and praise meeting. An offering of \$15 was raised, to be used in helping the needy of our town. On the evening of Nov. 16 our Christian Workers rendered a stirring program of songs, talks, recitations, etc. Sister D. E. Crispe, of Enid, Okla., addressed the audience. She brought with her a homeless babe, which added interest to the meeting. Several foster parents are present. A collection of \$38 in cash and time pledges was given to assist the Child Rescue Work in our District. We find these special programs to be effective in opening the hearts, homes, and pocketbooks to this worthy cause.—Elsie K. Sanger, Thomas, Okla., Nov. 23.

PENNSYLVANIA.

Brothers Valley.—On the evening of Oct. 23 we began a local Bible Institute at the Pike house, which continued over the 23rd and 30th, with three sessions each day. Bro. W. M. Howe, of Meyersdale, Pa., and Bro. T. T. Myers, of Juniata College, were the instructors. Their labors were very instructive and uplifting.—C. C. Reimer, Brothers Valley, Nov. 17.

Cowertown.—The two weeks' series of meetings, held at our church, closed last Sunday evening, with the baptism of three, making a total accession of seventeen. We trust the revival will continue, and manifest itself throughout the lives of us all. Eld. L. R. Holsinger, our pastor, did the preaching.—Ester B. Kulp, Pottstown, Pa., Nov. 17.

Mountville.—We closed a series of meetings at the Mountville house Nov. 19. The services were conducted by Bro. Hiram Kaylor, of Rheems, Pa. One took a stand for Christ.—Phyllis J. Fern, Lancaster, Pa., Nov. 23.

Pleasant Hill.—Eld. H. Walker, of the Brothers Valley congregation, Pa., came Oct. 31 and began a series of meetings. He preached nineteen inspiring sermons. Two were baptized. The services were well attended, and the interest was good throughout the meetings.—J. W. Wegley, R. D. 1, Somerset, Pa., Nov. 23.

Red Bank.—Our love feast, held Nov. 1, was a spiritual meeting. Our pastor, Bro. H. B. Helsey, officiated, and the services were much enjoyed by the large number of our members who were surrounded by the Lord's tables. Nov. 22 we held a special Thanksgiving service. Bro. Helsey took for his text 1 Thess. 5: 18, and preached an excellent sermon, after which a thank-offering of \$15 was raised, to be sent to the widows and orphans in Belgium. In the evening we rendered a Thanksgiving program for our Christian Workers. The meeting was very interesting and helpful. Our Sunday-school is progressing nicely. We have good audiences and large offerings.—Narcissa Ferguson, R. D. 6, New Bethlehem, Pa., Nov. 23.

Smithfield.—Bro. George S. Batzel, of R. D. 7, Everett, Pa., began a series of meetings for us at this place Oct. 31, and delivered twenty sermons. He preached the Word in the Spirit and with power. Eight confessed Christ. Seven have been baptized, two were restored to fellowship, and one is awaiting the baptism of the Holy Spirit. A number of sinners are near the kingdom, and the members were strengthened spiritually.—Clarence L. Smith, Martinsburg, Blair Co., Pa., Nov. 23.

VIRGINIA.

Crummit Run.—Our series of meetings, conducted by Bro. J. W. Hess, of Bridgewater, Va., began Oct. 24 and closed Nov. 8.

Our brother preached seventeen sermons while with us. One received by baptism, and many lasting impressions were made. Our love feast was held Nov. 8. Elders H. G. Miller, J. W. Wine and J. W. Hess each gave good addresses. The writer was appointed Messenger agent and correspondent. Our love feast was held Nov. 7. We had indeed a spiritual meeting. Bro. Hess officiated and also preached for us next day. Elders H. G. Miller, Moyer, Va., Nov. 23.

Daleville congregation met in council Nov. 21, with Eld. J. W. Ikenberry presiding. Four letters of membership were received. Eld. J. T. Layman was appointed to organize a church at Clifton Forge. Our church has been without elder and pastor since the death of Eld. D. N. Eller. Eld. J. W. Ikenberry was elected to fill the place. Bro. J. B. Crowder was installed into the deacon's office. The church officers of this year were elected to serve during the coming year. Our Thanksgiving sermon was preached by Eld. J. W. Ikenberry. An offering was lifted for the Belgian sufferers.—Annie Eller, Daleville, Va., Nov. 23.

Flat Rock.—Bro. Geo. A. Phillips, of near Waynesboro, Va., began a series of meetings in the Liberty church in this congregation Nov. 1, which closed Nov. 14. The attendance and interest were good. We feel that the members have been encouraged, and that much good was done.—B. W. Neff, Quicksburg, Va., Nov. 25.

Flat Rock church convened in quarterly council at Flat Rock Nov. 7. The forenoon session was opened at 10:30, with Bro. J. D. Shaver in the chair. The topic, "Is the World Growing Better?" was earnestly discussed by a number of brethren. The topic for our council, to be held at Cedar Grove, Feb. 14, "Is It Important to Attend the Meetings?" Attend Our Church Services, and If So, How Can We Best Secure Their Attendance?" The regular business session was opened at 1 P. M., with Eld. D. P. Wine presiding. Eld. Geo. A. Phillips, of near Waynesboro, Va., was present. Two letters of membership were granted. The penny collectors reported \$25.40 collected. All were reappointed except Sister Mattie Good, who is succeeded by Sister Maggie Gochenour. Bro. J. W. Myers was reappointed on the Local Mission Board, and Bro. H. Garber, on the Local Sunday-school Board. Bro. John N. C. Wine, of near Waynesboro, Va., was reappointed as treasurer. J. D. Shaver was chosen church correspondent. The treasurer's report showed our finances as being in a fine condition, and the assessment was left at \$2.25 per \$10.00. Bro. George A. Phillips began a protracted meeting at Liberty, a union church in Orange County, Va., on Nov. 14. The meetings were well attended. The interest was good, but there were no immediate confessions. The membership, however, was much built up. Nov. 24 our membership met at Cedar Grove, Stony Creek and Flat Rock for Thanksgiving meetings. Bro. J. Carson Miller presided. The collection at Flat Rock, next, Pa., 34: 1. A collection of \$5.90 was lifted for the European sufferers.—J. D. Wine, Forestville, Va., Nov. 28.

Mill Creek.—Nov. 1 Bro. Saylor Greyer, one of our home ministers, began a series of meetings at the Mill Creek church. The meetings continued for three weeks, and closed on Sunday evening, Nov. 22. Bro. Greyer labored earnestly, and preached twenty-five well-directed sermons. The attendance was excellent, although the weather was rough, and cold. Good interest and the best of order were maintained throughout the meetings. Nineteen were received into the church by baptism, and three were restored. The membership, as a result, received a spiritual uplift. Our love feast was held Nov. 21. The house was well filled. Bro. Daniel Bowman, of Johnson City, Tenn., officiated. We had a spiritual feast.—Pearl M. Showalter, North River, Va., Nov. 29.

Mount Zion.—We held our love feast Oct. 31. Bro. J. M. Gray, of Dayton, Va., officiated. A large crowd was present. The love feast was held at the home of Bro. S. B. Shirley, who preached seventeen soul-stirring sermons. Five young people and two heads of families were baptized. The meetings were well attended. Nov. 22 Bro. Geo. Phillips, of Waynesboro, Va., was with us, and delivered a splendid discourse. He is to begin a series of meetings at Cedar Grove, near Mount Zion, on Nov. 23.—H. F. Sours, Luray, Va., Nov. 22.

New Bethel.—Bro. C. D. Hyton began a series of meetings at this place Nov. 1, which closed Nov. 11 with a love feast. This was the first love feast held in this church. Bro. Hyton delivered eleven strong sermons, which aroused a number of people in this community. Six accepted Christ, and three united with the Church of the Brethren. The song service was enjoyed very much by all, conducted by Bro. Jacob G. Layman, of Forestville, Va. The attendance was about four score years old, but forth great effort to be with us, and Bro. John Shaver put his auto to good use in bringing Bro. Layman to these services.—Mrs. E. C. Firestone, Buchanan, Va., Nov. 25.

Valley church met at the Valley house Oct. 31 for council. Our elder, Bro. I. A. Miller, presided. After prayer, Bro. Hiram Spitzer gave us an inspiring talk. Three letters were received, and five were granted. The following officers were elected: Superintendent for the Auburn Sunday-school, Bro. Harry M. Nokesville, Bro. J. W. Miller, of Valley, Va., N. C. Garber; Lower Stafford, Bro. D. P. Quinn. Sister Denise Hollinger was elected president for the Christian Workers' Meeting at Nokesville; Bro. A. W. Long, for the Valley house. Bro. J. W. Miller was reelected as finance secretary. Sisters Louisa, Mary and Mollie were elected for the envelope distribution. The writer is corresponding secretary. A committee was appointed to locate a minister in Lower Stafford, that more and better work may be done. Nov. 26 we held our Thanksgiving service at the Valley house. A special program was rendered, which was very interesting. At the close of the meeting the committee, appointed to look after the work in Lower Stafford, reported that they have a minister who is willing to move there and take charge of the work. One letter was granted.—Mollie Hedrick, Nokesville, Va., Nov. 26.

Peters Creek.—Nov. 1 Bro. J. D. Zigler began a series of meetings. After preaching a series of sermons, he called on the ill of his wife. These meetings were a spiritual uplift, and it was much regretted that Bro. Zigler could not be with us longer. By the special effort of one of the home ministers, Bro. J. H. Wimmer, the meetings were continued one week longer. The work was the same. The baptism—Ida Showalter, R. D. 2, Roanoke, Va., Nov. 24.

WEST VIRGINIA.

Greenwood.—Our Bible Term began Nov. 1 and continued until Nov. 8. Bro. B. M. Miller, of near Waynesboro, Va., was our instructor. We held evangelistic services each evening, conducted by Bro. B. M. Glick, and continued the meetings until Nov. 17. We had a good institute, and it did us all good. Four gave their hearts to God and were baptized. One was restored. Many others are near the kingdom. Bro. Glick went from here to the Brick church, in the same congregation, where he will continue services until over Sunday.—Otis Johnson, Laureldale, W. Va., Nov. 25.

Pleasant Valley.—Bro. J. B. Shaffer and Bro. Holler, of the Liberty church, near Waynesboro, Va., came to our church in Glimmer County on the evening of Nov. 9, and commenced a series of meetings. The membership has been greatly strengthened. The best of order prevailed at all the meetings. The brethren continued until Nov. 20. Nov. 16 three sisters and one brother were baptized. On Nov. 17, 18, and 19, we had twelve brethren and nineteen sisters communed. The Word was preached with power and in the Spirit. Several more are near the kingdom. We believe if the meetings could have been continued for another week, we would have had several additional ones who had good impressions. The meetings have been greatly revived.—M. C. Calkin, R. D. 1, Auburn, W. Va., Nov. 24.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Live Oak.—Nov. 2 Bro. W. R. Brubaker began our series of meetings. He preached sixteen sermons. He labored earnestly for the upbuilding of precious souls.—Lucy J. Hytton, Box 98, Live Oak, Cal., Nov. 21.

Long Beach.—We held our love feast on Thursday evening, Nov. 5. Fifty-four members surrounded the tables. Several visiting brethren were present. Bro. S. W. Funk, of Glendora, officiated. One young man was baptized prior to the love feast. Last Sunday Bro. Wm. Wertenbaker, of Los Angeles, preached for us both morning and evening.—Mrs. H. H. Vaniman, 2315 E. Sixth Street, Long Beach, Calif., Nov. 4.

Sacramento Valley.—Eld. J. P. Dickey, of Raisin, Cal., began a series of meetings for us Nov. 1, and closed Nov. 22. He also conducted a Bible study class in the Book of Romans each week day evening, preceding his sermons. The attendance was the best we have ever had. Many were convicted of sin, but did not yield, this time, to the Spirit's wooings. Bro. Dickey's teaching and preaching proved a great blessing and spiritual uplift to our membership, as well as to other Christian people in our neighborhood. On the evening of Nov. 23 we held our love feast, at which Bro. Dickey officiated. No other visiting members were present. It proved to be the most spiritual feast it has ever been the writer's privilege to attend. Eld. J. Harman Stover is engaged in a series of meetings at Stonyford, another point in this congregation, where Bro. W. Whitcheer lives and labors.—J. Overholster, Glenn, Cal., Nov. 22.

Travis.—Sunday, Nov. 8, marked the close of a very profitable series of meetings at this place. The meetings were conducted by Eld. Andrew Snowberger, of Santa Ana. Four were received by baptism, and one was received by profession of faith. The love feast was held on Saturday, Oct. 31, and was well attended. Eld. M. M. Eshelman and wife are now traveling in the East, preaching and teaching in the different churches. We hope that our congregation may continue in its rapid growth, thus bringing the great into the fold, and becoming new homes to our brethren and sisters from other places.—Lois B. Hilkey, 217 Adams Street, Glendale, Cal., Nov. 17.

CANADA.

Fairview church met in council Oct. 24. Our elder, Bro. James Harp, presided. Five letters were granted. We re-organized our Sunday-school for the winter. As our elder is leaving us, we feel as sheep without a shepherd. We are few in number, but are willing to labor in the Master's cause as best we can. We have no love feast yet, but intend to labor with us.—Olive E. Baker, Alpha, Sask., Canada, Nov. 18.

IDAHO.

Moscow.—Bro. Chas. M. Yearout, of Coeur d'Alene, Idaho, and Bro. S. B. Niles, of Twin Falls, Idaho, have just closed a very interesting series of meetings at this place, eleven having been received into the church by baptism. Our love feast, held Nov. 14, was much enjoyed by all present. Bro. Neher officiated. Nov. 16 we organized a congregation, the writer being chosen as moderator. The correspondence between Yearout and Neher went from here to Coeur d'Alene to conduct a series of meetings.—Pearl Estes, Moscow, Idaho, Nov. 18.

INDIANA.

Pleasant Valley.—We recently enjoyed a three weeks' series of meetings, conducted by Bro. J. Edson Ury, of Onokana, Mich. This was the church where he was called to the ministry and spent his boyhood days. The interest of the meetings was good. The attendance was not as large as sometimes, as the farmers are very busy at this time of the year. One brother and family came quite regularly for about ten days, bringing a wagon-load of people along with them. They were greatly blessed. The number of those united with the church. During the three weeks of preaching we did not have one stormy evening. Bro. Ury preached the Word with power. Three were added to the church by baptism. We feel greatly strengthened. On the evening of Nov. 14 we held our love feast, inviting visiting ministers with us. These meetings were indeed a feast to our souls.—Orpha Mishler, Middlebury, Ind., Nov. 19.

KANSAS.

East Maple Grove.—Brethren E. E. Joyce and C. B. Garber had charge of our council Nov. 14. Brethren J. M. Albright and R. A. Saylor were advanced to the second degree of the ministry. Bro. Garber preached a strong series of sermons for us and the people of our community are being intensely interested. One was many others were made to think on the New Testament doctrines.—H. E. Myers, Gardner, Kans., Nov. 22.

Mont Ida.—Our series of meetings, conducted by Bro. R. A. Yager, of Sabatka, Kans., came to a close on Sunday evening, after a two weeks' series. The attendance was fair and the interest good. On Sunday an election was held, and Bro. Frank and Evan Watkins were installed as deacons.—Leola Fenton, Mont Ida, Kans., Nov. 22.

Lawrence.—Eld. John Sherry, Jr., of Chanute, Kans., closed a two weeks' series of meetings on the evening of Nov. 15. Bro. Sherry labored very earnestly, and much good seed was sown. Three were baptized. Since the meetings closed, one sister has been restored to fellowship. We held our love feast Nov. 14. It was a very spiritual feast. Eighty-six members surrounded the Lord's tables. The visiting ministers present were Elders Andrew Neher, W. H. Miller, Byron Tahelm and Bro. Mahoney. Eld. Sherry officiated, assisted by Elders Miller and Neher. May the Lord bless Bro. Sherry and his family as they go to other fields of labor.—Julia Cornelius Jones, 2015 Ashland Avenue, Parsons, Kans., Nov. 19.

NORTH CAROLINA.

Melvin Hill.—On Friday evening our love feast was held in our new church here. It was an edifying and highly spiritual meeting. About fifty-eight communed. The ministers were Brethren G. A. Branscom, W. A. Reed, S. P. Jones and J. W. Kilpatrick. Eld. G. A. Branscom officiated. A large audience was present, besides the communicants, but the best order prevailed.—Mary A. Kilpatrick, Melvin Hill, N. C., Nov. 22.

OHIO.

Lima.—We are engaged in a series of meetings, conducted by Bro. William Wiley, of Ashland, Ohio. The interest is good, and the attendance is increasing. On Sunday morning he preached a special sermon to the children. One of the most commendable features of our meetings is the personal work that is being done by Bro. C. S. Leisen and Bro. Wiley. We are certain that sinners are counting on the love feast will be held Nov. 29, at 6 P. M.—Elizabeth V. Bowers, 380 Prospect Avenue, Lima, Ohio, Nov. 22.

Peoples.—Bro. H. Bassel, of Southern Ohio, is doing great work for the benefit of this community. He has a piece of ground on which to build a churchhouse. May the Lord bless him for his work and his liberal offering for the betterment of the community.—Mrs. E. A. Wisecup, Peoples, Ohio, Nov. 22.

Salem church met in council Nov. 19, with Eld. William Minnich presiding. Elders Joseph Longenecker, N. W. Binkley and J. W. Fidler were with us. The spirit of the meeting was most excellent. Two letters of membership were received and two granted. Brethren D. K. Rinehart and Noah

Sollenberger were elected as Sunday-school superintendents for one year. Election for Christian Workers' officers resulted as follows: Sister Katie Flory, Bro. Enos Brumbaugh and Sister Daisy Brumbaugh are to serve for three years, two years, and one year, respectively. An offering of \$3.45 was offered for the Messenger fund. Bro. J. O. Garst, of Dayton, Ohio, began a series of meetings for us Oct. 18. He labored faithfully for three weeks. Twelve put on Christ in baptism. One week after the meetings closed another dear one was received into the fold by baptism.—Josephine M. Folkerth, Union, Ohio, Nov. 29.

PENNSYLVANIA.

Altoona.—We held our love feast on Sunday evening, with a good attendance. Bro. W. J. Serfaty, of Huntingdon, Pa., preached for us in the morning and officiated at the meeting in the evening. Our pastor conducted a few evening meetings prior to the love feast. Four were baptized.—Sadie L. Moore, Altoona, Pa., Nov. 19.

Back Creek congregation closed a very interesting series of meetings Nov. 8, conducted by Bro. C. H. Steerman, of Greencastle, Pa. We had a very good attendance and splendid attention. Three were baptized on Tuesday, and four on the following Saturday. One is to be restored. We held a Child Rescue Meeting on the evening of Nov. 8, which consisted of recitations, essays, etc., suitable to the occasion. We also took up an offering of \$2.25 for the Child Rescue Work.—Pearl Heckman, R. D. 1, Williamson, Pa., Nov. 22.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—Nov. 8 our pastor, Bro. George Kuns, gave us a powerful sermon on "Christ's Great Invitation." At the close of the service we rejoiced to see an aged father come forward for baptism. A young man also accepted the precious invitation and is now awaiting baptism.—Mrs. Wm. H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Nov. 19.

Upper Conewago.—Our congregation built a small addition to the East Berlin house, painted the interior, installed a steam-heating plant, and made some other improvements. Nov. 15 dedicatory services were held. Eld. Chas. D. Bousack, of Blue Ridge College, Md., did the preaching. At our love feast, held recently at the Latimore house, quite a number of ministers, some a distance from our congregations, were with us. Eld. J. H. Longenecker, of Palmyra, Pa., officiated.—Andrew Bowser, East Berlin, Pa., Nov. 18.

WASHINGTON.

East Wenatchee.—Our love feast, held Nov. 14, was well attended. One hundred and ten members communed. We were very glad to have with us Eld. M. F. Woods, of Centralla, and Bro. Nead, of North Yakima, both members of the State Mission Board. Elders A. B. Peters and A. D. Bowman, of Sunny Slope, were also with us, besides a number of members from adjoining churches. Bro. Woods officiated. On Sunday, instead of having Sunday-school, three interesting addresses were given by Bro. Neher, Bro. A. D. Bowman and Bro. Nead, after which Eld. M. F. Woods gave us an excellent missionary sermon. Our teacher-training class, which meets every Sunday evening, is conducted by Bro. Adornian Slabaugh, who has an enrollment of thirty-nine. Bro. Slabaugh is a very efficient teacher, and presents the lesson in such an interesting manner that the attendance almost equals our other services. Bro. Slabaugh will conduct Bible Institutes at various places during the winter.—Mrs. L. J. Sellers, Wenatchee, Wash., Nov. 22.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Metzger-Meeks.—By the undersigned, in the Miami church, following the regular services, Nov. 1, 1914, Bro. Cyrus E. Metzger and Miss Ollie Meeks, both of Miami, N. Mex.—Frank W. Gibson, Miami, N. Mex.

Toy-Bowser.—By the undersigned, at the parsonage of the Church of the Brethren, near Elderton, Pa., Nov. 17, 1914, Bro. Harry Toy and Sister Minerva Bowser, both of Kittanning, Pa.—G. K. Walker, R. D. 1, Shelocta, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bailey, Ronald Earle. Little son of Brother Arthur and Sister Tehl Bailey, died Nov. 14, 1914, aged 3 years, 11 months and 17 days. His death was the result of a burn twelve hours before he died. He was a very bright and cheerful child. He was the daughter, when Ronald got in company with a little playmate. He was scarcely missed from his mother's presence when she, hearing his wild screams of pain, rushed to him and found his clothing on fire. The love of this mother was truly a mother's love. He was buried in the Mt. Union cemetery, near Schoenbeck. Interment in the adjoining cemetery. Services by Elders E. M. Wenger and John Schlosser. Text, Gen. 15: 15.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa.

Beaver, Maria J. nee Royer, born in Union County, Pa., March 17, 1839, died of heart disease Nov. 13, 1914, aged 75 years, 7 months and 25 days. She grew to womanhood at the place where she was born and married Thomas J. Beaver. With their two children they came to Dallas County, Iowa, in April, 1870, and located on the farm where she has since lived faithfully. Christ was her life. She survived her husband. Services by the writer in the Panther Creek church, assisted by Eld. J. B. Spurgeon. Text, 1 Peter 1: 3-5.—A. M. Stine, Adel, Iowa.

Burkholder, Bro. Henry. died of Bright's disease Nov. 10, 1914, at his home near Cocallo, in the bounds of the Springfield church, Lancaster County, Pa. After an illness of a year, aged 78 years, 4 months and 15 days. He spent his entire life on the farm on which he was born. He was a member for about twenty years. He is survived by his wife, one son and one daughter. Services by the writer in the meeting-house, near Schoenbeck. Interment in the adjoining cemetery. Services by Elders E. M. Wenger and John Schlosser. Text, Gen. 15: 15.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa.

Byers, Amos. son of Bro. David and Sister Susan Byers, born April 29, 1846, died of heart disease Nov. 14, 1914, aged 67 years, 6 months and 9 days. Interment in the Mt. Union cemetery. Services in the cemetery chapel by the writer.—D. F. Stuckey, Paris, Ohio.

Gingrich, Sister Lydia M. nee Furman, wife of Bro. David Gingrich, born Nov. 18, 1846, died of heart disease at the hospital in Harrisburg, Pa., Oct. 31, 1914, aged 27 years, 11 months and 12 days. She was in the hospital for about nine weeks, suffering intensely. Her husband and two small children (one an infant) survive. Interment at Harrisburg. Services by Brethren W. H. W. and Thomas Patrick.—Jennie A. Cassel, R. D. 2, Union Deposit, Pa.

Goehenor, Sister Mary Catharine, nee Baker, born July 25, 1848, died Nov. 15, 1914, in the bounds of the Woodstock congregation, Va., aged 66 years, 3 months and 20 days. She was married to Bro. Joseph S. Goehenor, Sr., in 1873, by Eld. I. A. Shaver. Five children were born to this union. One son and one daughter preceded her in death. Sister Goehenor united with the Church of the Brethren when quite

young, and remained faithful until the end. She possessed an amiable disposition, and by her Christian character won the respect and confidence of old and young, in and out of the church. Services at the St. Luke church by Eld. J. M. Ryan and Eld. H. R. Mory. Text, Rev. 14: 13. Interment in the home cemetery.—M. H. Copp, R. D. 1, Maurertown, Va.

Klepper, John, born and raised in Hawkins County, Tenn., died Nov. 19, 1914, aged 86 years. He was married to Della Simmons Feb. 13, 1859. His wife died eight years ago. To them were born children, three sons, three daughters, and one brother survive. Bro. Klepper was a member of the Church of the Brethren for more than fifty years. He came with his son, W. R. Klepper, to Daleville about eight months ago. He was an invalid for nearly three years. A second stroke of paralysis a few days ago, was the cause of his death. Interment in the Daleville cemetery. Services by the writer. Text, Psal. 116: 15.—J. W. Ikenberry, Daleville, Va.

Lichty, Sister Adeline, born in Somerset County, Pa., Nov. 21, 1847, died in Waterloo, Iowa, Nov. 12, 1914, aged 66 years, 11 months and 21 days. She was a most faithful member of the Church of the Brethren for a number of years, and was always interested in everything that tended to the betterment of the community and the best interests of the church. Endowed with a cheerful and sunny disposition, she carried cheer and sunshine wherever she went. She was always in the church, in the home, rather than herself. Services at South Waterloo by the writer. Interment in the Waterloo cemetery.—A. P. Blough, 1315 Grand Avenue, Waterloo, Iowa.

Madary, Bro. Peter, born in Ohio, Dec. 12, 1852, died at his home in Peru, Ind., Nov. 15, 1914, aged 61 years, 11 months and 3 days. He married Sister Emma C. Conn July 18, 1887. This union was born one daughter. Bro. Madary united with the Church of the Brethren about fifteen years ago. He was anointed a few days before he died. His wife, one daughter, one foster daughter, one sister and one brother survive. Services at the Mexico church by Eld. Frank Fisher, assisted by Bro. Kernal Ekenberry. Interment in the Mexico cemetery.—Bertha L. Fisher, Mexico, Ind.

Mahoney, Doris Edith, daughter of Bro. Marion and Sister Effie Mahoney, of Brethren, Mich., died of Bright's disease at the home of her grandfather, Bro. L. J. Hooks, Muncie, Ind., where she had been brought for medical attention, aged 11 months and 21 days. Her parents and a little brother survive. She was buried by the writer in the Muncie cemetery, near Muncie.—F. E. McCune, 173 South Council Street, Muncie, Ind.

Masterson, Joseph B., born in Frederick County, Md., April 4, 1869, died at Malta, Mont., Oct. 7, 1914, aged 45 years, 6 months and 13 days. In 1890 he married Sister Anna M. Masterson and Sister Martha Masterson, moved to Godfrey, Ill., and in 1891 to Auburn, Ill. In this community Joseph grew to manhood, and on Feb. 17, 1895, he married Miss Alta McCoy, of Auburn. To this union were born six sons. Two died in infancy. The mother died in 1905, after a five years' illness, after which he moved to Malta, Mont., where he took up his abode. He is survived by four sons. Two of them have been cared for by their aunt, Fannie McCoy, since their mother's death. His aged mother, of Los Angeles, Cal., three brothers and four sisters survive. His remains were sent to Auburn, Ill., to the home of Miss Fannie McCoy, accompanied by his eldest son, Archie. Services at the M. E. church in Auburn by Bro. A. H. Harnly, assisted by the pastor, Rev. T. Hartman. Interment in the Auburn cemetery.—Fannie B. Masterson, Champaign, Ill.

Michals, Elijah K., born in Greene County, Ind., Jan. 1, 1860, died in the Lick Creek congregation, Owen County, Ind., Nov. 18, 1914, aged 53 years, 9 months and 18 days. He was married to Della Nobled in 1888. To this union four children were born. Two preceded him to the spirit world. He also had two children by a former wife. He was a member of the Church of the Brethren, and lived a faithful Christian life. He survived by a wife and four children, one brother, two half-brothers and three sisters. Services by Brethren B. F. Gosborn, J. C. Mitchell, and Rev. Todd of the U. B. church. Text, Job. 14: 14.—H. H. Mitchell, R. D. 1, Center Point, Ind.

Mail, William H., died at the home of Mrs. Wright, about two miles north of Sinking Spring, Ohio, Nov. 19, 1914, aged 69 years, 5 months and 23 days. He united with the M. E. church here about thirty-eight years ago. He was stricken with paralysis, and passed peacefully four months ago, while visiting in his home in Sinking Spring, Ohio. He is survived by two daughters. A companion and four children are dead. Services at the M. E. church in Sinking Spring, Ohio, by the writer, assisted by Rev. W. S. Dupert, of the M. E. church, Text, Prov. 18: 22. Interment in the U. B. cemetery in Cynthiana, Ohio, about nine miles north of here.—Van B. Wright, Sinking Spring, Ohio.

Mummert, Bro. John, died Nov. 13, 1914, at his home near Abbottstown, Pa., in the bounds of the Pleasant Hill congregation, Pa., aged 30 years, 10 months and 14 days. He was a son of Bro. M. M. Mummert, of the same congregation. He survived. Services by Elders David Hoff, E. S. Miller and George M. Resser.—Amanda K. Miller, R. D. 2, Spring Grove, Pa.

Shellenberger, Bro. Ammon, born in Bunkertown, Juniata Co., Pa., May 13, 1846, died of a complication of diseases Nov. 12, 1914, aged 68 years and 11 months. He was a member of the Church of the Brethren some years ago and remained faithful until death. Bro. Shellenberger died near the place of his birth, where he had lived all his life. Interment in the Bunkertown cemetery near by. Services by the writer, assisted by Bro. Scherrow (Presbyterian).—C. G. Winey, R. D. 2, Thompsonstown, Pa.

Sink, Sister Mary A., nee Wade, born July 6, 1839, died at her home near Boone Mill, Va., Nov. 9, 1914, aged 75 years, 4 months and 3 days. Jan. 30, 1862, she was married to Bro. John Sink. One son was born to this union, who, with his father, still survives. Sister Sink was a consistent member of the Church of the Brethren for a number of years. Services by Bro. J. A. Naff, assisted by other brethren, at Bethlehem, her home church. Text, Rev. 14: 13. Interment near her home in Boone Mill, Boone County, Va.

Stover, Bro. J. H., died at his home Nov. 15, 1914, aged 78 years and 10 months.—B. P. A. Myer, Fairfax, Va.

West, William, died at his home, about three miles north-east of Sinking Spring, Ohio, of tuberculosis, aged 62 years, 7 months and 13 days. He was a very earnest member. He spent the last years of his earthly existence near the place of his birth, having practically been a homekeeper for the entire family. He never made a boasting profession of his position, relating to goodness or godliness, though he admired the true qualities of godly citizenship and humanity. Services at the church by the writer from Zech. 13: 1. Interment in the old West graveyard.—Van B. Wright, Sinking Spring, Ohio.

Wheeler, Sister Alta, born Nov. 24, 1891, died Nov. 14, 1914, aged 22 years, 11 months and 20 days. Sister Wheeler united with the Church of the Brethren in the home of her father, and died trusting in her Savior. She left a living testimony that she was at peace with God and all mankind. She leaves a mother and one sister. Services by Eld. J. B. McClain, of Omega, Okla.—Mrs. J. E. Smith, Mustang, Okla.

Winey, Spence, Henry, died at the home of his sister, near Tom's Brook, Va., Nov. 12, 1914, aged about 70 years. His wife died some years ago. He was the father of one son. Four sisters preceded him to the spirit world. Three sisters and two brothers survive him. Services in the Methodist church by Eld. J. H. Mow, assisted by Eld. J. H. Mow, Jr., and H. H. H. Copp, R. D. 1, Maurertown, Va.

Winand, Amos W., son of the late George Winand, born and raised near Abbottstown, died Aug. 11, 1914, at his home in York, Pa., in his seventy-ninth year. Later he moved to York County. He was married to Miss Laura, who preceded him in death many years ago. He then made his home with his niece, Mrs. N. C. Baughman, in York. Services in the evening at his

late home, on West Philadelphia Street, by Bro. J. A. Long, of York. On Friday, S. A. M., the remains were taken to the Pleasant Hill church, where further services were conducted by Bro. D. H. Baker, of Hanover, Pa. Interment by the side of his wife, in the old graveyard. Mr. Winand was a schoolmate of Bro. Baker during their school-years.—Mrs. N. C. Baughman, York, Pa.

FINANCIAL REPORT

During the month of September the General Mission Board sent out 102,567 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of September:

WORLD-WIDE.

Ohio—\$252.62. Logan, \$18.03; Marion, \$2.42; Bellefontaine, \$6.61; North Poplar Ridge, \$33.05; Blue Creek, \$3.50; Maumee, \$8.40; Fairview, \$5.12; Fostoria, \$14.01; Portage, \$6.50; Rome, \$19.13; Greenspring, \$15; Deshler, \$7; Black Swamp, \$3.37; Swan Creek, \$9.05; Lick Creek, \$25.23; David Lytle, Deshler, \$10; E. R. Lytle, Deshler, \$3; Elizabeth Sterling, Deshler, \$3; J. L. Guthrie (marriage notices), \$1; Tuscawawas, \$7.60; Mr. and Mrs. Ray Heiser, Jonathan Creek, \$35; Geo. H. Irvin, \$11.10; E. Dayton church, p. Uncle John's waste basket, \$2.30; The Lord's share Uncle John's pension check, \$1.90; Mrs. Jane Miller, \$5; Wm. Minnich (marriage notice), 53 cents.

Indiana—\$189.40. Elkhart Valley, \$22.50; English Prairie, \$30; Springfield, \$59.66; Cecil Vernon Fifer (deceased), \$14.10; B. Dayton church, p. Uncle John's waste basket, \$2.30; C. Fifer, \$1; Chas. O. Gump (marriage notice), \$1.90; Somerset, \$7.50; Monticello, \$12.16; Burnett's Creek, \$1. S. \$3.75; Anderson and Charlotte Potts, Loon Creek, \$25; Carl Knolls, \$1; Annie Buffington, 50 cents; Catherine Houser, 50 cents; D. O. Cottrell (marriage notice), 50 cents; J. Barnhart (marriage notice), 50 cents; Children's Meeting, Kilbuck, \$5.63; Ettie E. Hollar, \$5; Mrs. Wm. W. Helney, \$1; Wm. W. Helney, \$1; S. S. Wimmer, Anderson, \$1; Edna Helney, 50 cents.

Illinois—\$66.33. Rockford, \$33; Naperville, \$11.25; Home Department, Naperville, \$1. S. \$2.73; A. Slater, \$10; L. J. Gerdes, \$5; Rosy Soos and husband, \$3; Lizzie Shirk, \$1; A. C. Vizard (marriage notice), \$1; F. A. Myers (marriage notice), 50 cents.

North Dakota—\$50.00. A Brother, \$50.

Maryland—\$47.54. Beaver Creek, \$20.24; Woodberry, \$6.80; F. N. Welmer, \$20; Jesse R. Klein (marriage notice), 50 cents.

Pennsylvania—\$40.00. S. S. Lint, \$5; M. J. Bronger (marriage notice), \$1; W. M. Howe (marriage notice), 50 cents; Elda R. F. Hull, (marriage notice), 50 cents; Galen K. Walker (marriage notice), 50 cents; Hollidaysburg, \$10; District, Ministerial and S. S. Meetings, \$21; D. H. Baker (marriage notice), 50 cents.

California—\$15.50. W. E. and Emma Whitaker, \$15; G. H. Bashor (marriage notice), 50 cents.

Kansas—\$12.26. Leland Kilmer, 75 cents; E. D. Steward (marriage notice), 50 cents; W. B. Devliss (marriage notice), 50 cents; H. L. Brammell (marriage notice), 50 cents; Slate Creek, \$4.61; W. H. Yoder (marriage notice), 50 cents.

Colorado—\$11.00. V. T. Brumbaugh, \$10; I. W. Fasnacht, \$1.

Nebraska—\$12.00. P. A. Nickey and wife, \$10; Lizzie M. Snively, \$1; Mrs. I. G. Mohler, \$1.

New Mexico—\$6.00. Otis and Louisa Welmer, \$6.

Tennessee—\$5.00. Knob Creek, \$5.

Idaho—\$5.00. Lizzie Greene, \$5.

Iowa—\$4.00. Dr. S. B. Miller (marriage notice), 50 cents; English River, \$3; Abraham Wolf (marriage notice), 50 cents.

Oregon—\$1.00. D. S. Butterbaugh, \$1.

Michigan—\$0.50. John A. McKimmy (marriage notice), 50 cents.

Arkansas—\$0.25. Lucy Blackwell, 25 cents.

Total for the month, \$1,829.50; previously received, \$25,667.72; for the year so far, \$26,344.92.

INDIA MISSION.

Pennsylvania—\$26.68. Greentree S. S., \$21.68; Sister J. C. Miller, Tyrone, \$5.

Maryland—\$10.00. Locust Grove S. S., Locust Grove, \$10.

West Virginia—\$5.00. Mrs. Mary B. Arnold, \$5.

Missouri—\$4.50. Clear Fork, \$4.60.

Ohio—\$1.00. The Lord's Share of Uncle John's Earnings, \$1.

Nebraska—\$0.50. Miss Margie Vanderholt, 50 cents.

Total for the month, \$47.78; previously received, \$301.05; for the year so far, \$348.83.

INDIA ORPHANAGE.

Oregon—\$10.00. Newberg S. S., \$10. Total for the month, \$10; previously received, \$1,619.68; for the year so far, \$1,629.68.

INDIA BOARDING SCHOOL.

California—\$18.75. Egan C. W., \$12.50; Elementary Department, Pasadena S. S., \$6.25.

Nebraska—\$14.00. P. A. Nickey and wife, \$13; Susie McLellan, \$1.

Indiana—\$6.25. Turkey Creek, \$6.25.

Maryland—\$2.05. Birthday Money, Primary Class, Ridge Ridge S. S., \$2.05.

Total for the month, \$41.05; previously received, \$714.97; for the year so far, \$756.02.

INDIA NATIVE SCHOOL.

Pennsylvania—\$15.00. Germantown A. S., \$15.

Iowa—\$3.00. Old Sisters' Class, Panther Creek S. S., \$3.

Total for the month, \$18; previously received, \$114.46; for the year so far, \$132.46.

CHINA MISSION.

North Dakota—\$50.00. A Brother, \$50.

California—\$37.89. Joint Christian Workers' Meeting, Inglewood, Long Beach, South Los Angeles, East Los Angeles and Pasadena, \$37.89.

Wisconsin—\$5.00. Worthington Sisters' Mission Band, \$5.

Maryland—\$4.00. K. Mae Rowland, \$4.

Kansas—\$1.00. Mrs. Therese Lohmiller, \$1.

Total for the month, \$97.89; previously received, \$573.71; for the year so far, \$671.60.

CHINA ORPHANAGE.

California—\$5.00. A Sister, Santa Ana, \$5.

Indiana—\$0.73. Salamonie S. S., 73 cents.

Total for the month, \$5.73; previously received, \$351.46; for the year so far, \$357.19.

CHINA BOYS' SCHOOL.

Illinois—\$5.00. Lanark A. S., \$5.

Pennsylvania—\$5.00. Annville A. S., \$5.

Ohio—\$3.25. Uncle John's Waste Basket, \$3.

E. W. Ewry, 25 cents.

Kansas—\$1.00. Lizzie L. P. Miller, \$1.

Total for the month, \$14.25; previously received, \$158.02; for the year so far, \$172.27.

CHINA GIRLS' SCHOOL.

North Dakota—\$5.70. Birthday Offering, Minot S. S., \$5.70.

Oregon—\$5.00. Newberg A. S., \$5.

Total for the month, \$10.70; previously received, \$147.80; for the year so far, \$158.50.

CHINA HOSPITAL.

Indiana—\$8.65. Jas. A. Byer, \$1; Organized S. S. classes, Huntington, \$8.65; B. F. Bowman, \$1.

Total for the month, \$8.65; previously received, \$104.73; for the year so far, \$113.43.

SUNDAY-SCHOOL EXTENSION.

Indiana—\$35.00. Earl Dilling, \$35.

Pennsylvania—\$5.00. Locust Grove S. S., Johnstown, \$5.

Total for the month, \$40; previously received, \$114.45; for the year so far, \$154.45.

CORRECTIONS.

In the August Visitor the Greenspring congregation, Northwestern Ohio, should have been credited with \$25.00, thereby decreasing the Loose in Hat Collection of Conference by that amount.

In the October Visitor the total for China Orphanage should have been \$351.48 instead of \$351.46.

Also in the October Visitor the total for China Girls' School is \$276.50, \$265.80 having been previously received instead of \$147.80. The Conference offering of \$113 was omitted in the previous count.

Playtime and Rest

By Emeline Goodrow.

This is a little book of poems that is sure to interest the children. Each poem is fully illustrated which adds much to the charm of the book. In this book will be found such poems as, "How the Brownies Went Shopping," "The Cushioned Palace," "Lullaby-Sleep, My Little One, Rest," "A Cunning Little Cook," "The Woo One's Hour," "A Disrespectful Pansy," "The Two O'clock Train," together with a large number of others.

We have purchased the entire edition and are going to close them out at a very low price. You get the benefit of this saving. The book was originally sold at from 50 to 75 cents. Our special price postpaid, only 25 cents. Order a copy while the supply lasts.

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NOTES NOT CLASSIFIED

Pleasant Dale.—Bro. D. A. Hummer, of the Hickory Grove church, preached for us on Thanksgiving Day, which we appreciated very much. An offering of \$14.02 was taken, to be used for general missionary purposes.—Emma F. Miller, R. D. 2, Decatur, Ind., Nov. 28.

Martin Creek.—Bro. S. W. Garber, of Decatur, Ill., began a series of meetings Oct. 17, which lasted two weeks and closed with a love feast Oct. 31. Bro. J. C. Stoner officiated. One was added to the church by baptism, and one by letter. Others were almost persuaded. The leaders in the singing were Sisters Ethel Gruber and Florence Seymour.—Etta M. Mauck, R. D. 4, Fairfield, Ill., Nov. 26.

Notice (Washington Creek).—We have arranged to hold a special Bible institute, to begin Dec. 31 and continue for four days. Dr. D. Webster Kurtz is to be the instructor. A cordial invitation is extended to all who may wish to attend these seasons of refreshing.—C. A. Ward, Richland, Kans., Nov. 17.

Greenville.—On Wednesday evening we closed our revival meetings. Bro. Fidler preached the Word with power, and it had its desired effect. We had been looking forward to these meetings for some time, and felt that there was a bountiful harvest before us. Forty-two have been born into the kingdom, and six have returned to the fold. There was much rejoicing among the members to see fathers and mothers, young men and young women, boys and girls, give their lives to the Master's service. A number of others were very near the kingdom. The interest in the meeting was excellent. On Thanksgiving Day we had a praise service. Bro. Fidler requested that each one come with an expression of thanksgiving, and quite a number responded. Many tears of joy were shed for the many blessings we have enjoyed during the last few weeks, as well as during the past year. Bro. Fidler gave a short address, pointing out the many dangers that confront us. An offering was taken, to be used in sending the Gospel Messenger where it may do some good. In the evening we met for a love feast. We regretted that we could not accommodate all, owing to a lack of room. The meeting was very impressive, and a large number of the citizens of Greenville with us to enjoy the services. Bro. Fidler officiated, assisted by Eld. J. C. Bright.—Mrs. Anna Witwer, Greenville, Ohio, Nov. 29.

Forest Chapel.—Bro. C. H. Walter, of Summum, Ill., came here Oct. 18 and began a series of meetings, preaching each evening until Nov. 8, with a good attendance. He delivered twenty-two strong sermons. Seventeen were baptisms, and three were restored. Oct. 30 we held our love feast. Bro. B. B. Garber officiated. One hundred members surrounded the tables. We felt sorry when Brother and Sister Walter had to leave us.—J. S. Scroggins, Crimora, Va., Nov. 23.

Wolf Creek.—Thanksgiving Day was observed at the writer's school. One hundred people were present. The program consisted of recitations on Thanksgiving, some good songs, and numerous speeches. Eld. R. H. Reed preached an excellent sermon on "The Origin and Purpose of Thanksgiving." Dinner was served on the ground. All felt that we had many things to be thankful for.—Rufus M. Reed, Laura, Ky., Nov. 27.

Washington.—At the request of one of our isolated members, nearly fourscore years of age, most of our official body went to his home Nov. 11, and held a love feast with him, which he greatly enjoyed. Three sisters and five brethren surrounded the Lord's table. It was an occasion which we shall long remember.—John M. Gauby, Washington, Kans., Nov. 28.

Meadow Branch.—Our church met in council Nov. 21. We held an election for a minister, and the lot fell on Bro. Clyde Gammon. He and his wife were duly installed. Bro. J. Henry Peterson preached for us on Saturday evening, and Sunday. Eight of the members, and a few others visited Eld. John Murray on Thanksgiving Day. We took our dinners along and had a service. Bro. Murray read the nineteenth psalm and gave a talk. He is getting feeble, and thinks that his time on earth will soon be drawing to a close.—Cora A. Gammon, Tate, Tenn., Nov. 29.

Mexico.—Bro. C. Walter Warster continues his meetings at this place. We have thirty-one accessions thus far.—Bertha I. Fisher, Mexico, Ind., Nov. 30.

CHINESE MISSION, SEATTLE, WASHINGTON.

The Lord is richly blessing our work among the Chinese boys at this place. A few of us meet at the mission room every day in the week except Saturday, to teach the boys English and the Bible. The response is very marked. Especially is this true in our Bible study. Some of the Chinese can hardly wait until their English lesson is over.

In teaching one of them, the other day, we were about half through with our English when he closed his book and said, "Teach Bible now." During our study he told me that he desired Christian baptism. So eager are they for Bible lessons that they do not always bring their English books with them. We certainly are glad for this manifest "hungering and thirsting." The Master's words are yet true, when he said, "The harvest indeed is plente-

ous, but the laborers are few," and "Lift up your eyes, and look on the fields, that they are white already unto harvest." We meet on Sunday afternoon for Sunday-school. The enrollment is now thirty-one.

Nov. 8 we were made to rejoice greatly when our first convert, Bernard Gee, was baptized. He is very happy in his new life,—a very bright and intelligent young man. His consecrated life, we believe, will mean much to the work here. He already is very active in work with his comrades, endeavoring to give them a clearer knowledge of the one true God. Last night our second convert was received into the church by baptism. Several others are in preparation for the same sacred rite.

For some time the District Mission Board has been looking for some one to take up the work here permanently. They finally succeeded in securing Bro. George Hilton and wife, who are expected here in a week or two. We believe that there is a large field here, for labor among the Chinese, and we hope and pray that the members of this District will respond to the demands of the work among these Orientals. Mrs. J. S. Zimmerman.

116 W. Seventieth Street, Nov. 23.

SPOKANE, WASHINGTON.

Elders A. B. Peters and M. F. Woods came to Spokane Nov. 16, and visited among the members, laboring in the interest of the mission work until Nov. 19. Nov. 17 Bro. Woods delivered an able sermon to us at 8 P. M. Our State Mission Board, of which Bro. Woods is a member, have so far failed in their efforts to secure a pastor for the Spokane church, which we regret very much. They promise to continue their efforts.

Nov. 18, at 8 P. M., the members met in council. Our elder, Bro. A. B. Peters, presiding at this meeting. It being so near the time, the regular quarterly work was taken up at this meeting.

Officers were elected for the ensuing year. Eld. Charles M. Yearout, of Coeur d'Alene, Idaho, was chosen elder in charge, Bro. R. Force, church clerk. Bro. J. E. McFarlon was chosen on the Board of Trustees, to fill the unexpired term of Bro. J. F. Miller, deceased.

Bretfren R. Force and T. D. Aschenbrenner were chosen Sunday-school superintendents. Our present officers for Christian Workers' Meeting are being continued.

Bro. John Deal, of Rock Lake, N. Dak., was with us over Sunday, and followed the Sunday-school and Christian Workers' Meeting with a very inspiring sermon. Arrangements have been made for a Thanksgiving program, to take place at 7 P. M. Bro. W. H. Tigner will be with us at that time and remain over Sunday, preaching each evening. G. D. Aschenbrenner.

S. 109 G Street, Spokane, Wash., Nov. 23.

MOSCOW CHURCH, IDAHO.

Bro. S. S. Neher commenced a series of meetings for us Nov. 1, and I joined him in the work on Tuesday, Nov. 3. Notwithstanding the very unfavorable condition of the weather, most of the time, the meetings continued each evening until Nov. 16. A very pleasant, spiritual love feast was enjoyed by those present Nov. 14. Bro. Neher officiated. Bro. Orrin B. Gregory, of Sunnyside, Wash., led the song service, which was appreciated very much. Eleven put on Christ in baptism.

Nov. 15, at 11 A. M., Bro. Neher preached a missionary sermon, after which an offering of \$28.25 was lifted for District mission work. The membership had previously requested that an organization be effected at Moscow. Having received the consent of the elders of the District, that the Mission Board and myself proceed in the matter as wisdom would indicate, a council was held Nov. 16. It was decided unanimously to organize a congregation,—in part at least. Brethren Hiram and Otho Lyons were elected to the deacon's office and, with their wives, duly installed. Bro. Cecil Hart was chosen clerk; Bro. Homer Lyons, treasurer; Sister Pearl Estes, Messenger correspondent; Sister Eveline Hesselstine, Messenger agent; Sister Virgie Lyons, chorister. The writer is to take charge of the church for one year. It was unanimously decided to name the church after the city, "Moscow Church of the Brethren." We have forty charter members, and a goodly number of them are young men and women, who have great opportunities for good before them. A bright outlook seems to favor this new organization, and if the members will live consistent lives, and march forward under the banner of Jesus Christ, this church is destined to be one of the flourishing churches of the Northwest. Bro. Neher is now with us in Coeur d'Alene, preaching each evening. Chas. M. Yearout.

Coeur d'Alene, Idaho, Nov. 22.

ANNOUNCEMENTS

LOVE FEASTS.

Arizona.	southeast of Shoals, Martin County.
Dec. 4, Glendale.	
California.	Kansas.
Dec. 27, Santee.	Dec. 11, Conway Springs.
Indiana.	Pennsylvania.
Dec. 26, 5 pm, Sampson Hill.	Dec. 6, Fairview, Williamsburg church.
two and one-half miles	

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By Gen. Lew Wallace

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 63.

Elgin, Ill., December 12, 1914.

No. 50.

AROUND THE WORLD

Jews Barred from Palestine.

Again the Turkish authorities have rescinded the special privilege granted the Jews, by which their colonization of Palestine was made possible. Now an absolute prohibition of all Jewish immigration has been issued, and by it, at one fell stroke, the colonization efforts of their leading men have been wholly nullified. The reason for this most pronounced anti-Jewish campaign is to be found in the animosity of the Arab press of Syria, which is leaving no stone unturned to carry out their plans of retaliation. Several schools and hospitals, under distinctively Jewish control, are likely to experience considerable trouble to subsist under the straitened financial conditions, now confronting them, all remittances of funds having been discontinued.

Christian Missions in Turkey.

While but few reports from the interior of the Ottoman domains are allowed to reach the outside world, there are strong indications that British and French missions, with the property owned by them, are likely to face perilous times. American missionaries have been assured of absolute protection by the Turkish troops, and their property is to be guarded against all possible harm. The British ambassador, who recently left Constantinople, has already announced that citizens of the allied nations must leave the Turkish domains at once, or suffer the consequences. Robberies, murders, and general disturbances are very likely to be the order of the day in Turkish possessions, and lawlessness will probably increase as never before. These, surely, are days that try men's hearts!

A Modern "Good Samaritan."

Amid the many scenes of slaughter and cruel devastation, so common in many parts of Europe, it is truly refreshing to note Holland's unselfish attitude concerning the care of the many refugees within her borders. The little kingdom is anxious to show that true neighborliness can be shown by nations as well as by kindly-disposed individuals. When Americans generously proposed to assist in the work, the well-meant offer was respectfully declined. At one time as many as a million refugee Belgians were entertained in Holland. Of these 300,000 still remain, to be fed, clothed and housed. Their care requires millions, but the people of Holland,—gracious hosts as they are,—cheerfully buckle down to their task. The spirit of the Good Samaritan is clearly seen among the dwellers of the Netherlands.

Animals, Too, Are War Victims.

A correspondent for the London "Daily Mail," who has been traveling in the East Prussian field of war operations, describes how a company of Cossacks, during an attack upon their Prussian opponents, managed to overcome the restraining impediment of entangling barbed wires confronting them. That section being a great grazing country, the Cossacks simply collected a large flock of sheep, which, together with some cattle, they drove hurriedly into the tangled mass of wires. Following close after, the soldiers charged their horses right over this platform of living, quivering flesh, to reach the gunners in the trenches just beyond. And then, we are told, the Germans followed suit in a counter attack, being equally fearless and successful in carrying it out. So even the brute creation is sacrificed to the relentless Moloch of war!

Our Cosmopolitan Population.

Perhaps no nation on earth can boast of an aggregation of people as multiform as is the alien population of the United States. Saying nothing of descendants of aliens who came in former years, the latest census report shows that 13,515,000 persons, now in our midst, were born in other lands. This number would equal the population of Belgium and Holland, or of Norway, Sweden, Denmark and Switzerland combined. "We have one-sixth as many Canadians as there are in all Canada, and one-half million more Germans than the city of Berlin; enough Irish to make four Dublins, and enough Italians to make three Romes." During the decade from 1900 to 1910 five million two hundred and fifty thousand people came to the United States, to make it a place of permanent residence. We have among us representatives from practically every principal nation on the face of the globe, and we are told

that history records no movement of population that equals, in rapidity or volume, the immigration to this favored land. And what an opportunity it presents to the faithful ambassador of the Lord! A mission field of wonderful opportunity at our very doors! A challenge to every devoted child of God to bring the Truth to those who, as yet, know it not in its fullness!

The Gathering of the Temperance Hosts.

It is not too early to look forward to the meeting of the National Anti-Saloon League, to be held at Atlantic City, N. J., next July. In realization of the fact that the highest interests of the home and of the community in general are vitally conserved by the benign influence of temperance, it is being planned to make the proposed gathering the most comprehensive and important one ever held. Provision is being made for 30,000 delegates and visitors. Among the speakers are many of the most prominent statesmen, civic and business leaders,—men who with heart and soul are trying to dethrone "King Alcohol." There is a general conviction that the temperance cause will be given phenomenal aid by the great gathering, and that county-wide and State-wide prohibition may thereby be the happy lot of many sections in our beloved land.

A Newspaper Man's Remedy.

In these days of intense activity and ceaseless grind and competition, to insure even a mere existence, many a man or woman finds that sometimes the downiest pillow does not woo the much-desired boon of sweet sleep, though it be ever so greatly desired. At times like these even the highest skill of the medical practitioner often fails to afford needed relief without leaving fatal after-effects. Right here the experience of a busy and much harassed Chicago newspaper man may not be without interest. He says: "We have a good reason for admiring the twenty-third psalm. A number of years ago, when greatly distressed by nervousness, we found that by repeating that psalm over and over, we could dismiss the worst attack of insomnia. No other poem had quite its power to tranquilize." There is more, probably, to this remedy than we would, at first thought, deem possible. The beautiful Shepherd Psalm, fully made our own, will readily beget such a deep feeling of peace and confidence, as will surely bring sweet rest. "He giveth his beloved sleep!"

Christians and the Carnal Sword.

A writer in a leading religious journal, published in London, England, not only justifies the participation of Christians in the war, now raging in Europe, but even seeks to extend to them divine promises, wholly at variance with the original intent of the inspired author. Almost blasphemous is his language in the following: "It is a grand thing to die for righteousness, . . . for the King and the country whose call we are glad to obey. If, moreover, men go to war in this spirit, they may claim a still more divine privilege. In the sacrifice which soldiers make they are following, in a most essential characteristic, the 'Author and Finisher of our faith,' 'the Captain of our salvation,' whose work is summed up in that soldier-like phrase, 'He resisted unto blood, striving against sin.' The soldier who sheds his blood on the battlefield in a righteous cause, with a righteous purpose, is doing the very thing Christ did, and he may be assured of Christ's approval and blessing." Could Scripture ever be more badly twisted and perverted?

Rifle Practice in Schools.

In response to a request for further information, regarding the subject referred to in our heading, we herewith state that at the present time over 15,000 college students and school-boys are engaged in rifle practice. This information comes direct from Washington and is given on authority of the "National Rifle Association of America," and the "National Board for the Promotion of Rifle Practice." We are further told, "Rapid strides are being made, looking to the introduction of rifle shooting as one of the recognized sports in the schools and colleges of our land." Still more astonishing is this: "A recent act of Congress authorizes the free issue of rifles and ammunition to such clubs and cadet corps." Back of all this is the evident attempt of militarism, to fasten its sinister practices upon the life of our youth, under the guise of patriotism. Doubtless it is a well-conceived plan to inflict upon our fair land the very curse under which Europe is agonizing today. Friends of peace may well rise to the demands of the hour and endeavor, in every possible way, to stem the rising tide of militarism.

Old World Happenings.

At this writing (forenoon of Dec. 8), German forces are reported as having repulsed Russians north and south of Lodz, in Russian Poland, and as being in possession of that strategic point. Important gains are claimed by the Allies at various places in Flanders, their armies having taken the offensive along the whole battle front. The Germans are said to be rushing the building of Zeppelin airships, preparatory to an attack on London, and British points in general. It is claimed that the newer aerial vessels are fully protected again any aeroplane attacks. United States Ambassador Morgenthau reports that, in consequence of war conditions, there is dire need of food among the people of Albania and also of Palestine. He states that in these two countries 300,000 people are facing famine, and that 30,000 have already died of starvation.

An Era of Unrest.

Distressing conditions are by no means confined to the European battlefields. In the countries involved in the war, many sections are far from the actual scenes of slaughter, and yet they are facing conditions of unrest and open rebellion that are disquieting in the extreme, to those in charge. It is conceded that 84,000 persons are out of employment in Berlin, Germany, and that, frenzied by the hopeless outlook, an open revolt is imminent. So grave is the situation that in spite of Germany's war entanglements, both east and west, many soldiers are retained at the nation's capital, to prevent a possible uprising. In Russia, also, a similar revolt is causing great anxiety to the authorities, and the strongest measures of repression are being employed. Great Britain and France also have their difficulties in acceptably administering domestic affairs during the war crisis. There is little hope for better conditions until the unholy war is ended.

Further Efforts for Peace.

Perhaps all pending attempts, to bring about peace among the warring nations of Europe, may be premature at this time, and yet it is not without interest to note the strong endeavors being put forth by various agencies. Recently the "Federal Council of Churches of Christ in America" received, at its New York headquarters, an urgent appeal from leaders of Protestant churches in several neutral European countries, urging churches throughout the world to strive for peace. We quote a short section of the appeal that well deserves serious consideration: "The war is causing untold distress. Christians are made to suffer and mourn. Mankind, in its need, cries out, 'O Lord how long?' We remind our Christian brethren of the various nations that war can not sunder the band of union that rightfully should join all his children, in praying for the cessation of hostilities, now distressing the nations of Europe. Our faith perceives what the eye can not see, and in full assurance we look forward to the era of peace which, we hope, will speedily come."

War and Citizenship.

Is it really true that prospective United States citizens must believe in war? A recent occurrence, reported by the "Headlight,"—a paper published at Pittsburg, Kans.,—seems to indicate that the war mania is gaining ground. It appears that a well-behaved alien had made application for citizenship. Upon being quizzed, along the usual line of subjects, by the government naturalization commissioner, he was found to be well informed. Not until the commissioner swerved from the stereotyped questions to several new inquiries, was there a serious dissension. The applicant was asked: "Would you go to war for this country? Would you fight for this flag?" The answer was a clear and firm "No." Again the official repeated the questions, putting them in plainer language, thinking that, possibly, he had been misunderstood, but the applicant was firm in his determination not to take up arms under any circumstances. At last accounts he had not yet been admitted to the rights and privileges of citizenship, and one is made to wonder whether the attitude of the official was really justifiable. Our authorities have made ample provisions for nonresistant citizens, and it would seem that any man, applying for citizenship, should be accorded the privilege of refusing to bear arms, if he is conscientiously opposed to human slaughter, glorified and exalted under the name of "war in defense of the nation." To the Christian there need be no perplexity on this question. "Christ's kingdom," as he truly says, "is not of this world."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Do It Now!

Selected by S. B. Miller, Cedar Rapids, Iowa.

There's a motto I once saw
Hanging on an office wall,
That impressed me as a law,
Binding on us, one and all;
Let us greet it with a bow;
Here it is, sir: "Do It Now!"

There is something to be done,
And the doing falls on you—
No one else—and you're the one
Who can surely put it through.
Why not here, sir, make the vow
That you'll do it? Do it now!

You may think to put it off,
Taking counsel of delay;
You may feel inclined to scoff
At the text which says, "Today";
Yet there's wisdom, you'll allow,
In the notion, Do it now.

It may be no easy task;
It may opposition raise;
It may tireless effort ask;
It may promise you no praise.
Do not shrink it; knit your brow,
Jump right in, and do it now!

Christianity and War.

BY H. M. FOGELSONGER.

THERE is so much being written and said about the present war in Europe that one hesitates to add anything, fearing that it may be mockery rather than enlightenment. The suffering that exists among the people of the warring nations demands something more than words.

There is a phase of the situation, however, that is being discussed in the pulpits and by many of the influential periodicals. Just when universal peace seemed to be a realization, nearly all of the civilized nations declared war. It was impossible to believe it at first. But now, after many weeks of destructive fighting, we are face to face with the fact that nations whose missionaries have proclaimed the doctrine of peace and good will to the heathen and savage are now killing and destroying what has taken generations to build up, and this destruction is being wrought as rapidly as possible, too. Historical monuments and institutions, that have linked us with the culture of the past, are now being cruelly blown to pieces. Civilization in Europe can not be described better than by the word delirious. The normal governing ideals and purposes are, for the moment, lost.

There is every reason to believe that the present war is making atheists by the thousands. "What is a religion good for," some will say, "when it encourages such wholesale murder?" Another class of people will tell us that the world is rapidly growing worse, and that we are retrograding rather than progressing. After the war is over,—as we all hope it soon will be,—both the atheist and the pessimist will have to change their moorings. They will be out of tune with their surroundings as they always have been.

It is so easy to forget that there have been great and hideous wars in the past. It has been only a generation since our own peaceful nation was torn almost to pieces with four years of war. Only a generation or so before that the States unitedly endorsed a constitution, and pledged to support each other as parts of a united nation. The new nation was warring within itself in less than a hundred years. Have we advanced, as a nation, so far as our ideals of peace are concerned? Are we building forts along the Canadian frontier? Are we maintaining a large standing army? Is each able-bodied young man compelled to spend some of his best years in the army? Answer those questions, and others similar, and you can readily see whether the United States has made any progress over Europe, in the matter of discouraging war. It is true, we spend millions for battleships and ammunition. It is true that we have a small and

expensive standing army, and it is also true that, just a short time ago, we were at war with another Christian nation, but do we, as a nation, want war? No, we do not. Neither are we governed by officials that want war. We have not been getting ready for a war, as has Germany and other nations, in the present strife. The sentiment for peace has been growing. We can not deny it. The best cure for a pessimist would be a sentence by which, for a year or so, he would dwell in the midst of savages who know nothing of Christianity.

The student of history will be interested in tracing the causes of the European war. After he has weighed all the evidence, he will say that war was inevitable,—it had to be. Perhaps that is true, even if we do not like to admit it. When the war was announced in the papers, I said to myself, "This is the last great struggle of barbarism over enlightenment, the final decisive conflict has come." As we read of the suffering children, of the wholesale destruction of homes, of the once happy families who are doomed to continued sorrow, it is natural for us all to feel discouraged. The whole thing is hard to understand. But nothing great has ever been won without a struggle. Barbarism has been clinging desperately to the governments of the old world and to some in the new, for that matter. We call it barbarism, because willingly to kill one's fellow-men, day after day, is nothing less than barbarous. If the spirit of war and revenge continues, then barbarity will have temporarily gained a point. I say, "temporarily," because ultimately Christianity and enlightenment will rule the world.

There is every reason to believe that, when this tremendous conflict is over, and when the people of Europe are again their normal selves, the uselessness of it all will be seen. Families who have lost their dear ones will not be so anxious to suffer further hardships again. Many were blindly led into the present struggle by their rulers. Their eyes will be opened, and they will see the foolishness of what they have gone through. The doctrine of universal peace will gain new adherents, and the net result of the war, however long it may be, will be in the column of progress. Such has been the past, and there is no reason to think that history will not repeat itself. Grown folks are somewhat like children,—they do not believe that a stove is hot until they touch it. Some have to touch it more deliberately than others.

Other great wars may occur in the future unless the Christian church puts forth every effort to evangelize the world as civilization spreads. Had the Christian religion been more effective in the affairs of Japan, the little nation would not now be so warlike. Other countries have yet to experience their awakening. China may find herself some day. Will it be with the Bible or the gun in hand? The provinces of Africa will make themselves known as civilized peoples some day. It may be necessary for them to go through a series of wars before it is all accomplished, but no power can do more to prevent such calamities than Christianity. Our neighbor, Mexico, is experiencing the travail of giving birth to a new nation. After everything is considered, we are compelled to take a hopeful view of the future, even though the whole world seems to have gone mad.

New Paris, Ind.

Feeding the Hungry.

BY OMA KARN.

AWAY back in the days of my childhood I heard an aged elder, one of God's loyal messengers of those times, remark that he enjoyed nothing so much as feeding people who were soul-hungry. I remember wondering how it could be possible for the soul to suffer from hunger. I have since learned that it can suffer,—and suffer acutely,—from this strength-sapping condition.

One of the means of inducing this condition is to be deprived, for a period of time, of all association, religious and otherwise, with those of like precious faith. Nothing is so good, so satisfying and so stimulating, as that which is derived from these associations. To kneel in prayer at the altar of our own

faith; to join in the ringing melody of the familiar hymns; to listen to the exegesis of God's Word, by the ministers and teachers of our own belief,—truly it is food for the hungry, a feast to the soul. It is more; it is heaven,—heaven here on earth.

Such was our feeling when, after a year of deprivation, such as mentioned, we met, recently, one beautiful Sabbath morning, with the little band of the Master's servants, at Ashland, Ohio. The congregation, numbering something over one hundred members, is the 'youngest of what is sometimes called "the three Ashland churches." It might acceptably be considered the daughter of the other two, as it is composed of members from each. For some time those of the membership, residing in and around the town, have felt the need of an established place of worship in their midst. After prayerful and careful consideration a conveniently-sized house of worship, the property of another denomination, was purchased last March. Within its walls, rededicated to its sacred and high calling, those so earnestly interested went actively to work.

The guest in their midst, be he of their own faith or of another, is immediately impressed by the spirit which dominates this activity. There are some very good workers who impair their service by acting as if it were a terrible strain upon them. They lessen the service by looking at it and speaking about it as if they were quite willing to participate, but that to do so would mean a depletion of their powers.

This feature was noticeably lacking among the earnest workers mentioned. The willingness manifested is most commendable, as is also the interest taken in matters outside of their own immediate sphere of action. Age, with its ripe experience and mature judgment, laboring harmoniously with youth, and the energy and possibility that go with it, can not but mean a bright future for the Ashland city church. As yet they suffer the disadvantage of having no resident minister. The pulpit is supplied alternately by the ministerial force of the two country congregations. Sunday-school and other services are ably looked after by home talent.

Love feasts, with other seasons of spiritual refreshing, were enjoyed at the Maple Grove and Dickey houses,—the other two of the trio. These two places, with their efficient pastors, their intelligent membership, their finely-located and nicely-built houses, with the convenience of natural gas for illuminating and other purposes, illustrate what the rural church can become, and the influence it can exert in a community. Long will memory linger around our season of association with the loyal, hospitable members of the three Ashland churches. Truly, the hungry were fed,—in more ways than one.

Warren, Ohio.

Ministerial Efficiency.

BY MRS. J. B. FLICKINGER.

Suggestions of the Laity to the Minister, as to Courtesy at Home and Abroad.—Business Relations.—Sermon Matter.

BEING neither the wife nor the daughter of a minister, it is possible for me to look at this subject in an unprejudiced manner, from the viewpoint of the laity. For convenience, "Courtesy at Home and Abroad" may be treated as "Courtesy in Church," "Courtesy in Society," and "Courtesy in the Home."

This indeed, should be one of the greatest concerns of the official body toward each other. The elder in charge should be considerate of the respect due the other elders and ministers, for quite often one of them may be older in years (also in service) than the one in charge; in which case it is both courteous and a mark of strong character to counsel with them. In return, the body should likewise remember the higher official capacity of the overseer, and the added responsibility which comes with the office bestowed upon him by God's people.

By kind words or deeds they may be able to lighten the burden the minister is called upon to bear for the flock of God. They should be frequent visitors to his home,—not to carry trouble and gossip, but to comfort, cheer, console, and assist him in life's duties,

as well as in sickness and death, as the real messengers of God should do.

On Sunday morning and evening ministers should be at the church door as the congregation passes out, to renew the fellowship with the members and show the stranger that they are interested in him, by a hearty hand-shake, a smile and a kind word; but let this be done most naturally, not affectively.

I would say to the minister, **Always be ready, when meeting friends on the street, or road, with a cheery word or smile, and make them feel that you are interested in their welfare.** Don't deceive yourself or them in the matter.

The business circle affords a great opportunity for the ministers. When you do your shopping and are leaving the store, give all an invitation to attend church (if discretion will permit), and with a kind word let the public see that you mean what you say from the pulpit, when you declare that you are interested in their souls' welfare.

When a stranger moves into your neighborhood, do not wait for an introduction before you speak to him, but invite him most cordially to church. He may not be religiously inclined, but this will set him to thinking. Great tact should be used, lest you make yourself a burden and a nuisance to him.

The true Christian character of a man is shown when we see him in his home. Be the helpmate to the one chosen for life that you should be. On Sunday morning see to it that she has assistance to get to church and that she has a comfortable place when she arrives there. If there be little ones to care for, while you are preaching, and the laity do not take the hint to help, it is your place to ask some one to assist her.

Do not sit in the house with the Bible or other reading matter, permitting the baby to cry, or disregarding a commotion among the children, while mother tries to get the evening meal, but show the helping hand. Often souls are lost because father does not live out in the home what he preaches from the pulpit.

The minister is the ideal of the community when he has once established himself as perfectly honest in all business relations. There seems to be a new counterfeit Golden Rule,—“Do others before they get a chance to do you,” and many follow it. Perhaps you think you have been honest in a trade when you have answered all the questions a man may ask; yet, in some way, you may have avoided telling some things just exactly true, in order that you may aid your finances.

Be honest with self, even if you have been honest with the other fellow so far as he has asked. There is always an unwritten moral law that is just as great in the eyes of God as the written ones. The “Golden Rule” is as binding in 1914 as it was at any time in the past.

Some say that a minister should not be a real estate man. Why not? Should there not be as much honesty in that business as in any other? Just because many have yielded to the temptation of being dishonest in it, we should not say that is the rule. Let us hope that the day is not far distant when the laity will awaken to the fact that the ministry has a higher calling than these lines of business, and that the laity will be held accountable that more work is not done for the Lord by the ministry.

There are some merchants who have thirty-five inches in their yardsticks, and as long as they are not found out, many yield to the temptation to use them. I wonder what God will ask, in the day of judgment, of the church which allows its ministry to forsake the Word, and serve in secular lines.

Education, our first division under “Sermon Matter,” is knowing everything of something, and something of everything. Every minister who is called of God should avail himself of a college education. If he can not afford it, the congregation should see

that he has it. Our members have absolutely no right to ask a man to work without tools. To say the very least, the minister should have a liberal education.

It is unjust to the speaker and annoying to the hearer to listen to a discourse full of grammatical and rhetorical errors. In days gone by we listened to many able sermons from men who had little or no education, but that is neither a criterion nor an excuse for us today. Just think what such men's power would have been, had they possessed a good, liberal education!

An education is not only a comfort to one's self, but it is a blessing because of what may be imparted to others. How much help it means in your sermonizing, and in all the departments of church work! Education is not all gained through the study of books, but as well through travel and observation. It gives you an influence with certain classes of people which you might not have in any other way, and the very best of people at that. Your knowledge of the Bible should be so complete that the sixty-six volumes of the Book are as familiar to you as the names of your children. You can not be excused from knowing the doctrines, history, geography, and

facts? Do you want to profit by them? Do you know how to do so? The profit comes not by enjoying them here, or tossing them over on the shoulder of Bro. Smith or Bro. Brown, but by going home and praying that your wife and good friends may tell you your faults, and that you, by God's help, may seek to know the Lord and practice what you know.

Raisin, Cal.

Personal Work.

BY JOHN R. SNYDER.

A GREAT deal is being said, these days, concerning personal work. In every phase of endeavor, hand-to-hand and heart-to-heart contact is being emphasized. Particularly is this true of religious work and it is well, perhaps, that due attention is at last being given to this important phase of Christian service. When the command was given to go out and evangelize all nations, it was not committed to the chosen few only, but to every believer. We believe that our Lord and Master expected every follower of his to be a soul winner. This blessed service was not alone confided to the apostles but to every believer. The Wise Man realized this fact and gave it his approval and commendation when he said, “He that winneth

souls is wise.” Daniel, in prophetic vision, also gave expression to the thought in his words, “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” This sentiment has given us the song often used, “Will There Be Any Stars in My Crown?”

It is only within recent years that, as a church, we have had much personal work done by others than ministers or evangelists. In fact, in many quarters such activity was rather frowned upon as being out of place, and bordering on over-persuasion. But in later years the false impression has been giving way to a more sensible one, and more and more are we giving the work the emphasis which belongs to it. Now it is not an uncommon thing to see personal workers' bands organized for doing just this line of work, and many are finding a joy in service that they have never experienced before.

There is a joy that comes to one who has had the consciousness of having led a soul to accept Christ, that can come in no other way. And this is not strange when we consider the exalted position to which this service calls one. There is nothing higher, there is no service so exalted, no joy so supreme as that of lifting up the Cross, so that men may be drawn to it.

The successful church,—the church that is prospering,—is the one where all have something to do. The elder or pastor, who has the knack of finding something for every member of his flock to do, will not have much trouble with discipline. It is idle hands that find employment in the devil's shop. Wherever we see a church that is kept busy, we see one that is continually adding “to the church such as should be saved.” And it is right here that we find a broad field for the personal worker. It is not necessary that the work be confined exclusively to the time of the revival meeting, but it is a work that should be kept up the year round. The church that has in it a Spirit-filled group of personal workers in the Sunday-school, the Christian Workers' Society, the regular prayer meeting and all services of the Lord's house, is one that is in a continual state of revival. The elder, or pastor, who has his young people at work in every service, has one of the strongest levers for lifting the world out of the mire of sin and soul-death that can be found anywhere. And it is strictly Biblical. The early apostles were all personal workers. Some of them started out as soon as they had “found Jesus.”

But there is a need for caution. In personal work, as in every other good work, a mistake may mean much. To be a real personal worker,—one that can



Ladies' Dormitory and Administration Building, Blue Ridge College, New Windsor, Md.

the principal subjects of the Sacred Volume. Do not tell me you do not have the time. To whom does your time belong?

Great care should be exercised in the selection of a subject and a text, both of which should be so completely mastered that you may speak at length upon it, without the slightest hesitation or stammering. It has proved both novel and helpful occasionally to ask the congregation to select a subject for you. In such a case do not disappoint them by not having the food properly prepared. Jesus said, “Feed my sheep.”

When you pray, talk to God for the people, but when you are preaching, talk to the people for God. Don't be a priest. Jesus is your great High Priest and Intercessor. Use the pulpit time for the sermon only. Remember, an apology is usually egotism inverted. Your honest effort is the best apology you can make. It suits God best, too, and he is the main Guest at the banquet. Don't aim to talk over their heads, but through their heads into their hearts. Don't give them more than they need at once, and do not serve it raw. Season it with grace. To be of benefit, a sermon must be digested, absorbed and assimilated.

Short preparation makes long and tedious sermons. An empty barrel sounds the loudest, but gives little satisfaction. Talk to the point, and when you get there, stop. Time was, when a three-hour sermon was all right, but in these days, sensational shows, theatrical plays, and neighborhood gossip are supplanters of the pure Word of God. Boil down your long sermons to fit a short space of time, for many of the people are unwilling to listen to long harangues.

In conclusion: Do you have ministerial difficulties? Have I mentioned any of them? Are these things not

lead souls to the "Lamb of God that taketh away the sin of the world," there must have been actual contact with the cross. Superficial work will not avail. To meet, in a hand-to-hand and heart-to-heart contact, our neighbors, friends or strangers, means that we must have been in hand-to-hand and heart-to-heart touch with the Great Master himself. We can not lead others to the fountain unless we ourselves have drunk of the Water of Life. Solomon said that those who are wise are soul winners. God give us this wisdom in our personal work! There is such a thing as zeal without knowledge. One must know his Bible. Methods of approach have much to do with the successful termination of an appeal. Arguments are not elevating, but a fearless presentation of Bible truth is essential. Love must be the impelling motive, and a burden for souls must be heavy. When our burden becomes so heavy that we can not bear it alone, the great Burden Bearer will come to lift it from us. There must be the conscious abiding of the presence of the Holy Spirit in our lives, that we might impart it to others. When our own life becomes so full that it will overflow, then others will be blessed. When we have once tasted of God's love, then will we be ready to say, "Come and see."

Bellefontaine, Ohio.

Our Relation to Other Churches.

BY J. EDWIN JONES.

[Under the title, "Making Our Relation to Other Churches in the Community Contribute to the Largest Good," the following paper was read at the Ministerial Meeting of the Southwestern District of Kansas and Southeastern Colorado, in 1914. It is slightly revised in its present form.]

To those of us living in the towns and cities of our land, this question is of vital concern. Shall we hold aloof from all fellowship with those who do not see eye to eye with us in forms of worship? Or shall we be indiscriminate in endorsing everything that passes under the name of religion? Or can we sustain any relation with other churches in the community that will contribute to the largest good? If so, what are the relations that will contribute to the largest good?

May I be permitted to relate the experience of one pastor, in an attempt to show by it not, perhaps, the largest good, but a large measure of good that came to the church? I am persuaded that this experience may be repeated anywhere with consistent effort.

One of the times when we must affiliate with other churches, if we are to bear any adequate part in the community life, is when the annual class sermon is given for the graduating class of the high school. This year, in the city where this pastor lived, they had one sister in the class of twenty-eight graduates; and three sisters, who sang in the high-school chorus, occupied conspicuous places on the platform. Three out of these four sisters marched into the service with their prayer covering on; and scattered through the audience that filled the church to overflowing, were perhaps twenty-five other sisters, old and young, who wore their prayer covering. This was in the largest church in town; not their own church.

Because I have seen it otherwise, I am led to conclude that not alone was the constant and consistent teaching of the pastor responsible for this, but I feel confident that their relation to other churches contributed somewhat. What were those relations?

During his first year as pastor in the city, I am informed that, with the officials of his church, he agreed that they had, with the other churches there, no relationship which might prove helpful; and so, without consulting the church, they refused to participate in the summer Sunday evening union services. The first time he brought before his people the invitation to join the other churches of their city in a week of prayer, a goodly number opposed it. Before they voted he said, "If we will go to these services and represent our church and be consistent and faithful, I believe it will pay. If we do not feel to do so, I advise to vote against it." So they joined in a week of prayer. Again Sunday evening union services were proposed by the ministers of the town. After discussion, he presented the same statement, and during two summers they had Sunday evening union meetings. In these meetings the members, almost to a

unit, represented the church; especially were the sisters to be commended for wearing the covering.

At the County Sunday-school Convention, held in the city, the chorister and pianist were sisters, and each wore her covering. Also a ladies' quartette and a mixed quartette, from Brethren Sunday-schools in the county, represented the church in their appearance. I can not but feel that such relationships are helpful in strengthening the faith of our own members, and in getting before others the Gospel which we love.

This pastor and wife were asked to participate in a jubilee banquet at a certain church, in celebrating the fiftieth year of their Woman's Missionary Society. He, with other ministers, was asked to respond to the toast: "What Hath God Wrought?" Would you have gone? They did. His wife and niece and himself represented the church,—the sisters wearing their covering. They arrived about 11:30,—just in time to hear a woman deploring the fact that four thousand student volunteers were hindered from going on the mission field for lack of funds. In a ten-minute speech he emphasized the open departure from the spirit of Jesus' prayer, as recorded in the seventeenth chapter of John, as represented there that day; the uselessness of unity among men without unity with God and with Christ, and what God had accomplished among the heathen, even under such distressing circumstances. He closed by quoting the language of the apostle concerning the wearing of gold, and said: "If you will give me the gold and useless ornaments that are worn by the professing Christian women of America, contrary to the teaching of the Scriptures, I will send those four thousand volunteers, and have so much left that I will not know what to do with it."

Did it do any good? God knows. It gave him an opportunity he could have had in no other way.

Again, the ministers of the town invited him to a conference with regard to a series of union revival meetings. Would you have gone? He did. And it became an opportunity to tell why we could not participate, and also to show that such a meeting as proposed was in fact, impossible. He said: "If a man should accept your invitation to come to Jesus and would say: 'I do not know how to accomplish it,' what would you tell him?" "Leave it to him," said one. "Is that the apostle's method?" asked he. "You see you do not have a union meeting, for you are not agreed as to how to become a Christian." They had their meeting, but the preachers, at least, knew why the Brethren were not in it.

Again, one of the denominations hired a divorced man for pastor. That was bad enough; but in August, following the beginning of his pastorate in November, he married another woman. That was worse. A banquet was tendered the couple by the ladies of his church, and all the ministers and their wives were invited. Only one failed to respond. Because he was not there, the ladies sent a committee to wait on our brother to learn if he received an invitation, and this gave him an opportunity to explain our position on divorce and remarriage, and to impress those ladies with the fact that their pastor was living in adultery.

How about the union Sunday evening services now? They met together, the pastors with a layman from each church. During the informal discussion he was quiet until some one moved to have outdoor union services, and appoint committees to that end. That gave him an opportunity to say that the Brethren could not be with them; also to tell them why, and to insist that it was time for those who really cared to heed what Jesus said, to come out into the open and let the people who were supporting this man know that real Christian people were not in sympathy with them. As a direct result of that five-minute speech, and the discussion which was precipitated, they had no union services last summer, and the leaders of the churches were saved the humiliation of compromising with evil.

You have gathered from this brief and partial recital of some experiences that are not mere theory, that I feel we do sustain a relationship to other churches in our community, and that, under the leadership of those who really have convictions in the

matter, these relationships may be made to yield good results in vindicating the Gospel of our Lord, and in demonstrating the order and fundamental principles of his church,

1915 W. Douglas, Wichita, Kans.

Prayer and the War.

BY I. S. LONG.

THE churches of all denominations throughout the British Isles and Germany, we are told, are open day and night, these days, for special prayer. Of Sundays the churches are literally crowded with eager worshippers, and on week-days, especially when the hour of twelve comes, throngs of women are seen going for prayer, fewer men being in the company than usual.

A German pastor writes that sports in Germany have ceased, as if there never had been any; theatres are closed; the Kaiser has ordered all wines and beer kept from the soldiers. In short, God is honored as never before. Reports from England are similar, if not quite as thorough-going.

What does all this "getting back to God" mean? That we had been away, that we had forgotten God, that now since the archenemy is seemingly having things all his own way, we fear God will not be on our side, perhaps. How often have we recently heard quoted in prayer, "If God be for us, who can be against us?"

We know, too, that the opponents in this war are, as usual, calling the other "enemies," and are praying to the same God for victory for "our arms." Protestants of either Germany or England,—one at the throats of the other,—are crying to God for help, for wisdom for "our admirals and generals that they may strike at the right time, so as to insure victory." Oh, the horror of it all!

Dan. 9: 1-19 is a very popular reading in prayer meetings these days, for sins are readily confessed, such as "having forsaken God as a nation," "the Sabbath desecrated," "lovers of pleasures more than lovers of God," "simple faith in prayer and the Word given up for liberal theology," etc., etc. Both Germans and English feel sure that this war, whoever conquers, will bring the nations back to God, back to simple trust in the blood of Jesus for salvation. May it be so, for Jesus' sake!

It is difficult not to be selfish, at any time, when praying, but especially difficult it must be for these "enemies in war" to pray unselfishly.

Then what follows? This: *America and other neutral nations* are far better able to prevail with God in behalf of this war than the interested parties. I wonder whether America is calling mightily to God for peace, sweet peace, among the warring nations, even "good will to men," everywhere, at this time. And for the Brethren who rightly disbelieve in war,— "God forbid that I (we) should sin against the Lord in ceasing to pray for" this war speedily to terminate! The nations at war, to all intents and purposes, reckon that "God is on the side of the heaviest battalion."

One thing is sure,—if God had been taken into account, there would have been no war! If at this time he were honored, not in word but in deed, the war would soon cease. How terrible are the instruments of war which this twentieth century has produced! How tremendous is the cost of the war, in money,—the smallest end of the carnage! How sad the unparalleled loss of human life, past wars of history appearing but miniatures beside this! Should we not ask God to have mercy upon those who are really the cause of this slaughter of "the innocents"? Captured soldiers now and again confess that they scarcely know why they are fighting. Shall we not ask God speedily to humble the few proud leaders, and teach them the lessons he would have them learn as a result of the war, thus leading them to yield to the cries for peace? And shall we not pray for the blessing of the "God of all comfort" to be upon the multiplied thousands of recently-made widows, and the millions of war-made fatherless children? Then, too, shall we not pray that all in authority, among the neutral nations of earth, may have great wisdom in these

troublesome, so to guide the affairs of State as not to be embroiled later in the war? Shall we not especially praise God that our own beloved United States of America have been kept out of this pitiless strife? This, surely, is a great occasion for prayer! All one needs is to realize a few facts, and the rest is easy: for

"I believe God answers prayer;
I am sure God answers prayer;
I have proved God answers prayer:
Glory to his name!"

If the King were only here in his kingdom! For at that time "he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Then, too, "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the faling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Glorious age! Blessed hope! "Even so, come, Lord Jesus," and bring peace, everlasting joy and contentment to this warring earth!

Vyara, India.

Keeping Young.

BY J. D. HAUGHTELIN.

TIME is relentless. Whether we note it or not,—unceasingly, the measured periods of time pass into eternity, never to return. There is no power that can prevent it. The revolutions of the earth indicate the passing days and years. Though the great *Infinite Power* were to stop this revolving sphere that thus measures the passing of time, yet time,—ever passing, never stopping, would move on. Well has it been said: "Time and tide wait for no man."

This solemn fact being so irrevocably established, it behooves us to use the passing days and their opportunities as they come to us, for neither will return nor pass us again. Though no one can control the passing of time, each individual has the determining of how the passing minutes and hours shall be used. If properly used,—especially in early life,—each hour may be made to yield treasures that will add to the comfort of old age,—if we are permitted to reach that period. Furthermore, it will add to the bliss of eternity, whether we live long or die soon.

The various periods of a long life are divided into infancy, childhood, youth, manhood or womanhood, declining years, and old age. Childhood and youth look forward with fond anticipation to better days, when there shall be freedom from the restraint of parents and teachers. In after-life they look back to the good days of childhood and youth, remembering chiefly the absence of care and responsibility.

Infancy is the helpless, dependent, irresponsible first period of life. Regardless of the acts of parents and all others, infants are the children of God. "He careth for them" (1 Peter 5: 7). All that die in infancy are as little buds, transplanted into the paradise of God, there to be developed into beings capable of enjoying eternal happiness in heaven.

Childhood is the dawning period of life. It is a very important and critical period. Much depends upon the environments and training of a child, but much also upon the acts and examples of those who have the care and training in charge. In the eye of God a child is of more importance than a fully-developed man or woman in the meridian of life. When God wrote the Ten Commandments, the one to children was, "The first commandment with promise" (Eph. 6: 2).

Childhood is the first period of exercising the will power. It is the formative period of life. All little children are without malice. "Of such is the kingdom of heaven" (Matt. 18: 14). Their whole duty is

included in the simple words, "Children, obey your parents" (Eph. 6: 1). As they increase in years, stature, and powers,—physical, mental and spiritual,—they naturally segregate into two classes,—obedient and disobedient. All obedient children are good. Parents, and those having the training of children, are largely responsible for the kind of children they raise. This accountability can not be evaded.

In youth,—the period between childhood and maturity,—comes real responsibility, hence the wise man said: "Remember now thy Creator in the days of thy youth" (Eccles. 12: 1). It is the great decision period of life. Habits formed in youth, either good or bad, will influence the future of life, and tell in eternity. It is the most important and critical period of age. In one of Billy Sunday's meetings, all who were converted before they were twenty years old, were requested to stand. A large array of witnesses arose. Next, all converted between twenty and thirty years of age were called for, and again a goodly number stood. When all converted between thirty and forty years of age were called for, only a few responded. Then all that were converted after they were fifty years of age, were requested to stand. The number was the smallest, though the time for a decision was the longest. It was an object lesson with a warning, and an admonition to turn to God in youth.

Arriving at manhood and womanhood, the cares and responsibilities of life seem to rush upon us, so as to almost overwhelm us. We are dazed, surprised, astonished! More than ever before we feel the need of better preparation.

In the activities and cares of life, almost before we are aware of it, we find our powers,—physical, mental and spiritual,—beginning to fail. Before we have reached the goal of our early hopes, we find ourselves in our declining years. We now economize our wasting powers more than ever before. The righteous have a never-failing Source from which to draw help. The sweet whisper, "My grace is sufficient for thee" (2 Cor. 12: 9), supports them. They lean heavily upon the "everlasting arms."

As natural as night follows day, old age follows declining years. The wise anticipate it, and are not terrified. They realize they are on the border land. They keep their faces toward the setting sun and drink in the bright, cheering light of the closing day.

This day,—Nov. 17, 1914,—the writer enters his eightieth year. For three times three years he has been living on borrowed time. If he lives another year he will be a pensioner of extended time. Though feeble in body, he is active in mind and spirit. Though now old, his recollections of the past are pleasant. Living in the sunshine of present blessings, he is cheerful and happy. Knowing that God rules, he trusts him for the future. These combined forces assist him in "keeping young."

Panora, Iowa.

FIRST AND SOUTHERN DISTRICTS OF VIRGINIA.

The annual Sunday-school and Christian Workers' Institute of the First and Southern Districts of Virginia is to be held at Daleville, Virginia, on Friday and Saturday, Jan. 15 and 16.

First Session, Friday, 10:00 A. M.
Theme, The Sunday-school Teacher. Moderator, L. A. Bowman.
10:15, Lesson Preparation.—Levi Garst.
10:30, The Teacher-training Class.—Its Place in the Sunday-school.—L. C. Coffman.
10:45, Teaching.—L. A. Garst, T. S. Mohrman.
11:10, The Teacher's Alm.—Mrs. Lula Shickel.
11:20, Address on Above Theme.—I. B. Trout.

Second Session, 1:15 P. M.
Theme, The Pupil. Moderator, J. H. Wimmer.
1:25, Acquaintance with the Pupil: (a) Characteristics of Child Life from three to twelve.—E. E. Bowman. (b) The Upheaval of Youth.—G. A. Barnhart. (c) Needs of the Adult Pupil.—Michael Reed.
2:10, The Home Life of the Pupil.—E. C. Crumacker.
2:25, How to Interest the Pupil in the Preparation of His Lessons.—H. W. Peters.
2:40, Student Standards of Action.—I. B. Trout.

Third Session, 7:00 P. M.
Christian Workers' Program. Moderator, L. C. Moomaw.
7:15, Round Table Discussion, five minutes each: (1) Some Things the Christian Workers Should Do Outside the Sunday Evening Service.—H. A. Hoover. (2) Our Part in the Work.—Mrs. G. B. Kinzie. (3) The Children's Part in the Program.—Annie Eller. (4) Are We True to Our Name?—Pearl Skeggs. (5) The Christian Workers as a Missionary Factor.—Mrs. Bessie Laprad. (6) The Music in the Christian Workers' Program.—Matilda Quellhorst. (7) How Break the Monotony of the Program?—Laura Garst.
8:00, Address, Organization and Purpose.—I. B. Trout.

Fourth Session, Saturday, 10:00 A. M.
Theme, Elementary Department. Moderator, C. E. Trout.
10:15, Lesson Material: The Graded Lesson System.—C. S. Ikenberry.
10:40, The Eye Gate.—Objective Plans.—Elsie Shickel.
11:55, How and Why Have a Cradle Roll in Every Sunday-school.—Mrs. L. C. Moomaw.
12:10, The Spiritual Training.—J. A. Naff.
11:25, Sunday-school Equipment.—I. B. Trout.

Fifth Session, Saturday, 1:00 P. M.

Theme, The Missionary Phase of Sunday-school Work.

Moderator, C. D. Hytton.
1:15, Contact: The Absent Boy.—A. N. Hytton.
1:30, The Neglected Home.—J. B. Peters.
1:45, The Missionary of Tomorrow: Methods to Secure.—C. E. Eller.
2:00, Letter from Our Missionary.—Read by Mrs. C. W. Kinzie.
2:10, The Sunday-school and Missions.—I. B. Trout.
2:50, Business Session: (a) Report of Treasurer. (b) Organization.

Important Notes.

Song service, conducted by Sister Matilda Quellhorst will intersperse the programs. Bring your "Kingdom Songs." We solicit the presence of all ministers and Sunday-school workers at this Institute.

Every school will be expected to send one delegate, and to contribute at least one collection to the support of this meeting.

Schools that have discontinued for the winter session, should be represented by their superintendents.

The homes of the brethren and sisters of Daleville and community, welcome you.

Delegates and others will be met at Cloverdale, Va. Notify J. G. Eller, Daleville, Va., so that ample conveyance may be provided.

Any one on this program who finds that circumstances make it impossible to serve, will please notify the chairman of the committee.

Committee, C. S. Ikenberry, R. L. Peters, J. A. Dove, Asa Bowman.

BIBLE INSTITUTE OF McPHERSON COLLEGE, KANSAS, JAN. 17 TO 24.

The Sunday Services.

Jan. 17, 11 A. M., "The Idea of the Ministry."—A. J. Culler. 7:30 P. M., "The Doctrine of Nonconformity."—A. J. Culler.

Jan. 24, 11 A. M., "The Doctrine of the Church."—D. W. Kurtz. 7:30 P. M., "The Doctrine of Christ."—A. J. Culler.

Program of the Week.

At 9 o'clock each day Pres. D. W. Kurtz will instruct in the Book of Amos. Those who heard Bro. Kurtz at our last Institute, will especially appreciate this hour.

Dr. A. J. Culler, pastor of the McPherson church, will occupy the 10:30 hour throughout the week with the Book of Romans. Bro. Culler has lectured elsewhere on this subject, and is thoroughly prepared for the work.

The 11:30 hour will be used half of the week by Sister Amanda Fahnstock, whose specialty is Bible Study. Hundreds of old students and students of the Bible know her ability in this line. Dr. H. J. Harnly, Dean of the College, lectures three periods on the subjects of temperance and education. Bro. Harnly is a forceful speaker, with clear-cut convictions.

Sister Edna B. Dettler, head of the Expression Department, will give a series of six thorough lessons in Bible Reading. Her experience and training will make this an interesting and profitable course; 1:30 is the hour.

At 2:30 Eld. E. M. Studebaker is scheduled for three hours on the Sunday-school and Christian Workers. Bro. Studebaker is a popular instructor, and always inspires. Eld. J. J. Yoder, Dean of the Bible School, and a member of the General Mission Board, lectures on missions, rural leadership, and rural problems. Eld. Yoder has large, practical experience along the line indicated, and he knows how to express what he thinks and believes.

The 3:30 hour will be devoted to demonstration work by the departments of Agriculture and Domestic Science. There will be something unusual in store.

The evening sessions will convene at 8 o'clock. Without attempting a description of each, we simply give the list of good things that are offered: "The Meaning of Culture," Pres. Kurtz. "Jerusalem, the Holy City,"—Dr. Culler. Sacred Concert.—Music Department. Illustrated Lecture.—Prof. Mohler. "Galilee and Syria."—Pres. Kurtz. "The New Convert."—Dr. Culler.

The purpose of the Annual Bible Institute at McPherson College is to help pastors, Sunday-school workers, missionaries, and all who are interested in the Bible and the Kingdom of God, to get new visions of truth, new inspiration for work, and the proper point of view of the Bible and of church work.

There is no tuition for this week's intensive Bible study. All are invited to come and enjoy it. The two lectures on Palestine will require an entrance fee of 25c each,—all proceeds being used for books for the library.

Bring your Bibles with you. Come and plan to spend the entire week.

This Institute comes at the opening of the second semester, and affords a good beginning for new students. Fathers and mothers, come and bring your children with you. Let each church send delegates and be sure to have the Institute properly announced. Board, 50 cents per day.

McPherson, Kans., Dec. 3.

E. L. Craik.

SPECIAL BIBLE INSTITUTE AT DALEVILLE COLLEGE, VIRGINIA.

The annual Bible Term of Daleville College will be held Jan. 11 to 16. Every minister, Sunday-school teacher and Christian Worker within reach should be in attendance.

Eld. I. B. Trout, of Elgin, Ill., our much appreciated Sunday-school editor, will be present during the entire term, giving us a series of three lectures each day on the following subjects: "Church Ordinances," "The Christian Ministry," and "Student Standards of Action." Bro. Trout will deliver a lecture each evening.

Eld. T. S. Mohrman will lecture on "Fundamentals of the New Testament." This theme will prove most interesting to all Bible students.

Some interesting conditions and experiences of "Missionary Work in the South" will be given by Eld. P. D. Read, of Tennessee.

Bro. J. M. Henry will devote one period to Bible Literature.—"The Bible as a Literature," and "The Influence of Hebrew Poetry," will find a place in his lecture.

Bro. L. C. Coffman, under the head of "Bible Pedagogy," will discuss the "Master Teacher," and "Personal Contact of Our Savior."

"Twentieth Century Christianity" will be discussed by Bro. Myers E. Horner.

One period daily will be devoted to "Bible and Hymn Reading," directed by Sister Matilda Quellhorst.

The writer will give one period to a "Study of Parables, under the following outline: 'Method of Interpretation,' 'Classification,' and 'Their Influence in Establishing Christian Doctrines.'"

This Special Bible Study should be a means sought especially by our ministers, for a better understanding of God's Word, a deeper inspiration and a fuller consecration to the service of the Master.

Through the liberality of many of our brethren and sisters, in contributing to the Ministerial and Missionary School, we have secured a "Fund," we take pleasure in offering to each congregation of the First and Southern Districts, a scholarship, covering all expenses incurred while in attendance at this Institute.

On Friday and Saturday following this term, the First and Southern Districts of Virginia will hold their annual Sunday-school Institute in the College Chapel. A full program is given in this issue. We hope many of our brethren and sisters will arrange to attend the full week's program. All are earnestly invited and will find a cordial welcome.

C. S. Ikenberry.

Daleville College, Daleville, Va.

THE ROUND TABLE

Respectfully Returned.

BY JNO. CALVIN BRIGHT.

THIS is easily the most prominent and useful motion or answer (?),—as it is sometimes called,—made at our Annual and District Meetings. All queries and petitions must pass by this popular shelf, and are in danger of being respectfully placed on its capacious platform.

This motion was first used a generation ago, instead of "Lay on the table." The arguments made in its favor were, that it was more respectful and courteous, and yet served the same purpose.

But even this motion is considered harsh and disrespectful by those who have measures which they want to become a part of the constitution or by-laws of the church, and pitiful are the pleadings that are sometimes made, to save them from this convenient and essential obliteration.

This answer (?) is used for all questions that have been already satisfactorily answered, and are found on the Minutes. It is also used for those that are ambiguous,—for those that contain hidden personalities, and for those that are heterodoxical in their character.

As long as our District Meetings and committees do not present queries and reports that are of a higher class than those above referred to, they can anticipate the "Respectfully returned,"—unless the "Rules Committee" will give the Brotherhood a more convenient method of disposal.

The Annual Meeting has given this motion all the dignity of a *bona fide* answer. It is so respected, and has all the honors of a real answer given to it. It is amended or substituted by other answers. Questions thus answered do not appear on the Minutes, and thus our "Book of Minutes" is not enlarged to an unseemly extent.

The last General Committee considered the idea of asking the Conference to empower her to rule out, and thus keep from the Conference, all papers so questionable as, by unanimous conclusion of the Standing Committee, appeared too inconsiderate, injudicious, or heterodoxical for public consideration. Several queries would doubtless have found their way to this receptacle at the hands of our last Committee.

This would seem to be a commendable, philosophical and Biblical adjunct to our rules. Surely a General Committee of sixty elders, chosen for their responsible work from all parts of the Brotherhood, each independent of the other, would not only be justifiable to so rule on a paper, but could also give an answer that would be convincing. May God bless Zion, and may his children glorify the Father in her Great Annual Conferences!

Troy, Ohio.

Five Eggs.

BY WALTER SWIHART.

ONE cold winter morning I stopped at a country store to warm myself. While I was there, a poorly-clad boy, eight years old, came in. He had a small tin bucket in one piached hand, and in the other a quart bottle. The merchant took both from the child, and in a short time returned, setting them down beside him. After the child had warmed himself a little, he took the articles he had bought and left. As he did so, the merchant turned to me with a significant look, saying, "That poor child came a mile and a half through this cold and snow with five eggs. The eggs amounted to seven and one-half cents, and what do you suppose he bought with the money?" You may be able to guess, but I was not. "First," continued the merchant, "he bought a five-cent package of tobacco, and with the remainder a pint of coal oil."

This statement of the merchant seemed incredible; yet, tobacco, like its kindred foe,—drink,—will take the last cent a man has in this world. Yes, and more than that. It takes that cent before the poor, dependent, little one has received what it deserves to have from a parent!

Isaiah breaks forth in this strain: "Wherefore do

ye spend money for that which is not bread, and your labor for that which satisfieth not?" It is too bad that such uncalled-for appetites are created within ourselves. To hearken to good counsel in this is apparently of no force, for the act you deride is reacted in your very presence. Will there ever come a time when the chiding of Isaiah: "But Israel doth not know, my people doth not consider," will not be true of present generations? May God speed the day when such things cease to trouble us!

Churubusco, Ind.

If I Were a Preacher.

BY SARAH A. DETRA.

IF I were a preacher, how much time would I spend in study and preparation, how much time would I spend in doing pastoral work?

This, I think, is a problem to be answered by the individual pastor, as circumstances vary. To use all the time for study,—that which is to be gotten from books,—would not make a successful preacher, for without a personal knowledge of the individual needs and conditions of the people, his preaching would not result in the highest good.

Our great Master and Teacher met the people on a common plane of life, showing his intense interest in their welfare. So, I believe, a pastor needs to spend much time in visiting the people under his spiritual care. When there is sickness and trouble in the home, how the visit from a kind, sympathetic, whole-souled pastor is appreciated! The amount of good done can not be estimated.

On the other hand, the preacher must have time to spend in his study where he can, with an open heart, get close to God,—then and there to study and ponder his Word and so be prepared to give the message with no uncertain sound.

Hence, we can see the importance of time spent both for study and pastoral work, and if either must be given up for the other, I would say, Do not neglect the pastoral work.

Green Tree, Pa.

Some Spiritual Illuminations.

BY M. M. ESHELMAN.

MATT. 16: 19 is a truth that was uttered by Jesus to Peter, to be used by Peter when he became filled with the Holy Spirit. To him were delivered the keys,—not only one key, but *more* than one,—the key of the atonement, the key of the resurrection, the key of Jesus' heavenly official crowning and first principles for believers (Acts 2). Peter was not given the keys of the church, but of Christ's predicative rule over the earth. Peter opened this "good news" to the Jews at Pentecost, and to the Gentiles through Cornelius. He opened the doors of great divine principles, that shall take hold of believers during Heaven's blessed reign, when Jesus shall sit on his Father's throne (Rev. 3: 21).

A key is a symbol of authority, given to some one (Isa. 22: 22) for a definite purpose. Peter did not lead after the roors were opened, in the way the papacy leads now, neither did he preside at the Jerusalem conference. James sat in the chair. Peter was no more than an apostle by the gift of God, and an elder officially. The text is not difficult, when the Jews are taken into account with the Gentiles, and when Jerusalem is recognized as the center of the proclamation of the "good news."

Tropico, Cal.

The Prophets Were Men of Letters.

BY EZRA FLORY.

EXAMPLES abound, in evidence of the prophets having been men of letters. A vivid illustration is found in Jeremiah 36. Descendants of Samuel's "School of Prophets" were also men of letters. The Commentary of the Prophet Iddo is mentioned in 2 Chron. 13: 22, and others also are referred to, showing that there are many that have not come down to us.

During the captivity, when public speaking was hindered, these men gathered up much, and put it into writing. This was the work of scribes. Through

their activity, as men of letters, we have the Old Testament canon, as it has come down to us.

Jer. 36 comes just before the great battle of Carchemish, after which the world of that time took on a new life. Through the work of these faithful prophets, Jehovah had his word ready for the time following the great battle. Here lies a lesson for the ministry of today.

343 S. Trumbull Avenue, Chicago.

Sunday-School Lesson for December 20.

Subject.—The Ascension.—Luke 24: 50-53; Acts 1: 1-11.

Golden Text.—He was taken up; and a cloud received him out of their sight.—Acts 1: 9.

Time.—May 18, A. D. 30.

Place.—On the slope of the Mount of Olives, near Bethany.

CHRISTIAN WORKERS' TOPIC

Looking Forward to the Coming of Christ.

Read Luke 2: 25-35.

For Sunday Evening, December 20, 1914.

1. Eve was told to look forward to Christ who would bruise Satan (Gen. 3: 16).
2. Abraham looked forward to Christ, through whom all nations should be blessed (Gen. 12: 3; 17: 19).
3. Jacob believed in Christ, to whom the peoples of the earth were to be gathered (Gen. 49: 10).
4. David looked forward to Christ (2 Sam. 7: 16).
5. The Psalmist believed in Christ (Psa. 2: 12).
6. Isaiah looked forward to Christ (Isa. 7: 13, 14; 9: 6; 28: 16). (1) His birth (Isa. 7: 13, 14). (2) His wonderful character (Isa. 9: 6). (3) His value (Isa. 28: 16). (4) His work (Isa. 42: 1-7; Matt. 12: 18-21; cf. Philipp. 2: 5-8). (5) His redemptive work (Isa. 49: 1-6). (6) His sufferings as sacrifice for all (Isa. 53). (7) His mission (Isa. 61: 1, 2, with Luke 4: 16-21).
7. Daniel knew of his coming (Dan. 9: 25, 26).
8. Micah spoke of him (Micah 5: 2).
9. Zechariah knew of this glorious King (Zech. 9: 9).
10. Malachi spoke of him (Mal. 3: 1-3).
11. Summary: Why were the people so anxious for Christ to come?
12. Application: Why do we rejoice that he has come?

PRAYER MEETING

The Divine Call to Awake to Action.

Isaiah 52: 1-3.

For Week Beginning December 20, 1914.

I. The Meaning of the Call.

1. **A Call to Awaken Out of Sleep.**—The Jews were utterly unconscious of the nearness of God, and of his abundant willingness at once to help them. So today the Lord is very near to each of us, but too often our eyes are sealed in the sleep of selfish ease, so that we fail to see him (Isa. 60: 1-3; Micah 6: 8; Matt. 12: 50; Rom. 13: 11-14; Eph. 5: 14-16).
2. **A State of Degradation.**—Zion was to "shake herself from the dust." How quickly the dust of worldliness and sin will gather on the garments of those who become spiritually drowsy! Bunyan's "Man with the Muck Rake" is an apt illustration of this groveling spirit that is willfully blind to the true riches (Isa. 55: 1-3; Jer. 31: 3, 33, 34; Rom. 8: 2-6; 2 Cor. 5: 5, 17).
3. **A State of Captivity.**—"Loose thyself from the bands of thy neck." Zion is here shown to be self-bound. What are some of these self-made bands? Love of ease and of pleasure, ambition, pride of heart, and desire for praise. Awake! Step out into the liberty of God's children (Rom. 8: 14-18, 21; Gal. 5: 1; Heb. 2: 14, 15).

II. The Call and Its Definite Purpose.

1. **Put on Thy Strength.**—"Thy strength is not in thyself, but in him who is thy God." Put it on because you are but a weak child without it. Paul had put on this strength when he said: "I can do all things through Christ who strengtheneth me." Christ working through us gives us strength in abundance (Philpp. 4: 13; 1 Cor. 16: 13; Eph. 6: 10; Isa. 40: 28-31).
2. **Put on Thy Beautiful Garments.**—Awake! Put on the garments of glory and beauty which are offered by the Great Giver! Put on the beautiful garments of holiness and praise, for the Bridegroom is at hand, and the marriage day is near! Put on thy garments, that the world may see you belong to him and are looking for his appearing! Put them on, lest you be found speechless at the coming of the King (Matt. 22: 12; Isa. 32: 17; Rom. 14: 17; 1 Cor. 15: 34; 2 Cor. 7: 1).

HOME AND FAMILY

The Children in the Sunshine.

BY GRACE IMOGEN GISH.

Oh, children in the sunshine,
Your voices sound so sweet.
You seem to me like little birds
That sing the dawn to greet,
And never dream that shadows fall
Or morning hours are fleet.

Oh, happy little children,
I would that you might play
Always, as now, in sunshine
And never, never stray
Down dark'ning lanes and byways,
Where sin waits for its prey.

But some poor little children
Know nothing that is bright,
Their hands are groping feebly,
They long for clearer sight.
I would that they, like you, might know,
Life's laughter, love and light.

And men, grown faint with burdens,
Too great for them to bear,
Pause often by the roadside,
To rest and kneel in prayer.
I would that they might have your songs,
Your laughter on the air.

For many hearts, grown weary,
Thank God in heaven today,
That always, in the sunshine,
Somewhere the children play.

Roanoke, Va.

Homeless Ones.

BY DR. S. B. MILLER.

No. 13.—A New Family.

"Oh, it's lonely, lonely, when the last child has left,
The living room is empty, the bedroom cries of theft,
The cheerful dining-room becomes a sad repining room,
Every room is lonely,—the whole house is bereft,
Oh, it's lonely, lonely when the last child has left."

FOR twenty-five years John and Mary had lived, loved and labored together. When little Donald was born to them, their joys seemed full to overflowing. But Mary soon expressed a desire that they might not raise him alone, and when, two years later, Dorothy came to the home, the family circle was indeed complete. Both John and Mary desired more children in the home, but the years quickly sped apace,—the children passed from high school to college. Donald's home training was manifested in his fine spirit and devotion, and the church early called him to the ministry. Dorothy's love of children was constantly manifested and the schoolroom claimed her after her college days were ended.

"For many years you have labored with the children on your mind.

Sometimes a step ahead,—sometimes a mile behind.
Many a night you've pondered on their future and now,—

Oh, it's lonely, lonely when the last child's gone.
Seems most like a waste of time, just living on."

But one day Mary accompanied a neighbor woman to a funeral where the mother had met an accidental death, leaving a six months' baby boy. The father was distressed to know what to do with Baby Tim, and Mary offered to care for him a few days until further arrangements were made. So Mary brought Tim home with her, and the father apparently forgot to try to place him elsewhere. After a few weeks he offered to give Tim to John and Mary for their own. They had become greatly attached to the baby, and had no hesitancy at all in assuming the charge permanently. Again came the question of trying, to raise one child alone. Both agreed to take a little girl as companion to Tim, but no apparent opportunity presented itself and the years quickly fled till Tim was seven years old. Then an unexpected bereavement in a brother's home left two little girls, six and eight years old, and both John and Mary agreed that the time had come for Tim's companion, but he would now have two sisters instead of only one.

Arrangements were satisfactorily made and the girls came into the home, making, indeed, a new family to raise.

"What can they do from day to day
To pay for washing and mending?
How can they manage to pay the debt
Of so much watching and tending?
Dear willing feet, how they come at a call,
White arms my neck are caressing.
Sweet kisses are laid on my cheeks,
Fair heads on my shoulders are pressing.
Nothing at all from them is due,
Save obedience and daily affection.
The debts are discharged as fast as made.
Love pays for care and protection."

Cedar Rapids, Iowa.

Excuses.

BY ELLIS McCLISH.

WHAT is an excuse? Webster says it means to free from accusation, to acquit of guilt, to free from an impending obligation or duty. This definition implies, therefore, that when we offer an excuse for anything, we are trying to free ourselves from some duty that we should perform. Failing to do our duty, brings forth an excuse. A guilty conscience might, I think, be called the mother of all excuses.

People will go to work at seven o'clock every day during the week, but can not get ready for church at ten o'clock on Sunday. Why? Because they do not want to. They will probably give some other excuse, however. What except sickness would really excuse a member of the church,—who wants to live a true Christian life,—from attending church on Sunday?

Can we expect outsiders to attend church if we ourselves take a pleasure trip or a visit on Sunday, instead of attending services? Actions speak louder than words.

Why should people offer as many excuses as they do, for not being Christians? I sometimes wonder what will become of the people in that last great day of judgment, should they offer the excuses they have been giving in this world.

Some will tell you that they are living as near right as some of the members of the church, and consider this a sufficient excuse for not being Christians. Possibly this is the truth, but that does not prove that any of them will get to heaven.

I fear there are many so-called Christians in the churches who will have to drop some of the bundles of excuses they are carrying, before they can enter the gate to life eternal. Do they help or hinder? I think they certainly hinder the cause of Christianity. As long as people offer excuses for not being Christians, they are certainly not getting nearer to God. In offering these excuses, oftentimes the little white lie has to finish the excuse.

We read in Luke that the servant was sent out to call the guests to the great supper, and that they all, with one consent, began to make excuses.

He was then told to call the lame, the halt and the blind, which he did, and yet there was room for more. He was then told to go out into the highways, and compel them to come in, that the house might be filled. "For I say unto you, that none of those men which were bidden shall taste of my supper."

We learn from this that the ones who offered the excuses at that time did not fare very well. I wonder if this will not be the condition of some who offer so many excuses here when the time comes for our Lord to appear the second time, and call us all to the judgment bar.

Some when asked to do some work in the church or Sunday-school excuse themselves by saying that they do not think they are capable of carrying the work through. Others tell us that they are not prepared to do so. I do not think that the Lord expects each one of us to do the same sort of Christian work. Some are educated and trained for a certain work, while others are not. I do think, however, that when we are called upon to do a task for the advancement of the Christian religion, we should, at least, make an effort, and anything that we may say or do will certainly do some good.

We read about the widow's mite. That faithful woman gave more than the rich men in her day. Why? Because she gave all she had, and gave it in the right spirit.

I do not think that the Lord awards us credit according to the amount we actually give, but according to what we keep. Faithful stewardship alone insures the Lord's blessing.

Ashley, Ind.

How to Get More Earnest Aid Society Workers.

BY CLARA ZIMMERMAN.

THIS subject has been impressing itself very forcibly on my mind for some time. All our sisters ought to realize that they are needed in this great, important and noble work. It is difficult to understand why not more of our sisters take an active interest, and attend these Aid Society meetings. The indifferent ones have various excuses to offer, but, really, are we justifying ourselves by making excuses? It is true, we can not, occasionally, attend the meetings, for sickness and other hindrances may interfere.

I suppose it is with the Aid Society attendance as with going to church. Some of us say, "We work too hard." However, some of our most earnest members are those from the country, where there is plenty of work on the farm. One of our ministers recently told me that he considered the Aid Society as being one of the principal organizations of our church. Is not the Aid Society one of the church activities,—the same as the prayer meeting? Both are good auxiliaries.

The Aid Society does much toward helping the poor. Some may say, "We can aid the poor, too, in other ways," which is undoubtedly true, but the Aid Society affords a definite, well-organized plan.

I recently read the life of our aged Sister Wine (deceased). I was impressed with the fact that she never absented herself from any church service unless prevented by sickness, and that she was one of the foremost workers in the Sisters' Aid Society. Surely, this must have been encouraging to the workers!

I often notice that our ministers greatly appreciate it when our members are all present and take an active part in the services. It helps the work wonderfully. Just so it is with the Aid Societies. Our Society recently filled a box of provisions for the poor. I feel sure that every one who assisted in the work, was glad for the privilege of helping others, and was made only the happier by doing so. All who gave to this work of benevolence had the consciousness of bringing cheer and sunshine into the lives of others, thereby being the means of winning them for Christ.

If, heretofore, you felt that you did not want to be a member of this society, begin now and start in the good work, and by and by you may become so interested that you can not stay away. Sometimes things may be said and done that may not seem exactly right to us, but we can well afford to be charitable, and consider our own shortcomings. We are all liable to err, and we can and should help one another.

As winter, with its cold and stormy days, is approaching, the sisters should urge our ministers and other brethren to come to one of the meetings and really see the good that is being done. As the time approaches when we should reorganize for another year's work, we hope and pray that the societies, throughout the Brotherhood, may make the next year a record-breaker, by adding many to their force of workers. I hope that the general organization of our societies, in the various State Districts, will be the means of enlarging the work. Let us see how much more useful we can make ourselves! I trust that some sisters of other societies may give us some suggestions. Let us do with our might what our hands find to do!

Middlebury, Ind.

THE Los Angeles Evening Herald recently said: "The Bible holds the premier place, as the greatest spiritual guide and the best literature ever penned." What less could be said by any one who knows what the Bible is, what it is doing, and who knows what other books are? Remove the Bible, and we invite the return of the Dark Ages.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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Our new Book Catalogue has the very books you want. Send for it today!

SEVEN recent additions are reported from the Bethany Mission, Philadelphia, Pa.

EVANGELISTIC services at Harmony, Md., conducted by Bro. Robert T. Hull, resulted in eight confessions.

BRO. O. H. FEILER, of Kansas, changes his address from Dorrance to 810 North Plum Street, Hutchinson.

BRO. RALPH SCHLOSSER, of Elizabethtown, Pa., is to be with the members of Palmyra, same State, in a revival effort.

BRO. SALEM BEERY has been chosen to represent Western Colorado and Utah on the Standing Committee of 1915.

DURING Bro. Olin F. Shaw's meetings in the Des Moines Valley church, Iowa, six were received into church fellowship.

FIVE recent accessions are reported from Minneapolis, Minn., with a promising outlook for many others in the near future.

BRO. O. H. FEILER labored for the Dry Fork church, Mo., in a recent revival effort. Nine were made to feel the need of a Savior.

BRO. E. D. STEWARD has been chosen to represent Northwestern Kansas and Northeastern Colorado on the Standing Committee.

BRO. LEANDER SMITH, who is now pastor of the church at Elk City, Okla., should hereafter be addressed at Box 296, that place.

WRITING from Delta, Colo., where he delivered a number of addresses, Bro. M. M. Eshelman says that his next point will be Quinter, Kans.

THE revival at Salem, Kans., in charge of Bro. M. S. Frantz, pastor of the congregation, has so far resulted in five accessions by baptism.

AT the Hershey Conference Bro. P. L. Fike is to represent Southwestern Missouri and Northwestern Arkansas on the Standing Committee.

BRO. H. B. BRUMBAUGH, our Corresponding Editor, Huntingdon, Pa., is planning, we understand, to spend some of the winter months in Florida.

BRO. D. D. CULLER, of Mount Morris, Ill., called at the MESSENGER sanctum a few days ago. He tells us that everybody is busy at the seat of learning.

If you have not yet secured a copy of our Book Catalogue, with its large array of well-selected books, send for one at once. It is yours for the asking.

BRO. C. WALTER WARSTLER's meetings at Mexico, Ind., closed with forty-three confessions, including those which have been mentioned in previous issues.

BRO. MAHLON WEAVER, of Everett, Pa., is at this writing holding a revival meeting in the Waterside house, New Enterprise church, Pa., with the best of interest.

NORTH MANCHESTER church, Ind., is in the midst of a series of meetings, conducted by Bro. D. R. McFadden. Seventeen have so far come out on the Lord's side.

BRO. I. D. HECKMAN, of Chicago, Ill., was in Elgin last Sunday. He preached to interested audiences both forenoon and evening. His messages were greatly appreciated.

BRO. B. B. LUDWICK, pastor of the Mt. Joy church, Pa., held a revival in his home congregation recently, and had the pleasure of seeing five respond to the Gospel invitation.

THE MISSION BOARD of Michigan has secured the services of Bro. F. E. Miller, of Muscatine, Iowa, for the work at Bangor, Mich. He is to enter upon his duties about Feb. 1, next.

TWENTY-SIX additions are reported from Covington, Ohio,—the final result of Bro. J. H. Cassady's meetings at that place, and inclusive of those reported in previous issues of the MESSENGER.

ONE of the classes in the Elgin Sunday-school has decided to support a native worker in India next year, at a cost of sixty dollars. This means a little more than one dollar a week for the class to raise.

BRO. PHINEAS L. FIKE is now in the midst of a series of meetings near Mountain View, Mo., at a point where the Brethren are not very well known. The outlook for the meetings is encouraging.

WE are in receipt of an obituary notice of Bro. N. J. Eby, to which the writer failed to attach his signature. We are ready to publish this notice as soon as we are favored with name and address of the writer.

WITH Bro. J. H. Cassady doing the preaching, the members at Hollidaysburg, Pa., are now in the midst of an exceedingly promising revival. Fourteen are said to have applied for membership on the first evening of the meetings.

BRO. E. D. STEWARD, of Belleville, Kans., labored for the members of the Antioch church, Colo., in a series of evangelistic services recently. Five were received by baptism and one still awaits the administration of the sacred rite.

AT Green Hill,—a mission of the Peters Creek church, Va.—Bro. Levi Garst, a minister of the congregation, has been doing some earnest evangelistic work recently. Forty-three came out on the Lord's side and one was reclaimed.

EIGHTEEN espoused the cause of righteousness during the revival conducted by Bro. Jacob Funk in the Wiley church, Colo. Arrangements have been made by which Bro. Funk is to take pastoral charge of that congregation in the near future.

BRO. D. M. GLICK, of Trevilian, Va., was with the Greenland church, W. Va., recently, assisting Bro. E. T. Fike in a Bible Institute, and later on held a three weeks' series of meetings. Five were added by confession and baptism, and one was restored.

WHILE seriously regretting the sad situation in the other half of the world, as all lovers of peace should, Bro. W. E. Roop, of Westminster, Md., says that the good Lord, who permits the strife of nations, "must be getting better things ready for the Holy Land." It is to be hoped that at least some good may come out of the unfortunate struggle.

WE still have the poor among us, and some of them must be supplied with the MESSENGER. For that reason we are asking our patrons kindly to replenish the poor fund. Just at this time we should have a number of very liberal donations from some of those who have open purses, as well as open hearts. Every dollar of the money contributed to this fund will be wisely employed.

BRO. D. S. MYER, of Bareville, Pa., favored the members of the Chiques church, same State, with an interesting series of meetings recently. Twenty-six stood for Christ and others are deeply impressed.

BRO. IRA J. LAPP, of Moorefield, Nebr., began meetings with the members of the Protection church, Kans., Dec. 6. From there he goes to the Walnut Valley church, same State, for another series of meetings.

THE meetings in the West Branch church, Ill., now being conducted by Bro. J. Edwin Jarboe, of Lincoln, Nebr., are being well attended, and the interest is said to be the best ever known there. Four have so far been baptized, and many others are almost persuaded. Owing to Sister Jarboe's illness, it is probable that the meetings will have to close while the interest is still the very best.

BRO. D. L. MILLER writes us from 235 North Hancock Street, Los Angeles, Cal., saying that the trip across the country was pleasant, and that he is enjoying the fine climate and the association of members and friends immensely. He reached the city on Saturday, Nov. 28, preached the next morning, and in the afternoon took a drive of twenty-five miles to Covina, where he attended the love feast in the evening.

WRITING concerning the work in Des Moines, Bro. Virgil C. Finnell says: "I want to express my appreciation for the splendid little volume, 'New Testament Doctrines.' It is just the book to place in the hands of new converts, and every anxious inquirer after the truth. How I do wish we had a dozen copies to use, here in Des Moines, among the thousands, who are confessing Christ, and have not settled on a church home!"

WE are in receipt of a copy of "Murray's Graphic Life of Christ" (folder form), seven by sixty-one inches. It presents to the eye a very complete history of the Master, from his birth to his ascension. The events in the last week of his life are brought out very clearly. As a whole, the folder will prove both interesting and helpful to a number of Bible students, and may be used to advantage in some Sunday-school classes. It can be ordered of Murray-Alt Co., P. O. Box 338, St. Joseph, Mo.

BROTHER AND SISTER W. B. STOVER, of India, by donating \$1,000 for the purpose, have set on foot a movement that will likely result in establishing a \$5,000 Missionary Lectureship Foundation Fund. The idea is to employ some competent person to visit each of our schools, at least every two years, to deliver a series of missionary lectures. These lectures may then be brought out in book form for reading and study, while the expenses will be taken care of with the interest accruing on the invested fund from year to year.

WE have a few members in the great State of Georgia, and among the number is a minister, Bro. O. F. Helm, formerly of Ashland, Ohio. He resides at Thomasville, and this is his sixth year in this part of the South. For some time he was employed as principal in high schools, but at present he is giving his entire time to mission interests, and hopes to lay a good foundation for a church in the locality where he is working. Years ago your Office Editor spent a few days in the vicinity of Thomasville, and he regards it as one of the most promising sections in Southern Georgia.

THIS week we are mailing the Brethren Almanac for 1915. It will be found, in addition to the general Almanac features, a little bundle of well-arranged information, such as should concern all our patrons. Its efficiency, in this particular, is increasing year after year. We are constantly adding new tables and new boards, so that one will naturally learn to go to the Almanac for most anything that he may wish to know about the statistics, activities, boards and other things relating to the Brotherhood. Then there is some interesting and helpful reading that will both please and edify the MESSENGER readers. A copy is sent free to every regular subscriber of the paper.

MEMBERS of Western Pennsylvania will please note the announcement of Bro. Wm. M. Howe, on page 805 of this issue. The inability of Bro. Galen B. Royer to be in attendance at the Greensburg Institute, has necessitated the selection of another worker, and Bro. P. B. Fitzwater has been secured to take Bro. Royer's place.

THE special Bible Institute at Daleville College, Va., is to be held Jan. 11 to 16. Brethren I. B. Trout, T. S. Moherman, P. D. Reed, J. M. Henry, L. C. Coffman, Meyers B. Horner, and Sister Matilda Quellhorst will contribute their best efforts to the interest of the Institute. The program, as published elsewhere, covers a wide range of timely topics.

THE First and the Southern Districts of Virginia year unite in holding their Sunday-school and Christian Workers' Institute at Daleville, Va., on Friday and Saturday, Jan. 15 and 16. Besides a general representation of workers from the District, Bro. I. B. Trout also is to take part in the various sessions provided for. In another column we publish the well-arranged program, in which some of the most vital subjects are given needed attention.

OUR country congregations, especially, should at once take steps by which the needs of our city missions during the Christmas season may be provided for. With thousands of people out of work, it is but proper to remember the immediate needs of the poor who come in direct touch with our city workers. Tactfully managed, these opportunities of real helpfulness may prove an entering wedge to gain access to hearts and lives that can not otherwise be reached.

ONE of the churches on the Pacific Coast observed Thanksgiving Day services in a decidedly novel manner. Instead of the ministers doing all the talking, each member was asked to reply, in turn, to the following questions: "What has God done for you? And what have you done for the Lord?" All could readily acknowledge many blessings received, but all felt also that they had not done much for the Lord. They were a unit, however, in heartily resolving to do better in the future. Such a service being necessarily a personal one for each member of the congregation, ought to be productive of real good.

BRO. PAUL MOHLER, on his way home to Rossville, Ind., stopped off at Elgin for a few hours, and favored the MESSENGER sanctum with a pleasant call. He had just closed his meetings at Sterling, Ill. In addition to those reported in previous issues, four more pledged allegiance to the Great Commander. Special prayers are to continue in behalf of others who are under conviction. Bro. Mohler reports the Sterling church as making commendable progress under the efficient leadership of Bro. J. U. G. Stiverson. The members enjoy the respect of the best elements of the city-by reason of their consistent Christian character.

BRO. J. EDWIN JARBOE sends us a postcard photograph of the members who united with the church during his recent revival at Beatrice, Nebr. There are at least seventy-five persons in the group, and one seldom sees a happier-looking band of converts. Here we have nearly all ages represented, from the boy of twelve to the gray-haired fathers and mothers, all now members of the family of God on earth. As we look at the group, we wonder at the marvelous possibilities of the generation of workers here represented. It depends, however, on the training each one is to receive in the school of Christ. If rightly taught by devout and efficient instructors, there is no telling what may result from their labors as the years go by.

"A Square-Up Day."

AMID the wearisome multiplication of "special days," it would hardly seem necessary to add to the list we now have, but the editor of *The Advance* suggests that a movement be started for a "Square-Up Day." This is to be a day on which every one is urged to "square" himself in every way possible, so as to close 1914 out of debt, and in peace and harmony with every one. Here is the plan: "Every

one who is in debt is urged to square up; every one who has borrowed goods is to return them; every one who has neglected or avoided another, is to give him the fellowship due him; every one who has quarreled and is carrying the grudge, is to meet the enemy, shake hands and bury the hatchet; every one who has neglected his family is to be loyal to his own; every one who has neglected or forsaken God is to render unto him a clean and wholesome body, free from evil or ungodly habits, a pure mind, unpolluted by filthy thoughts; the service due him seven days in the week, the worship, private and public, that man should render unto him." It is further suggested by the editor of *The Advance* that the "squaring-up" process might be materially helped by regular attendance at church for at least one or more Sundays in December, so as to have everything straightened up by Jan. 1, 1915. This movement, in our opinion, might really accomplish some good, if properly carried out. Life, at best, is but short; why not make the journey as pleasant as possible, for ourselves and others, by an honest effort, once in a while at least, to take our bearings, square up all around, and take a fresh start?

Taking Part With Other Churches.

ON page 796, this issue, Bro. J. Edwin Jones ventures on a live subject,—one that is receiving the attention of some of our best thinkers. In the article we have the experience of a preacher who has determined that his religion shall stand for something. Not only so, but he has a congregation of members who are not ashamed of their profession, and who purpose to live out the principles for which the Church of the Brethren stands. They are in the community with that aim, and not to be moulded by public sentiment. They are not to be led astray by that which is popular, but, with the New Testament in hand, are doing some leading themselves.

A preacher, holding sound principles, fortified with an unswerving conviction, and having back of him a body of brethren and sisters of like faith, may venture into some popular gatherings and thereby honor the God he serves, and emphasize the religion he professes. In too many instances, however, the members who affiliate with other persuasions, in this class of gatherings, fall in with their ways and are, in time, either lost to the church, or are found trying to line up the Church of the Brethren with the practices and entertainments of the more popular phases of Christianity. Just how far one may go in this particular, we may not, at this time, feel disposed to say. But there is one thing clear: If our people purpose to become a party in public gatherings, or even entertainments, merely to have a good time, the cause which they represent is going to be discounted in the community where they live. The world, as well as the members of other churches, knows that the Brethren are opposed to most of the entertainments that the less devout of the popular churches encourage, and the more they see us indulging in such things, without any settled purpose to let our light shine, the less influence for good are we going to have among the sober-thinking classes.

What is said about the Brethren taking no active part in a union revival, shows how the preacher in such a revival is handicapped. He would not dare to preach the whole Gospel, even if he were so disposed. A revival sermon of the type which Peter preached on the Day of Pentecost would be like dropping a bombshell into the meeting. The people might stand it, and even profit by such a discourse, but most of the preachers would not. A writer in one of the denominational papers, coming to this office, says that there can be no real union revival meetings. All such meetings are simply compromise meetings, it being understood that the evangelist must limit his doctrinal preaching to the few tenets held in common by all the churches in the town where the services are conducted. The only real wise and consistent thing that our people can do, when a union protracted meeting is proposed, is to tell the people why any one, believing in the whole Gospel, can not become a party to that kind of work.

Preparation for Evangelistic Work.

WE are told of a body of church officials who, in these days of loose teaching in the pulpit, showed a commendable degree of wisdom, loyalty and efficiency. The date was set for the revival to begin. Some weeks in advance, these officials held a meeting, talked the situation over, and settled on plans. They appointed the necessary committees, agreed among themselves how they would, as a united body, stand for the principles of the church, and then, under the careful direction of their elder, proceeded to get everything in readiness for the revival. When the evangelist came, he found everything in the best possible condition. He was told of the plans as outlined, and all he needed to do was to throw his whole force into the preaching of the Word, and such personal work as he might be disposed to do.

At the first meeting, all the officials were present, and the members and their neighbors were on hand in full force. Each one, to whom a duty was entrusted, was at his place, and seemed to understand his work perfectly. There was an impressive interest from the start, and this soon developed an unprecedented enthusiasm. The whole community became aroused, and everybody talked about the revival, the preaching and the results, for men and women,—old, young and middle-aged,—were convicted by the dozen. The converts were shown a welcome by all the members, and especially by the officials.

Then, when the proper time came, all the converts were carefully instructed regarding the principles for which the Church of the Brethren stands. There was no evading any point relating to duty and practice. It was a plain, reverent talk, face to face. In view of the almost total disregard for many of the New Testament doctrines, among the popular churches, the course pursued was deemed a necessity. It was due the converts, as well as the community at large, that this be done. There was no undue haste, nor was there any misunderstanding. The officials fully realized the meaning of the instructions of the Master, when he directed his apostles to go forth and "make disciples of all nations." This, they understood, meant thorough teaching before baptism, and in this case it was done.

The whole proceedings showed good organization in the interest of a successful revival, as well as in the interest of New Testament principles, as understood and put into operation by the Church of the Brethren. Most of our people have never considered the real value of efficient organization along these lines. The usual plan has been to secure converts, without due regard for their preparation to enter the family of God. Observations prompt us to say that there is no part of evangelistic work more neglected than this one thing,—the lack of preparation for the new birth.

Not only so, but why should not the workers in a congregation organize the work, and get things ready for a revival before the evangelist arrives? Why wait for him to put the forces into motion, and to work up the interest too? Then, too, the workers should understand each other. The officials ought to know just what is to be done, and ought to be prepared to support a well-arranged plan and a properly-directed policy. All of this is both reasonable and sensible.

For Whom Do We Pray?

THERE is a great deal of thinking, talking and writing about prayer. It is one of the live subjects connected with our religious life, and yet, perhaps, after all, we do not think about it, write about it, or preach about it from the right viewpoint, so that our question: "For whom do we pray?" is in place and timely. Is it for ourselves, for others, or for both? Let us think about this for a moment.

A long time ago,—when we were yet in our teens,—we attended church. As we take a retrospective look, we don't remember that, at any time, we did not do so. We were reared in this habit. We thank God for it, and for the training as well.

Our first churchhouses were the large rooms in our

houses. Later on we used the schoolhouses, and still later, houses were specially built and planned for worship and religious service.

But these are only side-thoughts upon the subject which we have in mind. We are thinking of prayer, and the place that was given to it in the religious services then, and all the way down to the present.

"Then,"—and for a long time afterwards, —our good old elders and assistants had a form of opening which, in some places, obtains yet. First there was the reading and singing of a hymn in sections. Part of a verse was read and then sung, and so on, until the hymn was finished.

Then followed a comment on the hymn, in connection with an exhortation to prayer,—how to pray, why pray, and what to pray for. As a part of this exhortation, the first part of the second chapter of First Timothy was always quoted or read. We heard it, and continued to hear it so often, that we accepted it as a form rather than a spiritual lesson.

But later on our attitude towards this opening service, especially this scripture and the interpretation given to it, was somewhat changed. It reads thus: "That, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Just now, during the unfortunate and wicked war that is destroying some of the European and other nations, we are inclined, in a special way, to think in our prayers of the kings who are the ruling powers, but ordinarily, we have in mind our President, the Senators and Governors of the several States, and such other officials as have part in the law-making for our country.

And now the question comes: For whom are "we," as God's people, to pray? When we pray, as exhorted by Paul, what do we understand? About whom are we thinking and for whom are we caring? Do we think of our own sweet selves only, and let the kings and rulers, who are to make it possible for us "to live quiet and peaceable lives in all godliness," go to ruin and destruction, as far as we are concerned?

Would not such prayers, on our part, seem just a little selfish? This seems so, especially when our Bibles teach us that it is not the will of the Heavenly Father that any should be lost, but that all should come to a knowledge of the truth and be saved. And in the "all men" kings and rulers are included.

But you may say that in our prayers we do pray for the salvation of kings and rulers as well as for other men. This may be so in the minds of some, but the prayers as generally made do not sound quite that way.

Here is a sample of one, as we often hear it: "O Lord, we pray thee so to direct the minds and hearts of our rulers that they may make and enact such laws as will enable us, thy children, to live quiet and peaceable lives in all honesty and godliness."

Now, it is easy to be seen that in such a prayer, kings and rulers do not have much show, consideration or personal sympathy. The only desire or petition, directed to God is that he may direct our rulers to make such laws as will suit us, be for "our" good and benefit. We, of course, know God can do this, no matter how wicked, on their part, the rulers may be. But do we believe that such is the will and purpose of God? Paul says: "Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good." The wise man says: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

Both Paul and Solomon seem to think that it would be a good thing for all people to have godly men to make laws for them and rule over them. What do we think about it? And what is the character of our prayers, in reference to having these rulers saved, and helping them to be good and do good after we have them? And how many of us, in following out the direction of Paul to Timothy, when praying, have

in our minds and hearts the welfare of godly rulers, and that they may continue to be such, or if they are not such now, that, through our earnest prayers, they may become men of God and thus be enabled the better to do his will in helping to make rulings and laws that will be in harmony with his will and purpose? In other words, how many of us really ask God to give us godly rulers, and then help him to answer our prayers by working in that direction? Why not work as we pray? And if God wants good rulers, as well as good people to be ruled, why not pray for both?

It seems to us that we may take a pardonable pride in calling our United States of America, a Christian nation. And because of this we ought to pray and labor as we pray, that it may become still more and more such as years come and go. We pray daily that best and most comprehensive of all prayers, as given by the Master himself: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven." If this is really what we want and desire from the heart, let us pray for it, expecting to receive, because we do ask, and the promise is that we shall receive for the asking.

Each one of us may have this kingdom within us, be governed by the kingdom laws, and realize much of its joys, even while yet here on this earth. And when the time comes when righteousness shall cover the earth as the seas cover the deep, then will all of our rulers be men of God, and will gladly accept the laws of our coming King, Christ Jesus. Then will all wars cease, and the peace of God and his Christ will be ours to enjoy forever.

H. B. B.

No Partiality Shown.

WHEN publishing church news, it is the aim of the MESSENGER to be absolutely impartial. We are as anxious to circulate the news from one church as from another; and as regards evangelists, there are no favorites, so far as our columns are concerned. Should we publish more news about the work of one than about the work of another, it is because of the reports that reach us. We have some correspondents who are exceedingly diligent about reporting news, while there are others who are just the reverse. Then we have ministers who keep us posted about their work, while the majority of them never write a line regarding their meetings. We can do no more than give the news as it comes to our desk. If we chance to say more about the work of certain ministers than we say about the labors of some others, it is because more news comes this way about the former than about the latter. Should we, at any time, in the rush of business, fail to make mention of some matters of special interest,—a thing we seldom do,—we shall regard it as a favor if some one will remind us of the fact at the earliest practicable date. We are here to serve our patrons, and the more we can do for them, the more gratifying it will be for us.

A Problem in Revival Work.

ONE of our ministers tells us that he has some difficulty in working up an interest in his revival meetings. A number of the members, he says, do not attend the services, and this makes it rather discouraging to those who are regular in their attendance. It is discouraging to undertake to hold a revival in a community where the members themselves show so marked an indifference that the unconverted can not help but notice it. There ought to be some way of arousing this class of members without exposing them to the public. Perhaps there is no better way than to employ the real workers, as so many helpers, to go from house to house, to urge the indifferent ones to attend the meetings, and become active in the efforts being put forth. It might be well to have the evangelist visit some of the families, but the man who is to do his best in the pulpit should not be required to employ his strength working up an interest among the members. Instead of some one looking after them, they should be in a position to go forth aiding others. It ought to be impressed on their minds that men and

women who are converted, should have a disposition to aid others, instead of depending on others to help them.

Religious Instruction in Schools.

A PROMINENT educator recently voiced his convictions, regarding more adequate religious instruction in church schools. What he says is well worth heeding: "Religious instruction in our colleges has failed of its largest effect because it has not been sufficiently religious. In the reaction from unscientific methods in theology and uncritical use of Scripture, we have filled up our courses with criticism and science and left out the spirit and the soul. We have analyzed the husk and forgotten the kernel. If the courses in the Department of Religion were known as searching and vital studies of the enduring religious problems of humanity, and of the questions of faith which confront every man who lives earnestly on the basis of the great literatures which deal with those questions, and if it were a matter of common knowledge that every student taking such courses would be brought day after day to a real grip with the very issues of life, our religious teaching would strengthen mightily its hold upon the student heart."

Locating the Great American Desert.

ONE of our eastern schools, in setting forth the value of educational training, makes use of the following illustration, which, by the way, is well worth preserving for further meditation and practical application: "The great American desert is not located in Idaho, Arizona, or New Mexico, but under the hat of the average man," says James Samuel Knox. The late Prof. James, of Harvard, says: "After years of investigation, I conclude that the average man uses but one-tenth of his brain power." The great American desert, therefore, is not a physical but a mental waste." What is so well said in the foregoing, concerning the use of but one-tenth of a man's brain power, does not pertain to school work only, but is true of church activity also. Where is the church that utilizes more than ten per cent of its really vital energy in the extension of the Kingdom? A mighty Niagara of power is absolutely lost!

War a Suicide.

The *Northwestern Christian Advocate*, a Methodist publication, says that "the present war is as truly a case of suicide as that of an individual, who cuts his own throat, or blows out his own brains." Each knows what the act means." If all the church papers in this country were to come out squarely against war, and the preparation for war, they might possibly induce the United States to throw her splendid influence on the side of universal peace, and then, by diminishing her navy and cutting down her standing army, set a good example for other nations. But it is useless for this country, or any other country, to be constantly talking about peace and arbitration while, at the same time, making preparations for war. Church papers can easily mould the right kind of sentiment by calling attention to such inconsistency, as well as by showing up the evils of war.

Trusting the Church.

WE hear of a minister who has taken a church on trust. The church wished a shepherd who would give all needed attention to feeding the flock of God, and proposed that, if he would devote his time and energies to this line of work, they would see to it that the needs of himself and family would be looked after. He took the church at her word, and is now looking after the flock, without any thought as to where his support is coming from, or as to just when it will reach him. He knows that other parties have worked out the problem, and are looking after their end of the agreement. The plan might be a splendid one for all the churches, supporting pastors, if all parties would do the right and fair thing. Not only so, but most pastors would do better work if they did not have unduly to concern themselves about temporal matters.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Bousack, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Ohio Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member, D. L. Miller, Mt. Morris, Ill.

General Sunday School Board.—H. K. Ober, Chairman, Elizabethtown, Pa.; Levi Stritch, Vice-Chairman, Greenville, Ohio; D. H. Ziegler, Treasurer, Broadway, Va.; S. S. Blough, North Manchester, Ind.; James M. Mohler, Leeton, Mo.; J. S. Zimmerman, Seattle, Wash.; Lafayette Steele, Walkerton, Ind.; I. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Ohio Winger, North Manchester, Ind., Vice-Chairman; A. C. Wisand, 832 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 3, Troy, Ohio, Treasurer; L. T. Hoisinger, Brethren, Mich.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.

Peace Committee.—J. Kurtz Miller, Chairman, 358 Sixth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntington, Pa.

Homeless Children Committee.—Frank Fisher, President, Mexico, Ind.; E. B. Jevon, Secretary, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

Tract Examining Committee.—James M. Moore, 3435 W. Van Buren Street, Chicago, Ill., 1919; E. B. Hoff, Maywood, Ill., 1918; J. W. Lear, Decatur, Ill., 1917; D. N. Eller, Daleville, Va., 1916; Edward Frantz, Lordsburg, Cal., 1915.

GRAND RAPIDS, MICHIGAN.

After being located here for three months, I am favorably impressed with the work. The outlook for the future growth and development of the Lord's kingdom is good. While we have not been able to gather as many into the fold as we should like to have done, yet we believe that, through the earnest efforts of the members and others, good seed is being sown, and that the reaping time will come in due time. Our membership is composed largely of the laboring class, and just now, on account of the scarcity of labor, many must economize on every hand. Were it not for the kind assistance, given by the various congregations in Michigan, some of our Sunday-school children would not have sufficient clothing to attend Sunday-school or day school. On Thanksgiving Day many homes were made glad through the liberality of our rural churches, which sent in a large box of dressed chickens.

Our Sunday-school and church services are quite well attended. Our Sunday-school attendance averages nearly one hundred. We are preparing for an extra Christmas program. Nov. 29 we gave the time of our regular Christian Workers' Meeting and preaching service to our local Missionary Committee, which rendered an instructive missionary program. We have some splendid talent, and feel sure that in some of the boys and girls there will develop good missionary material. I wish to express our sincere gratitude to the dear brethren and sisters, who have so generously supplied the need of our poor thus far, and earnestly crave their prayers, that the work may prosper according to the will of God. May the blessings of the kind Father in heaven be with all his children, for his name's sake! E. F. Caslow.

1914 Gardner Avenue, Grand Rapids, Mich., Nov. 29.

DEATH OF ELD. HENRY REED.

Eld. Henry Reed was born in Floyd County, Va., and died at his residence, near Floyd, Va., Sept. 25, 1914, at the age of sixty-three years, eleven months and thirteen days. He was the youngest (as far as I know) of a large family of children, born to Michael and Delilah Reed. All of them preceded him to the land beyond except one brother, A. J. Reed, Jr., of Floyd, Va., and two sisters, Mrs. Lucinda Akers, of Riner, Va., and Mrs. Sarah Reed, of Auburn, Nebr. He leaves a wife and five children to mourn his departure.

Bro. Reed united with the Church of the Brethren July 21, 1878, was elected to the office of deacon July 19, 1884, and to the ministry July 19, 1886. He then held his membership with the Pleasant Valley congregation. When the Beaver Creek congregation was organized, he became a member of that congregation. On July 27, 1901, he was ordained to the eldership.

Bro. Reed loved the church of his choice, and was a devoted worker until his earthly labors closed. His health was not very good, and as a result he has not done very much preaching for some time. He had a very severe spell of sickness, but recovered sufficiently to be able to be out again.

He was deeply interested in the prohibition cause in Virginia. Having voted at the election of Sept. 22, he was returning home when, for some cause, his horse got beyond control, throwing him off and injuring him so severely that he lived only three more days. He suffered intensely until the end came. He talked nearly all the time during the few days given him. He spoke frequently of the "by-gone days," and of the "land beyond the vale of tears."

Thus ended the life of one whose presence at church and in the community will be sadly missed. His funeral was preached by Brethren N. R. Booth and W. H. Naff, assisted by Bro. J. F. Keith, after which his remains were laid to rest in the family burying ground. S. P. Reed.

Floyd, Va., Nov. 30.

EASTERN PENNSYLVANIA.

The twenty-first annual Ministerial, Sunday-school and Missionary Meetings were held in the Ridgely church, Ridgely, Md., Nov. 11 and 12, preceded by the annual ser-

mon on the evening of the 10th. The organization of the meeting was as follows: Moderator, Eld. I. W. Taylor; Writing Clerk, Eld. G. N. Falkenstein; Treasurer, Amos M. Kuhns.

There were three sessions on the 11th, and two sessions on the 12th,—all of which were full of interest. Live topics were under consideration, and the discussions aroused more than ordinary interest. The program committee deserves much credit for arranging a list of live topics, and the speakers are to be commended for the faithful performance of their respective parts.

Our Ministerial Meeting has for years commanded much interest, and our largest meetinghouses are taxed to their full capacity to accommodate the crowds that are present. The attendance at Ridgely was a surprise to many. The local representation of outside people was splendid, and though the Ridgely church has a commodious place of worship, and extra seats were provided, all available space was taken, and the audience was undoubtedly the largest ever in the house.

The Ridgely church is far removed from the center of our District, and many of our people had to travel from two hundred and fifty to three hundred miles, round trip, to be present at this meeting. A few had to travel even more. The interest aroused may be judged by the fact that there were from twenty to twenty-five automobiles from Pennsylvania. Many others traveled by railroad. About fifty ministers were present.

An important feature of our work is a full report of all the proceedings and speeches. Two years ago we decided that our ministers and others are saying things at Ministerial Meeting that are worth reading, and should be read by those who can not well attend. The program committee was authorized to employ an official stenographer to report the proceedings last year. We liked it well enough to do the same this year, and Sister Irene Wise was our stenographer. We think there will be excellent results from this new departure, as thus there is a strong inducement for every speaker to do his best, knowing that all he says "is going down in print."

Elizabethtown, Pa.

G. N. Falkenstein.

FRUITA, COLORADO.

One year ago wife, five children and I came to the wonderful Grand Valley, and located at Fruita, Colo., twelve miles below Grand Junction. This is certainly an ideal place in which to live. We are blessed with a good working church, excellent schools, and productive soil. We have the best system of irrigation in the United States. This insures a bountiful harvest each year. Yields of fruits and berries are abundant and often phenomenal. We have the best water for domestic purposes we have ever found. By provision of our city's charter, saloons are forever prohibited. Right now we have just reason for universal rejoicing, since our entire State has decided to abolish "King Alcohol."

We did not come here because of poor health. The Lord continues to give us this choicest blessing and we try to be thankful. We have been busy,—nearly everybody is busy here. The Fruita church has placed numerous responsibilities upon us and the District of Western Colorado and Utah has added even more than our share, but we rejoice in being able to assume them and discharge the same, with God's help, according to the best of our ability.

During our revival in June, conducted by Bro. O. P. Haines, nearly all of my Sunday-school class gave their hearts to the Master (my own son being one of the number).

I am again engaged in my favorite occupation,—superintending the five-room school at the town of Loma, four miles down the valley. While we are busy and enjoy many of the comforts of this life, yet that does not say we are entirely satisfied. Besides myself there are five other ministers in the Fruita church. Then, too, it is only a half hour's ride from Fruita, over the Interurban R. R. to the First Grand Valley church, where their ministerial force about equals ours. This, then, is a glaring demonstration of improper ministerial distribution. Since, therefore, I am the last one to come here, perhaps I should be the first of the number to go to a more needy field. Some could not, on account of age and health, go to other fields so easily.

I have been impelled to set forth this information, trusting that it may meet the eye of some reader who knows of a field where ministerial help is needed more than it is here.

F. L. Baker.

Box 66, Fruita, Colo., Nov. 26.

MEADOW BRANCH, MARYLAND.

We met in council Nov. 19, with our elder, Bro. Uriah Bixler, presiding, assisted by the writer. Four letters were granted, and one was received. One member was restored to fellowship. All committees reported favorably. The Temperance Committee rejoiced to report that Carroll County recently voted dry by 1,217 majority. The Building Committee reported the new churchhouse about completed, though there is still some shortage in the building fund. The house is heated by steam, the seating is comfortable, and the basement is one of the best. The entire structure is a credit to the Building Committee, composed

of our elder, with Brethren E. C. Brown, J. D. Roop, J. H. Young and Wm. A. Roop. The large budget of business was pleasantly disposed of.

Our new churchhouse, a neat brick structure, was dedicated Nov. 22. An appropriate sermon was delivered by Eld. B. B. Garber, of Virginia, former pastor of the Washington City church. The large, commodious house was more than full, and many were seeking standing room. Seventeen ministers were present,—Maryland, Pennsylvania, Virginia and Indiana being represented. Several ministers assisted in the services. No collection was taken. Our elder made some very appropriate remarks at the close of the service, in which he thanked all for their liberal giving of time, money, labor and hauling. Besides this he thanked all for their good will toward this church and the cause of our Lord, for which this building stands.

The auspicious day drew a large audience to the Thanksgiving services,—the first of its kind held in the new church at Meadow Branch. Bro. B. B. Garber, who is conducting a series of meetings each evening since the church has been dedicated, preached an appropriate sermon from the sixth Psalm. At the close of the service an offering of a little more than \$43 was lifted for Worldwide Missions.

Our love feast, held at Meadow Branch Nov. 28 and 29, was the largest ever held at this place. About five hundred communed. Practically two love feasts were held in this church at the same time. Between one and two hundred of the communicants were obliged to retire to the basement, where all the ordinances were observed with Eld. W. P. Englar officiating. Bro. B. B. Garber served the remainder of the communicants. Eighteen preachers, seven of whom are elders, were present. Many of them assisted in the different services. The inspiration of this vast and spiritual meeting is seldom equalled. Bro. Garber's sermon on Sunday morning, on "Safety of the Young," was timely, and delivered with fervency of spirit and great power, not soon to be forgotten. W. E. Roop.

Westminster, Md., Nov. 29.

PAYETTE VALLEY, IDAHO.

The Payette Valley church has been having some very interesting meetings since our last report. On the evening of Nov. 1 the Sunday-schools of the M. E. and Baptist churches, and our own church, held a joint temperance program in the Baptist church. This meeting was very interesting, and we hope lasting good was done. On Sunday morning, Nov. 8, our Sunday-school rendered a fine program along temperance lines, consisting of recitations and singing. The same evening we listened to a very good program by the young people. Sister Elnora Bollinger's oration on "The Surrendered Life" was especially beautiful.

Nov. 19 our church met in council for an all-day meeting, with our elder, Bro. L. H. Eby, presiding. One letter was granted to one of our young ministers, Bro. Chancy Shamberger, who left a week ago, intending to attend Bethany Bible School for several years. He will be greatly missed by this church, and especially among his Sunday-school classmates. Bro. Jesse Shamberger was chosen as our elder for one year. The church decided to have a Bible Term some time this winter. Church officers were elected as follows: Bro. S. J. Kenepp, clerk; Bro. Grant Fisher, treasurer; Sister Rene Eldredge, Messenger agent; the writer, correspondent. Bro. J. C. Himler was chosen as our Sunday-school superintendent, and Sister Elnora Bollinger as secretary. Sister Emma Kesler was chosen president of our Christian Workers' Meeting, with Bro. Harvey Hostetler as secretary-treasurer.

On the evening of Nov. 21 we held our love feast. Eighty-one brethren and sisters communed. Several members from adjoining congregations were present, and remained with us over Sunday. Bro. David Betts, of Nampa, Idaho, officiated at the feast. On Sunday morning Bro. Jacob Betts preached for us. In the evening Bro. David Betts delivered a short sermon, after a very interesting Thanksgiving program had been rendered by the Christian Workers. Our basement has been finished for some time, but on account of a delay in getting the chairs, we have not yet been able to use it for our class rooms. We feel the need of more room, as our Sunday-school is growing. The attendance at church last Sunday was 125. Fruitland, Idaho, Nov. 23. Marvel Bowers.

SOUTHERN VIRGINIA.

The annual Temperance, Ministerial, Missionary, Sunday-school, and District Meetings of the Southern District of Virginia were held at the Red Oak Grove church Nov. 4, 5 and 6. The elders met at 3 P. M., Nov. 4, and organized the District Meeting. Bro. W. H. Naff was elected Moderator; Bro. L. A. Bowman, Reading Clerk; the undersigned, Writing Clerk. At 7:30 P. M. we met for a temperance program. At this meeting we were told of a number of things that had been learned from the tactics of both forces during the recent campaign in Virginia. Both put forth strong efforts to win. Now, since Virginia has voted, by a strong majority, in favor of prohibition, the next thought is, "What shall we do to make it effective?" It was emphasized that we must keep on working, since strong opposition must be met.

Nov. 5 we met in a Ministerial Meeting, and discussed

several questions pertaining to the responsibility and the needs of the ministry and of the church. Several good thoughts were offered. As this meeting closed, we looked upon it as being one among the best.

At 1:30 P. M. we convened in a Missionary Meeting, which proved to be very interesting. A collection of \$68 was raised for District mission work.

The Sunday-school Meeting began at 7:30 P. M. Several questions in reference to better methods of Sunday-school work were discussed. This meeting, too, was very interesting and instructive.

Nov. 6, at 9 A. M., we met for regular District Meeting. This was the first meeting, so far as I know, without a query. It was requested that the next District Meeting be held at the Fraternity church in North Carolina, which petition was granted. The usual appointments were made. Bro. W. H. Naff was chosen as delegate on the Standing Committee, with Bro. A. N. Hylton as alternate. Bro. T. S. Moherman, of Daleville, Va., and Bro. G. W. Weddle and wife, and Bro. John Clapper and wife, of Kansas, were with us. Brethren Moherman and Weddle gave some excellent talks during these meetings.

At noon our services closed. A bountiful dinner was placed on the tables. It was relished by all, as were the meals served on the days before. After partaking of this meal together, and farewell words had been spoken, we were soon on our homeward journey, feeling that our meetings had been pleasant indeed. As we close these lines, we invoke the blessings of the Lord upon the dear brethren and sisters and friends, who so kindly cared for us during these gatherings.

S. P. Reed.

Floyd, Va., Nov. 30.

GREENLAND, WEST VIRGINIA.

Nov. 1 our Bible Institute began at the Scherr church, in the Greenland congregation, and continued until Nov. 8. This is the third Bible Term we have had at this place, and each year it grows more interesting. We studied "The Acts," "Matthew," "The Parables," "The Passion Week" and "The Minor Prophets." The time was too short for a full, comprehensive knowledge of any of these subjects, but we got much help and inspiration from our study. Bro. D. M. Glick, of Virginia, and Brethren E. P. Fike and Obed Hamstead, of Eglon, were with us as teachers. Bro. Glick preached for us each evening during Bible study week, and continued until the 17th. As a direct result of these meetings four were added to the church by baptism, and one was restored. Nov. 19 he came to the Brick church and preached nine sermons for us. The interest was good, and one came out on the Lord's side. We know many more are almost persuaded. The good seed has been sown, and we pray that it may yet bring forth fruit. Each evening, preceding the sermon, Bro. Glick told of his travels in the Orient. These talks were especially interesting to us all. We have been much encouraged and helped by the good, sound Gospel sermons and the splendid Bible teaching we have had. We have planned to have Bro. Glick with us again in the spring. We are in great need of a pastor here, and hope soon to be able to secure one.

Myrtle Idleman.

Maysville, W. Va., Dec. 1.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Glendora.—Nov. 22 Bro. Calvert preached for us, both morning and evening. In the evening, during the Christian Workers' hour, the young people rendered quite an interesting program on "Thanksgiving." On Thanksgiving Day Bro. Franz, of Lordsburg, gave us an excellent sermon. At the close of the meeting an offering of \$48.70 was lifted.—Sallie E. Miller, Glendora, Cal., Nov. 30.

Pasadena congregation met in praise service on Thanksgiving Day. An offering of \$35.50 was given for missionary purposes. The same evening we met in council, Eld. W. E. Trostle presiding. Bro. Trostle was chosen as elder for the coming year; Bro. C. S. Shrock, clerk; Sister Effie Shrock, chorister; Bro. Clark Heckman, Sunday-school superintendent; Bro. Olwin, president of Christian Workers. Our church is nearing completion and we hope to be ready to dedicate it the last Sunday in the year.—Bertha Harper, 343 N. Mentor Avenue, Pasadena, Cal., Nov. 27.

Patterson.—We have started work on our new church building, which is to cost about \$4,000, to be built at brick. Bro. Harvey Fiantz has charge of the work. The date of dedication will be announced later.—Ella B. Hayner, Patterson, Cal., Nov. 30.

Fresno.—Nov. 28 we held a most refreshing love feast, at which service Eld. S. Edgemoor, of German, Cal., officiated. Sixty-two surrounded the Lord's tables, and an excellent order prevailed throughout the evening. A number of visiting brethren and sisters were present. Bro. Edgemoor remained with us and preached a splendid sermon on "Conscience." The Lord's work is progressing nicely at this place. We had seventy-nine in attendance at Sunday-school last Sunday. We are looking forward to the time when we will be richly fed by the Bible Institute, which is to convene during the Holiday week.—Miriam Rhoads, 1263 Glenn Avenue, Fresno, Cal., Nov. 29.

COLORADO.

Antioch.—We held our love feast on the evening of Nov. 7. Nov. 9 Bro. E. D. Steward, of Belleville, Kans., began a series of meetings for us, which continued until Thanksgiving Day. He delivered twenty inspiring sermons. On Thanksgiving Day we held an all-day meeting. Dinner was served at the church. In the afternoon we repaired to the water slide, where four of our dear little Sunday-school scholars were baptised. One awaits the rite, and one young sister was restored to fellowship.—(Mrs.) Minnie R. Correll, R. D. 2, Yoder, Colo., Nov. 29.

Berling.—On Sunday evening, Nov. 22, we had a special

Thanksgiving program, consisting of recitations, talks and songs. Nov. 25, on Thanksgiving day, Eld. D. B. Miller addressed us. A collection of \$6.50 was taken for World-wide Missions.—Mrs. Cora E. Miller, R. D. 1, Box 8, Atwood, Colo., Nov. 28.

IDAHO.

Nespecke.—A large number of members were permitted to assemble at our rooming-house meeting. Many volunteers were offered for the many blessings in crops and in gathering of souls into the church. Bro. Elke, our pastor, gave a good address from Psa 104:28, after which an offering of \$17 was lifted for the China Missions. A love feast was held Nov. 28. On account of the storm in the afternoon the meeting was not so large as usual, but we enjoyed a good, spiritual meeting. Bro. Neher, of Twin Falls, Idaho, our District Evangelist, officiated. Next day he gave us two good sermons. We expect to begin a Bible Institute during the first week in January, and expect Bro. Silbaugh to be with us at that time.—Wm. H. Lichty, Nespecke, Idaho, Nov. 30.

ILLINOIS.

Decatur.—Our love feast, held Nov. 24, will long be remembered by the First Church of the Brethren at this place, because it was a feast of love to all who attended. It was held on election day, and the deacons—Brethren Hoffker, Oliva and Wm. Garber being chosen. We retain Bro. J. W. Lear as our pastor and elder for 1915.—D. W. Cripe, 417 Stuart Avenue, Decatur, Ill., Dec. 2.

Lamotte Prairie.—Our series of meetings, conducted by Bro. S. W. Garber, of Decatur, Ill., closed Nov. 14, and closed with a very successful meeting. We had nineteen good sermons. One accepted Christ, and was baptized Nov. 30. An offering of \$8.25 was received on Thanksgiving evening, half of which is to be sent to the Belgian sufferers.—Mary E. Wellor, Palestine, Ill., Dec. 2.

Liberty.—We held our love feast Oct. 31 at the close of our week's series of meetings. Our pastor, Bro. G. O. Stutsman, officiated. About forty members communed, and we had a spiritual meeting. On Thanksgiving Day Bro. Stutsman conducted services that were well attended, and much appreciated.—William W. Harshbarger, Liberty, Ill., Nov. 29.

Woodland church held a Thanksgiving Meeting. An offering of \$24 for World-wide Missions was taken. Our love feast was held in the evening. Bro. A. H. Lind officiated. Our singing class, conducted by Sister Heestand, closed on Sunday evening, Nov. 29, with a program. It was enjoyed by all present.—Fannie Bucher, Astoria, Ill., Nov. 30.

Yellow Creek.—We met in council Dec. 1. Bro. P. R. Keltner presided, and was re-elected as our elder for 1915. We reorganized our Sunday-schools, with Bro. Jesse Hetrick as superintendent at Yellow Creek, and Sister Ruth Blacher at Pearl City. Sister Elmer Borer was chosen secretary for the Pearl City Sunday-school, and Sister Orpha Keltner as secretary for the Yellow Creek school. The writer was chosen church correspondent. Bro. J. G. Royer was with us at Yellow Creek the last week in November. We studied Col. 3:1-4. Word during each day, except on Saturday, and Bro. Royer preached every evening to splendid audiences. He did a good work while with us, and we were much disappointed that he could not be with us the next week at Pearl City, as he had intended. Having taken a cold, he had to return home. Our Thanksgiving offering for the Christian Workers' hour was \$10.00.—Lizzie Studebaker, Pearl City, Ill., Dec. 4.

INDIANA.

Anderson.—Our church met in council Nov. 21, with our elder, Bro. D. W. Bowman, presiding. We had with us Brethren Fred Essler and Jonathan Genabeck. The latter remained over Sunday and preached at both the morning and evening services. We reorganized our Sunday-school, with Bro. Clarence Hoover as superintendent. The writer was chosen Messenger correspondent. Our attendance at services increased. Our Sunday-school attendance also doubled within the past two years. Our Christian Workers' Meetings are also well attended, with wide-awake, spirit-filled members, both old and young, taking an active part. Our house is also well filled at our preaching services. We now have two organized Sunday-school classes, one for morning and one for evening. The young men—Lera M. Hoover, 2301 Pitt Street, Anderson, Ind., Dec. 1.

Bethel church met in council Nov. 21. Our elder, Bro. J. W. Kitson, was not present. Bro. Minnie Deeter took charge of the meeting. Bro. Amos E. Clumbe, of the Bethel congregation, and Bro. Hiram Forney, of Goshen, assisted in the work. It was decided to arrange for a division of the territory adjacent to the Bethel and Chapel houses. One letter was granted. We will meet again Jan. 2 to decide on the lines. As our elder can not be present, Bro. Hiram Forney was chosen a two weeks' series of meetings at the Chapel house Nov. 29. There were no accessions, but he dealt out the Word in its purity, and we had splendid meetings.—(Mrs.) Evelyn Callander, Syracuse, Ind., Dec. 1.

Blauvelt church met in council Nov. 28 at the Center house. Our elder, Bro. John Mackey, presided. Bro. Frank Hendricks, of the Union church, and Bro. Eli Heestand, of Elkhart City, gave us good admonitions and assisted with the work. Three letters were received. Sunday-school officers were elected as follows: For the Blauvelt house, Bro. Wm. Dutch, superintendent; Sister Clara Renner, clerk; Bro. George, of the Center house, Bro. Eddie Stump, superintendent; Bro. Homer Burke, secretary. Bro. Ruben Ruff was chosen Messenger agent. Two have united with the church since our last report. Our series of meetings will begin Dec. 6. Bro. Daniel Wyson, will conduct this series, and Sister Edith Fletcher will conduct the song service.—Albert T. Burke, Walkerton, Ind., Nov. 30.

Bremen church met in council Nov. 28. Our elder, Bro. Daniel Wyson, presided. One letter was granted. Our minister, Bro. Joseph Sala, was with his wife, ordained to the eldership. Bro. Levi Bollman was re-elected Sunday-school superintendent, Sister Eva Kaufman, secretary, Sister Lizzie Claiborne, chorister. The writer was re-elected president of Christian Workers' Meeting. We have decided to hold a Bible term sometime this winter. The committee is by Bro. David Beard.—Ella Kaufman, Bremen, Ind., Dec. 2.

Kokomo Mission.—Nov. 27 we organized a congregation. Bro. James Norris, of Marion, Ind., had charge of the work, assisted by Brethren John Flory and Elmer Fipps, of the Howard church. Bro. Flory was chosen clerk, Bro. Fipps, secretary and treasurer; the writer, corresponding secretary; Bro. Archer, church agent. All the officers were elected for a year except the last named, who was chosen for an indefinite term. The organization is to be known as the Kokomo church. Our chosen minister, Bro. J. W. Miller, and wife, are doing personal work, besides giving two Sunday evening addresses, which were interesting and instructive. The membership has been much encouraged. A man and wife came out from the Lord's side. Many others were seriously impressed.—D. R. Hunsicker, R. D. 5, Kokomo, Ind., Nov. 29.

Santa Fe.—We enjoyed a very pleasant Thanksgiving service. Bro. Forest Hostetter delivered a very interesting sermon, after which an offering of \$10.30 was given towards the support of Sister Kaylor in India. Provisions were donated

to the poor.—Perry E. Coblenz, R. D. 21, Bunker Hill, Ind., Dec. 2.

Sugar Creek.—We met in council Nov. 28. Eld. H. J. Neff presided. We elected our Sunday-school officers for the following year: Bro. Roy W. Neff, superintendent, and Sister Lizzie Sherbans as secretary. We had a very good meeting on Thanksgiving evening. Bro. J. H. Neff did the preaching. An offering was lifted for home missions.—Ella Vagoner, R. D. 2, South Whitley, Ind., Dec. 1.

Yellow Creek church met in council Nov. 28, our elder, Hiram Rowe, presiding. One letter was received and five were granted. Bro. Daniel Martin was re-elected superintendent of our Sunday-school. Bro. J. W. Kitson, of Syracuse, expects to be with us in a series of meetings Jan. 10. Bro. J. F. Applegate was with us on the evening of Nov. 28, and gave a good temperance sermon. He remained with us over Sunday and gave us an interesting sermon.—Irvin Miller, R. D. 5, Goshen, Ind., Dec. 2.

IOWA.

Cutler church met in council Nov. 28, with our elder, Bro. W. H. Pyle, presiding. Bro. George Brallier was ordained to the eldership, and Brethren E. C. Grossnickle and M. S. Grossnickle were chosen deacons. All of them, with their wives, were duly installed. Bro. Schechter, of Washington, Mo., was with us. Bro. W. H. Pyle's time expired as elder in charge of our church, and Bro. T. A. Robinson, who recently came to take charge of the work at this place, was chosen as off-elder for the coming year.—May G. Grossnickle, R. D. 3, Laurens, Iowa, Dec. 1.

Des Moines Valley.—Our church met in council Nov. 28. Eld. C. B. Rowe presided. We reorganized our Sunday-school. Bro. W. M. Royer was elected superintendent. On the evening of Nov. 26 we held a special Thanksgiving service. Bro. C. B. Rowe preached a very appropriate sermon, after which a collection of \$40.85 was taken. The temperance work was rendered by the young people Nov. 1, and we enjoyed to see the stand they took on the temperance question. A Thanksgiving service was held, which was inspiring and helpful. Our council will be held Dec. 8.—(Mrs.) Lydia Bell, Ankeny, Iowa, Nov. 30.

Easton church met in council Nov. 28. Bro. J. C. Miller presided. We had a very good meeting. The writer was chosen church correspondent. Bro. J. C. Miller was with us at Easton this place Dec. 6, to continue ten days, or probably two weeks. Bro. H. C. N. Coffman, of South English, is to do the preaching. If any members can make it suit to be with us, and assist in these meetings, their presence will be very highly appreciated.—Simon Arnold, Mount Etna, Iowa, Nov. 30.

KANSAS.

Conway Springs.—We met in council Nov. 21. Our elder, Bro. J. E. Jones, of Wichita, Kans., was with us. A report of the annual visit showed the members to be in the faith of the Gospel, and willing to labor for the advancement of the cause. We decided to remain on our present site. Bro. J. C. Miller, of Conway Springs, Kans., came Nov. 23 and remained until Nov. 30. He gave us two meetings each day, a Bible study in the afternoons, and a lecture or a sermon each evening. He delivered two illustrated lectures on Palestine, which were appreciated, and also made a love feast with Bro. J. C. Miller, of Conway Springs, Kans., officiating. We feel that we have been strengthened and built up spiritually.—Wm. E. Thompson, Conway Springs, Kans., Nov. 30.

Eden Valley.—Bro. A. D. Sollenberger and wife, of Beatrice, Neb., began a series of meetings at this place Nov. 8. They labored very earnestly with us until Nov. 22. Bro. Sollenberger preached seventeen soul-stirring sermons. Good impressions were made, and some are counting the cost. We held a very enjoyable love feast Nov. 21, with Bro. Sollenberger officiating. About sixty surrounded the Lord's tables. Several members from the home congregation were present.—W. H. Beatty, St. John, Kans., Nov. 30.

Monitor church met in council Nov. 28. Eld. M. J. Mishler presided. Elders Jacob Witmore and E. M. Studebaker, of McPherson, Kans., were also present. Bro. W. H. Yoder was ordained to the eldership, and an offering was made to secure a teacher for a singing school during the Holidays. Officers were chosen for the following year. Eld. M. J. Mishler was elected elder in charge. Bro. F. E. Cochran was chosen church chorister; Bro. C. H. Dresher, Sunday-school superintendent; Sister Bessie Ring, president of our Christian Workers' hour; Sister Olive Yoder, president of our Junior Band. It was decided to have an inauguration service for the Sunday-school officers and teachers. Bro. Leonard Root, of Wichita, conducted a very successful series of meetings from Nov. 8 to Nov. 22. Four made the good choice. Our lecture course conducted by the Christian Workers' Band, is a good success.—Lulu Brubaker Miller, R. D. 5, McPherson, Kans., Dec. 1.

Parsons church met in council Nov. 28. Eld. J. E. Crist presided. The principal object of the meeting was to select a new elder, as Bro. Crist expects to leave our District. Bro. W. H. Miller, of Independence, Kans., was chosen unanimously as our elder in charge for the coming year. Bro. Crist has served this church faithfully during the past year. Bro. J. S. Clark was selected as foreman. All our church and Sunday-school officers were also elected for the coming year. Bro. Frank Bugz was chosen superintendent; Bro. Frank Amos, president of our Christian Workers' Meeting; the writer, church correspondent and Messenger agent. We had the pleasure of having our aged brother, Eld. Andrew Neher, with us on Saturday night and on Sunday.

Salem.—Nov. 1 we began our series of meetings, conducted by our pastor, Bro. M. S. Frantz. We invited Bro. Frantz to give a series of meetings with us, and a spiritual sermon. Five confessed Christ and united with the church by baptism. Much interest was added to the meeting by the special music, furnished by the Wichita West Side quartette. Bro. Gold Neher, of Wichita, assisted in leading the song service. The interest and attendance were good.—J. A. Ninger, Nickerson, Kans., Nov. 29.

Victor.—Our District, Ministerial, Temperance, Sunday-school, Missionary, Child Rescue and Christian Workers' Meetings of Northwestern Kansas and Northeastern Colorado were held at Victor church Oct. 30 to 31. The District was well represented. Oct. 31 we held our love feast, which was followed by a revival, conducted by Bro. Ernest F. Sherfy for three weeks. His wife and children accompanied him. Bro. Sherfy put his whole soul into his work, and his wife and children have been edified by his efforts. Three young ladies were baptized.—Addie Thompson, Waldo, Kans., Nov. 30.

MARYLAND.

Harmony.—In a series of meetings, conducted by Bro. Robert T. Hull, in Harmony, Md., four were received into the church by baptism, and four await the rite.—C. N. Frushour, Myersville, Md., Dec. 8.

MICHIGAN.

Chippewa Creek.—We met in council Nov. 30. We elected Bro. C. L. Wilkins as our elder in charge for one year, and

Bro. James Frederick as president of our Christian Workers' Meeting and church trustee. Our series of meetings closed on Sunday night. We had splendid meetings, the attendance was good. Bro. J. Kilian, of Beaverton, did the preaching. He delivered the Word with power.—(Mrs.) Nora A. Jehnzen, Rodney, Mich., Dec. 3.

Notice to the Churches in Michigan.—A Bible Normal, to be conducted by Bro. D. P. Warner, will close Dec. 30. We Sugan Ridge church, of Michigan, will close Dec. 30. We trust that many of the members in our State District will avail themselves of this opportunity. A cordial invitation is extended to all. We also expect to hold a local Sunday-school Meeting Dec. 27. A good program has been arranged.—Mary E. Teeter, Dec. 1.

Saginaw church enjoyed another love feast Oct. 31. Eld. Robinson officiated. He and Bro. Jos. Sherrick, of the New Haven church, were the visiting ministers present. They also gave us two sermons. At that time our home minister, Bro. Levi Baker, commenced a series of meetings and labored faithfully until Nov. 15. The church was much strengthened and built up spiritually. Sister Ruby Chambers, of the New Haven church, conducted the song service, which was uplifting to all. Although it was a busy time, and there was some sickness, the attendance was fair at all the services. The services were much enjoyed by all.—Mrs. Mattie Randall, Elsie, Mich., Nov. 30.

MINNESOTA.

Minneapolis (First Church of the Brethren).—We had another day of rejoicing yesterday, when five were received by baptism at the morning services—three adults and two boys. Others are serious workers. The Christmas program, to be rendered by the Sunday-school, will be held on Sunday evening, Dec. 20. Next Sunday morning the sermon will again be in behalf of the younger people. The church is laboring earnestly in behalf of the Lord's work, and souls are being saved. The nearest congregation to Minneapolis, being one hundred miles away, all the efforts and inspiration must necessarily come from the brethren and sisters here. The Lord bless and keep them all faithful and active to his praise!—Jesse Stoner, 1126 Twenty-sixth Avenue, North, Minneapolis, Minn., Nov. 30.

Minneapolis.—With our pastor, Bro. D. W. Shock, presiding, the First Church of the Brethren met in regular members' meeting last evening. Much business was disposed of. A good representation of the members was in attendance. Bro. E. G. Dutcher, of the Minneapolis church, was with Sister S. G. Dutcher as superintendent, and Helen Stoner, secretary. More "Kingdom Songs" and primary chairs are to be supplied. We need more room for our church work, and a committee was appointed to look into the matter. The Sunday-school officers for the coming year were elected. The rooms are badly needed, and we believe that the extra room can be readily provided. Then we can hope for better results. The members are working nobly, and in addition to the last year's work, others are working nobly. The Christmas program, to be held with us in church membership and Christian activity.—Mrs. Jesse Stoner, 1126 Twenty-sixth Avenue, North, Minneapolis, Minn., Dec. 2.

Winona.—We met in regular business session Dec. 2, at 3 P. M. The church and Sunday-school officers for the coming year were elected. Eld. J. H. Graybill, Preston, Minn., and the writer, were present, and took charge of the services. The pastor, Bro. Herbert Richards, and wife, who have been with us in church membership and Christian activity.—Mrs. Jesse Stoner, 1126 Twenty-sixth Avenue, North, Minneapolis, Minn., Dec. 5.

MISSOURI.

Dry Fork.—Bro. O. H. Feller, of Hutchinson, Kans., has just closed a three-week series of earnest labors for the Brethren among the people. Strong appeals were made for a full surrender to Christ. The members were entreated to claim the Holy Spirit's guidance and the assurance of answered prayer, and all were urged to live consecrated Christian lives. Thirty sermons were preached, many of which were of a most powerful nature. Prayers were held. A teacher-training class was organized, and a Christian Workers' Meeting reorganized. Eight were received into the church by baptism, and one was restored. The weather was very favorable, and the attendance was good.—Grace Teeter, Jasper, Mo., Dec. 1.

MONTANA.

Medicine Lake.—We enjoyed an all-day meeting on Thanksgiving Day. Brethren Sperland and Myers gave us some good thoughts. In the afternoon the children rendered a program, in which they did their best. Dinner was served in the church for all. A goodly number of members and neighbors were present to enjoy the occasion. In the afternoon a harvest sermon was delivered by Bro. Myers, and an offering of over three hundred dollars was lifted. The children will long remember this day spent for the Lord. One of our earnest workers urged greater consecration on the part of all our members in the work of the Lord and the extension of his kingdom. "We can give without loving, but we can not love without giving." It may prompt us to go to the rescue of perishing souls. It has been the experience of all God's children that when God grants their requests, where they asked in faith believing.—Mrs. J. B. Keller, R. D. 2, Proid, Mont., Nov. 28.

NEBRASKA.

Highline church met in council on Saturday, Nov. 28, and conducted the usual quarterly business. Christian Workers' officers were elected as follows: Bro. E. L. Lapp, president; Sister Grace Harry, secretary; Sister Cora Lapp, treasurer. Eld. J. H. Snell was present, and assisted in the advancing of Bro. Ira J. Lapp to the second degree of the ministry. Two letters of membership were granted. Because of a succession of crop failures, the spirit of emigration has taken hold of the members of this church. The pastor is now holding a series of meetings in a schoolhouse seven miles from the church.—Susie Nickey, Moorefield, Nebr., Dec. 1.

NEW MEXICO.

Miami.—Nov. 28 our church assembled, at the call of the elders in the District, for the purpose of advancing Bro. P. Gibson to the eldership. Bro. David Hamm, of Rocky Ford, Colo., officiated in the service, assisted by Eld. Wm. Mohler, one of our home ministers, and Eld. C. B. Smith, our evangelist. It was a very impressive service. While he is yet a young man, the church felt that she should grant the privileges of the ministry to one, who has shown such devotedness to his work, and will continue another year longer.—Mrs. M. N. Mikesell, Miami, N. Mex., Nov. 30.

NORTH DAKOTA.

Cando.—Bro. James O. Kesler, offering an interesting Thanksgiving sermon, at Cando, an offering of \$10 was received for the Children's Home Society at Fargo, N. Dak.—(Mrs.) George K. Miller, Cando, N. Dak., Nov. 26.

OHIO.

Beach Grove church met in council Nov. 23, our elder, Leander Kreider, presiding. Visiting ministers present were Brethren Harvey Snell, Henry Baker and A. I. Heestand. Bro. David Keener was re-elected as Sunday-school superintendent. Bro. William Hollinger was elected president. The church is doing well. We are in the midst of a splendid series of meetings, conducted by Bro. Harvey Snell. We feel that much good has already been done, and the outlook for much more is encouraging.—Miss Mary E. Bollinger, New Madison, Ohio, Nov. 30.

Covington.—Bro. H. Cassidy's meetings are the event of the moment at this place. For the first part of the meeting,

the weather was very rough; then we had pleasant evenings. The house was filled, even to the galleries. The congregation was greatly interested in the stirring truths, the fervent appeals and the apt illustrations, as given in his sermons. One sermon on baptism was pronounced as being the best thing ever heard on that important doctrinal subject.

Bro. Cassidy's meetings were well attended, and his questions and fears. Hearts were thrilled, eyes were filled with penitential tears, and resolves were made that will tell mightily in the years to come. Bro. Cassidy dealt sledge-hammer blows upon our consciences, and he has laid out the obligations of Christians to improve their environments, and to assist in civic reforms. The last night of his meeting six came forward, making twenty-six in all. We were sorry that Bro. Cassidy had to leave at this time, but we shall never forget his sermon in this church. A sturdy champion of all the forward movements in God's kingdom, he preaches with a power that convicts sinners and many are near the kingdom. Our pastor, Bro. Geo. W. Flory, will continue the meetings during this week. Eld. P. J. Blough, of Pennsylvania, was a welcome visitor during this week also. Eld. H. C. Loumcker, of Dakota, Wash., and Brethren C. O. Berry and Chas. Flory, of Pleasant Hill.—Elizabeth D. Rosenberger, Covington, Ohio, Dec. 1.

Fostoria.—We had an enjoyable Thanksgiving Meeting at the Old Fostoria church, about 100 were present. The forenoon services were conducted by Bro. L. H. Dickey. Brethren G. A. Snider, David Lytle and R. F. Snyder gave talks appropriate to the occasion. At noon all were served with a bountiful Thanksgiving dinner in the basement. In the afternoon Bro. P. E. Elder took charge of the program, which was given by the children and young people. Before the meeting closed, all were given an opportunity to show their thankfulness by donating to the unfortunate ones. As a result, \$20.30 was contributed to be sent to the poor in Belgium. All went home feeling that they had kept the day in a way pleasing to God.—Lucile Byerly, 432 Ash Street, Fostoria, Ohio, Dec. 1.

New Carlisle church met in council Nov. 25, our elder, David Leet, presiding. Two were received by letter and one letter was granted. Bro. Ezra Frantz was re-elected as our Sunday-school superintendent, with Bro. Roy Teach as assistant. Our Christian Workers' Society was reorganized. Bro. Roy Teach was elected president. Bro. C. L. Canfield, secretary.—Viola M. Murrin, New Carlisle, Ohio, Dec. 1.

Newton. There was a large attendance at our members' meeting Dec. 3. Bro. Isaac Frantz presided. There will be two communions next year. Three deacons will be chosen at our next meeting. A committee was appointed to secure an average of four for each of our meetings. An invitation was extended to Bro. Chas. L. Flory, to serve as our pastor for another year. Sister Eva Kindell was re-elected Sunday-school superintendent. The Financial Committee feels encouraged in the use of the envelope system to meet our general expenses. Bro. J. H. Frantz, of Newton, N. Y., a husband and wife were baptized recently. Services were held on Thanksgiving Day. Bro. John Pittenger gave us a good talk on "Thankfulness." An offering was given to buy two barrels of flour for the suffering people in Belgium.—Mary West, Pleasant Hill, Ohio, Dec. 5.

Oakland congregation met in council Nov. 25. Eld. J. H. Christian presided. Bro. Cyrus Bigler was re-elected trustee; Sister Mary Long, re-elected a member of the Library Committee. Bro. H. B. Macon was chosen Sunday-school superintendent, and the writer was elected president of our Christian Workers' Meeting. We will begin a series of meetings Dec. 27, to be conducted by Bro. Hugh Miller.—S. A. Overholser, R. D. 6, Greenville, Ohio, Nov. 30.

Sidney.—Referring to our late dedication service, we even at this late date desire to speak of the most complimentary remarks made by our citizens, calling attention, however, to the excellent exposition of the Sunday-school lesson, "The Arrest and Trial of Jesus," by Sister Elizabeth D. Rosenberger, of Covington, Ohio. The address was given to a large crowd at our Sunday-school house. The service was a most impressive one, and the pleasure of having Sister Rosenberger with us again.—Resse P. Schmidt, Sidney, Ohio, Nov. 28.

West Dayton.—In Thanksgiving evening we enjoyed a very spiritual love feast. The attendance was so large that two services were held. Bro. D. Hodder officiated at the services in the Sunday-school rooms in the basement.—Cordie M. Murray, 2620 West Third Street, Dayton, Ohio, Nov. 29.

West Dayton church met in council Dec. 3. Eld. Dorsey Hodgen presiding. The following church officers were elected: Bro. D. W. Knapp, president; Bro. W. C. Baker, treasurer; Bro. Raymond Lantz, clerk, correspondent and Messenger agent; Bro. A. J. Weiner, chorister. The following Sunday-school officers were elected: Bro. W. C. Baker, superintendent; Brethren Chas. Van Brock and J. M. Johnson, assistants; Bro. Edward Lantz, treasurer.—Cordie M. Murray, 2620 W. Third Street, Dayton, Ohio, Dec. 5.

Wooster church met in council Nov. 28. Eld. D. M. Brubaker pre-ided. Nominations were made for officers for our Christian Workers' Meeting, and voted on. Bro. C. C. Munaw was chosen president, and the writer was elected secretary. Nominations were also made for the Sunday-school officers, but the school will have an opportunity to vote for them. Our minister gave us several talks in regard to doing more personal work among the members, which has been much neglected. We must find out the wants of the people, and the flock, in order to minister to this church, who has done much for the church in the past, is now lying in a critical condition. He was foreman over a party of men building a concrete bridge. Accidentally the shovel of the mixing machine struck him, breaking some of his ribs and one leg above the knee, besides inflicting bruises. His speedy recovery is prayed for.—Mary Brubaker, Wellersville, Ohio, Nov. 30.

OKLAHOMA.

Paradise Prairie.—Our church met in council Nov. 23, with Bro. D. Wolf presiding. He was chosen as our elder in charge for another year. We expect Bro. J. H. Morris to be with us Dec. 1 for a series of meetings. Our love feast will be held Dec. 12, at 3 P. M.—Cassie Carrier, R. D. 1, Coyle, Okla., Nov. 30.

PENNSYLVANIA.

Bedford.—Nov. 5 Bro. J. J. Rosenberger began a series of meetings at the Bedford house. The weather was very favorable during the three weeks' revival, and the interest and attendance increased. Our dear brother preached the Word with power, presenting the Word of God in a most convincing Christ, and many more are thinking seriously of their religious duties. Nov. 7 we held a very inspiring love feast. A number of visiting brethren and sisters were with us.—Mrs. G. H. Licht, Bedford, Pa., Nov. 30.

Junata Park.—We held a very pleasant and beneficial love feast Nov. 22. Bro. W. S. Long, elder of the Altoona church, presided. He conducted a series of meetings for us previous to the love feast, during which many penitents were baptized.—J. Merle Brallier, 521 Willow Avenue, Altoona, Pa., Nov. 30.

Mount Joy.—Our series of meetings began Oct. 25. Our pastor, Bro. E. B. Ludwick, did the preaching. We held our love feast Nov. 1, which was largely attended. Our meetings continued 152 communications. Nov. 19 Five made the good choice, three of whom had been baptized and two await the rite. Others are under conviction. The Lord's work is progressing nicely at this place.—Mrs. B. B. Ludwick, Mount Joy, Pa., Nov. 30.

New Enterprise church met in special council to elect Sun-

day-school officers for 1915. Bro. L. G. Stuckey was chosen as superintendent, and Sister Grace Wuckey as secretary. Bro. C. E. Garber and his chorister, of St. Joseph, Mo., are traveling through the East, and we expect to have them with us in February, to conduct a few meetings. Bro. Walter Long, of Altoona, Pa., has been arranged to conduct a Bible Institute, to begin March 15 and to continue ten days.—Margaret Replogle, New Enterprise, Pa., Nov. 28.

Notice to Western Pennsylvania.—The Bible Institute Committee has been disappointed, since printing the program of the Greensburg Bible Institute, Dec. 1 to 15. We regret to say that Bro. Galen B. Royer can not be with us, as he had promised. We have, however, been fortunate in securing the services of Bro. P. B. Fitzwater, who will take his place and give studies in Matthew and in Daniel. We look for a large attendance and for a splendid institute.—Wm. M. Howe, Secretary, Meyersdale, Pa., Nov. 30.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—On Sunday evening, Nov. 22, a very large audience heard our pastor, Bro. Paul H. Bowman, speak on the subject, "Ashamed of Christ." At the close of the service five were baptized. We feel that good impressions were made by the service. Two came forward on the following Sunday evening, Monday, Nov. 23, was donation day for our Juniors. One hundred children came with little parcels of potatoes, apples, groceries and best communion meeting we ever had. Our Sunday-school is progressing nicely. The attendance, last Sunday, was 394. All of our thirty-two teachers were present to take charge of their classes. Our revival services begin Dec. 6.—Lydia M. Humphries, Philadelphia, Pa., Dec. 5.

TENNESSEE.

Limestone church met in council Nov. 21. Bro. A. E. Nead presided. Sister Honorice Pence was elected church clerk. Bro. P. D. Reed preached on Sunday. At our meeting on Thanksgiving Day, Bro. Nead preached a splendid Thanksgiving sermon.—Anna Arnold, Limestone, Tenn., Nov. 28.

TEXAS.

Pleasant Grove.—Eld. J. A. Miller began a series of meetings at our new church on Sunday, Nov. 22. Although the rainy weather prevented us from having meetings for four evenings, yet we feel that the Lord's cause here was much strengthened. One aged lady and one young man were baptized. We held our love feast Nov. 29. Nov. 29, the building cost \$725 cash, besides much of the work being donated. Any of our members, traveling through this part of the South, will receive a hearty welcome, if they will give us a call. Our church is located on the road from Hufsmith, on the N. & N. R. R., a short distance from Tomball, on the T. & N. V. R. R. By stopping off at either place you can soon find the Brethren.—F. J. Long, Hufsmith, Texas, Nov. 30.

VIRGINIA.

Bethlehem church met in council Nov. 21, with Eld. George Bowman presiding. Four letters of membership were granted. Bro. C. O. Flora was reappointed on the Temperance Committee. On Sunday following, Eld. D. A. Naff preached for us. Services were held on Thanksgiving Day, and a collection of \$5.31 was taken for District Mission work.—Blanche Bowman, Buone Mill, Va., Dec. 2.

Chimney Run.—Our elder, Bro. A. A. Miller, was called to conduct a council at this place. He preached at Rocky Ridge on Monday, Nov. 23, and at Chimney Run on Tuesday, Nov. 24. We had our council in the evening. Bro. P. E. Ginger was appointed Messenger agent, instead of Bro. D. E. Pritte.—Lillian Rodgers, Warm Springs, Va., Nov. 29.

Green Hill.—Bro. Levi Garst, of the Peters Creek congregation, of which Green Hill is a mission point, seven miles distant, came to us Oct. 25 and preached for two weeks. The meetings were a spiritual feast to all who attended. Forty-three confessed Christ. Twenty-eight of these have so far been baptized, and one reclaimed. We have reason to believe that there are still others who will unite with the church in the near future.—(Mrs.) Mamie Kinzie, Salem, Va., Nov. 30.

Trevilian.—I have just closed an interesting series of meetings at Scheer, W. Va. I labored with the Greenland church for nearly four weeks, assisting Bro. E. T. Fitch in the meetings. Five were baptized, and one restored to fellowship. It seemed to be a time for sowing rather than reaping. I go to Bluefield, W. Va., to begin a series of meetings Dec. 5 at Smith's Chapel, seven miles southeast of Bluefield.—D. M. Glick, Trevilian, Va., Nov. 30.

Troutville.—At our council of Nov. 28, the following church officers were elected for another year. Bro. J. W. Layman, clerk; Bro. W. G. Spigle, treasurer; Bro. G. A. Mooney, mission treasurer; the writer, correspondent. Our Thanksgiving sermon was preached by Eld. J. H. Graybill. The offering amounted to \$27. Nov. 29 Eld. C. D. Hyton gave an excellent discourse on the "Great Commission," after which an offering of \$12.25 was lifted for World-wide Missions.—Frankie Showalter, Troutville, Va., Dec. 2.

Valley Forge.—Bro. J. L. Garber, of the Greenmount congregation, began a series of meetings at the Union Chapel house Oct. 26, which continued for two weeks. We had good sermons, and much interest was shown. Two united with the church. Oct. 31 we met in council at the Fairview house, with our elder, Bro. J. S. Roller, presiding. Sunday-school superintendents were appointed, and also presidents for our two Christian Workers' Societies. An Educational and a Sunday-school Committee were chosen for the coming year. We held our Thanksgiving services at the New Dale house. Bro. W. A. Myers gave us a good talk on Thanksgiving, in which he especially emphasized the fact that we should be thankful to be living in a land of peace. He also dwelt on the joy and blessings of a thankful life. Other talks were given by Brethren J. S. Roller and J. H. Graybill. Our Thanksgiving offering amounted to \$10.72, which will be given to the Belgian Relief fund—Alpha Roller, Timberville, Va., Nov. 30.

Valley Bethel.—We met for services on Thanksgiving Day. Bro. C. B. Gibbs gave us a very interesting and instructive talk. The Sunday-school children, who were present, were given a collection, amounting to \$3.48, to be used for mission work. A general collection was given, amounting to \$8.96. Our church expects to meet in council on Saturday before the third Sunday of December.—Vena S. Bussard, Bolar, Va., Nov. 30.

WEST VIRGINIA.

Packs Branch.—Bro. James Riner, of Fayetteville, preached for us on Saturday night and on Sunday, Nov. 29. The two sermons he preached touched the hearts of many. Bro. Riner did not leave an appointment for next month, though we hope he may come, as he always has large congregations and attentive listeners, which shows that he is very interested.—Mrs. E. A. Bolen, Packs Branch, W. Va., Dec. 2.

WISCONSIN.

Warden.—Our faithful pastor, Bro. J. M. Myers, met with us on Thanksgiving Day, and gave us an excellent talk. It certainly was appreciated by all present. An offering of \$4 was taken. We are having prayer meeting at the dwelling-houses, wherever it is called for, every Thursday evening. The great help to us is to thank the Lord for the brightening outlook here.—Mollie A. Turner, R. D. Stanley, Wis., Dec. 1.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

COLORADO.

Fruita.—Our church enjoyed the most spiritual Thanksgiving service we ever attended. The lady, as well as the ministers, took an active part. The meeting lasted nearly three hours, and was greatly enjoyed by all present. At the close of the services \$11 was raised for the starving ones in Europe. Our mission was also remembered by an offering of \$7.06.—J. A. Austin, Fruita, Colo., Nov. 30.

INDIANA.

Flora.—Nov. 22 our Sunday-school observed Rally Day, the attendance being 263. There are thirty-one infants on the roll. An effort was made to have as many of them present as possible. As each little one's name was called, the mother responded by holding up the little one. Bro. A. W. Ross and wife, and their two little daughters, were with us. On Sunday evening Bro. Ross gave us an interesting two hours' talk on his real life work, while on the mission field. On Sunday his talk was postponed on account of a funeral at that hour. On Sunday evening Sister Ross talked one hour. Then Bro. Ross gave us a powerful sermon on the history of all nations of the earth, closing with India. At the close of this meeting an offering was lifted for the benefit of a missionary whom they expect to take along with them. On Thursday we had a Thanksgiving service. We had no sermon, but our elder urged that there be responses from each one present. The time was well occupied by giving expressions of love and giving some of the brethren an offering. An offering was taken at the close of the meeting.—Mattie Welty, Flora, Ind., Nov. 28.

New Salem.—We met in council Nov. 21. One letter was granted and one received. Sunday-school officers were elected, with Sister Laura Driver as superintendent, and Bro. Chas. Bryant as secretary. Bro. G. F. Byrlyer was elected president of our Christian Workers' Society. About Jan. 1 we expect Bro. C. Walter Warstler, of Goshen, Ind., to conduct a series of meetings for us. Sister Edith Fletcher is expected to assist in song service during these meetings.—Dora A. Stout, Milford, Ind., Nov. 29.

Noblesville.—Our church met in council Nov. 23. Brethren Hill and Smeltzer, of the Arcadia church, presided. Bro. William Burcham was re-elected as our elder in charge for the coming year, and Bro. E. B. Brown as secretary. Lucy E. Boush, 194 Central Avenue, Noblesville, Ind., Nov. 30.

Spring Creek.—We held a Thanksgiving and Harvest Meeting on Thanksgiving Day. The occasion will long be remembered by those who were present. Bro. Grover Wine, of North Manchester, Ind., preached the sermon, and was most inspiring, and enjoyed by all. Our collection was \$30. We enjoyed our dinner more, that day, because the sisters at this place helped to furnish the dinner sent to Bethany for some of the poor people in Chicago. The following Sunday evening we had a special Thanksgiving program by the Christian Workers.—Amanda Rusher, Pierceton, Ind., Nov. 30.

IOWA.

Des Moines Valley.—When Bro. Olin Shaw was here, in October, we enjoyed one of the most Spirit-filled revivals we have had for a long while. The meetings continued for two and one-half weeks. Six were baptized, and many more were built up in the faith. Nov. 22 a man and his son were baptized. On Thanksgiving Day we had services at the church, and took a collection for the sufferers in Belgium. Two young men, who had come under conviction at the Billy Sunday meetings, now in progress in Des Moines, made their names known to the church, and were baptized at the close of the services. The Billy Sunday meetings, to date, have brought to our church in Des Moines about sixty applicants for membership. Praise the Lord!—W. E. West, Ankeny, Iowa, Nov. 28.

Ottumwa.—We met in council, preparatory to our love feast, Nov. 20. A report of the visiting brethren showed that the members here are in peace and union. At the eleven o'clock service a young woman was baptized. At six we enjoyed a love feast. There were few visiting members, but a good attendance of the home members. There were some prospects of a brighter future. Pray for us that the work here may grow!—S. L. Cover, 118 S. Moore Street, Ottumwa, Iowa, Nov. 29.

KANSAS.

Ozawie.—The church at this place is growing, both numerically and spiritually. We held our feast Nov. 28. Fifty-five members surrounded the tables of the Lord. Bro. I. L. Hoover, of Overbrook, officiated. He also delivered seven stirring sermons. One was restored to the fellowship on the following day. Three of our faithful members—Brothers H. Rouser, Brammell and Ernest Marker, were chosen and installed into office of deacon. Bro. Allen Marker was restored to his former position as deacon. We held a special feast for a dear aged sister, who, owing to her affliction, could not attend the services at the church. As the aged sister, she is now, she realized that it was probably for the last time here on earth, but she looked forward with a bright hope to the complete fulfillment of the promises in the kingdom triumphant.—Pearl Smith, Ozawie, Kans., Nov. 30.

MARYLAND.

Bush Creek.—We met in Thanksgiving services Nov. 26. All the ministers present expressed words of thanks. Bro. Calvin Main has moved among us again. An offering of \$30.78 was taken for mission work.—C. C. Duval, New Market, Md., Nov. 29.

Bidgely.—Bro. S. H. Flory began a series of meetings here Nov. 14. We had a large attendance and good interest. There are twenty-nine applicants for membership, two of whom were baptized Sunday evening. There will be baptized later. Others are near the kingdom.—T. F. Imler, Bidgely, Md., Nov. 28.

OHIO.

East Nishlen.—On Thanksgiving Day we had services at the Brick church. Eld. W. D. Keller, of Ashland, Ohio, delivered a very spiritual Thanksgiving sermon. At the close an offering of \$22 was lifted for World-wide Missions. At 5 P. M. we held our love feast, with Bro. Keller officiating. Bro. Samuel Eoll, of the West Chester church, assisted in the work. Both of these meetings were well attended. They were an encouragement and an uplift to the waiting souls on their way Zionward. This was the second communion meeting held in this church this year. The other was an all-day meeting. Bro. R. A. Shroyer, of New Berlin, Ohio, is expected to conduct a series of meetings for us at the Brick church in January, and Bro. D. R. McFadden is to begin a series of meetings at the Hartville house sometime in February.—A. J. Carper, Middlebranch, Ohio, Nov. 30.

Hickory Grove.—Nov. 22 Eld. D. S. Filbrun, of New Carlisle, preached for us at the Grove house. In a very earnest and impressive manner he inspired the members to higher and better living. In years gone by Bro. Filbrun labored unceasingly and faithfully for the members at this place. His visit at this time was a great blessing to the church. At the giving Day we met at the West Charleston church for special services. Bro. Elmer Brumbaugh vividly portrayed to us the suffering now prevailing among the warring nations. A collection of \$28.51 was lifted to be sent to the Belgian sufferers.—Dellie Funderburk, Hickory Grove, Ohio, Nov. 28.

North Bend.—Since our last report we have held two Temperance Meetings.—one was conducted by our home ministers, and the other by the Sunday-school. On the evening of Nov.

21 Sister Josephine Powell delivered a fine lecture. An offering of over \$10 was lifted for mission work. Nov. 14 Elders A. B. Horst and A. P. Shriver met with us in a special council. Bro. Horst preached for us on Sunday forenoon. Bro. Shriver went to the Valley house to begin a series of meetings. He delivered thirteen excellent sermons. Two were received into the church by baptism. Many good impressions were made, and others are under conviction. Bro. Shriver closed his meetings on Wednesday evening. He remained over Thanksgiving and preached for us at the North Bend house. A Thanksgiving offering of \$19.54 was taken for mission work.—Icile M. Workman, R. D. 2, Howard, Ohio, Nov. 30.

Potsdam.—A combined council of the Salem and Pittsburgh churches met Nov. 21, with Eld. Newton Binkley in charge. Two letters were granted. One member was restored. Brethren A. J. Johnson and Roy Flory were re-elected as Sunday-school superintendents, and Bro. Jacob Klepinger as trustee. Our series of meetings was continued to begin formal all-day holidays. Bro. David Hollinger, of Greenville, Ohio, is to do the preaching. On Thanksgiving evening Bro. Jesse Stutsman delivered a much appreciated sermon.—Mary Welsenbarger, R. D. 2, Laura, Ohio, Nov. 28.

OKLAHOMA.

Elk City.—We arrived here four weeks ago today. I took charge of the work here Nov. 1. We held our council Nov. 7. Eld. John R. Pitzer, of Cordell, presided. The business was pleasantly disposed of. Our first (Thanksgiving evening) we held our love feast. Thirty brethren and sisters surrounded the Lord's tables. Bro. Amos Leedy and wife, of Leedy, Okla., and Bro. A. B. Coover, of Cordell, were with us. Bro. Leedy officiated. We had a very spiritual meeting. The house was full and the attention was good. Everything seems favorable to the best of the future of this place. This is a great point to work, and that much good can be accomplished for the Master in this part of his vineyard. Brethren, pray for us that the Lord may use us to his glory, and for the good of the cause at this place.—Leander Smith, Box 296, Elk City, Okla., Nov. 27.

PENNSYLVANIA.

Chiques congregation held a very interesting series of meetings, conducted by Bro. D. S. Myer, of Bareville, Pa. Thus far twenty-six have stood up for Christ,—nearly all of them are Sunday-school boys and girls. The revival will continue for a few evenings, and we hope others will yet come out on the Lord's side. On Thanksgiving afternoon we had a successful local Sunday-school meeting. The attendance was good, and the different speakers did well.—Henry S. Zug, Mount Hope, Pa., Nov. 30.

Williamsburg.—Nov. 8 Bro. J. Kurtz Miller, of Brooklyn, N. Y., began a series of meetings. We also had Bible study each afternoon and for one-half hour each evening. The evening sessions were followed by church services. Although our day sessions were not so well attended, much interest was manifested. The evening sessions were well attended, and many heard the truth in light for the first time. We were much benefited by Bro. Miller's labors. Three were added to the church, and one was restored. The services closed on Sunday evening, Nov. 26. Our love feast will be held Dec. 6.—Mrs. A. B. Dilling, Williamsburg, Pa., Dec. 1.

TENNESSEE.

New Hope.—We had services at the church on Thanksgiving Day. Bro. J. B. Hilbert did the preaching. A collection of \$4.55 was taken for the World-wide Mission Fund.—Laura Sayler, Jonesboro, Tenn., Nov. 30.

VIRGINIA.

Roanoke.—Nov. 11 three more were received into the church by baptism. The following Sunday morning Bro. W. A. Elgin, of Elamsville, Va., was with us. He conducted both the morning and evening services. In the evening his subject was "The Atonement." We were glad to have him with us. On Sunday morning, Nov. 22, Eld. P. S. Miller gave a very interesting discourse on Rom. 12: 1. An offering of \$26 was lifted at this meeting, to assist in relieving the sufferers in Belgium. Bro. E. Trout preached for us in the evening on "The Seven Seals." His sermon was well received. On Thanksgiving Day Eld. P. S. Miller ably conducted the services. An offering of \$16 was lifted for the poor fund. Sister Matilda Quellhorst, of Daleville, is conducting a music class here.—(Mrs.) Lula Shickel, 630 Second Avenue, N. W., Roanoke, Va., Nov. 28.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Cripe-Barthel.—By the undersigned, at the home of the bride's parents, near Bristol, Ind., Nov. 25, 1914, Floyd E. Cripe and S. Grace Barthel.—C. C. Kindy, Huntington, Ind.

Fisher-Rardin.—By the undersigned, at his residence, Nov. 25, 1914, Myer Fisher, of Ansonia, Iowa, and Miss Ada A. Rardin, of Yale, Iowa.—D. D. Haughtell, Panora, Iowa.

Gustafson-Sargent.—By the undersigned, in Elgin, Illinois, Nov. 25, 1914, Mr. David Gustafson and Sister Clara Aletha Sargent.—J. H. B. Williams, Elgin, Ill.

Pinkerton-Halfhill.—By the undersigned, at the home of the bride's parents, Brother and Sister Howard Halfhill, near Elk City, Okla., Nov. 26, 1914, J. L. Pinkerton and Grace V. Halfhill.—Leander Smith, Box 396, Elk City, Okla.

Batter-Hudson.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Goyland Hudson, Deshler, Ohio, Nov. 25, 1914, Bro. Harley E. Rutter and Sister Ruth P. Hudson, both of Deshler, Ohio.—David Lytle, Deshler, Ohio.

Sink-Hoff.—By the undersigned, at the bride's home in Flora, Ind., Nov. 25, 1914, Mr. Berkley D. Sink and Sister Gertrude S. Hoff.—I. C. Snavely, Flora, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Ault. Sister Angeline, daughter of John and Eliza E. Ault, born in Preble County, Ohio, Dec. 16, 1846, died in Miami County, Ind., Nov. 21, 1914, aged 67 years, 11 months and 5 days. She came with her parents to Indiana in 1848. She united with the Church of the Brethren Dec. 30, 1895. Her last sickness was of short duration. She leaves three brothers and two sisters. Services at Mexico by Eld. Irvin Fisher, assisted by Eld. Frank Fisher. Text, James 4: 14. Interment in the Mexico cemetery.—Bertha I. Fisher, Mexico, Ind.

Barringer. Mary Grace, daughter of Aaron and Christina Barringer, born in Marion County, Ill., March 21, 1892, died at the Olney Sanitarium, Richmond Co., Ill., Nov. 16, 1914, aged 22 years, 10 months and 25 days. Her death was due to a complication of diseases. She leaves a father and mother, a brother and a sister. She was loved by all who knew her. Services by Bro. C. A. Gruber. Text, 1 Cor. 15. Interment in the Martins Creek cemetery.—Etta M. Mauck, Fairfield, Ill.

Bongardner. Bro. Samuel L., born in Somerset County, Pa., March 7, 1840, died at his home near York, N. Dak., Nov. 13, 1914, aged 74 years, 8 months and 6 days. He moved with his parents to Indiana in 1866, and to North Dakota in the

spring of 1895. He was united in marriage to Rebecca Domer in 1864. Four children were born to this union. The mother died in 1891. Bro. Bongardner preceded his wife a few days before he died. Bro. Bongardner called for the appointing, after which he patiently awaited the end, which was peaceful and serene. Services by the writer, assisted by Eld. A. H. Blocher. Text, Job 38: 17.—Isaac Miller, York, N. Dak.

Chesler. Bro. Peter, son of John and Anna, a few days before he died, Bro. Bongardner called for the appointing, after which he patiently awaited the end, which was peaceful and serene. Services by the writer, assisted by Eld. A. H. Blocher. Text, Job 38: 17.—Isaac Miller, York, N. Dak.

Dean. Florence May, born at Nanton, Alberta, Canada, April 27, 1905, died at San Marcos, Cuba, Nov. 17, 1914, aged 9 years, 6 months and 20 days. She leaves father, mother, three brothers and three sisters. Services at the home by Alvin Allen. Interment at Santo Domingo.—Grant Mahan, Omaha, Neb.

Dilling. Sister Lena Luella, nee Huntsman, wife of Bro. Fred Dilling, died in the bounds of the Clover Creek congregation, Pa., Oct. 30, 1914, of peritonitis, aged 22 years, 9 months and 15 days. Three days before Sister Lena's death her baby boy was born into this world. Sister Lena had been in the Church of the Brethren in her thirteenth year, and lived a consistent Christian life until called to her reward. Her parents, three sisters and five brothers survive her. Services by Brethren R. Zook and J. K. Brown. Text, Ps. 23. Sister Lena repeated this psalm many times during the last hours before she passed away.—F. R. Zook, Martinsburg, W. Va.

Ditch. Elizabeth, daughter of Dan and Cath. Ulrich, born Aug. 28, 1834, in Wayne County, Ind., died Oct. 9, 1914, in Henry County, Ind., Sept. 24, 1863, she was married to Alexander Ditch. Three children were born to this union. One preceded her to the spirit world. Two months preceding her death she called for the anointing. Services at the Brick church by Eld. L. W. Teeter, assisted by Eld. A. Bowman. Text, Rev. 7: 13, 14. Interment in the cemetery near by.—Chas. W. Miller, Georgetown, W. Va.

Eash. Alpha, son of Mr. and Mrs. Benj. Eash, of Elkhardt, Ind., born Nov. 4, 1893, died Nov. 21, 1914, aged 21 years and 17 days. He was taken sick with pneumonia, which turned to quick consumption. Services by the writer at the Brethren church on Sixth Street. Text, James 4: 14.—C. C. Kindy, Huntington, Ind.

Fields. Sister Nance, died of consumption in Pike County, Ky., Nov. 17, 1914, aged 55 years. Her husband, Bro. Lish Fields, preceded her in death three years ago. She was baptized in 1840, in Eld. Lewis Fields, and lived faithful. Services by Bro. Robert Fields. Interment in Pike County, Ky.—Rufus M. Reed, Laura, Ky.

Fisher. Sister Lucetta, nee Spitzer, daughter of Samuel and Martha Spitzer, born in Rockingham County, Va., Sept. 15, 1848, died in Los Angeles, Cal., Nov. 1, 1914, aged 66 years, 1 month and 16 days. Jan. 13, 1869, she was married to B. E. Fisher. Five sons and two daughters were born to this union. Two sons died in infancy. Soon after their marriage, in 1869, they moved to Illinois, where they lived until 1907, when they moved to Colorado. In 1911 they came to California, where they lived until her death. Sister Fisher was united with her husband in the Church of the Brethren in 1874 or 1875. Later they were isolated from the church for a number of years, but she still held to her faith in Christ, and expressed her readiness to depart and be with him. She was a devoted companion, a loving mother, and a kind neighbor. She leaves her husband, three sons, two daughters, one brother, and one sister. Services at the home by Eld. W. M. Platt. Text, Rev. 14: 13. Interment in the Ingewood cemetery.—Wm. H. Vertenbaker, Los Angeles, Cal.

Hollinger. Bro. Jacob D., died very suddenly of paralysis Nov. 20, 1914, in the bounds of the Blue River congregation, aged 70 years and 5 months. He was a consistent member of the Church of the Brethren for fifty years. A widow, six sons and two daughters survive. Five children preceded him in death. Services at the Chiques house by the home ministers. Interment in the cemetery adjoining.—Henry S. Zug, Mount Hope, Pa.

Howe. Sister Amanda, nee Kinzer, born in Lancaster, Pa., March 15, 1824, died in Astoria, Ill., Nov. 3, 1914, aged 80 years, 7 months and 17 days. She came to Indiana at the age of ten years, and was married to James Howe, Sept. 21, 1853. They came to Illinois in March, 1870. She was a member of the Church of the Brethren for about twenty-six years. Services by Bro. S. G. Bucher. Text, Ps. 90.—Fannie Bucher, Astoria, Ill.

Izenberger. Reuben, born in Perry County, Ohio, June 2, 1838, died within the bounds of the Blue River congregation, Ind., Oct. 24, 1914, aged 76 years, 4 months and 22 days. He came to Indiana with his parents when but a mere child, locating in Whitley County. He was married to Martha Hyre, to which union were born nine children, all of whom survive. Sister Izenberger was 16 years ago in the Church of the Brethren, the Blue River church of the Brethren, remaining ever faithful. The companion died four years ago. Services at the Blue River church by the writer, assisted by Bro. C. K. Zumburn. Text, 1 Tim. 4: 7. Interment in the Round Lake cemetery.—Wm. H. Vertenbaker, Los Angeles, Cal.

Izenberger. Bro. William, son of John and Christina Izenberger, born in Virginia Aug. 31, 1824, died in Potsdam, Ohio, Nov. 22, 1914, aged 90 years, 2 months and 21 days. Jan. 14, 1849, he was married to Susanna Shoms, with whom he lived for more than sixty-five years. The eldest son preceded him in death. The wife, two sons and two daughters, one brother and two sisters survive him. Bro. Izenberger united with the Church of the Brethren July 6, 1864, and was faithful until death. Services in the Brethren church at Potsdam by Bro. T. H. Shroyer, of Chicago, Ill., and Bro. Izenberger's request, assisted by Brethren Jesse Stutsman and Jesse C. Brumbaugh.—Mary Welsenbarger, R. D. 2, Laura, Ohio.

Kauffman. Walter Edmund, infant son of Brother and Sister Elmer Kauffman, born May 29, 1914, died Nov. 12, 1914, aged 7 months and 15 days. He is survived by his parents, one sister and two brothers. Services by the writer at the home of Bro. Clarence Swihart. Text, Luke 18: 15-17. Interment in the West Goshen cemetery.—Sarah R. Shisler, R. D. 5, Goshen, Ind.

Kimbball. Stella Goldie, daughter of Ezra J. D. and Ella Miller, born at Leeton, Mo., July 29, 1893, and united with her parents to Carrington, N. Dak., in March, 1898, where she grew to womanhood on the farm northeast of this city. She was married in Fargo, N. Dak., to F. B. Kimball in May, 1911. Thereafter she has since made her home. One son was born to this union. Besides her husband and son, she leaves her mother, three sisters and one brother. Sister Miller became a Christian two years ago, and has since been faithful. Her father and two sisters preceded her. Services by Bro. J. R. Smith in the Brethren church at Carrington. Text, Ps. 90: 9.—Sadie Plock, Carrington, N. Dak.

Kindy. Mary E., born in Bucks County, Pa., Feb. 27, 1839, died Nov. 24, 1914, aged 75 years, 8 months and 25 days. She was married to Moses D. Kindy Sept. 28, 1861. Three sons and two daughters were born to them. One daughter died at the age of seven years. Her husband died in 1880. She was not able to lie down for more than three years. She had chosen all the songs for her funeral, and also the text, Ps. 23: 4. Services at the home of her daughter, Sister J. E. Olson, Okemah, Mich., with whom she lived for several years, by Bro. Forrest Riley.—C. C. Kindy, Huntington, Ind.

McCracken, Sister Eliza E., nee Ihrig, born in Roann, Ind., Sept. 30, 1856, died Nov. 22, 1914, after an illness of nearly three months, aged 58 years, 1 month and 22 days. She was a member of a large family, all of whom have preceded her to their long home except two sisters. Sister McCracken also preceded her entire family of eight children—three sons and five daughters. The husband and father, J. P. McCracken, died two years ago at Benton, Ark. For thirty-four years Sister McCracken has been a consistent member of the Church of the Brethren. She faithfully attended the services when she was able to be present. In case of her absence at the Aid Society meetings, she would bestow whole quilt-tops to that society. She died peacefully at her home. Services in the Brethren church at Myrtle Point, Oregon, conducted by Bro. J. C. Miller. Text, Mark 14: 9; also Rev. 21: 4. Interment by the side of her father and sister in the Norway cemetery.—Mollie Barklow, Myrtle Point, Oregon.

McNelly, George Washington, born in Columbiana County, Ohio, Jan. 8, 1831, died Nov. 20, 1914, aged 83 years, 10 months and 12 days. He was married to Louisa Carpenter. Two sons and four daughters were born to this union. Three daughters and his wife preceded him in death. He is survived by two sons and one daughter. Services at the Martins Creek church by Bro. J. W. Harshbarger, of Benzonia, Mich., assisted by Bro. C. A. Gruber, of Jeffersonville, Ill. Text, Amos 4: 12; Heb. 9: 27. Interment in the Martins Creek cemetery.—Elta M. Mauck, R. D. 1, Fairfield, Ill.

Wagon, Rosetta, nee Rookstool, born in Elkhart County, Ind., June 8, 1867, died in the hospital at Cleveland, Ohio, from the effects of a colic, Nov. 23, 1914, aged 47 years, 5 months and 15 days. After teaching school for a few years, she was married to Melvin D. Neff April 5, 1890. Having no children of her own, she took into her home Sister Ida Fields. Sister Neff was patient during her intense suffering. Her last years were spent with deep concern for her church and her loved ones, and the writer never heard her say a harsh word against any one. She had strong convictions, and was loved by all. She was a member of the church for sixteen years. An aged mother, her husband, one sister, one brother and an adopted daughter survive. Services by the writer, assisted by Bro. Manly Deeter, at Milford, Ind., Nov. 27. Text, 1 Cor. 15: 53-58; Psa. 39: 4, 5; subject, "Purpose of Life." Interment in the cemetery near by.—J. W. Kilton, Syracuse, Ind.

Royer, Bro. Jacob, born June 25, 1826, at Greencastle, Pa., died at the home of his daughter, Sister L. R. Young, in the Cherry Grove congregation, Carroll Co., Ill., Nov. 16, 1914, aged 89 years, 4 months and 21 days. He was united in marriage to Rebecca Shirey in 1847. To this union there were born nine children. Two died in infancy. His wife, Sister Royer, died Sept. 12, 1890. Bro. Royer and his companion united with the Church of the Brethren in 1866, in the Arnold's Grove congregation, Carroll Co., Ill., and he afterwards was elected to the deacon's office. He served faithfully in that capacity until he became enfeebled by advanced age. His place was seldom vacant in the sanctuary. Services by the writer and Bro. Chas. Delp. Interment in the cemetery at Cherry Grove.—W. H. Eisenbein, Mount Carroll, Ill.

Shaffer, Henry, son of Adam and Rebecca Shaffer, born Jan. 24, 1841, in Wayne County, Ind., died in the same county Oct. 28, 1914. He was the last one of a family of eight children. One half-brother survives him. Services at the Brick church by Eld. L. W. Teeter. Text, Psa. 39: 4, 6, 12, 13. Interment in the cemetery near by.—Chas. W. Miller, Hagerstown, Ind.

Simpkins, Sister Mary E., nee Shick, born in Shelby County, Ill., Nov. 27, 1878, died in the Kansas City hospital, Fayette County, Ill., Nov. 20, 1914, of meningitis and pneumonia, aged 36 years, 11 months and 23 days. She was married to George W. Simpkins April 16, 1903. Five children were born to this union. All of them survive. Sister Simpkins was a member of the Church of the Brethren about ten years, and leaves the priceless legacy of a good Christian life. She was anointed two days before she died. Services in the Mount Carmel church, Ill., by the writer, assisted by Bro. J. M. Claytor. Text, Heb. 9: 27. Interment in the cemetery near by.—D. T. Wagner, Beecher City, Ill.

Smith, Sister Elizabeth, nee Newman, born June 11, 1836, at Chambersburg, Pa., died Nov. 14, 1914, at the home of her daughter, Mrs. S. K. Maddux, 1015 4½ Street, S. W., Washington, D. C., aged 78 years, 5 months and 3 days. Early in life she was taken to Sharpsburg, Md. Dec. 23, 1872, she married the late David Smith. Sister Smith united with the church in her youth, and lived an exemplary Christian life until death. Her life was mainly spent at Sharpsburg, Md. For about twelve years she lived in Washington. When able to do so, she always attended church services. Three children and one sister survive her. Services at her late home by Brethren Jacob H. Hollinger and John A. Garber, of Sharpsburg, Md. M. C. Plohr, 338 Eighth Street, S. E., Washington, D. C.

Swartz, Mrs. Harriet, daughter of John and Rebecca Walter, born April 11, 1840, in Columbiana County, Ohio, died Sept. 1, 1914, aged 74 years, 4 months and 20 days. She was married to George Swartz Nov. 11, 1859. One daughter and three sons were born to this union. Two sons preceded her. In 1864 she and her husband moved to Cass County, Ind., and in about 1870 she united with the Church of the Brethren in which she remained faithful. Sister Swartz was afflicted with rheumatism for about thirty years, which caused her much suffering. Since the death of her husband, Sept. 20, 1904, she was cared for by her son Walter and family, who did all in their power to alleviate her sufferings. She had many relatives and friends. Three children survive her. Services at the Dodge church by Bro. George Swihart, of Roann, Ind., and interment in the cemetery near by.—Geo. E. Swihart, Roann, Ind.

Watts, Sister Barbara, nee Ilyus, born Sept. 30, 1843, in Lancaster County, Pa., died Nov. 20, 1914, aged 71 years, 1 month and 8 days. She was united in marriage to W. S. Watts when twenty-two years old. To this union were born three sons and one daughter. The daughter preceded her in infancy. Her husband, three sons and an adopted daughter survive. Soon after her marriage they emigrated to Illinois, where they united with the Church of the Brethren, and lived where they united with a mother in Israel whom every one loved. Services by Bro. Reece, of Fairview, Mo. Interment in the Silent Grove cemetery.—L. W. Stong, Springfield, Ark.

Werking, James, son of Bro. Oscar and Sister Joseph Werking, born in Hagerstown, Ind., died Oct. 30, 1914, aged 11 years, 11 months and 14 days. Services by Bro. George Swihart, of Roann, Ind., and interment in the cemetery near by.—Geo. E. Swihart, Roann, Ind.

William, Sister Barbara A., nee Tusing, died at her late home, one mile southwest of Moores Store, Va., Sept. 19, 1914, aged 48 years, 6 months and 24 days. She leaves a devoted husband, two sons, and five sisters. Services at Flat Rock church by Eld. J. Carson Miller. Text, Matt. 14: 8 (selected by the deceased). Interment in the cemetery near by.—J. D. Wine, Forestville, Va.

Wilson, Bro. Peter K., born in Miami County, Ohio, died at his home in Brimhurst, in the same congregation, Ind., Nov. 20, 1914, aged 62 years, 3 months and 20 days. He leaves a loving wife, two sons and six daughters. Services at the Flora church by Bro. Riley Montgomery, assisted by Bro. Snavely. Interment in the Moss cemetery.—Mattie Welty, Flora, Ind.

Workman, Elizabeth, nee Black, born in Stark County, Ohio, Sept. 18, 1840, died within the bounds of the Blue River congregation, Ind., Nov. 21, 1914, aged 74 years, 2 months and 3 days. She was married to George Workman in 1858. He died three years ago. She is survived by the mother of four children, three of whom survive. She united with the Church of the Brethren many years ago, and remained faithful. Services by the writer in the Baptist church, Columbia City, Ind. Text, Eccl. 7: 1. Interment on a lonely hillside near Piercetown, Ind.—Walter Swihart, Churubusco, Ind.

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17 "From that time Jēsus began to preach, and to say, 'Repent: for the kingdom of heaven is at hand.'"

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Antioch.—Our congregation has just passed through a refreshing revival, conducted by Eld. E. D. Steward, of Belleville, Kans. The membership has been greatly revived and encouraged, and more than 100 have been added to the church. The work of the ministerial force at this place. We believe the encouragement received has prepared us the better to meet the tests which come to every minister of Jesus Christ. We are again happily engaged in the work of the ministry. We were restored, and others are under conviction. The wife of Eld. A. J. Detrick, and the wives of our deacons, as helpmates to their husbands, were installed. Bro. Steward labored with us for a week, and has been able to visit all the homes. J. C. Groff, R. D. Z. Yoder, Colo., Nov. 30.

Mexico.—Our church has been richly blessed since our last report. Bro. C. Walter Warstler, of Goshen, Ind., began a series of evangelistic services at the home of Mrs. J. H. Miller, with much success. Forty-three confessed Christ. Thirteen have been baptized, eight await the rite, and one is to be restored. The song service, conducted by Sister Bertha Miller, was much appreciated. The prayer service and Bible study were well attended. At the home of Mrs. J. H. Miller, Dec. 3 we held our council, with Eld. Frank Fisher in charge. We decided to have weekly prayer services at our church. Sister Mattie Bond was approved as President of the church. Sister Mary Bond was elected as Vice-president. —Bertha L. Fisher, Mexico, Ind., Dec. 3.

South Los Angeles.—Nov. 8 Bro. Puterbaugh, of Gary, Ind., occupied our pulpit both morning and evening, in the absence of our pastor. In response to our request, Mr. Eldridge, superintendent of the Fifth Street Union Mission, accompanied some of his coworkers, had charge of the morning service. The following testimonial was read: "I have heard some interesting testimonials were given by those who have been rescued through the down-town mission. Bro. J. W. Cline preached our self-examination sermon on Sunday morning, Nov. 22, after which a young sister was baptized. In the evening we held our love feast. Bro. Werthebaker officiated. The offering for the mission was \$10.00. The offering for the poor amounted to \$18.—Helen I. Swank, 1156 East Forty-fifth Street, Los Angeles, Cal., Nov. 30.

Friday City.—We held services on the evening of Thanksgiving Day. An interesting program, consisting of songs, recitations, readings and speeches was rendered. Bro. I. W. Winkler, of Grandy Center, who came into our midst that evening, was the featured speaker. His subject was "The Power of Prayer." His offering of \$8.50 was raised and allotted to the B'nai B'rith Bible School, and he was granted another letter of membership recently. Our speaker, Bro. W. J. Buckington, preached a special treatance on the subject of "The Power of Prayer" before election day, to prepare our Brethren to vote aright.—Nellie L. Howe, Fairbury, Iowa, Dec. 6.

Wichita.—We recently held a two weeks' series of meetings, conducted by Bro. W. Carl Rarick. Two confessed Christ; one was baptized the following Sunday. Our brother preached earnestly while with us.—Susie Jacques, 1139 Wabash Avenue, Wichita, Kans., Dec. 4.

Union.—We ably in the midst of a good revival at present, and are being ably assisted by Bro. Eli Heestand, of Elkhart. One young man has made the good choice, and we are praying for others. Our Christian Workers' Meeting, with Bro. Cecil Reed as president, is a great help to the young people. Our Sunday-school is good, and, we believe, will show a good record for the year.—A. Laura Appelman, Plymouth, Ind., Dec. 4.

Dunnings Creek.—Bro. W. F. Spidle, of Quakertown, Pa., came here Nov. 14 and began a series of meetings, which has continued with wonderful interest, drawing young and old people into the church. At times our commodious church-house has been filled to its utmost capacity.—M. S. Miller, R. D. 1, Wolfesburg, Pa., Dec. 4.

Pleasant Valley.—We held a council at the Pleasant Valley house on Thanksgiving Day. Our offering amounted to \$32.44, to be used for the relief of the Belgian sufferers. Four were received into the church by baptism. We held a love feast at our mission point near Harrison on Saturday evening, at which thirty-two communed. On Monday evening a love feast was held at Wayside. On account of inclement weather, only thirty communed. Bro. D. L. Andes held a week's meetings for us previous to the feast. One was baptized.—Ruth E. Williams, Mount Sidney, Va., Dec. 5.

Lordsburg.—We met in special council last Tuesday evening to hear the report of the annual visit. The deacons received the report and then the pastor, Mr. J. D. L. Forney, gave Day our services began at 8 o'clock. The pastor then preached for us. Our offering amounted to \$113.74. We gave \$38.74 of this to our Chinese brother, in college here, and \$75 previously among the poor of our immediate vicinity. We held our love feast last Sunday evening. Eld. E. Frank, of Lordsburg, was the guest speaker. His discourse was unique in its practicability and directness. It was estimated that about 300 members surrounded the tables. Eld. J. D. L. Forney, of Reedley, Cal., had charge of the services. It

Covina.—During our recent visit to the Miner, Lordsburg, Cal. Dec. 1, 1904, we were met by the Rev. Wm. M. Platt, D. D., who had just delivered some splendid talks on Bible subjects. Our membership was greatly strengthened. One sister was baptized, and two new converts were added. The meetings closed Nov. 29 with a special service. Our dear brother, E. A. D. Platt, D. D., who had related, having reached the Coast just the day previous. Bro. Wm. M. Platt, of the Santa Fe Mission, Los Angeles, preached the examination sermon in the morning, and also gave an illustrated sermon in the afternoon, showing the use of the magnet. He illustrated the drawing power of the magnet by alluding to the words of the Master, "And I, if I be lifted up."

from the earth, will draw all men unto me." Dec. 6 the Glendora, Lordsburg, Pomona and Covina Christian Workers will render a joint program at the Covina church.—Eulalia Overholzer, Covina, Cal., Nov. 30.

Harman.—Bro. Ezra Pike, of Eglen, W. Va., gave us two good Thanksgiving sermons. Our offering amounted to \$103. It was decided to send \$65.31 of the offering to the General Mission Board.—Cora Harman, Harman, W. Va., Dec. 3.

Middle District church met in council Dec. 6. Eld. S. A. Blessing, of West Milton, presided. One sister was received by letter. Bro. Xury L. Coppock was chosen superintendent. Bro. Ira Grisso was re-elected on the Finance Committee for three years, and also to have charge of the poor fund for three years. Bro. J. W. Grisso was chosen for the same office for three years. Eld. S. A. Blessing was chosen for our house-keeper for one year. Our quarterly council will be held one week earlier, so that our elder, Bro. Blessing, can be with us. He will soon go to other fields of labor. The writer has chosen to serve for one year.—Joseph H. Stark, R. D. J. Tadmor, Ohio, Dec. 7.

Maugansville.—Bro. D. K. Clapper, of Meyersdale, Pa., our District Evangelist, came here Nov. 17 and began a series of meetings, which closed Nov. 29. One decided to accept Christ. Three were added to the church at this place before our meetings began. Bro. Clapper labored earnestly. The interest and attendance were good throughout the meetings.—S. D. Hartranft, Maugansville, Md. Dec. 4

Miss Mary Stratton, Corningville, Md., Dec. 4, 1904. Independence, Mo. Dear friends:—I have been so delayed on account of the writer being under the hand of affliction, thus being prevented from being in touch with the church news for the past several weeks. Today the good news reached me, that our church is still having its good, spiritual meetings. Since our last report, two were received by baptism. Daily, spiritual prayer meetings are being held every Thursday evening, and the church is well conducted on the Lord's day evenings, with Eld. W. H. Miller as leader. Our services on Thanksgiving Day were conducted by Eld. C. A. Miller and Bro. J. W. Elkenberry. The work of our cradle roll is doing nicely. One of those baptized is one of our Sunday-school boys. The children of our school are taking an interest in being baptized in other pupils. Seeing the children so earnestly giving their hearts to God, I am glad to see them working and laboring for the advancement of Christ's kingdom here below. There is work for us all to do.—Pella Carson, R. D. 2, Box 5, Independence, Kansas, Dec. 4.

Mohican.—We met in council on the afternoon of Nov. 21. In the absence of our elder, Bro. A. I. Heastad, Bro. Worst acted as moderator. The business of the meeting was the election of new officers. We decided to have the school elect our Sunday-school officers. Bro. A. I. Heastad, Nov. 29, Bro. T. Arnold being chosen as superintendent, and Sister Blanche Arnold as chorister. Nov. 18 Sister Josephine Powell, our missionary from India, gave us a talk on the work in that land, and the different religions there, which was very interesting. On Sunday an offering of \$89.43 was given for mission work in India.—Emma Worst, R. D. 1, West Salem, Ohio, Dec. 3.

Trigo.—Since our last report several members from adjoining congregations have visited us, among them Bro. W. H. Hines, who gave us a much appreciated sermon. We are now meeting every Sunday day at 10 o'clock. The Sunday school spent Thanksgiving Day at a church a few miles away, in response to an invitation from the Union Sunday-school at that place. Well-filled baskets were taken along, and all the children were given a day of rest. The Sunday school is steadily increasing in numbers. Our new schoolhouse is nearing completion. We need more workers, and heartily invite home-seeking members to investigate this locality. We are about 700 miles from Fresno, and about 180 miles from eighteen miles north of Fresno.—Marie Sink, Trigo Cal., Dec.

The Sunday-school and Bible Institute for Middle Missouri is to be held at Leeton, Mo., Dec. 24 to 30. Instructors, Eld. D. W. Kurtz, I. V. Enos, and D. L. Mohler.

Forenoon Session.
10 to 10:15, Opening Exercises.
10:15 to 11, Study of Galatians.—D. W. Kurtz.
11 to 11:45, Sunday-school Topics.—I. V. Enos.

Afternoon Session.

1 to 1:15, Assembling and opening.

1:15 to 2, Bible Doctrines, or Parables.—D. W. Kurtz.

2 to 2:45, Teacher-training.—D. L. Mohler.

Evening Session.
7:30, Bible Doctrines.—D. W. Kurtz.
Ida Mohler, Moses Neher, D. L. Mohler, Committee.

For the past five weeks Evangelist William A. Sunday has been conducting a campaign here, that has already fairly shaken the State of Iowa from center to circumference. The meetings are to continue until Dec. 20. During the first five weeks over seven thousand openly confessed Christ. In the case of several hundred "backsliders," they publicly announced their return to the paths of righteousness.

The First Church of the Brethren had one in every 250, of the church membership of the city, previous to the revival, hence we had a right to expect that about twenty-eight should express a desire to unite with the Brethren. To our great satisfaction, we received over sixty signed cards from those who prefer our church.

During the campaign we have Sunday-school at 9:30 A. M., and have our only preaching service on Monday evening. The attendance at the services, held in our church, is very encouraging, indicating that our capacity will be taken by the close of the revival.

Jan. 3, 1915, Bro. Olin F. Shaw, of Dixon, Ill., is to begin a series of special services for us, and we anticipate great things from the Lord through his efforts.

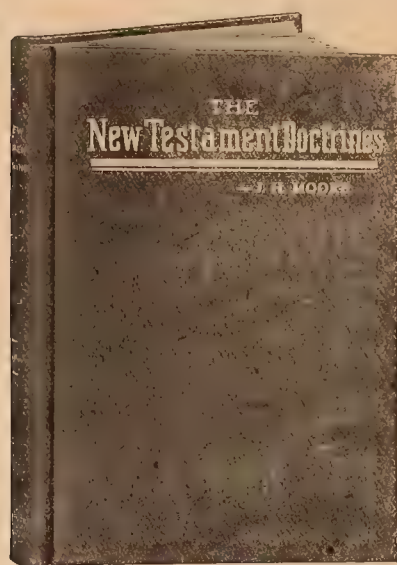
Des Moines, Iowa, Dec. 5. Virgil C. Finnell.

LOVE FEASTS.		Kansas.
Dec. 27, Santee.	California.	Dec. 13, Wichita, corner Eleventh and St. Francis Avenue.
Dec. 12, Wiley.	Colorado.	Ohio.
Dec. 20, Colorado City.		Dec. 19, 5 pm, Akron.
	Indiana.	Oklahoma.
Dec. 26, 6 pm, Sampson Hill, two and one-half miles southeast of Shoals, Mar- tin County.		Dec. 12, 4:30 P. M. Paradise Prairie.
		Pennsylvania.
		Dec. 12, E. E. M. Carlisle

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Vol. 63.

Elgin, Ill., December 19, 1914.

No. 51.

AROUND THE WORLD

The Awful Cost.

A faint idea of the cost of modern warfare may be gained from recent information regarding war loans, now being negotiated in Europe. Apparently Great Britain and Germany are vying with each other in providing needed funds with which to carry on the bitter conflict. Only recently the second German war loan, \$1,250,000,000, was decided upon. This swells the total of foreign war loans to \$5,583,625,000—a sum almost beyond all comprehension. This is the record of about four months only. What it will be after a still more prolonged campaign, fairly staggers human conception. Well may the German Crown Prince say, "It seems to me that this whole war is senseless, unnecessary, and uncalled for."

America's War Alarmists.

It is unfortunate, indeed, that the prominent dailies of the United States so generally espousing the cause of expanded militarism. Reassuring, therefore, is a saner view of the matter, as found in President Wilson's recent "Message." He emphatically declares that the country has been grossly misled. He is against any plan that will turn this country into a military camp, and he is greatly opposed to a larger army and navy. In this he has the hearty support of every lover of peace and, by the way, the ranks of war opponents are increasing most significantly from day to day. Who is there, among the people of our land, that can read the daily accounts of carnage without being turned, heart and soul, against war and all that pertains to it?

"Still Preaching at Ninety-Six."

While a great cry is raised, nowadays, about the ministerial "dead-line," the fact remains that no definite limit can be set, as to ministerial usefulness. Every one, by his own initiative and vigilance, must determine the question. The rare experience of Dr. David Tully, of Media, Pa., may not be possible to many, and yet it is of interest as a most striking example of "bearing fruit in old age." The earnest clergyman, at the age of ninety-six, is still preaching to the congregation which he founded, long years ago, and which has signally prospered under his ministrations. On his ninetieth birthday a large and substantial house of worship was dedicated. While Dr. Tully's vitality, efficiency and fervor may be exceptional, there is abundant opportunity for others, so to order their lives that a fair degree of vigor may be retained despite advancing age.

Poisoned Literature.

A writer in the "Sunday School Times" calls attention to a most important subject,—the stealthy entrance of trashy literature into the realm of the Sunday-school library. There was a time when the old-time dime novel was known by its unmistakable appearance, suggesting cheapness, sensational adventures and vulgarity. Now it parades as a cloth-bound volume of respectable exterior, well calculated to allay all suspicions, and yet it is the same old cesspool of corruption as in the days of yore. It well behooves Sunday-school officers, therefore, to use the utmost care in the buying of library books, lest they unwittingly give circulation to trashy and corrupting literature. Sunday-school libraries can be made a power for good if wisely chosen, and our own Church of the Brethren is fortunate, indeed, in having only carefully-selected books listed in its catalogue.

The Lord's Day Alliance.

As an organization laboring most earnestly for a more appropriate observance of the Lord's Day, the Alliance is well deserving the cordial recognition and support of every lover of righteousness. Its recent annual conference, held in New York City, was of great interest, and the salient features of the results already accomplished may be summarized as follows: (1) The defeat of nearly one hundred anti-Sabbath bills in legislative committees and in State Assemblies. (2) The defeat of two well-organized attempts to introduce Sunday labor in post-offices, now closed on that day. (3) Concessions secured from the Treasury Department at Washington, whereby employes in the Federal Building of the Port of New York are granted rest day privileges, and which open the way for similar action in other cities. (4) Substantial progress has been made in the direction of the six-day week for thousands of employes, hitherto compelled to

labor on Sunday. Experience has demonstrated that greater efficiency has resulted from a due observance of the Lord's Day as a season of cessation from toil and devotion to man's highest interests.

Why Not a "Secretary of Peace"?

A writer in the "Forum" advances the sensible suggestion that the word "peace" be substituted for the word "war" wherever the latter is now made use of in government affairs. We would have, then, a "Peace Department," "Secretary of Peace," "Peace Budget," etc. Undeniably there is suggestive power in such a plan. When, some weeks ago, our marines were at Vera Cruz, some of the Administration's critics derisively called these troops "preservers of peace," but the appellation was, after all, a genuine compliment. The marines did the best thing for themselves, their country, and Mexico, when they did all they possibly could along the line of peace. Beyond all question has it been shown in the history of men as well as of nations, that "like begets like." Think peace, talk peace, and act peace, and it will in rich blessing return to you just as you gave it.

The Prohibition Amendment.

In common with many other temperance promoters, our readers are intensely interested in the Hobson resolution for national prohibition of the sale of intoxicating liquors. It is announced that the House is to vote on the measure Dec. 22, and, naturally, the outcome is being awaited with considerable anxiety. A preliminary poll of the House, taken by the "Chicago Daily Tribune," shows that while a majority of the members of that body are in favor of the measure, it will fail to get the necessary two-thirds majority to send it to the Senate. Most of the congressmen and senators find themselves in a very peculiar predicament. If they vote for the amendment, to please the better element of their constituency, the liquor forces will work against their reelection. If they vote to the contrary, the temperance people will call them to account. It is, undoubtedly, a perplexing case, excepting to him who is determined to do the right.

The Great Conflict.

Of chief significance among the events of the last few days is the destruction of four German cruisers by a large British fleet near the Falkland Islands, just east of the lower part of South America. Latest reports at this writing (forenoon of Dec. 15) indicate an advance of the Servians by the reoccupation of Belgrade, but a repulse of the Russian forces by Austrians in Galicia. It is claimed that the Russians have checked the German advance on Warsaw. A steady advance in Belgium, along the Ypres Canal, is said to have been made by the Allies, while gains are reported by the German forces in Alsace. Thus the grim struggle is proceeding from day to day. The recent proposal of the Roman Pontiff, that a holiday armistice be entered into, with a possibility of peace negotiations in connection therewith, was promptly accepted by Germany and other belligerents, but emphatically turned down by Russia, thus failing in its purpose.

Why Not the "Better" Christmas?

Battle Creek, Mich., has started a most commendable move along the line of a more appropriate Christmas observance. Aiming to discourage the habit of lavish and expensive giving at the Christmas season, it proposes, instead, that more generous gifts be made to help the needy and to further the cause of Christ. It is suggested that a card, embodying the following, be made use of by those so inclined, to send to their friends: "Every Christmas season makes your friendship and mine more precious, and our love more tender. This year the thought of that love has been bringing to me a new consciousness of the needs of the whole world for Christmas cheer and love. Desolate homes, stricken countries, and imperiled lives abroad; slackened industry and impending suffering at home all are calling. I want you to know that my Christmas gift to you will be quite simple, but warmed with the fire of a new love, for I am going to give an extra gift to the needs of all those whom I have never seen, but whom I deeply love. My joy in this new service will be greater if you join me in its spirit, that our Christmas celebration may be kept simple, filled with good will, winged with sacrifice, and devoted to peace." A fine suggestion, which we pass on as such for the immediate adoption of our readers. It is not too late for the approaching holiday.

Prospective Settlement of Colorado's Troubles.

We have referred, at various times, to the deplorable strife between the Colorado mine owners and their workers. It must be conceded that the grievances entertained by the toilers are worthy of consideration, though, as in most questions of the kind, both sides are entitled to a hearing. It is in this spirit that President Wilson has taken a step towards the permanent solution of the vexing problem, by appointing a commission of three well-qualified men, who are to arbitrate any differences, now pending between operators and miners. The President has thus paved the way for a most harmonious adjustment of the entire difficulty. Both miners and operators will do well to avail themselves of the excellent means of adjustment placed at their disposal.

"No One Liveth to Himself."

Humanity, after all, is but one large family, and the misfortunes and wrong-doings of one part are sure to affect the others, though living at quite a distance. Most of us, here in the United States, expected to be called upon for contributions to the relief fund, now being raised to mitigate the woes of the war victims, and our expectations have been realized. We can not evade the call of duty when the need is so urgent. A most regrettable effect of the war, however, is the largely-increased tendency toward wrong-doing right here in America. When war lets loose all the demons of hate, jealousy, revenge and malice in Europe, you may be sure of a reflex action elsewhere, and we certainly are getting our share of the evil effects in the United States. The baneful example in far-off Europe is having its result in deeds of violence, little expected.

The Oriental Situation.

Though definite assurance had been given by the Ottoman Empire that Christian mission stations and property under the jurisdiction of that realm were not to be molested, there are, nevertheless, some persistent rumors that cause no little anxiety. Latest reports are that all religious establishments in Palestine, belonging to France, Great Britain and Russia, are to be confiscated, but we are told that absolute protection is promised to American institutions. It is announced that the Church of the Holy Sepulchre, at Jerusalem, nominally under the special care of France and Russia, is to pass into the hands of Turkey. This sacred place, of peculiar interest to all Christians, has been the site of a Christian church since 336. The present building dates from 1868. Present reports indicate that, with the recent donation of \$10,000 by American Jews, at least some effort is being made to relieve the suffering people of Palestine. Starvation, however, still threatens, unless further help can speedily be given the unfortunate ones. Albania, also, is calling for help. Thousands of her people are on the verge of starvation.

God's Law of Retribution.

Perhaps there is less tendency, nowadays, than formerly, to remember God's unalterable law of cause and effect,—"Whatsoever a man soweth, that shall he also reap." Men have grievously sinned, but in most cases there has been a more desperate effort to escape the consequences than to mend their ways. And so nations have flagrantly transgressed. They have disobeyed the edicts of High Heaven, trusting to escape responsibility by some fortuitous circumstance, but God's inexorable law still holds good: "With what measure ye mete, it shall be measured to you again." We were reminded of the foregoing by reading recent newspaper comments on the European situation. One really wonders if any of the Belgians, while they suffer the rigors, visited upon them by the German army, stop to think penitently of the atrocious brutalities, maimings and killings, committed by their own countrymen on the defenseless black natives of the Congo country, only a few years ago. Do the British, in this momentous crisis, recall how, at the point of the bayonet, in 1842, they forced opium upon China by their most infamous treaty? Is there not just reason why the people of Great Britain should hang their heads in shame when they remember how covetous adventurers of British birth, nearly a score of years ago, plotted to steal from the Boer farmers their treasures of gold and diamonds? France's awful record in Madagascar, some years ago, justly aroused general indignation and the wrath of a just God. Germany's agnosticism and ultra-liberality, too, has brought its harvest of godless lives and national decadence. Think about these things as we may,—the fact remains: "God is not mocked."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

If We Knew.

Selected by Dr. S. B. Miller, Cedar Rapids, Iowa.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the powers working,
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help, where now we hinder?
Should we pity where we blame?

Ah! We judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh we'd love each other better,
If we only understood.

Rulings on the Tobacco Question.

BY J. E. MILLER.

FROM time to time new queries are coming before our Conference with reference to the use or handling of tobacco in any form. I have been impressed with the thought that if the churches knew what rules we have already made on this question, they would, perhaps, see that we have already covered every possible point that could arise. If this be true, then it is not so much new and more rules that we need, as a proper observance of the rules we already have. What, then, has Conference said about tobacco?

First, what is our ruling with reference to members using tobacco? In 1822 there was a query concerning the abuse of tobacco. A part of the answer reads thus: "This has been before the Meeting already before this, and was always considered a shamefully bad habit, and everything bad, says the apostle, is sin, and sin defileth the body." In 1827 there was a query about raising tobacco by our members. The clear-cut answer comes: "That members should have nothing to do with such things, by which so much mischief is done." You will remember that a generation ago we had serious church troubles. In 1880 this query came before Conference: "Is it according to the Gospel, for a brother who indulges in the filthy fashion of the world, in the use of tobacco (except for medicinal purposes) to reprove a sister who indulges in the vain fashions of the world in dress?" The answer was as follows: "No; both fashions being wrong. See Rom. 2: 1, 3, 21, 22 and Matt. 7: 3-5." In 1886 Conference admonished and advised all our brethren to abstain from the sale of that which is so decidedly injurious as tobacco. Two queries came before the Conference of 1888. Article 9 reaffirmed former decisions pertaining to the use of tobacco, and strongly urged all members to quit its use. Article 14 instructs that when applicants are received into church membership they shall be advised to abstain from the use of tobacco. In 1889 Conference decided as follows with reference to tobacco: (1) Advised members, as far as possible, not to labor in tobacco-houses. (2) Advised members not to traffic in tobacco. (3) Decided that it is wrong to use tobacco in any form, making exceptions only for medicinal and mechanical purposes. From these records it would seem that we have had an abundance of decisions against the use

of tobacco by our members, as well as against working with and trafficking in the same.

Second, what is our ruling with reference to delegates to District and General Conferences using tobacco? In 1889 Conference decided that only those who abstained from the use of tobacco could represent at District or General Conference, or be members of Standing Committee. In 1896 the decision was that no one could represent in any of the three above capacities who used, raised, bought or sold tobacco. The Conference of 1898 prohibited those from serving as delegates to our District or General Conferences who use tobacco even for medicinal purposes. In 1899 the decision was that none could serve in these capacities who had tobacco raised by others. Conference evidently meant that those who were engaged in the tobacco business, in any form whatever, should not be entrusted with the position of delegate to a Conference.

In the third place let us see what has been the ruling with reference to church officers. Back in 1817 we have this: "Concerning the use of tobacco, it was in union considered, that if a member should be contaminated with it, such should be admonished to quit it; and if he would not be told, such a member could not be elected to any office in the church." A decision of the Conference of 1881 reaffirmed the decisions of 1817 and 1827 and advised all officers of the church to abstain from the use of tobacco. In 1889 a decision was enacted that prohibits any elder who uses tobacco from installing others into office. In 1890 Conference decided that a minister who uses tobacco should not be invited to hold a series of meetings, because he would set a bad example before the young. This makes it clear that church officials are expected to refrain from the use of tobacco.

From these rulings of the Conference I make the following observations:

1. We have many rules with reference to the use of and traffic in tobacco.
2. Conference has invariably been against tobacco.
3. These rules have not always been observed by all.
4. It is doubtful whether more rules would help us much.
5. If churches would examine the Minutes on the tobacco question, they would probably find in them the very thing they ask for, from time to time, with new queries.

I have written the above, not with a view of stirring up discussion on the tobacco question, but so that all, especially the young and those who have not known our people intimately, may know that the Church of the Brethren has always taken advance ground on the matter of this expensive, useless, harmful, filthy habit.

Mount Morris, Ill.

The Kingdom.

BY DAVID METZLER.

THE terms, "kingdom of God" and "kingdom of heaven," are used interchangeably. Matt. 11: 12 says, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the law and prophets prophesied until John." Luke 16: 16 says, "The law and prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it." Matt. 13: 31 says, "The kingdom of heaven is like unto a grain of mustard seed." Luke 13: 18, 19 says, "The kingdom of God . . . is like unto a grain of mustard seed." Matt. 13: 33 says, "The kingdom of heaven is like unto leaven." Luke 13: 20, 21 says, "The kingdom of God . . . is like unto leaven." Matt. 3: 2 says, "The kingdom of heaven is at hand." Mark 1: 15 says, "The kingdom of God is at hand." In a number of other places these terms are used in a similar way. It seems clear that the inspired writers had in mind the same thing when they used these terms.

A kingdom is the dominion of a king; consequently the kingdom of heaven is the dominion of heaven's King,—Christ the Lord. This dominion may be in the heart. Jesus says, "The kingdom of God is within you" (Luke 17: 21). Also, "We will come unto

him and make our abode with him" (John 14: 23). And again, "He that eateth my flesh and drinketh my blood abideth in me, and I in him" (John 6: 56). Here we have the promise of the divine indwelling. This dominion may be also in the world. When the angel announced the birth of Jesus to Mary, he said, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1: 32, 33).

This kingdom existed in the mind of God in the creation of the world. This conclusion is drawn from these words, "The kingdom prepared for you from the foundation of the world" (Matt. 25: 34). It is of a developing nature. Jesus illustrates this phase of the kingdom by the parable of the seed growing secretly. He says, "So is the kingdom of God . . . first the blade, then the ear, then the full grain in the ear" (Mark 4: 26-29). It began with the preaching of John the Baptist. Jesus says, "The law and the prophets were until John; since that time the kingdom of God is preached" (Luke 16: 16). The preaching of John marks the closing of the law and prophets, and the beginning of the kingdom. It is also declared by Jesus to be at hand. He says, "Repent, for the kingdom of God is at hand" (Mark 1: 15). Not only was it at hand, but men actually entered into it. Jesus says again, "The kingdom of God is preached, and every man entereth violently into it" (Luke 16: 16). He also reproveth men for not entering it, and hindering those who would have entered it. He says, "Woe unto you scribes and Pharisees, hypocrites: because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering to enter" (Matt. 23: 13). Jesus stated definitely, while he was here, that the kingdom was here, and men entered into it; and these statements of his ought to be conclusive.

The Jews, as a nation, rejected the King and his kingdom; then Jesus said to them, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21: 43). When Paul spoke the word of God to the Jews, and they thrust it from them, he said, "Lo, we turn to the Gentiles, for so hath the Lord commanded us" (Acts 13: 46). Because of this rejection the kingdom was transferred to the Gentiles.

While the kingdom was here, and men entered while Jesus was here, yet it was not, and is not now, completed. Jesus speaks of it as coming,—coming with power, coming soon, and the Son of man coming in it. So we would naturally look for the kingdom to come in a more fully-developed form. Matt. 16: 28 says, "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom." Mark 9: 1 says, "Till they see the kingdom come with power." Luke 9: 27 says, "Till they see the kingdom of God." This was spoken by Jesus before his crucifixion. In his death we have his departure, and therefore look for his coming. We have an account of his coming, or showing himself in his spiritual form, in Acts 1: 3, which says, "To whom he also showed himself after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." Here those, to whom Jesus had made this promise, saw the Son of man in his kingdom, except Judas, who "tasted of death" ere this.

Astonishment seized the people on Pentecost because they did "see the kingdom of God come with power," as promised by Jesus perhaps six months before. Since the day of Pentecost we have the kingdom in a more spiritual form, or the kingdom of power as promised by Jesus. It is a gradual development, as illustrated by Jesus. In this stage of the kingdom, the kingdom of God is preached the same as it was in the former. In Acts 8: 5-12 we read about "Philip preaching the things concerning the kingdom of God, and when they believed, they were baptized, both men and women." Paul, also, was engaged in preaching the kingdom of God. In Acts 19: 8, we read, "And he went into the syna-

gogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." And Acts 28: 23, "To whom he expounded and testified the kingdom of God."

Paul had not entered the kingdom while Jesus was here, but was converted after Pentecost and speaks of this period when he says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his Son" (Col. 1: 13). Jesus had told the disciples that they should "see the Son of man coming in his kingdom." They saw, they received the "power," were made to realize its spiritual nature, and Paul says, "We are translated into it." Again he says, "Ye should walk worthily of God, who called you into his own kingdom and glory" (1 Thess. 2: 12).

Since Pentecost the kingdom has existed the same as it did before, only in a more fully-developed state. The disciples preached "the things concerning the kingdom of God." Men believed and were baptized, and entered into it. Jesus did not fail in setting up his kingdom, even though the Jews rejected him; he simply transferred it to a nation bringing forth the fruits thereof.

The kingdom, in this spiritual form, is also called "The body of Christ." 1 Cor. 12: 27 says, "Now ye are the body of Christ, and severally members thereof." This body is also called "the church." Col. 1: 24 reads, "For his body's sake, which is the church." We have a spiritual King, spiritual subjects, and a spiritual kingdom. "For in one Spirit are we all baptized into one body" (1 Cor. 12: 13). This "one body," which is "the body of Christ," "which is the church," came into existence through the baptism of the Holy Spirit, which took place on the Day of Pentecost. Jesus said, according to Matt. 16: 16, "Upon this rock I will build my church." At that time the kingdom existed, men entered it, but the church phase of the kingdom, or the church, which is the body of Christ, was still in the future. Since Paul says that the church, the one body, is formed by men being baptized into it by the Holy Spirit, and since men were not baptized by the Holy Spirit before Pentecost, but since, therefore, this phase of the kingdom, which is the church, has existed since Pentecost.

According to the Scriptures the term "kingdom" includes the church, but the term "church" does not include the kingdom; just as the term "disciples" includes the apostles, but the term "apostles" does not include the disciples. The term "apostles" is restricted to twelve men. The term "church" is restricted to those who are baptized by the Holy Spirit; and these are also in the kingdom. Men were in the kingdom before the church form of the kingdom existed, and were entitled to all the blessings of that period. The "gospel of the kingdom," as preached or taught by Jesus, is also the doctrine of the church. After the kingdom came with power,—after Pentecost,—Peter, being filled with the Holy Spirit, said, "Moses indeed said, A prophet shall the Lord God raise up unto you, from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that whosoever shall not hearken to that prophet, shall be utterly destroyed from among the people" (Acts 3: 22, 23). Here Peter makes everything said by Jesus binding upon the church; and those who will not hear his teaching shall suffer destruction.

This period, or phase of the kingdom, will finally be completed, as was the period before the day of Pentecost. When "the fulness of the Gentiles be come in" (Rom. 11: 25; Luke 21: 24), and the rapture of the church (1 Thess. 4: 13-18), will be realized, then we shall have still another phase of the kingdom.

The coming kingdom will be of a higher nature. Still we look for the coming of the King and his kingdom. When Jesus was here, and before his death, he told his disciples that some of them should live to see him coming in his kingdom. This they did when he came through the resurrection, and taught them "the things concerning the kingdom of God." Forty days after the resurrection, while on "the

mount called Olivet," and in the presence of the disciples, "As they were looking, he was taken up; and a cloud received him out of their sight." While the disciples were looking into heaven the angels said, "This same Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1: 9, 10). Jesus himself said, "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds" (Matt. 16: 27).

Paul referred to this coming when he said, "Christ Jesus, who shall judge the living and the dead by his appearing and his kingdom" (1 Tim. 4: 1). This is the time to which John referred when he said, "I heard a great voice in heaven, saying, Now is come the salvation and power, and kingdom of our God, and authority of his Christ" (Rev. 12: 10). In this period Satan shall be bound, and the saints shall reign with Christ for a thousand years; the glorious reign of peace. This is the time when sin shall have been abolished and the nations shall learn war no more. It is the time for which the saints long and pray; the most excellent time when it will be said, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever" (Rev. 11: 15). "May thy kingdom come."

The parables of the kingdom illustrate different phases of the kingdom. The parable of the sower reveals the fact that the kingdom can not develop in an evil heart. The wheat and tares show that the kingdom will develop in an evil world. The mustard seed shows the extensive growth of the kingdom. The leaven shows the intensive growth of the kingdom. The hidden treasure reveals to us what one will do when one finds the kingdom; and the merchant, what the kingdom has done for man. The parable of the net shows that not all in the kingdom will be saved; and that of the ten virgins illustrates the condition of the kingdom at Christ's coming. One may be in the kingdom without being in the church; but one can not be in the church without being in the kingdom. Those who are in the kingdom only, having "a form of godliness, but denying the power thereof," are represented by the five foolish virgins, who had lamps but no oil. Those who are in the church are born of the Spirit, and are represented by the five wise virgins who had lamps and oil, and were ready to enter with the bridegroom into the marriage feast and enjoy his presence. "Except one be born of water and the Spirit, he can not enter into the kingdom of God."

Nappanee, Ind.

Synopsis of a Thanksgiving Discourse.

BY J. D. HAUGTELIN.

Delivered near Panora, Iowa, Nov. 26, 1914.

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Psa. 136: 1).

IN the first three verses of this psalm there is a call to thank the Lord (under three different titles), because he is good. In the verses following, attention is directed to his matchless power, manifested in creation, in the deliverance of Israel from Egyptian bondage, and in providing for the needs of all. The concluding verse pleads, "O give thanks unto the God of heaven." Each of the twenty-six verses of the entire psalm concludes with the refrain, "For his mercy endureth for ever."

If the Psalmist, in that long-ago time of comparatively meager manifestations of the goodness and mercy of God, saw so much to be thankful for, how much more,—O how very much more,—cause have we, in the full light of the Gospel, to be thankful!

Though we are the recipients of many and various blessings, I will confine myself to three causes for thanksgiving:

1. The love of God and the plan of salvation.
2. Our government and its blessings.
3. The church and her fellowship.

1. The love of God and the plan of salvation are seen in these words: "For God so loved the world, that he gave his only begotten Son, that whosoever

believeth in him should not perish, but have everlasting life" (John 3: 16).

(a) This salvation is free, without money or price. The poor are offered it. The rich can not buy it. The rich and poor must comply with the same conditions, regardless of wealth or social standing.

(b) "God is no respecter of persons" (Acts 10: 34). The Jews claimed special favors, but were told that "neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5: 6). Today some claim special and even exclusive privileges because of apostolic succession, church appellation, or something else not commanded. Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me" (John 14: 21).

(c) It is universal. "He tasted death for every man" (Heb. 2: 9). All are atoned for. We must either accept or reject it. From this there is no escape. The love of God and the plan of salvation are perfect, and can not be changed. We should accept them as gracious gifts from a loving Father, and be thankful.

2. The government of the United States is the best man-made government on earth. Ours is a government of the people, for the people, and by the people. It is subject to change. It is getting better. We have abolished lotteries, polygamy and slavery. We still have the liquor traffic, with its associate evils,—the white slave traffic and the brothel,—and still other evils to conquer. Our Father says, "My grace is sufficient." Like Paul, we should "thank God and take courage" (Acts 28: 30).

3. The Church of the Brethren was conceived in suffering, born of oppression, and driven from the homeland to America by persecution. The suffering, oppression and persecution of the infant church were blessings in disguise. It caused her members to look higher for help, and to build carefully, with indestructible material, on the solid rock. The leaders of this movement were intelligent, educated, influential, consecrated, God-fearing men and women. They were leaders in education, finance and business, as well as in piety and godliness.

The Saur Publishing House was second to none in the land, in its day. The academy, nurtured by our early members, was an honor to its promoters. Their Sunday-school was the first on record,—established long before that of Robert Raikes. Their outlook was encouraging.

Reverses came. Bro. Mack's large estate was almost consumed in paying military fines for poor brethren in Germany. He died young, an overworked and broken-down man, physically, but an immortal giant, spiritually. The Revolutionary War confiscated and destroyed the splendid property and business of Bro. Saur, and left him destitute. Most of the members went to the wild, unimproved regions, west and southwest, to make their future homes. Many of their children received but little education, and, in time, many of them looked upon education with disfavor. From the Revolutionary War until after the War of 1812, with no press or publications, and only the preaching services and Annual Meeting to hold them together, it was a trying time for the scattered, struggling band. But they survived, and with Paul could say, "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8: 37).

In 1851, Bro. Kurtz, lone-handed, with little encouragement and much opposition, launched the *Monthly Gospel Visitor*. From a very humble beginning it grew, and exerted a wide and good influence. Conflicting views and practices were compared and harmonized. Latent powers were aroused, and the "Whole Gospel Church" became a leader in many of the burning questions of the day.

We are told by inspiration that "Christ also loved the church, and gave himself for it" (Eph. 5: 25). An insult to the church is an insult to his bride, the Lamb's wife. With a pure-minded man it is a greater offense to insult his wife than to insult him in person. Jesus said, "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world

to come" (Matt. 12: 32). Jesus left the Holy Ghost as the Comforter of the church. We should be very careful how we treat the church, lest we be guilty of the unpardonable sin. We should be very thankful for the fellowship of the church that brings us so close to our Savior.

Panora, Iowa.

Christmas All the Year.

Christmas time's a comin' an' you better git in line;
Look a bit more cheery as you give the countersign;
Make your handclasp warmer an' your smile a bit more
bright—
When you celebrate on Christmas, don't you want to do
it right?
Jes' go in to make things lively until everybody's glad;
Jes' go in and scatter sunshine; don't be gloomy like an'
sad.
Make everybody happy—jes' as happy as you may,
But don't give all your presents on the one grand day!

Save a little cheerfulness to scatter through the year;
Save a few kind words to say, such as dry the tear;
Save kind deeds to do when chance comes by an' by—
You can use a little Christmas if you have it next July!
Jes' show your friends you love 'em by the thoughtful
gifts you give;
Let the warmth of your sincerity touch all with whom
you live,
Till the grown-folks chatter childlike in their pleasure
'and their play,
But don't give all your presents on the one grand day!
Save a few small tokens of the happy Christmas-tide;
Wrap them up in evergreen an' put them all one side.
You can use them later, an' they'll bring a thrill of
cheer
To some heart that mourns in anguish that the world is
cold an' drear.
Jes' try this plan one Christmas, an' you'll find more
good is done
By savin' cheer to scatter on the course the year must
run,
Than by celebratin' Christmas without thought of days
less gay,
And don't give all your presents on the one grand day!

Are You Going Home for Christmas?

BY HARRY C. SPIELMAN.

A LARGE percentage of the members of the Washington City church are young people who have come here from all parts of the country to work for the United States Government. It is quite interesting to survey the congregation, and notice the number of States represented. Most of the members hail from the near by States of Virginia, Maryland and Pennsylvania, but a number of the Western States are also represented,—even far-away California. Nearly all of these young people are away from home and loved ones, some of them, perhaps, have not been home for many months, and, as we near the Christmas holidays, it is interesting to notice the number of times one hears the above query, "Are you going home for Christmas?" If one will notice carefully the expression on the face of the one questioned, it will not be difficult to tell whether or not he or she is going home.

Any one, who has been away from home for any length of time, can appreciate the joy that comes to the heart of the young person who, having been away for many months, contemplates a visit to the old home. That joy is increased to overflowing when the visit falls upon Christmas time. How one will select useful little gifts for mother and father, and the children at home, and wrap the gifts in neat little packages, ready for the journey. How one delights in the thought of the good things to eat that mother has prepared, and the great love feast the family will have together! Then, after sitting up late at night, to study railroad maps and schedules, one finally decides upon the swiftest express on the shortest route that will land him safely home.

When we compare our preparation for the journey to our eternal home with our preparation for the journey to our earthly home, the comparison almost becomes a contrast. Many have not previously sent gifts to the Father, and many have not selected any one to take along. Some have not even a reputation to take along, let alone a good character. Perhaps

the family relationship has been broken, and there can not be a love feast with the Father and those who have gone before. Perhaps we have studied the route and the schedule (the Bible) carefully. We know that the straight and narrow way is the quickest and safest route to our eternal home, but may we not make a fatal mistake by getting on the train that isn't going that way? Before we go very far, we find ourselves switched to the "by-ways" of sin and indifference, which route is a very circuitous one to our objective point,—heaven. Friends and brethren, study the map and Guide-book (Bible) carefully and then be sure to get on the train that will land you safely at our eternal home in glory.

338 8th St., S. E., Washington, D. C.

Travel Notes in the Orient.

BY W. O. BECKNER.

WHEN the builders of the railroad that runs into Shansi Province, China, were laying out the route over which the new road was to be built, a few years ago, they did not pass the road line through Ping Ting Hsien. They did not, because the people of that place said "No" to the proposition. Today they are sorry for what they said. The road passes within about five miles of them and they have to transport their stuff that distance to get it to the outside market. Then, too, the road is rough and rugged. The past is beyond recall, but that doesn't mend matters. The mission station in Ping Ting Hsien must suffer the inconvenience,—just as other lines of activity are affected by them. When our workers get stuff sent in, it must be transported those five miles on mule backs or donkey backs, or else have men to carry it.

Ping Ting Hsien is in the midst of a great coal and iron district. The hills and mountains round about are literally full of rich minerals. The coal is of an excellent quality. The time must come when mining and manufacturing industries must flourish in the region. Up to the present time, no very deep mines are worked and the work done, in any of them, is only the most primitive. I saw coal being pulled up out of one mine,—coal of an excellent quality, coal almost entirely free from dirt and such impurities as are common to coal,—pulled up in baskets with a windlass worked by man power. The baskets were small ones, too. It does not take a prophet to see that within a short term of years the region must be a great manufacturing center. Coal and iron together must bring it about. Let us pray that our work shall have become strong enough, by that time, to minister to the full needs of the people, and that in this place, where Jesus is now being introduced, there shall be centers of Christian learning, as well as centers of industry.

The plant is already growing, the light has already begun to shine. There are two schools in Ping Ting Hsien where the grace of the Living God is being taught as a reality,—a fact to be experienced in the heart and life of each one. There are about thirty-five boys in the Boys' School, and about a dozen girls in the Girls' School. These are two active places.

A good brick building houses the Boys' School. I went up there one afternoon, to hear the music lesson taught by Bro. Crumpacker. Not all of the boys were in the music class. Those in the class were being taught the melody of the hymn "Over There," and the way they went at it was enough to insure their success. Boys are boys, whether they are Chinese boys or others. They will learn and grow, if given a proper chance. I often have to think that about all we can do is to give them the chance and let them do the growing and learning. What is more, I sometimes wonder what more we should do.

That is just exactly what God does with us,—he gives us the chance and lets us make what we wish out of it. What are these Chinese lads to become? Will it be too much to hope and expect that each of them will become an earnest and wise worker for the Lord? What about it? What more can we do now than to do our best in giving them the best chance the world affords, and leave the growth and results entirely where they belong,—with God? The work

of the school is under the general personal charge of Bro. Yin.

Sister Metzger has charge of the Girls' School. Here there are the same problems confronting the teacher. What are these girls to become? Christian women, we hope and expect, quite of course. But how are they to be made to fit into the civilization in which they must live their lives? In China the women are behind the walls. They are not free, as in America, where Christianity is a heritage from the fathers. If Christianity is to be established in China, it must take the Chinese woman and put her into fellowship with God, exactly as though she were not a Chinese woman.

The Gospel, which is the power thus to save a woman in Illinois, must be sufficient to reach the women and girls of China as well, or else acknowledge its incompleteness. And it must be able to come to them; they can not go to it. It must fit into their conditions and find them,—must go behind walls and within barred doors. With Chinese customs and civilization as they are, it may be necessary for Christianity, to stay there, to some extent,—for a while yet, too. Rome was not built in a day; neither can Chinese customs be revolutionized over night. But if Christianity is equal to every station in life, and is what we teach it to be, salvation must be for those behind doors and walls, as well as for those in the mart.

A class of inquirers is being instructed by Bro. Crumpacker, and it is his hope that they may be ready for baptism within a few weeks. The other evening, when he came home from his class-meeting with them, he remarked, "I sure had a blessed time with those fellows tonight."

A workman came for help who had his leg terribly injured. He had been working in the coal mines and something had struck him on the shin, and torn the flesh terribly. The leg bone was exposed for an inch or more. The poor fellow had been suffering for eight days already before coming for help. The wound had not been washed yet, and the dried blood hung on in great scales and cakes. The skin was torn open for four inches or more, and in one place there was considerable infection. He was dirty and grimy all over,—just as he had come from the mine. Bro. Crumpacker washed out the wound and applied some iodine. The next day the wound was washed out again and dressed. The man seems to be doing all right. He said he wanted to wash and clean up some.

Cases of this kind are not uncommon. But the strange part about it to one of us is that a man will wait eight days with such a wound before going to where he can be helped, when he might just as well have been in the next day. I am told that it must be a bad case, attended by much suffering, to induce such a man to take the foreigner's medicine. But that is changing. Friendliness with the people will do its work,—is doing its work now,—and they come more readily than before. Dr. Wampler has not yet established himself in practice, being still in language study, and Brother and Sister Crumpacker are doing what they can in these lines themselves.

It would be hard to find a worker anywhere who, with heart and soul, is more in the work than is Sister Horning. Work with the Chinese women is the passion of her life. The other day she, Sister Crumpacker and Sister Beckner, went out to one of the villages for some afternoon work. When they returned, Sister Horning remarked in her own way, "Oh, we had such a splendid time this afternoon! We went to one home and preached a while and sang and prayed, and then a woman in the crowd came and said she wanted us to come into her house and preach and sing also. We went and could hardly get away. Oh, it was all so good!" Then she went on to tell about teaching some of the women to read, so that they can read the Bible for themselves.

It must be remembered again that Chinese women are not counted when schooling is under consideration. A girl is betrothed by her parents for the wife of a boy when she is too young to have any choice in the matter, and is then taken to his home, for his mother to train and educate in the duties of house-

keeping, sewing, etc. That is her education. The lad's mother is given the duty of preparing the girl for the wife of her son. Reading is not an essential. At the present time some of these mothers who can not read have sons in school, and these sons help their mothers to learn to read. And so the good work goes on,—a work of helpfulness one to another.

Ping Ting Hsien, China.

Christmas Gifts.

BY MAUD MOHLER TRIMMER

In a few more weeks our Elder Brother will have another birthday. On that day the whole universe will cry, "Listen! Two thousand years ago, at this time, in the city of Bethlehem there was born to Mary, the Christ Child,—the gentlest, most heroic, noblest, wisest, tenderest, purest Being that ever existed. 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' Thereby all men may become his brothers and sisters, and children of the Heavenly Father."

How should humanity celebrate this wonderful event? For years people have sung and told the praises of the Father and the Son, and, to show their great joy, have given gifts to their loved ones. All this, no doubt, we shall do this year, and it is well, but is that all? Shall we again forget to give a birthday gift to the Savior himself, on his natal day? Most assuredly not. Perhaps it has not occurred to us that we can give him anything. If so, we must plan to make this a happy Christmas for him and it is not difficult.

The infant Jesus received gifts of gold, frankincense and myrrh. Instead of gold we may bestow the golden gift of a life—converted from sin, and fully devoted to his service. If that has already been given, we may be more actively engaged in his work. For frankincense we may bring another's soul to the kingdom. For myrrh we may give part of our treasure to carry on his work.

But this is not nearly all that we may put into the gift box. It is easy to find acceptable offerings, for he has told us what he would like to have. He has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." So we must give our presents to him by proxy. This requires tact and skill, lest we do it in a manner displeasing to the recipient and through him to the Savior. Too often gifts are given and received as "charity," in its incorrect and generally-accepted meaning. The donor acts with a sense of a duty that must be performed, and condescends to patronize *Jesus' representative*, or his manner says all too plainly, "Don't you think I am a good Christian?" or, "I hope you'll be grateful for this, and next time don't you be so shiftless." Let us remember that the gift is to One whom we are commanded to love better than any of our kin or friends, and act accordingly. Let us select our presents with care and thought, as to the need or pleasure of the one who actually receives them. Wrap your gifts daintily and send them with loving messages, or deliver them in person, taking time for a visit. If your gifts are delivered by a messenger, you need give no name other than that of "A Friend."

Is it incongruous further to observe this day by giving tokens of love to those dear to us? Of course not. God is love and can not but approve of every proper manifestation of human affection. No gift, unaccompanied by love, can merit approval. No gift of love imposes an obligation on the one receiving it, nor is it ever given because of a sense of obligation. True, unselfish love does not prompt parents to give so many toys to their children that they find no lasting pleasure in any gift, and constantly demand a new plaything. It is better to have but two or three well-chosen toys, or even one or two. Love prompts each gift to be selected in regard to the lasting happiness of the recipient. It is wrong to give gifts to so many people that the nerves are overwrought and the drain on the finances is too great.

Christmas brings sadness to those who are unable

to buy presents for those whom they wish to remember. It is not necessary to have money in order to give acceptable gifts.

Here is an absolutely true story of some beautiful things given to a woman whom I know well, who lay bedfast in an acute sickness. She had many beautiful things, but she wanted a rose,—not a hot-house beauty, but one from the garden. How glad she was when she pressed the one that her neighbor brought to her cheek, felt its coolness and then smelled its sweet odor! She lay alone in a darkened room and a neighbor's boy came in, saying, "I thought you would like it to be light," and he lighted the room. Then he said, "Here is some holly. I got it at North Brae [a three miles' walk] for you. I am sorry it is frosted. I will get you some better holly for Christmas." The next day a girl and the boy read to her and told her stories. A neighbor brought jelly. Another brought her vacuum cleaner and cleaned her room, saying, "I thought you would like it swept, and while this is a little noisy, it makes no dust." Because she loved children, her friends brought theirs for her to see. Were these not gifts beautiful?

"Merry Christmas" to all who may chance to read this.

Oakland, Cal.

Mt. Morris College, Ill.

BY JOHN HECKMAN,
President of the Board of Trustees.

MOUNT MORRIS COLLEGE has been in the hands of the Brethren for thirty-five years,—at first as a private business enterprise, owned by a very few persons,—later owned by a corporation for profit, with a charter from the State of Illinois. May 2, 1900, the District of Northern Illinois and Wisconsin, assembled in District Meeting, appointed Trustees to receive and hold the property of Mount Morris College for the District. Within the last three years other adjoining Districts have been invited to unite with Northern Illinois and Wisconsin in the ownership, direction and control of the college. By title and charter from the State of Illinois, and by the by-laws of Mount Morris College, all the property, both real and personal, belonging to the college, is owned absolutely by the Church of the Brethren of the Districts that have elected Trustees.

These Trustees,—ten in number,—representing five State Districts, met officially and by authority delegated to them by the District of Northern Illinois and Wisconsin, at its District Meeting, August 28, 1914, laid plans to control, conduct and manage the college after June 1, 1915. More than a year ago President J. E. Miller presented and urged the acceptance of his resignation. After its acceptance, the Trustees began considering upon whom they might confer the presidency,—one who is well qualified. Among the many qualifications desirable, in such a man, is school-preparedness that has earned him a doctor's degree. The Trustees having failed to arrange with any person for President, decided, at their meeting of Nov. 19, to choose, as *Acting President* of Mount Morris College, one out of several men who have many splendid qualifications desirable in a President, but who lack, as yet, some of the advanced school work, to be obtained in a University.

After careful and prayerful consideration, the ten Trustees present elected Bro. John S. Noffsinger as *Acting President*. While Bro. Noffsinger is comparatively young, and not widely known in the Brotherhood, yet, by those who are acquainted with him, he is well and favorably known for his conscientiousness, spiritual life, affability, industry and love for the church. He is a native of Ohio, coming from the sturdy German stock in the Miami Valley. He professed Christ and joined the church in his early youth, and because of his bright mind and early piety, was called to the ministry in his eighteenth year. He has his A. B. degree, and during the summer of 1915 expects to receive the degree of A. M. from the Chicago University. He has finished the Bible Course at Bethany Bible School, has taught two years in the Philippines for the United States Government, and is now doing very successful work as Superintendent of the high school at Ashton, Ill.

Eld. W. E. West, of Ankeny, Iowa, has been offered the position of Business Manager. He has accepted conditionally. If these conditions can be met (and they likely will be), he will become the Business Manager. Bro. West is one of the leading elders of Middle Iowa. Strong, influential and successful in business, Iowa regrets to lose him, but Mount Morris College needs him.

The Trustees feel gratified with the organization and with the bright outlook for the future, with these men to take the lead in the work. While much of the administrative work of the college will fall upon the President and Business Manager, they will have the assistance and counsel of an Executive Committee, appointed by the Trustees from their own number.

The Trustees have no other desire than to make the college serve the interests of the church, to make it possible for young men and women everywhere,—and especially of our own church,—to secure an education in an uplifting Christian atmosphere. They will do their utmost to guard against worldliness, heterodoxy, and the things which undermine the principles of simplicity. No sacrifice is felt to be too great that these ends may be reached.

The Literary and Scientific Departments will be maintained in their high, accredited order. The Bible Department is kept up, and will be enlarged, as we can, as the Bible is essential in the building of character. Agriculture is attracting attention everywhere. Mount Morris College will keep abreast with the times in this. Domestic Science will receive its due credit, to meet the needs of our patrons. Mount Morris College has done great good. It will so continue.

Polo, Ill.

NORTHEASTERN OHIO.

The seventh annual Sunday-school Teachers' Institute of the Northeastern District of Ohio, will be held at Hartsville, Dec. 28 to 31. Instructors: Bro. H. K. Ober, Elizabethtown College, Pa.; Bro. S. S. Blough, North Manchester College, Ind.; Sister Cora Stahly, North Manchester College, Ind.

Monday Evening, December 28.

- 7:30, Devotional.—W. D. Keller.
- 7:15, Music.—Cora Stahly.
- 7:45, The Only Tragedy in Man's Life.—H. K. Ober.

Tuesday Forenoon.

- 9:00, Devotional.—G. S. Strausbaugh.
- 9:15, Music.—Cora Stahly.
- 9:40, Missionary Teaching in the Sunday-school.—S. S. Blough.
- 10:45, The New Definition of the Sunday-school.—H. K. Ober.

Tuesday Afternoon.

- 1:15, Devotional.—Oscar H. Bechtel.
- 1:30, Music.—Cora Stahly.
- 2:00, The Use and Abuse of the Sunday-school Standard.—H. K. Ober.
- 3:00, Doctrinal Teaching in the Sunday-school.—S. S. Blough.

Tuesday Evening.

- 7:00, Devotional.—Jennie Shriver.
- 7:15, Music.—Cora Stahly.
- 7:45, Love, Courtship and Marriage.—H. K. Ober.

Wednesday Forenoon.

- 9:30, Devotional.—Floyd Irvin.
- 9:45, Music.—Cora Stahly.
- 9:30, Lecture.—S. S. Blough.
- 10:15, The Teacher-training Classes.—H. K. Ober.
- 11:00, Question Box.—G. A. Cassel.

Wednesday Afternoon.

- 1:15, Devotional.—Moy Gwong.
- 1:30, Music.—Cora Stahly.
- 2:00, The Sunday-school Teacher.—H. K. Ober.
- 3:00, Lecture.—S. S. Blough.

Wednesday Evening.

- 7:00, Devotional.—Ora DeLaurier.
- 7:15, Music.—Cora Stahly.
- 7:45, Sermon.—S. S. Blough.

Thursday, December 31.

Musical Institute: Special Instruction to Sunday-school Choristers.—Cora Stahly.
Sun time will be used. Bring "Kingdom Songs." Everybody invited. Lodging will be furnished in members' homes. Warm meals will be furnished in the basement of the church.
District Sunday-school Board, G. S. Strausbaugh, President, Cora Keller, Owen Hahn, G. A. Cassel, Emma Rohrer, Eva Shepher, Edson W. Wolf, Secretary.

SOUTHERN ILLINOIS.

The Sunday-school and Bible Institute of the Southern District of Illinois is to be held at La Place, Ill., Dec. 26 to 30.

December 26, 6:30 P. M.

Song Service. Scripture Reading and Prayer.
Sermon, Jesus as a Teacher.—Ezra Flory.
Closing Hymn. Prayer.

December 27, 9:30 A. M.

Devotional.—Jacob Wyne. Roll Call of Delegates. Response. What Are the Opportunities of the Average Sunday-school? Six One.
Review, Jesus, the World's Savior and King.—Otis Stutzman.

Teacher-training.—H. E. Leedy.
Sunday-school Organization and Management.—Ezra Flory.
1:30 P. M.

Devotional.
Memorizing Scripture an Important Part of Sunday-school Instruction.—Elizabeth H. Brubaker.
Individual Responsibility.—O. B. Redeno.
Hand Work for Elementary Grades.—Anna Miller.
Unconscious Tuition.—Rolland N. Leatherman.
(Concluded on Page 824.)

THE ROUND TABLE

Murdering the Psalms.

BY WILBUR B. STOVER.

I HAVE a copy of "Bible Students' Edition" of the Bible, "with Bagster Helps," also with imprint of "James Pott & Co., New York." It was sent to me as a present. I would not have bought it at any price. It is the new edition of the Russell Bible. The regular Bible is bound in with Russell literature. I make mention of it because agents for this thing will scour the country, and if you are up to their game you will not be caught.

In the after-part, among other features, are the Russell comments on the Scriptures, with copious references to his *Millennial Dawn*, a little newspaper, and his six books. I take quotations from the comments on Psalms:

1: 1, Blessed is the man.—The Lord Jesus and those who walk in his footsteps.

2: 1, Why do the heathen.—The nations. Rage.—In the world-wide commotion and discontent already prevailing.

2: 2, Against his anointed.—The kings of the earth do not know that in attempting to uphold their present institutions they are really fighting against the establishment of the Lord's Kingdom.

2: 6, Yet.—Meanwhile. Have I.—Jehovah. Set my King.—Christ, since 1878 A. D.

. 12, Kiss the Son.—God's last warning to Christendom.

11: 6, Fire and brimstone.—Trouble and destruction.

14: 1, There is no God.—Higher education makes fools.

23: 1, The Lord.—Jehovah. Is my Shepherd.—In the present time of the little flock only. Many others are of their father, the devil.

24: 1, The Earth.—The symbolic earth, the new, social order. Is the Lord's.—From the time that "The Kingdoms of this world are become the Kingdom of our Lord and of his Christ," in 1915 A. D.

34: 22, Redeemeth the soul.—Actually, death is an extinction of the soul.

82: 7, One of the princes.—Not like Prince Adam, but like Prince Jesus.

91: 11, His angels.—Messengers, including the DAWN series.

97: 1, The Lord reigneth.—Having special reference to the period from 1878 to 1915 A. D.

103: 22, In all places.—After the end of the Millennium.

119: 55, In the night.—Before the dawn of the Millennial Day.

Anglesvar, India.

Patriotism.

BY JACOB FUNK.

THE man who shoulders a gun and goes out to slay his fellow-man, or to destroy his property, under the guise of patriotism, is either willfully ignorant of what constitutes real patriotism, or else very much deluded. If patriotism means slaying and destroying, then, instead of being ennobling, it becomes ignoble to be a patriot.

Emerson says, "We hate to employ a word so much abused as 'patriotism,' whose true sense is almost the reverse of the popular sense. We have no sympathy with that boyish egotism, hoary with cheering for one side, for one State, for one town. The right patriotism consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity."

True patriotism does not say, "My town, my State, my nation," but recognizes joint ownership with all humanity in those things, "for no man liveth unto himself." God, who is no respecter of persons, would have us recognize all men as brothers. The peculiar, deceptive construction, placed upon the term "patriotism," has worked untold mischief. To refuse to salute certain flags, in a certain way, is considered unpatriotic, dishonorable, discourteous, etc. Wars are threatened and hostilities are actually engaged in to avenge such "grave" (?) offenses. It has become so common an occurrence that children think of patriotism and killing people as being synonymous.

It is said that a teacher in Washington, D. C., reported one of her boys as replying to the question, "What is patriotism?" with the prompt answer,

"Killing Spaniards." His idea is not far removed from the idea of some older folks.

Pure patriotism, like pure religion, is found in service,—being helpful to our fellow-men. We must ennoble them, lift them up! We must teach them to look up, to be men of principle. When this is taught and lived as it ought to be, the idea of being a patriot and a soldier at the same time, will appear ridiculous,—impossible.

Peabody, Kans.

Christ Did Not Eat the Passover.

BY I. J. ROSENBERGER.

1. Now before the feast of the passover, . . . Jesus riseth from supper" (John 13: 1-4), hence the service that night was not the passover.

2. Some evidently thought that Judas withdrew to buy things for the feast (John 13: 29), which was in the future.

3. Three of the evangelists call the day of Christ's crucifixion the "preparation of the passover" (Mark 15: 42; Luke 23: 54; John 19: 14, 42). How, then, could Christ eat the passover before it was prepared? True, Christ calls the meal he ate "passover." However, John calls it a "supper," Paul calls it "the Lord's supper," and Jude calls it a "feast of charity," or a feast of love.

4. The lamb must be slain for the Jews' passover (1 Cor. 5: 7). Christ being our Passover, how could he, on that last evening, consistently, partake of that which typified himself?

5. The lamb was the type, and Christ the Antitype. Types cease when the antitype arrives, hence that year Christ was slain, and not the lamb (the type).

The lamb was not slain that year, because

(a) "There was a darkness over all the earth" from the sixth until the ninth hour (Luke 23: 44).

(b) "The veil of the temple was rent," hence the priest could not pass behind it (Luke 23: 45).

(c) "The earth did quake," "graves were opened," and "saints which slept arose" (Matt. 27: 51-53).

(d) Fear seized the people. The centurion cried out in alarm: "Truly this was the Son of God" (Matt. 27: 54). How easily could God frustrate their purpose to kill a lamb that year. Thus, of a truth, "Christ our passover was slain for us."

Covington, Ohio.

Refreshing News in Zion.

BY JOHN R. SNYDER.

"As cold water to a thirsty soul, so is good news from a far country." These words have greeted us for years from the church news column of the MESSENGER, but it has seemed to us that, for the past few months, they have been especially refreshing. There have been so many reports of gracious outpouring from the Lord. Some have told of scores and even hundreds turning to the Lord, and how the angels must be rejoicing!

But there was one report that was of especial interest to the writer. It only recorded two accessions to the church, but those two were his own children,—the last of the family,—all now in the church militant. Often we think, brethren, that *two accessions* are almost a failure, but, beloved, when they are *your own*, you will think it a great success. Of course, the word came to us days before the report appeared in the MESSENGER, while we were many, many miles from home. How we did wish we might have been at the meeting, and could have seen them step out for Jesus! But the Lord's work had called us elsewhere. We thank God for the large numbers that are coming home, as reported from sea to sea, but our cup is full when we read of the "two," for they are "our own."

Coshocton, Ohio.

THE Fairfax church, Va., has, since its organization,—nearly twelve years ago,—built three houses of worship within the bounds of her congregational territory. Such a method of strongly establishing several centers of influence, is a most commendable one. It enables those members to reach out to adjacent, unworked territory, reinforced by a strong home base.

The Good Shepherd.

BY M. M. ESHELMAN.

As the "Good Shepherd," Jesus yielded himself for his own, both Jews and Gentiles. To such he is the door (John 10: 7). Whosoever wills to be saved by him, is sure of salvation, as the Father counts salvation. This way corresponds with Psa. 22,—the way into or unto the "Good Shepherd."

Jesus is the Great Shepherd by virtue of being the first to rise from the dead and ascend to eternal glory. Here Psa. 23 connects. Jesus will be the active Chief Shepherd upon his return to earth, to rule *his way* for one thousand years. Then he will distribute his rewards, give crowns to his people, make them officially kings and priests, and release those who are yet in thralldom (1 Peter 5: 4; 2 Peter 2: 9; Rev. 1: 6).

Tropico, Cal.

Sunday-School Lesson for December 27.

Subject.—Review: Jesus the World's Savior and King. —2 Cor. 5: 14-21.

Golden Text.—Far be it from me to glory, save in the cross of our Lord Jesus Christ.—Gal. 6: 14.

CHRISTIAN WORKERS' TOPIC

Special Year-End Program.

Memory Verses for Scripture Lesson.

For Sunday Evening, December 27, 1914.

I. Recitation.

II. Essay.—"Making an Invoice." Successes and failures during the year. Accomplishments and things learned during the year.

III. Oration.—"The Library of Heaven" (Rev. 20: 11, 12). (1) Some have blank records (Matt. 7: 22, 23—moralists). (2) Some have bad records (Matt. 12: 36, 37—sinners). (3) Some have saving records (Rev. 3: 5—saints).

IV. Music.

V. Round Table.—"Why Am I What I Am" (1 Cor. 15: 10)? (1) Persons that have influenced my life. (2) Circumstances and conditions that affected my life. (3) What have I done to help myself to be of value to the world?

VI. Recitation.

VII. Music.

VIII. Oration.—"Don't Be Too Late" (Matt. 25: 1-13). Present opportunities may not last another year. Be ready to begin the new year aright.

PRAYER MEETING

Not I, But Christ.

Galatians 2: 20.

For Week Beginning December 27, 1914.

1. **Think of the Two:** "I,"—"Christ."—What mystery in each! Mystery of evil in the first; mystery of godliness in the second. Each is the medium through which other forces may work. "The prince of the power of the air; the spirit that now worketh in the children of disobedience," operates in and through the one, while the Great Father and Creator manifests himself through the other. Unregenerate "I," in his ignorance, selfishness, pride and unbelief, is a fit subject for the prince of darkness. The heaven-anointed Christ, in his unselfish devotion to the will of God, shows us the better way (Rom. 7: 24, 25; 8: 35, 37; 1 Thess. 5: 9, 10).

2. **Think of Their Relationship One to the Other.**—What is there in common between this "I" and the "Christ"? Each is animated and controlled by a different and opposing spirit. The principles of the flesh and of the Spirit are contrary the one to the other. That which is born of the flesh is flesh, and belongs to the kingdom of this world. That which is born of the Spirit is spirit, and belongs to the kingdom of God. Corruption can not inherit incorruption. Self is carnal; Christ is spiritual (2 Cor. 6: 14-16; 1 Cor. 6: 20; Rom. 5: 6-11).

3. **The New Relationship.**—"Not I, but Christ."—(1) In the matter of "salvation." Works of the law and the flesh give way to faith in Christ. Sandy foundation exchanged for the Infallible Rock. Our own righteousness replaced by Christ's (Philpp. 3: 9; 2 Tim. 1: 12). (2) In the matter of "sanctification." "Christ liveth in me." The usurper within has been dethroned, and the Lord of life and glory has been crowned. Holiness has come, not by working, but by admitting the Holy One, and giving him his true place in the heart (Col. 1: 14, 20-22). (3) In the matter of "service." "To me to live is Christ." "Whose I am and whom I serve." He seeks not his own will, but the will of him who saved him and sent him. "I can do all things through Christ which strengtheneth me" (Philpp. 4: 13; Titus 2: 13, 14).

HOME AND FAMILY

His Way.

Selected by Ezra Flory, Chicago, Ill.
 God lets us go our way alone,
 Till we are homesick and distressed,
 And humbly, then come back to own
 His way is best.

He lets us thirst by Horeb's rock,
 And hunger in the wilderness,
 Yet, at our feeblest, faintest knock,
 He waits to bless.

He lets us faint in far-off lands,
 And feed on husks and feel the smart,
 Till we come home with empty hands,
 And swelling heart.

But then for us the robe and ring,
 The Father's welcome and the feast,
 While over us the angels sing,—
 Though last and least.

"Somebody to Do For."

BY ELIZABETH D. ROSENBERGER.

"WHAT'LL Rachel do now?"

This was the question that was troubling the minds of the people of Gainesville. Rachel's brother, Allen, had just died, and Rachel had left the room where he lay, to go to her own room and take a much needed sleep.

But when she came into her own room, she stood for a moment, looking out of the window upon a world whose dreariness was singularly in keeping with her own bereft and desolate condition. It was late March, and the snow still lay in discolored mounds and islands along the roadside and in the fields. The air was sharp and nippy, like the tongue of a shrew. The water of the Miami River looked cold, and the wavelets seemed hurrying on to some warmer shore. Even the sunshine was pallid and lifeless, as if the sun had neither warmth nor life in it. There was a chill that struck to the bones like the raw dampness of a closed cellar.

Rachel saw it all. The chill at her heart was colder than the chill in the air, as she looked up to the cold, gray sky, wondering whether the angel pinions had flashed through the heavens like Elijah's chariot of fire. And then she thought of herself. Allen was gone and she was left alone,—the last of her family,—and for the first time, for years, she was free. She thought of her mother, on whom she had waited through many years of helplessness, and then her father had been partially paralyzed, and for twelve years she had cared for him. And when he was gone and it seemed as if now Rachel might live her own life, Allen had come home from the West, ailing, and needing care and attention. And Rachel had nursed him patiently and capably.

"Surely, Rachel, like Martha of old you have much serving to do, but I do not see that it has cumbered you; you just take hold of it as if it was your mission to take care of people who are sick and going to die," once said their old minister.

Rachel thought of that now, and she was glad that she had not been cumbered by her much serving. But there was a desolate, far-away feeling in her heart as she asked herself, "What shall I do next?" She had need of all that faith could do for her, as she stood by that window. The loneliness of it all! It loomed in the shadows of the coming dusk like a phantom of woe.

"What shall I do?" She lay with wide open eyes as the clock struck the passing hours of the night. But no answer came to this question. And in the morning she arose heavy-eyed and heavy-hearted to take up the duties of a day without Allen. There were other nights and other mornings when Rachel tried to find an answer to her question. "Nobody needs me," she sometimes sighed bitterly, and the monotony of her colorless life hurt her.

"I've got to have somebody to do for." This was what came out of the lonely hours and the wakeful nights. Rachel had been serving others too long to do anything else now. And she must have some one to look after and nurse,—some one who would de-

pend on her as Allen had done. And so it came about that a dear old lady, who had no home and no friends, found an asylum, and also love and happiness in her old age, with Rachel. And Rachel became young again in waiting on this old lady who, but for Rachel, would have had to be an inmate of some charitable institution. Rachel's empty, aching, care-taking, pain-comforting arms were filled once more, and she was content.

Those who are faithful over a few things do not repine because they are not made ruler over many things. There are thousands of girls in our schools who are planning for a future career; they want to become noted, they would like to paint beautiful pictures or become leaders in some great reform movement,—anything to bring them into the limelight of publicity. It might be well for girls to ask themselves whether it follows that the woman who makes a stirring speech is rendering a greater service to humanity than one who, like Rachel, serves others with all her strength and ability.

There was an old maid whose lot was cast in her sister's family. She had Rachel's longing of wanting to do for somebody. The boys and girls turned to her for sympathy,—for the little services which no one else in that busy family had any time to render. When Eva, aged fourteen, had a violent love affair with one of the boys down town, it was her aunt who knew all about it, and who, by her interest in Eva, kept her from doing some very foolish things. And when George got into trouble by going with a gang of bad boys, his aunt stood by him and talked to father, and so made the rough path of the transgressor a little smoother. It was work. Without sound of hammer or axe there were rising beautiful temples,—young lives which glorified God because of her directing hand and quiet influence.

Let us do whatever our hand finds to do, knowing that God's blessing will follow.

"Then none may deem it wasted time, who stands in a humble spot,
 And digs and waters a little space which the hurrying world needs not;
 For the Lord of the harvest equally sends his blessed sun and rain
 On the large work and the little work, and none of it is in vain."
Covington, Ohio.

Homeless Ones.

BY DR. S. B. MILLER.

No. 14.—Arde Arnold.

"It's the loneliest place you ever saw,

This little house, where I stay,

I don't call it living at all, at all,

Since mother went away.

I stay out doors till I'm almost froze,

Because every corner and room

Seems empty enough to scare a boy,

And filled to the doors with gloom.

I tell you, the loneliest thing

In this big world today

Is a boy of ten, whose heart is broke,

Because his mother has gone to stay."

The eternal question, "Why?" came to Arde as he, with his father, followed the coffin to a lonely corner in the cemetery. Their home was broken by death,—never to be the same again to this ten-year-old boy. Their home life had been simple,—sometimes in real poverty,—but it was home just the same. He had learned to go for washings for his mother, help her with the work, and had a real pride in taking the clean clothes back again, and receiving not only the money, but some words of praise for his mother's work. The father was strong and healthy, but not ambitious or overly industrious. His habits were a constant grief to the mother as well as to Arde.

Now she was gone! What would home be like? The father planned to go on as before, except that between them they would keep house. Arde was to go to school, and to help with the housework mornings and evenings, as well as to earn a little on Saturdays by running errands. Friends were willing to give him work,—he was such a sturdy, willing worker.

One day he came home from school with a high

fever and headache. He had learned from his mother to put cold wet cloths on the head for fever, so he went to bed and put a wet cloth on his head, and was a real sick boy when his father came home. The illness was not serious, but it was sufficient to persuade the father that such an existence could not continue. The family physician had related the case to a physician friend in another town and Dr. Young came over to see the boy and the father.

The doctor was pleased with Arde's appearance and manliness, and after a long talk with the father, as to the boy's future prospects and welfare, the doctor finally obtained the consent of the father to let his boy go with Dr. Young.

The doctor's wife was anxiously awaiting her husband's return. She had long wanted to take a child to raise, but it seemed as if the opportune time had not presented itself. She was wondering if this would be to her another disappointment.

"She was a mother-woman,—you meet them everywhere,—

Pausing here and there to kiss some little tot;
 Taking children to her arms the way that mothers do,
 She's the tender mother-woman God forgot."

One glance at the manly little fellow, riding beside her husband, and she opened her arms to receive him as only a mother can. The lonely father went his lonely way, reaping conditions largely resulting from his own sowing. Arde found a home where he had opportunities for an education and right living,—such as could scarcely have come to him in any other way.

God's ways are not our ways, nor are his thoughts our thoughts. He doeth all things well. His providences are over all and to his will we gladly yield acquiescence.

Cedar Rapids, Iowa.

WYANDOT, OHIO.

We met in council on Thanksgiving Day. Our elder, Bro. J. L. Guthrie, presided. He gave an excellent Thanksgiving address to open the meeting, and also led in a touching prayer of praise for the rich blessings we have received at this place. All were filled with thanksgiving, and prepared for the business session that was to follow. Bro. Guthrie reported that Bro. A. M. Bashor, of Lawrenceburg, Tenn., has consented to conduct our series of meetings in October, 1915.

Bro. J. S. DeJean was elected superintendent of our Sunday-school. The members of the local Missionary Committee for 1915 are Sister Rose Guthrie and Brethren T. N. DeJean and J. W. Coon. Brethren J. S. DeJean, A. H. Newman and the writer are the members of the local Temperance Committee. It was decided to have weekly prayer meetings at the homes during the winter, and the writer was retained as leader.

Nov. 29 Bro. Guthrie delivered two sermons, which were greatly appreciated. The theme in the morning was "The Lord's Supper,"—this being one of a series of doctrinal sermons. On the morning of Nov. 30 Bro. Guthrie left for Michigan, where he is now engaged in a series of meetings at the Fairview church. We expect Bro. H. V. Thomas, of Carey, Ohio, to fill the appointments here Dec. 13.

Nevada, Ohio, Dec. 7.

Mary L. Cook.

WILEY, COLORADO.

Our very successful series of meetings, conducted by Bro. Jacob Funk, closed on Sunday evening, Nov. 29, with eighteen converts. Fourteen have been baptized. Several are heads of families. We think, if we could have continued the meetings a week longer, we could have brought others into the fold. We have arranged with Bro. Funk to locate here, to take charge as pastor of our church soon, thus hoping to take up the work anew.

Our love feast will be held Dec. 12. Our Sunday-school is growing. We had 148 in attendance last Sunday. With Bro. Funk and family to assist us, we feel that we have bright prospects for the Master's cause. The Lord has blessed us with splendid weather this fall. There are no indications of winter as yet. We have harvested bountiful crops, and there has been plenty of water for irrigation.

Thanksgiving Day was a memorable occasion for our church. We were in the midst of a series of meetings, and sinners were coming home. At 10:30 A. M. we had union services. The Methodist minister preached an excellent sermon from the text, "What shall I render unto God for all his benefits?" A collection of \$21 was taken for the Belgian sufferers. Preceding the evening service five were baptized, after which Bro. Funk preached again to a full house. It was, indeed, a day of thanksgiving.

Lamar, Colo., Dec. 2.

(Mrs.) Laura V. Ullom.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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BRO. JAMES HARP has changed his place of residence from Osage, Sask., Canada, to Lenore, Idaho.

IN this issue we give the Bible Institute program of Southern Illinois, to be held at La Place Dec. 26 to 30.

SIX recent additions to the little flock at Champaign, Ill., have greatly encouraged the membership at that place.

IT has been suggested that some church members do not need a bushel to hide their light; a thimble will answer the purpose.

SEVEN were recently added to the Salamonie church, Ind.,—the result of Bro. G. L. Studebaker's revival in that congregation.

AN exchange suggests: "There is a bright side to everything. When a man 'knows it all,' it doesn't take him very long to tell it."

BRO. ISAAC FRANTZ closed his revival effort in the Windsor church, Pa., Dec. 6, with thirty-one confessions. Others are near the fold.

SOME refreshing meetings were recently held in the Ridgely church, Md., by Bro. S. H. Flory, of Nokesville, Va. Thirty-four took a stand for the cause of truth.

BRO. D. L. MILLER is now at Chico, Cal., delivering a number of Bible talks. He is planning to visit several of the churches in the northern part of the State.

WITH a view of reaching as many of our readers as practicable, before Christmas, we go to press with the next issue on Monday,—one day earlier than usual.

THE poem, "Christmas All the Year," as published on page 812, this issue, may give you something to think about, and apply practically. Read it and profit accordingly.

THE German Settlement church, W. Va., at her recent Thanksgiving meeting, raised \$215.20 for foreign mission work. "It is good to be zealously affected always in a good thing."

BRO. J. G. ROYER is now in the second week of his Bible Institute in the South Waterloo church, Iowa. From there he goes to Prairie City, same State. He is accompanied by his wife.

A two weeks' series of meetings at Hicksville, Ohio, conducted by Bro. Wm. McKimney, of Leroy, Mich., resulted in seven additions to the church, and others are deeply impressed.

THE District gatherings of Texas and Louisiana are to be held at Roanoke, La., as follows: Sunday-school Meeting, Dec. 30; Ministerial Meeting, Dec. 31; District Meeting, Jan. 1, 1915.

BRO. M. C. SWIGART, of the Germantown church, Pa., was in a recent revival meeting in the Curry house, Woodbury church, Pa. Thirteen entered into covenant relationship with Christ.

THE GENERAL MISSION BOARD is in session in Elgin this week, and in next issue we may say something about the business disposed of.

THE members at Cedar Rapids, Iowa, were made to rejoice recently, in seeing five of their Sunday-school pupils unite with the church by baptism.

BRO. J. L. MAHON's revival effort in the Rock Run church, Ind., resulted in seventeen accessions to the church by confession and baptism, and one restored.

GLANCING over the Minutes, just received, we notice that the District Meeting of the First District of West Virginia made choice of Bro. Jonas Fike as a member of the Standing Committee.

BRO. CHARLES L. FLORY, of Pleasant Hill, Ohio, was with the members of the Donnels Creek church, same State, in a recent revival. Eight identified themselves with the believers at that place.

BRO. J. M. HENRY, of Daleville, Va., recently labored for the members of the Cloverdale church, same State, in a series of Gospel messages. Forty-five vowed allegiance to the Great Commander.

THE final result of Bro. J. Edwin Jarboe's meetings in the West Branch church, Ill.,—and including those referred to in last week's issue,—is nine added by confession and baptism. Many others are deeply impressed.

ELSEWHERE we publish the program for the Sunday-school Teachers' Institute for Northeastern Ohio, to be held at Hartsville Dec. 28 to 31. Brethren H. K. Ober and S. S. Blough, and Sister Cora Stahly, are the instructors.

BEGINNING next Sunday, and continuing until Dec. 30, Bro. D. F. Warner, of Virden, Ill., will conduct a Bible Institute in the Sugar Ridge church, Scottville, Mich. Sister Warner will devote one hour each day to lessons on prayer.

ON account of a severe cold Bro. H. C. Early was not permitted to conduct the revival announced for him at Hagerstown, Md. The work, however, was taken up by the pastor, Bro. A. B. Miller, and fifteen were added to the church.

BRO. GEORGE W. FLORY is still continuing the series of meetings at Covington, Ohio, which Bro. J. H. Cassidy began, and carried on for some time, as referred to in these columns. On Sunday, Dec. 6, fifty-one made the good confession.

TWENTY-THREE were baptized and seven restored during the revival effort at the Thorn Run school-house, near Martin, W. Va. Bro. B. W. Smith, of Beaver Run, same State, unfolded the treasures of everlasting truth to interested audiences.

WE have received word of the death of Bro. Henry Beelman, elder of the Lower Cumberland church, Pa., who went to his reward Dec. 10, after an illness of about three weeks. We hope to have a sketch of his life and labors for an early issue of the MESSENGER.

IN a very successful revival, recently held in an eastern church, much of the success achieved was ascribed to the preliminary efforts made. The members were thoroughly organized for the work of winning the unsaved, and proved themselves efficient co-workers with the evangelist.

WITH Bro. D. R. McFadden doing the preaching, the members at North Manchester, city church, are in the midst of a splendid revival. When last heard from, thirty-four had united with the church. It is said that Bro. McFadden understands his Bible, and does not hesitate to preach the Word as it stands in the Book.

THE real value of the MESSENGER as a missionary agency was again shown recently when, at an Alabama mission point, a lady, prominent in church and Sunday-school work, applied for admittance to church membership. Intelligent study of our faith and practice, as presented in the MESSENGER, seems to have prompted her decision.

SOME of our agents are sending in orders for as many as forty copies of "The New Testament Doctrines" for one congregation. Some are doing their utmost to get as many books as possible into the hands of nonmembers, as well as members. The book seems to be supplying a demand that has existed for years, and for that reason it is appreciated.

THE special Bible term for Northern California will be held at Fresno, beginning Dec. 25 and continuing until Jan. 1. Bro. D. L. Miller will be present and preach each evening, while Bro. J. P. Dickey will have charge of classes in Bible Doctrines and the Epistles. Members from the adjoining congregations are invited to be present and get the full benefit of this period of Bible study.

THE only congregation of the Church of the Brethren in the State of Delaware is located near Greenwood. We are pleased to learn that the little band of members has now grown to thirty-seven. There being, among their number, three elders and one minister in the second degree, we expect to hear, ere long, of some active work, looking to the extension of the kingdom in that State.

THE Financial Report of our General Mission Board is published on page 822 of this issue. These reports, as given from month to month, may well be made to serve a useful purpose, if we are thereby reminded as to our duty. Were more of us to look at the matter of giving as a rare privilege, with a distinct blessing to him who gives cheerfully and liberally, future reports might make a decidedly more favorable showing.

BRO. C. B. SMITH, of Morrill, Kans., accompanied by his wife, has been doing some splendid evangelistic work in the Miami Valley congregation, N. Mex. When last heard from, there were ten applicants for membership. The valley, which is favored with a fine climate, is said to have been settled by an excellent class of people. Bro. Wm. Mohler is elder of the congregation, and has Bro. Frank W. Gibson as his co-laborer in the work.

WITH a view of locating in the country, where his labor in the ministry is needed, Bro. Peter Huffman, of 727 Wolf Avenue, Elkhart, Ind., has some city property that he would like to exchange for a farm. He prefers a location in Indiana or Michigan, and would consider a proposition from the Southwest. He wishes to give attention to the work of the ministry, while depending mainly on a farm for support. Those interested can communicate with him.

CONTRIBUTORS who may have occasion to quote Scripture passages in their communications, will greatly favor us by verifying all such references by careful comparison with the Bible, being sure that the wording, punctuation, etc., are in perfect accord with the Sacred Record. When a number of passages are quoted in an article, the effort of verifying them becomes a task of some magnitude, all of which might be avoided by a little care on the part of the writer.

BRO. GRANT MAHAN has frequently invited the editorial staff of the MESSENGER to visit Cuba, thus obtaining a first-hand knowledge of the products of that genial clime. Realizing that we are not likely to avail ourselves of his kind invitation very soon, he has done the next best thing,—sent us a goodly supply of the delicious grape fruit, for which that region is justly famous. We can testify to the excellency of the luscious fruit, and extend our thanks for the thoughtful gift of our brother.

BRO. M. M. ESHELMAN writes us from Quinter, Kans., saying that he has a very large class, that is greatly interested in the "Doctrine of the Holy Spirit" and "The Book of Revelation." Accompanied by his wife, he will, on the way to Indiana, pass over the Rock Island road to St. Joseph, Mo., then over either the Chicago and Northwestern, or Rock Island, from Omaha to Lanark and Elgin. Any churches along these roads, desiring his services, in his line of Bible Institute work, or in preaching, should confer with him at Quinter, Kans., before Christmas.

BRO. S. W. GARBER, 1588 North Broadway, Decatur, Ill., who has been engaged in revival services for several months, will, after the first of February, take up the work again. Speaking of his late meetings in the LaMotte Prairie congregation, Ill., he says that he is grateful for the assistance rendered by some of the sisters in the song services.

THE next issue of the MESSENGER will not only be the Christmas Number, but the last paper for the present volume, and should reach nearly all of our patrons before the day we celebrate in honor of the birth of the Babe of Bethlehem. Unless we misjudge the taste of our readers, we feel confident that they will find it one of the most interesting Christmas issues we have published for years. It is a case of leaving the best wine for the closing days of the year.

Santa Claus or Jesus.

THOSE who have so much to say to their children about Santa Claus, and what he is doing, might answer this question: "In fifty years from now, will we have Christmas, or just Santa Claus Day?" Judging from what is displayed in the show-windows, or by the pictures published in the papers, and what may be seen in most of the homes, it would seem that more is being done, ten times over, to magnify Santa Claus than to honor Christ. We do not believe in picture or image worship, but we should certainly be pleased to see the picture of Christ take the place of Santa Claus in some of the show-windows, in the papers and in all of the homes. A good picture of the Master always begets reverence. And then, why not talk more to the children about Jesus, at Christmas times, and leave Santa Claus out of the conversation altogether?—This might be a splendid time to expel Santa, and let him stay expelled.

One More Issue.

ONLY one more issue of the MESSENGER, and our contract to furnish our patrons with a paper each week, during the year 1914, will be filled. Just how well the work has been done, will be for others to decide. Suffice it to say that we have done our best. But thousands of subscriptions will expire with the close of the year, and we are expecting each one to be renewed, and the list greatly increased by the addition of several thousand new subscribers. Thousands have already renewed, and it would prove helpful in our work if all the rest of them would prove equally prompt. At any rate, let us hear from each of you at the earliest date possible. We are making no promises for the future, any further than to say that we hope to see the MESSENGER grow in efficiency and usefulness, as well as in circulation. What has been accomplished in the past, is the best evidence we can offer in favor of the possibilities of the future.

To Our Correspondents.

WE have a band of faithful correspondents, numbering not far from 800, and it is on them that we must depend for the church news we publish from week to week. Most of them are both diligent and efficient, and inside of a few days after a revival closes, we are almost certain to hear from them. Then there are some who may delay several days, and get their reports to us just a little too late for the paper in which they should appear. While commending the former for their promptness, we would kindly suggest to the latter that they let us hear from them just as soon as practicable after the close of a revival, or any other kind of a meeting that should be reported. Permit us further to state that the MESSENGER goes to press on the forenoon of Tuesday, and that space can be arranged for only a very small amount of news reaching our desk later than Monday evening. Not only so, but quite frequently all the space set apart for church news is filled by Monday noon. Occasionally we sidetrack a piece of correspondence, already in type, so as to make room for some very important reports that reach us early on Tuesday morning, but we can not do much of it. The better way is to let us have all important news with as little delay

as possible. Then we shall do our utmost to place such reports before our readers at an early date. We are here to serve our patrons, and will gladly do all in our power to give the Brotherhood a live, up-to-date paper, but, after all, we must rely wholly upon the promptness of our correspondents for the church news that we pass on to our readers.

Why Unite With the Brethren?

SOME are wondering how a professional evangelist, who does not believe in the doctrine held by the Brethren, and who never preaches on any of our special doctrines, can be instrumental, during his revival efforts, in leading men and women to accept the principles we hold and to become faithful members of the Church of the Brethren. We now and then hear of converts, awakened at some of the popular revivals, being received into our church instead of uniting with some other persuasion.

This is easily accounted for. It will be observed that all those who come to the church under such influences have previously entertained favorable views respecting the doctrinal tenets held by us as a religious body. In some way the New Testament doctrines, as we understand them, have been planted in the hearts of these people. They have learned the doctrines from some of our preachers, by reading our publications, or in some other way, and when once convicted, seek a church home with the people holding these principles. Though called into action by the preaching of one, in whose doctrinal tenets they have no confidence, still, influenced by the Holy Spirit, they are led in the direction of their previous teaching. We say "influenced by the Spirit," for the reason that, when people are properly taught, it becomes possible for the Spirit to guide them into the way of all truth. But when they have not been properly taught, and when the evangelist, doing the preaching, does not teach the people as they should be instructed, it is not possible for the Spirit to lead such into the way they should go. The sound preaching on the Day of Pentecost paved the way for the conversions reported by the inspired writer of the Acts. The same kind of preaching today would produce like results, for the Holy Spirit is always present to lend his power and influence where the "all things" are properly presented, and rightly lived out.

The Word of God, be it remembered, is the seed of the kingdom, and being received into the heart may remain dormant for years. By and by, under the influence of some strong evangelist, it may be warmed up and stirred into action. It may make little difference as to what the evangelist believes along doctrinal lines,—he may not preach doctrine at all,—but he knows how to move the hearts of the people by his wonderful force, and he moves them. He stirs their hearts to conviction, and naturally he awakens in them the principles already recognized. In different individuals these principles may differ, but conviction is brought home to each heart nevertheless. Their previous teaching,—if they have had any,—naturally prompts them to unite with the church holding the doctrines already believed. This is why, in case of a large revival, hundreds unite with the Methodist church, other hundreds with the Baptist church, some with the Brethren, and some with others.

But, should the evangelist deliver strong doctrinal discourses, and endeavor to have the people accept that which he teaches, we would not see many of the converts going to other churches. The doctrine he teaches will draw those who can be induced to accept the doctrines presented, and repel others. The preaching done does not tend to awaken previous teaching, but opens up the heart for the principles then being taught. In a meeting of this type, one can never look for the large number of conversions reported in the more popular revivals. They will necessarily be limited to the one line of teaching.

And yet, if one of the apostles were to return to the busy scenes of life, and hold a revival, this is the very kind of preaching he would do. Guided by the Spirit, he would preach the Gospel in all its purity and simplicity, just as it was preached by Peter on the Day of Pentecost, by Philip, at Samaria, and by Paul and Silas at the

riverside, where the Lord opened the heart of Lydia, and others, that they might attend unto the things spoken. In fact, it is the only kind of preaching that ought to be done, and should the time ever come when all the leading evangelists will persist in preaching the true Gospel,—doctrines and all,—there will be no more dividing up of the converts among the churches. They will accept the things taught, and unite with the church represented by the evangelist who does the preaching. With the present conditions existing, however, our people want to continue preaching the straight Gospel. Keep on planting the Word of God in the hearts of the people, and in time this seed, though stirred into action by others, may lead to a conversion in perfect keeping with the all things set forth in the teachings of Christ and the apostles.

Anthropology.

ANTHROPOLOGY is the science of man,—physically, mentally, morally and spiritually. German scholars, scientists and theologians have long used the word as covering the phases and characteristics of man in general.

Man is an exceedingly complex being, and it is not our purpose to treat our subject in all of its varied elements, but to confine our thoughts to the religious or theological phase of it,—that branch of the science which treats of man, both in his original and in his fallen condition. It embraces the consideration of man's creation, primitive condition, probation and apostasy, original sin and actual transgressions.

Of man's creation we can give nothing that is more direct, simple and more easily understood than the facts given in the Bible. There might be some room for human speculation, but we have had too much of such stuff already.

Man's primitive condition opens up a large field for interesting thought and meditation, but as to facts, as to what Father Adam and Mother Eve did during their "honeymoon,"—as we think of it,—we have nothing except that they were placed in a garden, sometimes called "Paradise," which means a beautiful, lovely and desirable place, in which everything conduced to the happiness and enjoyment of those to whom it was given as their place to live, and to make it their home. Right here opens up our field for speculation. The thought comes to us, What did they do first? Well, according to our way of thinking, they went to housekeeping, to homemaking.

But, again, as we think of it, this was not at all necessary, as the garden, in which they were placed, was all the home or house they needed, for this garden supplied all human needs. They needed no clothes. They needed no shelter from the heat or cold. Eve had no cooking to do, no washing of dishes, no house-cleaning, no food providing. Their food all grew on trees, ready to pluck and eat. The garden must have been so complete in all its details, that there was nothing more to be desired to make life's cup full of happiness.

It was Adam's duty to take care of the garden. This must have been a light and pleasant task, from the fact that, as yet, the ground produced no briars, thorns, or noxious plants and weeds, for him to pull out or destroy. Everything that grew was made for their special use, good and comfort, and the pity is, as we think of it, that they were not perfectly contented and satisfied with the beautiful and comfortable garden which their Father had prepared for them.

But then, it is a question whether we would have done any better, had we been placed under similar circumstances. Our thinking, however, no matter what it might be, would be no test as to what we really would do, were we to meet the trial as they did.

How long our first parents lived in the probation state, we don't know, neither do we have even a hint as to the kind of life they lived during this period of their existence. But if we were to guess at it, reasoning along the line of human experiences, we would say that this was, perhaps, their first interrogation point,—the beginning of their "whys and wherefores."

We can not think of a mind that would not be brought to action or, in some way, be disturbed at such a prohibition. Why should this special tree be pointed out as one that would be dangerous for them to look upon, and why should the eating of its fruit produce death,—whatever that might mean to them? As yet, surely they could not know by experience, no matter how well it might have been explained to them.

It is true, they had the senses of seeing, hearing, tasting, feeling and smelling, through which they could have gained some idea as to what death would mean to them, and hence the danger of disobeying the Father's command. But the real thing itself could not be known, in its fullness, until they had passed through the experience.

But no matter whether or not they knew what death meant, Eve evidently understood the command, as she said to the serpent, "We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Thus her disobedience was not a matter of forgetfulness or misunderstanding, but of enticement and a gratification of her senses, for when she "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

It was after this that the eyes of both of them were opened, and if they failed to get wisdom, they certainly got knowledge such as they never felt or knew before. They now knew that they were naked, had lost their purity, and had sinned against their Heavenly Father. They were now afraid to meet him, and tried to hide from him. This was a new feeling, never experienced before. They knew that God was angry with them, and because of this they were afraid of him, and tried to hide themselves.

This feeling was inherited by their children and children's children, down through the ages. They could never get away from it until Jesus shed his precious blood, to wash away our sins. Salvation is ours if we are willing to apply the cleansing blood after his own appointed way.

The Father, through the gift of his Son, made atonement for the Adamic or "original sin," so that the sinner is no more responsible for that sin, but only for his own actual, personal transgressions. This is a settled fact, worthy of our thought and careful study. It is a fact that the greatest and really most interesting study for mankind is man himself.

"Man, know thyself," is the advice of one of our wisest and most careful thinkers, because this includes all the information that we, as humans, need to know, in order to reach our highest state of usefulness and happiness, both in this life and the life to come. And there is no book, that has ever been written and given to the people of this world of ours, in which this knowledge can be so safely studied, and its teachings so fully accepted as the Bible. It is, after all, the Book of all books.

The Bible is the source and foundation of all the books that have ever been written, worthy of our study or following. Any book that is not based on the Bible and what it teaches of God, is a menace to society, and dangerous to the seekers after truth, salvation and eternal life.

H. B. B.

Was Shem Melchizedek?

A WRITER in a late issue of the *Firm Foundation* undertakes to show that Shem was the Melchizedek about whom we read in Gen. 14: 18. His two brothers, born before the flood, were dead when he met Abraham, and he was still alive when the father of the faithful was laid to rest in the family cave of Machpelah. At any rate, Shem was, during the lifetime of Abraham, the most remarkable man in the world, for he lived nearly one hundred years before the flood, was saved by means of the ark, and lived five hundred years after the waters of the deluge

subsided. He saw the re-people of the earth, the rise and fall of nations, and probably knew more about the history of the world than any man living. Whether Melchizedek was Shem, or some other divinely-commissioned priest, Abraham doubtless had the pleasure of his acquaintance, and may have received from him the part of the antediluvian history which he passed on to Isaac, to be handed down through only a few generations until it would reach Moses, who arranged the data and had the record appear, as we now read it, in the early chapters of Genesis. At a time when people lived for centuries, it was an easy matter to preserve history by passing the data from one generation to another.

Rash Assertions.

BEFORE making rash assertions in regard to the character of any one, it is well to be sure of your ground. *The Biblical Recorder* relates how in a hotel, recently, a traveling man said: "Billy Sunday is a grafter, just a grafter, that is all." A man stepped up to him and said: "What is that?" The traveling man repeated the statement. "Can you prove that?" was the next question. "Why," said the traveling man, "every one knows it." "But," said the other, "that may not be true. I will give you \$5,000 to prove it, however." "Who are you?" asked the traveling man,—"one of Sunday's kind?" "No," was the reply. "I am a salesman for a brewery. Billy Sunday is doing our business great harm, and my people will gladly give \$5,000 to show him up if he's a grafter, and stop the harm he is doing our business." No matter how greatly we may disagree with any one, regarding any matter at issue,—rules of common decency, and more so of Christian courtesy, should prompt us to be absolutely fair regarding his character. "A good name," says Solomon, "is rather to be chosen than great riches," and why should any one be robbed of that most precious possession?

A Fine Opening for Mission Work.

THERE is now an opportunity for thousands of our readers to do some splendid missionary work in the United States. Do it this way: Select from one to a dozen families, where there are no members, and, on the fifty cent basis, have the MESSENGER sent to each of these families. By adding thirty-five cents to each of these subscriptions, both the premium book and the paper may be had. If there is a disposition to enlarge the field of operation, the paper may be sent to one address and "The New Testament Doctrines" to another. For \$8.50 one, in this way, might reach twenty families. Our people never had an opportunity of doing so much with a little money. It is understood, of course, that the proposition applies to families where there are no members. To print and mail the MESSENGER costs the House more than fifty cents, twice over, but with a view of having the paper employed extensively, in the interest of mission work, the General Mission Board makes up the difference to the House.

How Christians Should Walk.

In these days of gross inconsistency, on the part of many Christian professors, it is well, perhaps, to heed more fully the apostle's admonition, as to "walking circumspectly," for, as an exchange suggests, he doubtless meant that people should use their eyes as well as their feet, as they pursue the Christian life. And the same caution comes with equal or greater force to us today. We need the *uplook*, for our help must come from above. We need the *onlook*, for our course lies straight ahead. We need the *downlook*, for our feet must at each step be set in a sure place. We need the *backlook*, so far as the experiences of the past may help us on the way. And we need the *sidelook*, for we must come in helpful contact with our fellowmen. "Walk circumspectly." Were there greater care used by Christians, to honor their profession by a chaste walk and conversation, less reproach would be cast, by an unbelieving world, upon our holy religion, and God's name would be more highly honored.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.
General Sunday School Board.—H. K. Over, Chairman, Elizabethtown, Pa.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Ziegler, Treasurer, Broadway, Va.; S. S. Blough, North Manchester, Ind.; James M. Molder, Leeton, Mo.; J. S. Zimmerman, Seattle, Wash.; Lafayette Steele, Walkerton, Ind.; L. B. Trout, Secretary, Elgin, Ill.
Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otto Winger, North Manchester, Ind., Vice-Chairman; A. C. Wileand, 322 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Troy, Ohio, Treasurer; L. T. Holsinger, Brethren, Mich.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.
Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.
Peace Committee.—J. Kurtz Miller, Chairman, 358 Sixtieth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swicart, Secretary, Huntington, Pa.
Homeless Children Committee.—Frank Fisher, President, Mexico, Ind.; E. E. John, Treasurer, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.
Tract Examining Committee.—James M. Moore, 3435 W. Van Buren Street, Chicago, Ill., 1919; E. B. Hoff, Maywood, Ill., 1918; J. W. Lear, Decatur, Ill., 1917; D. N. Eller, Daleville, Va., 1916; Edward Frantz, Lordsburg, Cal., 1915.

HOW WE SPENT THANKSGIVING DAY.

At 10 A. M. we gathered at the church for services, a good crowd being present. It had been announced previously that the congregation, rather than the preachers, was to do most of the talking. The question, "What has God done for you, and what have you done for God?" was asked each one in turn. Of course, all admitted that they had received blessings from him, but all felt that they had not done as much for God as they might have done. However, all resolved to try to do better in the future. We had an excellent meeting, and were greatly inspired and strengthened spiritually.

After the meeting closed, a good brother took my wife and myself for a ride, on an errand in town. On returning we found, to our surprise, that over thirty brethren, sisters and friends had assembled at our home. They had the tables spread with a goodly array of eatables. Soon we were all seated at the tables, and after thanks were offered, partook of the meal with joy and gladness.

Afterwards we had a season of social intercourse. It created a oneness within us as a congregation, and a mutual love that is known only to those who have learned to "love one another with a pure heart fervently." True, we would have enjoyed the occasion without the food, but the tender regard shown us by those among whom we have tried to labor, in our weakness and frailty, for nearly four years, gives us much comfort and encouragement. We feel encouraged to labor harder, and to be more zealous in the future than we have been in the past. We pray God's richest blessings upon the workers here.

We expect Bro. D. L. Miller to conduct a series of meetings for us in the near future. J. C. Wright.
 Box 518, Chico, Cal., Nov. 29.

BROOKVILLE, OHIO.

We met in council Nov. 25, at 9 A. M. Eld. J. W. Fidler presided. Brethren Joseph Longanecker, Wm. Minnich, Samuel Snell and Emmanuel Shank assisted in the work. At this meeting two letters of membership were received, and four were granted. We decided to elect our elder for two years, instead of only one, as had been previously done. Bro. Fidler was chosen elder in charge.

The following officers were elected for the coming year: Treasurer, Bro. Emanuel Brumbaugh; secretary, Bro. Monroe Snider; correspondent, Sister Edna Kimmel; Sunday-school superintendent, Bro. Monroe Snider; Sunday-school secretary, Sister Dora Murray; trustee, Bro. Daniel Kinsel. Bro. Addison Brumbaugh was appointed a member of the Finance Committee. Brethren Ezra Kimmel, Lester Garber and Levi Zumbun are the Auditing Committee; Brethren Roy Kuns, Frank Shank and Sister Florence Snider, the Temperance Committee; Sisters Dora Murray, Orpha Brumbaugh and Bro. Jesse Fuls comprise our Missionary Committee. Brethren J. W. Fidler, A. E. Hay and Monroe Snider are the committee to arrange for our series of meetings.

The meeting then adjourned, and we again met in council on Tuesday, Dec. 1. At this time we made arrangements for our new churchhouse, which we expect to erect in the near future. The following were elected as our Building Committee: Brethren Emanuel Brumbaugh, Daniel Kinsel, Jno. Worley, Wm. Fasnacht and Levi Zumbun. Sister Florence Snider, Orpha Brumbaugh and Dora Murray were appointed as a committee to make arrangements for our Christmas program. Since our last report two were added to the church by baptism.

R. D. 2, Brookville, Ohio, Dec. 4. Mrs. Ezra Kimmel.

PLEASANT VALLEY, TENNESSEE.

The Ministerial Meeting of Tennessee, held at the Pleasant Valley church, began on the morning of Nov. 28. Bro. P. D. Reed was elected Moderator, and Bro. A. E. Nead was chosen Reading Clerk.

The first topic for discussion was "The Purpose and Aim of a Ministerial Meeting." The speakers showed that

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Cedar Creek church held a love feast Nov. 28. All the members except two were present. Six members took of the communion for the first time, one of them having been baptized only a few hours preceding the meeting. Two ministers and six other members from the Fruitdale congregation attended the meeting. The following Sunday an all-day service was held. The morning service was delivered by Bro. Ralph White. In the afternoon Bro. Wm. E. White preached for us. Dinner was served for all present.—A. M. Cate, Citronelle, Ala., Dec. 7.

ARIZONA.

Glendale.—We closed our revival Dec. 3. Eld. A. C. Snowberger preached eighteen sermons. The meetings were well attended from start to finish. Many came regularly that had not been to church for years. The preaching was strictly scriptural. The meetings closed with many under deep conviction. Only one, so far, has been baptized. Bro. Snowberger visited in many homes,—members of other churches, and outsiders as well. We held our love feast on the evening of Dec. 4, with Eld. Snowberger presiding, and Bro. W. Guthrie assisting. More than sixty communed. The house was filled with onlookers who seemed to be deeply impressed.—F. F. Durr, Glendale, Arizona, Dec. 7.

CALIFORNIA.

Butte Valley.—We met at our house of worship on Thanksgiving Day. Practical talks were given. Rev. W. E. Goode, of the Free Methodists, gave us an inspiring address. Dec. 5 we held our council, with Bro. H. F. Maust in charge. He was chosen as our elder for the coming year. Bro. O. M. Moore is church clerk and chorister. The writer was elected superintendent for the first half of next year, with Sister Iva Nine as secretary. We expect to have a series of meetings sometime during the winter. An offering of seven dollars was given for general work.—J. E. Deardorff, clerk, O. T. W.

Lordsburg.—Eld. D. L. Forney was in our midst the past week, in the interest of the General Mission Board. On Tuesday evening he lectured to us on "The Needs of Our Worldwide Mission Work," telling us the different ways in which it is our privilege to assist in meeting these needs. In my former report we noted that the Sunday-school of this church, at the regular meeting of the Christian Workers' Society, on the evening of Nov. 22.—Grace H. Miller, Lordsburg, Cal., Dec. 5.

Patterson.—Our church met in regular council on Saturday, Dec. 5. We elected as our elder, J. E. Deardorff, clerk, O. T. W. Welch; Sunday-school superintendent, Howard Krepps; secretary, Florence Krepps. Our new large brick building is under headway and moving along nicely. The basement is excavated and almost ready for the concrete work. Watch the date of dedication and visit us.—Edna Haynes, Patterson, Cal., Dec. 6.

COLORADO.

First Grand Valley.—We met in council Dec. 5. Bro. J. E. Bryant officiated. Officers for the coming year were elected as follows: Bro. J. R. Frantz, elder in charge; Bro. J. E. Bryant, assistant elder; Bro. Homer Wenger, Sunday-school superintendent; Sister Della Coffman and Sister Moutz, presidents of our Christian Workers' Meeting. We decided to divide our Christian Workers' Meeting into two sections. Division number two is to be called a teacher-training class, and consists of the young people. The class will select their own teacher. We hope to have the young people, and prepare them for further work for the Master. Our Sunday-school and Christian Workers' Meeting are jointly preparing a program for Christmas. Nov. 22 we had a splendid special program on the subject, "God's Plan—My Life," which was very inspiring. Bro. Roy M. Moutz superintended the meeting.—Pearl Waltz Lapp, R. D. 2, Grand Junction, Colo., Dec. 9.

DISTRICT OF COLUMBIA.

Washington City church met in services on Thanksgiving Day. Bro. Jacob H. Hollinger preached a very acceptable Thanksgiving sermon. An offering of \$16.04 was made for World-wide Missions. Yesterday we had the good fortune of having with us Bro. Ralph White, a member of Elizabeth town College Faculty, who gave us two masterful discourses. He and a goodly number of our brethren attended a mass meeting at 3:30 P. M., in the interest of nation-wide prohibition. His effort is being exerted to have Congress submit a constitutional amendment to prohibit the manufacture, sale, and traffic of the Sunday-school free from the dreadful liquor traffic. Help the good country ahead.—M. C. Flohr, 383 Eighth Street, S. E., Washington, D. C., Dec. 7.

ILLINOIS.

Astoria church met in council Dec. 5. Our elder, Bro. D. J. Bickenstaff, presided. One letter of membership was granted. Bro. Harvey Stauffer was elected to fill the vacancy of the trustee. Sister Anna Gruber was reelected president of our Christian Workers' Meeting. Henry Mannin was elected president of the Missionary Committee. Bro. Joe Elder was chosen superintendent of the Walnut church; Bro. Edward Myers, for the South Fulton house; Bro. Henry Clannin, for the Astoria church. Bro. J. J. Johnson was appointed a member of the Sunday-school cabinet. The writer is agent.—Gouldie Powell, Astoria, Ill., Dec. 8.

Champaign.—Oct. 17 Bro. R. N. Leatherman and wife came here, to take charge of the work here. We have an interesting Sunday-school, with an average attendance of eighty. There is still a large, unworked field, and we find plenty to do. Nov. 28 about sixty of the members and Sunday-school scholars met at the home of Bro. Leatherman and pleasantly surprised the family with well-filled baskets. A pleasant evening was spent together. Good interest is shown in our prayer meetings. We have an average attendance of about thirty-five. On the evening of Nov. 22 we were made to rejoice, when six souls were received by baptism. We are also holding a study of our Bible study class. It has an average attendance of twenty-five. Our revival services began Nov. 29, conducted by our pastor. His brother, I. D. Leatherman, of Chicago, conducts the song service.—(Mrs.) Lela Keitner, Champaign, Ill., Dec. 8.

Cherry Grove church met in council Dec. 3. Our elder, Bro. I. R. Young, presided. Three letters were granted. Brethren C. Shidder and W. LaBaron were chosen to represent our Christian Workers' Society at the conference, to be held at Polo Dec. 28. We decided to send our Thanksgiving offering to help in the erection of a house of worship in Fresno. Our Sunday-school officers were elected, with Bro. Aaron Hawbaker as superintendent, and Sister Ruth Bloyer as secretary. Bro. Charles Shidder, superintendent of the home department; Sister Ruth Bloyer, superintendent of the cradle roll; Bro. Alvin Sward was chosen a member of the Temperance Committee. Nov. 1 we had an interesting, well-attended temperance program. Oct. 4 we had the sad experience of having one of our number, Eld. Franklin Myers, Nov. 18 another of our number, Bro. Jacob Royer, passed away. Both of these brethren had labored for the cause of Christ for many years. Nov. 22 Bro. Roy Dilling, of Bethany Bible School, began instructing a large class here in singing lessons. He is an able man along this line of work. He in-

structs that the spiritual part of the songs is necessary, as well as the musical part. His two weeks' stay with us was very pleasant and beneficial.—Lanah E. Shidder, Lanark, Ill., Dec. 8.

Decatur (First Church of the Brethren).—We met in council, with Bro. Lear presiding. Bro. O. D. Barnhart was elected trustee. Bro. Perry O'Brien was chosen a member of the Ministerial Committee, and Bro. Stempel was appointed church treasurer. Bro. Hoffacker, Bro. Landis and Bro. Stempel compose our Temperance Committee. Sister Nettie Barnhart is president of our Sunday-school, and Sister Stempel is president of our Christian Workers' Society. Other officers were elected to fill all vacancies.—S. W. Cripe, Stuart Avenue, Decatur, Ill., Dec. 9.

Franklin Grove.—Our series of meetings, conducted by Bro. Galen B. Royer, of Elgin, Ill., came to a close on Sunday morning, after continuing for three weeks. The attendance and interest both were good, and our heart, greatly rejoiced, to see fourteen added to the kingdom.—Anna S. Buck, Franklin Grove, Ill., Dec. 7.

Notice.—The Mission Board of Southern Illinois met in regular quarterly session, Dec. 26, at the home of Bro. G. W. Senenbaugh, Cerro Gordo, Ill. All business and reports from the workers on the field should be in the hands of the secretary by Dec. 24. The Local Missionary Secretaries of the churches will please collect all mission funds pledged for the year and send them in at the close of this quarter, so that our account may be balanced. The board is also much in need of funds.—E. E. Bruhaker, secretary, Auburn, Ill., Dec. 10.

Polo church met in council Dec. 8. Our elder, Bro. John Heckman, presided. He was reelected as our elder in charge for another year. We reorganized our Sunday-school, with Bro. John Hampin as superintendent. One has been received into the church by baptism since our last report.—Allison Relsinger, Box 314, Polo, Ill., Dec. 8.

West Branch.—On the morning of Nov. 22 Bro. J. Edwin Jarboe, of Lincoln, Neb., commenced evangelistic services here. Great interest was taken in the meetings. The attendance and interest of the meetings were very good. We never heard the Word preached with more power and earnestness. Members of other churches were eager to hear Bro. Jarboe. Our members feel encouraged, and have been built up spiritually. Much personal work was done. Nine were added to the church by baptism, and others seemed to be under conviction. The meetings closed Dec. 6, on account of the illness of Bro. Jarboe's wife.—Mrs. Frank Lowery, R. D. 2, Polo, Ill., Dec. 7.

INDIANA.

Kewanna.—Dec. 5 we met in council, with our elder, Bro. J. G. Stinebaugh, presiding. Three letters of membership were read and accepted. A prayer meeting was organized, with Bro. Dan H. Hendricks as president. Bro. J. G. Stinebaugh as secretary. Sunday-school officers were elected, with Sister Alice Hilficker as superintendent and Bro. Harold Gibbs as secretary. A Sisters' Aid Society was organized, with the writer as President, and Sister Viny Hendricks as Vice-president. Sister Susan E. Miller was elected as secretary, and the writer was chosen correspondent. We decided to install all of our Sunday-school officers for next year.—Lottie A. Hirt, R. D. 7, Rochester, Ind., Dec. 8.

Mississauga.—We met for worship on Thanksgiving Day. Bro. Vernon Schwalm, of North Manchester, Ind., preached for us. At the close of the service an offering was collected for a special purpose. Nov. 29 Brethren William Tinkle and Vernon Schwalm, of North Manchester, and Bro. Martin Hoover, of Muncie, Ind., were with us. Bro. Hoover preached for us. Dec. 5 we met in council, with our elder, Bro. J. A. Miller, presiding. One letter was granted.—Lenna Moomaw, Gaston, Ind., Dec. 8.

Roann.—We met in council Dec. 5, with our elder, Bro. George E. Swihart, presiding. One letter was granted. The reorganization of our Sunday-school resulted in Sister Della Swihart as superintendent, and Sister Edith Swihart as secretary. Nov. 28 Eld. Roy M. Moutz assisted us in a series of meetings. The interest, so far, has been very good, considering the cloudy and rainy weather every day since these meetings began. We were prevented from having meetings on two nights. Yet we were very thankful, for we needed the rally. On the last night we offered a special choice.—(Mrs.) Sarah C. Seitzer, R. D. 22, Roann, Ind., Dec. 7.

Rock Run.—We held our love feast Oct. 31. Visiting ministers present were Brethren D. H. Anglemeyer, I. S. Burns, Michael Bowman, J. L. Mahon and J. H. Fike. The latter officiated. Nov. 1 Bro. J. E. Elder presided. A series of meetings with us, which closed on the evening of Dec. 7, with seventeen accessions by baptism and one restored. These range in ages from ten to about sixty-five years. Six were heads of families. Bro. Mahon gave us good, doctrinal teaching. Bro. F. E. Weaver, R. D. 8, Rock Run, Ind., Dec. 7.

Shipshehanna.—We met in council Dec. 5, with Eld. J. H. Schrock presiding, assisted by Eld. Samuel Burger, of the English Prairie church. Bro. Forest Nickler was elected to the ministry. He is a promising young man. All the church officers were elected for another year. We reorganized our Sunday-school, Brethren Wm. Nickler and George Nickler being chosen superintendents for one year. Bro. Forest Nickler was appointed president of our Christian Workers' Meeting, and Sister Margaret Schrock is secretary-treasurer. We had a good, spiritual meeting.—O. B. Bollinger, Shipshehanna, Ind., Dec. 7.

Topeka.—On the evening of Dec. 6 we closed our four weeks' series of meetings, conducted by Bro. E. O. Norris, of Ingalls, Ind. Sister Edith Fletcher, of Goshen, Ind., led the singing. Three came out on the Lord's side. Much good seed was sown. All our members were strengthened spiritually. We held special prayer meetings, and noted decided gains after each service. The offering of \$8. lifted at our Thanksgiving service, is to be given for missions in China. We have not yet completed the remodeling of our churchhouse.—Hesta Carpenter, Topeka, Ind., Dec. 8.

Wabash City church met in council Dec. 5, with our elder, Bro. J. W. Norris, presiding. We reorganized our Sunday-school, with Bro. Dorsa Brubaker as superintendent. We also organized a Christian Workers' Meeting for the coming year, with Bro. Charles Cline as president.—Mrs. Charles Cline, 332 Indiana Street, Wabash, Ind., Dec. 7.

West El River church met in council Dec. 5, with Bro. Aaron Moss presiding. Much miscellaneous business was considered. Several reports were read and accepted. Bro. George Schrock was elected church treasurer; Bro. Samuel Perry, Sunday-school superintendent; and we expected Bro. J. H. Fike, of Middlebury, Ind., to be with us in February in a revival effort. Nov. 29 two young people, a husband and his wife, were received into the church by baptism. Our Christian Workers are planning a special Christmas program, to be given Dec. 27.—Marie Butterbaugh, Silver Lake, Ind., Dec. 5.

West Manchester church met in council Dec. 5. Our elder, Bro. A. C. Young, presided. Six letters were received, and one was granted. We were glad to have with us Brethren L. D. Ikemberry and J. E. Elder, of West Manchester, to assist in this meeting. We elected our church officers for the coming year. Bro. A. C. Young was chosen elder in charge; Bro. S. L. Young, clerk; Bro. Austin Eller, Messenger agent; the writer, correspondent. Bro. S. L. Young was advanced to the second degree of the grand lodge, and will be installed. We expect to have Bro. Paul Mohler, with his wife, duty on the holidays, to conduct a Bible Institute.—Maude Boyer, North Manchester, Ind., Dec. 8.

IOWA.

Greene.—On the evening of Nov. 22 a special Thanksgiving program was rendered by our young people. Our large house

was well filled, and the audience gave good attention. On Thanksgiving Day we met at the church at 10:30 A. M., and our pastor, Bro. Burton, delivered a sermon on "Prosperity, the Gift of God." An offering of \$26.25 was lifted for the Belgian sufferers. Bro. M. F. Robinson and wife, of Denver, Colo., are now with us. He is receiving calls to conduct the above at evangelistic meetings. Those desiring his services should address him at this place.—Mrs. J. F. Burton, Box 258, Greene, Iowa, Dec. 8.

KANSAS.

Ottawa church met in council Dec. 4. Four members were received by letter, and one letter was granted. The following church officers were elected for the coming year: Bro. G. M. Thorne, elder in charge; Eld. J. E. Elder, president; Bro. Fred Anderson, treasurer; Bro. S. B. Beeghly, Messenger agent. Bro. J. E. Thorne was chosen superintendent of our Sunday-school, and Sister Ethel Blose, of Bro. Fred Anderson, Jr., are the secretaries. Sister Lana Overstreet is superintendent of the cradle roll. Bro. H. E. Wheeler is president of our Christian Workers' Society, and Sister Maude Devilliss is secretary. Our Temperance Committee is composed of Brethren W. B. Devilliss and J. S. Carney. The members of our Missionary Committee are Sisters Mary Shomber, Emma Devilliss and Olive M. Wheeler. A constant offering of \$1.00 per week is adopted by the church. Our Sunday-school is preparing a Christmas program.—Olive M. Wheeler, 722 Olive Street, Ottawa, Kans., Dec. 8.

LOUISIANA.

Roanoke.—Bro. J. M. Mohler and wife, of Mechanicsburg, Pa., were here about ten days ago. On account of some scarlatina in their family, they were unable to attend our series of meetings for one week. Last night, however, we commenced these services. Yesterday, at 11 A. M., Bro. Mohler delivered a fine discourse on the subject of "The Peace-maker." Our regular council will be held Dec. 26. The various District gatherings of Louisiana, Texas and Oklahoma will be held on the following: The Sunday-school Meeting will be held Dec. 30, the Ministerial Meeting Dec. 31, and the District Meeting will convene on Jan. 1. A love feast will be held Jan. 2.—J. I. Miller, Roanoke, La., Dec. 7.

MARYLAND.

Beaver Creek.—Bro. J. M. Cline, of Bridgewater, Va., began a series of meetings in the Mount Zion churchhouse Nov. 8, which continued until Nov. 22. He preached nineteen soul-winning sermons. A special prayer service was held previous to each meeting. One young lady came out on the Lord's side, and we are sure that many others were thinking seriously. Our brother labored earnestly. Our Thanksgiving service was held at this place as usual. Bro. Williamson and Bro. Long gave us instructive talks, after which an offering was taken for foreign missions.—Verge M. Fahrney, Mapleville, Md., Dec. 6.

Licking Creek.—Bro. D. R. Clapper began a series of meetings here Oct. 17, and continued two weeks, preaching in all fifteen sermons. He visited in twenty-five or more homes. A very good power was manifested. He preached the Word to us in its power.—S. A. Myer, Millstone, Md., Dec. 5.

Maple Grove church met in council Dec. 5. Eld. G. E. Yoder presided, assisted by Bro. J. E. Walls. We elected Sunday-school officers for the Bethesda church, with Bro. C. R. Broadbent as superintendent. Our church decided to hold a Bible Institute in the near future.—Mrs. P. H. Yost, Grantsville, Md., Dec. 7.

Ridgely.—Eld. S. H. Flory, of Nokesville, Va., who came among us Nov. 14, closed a very interesting series of meetings last night. Thirty-four united with the church. Twenty-six have been baptized since his arrival. He is continuing his evangelistic services. The offering was \$1.00. The following are the benefit of World-wide Missions. Our love feast was held Nov. 29. About 120 surrounded the Lord's tables. Bro. Flory officiated. Dec. 6 a memorial service was held for one of our Sunday-school boys, who died of diphtheria Nov. 22.—Deborah K. Reber, Ridgely, Md., Dec. 7.

MICHIGAN.

Beaverton.—Our congregation met in council Dec. 5, with Eld. Wm. Neff presiding. Two letters were received and two granted. Our Sunday-school and Christian Workers' Society were reorganized. Bro. David Mote was chosen superintendent of the advanced department; Sister Olive Miller, superintendent of the primary department; Sister Alfred Ohmart, superintendent of the cradle roll; Sister Mary Mote was elected president of the Christian Workers' Meeting. The following church officers were elected for one year: Bro. Andrew Long, clerk; Bro. Chas. Early, treasurer; Bro. Wm. Nash and Sister Olive Miller, Messenger agents; Sister Ethel Whitmer, Messenger correspondent; Sister J. E. Kauffman, chorister.—Katie Paterson, R. D. 1, Beaverton, Mich., Dec. 8.

Elmdale.—Our church met in council Dec. 5. The adjoining elders, Brethren P. B. Messner and J. H. Pike, of Indiana, were with us. Our elder, Bro. S. M. Smith, presided. Eld. S. M. Smith was chosen to take the oversight of our church for the coming year. Bro. F. W. Blough, of Indiana, was with us. Bro. G. R. Lee, reflected clerk; Bro. W. H. Blough, reflected treasurer, the writer, reflected correspondent. Bro. F. J. Wieland was reelected president of our Christian Workers' Meeting. Sister Lizzie Whitmer was chosen chorister, and the writer was elected treasurer.—Stephen Weaver, Clarksville, Mich., Dec. 10.

Grand Rapids.—Since our last report we have been progressing very nicely. Dec. 2 we met in council, with Bro. J. E. Uery present. Bro. M. M. Chambers was chosen Sunday-school superintendent and Bro. Harold Chambers was appointed secretary. Sister Hall was elected correspondent. The writer, cradle roll superintendent; treasurer, Bro. Jonas Overholt; Bro. M. M. Chambers, church chorister and president of the Christian Workers' Society; Bro. James Overholt, church treasurer. One member was restored to fellowship. Bro. C. L. Wilkins, of Michigan, was appointed as corresponding elder of this church.—(Mrs.) Carrie Elliott, 26 Cutler Avenue, Grand Rapids, Mich., Dec. 8.

Sugar Ridge.—Our congregation met in council Dec. 5. Our elder, Bro. J. H. Harshbarger, presided. Bro. W. L. Harter was reelected Sunday-school superintendent. Bro. J. H. Harter, superintendent of the home department; Sister Flo Harter, superintendent of the cradle roll; Sister Lorena Williams, president of our Christian Workers' Society. Our Sisters' Aid Society was granted the privilege of papering the churchhouse. A love feast was held on the evening of Nov. 22, after which a collection of \$5 was taken for missions. We expect Bro. Harshbarger to move into our District next spring. We trust that our churches in Michigan will be well represented at our Bible Normal, to begin Dec. 20.—Mary E. Teeter, Scottville, Mich., Dec. 8.

MINNESOTA.

Minneapolis (First Church of the Brethren).—Yesterday we had another sermon for the children and young people. All the Sunday-school children remained in the church. The services another man applied for baptism, and arrangements were made for baptismal services at three o'clock. For the last three Sundays the church rejoiced to see others join her ranks by baptism. The Sunday-school is busy, and happily looking forward to the Christmas season, having at 7 o'clock on Sunday evening before Christmas, in the churchhouse—Jesse Stoner, 1126 Twenty-sixth Avenue, North, Minneapolis, Minn., Dec. 7.

Winona.—Today was a day of rejoicing when a mother and her son were received into the church by baptism. Others are being baptized from the kingdom. We are hoping and praying that he who calls them may not be turned away. Jan. 3 Bro. J. F.

Souders, of Preston, Minn., will begin a series of meetings at this place. We hope for an outpouring of large blessings.—H. F. Richards, of W. Virginia, W. Va., Dec. 10.

Worthington.—Our quarterly council was held Dec. 5, with Bro. Joshua Schechter presiding. One letter was granted. Our Sunday-school was reorganized, with Bro. Frank Williams, superintendent; Sister Bertha Schulz, secretary and treasurer. Sister Lela Schuchman, Sunday-school superintendent of the cradle roll. Christian Workers' officers were elected, with Bro. Ernest Edstrom as president, and Sister Elsie Finckh as secretary-treasurer. The Christian Workers are supporting a native worker in India. Our missionary money will be sent to World-wide Missions, this quarter. Thanksgiving services were held at this place. The offering, amounting to \$11.11, was sent to the Bethany Bible School. Our teacher-training class has again begun work. We meet once a week at the homes of the members of the class. We are now studying the "Teacher."—Minnie Schechter, Worthington, Minn., Dec. 7.

MISSOURI.

Centerville.—Our church held her quarterly council Nov. 25, with our elder, Bro. Mohler, presiding. We chose Bro. J. M. Elliott as our presiding elder for the coming year. On Saturday, Nov. 28, our aged sister, Eliza Strawsburg, was laid to rest after living a useful life of fourscore years. Her smiling presence will be greatly missed by all her family and friends. —Elda Gauss, Centerville, Mo., Dec. 7.

Dry Fork.—Our series of meetings closed on the night of Nov. 29. Bro. O. H. Feller delivered his messages in the power of the Holy Ghost. He preached twenty-six sermons. Nine were made to feel the need of a Savior. Eight of them put on Christ in baptism; the other one was restored. Others seem to be near the kingdom. The membership has been greatly built up at this place. We ask an interest in the prayers of God's people, that the good work may continue.—Walter Weimer, D. 6, Carthage, Mo., Nov. 30.

South St. Joseph Mission.—We read how our people are well blessed with plenty and to spare and how ably they are helping the poor Belgians. The time for giving, as a memorial of the birth of our Lord, is close at hand and we are thinking how we might help our poor during this time. Work is very scarce and men are roving around, trying to find work to support their little ones. They are finding so little that the situation is becoming desperate, and we wish you to know it. There are many opportunities for doing good, but we have nothing to give, except the word of God. We have no money, and many are poorly clad and clothed, even some of our members, so, if you feel like making a free-will offering, we stand ready and willing to receive it and place it to the best possible good. If we get sufficient supplies, we want to carry a well-filled basket of food to the very poorest and worthy we could do it. —Bro. J. M. Huffman, 502 Kentucky Avenue, St. Joseph, Mo., Dec. 9.

NEBRASKA.

Bethel.—At our council, held last Saturday, the members were well represented. All our officers were elected for next year. Bro. Edgar Rothrock was chosen as our elder in charge for another year. Bro. Frank Beck, secretary. Bro. Ross Lichty, church treasurer. Bro. Frank Beck was also chosen superintendent for our Sunday-school; Sister Maude Way, superintendent of the primary class; Sister Mary Hieny, superintendent of the cradle roll. Officers were also elected for the Christian Workers' Meeting. Bro. J. M. Huffman, of the Messenger correspondent. Six letters were granted at this meeting. We expect to have a Christmas program on the Sunday after Christmas, and a Bible Institute the first three days in January, to be conducted by Bro. A. J. Culler, of McPherson, Kansas. Our Christmas Meeting was well attended, and we had a very enjoyable meeting. The offering given at this meeting was \$44.33 for World-wide Missions. The primary Sunday-school class also gave a fine collection of money, food and clothing for the poor in the Omaha Mission.—Susan Rothrock, Carlisle, Neb., Dec. 8.

Kearney.—Thanksgiving of this year will long be remembered by all of us. At 10:30 A. M. we met at the church and enjoyed a sermon by Bro. P. A. Nickey on "Things We Should Be Thankful For." After the sermon a thank-offering of about \$15 was given to our elder, Bro. Tawzer. All had a time with the word of God. The offering was \$15.00, after which many baskets were sent to the homes of those who could not meet with us. In the afternoon a program of interesting topics was rendered. Many good suggestions were given on each subject, which resulted in the organization and revival of the weekly prayer meeting. Since our last report one of our Sunday-school boys has confessed Christ in baptism. Others are near the fold. We are looking forward with fond anticipations to our meetings, to be held in January. Dec. 6 Dr. Barbara Nickey gave us a talk on missions, instead of having the usual morning service. —Mary E. Whitney, 1622 Second Avenue, Kearney, Neb., Dec. 7.

NORTH DAKOTA.

Berthold.—Our church met in council today, with Eld. C. H. Petry presiding. The entire corps of officers for the coming year was elected. Bro. John Longenecker was chosen elder in charge for another year. Bro. John Longenecker was elected Sunday-school superintendent. We decided to install a gas-lighting system, and to put carpet in the aisles. We also made a number of other improvements. Our Sunday-school reorganized its work recently. We have two graded Bible classes—one for adults, and one for young people. They are studying the Bible by books, beginning with Genesis, instead of having the intermediate lessons. The primary department is using Bro. Wileand's Graded Lessons. The outlook is encouraging for a needed spiritual revival among us.—S. S. Petry, Berthold, N. Dak., Dec. 6.

Carrington church met on Thanksgiving Day for services. Each one was given a chance to take part, and to tell what there was to be thankful for. A collection was taken up for the World-wide Missions. The offering was \$15.00. The members and the comforters to the Minot mission.—Sadie B. Plock, Carrington, N. Dak., Dec. 8.

OHIO.

Ashland.—Dec. 1 we closed a very successful revival in the Lima church. The membership was wonderfully revived and strengthened. Three were added to the church. It filled our hearts with joy to see them coming back to the Father's love and home. Brother and Sister C. S. Lehman have charge of the church here, and are doing a good work. They appreciate the efforts of the brethren and made between fifty and sixty calls during these meetings, which had a telling effect.—W. A. Wiley, Ashland, Ohio, Dec. 8.

Beer Creek church met in council, with Eld. John Beeghly presiding. The spirit of the meeting was very good. The following officers were elected for the coming year: Bro. Ivan Erbaugh, Sunday-school superintendent; Bro. Uriah Garber, trustee; Sister Dora Beeghly, recording secretary; Bro. Frank Blessing, Messenger agent; Bro. Ivan Erbaugh, church chorister; the writer, Messenger correspondent. Bro. Frank Blessing was elected a vacationer to the Temperance Committee. Bro. Parker Filburn was elected a member of the Missionary Committee, and Bro. Joseph Long a member of the Finance Committee. Our Christian Workers' Society was given the privilege to select their own officers. The report given by Sister Filburn regarding the Society's work was very good. Other good reports were given by various committees.—Omy K. Erbaugh, Dayton, Ohio, Dec. 9.

County Line.—We met in council Dec. 5. Bro. D. D. Thomas presided. Sunday-school officers were elected for this year. Bro. Martin Eberhart as president, and Bro. J. H. Thomas as secretary. Dec. 6 Brethren Manly Deeter and J. A. Guthrie

were with us. Bro. Deeter gave a good talk.—Bessie L. Guthrie, LaFayette, Ohio, Dec. 7.

Dayton.—The meetings, begun by Bro. J. H. Cassidy, of Huntington, Pa., are still in progress. It will be a long time before the afterglow of Bro. Cassidy's meetings fades out of our skies. May God keep him for mighty service in the coming years. Our own pastor, Brother G. W. Flory, the power of the Gospel, and souls were impressed by the power of the Gospel, and souls were impressed by the power of the Gospel, and souls were impressed by the power of the Gospel. One sermon on the judgment was a thrilling appeal for righteous living and a number accepted the invitation and came forward to join the church. Men and women whom we had been unable to reach before this time, came with their families. The interest was intense. Many meetings were held in the Sunday-school and all remained for church. Brother Flory preached on the crucifixion of Christ, his power to uplift poor fallen humanity—a spiritual dynamic; every heart was thrilled. When at the close of his sermon, he gave an invitation 51 applicants for membership came forward.—Elizabeth D. Rosenberg, Covington, Ohio.

Donnels Creek.—We just closed a very spiritual three weeks' series of meetings, conducted by Bro. Charles L. Flory, of Pleasant Hill, Ohio. He labored earnestly and did much visiting. Eight were baptized. Bro. J. A. Cramer, of Dayton, Ohio, was present the greater part of the time and led the singing. Our council was held Dec. 5. Three letters were received and five granted. Bro. J. D. Funderburg was elected superintendent of the Donnels Creek Sunday-school. Bro. Cyrus Funderburg, of Dayton, Ohio, was elected secretary. Sister Emma Kilmer, and Brethren Ira Hoak and Oscar Pendleton were designated as nominees from whom the Springfield Sunday-school is to elect a superintendent and an assistant. Bro. Cyrus Funderburg, and Bro. George W. Funderburg, both of R. D. 1, Springfield, Ohio, were elected to the ministry, and Bro. Funderburg and wife were installed. Bro. Barnhart being absent, his installation was deferred. The adjoining elders present were Brethren J. C. Bright and David Leatherman.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Dec. 8.

Hicksville.—Our interesting two weeks' series of meetings, conducted by Bro. William McKimney, of Leroy, Mich., assisted by Bro. Jay Hornish as leader of song service, was brought to a close on Sunday evening. Seven were received into the church. Others are almost persuaded.—Vernon Killian, Hicksville, Ohio, Dec. 7.

Logan church met in council Dec. 5, with Eld. A. Miller presiding. Two letters were received and two were granted. The following officers were elected for one year: Bro. A. Miller, elder in charge; Bro. James Tammill, Sunday-school superintendent; Bro. H. H. Barker, secretary; Bro. J. M. Huffman, Messenger agent; Sister Almada Yoder, cradle roll superintendent. Sister Sophia Huber, Bro. Jesse Yoder and the writer are the members of the Missionary Committee. Sister Almada Yoder and Brethren James Tammill and J. M. Wren constitute the Temperance Committee. The committee reported that on Nov. 29 we were pleased to have with us Sister Josephine Powell. In the evening she told us of some of the conditions of the women in India. Dec. 6 Brother and Sister J. M. Pittenger and family, and Sister Powell were with us. Sister Pittenger gave a short talk to the church at the home of the Sunday-school. Bro. Pittenger filled the appointments both morning and evening. We certainly ought to be willing to make greater sacrifices, since having the needs of the field presented to us by these dear workers. Our work is moving along nicely, and the interest in growing rapidly. The efficient service of our pastor, Bro. H. H. Barker, and his wife, Bertha L. Yoder, R. D. 5, Box 15, Bellefontaine, Ohio, Dec. 8.

May Hill church recently enjoyed a series of meetings, held by Bro. J. O. Garst, of Dayton, Ohio. He came Nov. 24, and closed with the morning service Dec. 4. He preached the Word with his characteristic force and power. The inclemency of the weather prevented a general attendance of the people, and then, too, two revivals were in progress in adjoining neighborhoods. The interest was good, considering the above features. There were no additions to the membership. On the evening of December 1st, Bro. Garst preached at Marble Furnace, as the writer had an appointment for that place in his regular work. On Monday evening Bro. Garst preached for the members at the Strat Creek Valley church. He received into office the wife of one of our deacon brethren, who had been installed in their marriage.—Van B. Wright, Sinking Spring, Ohio, Dec. 10.

Swan Creek.—Nov. 22 Bro. W. J. Barnett, of Marion, Ohio, began a series of meetings at this place, which continued two weeks. His sermons were very instructive and spiritual. Though the attendance was not so large, yet we feel that much good has been accomplished. Dec. 5 we met in council, with Eld. D. G. Berkebile presiding. Church and Sunday-school officers were reelected. Bro. D. G. Berkebile was chosen elder in charge for one year; Bro. John Stutzman, church clerk; Sister Sarah Stutzman, church correspondent; Bro. Stutzman was also elected Sunday-school superintendent for the West; with Sister Lily Vonla as secretary-treasurer; Sister Libbie Hall, superintendent for the East house, with Sister Pearl Berkebile as secretary-treasurer for the East house. The writer was chosen church correspondent for the East house. Brethren Charles Spry and Benjamin Morningstar are our missionary solicitors. Two letters of membership were granted. We decided to hold a love feast on Christmas Day, Dec. 25, at 10 A. M., in the West house.—Nancy E. Smith, R. D. 6, Fauson, Ohio, Dec. 8.

Winnebago.—On Dec. 13, we met in council, with Eld. Samuel Sprankling presiding. A Christian Workers' Meeting was organized, and other business transacted. Bro. Wm. Bixler held meetings for several nights at Comet, a short distance from here. The interest and attendance were good, but on account of unfavorable weather and Bro. Bixler's engagements at other points, the meetings were brought to a close.—Leroy Holl, New Berlin, Ohio, Dec. 7.

PENNSYLVANIA.

Conestoga church held Thanksgiving services at Bareville. Our home ministers did the preaching. We took up an offering for the Belgian sufferers. The Sewing Circle also donated a box of clothing to be sent there. We held our council Dec. 8. Bro. S. H. Hertzler presided. One certificate was granted. The Temperance and Christian Workers' Societies made their reports, which showed that they are at work. Three young souls applied for membership, and were received as applicants for baptism. Bro. S. R. Wenger was reelected superintendent of the Earville Sunday-school, and Bro. D. S. Moyer, superintendent of the Bareville school. The committee reported that the work of the new churchhouse, which they are getting ready to build in the spring, —(Mrs.) Sallie Pfautz, Bareville, Pa., Dec. 9.

Falling Spring.—Bro. Chas. Stearns, of Greencastle, Pa., closed a two weeks' series of meetings at the Brown's Mill church on Nov. 22. The members were greatly strengthened and encouraged by his earnest, forceful sermons. Two were added to the church by confession and baptism. The brethren of the Shady Grove church, in this congregation, engaged Bro. George Starns, of Denton, Md., to conduct a revival meeting, but through sudden illness he could not be with them. Bro. David Petre, of Broadfording, was secured but remained one week only. His practical, uplifting sermons were a blessing to all who heard him.—Mrs. Barry T. Fox, Shady Grove, Pa., Dec. 8.

Indus Creek.—Brethren J. M. Price and Elmer Moyer preached our Thanksgiving sermons. We took an offering for home mission work, amounting to \$37.33. Dec. 5 the church met in quarterly council. It was of a business nature, and no special resolutions were made. Bro. J. M. Price and A. Price were reelected superintendents; Bro. Jacob Price, secretary and treasurer. Our missionary solicitors' collection was

\$37.33,—half for World-wide and half for home missions.—Hannah R. Shisler, Vernfield, Pa., Dec. 7.

Lancaster City.—Nov. 15 we enjoyed a very spiritual love feast. A number of visiting ministers were present. Bro. George Weaver officiated. Our church assembled in worship on the evening of Thanksgiving Day. Bro. John Schlosser delivered the sermon. An offering of \$24.60 was lifted for the Belgian sufferers. On Sunday, Dec. 6, Bro. Adam Hollinger and wife, of Harrisburg, Pa., were with us. Bro. Hollinger preached two very interesting sermons.—Leah N. Phillips, 227 Lancaster Avenue, Lancaster City, Pa., Dec. 8.

Lower Conowingo.—Nov. 28 we convened in council at the Wolgumuth house. Our elder, Brother C. W. Cook, presided. Bro. John Raffensberger was reelected trustee for the Wolgumuth house. Sunday-school officers were elected for the same place, with Bro. S. S. Shaffer as superintendent, and Bro. Chas. Burral as secretary. Bro. Roy Cook was chosen church secretary. Bro. J. F. Button, of Bristol, Va., held two sermons series of meetings at the Wolgumuth house, closing the meetings Nov. 29. Our next council will be held at the Bermudian house April 7.—G. W. Harlacher, Dover, Pa., Dec. 5.

New Freedom.—Eld. Daniel Bowser, of York, Pa., began a series of meetings at New Freedom, Pa., Nov. 22 and continued till Dec. 6. He delivered eighteen good sermons with a telling effect. The weather was all that could be desired, except the last day, which was rainy. The attendance was good and the interest continued to grow from start to finish. The church has been much strengthened. We held two sermons on the cost.—J. H. Keller, Shrewsbury, Pa., Dec. 7.

Pleasant Hill.—Last evening closed our series of meetings at this place, conducted by Bro. Hiram E. Kaylor, of Elizabethtown, Pa. He came to us Nov. 21, and preached, in all, fourteen interesting and instructive sermons. Two were added for Christ. Our Thanksgiving offering for Home and Foreign Missions was \$57.—Amanda K. Miller, R. D. 2, Spring Grove, Pa., Dec. 7.

Quemahung church convened in council at the Maple Spring house Dec. 5. Eld. P. J. Blough presided. Brethren H. D. Blough, W. B. Gilbert and I. J. Moon were chosen as a committee to make arrangements for our coming District Meeting. Bro. J. W. Rummel was elected a member of our District committee. The committee decided to give our surplus home mission money to the missions of St. Wendel, Pennsylvania. Our Sunday-school was reorganized a few weeks ago, and Bro. J. W. Rummel was reelected superintendent; Bro. Wm. S. Thomas, superintendent of the home department; Sister J. W. Rummel, superintendent of the cradle roll. Our school is awake to mission work. We have decided to support two orphans in India, and have been assigned two orphans. We are arranging for a two-days' Bible Institute, to be held at this place in the near future.—William D. Rummel, R. D. 1, Holsopple, Pa., Dec. 7.

Rockton.—Our church was dedicated Dec. 8, at 10:30 A. M. Eld. A. Fyock preached the sermon, assisted by Eld. Geo. Cleaver, of Grampian, Pa., Bro. Daniel Berkey, of Indiana, and Bro. B. F. Walsh, of DuBois, Pa. A number of visiting brethren and sisters from neighboring congregations were present, as well as a large number of friends from Rockton and vicinity. Our new churchhouse is brick-cased, the ceiling is lined, and the sides plastered. It has a basement with cement floor. There will be Sunday-school rooms, both on the main floor and in the basement, heated by a furnace. Over 200 were present on Sunday morning. We are glad to see those who have so cheerfully given their time and money to help in the building of this new house.—Dallas B. Kirk, Rockton, Pa., Dec. 7.

Snake Spring.—Bro. Levi Rogers, of Alum Bank, Pa., commenced a series of meetings at Snake Spring, Pa., Nov. 24, and continued the services for two weeks. He preached twenty plain, practical sermons. The best of order prevailed during these meetings. Three were restored, and one was received by baptism. Bro. Rogers held one meeting at the home of our elder, Bro. John B. Barker, of Snake Spring, on account of Sister Fluke's illness, were not able to attend any of the meetings at the church.—Cyrus E. Bechtel, R. D. 1, New Enterprise, Pa., Dec. 9.

Upper Conowingo.—Bro. Ralph W. Schlosser, of Elizabethtown, Pa., presided for us at the East Berlin church on Sunday evening and Sunday morning, Nov. 23 and 29. On the afternoon of Nov. 29 we held a Children's Meeting, addressed by Bro. Schlosser. The attendance and attention were very good. On Thanksgiving Day we held services at Latimore and East Berlin. Offerings were received for home and general missionary purposes.—Andrew Bowser, East Berlin, Pa., Dec. 8.

Welsh Run.—Our series of meetings, conducted by Bro. Caleb Long, of Boonsboro, Md., closed Dec. 6. He delivered thirteen interesting and spiritual sermons.—Mary K. Fries, R. D. 2, Mercersburg, Pa., Dec. 7.

Woodbury.—Eld. D. T. Detweiler, of New Enterprise, Pa., began a series of meetings in the Snyder house Oct. 31, continuing two weeks. He preached nineteen soul-reviving sermons. The meetings were well attended. The offering for the cost, Eld. M. W. Swigart, of the Germantown church, Pa., began a revival in the Curry house Nov. 16, which continued two weeks and two days. As a result of the strong and straightforward efforts, put forth by Bro. Swigart, thirteen were baptized. A number of conversions, and one was added to the church. Eld. Swigart also preached a strong sermon on the evening of Thanksgiving Day. An offering was received for home mission work. With very little exception, the weather was all that could have been desired. These meetings were largely attended.—J. C. Stayer, R. D. 1, Woodbury, Pa., Dec. 8.

SOUTH DAKOTA.

Willow Creek.—Our church met in council Dec. 5, with Bro. Grant Tooker presiding. Sunday-school and church officers were elected for the coming year. A committee was also appointed to secure an evangelist, to conduct a series of meetings here during the month of June. On Thanksgiving Day our Sunday-school gave a very interesting program, consisting of recitations, thanksgiving and testimonies, and songs. The result of several thanksgiving psalms. At the close of the program an offering was lifted for the Belgian sufferers, amounting to \$12.52. Some of the children's missionary money was also collected, amounting to \$4.75.—Ellen Haridson, Wetonka, S. Dak., Dec. 7.

VIRGINIA.

Angels Rest.—One was baptized preceding our love feast. Bro. Keith preached two sermons for us the following Sunday. Twelve persons were added to the Lord's table Nov. 14.—Abbie Vaughn, McCoy, Va., Dec. 5.

Christiansburg.—Bro. J. S. Showalter began a series of meetings at this place Nov. 27, and continued until Dec. 6. He preached twelve inspiring sermons. Two were received into the church by baptism. Bro. Henry of Daleville, Va., held two sermons at Davis Nolley, Christiansburg, Va., Dec. 8.

Cloverdale congregation has been greatly strengthened by a series of meetings, which closed Dec. 6. Eld. J. A. Dove spent one week here, preaching and organizing the members for winter work. Then Bro. M. Henry of Daleville, Va., was with us nearly two weeks in evangelistic work, which was very inspiring. He gave us some strong sermons, which were enjoyed by large audiences. During the last week the unfavorable weather hindered the work greatly. The members assisted in their personal efforts, and some of the converts, these efforts forty-five converts made the good profession. Thirty-one have been baptized, and one was restored. Others await the rite. Most of these members are young people. Our members met in council Dec. 5. Church officers were

(Concluded on Page 824.)

SPECIAL BIBLE TERM AT MANCHESTER COLLEGE, IND.

The twentieth annual Special Bible Term at Manchester College will be held Jan. 4 to 16. Brethren A. C. Wicand, A. W. Ross, S. B. Blough and Sister Stahly will be the regular instructors during the term. Brother and Sister David Hollinger, and Sister A. W. Ross will be on the program a part of the time. The evening services will be in charge of Eld. David Metzler. The subjects treated will deal with the "Life of Christ," "Missions," "Sunday-school," "Music," "Travels in Palestine," "Christian Nurture" and "Personal Work."

Those on the program need no introduction. We expect a good meeting and invite all to be with us. There will be ample provision at a moderate cost for all who attend. Bring your Bibles and "Kingdom Songs." For further information address the undersigned.

North Manchester, Ind., Dec. 8. Otho Winger.

FINANCIAL REPORT

During the month of October the General Mission Board sent out 96,213 pages of literature. The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of October:

WORLD-WIDE.

Indiana—\$289.84. Bethany, \$64; Union Center, \$31.95; Blue River, \$51; West Goshen, \$60.37; Cedar Creek, \$2; Nora M. Shively, \$10; Ella Kaufman, \$17; J. H. Fike (marriage notice), 50 cents; Clear Creek, \$22.37; Geo. L. Studebaker (marriage notice), 50 cents; D. A. Hummer (marriage notice), 50 cents; A. Deaf-mute Sister, 25 cents; A. Brother, \$32; D. L. Barnhart, \$5; Chas. E. Johnsonbaugh, Anderson, \$5; Edna O. Anderson, \$10; Daniel Barnhart, \$1; J. A. Miller (marriage notice), 50 cents; John W. Root (marriage notice), 50 cents; Geo. L. Studebaker (marriage notice), 50 cents. Ohio—\$188.36. Sugar Creek, Pleasant View, \$62.65; Baker, \$13.10; Wyandot, \$11.03; County Line, \$9.36; Lick Creek, \$7.25; Lima, \$7.25; Ross, \$3.45; Postage S. S., \$5.51; P. W. Lentz, \$20; J. A. Foley, Sugar Creek, \$1; Harriet R. Swihart, \$1; Samuel Driver (marriage notice), 50 cents; Wooster, \$12.10; J. T. Kimmel (marriage notice), 50 cents; Salem, \$38.60; Beech Grove S. S., \$1.84; The Lord's Share of Uncle John's Earnings, 17 cents; Maria Allick Gilbert, \$1; John T. Hay, \$1; Van B. Wier (marriage notice), 50 cents; J. W. Welter (marriage notice), 50 cents. Pennsylvania—\$154.89. Scalp Level, \$25.72; Manor, \$21.25; A. J. Beeghly (marriage notice), 50 cents; Lewistown and Maitland, \$8.44; Spring Run, \$7.90; Mrs. Rachel Kinsel, Altoona, \$1; Fairview, \$2; Pauline Seese, \$2; Lost Creek, \$14.78; Solomon Strasser, \$6.30; Mrs. G. H. Arbestadt, \$1; Geler Memorial, \$50; Upper Dublin, \$14. Virginia—\$109.36. Lydia F. Whisler, \$1; Rebecca F. Miller, 50 cents; Mt. Olivet S. S., \$3.90; John H. Poff, \$1.05; Beaver Creek, \$26.64; Bridge-water, \$25; Back Creek, \$2.37; Pleasant Valley, \$1; Leon Gene, \$2.50; John W. Cline, \$5; C. P. Cline, \$2; D. B. Showalter, \$2; John T. Wright, \$2; S. F. & B. V. Miller, \$2; Sue Landes, \$2; Susan J. Riche, \$2; S. W. Long, \$1; Eliza J. Miller, \$1; L. M. Holler, \$1; W. D. Harlow, \$1; Lydia Pifer, \$1; Mary E. Garber, \$1; J. R. Coffman, \$1; Mary C. Miller, \$1; L. H. Adams, \$1; N. A. and Lydia A. Evans, \$2. Middle District of Missouri, \$59.28. Illinois—\$49.08. Brethren Mission Fund, Mt. Morris, \$32.62; Mrs. Katie M. Myers, \$10; Mrs. D. T. Gray, \$1; Samuel J. Lehman, 35 cents; Woodland, 11 cents; Mary E. Blower, \$5. Maryland—\$7.65. West Browns-ville S. S., \$5; W. H. Brown, \$2.40; A. J. Culler (mar-riage notice), 50 cents. Michigan—\$36.65. Wood-land, \$13.40; New Haven S. S., \$16.25; Martin Hardman, \$7. North Dakota—\$22.27. Canada, \$22.27. West Virginia—\$17.33. Georges Run S. S., Old Furnace, \$11.50; R. E. Reed, \$5.83. Iowa—\$21.45. D. J. Zolsing (marriage notice), 50 cents. Gertrude Zug, \$8.45; D. Earl Brubaker, \$2; Wm. H. Wertebaker (marriage notice), 50 cents. Kansas—\$9.20. Sarah Horting, \$5; G. W. George, \$1; C. A. Shank (marriage notice), 50 cents; U. S. Brillhart (marriage notice), 50 cents; Laura J. Folger, \$2.00; A. J. Culler (mar-riage notice), 50 cents; J. B. Bower (marriage notice), 50 cents. Louisiana—\$7.00. Friends, Roanoke, \$4; Loyd Smith, \$1; Robert Lewis, Roanoke, \$1; David Parsons, Roanoke, \$1. Wisconsin—\$6.50. John Kaiser, \$6.50. Iowa—\$5.22. I. W. Brubaker (marriage notice), 50 cents. Minnesota—\$3.65. Lewis S. S., \$3.65. Nebraska—\$3.05. B. P. Smith, \$2.50; Sarah McFerrer, 50 cents. Canada—\$3.00. Sharon S. S., \$2.50; Luther Shatto (marriage notice), 50 cents. Colorado—\$2.00. D. M. Mohler, \$2. South Carolina—\$1.60. Mill Creek S. S., 50 cents; J. I. Branscom, \$1. Oklahoma—\$2.00. Edith Williams, \$2.00. Marriage notice, 50 cents. Washington—\$1.50. Mr. and Mrs. W. H. Leavelle, Wenatchee, \$1; R. P. Hiner (marriage notice), 50 cents. Oregon—\$0.50. E. Maurer (marriage notice), 50 cents. Idaho—\$0.50. B. J. Fike (marriage notice), 50 cents. Total for the month, \$397.99; previously received, \$26,384.32; for the year so far, \$27,782.31.

INDIA MISSION.

Indiana—\$25.00. Phoebe Lee, \$25. Pennsylvania—\$10.20. Elk Lick Missionary meeting, \$10.20. Minnesota—\$3.50. H. C. Reeves, \$3.50. North Dakota—\$2.50. Mrs. J. W. Fitz, Cando, \$2.50. Ohio—\$1.90. The Lord's Share of Uncle John's Pension Check, \$1.90. Illinois—\$0.83. Elgin, 50 cents; Wood-land, 33 cents. Nebraska—\$0.50. S. B. Lemon, 50 cents; M. Kindig, 25 cents. Total for the month, \$44.93; previously re-ceived, \$348.83; for the year so far, \$393.36.

INDIA ORPHANAGE.

Kansas—\$40.55. Everett Ankerman, \$10.55; Mrs. Clara T. Brandt and daughter, \$5; Sunshine Class, Bloom Congrega-tion, \$25. Ohio—\$36.62. Silver Creek C. W., \$18.62; Young Sisters' Class, Silver Creek, Hickory Grove, \$20. Texas—\$25.00. Marvel S. S., \$25. Pennsylvania—\$24.00. Harrisburg A. S., \$24.00. Sister J. M. Miller, \$24.00. Marriage notice, \$2.00. Seulah Manahan, \$20. Washington—\$10.00. Sunnyside S. S., \$10. Michigan—\$8.00. Sunfield, \$8. North Dakota—\$5.00. A. Brother and Sister, \$5. Iowa—\$5.00. South Keokuk S. S., \$5. Total for the month, \$174.17; previously received, \$1,529.68; for the year so far, \$1,703.85.

INDIA BOARDING SCHOOL.

California—\$71.00. Glendora, \$71. Indiana—\$25.00. Spring Creek, \$25. Missouri—\$25.00. T. N. Class, North Bethel, \$25. Kansas—\$6.25. White Rock C. W., \$6.25. Total for the month, \$127.25; previously received, \$766.02; for the year so far, \$893.27.

INDIA NATIVE SCHOOL.

Virginia—\$5.60. Linville Primary Class, \$5.60. Iowa—\$5.60. The Sisters' Class, Panther Creek S. S., \$5.60. Total for the month, \$11.20; previously received, \$132.46; for the year so far, \$143.66.

INDIA HOSPITAL.

Illinois—\$15.00. Bethel Bible Class, Naperville S. S., \$15. Total for the month, \$15; previously received, \$220.06; for the year so far, \$235.06.

CHINA MISSION.

Indiana—\$37.00. Anna Lee, \$25; Chas. Ellabarger, \$2. Pennsylvania—\$20.02. Roversford, \$5; Roversford S. S., \$14.02. Minnesota—\$15.00. Irving M. Reiff, \$15. Michigan—\$6.07. Sunfield C. W., \$6.07. Oklahoma—\$0.02. Big Creek C. W., \$6.02; Billings C. W., \$3. North Dakota—\$2.50. Mrs. J. W. Fitz, Cando, \$2.50. Iowa—\$1.00. Ottumwa Young People's Meeting, \$1.00. Massachusetts—\$0.50. McFerrer, 50 cents; M. Kindig, 25 cents. Illinois—\$0.58. Woodland, 58 cents. Total for the month, \$31.96; previously received, \$668.50; for the year so far, \$700.58.

SOUTH CHINA MISSION.

California—\$8.25. Boyle Heights, Los Angeles, \$1.46; Los Angeles C. W., \$6.80. Total for the month, \$8.25; previously received, \$65.75; for the year so far, \$74.

CHINA ORPHANAGE.

Pennsylvania—\$23.76. Carson Valley, \$30.07; Willing Work-ers' Class, Carson Valley S. S., \$3.69; Sister J. C. Miller, Tyrone, \$2; Ephrata C. W., \$10. Oregon—\$5.00. Myrtle Point Evergreen S. S., \$5. Total for the month, \$23.76; previously received, \$357.21; for the year so far, \$380.97.

CHINA BOYS' SCHOOL.

Kansas—\$10.00. Larned South Side Mission Circle, \$10. Illinois—\$6.32. Douglas Park, Chicago, \$6.32. Nebraska—\$6.25. Davenport A. S., \$6.25. Ohio—\$5.02. Salem A. S., \$2.50; Proceeds Uncle John's Waste Basket, East Dayton, \$1.32; Proceeds Uncle John's Waste Basket, \$1.50. Oregon—\$5.00. Mohawk Valley A. S., \$5. Virginia—\$2.50. Dayton A. S., \$2.50. Total for the month, \$35.03; previously received, \$172.27; for the year so far, \$207.36.

CHINA GIRLS' SCHOOL.

Indiana—\$37.00. New Salem A. S., \$20. Bro. and Sister Josiah Brower, \$7. Ohio—\$7.50. West Dayton S. S., \$5; Salem S. S., \$2.50. Illinois—\$3.33. Douglas Park, \$3.33. California—\$5.75. Pearl and Olive W. Decher, \$3.75; Mistle Trout, \$2. Michigan—\$6.00. Woodland C. W., \$5. Virginia—\$2.50. Dayton A. S., \$2.50. Total for the month, \$54.08; previously received, \$276.50; for the year so far, \$330.58.

CHINA HOSPITAL.

Indiana—\$59.45. Markle, \$15.82; Salomonie S. S., \$24.41; Mrs. Philip Amick, \$5; Locust Grove C. W., \$9.22; Blanche Rinehart, \$5. Maryland—\$15.00. Broadford C. W., \$15. Ohio—\$5.00. A. Sister, Sugar Creek, \$5. Pennsylvania—\$5.00. Lewistown S. S., \$5. Total for the month, \$54.45; previously received, \$113.43; for the year so far, \$167.88.

SUNDAY-SCHOOL EXTENSION.

Tennessee—\$6.00. Meadow Branch S. S., \$6. Illinois—\$3.80. Lamotte S. S., \$3.80. Total for the month, \$9.80; previously received, \$54.45; for the year so far, \$64.25.

CHURCH EXTENSION.

Pennsylvania—\$2.00. Pauline Seese, \$2. Total for the month, \$2; previously received, \$12.25; for the year so far, \$14.25.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Bridges-Cool.—At the residence of the bride's parents, near Beaverdam, Ohio, Nov. 26, 1914, Bro. Emmert Michael Bridges and Sister Florence Christen Cool, both of Allen County, Ohio, were united in matrimony.

Lukehart-McMillen.—By the undersigned, at the home of the bride, Nov. 26, 1914, Clair Lukehart, of Plumville, Pa., and Sister Blanche McMillen, of Marion Center, Pa.—G. K. Walker, R. D. 1, Shelocta, Pa.

Zimmerman-King.—By the undersigned, Nov. 26, 1914, at the home of Brother and Sister William King, near Farmington, Del., Mr. William H. Zimmerman and Sister Fannie V. King, also, at the same time and place, Mr. Norman P. Sterner and Sister Clara B. King, all of near Farmington, Del.—David Hochstetler, R. D. 1, Farmington, Del.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Biddinger, Bro. David, born Nov. 20, 1843, died Nov. 22, 1914, aged 71 years and 2 days. He was married to Mary Boyer Oct. 16, 1866. Five daughters and three sons were born to this union. Three of them preceded him to the spirit world. His wife died at the same time and place, Mr. Norman P. Sterner and Sister Clara B. King, all of near Farmington, Del.—David Hochstetler, R. D. 1, Farmington, Del.

Blickenstaff, Bro. David, born Nov. 20, 1843, died Nov. 22, 1914, aged 71 years and 2 days. He was married to Mary Boyer Oct. 16, 1866. Five daughters and three sons were born to this union. Three of them preceded him to the spirit world. His wife died at the same time and place, Mr. Norman P. Sterner and Sister Clara B. King, all of near Farmington, Del.—David Hochstetler, R. D. 1, Farmington, Del.

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Services by Elders J. M. Smith, S. M. Smith and P. B. Messer.—Stephen Weaver, Clarksville, Mich.

Carpenter, Bro. Morgan, died at his home near Bolar, Va., in the Valley Bethel congregation, Va., Nov. 26, 1914, aged 86 years, 7 months and 14 days. Deceased had been afflicted for almost five years with paralysis, and had been paralyzed during that time. A few days previous to his death he was paralyzed again, from which he never rallied. He was a faithful member of the Church of the Brethren for a number of years, and served as a deacon for several years. His wife preceded him to the grave about nine years ago. He leaves four sons and four daughters. Services by Eld. A. A. Miller, assisted by Bro. C. B. Gibbs. Text, 2 Tim. 4: 6, 7. Interment in the cemetery near by.—Vena S. Bussard, Bolar, Va.

Clingenpeel, Sister Barbara, daughter of John and Mary Clingenpeel, born in Miami County, Ind., Jan. 12, 1843, died Nov. 29, 1914, aged 71 years, 10 months and 17 days. She was married Dec. 2, 1875, to Abraham Clingenpeel, who died May 25, 1909. While yet young, she united with the Church of the Brethren, and remained faithful until death. She was anointed. She leaves one sister and five step-children. Services by Eld. A. A. Miller, assisted by Bro. Riley Montgomery, assisted by Brethren Benj. Wray and Riley Flora. Text, 2 Tim. 4: 7, 8.—Chas. E. Myer, Florida, Ind.

Coffey, Sister Mary J., daughter of Bro. S. D. Gilbert, of Ononoco, Va., and wife of Edmund Coffey, of Alto, Va., born Feb. 2, 1811, at Ononoco, Va., died Nov. 22, 1914, aged 103 years, 8 months and 23 days. Sister Coffey was a teacher in the public schools for a number of years. Twenty-one years ago she was married to Edmund Coffey. Of ten children born to her, three preceded her in death. Besides her husband, she left seven children, four sons and three daughters, and five sisters. Her mother, Martha J. Gilbert, preceded her Dec. 10, 1891; also one sister. Her parents, with their eleven children, belonged to the Church of the Brethren. Sister Coffey united with the Church of the Brethren in the Ononoco congregation in September, 1837, at the age of sixteen years, and remained faithful. She was the care of her children's units with her church, and urged her husband to live an earnest, active Christian life. Interment at Ononoco. Services by Bro. R. L. Figgers, of Ononoco, and Bro. J. C. Garber, of Buena Vista, Va.—E. E. Gilbert, Buena Vista, Va.

David, Sister Eliza, born Nov. 22, 1914, aged 80 years and 2 months. She was a faithful member of the Brethren church for more than fifty years. She was a good neighbor, faithful in all her duties, and loved by all.—Pinckney Crummett, Doe Hill, Va.

Edwards, Sister Eliza, born Nov. 14, 1914, aged 80 years and 2 months. She was a faithful member of the Brethren church for more than fifty years. She was a good neighbor, faithful in all her duties, and loved by all.—Pinckney Crummett, Doe Hill, Va.

Fite, Sister Geneva, daughter of Brother and Sister Alvin Fite, died of diphtheria at her home in Girard, Ill., Nov. 15, aged 2 years, 2 months and 4 days. Services in the home by Eld. M. Flory. Interment in Pleasant Hill cemetery.—Ethel Harshbarger, Girard, Ill.

Funk, Sister Eliza, nee Ringold, born Jan. 26, 1855, died Nov. 25, 1914, aged 59 years, 9 months and 29 days. Sister Funk united with the Brethren church about forty years ago. She was married to A. B. Funk thirty-six years ago. To this union were born four children. Three married daughters and the husband survive. Services in the Brethren church by Eld. A. M. Shapp, assisted by Eld. J. C. Forney.—U. T. Forney, Ege-land, N. Dak.

Green, Sister Gillie, born March 21, 1892, died at her home in the bounds of the Copper Hill congregation, Va., Nov. 19, 1914, aged 22 years, 8 months and 23 days. She is survived by her mother, seven sisters and three brothers. Her father preceded her in death Feb. 12, 1914. She suffered from rheumatism all her life and died of dropsy. In August, 1910, she united with the Brethren church, and remained faithful. Services at the home by Eld. D. H. Shaver, assisted by Bro. G. T. Stump. Text, 1 Peter 3: 18. Interment in the family cemetery in the home cemetery in Franklin County, Va.—Cleophas Stump, R. D. 1, Box 41, Dillons Mills, Va.

Henry, Bro. James Lewis, born near Callaway, Franklin Co., Va., May 29, 1857, died in the City Hospital at Roanoke, Va., Nov. 21, 1914, aged 57 years and 5 months. He was taken to the home of his daughter, Mrs. Hunt, and later on to the hospital. He lived one month after the accident. He was married to Sister Sarah Rettinger. Eleven children were born to them. Six of them survive. Four of them are mem-bers of the church. Bro. Henry united with the Church of the Brethren about five years ago. He is interred in the family burying ground at his home, near Poages Mill, Va. Services by Bro. J. H. Wimmer.—C. E. Eller, Salem, Va.

Henry, Sister Bettie Laura Belle, born near Poages Mill, Roanoke Co., Va., Oct. 9, 1886, died Nov. 24, 1914, at the home of her mother, at the above-named place. She was afflicted with tuberculosis for about two years. She entered fully into the service of her Master at the age of fifteen years. Sister Henry was a faithful, loyal worker in the church. Her great-est work was in the Poages Chapel Sunday-school as secretary, church teacher, and in the home. She was a devoted mother, a worker of sessions. She leaves a devoted Christian mother, three brothers and three sisters. Her father died two years ago, Interment in the family burying ground at her home. Services by Bro. J. H. Wimmer.—C. E. Eller, Salem, Va.

Hickman, Sister Eliza, nee Hite, born in the Dauphin County, Pa., April 28, 1846, died in the home of the Church of the Brethren congregation, Ind., Nov. 27, 1914, aged 69 years, 6 months and 29 days. She was united in marriage to Jacob Hess in November, 1871. To this union were born six sons and one daughter. Her husband, one son and one daughter preceded her. Sister Hess united with the Church of the Brethren ten years ago. Services at the Yellow Creek church by Eld. Frank Kreider. Text, Heb. 13: 14.—Irvin Miller, R. D. 5, Goshen, Ind.

Hite, Bro. Allen, died at his home on Rocky Ridge, in the Church of the Brethren congregation, Va., Sept. 18, 1914, aged 87 years, 4 months and 18 days. He had been afflicted for some time before his death. His wife, four sons and one daughter survive him. Bro. Hite was a member of the Church of the Brethren for several years. Services by Bro. C. B. Gibbs, assisted by Bro. E. W. Hite, of the Methodist church. Text, Acts 13: 35, 37. His remains were laid to rest beside two of his old comrades, on a lonely knoll, on an adjoining farm near his home.—Vena S. Bussard, Bolar, Va.

Jones, Sister Rebecca Jane, daughter of Luke and Elizabeth Heckman, born in Franklin County, Va., Jan. 1, 1868, died Nov. 28, 1914, aged 56 years, 10 months and 17 days. She was married to John H. Jones. She united with the Church of the Brethren soon after their marriage. In 1907 she moved with her husband and family to Brookville, Ohio, where she spent the remainder of her life. Bright's disease was the cause of her death. She died with the anointing service, and derived much comfort from the same. She peacefully fell asleep in Jesus. Her husband, seven sons and one daughter survive. Services by Bro. Joseph Robbins, assisted by Bro. E. W. Hite, of the Methodist church. Text, 1 Thim. 5: 6.—Robert Houston, Infants Home, Bolar, Va.

Keable, Robert Houston, Infants Home, Bolar, Va., died Nov. 28, 1914, aged 10 days.—Laura Saylor, Jonesboro, Tenn.

Kesner, Sister Frances, nee Eby, born June 24, 1846, died Nov. 28, 1914, aged 68 years and 5 months. She was married to George H. Kesner, Dec. 2, 1868. To this union were born three sons and five daughters, who, with her husband, survive. She was a faithful member of the Church of the Brethren. Services in the Springfield cemetery near by.—Verna Diemer, 601 Wright Avenue, Akron, Ohio.

Livinghouse, Sister Regina, born on the ocean while sailing from Holland to America Feb. 11, 1845, died at her home in Donaldson, Ind., Dec. 2, 1914, aged 66 years, 9 months and 21 days. She was married to Daniel Livinghouse July 18, 1892. Seven children were born to them. Two of them preceded her in death. In 1891 she and her companion were baptized into the Church of the Brethren, ever after being loyal members. She was anointed. Her husband and five children survive. Services at the Blissville church by Bro. J. F. Appelmann.—A. Laura Appelmann, Plymouth, Ind.

Plummer, Sister Elizabeth, daughter of George and Charity Weaver, died of paralysis, Nov. 24, 1914, aged 68 years, 2 months and 23 days. Dec. 24, 1865, she was married to Joseph Plummer, to which union were born three sons and three daughters, all of whom survive. About forty-three years ago she united with the Church of the Brethren, and was ever loyal. Services by Eld. David Leatherman. Text, 2 Tim. 4: 7-8. Interment in New Carlisle cemetery.—Viola Musselman, New Carlisle, Ohio.

Barick, Bro. Samuel, born in Sandusky County, Ohio, Dec. 8, 1844, died at his home in Ladysmith, Wis., Nov. 16, 1914, aged 69 years, 11 months and 8 days. He united with the Church of the Brethren forty-five years ago, and served in the deacon's office thirty-five years. He leaves a companion, one daughter, four brothers and three sisters. Services at Burr Oak, Ind., by Bro. J. F. Appelmann.—A. Laura Appelmann, Plymouth, Ind.

Mohrer, Bro. Howard H., youngest child of Bro. Henry and Sister Lavina Mohrer, died Oct. 31, 1914, aged 26 years, 3 months and 3 days. He was an earnest and consecrated member of the church; an active Sunday-school worker, and a faithful superintendent. He was injured by an auto truck in Cleveland, Ohio, where he was employed, and lived only two hours. He leaves his parents, three brothers and two sisters. He united with the Church of the Brethren at the age of fifteen years. Services by Eld. G. S. Strausbaugh and the writer at Zion Hill, Mahoning church, near Columbiana, Ohio.—A. W. Harrold, Columbiana, Ohio.

Secorist, Elmina J., nee Hamlin, born March 5, 1863, died Nov. 19, 1914, aged 51 years, 8 months and 14 days. She united with the Church of the Brethren in 1882. She was married to Gilbert W. Secorist June 13, 1887. To this union were born three daughters and four sons. One son and one daughter preceded her. She was almost helpless, from a paralytic stroke, for two years. Her husband, five children, four sisters and one brother survive. Services by the writer in the Scheer Brethren church, Text, 1 Thess. 4: 13-18.—D. M. Glick, Scheer, W. Va.

Seller, Bro. Henry, born in Germany May 31, 1846, died at his home near Greenwood, Del., Nov. 24, 1914, aged 69 years, 8 months and 25 days. Dropsy and heart trouble caused his death. He was a member of the Lutheran church for many years, but in June, 1913, united with the Church of the Brethren, and died in the faith of Jesus. He leaves a widow and three sons. Services by the undersigned, assisted by Eld. Eli C. Krabill and Bro. M. W. Hahn. Interment in the St. Johns-town cemetery.—David Hochstetler, R. D. 1, Farmington, Del.

Showalter, Sister Margaret E., wife of Bro. S. P. Showalter, and daughter of the late Albert and Sarah Fishback, born in Rockingham County, Va., May 13, 1857, died in the same county, Sept. 12, 1914, aged 57 years, 3 months and 29 days. Mother was a great sufferer from cancer for fourteen months, but bore her pain with much patience and Christian fortitude. During her illness communion services were held twice. The last time she expressed a desire to be anointed. Mother was a faithful member in the Church of the Brethren for about eight years, having come to this church from the Mennonite faith. Interment was made in the Mount Horeb cemetery. Services by Bro. L. A. Clifford, of the Brethren church, assisted by Bro. Joseph Bowman, of the Mount Horeb church. Besides her husband, she leaves two sons and four daughters.—Mrs. Jacob S. Swartz, Mount Clinton, Va.

Sifert, Fralin, born in Franklin County, Va., April 21, 1896, died at the home of his parents Nov. 21, 1914, aged 18 years, 6 months and 29 days. His youngest brother was playing with a gun when, suddenly, it went off and shot Fralin in the thigh. He lived only twenty-six hours after the accident. He asked all his family to pray for him. His parents, three brothers and three sisters survive. Services at the home by Eld. I. H. Shaver. Text, Luke 12: 40. Interment in the Metts cemetery near by.—Cleora Stump, R. D. 1, Box 41, Dillon Mills, Va.

Stroup, Sister Hazel, nee Garrett, wife of Lawrence Stroup, and daughter of Bro. John Garrett and wife, born in Blackford County, Ind., March 5, 1896, died Nov. 13, 1914, aged 18 years, 8 months and 13 days. Besides her parents and two sisters she leaves a husband and an infant son. She and her husband had been members of the Church of the Brethren for four years. Eld. Geo. Misher, of Cambridge, Neb., officiated. Text, Heb. 4: 9.—D. R. Hardman, R. D. 5, Warren, Ind.

Thompson, Sister Minnie Elizabeth, daughter of Bro. John and Sister Jennie Thompson, of the Slate Creek congregation, Sumner Co., Kans., died in the hospital in Topeka, Kans., Nov. 22, 1914, aged 23 years, 6 months and 6 days. She was an invalid for over two years. She united with the church in her youth, and lived a faithful Christian life until death. Services by the Brethren.—J. J. Troxel, Conway Springs, Kans.

Walker, Sister Mary Lee Ann, nee Heady, born in Brown County, Ill., Dec. 14, 1828, died Nov. 13, 1914, in the home of her daughter, at Camp Point, Ill., aged 85 years, 11 months and 7 days. She was married four times. Her husbands all preceded her in death. One daughter died in infancy. Five children survive her. She united with the Church of the Brethren at Liberty, Ill., and remained a faithful member. Services by Bro. G. O. Sutsman. Interment in the Walker cemetery.—Lillian W. Harshbarger, Liberty, Ill.

Warner, Mrs. Catherine, nee Kough, born in Huntingdon County, Pa., May 13, 1837, died Nov. 24, 1914, in the mountains, seven miles out of Orting, Wash., aged 77 years, 6 months and 11 days. In 1852 she married Isaac Bolinger, who died some years later. Two sons and one daughter survive. In 1887 she married Dr. C. K. Patterson, who died eight years later. In 1908 she married Henry Warner, who survives her. She lived isolated, on Deane Island in the Puget Sound, for twenty-seven years, but she gained many friends by her hospitality and concern for those who passed that way. She united with the Church of the Brethren when a girl. Services by the writer in the M. E. church at Orting, Wash. Interment in the cemetery near Orting.—E. Stanley Gregory, 718 S. Fifth Street, Tacoma, Wash.

Weddle, Bro. John Calvin, born in Floyd County, Va., Jan. 18, 1847, died Nov. 26, 1914, aged 67 years, 10 months and 8 days. He was married to Christena Harmon March 22, 1866. To this union were born six sons and three daughters. He was a consistent member of the Brethren church for about fifty years. Services by Bro. L. M. Weddle, assisted by Bro. A. N. Hylton at the Topeco church. Interment in the Topeco cemetery.—Lizzie Spangler, R. D. 1, Box 64, Floyd, Va.

Wilkins, Bro. Abner, born in Mathias, W. Va., Feb. 4, 1847, died of stomach trouble at his home Oct. 4, 1914. He had been ailing for some time. A few weeks before he died he was anointed. He was a faithful member of the Church of the Brethren. His wife, two sons and three daughters survive. Services by Elders L. D. Caldwell and Henry Moyers at his home. Text, 2 Tim. 4: 6-8. Interment in the home cemetery.—J. F. Caldwell, Mathias, W. Va.

Wolf, Bro. Eli, died Nov. 25, 1914, at his home at Akron, Pa., from a complication of diseases, aged 71 years. He was a long-time resident of Akron. His wife, Sister Miranda, three sons, six daughters, and one brother survive him. Services by Eld. I. W. Taylor and Bro. J. W. G. Hershey at his late home, and at the Brethren church in Akron. Interment in the Wolf cemetery.—David H. Snader, Jr., Akron, Pa.

The Home Nurse

By Dr. E. B. Lowry

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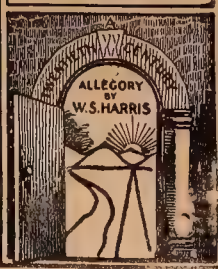
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ELGIN, ILL.

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Notes from Our Correspondents.

(Concluded from Page 821.)

elector for next year. We had a splendid Thanksgiving service, which was well attended. An offering was taken for the benefit of the Belgian sufferers, amounting to \$77.07. Our Sunday-school also contributed \$14 to the same fund. Clothing and provisions were donated and sent on the ship that recently started from Virginia.—Sara K. Dove, Cloverdale, Va., Dec. 7.

Roanoke.—Nov. 29 Prof. Hatcher, a representative of the Anti-saloon League, came to our congregation at 11 A. M., and delivered a very strong temperance sermon. An offering of about \$250 was given. Help lift the debt of the last campaign in Virginia. At the close of the evening services a brother and sister were received into the church by baptism. Dec. 6, at 11 A. M., Eld. P. S. Miller delivered a discourse on Psa. 66: 16, subject, "Publishing Salvation." At 3 P. M. the workers' class assembled. Sister Matilda Queheurst is certainly a most efficient teacher, for her class has made wonderful progress in a short time. At 7 P. M. the Trout Bible Class rendered an excellent program on temperance, after which Bro. C. E. Trout preached for us on the text, "Am I my brother's keeper?"—Lula Shickel, 630 Second Avenue, N. W., Roanoke City, Va., Dec. 8.

WASHINGTON.

East Wenatchee.—We had services on Thanksgiving Day at 10:30 A. M. Brethren Filbrun, Slaybaugh, Holmes and Stutsman each gave short talks. Nov. 22 Rev. C. S. Revelle, District Superintendent of the Washington Children's Home Society, gave us a talk on the work of their society. Our congregation will meet in council Dec. 12.—Mrs. L. J. Sellers, East Wenatchee, Wash., Nov. 30.

Wenatchee.—Dec. 5 we met in council, with Eld. A. E. Peters presiding. Five letters were read and five were granted. Bro. L. E. Ulrich was chosen elder in charge; Bro. J. F. Penrod, trustee and treasurer; Bro. L. C. Wise, clerk; Bro. D. B. Steele, Sunday-school superintendent; Bro. Galen Leavell, president of our Christian Workers' Meeting; the undersigned, Messenger agent and correspondent. Bro. Geo. F. Hilton and wife, formerly of North Dakota, are now here and will give us some meetings before going to Seattle, to take up the Chinese Mission work.—A. D. Bowman, Wenatchee, Wash., Dec. 7.

WEST VIRGINIA.

German Settlement.—Our congregation met in council Dec. 5. One letter of membership was granted. Bro. Lorenza Fike preached for us on Thanksgiving Day. The offering was \$215.20 in the German Settlement for foreign missions, and \$10 for home mission work. The offering for the Aid Society was \$23.—Pearl A. Hamstead, Elgin, W. Va., Dec. 8.

Thorn Run.—Eld. B. W. Smith, of Beaver Run, came to the Thorn Run schoolhouse Nov. 8, where he began a series of meetings, and preached each evening until Nov. 22. He delivered seventeen strong sermons. The attendance was good. Twenty-three were baptized, and seven were restored.—Minnie M. Rothrock, Martin, W. Va., Dec. 7.

NOTES NOT CLASSIFIED.

Lordsburg.—Last Sunday evening Rev. Eldredge and three of his Rescue Mission converts (now enthusiastic Christian workers) had charge of the services during our regular preaching hour. They told us how they interest the "down and outs" in the Gospel, and gave examples of the regenerating influence of the Gospel on such lives. This corps of workers came into our midst under the auspices of our District Rescue Mission Committee, which originated in the Sisters' Aid Society. Our people have charge of the services two nights each month in Rev. Eldredge's Union Rescue Mission, 606 East Fifth Street, Los Angeles, Cal.—Grace Miller, Lordsburg, Cal., Dec. 9.

Notice.—Those who expect to attend the Bible Normal, which will be held at the Big Creek church, should notice that the meeting begins Dec. 24. All trains will be met at Cushing and Ripley Dec. 23 and 24. All from a distance will be cared for while attending this meeting by members at this place.—Ralph S. Holsinger, Agra, Okla., Dec. 9.

A VISIT TO KANSAS CITY, MISSOURI.

On Thanksgiving Day we were in Kansas City, and on Sunday, Nov. 29, had the pleasure of attending the Brethren Sunday-school and church services. We received a hearty welcome, and enjoyed the services very much.

An excellent idea was obtained, while at that place, to add to the efficiency, comfort, interest and order in the Sunday-school. Near the ceiling, in the center of the room, a wire was stretched lengthwise of the room. Another wire crossed the room in the center, at right angles to the first wire referred to. From these wires blue curtains were suspended, dividing the room into four parts. This makes a separate apartment for each of the four classes, and prevents the annoyance and con-

fusion, incident to the recitations and exercises of several classes in one room. It worked admirably. No class was disturbed by any of the others. As soon as the class work was done, the curtains were run to the wall, to prepare for the general review and the exercises which followed.

On the afternoon of Thanksgiving Day we took a trip to Kansas City, Kans., across the river. There we found another church of our Brethren, presided over by Eld. Isaac Crist, who twenty-five years ago stirred us up at the Osage church, with his masterful handling of the Word, during a fine revival series. Not knowing where he lived, we failed to meet him,—very much to our regret.

It would seem that both of these churches, on opposite sides of the city, are as near the center of this great city as they could get. They are five or six miles apart, but in easy access of the great electric railway system that branches to every part of the city, and carries passengers a long way for a small sum.

J. L. Switzer.

Cartersville, Mo., Dec. 6.

BETHANY CHURCH, NORTHERN INDIANA.

As Traveling Secretary of the General Mission Board, a few days were spent in the Bethany church of Northern Indiana, at which time two missionary addresses were delivered. The church was found to be quite active along missionary lines, contributing to the General Mission Fund last year \$246.07, which amount is nearly two dollars per member.

But, like every active and wide-awake church, they are not satisfied to rest at the present mark, so, at their last council meeting, on Saturday, Dec. 5, a motion was made by one of the young ministers, earnest both in home and foreign missions, that since the church has passed the \$200 mark of giving for foreign missions, the next step should be the \$300 mark, and the best way to do this, would be to decide on something definite,—to give permanent support to a missionary on the foreign field. Immediately there were a number to second the motion. After a short discussion in the way of remarks, the motion passed without a word of objection. The next step was to appoint a committee to formulate a plan to raise the amount necessary to support a missionary.

What this church did, a number of other churches could do, if only some energetic worker would push the proposition. There are a number of churches in the Brotherhood, with a much larger membership, but it is not numbers, neither is it wealth that undertakes the great things of the church. It is prayer for the souls that are lost, and the consecration of everyday men and women, that prompt a church to accept the Father's business.

Ross D. Murphy.

SOUTHERN ILLINOIS.

(Concluded from Page 813.)

6:30 P. M.
Prayer Service.
Round Table.—I. D. Heckman.
Sermon.—Ezra Flory.
December 28, 9:30 A. M.
Periods of Child Development.—Ezra Flory.
The Study of the Bible by Books.—I. D. Heckman.
1:30 P. M.
Scripture Memorizing as Supplementary Work.—Elizabeth H. Brubaker.
Lesson Planning.—Ezra Flory.
6:30 P. M.
Stories and Illustrations.—Ezra Flory.
Sermon, Temperance. How Should a Temperance Lesson Be Taught?—Rolland N. Leatherman.
December 29, 9:30 A. M.
Bible Study.—I. D. Heckman.
Periods of Child Development.—Ezra Flory.
1:30 P. M.
Selected Memory Texts for the Different Grades.—Elizabeth H. Brubaker.
Lesson Planning.—Ezra Flory.
6:30 P. M.
The Art of Questioning.—Ezra Flory.
Sermon, Consecration.—Rolland N. Leatherman.
December 30, 9:30 A. M.
Periods of Child Development.—Ezra Flory.
Rescue Work a Necessity, Because of the Sunday-school's Partial Failure to "Win and Hold."—Rolland N. Leatherman.
1:30 P. M.
Missionary Activities.—D. J. Blickenstaff.
Comparison of the Four Gospels.—Ezra Flory.
6:30 P. M.
The Child and the Bible.—Elizabeth H. Brubaker.
Sermon. Religion of the Boy.—Ezra Flory.
Everybody welcome. Come prepared to remain throughout the Institute. Bring Bible, pencil and note book. Pray that God may make the Institute a great blessing to the Sunday-schools of our District.
Committee: G. W. Miller, O. B. Redeno, Elizabeth H. Brubaker, District Sunday-school Secretary.

ANNOUNCEMENTS

DISTRICT MEETING.
Jan. 1, Louisiana and Texas, at Roanoke, La.
LOVE FEASTS.
California.
Dec. 27, Santee.
Colorado.
Dec. 20, Colorado City.
Indiana.
Dec. 26, 5 pm, Sampson Hill, two and one-half miles southeast of Shoals, Martin County.
Kansas.
Dec. 27, Wichita, corner Eleventh and St. Francis Avenue.
Louisiana.
Jan. 2 Roanoke.
Ohio.
Dec. 19, 5 pm, Akron.
Dec. 25, 10 am, Swan Creek, West house.

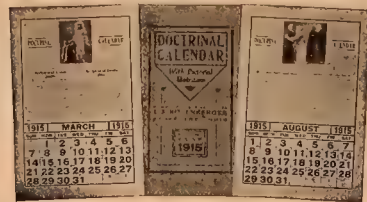
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as a Calendar, while it comforts and instructs its readers, often prompting reference to the Bible itself.

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Brother Rosenberger wishes us to announce that all the profits he gets out of the sale of this calendar will be used for the Chinese orphanage.

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THE GOSPEL MESSENGER

CHRISTMAS NUMBER

Vol. 63.

Elgin, Ill., December 26, 1914.

No. 52.

AROUND THE WORLD

Why Not Tell More of Christ?

While many religious papers, unfortunately, persist in perpetuating the Santa Claus myth, instead of emphasizing the beautiful story of Bethlehem's manger that never grows old, one of Chicago's dailies frankly espouses the cause of right teaching in the following: "Does anyone believe there would not be more of the Christmas spirit in this First Ward of Chicago if every mother in every home had made up her mind to tell of the power and influences which have made Christmas a world-holiday?" How many children in this country have ever been really taught that the observance of Christmas is based on that most significant event, by which Bethlehem's plains, on that wondrous night, were transformed into the vestibule of heaven? Should there not be more teaching of the right sort?

Arizona's Memorable Event.

—With many, New Year's Day is an occasion of convivial indulgences, rather than a day of sober reflection, leading to higher resolves and more considerate living. The State of Arizona, however, will honor itself by joining the ranks of the prohibition hosts on that day, which, beyond all question, is a most appropriate observance of the occasion. The validity of the law is likely to be severely tested, as its provisions are far-reaching and decidedly rigid. A citizen of that State is not allowed to keep intoxicants in his house—even for his private use only,—without rendering himself liable to punishment. Arizona's lawmakers evidently do not intend to compromise with the liquor traffic in any way whatever. Prohibition, with them, means exactly what it purports to be.

A Peace Congress to Convene.

All nations, including the warring powers of Europe, are to be invited to participate in the Biennial Peace Congress of the American Peace Society. The directors of the society, at their recent meeting, so determined after considerable discussion. The world possibly never stood so greatly in need of just such a gathering as it does at the present time. It remains to be seen whether a really practical turn can be given to the proposed congress, the date of which will be announced later on. A resolution, offered by Representative Slagden, of Texas, and unanimously adopted by the board of directors, denounces all agitation in favor of strengthening the military and naval establishments of the United States, declaring that "America can not advance the cause of humanity by carrying the lamp of peace in one hand, and a steadily rising and advancing sword in the other."

A Fatal Habit.

Before the judge of a Chicago court there were recently arraigned thirty-five box prisoners. Thirty-three of these were found to be confirmed cigarette smokers. The close connection between juvenile delinquency and cigarette smoking is found in the fact that many cigarette manufacturers soak their tobacco in an opium solution, which has a most debasing effect on the user, creating a perverted appetite for continuous smoking, well nigh uncontrollable. The young man who deliberately acquires the cigarette habit, virtually stamps himself a failure, morally and mentally. He is sure to become addicted to other evil habits. Parents may well give this matter most serious attention, doing all in their power to keep their sons from acquiring the pernicious and filthy habit. A word in season will be most opportune.

The Panama Canal and Temperance.

Whatever privileges any one may claim, as to "personal liberty" in the use of intoxicants, such arguments will not avail if he is in any way connected with the operating department of the Panama Canal. Col. Goethals has issued an ironclad order, as Governor of the Canal Zone, by which all persons, having any connection whatever with canal transportation, must absolutely abstain

came to the solemn Calvary scene. She told about it reverently and bravely until she came to that part of the story that describes how the cruel nails were driven through hands and feet. Then she utterly broke down and with sobs and trembling voice she murmured: "I can't tell that part. It breaks my heart." Oh, for a wider vision, a larger realization of Calvary! How it would dwarf the things of earth, and how it would exalt the heavenly verities!

Palestine's Future.

At one time the Crusaders sought, by a determined effort, to wrest Palestine from its Moslem control, but their strongest endeavors proved futile. It now appears practically settled that, whichever way the fortunes of war may terminate, Palestine will be the home of the Jews,—an independent State. Should Germany win, Turkey is pledged to relinquish its claims on the Holy Land, making it a Jewish nation under German protection. Should, on the other hand, the Allies gain the day, Palestine would at once be made an independent state, largely settled by the Jews now living in Russian Poland. Students of prophecy are looking for momentous events in the near future, being sure that God's plans, as revealed by the inspired writers, will not fail to be fulfilled just as they are recorded in the Holy Oracles.

Lazarus at Our Door.

It is stated as a fact, beyond all controversy, that at present two million persons in the United States are on the verge of dependency by reason of poverty and physical inability. This most deplorable condition is generally ascribed to the unsettled state of the business and industrial interests of our land, but must, in part, be attributed to the debilitating effects of disease, alcoholism, and physical defects. State and county authorities are compelled to tax their resources to the utmost, to afford needed relief, and even then the charitably-inclined people of our land find abundant exercise for their beneficences. To the earnest Christian who, in the spirit of the Master, "goes about doing good," these opportunities of rendering help are so many privileges of adding, to some extent at least, to the sum total of human happiness.

A Spiritual Revival in France.

"It is not what happens to you in life that matters,—it's the way in which you face it." These are the words that some one has applied to present-day religious conditions in France. In its trying hour the French nation has not only found unity, but, we are told, it has learned, out of the depths of darkness, to call upon God. It is safe to say that these two phases of national regeneration give us a fair hint of what the new France is likely to be. Whatever the past record of the country has been,—its aversion to a deeper spiritual life and its overwhelming love of pleasure,—a wave of religious fervor is now permeating the land. It was a novel sight in Paris when, recently, the great Notre Dame cathedral was crowded with kneeling worshippers, while thousands, who could not gain admittance, were kneeling on the square in front.

War Activities.

Depending upon her large navy, Great Britain hardly expected the recent attack by German cruisers upon Scarborough, Hartlepool, and Whitby,—cities along the North Sea coast,—resulting in heavy damage to property, some loss of life, and the sinking of several British vessels. On the eastern battle line a general advance by the German forces upon Warsaw is being reported, preparatory to another battle. On the western front, in Flanders and France, advances by the Allies were gained at great cost.



The Mother and the Christ Child.

"Foremost among those who, wondering, had heard what the shepherds told, was she whom most it concerned, who laid it up deepest in her heart, and brought to it treasured stores of memory. It was the mother of Jesus. These many months, all connected with this Child, could never have been far away from her thoughts. And now that he was hers, yet not hers,—belonged, yet did not seem to belong, to her,—he would be the more dear to her mother-heart for what made him so near, and yet parted him so far from her. And upon all his history seemed to lie such wondrous light that she could only see the path behind, so far as she had trodden it, while upon that on which she was to move, was such dazzling brightness, that she could scarce look upon the present, and dared not gaze towards the future."

from the "flowing cup." This order includes pilots taking ships through the canal, the captains of tug-boats, and the crews employed. Col. Goethals proved himself an efficient canal builder, and he evidently does not intend to run the risk of having any one made incompetent for his duties, in and about the canal, by the use of intoxicants. His prohibition is timely and commendable. It well deserves to be heartily commended, and practically applied throughout the United States.

"A Larger Realization of Calvary."

We were deeply impressed, the other day, by a most touching incident from the Korean mission field. All applicants for church membership in that country are carefully questioned by the missionary or pastor in charge. On one occasion an elderly Korean woman presented herself for the usual examination. Anticipating that, possibly, she might not grasp the more difficult questions, the missionary said, "Tell me what you know about Jesus." At once the Korean woman, with face aglow, began her simple story. In brief review she touched upon the chief events in the life of the loving Master, until finally she

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Heralded.

BY B. F. M. SOURS.

To the King who comes as the angel host
Their happiest message tell,
We bow in homage to own our Liege,
And to sing that all is well;
For the promises made to the bards of old
Are all in his advent kept,
And the new, new joy will sweep over the earth
O'er the hearts that erstwhile wept.

He comes, the Mighty, announced from skies
Where the heavenly angels trod;
And he comes, the Victor of all the years,
The incarnate Son of God;
And over the ages, and over the stars
The herald-angels say
Still, still, to the heart that waits its Lord,
That the Christ is born today.

O Christ-Child, low in the manger laid,
We bring our hearts to thee!
O Christ-Child, in the Bethlehem home,
We bring our gifts to thee!
And the years have rolled, and hearts have heard,
And the holiest men have knelt
At the foot of the Cross, and felt thy power,
And their lives told what they felt.

And we sing our songs, and we bring our gifts,
And we haste to follow thee,
For thou art the King of Omnipotent Love,
And thy subjects we would be.
And the years go round, and thy children sing
Of the King that we hail today,
And we tune the harps of our hearts to sing
The gladness forever and aye.

Mechanicsburg, Pa.

Gentiles Seeking Their King.

BY EZRA FLORY.

THE appearance of these mysterious magi from the unknown East followed the advent of the Messianic King. Whence they came, the route they took, how long they were on the way, the number of them are all unknown. Tradition says they were three and gives their names. It is even claimed that their bones may still be seen in a cathedral at Cologne. From these traditions of the Dark Ages we turn away to lessons for us, beyond the indefiniteness of the account.

These men are a standing lesson to the fact that outside the limits of the people of Divine Revelation, God moves on hearts, and leads seeking souls to the light in different ways. These men were led to God by their science,—such as it was. He is Lord of sciences, the highest function of which is to lead to Christ. A scientist once exclaimed, "I am thinking God's thoughts after him."

This star, a sign from heaven, was, together with its explanation, from God. The heathen's religion, with its burden of sacrifices which can never cleanse the conscience, testifies to their need of reconciliation. Their pathetic question, "Where is he?" is answered alone by the cradle and the cross. From the Gentile seer of the Old Testament, who prophesied of the star that should rise out of Jacob to this present time, these magi are a type of human wisdom in its incompleteness.

These earnest seekers from the East made straight for Jerusalem where they expected to see a city jubilant over their new-born King. But the mention of his name was an alarm to his people. Herod, a usurper,—jealous, sensual, crafty,—occupied the place of the True King. These strangers must have felt like some of our heathen who, coming to our country, see how little Christ is appreciated in the land about which they hear so much; or, like them, on seeing how little Christ is really appreciated by many Christians themselves. Their question indicates bewilderment at what they had seen in the East and what they now behold in Jerusalem. No one here knows anything about their King. Nobody wants him.


These strangers inquired of the theologians who, in their mere head knowledge, could tell the chapter and verse (Micah 5: 2) of Scripture stating where

he should be born. How their hollow orthodoxy contrasts with the life of the magi! Herod would kill the King at Bethlehem; the scribes know where he is, but do not care to see if he is born, but these Gentiles pass on to behold their new-born King. This mere head knowledge of Scripture, with its familiarity and lifelong knowledge of the Gospel, and its lack of submission, represents the most impenetrable armor against the Gospel.

What contrasts these Gentiles must have found in the two kings! "The mightiest power is robed in lowliness, and the highest manifestation of God begins with a helpless Infant on his mother's knee."

An ancient interpretation of their offering states that they offered gold in token of his kingship, frankincense in recognition of his deity, and myrrh in anticipation of his death. This is too fanciful to be true.

Christmas Prayer.

 N this Christmas Day, my Father, I come to thee with a glad heart. Help me to observe the day fitly, with loving remembrance of the lowly birth in Bethlehem and the sorrows of him who came to bring redemption, and with grateful thanks to thee for thy great mercy.

May this be a true Christmas in my heart! Save me from all selfishness! While I gratefully receive the Christmas blessings, may my heart be opened toward all the world in sympathy and kindly interest. Make my life a song; may I go everywhere with joy on my face and on my lips!

I pray for those to whom Christmas brings gladness, that their joy may be enriched by thoughts of the divine love; for the multitudes of little children to whom the day means so much. I pray for those to whom the day brings little joy—the very poor; the lonely and solitary; those far away from their homes, whose hearts will not be warmed by human love; prisoners in their prisons, sailors on the sea, and those who know not thee. I pray for the bereft and sorrowing to whom Christmas brings painful memories, making more real their sense of loss. May they find comfort in the thought of Christ's unfailing love. Amen.

—J. R. Miller, D. D.

It is, well, rather, to learn the lesson that true recognition of Christ will ever be attained by the spontaneous surrender to him of our hearts.

Did these Gentiles understand the mighty significance of the King they came to honor? Columbus touched only one of the islands of the mighty continent to which he brought the people of waiting Europe. He never dreamed of the rivers and plains, and mountains beyond. So, too, these magi merely touched the empire over which the little Child of Bethlehem was to rule through the ages. They presented their best gifts. Let us present our lives to him!

"My Jesus, I love thee,
I know thou art mine,
For thee all the follies
Of sin I resign;
My gracious Redeemer,
My Savior art thou,
If ever I loved thee,
My Jesus 'tis now."

343 S. Trumbull Avenue, Chicago.

"The Christmas Spirit."

BY MRS. B. F. WAMPLER.

THE world has never before approached a Christmas-time like this. The nations which are the very custodians of Christianity, do not seem to realize that, long centuries ago, on that first glad Christmas morn, the message of "Peace on earth, good will to men" was wafted on the air by the angels, and that the blessed message came to all men, even down to the present time. Again we are to celebrate the coming into the world of the great "Prince of Peace,"—the gift of God to his people, in the person of Jesus Christ, his Son, our Savior.

We can never conceive of the joy of the Father's

heart in giving "his only Son" to this world, because he loved it so much, neither can we know the heart-throbs of Mary, the mother, as the Babe of Bethlehem nestled close to her breast, nor can we know the gratitude in Joseph's heart for the blessings bestowed upon him that he should be a member of this Royal Family.

There was no room in the inn for the Christ Child, nor is there room in the hearts of many people for the love he brought to earth. After two thousand years this fact still remains, and in the turmoil and strife of nation with nation, we have the unmistakable evidence that the spirit of love, which is the Christ spirit, does not rule the hearts of men. Were the messages of the first Christmas morn a reality in the lives of men, in their dealings with each other and in the relation of nation with nation, strife and war would be no more; we would need no criminal courts. Church difficulties would be easily settled, family quarrels would not exist, men in public life would not slander the good name of their opponents. There would be no more sale of intoxicating liquors, to drag man to degradation. The white slave traffic could not find men and women to carry on the awful work. The difficulties between labor and capital would be solved and the money spent, to maintain standing armies and navies, would be used to spread the Gospel of Jesus Christ, and to civilize the nations of earth.

One is sometimes forced to believe that the pleasure-loving American people have, in a measure, lost the real significance of Christmas. To thousands, of working girls Christmas means aching heads and tired feet, in their effort to do the things demanded of them. To hundreds of children it means the coming home of a drunken father, harsh words, and mother's tears. They do not know the real meaning. To some children it means that Santa Claus comes in some church festivity, and gives them presents, but they do not know why. To others it means a display of fireworks, to show their Christmas spirit. But to serious, thinking Christian people it should have a different meaning. To many parents it means the homecoming of sons and daughters, to unite around the old fireside. To many people, away from home, it means returning home from far and near to meet with loved ones, and, perchance, to bring to some aching hearts the love and joy that should fill our lives at the thought of the day and its meaning.

The real Christmas spirit is "giving." Give a word of comfort to those in sorrow, a kind word to those in distress, a written message to some far-away friend, a visit to a sick friend, words of sympathy to those who mourn. Then, too, there are material things to give. Could we not spare something from our well-filled table to feed a hungry one, or give of our means, however small, that some one else may know of the love of Christ shed abroad in our own hearts?

As God gave his Son to us,—a great gift of love,—so, in return, should we give ourselves to him in loving service, and our lives to help others.

Shall we, for one moment, doubt the mission of the Prince of Peace to this world? Never. But rather let us, with an abiding faith and stronger trust, meet the issues that confront us, knowing that,

"God moves in a mysterious way
His wonders to perform."

There will be little Christmas spirit in the European nations this year, for hatred and malice are on the throne. Neither will there be the Christ spirit in us if envy, hatred, and jealousy rule our hearts.

May we continually strive to dethrone these hindrances, and, as an evidence thereof, help to bring to the nations of the earth the story of "The Babe of Bethlehem," that the Christ Child, "the Prince of Peace," "The Savior of the World," might indeed and in truth reign in the lives of men and women. Then, and not until then, will there be a universal Christmas spirit, which is "love and service to others."

Huntingdon, Pa.

He who inspires a noble sentiment or a lofty purpose in the heart of a child has done a mightier work than the achievements of the most victorious general.

Christmas.

BY NORA E. BERKEBILE.

CHRISTMAS DAY, as usually observed Dec. 25, is a festival of the Christian church in memory of the birth of Jesus.

It is quite probable that the twenty-fifth of December was not the exact date of the advent of our Savior into the world, for as we study the seasons of Palestine, we find that the rainy season is at its height at this time of the year, and that the shepherds would scarcely be out on the hills with their flocks at night during that period. Without doubt the real birth-date is a little earlier, when the sheep could graze all night long, with their shepherds near them.

Earlier comes on different dates in different years, yet it loses none of its significance because of this variableness. So, too, Christmas, although it may not be observed on the exact date of Jesus' birth, should be no less precious to us. It is a day set apart for the commemoration of the great event, and as such we hold the day in reverence.

At some time during the fifth century the date now observed was generally agreed upon by the Christian church, supposedly to supplant the old heathen festivals which came at this time of the year.

In England, most of all countries, is this day celebrated with great festivities. In that land, after the usual evening devotions, it is customary to light the candles and throw on the hearth the great yule log, and then, until late at night, engage in favorite pastimes, such as playing games, enjoying music, etc. The boar's head, plum-puddings and mince pies grace the Christmas table. Festivities were at times carried to extremes. Many preachers reasoned with their flocks for paying too great attention to social pleasures and too little to the more solemn aspects.

The plum-puddings, mince pies and evergreen decorations are customs handed down from one generation to another in England, and they were brought across the sea to America.

Special dishes for this special day, and in honor of the homecoming of the children, is a custom perfectly harmless. Indeed, it is a beautiful custom, so long as the feasting is not carried to extremes and the spiritual significance of the day forgotten.

I am sure that it must grieve our Savior to see us spend the day in gorging ourselves with so many dainties, and spending the hours in selfish pleasures, neglecting to meet in his house for worship, and forgetting to share our blessings with the poor and needy.

It is perfectly right to invite our children and friends to eat with us on Christmas Day, but we must not forget that, first of all, we owe God our deepest thanks for the greatest of all gifts,—his Son.

Then, too, there are the poor around us, with whom we might share our blessings. Let us have fewer fancy dishes, and share our bounty with those who have nothing. Let us teach our children to give a few toys to the poor children, instead of receiving an overabundance for themselves.

What a beautiful Christmas spirit it is that prompted the establishment of the Christmas feast for the poor children in the cities! Surely, the Father must be pleased with this way of celebrating the day set apart for the remembrance of the birth of his only begotten Son.

May the true Christmas spirit possess us, and help us to spend the day in doing good to our fellow-men and in worshipping the Holy Child of Bethlehem!

R. D. 1, Bellefontaine, Ohio.

The Visit of the Wise Men.

BY NATHAN MARTIN.

"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem" (Matt. 2: 1).

THE narrative, given only by Matthew, leaves much to be wondered at and conjectured. They were wise men from the East. Beyond the story of their quest of the King, and their finding of him, only two things are recorded,—their homage and their offerings.

Were they, as some suppose, a class of priests among the Persians and Medes,—private counselors to the kings, and practitioners of astrology, medicine and occult natural science? In favor of this claim it is sure that there were dispersed, throughout various parts of these countries, many Jews, from whom they might have learned of the great hope of Israel. Were they, as again supposed, of the priestly caste of the Zoroastrians,—worshippers of the one true God under the emblem of fire? Excepting Judaism and Christianity, this, of all the world's religions, was the best and the purest. Were they from Arabia? The closest intercourse existed between Palestine and Arabia. Again, from 120 B. C. to the sixth century A. D., the kings of Yemen were Jewish by profession. Tradition says they were three kings. The sacred narrative, without even naming the number, simply says, "Wise men from the east."

They came to find the King, and they found him. They had seen his star. Naturally, if the star led into the vicinity of Jerusalem, they would inquire there for definite information concerning the child. They go, therefore, not only to the capital, but direct to the king.

The king at once becomes uneasy in regard to the



THE WISE MEN.

new happening which now engages men's attention, near and far. He gathers the chief priests and scribes together and propounds to them the question where the long looked for Messiah is to be born. Being assured that, according to prophecy, Bethlehem is to be the place, he at once calls the wise men, and, after inquiring what time the star appeared, he sends them to Bethlehem with directions to "go and search diligently for the young child," and to notify him at once when they have found him.

They find him, but do not report back to Herod. "Warned of God in a dream," they departed into their own country another way," after falling down and worshipping him and offering to him their gifts of gold, frankincense and myrrh. This is all we shall ever know of the "wise men from the east." However, the narrative, short as it is, is full of lessons for all who are willing to "bring forth the royal diadem and crown him Lord of all."

They searched for the King. Their long journey was attended with much privation, danger and effort. Their faith, whether based upon purely Jewish instruction, or induced by a mingling of the divine leading and heathen superstition, was of such a nature that it moved them to overcome obstacles for the one purpose of finding the King and worshipping him.

When they saw Jesus, they fell down and worshiped him. They showed their homage, no doubt, after the regular manner of the East, by falling down upon their knees and elbows. This was the worship of the body.

The Greek word for "worshiped," means an act of reverence, either to God or to man. If, as some suppose, they were totally uninstructed in the prophecies of the Old Testament, they likely worshiped him rather as merely an earthly king. This was the worship of the soul.

In accordance with the Oriental custom in visiting royalty, the wise men now bring their gifts. They open up their treasures. They present the King with gold, frankincense and myrrh. It is instructive to see

how two kingdoms were, in one act, brought under tribute to the King of kings and of kingdoms. The vegetable kingdom contributed its frankincense and myrrh; the mineral, its gold.

Apart from the command, so many times repeated, may we not learn here the lesson of giving as a spontaneous act, consequent upon devotion, respect and reverence? The Queen of Sheba would not come into Solomon's presence without a munificent gift (1 Kings 10: 2, 10). The prophet Isaiah, in picturing the blessings that shall come to the church, enumerates the gold and frankincense, with the praises, all in the same connection (Isa. 60: 6).

What is the lesson to the loyal subject of the kingdom of Jesus Christ? We may bring of our means for the use of the sanctuary (Ex. 25: 2; Ezra 1: 2-4). We may bring our service to the Master's cause (1 Chron. 28: 20; 29: 5; Rom. 12: 1). Today, as ever, the King of kings desires to have our hearts, our all. (Prov. 23: 26; Deut. 26: 16; Matt. 22: 37). Whether a mite or a million, may we remember that "whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10: 42). "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

Elizabethtown, Pa.

A Christmas Tree in July.

BY ADALINE HOHF BEERY.

A PARTY of Sunday-school children were having a good time in the woods. Bonnets and hats were in the way, so they hung them on a large bush near by. Dinner time came, and the little empty stomachs gathered around the bulging baskets deposited at the foot of a giant oak. After every eye sparkled with a satisfied appetite, there was a quiet little program. One of the speakers, a lover of children, was attracted by the queer-looking bush, and called attention to the novel fruit apparently growing thereon,—straw, ribbons and muslin. How strange and impossible it seemed,—because we were not used to it. We always look for the laws of nature to repeat themselves, without a break, and so we should not be looking under a maple tree for hazel nuts, nor over an oak for dogwood blossoms.

And why is a Christmas tree different? You never think of finding popcorn, wax candles, rubber balls and dolls on a pine in the woods! It has been taken out of its environment, and engrafted with fruit not indigenous to itself. The brilliancy, novelty, and abundance catch the eye instantly, and we stand wondering, admiring, wishing. It is no marvel that children dance with delight around the splendid spectacle. And a Christmas tree can be made to blossom in midsummer as well as on the conventional holiday. It does not depend on wind and sun and rain. It can be an annual, a biennial, a monthly, or a daily. It may yield fruit whenever you feel like it. And the fruit may be just what you elect.

"I see men as trees walking." Down town, on the country road, in the library, the woolen mill, the blacksmith shop. I know them all by their fruit. It shows in their faces, their hands, their feet. Some are in a wild state, and some show the most exquisite grafting. Some are gnarly, misshapen and wormy; some glow with the blush of the morning, exhale the fragrance of the attar of roses, and taste like honey.

A man is bearing fruit all the time,—from Jan. 1 to Dec. 31,—whether he decides he will or not. He may loiter at ease in his den, be hauled about in a motor-car, have his meals brought to him, and his tailor bills paid, and turn out like half-rotten bananas,—the five-cents-a-dozen kind. He may bump up against contrary circumstances, be almost swept off his feet by gales of misfortune, and do without all but the bare necessities of life, and turn out a big, bouncing, sound-to-the-core pippin!

The woods are full of ordinary people, bearing the ordinary fruit of self-satisfaction, rivalry, gossip, gluttony, fits of temper, insinuation, scolding, sarcasm, deception. This is man wild,—puckery, stung, nause-

ating! On such a greater than Burbank is needed to do grafting. But when the Mighty Horticulturist is through splicing, and pruning, and spraying, and pinching, and freezing, and digging, and blowing, and raining, lo! a marvel in the orchard of humans!

You thought you knew Old Bill, the shiftless fellow



Remodeled Church, Pine Creek, Ind.

who infested store boxes and pool-rooms. But you don't know him now. His fruit is no more indigenous to his former nature than the tinsel festoons are to a Christmas spruce. There is no other process under heaven by which you can make an angry man keep his mouth shut, a proud man get on his knees, a rich man shake hands with a grimy miner, a scrupulous housewife laugh when coffee is spilled on the tablecloth, a business man raise the wages of a deserving employé when it curtails his own profit, a carpenter quit making tables of stamped pine and calling them quarter-sawed oak, a woman wear a five-year-old style wrap without rebellion, a millionaire to say "please" to his negro servant, a ditch-digger pass a brownstone front without thinking, "Things ain't divided right in this world," or a mother correct her romping child without an acute inflection in her voice.

The fruit of a Christmas tree is contrary to nature. So is that of a Christian. So when he goes up and down and in and out of the wards of this sick world, with Galatians 5: 22, 23 hanging like apples of gold about his neck, it will sit up and take notice. Though there should not be a Christmas tree in every home this beautiful Yuletide, let there be a Christmas-man, glowing, dazzling, beckoning up the path of virtue to the golden glory of Paradise, where it will be a deliciously common thing to see the Tree of Life bearing its fruit all eternity round!

Elgin, Ill.

A History of the Pine Creek Church, Ind.

BY ANDREW M. RUPEL.

DURING the early part of the last century the Brethren came into the Northern part of Indiana. A very large territory, extending from South Bend southward beyond Plymouth, was included in what was called the South Bend District. Bro. Abraham Whitmer, of Sumptions Prairie, and Brethren Jacob and David Miller, of Portage Prairie, came into this locality on regular dates, and preached in the homes and school-houses. In this way they planted the first seed, from which have grown the North Liberty, the Pine Creek, the Blissville, the Union and the Salem congregations.

They planted better than they knew. In 1852 Bro. Washington Fenson (a minister) moved within the bounds of what is now the Pine Creek congregation. The same year Bro. David Rupel was called to the ministry. He built his house with large double doors, so as to use it for a house of worship, as well as for a home. In 1854 the Pine Creek congregation was organized, with Brethren W. Fenson and David Rupel as ministers, and Bro. Abram Whitmer, of South Bend, as elder.

In 1856 Bro. David Rupel was ordained to the eldership and given the oversight of the church. The first deacons were Brethren William Johnson, Abraham and Michael Miller. In 1857 the official force was strengthened by the coming of Bro. John Barnhart,

and the election of Brethren John Knisley and John Hoover to the ministry; also Brethren J. A. Long and Abraham Stump as deacons. Soon after that, Brethren Jacob and Isaac Thomas, also ministers, moved here. In 1864 Brethren David Clem, A. Abshire and A. M. Rupel were chosen to the deacon's office.

At this time the Union church, with the territory south, was divided from Pine Creek. Then, also, the homes and schoolhouses were too small to accommodate the people in attendance at services. So, in 1866, the East and the West houses were built. The East house was built large, and used for holding love feasts.

In 1867 two ministers, Brethren Elias Steele and George Barnhart, came here. Between the years 1870 and 1873 Brethren D. W. Rupel, Samuel Culler, Jacob Hawblitzel and G. E. Steele were chosen deacons.

In 1875 Bro. A. B. Peters and A. M. Rupel were elected to the ministry. The Blissville house was built in 1875, and the Center house in 1877.

These facts give evidence of the work our fathers did, and of the influence of God's Word on the hearts of the people. In 1878 Brethren Allen Maurer and James Brown were chosen deacons. In 1882 Bro. Jacob Summers was elected to the ministry, and Brethren Jesse Thomas and Jacob Jimmeron were chosen deacons. About this time Brethren Jacob Hildebrand and G. W. Armentrout (ministers) moved into the congregation. In 1884 Brethren J. G. Waggon and S. N. Eversole were elected ministers.

In 1888 Brethren Jacob Hildebrand and A. B. Peters were ordained to the eldership. Bro. Levi Pippenger, a deacon, came into the congregation in 1894. The following ministers moved here and remained only a short time: Bro. L. E. Miller, in 1891; Bro. Lemuel Hillery, in 1894; Bro. Edward Ruff, in 1896; Bro. D. H. Weaver, in 1897; Bro. Jacob Heistand, in 1906; and Bro. John M. Markley, in 1912. Brethren William Long, M. S. Morris and C. F. Rupel were chosen to the deacon's office in 1897.

In 1898 Bro. C. F. Rupel was elected to the ministry; Brethren David Ruff and S. Burkholder were chosen deacons, and A. M. Rupel was ordained as elder. In 1902 Bro. Lafayette Steele was elected to the ministry; Brethren G. Stump, Jacob Freed and Chris. Killian were chosen deacons.

In 1904 Brethren C. F. Rupel and Lafayette Steele were advanced to the second degree of the ministry. In 1910 Brethren William Summers and William Killian were chosen to the deacon's office. In 1912 Bro. James Kesler was elected to the ministry, and Bro. Lafayette Steele was ordained elder.

In June, 1912, the southern part of the congregation asked for the privilege of organizing into a separate congregation, which was granted them. The organization is known as the Blissville congregation. Pine Creek now has only two houses of worship. The conditions of the East house became such that the congregation decided to remodel it. That has been done, with a credit to every one that has helped with the work. More than this,—we shall hope and labor that it will be the means of giving God much glory.

In 1913 Brethren Arthur Long and Jacob Gensinger were chosen deacons, and in 1914 Bro. Ira C. Isenhour, a minister, moved here. The present officials are as follows: Brethren Andrew Rupel and Lafayette

Steele, elders; Bro. I. C. Isenhour, minister; Brethren D. W. Rupel, Jacob Hawblitzel, Allen Maurer, William Long, David Ruff, G. Stump, M. S. Morris, William Summers, Arthur Long and Jacob Gensinger, deacons. The congregation now has 213 members. The work done at present, in the regular preaching services, the Sunday-schools, the Christian Workers' Meeting, and along individual lines, is growing rapidly and is proving that God is working through his people at this place.

North Liberty, Ind.

Mission Work in Cook County Hospital, Chicago.

BY T. A. EISENBISE.

A NUMBER have written, from time to time, setting forth the possibilities of mission work in the hospital for the poor in this city. They have mentioned the opportunities, and given the results, so far as man can measure and estimate results, of coming in contact with these hundreds of sick folk,—men, women and children. Many of them are homeless and friendless. What would become of such as these, were it not for the life and teaching of the Christ, whose Spirit, in the life of men, prompts them to reach out a helping hand and minister to the needy?

Much could be written concerning hospital work,—and the importance of carrying a message of love and cheer to those who are afflicted in body and soul. But it is of another phase of the work that I wish to write at this time,—the blessings that have come into the lives of those who are visiting the sick in their affliction.

The Master said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom." These results have been verified in the experience of many of those who have been engaged in the work. It is a well-established principle that "the laborer is worthy of his hire," and when it comes to working for the Master, the reward is sure. You know he has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." There is no question, therefore, as to the reward. Many of the returns come immediately.

The following extract we have taken from a letter, received a few days ago from one that was with us last year. This sister says, "I love to hear from the hospital work. I long to be there again. I get homesick to go back, for it was there that I received more real joy than at any other time in my life."

This sister's work proved her statement, as we have known her to miss her meals, and go late at night, after a hard day's work that she might have prayer with a family with which she became acquainted at the hospital.

The following extracts have been taken from letters



A PART OF THE WORKERS IN THE HOSPITAL LAST YEAR.

Reading from left to right, back row, Bertha Petry, Edna Hollinger, Marilla Shook, Ella Stong, Catharine Thomas, Etta Hamm, Effie Wagner, Carrie Rininger, Lizzie Quakenbush; front row, Owen Harnly, Reuben Mohler, T. A. Eisenbise, Lloyd Ringler, Hershel Jones, W. E. Burns, Bert E. Kneebel, John Johnson.

written by the workers at the close of the term, setting forth their impressions and experiences in the work.

A sister says, "I wish to say, in the first place, that the hospital work has helped me greatly in my spiritual life. Besides trying to help those people, the work

has helped me more than I am able to express in words. I have a greater love for unsaved souls, and a greater determination to win more souls for Christ than I have ever had before. It has made me more thankful and appreciative of my Christian home and parents, and it also makes me feel my responsibility more keenly, in helping those who are less fortunate than I."

Another sister says, "Dec. 6 I had the privilege of seeing within the walls of the building,—a view which, I must say, was the opening of a new life to me, yea, far more,—a new life within me. Although I had previously done various lines of church work, yet never before had such an opportunity come to me. In my former experiences there have been times, when, as I thought, life was not all sunshine, but had I seen the life at the hospital, at times when I thought there were clouds in my life, I am sure that no gloom would have been over me whatever, compared to the distress of the poor unfortunates there. Poets may write, and artists may paint, yet no picture can impress one so forcibly as scenes of real life. My first experience was when approaching a lady that could speak English. I asked her if she would like to have me read to her from the Bible. She said, 'I want you to pray for me,' and there, in that great institution, I offered my first bedside prayer. Oh! the wonder-working power of prayer!"

A brother says, "I am not able to express, in words, the joy and pleasure that comes to me in serving my fellow-men. I love to carry to others the message of my crucified Savior. God has wonderfully blessed me in my work."

Still another brother says, "My experience in Cook County Hospital, as a personal worker, has been fraught with many blessings, far beyond my expectations. I do not have words to express the joy that the work has brought to me. It seems to me that there is a great white field, ready to harvest, among these afflicted people, for many of them are anxious to hear the Gospel Story."

Quite a young sister, who was with us last year, says, "When I think of the great opportunities awaiting us, and then remember the short period of time we have, to converse with the patients, and that many are dying unsaved, my whole heart goes out to them. I often come in contact with those that never even heard of Christ. What a shame! I often find those that wish, very much, to hear about the Word of God."

A sister, who had read some Scripture passages and prayed by the bed of a sick one, said, "When I arose there were tears in her eyes. She thanked me for my help and said 'it did her so much good.' I felt greatly strengthened, and helped also. Then, too, I was anxious to ask God for more wisdom and power. The work revealed a higher ideal of Christian living and Christian duty than I had ever realized before. The work has given me a greater longing to help humanity at large. It has brought me face to face with the real problems of life, and, consequently, I have spent more time at the feet of my Savior, for I felt I could not deal with such problems myself."

Thus we might add testimony after testimony, indefinitely, to prove that rich blessings come to those who carry a message of cheer and good will to those who are sick, and in many ways unfortunate in life.

These words of testimony were not written for publication, and it never occurred to those who penned these messages that they would ever appear in print. This adds all the more weight to them.

During last year more than four thousand MESSENGERS, fresh from the office, were distributed in the hospital, and many expressions of appreciation came from the patients. One lady, after reading her paper, would mail it to her brother, who is a minister in another denomination. When there were not MESSENGERS enough to go around, the patients would read the papers and pass them along to others. We also distribute Gospels in many languages, and many tracts.

About thirty sermons have been preached by brethren there, during the past year. Will you not pray for this body of young people as they go to their

work each Sunday evening, and through the week as time permits?

3442 Van Buren Street, Chicago.

Embezzlement.

BY MARY BEAHM.

SEVERAL decades ago a trusted and conscientious bank cashier was led by another to borrow (?) some money from the bank to make an investment that was sure (?) to be very profitable in a short time, when the money would be returned to the bank without any one else being the wiser.

Their expectations not materializing as soon as hoped, it was found necessary to borrow (?) more money in order to save what had already been invested. This was continued for some time, always with the belief that there would be big returns, and no one hurt.

After several years of suspense, the fact that the expected gold mine was, financially, a bottomless pit, could no longer be ignored. The cashier, who meant no harm, and whose conscience made him miserable all these months, could stand it no longer, and confessed his crime to his wife, a few days after the government inspector had attended to his duties at the bank, and had discovered nothing wrong.

He then called together the directors of the bank and made a full confession to them.

His mental sufferings were so intense that his wife feared he might attempt suicide. "Have no fear," he said, "I have been in hell these three years."

He accepted no bail, no favors of any kind, but willingly went to the penitentiary, there to pay the penalty for the crime of embezzlement,—misappropriating funds placed in his care.

Another man was agent for a farming implement firm. He had collected a sum of money for the company sometime before it was due his employers.

As it was a time of panic, he had opportunity to lend this money for a short time at a high rate of interest. The loan was paid in time to pay the company, and all was well. But suppose the borrower had failed to pay at the time promised, and this agent had failed to meet his obligation to the company, it would have been far from well. It would have been a case of embezzlement,—making use of the funds of another, while said funds were in his care.

These two instances show how, unintentionally perhaps, one may drift into a great wrong in the affairs of this world.

We are all in great danger of being embezzlers in another sense, through thoughtlessness or indifference, sometimes through ignorance, often through weakness or wilful wickedness.

We are placed here in this world as stewards, "The earth is the Lord's and the fullness thereof." We have in our care life, time, and material possessions. "Ye are not your own, for ye are bought with a price."

How often is the treasure in our care,—life and possessions, time and talents,—used for our own selfish desires or sinful pleasures! We may turn from our acts of misappropriating, redeem ourselves to some extent, and escape the penalty; or we may be cut down without warning and, as wicked and unprofitable servants, be cast into outer darkness.

It is only by giving our lives to God and using our time and means in his service, that we may be considered faithful agents or stewards.

Nokesville, Va.

BIBLE INSTITUTE OF JUNIATA COLLEGE BIBLE SCHOOL.

This Institute will be held at Huntingdon, Pa., Jan. 8-16, the following program being rendered:

Friday, January 8.

9:25 A. M., Chapel. 9:45, Opening Address, The Purpose of Bible Institutes.—Pres. Brumbaugh. 10:30, Biblical Interpretation.—A. H. Haines. 11:15, The Evangelist.—J. H. Cassidy. 2:00 P. M., Missions.—A. W. Ross. 2:45, The First Epistle of Peter.—T. T. Myers. 3:30, The Need and Privilege of Prayer.—C. C. Ellis. 4:15, Missions.—A. W. Ross. 7:30, Sermon.—J. H. Cassidy.

Saturday, January 9.

9:15 A. M., The Pastor.—J. H. Cassidy. 10:30, Manuscripts and Translations of the Bible.—A. H. Haines. 2:00 P. M., Missions.—A. W. Ross. 2:45, The First Epistle of Peter.—T. T. Myers. 3:30, Lord, Teach Us to Pray.—C. C. Ellis. 4:15, Missions.—A. W. Ross. 7:30, Sermon.—J. H. Cassidy.

Sunday, January 10.

9:15 A. M., Sunday-school. 10:30, Sermon.—J. H. Cassidy. 3:30 P. M., Missionary Rally.—A. W. Ross, Mrs. J. M. Pittenger.

Ger. 6:15, Christian Workers' Meeting.—Mrs. J. M. Pittenger. 7:30, Sermon.—J. H. Cassidy.

Monday, January 11.

8:40 A. M., Library Period. 9:25, Chapel. 9:45, Missions.—A. W. Ross. 10:30, Israel's Laws and Constitutions.—A. H. Haines. 2:00 P. M., The Power of Prayer.—C. C. Ellis. 2:45, The First Epistle of Peter.—T. T. Myers. 3:30, The Galatian Letter.—Paul H. Bowman. 4:15, Missions.—A. W. Ross. 7:30, Sermon.—G. W. Flory.

Tuesday, January 12.

8:40 A. M., Personal Work.—J. H. Cassidy. 9:25, Chapel. 9:45, The Galatian Letter.—Paul H. Bowman. 10:30, Criminal Laws.—A. H. Haines. 11:15, Temperance. Round Table. 2:00 P. M., Missions.—A. W. Ross. 2:45, The First Epistle of Peter.—T. T. Myers. 3:30, The Sunday-school Organization and Equipment.—Paul H. Bowman. 4:15, Missions.—A. W. Ross. 7:30, Sermon.—G. W. Flory.

Wednesday, January 13.

8:40 A. M., Round Table.—J. H. Cassidy. 9:25, Chapel. 9:45, The Galatian Letter.—Paul H. Bowman. 10:30, Private and Civil Laws.—A. H. Haines. 2:00 P. M., Missions.—A. W. Ross. 2:45, The First Epistle of Peter.—T. T. Myers. 3:30, The Sunday-school and the Adolescent.—Paul H. Bowman. 4:15, Missions.—Mrs. J. M. Pittenger. 7:30 Sermon.—G. W. Flory.

Thursday, January 14.

8:40 A. M., Library Period. 9:25, Chapel. 9:45, The Galatian Letter.—Paul H. Bowman. 10:30, Military and Humanitarian Laws.—A. H. Haines. 2:00 P. M., The Adult Bible Class.—O. R. Myers. 2:45, The First Epistle of Peter.—T. T. Myers. 3:30, A Social Service Program for the Sunday-school.—Paul H. Bowman. 4:15, Temperance Round Table.—P. J. Blough. 7:30, Sermon.—G. W. Flory.

Friday, January 15.

8:40 A. M., Ministerial Conference. 9:25, Chapel. 9:45, The Galatian Letter.—Paul H. Bowman. 10:30, Religious and Ceremonial Laws.—A. H. Haines. 2:00 P. M., Missions. 2:45, The First Epistle of Peter.—T. T. Myers. 3:30, Missions in the Sunday-school.—Paul H. Bowman. 4:15, Educational Meeting.—President Brumbaugh. 7:30, Sermon.—G. W. Flory.

Saturday, January 16.

9:45 A. M., The Church and Social Service.—Paul H. Bowman. 10:30, Consecration Meeting.

All should arrange to be present at the opening address by President Brumbaugh, at 9:45, Friday morning.

Special music will be furnished for the evening evangelistic services.

The tuition is free. Boarding and room, one dollar per day. Single meals, twenty-five cents. Room, twenty-five cents. For week, four dollars and fifty cents. For the entire session, five dollars and twenty-five cents.

Attention is invited to the regular Bible courses of the College. Juniata emphasizes preparation for Missionary and Sunday-school work. Our students are active in both fields. A year, if no more, in the Juniata Bible School, will make the Bible a familiar book, and teach you how to use it.

A two, a three and a four years' course of Bible study is offered. The call for preachers, church workers and ministers is increasing. We urge preparation, consecration and sacrifice, in order to meet these calls.

SOUTHERN OHIO.

The Thirtieth Sunday-school Teachers' Institute of Southern Ohio is to be held at College Street and Fourth Avenue church, Dayton, Ohio, Dec. 28, 29, 30 and 31, 1914, and Jan. 1, 1915.

Monday Evening, December 28.

6:30, Song and Praise Service. 7:00, The Mission of the Church.—Otho Winger.

Tuesday Morning, December 29.

9:00, Devotional Exercises. The Christian Church Today.—Otho Winger. A General Survey of the Lessons for 1915.—Albert C. Wiand.

Afternoon Session.

1:00, Opening Service. The Church and Social Reform.—Otho Winger. The Best Method of Study and Teaching, Illustrated by the Sunday-school Lessons.—Albert C. Wiand.

Evening Session.

6:00, Musical Institute. 6:30, Song and Praise Service. 7:00, Studies in Consecration and Christian Nurture.—Albert C. Wiand.

Wednesday Morning, December 30.

9:00, Devotional Service. A General Survey of the Lessons for 1915.—Albert C. Wiand. The Church and Social Service.—Otho Winger.

Afternoon Session.

1:00, Opening Service. Query Box. The Best Method of Study and Teaching, Illustrated by the Sunday-school Lessons.—Albert C. Wiand. The Call of the Country.—Otho Winger.

Evening Session.

6:00, Musical Institute. 6:30, Song and Praise Service. 7:00, The Church and Universal Peace.—Otho Winger.

Thursday Morning, December 31.

9:00, Devotional Exercises. The Church and Christian Education.—Otho Winger. A General Survey of the Lessons for 1915.—Albert C. Wiand.

Afternoon Session.

1:00, Opening Service. Miscellaneous Business. The Call of the City.—Otho Winger. The Best Method of Study and Teaching, Illustrated by the Sunday-school Lessons.—Albert C. Wiand.

Evening Session.

6:00, Musical Institute. 6:30, Song and Praise Service. 7:00, How to Remember the Life of Christ.—Albert C. Wiand.

Friday Morning, January 1.

9:00, Devotional Exercises. A General Survey of the Lessons for 1915.—Albert C. Wiand. The Resources of the Church.—Otho Winger.

Afternoon Session.

1:00, The Best Method of Study and Teaching, Illustrated by the Sunday-school Lessons.—Albert C. Wiand. The Call of Heathendom.—Otho Winger.

Notes.

Car Service.—Take any of four street car lines. Third Street.

Passengers get off at College Street, then a few steps south. Fifth Street passengers get off at College Street, then a few blocks north. Kammer Avenue passengers get off at College and Third. East bound passengers, on Richmond Division of Ohio Electric Line, get off at College Street.

Instructors.—Albert C. Wiand, President of Bethany Bible School, Chicago, and Otho Winger, President of North Manchester College, Indiana.

The Musical Institute.—S. L. Brumbaugh, Director,—desires that each Sunday-school send one or more representatives. The time will be used mostly in special song drill and training for choristers.

Essentials for personal benefits: Your presence, your prayers, your Bible, your song book.

Committee, Jacob Coppock, Chas. L. Flory, Levi Minnick.

THE ROUND TABLE

The Children's Christmas.

BY IDA M. HELM.

CHRISTMAS is a glad time for the old and the young, but especially do the children look forward to Christmas with joyful anticipations. Yet how many of them think more about Santa Claus than they do about the Christ-child! Innocent gladness should not be dissipated, but Christmas is no time to sing pagan songs and teach children pagan myths. The kings and wise men of the earth have often taken counsel together, but they have never conceived anything half so beautiful as the story of Jesus. Out of the Christmas gladness should come practical good. Christmas tends to make all the days and months of the year bright with the hope, joy and peace that this world can never give.

Christmas commemorates the birth of the Child Jesus. Surely we can make no story more interesting or stirring than the story of the Child who came all the way from heaven to earth, and, because there was no room for him in the inn, and no cradle for him, the woman whom God selected as his mother, laid him in a manger. All the hosts of heaven were looking down at the Child, and angels, shining with the glory of heaven, appeared and sang about him. Shepherds left their sheep and went to worship at his feet, and "Wise Men," in a far country, took costly presents, and started in search of him, guided by a bright star. It is the story that lifts the heart to God in gratitude. At all times we should remember, reverence, love and honor Christ.

"There's a song in the air!
There's a star in the sky!"

If parents and teachers fail to hear the angels' song and see the effulgent guiding star, they can not help the children to catch a heavenly vision.

R. D. z, Ashland, Ohio.

Santa Claus Again.

BY S. Z. SHARP.

WE have again come to the time of the year when Santa Claus, who is only a myth and a fraud, will be honored and extolled by hundreds of thousands of professed Christians, who ignore the coming of the Babe of Bethlehem,—God's greatest gift to man. The story of Santa Claus is this:

Saint Nicholas, or as the Dutch people call him, "Santa Claus," was bishop of Myra, in Lycia, and died in A. D. 326. He became one of the most popular saints among all the Roman Catholics in Europe, and is also highly esteemed by the adherents of the Greek church. He became the patron saint of children and the subject of many stories or legends,—one of them so shocking that we would not repeat it here.

He is also the subject of many nursery tales, one of which is that of the little old man with a long gray beard coming from the north in a sled drawn by reindeer, and driving over the tops of houses. The sled is said to be filled with presents for children who place their stockings in the chimney corner, where they are reached by Santa Claus coming down the chimney. No Christian parents or Sunday-school teachers can afford to deceive their children with such false stories; nor should they ever allow the name of Santa Claus to appear on a Christmas program, in opposition to the Babe of Bethlehem.

Fruita, Colo.

"The Christmas Afterglow."

BY CORA HEESTAND.

LIKE the beautiful afterglow of a sunset, the real meaning of Christmas is better comprehended after the excitement and glitter of festivity have passed. Notice the real glory and enthusiasm that came after the first Christmas experience. "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen." They were joyful because a great hope had been realized. Upon their return home, their faces doubtless shone, their lives were different, and their tasks better done.

The real blessing came to them "after" their visit to the new-born King.

Today we have reversed the order, and have only a "dead calm" after weeks of bustle and excitement. In this way we, perhaps, lose much of the real meaning of Christmas. It requires meditation and faith. Christmas hope, love, and joy should echo throughout the whole year in character and helpful deeds.

Elkhart, Ind.

Merry Christmas.

Selected by Mrs. David Hively.

Many hundred years ago,
Where Judaea rivers flow,
Early, ere the morning light
Made the eastern hilltops bright,
Rose a star whose radiance mild
Shone upon a little Child.
Resting in a lowly manger
Wise men found the little Stranger.
Yonder by the star's soft light
Shepherds watched their flocks by night.

Chatting there upon the ground,
Lo, they hear a wondrous sound!
High in air and coming near,
Angel voices sweet and clear,
Rang the glad song from the sky,
"Glory be to God on high,
In the earth good will abound,
Peace and joy be ever found!"
Sing we now as they sang then,
"Peace on earth, good will to men!"
This is why the joy bells ring;
This is why the children sing.
Merry Christmas, one and all!
Merry Christmas, great and small!
As the angels from above
Sang of our Redeemer's love,
So on all glad Christmas days
We will sing the Savior's praise!
Fredericktown, Ohio.

The Monument of Truth.

BY W. J. HAMILTON.

"Thy word is truth" (John 17: 17).

THE Holy Bible, as the Monument of Truth, is the wonder of the world. With Divinity as the Architect, and forty artisans, working during a period of one thousand six hundred years, we have a structure, whose marvelous base covers every age, race, and condition of the human family, and whose magnificent shaft towers to the third heaven. The mind of the Great Architect has so inspired all the workmen, that, though they were called from various occupations, during the sixteen centuries, and each one worked in his own peculiar way, yet, when the various pieces were brought together, and part joined unto part, there was not a flaw of discord, or the trace of a defect, to mar its sublime unity.

Its foundation is laid so deep, that the most skillful critic, with his tools of research, imagination and conjecture, leaves it uninjured. Its walls are so firm, that the doubts of the infidel, the disbelief of the skeptic, and the wrath of the atheist, when hurled against it, have the same effect as drops of rain spattering against marble or granite, leaving it brighter for the contact.

Although whole libraries have been written to describe its beauty and symmetry, explain its structure and workmanship, comment on its great inscriptions, and reveal its hidden meaning, yet, when you approach to behold its reality, all these treasures, which have been cast about it from the minds of men, sink into insignificance, when you become conscious of its eternal purpose.

As the hearts of men enter by its one door, they find the lamp of the Spirit illuminating the way, as they go onward and upward.

For ages the mind of man has been endeavoring to comprehend its writings, and still each generation finds new riches that those who have gone before failed to discover. Many things were written, and sealed up until the time of their fulfillment, but as we near the end of time, the summit of this Monument of Truth becomes clothed with a celestial light, revealing many passages that have heretofore been unnoticed. And thus, this wonder of the world "shineth more and more unto the perfect day." This is the Bible.

Champion, Pa.

Sunday-School Lesson for Jan. 3, 1915.

Subject.—God's Patience With Israel.—Judges 2: 7-19.
Golden Text.—I will heal their backsliding, I will love them freely.—Hosea 14: 4.

CHRISTIAN WORKERS' TOPIC

Opportunities of 1915.

Joshua 3: 4.

For Sunday Evening, January 3, 1915.

I. Review of 1914.—(1) Have I helped our Christian Workers' Meeting? (2) Has our Christian Workers' Meeting influenced our community for good? (3) Has our church been a glory to God?

II. Song.—"Help Somebody Today."

III. Oration.—Watch: (1) Your words—the unruly tongue. (2) Your actions—words lead to actions. (3) Your thoughts—God knows our thoughts. (4) Your company—beware of evil companions. (5) Your hearts—have Christ in the heart.

IV. Talk.—How to Live as a Witness for Christ in 1915.

V. What Practical Work Can Our Christian Workers' Society Do in Our Community?

VI. Resolve.—"I will begin 1915 by becoming a Christian." Cheerful, Honest, Repentant, Industrious, Submissive, Truthful, Innocent, Affectionate, Noble.

VII. Address.—Our Duty to the Stranger—Courtesy.

PRAYER MEETING

Prospects and Possibilities for 1915.

Rom. 12: 1 (Study the Entire Chapter).

For Week Beginning Jan. 3, 1915.

1. The Unknown Way Before Us.—We are setting out on a journey of which we have no knowledge. The road is one on which we have never gone heretofore. We know not what our duties will be, what burdens shall be laid upon us, what sorrows we shall have to endure, what battles we shall have to fight. How may we know the way? Jesus whispers an answer full of comfort, "I am the way." All we need to do, therefore, will be to stay with Christ. He has gone over all the journey and opened a road at great cost (Psa. 16: 11; Jer. 6: 16; Hosea 14: 9; John 14: 6; 1 Cor. 12: 31).

2. We Are Not Our Own.—It will not do to say, "It is nobody's business what I do with my life." It is not true. Our life is put into our hands as a trust,—a means of helping many others besides ourselves. If we use it well, it will make many others happy; if we abuse it, it will harm many others besides ourselves (1 Cor. 6: 19, 20; Rom. 14: 7, 8; Gal. 2: 20; 2 Cor. 5: 14, 15).

3. We Must Pay the Price.—A deep enthusiasm for religion and a passion for piety are far from common. Not many are willing to pay the price of supreme excellence. There must be a constant enlargement of the ideal, and then a progressive realization of the ideal thus formed. Only by careful, persevering, painstaking examination and study can we reach a definite comprehension of just what Christ would do, were he here in our place today. Our task is not merely the copying of a pattern, but the infusion of a spirit of loyalty and service (Rom. 13: 11; 1 Cor. 9: 24-27; 16: 13; 1 Tim. 4: 16).

4. A Summation.—(1) The New Year will be what, by God's grace, we make it. (2) The mightiest influence for shaping it aright is the unreserved surrender of the entire life to Christ. (3) This is our glorious opportunity; our solemn obligation, confronting us at the opening of the year. (4) It means the consecration of the whole man, including the intellect, the emotions, the will; all the powers of the mind and body. (5) The controlling motive should be gratitude; the remembrance of God's mercies (1 Cor. 14: 12; 15: 58; Gal. 4: 18; 6: 9; Eph. 5: 15, 16).

TOPICS FOR PRAYER MEETING.

For Week

First Quarter, 1915.

Beginning

Jan. 3, Prospects and Possibilities for 1915.—Rom. 12: 1; study entire chapter.

Jan. 10, Our Glorious Leader.—Heb. 12: 2; study Heb 11: 39 to 12: 6.

Jan. 17, What Does the Bible Mean to Me?—Psa. 119: 13; study verses 1-16.

Jan. 24, The New Commandment.—John 13: 34, 35; study 1 John 3: 14-24.

Jan. 31, The Uplifting Power of Prayer.—John 16: 24; study verses 23-28.

Feb. 7, Christ's Ministry to the Multitude, and Ours.—Matt. 15: 22; study verses 29-38.

Feb. 14, Winning the World for Christ.—Mark 16: 15, 16; study Isa. 60.

Feb. 21, The Joy of Perfect Trust.—Rom. 15: 13; study Rom. 8: 31-39.

Feb. 28, Living the Christ Life.—2 Cor. 4: 13; study verses 6-11.

Mar. 7, A Forgiving Spirit.—Mark 11: 26; study Matt. 18: 21, 22, 35.

Mar. 14, Precious Promises to Me.—2 Peter 1: 4; study Psa. 91.

Mar. 21, Christian Stewardship.—Prov. 3: 9, 10; study Prov. 11: 34; Isa. 68: 10, 11; Mal. 3: 10, 11; 2 Cor. 8: 7.

Mar. 28, Heroism That Counts.—Joshua 1: 7; study Dan. 6: 10-28.

HOME AND FAMILY

The Old and the New.

"Good-bye to the old," we sighed,
As the tired year breathed his last,
And faded away at the end of the day,
Into the bourne of the past.

"Good-bye to the old," we said,
For the year was a friend we knew,
With his winsome hours, and his lusty powers,
His skies that were blithe and blue.

But since all the years must go,
"Good-morrow!" we cried with glee,
To the little year that in bright good cheer
Came here, in our midst to be.

Good-morrow, you happy king,
That hath dared Time's door to ope;
With your smiling face, and your royal grace,
And your beautiful dower of hope.

You have neither fear nor grief,
As you bow where the stars roll by.
You are born of the light, and day and night
Shall serve you straight from the sky.

You may bring us death or life,
You may bring us pain or cheer;
Your times may be rife with tumult and strife,
Yet we hail you, glad New Year.

A prayer, a song, a cry
To the God of the passing years!
Who can give us strength for the journey's length,
And rainbow all our tears.

—Margaret E. Sangster.

By the Christmas Fire.

BY ELIZABETH D. ROSENBERGER.

LUCINDY ironed steadily and persistently. The white clothes were like a drift of snow, as they hung in orderly rows to dry, just as Lucindy had hung them for fifteen years. She was going to stay with Mrs. Mary Evans as long as she lived, and do the ironing, mending and dusting, just as Mary Evans wanted it done, for Lucindy was one of a class now almost extinct—a woman who worked for the family and liked her place, and so became one of the family by virtue of her ability to keep the house as it should be kept.

Lucindy had a habit of talking to herself when she was alone in the kitchen and had work to do. As she folded a linen tablecloth lengthwise, its figures shone like satin, but Lucindy's mind was taken up with something more important. She shook her head mournfully and said, "'Tain't no ways right. I like them children, but it's the same story every year. Some of them can't come, an' then they say, 'We'll all come home next Christmas,' an' it's been five years now since they've been together. No wonder Mrs. Evans is poorly, an' hain't got any heart for Christmas doin's. The judge just stopped off between trains, 'the last visit here, an' that Louise is so took up with the society in Chicago, that she's about forgot there's anybody here to look after. Not that they need any look-in' after, particular like. 'Tain't that."

By this time the tablecloth was smoothed and folded and laid away. Lucindy stopped a moment to see how the roast was doing. A savory smell came from that oven as she basted and turned the roast beef. Then she closed the door and resumed her ironing.

"A person might about as well not have children if they never come around. Seems like these can't have any good times here any more; it's got so they want to be with their friends in the city all the time. When Kate was here, last summer, she talked about being at some big hotel with a lot of people. It sounded like they lived in the automobiles when they wasn't out on the water or having parties!"

Here the lace in a white shirtwaist absorbed her attention, but when the lace was smooth and she came to the plain parts of the waist, she went right on talking: "The thing that's bad is that Mary Evans ain't going to be here long any more, and I heard her say to him, that all the children always get back when there's a funeral in a family. I say, 'Why don't they come beforehand?'"

She looked meditatively at the napkin which matched the linen tablecloth in its satiny surface, and as she ironed the creases, she let the iron get rather cold: A new idea had come to her, and this was so rare an experience that Lucindy hardly knew what to do with it. "I never felt no call to mix in their family affairs, but seems as if there wasn't nobody but me to do it now. An' somebody ought to say something to get them children home this year. P'raps I can write something that'll bring em."

Now this was a heroic resolve on Lucindy's part. She did not like to write letters. She would at any time rather clean the whole house, and do the washing and ironing too, yes, and the baking, as she told herself. But she could not speak of this matter to any one outside of the family, and the children ought to come home this Christmas.

That evening Lucindy hunted until she found her rusty pen; the ink was thick, but she did not know this. To her all pens and ink were like these,—hard to



THE WORLD'S REDEEMER.

manipulate. After an hour of painful effort, she made six copies of the following letter:

Dear Louise: I take my pen in hand to write that we are all well excepting mother. She's worse this winter, an' I think you children should all come home for Christmas while you have a mother to come to.

Yours, respectfully,

Lucinda Adams.

It was written on a five-cent tablet, but the paper was clean and every letter was plainly formed. It was a commonplace looking little note to cause the consternation and excitement it did.

Over the long distance phone came the inquiry from the judge, "Louise, what is wrong with mother?"

"I was going to ask you that," answered Louise. "She's not very strong, but there is no real illness that I know of. I thought, perhaps, you knew more than I did. You stopped the last time you went through Auburn?" This last almost accusingly as if, by his stopping, the judge might have prevented any trouble of this kind.

"So I did, but I was only home two hours, and mother seemed about the same then. But if she was as usual, Lucindy would not have asked us to come home for Christmas, so I think we had all better drop our plans and meet at home this year."

There was a judicial quality in the tone, almost as

if the judge were pronouncing a decision to this effect, to which Louise promptly responded: "Yes, we'll all go home. I'll write and urge Kate to come and you see that Charles and John and their families go too."

Then they rang off. But before Louise could write to Kate, the phone rang again and this time it was Kate,—two hundred miles away,—who must know whether mother was ill, or whether anything strange had happened at home. And so it was soon arranged that they must all spend this Christmas at home.

I wish you could have seen them gathering in on Christmas Eve! There was only one train in the afternoon and that stopped at Auburn at five o'clock. The children with their families left the train and proceeded to walk to the little home which had sheltered them when they needed protection. It was the judge who again took the initiative. He went into the house and took his mother in his arms, saying, "Mother, we have all come back to you this year. Have you room for the smallest children? Some of us are going to sleep at the hotel."

"Oh, it can't be true," answered the mother with shining eyes. And just then the judge had a glimpse of the hopeless longing, of mother-love unsatisfied that made him wince. He had only time to add, "And we are coming home every Christmas after this, too," when the door opened and they all came in.

For years Lucindy had been accustomed to managing the larder and the kitchen. Mary Evans seldom interfered, and even at Christmas time, she merely seeded raisins and cracked nuts, and pared apples, without ever questioning Lucindy's plans. And so, when Lucindy's supply of cakes and pies and dressed chickens was found to be phenomenally large, Mary Evans was not surprised; Lucindy always had the knack of having enough and of serving good meals in times of stress and difficulty. Of course there was plenty provided, and also a woman to assist Lucindy. All had been seen to before the children came, for Louise had written to Lucindy, telling her that they were coming.

That evening when they were sitting by the Christmas fire, there stole over every one in the room that sense of peace which always comes when one is at ease in an atmosphere where home love and joy are merged into a blissful content. Mother said but little; her eyes were full of tears now and then. The memories of her life were interwoven with such Christmas eves of years gone by when the children were yet small. Her Christmas fire, that had sunk into embers, now blazed into great light, and she exulted in it. It had hearth room for the children reunited in the wholeness of their life; in their power of vision.

The family, sitting around this Christmas fire, at ease, found room for every gift and grace; for sentiment, tender and reverent; of all sweet and beautiful things. The children looked wonderingly upon one another, as if to discover why they had failed to meet together in the old home for five long years.

An old man who was passing outside, paused and gazed long into the bright windows. Then he sighed and walked slowly on. As the tears stole down his cheek, he said, "We ought to have our children at home too. Maybe I was too hard on Bess and Jim. I believe I'll write to 'em right away. Guess my way ain't the only one; anyhow, I believe I'll give in."

The tall church-tower and spire loomed up in the wintry moonlight. The tireless wind still swept thin snow from fell and forest. Mary Evans gave no thought to the starry night,—her children were around her. She kept close to her sons and daughters, and her heart was full.

"Ye know not the day nor the hour," said the Master of life, and not one, around that Christmas fire, dreamed that it was near for one of their number. So, when two months later, the message, "Mother is dead," was brought to their doors, their voices were hushed and low, as they tremblingly asked each other, "How would we feel if we had not gone home last Christmas?"

Covington, Ohio.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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FIVE recent accessions are reported from the Pleasant Hill church, Tenn.

OUR Book Catalogue should be in every home of the MESSENGER family. Send for it.

THE Bible School at Seattle, Wash., opened Nov. 27 with about thirty students enrolled.

A NEW house of worship is to be erected by the Brookville church, Ohio, in the near future.

BRO. E. S. YOUNG was with the East Los Angeles, Cal., church, recently, in an evangelistic effort. Six made the good choice.

DURING Bro. W. H. Hood's meetings in the Coon River church, Iowa, ten accepted Christ, and are now rejoicing in the blessedness of a renewed life.

ON Friday of last week we had the pleasure of a brief call by Bro. I. J. Rosenberger. His recent meetings at Lititz, Pa., closed with nineteen accessions.

BRO. JOHN CRIST has been with the Fredonia church, Kans., in a series of meetings, during which five decided to follow the pathway of peace.

DURING recent evangelistic services in Needmore, Pa., held by Bro. George S. Batzel, of Everett, same State, twelve vowed allegiance to the Captain of their salvation.

BRO. JOHN A. ROBINSON, of Denver, Colo., was with the members of the Trotwood church, Ohio, in a recent revival. Eighteen identified themselves with the church of the Living God.

BRO. JOSEPH STUDEBAKER, Flora, Ind., who for some years has been active in vocal song work among the churches, is now, accompanied by his family, located at Winter Haven, Fla., for the winter.

ON the Round Table page of this issue we give the list of topics for prayer meeting during the first quarter of 1915. Special care has been taken in the selection of helpful topics, and we trust that the best of results may attend the meetings that make use of them.

THE last Mission Board Meeting was the first one missed by Bro. D. L. Miller, while in the homeland, since the Board was first organized in 1884. As an active member, and either Secretary or Chairman of the Board, most of the time, he has certainly served the Brotherhood well during all these years.

SPECIAL.—A score or more reports from the churches reached our desk on Monday forenoon,—just as we were closing up the news pages, and getting the forms ready to send down to the pressroom,—a day earlier on account of getting the paper to our readers before Christmas. Those reports, of course, with others to come in during the day, must be held over until next week.

BRO. HENRY S. ZUG writes us about a most impressive scene in the Chiques church, Pa., on the afternoon of Dec. 12, when twenty-two were buried in the baptismal waters, and arose to walk in newness of life.

BRO. G. W. HILTON, en route to his allotted duties at Seattle, Wash., stopped off at Wenatchee, same State, to give the members at that place a series of meetings. Seven cast their lot with the church militant.

THESE long winter evenings you should do some reading that is really worth while. Send for our new Book Catalogue,—yours for the asking,—and make a selection of helpful books. You owe it to yourself and your family.

BRO. RUFUS BUCHER, of Mechanic Grove, Pa., was with the members of the Ephraim church, same State, in a recent revival effort. Nineteen enrolled under the banner of righteousness, and many others were "almost persuaded."

ON page 829 we publish the program of the Bible Institute of Juniata College Bible School, Huntingdon, Pa., to be held Jan. 8 to 16, inclusive. The range of topics covers a wide field, and the instructors are amply qualified for the duties assigned.

ONLY a few minutes before going to press with this issue, we received the program for the Sunday-school Normal of Northwestern Ohio, to be held in the Lima church Dec. 31, Jan. 1 and 2. Brethren Otho Winger, and H. K. Ober are the instructors.

THE thirteenth Sunday-school Teachers' Institute of Southern Ohio is to be held in Dayton, Dec. 28 to Jan. 1, inclusive. Brethren A. C. Wiegand and Otho Winger are to be the instructors. The program, as given on page 829, is replete with interest, and of vital importance to every Sunday-school worker of the District.

A SEASON of spiritual refreshing was enjoyed by the Elgin church last Sunday. In the forenoon Bro. H. C. Early addressed a large and intensely interested audience. At the evening services Bro. T. T. Myers, of Huntingdon, Pa., dropped in, and was at once pressed into service, delivering a much appreciated discourse.

BRO. S. C. MILLER, Sunday-school and Christian Workers' Secretary of Northern Illinois and Wisconsin, will visit Polo, this State, on Saturday of this week in the interest of Sunday-schools and Christian Workers' Societies. He carries with him copies of the House publications, with a view of showing the people what we are doing in the way of publishing church, missionary and Sunday-school literature.

AGAIN we are called upon to chronicle the departure of an aged worker in the Lord's vineyard. Bro. Henry Beelman, of Dillsburg, Pa., died Dec. 10, having passed the seventy-fifth milestone of his earthly pilgrimage. He was a prominent elder of Southern Pennsylvania, and in charge of the Lower Cumberland church. His earnest efforts and words of counsel will be missed in his home congregation and the State District.

WE notice that, with a view of promoting harmony, employing the best methods in the saving of souls, and administering church discipline, the late District Meeting of Middle Iowa appointed a committee of three efficient elders, whose duty it is to visit the different congregations of the District, and to work in conjunction with the elder in charge and the official body. The purpose is to teach and to labor for the general good and uplift of each body of members.

"OFTEN we hear parents say that this or that son or daughter fails to take an interest in the GOSPEL MESSENGER,"—so writes a sister in a recent communication to this office. She then proceeds to point out the remedy: "We had one son out of five who took no interest in reading the MESSENGER. I then suggested that we have the paper come in his name, so as to give him a sort of proprietary interest in it. The plan worked admirably. The MESSENGER was his, and he made the best possible use of it."

SISTER IDA M. NEUHAUSER, MESSENGER agent for the Long Green Valley church, Md., reports that practically every member in that congregation subscribes for the paper. This is as it should be in every congregation throughout the Brotherhood, and as it certainly will be, if the agent is alive to his work. We are very grateful to the many efficient agents we have, and we only hope that their persistent and faithful endeavors will inspire the more dilatory ones to renewed efforts.

AN elder tells us that he does not believe in the general run of county fairs, nor does he make a specialty of disciplining the members who happen to attend such gatherings. He makes it a point, however, to teach his people that the fairs held in his section of the State are not suitable places for real devout Christian men and women, and as a result very few of his members have any disposition to patronize fairs. By persistently teaching along right lines many of the great evils may be overcome.

BRO. M. W. EMMERT, Dean of the Bible Department, Mount Morris College, writes us that he is seeking a young minister to locate near the Columbia church, six miles south of Mount Morris. Those looking after the work there are in a position to give some financial aid, but not what might be considered a full support. The meetinghouse is in a fine community, and the right man ought to be able to do a splendid work at that point. Those interested can communicate with Bro. Emmert at Mount Morris, Ill.

IT is reported that a Chicago devotee of the dance is introducing dances that were in vogue 1800 B. C., and is quoted as saying, "Dances are sacred to us. They are a part of our religion." Judging by the appearance of the lady in question and her fellow-dancers, as pictured in the daily press, one would readily conclude that no religion at all can possibly be associated with any such performances, and that the world, the flesh, and the adversary of souls have, in a very real sense, taken possession of their hearts.

IN one of our Southern churches, the members of a young men's Bible class were organized for effective personal work. Their well-directed efforts succeeded in winning six souls for the Kingdom. We see no reason why there should not be a more thorough utilization of the willing workers that are available in practically every congregation. The secret of success in congregational activity does not lie in burdening two or three members with practically all the work, but in making the wisest possible use of every member. "To every man his work."

BRO. JOHN R. PETERS, of Wenatchee, Wash., tells us that the summer of 1914 has been a very interesting one for the Brethren in that part of the Northwest. The churches were visited by an unusual number of ministers, and there was a great desire to hear all of them. Looking at his section from another standpoint, we are told that, as gifts, over five car-loads of apples have been shipped, to say nothing of the hundreds of boxes of peaches, plums, cherries, prunes, etc. The aim has been to send gifts that will please those thus remembered. Well, if all the apples sent out are as fine as those that Bro. Peters had laid down in the home of your Office Editor, a lot of people are certainly to be congratulated.

WE have printed, for free distribution, a few thousand extra copies of this number of the GOSPEL MESSENGER, and would be pleased to have our readers secure some of these, to distribute among their friends and neighbors, in order to create more interest in the further circulation of this publication. If you can distribute extra copies of the GOSPEL MESSENGER advantageously among your friends, write and tell us how many, and they will be sent forward promptly, or, if you prefer, give us the names and addresses of your friends, who may be interested, and we will mail them sample copies direct from this office, asking them to subscribe. We solicit the cooperation of the readers of the GOSPEL MESSENGER in this work of getting additional subscribers and thus extending the influence of our church.

The Last Issue for 1914.

WITH this issue we close the present volume of the GOSPEL MESSENGER. In a general way, the year has been a prosperous one with the House. In spite of what is said about hard times, the demand for all our publications has been good, and especially has this been true of the MESSENGER. Taking it the year through, the paper has probably never reached more homes, and we feel that it has never been more generally appreciated. From every part of the Brotherhood come words of encouragement. On every hand we are told that our people have been edified, instructed and strengthened. Then we hear of the scores who have been converted by reading the paper from week to week. All of this shows that the MESSENGER has a mission, and under the influence of the Spirit is serving its purpose.

For our success much is due our patrons, and especially our splendid army of agents and correspondents. Our agents put the paper into thousands of homes, where it is loved, read and appreciated, while our correspondents, in the way of news and reports, keep us in touch with all the churches. Each week we may hear from hundreds of them, and each letter contains a bit of news, a suggestion, or a word of encouragement. In this way the paper is filled, and then sent forth on its mission of love and good will. As seen from our viewpoint, the work of our correspondents is like that of the busy bees bringing the sweetness of the land together, for thus it may, in a compact form, be transmitted to those who are hungering and thirsting after the nourishment found in our columns.

For the part which all of our agents, contributors and others have taken, in enlarging the field of the MESSENGER, and in supplying us with the news and other matter that we send forth every week in the year, we wish to thank them, one and all, most heartily. We look upon them as a self-sacrificing army of consecrated workers, as there is for them little money in what they do. Others talk for the paper, work for it, and even pray for it,—not for compensation, but because they love the principles for which the MESSENGER stands. Theirs is a work of love, and they richly deserve all that we can possibly say by way of appreciation and gratefulness.

But as we close the volume, we fully realize that we are all under the most distressing cloud the world has ever seen. True, our homeland is at peace with all the world, but for nearly five months the greatest war ever known to history has been raging in the most civilized sections of earth. Fully one dozen wars great and small, have begun and ended since we entered the editorial chair in 1876, but all of them put together would scarcely equal the present conflict in the number of men engaged therein and the terrible results following. While other countries are drenched in blood, and most of the homes in Europe have become houses of mourning, we realize that this country has not been disturbed.

And yet, in a sense, the land has been affected from shore to shore. We do not see the marching armies, nor do we witness the awful clash of arms. We do not hear the wail of broken-hearted wives and mothers, or the cries of orphan children, but day by day, week in and week out, we read the news of battles on land and sea. In the start we were shocked at the appalling sacrifice of life, but we grew more accustomed to the terrible slaughter, and now we read about the sinking of warships, with all on board, and the destruction of men by thousands without thinking much about the awfulness of war. We read more about the war than about anything else. There are those among the MESSENGER readers who keep posted regarding nearly every phase of the conflict, and yet some of them may know little or nothing as to what is going on in the mission fields of India, China, Denmark or Sweden. The Bible is neglected. Good books are laid aside for a more convenient season. Religious literature receives only a passing notice, while men and women, old and young, go on reading and thinking about the horrors of war.

Do these things affect the people of our land? Most assuredly they do, and possibly the unfortunate influence may pass on to the coming generation. The thinking we do reaches those who follow after us. It is amidst these environments that the MESSENGER for 1914 closes its work. We might say that we pass on to our readers the last words of the year just at a time when millions upon millions of men, of the highest type known to the nations of earth, are endeavoring to put an end to one another's existence. We would that it were not so, but it is, and while all this strife is going on, we must bid our readers adieu. Though strife and carnage prevail, we still say, as we have said in the years gone by, "A Merry Christmas and a Happy New Year." Considering the surroundings, sentiment seems out of place, and yet it is a ray of light that is intended to reach our readers through a rift in the clouds. We have never closed a volume under like circumstances, but all those who have faith in God, may still see the hand of the Great Father, and are sure that when the clouds of war scatter, we shall behold the beauty of holiness as we have never understood it before. With these thoughts we say the last word for the present volume, only to greet our large army of readers anew in the coming volume.

The Prince of Peace.

THE Prophet Isaiah was favored with a rare vision. He was permitted to look 700 years beyond his day and generation, and to behold the coming of One who should, the world over, be recognized as the "Prince of Peace" (Isa. 9: 6). When Mary, the chosen handmaiden of God, gave birth to her First-born, in Bethlehem of Judea, an angel from heaven, in the hearing of some near-by shepherds, announced the advent of the long-promised Prince, saying: "Unto you is born this day in the city of David a Savior, which is Christ the Lord." Then followed the praises of the multitude of heavenly beings, and the peace proclamation to all the earth: "Glory to God in the highest, and on earth peace, good will to men" (Luke 2: 11-14).

It is said that all the world was at peace when the Babe of Bethlehem made his advent into the world. For millenniums the tribes and nations of earth had been at war with one another, but for a brief period strife ceased until the coming Prince of Peace could be ushered in. His coming was not only foretold by the inspired prophets, but his advent was announced by angels from on high, and fully recognized by the Wise Men from the East, who rendered homage, and bestowed upon him gifts. As a further confirmation of his Divine appointment, and his authority to represent the court of heaven, he was, following his baptism in the River Jordan, declared to be the real Son of God. No one ever entered upon a mission with his position and authority more clearly announced.

For a little more than three years he taught only as an inspired man could have taught. He talked as one having authority, and his doctrine, as well as his mental grasp of questions, has been the marvel of the Christian era. He did not have to reason from cause to effect. He seemed to know everything, and what he said, from time to time, was the end of controversy. The teachings of other men weaken and disappear, when exposed to the searching light of learning and civilization, but what Jesus taught has stood every test of all science, philosophy and experience. The principles he embodied in his teachings have never been equaled, much less surpassed, and bid fair to remain the standard in religion, morals and thought to the end of time.

Among these principles was peace on earth and good will to men. He told his disciples to love their enemies, and pray for those who would spitefully use them. They were also told to render good for evil, and to overcome their enemies by love and kindly acts. The weapons of their warfare were described as not being carnal, and yet possessing strength. He laid down the principle that, since his followers were not of this world, therefore they could not use the sword in his defense, or in defense of the truths he promulgated. During the years of his active labors

he posed as the Prince of Peace, and as such he was known the country over. He submitted to all kinds of ill treatment, even unto the death of the cross. Though beaten, mocked and reviled, he opened not his mouth in self-defense. In the face of all opposition he went forward, teaching the great fundamental doctrine of peace, and so thorough was his teaching along this line, that his was everywhere regarded as the religion of peace.

His influence was all on the side of peace and good will to men, and there can be no question but that he meant to eliminate carnal warfare of every type. Everything pertaining to his methods would indicate that he meant, by his life and his teaching, to usher in a period when wars should be unknown. He even went so far as to affirm that all those who take the sword should perish with the sword, indicating that the time would come when the sword itself would cease to exist. This was a look forward to the Age of Peace, when the instruments of warfare shall be converted into articles of utility. The bent of his whole system of religion is in this direction, and to the extent that individuals and nations are governed by the principles he laid down, to that extent have war and strife disappeared.

And it may be affirmed, with all possible emphasis, that if the different nations of Europe had been governed by the principles expounded by the Prince of Peace, the present war would have been an impossibility. Not only so, but these principles, fully accepted by all civilized people, would practically do away with war, and even all preparations for war. Teach men, women and children to believe and accept what Jesus said, regarding love, kindness, peace and good will toward all men, and it would become an utter impossibility to raise an army. Let these principles once be accepted by the law-making bodies of this or any other government, and we would hear no more about building warships, strengthening fortifications, or calling on men to enlist for service in the navy.

The universal acceptance, in good faith, of the teachings of Jesus, regarding the principles of peace, means the end of all militarism. It means the end of navies and standing armies. It means the closing of all military schools, the dismantling of all fortifications, and the elimination of all war taxes and all war burdens. This is what was embodied in the angelic proclamation at the birth of the Babe of Bethlehem, and this great, fundamental principle of peace and good will to all nations, as well as to individuals, will go on ringing down the centuries until the ushering in of the Golden Age of Peace. This age may be delayed until the promised millennium, but come it must and will. The Prince of Peace will reign only over a kingdom that stands for peace, for love, for righteousness and the Golden Rule.

Some Board Meetings.

THE GENERAL MISSION BOARD, with all the members present, and Bro. H. C. Early presiding, met in Elgin last week, and transacted considerable business, being in session two days and two evenings. In this short report we are saying nothing about the nature of the business disposed of. That may be stated later, and some of it will be of special interest. Five missionaries, now at home on a furlough, will be returned to India just as soon as safe transportation can be secured. They are to be accompanied by Sister Nickey, M. D. The Missionary Board closed its work on Thursday evening, and the General Educational Board met in the same room the next morning. This Board is composed of Brethren H. C. Early, A. C. Wiand, J. H. B. Williams, J. S. Flory, J. C. Bright, L. T. Holsinger and Otho Winger. On account of sickness in his family, Bro. Flory could not be present. On Monday morning of this week the Conference Committee on Election and Support of Pastors met. Brethren I. B. Trout, H. C. Early, Edward Frantz, T. T. Myers and J. W. Lear compose this committee. Our space is too limited this week to permit more than a mere mention of these meetings.

"Christian Heroism in Heathen Lands" and Mission Study Classes.

"CHRISTIAN HEROISM IN HEATHEN LANDS," Bro. Galen B. Royer's latest book, is just out, and a copy of it ought to be in the hands of every member of the Church of the Brethren. It contains 186 pages, and is sold at the trifling sum of forty cents for paper binding, and fifty-five cents for cloth binding. Address, Brethren Publishing House, Elgin, Ill.

Although "Christian Heroism in Heathen Lands" was written for Mission Study classes, it makes good reading for everybody, and everybody will read it with interest. Its matter is stated in the plainest language, putting it within the easy reach of all, and its style is most interesting. It will be regarded, I predict, as Bro. Royer's most interesting book to date.

The book contains ten biographies,—the biographies of ten of the leading missionaries of the world, this side of Jesus and the apostles,—the biographies of William Carey, Robert Morrison, David Livingstone, Adoniram Judson, Guido Fridolin Verbeck, James Chalmers, James Gilmour, Fidelia Fiske, John Kenneth Mackenzie and Henry Martyn, with a portrait engraving at the beginning of each biography. Each biography covers eleven or twelve pages, being uniform in length. Following the biographies, there is a chapter on missions till 1790, giving a racy view of events from the time of Jesus, the greatest of all missionaries, to this date. The closing chapter treats on the growth of missions in the nineteenth century, which gives a brief view of modern missions. Each chapter is written under a distinct head, being numbered, and followed by a list of questions at the close, arranged to meet the needs of class work. The questions for the final examinations are to be chosen from these.

The book is intended as the first of a series for Mission Study classes, and this suggests such classes. Why not have them? Why should there not be a Mission Study class, or more than one, in each congregation of the Brotherhood? What are some of the advantages? Let us see. I have space to mention just a few:

First of all, there is *missionary knowledge*. Should we not know the condition of the peoples of the world? And should not our prayers and efforts be made in the light of definite knowledge? Should we not have some conception of the vastness of the field,—the millions without the knowledge of God and without hope,—the fewness of the laborers, and the longings of the heathen for a religion that satisfies the heart? Should we not know these things, think you? Will not this knowledge give us a keener appreciation of the needs of the home field? Will we not be better home missionaries? And as we learn to know the condition of the heathen world, will we not understand better the blessings of the Christian religion? Will we not be better Christians? Is it not worth much to know?

And as we are brought to know, *the spirit to help* takes hold of us. We feel like praying for the needy and helpless. We feel like giving of our means for their relief. We feel like helping others to feel like giving of their means also. We feel like helping to find workers and helping to support them on the field. And then, at last, we feel like giving and going ourselves. This is the way it works; this is the way it is done; it is the only way it is done. First of all, we must have knowledge of the condition and needs, and out of this knowledge these things are born. There is no other way.

Now is a splendid time to begin your class. These long winter evenings afford the best opportunities for classes. And it is any one's privilege to make the move for a class. The elder, of course, should be the first to lead out in the work; but if he does not, nor any of the officials, the Sunday-school superintendent or the leader of the Christian Workers' Society, it is the business of any one to suggest it.

All that is necessary to start a class, is to get a few to band themselves together as a class. It need not be large to begin. Then select a teacher, let each

one supply himself with a copy of "Christian Heroism," and you are ready for business. Then get down to earnest study and make it go. This is all that is needed for a start. It's simple; it's easy. Do it!

H. C. E.

Dating Papers.

WE have heard of a few members who refuse to subscribe for the MESSENGER, for the reason, they say, that it publishes a falsehood on the very first page. The paper is sometimes received by them on Thursday or Friday, when it actually bears the date of Saturday. They have an idea that the date found on a journal means the day the paper is printed, when such, actually, is not at all the purpose. The date which a paper bears, means the time for which that issue is intended. The paper containing this article is dated Dec. 26, 1914, showing that this particular issue is for the week ending on that day. For that matter we might date the paper for Monday, or for Wednesday. It would not mean that we went to press on one of those days, for a part of the paper was printed last week. It would simply mean that the paper is the issue for the week in which the date occurs. It requires actually four days to print the MESSENGER, and yet it bears the date of one day only. And what is true of the MESSENGER, in this particular, is true of every other weekly having a large circulation.

We have the *Chicago Daily Tribune* coming to our desk. A particular issue may bear the date on which it was mailed, and yet we happen to know that the entire paper, with the exception of a little late news, was arranged, put into type, and prepared for the press before the close of the previous day. There is hardly a leading monthly in the United States that is not printed in the month preceding the date it bears. We have on our desk, at this moment, a monthly bearing the date of "December, 1914," when we know that the journal was actually printed in November. We have just mailed thousands of copies of the Brethren Almanac, bearing the date of "1915." Everybody receiving this publication will, or should, know that it was printed in the latter part of November and early part of December, 1914.

Any one who will think for a moment can understand how an Almanac for 1915 may be printed months in advance, how a magazine for December may be printed in November, and how a weekly, bearing the date of Saturday, may have gone to press several days before. The date on a paper, printed a few days in advance, should not be misleading. It only needs to be understood. When any one sees the paper bearing the date of Dec. 26, he should know that the issue is simply for the particular week ending with that date.

Separating Business and News.

WE must again urge some of our correspondents, when writing the House, not to mix up business matters with news intended solely for the Editorial Department. Write all that may be necessary about business, but if anything is to be said to the editor, let that be placed on a separate sheet, accompanied by the name and address of the writer. Both sheets, however, may be mailed in the same envelope. Quite frequently a correspondent sends an order for some goods that the House handles, and then follows up with something in the way of news intended for publication. Since such a letter properly belongs to the Business Department, there is where it lands, and one of the clerks in that department must either bring it up to the Editorial Sanctum, on the next floor, for the editor to see what is intended for him, or it must be copied and the copy sent up. All of this takes time, to say nothing of considerable annoyance. Sometimes the clerks are too greatly pressed with work to devote even a few minutes to copying the bit of news found in a business letter, and in that case the news never reaches the editorial rooms. Some who persist in mixing business and news on the same sheet, or postal card, may wonder why the bit of news sent never appears in the MESSENGER. What we are here saying gives the reason.

Our Blunders.

WHILE most of us are prone to err, it is generally a mistake of the head rather than of the heart that prompts the deviation from the pathway of right. We remember the case of an aged elder who unwittingly strayed into a gathering, not becoming to a child of God. At the first opportunity to meet the members in council, he humbly confessed his mistake and asked forgiveness. Every one present thought all the more of the brother for his willingness to set himself right with the membership as well as with his Lord. Much of the worldliness that has gradually crept into most of the churches is clearly traceable to the frequenting of gatherings wholly unbecoming a Christian. Many a one who finds himself ensnared by the enemy of souls may well confess as did the old shepherd at a Welsh revival: "Lord, I got among the thorns and briars, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on thy ground; I had wandered out of thy pasture." And there are many others whose scars were obtained in the devil's thickets, outside of the field where duty called them. Well may we beware of worldly contamination! To be absolutely safe, we must follow the Lord fully. We can not afford to take any path that conscience tells us is doubtful. If God's smile is not upon it, abandon it forever. Christians bring sorrow of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones. In any case, let the atonement for the wrong done be as ample as the transgression.

City Pastors.

IN behalf of at least some of the city pastors, we are requested to say that, while they are invariably hospitable and generous, very few of our readers realize the sacrifice most of them are making. As a rule, they get small pay for the amount of work they must do, and their time is fully occupied, looking after the interests of the flock entrusted to them. Yet there are those who, on coming to the city, will look up their homes, lodge with them one and two days at a time, thus making the pastor's wife extra work, and sometimes interfering with the duties of the pastor himself. Not infrequently one group of visitors is hardly gone until another one comes.

But this is not the worst of it. More than half of these visitors will go their way without leaving a cent to help defray the extra expense they have caused. They do not stop to think that the cost of living in cities is high, and that the more people the pastor and his good wife have to care for, the more sacrifice they will have to make, in order to make both ends meet at the end of the year. Let us suggest to those who stop over night with city pastors, or who call at their homes about meal time, that they leave at least as much money in the family as it would have cost for like accommodations at the hotel. Or, better yet, if you have business in the city, put up at some hotel, and then visit the pastor's family at a convenient time. While all of our city workers, as well as others, should be hospitable, still their friends should avoid making life's burdens too hard for them.

A WRITER, in sending his contribution to one of our exchanges, makes this very sensible remark: "If not available, please return. *I can't be hurt.*" Please note his language; he does not say he "*will not be hurt*," but that he "*can not be*." Such a fixed determination to be utterly impervious to any possibility of hurt or wounded feelings, is most refreshing. This old-world,—and especially that part of it which pertains to the editorial department of a paper like ours,—would be a more pleasant one, by far, had we more people who simply *can not* take offense,—who utterly *refuse to be hurt*.

WHILE Count Leo Tolstoy wrote much in the interest of peace, and took a decided stand against war of every type, yet nearly all his male descendants are today fighting in the Russian army. What the distinguished author wrote, may influence others, but his views have not been accepted by his sons.

OUR CHURCH BOARDS.

General Mission Board.—H. C. Early, Penn Laird, Va., Chairman; C. D. Boice, New Windsor, Md., Vice-Chairman; Galen B. Royer, Elgin, Ill., Secretary and Treasurer; Otto Winger, North Manchester, Ind., J. J. Yoder, McPherson, Kans., Life Advisory Member; D. L. Miller, Mt. Morris, Ill.

General Sunday School Board.—H. C. Ober, Chairman, Elizabethtown, Pa.; Levi Minnich, Vice-Chairman, Greenville, Ohio; D. H. Zigler, Treasurer, Broadway, Va.; S. S. Blough, North Manchester, Ind.; James M. Mohler, Leeton, Mo.; J. S. Zimmerman, Seattle, Wash.; Lafayette Steele, Walkerton, Ind.; I. B. Trout, Secretary, Elgin, Ill.

Educational Board.—H. C. Early, Penn Laird, Va., Chairman; Otto Winger, North Manchester, Ind., Vice-Chairman; A. C. Wicand, 332 S. Humphrey Ave., Oak Park, Ill., Secretary; J. C. Bright, R. D. 4, Troy, Ohio, Treasurer; L. T. Holsinger, Brethren, Mich.; J. S. Flory, Bridgewater, Va.; J. H. B. Williams, Elgin, Ill.

Temperance Committee.—P. J. Blough, Chairman, Hooversville, Pa.; D. D. Culler, Secretary, Mt. Morris, Ill.; J. Carson Miller, Treasurer, Moores Store, Va.

Peace Committee.—J. Kurtz Miller, Chairman, 358 Sixth Street, Brooklyn, N. Y.; D. Hays, Treasurer, Broadway, Va.; W. J. Swigart, Secretary, Huntington, Pa.

Homeless Children Committee.—Frank Fisher, President, Mexico, Ind.; E. E. John, Treasurer, McPherson, Kans.; P. S. Thomas, Secretary, Harrisonburg, Va.

Tract Examining Committee.—E. B. Moore, 3435 W. Van Buren Street, Chicago, Ill., 1918; E. B. Hoff, Maywood, Ill., 1918; J. W. Lear, Decatur, Ill., 1917; D. N. Eller, Daleville, Va., 1916; Edward Prantz, Lordsburg, Cal., 1916.

CHILD RESCUE WORK OF KANSAS.

The work in Northeastern Kansas, which was later incorporated into a State work, is now eight years old. We have been handicapped for the want of a retention home, where children can be placed until a suitable permanent home is secured. The lack of finances and, last but not least, the opening of sufficient hearts and homes to receive children, has also been a hindrance. Yet we feel that we have accomplished much for the Lord. Seventy per cent of the children over twelve years old, whom we have placed in Brethren's homes, are members of the church, and we expect a no smaller per cent from the younger children.

Sister Kinsey, of Belleville, Kans., has the first child, located by our society. He is now a fine boy, eight years old. When Glenn was three years old, she took Galen, who is now five years old. A few weeks ago she took a small girl of eleven months. Sister Kinsey raised a family of her own and continued mission work for the Lord by taking to raise these three children for his use. Oh that we might have more who are willing to open their hearts to accept these little ones!

We now have a bright blue-eyed girl, six months old, a girl baby of two months, and two fine boys, three and five months, respectively, all fine children of good parentage. Who wants them? Write to the undersigned.

I. H. Crist.

16 N. Ferree Street, Kansas City, Kans., Dec. 11.

MIAMI, NEW MEXICO.

Our three weeks' revival, with Bro. C. B. Smith, of Morrill, Kans., as our evangelist, and his wife and Sister Effie Tuttle, of Huntington, Ind., in charge of the song service, has been brought to a close. The results of these efforts are telling realities to our church and community.

On Monday evening ten people were baptized. The schools were dismissed for a few hours, and conveyances were provided for the pupils to attend the baptism. Most of the converts were young men. One of them, however, is about fifty years old and has never before confessed Christ. His good wife and his son also joined the church with him. Another husband and wife, who had long delayed this important matter, were at last baptized. One other member is the first Mexican (to our knowledge) to join the Church of the Brethren. The Methodist and Presbyterian churches have many missions among these people in the Southwest.

This Mexican boy,—the only one of his race employed among the farmers,—attended these services. His Roman Catholic mother plead with him in tears not to be baptized, threatening him that so doing he would lose his home with her. In spite of this, when he returned from visiting his mother, he declared that his former religion held nothing for him, and that our belief was the true Christian religion. He is very happy now, and has prepared to give us a talk next Sunday evening, at our Young People's Meeting. He is taking up the Lord's work at once. God help him to prove faithful!

In these meetings the work of Bro. W. R. Bollinger's Royal Bible Class contributed to the saving of six young men. This class is organized and does much, outside of class recitation, to bring into the Sunday-school young men and women, and also to hold them there. The class was the burden of special prayer last Decision Day. All yielded to the Spirit's wooings, being won by the clear logic of the truth in Bro. Smith's presentation of the Word, and by personal work among the people.

One young man and his wife, who were married a week ago, had intended to unite with our church, but the husband became critically ill with pneumonia. However, he firmly declares that he will come if he gets well, and his wife will join at her first opportunity. One other brother is also awaiting baptism.

We now have seventy members. Sixty-two surrounded the Lord's tables on the evening of Dec. 6, and in deep consecration partook of the emblems of Christ's broken body and shed blood. This scene presented a gratifying

contrast to our first communion service, five years ago, in Bro. Cyrus Metzler's house, when only thirteen participated.

The trio of workers helped us to celebrate our annual, public, Thanksgiving dinner at the church. Our offering, amounting to \$6.20, was given to the Orphans' Home at Albuquerque, N. Mex. The Ladies' Aid also sent a box of clothing to the children. We expect to hold midweek prayer meetings regularly now, so that all may keep up a lively interest. Mrs. M. N. Mikesell.

Miami, N. Mex., Dec. 8.

ELIZABETHTOWN COLLEGE NOTES.

The fifth annual Session of Bible Study, of Elizabethtown College, will open Jan. 13 and continue ten days. In addition to several members of the Faculty, the special instructors on this occasion will be as follows: Eld. William M. Howe, of Meyersdale, Pa., will give two periods daily on "Selected Bible Characters" and "The Sermon on the Mount." Eld. A. C. Wicand, of Chicago, will expound selected chapters in the Bible during two periods daily. Eld. A. W. Ross, of India, will give instruction on missions in general, and missions in India, two periods daily. Eld. Howe will preach evangelistic sermons in the evening, throughout the term.

Three special programs will be added features on this occasion: An Educational Program Jan. 16, at 2 P. M. Addresses by Eld. Wicand and Dr. Wm. I. Book, of Philadelphia, will be leading features. Jan. 17 Elders Howe and Wicand will deliver temperance addresses at 10:30 A. M., which will be the leading features of the Temperance Program. During the closing hours of the session a Missionary Program will be rendered. On this program Eld. Ross will discuss the "Crisis in World Missionary Endeavor." Eld. A. C. Wicand will speak on "Missions as I Saw Them." Eld. Howe's subject will be announced later.

Several other features of interest will be the special programs by the College Literary Societies. The program by the Homerian Literary Society occurs Jan. 15, at 3 P. M. That of the Keystone Literary Society will be given Jan. 22, at 3 P. M. The "All Brothers Quartette" will render a musical program Jan. 22, at 8 P. M., which Bible Term students no doubt will want to enjoy.

The College Museum has been recently greatly enriched by a valuable contribution of Bro. Ira Miller, of Lancaster, consisting of rare and valuable mineral specimens, interesting relics, and useful articles in teaching Geography, Physiology and Geology.

The winter term of fifteen weeks opened Dec. 7, with an increased enrollment. The college operates the following departments: Collegiate, Pedagogical, College Preparatory, Commercial, Agricultural, Music, Bible, and Industrial.

The Temperance League of Elizabethtown College rendered an interesting Temperance Program Dec. 1. Besides a recitation and appropriate music, the program consisted of an address by Bro. F. F. Holsopple, superintendent of the Harrisburg District of the Anti-saloon League of Pennsylvania.

The Missionary Reading Circle of the College reorganized by electing Prof. J. S. Harley as president, and Bro. V. C. Holsinger as teacher. The class now is studying the book entitled "India Awakening." During the fall term Prof. R. W. Schlosser conducted a series of meetings in the Elizabethtown church, lasting three weeks, and resulting in twenty-one accessions. During the latter part of November Prof. H. K. Ober conducted a two weeks' series of evangelistic services in the Annville church, at the Annville house.

At our late Annual Conference, Elizabethtown College was placed under the supervision of the Educational Board of the Church, and it now looks forward with interest to the first visit of the Board during this term.

Elizabethtown, Pa., Dec. 10.

D. C. Reber.

TWO DAYS AT HUNTINGDON, PA.

The first two days of this month were very pleasantly spent at Juniata College. It was a fortunate time to be there, as the Teachers' County Institute was in full swing, and these two educational forces being mutual dependencies, one gets the best there is in each. At the College Chapel, on Wednesday morning, we had an intensely interesting lecture by Count Alexander M. Lochwitzky, LL. D., a Russian reformer and political exile. He related many of his hair-breadth escapes, as well as his solitary confinement on the Island of Saghalien, Siberia, as a political exile, guilty of high treason. After twelve years of awful suffering, he escaped to Japan, thence to China, and finally to the United States in 1904, where, three days after his arrival, he took out naturalization papers. He is now an American citizen.

Of his personal safety the doctor observes: "I believe that I am still shadowed by Russian spies, who are relentless and will get me if they can. They have poisoned me three times, and once they shot at me through the window of my study in San Francisco. But I thank God that I am today in the United States, where the people are free and stand for 'fair play.'" What made the lec-

ture still more interesting was the knowledge he had of recent Russian losses in the great world conflict.

Another intellectual treat to both teachers and students was the scholarly presentation of the subject of "Literature," by Bro. C. C. Ellis, of the College Faculty. The doctor was at his best, and offered the finest classification of the subject, in detail, that we have yet heard. Like the minister, he thought the grade teachers should learn properly to classify and adapt the lesson to the season or circumstance.

We had time for the observance of some class work, under the leadership of Brethren A. H. Haines, T. T. Myers, C. C. Ellis and the German teacher. From all we could see or hear, we are inclined to believe that this is the best year in the history of the school, and that, with the completion of Science Hall, next year, the management will be able to do even better work in the future.

From a spiritual standpoint, likewise, we look for greater things. The coming of Eld. J. H. Cassidy, as pastor of the church and school, has already done much toward awakening the very best gifts within the membership, and placing both saint and sinner on "higher ground." While there, we had our home with Eld. H. B. Brumbaugh, our eastern editor, and father of Prof. I. Harvey Brumbaugh, President of Juniata College. Hundreds would corroborate the statement of being well cared for in every sense.

Bro. Brumbaugh is in fair health, for one of his years, but is planning again to spend the winter in Florida. We took a little time, during this visit, to look through the library. The Cassel and Quinter libraries make it worth while. In the vault we had the pleasure of examining some rare old manuscripts, books, plates, etc., that have been the dream and study of many years. The old Sunday-school cards, printed by Christopher Sower, were a present from Prof. W. C. Hanawalt, of later years.

Historically considered, these old German Bibles and hymn books would form a present-day "curiosity shop." Dr. M. G. Brumbaugh, our governor-elect, has presented much valuable literature to the library during recent years.

The only regret we had,—and it was a perfect duplicate of that experienced by many others,—was, that home duties forbade a longer sojourn among the good people of Huntingdon. Co-existent with the present generation, yea, even before the hand of genius had shaped the possibilities into scenes of usefulness and loveliness, were the "everlasting hills,"—the blue, rolling Juniata,—and the countless natural resources from which a greater city and a grander portion of a great commonwealth is an early possibility.

Roaring Spring, Pa., Dec. 4.

A. G. Crosswhite.

WASHINGTON CHURCH, NEAR WARSAW, IND.

Most of the home mission work of our people is done in cities and towns. As an example of what may be done, along these lines, in the country, we give a short account of the mission work at this place.

Less than four years ago the Washington church was reckoned as a "dead congregation." At one time, years ago, it was one of the most prosperous congregations in Northern Indiana, but it fell away until less than a dozen "live" members remained, and these were scattered over a wide range of territory. Even the churchhouse had been taken in charge by the people of the neighborhood, who were endeavoring to keep alive a small Union Sunday-school.

Then, partly as an experiment, perhaps, the District Mission Board placed Brother and Sister Wm. Overholtzer here, to see what could be done. When they came, in May, 1911, the outlook was indeed a gloomy one. Only nine people attended the first church service held here, and some of these came from quite a long distance. But Bro. Overholtzer and wife took hold of matters and went to work. They passed through some dark days, but would not let themselves become discouraged, and now the fruits of their efforts are repaying them richly.

The church here now numbers sixty live, earnest, working members. The growing Sunday-school averaged over a hundred in attendance during the last six months, and the church services are well attended. Last Saturday evening we held a love-feast,—chiefly for the benefit of fifteen new converts, all of whom were present.

Several features were noticed that evening, worthy of mention. One was that, out of a total of sixty members, fifty communed. Of this number twenty-one were sisters,—an uncommon proportion of the sexes at a meeting of this kind. There are more brethren in the church here than sisters. There are more young men in the Sunday-school than young women, and more boys than there are girls.

Many of the most regular church and Sunday-school attendants that we have here are people of the community who are not members of our church but people who have the warmest friendship for our people. Brother and Sister Overholtzer have paid special attention to the social side of their work, and it has certainly been well worth the effort, for the people of the community, as

well as the members of the church, are not merely acquaintances, but warm personal friends of theirs, and the social feelings that prevail here are developed to a marked extent.

Among the church members themselves brotherly love prevails to a very noticeable degree. There are no factions, no quarrels, no whisperings about each other in their absence. The church seems like one large family, and when new converts are made there is great rejoicing that new children are born into this family. The bonds of union, harmony and love, that bind our little band of workers together, seem stronger here than in any church it has ever been our pleasure to know.

Of course, much of the good that has been done here is due to the earnest, consecrated efforts of our pastor and his wife, whose hearts are in their work, and who have persevered in spite of many difficulties. But the results of their efforts prove to my mind that pastoral oversight is needed in country as well as in town, and in the end it may repay even greater returns.

The results of missionary labors at this place also point to the fact that the country may prove even more fruitful, as a home mission field, than the city. Why do we not have more brethren who will enter this work and rejuvenate some of our country churches that are now on the decline? Bertha M. Neher.

Warsaw, Ind., Dec. 5.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Ononta.—The members of our congregation met at Bro. Shorkey's home on Thanksgiving Day, and held services. Not many of the members were present, yet we had a good meeting. Our elder, Bro. S. D. Zigler, preached an excellent sermon. He recommended that we take an offering, and the congregation voted that our offering be sent to the Red Cross Society at Washington, D. C. Bro. Prather, his wife and little son, of Fayette County, W. Va., were with us on the above-named occasion. Bro. Culler, of Ohio, was expected to be with us on Thanksgiving Day, but was hindered on account of the quarantine now in force against the foot and mouth disease among the cattle. One young man was baptised on Thanksgiving Day.—J. M. Petrie, Blountsville, Ala., Dec. 12.

CALIFORNIA.

East Los Angeles.—We are now in the midst of a glorious revival, conducted by Bro. E. S. Young. So far six have been united with the church, and a number of others await baptism.—Mrs. J. Z. Gilbert, 3300 Griffin Avenue, Los Angeles, Cal., Dec. 14.

Oak Grove church met in council Dec. 12. Our elder, Bro. D. R. Holsinger, presided. Sunday-school officers were elected for the following year, with Bro. Chas. Brabb as superintendent, and Sister Lyle Fike as secretary. Bro. Dickey, of Ralsin, Cal., conducted a two weeks' revival here, beginning Nov. 22. The meetings were very well attended, considering the condition of the weather during the second week. Good interest was manifested. On Thanksgiving Day we had a very good meeting. An offering of \$25 was sent to World-Wide Missions.—Rilla A. Vaughn, R. D. 9, Box 129, Laton, Cal., Dec. 12.

CANADA.

Irricana church met in council Dec. 12. One letter was received and four were granted. A committee was elected to work with the Canadian Pacific Railway Company, with a view of getting members, coming into the Canadian Northwest, to locate near the already organized churches. Bro. G. A. Shamberger will be our elder for the next eighteen months. Sister Lella Culp was elected Messenger agent and church correspondent. Bro. G. C. Long retained the office of Sunday-school superintendent. Bro. J. T. Miller, the oldest member of our congregation, is in a very serious condition and was anointed on Sunday, Dec. 13. Bro. Shamberger preached for us twice on Sunday. In his evening sermon, on the "signs of the times," he stated that the world had made no moral advancement since the days of ancient Egypt, and that, according to the prophecies of Daniel, and the events of today, the end of the Gentile dispensation would come in the year 1924. He also maintained that time spent in preparation for Christian service would be well spent, and should rather be than in spreading the Gospel.—Pearl Cawley, Irricana, Alta. Can., Dec. 14.

Pleasant Valley church met in council Dec. 12, at the Willow Lake schoolhouse. Bro. Peter Brubaker presided. Sunday-school officers were elected for the coming year, with Bro. Elmer Frantz as superintendent, and Sister Margaret Reish as secretary-treasurer. We will have a program on Christmas Day, at 10 A. M., to be followed by a lunch. We decided to have our services in the various homes during the winter.—Hannah Dunning, Dauntless, Alta., Canada, Dec. 14.

FLORIDA.

Aracadia.—Brother and Sister D. B. Weaver and family, of Lima, Ohio, and Brother and Sister S. W. Ball and son, of Washington, Pa., have moved here, and we are arranging for a house of worship. We have choice lots, and many of our friends are willing to assist us. Any of the members who purpose visiting Florida are invited to come to see us. While this is a very fertile section, it is also a rich field for our people to build a strong church among the people.—C. H. Slifer, Aracadia, Fla., Dec. 12.

ILLINOIS.

Franklin Grove church met in council, with our elder, Bro. C. M. Suter, presiding. Three church letters were read, and one was granted. It was decided to transfer the title of the Dixon church property to the District Mission Board. A committee was appointed to arrange for conducting a singing class. The following officers were elected: Elder in charge, Bro. O. D. Buck; clerk, Bro. I. J. Trostle; treasurer, Bro. J. W. Buck; missionary solicitor, Bro. George Blocher. Bro. Roy Slonaker was chosen president of our Christian Workers' Society, and Bro. Ira Buck was elected Sunday-school superintendent, with Bro. Leroy Miller as secretary.—Anna S. Buck, Franklin Grove, Ill., Dec. 15.

Virden church met in council Dec. 12, with our elder, Bro. W. H. Shull, presiding. The spirit of the meeting was good. Ten letters of membership were read, and two were granted. Bro. J. L. Brubaker was elected Sunday-school superintendent of the primary department for one year, and Bro. Edward Snell was elected president of the Christian Workers' Meeting. We expect to have a Bible meeting soon, to be conducted by our pastor, Bro. F. Warner, who began his work here recently, and has already given us much splendid teaching.—Alice M. Gibbel, R. D. 40, Girard, Ill., Dec. 14.

INDIANA.

Andrews church met in council Dec. 11. The District Mission Board, consisting of Bro. D. E. Beverly, J. G. Stinebaugh, Emory, and J. E. Bailey, met with us. In the absence of our elder, Bro. J. B. Norris, our pastor, Bro. Ira E. Long, presided. The main business of the meeting was the electing of new church and Sunday-school officers. Sister Lydia Duncan was chosen clerk; Sister Emma Eckman, treasurer; Bro. Can was chosen clerk; Sister Lucile Long, chorister; the writer, Messenger agent and correspondent. We organized a home department, with Sister Jennie Eckman as superintendent.—Ella Freeman, Andrews, Ind., Dec. 16.

Bethany congregation met in council Dec. 5, three miles south of Paris. Five letters of membership were granted. Sunday-school officers were elected for the next six months. Sister Pearl Geyer is superintendent of the primary department, and Bro. Lloyd Neff is superintendent of the main school. We will begin a cradle roll. Sister Ruth Moore is secretary. Bro. Bert West was elected missionary secretary. Our congregation has taken steps towards supporting a missionary on the foreign field. Bro. Ross D. Murphy was with us Dec. 3, 4 and 5. The weather was threatening, so that there were not many present at the meeting, but he gave us a good sermon, and was elected, with work.—(Mrs.) Bertha E. Weybright, R. D. 1, Syracuse, Ind., Dec. 16.

Camp Creek church met in council Dec. 16. Our elder, Bro. J. W. Shively, was present. We reorganized our Sunday-school. Bro. Isaiah W. Johnson was re-elected superintendent for the next year, and Bro. W. Shively was re-elected as our elder in charge. Bro. Daniel Flory was re-elected as leader for our weekly prayer meetings. Bro. Elmer Fippes, of Kokomo, Ind., will begin a series of meetings here Feb. 1.—Mrs. Isaiah W. Johnson, Etta Green, Ind., Dec. 16.

Crest Creek.—Dec. 1, Bro. George Deardorff, of Pulaski, Ind., began a series of meetings in our church. He preached thirteen sermons, presenting the Bible in its purity and simplicity. Although the weather was very rough the entire time, much interest was shown. Sister Margaret Brim, of Flora, Ind., conducted the song service, which was very much appreciated. Her singing was very inspiring. Our brother, who is elected, with work.—(Mrs.) Emma Winger, R. D. 10, Marion, Ind., Dec. 14.

Eel River.—We met in council Nov. 28. Two letters were granted and one was received. Bro. Geo. Swihart was re-elected as our elder in charge for the coming year. Bro. Geo. Deaton was elected Sunday-school superintendent. We met in special council Dec. 12 for the purpose of electing a minister. Brethren A. C. Young, Emmanuel Leckrone, T. D. Butterbaugh and Ed. Warren were with us. Bro. Geo. Deaton was elected to the ministry, but was not installed, desiring to continue the consoling of the congregation. He was elected by letter at our special council. Bro. C. A. Wright preached for us on Thanksgiving Day. A collection of \$5 was taken. Bro. Irvin, of Manchester College, preached for us Nov. 29.—Lizzie Wolfe, Claypool, Ind., Dec. 14.

Elkhart City church met in council Dec. 12. One letter was granted and one received. We reorganized our Sunday-school. With Brethren W. L. Miller and J. P. Foulmer as superintendents, and Bro. Leonard Swihart as secretary. Sisters Della Moyer and Lulu Fish were elected presidents of our Christian Workers' Society. Our revival, to be conducted by Bro. J. W. Norris, of Marion, Ind., in January, was arranged for. Members of the Temperance Committee were elected, with Bro. Marvin Stuck for three years. Bro. Noah Heestand for two years, and Sister Ida Grosh for one year. Our Missionary Committee was reorganized, with Sister Melvin Stuck for three years, Sister Elias Swihart for two years, and Sister Noah Heestand for one year. Our religious education Committee was reorganized. Bro. C. A. Wright gave us a program once each quarter during the Christian Workers' hour, followed by a sermon or lecture. The secretary of the Missionary Committee is also to act as missionary secretary of our Sunday-school.—(Mrs.) Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., Dec. 16.

Laporte.—Eld. Eli Heestand conducted a series of meetings for us from Nov. 1 to Nov. 15. There were no accessions, but the interest, attendance and attention were good. We held a Thanksgiving Meeting at the mission rooms in Laporte. Dinner was served to 115 people. A program was rendered by the Sunday-school, the afternoon, and an offering of \$4.82 was given for the benefit of the poor. Dec. 12 we held our council. One letter was granted. Sunday-school and Christian Workers' officers were elected. Sister Agnes Merchant is superintendent of the Ross Sunday-school, and Bro. Chas. Barringer is superintendent of the Lake View Sunday-school. Sister Lela Collette is secretary of our Christian Workers' Meeting.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., Dec. 14.

Oscola church met in council Nov. 14. A letter was granted to Bro. William Sholder and wife. Our church is in debt \$24.62. Bro. Chas. Folsom, of Ellettsburg, Ia., was elected superintendent. A love feast was held Oct. 31. Bro. Harvey Bowers officiated. Bro. Christian Metzler was elected as our elder in charge; Bro. John Cocanover was re-elected as church trustee for three years. A series of meetings was held by Bro. H. M. Schwalm.—Charles Cocanover, Elkhart, Ind., Dec. 14.

Syracuse.—Our regular council was held Dec. 12. Bro. Otto Warster presided, as our elder was not present. One letter was granted. Sunday-school officers were elected for 1915, with Bro. Hugh Warster and Bro. Hammond as superintendents; Sister Cecil Warster and Cleo Schick, Sunday-school secretaries. Bro. J. Edson Ulerly will begin a series of meetings for us Dec. 23.—Alice A. Kitson, Syracuse, Ind., Dec. 14.

Turkey Creek.—Our congregation met in council Dec. 5. Our elder, Bro. Henry Wyrost, presided, assisted by Brethren D. H. Anglemeyer and Elmer Suter. One letter was granted for the coming year. Bro. Edw. Ulerly was chosen as our Sunday-school superintendent; Sister Alice Fisher, Christian Workers' president; Bro. Henry Fletcher, agent; Bro. Henry Wyrost was re-elected as our elder in charge; the writer, re-elected Sunday-school treasurer and correspondent.—Maybelle Mishler, Milford, Ind., Dec. 16.

Union Church.—We met in council Dec. 12. Our elder, Bro. D. H. Anglemeyer, presided. One letter was received. Sunday-school officers were elected, with Bro. Leander Bigler as superintendent, and Sister Mertie Mishler as secretary. The presidents of our Christian Workers' Meeting are Brethren Charles Frederick and Sister Mary Fletcher. Bro. F. P. Egger was chosen chorister; Sister Almira Ifert, church correspondent.—Chloe Weldy, Wakarusa, Ind., Dec. 16.

Union Center.—Eld. A. C. Root, of Seattle, Wash., began a series of meetings in the South Union church, in this congregation, Nov. 23. He labored earnestly and preached twenty powerful sermons. The attendance was excellent. We were very much interested and the best of our. A husband and wife were baptized Dec. 11. Eld. Reuben Shroyer, of Ohio, and Eld. Joseph Sala, of Bremen, Ind., were with us on Thanksgiving Day. The members of the Goshen City church came Dec. 6 in auto trucks, and we had an all-day meeting. Dinner was served in the evening in the Goshen City church. Our sisters of Goshen rendered a Christian Workers' program, which was appreciated by all.—George W. Bollman, R. D. 2, Box 31, Wakarusa, Ind., Dec. 12.

White church held a council Dec. 5. We elected our superintendent and cabinet, with Bro. John Rogers as our superintendent, and Eld. J. H. Smith as our elder. Bro. D. C. Campbell presided over the meeting.—Lella Wall, R. D. 30, Clarksville, Ind., Dec. 16.

IOWA.

Muscataine.—Our members met in council on the evening of Dec. 11. Our elder, Bro. W. E. West, presided. The officers of our Sunday-school were elected for the coming year. Bro. S. Wesley Smith was chosen superintendent; Sister Sylvia Miller, superintendent of the cradle roll; Bro. W. G. Williams, superintendent of the home department; Bro. Melvin Smith was also elected president of our Christian Workers' Society.—E. F. Miller, 205 Kinder Ave., Muscatine, Iowa, Dec. 15.

South Keokuk church met in council Dec. 12. Bro. Butler presided. Eld. H. N. Butler was chosen elder in charge; Bro. C. W. Shelly, Sunday-school superintendent; Sister Nina White, chorister. Bro. Morris Smith was elected as our Thanksgiving Day, and an offering was taken for home mission work. Our Sisters' Aid Society is preparing a Christmas box, to be sent to Chicago.—Glenn Williams, Richland, Iowa, Dec. 14.

KANSAS.

Bloom.—Bro. A. D. Sollenberger and wife, of Beatrice, Nebr., began a series of meetings here Nov. 29, lasting two weeks. Our love feast was held Dec. 12. Bro. Sollenberger officiating. Our brother preached earnestly while with us. While there were no accessions, we know that some have been almost persuaded. We pray that these may yet be led to Christ. The members were strengthened and encouraged by the Word of God. We held services on Thanksgiving Day. An offering was taken for the benefit of the Belgians. Our Sunday-school will render a special program on Christmas evening.—Catherine Martin, Bloom, Kans., Dec. 15.

Fredonia.—We recently closed a series of meetings, Bro. John Crist doing the preaching. Two were received, and three were added. Bro. Crist preached the Word with power, and the members were strengthened spiritually. Our Christian Workers' Meeting is doing splendidly.—Rosella Holcroft, Fredonia, Kans., Dec. 14.

Larned.—Nov. 22 Bro. N. E. Baker, of Wichita, Kans., began a series of meetings in our church, which closed Dec. 13. He preached twenty-six sermons, had one special consecration meeting, and gave a Bible lesson each evening on prayer, which were instructive and much appreciated. Three accepted Christ as their Savior. Our membership has been much strengthened, especially along the cradle roll. We held our council, with Bro. M. Keller in charge. Officers for the Christian Workers' Meeting were elected, with Bro. D. M. Eller as president, and Bro. John Snowberger as secretary-treasurer. Sisters Lizzie Baker and Mollie King will have charge of the Junior Branch of our mission work, transacted on Wednesdays. Our superintendent was given the privilege to appoint some one, to bring before the school, once or twice a month, the best and latest missionary news.—Mollie C. King, R. D. 2, Larned, Kans., Dec. 15.

KENTUCKY.

Laura.—I wish to say a few words of appreciation for the excellent literature which the Brethren Publishing House has put out the past year. I have read and studied it thoroughly, and must say it surpasses all others I have ever used. The comments in the various quarterlies, etc., are consistent with our rules of faith and practice. I read everything in our papers, and am convinced that the church is being built up by them. As the old year ends, I hope the church can congratulate herself on her Sunday-school record for 1914.—Rufus M. Reed, Laura, Ky., Dec. 15.

MARYLAND.

Long Green Valley church was favored with a special singing class this fall, for two and one half weeks. Sister Garner, wife of Prof. Holly Garner, of Blue Ridge College, was our instructor. We met in council Dec. 12, with our elder, Bro. W. R. Roop, presiding. A large number of members were transacted. Bro. Ralph W. Schlosser has been secured to conduct a series of meetings for us, to begin June 16, 1915. Brethren Moses Nafzinger and Lewis Nafzinger have been elected Sunday-school superintendents, and Sister Margaret Southard is president of the Christian Workers' Meeting for the ensuing year. Brethren J. E. Brudenbaugh, Melvin Gunther and Sister Martha Nafzinger have been elected members of the Temperance Committee. Your correspondent, the Messenger agent, is pleased to state that the Messenger is going into about all the homes in our community. Bro. P. Brudenbaugh and Sister Mary Nafzinger, as superintendent and visitors of the home department of the Sunday-school.—Ida M. Neuhauser, Gittings, Md., Dec. 14.

Mountain View.—Eld. P. L. Fike, of Peabody, Kans., came Nov. 29 and commenced meetings at a schoolhouse, two and one-half miles in the country, where he had preached two sermons last fall. He preached seventeen sermons, and delivered the Word with power. His efforts were acceptable, and many are counting the cost.—D. M. Ross, R. D. 2, Box 5, Mountain View, Mo., Dec. 15.

MICHIGAN.

Homestead.—We held our love feast Nov. 7. Twenty partook of the sacred meal. Three recently united with the church in baptism. One is the head of a family. We have just closed a series of meetings. Bro. John M. Smith conducted the services, and preached the Word with power. He delivered fifteen sermons, and was very successful. His efforts were very much appreciated. Allura Kay, R. D. 2, Benzonia, Mich., Dec. 14.

Long Lake.—We had an enjoyable Thanksgiving Meeting at our churchhouse. Our elder, Bro. D. E. Sower, gave us a good talk on "Giving Thanks." Until this year we had our Thanksgiving services in private houses, and continued as such, but we are all thankful that we could worship in our new church this year. At the close of the services a collection was taken and sent to Zion, Mich., to help towards the building of their house of worship. Dec. 12 we met in council. Our elder presided. Three letters were granted. Church officers were elected for the coming year, with Bro. D. E. Sower as elder in charge; Bro. Wm. Landis, treasurer; Bro. John Landis, clerk; Sister Ditta Landis, chorister; the writer, correspondent and Messenger agent. Eld. D. E. Sower, Sisters Dorothy Sower and Emma Landis were appointed a Missionary Committee. Our young men are doing very well in their studies and are having a Bible class, with Eld. D. E. Sower as teacher, and are studying the Book of Acts.—Dollie Shepherd, R. D. 2, Manistee, Mich., Dec. 14.

MISSOURI.

Prairie View church met in council Dec. 5. Our elder, Bro. W. W. Holsopple, presided. Church officers were elected as follows: Bro. Chas. Mohler, clerk; Bro. H. L. Holsopple, treasurer; the writer, correspondent. Bro. Thomas Shepp was elected as our pastor for one year. Bro. S. S. Sower and Bro. W. W. Holsopple were also elected, with Bro. H. L. Holsopple, superintendent, and Bro. John Singer, secretary. Our Aid Society officers were also elected, with Sister Mary Vogt as President; the writer, Secretary-treasurer.—Geneva Shepp, R. D. 3, Versailles, Mo., Dec. 6.

Wassenaar church met in council Dec. 10. Eld. D. L. Mohler presided. We held an election for church and Sunday-school officers. Bro. D. L. Mohler was retained as our elder for another year; Bro. E. A. Markey, secretary; Bro. J. Wampler, treasurer; Bro. D. L. Mohler, superintendent, and the writer, correspondent and Messenger agent. We held our services each Lord's Day as follows: Sunday-school at 10 A. M., preaching at 11 A. M., and Christian Workers' Meeting at 7:30 P. M. Our new meetinghouse is very nicely located, near the State Normal School, in a very choice location on the corner of Avenue B and E. A. Markey is our resident minister. Any one looking up a location for church and Sunday-school accommodations, would do well to come to our

Dec. 26, 5 pm, Sampson Hill, Indiana. Jan. 2 Roanoke, Louisiana.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NEW HAVEN, MICHIGAN.

We enjoyed a very spiritual love feast Nov. 14. About seventy-five surrounded the Lord's tables. Eld. Samuel Bollinger officiated. Bro. David Baker was with us also, and Bro. Bollinger gave us three excellent sermons.

Nov. 16 Bro. J. Edson Utery came to assist us in a series of meetings. Having been called home by the death of his wife's mother, Eld. Robison preached for us on Thanksgiving Day. A missionary offering of \$16.55 was given. Bro. Utery gave us twenty-three soul-inspiring sermons. One talk was on missionary giving. Seven Sunday-school scholars put on Christ in baptism. One was restored. We had excellent song services, led by Sisters Alma Wise and Ruby Chambers.

We met in council Dec. 12. Eld. C. L. Wilkins presided. Five were received by letter. Bro. D. E. Chambers was reelected Sunday-school superintendent. We decided to use the envelope plan of raising church funds. We also decided to have a singing school, to be conducted by Sister Ruby Chambers.

Our Aid Society has been reorganized, with Sister Dona Yutzi as President; Sister Anna Platt, Vice-president; Sister Nettie Huffman, Secretary-treasurer. We have good prospects for a successful year's work. We expect to have a giving Christmas this year, and distribute presents among the poor.

Allie L. Emrick.

Middleton, Mich., Dec. 14.

ASHLAND, OHIO.

As our pastor, Eld. W. D. Keller, was with the church at Akron in a series of meetings, Nov. 29, Eld. C. A. Helm, of Windham, preached for us from the second Psalm. He said: "Whosoever a family, a community or a church makes preparation for, it will eventually get. It is logical that the same thing should be true of nations. The European nations, while spending billions of dollars, preparing for war, claimed they were doing it to maintain peace. They got just what they prepared for,—war. It was the power of Satan that moved the war lords of Europe to array professed Christians against one another in battle.

"Though Christianity has failed to maintain its highest ideals, the blood of Christ has not lost its efficacy. The Bible says, 'Thou shalt not kill.' Destructive Bible critics say: 'The Bible is full of old fables and myths; it is full of errors.'

"Archaeologists follow the traces of past ages, and their findings always testify to the truth of the Bible,—never anything that is contrary to it. In prophetic vision a panoramic view of nations at war,—even down to this present century,—passed before David, and he asked: 'Why do the nations war? . . . He that sitteth in the heavens shall laugh.' After all, God will be victorious."

Dec. 6, in the forenoon, we had a missionary program at the church, discussing the following: "Some Pioneer Missionaries to India," "Our China Mission," and "What Is the Meaning of the Word Missions?" By properly considering our missions and their needs, we shall be moved to do more for them, if possible, than heretofore.

Dec. 13 Sister W. D. Keller will talk to us. We hear good reports from Bro. Keller's meetings at Akron. Recently Sister Oma Karn visited among the members of the Ashland church. We appreciate her visits.

R. D. 2, Ashland, Ohio, Dec. 13. Ida M. Heim.

SISTERS' AID SOCIETIES

BARREN RIDGE, VA.—Our Sisters' Aid Society from November, 1913, to November, 1914, reports as follows: We spent one day at the home of one of our sisters, sewing for the poor. We held twelve regular meetings, with a total attendance of 107, and an average attendance of almost nine. The largest number of sisters present was fourteen, and the smallest attendance was five. We made and sold twenty-eight prayer-coverings and ten aprons; also sold two comforters, two white spreads to ministers' wives; \$5.98 for shoes and clothing for two little girls, so that they can go to school. We gave \$1 to a widow for food, and \$10 for the support of a native worker in India. We paid twenty-five cents to the General Secretary, \$4.85 for cap and bonnet goods, cotton for comforters, and goods for handkerchiefs. The total amount of money received for the year was \$28.14, which, with \$2.28 in the treasury at the beginning of the year, makes a total of \$30.42. Our expenditures were \$25.38, leaving a balance of \$5.04 in the treasury. New officers were elected for the coming year, with Sister Sallie Coffman, President; Sister Beatrice Harris, Vice-president; the writer, Secretary; Sister Bessie Crickenberger, Treasurer.—Effie V. Alley, R. D. 2, Fishersville, Va., Dec. 7.

CENTENNIAL, ILL.—The following is a report of our Aid Society for the year 1914: We met eight times, with an average attendance of six. We sent one box of clothing, valued at \$5, to the poor children in Decatur. We quilted two quilts and sold them for three dollars. We made four comforters and sold them for \$9.50, and sent \$25 in money to finish furnishing a room at Bethany Bible School.—Phoebe A. Beery, Lintner, Ill., Dec. 14.

FRANKLIN GROVE, ILL.—Our Aid Society report for the year 1914 is as follows: We held seventeen meetings, with an average attendance of twenty-two. The largest attendance was forty, and the smallest was eleven. All the meetings, except one, were held in our new Aid Society room in the church. The amount in the treasury at the beginning of the

year was \$10.41; amount received by collections, donations, and by selling articles made by the society, \$110.50; making a total of \$120.91. The expenditures for the year amounted to \$110.77, leaving \$10.14 in the treasury. We donated \$65 to charitable purposes; also fifteen yards of rag carpet, two barrels of fruit, and sent two sacks of clothing to Chicago. We built a large cupboard in the sewing room, bought two more sewing-machines, made seven quilts, thirteen comforters, fourteen aprons, five broom-covers, ten dusting-caps, two skirts, seven dresses, four bonnets, fifteen yards of carpet, and 213 other articles. Besides these, there were made in the home seventeen pieces of clothing, and one quilt, quilt-top. We reorganized for the coming year, and elected Sister Mattie Lahman as President; Sister Lula Trostle, Superintendent; the writer, Secretary-treasurer.—Grace Wolf, Franklin Grove, Ill., Dec. 8.

HARLAN, MICH.—Our Sisters' Aid Society, having finished their year's work, beginning with Nov. 1, 1913, and ending with Nov. 1, 1914, makes the following report: We held sixteen meetings. The largest attendance was twenty-one, and the smallest attendance was seven, with an average attendance of fourteen. We received \$28.26 for dues and free-will offerings; for sewing and quilting, \$3; for articles made and sold, \$65.50; making a total of \$96.76. Our expenditures were \$91.23, leaving a balance of \$6.01 in the treasury at the present time. During the year we made twenty-six aprons, eleven sofa pillows, seven shirts, five quilts, one comforter and twelve sun-bonnets. We painted our church on the outside, and varnished the woodwork. We got carpet and three chairs for the pulpit, twenty-five other chairs, and linoleum for the aisles. We sent \$5 to the Grand Rapids Mission, and a quilt and a comforter to Bethany Bible School. We have an enrollment of eighteen, and hope to add more to our number before the close of the year. We have a number of articles on hand that are not yet completed, but are planning to finish those, and make more before Christmas, hoping to sell some things for Christmas gifts. We held our meetings the first Thursday of each month at the homes of the members, and have meetings whenever it is necessary. We elected new officers at our last meeting for the coming year, as follows: Sister Ella Shelton, President; the writer, Secretary; Sister Ella Taylor, Treasurer; Sister Alice Neher, Superintendent.—Jessie F. Bowman, Harlan, Mich., Nov. 16.

KOONTS, PA.—Our Sisters' Aid Society was reorganized Oct. 28, 1914, as follows: Sister Alice Davis, President; Sister Hannah Guyer, Vice-president; Sister Margaret Barker, Secretary; Sister Annie Guyer, Assistant Secretary; Sister Annie Clapper, Treasurer. We held twenty-five meetings. Most of these were all-day meetings, with an average attendance of ten. Visitors present during the year were thirty-one. Our free-will offering amounted to \$15.63. The income for the year was \$56.30; the outlay, \$27.94. Goods for the amount of \$1 were donated, leaving a balance of \$27.36 in the treasury. We do all kinds of sewing, especially quilting, making prayer-coverings, bonnets, etc. We made, in all, 103 articles and quilt six quilts. We decided to get a large lamp for our church, and also to support an orphan in India.—Maggie Baker, R. D. 1, New Enterprise, Pa., Dec. 12.

NORTH MANCHESTER, IND.—The report of our Junior Aid Society for 1914 is as follows: We organized a society July 23, thus getting many of the young sisters interested, who did not attend the society meetings before. We meet every two weeks, if at all possible. Our regular meetings are held at the church in the afternoon, but we have had quite a few calls from different homes, to see there. Some calls are for a half day only, and some are for an all-day meeting. If there are ten members or more present we charge \$2 for the day's work. During the year we held nineteen meetings. Six were all-day meetings and four were for one day only. Six were at homes. The rest were held in the church. We have twenty-four active members, and charge a membership fee of five cents at each meeting, if at all possible. However, we do not debar any sister from membership because she is unable to pay. We held a picnic July 18 for the benefit of the younger mothers who have families, and can not attend our regular meetings. We took our lunch and went to a creek near by, where the children could wade in the water and enjoy themselves. Seventy-five persons enjoyed this picnic. Our society donated \$12.00 to the Junior Volunteer Mission Band, to aid in the educational support of the work. We decided to support a native worker in India for one year, providing the Mission Board can arrange for the same. We also decided to prepare some Christmas boxes for the poor. We made and sold twenty-six new articles, for which we received \$8.70; received from outside sewing \$18.75; made one comforter, and have about \$5 worth of goods on hand. During the year we received cash donations amounting to \$1.87; regular collections, \$20.89; whole amount received, plus what was carried over, \$57.46; expenses, \$16.11; leaving a balance of \$41.35 on hand. For the year we had the following officers: President, Sister Emma Grossnickle; Secretary, Sister Emma Early, Superintendent and Treasurer.—Mrs. Calvin Utery, North Manchester, Ind., Dec. 14.

NORTH MANCHESTER, IND.—During the year our Sisters' Aid Society held twenty-one regular meetings. We had one joint meeting with the Junior Society, and had two meetings for special work. Our society is increasing in attendance, under the management of our President, Sister A. G. Lautzenhiser. We anticipate more and better work during the year 1915. Our aim as a society is to keep in close touch with the needs of the members, and those who are confined to their homes, on account of affliction. For the year's work we report eighty-one garments made, thirty-five sold, and 235 donated. To all those who have donated articles, the society wishes to extend its hearty appreciation. This makes it possible for us to help others. One barrel of clothing was sent to the mission at Logansport, Ind., and one barrel to the Home at Mexico, Ind., each valued at \$5. A number of articles, besides money given in cash, were distributed among the needy in our town. We paid \$20 toward the support of an India orphan, \$20 to the Marion Mission, and \$6.75 for charity work. We received a remittance of one hat, organopet, with a box of goods at Christmas time. From collections, donations and custom work we received \$38.23; for articles sold, \$11.45; balance from last year, \$11.15; total, \$60.83; expenditures, \$46.35; amount on hand, \$14.03. We also invested in articles for the year, yet sold.—(Mrs.) Calvin Utery, Secretary, North Manchester, Ind., Dec. 14.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Live Oak.—On the morning of Nov. 26 we met at the church for Thanksgiving services, which were well attended. Brethren J. L. Hynton and J. Hartman had charge of the morning service. An offering of \$5.50 was given for World-wide Missions. Our congregation met in council Dec. 5, with our elder, Bro. C. W. Davis, presiding. We finished electing our church officers. Bro. J. L. Hynton was reelected treasurer; Sister Estella Landis, clerk; Bro. E. L. Britton, chorister. Sister Davis is our Sunday-school superintendent, and Bro. Gilbert Brubaker was elected president of our Christian Workers' Meeting. —Lucy J. Hynton, Box 58, Live Oak, Cal., Dec. 9.

Franklin Grove.—Met in council Dec. 5, with Eld. S. S. Garst as moderator. The following officers were elected: Bro. William Mickles was chosen superintendent. We enjoyed a very profitable service on Thanksgiving evening. Many appropriate

Scripture quotations and talks were given. The Thanksgiving offering of \$3.50 was donated to the relief of the poor in Los Angeles.—Lola B. Hilkey, 217 Adams Street, Glendale, Cal., Dec. 9.

FLORIDA.

Seneca.—Since our last report Brother and Sister Landis, of Morrill, Kans., have moved among us to spend the winter. Bro. Miller and family, of Norcatur, Kans., are on their way to Eureka now, visiting relatives. The new year program, as we expect to be here soon. Our Sunday-school is increasing, and good interest is shown. We are preparing a Christmas program. We have song services every two weeks, under the able leadership of Sister Funderburgh.—Roy M. Price, Eustis, Fla., Dec. 10.

IDAHO.

Boise Valley.—We met in council Dec. 5. Eld. J. F. Utery was chosen as our elder in charge for the coming year. Sunday-school officers were elected. Bro. Roy Rhoades as superintendent, and Sister Susie Betts as secretary-treasurer. We reorganized our Christian Workers' Meeting, with Sister Marie Olson as president. Bro. Frank Decorsey and Sister Susie Betts are our Program Committee. The District Sunday-school Convention was held on Thanksgiving Day. The next day we had a Christmas program, and a love feast in the evening. All these meetings were well attended, interesting and instructive. One sister was added to our church since my last report.—Ida B. Flory, Caldwell, Idaho, Dec. 11.

ILLINOIS.

Rock Creek.—Dec. 5 our congregation met in council, with Eld. J. U. G. Stiverson, of Sterling, Ill., presiding. One member was received by letter. Bro. Stiverson was chosen as elder in charge for one year. Bro. W. H. Grater was elected as foreman. The following officers were appointed for one year: Bro. Wayne Gerdes, Messenger agent; Sister Katie Ackerman, missionary solicitor; the writer, church clerk and Messenger correspondent. Brethren D. E. Gerdes and W. H. Grater were chosen as a committee to secure a minister to conduct a series of meetings for us sometime during the winter.—Rebecca H. Gerdes, R. D. 5, Morrison, Ill., Dec. 11.

INDIANA.

Cottage Grove.—Our series of meetings began Nov. 18, conducted by Bro. L. T. Holsinger. These services closed with one accession to the church. Sister Oda Mitchell, of Indiana, led the singing.—Mamie Finney, Cottage Grove, Ind., Dec. 11.

Four Mile.—Church met in council Dec. 5. Eld. T. J. W. Rarick, presided. Brethren Aaron Brubaker and Eld. Bro. T. Holsinger were with us. Eld. J. W. Rarick was again chosen as our elder for another year. Two deacons were elected, but as they were not present, their installation will take place later. Our Chinese brother, May Gwong, of North Manchester, Ind., was at this place Dec. 13, and gave us two interesting discourses,—one on missions and the other on China. Bro. W. Carl Rarick will conduct a Bible and Sunday-school Institute at this place during the holidays.—Ethel Brower, Kitchell, Ind., Dec. 14.

Ladoga.—Church met in council Dec. 12. Sunday-school officers were elected for 1915. Bro. W. N. Miller will be superintendent, with Sister Maud Kessler, secretary. Bro. G. L. Studebaker will conduct a series of meetings for us in March. Some committee work, relating to a pastor for this church, was deferred until the next meeting. A baptism has been installed into our church, and today a young man and his wife were baptized.—Lula Goshen, Ladoga, Ind., Dec. 12.

Lick Creek (Maple Grove House).—We recently enjoyed a two weeks' series of meetings, conducted by Bro. W. L. Hatcher, of Summitville, Ind. Considering the rainy weather, the attendance was good. Bro. Hatcher preached twenty good sermons. Three were added to our church by baptism. On Thanksgiving we had an offering of \$11.15 given for missionary purposes. Our council will be held Dec. 15.—Hazel Mitchell, Center Point, Ind., Dec. 12.

Salem.—Church met in council Dec. 5. Our elder, Bro. S. F. Hendricks, presided. Sunday-school officers were elected, with the writer as superintendent, and Bro. Waldo Goodyear as secretary. Bro. Chas. Warstler was elected as church trustee. Bro. Chas. Goodyear was chosen church clerk. We had meetings at this place. His sermons were instructive and inspiring to all. Two were baptized.—Clyde Joseph, Culver, Ind., Dec. 12.

Springfield.—Bro. C. Walter Warstler, of Goshen, Ind., is conducting an interesting series of meetings in our church at this place. Sister Bertha Miller is leading the song service.—J. H. Elson, Wawaka, Ind., Dec. 12.

Walnut.—We had a very interesting meeting on Thanksgiving Day. Bro. John Christian delivered the sermon. Dec. 11 we met in council, with our elder, Bro. J. F. Appleman, in charge. One letter of membership was granted and two were received. Russell Rohrer was elected church clerk. Bro. Albert Hoffman was chosen church clerk. Bro. W. N. Miller and Merle Rohrer was chosen librarian for our Sunday-school. We expect Bro. Eli Heestand to assist us in a series of meetings next February. Sister Lelia Burns, of Plymouth, Ind., is to conduct the song services.—Edith Rupel, Walkerton, Ind., Dec. 11.

West Goshen.—We met in council Dec. 5. Our elder, Bro. Calvin A. Huber, presided. Three letters were received, and one was granted. Bro. Ira E. Long, of Andrews, Ind., is conducting a series of revival meetings for us. Splendid interest is being manifested, and many are responding to the word of God's Word.—Sarah R. Shidler, R. D. 5, Goshen, Ind., Dec. 12.

IOWA.

Greene.—Church met in council Dec. 12. Our elder, Bro. W. H. Pyle, presided. Bro. J. F. Burton was retained as pastor for 1915. Our Bible Institute is to begin Dec. 21, to continue to the end of the year. Bro. Burton is our Sunday-school superintendent, and Bro. John McRoberts as secretary-treasurer. Sister Myrtle Shook is superintendent of the primary department, and Sister Libbie Hodgden is secretary-treasurer. Our Christian Workers' Meeting was reorganized, with Sister Magdalene Shook as president. Bro. W. N. Miller was chosen Messenger agent, and the writer was elected church correspondent. Sister Magdalene Shook is church clerk. Four letters of membership have been received, and one was granted since our last council. Bro. J. A. Robinson, of Bethany, Ind., to conduct a revival for us in September, 1915. Several of our young members have been sick, but we are thankful that they are all regaining their health. Our meetings are growing in interest and attendance, and with our new crop of officers we expect great things the coming year. Bro. Burton, with Bro. Robinson as assistants, will conduct a series for a revival in the Franklin church, this State, Jan. 3.—Mrs. J. F. Burton, Greene, Iowa, Dec. 14.

KANSAS.

Washington.—Church met in council Dec. 5. Brethren Samuel Gauby and Charles Bell were chosen Sunday-school superintendents. One letter was granted. We have reorganized a Christian Workers' Meeting, with Brethren Samuel and Calvin Gauby as presidents.—Nora Gauby, Washington, Kans., Dec. 7.

MINNESOTA.

Monticello.—Our congregation met in council at the residence of Bro. G. W. Dull, in Monticello. Since we are still in the Minneapolis congregation, Eld. W. H. Shook, of that place, presided, and Bro. Dull acted as secretary. Church and Sunday-school and Christian Worker officers were elected. We also

decided to petition our District Meeting of 1915, to organize the Monticello church. The directors of the church in which we hold our regular services, are equipping the building with a hot air furnace, which will soon be ready for operation. Since our last report, we have received five letters of inquiry from brethren, in various parts of the United States, pertaining to the crops raised, the railway facilities, price of land, church and school privileges, and many other questions of interest, which we all have answered with much pleasure. —A. B. Miller, Monticello, Minn., Dec. 10.

NEBRASKA.

Lincoln church met in council last evening. Most of the members were present. We had a good meeting. Church, Sunday-school and Christian Worker officers were chosen. For church treasurer we elected Bro. J. C. Horsh; clerk, Sister Susan Roeseloff; Sunday-school superintendent, Sister Novas; Messenger agent, Sister Caroline Brown; Sunday-school superintendent, Sister Edith Jarboe; Secretary, Roda Hillefner; Christian Worker president, Sister Etta Miller; secretary and treasurer, Bro. Ira Kindig. Since my last report one has been baptized and five received by letter. Our pastor, who has been away for some time, holding revival meetings, is at home now, and expects to devote his entire energies to the work here.—Caroline Brown, Lincoln, Neb., Dec. 12.

Octavia.—Dec. 5 our church met in council with Eld. M. N. Wine presiding. He was chosen as our elder in charge for another year. Bro. S. G. Mohler was elected as Sunday-school superintendent; Sister Margaret Vanderholke, Christian Worker president; the writer, church clerk and Messenger correspondent.—A. F. Eberly, Octavia, Neb., Dec. 14.

NEW MEXICO.

Dexter.—Bro. C. H. Brown, of Clovis, N. Mex., came to this place and preached nine sermons. All who attended the meetings appreciated and enjoyed his ministrations. Our members are located rather inconveniently, so that it was impossible for all to attend the services regularly. While the weather was inclement, the attendance was good. We hope to have Bro. Brown preach at Hagerman, and have our love feast at Lake Arthur the first of the year. The good people of Hagerman have asked us to have Bro. Brown preach for them, and have offered us the use of their churchhouse.—(Mrs.) Hettie Nincelshel, Hagerman, N. Mex., Dec. 9.

OHIO.

Blue Creek.—Our revival meetings, held at Latty, Ohio, conducted by Bro. Reuben Shroyer, of New Berlin, closed Dec. 13. The interest and attendance were good, considering the inclemency of the weather. Bro. Shroyer labored earnestly with us for two weeks, and much good seed was sown. There were no accessions. It seemed to be a time for sowing rather than reaping. We expect to have preaching services every two weeks. Bro. N. I. Cool, of Lima, Ohio, and Bro. J. A. Vancil, of Bryan, Ohio, will be the appointments.—Sylvia Stombaugh, Paulding, Ohio, Dec. 14.

Greenville.—We met in members' meeting Dec. 9. Our elder, Bro. David Hollinger, presided. Elders J. H. Christian and B. F. Sharp assisted in the work of the evening. A number of officers were elected for the coming year. Bro. Allen Weimer is our Sunday-school superintendent, and Sister Ethel Willis is our secretary. Sister Hagar Willis is a member of the Christian Workers' Committee, and Bro. Calvin Fryman is church clerk. One letter was received. A sister was baptized at the close of the meeting.—(Mrs.) Anna Witwer, Greenville, Ohio, Dec. 11.

Marion Creek.—Our revival, with Brother and Sister D. H. Keller in charge, is in progress, with fine interest. On Sunday morning, in place of the regular Sunday-school program, Sister Keller gave a talk to the children, which was much appreciated. Four were baptized. On Monday evening, Bro. Allen Weimer was elected as Sunday-school superintendent, and Bro. Harley Hoover president of Christian Workers' Meeting.—Esther Rhodes, Versailles, Ohio, Dec. 11.

PENNSYLVANIA.

Conestoga.—Our local Sunday-school Meeting was held in the Bareville house on Saturday afternoon and evening, Nov. 14. The Program Committee selected questions that cover almost every phase of Sunday-school work. All persons named on the program came well prepared for the evening. Their discussions brought before the face with vital Sunday-school questions, and opened our eyes to greater channels. The Round Table was interesting and enthusiastic. Many brethren and sisters, as well as others, gave us the results of their experience, and offered suggestions for improvement in the future. The program was so well planned and prevailed throughout the entire meeting, and we are sure that all will go forward in the work with renewed inspiration. We are especially thankful for our visiting brethren, and for their assistance in making this meeting an inspiration to all.—Alvin P. Wenger, Brownstown, Pa., Dec. 10.

Scalp Level.—Our series of meetings, held at the Windhor house, closed Dec. 14. Eld. Isaac Prantz preached twenty-seven forceful sermons, resulting in thirty-one confessions. Twenty-four have so far been baptized, three await the sacred rite, and four have been restored. Thirteen were heads of families. Bro. Prantz closed his meetings on the evening of Dec. 3, and our pastor, Bro. S. Repligle, continued the meetings until Sunday evening, Dec. 6.—S. B. Hoffman, Scalp Level, Pa., Dec. 9.

Trout Run.—We met in council Nov. 28, with Eld. Elias Hoover presiding. Brethren Eli Foust and Josephus Pritts were elected to the deacon's office. We also elected a pastor, but he was not present to be installed. Bro. J. Floyd Nedrow was advanced to the second degree of the ministry. Our superintendent for the coming year is Bro. William Saylor. Letters were granted to Brother and Sister Miles Hamilton, who expect to return shortly to Morgantown, W. Va. Eld. Elias Hoover will have charge of our church for the coming year.—Cora L. Hamilton, Champion, Pa., Dec. 12.

TENNESSEE.

Pleasant Hill.—Nov. 15 Bro. J. D. Clark and the writer began a series of evangelistic services in the Hawridge house, in the Pleasant Hill congregation. These services continued until the evening of the 29th. Then the severest weather conditions, known in this country for thirty-five years, were experienced. The snow was five inches deep, and mercury registered below zero. No more persons, however, would ride through the storm to the home service, and return home through this very inclement weather. Two applied for membership, and many others were almost persuaded. Nov. 26 we assembled in the Pleasant Hill house and enjoyed a Thanksgiving service. An offering of \$15.00 was given to the Belgian sufferers. Dec. 1 we began a series of meetings in the home congregation. Bro. Clark remained with us until the evening of Dec. 6. Three more precious souls accepted Christ. Bro. S. C. Miller, of Chicago, Ill., being in our midst, continued these services until the evening of Dec. 13. He has greatly enjoyed the earnestness of these brethren.—Samuel H. Garst, Blountville, Tenn., Dec. 11.

WASHINGTON.

Seattle.—Our Bible School began Nov. 10, with about thirty students enrolled. The school will be a great blessing to the Northwest. Eld. E. H. Ely is conducting a Montessori school for the children, which gives parents with little folks a splendid opportunity to get the benefit of the Bible school, and we are sure the little ones will receive much good instruction, for Sister Ely is a devoted teacher. On Thanksgiving Day Bro. J. J. Zimmerman delivered a fine sermon. Our offering amounted to \$12.27. On Thanksgiving evening the

mothers and daughters held their regular monthly meeting. Our general subject was, "Preventing Bad Habits in Children." Our meetings are well attended, and are proving very helpful. I think Mothers' Meetings are neglected too much among the churches.—(Mrs.) Cleora Hiner, 717 Palatine Avenue, Seattle, Wash., Dec. 12.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Bowers-Turner. By the undersigned, at the home of the bride, near Millersville, Ill., Nov. 29, 1914. Bro. W. Ray Bowers and Sister Hazel E. Turner.—J. E. Miller, Mount Morris, Ill.

Spenshade-Oldweller. By the undersigned, at his home in Abilene, Kans., Aug. 29, 1914. Bro. Albert B. Spenshade, of Pearl, Kans., and Daisy S. Oldweller, of Bainbridge, Pa.—J. P. Hantz, Abilene, Kans.

Fox-Madison. By the undersigned, at the home of Bro. Elmer Child, Dec. 3, 1914. Bro. Benj. Fox and Sister Margaret Madison, both of Franklin Grove, Ill.—O. D. Buck, Franklin Grove, Ill.

Reall-Crow. By the undersigned, Dec. 3, 1914, at the home of the bride's parents in Des Moines City, Iowa, Bro. Jno. Howell, of Pandora, Iowa, and Sister Edna Crow, of Des Moines.—W. E. West, Ankeny, Iowa.

Hudson-Kellar. By the undersigned, at the residence of the writer, Dec. 12, 1914. Mr. Charles H. Hudson and Miss Gertrude Kellar.—J. H. Brubaker, Big Lake, Minn.

Jelf-Woolhouse. By the undersigned, at his home, near Onkama, Mich., Nov. 25, 1914. Bro. C. Jelf and Sister Jennie Woolhouse, both of Onkama, Mich.—E. G. Sellers, Onkama, Mich.

Mandt-Sayer. At the home of the bride's parents, Brother and Sister Thomas Sayer, Dec. 1, 1914. Bro. Paul F. O. Mundt and Sister Elsie Sayer, both of the Raisin City congregation.—J. F. Dickey, Raisin City, Cal.

Boe-Keller. By the undersigned, at his residence, Nov. 27, 1914. Mr. Floyd Roe and Sister Edna Keller, both of Vanalia, Ill.—O. W. Hamer, 1311 Randolph Street, Waterloo, Iowa.

FALLEN ASLEEP

Blessed are they which lie to the Lord

Baumgardner. Daniel, born Sept. 21, 1833, died Nov. 11, 1914, aged 81 years, 1 month and 26 days. He died at his son's home near South Fork. Services by Bro. H. S. Repligle at Elton. Interment in the cemetery near Elton.—S. B. Hoffman, Elton, Pa.

Blickenstaff. Susan, daughter of Eld. David and Elizabeth Wise, born near Camden, Ind., June 22, 1842, died near South Whitley, Ind., Dec. 7, 1914, aged 72 years, 5 months and 15 days. Feb. 10, 1861, she was married to David Blickenstaff. To this union were born five sons and three daughters. One son died in infancy. The husband preceded her in death, Jan. 12, 1910. She and her husband united with the Church of the Brethren in May, 1861, and remained faithful. She was sorely afflicted for a number of years with diabetes and dropsy, but bore her suffering with Christian fortitude. She leaves four sons and three daughters, one brother and one sister. Services by Eld. J. G. Stinebaugh at the Nebo church near Camden. Text, Isa. 64: 6. Interment in the adjoining cemetery.—Etta Stinebaugh, R. D. 3, Camden, Ind.

Christlieb. Sister Dillanthe, nee Pike, daughter of Samuel and Sarah Pike, born in Summit County, Ohio, Aug. 10, 1861, died at her home in Ari, Noble Co., Ind., Dec. 4, 1914, aged 53 years, 3 months and 14 days. Her parents moved to Cass County, Mich., when she was thirteen years old. Sept. 13, 1870, she married Eli F. Christlieb. Soon afterward she and her husband moved to Noble County, Ind. To this union were born nine children. Two of them preceded her in death. She and her husband united with the Church of the Brethren about thirty-eight years ago. Her husband, seven children and one sister survive. Services by the writer at Ari, Ind., in the bounds of the Pleasant Hill congregation, assisted by Eld. Jesse Gump. Interment in the cemetery near Ari.—Geo. L. Stuebecker, North Manchester, Ind.

Cramer. Sister Mary M., nee Cupp, of Terra Alta, W. Va., born Aug. 6, 1842, died Dec. 11, 1914, aged 72 years, 1 month and 5 days. She was married to John Cramer Aug. 20, 1859. To this union five sons and four daughters were born. Seven children and her husband survive. Many years ago, Bro. C. and Sister M. united with the Church of the Brethren, in which she was a consistent member until death. She was a kind, thoughtful and devoted mother, and full of good deeds to her neighbors. Services by Emma T. Pike at Mount Carmel U. B. church, four miles from Terra Alta, W. Va. Text, Ps. 138: 1. Interment in the cemetery near by.—Violet Pike, Terra Alta, W. Va.

Detrick. Bro. Samuel, born in Hampshire County, Va., Oct. 19, 1854, died at his home, one and one-half miles east of West Cairo, Ohio, Nov. 23, 1914, aged 60 years, 1 month and 4 days. He died of pneumonia after an illness of a little more than one week. When he was about four years old, his parents moved to Montgomery County, Ohio, where he grew to manhood. Feb. 14, 1878, he was married to Mary E. Driver, of Allen County, Ohio, where he resided until death. Five children were born to this union. One preceded him to the spirit world. He is survived by a loving companion, two sons and two daughters, one brother and two sisters. Bro. Detrick united with the Church of the Brethren when he was a young man, and spent about thirty-five years in the service of his Master. His last sickness was attended by much suffering, but he bore it patiently and cheerfully. He called for the ministering services at the Sugar Creek church by Eld. Samuel Driver, assisted by Eld. David Byerly and Bro. N. I. Cool.—Nellie L. Driver, Lima, Ohio.

Dotterer. Sister Hannah A. (a member of the Old Order Brethren), died Nov. 12, 1914, aged 71 years, 11 months and 15 days. She was visiting her nephew, Bro. Warren Duwall, at Terra Alta, where she died suddenly and never rallied. Services in her home near Untonwood, Md. Interment in the Pipe Creek cemetery, beside her husband, who died some years ago. He was the builder of the present Pipe Creek churchhouse, and his was the first company here in the new building. Sister Dotterer leaves one daughter, two brothers and one sister. One of her brothers is an elder of prominence among the Old Order Brethren. Eld. Stitley and Eld. Garver, of that church, officiated.—W. E. Roop, Westminster, Md.

Early. Bro. John F., born Sept. 11, 1858, in Warren County, Ohio, died Dec. 2, 1914, aged 56 years, 2 months and 21 days. He was the son of Mr. and Mrs. Jacob Early, who came to Indiana in 1863, and located on a farm in Wabash County, two miles southeast of North Manchester, where he resided many years. He was married to Anna Philabaum Jan. 30, 1880. Three children were born to this union. One son preceded him. The wife, Mrs. Anna Early, and two daughters survive him. He also leaves one sister, one half-sister and one half-brother. Bro. Early had been ailing since Aug. 1, and was seriously ill for the last six weeks of his life, caused

by a tumor on the brain. He and his family resided in Rock Creek Township, one mile northeast of Majenica, for the last sixteen years. He was a member of the Church of the Brethren, as belonged to the Longview congregation for many years. Services by the writer in the Salamone congregation, Ind. Text, Ps. 116: 25.—J. H. Wright, North Manchester, Ind.

Ebling. Ira S., son of G. K. and Sister Mary Ebling, died of diphtheria in the Ridgely congregation, Carroll Co., Md., Nov. 22, 1914, aged 13 years, 11 months and 22 days. Burial was private. Memorial services were held in the Ridgely church Dec. 6 by the home ministers. The body was interred in the Denton cemetery Nov. 23.—Deborah K. Reber, Ridgely, Md.

Eby. Noah Jasper, born in Montgomery County, Ohio, Jan. 2, 1846, died Nov. 4, 1914, aged 68 years, 9 months and 10 days. Jan. 7, 1869, he was married to Elizabeth Yarnall. To this union were born eight sons and three daughters. One daughter preceded him in death. In 1871 he moved to Illinois. Shortly afterward he was elected to the deacon's office in the Sugar Creek congregation, in which he served until death, Dec. 12, 1897, his wife died. In September, 1904, he married Sister Sarah Keener, who survives him; also ten children, an aged mother, one brother and one sister.—E. I. Bright, Dayton, Ohio.

Fleming. Sister Mary Elizabeth, nee Lippincott, born in Allen County, Ohio, March 7, 1852, died in the city hospital in Lima, Ohio, Dec. 1, 1914, aged 62 years, 8 months and 24 days. She was married to John W. Fleming Jan. 30, 1869. Eight sons and four daughters were born to this union. The husband and four daughters preceded her in death, and she was great beyond. She leaves six sons, five brothers and four sisters. She was a member of the M. E. church for several years. Afterwards she united with the Church of the Brethren, in which she remained faithful until death. Services at the M. E. church at Rockport by Bro. W. R. Guthrie, assisted by Rev. Snodgrass, pastor of the M. E. church. Interment in the cemetery near by.—Bessie L. Guthrie, LaFayette, Ohio.

Flook. Sister Susan, nee Gaylor, born near Burkittsville, Md., April 11, 1844, died after an illness of more than a year at her home in Middletown, same State, Nov. 24, 1914, aged 70 years, 8 months and 13 days. Services at the house by Eld. John Bowles, assisted by the minister of the town, who visited her while she was sick. Interment in the Pleasant View cemetery. The last week of her illness she suffered intensely, but patiently waited for the call to come home. She leaves a husband and many friends.—Mrs. John Bowles, Burkittsville, Md.

Kart. Sister Mary Mohler, died Sept. 22, 1914. She was the daughter of our revered elder, Samuel and Catharine Mohler, who lived and served in the Covington church for many years. Her age was 77 years, 4 months and 4 days. She was married to Isaac Kart. To them were born six sons and six daughters. One son, one daughter and six grandchildren survive her. She was a faithful, consistent member of our church to the end of life. Services in our church by Bro. G. W. Foltz. Interment in the adjoining cemetery.—Catharine Mohler, Covington, Ohio.

Holl. Miriam Esther, daughter of Bro. S. S. and Sister Allice Holl, died Nov. 17, 1914, aged 8 months and 17 days. Services at the West Nimschillen church by Eld. S. S. Shoemaker. Interment in the adjoining cemetery.—Leroy Holl, New Berlin, Ohio.

Kemper. Sister Mary, nee Leckrone, born in Fayette County, Pa., Aug. 20, 1826, died Dec. 6, 1914, aged 88 years, 3 months and 16 days. At the age of six years she moved with her parents to Licking County, Ohio, and later to Perry County. June 5, 1849, she was married to William Arthur Kemper. To this union were born six sons and four daughters. One son, one daughter preceded her to the spirit world. Her husband died Oct. 23, 1906. Since that time she made her home, first with Mrs. Joe Arthur, of Warsaw, and later with her eldest daughter, Mrs. George Isenberger, with whom she was living at the time of her death. She was a consistent member of the Church of the Brethren, a member of the Church of the Brethren some seventy years. Services at Warsaw by the writer.—J. H. Wright, North Manchester, Ind.

Miller. Bro. John N., born Oct. 26, 1838, died Nov. 30, 1914, aged 76 years, 1 month and 4 days. He was the son of Eld. Jacob and Catharine (Neer) Miller. He was married to Catharine Brenner April 3, 1862. His wife, four sons and four daughters survive him. He also leaves one brother and one sister. A son and a daughter preceded him. Bro. Miller lived an unblemished Christian life, and was an active and faithful laborer. Services at the home by Eld. Abednego Miller, assisted by Eld. S. P. Berkebile. Interment in the Bellefontaine cemetery.—(Miss) Bertha L. Yoder, R. D. 5, Box 16, Bellefontaine, Ohio.

Morrison. Sister Mary, daughter of Bro. Clarence and Sister Pearl Morrison, born May 9, 1907, died Dec. 5, 1914, in the bounds of the Altamont church, Labette Co., Kans., aged 7 years, 6 months and 27 days. She was ill only a few days of diphtheria. Brief services were held by the writer. Text, Luke 8: 52. Interment in the Labette cemetery near the Brethren church.—Byron Talbott, Altamont, Kans.

Richwine. Eva Lucy, infant daughter of Brother and Sister Benjamin Richwine, died Nov. 26, 1914.—Anna S. Buck, Franklin Grove, Ill.

Schantz. Sister Julia M., died Nov. 21, 1914, aged 70 years, 9 months and 22 days. She was the daughter of Elias and Margaret Wisse. She was married in 1865 to Urias Schrantz. Three sons and four daughters were born to this union. Two sons, two daughters and two brothers survive. Sister Schrantz was a faithful member of the Church of the Brethren, and served at the West Nimschillen church by Bro. S. S. Shoemaker. Text, 1 Peter 4: 7. Interment in the Mount Zion cemetery.—S. W. Holl, New Berlin, Ohio.

Sheets. Sister Anna, nee Hawkins, born in Rockingham County, Va., March 7, 1848, died in Union County, Ind., Dec. 6, 1914, aged 66 years, 8 months and 23 days. She was married to John G. Sheets Dec. 21, 1870, who preceded her in death nine years ago. To this union were born five sons and four daughters. One died in infancy. Sister Sheets united with the Church of the Brethren about thirty years ago, and lived to the end of her life in unity with the church. Services by Eld. J. W. Rarick at the Four Mile church.—Ethel Brower, Kitchell, Ind.

Sink. Minnie, daughter of J. F. and Sister Susan Sink, born Nov. 12, 1902, died at her home near Boone Mill, Va., Dec. 2, 1914, aged 12 months and 20 days. She was ill only a few days. Her parents, two brothers and one sister survive. Services at the Bethlehem church by Bro. D. A. Naff. Interment in the Ashby graveyard.—Blanche Bowman, Boone Mill, Va.

Starbuck. Sister Jessie, wife of James Starbuck, nee daughter of Bro. Edward Farness of Hammond, Ind., born Nov. 13, 1883, died Dec. 5, 1914, aged 33 years and 17 days. Nov. 30 she called for baptism, which was administered that night. She possessed a fine disposition. She leaves a husband and five children. Services at the New Bethlehem church by the Brethren.—(Mrs.) Starbuck, Huntington City, Ind. Text, Micah 2: 10.—I. B. Wike, 661 Cline Street, Huntington, Ind.

Waddell. Mary H., daughter of Henry and Catherine Selzer, born in Greenfield, Ohio, Dec. 25, 1850, died in Sinking Spring, Ohio, Dec. 6, 1914, aged 63 years, 11 months and 11 days. She was the second of nine children. Father, mother, two brothers and three sisters have gone on before. She was married to Milton Waddell. To this union were given three children. One died in infancy. A brother and a sister survive. She united with the Church of the Brethren in her youth, and was ministered to the needs of the unfortunate and dying. Services at the home of her brother, Samuel Selzer, in Sinking Spring, Ohio, by the undersigned, assisted by Rev. W. S. Dierpt, of the M. E. church. Text, Luke 12: 48. Interment in the New cemetery.—Van B. Wright, Sinking Spring, Ohio.

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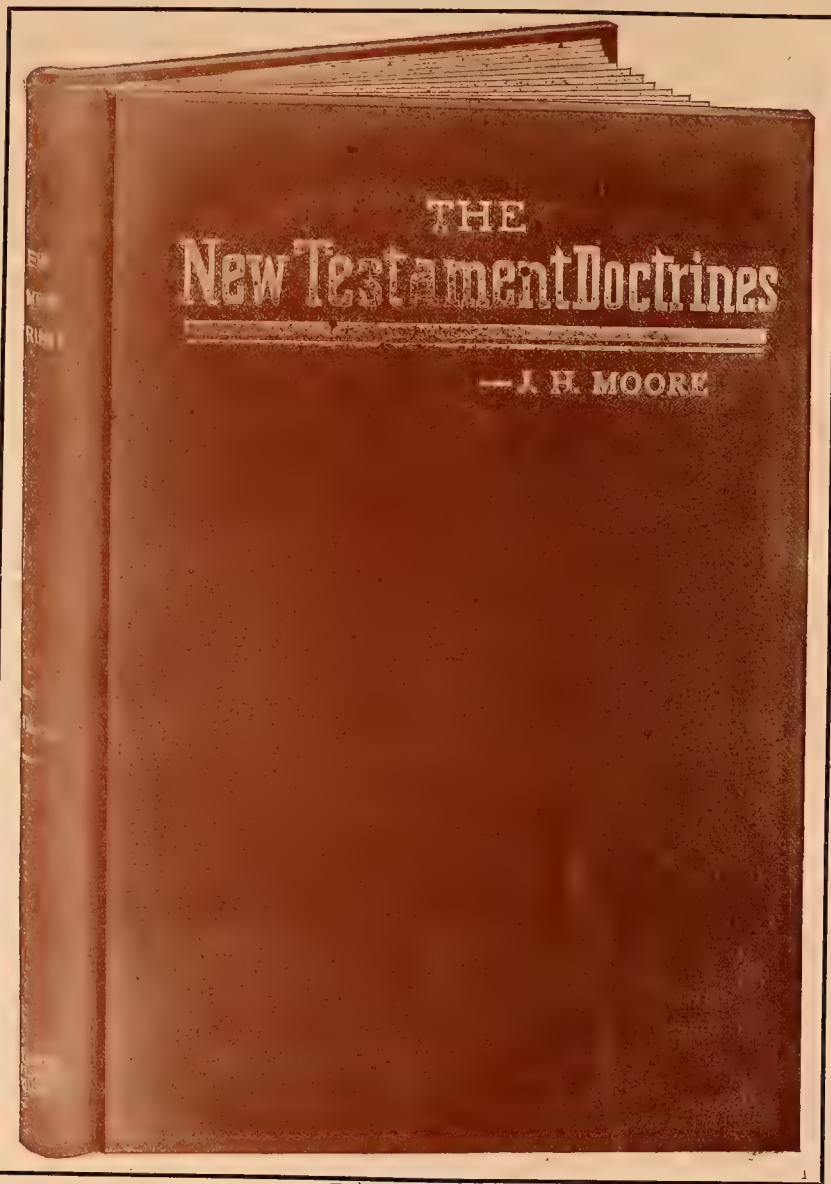
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I have just gone over "The New Testament Doctrines," just from the press, Bro. Moore's last book.

It treats over a hundred subjects in a brief manner, for the book contains but 192 pages; but the subjects are treated in an interesting way. The author has the knack of giving the gist of a subject in a few words. He has also the happy faculty of treating even the most difficult subjects in language and manner so simple that a child can understand. The book is a marvel in the amount of matter given in so little space and the cleverness with which it is done. Everybody will want to read it.—H. C. Early.

North Manchester, Ind.
I have carefully examined Bro. Moore's new book, "The New Testament Doctrines." I am well pleased with it. It treats doctrinal subjects in a way that the book sets before the people should have a large circulation. It will strengthen the faith of our members, and will be convincing to all who are seeking the truth.—Otho Winger.

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I want to express my appreciation for your splendid volume, "New Testament Doctrines." It is just the book to place in the hands of new converts and every anxious inquirer after the truth.—Yours in the Master's Service, Virgil C. Finnell.

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